



Arkansas Methodist

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



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

Volume LIII LITTLE ROCK, ARKANSAS, THURSDAY, MARCH 22, 1934 No. 12

HOW PENNSYLVANIA PROMOTES TEMPERANCE

THE STATE LIQUOR BOARD OF PENNSYLVANIA has issued the following appeal to its loyal citizens:

"Beginning January 2, 1934, and continuing, as rapidly as alterations can be completed, 240 liquor stores will be opened in Pennsylvania at convenient places to serve the public. These are operated by your state government. Profits from their operation are paid into your state treasury to meet appropriations for relief and pensions to the blind and the aged. Every Pennsylvanian may feel justly proud of the principles back of these state-operated stores. Every loyal citizen by patronage and cooperation will assist in their success."

A WISE INVESTMENT

LIFE INSURANCE is a wise investment. When, early in life, we began to study about life insurance, we became convinced that every man who could should take out a policy. By insuring early, one pays out early. By taking out a policy when young, one may qualify when a few years later his health might have so depreciated that he could not get a policy. Then the youthful insured get a lower premium rate. The average man makes so little more than enough to maintain his family that he is not likely to save and invest in lands or stocks or bonds; but if he is carrying insurance, he will save the few dollars necessary to pay his small premiums. In addition to all these advantages, one can create a value that can be used during one's life if necessary, if he wishes to surrender his policy for cash or borrow on it. Then, best of all, he is, in some measure, providing for the care and maintenance of a wife and children, who might be in sore financial straits at his death, if he were not insured. While we are saying these things at this time because we are devoting this issue partly to advertising insurance; still we have often said the same things in various ways simply because we believe in life insurance and feel that we have conferred a benefit when we influence any one to insure in a reliable company. During this period of financial calamity, the life insurance companies have been stabilizers and have saved the country from far worse difficulties. Let us stand by them and they will be our stay in time of need.

THE MULTIFARIOUS DUTIES OF A BISHOP

BISHOP WILLIAMS of the Protestant Episcopal Church once wrote: "The Bishop must be a man of affairs and many affairs. He is expected to fulfil many functions. He is primarily a business man and an administrator and an executive. Particularly is he the trouble man of a large corporation. All the church quarrels gather about his devoted head. He has the responsibility for everything that goes wrong, often without the authority to set anything right. He serves as the lightning rod to carry off the accumulated wrath of the ecclesiastical heavens. He is constantly called upon to act as judge and should have a judicial temperament. He is also a traveling man, a kind of ecclesiastical drummer or salesman. He is even sometimes in demand as a

* * * * *
* FOR WHAT IS A MAN PROFITED, IF *
* HE SHALL GAIN THE WHOLE WORLD, *
* AND LOSE HIS OWN SOUL? OR WHAT *
* SHALL A MAN GIVE IN EXCHANGE *
* FOR HIS SOUL?—Matt. 16:26. *
* * * * *

A DAY TO BE OBSERVED AND REMEMBERED.

A Message From Bishop Dobbs

The General Conference Commission on Benevolences, under the direction of Bishop Arthur J. Moore, has designated Easter Sunday of this year as the day set apart for the Kingdom Extension Offerings throughout the Church. The time is almost at hand. The Church has heard the ringing statements of our brethren from coast to coast, and the response has again been significant and gratifying.

Some of the leading Churches have already made their expression in substantial sums, even in excess of those agreed upon at the outset, thus demonstrating that we have not set our hands to an impossible task—but that it can be accomplished and that our people may be greatly blessed in their sacrificial deeds.

Much depends upon our fidelity and courage just now. Both men and churches may rise to meet the emergency which is upon us, and Easter Day may become one of the most memorable days of the year 1934.

As I write the telegraph and the telephone are bringing messages of increasing encouragement and anticipation. It begins to appear that a new and a better day is ahead, and we should seize its opportunities and share its blessings with those less fortunate than ourselves, and we should do this unitedly and joyfully.

I therefore call upon the Methodists of the State of Arkansas to make this year's Kingdom Extension Offering on Easter Sunday one which will be commensurate with their spiritual power and their material possessions—one also which may be worthy of our State and of our Church, to the end that we may conserve the labors of half a century in foreign fields, and perpetuate the heroic lives of those who have made possible the privileges and opportunities which we enjoy in our own country.

—Hoyt M. Dobbs

social ornament, to say grace at banquets, to make after dinner speeches, to adorn the stage at public meetings, and minister to the esthetic needs of conventional society at fashionable weddings, baptisms, and funerals. In the midst of all this distraction and dissipation, he is expected to find time and mind to be a preacher, a teacher, a scholar, and above all a man of prayer and a man of God."

If these are the duties of an Episcopal Bishop, the duties of a Methodist Bishop are still more. He has usually a larger field, more ministers under his care, and the exceptionally difficult task of assigning the preachers to their

suitable fields and of satisfying the different churches in their demands for perfect pastors. For such tasks one needs not merely a genuine case of religion; but a hard head, a tender heart, ability to judge men, and an iron constitution. He does not face the hardships of travel as did the pioneer Bishops; but the complexities of society are so much greater that the demands are greater and many-sidedness is a prime requisite. No one should accept the responsibilities of this office unless he can feel that he will have spiritual resources sufficient to sustain him in their discharge.

A COMMON TASK

IN the discussion of "Religious Journalism," in Schofield's recent valuable book, "The Church Looks Ahead," Dr. E. L. Mills, makes the following pertinent observation: "The editor is a preacher who is assigned to write instead of talk. Like his brother in the pulpit, it is his function to apply God's timeless truths to the conditions of today. Fundamentally, there is not so much difference between today and yesterday as many suppose. But they are superficially different in many respects. The press and the pulpit have the common task of creating a Christian mind with regard to matters of personal and collective concern. Christian ideals do not dominate the American public. . . . This does not mean that Christian thinking or Christian devotion has disappeared from the ministers and laymen affiliated with the Church. It is due rather to the unprecedented fact that the most powerful agencies for molding public manners and morals are now in the hands of people who do not share the sentiments of the church and therefore can not voice the Christian message. These agencies are the radio, the movie, and the daily paper, all of which are creations of comparatively recent date. Without exception, they are motivated chiefly by the desire for financial gain. Profit, not service, is their objective."

A study made of the relative survival of churches and secular institutions during the depression up to January 1, 1933, shows that the churches were far sounder financially. Up to that time, one of six banks of the nation had gone into bankruptcy; one of 22 businesses had gone into bankruptcy, one of 50 taxing units had defaulted on its bonds; one dollar of each eighteen dollars' worth of municipal bonds was in default; but only one in 2,344 churches had gone into bankruptcy. The church made this superior survival record in spite of the fact that it was the only one of the five interests compared which had not been helped by a generous transfusion of money from RFC. — A. C. Martz, Financial Adviser.

THE CHURCH OF JESUS CHRIST should have seen to it that many of the evils in industry, society, and the government, evils of which people complain and which agitators use for their own ends, were ended years ago. A social justice based upon the principles of Christ would have saved America much that she suffers today and would have given the nation a sound industrial life.—Harry E. Woolever.

The Arkansas Methodist

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Personal and Other Items

DR. W. C. WATSON, P. E. will preach during
the pre-Easter campaign at Stuttgart for
Rev. O. L. Cole, the pastor.REV. V. E. CHALFANT, pastor of our Bald Knob
church, came in last week with a nice list of
subscribers and reported conditions in his church
better than last year.BISHOP DOBBS is announced to preach for Rev.
P. V. Galloway, at Clarendon, on Sunday,
April 8. Bro. Galloway is planning with the other
churches of his city for a union meeting a little
later.THE HENDRIX COLLEGE CHORISTERS will
render Gounod's "Messe Solennelle" at the
vesper service of First Methodist Church, this city
at 5:00 p. m. Sunday, March 25. All lovers of
sacred music should hear them.PRESIDING ELDER F. R. HAMILTON announ-
ces that Fayetteville District Conference will
meet at Springdale, beginning at 9:00 a. m. April
24 and closing the afternoon of 25th. Rev. J. T.
Byrd will preach the opening sermon.DR. DAN B. BRUMMETT, editor of the Cen-
tral Christian Advocate, Kansas City, and
Dr. Benjamin Gregory, editor of the Methodist
Times, London, England, have arranged to ex-
change positions during the coming summer.HON. DE E. BRADSHAW, formerly a member
of First Church this city, now President of
the Woodmen of the World, living at Omaha,
Neb., will be the guest of Little Rock on March
31 in connection with the celebration of his
thirty-five years of official relation with the
Woodmen.DR. H. PAUL DOUGLASS, widely known as the
most authoritative American student of
church cooperation, has been elected chairman of
the Field Department of the Federal Council of
Churches. It is through the Field Department
that the movement for state and local federation
of churches is furthered. Dr. Douglass was chosen
to fill a vacancy created by the resignation of
Bishop E. H. Hughes.

THE BURDEN OF WINGS

Once upon a time there were some weak
little birds who were offered wings. They
refused to accept them saying that they
could hardly carry their bodies on their
wobbly legs and dared not add to their
weight. Refusing the feathers which would
have enabled them to fly, they were com-
pelled to crawl forever afterwards on the
ground. The church paper is not a burden
for the congregation to bear, but a bless-
ing to boost it. By it the readers reach alti-
tudes of information, insight and inspira-
tion. It is not an assessment that costs but
an investment that pays. It would not
load the church but lift it. All God's
churches ought to get wings.—The Meth-
odist Protestant-Recorder.

O. E. McCULLOUGH, of this city, having writ-
ten policies to the amount of \$128,000 during
January, made the best record of any agent of
Union Central Life Insurance Company. He is a
graduate of Hendrix College and was superinten-
dent of the Cotton Plant Schools before he entered
the employ of the Company.

THE CENTRAL STATES LIFE INSURANCE
CO., which is the sixth company in Arkan-
sas in amount of insurance in force, has just
moved its office to 1128 Donaghey Building to
get more space. It maintains six offices in Arkan-
sas with about 35 agents. The Company's leading
personal producer for 1933 worked out of the
local office.

BISHOP J. W. TARBOUX, who four years ago
was elected the first bishop of the Methodist
Church of Brazil after he had retired and was
not even present, was recently re-elected by a
unanimous vote. His election and re-election,
under all the circumstances, are perhaps the most
remarkable elections in Methodism. Rev. Cezar
Dacarso Filho, forty-two years old, an itinerant
twenty years, was also elected bishop.

MRS. THOMPSON, wife of Rev. C. M. Thomp-
son, superannuate of Little Rock Conference,
passed away on March 12, from their home at
Bayou Meto, and the burial was in the cemetery
at that place. Mrs. Thompson was a noble Christ-
ian woman, deeply consecrated and thoroughly de-
voted to the work of the church. She was a true
help-mate and companion of her itinerant hus-
band, and was honored and loved by all who knew
her.

AN ACCIDENT POLICY, with a very attractive
feature and at low cost, was for several years
offered to our subscribers; but the demand for
it did not justify continuing the arrangement
with the insurance company. Consequently, we
trust that no subscriptions will be taken in com-
bination with the policy, because we must return
the money sent for the policy. Let our pastors
bear this in mind. We regret the necessity for dis-
continuing this combination, because it was a
fine thing for those who wanted low cost insur-
ance.

LAST Saturday, the editor, while on a brief busi-
ness trip to Oklahoma City, had the privilege
of eating luncheon with Dr. Paul W. Quillian and
other friends. Dr. Quillian is succeeding wonder-
fully at St. Luke's Church and is enjoying his
work but has not forgotten his Arkansas friends
and wishes to be remembered to them. Oklahoma
City looks prosperous. With its sky-scrapers, new
Rock Island-Frisco Station and other improve-
ments, it is putting on metropolitan airs. The bliz-
zard had just arrived and gave the editor a cold
reception. All kinds of weather were experienced
within twelve hours—sunshine, dust clouds, rain,
snow, hail, thunder and lightning. The Rock Is-
land train was filled with passengers, a hope-
ful sign.

BOOK REVIEWS

The Third Revolution: An Interpretation; by
Benson Y. Landis; published by Association
Press, 347 Madison Ave., New York City;
price, paper, \$1.00, cloth, \$1.75. Dr. Landis'
interpretation of the so-called Third American
Revolution is a compendium of facts concerning
the policies of the New Deal. The alphabet from
CCC to TVA is explained, with comments from
those who favor and those who oppose each move-
ment. The book, put out by the General Board of
the Young Men's Christian Associations, may be
used as a basis for the study of the present day
situation. To it is appended a group of suggestions
for discussion, including references and helps for
finding local data. Any one who wants a brief
and unbiased explanation of the new order which
has arisen since March 4, 1933, will be pleased
with this work.

Testament Of Youth; by Vera Brittain; publish-
ed by the Macmillan Company, New York;
price \$2.50.

This is a strong, well written book, giving
a vivid and stirring picture of our tragic war
and the devastating havoc it wrought on the
youth of its day—ruthless destruction of life,
shattering of mind and body, overthrowing of
ideals, and undermining faith. It is a strong ap-
peal for world peace, and is worthy of a careful
study. The conditions described explain many
things that are having a marked influence on our
present day civilization. Especially is it to be re-
gretted that such vast numbers of our young peo-
ple had to go through this period without a se-
cure foundation of religious faith, and emerge
without wise and understanding leaders to give
them the assurance they so greatly needed, since
no life can be beautifully and bravely lived
without an abiding faith in the Son of God—who
came not to destroy but to bring peace and en-
large and exalt life.

The Beloved Stranger; by Grace Livingston Hill;
published by J. B. Lippincott Co., Philadel-
phia, Pa., price \$2.00.

With her usual skill and charm Mrs. Hill
presents us with a new romance. Misfortune,
mystery, and adventure are mingled through its
pages to give it life and movement. Youth, sin-
cerity and lofty ideals of today and yesteryear
are charmingly contrasted. The mystery is clever-
ly solved and young love brought to a happy
climax.

Father Gander Tales; by Harriet Putnam; pub-
lished by the Christopher Publishing House,
Boston, Mass., price 1.00.

These are tales Father Gander tells of the
Golden Rule King. They are told in a simple
charming way that will delight the average small
child and help him to realize that this is an in-
teresting and altogether delightful world in which
he lives, and that there are many ways in which
he can make it even more pleasant. The illustra-
tions are quite clever and amusing.

CIRCULATION REPORT

The following 100% lists have been received since last
week's report. Marion, E. K. Sewell, 35; Wheatley, J. L.
Rowland, 16; and the following partial lists have been re-
ceived: Hazen, W. L. Arnold, 3; Hickory Plains, C. A.
Simpson, 2; Swan Lake, Bayou Meto Church, V. D. Keeley,
3; De Witt, J. D. Baker, by Mrs. C. E. Park, 55; Mena,
A. W. Hamilton, 6; Helena, J. W. Crichtlow, 9; Doddridge,
C. E. Burdette, 1; Prescott Ct., F. L. Arnold, 2; Grand
Ave., Hot Springs, J. H. Cummins, 7; Clarendon, P. V.
Galloway, 6; Arkadelphia, R. E. L. Bearden, 1; Prairie
View-Scranton Charge, Pee Dee Church, A. L. Riggs, 6;
Gregory, M. L. Kaylor, 1; Paragould Ct., S. Marlar, 1;
Waldron Ct., J. H. Mathis, 25; Perryville, J. W. Harger,
2; Abbott, R. E. Graves, 2; Booneville, W. J. Spicer, 5.
Total, 188. These reports indicate some fine work which
is duly appreciated. Presiding elders write that their
preachers are busy on 100% lists and that many may be
expected. We are not impatient; but, in order that our
people may have the paper in their homes before General
Conference convenes, we are anxious to have all pastors
do their work soon and send in their lists promptly, as it
requires ten days to get lists revised and papers mailed
to new subscribers. In a few weeks a complete list of
charges with the number of subscribers will be publish-
ed. Is any pastor willing to be omitted from this honor
roll? No. Then let the campaign be pushed hard for the
next month. Let us make it unanimous.

HOW PARENTS LEARN.

When Junior comes home from the movies
I learn that the picture was "keen"
In his six year old treble he tells me
The tale that was flashed on the screen:

How virtue was lured to destruction
By villainy ruthless and grim—
The tale of a maid and the price that
she paid—
And I learn about women from him.

When Junior comes home from the movies
He is frequently pale and aghast—
The butler it seems, with a case
knife
Has punctured the rest of the cast.
My darling, though scared, tells the
story
With boyish enjoyment and vim—
He describes in detail each victim's
last wail,
And I learn about murder from him.

When Junior comes home from the movies
He has had "just a peach of a time,"
And the two of us snug in my arm
chair,
Settle down to an evening of crime;
Of bootleggers, bandits, white slavers
Of killers who kill for a whim—
I have earned all my loot in a law-
ful pursuit,
But I learned about rackets from
him.—Hoyoke Transcript.

OUR DEBT TO EARLY METHODISM

(George H. McNeal, M. A., Wesley's Chapel, City Road, London, in British Magazine)

Mr. Maldwyn in a lately published book on "John Wesley and the Eighteenth Century," says, "A man who had transformed the spiritual nature of England as effectively as the industrial revolution had changed its physical aspect was of necessity the most influential person of his day. His influence had its source in religion, but it overflowed into social and political channels. An England which had been swayed by his tremendous religious message was bound to listen with respect to his political opinions. Even as a politician his significance lies not in the genius of his politics, but in their loftiness."

I have been claiming now for years that John Wesley was the greatest of Englishmen. If he was not, who was—Shakespeare—Milton—Bunyan—Cromwell? A case might be made out for any one of them, but I put it to my readers—Did any of them exhibit as strong and fine a character? Did any of them in his lifetime do a greater work? Has any of them left a more abiding influence for good in the world? Judged by these standards, John Wesley was the greatest of them all. Leslie Stephen long ago spoke of him as "The greatest captain of men of his century." Buckle describes him as "The first of ecclesiastical statesmen." Lord Macaulay said: "The greatest event of the era was the work of Wesley." The historian, Lecky, says: "Wesley's sermons were of greater historic importance to England than all the victories by land and sea under Pitt." Augustine Birrell, who still happily with us, rightly sums up the opinions of many others when he says: "He helped to save England from the horrors of the French Revolution." The late Dean Hutton, of Winchester, who wrote a biography of Wesley a few

years ago, declared, "Wesley's influence is as wide and enduring as Napoleon's and more permanent than Bismark's. His greatness is uncontested and his influence still unimpaired."

Many recent writers have emphasized the influence of the Wesleys and the evangelical revival of the 18th century on the social and philanthropic life of our country. For instance, Dr. J. Wesley Bready, in his "Lord Shaftesbury and Social Industrial Progress," speaks of Wesley as Shaftesbury's spiritual father, and tells us that the great philanthropist considered him the greatest character in modern history. Why? Not because the early Methodism boasted a complicated theology or expressed itself in elaborate ritual or made proud claims to infallibility in all matters pertaining to faith and doctrine, but because it represented an ardent endeavor to appreciate the spirit of Jesus, and to apply that spirit to all the complicated problems of human relationships. "Dost thou love and fear God?" asked Wesley; "It is enough; I give thee the right hand of fellowship." Lord Shaftesbury late in life declared, "I am satisfied that most of the great philanthropic movements of the century have sprung from the evangelicals."

John Wesley awakened the conscience of the entire English-speaking world to religious activity. Today he is acknowledged as the special prophet of thirty-five millions of zealously religious people bearing his name, working for social righteousness in all quarters of the globe. Wherever the English tongue is spoken Charles Wesley has set countless multitudes singing his hymns of triumph. Whitefield, their early helper, established a style of preaching which captured the multitude and forced the pulpit into closer relationship with life's daily problems.

The Wesleys influenced John Howard in his work of humanizing the whole prison system. Indeed, Wesley was the greatest philanthropist and social reformer of the 18th century. He devoted his life to the masses for whose souls and bodies in those days no man cared. His first open-air sermon at Bristol struck the keynote of his ministry. He was emphatically appointed to preach the Gospel to the poor. To the outcast and degraded he was a messenger of mercy. Some of the noblest trophies of the revival were won in the condemned cell and on the scaffold.

At the Foundry, in Moorfields, Wesley helped struggling tradesmen with loans; found work for the poor, opened the first three medical dispensaries in London; set debtors free from prison and cared for the distressed French prisoners. He taught his people thrift and temperance, and set his face against law breaking in every form. He insisted on cleanliness as next to godliness, and fostered the love of reading by his cheap and attractive publications. His own generosity was boundless. He gave away more than 30,000 pounds during his life-time. Selfish luxury he steadily opposed both by example and precept. In meeting a society whose members were increasing in goods, and seemed to be growing covetous and extravagant, he said, "I advised you to get all you could and to save all you could and give all you could. In the two first you have taken my advice; in the last you have not, but if you are determined to per-

severe in neglecting it, I recant the other two."

John Wesley influenced William Wilberforce and his fellow enthusiasts—Clarkson, Newton, Macaulay and Sharp—to overthrow slavery through the sheer vehemence of religious conviction. A few days before he died Wesley wrote in his letter, a trumpet call urging William Wilberforce in opposing that execrable villainy which is the scandal of religion, of England and of human nature. "We are celebrating this year the abolition of slavery in the British Dominions. Let us remember the debt that cause owed to the early Methodists."

There has been much discussion recently as to who really started Sunday Schools. There can be little doubt that Robert Raikes deserves the greatest possible credit for the organized movement, but it ought not to be forgotten that Sophia Cook (afterwards the wife of Samuel Bradburn, the most eloquent of all the early Methodist preachers, and a woman who kept house for Mr. Wesley), was one of the first to stir up Robert Raikes, in Gloucester. Wesley also greatly influenced Hannah More, who was also one of the early Sunday School pioneers, and who did so much for social betterment among the poor. She silenced the sneers of literary scoffers by her brilliant essays on "The Manners of the Great," and "The Religion of the Fashionable World." Wesley himself established Sunday Schools in Georgia, America, during his early ministry as a Church of England clergyman there. At the end of his life no one forward the new Sunday School movement more than he did. One of the first Sunday Schools

started in London was at Radnor Street, in connection with John Wesley's Chapel in City Road.

The work of the early Methodists in the 18th Century, led to the formation, towards the end of the Century, of all the great modern Missionary Societies—The Church Missionary Society, the Baptist Missionary Society, the London Missionary Society. The British and Foreign Bible Society and the Religious Tract Society also owed their beginnings a little later to the new religious influences that had come through the work of the Wesleys and their helpers.

The whole of Wesley's teaching was calculated to make the poor and down-trodden man stand on his feet and claim to be the equal of his richer brother in the sight of God. It did indeed have this effect, and no one did more to prepare the democracy of England for its political rights than Wesley, and he never accepted the current views of the reasons for poverty that satisfied so many of the comfortable classes of the 18th Century. They were content either to regard poverty as an unavoidable necessity which the poor must be disciplined to accept, or that their poverty was the result of idleness and debauchery. Wesley waxed indignant over the latter theory. "That common objection, 'They are poor because they are idle', " he said, "is wickedly, devilishly false." Nor were those early Methodists content to accept social evils as the will of Providence. Their practical, industrious spirit set them to work, not only to win their own prosperity, but to set others on their feet. Dr. W. J. Warner, in his book, "The Wesleyan Movement and the Industrial Revolution," says, "Every



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part of the Movement" remarkably well adapted organization, lay preaching, itinerancy, the circuit, societies, bands and class meetings, was enlisted to serve material as well as spiritual need." In this way John Wesley did more for England than all the politicians and social reformers of his day. He inaugurated a new spirit in which reforms became possible in the years that followed, especially the early years of the 19th Century.

At the time I write these words there is a discussion in "The Times" newspaper on the Church's real work. The Bishop of Durham, among others, is rebuking his Archbishops for insisting too strongly on the part the Church should play in social reconstruction. Says he concerning the slum problem: "It is the woeful fact that the 'slumite' is a still more formidable problem than the 'slum,' and a problem far nearer the apparent responsibility of the Church as such than the other."

John Wesley and the early Methodists were as keen as any in the history of the Church in facing social wrongs, but they relied from first to last on their evangelical work as the real work they had to do. Wesley said to his preachers: "You have nothing to do but to save souls." The great thing he set before himself was this. His own conversion in the room in Aldersgate Street, in 1738, had been the turning point of his own life and ministry. Wesley believed that evangelical conversion was the great instrument of social regeneration. He would have re-echoed with approval Bushnell's epigram of a later date: "The soul of all improvement is the improvement of the soul."

The early Methodists have set us the task of evangelism. Not since the days of the Apostles has the world seen a band of men so completely devoted to evangelistic work as the early Methodists. By them the birthday of a Christian was shifted from his first baptism to his conversion, and in that change the partition line of two great systems is crossed. The Evangelical Revival under the Wesleys was the consummation of the Reformation. That has been largely political; the early Methodists emphasized and exemplified the all-importance of the spiritual. Mr. Stanley Baldwin, our ex-Prime Minister, well said the other day: "There is nothing England needs so much as another Wesley."

Books on Arkansas History Wanted

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

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

Woman's Missionary Dept.

MRS. A. C. MILLAR, Editor

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

CRAWFORDSVILLE AUXILIARY

Mrs. Dolph Smith, Sr., was hostess to our meeting on March 14th. Mrs. Alfred Maddox presided. A report of the secretary showed much work had been done recently including the interior decorating of the parsonage.

Mrs. J. B. Peebles led the program on "Does Brazil Constitute a Missionary Opportunity?" Mrs. S. B. Wilford conducted the devotional followed by a dialogue discussion by Mrs. Dolph Smith, Jr., and Mrs. K. Rolly. Mrs. B. P. Boone gave an informational lecture, accompanied by drawings on South America as a whole. This will be followed up with Brazil specifically.

A large percent of the members was present and two visitors, Mrs. Dan Springfield of Crawfordsville and Miss Benton Paschall of Mayfield, Ky.

A salad course was served by the hostess.

Just before we adjourned Mrs. Maddox presented a ragged shirt on which she had placed a patch containing a coin. Mrs. Claud Davis asked to put on the second patch, thus passing it on.

Our society consists of an enthusiastic group of women and we are already doing a great deal of needed and worthwhile work.—Pub. Sec.

CONFERENCE AT RUSSELLVILLE

The twentieth annual session of the Missionary Society of North Arkansas Conference will be held in Russellville, April 3-6. The local society as hostesses. Delegates will be entertained in Methodist homes each night and at breakfast. Other meals will be provided at the church, without expense to delegates. Any delegates or friends planning to attend will please write Mrs. D. A. Gibson, president of the Russellville Auxiliary, to make reservation.

Mrs. Ina Davis Fulton, Council treasurer, will be the guest speaker during the entire conference. One of the main features is the Fellowship Banquet on the opening; Tuesday, April 3, at 6:00 p.m. A communion service, conducted by Rev. Wm. Sherman and other pastors, will be held in the auditorium of the church immediately after the banquet. Following this, a Memorial Service will be conducted by Mrs. F. A. Lark of North Little Rock.

From 150 to 200 delegates are expected from the nine districts represented.—Mrs. N. F. Cooledge, Publicity Chairman.

SPANISH AMERICAN TEA AT CONWAY

A colorful event was the Spanish-American tea March 11 at the Methodist Church parlors, in charge of Mrs. Jessie Boardman. The purpose was to transport the group

DENISON'S PLAYS 57 YEARS OF HITS Musical Comedies, Operettas, Vaudeville Acts, Minstrels, Comedy Songs, Make-up Goods. Catalog Free T.S. Denison & Co. 623 S. Wabash, Dept. 31 Chicago

to the atmosphere of our neighbors on the South and let the audience see something of their art work. Mrs. Boardman told a Mexican story, "Legend of the Poinsettia," Guy Farris, Jr., in Mexican costume, read the Scripture. The junior violin ensemble, directed by Mrs. I. A. Brumley and made up of Betty Ann Brumley, Alice Hubbell, Nita Jean Moore, Virginia Short, Alfred Lee Short and Fletcher Smith, played, dressed in Spanish costume. Miss Anna Laura Smith, accompanied by her mother, Mrs. Henry Smith, sang "America" in Spanish. She was in Cuban costume. Mrs. W. C. Thompson's string ensemble, Meredith Hancock, Carol Jean Harlin, Bonnie Guy Johnson, Elva Mayo and Martha V. Thompson, rendered several Spanish folk-songs, also appearing in Spanish costume. The audience inspected beautiful exhibits of Mexican handwork, lace, rugs, leather work, baskets, feather-work pictures toys, clay statuary and pottery. Most of this belongs to Milton C. Davis, missionary to Mexico, a brother of Mrs. Boardman and son of Mrs. L. H. Davis. Some Cuban pictures were loaned by Mrs. Henry Smith, whose late husband was long a missionary to Cuba, also a vase by Mrs. George Clark and some toys by Dick and Sammie Gooden. Mexican foods, corn chips, sweets, and tea were served by the costumed musicians—Pub. Sec.

Christian Education

HENDRIX COLLEGE PROMOTING INTEREST IN SACRED MUSIC

One of the services to the Church and cultural life of the State, which the College is trying to render, is to create and promote an appreciation of sacred music. On the campus this has met with rather remarkable success in the improvement in moral tone and refinement.

Professor Clem A. Towner, head of the Music Department, is a leader of unusual ability and inspiration. The Hendrix Choristers, trained by him, recently appeared in First Church, Ft. Smith. The pastor, Dr. Dana A. Dawson, has written of that event as follows: "The oratorios were beautifully and artistically presented. Mr. Towner has done a wonderful piece of work and I have heard complimentary expressions on every hand. The newspaper publicity was unusually good. I think the Choristers gave Hendrix the best publicity it has ever had in Ft. Smith."

The Choristers will render Gounod's "Messe Solenne" in First Methodist Church, Little Rock, at the vesper service, at 5:00 p.m., Sunday, March 25, and it is hoped that the Methodists of Little Rock and

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"After my first baby was born I was a nervous wreck. I started taking the Vegetable Compound and it helped me. Before my second child was born I took the medicine regularly and everything went fine from beginning to end. I had an easy time at the hospital and feel fine ever since." — Mrs. E. P. Severance, 29 Highland Ave., Derry, N. H.

LYDIA E. PINKHAM'S VEGETABLE COMPOUND

The Medicine Mother and Grandmother Depended On

many other music lovers will attend. In order that this truly great oratorio may be fully understood the outline below is given.

Gounod's "Messe Solennelle"

The "Messe Solennelle", or the "St. Cecilia Mass", belongs in the really great music of the Church. The composer, Charles Gounod, was a man of deep religious feeling. Along with his music, he studied theology for two years with the idea of entering holy orders. Finally abandoning this project, he poured out his religious spirit in sacred music.

Although many Protestants know something in a general way about the celebration of the Catholic mass, few are fully acquainted with its beauty or its symbolism. The mass is an elaborate ritual which is representative of the Last Supper. After a period of development in the early Church, the Roman mass reached its complete form before the 16th Century, and this form is essentially the one in use today.

The ritual of the high mass or solemn mass (one in which a chorus takes its prescribed part in the service) is a complicated series of liturgical actions, and choral numbers, all of which are logically related to the passion of Christ. Some of them, notably certain of the prayers, Scripture readings, and responses, are called "proper;" that is, they vary from Sunday to Sunday. Some are invariable. Of the numbers in which the choir participates, there are six of the invariable sort. They are the "Kyrie," the "Gloria," the "Credo," the "Sanctus," the "Benedictus," and the "Agnus Dei." Consequently the term "mass" as a form of musical composition refers not to the entire ritual, but to the musical setting of the six invariable numbers.

In several of the numbers Gounod employs a trio (soprano, tenor, bass) antiphonally against the chorus. The author has caught in a most effective way the spirit of the service from the plaintive "Kyrie" to the serene "Agnus Dei." Music is one language in which religion speaks without her doctrinal vocabulary; and just as Bach, himself a most devout Protestant, wrote some of the most beautiful Catholic masses, so Protestants and Catholics alike may meet on the common ground of appreciation for the dignity and the lofty religious spirit of mass music.

HENDRIX COLLEGE NEWS

As a part of the semi-centennial celebration, Hendrix College, in keeping with the agreement with the Centennial Commission of Arkansas Methodism, is to have a series of semi-centennial addresses by national figures who are especial friends of the church college, the small church college as distinct from the large university. While in New York last week President Reynolds arranged for three of these addresses, one by Dr. Robert A. Millikan of the California Institute of Technology; another by Dr. John H. Finley, editor of the New York Times; and another by Owen D. Young of the General Electric Company of New York City. Dr. Millikan will deliver his address April 16, Dr. Finley, June 4, and Mr.

Young at some time in the fall, the date to be agreed upon later.

The eminent fitness of all three of these men to speak will at once be recognized. They are all products of the small church college, are highly appreciative of the value of such a college in American life, and they come to magnify the importance of Hendrix College as a creative force in our civilization.

While in Washington President Reynolds arranged with the United States Commissioner of Education, Dr. Zook, to speak in May, the exact date to be fixed later.

Dr. H. N. Wieman of the University of Chicago has been scheduled to spend two days at the College, March 21 and 22. He is one of the great religious thinkers of the day. Hendrix has secured his services to deepen the religious thinking and life of the students. Many pastors within reach of Conway should make their plans to hear him. Laymen also would do well to listen in on the address of this master mind.—Reporter.

NOTES ON LITTLE ROCK TRAINING SCHOOL

By Clem Baker

The enrollment reached 800. Credits were received by 450 with several office credits. It was the largest local attendance we have ever had.

Dr. James Thomas, the presiding elder, Chairman General of the School, deserves much credit for its success. He attended every session and appreciated Dr. Smith's course.

The following preachers attended, a large number receiving credit: R. E. L. Bearden, J. C. Glenn, J. E. Cooper, Fred R. Harrison, M. W. Miller, E. C. Rule, C. A. Simpson, J. L. Tucker, W. R. Boyd, W. L. Arnold, A. C. Carraway, Neill Hart, R. L. Long, J. D. Hammons, G. L. Cagle, H. B. Vaught, D. A. Weems, C. M. Reves, C. B. Wyatt, J. B. Hefley, R. E. Simpson, W. R. Jordan, S. K. Burnett, R. E. Fawcett, S. T. Baugh, F. A. Buddin, I. A. Love, Arthur Terry, R. W. Menard, F. G. Roebuck, W. C. Watson, L. E. N. Hundley, J. F. Simmons, H. D. Sadler, K. L. Spore, E. T. Wayland, G. A. Freeman, F. A. Lark, I. A. Brumley, William Sherman, and Jas. Thomas.

The faculty proved to be outstanding. Four General Board representatives, three college professors, a General Board representative each from the Christian and Northern Methodist Churches, and six local instructors taught in the school.

The morning conferences, with Miss Skinner, Mr. Towner, and Mr. Williams of our General Board leading, were high points in the program.

The 5 o'clock period drew a congregation that filled the Sunday School auditorium. Dr. Washburn, with his hymns, and Dean Smith, with his experiences in Palestine, charmed all who heard them.

The supper period, served by the Circles of First Church, drew an increasing attendance from the first night. This was one of the happiest periods of the day.

The inspirational addresses, delivered by Miss Skinner, Dr. Lindhorst, Dr. Towner, and Dr. Williams were as satisfactory as if we had had a speaker especially for that hour. The congregation at this period each night filled the large auditorium and balcony at First Church.

The Christian and Northern Methodist Churches not only cooperated in a beautiful way, but contributed three of the outstanding teachers in the persons of Miss Hazel Lewis, Dr.

F. A. Lindhorst, and Rev. K. H. Sausaman.

Bro. I. A. Brumley of the North Arkansas Conference shared in planning the School, attended several

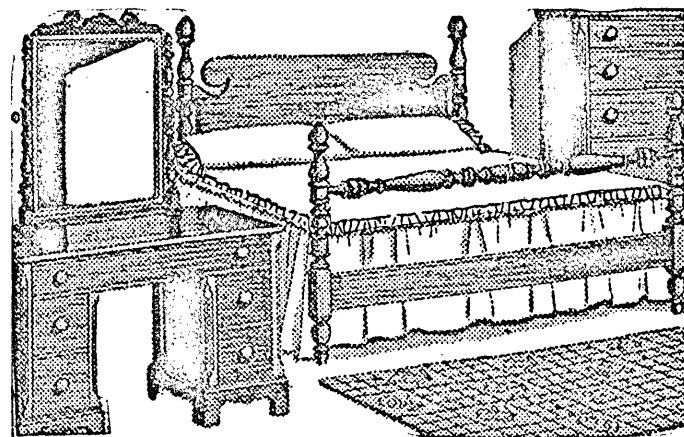
Whose Fault?



The Boy or Girl Who Refuses to Eat

"What have I ever done to deserve a child who refuses to eat, and is just skin and bones?" The mother who asks that question might be surprised to learn that she alone is to blame. She knows a lack of appetite is the sign of a clogged system, but does the wrong thing to remedy the condition. A violent cathartic that upsets the stomach pulls down a child like a spell of sickness. It often forms the laxative habit. A more sensible way of regulating children is explained in the column to the right:

It's a lucky girl whose mother knows how to regulate her children's bowels without some strong, evil-tasting cathartic that upsets the system and ruins their appetite! Whenever sluggishness coats the little tongue, makes the whites of the eyes a bilious yellow, or a child is headachy and fretful, just try pure California Syrup of Figs. The senna in this fruity laxative is so agreeable to take, so natural in action! Get real California Syrup of Figs at any drug store. The bottle should say 'California'.



NEW BEDROOM SUITES

Yes, it IS unusual to see a bedroom suite for only \$39.00! But here it is! These suites are brand new—just unpacked—

\$39

and great values. Three pieces: poster bed, vanity with single swinging mirror, and chest of drawers. Walnut finish. Similar to illustration above. A great value for anyone who wants a low-priced bedroom suite!

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nights, and made one of the largest contributions to its success through encouraging the enrollment of his people in North Little Rock.

Dr. C. M. Reves made an ideal director and presiding officer.

Rev. D. H. Colquette, who has handled the books for this school for 15 years and had been engaged to handle them for this year, was greatly missed by a large number of his personal friends attending the School.

Mrs. Morris Jessup, at the organ and Mrs. R. E. Overman at the piano along with Dr. C. C. Washburn's leadership of song, lifted the worship program to a high level.

PINE BLUFF TRAINING SCHOOL

This Pine Bluff Training School started Sunday with a good enrollment. The instructors are: Rev. S. J. Patterson, Jr., Mrs. Clay E. Smith, Miss Faye McRae, Rev. F. A. Buddin, Rev. F. G. Roebuck, Rev. H. M. Lewis, and Rev. Clem Baker.—Clem Baker.

ARKADELPHIA TRAINING SCHOOL

The Arkadelphia Training School will be held April 1-6 and will be followed by the Malvern-Benton School April 8-13. Prospects are bright for both Schools.—Clem Baker.

TILLAR CIRCUIT

Sunday, March 11, I was with Rev. W. R. Burks, the popular pastor, and his fine people at Winchester. Mr. J. T. Peacock is superintendent of the Sunday School. After Sunday School, Rev. J. M. Hamilton, P. E., preached a helpful sermon.

We had a fine dinner with Mr. F. O. Hopkins and family. Our church at Winchester does not have a large membership, but it is composed of fine people and they are doing good work.

At 2:30, the second Quarterly Conference was held. The reports indicate the charge is in fine condition. There are four churches, each reporting a good Sunday School; each reporting the Young People organized, and three of them reporting the Women organized. Finances in good condition.

This is one of the greatest opportunities for service I know of, and Brother Burks and his people are happy together.—S. T. Baugh.

SUNDAY MORNING, MARCH 25

Next Sunday morning is Missionary Day in the Sunday school. Superintendents and Missionary Committees, will find an excellent worship program outlined in The Church School Magazine, page 166.

The subject is "Thy Kingdom Come." The program was prepared by Miss Sadie Mai Wilson, and will be found good for any size school, in town, city, or country. Use it just as it is, unless you can make a better program.

Help Kidneys

You have nine million tiny tubes for filters in your kidneys which may be endangered by using drastic, irritating drugs. Be careful. If poorly functioning kidneys or bladder make you suffer from Getting Up Nights, Leg Pains, Nervousness, stiffness, Burning, Smarting, Acidity, Neuralgia or Rheumatic Pains, Lumbago or Loss of Vitality, do not waste a minute. Try the Doctor's prescription called Cystex (pronounced Siss-tex). Formula in every package. Starts work in 15 minutes. Soothes and tones raw, irritated tissues. It is helping millions of sufferers and is guaranteed to fix you up to your satisfaction or money back on return of empty package. Cystex is only 75c at all druggists.

If you do not give our people information which they should have, and which is available for every leader, you can't expect them to be interested, and you are hindering the progress of the Kingdom. "He that knoweth to do good, and doeth it not, to him it is sin" (James 4:17). Let's give our people the information and inspiration which will stimulate them to help bring in Christ's Kingdom. This will also help them grow.—S. T. Baugh.

WORKING WITHOUT TOOLS

Would you expect a carpenter to build a house without tools? Would you expect a farmer to make a crop without plows? As strange as it may seem, some of our Sunday Schools are carried on by workers without tools.

Some superintendents do not have The Church School Magazine. Some teachers do not have the necessary Teacher Helps. How can we expect our workers to do the best work when we do not furnish them with the necessary helps?

In most places our people will respond liberally to help buy the necessary Magazines, Teacher's Text Books, Pictures, etc., if the need is presented to them. Our parents are not willing for superintendent and teachers to teach their children without the proper helps. If these teachers will give of their time and talent to help our Children grow in Christian living, we will gladly furnish them all the material they need to do this work. Just ask us for it. Our people will respond.—S. T. Baugh.

SOUTHERN METHODIST UNIVERSITY NEWS

The Southern Methodist University publication, the Southwest Review, has received the tribute of having the British Museum call for a complete file. This periodical, started at the University of Texas, was taken over by S. M. U. and has been developed to the literary fame it now enjoys. Now in its eleventh year, the Southwest Review has recently formed an alliance with Louisiana State University by which a new supply of life blood was injected into the financially ailing Review. With the amalgamation a new staff of editors was elected. The S. M. U. editors are Henry N. Smith, John H. McGinnis, and S. D. Myers, Jr. The L. S. U. editors are William Head and Charles H. Pipkin. There are numerous distinguished contributing editors from all over the Southwest.

Mr. J. W. Blanton, chairman of the advisory committee of S. M. U., has recently presented to the A. V. Lane Museum a prayer wheel. It is made of a bronze cylinder embossed with artificial turquoise and rubies. Inside the cylinder is an antiquated manuscript said to contain every prayer ever conceived by the worshipers of Tibet. The prayer wheel, and a large collection of coins were secured by Mr. and Mrs. Blanton while on their world tour in 1932-33.

Wednesday, March 14, S. M. U. Students heard Mr. Francis A. Henson, noted lecturer and economist, speak on "The Place of Religion in Economic Reconstruction." Dr. Henson spoke to classes and to smaller groups on the campus during the day. He is chairman of the National Christian Associations of America and one of the secretaries of the Na-

tional Religion and Labor Foundation. He is concerned with the contribution which prophetic religion can make to fundamental social reconstruction. He was brought to the local campus by the Y.M.C.A.

Thursday, March 15, the chapel service was a memorial service dedicated to the late Dr. H. K. Taylor, head of the School of Extension of S.M.U. Dr. E. C. Webb presided, Dean E. B. Hawk read the Scripture and offered prayer, and Dr. C. C. Selecman delivered the memorial address. Dr. Taylor was a great educator, a fervent reformer and a devout churchman. His long career was filled with outstanding service in many fields. He will be missed greatly by students and faculty of S. M. U., though he will remain long in our memories.—Carroll M. Moon.

MISS SKINNER IN JONESBORO DISTRICT

Mrs. Sam B. Wiggins, director of Children's Work in Jonesboro District, reports three group meetings of children's workers in her district during the fourth week of February.

Seven churches, with an attendance of 45, met at Jonesboro Monday. The Presiding Elder had charge of the devotional. Children's songs were sung. Mrs. Wiggins discussed the training program and the course open for children's workers, and outlined methods by which we might secure further training. She then presented Miss Mary Skinner, director of Children's Work for the Church. Miss Skinner presented the opportunities that com-

front the worker with children, the situation we now face and the changes in methods which have come through understanding children. She then led a discussion on how to use our literature, leading us into a new appreciation of the helps supplied by our church.

A round-table discussion on our needs brought out the possibilities in Daily Vacation Bible Schools and Childhood and Youth Week.

Mrs. Wiggins reports that a bountiful pot-luck dinner at noon and the cordial welcome from First Church Jonesboro made the meeting delightful.

Tuesday afternoon was spent at Marion, with eight churches represented. Crawfordsville and Hulbert-West Memphis from the Helena District were present with the Jonesboro workers.

The Presiding Elder used II Timothy 3:14-17 as a basis for the devotional.

Miss Skinner opened the discussion by allowing the churches to name the phases of work which they desire to have discussed. Literature, Daily Vacation Church Schools, Securing Cooperation of the Parents, and Problems of Administration were named. She led the group into a new appreciation and enthusiasm for work with children.

Mrs. Wiggins also reports that Wilson and Blytheville had pot-luck supper together at Blytheville, as they had counsel together and with Miss Skinner, and that those pres-

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For instance, in keeping your home clean and inviting, look how electric service can help. With a modern electric vacuum cleaner it is possible to do in a few minutes, without labor, fatigue or muss, a task that formerly required an hour or more of back-breaking labor. And the vacuum cleaner is only ONE of many labor and time saving home servants!

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HELPING BUILD ARKANSAS

ent declared it a wonderful meeting.
—Mrs. I. A. Brumley, N. Ark. Con.

MISS MILTON IN FAYETTEVILLE DISTRICT

Mrs. Fay Reid, director of Children's Work in the Fayetteville District, reports that twelve churches, with 43 workers, were represented in a District meeting at Springdale, March 6. All came eager to grasp something worth while to take home with them. Great interest was manifested throughout the day, and the day was full of suggestions.

Mrs. Reid believes the District will have the greatest Sunday School Day they have ever had. Five per cent of that day's offering will go for Children's Work.

Rogers, Gravette, Gentry, and Green Forest reported plans already under way for Vacation Schools, and four others will start plans soon.

Miss Jennie Lou Milton, from our General Board in Nashville, who was teaching in the Ft. Smith Training School, came to Springdale to be in the meeting. As she discussed problems with the workers, they got much of the what, why, when, and results to be derived from their united efforts in promoting and carrying out their Vacation School plans.

The group discussed a project for the District to be presented at the Conference meeting in Conway, June 11-13. Since many workers are planning out-door assembly rooms, flower gardens, and corners or spots near the church to be converted into beauty spots, they decided to work together on a picture display of exteriors; also a collection of interesting books made in their departments illustrating the work they are doing.

Mrs. Reid reports that Fayetteville

District is looking forward with enthusiasm to the Conference meeting for Children's Workers, to be held in Conway in June. — Mrs. I. A. Brumley, N. Ark. Con.

DR. B. S. WINCHESTER AT MOUNT SEQUOYAH

Among the outstanding features at the Mount Sequoyah (Fayetteville, Arkansas,) Leadership School of the General Board of Christian Education, July 3-17, will be two courses to be offered by Dr. Benjamin S. Winchester, of New York, viz., "The Use Of the Bible In Christian Education" and "Christian Education In The Family." In the latter course Doctor Winchester will be assisted by Mrs. Winchester.

"The Use Of The Bible In Christian Education" will be of special interest to workers with children and young people, as it will give considerable attention to the literature used in the several groups.

"Christian Education In The Family" will be attractive to parents and to those who are especially interested in parent education. The opportunity offered also to have personal conferences with the Winchesters on parent education problems, will be used by many who have responsibilities in this field.

Doctor Winchester is nationally known as a leader in Christian Education, having been for a number of years a leader in the Educational Section of the Federal Council of Churches of Christ in America. He was a professor in Yale and is well known as an author in Christian Education and related fields. He has also served for several years as an associate editor for the Congregational Publishing Society.

Mrs. Winchester has for several

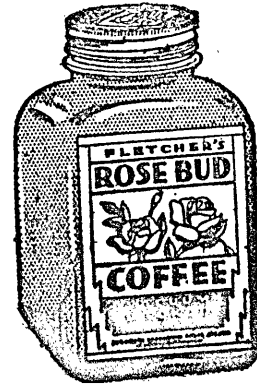
years been doing special work in the field of parent education. It will be a privilege to have her associated with Doctor Winchester in the course on "Christian Education In the Family."

Doctor Winchester will also be in the Young People's Leadership Conference at Mount Sequoyah, July 17-28, to lead the young people in

the study of "Christian Home Making."

Those who attend these meetings this summer will share an unusual privilege under the leadership of Doctor and Mrs. Winchester.

For a catalog giving full information about these programs address the Division of Leadership Training, 810 Broadway, Nashville, Tennessee.



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The County Tax Collection
Office

Will Be Closed Mornings Tuesday,

Wednesday and Thursday

March 20, 21 and 22

It will be open on these days at

It Will Be Open on These Days at

1:00 O'CLOCK P. M.

To Serve Tax Payers in the Afternoon

This closing is necessary in order that the collection room may be refinished.

Tax payers are urged to obtain their tax statements and pay their taxes as soon as possible. Call in person, write or phone 4-0241.

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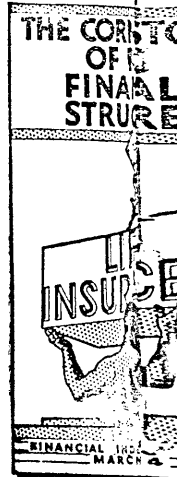
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FINANCIAL INDEPENDENCE

March 1934



W. O. W. ARKANSAS FACTS:

W. O. W. organized its first Arkansas Camp at Van Buren on January 1, 1892 — more than 42 years ago.

W. O. W. now has approximately 15,000 members in more than 400 Arkansas Camps, carrying over 17,000 of protection.

W. O. W. has paid to Arkansas members and beneficiaries \$12,746,492.56. We have invested \$1,859,950 in Arkansas securities.

W. O. W. operates a Tuberculosis Sanitarium for free treatment of members. 129 Arkansans have received treatment in the past 10 years.

WOODMEN Of The WORLD

Farrar Newberry, State Manager

514-15 Federal Bank Building, Little Rock, Ark.

ANNOUNCING A NEW PYRAMID LIFE POLICY

The plan is designed for the man who has lost some of his life insurance and suffered a reduction in income.

It puts back in force immediately the amount of life insurance that he has formerly carried for the protection of his family AT A PRICE HE CAN AFFORD TO PAY NOW—


—and over a five-year period increases the premium as his income increases. It is called the Five-Year Recovery Plan.

The plan works like this: At age thirty, a \$5,000

unit of the Five-Year Recovery Plan is priced for the first year at \$70.00, which figures \$14.00 per thousand as compared to our rate for a twenty-payment life policy of \$26.41 per thousand.

In addition to a large amount of life insurance, the plan also provides paid up values and a retirement income at retirement age.

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Herbert L. Thomas
President

Vice-Pres., & Agency Manager
Ben R. Hamilton

Robert C. Stark
Secretary

NINETEEN DEPRESSIONS WEATHERED

Life Insurance has lived through 19 major depressions; and in every instance it has come out with colors flying. It has proved itself the cornerstone of man's financial structure and provided a road to financial independence.

In 1857, paper inflation was estimated at \$2,000,000,000. Banks failed and mobs ran riot in the streets. And life insurance, whose fundamental principles were then being tried and tested, survived.

In 1873, seventy-two railroads were in default. The New York Stock Exchange closed for a week. Depression and unemployment were rampant. Thirty-one Life Insurance Companies, which are still in business, carried on as usual, meeting every rightful obligation.

In one month of 1893, 407 banks failed. One-hundred-sixty-nine rail-

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Life Insurance Industry

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INDEPENDENCE WEEK
to 24



roads were unable to meet mortgage interest. Interest rates rose to 360 per cent. The government came closest to bankruptcy in its history. And in a year of which it is said that money almost disappeared from circulation, Life Insurance paid out a total of \$175,000,000.

In 1907, one of the greatest of all financial crashes occurred. Depression was world-wide. Yet every Life Insurance Company paid contracts in cash exactly when they fell due.

In 1930, 1931 and 1932 businesses collapsed, banks failed, moratoriums were declared. During those years cash payments of 48 leading Life Insurance Companies aggregated more than \$6,000,000,000, about half the original war debt owed our government by Europe, 11½ billions of which is still unpaid.

Financial Independence Week, March 19-24, is a significant and timely event.

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General Manager

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The Guardian Life Insurance Company Of America

J. B. BINLEY, District Manager
610 Boyle Building Little Rock, Ark.

FACTS About This Company

1. All cash demands for the year were amply met from income and in addition, the Company's cash position was materially improved.
2. This Company now stands among the first 25 life companies in the United States, with insurance in force of more than \$887,000,000.
3. Total payments to policy owners and beneficiaries in 1933 were \$16,353,785. Total payments since organization have been more than \$98,000,000.

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UNION CENTRAL LIFE INSURANCE CO.

JAMES J. HARRISON, Manager

411-419 Donaghey Bldg.,

Phone 4-8471

Little Rock, Arkansas

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An institution of service, represented by agents whose ability, integrity and thoroughness cannot be excelled. "An insurance program built to the individual need" is our slogan.

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The wise man plans now for future needs by setting up an adequate program of life insurance — the cornerstone of man's financial structure.

During the past year owners and beneficiaries of life insurance have received over three billions of dollars — an average of ten million dollars every working day!

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Church News

RAILROAD RATES TO GENERAL CONFERENCE

FARE AND ONE-THIRD of current ONE-WAY FIRST-CLASS FARES ON THE CERTIFICATE PLAN is authorized by railroad lines in the East, Southwest, West and Trans-Continental Passenger Associations territories with thirty-day limit, contingent upon a minimum sale of one hundred round-trip tickets. Selling dates are provided far enough in advance of the General Conference opening to accommodate those living at distant points.

Tickets purchased on special rates allowed will save our Church from \$3,000 to \$5,000 when compared with rates available for the 1930 General Conference.

Three kinds of round-trip tickets may be accepted in determining the minimum of one hundred.

1. Tickets purchased on certificate plan. Laymen, except those in the Southeast, should buy this kind of ticket, validation of which at the General Conference entitles holder to one-third fare returning home.

2. Round-trip tickets which may be purchased with the clergy permit, and any other round-trip tickets mentioned herein should be recorded at the General Conference.

The importance of recording these round-trip tickets not only reveals the number present, but provides a basis for securing satisfactory rates for the next General Conference. The more tickets sold, the better the rates that will be available.

Certificates to be validated and round-trip tickets to be recorded should be presented to Rev. W. M. Casetty, Jr., immediately after arrival at Jackson, Mississippi. His desk will be conveniently located in the same building in which the General Conference meeting will be held.

MONTICELLO DISTRICT BROTHERHOOD

The Monticello District Brotherhood met in their monthly meeting March 5, at Monticello with Rev. O. E. Holmes as pastor host. This was indeed a brotherhood meeting. Rev. J. M. Hamilton has his forces marshalled to a oneness of purpose—that of building the Kingdom of God among men; and the spirit of brotherhood fostered by these associations, seals us to our task.

Brother Hamilton led the devotional, calling attention to the essential qualities of a good preacher. He said: "He must be teeming with energy, possessed by the spirit of goodness, and deeply religious."

The reports by the preachers were optimistic and sounded the note of victory. Brother Hamilton stressed every item of the program of the

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church, urging the preachers to accomplish every asking.

The high point of the day was at 11:00 o'clock, when Brother R. H. Cannon brought us a message that we needed. A sermon at eleven is to be a regular feature of the Brotherhood. A delightful lunch was served by the ladies of the church.—T. T. McNeal, Secretary.

ANOTHER MEETING ON LAMAR-KNOXVILLE CHARGE

After resting a week, during which we finished covering our building at Lamar, we went to old Pittsburg Church, or Knoxville Junction, midway between Lamar and Knoxville, and began services with Rev. Claude Overby, a local Presbyterian minister cooperating part of the time. These finally developed into a real revival with adults being converted. Men with families lined up for God and children decided for Jesus, and Brother G. M. North, the prime mover of the meeting, will never be much happier until he gets to heaven. It is enough to make a veteran of the Cross overflow with joy when you have refused to cease praying and laboring until you hear the shouts of the saints of God over the cries of newly born souls. Yes, Brethren, my soul rejoices when I remember the night we closed the meeting and this veteran stood to express his joy over God's blessings, and said, with tears streaming down his aging cheeks, "I'm glad; Oh, I am glad!"

Yes, it was a great meeting. Not large as numbers go, as it is one of the hundreds of similar communities which are neglected because not strong enough to maintain a church, but needing the Gospel just the same. Our charge is now reporting 65 conversions and reclamations so far this year, which have come the old-fashioned altar route. Brother, I love that route, and I love the shouts at the end of it.—Ray L. McLester, P. C.

HARMONY GROVE

Rev. S. B. Mann held his regular morning and evening services at Harmony Grove Sunday, March 11. He delivered an inspiring message at both services.

Last year was a wonderful year under Bro. Mann's leadership. We were glad when he was returned to this charge and hope and pray for a still better year.

He will be in a series of meetings at Thornton, the fourth Sunday, and Bro. B. F. Scott will fill his appointment at Harmony Grove.—Reporter.

FRIENDSHIP CIRCUIT GROUP MEETING

The third group meeting of Friendship Charge was held at Social Hill, Sunday, March 11, beginning at 1:30.

Bro. Robison delivered a wonderful message taken from I Cor. 13. In this message he said: "The most wonderful things in the world are faith, hope, and love; but the greatest of these is love. We cannot have the first two without the last. God is love, and we must put love before everything else."

"The greatest principles of the Bible, are to love God with all thy heart, soul, mind and strength, and love one's neighbor as himself. Bro.

Robison brought out many interesting points in this message, which was enjoyed by all.

There were 67 people present from the different points on the charge.

Mrs. Robison, of Friendship and Mrs. C. M. Whitman, of Magnet, reported the Missionary Societies at the two places were going forward. The people at Rockport were to meet March 14 to organize a Society.

Mr. C. O. Rusher, of Butterfield, reports Sunday School growing in membership. They have 41 enrolled and average attendance of 20.

Mr. C. M. Whitman, of Magnet, reports a good Sunday School, co-operating fine, and a balance of \$6.00 in the treasury.

Mr. Dale Holtom, of Rockport reports a fine Sunday School with an increase in attendance. They observe the 4th Sunday offering. On Sunday night, March 4, they organized an Epworth League.

They recently had a pie supper, which netted \$6.50, which was used to help pay for their piano.

Mr. Richardson, of Social Hill, reports the best interest in a number of years. People were taking an interest in Sunday School that had never done so before.

Mr. Jewell Sorrell, of Magnet, Charge Lay Leader, reports that we have a wonderful leader in our pastor and the response to his leadership is splendid. All that is necessary to make a 100 per cent.

Dates have been set for the following meetings: Rockport, Monday night following the first Sunday in July; Magnet, fourth Sunday in July; Friendship, first Sunday in August. We regret that this is the last of these meetings, because, we

enjoyed them and received information from each meeting that was a great help to each of us.—Reporter.

REVIVAL AT CENTERTON AND LINCOLN

My work on Centerton charge is starting fine. Have been heartily encouraged at each place. Closed a very successful three weeks' revival at Centerton on the third Sunday of February. Had the able assistance of Rev. H. H. Hunt of Lincoln. The result 21 additions.

Went from the Centerton campaign to Lincoln where the writer did the preaching each evening for another three weeks' campaign. We were very cordially received by Bro. Hunt and his good people. I have one week's time for refreshing and then go to Gravette to assist the pastor in another revival.—Irl G. Bridenthal, P. C.

BROTHERHOOD MEETING TEXARKANA DISTRICT

We preachers of Texarkana District have come to look forward to our monthly meeting with eagerness. Our good presiding elder always inspires us to better and redoubled efforts and sends us back into the work strengthened in our personal lives. The meeting as Ashdown, on March 8, was one of our best. Brother Sadler spoke very effectively on "The Spirit Giveth Life." We have rarely heard a more invigorating message. All preachers were present, except two, and these we presume were out for unavoidable reasons. The reports of the preachers were optimistic, and their interest in pressing the Kingdom Extension work was freely expressed. At 11:30 Brother Robert Beasley preached a splendid sermon, which all deeply appreciated. At 12:15



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**BUTTER-NUT
BREAD**

the good women of Ashdown church served a sumptuous luncheon.—R. A. Teeter, Sec.

CAPITOL VIEW CHURCH

"Upper Room" prayer service is held every Monday in the Elizabeth Reed Class Room from 10:30 a. m. to 2:00 p. m. This service has been held for the past eight weeks. From 17 to 28 are present at each meeting to fast and pray in preparation for the revival. Great benefit has been received.

It was voted by the Board of Stewards that Rev. W. R. Jordan, new pastor of our church, should have full charge of our revival which began with last Sunday night's service. Brother W. P. Forbess is assisting with the singing. This meeting will last through Easter Sunday and may be further. Great spiritual blessings are expected. Services each morning at 10:30 and each evening at 7:45.

Mrs. B. F. Red, Jr., led the regular Wednesday night prayer service. She gave a splendid talk, the subject of which was "Money as an Idol." There were 78 present. — Reporter.

BALKED IN THE PULPIT AND STALLED IN THE PEW

I am just going to tell what progress the church made in the same territory in 1888, and in 1932. In 1888 the Sulphur Rock Circuit, was composed of six appointments. One man served all these, holding a revival at each church, resulting in 165 conversions and 135 accessions to the church, all "on profession of faith." In 1932 the same territory was served by three pastors, with more than a third more people in the territory than in 1888, with improved transportation facilities, good roads and each of these pastors had a car. They all added 27 to the church. If this is not "balked in the pulpit, and stalled in the pew," what is it? Let the present policy of the church answer. Two of these men stayed five years each on the same pastoral charge.—Jas. F. Jernigan.

Why Doctors Favor a Liquid Laxative

A doctor will tell you that the careless 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 convenient 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. Caldwell'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

A DEACONESS AND HER RELATION TO THE CIRCUIT

At the last session of Little Rock Conference the writer was appointed to El Dorado Circuit, where he found Deaconess Willie May Porter, who had been giving part time for the past two years, assisting the preacher in charge of this circuit, the rest of her time being given to adjoining territory. In my opinion the Woman's Missionary Society of Little Rock Conference and the Woman's Missionary Council have made a worthwhile contribution in instituting and continuing this work.

I have found that a deaconess can help a preacher on a circuit and that she is peculiarly fitted for some phases of the work that the average circuit preacher has neither time nor money to give.

Since I have been requested to write on the deaconess and her relations to the circuit, let us first ask who she is and what are her duties? According to our Book of Discipline, page 233, paragraph 486, among other things it says: "The office of deaconess is hereby authorized. The office and work of deaconess shall be under the direction of the Department of Home Missions, Section of Woman's Work . . . She must be a member of our Church, in good standing, and have shown fitness for her duties by active service in some Christian work. She must have good health, a high school education, two years of college work, and must have completed the prescribed course of study in an accredited training school. She must be recommended for consecration by a Quarterly Conference. . . . Relinquishing all other pursuits, she shall devote herself to such work as the Church may determine. Quoting from the Consecration Service of 1928: in part, the Bishop addressed the candidates: "In the good providence of God, a door of usefulness has been opened for you in the service of the Church of Christ. To you are accorded unusual privileges and priceless opportunities for service. You are to minister to the poor, visit the sick, pray for the dying, care for the orphan, seek the wandering, comfort the sorrowing. . . ."

As I understand it, she is not to do the work of the pastor, but rather to supplement his work. Together they may plan, so that there will be no overlapping of the work and this service will be helpful to the pastor and render permanent results to the charge. When we enter a new territory the work should be carried on until it is established or we suffer losses which are difficult to regain.

As our mission work relates itself to the circuit, it seems to me that the larger churches may do well to render whatever service possible to the country church, not feeling that they are doing missionary work, but rather helping those who have been and are furnishing the larger churches the best trained leaders and financial supporters. It is said that the city church would soon cease to exist without the country church. But where can the country church look for her recruits? She must look to new material, which takes time, sometimes years, to develop into efficient leadership that has a clear and definite conception of its responsibilities, and a willingness to assume them. If the church as a whole will give back to the country church in proportion to the continuous contribution the latter is making, there will

be a future for the country church and she will continue to make real contribution to the on-going of the Kingdom of God. The Church has authorized the office and work of a deaconess and we rejoice in all the good they have wrought and especially on the circuit charges.—Geo. W. Warren, El Dorado.

FOR AN INDEPENDENT OLD AGE

The American people, during Financial Independence Week, March 19 to 24, will have an unrivaled opportunity to learn how to solve one of the most perplexing and tragic of human problems—poverty-stricken, dependent old age.

The lessons that will be brought out then, if a wise public listens, learns, and remembers, will be of immense benefit to us all.

The present time is especially fitting for such a movement. We have had a chance to study what depression means. All of us have seen the tragic figures it produced—men who were once well off, with good jobs and seemingly sound investment, who have now lost everything. Many of them are too old or too broken in spirit to start in again. The future they face is black with uncertainty.

It has been truly said that "life insurance is the cornerstone of man's financial structure." It can guarantee the future so far as money is concerned, from a moderate sum set aside at regular intervals when earning capacity is good, to buy a definite income to begin at a specified age. The record of the past four years, from which legal reserve life insurance has emerged triumphant, is the best evidence that can be presented as to its safety.

In 1932, out of the hundreds of millions paid by life insurance companies, more than two-thirds went to living policyholders, in the form of matured endowments, dividends, annuities, etc. That is an exceptionally fine record.

Every individual owes financial independence to himself and his family.—Industrial News Review.

"LET'S KILL THE BABY!" WHY NOT?

"Why not?" said the rest of the family. "These are hard times. The depression has hit us just after buying a new home. It's going to be hard to pay a prosperity debt with a depression income."

"Pa has cut down on cigars and ma on cosmetics, Sally on the movies, and Dick on candy bars."

"But there's the baby. Expensive, and no income-producing quality there yet. Only one thing to do when the income declines: reduce the family expenses. Why not drown the baby?"

The missionary church is the baby in the family of churches. At present, it is helplessly dependent on the other churches. But the child of a family is the hope of the future. To withdraw support from the child at such a time is short-sighted economy.

Christian churches constitute a family in which the least is as great as the greatest. The child's diet has already been greatly reduced. Nothing but genuine sacrifice by the rest of the family can avert the pitiful tragedy of killing the baby by letting it die.—Calendar of First Congregational Church, Madison, Wis.

THE GROWTH OF GAMBLING IN THE UNITED STATES

By H. N. Pringle
Law Enforcement Director

Gaming, by cards, dice lotteries, spindles, wheels, table layouts and bookmaking, was common in the United States, prior to 1890. In that year, the closing of the "Louisiana Lottery" by federal enactment and exclusion of lotteries from the mails profoundly affected public opinion, as to the ethics of gambling. Soon afterward gambling laws were enacted, or strengthened, in most of the states and territories, and 19 of these adopted constitutional amendments against lotteries. The amendments of Delaware, Nebraska, New Jersey and New York also prohibited race track gambling. During the past 25 years, 117 tracks for gambling on running races were closed in 31 states. In North America, Mexico and Cuba, during 1916, only 36 race tracks for gambling were in operation. In all of the United States, lotteries, punch-boards and slot-gambling machines had become unlawful. In January, 1915 race track gambling was permitted by law only in Kentucky and Maryland; but by court decisions and gamblers' subterfuges, in existed at seven places in Louisiana, New York and Ohio.

The predatory gambling interests, at about this time, perfected their method of breaking down legal barriers, by bold and persistent disregard of restrictive laws and by the corrupt use of money and political influence. Great gaming houses (all unlawful, but protected by corrupt officials) were operated at Hot Springs, French Lick, Saratoga, Palm Beach, Sulphur Springs and near St. Petersburg, where the devotees of Chance, resplendent in evening dress and jewels, might number 500 men and women at play simultaneously, or waiting for vacancies at the tables. Some of the gambling casinos in rural regions surpassed in patronage Monte Carlo and boasted of their \$100,000 night, as the jockey clubs did of their \$1,000,000 days. These patrons were not all adventuresses and dissipaters of fortunes, or liquor sellers, procurers and thieves out for a good time. Many of them were scions of decadent families, or the sons and daughters of parents, eminent in society, business and government.

With the resumption of flat racing in Canada in 1919, under a government tax of \$6,000 a day, plus 20 per cent of all receipts, the 11 pari-mutuel gambling tracks of Kentucky and Maryland were more heavily taxed, but did not contest the levy, which brought the jockey clubs into amicable relations with state govern-



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ments and frustrated popular movements for the abolishment of gambling. Maryland mile tracks, in 1919, paid a tax of \$6,000 a day (Pimlico, \$9,000 a day) and 15 per cent of receipts, but their pari-mutuel receipts have totaled as high as \$64,000,000 in a year. The pari-mutuels are preferred by all jockey clubs, as they wrest the rich profits of gaming from the former bookmakers, who either retire or develop the lucrative and illicit business of the pool rooms and handbooks. Pari-mutuel wagering was legalized in Nevada in 1915 and general gambling in 1931, but neither proved profitable. Utah in 1927 repealed its permissive race track gambling law, as the state's share was a mere dribble. Montana's joker legalization of 1929 does not tax betting and disclaims its existence. Illinois legalized the pari-mutuels (1927) by a majority of one in the senate. Florida legalized wagering on both horses and dogs (1931) over Gov. Carlton's veto. In 17 years (1916-1932) the proponents of race track gambling attempted legalization in 120 legislatures in 31 states. Results: Two enactments; one repeal.

As morality may be battered down by acute, physical distress, and good people in dire need may lie, steal or commit cannibalism, so governments have "gone haywire" since the great crash of 1929 (partly caused by stock gambling), which wiped out \$150,000,000,000 of valuation and confronted cities, states and the nation with insolvency. Our befuddled legislative doctors now declare, "We'll cure the dog by giving him more poison." In 1933, permissive bills for race track gambling were introduced in 32 states and enacted in 10 (Cal., Mich., N. H., N. Mex., N. Car., O., Ore., Tex., Wash., and W. V.). The golden bait, dangled before legislators, frantically seeking funds for the state, was this: "Legalize our pari-mutuels and give us a racing commission over our rustic, rival trotting tracks, and we will give the virtuous and needy state a fat 'cut' of the pari-mutuel 'take' and a percentage of our 'gate'." And all the sons of Esau voted, "So let it be!" Those selling the honor of the commonwealth knew

not how little they would receive in return. In 1932, the state revenues from "racing" in Florida, Illinois, Kentucky and Maryland totaled only \$2,086,640.60, from 28 tracks in choice racing territory. Following years will be leaner. The tracks retained about 10 per cent of each bet, and the state retains about 10 per cent of the track's tenth. This does not mean that the state obtains a dime on each \$10 bet, because six times more (Prof. Jerome Davis' estimate) is bet through pool rooms and handbooks, distant from the tracks, and as untaxable as the business of smugglers and burglars.

The old argument persists that "Racing is necessary to improve the breed of horses," but sincerity means, "Gambling is necessary to draw thousands to a betting ring alongside an oval, circled half-hourly, race after race, day after day and week after week, as monotonously as the turning of a roulette wheel." The thoroughbred backers, assuming that there can be no "racing" where money is not waged, ignore these facts: (1) Trotting tracks in the United States for standardbreds are 51 times more numerous than running tracks for gambling. (2) The horse industry, diminished by the automobile, has dropped, even in Kentucky to less than one-third (\$800,000) of the poultry business. (3) Racing bills, providing that part or all of the betting tax shall be given to agricultural fairs, are attempts to silence objectors. The officers of the Ohio Fair Managers Association, on February 28, 1933, in their meeting at Columbus, unanimously declared: "The creation of a racing commission and the legalization of pari-mutuel betting in Ohio would eliminate harness racing and county fairs in the state of Ohio." (4) It is fiction that the thoroughbred is a hypersensitive creature which can not exist on hay and oats like the vulgar standardbred, but can step marvelously fast around the mile oval with its manikin rider, only when he sees the throng at the rail, hears the click-click of the pari-mutuels and scents the long green under the grandstand.

The growth of gambling in the United States becomes ominous, when its tentacles grasp ten states in one year, and lawmakers of several states and of the nation seriously entertain proposals for legalization of state lotteries and of a billion-dollar lottery. Mr. Arthur Brisbane, satirically commented on this, saying, "If Satan is a reality, with hoofs, a forked tail and horns, he must grin when he sees a highly civilized Christian nation relying partly for its expenses on alcohol and sug-gesting gambling as an additional provider. Saloons, then lotteries. Would gambling houses, to raise funds, come next? Will some earnest Representative suggest a nationwide chain of government dance halls, with obliging ladies, highly colored and ornamented, to help in the government expenses?" Gambling has been increasing for several years, but never so fast as now. Hundreds of millions are wasted yearly on punch-boards, and as much more on lotteries. Authorities estimate that one billion dollars are spent on the "numbers lottery." Race track gambling takes about two billions. Our total gambling exceeds \$3,000,000,000 a year in the United States, but Howard McLellan (Herald-Tribune Magazine, December 17, 1933) says

that the total is six billions. Gambling is the most devastating of all vices, as to property. It threatens our national destruction.

HISTORY'S GREATEST HOME MISSION ENTERPRISE

The importation of pagan African slaves into the midst of American Christianity offered the greatest home mission opportunity in history. (Slave traders, indeed, often defend their traffic on that ground, and the early Spanish rulers insisted that all slaves shipped to America must first be "Christianized" by religious instruction. It is safe to assume, of course, that interest in the Africans' spiritual welfare was a very small factor in the slave trade, and that these benevolent decrees were of little or no avail.

Fortunately, however, on their arrival in America many of the poor Africans fell into the hands of humane Christian masters who felt a real sense of responsibility for their religious welfare. As early as 1623, four years after the first slaves were landed, we read of the baptism of three negroes, the property of Captain William Tucker. In the sale of two negro children in 1645, one of the recorded conditions of the transfer was that they should be reared "in the fear of God and the knowledge of Christ." "Thus from the very beginning of the negro's life in America," says Weatherford, "religion was an elemental part of his training."

There were, of course, some masters who were not interested in religion and others who feared any form of education for their slaves; but luckily there were enough who were genuinely interested to bring about the rapid and general diffusion among the slaves of at least a measure of Christian knowledge and faith.

Strangely enough, the first organized missionary effort in behalf of American negroes was not a home mission enterprise, but foreign. This began with the organization in London, in 1701, of the Society for the Propagation of the Gospel in Foreign Parts, with the express purpose of conducting missionary work in America among white people, Indians and negroes. Some of the most distinguished British churchmen gave the work their earnest support, able preachers were sent over as missionaries, the interest of the Established Church on this side was enlisted in some degree, and converts were made in many sections. In 1743, the Society established, in Charleston and maintained for twenty years, a special school for the training of negro missionary workers.

The Methodist movement in America, which began in 1737 with the visit of John Wesley, early extended its evangelistic efforts to negroes as well as to whites. Describing a Methodist revival about 1770, a writer says that "hundreds of negroes were in the audiences with tears streaming down their faces." In 1779 the Methodist church reported 12,215 negro members, constituting one-fourth of its total membership. During the next half-century Methodist work among negroes assumed astonishing proportions, so that in 1860 it was employing 335 white missionaries and entailing an expense of \$125,000 a year. At that time the negro membership numbered 207,000, which a little later was set off

in the Colored Methodist Church.

The Presbyterians, Quakers and others also did their share. The minutes of the Presbyterian General Assembly of 1825 mention with high commendation "the religious instruction of the unhappy slaves and free people of color," and say, "No more honored name can be conferred on a minister of Jesus Christ than that of apostle to American slaves; and no service can be more pleasing to God or more useful to our country."

During the Great Baptist revival of 1785-1790 large numbers of negroes were converted and affiliated with that denomination. So rapid was the movement that by 1793 the denomination had 18,000 negro members, or about one-fourth its total membership. Twenty years later in the field than some other denominations, it had more negro members, more places of negro worship, and more ordained negro preachers than any other. By 1860 there were 400,000 colored Baptists in the South, more by far than belonged to any other denominational group. This lead the Baptists have steadily maintained, the last census showing a total membership of 3,250,000 in the several Negro Baptist denominations.

This hurried glimpse of negro home mission history reveals very clearly the fact that a genuine Christian interest in negroes, far from being something new and foreign to the spirit of the old South, is in complete harmony with its finest traditions and practices. The master erecting a church for his slaves, or oftener yet providing space for them in his own; the mistress teaching her servants to read the Bible and pray. Stonewall Jackson teaching a negro Sunday School class in the aristocratic First Church of Lexington, Va.—these pictures are typical of the best of the old South, and come down to us of the present day as examples of "pure religion and undefiled." It is a pity, approaching tragedy for both races, that in the meantime they have drifted so far apart, and that the interracial contacts today are so much closer and more numerous at the level of the bootlegger than that of Christian fellowship and helpfulness.—R. B. Eleazer, Atlanta, Ga.

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Musterole is NOT just a salve. It's a "counter-irritant" containing good old-fashioned cold remedies—oil of mustard, menthol, camphor and other valuable ingredients.

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.

FREE—Write name and address on Musterole carton, mail to Musterole Co., Dept 25, Cleveland, Ohio, and receive free a regular 35¢ package of Musterole Cold Tablets.



Buying Drugs Blindfolded A Great Folly

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

So—when you go into a store for real Bayer Aspirin, see that you get it.

Remember that doctors endorse Genuine Bayer Aspirin as SAFE relief for headache, colds, sore throat, pains of rheumatism and neuritis, etc.

Just remember this. Demand and get Genuine Bayer Aspirin.

Genuine Bayer Aspirin does not harm the heart



MEMBER N. R. A.

AN INTERESTING EXPERIMENT

A refreshingly unusual pamphlet has come to the editor's desk. It is headed, "Would you dare to answer these questions." It reports a special meeting of the men of Chevy Chase Presbyterian Church, Washington, D. C. The occasion is one dismally familiar in all sort of churches. Falling income, delinquent pledges, deficits, borrowing—what to do next?

That part of the story gets a dozen lines on the first page. From then on the document is not familiar at all. A member of the church takes the stand, and the chairman "cross-examines" him, though no direct testimony is given. After eight pages of questions and answers, the first witness steps down and one more is heard, very briefly. In view of the testimony just given, the meeting votes unanimously that the budget for the year is not too large, and adjourns with the feeling that the church can be saved from going on the financial rocks.

The questions asked in this pamphlet are not hard. The answers are calm and matter-of-fact. There is almost a complete absence of what we ordinarily think of as emotion. But what the inquiry reveals seems to have surprised as well as encouraged these Chevy Chase Presbyterians. And so it should, for they went at the investigation in a fashion not often followed. They sought an answer, in business terms, to the plain question, "Does our church get too much of our incomes?" And a survey of the facts seems to have been all that was needed to transfer the whole matter into a new and more stable—as well as financially improved realm. We tell the story over again in these columns because it is probable that any other congregation that will expose itself to a similar candid examination will arrive at much the same outcome.

We quote from the testimony of the first witness, more or less at random:

Q. Do you personally feel that

666

Liquid, Tablets, Salve, Nose Drops
Checks colds first day, Headaches
or Neuralgia in 30 minutes Malaria
in 3 days

FINE LAXATIVE AND TONIC
Most Speedy Remedies Known

HAVE YOU READ?

1. "New Light on Baptism"
and

2. "Bible Mode of Baptism"
by Rev. J. E. Mahaffey

These books PROVE that
Christ taught SPRINKLING

No. 1 30c ea. No. 2 16c ea.
MAHAFFEY PUBLISHING CO.

Box 12
Clinton, S. C.

Do You Have Headaches?**Take CAPUDINE****Ease the Pain Promptly**

It is a well balanced Prescription of several ingredients so proportioned that it brings quickest relief.

Capudine is liquid—already dissolved—easy on the stomach and is assimilated at once thereby producing quickest relief.

Good for cold aches, back aches and muscle aches and pains also.

10c, 30c, and 60c at drug stores.

you are getting your money's worth from the church?

A. Very much more than my money's worth.

Q. How do you arrive at the sum total of your gifts to all religious and benevolent purposes?

A. Well, I don't know that I can answer that categorically. The only definite thing I do is to set aside 10 per cent before I get it.

Q. Do you personally ever go without something you want badly in order to give to the church?

A. No, I don't think that in all my life I ever went without something I wanted or needed badly to give to the church. All my life I have been giving to the church in a way that caused me no material sacrifice, and that is still true.

Q. Do you think that the average family in our church deprives itself of anything it really needs in order to give to the church?

A. I think some families do, but I do not think they constitute, at the outside, more than 15 per cent.

Q. What is your honest opinion as to whether most of us spend more on amusements than on our religion?

A. I think that if we include in amusements, vacations and other forms of recreation, the average church family spends more on amusements than on God.

Q. Would you be willing to give everything you have for your religion if you believed that it was necessary to save Christianity from disappearing?

A. If it were necessary to save Christianity from disappearing from the earth, I think I would give everything I have.

Q. Would you give your life?

A. I think I would give my life. I might lack the courage at the last moment, but I don't think I would.

We wish we might quote more from this revealing pamphlet. It is so frank, so unecclesiastical, so unemotional, that its calm conclusions are all the more unanswerable. The reader will note that the two laymen questioned make no claim of special generosity, and confess to no mystical or conscientious coercion. Yet each of them, strangely enough, has hit upon the tenth as the rough measure of his giving. And the meeting saw, when the resources of the church's constituency were uncovered, that even in a time, as one man said, "Some of our people have been operating in the red, our church is in good condition, and we should be optimistic." — The Christian Century.

UNIQUE LIFE INSURANCE POLICIES OFFERED BY ARKANSAS COMPANY

The Union Life Insurance Company, at 401 Main Street, Little Rock, Arkansas' oldest legal reserve old line life insurance Company, is one of the life insurance companies participating in Financial Independence Week from March 19 to 24.

The Union Life Insurance Company is one of the strongest of the domestic companies. It has been for several years the company that has written the now famous family group contract. They have recently inaugurated two new life insurance policies which are unique and different from the average contracts offered by legal reserve old line companies. One is called the New Deal contract, which means a new deal

for the policyholder. For a cost of \$1.00 per month the company will give \$1,000 of life insurance protection and this contract has embodied in it a feature that if the Insured is killed on a certain type of common carrier it will pay five times the face amount of the policy. Also, if the Insured dies in the first three years, the contract plus all premiums will be paid to the beneficiary. Another unique feature is a bank draft attached for payment.

The Spot Cash contract carries a fixed premium of \$10.00 per year. This premium does not increase but remains that until the contract is completed.

Mr. Elmo Warker, Secretary of the Union Life Insurance Company, said: "These two new contracts are an innovation and entirely different from the usual forms that are offered the insurance-buying public. We believe they fill a much needed want as far as people are concerned with reference to their life insurance wants. The reception accorded these two forms has been extremely favorable and most gratifying to the company."

HEALTH IN THE NATIONAL RECOVERY

By Haven Emerson, M. D.

President, American Public Health Association, and Professor of Public Health Practice, Columbia University, New York City

We have been busy re-establishing industry and commerce, and it has been our hope to do this well enough to give all healthy persons a chance to maintain themselves and their families. Without self-supporting work under self-respecting conditions of employment, neither personal nor social health can be expected. Recovery of economic balance we shall doubtless presently attain. At least we may hope for such adjustment between production and consumption as will permit individual initiative and profit without sacrifice of large groups of people to the exploitation of monopoly, whether this be of labor, or of capital, or of government.

Since 1929 there have been many forebodings expressed, that we would probably sooner than later observe a deterioration of health, parallel with the reduction of employment, income and standards of living, comfort, and enjoyment. All who are familiar with health trends realize that general mortality, as well as deaths from tuberculosis, and particularly deaths among infants, are very dependent upon the manner and material conditions of life. Regardless of technical, sanitary and medical measures applied directly to the reduction of tuberculosis, a large factor in the gratifying fall in the death rate from tuberculosis, in the United States in the past thirty years, has been the increase in national wealth, resulting in better living conditions shown by improved shelter, food, clothing, as well as the increase in leisure time of the wage earner and his family.

There has been fear, widespread and persistent, that the children of today, especially those brought up since 1929, would presently reveal tendencies to ill health, defects of nutrition and growth, lowered resistance to the infections of childhood, and an increase in their death rate from all causes.

Let us now cast aside all such

fears, answer the forebodings with facts of good augury, and accept only those warnings that tell us that we are not yet doing all we know how to do to develop health at a higher level, and to prevent quite unnecessary diseases and too early deaths.

Health, the most priceless possession of the people, has never been better secured by any nation in any era of our ancestors. Physicians and health officers throughout the nation have been recording the unexpected fact that with each year of the depression the health of the nation has improved. Year by year since 1928 all trustworthy tokens or trends in the health of our people of whatever age have been favorable. Preventable diseases, such as tuberculosis, typhoid fever, and diphtheria have never been less frequent or less fatal than in the past twelve months of 1933.

Never in the recorded history of man have so great a mass of people representing so varied an agglomeration of races under one government, or within a nation's boundary, enjoyed such security of life, such expectancy of years, so high a survival rate of babies, so low an incidence of pestilential diseases. So important a disease of nutrition as pellagra has been less frequent. Malaria, a scourge in many states, has been less common and less fatal. No diseases of nutrition due to particular defects of diet, have shown any increase, nor have infectious diseases shown a tendency to recur at the rate of former years.

Is this merely an accident of good fortune? No! it can be traced directly to two main factors of experience which have characterized our progress toward health at least since 1900, namely, increase in the understanding of the rules of right living among our people, and a command of scientific resources to defeat diseases, which earlier generations did not possess.

Mothers have learned better how to feed and clothe their children and

BAID NO LONGER

Mr. A. S. R. of New York City writes: "I had 3 bald spots the size of a half-dollar. I used Japanese Oil for 3 months and now my bald spots are entirely covered with hair."

JAPANESE OIL, the anti-static counter-irritant, is used by thousands for baldness, falling hair, dandruff and scalp itching. Free trial. Recovery also guaranteed.

Nat'l Remedy Co., 56 W. 45th St., Dept. J, N.Y.

HOW'S YOUR STOMACH?



Mrs. Myrtle Hackler, Parker Ave., North Little Rock, Ark., said: "I had stomach trouble, poor digestion and was generally rundown. Dr. Pierce's Golden Medical Discovery gave me a better appetite and added strength in a very short time. It also

strengthened my weak nerves. I rested better and have enjoyed good health since."

New size, tablets 50 cts., liquid \$1.00. Large size, tabs. or liquid, \$1.35. "We Do Our Part."

Certified Frost-Proof Cabbage and Bermuda Onion Plants. Open field grown, well rooted, strong. Cabbage each bunch fifty, mossed, labeled with variety name. Early Jersey Wakefield, Charleston Wakefield, Succession, Copenhagen, Early Dutch, Late Dutch. Postpaid. 200, 65c; 300, 75c; 500, \$1.10, 1,000, \$1.75. Express collect: 2,500, \$2.50; Onions Crystal Wax, Yellow Bermuda, Prizetaker, Sweet Spanish, Postpaid: 500, 60c; 1,000, \$1.00; 6,000, \$4.00. Express Collect: 6,000, \$3.00. Full count, prompt shipment, safe arrival, satisfaction guaranteed.

UNION PLANT COMPANY
Texarkana, Ark.

protect them against illness. Physicians have added to the care of the sick, immunizations protecting against typhoid and smallpox and diphtheria. The public, the taxpayer, the officers of government have supported the health services of county, city and state. While budgets have been reduced, and public health nurses dropped, while the full possibilities of public health services have been sadly crippled and in some places actually brought to an end by lack of appropriations, we have not forgotten our knowledge and we have continued to apply it individually when social resources have been withdrawn.

The year of 1934 need not be an exception. We can, if we are determined, record another twelve months of better health. Education in right living costs little and there is a great protection against loss. Neglect of diseases robs not only the patient but the whole family. For the sake of national recovery we must insist individually and collectively upon support of both public and private health agencies.

We must make it possible to say to our children in the years to come, that health prospered in the U. S. A., not only during the down grade, but throughout the struggle upward from a depression that tested the very structure of contemporary society.

AMERICA'S NEEDS

What America needs today is industry, courage and patience. There is no result which is worth while that is not secured by hard work. Men need to dare to undertake what they can do; they need to have courage to refuse to undertake what they cannot do.

There is even a greater need of patience. What can be quickly won is without value. Character and stability come only as the result of long application.

If America would stop trying to get rich quick, and faithfully and courageously go to work, it would get rich soon.

More than this, riches would be an attribute of stability and character. Those of us who have faith in men and faith in America believe that this is coming to pass. Let such faith be predicted on industry, courage and patience.—Frank Swanson, in Supreme Council Bulletin.

ITCHING IRRITATION

Even in persistent cases where parts are sore and tender—comfort follows the soothing touch of

Resinol

Next Time You Buy
A Laxative, Be Sure
To Try Black-Draught

Because so many men and women have told their friends how they like Thedford's Black-Draught, it is one of the largest-selling laxatives. Here's a typical case: "I take Black-Draught for constipation which until relieved, causes me to have a dull, tired feeling and severe headaches which unfit me for my work," writes Mr. W. D. Stewart, of Tallahassee, Ala. "A friend told me to try Black-Draught, and he was a friend indeed, for Black-Draught has saved me dollars and has helped me to work." . . . Get a package today, price 25 cents.

OBITUARY

Arrington. — February 2, Dr. J. V. Arrington, one of the most useful citizens of Blevins, Ark., passed to his heavenly reward. He was born in Louisiana, fifty-eight years ago. When he was a small boy, his parents moved to Bowie County, Texas, where he remained until he was about grown. He was educated in the public schools of Nash, Texas, after which he studied medicine. When he completed his course, he located at Blevins, Ark., where he remained until his death, devoting his entire time to his profession. He built up a large practice and was universally loved and respected by the people of his community. He was not only a successful physician; he was a noble Christian gentleman, having been a consistent member of the Methodist Church for many years. His funeral was one of the largest attended ever held in the little city of Blevins. He leaves his wife and one daughter, and a host of relatives to mourn his loss.

—W. J. Simmons

Nichols—Alfred M. Nichols was born in central Miss., Dec. 23, 1860. He died, Dec. 19, 1933. Dec. 23, 1880, he was married to Miss Mary Alice Wallace. To this union were born eight sons and one daughter. Surviving are his widow, four sons, Ben and J. C. of Rock Springs, Drew County, C. K. and R. E. Star City, and one daughter, Mrs. H. C. Burks, Dermott, Ark.

When a youth Bro. Nichols came with his parents to Drew County. They settled in the Rock Springs vicinity. It was there he married and reared his family. At twenty-five he united with the Rock Springs Methodist Church. In the church he lived a consistent life, and served well as a steward. He loved his church, and was active. He devoted himself to such activities as contributed to community welfare. His Christian influence and godly example characterized him as an outstanding man of the church and community.

Six years ago Bro. Nichols and wife moved to Star City. There he connected himself with the Methodist church, and engaged in the hardware business with his son, C. K. Nichols. Last fall he began preparations to move back to his farm. It was there while engaged in fitting up a comfortable house, he was stricken. In a few days he passed on into that "house not made with hands, eternally in the heavens."

Dec. 20, in the presence of a large congregation funeral services were conducted by the writer and Rev. H. A. F. Ault, after which the remains were placed in the nearby cemetery. We miss Brother Nichols—J. L. Leonard, Pastor.

Arnold.—When Jesus was on earth He took the little children in His arms and blessed them. He continues to call them unto Him where they become the happiest and most beautiful part of the heavenly home. The call came for little Betty Jean Arnold and on Feb. 23, she slipped out of the arms of her parents into the arms of Jesus. Betty Jean had her third birthday on January 9, 1934, and was a beautiful, happy child, that everybody loved. Only those who have given up their children can know fully how much Bro. and Sister W. L. Arnold, Roy and Melba miss this

dear child and sister. Our Methodist parsonage at Hazen is lonely without her, but through faith we accept God's plan and know Betty Jean is the tie that binds the family closer to the home where there are no separations. Too fair and pure for the trials of this world, she awaits those she loved and will ever be a guiding influence in their lives.

A comforting service was held at the Parsonage on Sunday morning, February 24, in charge of Rev. W. R. Boyd of the Carlisle Methodist Church, and Rev. Boyd Baker of the Hazen Baptist church, who also accompanied the family to the Holly Grove cemetery near Hope, Arkansas, where they were met by Rev. Clifton Rule, pastor of the Methodist Church at Hope who assisted in the closing services.

The beautiful flowers expressed the sympathy of many friends. Betty Jean, so like a flower, has been transplanted into the garden above. Love makes memory immortal and she awaits us in the realm of God's love.

—A Friend.

Blankenship — Alice Gibson was born, Sept. 22, 1866, at Annover, Ark., where she grew to young womanhood, and April 14, 1885, was married to T. B. Blankenship. To this union six children were born, three surviving her. She was converted and joined the Union Methodist church, on the Rowell Circuit, early in life, where she remained a loyal and consistent member to the end of her pilgrimage, which occurred, in the home of her devoted daughter, Mrs. Chester Tooke, at Rye, Ark., August 4, 1933. Within these dates there was lived a life of no ordinary proportions. Not educated after the order of the modern schools, but endowed with a fine mind, good common sense, a beautiful personality, a consecrated life, she projected her entire being athwart her day and generation in such a way that it will not die for generations to come. She was the leader in her church and community for years, even unto the end of her earthly life. She stood out in no uncertain way for the good and right at all times. She brought her children up in the same way, her husband having died when they were all quite young, leaving her the responsibility very largely of their bringing up. It was not all sunshine and roses. She had her sorrows, but amid it all, she endured bravely, trusted, obeyed and served Him whom she accepted as her all in girlhood; and the way grew brighter even unto the end. In her going, the church, community, and her family have all lost an incalculable asset, but Heaven is richer and the world blessed in her having passed through it. Her friend of the years.—W. C. Watson.

Denton.—Mrs. Mary A. Denton, the oldest resident of Hazen, and one of the early settlers of Prairie County, died at her home March 3. She was born in Ohio, November 4, 1843, and lived in Illinois and Indiana before coming to Arkansas in 1879. She settled near Des Arc, and moved to Hazen in 1886, and made that her home continuously. She was a member of the Methodist church, and a charter member of the Woman's Missionary Society. She took an active interest in all church work, and for

years was teacher of a Sunday School class. At her death she was a member of the Mary A. Denton Sunday School class, named in her honor. She is survived by two daughters, Mrs. Sallie Bowman and Miss Roxie Denton, both of Hazen; two sisters, Mrs. Sula Welch, of Climax, Kansas, and Mrs. Emma Griffin, of Houston, Texas; one brother, Charles Guisinger, of Houston, Texas; six grandsons, W. P., Clyde and Harry Bowman, of Hazen, Melvin Bowman, of Sierra Madre, Calif., Emmett L. Bowman of Cheyenne, Wyoming, and John W. Bowman of Los Angeles, Calif.; and three great-grand daughters, Leila Clyde, Elizabeth, and Mary Elna Bowman, of Hazen.

Funeral services were conducted at the Methodist church Monday by Rev. W. L. Arnold, assisted by Rev. Boyd Baker, pastor of the Hazen Baptist church. Burial was in the Hazen cemetery. Grandma Denton was a truly remarkable Christian character, and too much could not be said in her praise and honor. Her life was an inspiration and a benediction to all with whom she came in contact, and her strong and beautiful faith was, and is, a guiding and strengthening influence to all who knew her, and especially to those of us who knew her best.

—W. L. Arnold, Pastor.

Royer.—Annie Wilcox, was born in Ohio, Sept. 28, 1870, and was married to W. M. Royer in 1896. They reared one son by adoption, having no children of their own. In her adopted son's home Sister Royer spent her last days, and passed on to great reward. She was moved to this home in Pleasant Plains in order to have medical attention, and be properly cared for. All care possible was given by her son and his family, and friends. On March 12 death claimed her and her sweet spirit wafted away to God. Sister Royer professed faith in Christ in early youth; so early, that the dates could not be ascertained. She was a Christian and belonged to the Methodist Church when I first learned to know her. She lived faithful to her church and was an active worker as long as health permitted. The funeral services were conducted by a local minister of the Methodist Church, Rev. W. L. McMullen, who had been a close friend of the family. He was assisted by the writer, her pastor. The services were held in the Baptist Church near Pleasant Plains cemetery where her remains were laid to rest. In addition to her husband, and son, and three grandchildren, she is survived by one sister, Mrs. Mary Swanson, of Tacoma, Washington; also three brothers, Garner Wilcox, of Truman, Ark.; Earl of Louisiana; Fred of Magnolia, Ark.; and a host of friends and relatives. The Church has lost a faithful member, the neighborhood a good neighbor, her husband a true companion, her son a compassionate mother, and her grandchildren, a dear grandmother.

—L. R. Ruble, Pastor.

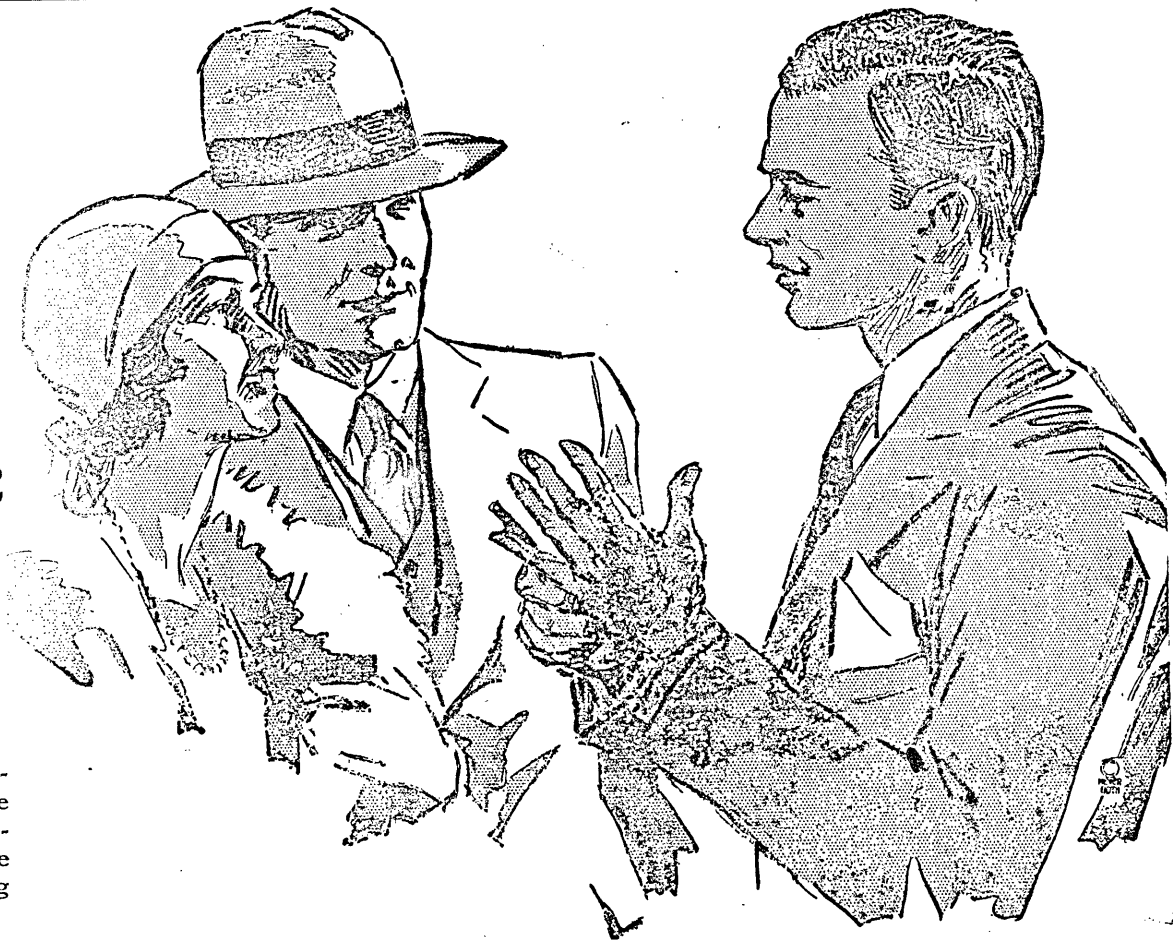
**SORES BOILS
CUTS
BURNS**

Are Relieved Promptly By

GRAY'S OINTMENT

Used Since 1820 25c at Drug Stores

For Your Financial Independence



TO MEET THE NEEDS of present-day insurance buyers . . . to make possible the purchase of an adequate amount of life insurance protection despite reduced income . . . The Union Life Insurance Company announces the following two new life insurance policies —

Two NEW Contracts that are by far the greatest forward step ever devised by any life insurance company.

- 1. The Spot Cash Policy
- 2. The New Deal Policy

THE SPOT CASH POLICY is unique in all details. For an annual payment of only \$10 any man or woman may buy at his or her attained age the amount of endowment insurance that a \$10 premium will purchase—AND attached to the policy is a draft CASHABLE IMMEDIATELY at ANY bank in the event of the insured's death.

THE NEW DEAL POLICY is just what the name implies — a "new deal" policy for the buyer who needs low-cost insurance. Here's the deal: For a minimum of \$1 a month you can buy \$1,000 OF LIFE INSURANCE! And any successive units of \$1,000 will also cost only \$1 monthly.

*No Medical
Examination*

Send The Coupon For
Full Details!

—PLUS THESE SPECIAL FEATURES:

- (1) Five times the face amount if killed on a certain common carrier.
- (2) Premiums returned PLUS the contract if the insured dies in the first three years.
- (3) Bank draft attached for the payment of premiums.

UNION LIFE INSURANCE CO.

Arkansas' Oldest Legal Reserve Old Line Company
WORTHEN BANK BLDG. LITTLE ROCK, ARK.

UNION LIFE INSURANCE CO.
Station M, 401 Main Street,
Little Rock, Arkansas.

() Please send details of SPOT CASH Policy.

() Please send details of NEW DEAL Policy.

NAME _____ AGE _____

ADDRESS _____

WEEKLY ANNOUNCEMENTS

SUNDAY evening, Young People's Department open house at 5 o'clock; supper at 6 o'clock, followed by the devotional service at 6:30.

SUNDAY evening, 6:30, devotional service of the Senior Department.

HENDRIX COLLEGE

The Hendrix Choristers will render Gounod's "Messe Solennelle" in First Church at the vesper service Palm Sunday afternoon at five o'clock. The Hendrix singers rendered this oratorio to a great congregation in Fort Smith two weeks ago and received splendid commendation for their work. Many Winfield members will be happy to enjoy this service which Hendrix College renders to the people of Little Rock.

WEDNESDAY evening, because of the special Holy Week services there will be no supper.

BAPTISM OF INFANTS

Bro. Steel is planning to baptize infants Easter Sunday morning at the beginning of the eleven o'clock service. Several parents have already asked to have their babies christened at this time. If there are any others please phone the church office, 4-1994.

ITEMS OF INTEREST

Mrs. H. W. Pharr, of 2103 West 18th Street, is ill at Trinity Hospital.

Miss Glenn Moore, of San Francisco, is visiting her sisters, Mrs. Beulah Shewmake, Mrs. Edyth Lenhardt and Mrs. John Alford.

We regret to lose from our fellowship Mr. and Mrs. Ray Scott and Mr. Fred Scott, who are now making their home in Oklahoma City.

Mrs. F. S. Scott has been visiting her sons in Oklahoma City for the past two weeks.

Miss Nora Anderson has received an appointment to the office of the Veterans Bureau in Washington. Her address there is, 1828 G. Street, N. W.

OUR SYMPATHY

Our sincere sympathy is extended to Mr. and Mrs. W. G. McDaniel and family in the loss of their daughter, Mrs. Alta McDaniel Smith, of Bell, California, who passed away on March 13th.

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.

MARCH 22, 1934

No. 12

Winfield Observes Holy Week

Services Each Night With Special Music

Rev. Marshall T. Steel Will Preach

General Theme: "The Christian Church In
The Life Of Today"

Sunday Evening: "Why Bother with the Church?"

Monday Evening: "What is the Church's Biggest Job?"
(Sponsored by Women of Winfield)

Tuesday Evening: "The Basis of the Church's Appeal"
(Sponsored by the men of the Church)

Wednesday Evening: "The Test of a Churchman"
(Sponsored by the Church School)

Thursday Evening: "The Church as a Brotherhood"
(Sponsored by the families of the Church)

PASTOR'S LETTER

TO THE CARELESS MEMBERS OF WINFIELD CHURCH

Dear Friends:

A wise preacher suggested to me this last week that you who are careless of your relations to the church should be thought of not as "sinners," but, to use Jesus' words, as "Sheep without a Shepherd." Though it is not pleasant, I am willing to assume my share of the blame for your carelessness. I say this not to console you in your wandering, but to let you know of my special interest in these Holy Week services.

In these services we will not be talking to the saints about the damnation of the absent sinners. Our purpose is not to condemn anyone but to face our own responsibility for the lack of interest in the church. I shall be trying to present an attractive picture of a church worthy of your interest and devotion. I shall be hoping that because of the services the faithful members will find more solid ground for their faith, and their devotion increased; and that you who have been inactive or careless will find an awakening interest in your church which will open for you the doors of its ministry.

These days of Holy Week are full of meaning for the Christian Church. I think it is quite appropriate that in them we should be thinking about the place of the work of the church in the life of today. I hope you'll join me in a special effort to make these services mutually helpful.

Yours for the reunion of the shepherd and his sheep,

MARSHALL T. STEEL.

CHRISTIAN EDUCATION

The Honor Roll

Many Winfield members took advantage of the great opportunity afforded them last week by the Standard Training School. Credits were awarded the following who compose the first honor roll this week: Mrs. J. A. Clifford, Mary Frances Clifford, Mrs. R. E. Overman, Mabel Scott, Mrs. Marshall Steel, Geraldine Groh, Mrs. C. C. Cope, Mrs. W. T. Gordon, Mrs. H. F. Henry, Caldwell Adkins, J. A. Clifford, Mrs. W. H. Hannum, J. V. Jackson, Mrs. Dewey Price, Aubrey Blount, J. P. Burton, Mildred Cannon, Mrs. J. S. M. Cannon, Evelyn Florian, Felicia Holleman, Mrs. Janie House, Mrs. J. A. Jeffries, J. A. Jeffries, Mrs. C. A. Leidy, Mrs. R. J. Langhammer, Mrs. J. E. Lord, Mrs. R. W. McWhirter, Mrs. R. M. McKinney, Mrs. Walker Pyburn, Mrs. H. E. Ruff, Mrs. James Thomas, Nellie Wesson, Elza Lee Pratt, Dallis Smith, Dorris Smith, Mrs. Harry Lee Williams, Elouise Jones, Dewey Thompson, Annie Peaslee, Annie Winburne, Mary Frances Patterson and Elizabeth Easley.

Mothers' Bible Class

Open-house was held on Wednesday in order that the church parlors might be seen by the members of the church. The Mothers' Class, taught by Mrs. L. E. Hinton, occupies this room on Sunday morning. Members of the class have spent much time and effort in beautifying their room, not only for their own use but that others might enjoy its use on special occasions.

Membership Classes

On Palm Sunday, March 25, at eleven o'clock the membership class from the Junior and Junior High Departments, which met three times last week, will be received into the church. On Thursday evening of Holy Week those from the Senior, Young People's, and Adult Departments will be received.

Scouts

Both the Boy and Girl Scouts of our church have recently received special recognition. The Boy Scout Troop received the "Ten Year Program Award." The members of Troop Four of the Girl Scouts who received special awards were: Elizabeth McNeely, Wanda Hold, Miriam Boosey, Carol Stern, Rosemary Zell and Eula Mary Sherlin. Members of other Girl Scout Troops who are in our church school and won special awards are: Martha Lee Cox, Ardeth Lee Buzbee, Elizabeth Ann Allen.

TONIGHT

8:00 P. M.

THREE ONE-ACT PLAYS

WINFIELD METHODIST CHURCH

CURTAIN CLUB

25c