



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 LIV

LITTLE ROCK, ARKANSAS, JANUARY 10, 1935

No. 2

PUNGENT PARAGRAPHS

THE religious press can do more to preserve liberty than any factor now active in the land.—Don Seitz, Business Manager New York World.

Roger Babson said: "If I could control the literature of the household, I would guarantee the well being of Church and State."

If we do not maintain our denominational newspapers, the country will be pretty nearly bereft of independent journalism.—Louis D. Newton, Editor The Christian Index.

However much it costs to maintain a Church paper, it costs more not to do so. One of the finest and most profitable investments the Church ever made was in the printing press.—Ex.

If the religious press is not supported, we shall experience a great lack of religious effort—a lack which nothing but the religious press can fill.—Francis J. McConnell, Bishop Methodist Episcopal Church.

ONE OF THE FIRST SIGNS

DR. J. O. PECK was in his day one of the most successful pastors of his Church. Here are some words he gave forth that should be carefully considered in our day. After a great revival in one of his charges he sent three hundred new subscribers to his Church paper—one hundred of them new converts. In sending in the names he wrote this: "I never feel quite sure of the permanency of the additions to the Church till I have put the Christian Advocate in the family, and usually I find that one of the earliest signs of backsliding is giving up of the religious paper." If the men who expect to get profit out of their orchards are careful in looking after the young plants, why should not the Church be very careful about those who have recently been planted in the vineyard of the Lord?—Wesleyan Christian Advocate.

BAPTIST PAPERS

IN an article in the Sunday School Builder, a periodical of the Southern Baptist Convention, Dr. E. P. Alldredge, one of their secretaries, writes on "The Baptist Task and the Baptist Papers," and lays much of the blame for the meager support of Baptist institutions on the failure to get Baptist papers into many Baptist homes. He indicates that one-third of all the Southern Baptist churches last year gave absolutely nothing to any mission or benevolent cause—not even to an orphanage.

In part, Dr. Alldredge writes as follows: "Today, as yesterday, a five-fold task faces Southern Baptists—the task of enlightenment, enlistment, indoctrination, inspiration, and co-operation. Does any one, in his right mind, imagine that our great denomination, now numbering 4,200,000 souls, of all grades of intelligence and geographically scattered over 18 states in the South and Southwest, can successfully approach, to say nothing of the working out, this five-fold task without an informing, indoctrinating and constructive denominational press? It is simply preposterous! Alas! right here is the one big secret of all Southern Baptist failures—we have given more attention, more time, more effort, and more money to our hospitals, schools, and other phases of our work than we have to the task of informing, arousing, and indoctrinating our people through denominational papers—and we are paying the price!—Taking the South as a whole, 68 per cent of our 4,200,000 Southern Baptists are unenlisted! But why is this? They do not know; and, without their Baptist state paper, they do not have a chance to know, about the needs and opportunities of our Baptist work.

"As long as our leaders go on treating our Baptist papers as step-children in the Southern Baptist family, we are not going to escape from this tragic situation. We cannot go on playing down or neg-

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FOR WHAT IS A MAN ADVANTAGED, IF HE GAIN THE WHOLE WORLD, AND LOSE HIMSELF, OR BE CAST AWAY? FOR WHO-SOEVER SHALL BE ASHAMED OF ME AND OF MY WORDS, OF HIM SHALL THE SON OF MAN BE ASHAMED, WHEN HE SHALL COME IN HIS OWN GLORY, AND IN HIS FATHER'S, AND THE HOLY ANGELS.—Luke 9:25:26.

* * * * *

lecting outright the priceless value of well edited, constructive, informing, arousing, indoctrinating Baptist papers, and prosper!—Is it not high time that we really started helping our denominational papers to come into the larger day and the larger place of usefulness which they deserve?"

All that Dr. Alldredge says about the value and need of Baptist papers may be said about Methodist papers. "Verbum sat sapienti."

DANGEROUS GOOD PEOPLE

THIS is just about good people; no others will be allowed to creep in—good people whom we know and love, or at least, try to love. It seems a strange statement to make, but we have personally suffered more from good people than from bad people, and we have taken quite a lot of hard knocks from hard sinners.

The Church has many an open battle with her enemies, but suffers far more humiliation from treason and rebellion and slackerism and ignorance in her own ranks. The pity is that the Church suffers from certain classes of her good folks as well as from her bad members. It has been so from Paul's time down. Just to mention a few:

There is the good man who cannot read. It is our pride that we still take the humblest into fellowship, but we make every effort to teach them to read. Otherwise they work in the dark, in total ignorance of the plans of their great Church. Often their very enthusiasm, coupled with ignorance, plunges their local church into embarrassments. Many a small isolated church is saved by one well-read leader who has in his own mind the whole world-wide strategy of his great Church.

There is the good man who will not read. He is a puzzler, despite his unquestioned piety. He finds a page in a book that he does not like, and at once goes up in the air, writes the author a fierce letter, and burns up the book. If it is in a paper, he stops it.

Occasionally, this good man closes his mind to the Church paper and deliberately shuts out the vision of the whole Methodist world. The missionaries can appeal, the Bishops can call, the needy churches can cry for aid; he will have none of it. He will not read his Church's victories, nor analyze her defeats. His pampered and petted prejudices have slipped one over onto this good man and quietly padlocked his mind. Right now the good man with the padlocked mind is the most dangerous man in Methodism.

Then comes the man who does not read. He himself pities the man who cannot read, and feels some contempt for the brother who will not read, but to all intents and purposes he is as great a menace to the Church as they are. It is always a pity to look for a leader who is intelligent and posted and find a dud. A preacher must often risk a big plan on the intelligence of one man, and behold the man doesn't know what it is all about. Suppose the captain of a liner were to employ a good man who had simply neglected to study the charts!

Then follows the good man who has cultivated a taste for poison-pen stuff only. We all seem to like to see others pelted. A fight will always draw a crowd. But none of us need to cultivate that tendency. We once attended a service of a church made

up largely of sheep stolen from the Methodist fold. To a frequent chorus of "Amen" the preacher was scoring the Church in which most of them were raised. Sarcasm, plain lies and half truths were received with positive enthusiasm, as though they were delighted to hear these charges against their mother.

There are books and papers that feed that same craving for poison candy, supported entirely by good people. The Church is attacked, the leadership ridiculed and the ministry discounted, and the editors are cheered on by the letters from those who have come to love this rancid food, and he will read no other. Imagine such a man as a class leader or Sunday School teacher retailing his poison on to his class! Yet that happens in our midst, the work of dangerous good folks.

Next comes the man who reads only to criticize. He is not looking for the truth, but as Robert Ingersoll read the Bible, he is always looking for some flaw, or something he can twist out of its real meaning into an argument. He is a good man, no doubt of that, but who would want to be the pastor of a church full of such good souls?

Last of all comes the man who fails to provide good reading for his family. He himself was brought up on good books and papers, but is not taking any pains to teach his children to read. He reads voluminously but they are strangers to the best books and papers. If they read at all, it is chiefly the cheap stories in the cheap magazines. Such a man is letting his torch die out with him, and when his Church looks for his sons to take his place, it is a weak and poor substitute that they find. It is too bad for a good man to disappoint his Church.

Certainly God has to be patient enough with all of us, but we must not strain that patience with unnecessary ignorance.—W. H. Phelps, in The Michigan Christian Advocate.

BISHOP H. LESTER SMITH OF THE M. E. CHURCH ON THE CHURCH PAPER

A RELIGIOUS periodical is a necessity for every Christian who desires to be informed upon the ideals, the program, and the progress of religion in the life of the world of our day. The secular press does not and cannot discuss the problems of religion, of morals, of industry, of society, and of human life in general from the Christian viewpoint. The religious paper is the only source from which one can receive the kind of information, counsel, and suggestion for action which one must have if we are to benefit by the broader experience of the united thinking of the Christian world.

The Church paper is a necessity for every member of the Church, who wishes to be informed concerning the ideals, program, and progress of his own Church. No general religious periodical can give sufficient space to the details of the activities and the undertakings for which the Churches are responsible.

Certainly every one would agree that all office-bearers in the Church and in every Church organization must of necessity be constant readers of a Church paper if they are to be intelligent and useful officials in the Church.

No pastor could do a better piece of religious education than he can do by promoting the circulation of our Advocates.

Here our people will find the truth about prohibition which they do not find in many of our secular papers. Here will also be found the discussion of world peace, of moral, social and economic problems from the Christian viewpoint in such a helpful form that the ideals of our young people will be formed upon Christian principles.

And finally if we are to have any genuine success in working together in any real program of co-operation such as our connectional organization requires, we must have a large circulation of the four Advocates among our people.

The Arkansas Methodist

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A. C. MILLAR, D. D., LL. D. Editor and Manager
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Personal and Other Items

READ THE APPEAL of Rev. L. E. Mann on page 7, and see if you cannot co-operate in keeping up the North Arkansas Conference Group Insurance. The record is fine. What better plan to help the widows and orphans of our preachers?

MARRIED at the parsonage at Houston, Ark., Dec. 25, Miss Thelma Powell and Mr. Woodrow Burge, Rev. Hoy M. Lewis officiating. Mrs. Burge is the primary teacher in the Houston School, and Mr. Burge is a teacher at Stony Point, near Houston. They will make their home in Houston.

THE SERIAL, "RETHINKING METHODISM," should have started this week; but the original failed to reach the office in time. It will probably start next week, certainly very soon. It is highly valuable and should be read by every Methodist during this period of revival of interest in the history of Methodism.

REV. G. L. CAGLE, our pastor at Junction City, called Tuesday. He has been in the city since last Friday on account of the serious illness of his mother who is in the General Hospital with little hope of recovery. He reports a good start on the work of the new year with better prospects than last year. His 100 per cent paper club will soon be ready.

IN my electoral campaign in this Republic it was amply proved that the ravages of alcohol benumb the spirit of the people in the larger percentage of the population as a hindrance to culture; and it is for all this that I have reaffirmed my proposal to interest myself during my administration, that Mexican legislation shall include radical measures against the sale and production of intoxicating drinks.—President Lazora Cardenas of Mexico.

THE editor last Sunday morning visited in Conway and had the privilege of hearing the new pastor, Rev. Albea Godbold, preach a strong sermon to an audience that filled the auditorium. He has been cordially received and is highly appreciated by his people. Coming from the church at the seat of the University of North Carolina, he knows how to adjust himself to the needs of an educational community like Conway. The editor was permitted to present the paper cause and expects a 100 per cent response. Dinner at Tabor Hall was thoroughly enjoyed. That is one college dining-room that is justly popular. Post-holiday work at Hendrix is starting

auspiciously. The college is expecting a happy year. Dr. Reynolds, recently appointed to a very important committee of the General Board of Christian Education, was at Nashville.

THE MEMBERSHIP INCREASE of Southern Methodism for the past year, according to an announcement of Dr. Curtis B. Haley, official statistician, is 38,038. The total membership of our Church is now 2,751,971. Money raised for all purposes was \$23,618,683, an increase of approximately \$2,190,000. The increase in membership of the Women's Missionary Society was 20,000, and these women raised more than \$2,000,000 for their work.

THE EXECUTIVE COMMITTEE of the Citizens' Protective League had another meeting last week. Attention was given to plans for county organization. White and Independence Counties have organized with much enthusiasm. Other counties are soon expected to organize. It was agreed that emphasis on law-observance by good citizens should be pressed and willingness of good citizens to co-operate more fully in enforcing law should be cultivated.

OLD TIME REVIVALS, by John Shearer, M. A., is a brief description of the great spiritual uplifts of Protestantism. Its perusal should awaken in the reader a strong desire to participate in bringing about a present-day revival. Our pastors are advised to get it and give their people the benefit of the information they obtain in reading it. The price is only 50 cents. It is published by The Million Testaments Campaign, 1505 Race Street, Philadelphia, Penn.

THIS ISSUE of the paper is intended to give the pastors arguments from many different sources so that they may forcefully and effectively present to their congregations and official boards the cause of the church paper. We advise all pastors to keep this issue convenient and be prepared to use the arguments contained therein. The time has come when we should have a 100 per cent club in every church in Arkansas. Let no pastor say he cannot get his club until he has made a faithful effort.

DR. T. D. ELLIS, General Secretary of the Board of Church Extension, made an encouraging report at the Virginia Conference, declaring that that Board had not lost a dollar invested in church property. He said the time had come when Methodists should begin to pay their church debts. He said that we declared on all sides that we were poor. We had always been poor and when we realized we were poor we were about to take the world. When we thought we were rich we began to lose the world.

ON NOVEMBER 11, 1918, President Wilson said in his Armistice Proclamation: "My fellow countrymen: The Armistice was signed this morning. Everything for which America fought has been accomplished. It will now be our fortunate duty to assist by example, by sober, friendly counsel and by material aid in the establishment of just democracy throughout the world." A review of the situation in 1934 shows that since that time democracy has ceased to function in twelve countries, namely: Italy, Albania, Austria, Bulgaria, Estonia, Germany, Latvia, Lithuania, Poland Portugal, Roumania, and Yugoslavia.—Ex.

CHAPEL HILL, N. C., is the seat of the State University where many Methodist students are enrolled. Fifteen years ago the two North Carolina Conferences undertook to build there a thoroughly adequate church. Each Conference contributed \$30,000, General Boards \$50,000, and individuals \$52,000. Recently an anonymous friend, a graduate

of the University, contributed \$50,000 to finish paying for the building. Thus North Carolina Methodism has done a needed monumental piece of work and is to be congratulated on the achievement. Rev. Albea Godbold, now our pastor at Conway, was for three years pastor at this splendid church, Missouri Methodism undertook a similar enterprise at Columbia, seat of the University of Missouri, where 1,200 Methodist students are found. A truly magnificent building was erected; but unfortunately a crushing debt was incurred. The three Conferences are struggling bravely to work it off, and now seem to have prospects of success.

"SPECIALIZING IN THE IMPOSSIBLE"

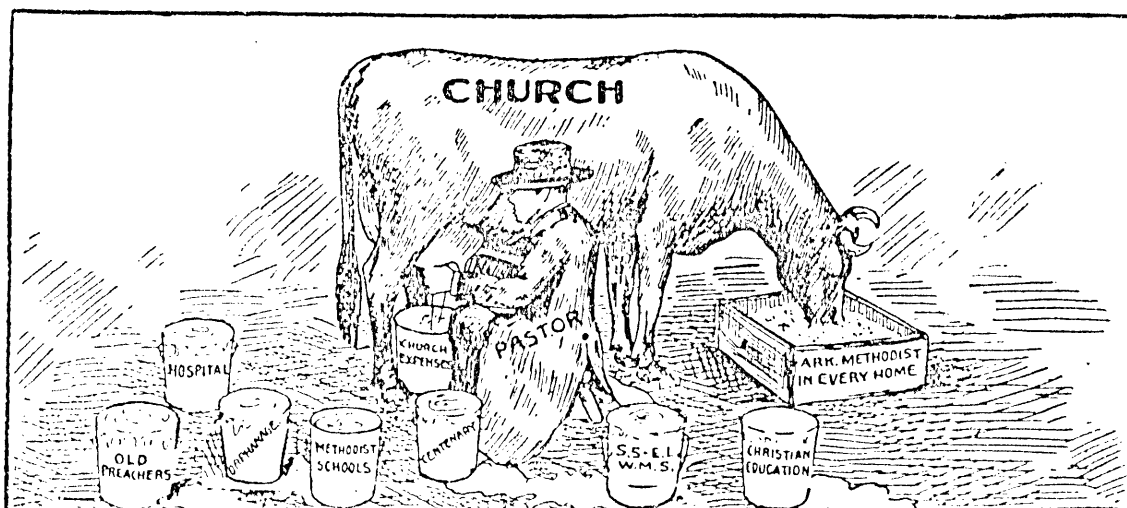
REV. J. W. RUSHING, pastor of Roland Circuit, deserves special mention. Roland is a poor circuit in the mountains of western Pulaski County; but Bro. Rushing has sent in 21 subscriptions with the money and lacks only three of his 100 per cent, and he says that he has the three names now, but not the money. The editor, having been presiding elder of the country included in this circuit, is ready to testify that a 100 per cent list on that charge is a real achievement. The following have also reported 100 per cent lists for single churches, and are entitled to special mention: Pleasant Plains Church, M. L. Edgington, 5; Doddridge, W. T. Hopkins, 15; Weldon, J. G. Ditterline, 14; Valley Springs, T. E. McKnight, 12. Presiding Elder Wiggins reported 15 names for the Dyess Community, 100 per cent, the money to be paid later by a friend, who wants the Methodists in this recently created colony to have the church paper. This is a fine start. Let others speedily follow. Let us major this year on the "wholly impossible."

"THE ARKANSAS TRAVELER"

IN a communication to the Arkansas Gazette recently, Mr. C. W. Cox, formerly a citizen of Conway and at one time postmaster of that town, correcting a statement concerning the founding of the paper called "The Arkansas Traveler," furnishes the following facts: "The Arkansas Traveler was founded and first published in Conway, Ark., by George E. Jamison in January, 1876. Jamison operated the paper until November, 1876, when he sold it to Harry C. Warner, who operated the paper for several years and until it was transferred to Benham and Read. Publication was continued at Little Rock until it was moved to Chicago. When Warner transferred the paper, he went with it as an employe in Little Rock."

The Read mentioned is the famous "Opie Read" and Benham was his brother-in-law. Read made a reputation as a humorous writer and wrote many interesting novels, one of which is called "Emmett Bonlore" and in it Read as "Bonlore" gives a very humorous account of his experiences in Conway and Little Rock. Many of the characters in this novel represent Conway citizens.

Another interesting fact is that the house in which Warner lived while he was editing "The Arkansas Traveler," after Hendrix College was moved to Conway, with some additions was used as the home of the President of the College during my first presidency and that of Dr. Stonewall Anderson. This house stood where the beautiful "Lily Pond" is situated. In this period, when we are recalling historical incidents and erecting memorial tablets, there should be on the Hendrix College campus, near the "Lily Pond," a tablet with the inscription, "On this site was the home of Harry C. Warner, editor of The Arkansas Traveler, 1876."—A. C. M.



THE METHODIST DISCIPLINE AND THE CHURCH PAPER

Church editors are often made to feel the Church does not take its papers seriously. There seems at times to be little importance given to them and their mission. Editors are forced to believe many high up in the Church care little if papers live or die. Sometimes it seems the ones who make up the laws and programs of the Church have little thought of the place of the Church paper in the program or of the obligation of the preachers and especially of the laymen to become responsible for the success of the Church papers.

We feel this way sometimes and there is abundance of reasons why we should, but when we examine the Discipline of the Church we find that the Discipline regards the Church paper as a very important factor in the program of the Church and furthermore places the responsibility of its success on the preachers and especially on the laymen. It is good to look into this and see just what mention our Methodist Discipline makes of the Church paper. We give below these paragraphs and hope the preachers and laymen will regard them and examine their own souls to see whether or not they are diligently trying to carry out this responsibility placed on them by their Church. We could double the subscription list of the Advocate if the laymen would get busy and press this matter according to the Discipline—

Paragraph 71. "Let every Annual Conference at its first session after the General Conference appoint a Board of Christian Literature, to consist of one layman from each presiding elder's district and an equal number of preachers to continue for four years. It shall be the duty of this Board to put into effect such plans as the Annual Conference may adopt to promote the success and the efficiency of the Conference organs, etc."

Paragraph 72. "For the better instruction of our members and for the promotion of all Annual Conference enterprises, as well as the general work of the Church, let Conference organs be maintained by groups of Annual Conferences or by a single Conference where conditions require it, and when necessary let apportionments be made for the support of these organs. By means of the budget plan or of some other practical way, let each church put the Conference organ in every Methodist home (LOUDER). Let the circulation of Christian literature and Church periodicals be diligently and faithfully promoted by pastors and official members. Let each pastor report for insertion on the Conference statistics the number of Methodist families in his charge and the number of Conference organs and the general organ taken and the amount raised for the circulation of these organs.

Under the duties of the District Conference we read:

"The District Conference shall inquire particularly into the conditions of the several charges in the District concerning (after naming several matters the ninth item says):

"The Conference organ and the general organ and what is being done to increase their circulation."

In the program of the Quarterly Conference this question is always asked at the first Quarterly Conference:

"Who are appointed to assist the pastor in the circulation of Christian literature?" (Suppose 50 per cent of these committees would be appointed and would function in an interested and serious manner? But seldom do we hear from one of these committees really putting on an effort to place the

paper in the homes of the people. There have been a few who have done something and done it well, but a very small minority).

And every time the third Quarterly Conference meets this question is asked:

"What has been done by the pastor and his assistants to put our Christian literature in the homes of this charge?"

In defining the duties of pastors (Paragraph 159) we read:

"To see that all the people within the bounds of his charge are duly supplied with our books and periodicals."

In coming to the duties of the Lay Leaders of the Church the responsibility is squarely placed on them as a part of their responsibility.

In defining the duties of Lay Leaders—

"The Conference Lay Leader shall be responsible for the circulation of the Christian Advocate in his Conference." (Paragraph 589).

"The District Lay Leader shall be responsible for the circulation of the Christian Advocate in his district." (Paragraph 590).

"The Circuit Lay Leader shall be responsible for the circulation of the Christian Advocate in his circuit." (Paragraph 591).

"The Church Lay Leader shall be responsible for the circulation of the Christian Advocate in his Church." (Paragraph 592).

This gives a good idea of space in the Discipline given to the Church papers and shows clearly that the leaders who made the Discipline felt the Church papers were important factors in advancing our Church program. They therefore, in clear, strong terms, placed this responsibility on the pastors and the laymen. It seems that it is time for the Bishops to call sinners to repentance.—Richmond Christian Advocate.

READING AND RELIGION

"Take heed to your reading." These were the words of St. Paul, out on the field of his labors, to young Timothy, whom he had left to take care of the newly organized Church in Ephesus. There was no printing press in that day, and manuscripts were few and costly. The Bible was the Septuagint—the Old Testament in the Greek language. St. Paul wrote the young Church leader to give heed to the reading of the Old Testament. But the ministers who were in charge of the churches founded by Paul, besides reading from the Old Testament to the worshipers at church on Sunday, read also letters received from him out on the field. That reading material outside of the official Bible was regarded as important for Christian culture and development. And so important was that outside material—the letters of Paul—that in time it became a part of the New Testament and our accepted Bible.

Now, in these critical days our reading outside the Bible is equally important. False doctrine and blatant propaganda fill the pages of our magazines and newspapers. Never before in this generation has the need been as urgent to give heed to our reading.

Whatever we read is food, good or bad, for our minds. The body is sustained and maintained in health and strength by the food we eat. No less is the mind nourished by the reading on which it feeds. We do not think of feeding the body only meat or sweets. We ought neither to feed the mind only Bible reading or only newspaper reading. It has been said, "America needs to be reminded of the importance of the intellectual food consumed by its citizens." Newspaper and magazine

reading provides us with thought which becomes action, and actions are the index to character.

We need to give heed to our reading in these days that our minds do not take in poison instead of wholesome food. The housewife throws out the spoiled foods in order that her family may not be poisoned. Is there any reason why defiling, irreligious and unmoral reading should not be thrown out of the home? It poisons the mind and kills the soul no less than spoiled food poisons and kills the body. Is not any reading matter which lowers the standard of decency and modesty, takes the solemn note out of all that is sacred, exonerates the offenders of law, exalts the home-wrecker, just as poisonous to the soul as spoiled food

to the body? I think it is even more, for it can destroy not only the body but even that which is the most sacred of all, personality itself.

There is an urgent need these days to select reading which will be wholesome and nourishing food for our minds. It has been liberally estimated that the average person does not have time for much more than two hours a day for reading. If twenty-five pages can be read in an hour, then a good average is sixty-five magazines in a year. That means only sixty-five magazines a year out of the five thousand and more published every month. It is clear then that the only rule which the intelligent Christian reader can follow is not, "Any magazine that looks good," but, "Only those magazines that

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will nourish and sustain the mind morally and intellectually."

What is a magazine which is good food? It surely is one that contributes to our spiritual needs, sharpens our moral thinking, broadens our religious outlook, stimulates worthy aspirations, prompts constructive moral reasoning, moves us to righteous deeds, and makes us better Christians. There is some reading which has results to the contrary and is therefore not wholesome food for the mind. And some reading minimizes our regard for truth and goodness and creates or increases our religious doubts. Goethe once wrote to a friend: "In your last letter you offered arguments against religion that impressed me. But I pray you write no more in that manner. I have doubts enough of my own. I pray you if you have found things you can believe, tell me of them." Reading which makes us doubt truth and justice, purity, and righteousness, makes us neither better citizens nor better Christians. A leading layman of the Methodist Church said recently: "I do extensive magazine reading and have many subscriptions paid in advance. Now I am cancelling my subscriptions to some of these periodicals because I have become aware of the demoralizing effect which they have upon my faith and my loyalty to moral principle."

Our own publication, The Christian Advocate, is wholesome food for the mind. Not long ago it said truly, "The Advocate contains spiritual vitamins, moral fiber, and salt of life." It is always rich in thought on religious life and problems, well seasoned with matters of interest, and neutralizing to spiritual digestion as we feed on the moral acidity of the daily newspapers. It is always solid food after munching on the unsavory accounts of political events in our daily reading.

Moreover, it is nourishing spiritual food. It is written for Christians, to build better Christians, and a stronger and more devoted Church. It nourishes, for it contains the vitamins of godly life. It is, indeed, an Advocate, for it publishes the truth for Methodist and Christian.

And The Advocate is not only wholesome and nourishing food, but it is palatable food. Food may be wholesome and nourishing and yet not be pleasing to the taste. Cod-liver oil is wholesome and nourishing, but no one relishes it. The Advocate is a good tonic for the soul, and yet it is attractive. Some magazines are good spiritual food, but they are ponderous and hard to read. The Advocate is not written primarily for Christian philosophers to brood over, but for busy Methodist laymen who must read as they run.

Every Methodist home should have The Advocate. The farmer has his farm journal, the merchant his business magazine, the teacher her educational periodical. But everyone, no matter what his occupation, should have a journal of his real business. Why should not the Methodist have his Christian Advocate—the organ of the greatest business in the world, the Church of Christ, published by the firm of his own choice, the Methodist Episcopal Church?—H. E. Carlson in California Christian Advocate.

GAS, INDIGESTION



Mr. G. W. Jolly of 4209 Ave. A, Austin, Texas, said: "I was a victim of chronic stomach trouble, my appetite was poor and I suffered from indigestion. I had gas on my stomach. Dr. Pierce's Golden Medical Discovery made me feel better in every way. It gives one a real appetite, too." New size, tabs. 50c., liquid \$1.00. Write Dr. Pierce's Clinic, Buffalo, N. Y., for free medical advice.

THE ITINERANT DAUGHTER: HER STORY

By Susie McKinnon Millar



This is the first chapter of the story, "An Itinerant Daughter," which was published in the Christian Advocate three years ago, but with the right to use it in other periodicals. As a result of many requests, it is to appear in our paper, as a serial, running for about 40 weeks. The author, Mrs. Susie McKinnon Millar, is the daughter of Rev. H. D. McKinnon, for more than fifty years an honored member of Little Rock Conference, and Mrs. Sue Ward McKinnon, who is credited with having organized the first Woman's Missionary Society in Little Rock Conference, at Warren, and Arkansas women claim it was the first Woman's Missionary Society in the Methodist Episcopal Church, South.—Editor.

Why should there be a story of an itinerant preacher's daughter? How would it be different from the story of any other girl? It is different. All the circumstances of life are different. The outlook on life is different. The attitude toward life's problems is different.

Yet, withal, the itinerant preacher and his itinerant family are so human that they come in close contact with every phase of our country's life, and leave their ideal stamped upon our civilization, lifting it to a higher plane.

The Methodist itinerancy is a democratic aristocracy, an order of nobility, a very high and fine order of life; for isn't the itinerant preacher ambassador for his king?

What is an itinerant preacher? One may well ask; and hard would be the task of giving a clear idea. Some dictionaries define an itinerant as one who travels with a purpose, usually that of preaching or lecturing.

In the Methodist Church the itinerant system is in vogue. Under the system, states and territories are divided into Annual Conferences, the Conferences into Districts, the Districts into Stations and Circuits.

The itinerant preacher belongs to a Conference that meets once a year and studies the needs of the various churches within its bounds, reviews the work of the preachers and tries to place them where they can best serve humanity and promote Christian living. The Conference is presided over by a bishop who is assisted by his cabinet which is composed of the presiding elders who are in charge of the various Districts of the Conferences.

The system is perhaps the most ideal of any. It considers the needs of all the churches, however weak or poor, and no church is left without a preacher. The preachers are appointed to the various charges throughout the Conference. Often the move is long and hard and the new charge undesirable; but the itinerant preacher is a brave, unselfish man, and a loyal Methodist. He has given himself unreservedly to the Master's work and has the dauntless

faith that "All things work together for good to them that love the Lord." Through all things he sees the divine guidance; in all places a field ripe for the harvest, a golden opportunity for service, souls to be won for eternity. Hardships he bravely meets and overcomes. No other class of people accomplishes so much with so little of this world's goods to supply their daily needs and help them carry forward their great work of converting the world to Christianity.

No circuit is too humble, no station too rich or too worldly, no district too hard, too scattered or too poor to appeal to the courage of the itinerant preacher or to his courageous wife and his children who are proud to belong to such an aristocracy. Even now there are many hardships in connection with the work and it takes the highest type of Christian courage and grace for the itinerant preacher and his family to move hither and thither at the Church's command. In the early days when there were no railroads, few parsonages and no parsonage furniture, life was even harder for the itinerant preacher and his family; but through it all they have come triumphant.

There are many brave and beautiful stories in the pages of an itinerant preacher's life waiting for the telling, but they must wait for some master hand to set them forth in all their splendor. The thrill of adventure and high courage runs through them all and the world would be the poorer for the loss of a single brave itinerant.

I shall not attempt to give you the story of the itinerant preacher or of his wife, nor would I venture to give you the story of the daughter of an itinerant preacher, had not such a story, told by the daughter of an itinerant preacher fallen into my hands. It is so human, so full of the spirit of the itinerancy, that I gladly commit it to your hands, as it fell into mine, sure that you will thank me for sharing its charms with you. That it is true, you will know, for through its pages pass many characters whom you will recognize as members of your own church and perhaps it will help you to realize the problems that face the preacher's daughter and make you more willing, even eager to help her solve them.

The following is the true story of a Daughter of an Itinerant Preacher. Read it as she tells it, and ponder thereon.

The Story

As the daughter of an itinerant preacher, it is fitting that I should have awakened to a full consciousness of this world while the family was on a move. And such a move! From the western to the eastern border of the state it stretched, and that in the good old days when trains were unknown in that part of the world, and the only kind of railroads were those built out of rails to make swamps and river-bottoms passable for wagons. Even these roads could not keep the way open, and often for days and weeks at a time the roads would be impassable, except for horseback riders who could pick their way through the bogs and trust to their horses to swim the swollen streams.

Such was the wintry, watery world to which I awakened; for then, as now, Conference, our Conference, had a way of meeting in the late fall or early part of the winter, and often it would seem that all nature was conspiring to test the courage of the itinerant preacher.

At such a time in my babyhood I became aware of a restlessness in our household. It was "Conference fever," as we early learned to call it. One incident stands out in my mind as a forerunner of this memorable move. We

lived at Big Springs, where my mother's parents had a very comfortable home, not very far from the parsonage. One day I dropped my playthings, and ran into the house. Father was getting ready to go to Conference. The Conference was quite a distance away and father was going horseback. We all loved the horse. He was a fine horse. Father never had any other kind. He had grown up on a rich Southern plantation and knew and loved good stock. He and mother were still quite young. There were five babies who felt, as soon as they felt anything, that father and mother were as young as they, and always ready to join in their games, quick to understand and sympathize in times of childish grief and trouble, the best friends children ever had.

Everyone loved Brother and Sister Mitchell, as they called father and mother. The Conference considered father one of its most useful men, and that fall his presiding elder had been talking of putting him on a District. That would make us have to move although we had been at Big Springs only two years. As I came running in from my play I heard mother say:

"I wish the Bishop would send us back here for at least one more year. It is so comforting to be here in the same town with my father and mother. I feel so safe with them near when you have to be away from home so much of the time." Father smiled and said:

"Poor little lady, with your five little babies! I wish I could be at home to help you more with them; but I'll have to be away from home more than ever if they make a presiding elder of me."

Mother said: "I hope they'll wait a few years for that. I think you are too young to carry such a heavy responsibility."

Father said: "You had just as well begin packing as soon as I leave for Conference for I feel sure we will have to move."

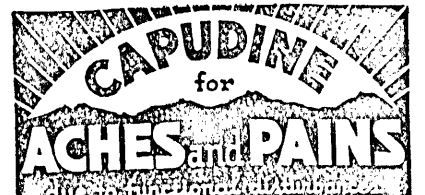
Mother said: "I'm sure if we place ourselves in the Lord's hands, He will take care of us and help us with all our duties and responsibilities."

"God bless you, my dear," said father. "You would put heart into any man. You give me courage to face the hardships of the hardest District in the whole Conference."

"Just the same," replied mother, "I am not going to pray for the hardest one since it is across the state from us."

Father kissed us all goodbye, put his saddlebags on his horse, mounted and rode away.

(To Be Continued)



FOR pains due to headache, fresh colds, neuralgia, and for muscular and joint aches, use Capudine. Capudine contains several ingredients which act together to give quicker relief. Ask for Capudine Liquid or the modified formula, Capudine Brand Tablets.

GRAY'S OINTMENT

USED SINCE 1820—FOR

BOILS

Superficial Cuts and Burns and Minor Bruises. 25c at Drug Stores.

PRESERVE THE CHURCH PRESS!

(Below are parts of an address delivered at the Annual Meeting of the Editorial Council of the Religious Press, held in Washington, D. C., by Dr. A. E. Hungerford.)

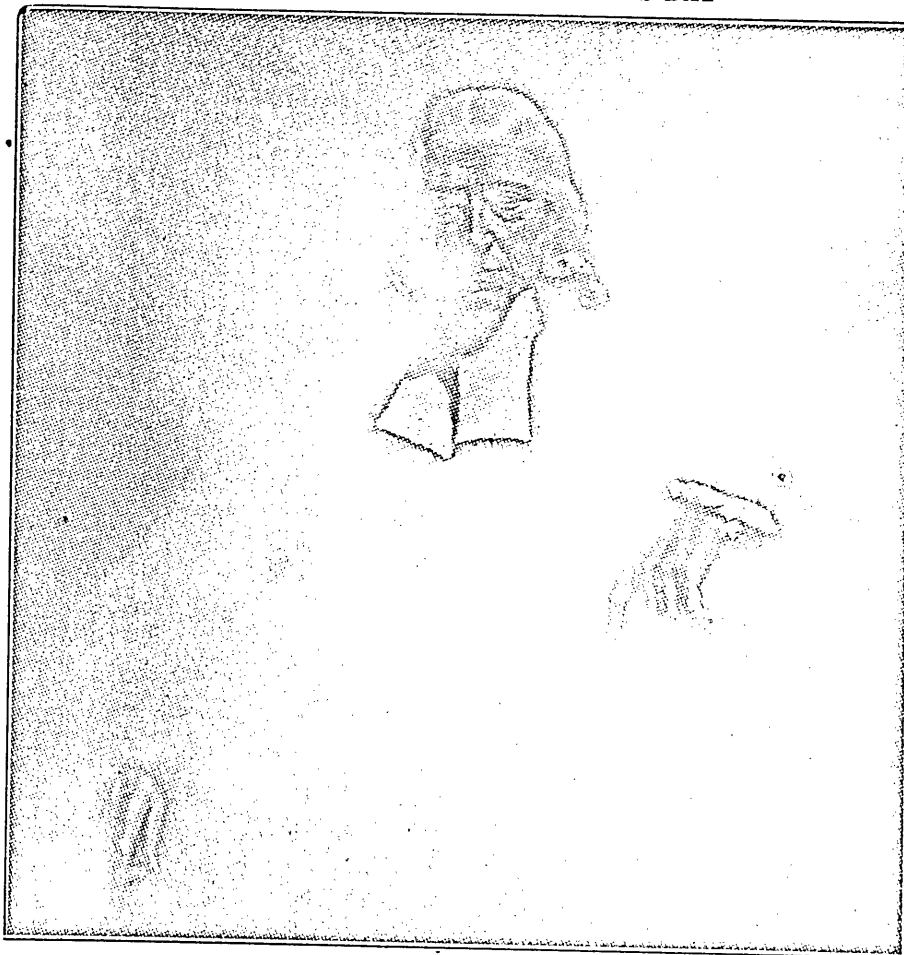
"Many of the great religious papers of the country have ceased publication during the last few years, and unless the present trend is stopped soon, the entire press of the Church faces extinction. . . . The collapse of the church press, which is threatened, would work irreparable harm. Few realize what it would mean. The boards and agencies would lose regular communication and contact with their clergy and members. Of course, direct mail could be used, but it would be prohibitive from a cost point of view. The sense of unity of the members will be lost. Finances will drop to a new low level. The members will be as sheep without a shepherd; for what is the use of leaders who cannot communicate with or reach their followers? Let the church press fail and immediately something must be created to try to take its place. It would be cheaper and better to preserve the present papers. . . . Let us tell church members now what the church press means to the public and to the church. Let us tell of its present danger and of its needs. Let us call on the leaders of our church boards and agencies and departments to save the religious press, even at great cost to their own work—and the bread cast upon the waters will return. The Church Press must be preserved!"

TWENTY REASONS

The following twenty reasons have been given for supporting the denominational paper:

1. A religious paper makes Christians more intelligent.
2. It makes them more useful.
3. It secures better pay for the pastor.
4. It secures better attendance for the Sunday School.
5. It secures better attendance at the prayer meeting.
6. It leads to a better understanding of the Scriptures.
7. It increases interest in the spread of the gospel.
8. It promotes unity of faith and practice in the denomination.
9. It exposes error.
10. It places weapons in the hands of all to defend the truth.
11. It affords a channel of communication between brethren.
12. It gives the news from the churches.
13. It awakens the talent of the denomination and makes it more useful.
14. It throws light upon obscure questions of practical interest.
15. It is a great aid in the study of the Bible.
16. It cultivates a taste for reading.
17. It makes the children more intelligent.
18. It makes better children.
19. It creates interest in the salvation of others.
20. It gives the current news of general interest.—Pittsburgh Christian Advocate.

JOHN WESLEY THE GREATEST PUBLISHER OF HIS DAY



This picture is made from a portrait of John Wesley painted by the English artist, Frank O. Salisbury. See the account of it on this page. It was presented to Wesley House and the Wesley Museum, City Road, London, to commemorate the consummation of the Union of the Methodist Churches of England. The King of England sent the following message to the Conference of the United Church: "I congratulate the uniting churches on the attainment of this happy result. They may well see in it a token of Divine guidance and blessing. I welcome it as one step towards the unity of all Christian people."

A PAINTER AND HIS PICTURE

This past summer I was in the studio of an artist, the studio of a really great artist. It was in his beautiful home, "Sarum Chose," Hampstead Heath, a delightful residential section, on the northwest margin of London, a center of literary and picturesque interest, where Keats and other famous men in earlier days lived, and to which the painter of whom I am writing, Frank O. Salisbury, and Mrs. Salisbury, a woman of many gifts and rare natural charm, now add distinction.

There were numerous striking canvases in the studio that day—of His Majesty the King of England; General Higgins, of the Salvation Army, who had just resigned his high office; Mussolini, a portrait which had been painted at the Palazzo Venezia in Rome only a few weeks previously; J. Pierpont Morgan, distinguished banker; Myron C. Taylor, of the United States Steel Corporation; and John Wesley, the greatest of them all; and I will venture this further opinion that of the many portraits of Wesley which have been made, this latest portrait outranks the others.

It is not surprising that Mr. Salisbury should know and understand Wesley. He has had a Methodist background, has known Methodist traditions, has designed several of the beautiful stained-glass windows in City Road Chapel, the Mecca of English and even world Methodism; he has read many lives of the most illustrious figure of eighteenth century England; and has studied with characteristic thoroughness all the reproductions of Wesley, the various portraits, engravings, and such famous paintings as "Wesley Preaching in Old Cripple Gate Church," which hangs in the house of Doctor Samuel Johnson in Gough Square, London.

Mr. Salisbury finally decided that the bust made by Enoch Wood, of Burslem in Staffordshire, a copy of which is near me as I write, was, as Mr. Wesley himself thought, the best likeness of him. This bust, for which Wesley gave five sittings, and "the only likeness upon which he ever pronounced any judgment," is of white earthenware, the face and socle washed with a buff color, the hair and tie white and the cassock black, unglazed. Every line and wrinkle on the face is well delineated, the eyes being exceptionally well modeled, and the pupils colored blue. Mr. Salisbury has told me very recently, for he is now in New York, that he regards this as the most perfect of all the representations of John Wesley. But, being the great portrait painter that he is, he felt that having formed a conception of Wesley's appearance and character, he must find someone who looked like the ideal he had conceived, to sit as a model for him. Thereupon wherever he went in London or elsewhere, he searched for a face like Mr. Wesley's. One day in a club in London he saw a man about seventy-five years of age, Charles F. Annesley Voysey, a well-known architect, who, when approached by Mr. Salisbury with the surprising request that he be the living model for a portrait of John Wesley, replied that he would count it a high privilege, inasmuch as he was a direct descendant of the Wesleys. It seemed to me that this was more than a coincidence.

This inspired and inspiring picture has been given by the painter to Methodism, in recognition of the union of the Methodists in England, and now hangs in the house which John Wesley built near City Road Chapel, and in which he lived when not itinerating and where he died in 1791.—Ezra Squier Tipple in Christian Advocate.

A DENOMINATIONAL NECESSITY

Requisite to an adequate publicity program of a religious denomination is a live, independent, loyal church press. Official periodicals have their place in each denomination's organization, but one of the greatest printer's-ink servants to the Church is an unhampered editor of an enterprising and conscientious weekly.

Church members should be aroused to a realization that the live and loyal church weekly is a necessary medium for extending the messages of the ministers, the powers of the preachers, the business of the Boards, the jurisdiction of the judicatories. The Christian pulpit must have the Christian press.

Every church member belongs in his pew at all church services. Every church member owes it to his intelligent participation in the progress of his denomination to purchase and peruse a paper devoted to the extension of Christ's Kingdom through the organized work of his denomination.

No denomination is completely equipped which does not have a vigorous and vital independent journalism. Every family in church on Sunday, and every family reading a church weekly at home on weekdays, will result in such a Christianizing of America as will terminate the need for discussion of depressions.—Walter I. Clarke, National Publicity Director, Presbyterian Church in the U. S. A.

THE VALUE OF A CHURCH PAPER

The heading of this brief article may look like the work or suggestion of an editor, but it is not. I have no pecuniary interest in any of our papers, and yet I have a very great interest in them. I am in a position to know something of the utility of a general circulation of good, healthful church literature.

My observation has been that brethren who take and read a good church paper are, as a rule almost without exception, foremost in every good work. Families which are strangers to the literature of the church cannot keep abreast of the religious progress of the time. This I regard as essential to a vigorous, aggressive Christianity.

A religious paper ought to be in every Christian home. And it ought to be regularly read by every member of that home who is able to read.

Congregations could render no greater service to the community than to see every family of the church (if not of the community) has a church paper.

The head of the Christian household should as soon think of dispensing with almost anything else, as to think of retrenching by giving up his paper. It is not to be considered a luxury, but a necessity. The man who begins to economize by leaving out of his calculations a religious paper is the poorest economist in the world.

For the foregoing, and the following reasons, take a good paper, brethren:

1. It keeps you posted in the work of the church at home and abroad.
2. It keeps you in sympathy with the whole church.
3. It helps you in your study of God's word.
4. It gives you a broad conception of Christianity.
5. It sweetens and cheers the home life.
6. It gives you a general knowledge of what is going on in the world.

These are only a few of the innumerable reasons which might be assigned. We have a periodical literature which will compare favorably with that of any religious denomination, and is a credit to any home.

If you want to be a bright, active, aggressive Christian, my brother, read your Bible and a good religious paper.—Samuel B. Moore in Michigan Christian Advocate.

Woman's Missionary Dept.

MRS. A. C. MILLAR, Editor

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

THE WESLEYAN CHRISTIAN ADVOCATE

(Read this and substitute in your
thinking "The Arkansas Methodist.")

The Wesleyan Christian Advocate
Is our Church's publication.
Read it to be wise,
And for your own edification.

It tells what Methodists are doing
All over the state;
Because it keeps us posted,
I think The Wesleyan is great.

I love its "Personal Mention,"
Its contributions and all,
Its sweet little poems and bits of prose
That quicken to duty's call.

I love the wit and wisdom
Of saints both great and small,
I like to read of "showers"
That on our preachers fall.

I love its weekly visits;
It is my welcome guest.
Some may prefer a "daily,"
But to me The Wesleyan is best.

Here's hoping The Advocate,
Wherever it may roam,
Will be a welcome visitor
In every Methodist home.
—Mary E. Ballard in Wesleyan Chris-
tian Advocate.

A STORY OF THE PARSONAGE

(The missionary women of Little Rock Conference believe that the first Woman's Missionary Society of Southern Methodism was organized by Mrs. Sue Ward McKinnon, at Warren, Arkansas. Consequently the members of the W. M. S. in Arkansas should be specially interested in the serial, "The Itinerant Daughter," which begins in this number, and will run for about 40 weeks. As it is a life-like picture of the Methodist Parsonage Family, the Methodist women of Arkansas should do their best to increase the circulation of the paper in order that all Arkansas Methodist homes may understand something of the life of a Methodist preacher's family in pioneer days. This is inserted without the knowledge or consent of the editor of this Department.—A. C. M.)

EMMET AUXILIARY

The social meeting was held in the home of Mrs. T. L. Garland, the afternoon of Dec. 12. Leader, Mrs. S. J. Rogers. The following program was rendered:

Scripture—Psalm 4:1-8.

Prayer—Rev. Alva C. Rogers.

Presentation—"Gather Us In," was given by Mesdames Ora Townsend, Eura Townsend, F. G. Haltom, T. L. Garland, J. I. Jones, A. C. Rogers, Harvie McCorkle and Floy Crumby.

Following the program, readings were given by Misses Martha Thornton, and Josephine Youmans.

At the business meeting in July, the local treasurer gave to each member of the Auxiliary twenty-five cents to invest in some profitable manner, the capital and profit to be turned into the treasury at the expiration of six months. The one making the greatest amount of profit was to receive a reward, to be chosen by the treasurer. At this special meeting each gave an account of her labors with her capital. Mrs. Andrew Holland made first place,

reporting \$10.25, and Mrs. Ora Townsend made second place, reporting \$6.65. The total amount brought in from these investments amounted to \$43.50.

A delicious salad course was served by the hostess.

A delightful meeting was enjoyed by all present.—Mrs. Harvie McCorkle, Supt. of Publicity.

THE ROLAND AUXILIARY

The Missionary Society met Dec. 7, at the church. We had as our guests, Mrs. W. O. Clark and the Pulaski Heights Auxiliary of Little Rock, for a fellowship luncheon. Our guests presented a very interesting and inspiring program, which helped our Auxiliary to better understand how our own program should be carried out. We enjoyed the day and we sincerely hope they will come to see us again.

On January 4, we met at the home of Mrs. Glenn Edwards for our program meeting. Mrs. Edwards has been paralyzed for several years and is forced to lie in bed all time. She is a true Christian and loves to hear the Word of God in any way she can, and as she is a member of our Society, we go to her home for the first program meeting of the year. She is very thankful for her blessings, always has a smile, and never seems discouraged. It is an inspiration to visit her.

We raised our pledge one fourth and discussed other important plans for the year. We also planned a study club.

A program was presented by Mrs. J. W. Rushing and the meeting adjourned.—Reporter.

RISON AUXILIARY

The Society elected the following officers: President, Mrs. R. C. Carmical; Vice-President, Mrs. Craig Sadler; Cor. Sec., Mrs. Martin Wilson; Treasurer, Mrs. Guy Sadler; Local Treas., Mrs. Junius Ruth; Rec. Sec., Mrs. Norton Robertson; Supt. Study, Mrs. L. C. Ackerman; Supt. Bible, Mrs. Roy Wilson; Supt. Publicity, Mrs. L. W. Knowles; Supt. Social Service, Mrs. L. F. Williams; Supt. Supplies, Mrs. Ari Powers; Supt. World Outlook, Mrs. W. G. Hancock; Supt. Local Work, Mrs. Robert Searcy.

Our Auxiliary has done a great work during the past year and we are expecting to do much more and better work in 1935.—Mrs. L. W. Knowles, Supt. Publicity.

NASHVILLE AUXILIARY

The Society at Nashville, met recently and extensive plans for the work were outlined. A program from the World Outlook was presented after which the new pastor, Rev. O. E. Holmes, installed the following officers: President, Mrs. Lee Lane; First Vice-President, Mrs. J. J. Reeder; Second Vice-President, Mrs. A. M. Reed; Treasurer, Mrs. J. A. Putman; Rec. Sec., Mrs. Homer Thomasson; Cor. Sec., Mrs. Elbert Moody; Supt. Mission Study, Mrs. J. H. McClarty; Supt. Supplies, Mrs. E. P. Hutchinson; Supt. Christian Social Relations, Mrs. Osco Branch; Supt. Literature and Publicity, Mrs. T. A. Hutchinson; Local Treas., Miss Laura Sanger.—Mrs. T. A. Hutchinson, Supt. Publicity.

MAMMOTH SPRING MISSIONARY SOCIETY

The 31 members of the Mammoth Spring Society have closed a successful year under the retiring President, Mrs. Audra Culver. Mrs. M. A. Woods is President for the ensuing year.

The main project of the year, the redecoration of the church, has been accomplished satisfactorily and the sponsoring of a senior girl through her last year in school is also being done.

Quilting and pot-luck luncheons have been our favorite ways and means of raising money to carry on the work. Also the ladies took over the janitor work during the summer which netted a nice sum for the Society.

The Society is growing and we now have a Junior Ladies' Edith Martin Circle which started with six members a year and one-half ago and now has eleven active, enthusiastic members doing good work.

Our annual Christmas party was given at the home of Mrs. M. A. Woods, December 20. The ladies and their husbands all enjoyed an exceptionally pleasant evening after which Rev. Mr. Clark acted as Santa and distributed the presents from the tree.

We are eagerly looking forward to the New Year hoping to have a bigger and better year than ever in the work.

Sincere good wishes for the success of our sister Societies during the new year.—Publicity Reporter, Mrs. J. N. Sutherland.

CASE HALL

Miss Alice Appenzeller, president of Ewha College, Seoul, Korea, reports:

"Case Hall is growing more beautiful every day. The scaffolding is being taken down, and I hope we can soon send you a picture that will give you some idea of its beauty. The stone work is lovely. Interiors are in soft tans and creams and browns—very restful and beautiful. The sound-proofing in all music rooms is of the latest model, copied from what they use at the Institute of Musical Art in New York."

Case Hall, our readers will recall, is the building on the campus of this union college which bears the name of the late Miss Esther Case, former Administrative Secretary of Foreign Fields. The gifts of the 1932 Week of Prayer for Foreign Work went into the erection of this building.

DO YOU WISH TO HELP?

Then make an annuity gift to the Woman's Missionary Council. An income from the best interest rate that can be insured with safety will be paid during your lifetime. Then the principal will aid in carrying forward the work of World Redemption. An annuity is a safe, satisfying gift.

Write Mrs. Ina Davis Fulton, Treasurer, 706 Church Street, Nashville, Tenn.

THE YEARBOOK OF 1935

It is said by some that the 1935 Yearbook is the most beautiful book of programs ever published by our Literature Department. Its cover is extremely attractive, having been reproduced from a mural decoration in the Iowa state capitol, which was painted by Blashfield and represents in a very idealistic way the westward trend in the early days of the covered wagon. This picture, reproduced in color, is particularly appropriate, as the programs themselves feature the early Methodist pioneers of the gospel. Permission to use "Westward" was secured by telegram from Gov. Clyde L. Herring of the state of Iowa. The program themes are: Home, Old and New Trails; Foreign, The Gospel Trail in Korea. The Korean programs are introduced in the Yearbook with an excellent drawing of a Korean girl, by Mrs. Clara C. Park, of Chicago. One of these books will be sent free to each auxiliary, but every member should have one. The price is ten cents each, or twelve for one dollar. Order from Literature Headquarters, 706 Church Street, Nashville, Tenn.



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HAIR BALM**
Removes Dandruff—Stops Hair Falling
Imparts Color and
Beauty to Gray and Faded Hair
60c. and \$1.00 at Drugists.
Hilecoz Chem. Wks. Patchogue, N. Y.

There Is a TIME in the Affairs of Men . . .

. . . a time when, without the comforting, reassuring service we offer, their suffering would know no bounds. To present this service unobtrusively and in a dignified manner calls upon us for the best of our many years of experience.

R. F. DRUMMOND and Company FUNERAL DIRECTORS

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LITTLE ROCK

For the Children

THE PERFECT BIRTHDAY PARTY

It Was Saturday. It was also Dick and Dorothy Wilson's birthday. They were the little twins who lived in the big white house on Walnut Street. They were to be ten years old and their mother had for a long time been promising them a party on their tenth birthday.

"I wonder if we really will get a bicycle apiece, like daddy hinted, before he went away," asked Dorothy, excitedly.

"Oh I hope so," answered Dick, "he knows we've been wanting them a long time."

"And just think, Dick," cried Dorothy, "you like strawberries so well, and I like ice cream, so mother is going to serve strawberry ice cream, and pink cake at our party this afternoon!"

"Oh goody!" cried Dick, "let's go over and tell Fred and Norma."

So they ran across the street to Fred and Norma Edwards, their little playmates.

"Fred! Norma!" called Dick, when he saw them sitting on the porch, "Guess what mother is going to serve for refreshments at our party?"

"I can't guess," answered Fred, "do tell us."

"Strawberry ice cream, and pink cake," cried both the children at once.

"Oh how nice," said Norma, "have you already sent the other invitation?"

"Yes, we sent them yesterday," answered Dorothy.

"If daddy were only here," sighed Dick, "it would be a perfect birthday."

"Yes," answered Dorothy, "I wish he could be here too, but I guess he can't. We got a letter from him this morning, and he said he guessed he wouldn't be unless something happened."

That afternoon children began to arrive for the party. When all were there, games were started, and the first one was "hide and go seek."

Help Kidneys

DON'T TAKE DRASTIC DRUGS

You have nine million tiny tubes or 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, don't 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.

DON'T NEGLECT MINOR THROAT IRRITATION

IT may become serious. Rub on soothing, warming Musterole. Relief generally follows quickly.

Musterole gets such marvelous results because it's NOT just a salve. It's a "counter-irritant"—easing, warming, stimulating and penetrating—quick and helpful in drawing out pain and congestion.

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. Tested and approved by Good Housekeeping Bureau, No. 4867.

Radio: Tune in the "Voice of Experience," Columbia Network. See newspaper for time.



Dick and Dorothy were just running to hide, when mother appeared at the door, with a troubled face.

"What's the matter, mother?" asked Dick, as he and Dorothy came up to her.

"Oh children," she said, "the Frigidaire has stopped and the ice cream is melted."

"Oh!" gasped Dorothy, "I'm sorry that you can't have strawberry ice cream for your party, but I'd had that especially made, and now you will have to have plain ice cream."

Both children were so disappointed that they tried hard to swallow the lumps that rose in their throats.

"Aw, that's all right," said Dick, trying not to cry.

"Sure," was all Dorothy said, but she had the same trouble to keep from crying.

Just as mother turned to phone the store for the ice cream, a car came up the driveway and stopped.

"Daddy!" shouted both Dick and Dorothy. "How did you happen to come?"

"I thought you couldn't come, unless something happened," cried Dick.

"Something did happen," laughed Mr. Wilson.

"What?" chorused the children.

"Oh! It is just a perfect party, now," cried Dick, as father told them it was their birthday party.

"Oh mother!" Dorothy gasped, "we forgot the ice cream!" Dick looked startled, and father asked: "What's wrong with the ice cream?"

"Oh dear!" said Mrs. Wilson, "the Frigidaire has stopped, and the ice cream for their party is melted. And it's time for the refreshments now," she added.

Father laughed.

"Oh that's quite all right," he said, "I can fix that, easily. So you children run on and play one more game with the other children."

So off they ran.

"It's going to be a surprise, I'll bet," whispered Dick, squeezing Dorothy's hand.

The children took their seats, and out came the beaming mother, serving pieces of pink cake and behind her came father, serving strawberry ice cream in the shape of huge strawberries!

"Oh!" gasped Dorothy in amazement. Dick just stared. The other children were delighted, and so was Dick and Dorothy, for that matter.

After the party, and after Dick and Dorothy had opened the many presents, Dorothy asked: "Oh, how did you ever happen to have that delightful ice cream?"

"I thought it might come in handy, so I just brought it along, packed in ice," answered father with a twinkle in his eyes.

"Oh! There comes the express truck," exclaimed Dick, as the large truck stopped in front of the house. "And it's stopping here. What can it want?"

Two large, knobby, bundles were unpacked and put on the lawn by the driver, and Mr. Wilson went to him, wrote something on a piece of paper, paid him and he drove away.

"Oh!" squealed Dorothy, with delight, dancing around, "I'll bet it's bicycles!"

When the papers were torn away, by the excited children, two beautiful blue, shiny bicycles were disclosed to view. One was for a girl and one was for a boy.

"Oh! It's just been too perfect for a birthday," cried Dorothy, as she and Dick hugged first one and then the other, of their happy parents.

"It must be almost like heaven!"—Berlyne Holland (14 years old), Sikeston Springs, Ark.

CHURCH NEWS

THE EVANGELISTIC MOVEMENT

The General Commission on Evangelism has asked Bishop Darlington, Chairman of the Commission, Bishop Arthur J. Moore, and Bishop A. Frank Smith to lead a church-wide evangelistic movement in March and April. The Bishops concerned have accepted and Bishop Moore will reach America in time to participate. The movement will be in the nature of a Preaching Mission similar to that proposed by the Federal Council of Churches. A mass meeting and conference of preachers and laymen in each Annual Conference is contemplated, which it is hoped will be followed by evangelistic campaigns in many of the cities and districts of our territory. Details are now being worked out and will be announced as soon as possible. The Commission will ask the assistance and co-operation of all the Bishops and a large number of preachers, singers, evangelists, and educators.

A PLEA FOR PARSONAGE WIDOWS AND ORPHANS

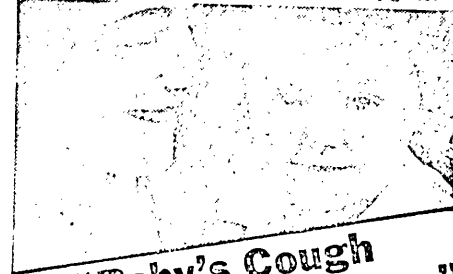
The last seven years we paid for protection on our Church property, \$110,174. Collected for damages, \$48,485, paying \$61,689 more in premiums than we collected on losses. During the five years of North Arkansas Conference Group Insurance we paid in premiums about \$22,000 and collected in death and disability claims and dividends just about an equal amount. Last year we paid premiums \$3,214, and collected death and disability claims of \$5,000. The year before we paid premiums \$4,539, and collected \$5,000 claims. In the two years we collected \$2,247 more than premiums paid, yet we urge our Laymen to protect our Church property, (and rightly so). Let us continue to insure our property; but why be so very indifferent to Group Insurance for protection of our wives and children? Since Conference we have paid one premium of \$273, and collected two death losses, \$500 and \$1,000.

Brethren, let us make this a popular, if not compulsory matter.

I am sending each Presiding Elder a list of preachers not insured in our

group, suggesting that they bring the matter to attention of laymen, if necessary. I believe in almost every case where the preacher cannot pay the premium, that the Board will increase the salary that much and pay it quarterly to the P. E. There can be no consolation, outside of divine grace, comparable to an insurance check handed a bereaved preacher's wife. Every time I have been able to do this it has compensated me for the insistence. (Continued on Page Eight)

"Little Ann coughed so hard," says Mrs. Betty Kammerling, of Columbus, O. "Doctor said 'Pertussin.' The first spoonful soothed the irritation; in 3 days Ann's cough was completely gone!"



"Baby's Cough disappeared in 3 days," by "MOIST-THROAT" METHOD!

Extract of famous medicinal herb restores throat's Natural Moisture!

When you cough, it's usually because your throat's moisture glands have clogged. Their healthy secretions have changed in character. Throat dries. Sticky mucus collects. You feel a tickling... then you begin to cough!

Put these moisture glands back to work. Take PERTUSSIN! It stimulates their flow of natural moisture. Thick phlegm is loosened and "raised." Then, relief—quickly!

Pertussin is always safe, even for babies. Won't upset the stomach. Tastes good. Get a bottle today!

PERTUSSIN
Tastes good, acts quickly and safely.



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400 ROOMS
WITH BATH
FROM \$2.50

MELBOURNE
INDEPENDENT HOTEL

(Continued from Page Seven)

ent and persistent "fight" (almost literally) that I have made to keep up our Group Insurance.

Brethren, please help me in this great work. Pay your premiums promptly. Induce others to insure with us. If not insured, send me at once your full name, age, name of beneficiary and relation to you. We cannot duplicate the policy that we now have; neither can we render so large a service in any other way at so small a cost.

Ask some of those who have received Death Benefit Checks: Mrs. W. E. Cooper, Mrs. George McGlumphy, Mrs. Chas. Hively, Mrs. W. F. Blevins, Mrs. J. B. Stevenson, Mrs. W. E. Hall, Mrs. C. L. Castleberry, Mrs. W. T. Thompson, Mrs. Edward Forrest, Mrs. D. H. Colquette, Mrs. J. T. Gossett and Mrs. Edward Slaughter, or some of those who have received Total Disability Benefits: Revs. C. F. Wilson, C. E. Hollifield, J. D. Roberts, A. L. Cline, A. W. Russell. If this plea fails to "move" you, page Bishop Moore.—L. E. Mann, Insurance Secretary, Cabot, Ark.

PROGRAM OF THE GENERAL MISSIONARY COUNCIL

(Preserve this for reference)

The General Missionary Council will meet in Little Rock, Ark., on February 26-28, 1935. The sessions will be held in the First Methodist Church, of which Rev. C. M. Reves is pastor. A program of outstanding interest has been prepared.

Beginning at 10 a. m., Tuesday, February 26 there will be an all-day meeting of the Conference Missionary Secretaries of all the Conferences. Presidents of Conference Boards, Chairmen of Evangelistic Committees, and other Missionary workers are cordially invited to attend this Conference.

The opening public address at the Council will be delivered by Bishop W. N. Ainsworth at 7:30 p. m., February 26, the subject being "The World Mission of Christianity."

On Wednesday, February 27, the program will be strictly missionary. The following features will be presented in the morning:

9:00 a. m.—Missionary Plans for the Quadrennium—Dr. W. G. Cram.

9:30 a. m.—The Basis of the Missionary Spirit in the Church—Bishop E. D. Mouzon.

10:30 a. m.—Southern Methodism's Oldest Daughter—Bishop Randall A. Carter of the Colored Methodist Church.

11:30 a. m.—What Must the Church Do to Save and Be Saved?—Bishop John M. Moore.

On Wednesday afternoon, there will be a Conference and round-table discussion of Foreign Missions, directed by Bishop Paul B. Kern, Chairman of the Foreign Work Committee of the Board of Missions. Dr. A. W. Wasson and Miss Sallie Lou McKinnon, Foreign Secretaries will participate as will several foreign missionaries.

On Wednesday evening at 7:30, Bishop Alva W. Leonard of the Methodist Episcopal Church, will speak on "The World Pleads With the Preacher." Bishop Leonard is Chairman of the Continuation Committee of the Ecumenical Methodist Council for the Western part of the Methodist World and his address will deal with the place and opportunity of the preacher in the present day world.

Thursday, February 28, will be devoted to the subject of Evangelism. The following program will be presented in the morning:

9:30 a. m.—Evangelism, Our Present Duty—Dr. W. F. Quillian.

9:30 a. m.—The Evangelistic Message of the Christmas Conference—Dr. Paul

N. Garber, Professor of Church History in Duke University.

10:30 a. m.—Methodism and Spiritual Recovery—Bishop A. Frank Smith.

11:30 a. m.—A Million Converts in This Quadrennium—Bishop U. V. W. Darlington. Bishop Darlington is Chairman of the General Committee on Evangelism, and will interpret the Episcopal Address read before the last General Conference, which called for a great evangelistic advance during this quadrennium.

On Thursday afternoon, there will be a conference on Home Missions and Evangelism. Bishop Sam R. Hay of the Home Committee will direct the discussion and Dr. Grover C. Emmons and Mrs. J. W. Downs, Home Secretaries and several Home Missionaries and deaconesses will participate.

On Thursday evening, at 7:30, the Council will close with a great evangelistic meeting in which Dr. C. C. Sealeman, President of Southern Methodist University, will speak on The Evangelistic Spirit of Early Methodism.

ATKINS

Sunday morning, December 23, we took the pledges and cash for our Conference Collections and went over the top. We feel happy over the results.

We have been most cordially received and royally treated by these good people. We have had the usual "pounding," and one that somehow seems to be continuous.

We are delighted with our new Charge. We hope to send you a hundred percent list of subscribers some time this year.—A. E. Holloway, P. C.

ROGERS

An unusually large audience attended vesper services at Central Methodist Church Sunday evening. The choir, under the leadership of Mrs. Eugene Blandford, rendered music very appropriate to the occasion, and a very impressive dramatic review of "The Other Wise Man" was given by Mrs. Charles McDonald. The church was lavishly decorated with holly, cut flowers, ferns and pine.

The Woman's Missionary Society recently held an election of officers and they will be installed at the next meeting. We will work under the leadership of Mrs. T. S. Harris, our next president, and there are a number of plans already under way that will lead to a full and profitable year's work.—Mrs. Iden.

A LETTER FROM BRO. J. C. JOHNSON

November 9, while at Annual Conference, I was told that my destination for another year was to be Princeton Circuit, which proved to be the case on Sunday afternoon, when the Bishop read the appointments.

Sunday evening we drove to Kingsland, our former parish, and spent the night at the home of Mrs. E. N. Ricks. Leaving there Monday morning, we drove by Princeton for a short visit, and arrived home at Cherry Hill, at four o'clock in the afternoon, feeling greatly fatigued.

Most of the week was spent in preparing to move, and we left Cherry Hill for our new home on Thursday, arriving at nine p. m. Upon arrival we found a message to come at once to Gillham, to the bedside of my sick brother, W. S. Johnson.

We drove over to Gillham on Nov. 16, and Saturday morning at eight o'clock, he passed to his reward, and was laid to rest in the family cemetery, two miles from Gillham, Sunday afternoon.

On Monday we visited relatives at DeQueen and Lockesburg, arriving at Princeton on Tuesday. Sunday, Nov. 25, I preached at Macedonia Church,

the only time I've preached since Conference.

On Monday, November 26, I attended a Preachers' Meeting at Malvern, was taken seriously ill and had to be driven home, where I was under the care of Dr. Cheatham. On December 5, he advised me to go where I could get better care and treatment, so the next day I was brought to El Dorado to the home of my daughter, Mrs. J. S. Ripley.

I have been under the care of two very competent physicians, and part of the time, a nurse, since being here. My condition is very slowly improving, but my doctors tell me I will not be able to carry on my work for some time yet.

On December 20, Mrs. Johnson, assisted by our son-in-law, H. A. Harrison, went to Princeton and moved our household goods down here to the home of the daughter. Our many friends who would like to communicate with us can address us at Route 3, Box 210, El Dorado.

The Bishop did not make any mistake when he appointed Rev. Roy E. Fawcett Presiding Elder of Arkadelphia District. We will hear great things this year from that District—J. C. Johnson.

DALARK

The Bishop sent us back to Dalark Charge. We have had a warm welcome from all four of the churches. Our people seem to be well pleased with our

return and we are well content, having a supply of winter wood on hand when we went to Conference, plenty to last all the winter even if it is severe, and cook-wood enough to last all next summer, made things fit in pretty nice for us to return.

We have received a nice "pounding" from the Manchester Church and quite a lot of back-bone and spare-ribs and fine sausage from all over the work.

I have met my congregations on the regular preaching days. Had fine services at all churches. Our fine little P. E., Bro. Fawcett, held our first quarterly Conference, Dec. 5, having a full delegation and fine spirit. Our people have already fallen in love with him and we are looking for a prosperous year, and are doing our best to forget those hot dry months of 1934. Having faith in God we will come out in fine shape in 1935, the Good Lord blessing us. We organized a prayer meeting at Dalark immediately on our return, and it has grown in attendance to 33. We expect to have 100 attending during the winter.

It is wonderful how our young people flock to the program prayer meeting, and the old people are deeply concerned. This is the first prayer meeting at Dalark in several years. We also have a fine prayer meeting at Manchester. The people there have put a new cypress roof on their church since Conference. So we have a new roof on the parsonage and one of our church build-

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ings and hope to put one on the Dalark Church before 1935 is gone. Bethlehem Church is 100 percent. Fine Young People's organization, good Sunday School, fine congregations. The Young People's organization at Manchester has placed a real piano in their church. These young folks do things.

Rock Springs has placed an organ in their church since Conference. The spiritual state of the church is fine all over the Circuit, and, if the Good Lord gives us a good crop old Dalark Charge will come out in full in 1935. We are planning for the best Orphanage Christmas offering in the history of the Charge. We certainly have a fine type of people, heroic and loyal, a people that believe in going forward. Hardships and poverty do not seem to check us. In the name of the Lord Jesus we march forward.—J. C. Williams, P. C.

MONTICELLO DISTRICT EDUCATIONAL INSTITUTE

The District Educational Institute was held at Monticello on Jan. 3, with Rev. J. L. Hoover, P. E., in charge. Bro. Hoover conducted devotional services, using John 15 as a lesson.

The District objectives in Christian Education, as worked out by the staff, were read by Claude R. Roy, Secretary. Every charge, save one, in the District was found to have representatives present.

Bro. Hoover presented Bro. C. N. Baker, who spoke about our training program and made very helpful suggestions as well as giving inspirational material.

Bro. S. T. Baugh spoke about our Extension program, gave us some startling figures about certain conditions existing in many of our churches, and brought us face to face with a very distinct and challenging situation.

Miss Faye McRae represented the Children's work in a splendid and inspiring manner.

Bro. T. T. McNeal of Dermott, our District Director of Young People's work, represented that work and secured the hearty endorsement and promise of active cooperation.

Mr. T. A. Pruitt, our District Lay Leader, spoke briefly about Lay Activities and urged the use of Laymen and women where and whenever possible and practical, pledging himself to as much service as he could possibly render in his official capacity.

Bro. Clegg, Chairman of the Conference Board, brought an inspiring and practical message. We all felt the urge to launch out into a more determined effort after having heard all who brought us messages during the program.

Bro. Hoover read the apportionments for Church-School Day.

We went to the dining room where the ladies of Monticello had prepared a fine plate lunch, which was enjoyed by the more than 60 representatives.

After the luncheon, Bro. Hoover called on all the preachers for a brief report of their beginning and all made favorable reports, especially about the Orphanage Offering. We were given a fine surprise in an impromptu speech by Mrs. J. A. Henderson, wife of our own Bro. J. A. Henderson of Crossett, which was a fitting climax to a great day.

We enjoyed a social chat before leaving for our homes with the feeling that, under God's guiding hand, we were going to accomplish things in Christian Education in the Monticello District this year.—Claude R. Roy, Secretary.

ROLAND CIRCUIT

We are enjoying a happy year on Roland Circuit, and all of our plans are made to enjoy the best year we have ever had in God's work.

We thought Santa Claus had been almost too nice to us, for he had given us the best Christmas we have ever had, but on Dec. 29, Santa Claus, in the form of our P. E., Dr. J. D. Hammons, brought us a Chevrolet in perfect running condition. Our happiness knew no bounds and we are wondering yet if it is really ours. The donor is a secret to us but we hope he sees this and knows we are duly appreciative and we hope God will bless him in everything.—J. W. Rushing, P. C.

CHRISTIAN EDUCATION IN TEXAS

The purpose of a Christian college is to develop in the individual student a high type of Christian character exemplified in common honesty, truthfulness, industry, efficiency, a broad sympathy, and a deep devotion to God. Without stressing sectarianism it endeavors to give its students a Christian point of view in the classroom and to provide association on the campus with administrative officials and teachers who are enthusiastically loyal to the teachings of Jesus Christ. The Methodist Episcopal Church, South, has eight institutions in Texas which are giving young people an opportunity to obtain a higher education in an atmosphere of Christian culture and Christian ideals. They are: Southern Methodist University, Southwestern University, Texas Woman's College, Lon Morris College, Westmorland College, Wesley College, McMurry College, and Weatherford College.

Several educational rallies will be

held throughout Texas within the next few days with the theme "Bringing the Christian College to the Church People, in an Extensive Effort to Acquaint the Constituency of the Church with the Work of Church Colleges."

The first of these rallies was held in Commerce, Texas, January 2. A group of prominent members of the Methodist Board of Education, including Bishop A. Frank Smith and the Rev. W. M. Alexander, a Secretary of the General Board of Christian Education, conducted the program.

Bishop Smith spoke on "The Christian College and the Church." Rev. Paul C. Stephenson, Executive Secretary of the Board of North Texas Conference, spoke on "Preparing Youth for College." Dr. Alexander spoke on "The Church in the Field of Education."

During a luncheon, college presidents spoke on "The Contribution of the Church Colleges to Texas Methodism." College presidents who participated were C. C. Selecman, Southern Methodist University; King Vivion, Southwestern University; C. Q. Smith, McMurry College; T. W. Brabham, Texas Woman's College; H. T. Morgan, Lon Morris College; W. W. Jackson, Westmorland College; J. E. Blackburn, Wesley College; and R. O. Roger, Weatherford College.

Dr. Wesley C. Davis, who for twelve years was a pastor in Missouri, recently completed his work for the Ph. D. degree in Yale University. He comes to Southern Methodist University's School of Theology as the professor of New Testament, which place was filled during the Fall term by Dr. J. T. Carlyon, visiting professor from Iliff School of Theology in Denver.—Wayne H. McCloskey.

A STORM AT MOUNTAIN PINE, FRIDAY NIGHT, JAN. 4

As the pastor and wife sat quietly in their parsonage home, someone tapped on the door. Mrs. Bearden opened it. Bro. and Sister McMurray and Sister Fultz (all Baptists) came in, as we thought to sit until bedtime.

Soon a noise was heard, and, the door being opened to investigate, the storm came. About 14 persons came in with gifts of all kinds, placing them on the dining table until it was quivering under the load. After an hour or more spent in social visiting, the pastor led in prayer and all went to their homes rejoicing that they had been able to take part in the storm of joy.—Reporter.

LITTLE ROCK DISTRICT BROTHERHOOD

Monday morning, the Brotherhood of Little Rock District met at the First Church, Little Rock, for the first meeting of the Conference Year, with Rev. J. D. Hammons, Presiding Elder, in the chair. The devotional was conducted by Brother Hammons. Rev. John B. Hefley was elected Secretary.

All ministers of the District were present for the meeting, and Rev. R. B. Moore of Arkadelphia, and Rev. K. L. Spore of Fair View Church, Texarkana, were introduced. Our Elder read the program, as outlined by the Board of Christian Education, for the coming year. Rev. Clem Baker, Executive Secretary of the Board of Christian Education, spoke, emphasizing the fact that goals are only stimuli for making our work effective. He also stressed the need of an informed church membership. He urged that all our Church

(Continued on Page Ten)



Statement of Condition of



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Stock in Federal Reserve Bank	21,750.00
Bank Building	150,000.00
Safe Deposit Vault and Equipment	35,000.00
Real Estate	176,633.80
Furniture and Fixtures	31,000.00
Overdrafts	75.76
Other Resources	46,610.90
Cash on Hand, on Deposit in Federal Reserve Bank, and in Reserve City Banks	\$3,237,217.72
U. S. Government Bonds	3,410,990.52
Home Owners' Loan Corporation Bonds	301,972.95
State Municipal and Other Bonds	315,617.10
	7,265,798.29
	<u>\$10,133,759.49</u>

LIABILITIES

Capital Stock	\$ 675,000.00
Surplus and Undivided Profits	144,245.67
Reserves	103,108.56
Other Liabilities	13,445.95
Deposits	<u>9,197,959.31</u>
	<u>\$10,133,759.49</u>

Deposits in this bank are insured by the Federal Deposit Insurance Corporation in the manner and to the extent provided under the terms of the Banking Act of 1933.

(Continued from Page Nine)
School teachers be trained for their work. Bro. S. T. Baugh, Miss Fay McRae, and Mr. C. K. Wilkerson addressed the group stressing the importance of the Extension work in reaching the unreached; expressing the importance of trained and sympathetic workers in the Children's division; the need of a well-developed program for Adults in each local Church.

Rev. Leland Clegg of Magnolia, brought the inspirational message. He stressed the fact that Evangelism is not Christian unless it is educational, and that education is not Christian unless it is evangelistic.

At the afternoon session Rev. J. E. Cooper, P. E. of the Pine Bluff District, was introduced. Mr. R. D. Lee, District Lay Leader, talked on the place of the Layman in the church. Mrs. W. O. Clark, District Secretary of the Woman's Missionary Society, made an interesting talk on the work of the women of our church. Advantages of attending the sessions at Mt. Sequoyah was stressed by Mrs. C. B. Nelson.

Eleven churches in the District reported a 100 per cent subscription to the Arkansas Methodist. Dr. Millar indicated that our paper will be more interesting and better than it has been in the past. Bro. Hammons urged all ministers of the District to have all Benevolences either paid or subscribed by Easter.

The Brotherhood appreciated the delightful lunch served at the noon hour by the ladies of First Church.

The Brotherhood adjourned to meet at 9 a. m., Tuesday, February 12, at First Church.—John B. Hefley, Secretary.

ELM SPRINGS

We have been received royally. Have had the usual "pounding" and have been pounded continually. This is a delightful Charge. The people are religious, which is evidenced by the fruits produced. They attend church and Sunday School and are loyal to pastor and church. The young people take quite an interest in their work as much as on any Charge I have served for some time. Bro. Charlie Edwards, a Superannuate, lives here and is loyal to the church and pastor. Our new P. E., Bro. J. W. Workman, has been with us and held the first Q. C. He is on the job and I think is going to do it well. Our lot has fallen to us in pleasant places.—H. H. Hunt, P. C.

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THE REASON FOR LIVING

This book has so impressed me that I cannot forbear calling the attention of the readers of the *Arkansas Methodist* to its very interesting presentation of a fascinating subject. It was written by Robert Russell Wicks, Dean of the Chapel, Princeton University. As he says in his preface, it is a book that came into being after its author had listened, over a period of ten years, to the questions of thousands of college students, both men and women.

The most persistent questions were preserved and given here in representative form; and the material used in the answers is the result of repeated attempts, in private talks and public addresses, to state and restate the ideas until their expression seemed to find a response from the students' sense of reality. As he says, he did not attempt to present a fixed form of belief or a complete and logically arranged scheme of thought, but rather the raw material out of which convictions can be formed, leaving the reader free to shape the gathered material into convictions of his own making.

I have not read the book completely through. I do not know that I ever will read it straight through from beginning to end. It is one of those books that you can open at any page and read with interest and profit. It is written in the plain talk of man to man; and its illustrations are selected from the common stuff of our everyday friends.

Its timeliness might be shown by a short resume of some of the questions raised—

"Is the pursuit of happiness a sufficient reason for living?"

"Why bother about a purpose in creation?"

"What is a man's life worth?"

"What is the providential care?"

"Has science undermined faith in God's personal dealings?"

"What is meant by union with God?"

"Is Jesus' way final?"

"Where do we find moral certainty?"

So one might go on from the first question, "What is the reason for living?" to those concluding questions that touch on War and Peace.

In the suggestions found in these pages may be found the material for a countless number of sermons; not stated in theological terms, but in terms of every-day life. A book, also, that the pew will read as well as the pulpit; for the author attempts to meet the ones who have raised these questions on their own ground.—Geo. A. Freeman, Washington Avenue Methodist Church.

CHILDREN AND CHURCH MEMBERSHIP

Every pastor in the Church will be interested in the new material published for use in preparing children for Church membership. A booklet has just come from the press giving suggestions as to how meetings with candidates for Church membership may be effectively conducted and how the service of reception into the Church may be made most impressive. This booklet has been written out of the experience of pastors and other church-school workers who have been especially effective in helping children to understand what it means to join the Church.

An attractive folder to be used by the child and his parents, entitled "Your Church and You," has also been prepared for use as an integral part of the plans outlined in the booklet. An attractive certificate of reception into the Church is also available for presentation by the pastor to the child who has joined the Church.

Each of these three items is now

ready for use by pastors and church-school workers during the weeks leading up to the Easter Season. This material will meet a deeply felt need throughout Southern Methodism. Samples can be supplied by the Methodist Publishing House in Nashville, Tenn., Richmond, Virginia, and Dallas, Texas.

EVANGELISM IN NORTH ARKANSAS CONFERENCE

The Committee on Evangelism of the North Arkansas Conference met in Newport, December 10. Prayerful consideration of the great cause they represent was given during that session. We are extremely anxious that our Conference reach the goal set, of a ten per cent increase in membership, during this Conference year. But we are just as much, and even more, concerned, that the people brought into the church be genuinely converted, and that the whole membership be revived and quickened into new life. Nothing in the world will awaken the church—turn all the wheels of our machinery, bringing larger things in every line, than the concentration of our forces on the one business of our church—the salvation of souls. We would not for anything foster, or co-operate with any movement just to increase the names on our rolls. The fact is, with as large an unchristian constituency as we have in our midst, we should be ashamed to undertake a lesser task.

We are not insisting on any standard type of conversion—but, only an experience of religion that will result in a surrendered life to the ideals and service of our Master.

The General Conference Commission on Evangelism is calling on every pastor and church in Southern Methodism to come to their altars on the first Sunday in January to consecrate themselves to this task. We should add our voices to this call. "Let us go up and possess the land."—C. N. Guice, Chairman, North Arkansas Conference Committee on Evangelism.

A VOICE OUT OF THE PAST

While looking through the Journal of the late session of the Little Rock Conference, I happened to turn to the list of deceased ministers. As my eye followed the list downward, starting from the beginning, my attention was arrested by the fifth name in the list, that of L. S. Marshall. The brief record given there is: Born in Henderson County, Ky., 1796; admitted into the traveling connection in 1838; died at Glennville, Ark., 1883. I recalled that Glennville is the name of a once thriving community in southeast Nevada County, only a few miles from the present town of Stephens in Ouachita County.

Brother Marshall's death occurred long before my knowledge and acquaintance with the preachers of the Conference began. But when the writer went to Camden, Ark., in the fall of 1904 to teach in the public high school, Grandma Marshall, as everybody called her, widow of L. S. Marshall, was still living there with their son (and only child I think), L. S. Marshall, long a well-known resident of Camden and later of Magnolia, where he died just a few years ago. In company with the late Rev. W. F. Evans, the pastor at Camden, I used to visit Grandma Marshall, then well past ninety years of age. From him I learned that she was born in England; came to America about 1830 to work as a missionary among the Indians and frontier white settlers of Arkansas. L. S. Marshall met her and in due time they were married.

But the thing that prompted me to write this was the recollection, when I came across Brother Marshall's

name, that I had a bit of writing in my possession, copied by my wife's brother, Mr. T. I. Thornton of Camden, from the original and written by L. S. Marshall in 1822. It is a vivid description of what the pioneer Methodist preacher often experienced and no doubt will bring back memories of similar experiences to not a few of the older brethren now on the honor roll of "the Forgotten Man." (That last in question, does not smack much of honor.) But here is the voice from the past as copied from his own handwriting:

"Storm answered storm upon the lofty peaks of the Alleghany, wind whistled to wind in the floating snowflakes that darkened the air in the distance and whitened the locks of the traveler; icicles hung danglely from the broad brim hat, and the silvery hail coated the whole man in armor; the breath would freeze as soon as exhaled, and the feet grow fast in the stirrups, and the ground groan under the pressure of the horse's foot. The flowing rivers that once rent the mountain in twain and dashed furiously through adamantine rocks were fettered and chained by hoary frost driving its spikes deep in the solid ground; the sheep are gathered to the fold; the cattle are lowing in the barn yard, and the feathered songsters are all hovering under some spreading branch in the cheerless forest all covered with drifting snow several feet deep. The farmer, the mechanic, the lawyer, the doctor, all ensconced in their comfortable dwellings, a blazing fire on the hearth, with their wives and children around them, enjoying the endearments and comforts of life in the bosom of the family; . . . a little urchin steps to the window, takes a peep into the road and cries out, 'Pa, who is that man going yonder? Oh, he looks so cold! Won't we let him warm himself?' The father looking out of the window made this reply: 'Oh, that is old G. C. Light, the Methodist preacher, on his way to one of his appointments.'—R. H. Cannon, Wilmet, Ark.

EXEMPTION DENIED

The United States Supreme Court, on December 3, in a unanimous decision declared that compulsory military drill at land grant universities did not violate any constitutional rights of conscientious student objectors.

The court sustained the action of the University of California in suspending two students who declined to take the training because of conscientious objections. They asked to be exempted from military training on the ground that they believed training for war was immoral, in violation of the tenets of the Methodist Episcopal Church, and violated the Kellogg-Briand Pact to outlaw war.

This decision, without one dissenting opinion, was a great disappointment and a severe blow to the advocates of exemption who had hoped that the Supreme Court would decide that exemption for conscientious scruples was a constitutional right. No time should be wasted in resentful denunciations, whatever may be the opinions of those who disagree with the decision. The churches endorsed the appeal to the courts. The judgment has been rendered. It is time now for churches to increase the processes of education concerning rights of conscience everywhere and the true relation of moral and civic obligations. Future action by Congress or state legislatures will depend upon public sentiment informed and determined.

Three judges—Cardozo, Brandeis, and Stone—while assenting to the main decision, did not accept all the conclusions contained in it. According to press

reports, Judge Cardozo admitted that compulsory military drill may be "condemned by some as unwise, illiberal, and unfair, when there is violence to conscientious scruples, either religious or merely ethical."

The court evidently had some sympathy with the status of the students, for it suggested some methods whereby conscientious objectors might secure exemption in the future.

Congress, the court declared, has the right, if it chooses, to grant immunity to conscientious objectors. The decision also made it plain that the universities were not compelled by law, as some have claimed, to make military training compulsory. Under present laws the trustees or regents of land grant universities must provide military training, but they can make it optional or not, and they have the right to grant exemptions. The Supreme Court decreed that exemption is not along a certain path, but can be gained by another.

In the light of the action by the Supreme Court, the most practical and the quickest method to secure exemption for students who are genuine conscientious objectors to military drill is through renewed presentation to university authorities of all facts involved, through a constant appeal to highest traditions of state universities by the constant education of public opinion, and by the spreading of information concerning the vital meaning in a republic of conscientious objection. This is a clear and appealing issue. Universities in justice should exercise the privilege which the Supreme Court has emphasized.—Western Christian Advocate.

VOTE ON PRESIDING ELDER QUESTION

Conference:	Yes.	No.
Czechoslovak	20	8
Belgian	9	14
Northwest	40	0
Illinois	5	40
Western Virginia	124	36
Kentucky	88	58
Southwest Missouri	120	6
Missouri	83	66
Louisville	113	75
Holston	164	82
Baltimore	241	51
Virginia	297	93
St. Louis	66	66
Western North Carolina	251	116
West Texas	222	17
North Texas	194	65
Upper South Carolina	145	65
North Arkansas	199	32
North Mississippi	167	49
Texas	276	41
New Mexico	70	23
Pacific	68	36
North Alabama	357	39
Little Rock	124	55
South Carolina	121	47
Central Texas	254	48
Oklahoma	246	44
Mississippi	132	103
Tennessee	191	61
Arizona	20	18
Memphis	198	67
South Georgia	265	23
Northwest Texas	244	46
Texas Mexican	22	8
Alabama	223	12
Louisiana	170	38
North Carolina	273	36
North Georgia	277	88
Florida	202	33
Western Mexican	2	26
China	75	4
Totals	6358	1835

Greetings for 1935 from 1,216 Employees of Arkansas Power & Light Co.

"Courage, confidence, concentration and co-operation will enable us to make this section of the Southwest the most self-sustaining and the most prosperous part of the United States."

—HARVEY C. COUCH,

Speaking for the 1,216 employees of the Arkansas Power and Light Company, we wish to extend to the 5,000 stockholders, thousands of customers and other citizens of Arkansas sincere wishes for a Happy and Prosperous New Year.

The progress that we make, the prosperity that we shall enjoy during 1935 and the years to follow depend in large measure upon ourselves—the people of Arkansas. We have great resources and great opportunities. It is up to us to make the most of our good fortune in these respects.

We are, undoubtedly, facing a new era. Conditions everywhere are undergoing change. We must make these changes for the better. That is one of the many things we discussed at the Business Recovery Conference at White Sulphur Springs, Va. There were present eighty of the country's outstanding business men, all of whom were anxious to "do their part" in the national movement for recovery.

I recently returned from a month's stay in the East. I have talked with bankers from all parts of the United States and with leaders in Washington. I have visited the White House and have conferred with heads of great industries. From all of these I have received information and opinions which give me great hope and encouragement. There is no question at all that we still have problems. Some are very great. But there is a solution to every one of them, and we shall find it.

It behooves us of Arkansas to "put on our thinking caps," concentrate on our problems, determine how we can manufacture more of our resources into finished products and then go to work and bring this about.

The Arkansas Power and Light Company is wholly and cordially in accord with the President's program to reduce the cost of such essential items in the cost of living as electric service, wherever this can be done without destroying property and wiping out the savings of many thousands of men, women and children.

Volume of consumption is the factor governing rates for electric service. The larger the volume the lower the rates. This is one reason why further industrial development is so important to the residential and commercial customers. That we have been able to make such great reductions in rates for residential and commercial service is due entirely to the increase in volume by reason of use of electricity in large quantity by large industries, and increased use by other customers. The

monthly consumption by the average residential customer today is 47 kilowatt hours. If this consumption were increased further reductions in rates could be made. This is demonstrated by the fact that many residential customers who make fairly full use of the facilities kept at their disposal now obtain service for as little as 3c per kilowatt hour.

Rates promulgated by the TVA are based on the theory that residential customers will use 500 kilowatt hours to 1,000 kilowatt hours per month. When our residential customers use service in this quantity, our rates will be as low as offered anywhere in the country.

The report of the Mississippi Valley Committee of the PWA made public Wednesday bears out conclusions we had reached long ago. That is, that this part of the Southwest possesses greater resources and offers the best opportunities to be found in the country. The program outlined in the report has to large extent already been carried out in the territory served by the Arkansas, Louisiana and Mississippi Power and Light Companies.

Beginning in Arkansas 20 years ago, we started on just such a program as recommended by the Mississippi Valley committee of the PWA. We proved our faith in the future by bringing about the investment of 100 millions of dollars in the creation of an interconnected system, the construction of dams on the Ouachita river and the purchase of sites for contemplated dams on the White, Little Red, Caddo and some other streams, and for engineering studies and surveys. The construction of a dam at Blakely mountain was in the program of the Ouachita river development even before Rammel and Carpenter hydro-electric stations were started.

There was little demand for electric power in quantity when we began our program of development. By assisting in the establishment of additional industries, and by extension of lines to additional communities and to farms volume was increased. With increase in consumption we were enabled to reduce rates, so that today average rates charged for residential and commercial service are about 60 per cent below average rates charged before development of the interconnected system.

As new business was developed it became necessary to have a source of power dependable at all times, as there is not sufficient flow in the Ouachita to permit of operation of the hydro plants for more than about one-third of the time. This, also, is true of most streams in the central part of the United States, and is the reason

that steam plants are necessary in the operation of any large system. The water power plants are valuable in taking care of short peak loads in excess of the capacity of the steam plants.

The Sterlington steam-electric station was constructed in 1924 and 1925. This station has a capacity of 134,000 horsepower and alone is capable of providing enough electric service for the normal requirements of 13 cities of 100,000 population each. Transmission systems were constructed in Louisiana and Mississippi, and connection made with the large generating stations of Memphis Power and Light Company, New Orleans Public Service, Southwestern Gas and Electric, Texas Power and Light Companies, forming just such a pooling of generating capacity as suggested by the Mississippi Valley Committee of the PWA, and providing the sections served by the Arkansas, Louisiana and Mississippi Companies with electric power in abundant quantity. Approximately 600 communities are now served by the systems of our three companies. Several hundred of these communities did not have electric service until our lines were extended to them. Others had only part-time service and were charged high rates—15c to 20c per kilowatt hour. These transmission systems have made it possible for us to supply service to about 5,000 farms in the three states.

We already have the facilities. What we need is to stimulate industrial development to bring about the manufacture into a finished state of more of our timber, cotton, minerals and other resources, and to create the volume that makes possible reduction of rates to small users of electricity. And with the rights that we possess on the White, Ouachita and other rivers we can easily provide the capacity for this increased consumption. Our ambition, with such industrial growth as will enable us to realize it, is to have such volume that we can make rates for residential and commercial use as low as are made anywhere in the country.

The fact that we have already been able to carry out a large part of the program recommended by the Mississippi Valley Committee is naturally a source of satisfaction to us.

Let's cheer us; let's go to work each one of us to develop the opportunities that we have. Courage, confidence, concentration and co-operation will enable us to make Arkansas and this section of the Southwest the most self-sustaining, the most prosperous part of the United States.

Again wishing all a Happy and Prosperous Future.

HARVEY C. COUCH, President

Arkansas Power & Light Co.

"HELPING BUILD ARKANSAS"

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

"BE FILLED WITH THE SPIRIT"

When the apostle enjoins upon Christians the necessity of being filled with the Spirit, he is speaking of the Third Person of the Trinity—the ever blessed Spirit. He has no reference to the "gifts" of the Spirit, but to the great gift of the Spirit Himself. There should be no confusion at this point. A man may make a gift of a farm to his son, and in deeding the property to him, the farm as a whole becomes the gift and the transfer may be made instantaneously. But as a result of this gift, the son may so manage the farm that it will yield varied and rich fruitage and be the source of pleasure and manifold enjoyments. The farm itself as a gift of the father, and the produce of that farm as managed by the son are two separate and distinct things. But the illustration may be lifted to a more personal plane. A father may give his daughter in marriage to the man of her choice, but the gift of the bride on the part of the father is not to be confused with her own rich gifts and graces which she brings in loving devotion to her husband. We do not confuse the father's gift to the man, with the gifts of the wife herself. Nor must we confuse the Father's gift of the Holy Ghost to the Church, with the gifts which the Spirit himself bestows upon believers who receive Him as the abiding Comforter.

The words, "be filled with the Spirit," indicate that it is possible for the believer to enjoy varying degrees of the Spirit, as He proceeds from the Father and the Son. This is in line with the whole body of scriptural teaching. The Spirit was in creation for He brooded over the waters. The Spirit comes to the sinner as an awakening, enlightening, illuminating Presence. As such, He is a Reprover, but if He be allowed to guide and direct, He will bring the sinner to a place of repentance and pardon. He will in the new birth create life within him, and as such becomes the Spirit of adoption. If the believer continues to walk in the light, he will soon be brought to a place of cleansing from all sin. With depravity and uncleanness gone, the Spirit becomes a Comforter or Approver. It is in this sense only that the command of the Scripture, "Be filled with the Spirit," is to be understood.

To be "filled with the Spirit" necessitates the cleansing of the heart from self and sin. It is such a spiritual infilling as excludes original sin and depravity. Every chamber of the soul is possessed by the Holy Spirit. The jarring discords of indwelling sin are gone. All pollution is washed away. Peace overspreads the soul and flows with the placid calm of a river, while righteousness rolls in upon it like the waves of the sea. This experience of being filled with the Spirit is not a passive quietism, nor is it a passing excitement. It is not a mere sentiment but a power—spiritual power wrought by the abiding presence of the Holy Spirit. This fullness involves an inexpressible union with Christ, and brings the soul into deep and lasting fellowship with its Lord.

But the exact wording of this command should be observed also. It is "be filled with the Spirit"—not get ready to be filled, or take steps to be filled. It is not something wrought out by the heart's own struggle, but something wrought in it by another—Jesus Christ our Lord. No, it means exactly what it says, "Be filled with the Spirit"—the opening of the heart to the incoming of the Spirit. We are to let Him come in. Those who are living in the clear light of justification have already taken the proper steps in preparation. Now they are to immediately swing open the doors of their hearts

and allow the blessed Spirit to take full possession of their lives. This is the gift provided without money and without price and freely offered as the promise of the Father and the gift of the Son. Have you received the Holy Ghost since ye believed? Then come in simple faith as a child of God and claim your inheritance in Christ.—Ex.

THAT POWER WAS MINE!

To know the date of one's birth is not unusual, but to know the day and hour of one's death is reserved for those who die by law. To contemplate the approach of that day and hour is not, as a rule, fraught with cheerful anticipation.

I was in a neighboring state one evening, addressing a father-and-son banquet. I was stressing the responsibility of parents in training their children, and I reminded them of the Biblical injunction: "Train up a child in the way he should go: and when he is old he will not depart from it." In support of the value of early training, I pointed out that among the hundreds of prisoners in our state prison, not one had ever been a member of the Boy Scouts, and that a doctor of one of the large penal institutions of New York state had said that in his twenty years of service he had not known one of the thousands of criminals in that institution who had ever been a member of the Scouts. Drawing my watch from my pocket, I said to the six or seven hundred boys present: "It is now eight o'clock. At this same hour tomorrow night, in the penitentiary of my state, a boy (for he is little more than a boy) will walk or be dragged through a little green baize door into Eternity. He had forgotten God and the things of God—if, indeed, he had ever known them. With me rests the final decision as to whether he shall live or whether he shall die tomorrow—the power of a king, the prerogative of a god."

Next morning, as I entered my office at the Statehouse, I found the prison chaplain awaiting me—an ominous reminder of the execution to occur that night, although such a reminder is not necessary, because a governor who is impressed with the weal or woe of his people always feels the strain of such an event.

The chaplain pleaded with me again to grant a final hearing to the mother of the condemned youth. He said she had exhausted every means in an effort to save him, and now his fate was in my hands; I alone could grant a reprieve. She would not feel satisfied, he continued, unless she had made this last effort.

I naturally shrank from such an interview, harrowing and nerve-racking as perforce such interviews must be. However, because of his importuning, his somewhat vague hints that her story might move me to a favorable consideration of her plea, I allowed myself to be persuaded to grant her request for an interview.

She entered the room bent and sobbing, as only a broken-hearted mother can sob; and as I arose to receive her she threw herself upon the floor, and lying prone at my feet, she clasped her arms about my legs and in a voice quivering with emotion, cried over and over again: "Please, Governor, please save my boy!" Kneeling beside her, the chaplain audibly prayed that God might fill my heart with mercy—while the prayer I needed most was that I might have the courage to do the will of the people as expressed by their representatives, and to uphold the traditions of Jersey justice.

It was a scene which one does not soon forget, and my heart was

torn within me for the anguished mother—one word could make her happy; one word could plunge her into the lowest depths of despair.

As the chaplain intoned his prayer, I remembered those words I had often recited as a boy: "The quality of mercy is not strained; it droppeth as the gentle rain from Heaven." But all at once another scene was pictured before me. I saw an office with a number of clerks busy about their tasks. Suddenly the door flies open. A young man enters with a gun in his hand, several other young men follow him. The one with the gun shouts out: "Stick 'em up!" Instantly all the clerks raise their hands except one, the office-boy; and he, with the spirit of a Crusader of old, launching his strong young body at the gunman, only to be met with a bullet which sends him staggering to the floor. But he is only wounded; he raises himself—whereupon the gunman with a sardonic smile steps over to him and pumps three more bullets into the boy's body, and his noble soul goes to its reward. He is dead—the sole support of his mother, who comes and takes his poor bullet-ridden body to its final resting-place.

I stoop down and raise the woman to her feet; I order the chaplain to cease praying and stand up; and then I say: "I'm sorry, but your boy must pay the price."

"Save my boy!" is a cry which I have often heard; but I am persuaded that that particular job is committed to the parents when a child is born; and wise indeed are they, if they enlist the powerful and effective assistance of the church or the synagogue in the performance of their task.—Governor H. A. Moore of New Jersey in January Redbook Magazine.

EDUCATION VS. CRIME

I have been much interested in the various articles on Education published in the Bulletin. Having given considerable thought and study to the general situation, I am led to suggest a very important feature of the subject.

I refer to the relative position occupied by Education and Crime in the world.

In my judgment, the grievous problems connected with the educational system of our country have been too hastily and superficially disposed of by those from whom help has been asked; and I am wondering if the fact has not been overlooked that, in the annals of crime, "illiteracy" has ever stood as the most significant contributory element.

Admitting that our courts have, from time to time, encountered criminals with college degrees, it is none the less true that the percentage of "educated" violators of law is negligibly small.

Crime is the offspring of ignorance—the outgrowth of low and ever descending ideals. Education, contrariwise, may be designated as the well-born child of progressive excellence and ever mounting idealism. Between these two, there is constant and increasing antagonism—a fiercely fought "battle to the death" for supremacy.

Two vital forces in the world are today fighting side by side over against the hell-born hordes of crime and iniquity—namely, Christianity and Education. Each is necessary to the other in the present struggle to gain a higher type of civilization; and neither may successfully dispute the essential worth and elevating influence of both in the realm of lofty achievement.

Their efforts should dovetail; their services to humanity should run har-

moniously together along the high-way of life and thought.

Crime and intellect are arrayed against each other in a "fight to the finish." If intellect wins, the world will move, a tremendous leap forward, toward the millennium. Let Crime gain the mastery, and we plunge headlong into the slimy pool of barbarism, losing all we have won in the past.

Failure to honestly meet and worthily solve the problems harassing the educational system of our country, thereby depriving our boys and girls of their rightful heritage in intellectual advantages and advancement, we strike a destructive blow at all that is noblest and best, both in national and international life, and place a powerful weapon in the hands of those opposed to law and order.

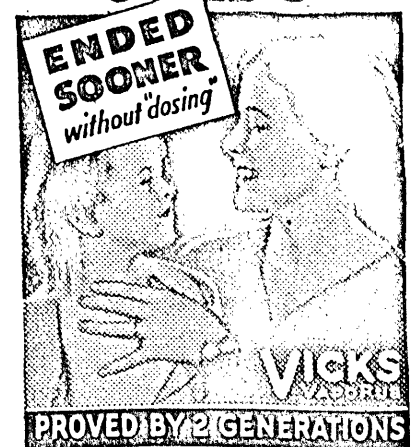
Education vs. Crime: Strongly are we challenged by this significant proposition; and we must either accept the challenge and come out squarely on the side of progress and righteous uplift, or, acknowledge ourselves delinquent in the promulgation of true American principles, and in future be charged with cowardice in the face of an enemy.—R. C. Hufstader in Supreme Council Bulletin.

ARKANSAS METHODIST ORPHANAGE

This is my second report of Christmas Offerings, and I want to thank the preachers and officers of the Sunday Schools and Churches for their prompt attention to this matter. I hope all who have not remitted will do so at an early date.

Little Rock Conference**Arkadelphia District**

Amount previously reported	\$ 55.04
Arkadelphia Station	75.00
Arkadelphia Ct.—Hollywood S. S.	1.00
Arkadelphia Ct.—New Hope S. S.	1.42
Grand Ave.—Hot Springs	38.00
Gardner S. S.—Grand Ave.	3.30
Hot Springs	70.54
Malvern S. S.	4.66
Macedonia S. S.—Princeton Ct.	1.12
Traskwood S. S.	1.04
Holly Springs S. S.	75.00
First Church—Hot Springs	
Total	\$ 326.12

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...Christie
Advocate, N.
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Camden District					
Amount previously reported ...\$	237.82	Parkdale S. S.	9.13	Cotter S. S.	6.00
Bearden	12.00	Newton's Chapel-Tillar—		Weldson S. S.	5.64
Camden	114.15	Winchester Charge	5.80	Mountain View S. S.	7.00
First Church—El Dorado	101.00	Mt. Tabon S. S.—Wilmar Chg..	.48	Tuckerman S. S.	18.00
Vantrease Memorial—El Dorado	11.00	Wilnot Charge	25.11	Total	75.76
Pleasant Hill S. S.—Junction		Total	\$ 292.33	Booneville District	
City Ct.	1.30	Pine Bluff District		Amount previously reported ...\$	45.76
Total	\$ 477.27	Amount previously reported ...\$	238.38	Adona S. S.	2.28
Little Rock District		Altheimer S. S., additional	1.00	Booneville S. S.	25.00
Amount previously reported ...\$	580.38	First Church—Pine Bluff	150.00	Branch S. S.	2.00
Bauxite	23.19	Humphrey S. S.	11.00	Gravelly S. S.	2.50
Hickory Plains Ct.—Provi-		Sunshine S. S.	1.36	Waldron S. S.	6.50
dence S. S.	1.68	Center S. S.—Sheridan Ct.33	Paris S. S.	11.22
Hickory Plains Ct.—Bethle-		Prairie Union S. S.—St.		Total	\$ 95.26
hem S. S.	5.25	Charles Ct.	8.13	Conway District	
First Church—Little Rock	415.00	Total	\$ 410.20	Amount previously reported ...\$	77.38
Asbury—L. Rock, additional...	2.00	Prescott District		Cabot S. S.	16.00
Henderson Church—L. Rock	10.00	Amount previously reported ...\$	130.88	First Church—Conway	70.00
Highland Church—L. Rock	50.00	Blevins S. S.	16.31	Gardner Memorial—N. L. Rock	9.21
Hunter Memorial—L. Rock,		Murfreesboro	10.50	Quitman S. S.	1.12
additional	3.50	Total	\$ 157.69	Russellville S. S.	25.00
Winfield Memorial—L. Rock,		Texarkana District		Vilonia Ct.—Vilonia S. S.	3.00
additional	20.00	Amount previously reported ...\$	312.87	Vilonia Ct.—Mt. Springs S. S.25
Mabelvale S. S.	13.00	DeQueen	50.00	Total	\$ 201.96
Primrose Chapel S. S.	24.00	Gilham Ct.—Gilham S. S.	1.50	Fayetteville District	
Capitol View, L. Rock	20.00	Gilham Ct.—Chapel Hill S. S.	2.40	Amount previously reported ...\$	102.34
Total	\$1,168.00	Mena	25.00	Oakley's Chapel—Centerton Ct.	2.72
Monticello District		Stamps	25.00	Falling Springs—Gravette-De-	
Amount previously reported ...\$	208.14	Richmond S. S.	5.00	catur Charge	1.25
Arkansas City—Watson Charge:		First Ch.—Texark., additional...	25.00	Morrow S. S.	2.60
Arkansas City S. S.	5.69	Texarkana Circuit	5.00	Total	\$ 108.91
Watson S. S.	2.85	Total	\$ 451.77	Fort Smith District	
Kelso S. S.	1.66	Personal Gifts		Amount previously reported ...\$	18.99
Lake Village	15.00	Amount previously reported ...\$	8.00	Midland Heights—Ft. Smith	9.60
New Edinburg Ct. N. Ed. S. S.	4.00	Grand Total from L. R. Conf. \$3,291.38		Mt. View S. S.—Kibler Ct.	4.10
New Edinburg Ct.—Hebron S. S.	1.25	North Arkansas Conference		Ozark S. S.	3.00
Portland S. S.	13.22	Batesville District		First Church—Van Buren	16.00
		Amount previously reported ...\$	37.27	Total	\$ 51.69
		Charlotte S. S.	1.85		

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Good from the start!

1935

JANUARY						
SUN	MON	TUE	WED	THU	FRI	SAT
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31		
FEBRUARY						
SUN	MON	TUE	WED	THU	FRI	SAT
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MARCH						
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APRIL						
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28	29	30				
MAY						
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JUNE						
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28	29	30	31			
JULY						
SUN	MON	TUE	WED	THU	FRI	SAT
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28	29	30	31			
AUGUST						
SUN	MON	TUE	WED	THU	FRI	SAT
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SEPTEMBER						
SUN	MON	TUE	WED	THU	FRI	SAT
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29	30					
OCTOBER						
SUN	MON	TUE	WED	THU	FRI	SAT
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27	28	29	30	31		
NOVEMBER						
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10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
DECEMBER						
SUN	MON	TUE	WED	THU	FRI	SAT
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

Colonial
is good Bread



OBITUARIES

CRAIG.—Mrs. Dorcas Craig was born near Batesville, Ark., March 18, 1844. Her father, Wm. Engles, came from Kentucky and her mother, Margaret Stark, was from Missouri. Mrs. Craig spent her entire life in and near Batesville, where she was well known and much loved by a large number of relatives and friends.

At her death she was believed to be the only surviving pupil of the old Soulesbury Institute of Batesville, Ark., the first Methodist school in Arkansas.

She became a teacher and taught for some years. She had the distinction of being the first woman ever examined for license to teach white children in Independence county.

She was married to Judge Andrew J.

MOTHERS! Just a word about a refined, reliable laxative that little children really like to take: It is called "SYRUP OF BLACK-DRAUGHT," and sells for 50 cents a bottle, at drug stores. SYRUP OF BLACK-DRAUGHT acts well without harming delicate children. So many mothers have bought SYRUP OF BLACK-DRAUGHT for their children. Try it, for yours.

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"Before the birth of my children, I suffered so much from weakness in my back and pains in my side," writes Mrs. Joe Brown, of Greer, S. C. "I felt so worn-out. I was so nervous I could not rest at night. I read of Cardui and decided to take it. It strengthened me and stopped the pain. I do not know what I would have done without Cardui." . . . Cardui has been used by women for over 50 years. It is purely vegetable, harmless. Get a bottle, today, and try it! Thousands of women testify Cardui benefitted them. If it does not benefit YOU, consult a physician.

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FREE: A Booklet entitled "The Truth About the Hair." Write National Remedy Co., 56 W. 45th St., New York City, Dept. 37B.

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Itching, roughness,
cracking, easily relieved
and improved with
soothing—

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Craig many years ago. Two children survive her: Dr. Stark Craig of Batesville and Mrs. Robt. Shelphman of Salado, Ark. She is survived by three step-children, to whom she was a real mother: Mrs. Jake Millikin, Mrs. Chas. Angelo of Texas, and Dr. John Craig of Oklahoma.

Her husband died just a few months before she did. She had been an invalid for several years, after having had a fall in August, 1928, when she broke her hip. She passed to her eternal reward only a short time ago at the home of her daughter, Mrs. Shelphman, and was laid to rest in the old Alderbrook cemetery where sleep the bodies of many of her loved ones and friends.

Sister Craig came of good Methodist stock and she herself was a most loyal and devoted Methodist. She always kept coming to her home one or more of our Church papers. She and her dear mother were said to have denied themselves of other things that they might have their Church papers.

She was a constant reader of the Bible. She read it through for 24 consecutive years. She read it also by topics and made many notes as she read. Then she read it through for 4 consecutive years, besides reading the New Testament through many times. She committed many parts of the Scripture to memory and when she was too ill to recognize even her family she could be heard quoting favorite passages or some song or poem with which she had filled her mind in other days.

Sister Craig was a great, pure soul. She loved good people. The preachers always found her house their home. The writer will never forget her many kindnesses to him when as a boy preacher he made her house his home. She was a kind of second mother to him.

She was as gentle as a lamb, but she was as firm as a rock when principle was involved. She had convictions and always stood up for them, but in such a way as not to drive one from her.

The world is better and richer because such good women as Sister Dorcas Craig lived in it. And heaven is nearer and dearer to many of us who loved her because we know that she is there.—A. E. Holloway.

GREEN.—Geraldine Green, daughter of Bro. and Sister Ernest Green, was born Sept. 8, 1926, died Dec. 23, 1934. Geraldine was a beautiful sweet child, a fine mind, an apt student in school, loved by her teacher and all the school. She was a beautiful rose plucked from nature's garden, a sweet and obedient child. Mother and father and two little baby sisters mourn their loss. We laid her body away in the Bethlehem cemetery. Funeral services were held in the cemetery attended by a large crowd of relatives and friends.—J. C. Williams, Pastor.

PRUITT.—Mrs. Vera Fisher Pruitt, wife of Rev. J. L. Pruitt and daughter of Mr. and Mrs. Walter Fisher, was born Sept. 20, 1894, at Antioch, near Beebe. She travelled for 21 years as a faithful and consecrated itinerant preacher's wife. On Sunday afternoon, Nov. 18, 1934, she received her last appointment. Two daughters, Ruth and Nell, and one son, J. L. Jr., "arise and call her blessed, her husband also praiseth her."

A good noble woman, a faithful and devoted companion, a devoted and self-sacrificing mother, a loyal member of the church, an earnest and consecrated preacher's wife, and a beloved neighbor has gone from among us. From young womanhood her life has been lived as a true and earnest Christian

character. Her service to the church was always acceptable, and her appointment was always happily received.

The work of the home-maker in the parsonage is never an easy task. She must meet every trying ordeal with a brave heart. She must be heroic in the face of local church crisis, un murmuring in spite of unkindness and injustice, and make the most of the lot that falls to her as she moves from charge to charge under orders of the great Captain of our Salvation. Sister Pruitt filled the part in a very unusual degree. We think of her as a faithful and efficient pastor's wife.

Those who knew her best, knew her in the home. It was always a benediction to visit in her parsonage. You always left feeling nobler. You caught something of that devotion and high idealism which radiated from her life. Home was the place of calm, poise, and rest.

Hosts of friends attended both services, the one at Fisher Street Church in Jonesboro and the one at Antioch, near Beebe. Rev. H. Lynn Wade and Rev. H. H. Blevins assisted the writer in the services. It was indeed fitting that her earthly tabernacle should be carried back to the scenes of her childhood, after an opportunity was given for her Jonesboro friends to pay their tribute of love.

Heaven has gained a soul pre-eminently fitted for the celestial home. Heaven must be beautiful to one who has lived so well.—Sam B. Wiggins.

BRAGG.—Mr. W. A. Bragg died at his home in Conway, Ark., Nov. 29, 1934. was born, in Independence County, April 26, 1848. His parents, N. S. and Martha (Marlow) Bragg, came to Arkansas at an early date, the former a native of North Carolina and the latter a native of Tennessee. Mr. Bragg attended subscription school before the war. At the age of 16 he enlisted as a volunteer in the Southern Army; where he remained until the close of the war. He was married in 1869 to Miss Lydia Harned, and moved to Lawrence County where she died a few years later. In 1879 he was married to Miss Addie Thompson at Imboden. She passed away in 1918, after the family moved to Conway.

Mr. Bragg was the father of 15 children. Eight lived to be grown. Six still survive. They are: Mrs. J. W. James, Conway; Mrs. J. F. Forrest, Hot Springs; Thomas N. Bragg, Russellville; Mrs. J. B. Crockett, Little Rock; Harvey A. Bragg, Amarillo, Texas; and Mrs. E. E. Waldon, Jackson, Tennessee.

Mr. Bragg was converted in a Presbyterian arbor meeting in 1867, and joined the Methodist Church the same year. He taught the Church Discipline along with the Bible, to his children, and a better "teaching" was his exemplary life continually before them. The result was that they were all converted in youth and became, and still are, active church members. The neighbors, as well as the family of Mr. Bragg, felt the influence of his unwavering faith in God. My earliest recollection of him was that he was an intimate friend of my father, Dr. Austin, who did the family practice for many years. During the twenty or more, years that Mr. Bragg resided in our community I never heard his integrity questioned.

The family has many relatives and friends who sympathize with them in their great loss.

Funeral services were conducted by Dr. C. J. Greene (a next-door neighbor for years), assisted by Rev. Albea Godbold, pastor of Conway Church of which Mr. Bragg was a member.—Mrs. J. C. Poindexter, Imboden, Ark.

QUARTERLY CONFERENCES

LITTLE ROCK DISTRICT: SECOND ROUND

Hunter Memorial, Jan. 6, 11 a. m.
28th Street, Jan. 6, 7:30 p. m.
Asbury, Jan. 13, 11 a. m.
Geyer Springs, Jan. 13, 7:30 p. m.
First Church, Jan. 20, 11 a. m.
Henderson, Jan. 20, 7:30 p. m.
Halstead, Jan. 27, 11 a. m.
Bryant, at Salem, Feb. 10, 11 a. m.
Highland, Feb. 10, 7:30 p. m.
Winfield, Feb. 17, 11 a. m.
Forest Park, Feb. 17, 5:30 p. m.
Mabelvale and P., at P., Feb. 24, 11 a. m.
Bauxite, at Sardis, Feb. 24, 3 p. m.
Des Arc, March 3, 11 a. m.
DeValls Bluff, March 3, 7:30 p. m.
Austin at Mt. Tabor, March 10, 11 a. m.
Lonoke, March 17, 11 a. m.
Hickory Plains at Cross Roads, March 17, 2:30 p. m.
Hazen, March 24, 11 a. m.
Paron, at Paron, March 31, 11 a. m.
Pulaski Heights, March 31, 7:30 p. m.
Carlisle Ct., at Hamilton, April 7, at 11 a. m.
Carlisle Sta., April 7, 7:30 p. m.
Roland, at Martindale, April 14, 11 a. m.
England, April 21, 11 a. m.
Capitol View, April 21, 7:30 p. m.
Keo at Tomberlin, April 28, 11 a. m.
District Conference at Capitol View, Thursday, May 2, 9 a. m.
—J. D. Hammons, P. E.

PINE BLUFF DISTRICT: SECOND ROUND

Feb. 3, Swan Lake Ct. at S. L., 11 a. m.
Feb. 3, Gillett Ct. at G., 7:30 p. m.
Feb. 10, Sherill-Tucker at T., 11 a. m.
Feb. 10, Sherill-Tucker at S., 7:30 p. m.
Feb. 17, First Church, P. Bluff, 11 a. m.
Feb. 17, Lakeside, Pine Bluff, 5 p. m.
Feb. 17, Hawley Mem. P. B., 7:30 p. m.
Feb. 24, Roe Ct. at Elm, 11 a. m.
Feb. 24, Humphrey-Sunshine at Sunshine, 3 p. m.
Feb. 24, Stuttgart, 7:30 p. m.
March 3, Pine Bluff Ct. at White Hall, 11 a. m.
March 3, Sheridan Ct. at New Hope, 3 p. m.
March 3, Sheridan Station, 7:30 p. m.
March 10, Altheimer-Wabbeseka at W., 11 a. m.
March 10, Carr Memorial, 7:30 p. m.
March 17, St. Charles Ct. at Prairie Union, 11 a. m.
March 17, DeWitt Station, 7:30 p. m.
March 24, Grady-Gould at G., 11 a. m.
March 24, Star City, 7:30 p. m.
March 31, Rowell Ct. at Shady Grove, 11 a. m.
March 31, Rison, 7:30 p. m.
—J. E. Cooper, P. E.

For Quick Cough Relief, Mix This Remedy at Home

No Cooking! No Work! Real Saving!

You'll never know how quickly a stubborn cough can be conquered, until you try this famous recipe. It is used in more homes than any other cough remedy, because it gives more prompt, positive relief. It's no trouble at all to mix and costs but a trifle.

Into a pint bottle, pour 2½ ounces of Pinex; then add granulated sugar syrup to make a full pint. Syrup is easily made with 2 cups of sugar and one cup of water, stirred a few moments until dissolved. No cooking needed. This gives you four times as much cough medicine for your money, and it's a purer, better remedy. It never spoils, and tastes fine.

Instantly you feel its penetrating effect. It loosens the germ-laden phlegm, clears the air passages, and soothes and heals the inflamed membranes. This three-fold action explains why it brings such quick relief in severe coughs.

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

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And Largest
Business
School!*

*Announcing the Opening
of its New Year Term
January 7th to 15th
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**GET
THE SORT
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YOU CAN SELL!**

*Begin Preparing NOW
For Key Positions in the Great Business Revival!*

As business improves, many desirable positions become available for competent secretaries, stenographers, accountants, bookkeepers, typists, office assistants and radio experts. These beginning positions lead to responsibility and leadership in commerce, industry and finance.

The business condition in Little Rock is much better than it was last year at this time. More people have money, more people with training have jobs, more businesses are running, more optimists are on the street, and there is more music in the air.

Draughon's School of Business,
Little Rock, Arkansas.

Gentlemen:

I am interested in preparing for the future. Please send me full information.

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We have sought to emphasize the fact that this is, undoubtedly, the psychological time for young men and young women to go to school—and we do not believe that we can put it too strongly, because there has never before been such certainty of improvement in business and in industry as there is at the present time.

It ought to be understood by all young people—but somehow it isn't—that getting a job is first of all a matter of being ready for it.

Employment has been available to our students through all the years of the depression, while we know of hundreds of other young people without training who have been idle and, in many cases, have been obliged to place their names upon relief rolls.

We know that we can help earnest, ambitious, industrious boys and girls to find opportunity in business if they will get ready to meet the requirements.

Very definite and very complete information concerning our facilities, our courses, our methods of instruction, our Free Placement Service, etc. will be furnished promptly upon request.

Draughon School of Business

Little Rock

Arkansas

Curtain Club to Meet January 15th

The Winfield Curtain Club will hold its regular meeting next Tuesday evening, January 15, at the Church at 7:30. Three one-act plays will be presented—one by the Young People's Department, one by Mr. Buzbee's Class and one by Mr. Mayes' Class. They are the first three plays to enter in a tournament which will be concluded at the February meeting. Other classes in the Church School will be competing.

Interest in the Club is growing. Over 100 people enjoyed its last meeting and a good crowd is expected this month. There is no admission fee charged for this meeting.

ABOUT OUR FOLK

Mrs. E. Q. Brothers underwent an operation at Trinity Hospital on January 2nd. She is improving and hopes to return home next week.

Mrs. C. Russell Jackson has been quite ill at her home, 3425 W 7th.

Mrs. Ora Cole, matron at the Working Woman's Home, has been very ill.

Mrs. E. Ray Scott underwent an operation at Baptist Hospital last week and is improving nicely.

Mrs. V. E. Shinn, who has been ill and at Trinity Hospital, is now at her home, 822 Cumberland and getting along nicely.

Miss Irene Ricks has been ill for the past few days at her home, 1814 Spring.

Mrs. J. A. Dowdy has been ill at her home, 1002 South Oak.

Dr. H. E. Ruff has returned home from a Hot Springs hospital where he spent several weeks.

Virginia Kelley, one of our Juniors, fell while roller skating near her home and fractured her right arm.

Mrs. A. C. Shipp has gone to Franklin, Indiana to be with her parents, Mr. and Mrs. David Freeman, who are both quite ill.

Mr. E. V. Markham, vice president and general manager of Haverty Furniture Co., has been in Chicago attending the Furniture Mart.

Mr. and Mrs. D. D. Ricketts motored to California for the holidays, where they visited in Los Angeles and San Francisco and attended the football game between the University of Alabama and Stanford University.

The Misses Elizabeth and Margaret Easley have returned from Detroit, where they spent the holidays.

Mr. and Mrs. W. A. Bartlow and daughter, Miss Lois Bartlow, have returned from Joplin, Mo., where they spent the holidays.

Mrs. Durbin Bond, of New York City, is visiting her parents, Mr. and Mrs. T. S. Buzbee, 300 N. Woodrow.

A wedding of interest to Winfield Church is that of Miss Melva Glenn Thomas and Mr. James A. Lawrence, which took place Tuesday, January 1st, at Winfield Church. The ceremony was performed by Dr. James Thomas.

OUR SYMPATHY

The sympathy of the congregation is extended to Mr. Yates Clements in the death of his mother, Mrs. Julia Clements, which occurred January 2nd at her home in Pine Bluff.

We also express our sincere sympathy to Mrs. D. Fin Covey in the death of her sister and brother-in-law, Mr. and Mrs. W. M. Eickelkamp, of Montgomery, Alabama, in an automobile accident on December 24th. Mr. and Mrs. Eickelkamp were on their way to visit Mrs. Eickelkamp's parents, Mr. and Mrs. Marvin Carl, in Gentry, Arkansas.

Pulpit and Pew

Winfield Methodist Church

Sixteenth and Louisiana, Little Rock

MARSHALL T. STEEL

Minister

W. G. BORCHERS
Prayer Special in Brazil

MRS. I. J. STEED
Minister of Music

MISS KATE BOSSINGER
Organist

MISS EFFIE BANNON
Church Secretary

Vol. VI

JANUARY 10, 1935

No. 2

SUNDAY SERVICES

11:00 A. M.—"If a Man Believes"

7:30 P. M.—"When to Find Courage"

To the Lively Members
of Winfield Church

My Dear Friends:

One of the ear marks of a Christian is growth. When any church member stops growing so that his faith is a fixed doctrine and his life a monotonous repetition of accepted rules of conduct, you may be sure that he has lost his Christianity. Jesus was a pioneer, forever advancing into new territory of thought and action. His truest followers have always been distinguished by their growing spirits.

Your Board of Christian Education has for several months been working on a program that would kindle the interest of Winfield members and help them in the development of a larger and finer faith and life. The program is a series of discussions at the mid-week service from 7:15 to 8:00 o'clock (following the fellowship supper at 6:30) led by the pastor. The general topic is, "What is the Christian Message" or "What Does It Mean to Be a Christian?"

There are three general divisions. First, "What Does a Christian Believe?" "About God, Jesus, and Man?" The questions to be discussed are: "And Who Is My God?" "Where Did Jesus Get Authority?" and "Is Man Naturally Good or Bad?" Then we will consider three large issues in the Christian's world: war, industry, and race. We will raise these questions: "Can a Soldier be a Christian?" "Where Would Jesus Change Industry?" and "Would Jesus Start a Race Riot?" And then we will discuss the Christian's way of doing things: faith, prayer, sacrifice. And these are our questions: "Is Faith Practical?" "Is Prayer Effective?" "Is the Cross Foolishness?" I believe that there is not a person in Winfield who can sit through or participate in discussions of these questions without having his thought of Christianity expanded and his appreciation of it deepened.

Many of our Church School teachers have expressed a desire for such a series of discussions in order to better equip themselves as teachers of Christ's way of life. Many parents anxious to help their children in forming religious ideas and habits will find the discussions very suggestive. And our alert young people who have been perplexed by religious problems will find help and encouragement in the discussion of these questions.

Join us in the first discussion next Wednesday night, "And Who Is My God?"

Sincerely, your pastor,

MARSHALL T. STEEL.

Board of Christian Education Meets

The Board of Christian Education met at the Church Wednesday evening, January 2 with Dr. A. C. Shipp presiding. Bro. Steel made official announcement to the Board of the resignation of Mr. Cunningham as Director of Christian Education. The resignation was accepted. The matter of selecting a successor was referred to a committee composed of the Pastor, the Superintendent of the Church School, the Chairman of the Board of Stewards and the Chairman of the Board of Christian Education—Bro. Steel, Mr. Hayes, Mr. Cannon, and Dr. Shipp. The Board in its discussion suggested that they thought it would probably be advisable to secure another man, but left the matter in the hands of the committee.

Committees Report

The Committee on Leadership Training recommended a series of discussions on "What Is The Christian Message?" or "What Does It Mean To Be A Christian?" (See Pastor's letter in center of this page.) The Board adopted the recommendation, gave it their hearty endorsement, and instructed the Superintendent of the Church School to present the matter to the Administrative Council and work with them in securing a large attendance of Church School teachers at the discussions.

The Chairman of the Committee on Promotion of a Church Library, asked for his committee to be given another month; and for the name of Miss Ashby to be added to the committee to fill the vacancy left by Mr. Cunningham.

It was reported that Winfield Church had raised and turned in \$230 for the Christmas offering for the Methodist Orphanage.

Mr. Hayes reported a problem for providing rooms for certain classes in the school and a "Room Providing Committee" was appointed to study the situation and make recommendations to the Board. The committee is: Mr. Hayes, Mr. Cannon, and Miss Ashby.

Mr. E. R. Russell was nominated as a teacher for the Junior High Department and was unanimously elected.

Divisions Report

The quarterly report from the Children's Division, Miss McRae, Superintendent, revealed a total enrollment in the division of 348.

Visits had been made during the quarter to the home of every child in the Beginner Department. The Primary Department had made and delivered Christmas gifts to the children in the School for the Blind. They also reported a special contribution to a Spanish family at Thanksgiving time. The Junior Department reported the functioning of the Junior Council in their planning of their Thanksgiving offering; and in their provision of Christmas cheer for a little girl in the Booneville Sanatorium. The Division reported the need of a pianist and six teachers.

The Young People's Division, Mr. Jerry Bowen, Superintendent, reported a net gain of 68 members during the quarter with a present membership of 239. They had had a Divisional Faculty Meeting in which they considered common problems; and planned a course of study for the teachers in the division.

Mr. Burton, the Research Secretary of the Board, announced that our average attendance for December had been 555 and that the present total enrollment of the entire school is 918.

The Adult Council will meet in the Little Dining Room at the Church, Wednesday evening, January 16, at 6:00.