



Arkansas Methodist

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



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

Volume LIV

LITTLE ROCK, ARKANSAS, JANUARY 31, 1935

No. 5

HOW TO RAISE REVENUE AND CHANGE VICE TO VIRTUE

TWO PROBLEMS confront our Legislature: Revenue is needed to maintain certain institutions, and laws against certain vices and crimes are not being enforced. We have laws against the manufacture and sale of intoxicants; but our Governor says these laws are not enforced and intimates that they cannot be enforced, and consequently should be repealed. The same is said to be true of race-track gambling and slot machines. There is an easy and perfectly simple way to solve two problems. It is marvelous what law can do. According to science beer is intoxicating; but Congress and Legislatures declare it is not intoxicating, and, presto change, it is no longer intoxicating and by licensing its sale revenue is derived. If this is good logic and moral, why not go further? Liquor is not necessary for man's well being; but he will have it, with or without law. Very well license it and it becomes a source of revenue for the state and the crime of manufacturing and selling ceases. Gambling is not necessary; but men will gamble; hence we will license it and get revenue and men are no longer violating the law. Slot machines are not needed for man's comfort; but he will have them; consequently license their use and get revenue and end the crime of using them. People should not kill; but they continue to do it, so much so in Arkansas that we are almost at the head in homicide. All right, as we cannot stop killing, let us license murder and get a handsome income for the state and murder at once ceases to be a crime. Men and women will commit sex sins; and the law does not prevent it. Good, let us license fornication and adultery and we shall have ample revenue and that kind of crime is at an end. Our laws against stealing are not enforced. Why not license stealing and get gain for the state and put a stop to stealing? Lotteries are unnecessary; but people will risk their money on lotteries in foreign countries. Let us stop this waste by legalizing a lottery as a home industry and obtain much revenue and stop the outflow of money. The sale of narcotics is illegal. Legalize it and raise revenue. Negroes do not need to play craps; but they will do it; consequently let us license the game and fill the public treasury and stop the crime of shooting craps.

Men and women grow tired of the yoke of matrimony. Make it possible to get a divorce without alleging any cause; but simply on petition and without legal residence; but charge a high fee, in addition to costs, and, lo! dissatisfied couples from the ends of the earth will flock to our chanceries and our state treasury will overflow. Ballot-box fraud cannot be prevented. License it and make patriots of rascals. Sunday laws are not enforced. Repeal all of them; but charge a high license for the doing of things not now lawful on the Sabbath and get much gain for the State. Then, if peradventure a man is convicted of any crime, make it possible for him to obtain a pardon by paying the governor a handsome commission.

Why should we tax land, or legitimate business, or incomes, when we can get all the revenue we need for all purposes by licensing vices and crimes and collecting fees and excises?

There are those who insist on calling Arkansas "The Wonder State," because we have wonderful natural resources; but the outside world wonders why we have not developed them. Consequently the euphonious title is not deserved. But we can easily win the right to use that name. We are already wonderful in that our rate of taxation is about the highest in the nation, and our debts per capita about the largest, and our homicide rate near the top. Let us change all this and raise ample revenue to meet out debts and maintain our institutions by licensing all known evils, and then as they become lawful, they are no longer crimes, and the crime problem is solved. It would, of course, be absurd to try to provide food and clothing and shelter for our people. They will look after all of those simple things if only we permit them to commit all kinds

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HE SAITH UNTO HIM THE THIRD TIME, SIMON, SON OF JONAS, LOVEST THOU ME? PETER WAS GRIEVED BECAUSE HE SAID UNTO HIM THE THIRD TIME, LOVEST THOU ME? AND HE SAID UNTO HIM, LORD, THOU KNOWEST ALL THINGS; THOU KNOWEST THAT I LOVE THEE. JESUS SAID UNTO HIM, FEED MY SHEEP.—JOHN 21:17.

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ARTHUR BRISBANE ON RACE-TRACK GAMBLING

ARTHUR BRISBANE, THE MOST WIDELY KNOWN OF NEWSPAPER CORRESPONDENTS, IS NO PURITAN—NO JOY-KILLER; BUT THIS IS WHAT HE SAYS ABOUT RACE-TRACK GAMBLING: "CALIFORNIA HAS HORSE-RACING WITH GAMBLING. GREAT CROWDS ATTEND THE TRACK, AND THE TOTAL BETTING IN PARI-MUTUEL SYSTEM IS HEAVY. THE STATE WILL GET A PART OF THE MONEY, NOT A GREAT DEAL. CITIZENS WILL LOSE THEIR MONEY, AND THE GENTLEMEN OF THE RACE-TRACK WILL WALK AWAY EACH SEASON WITH LARGE SUMS SUPPLIED BY CITIZENS OF CALIFORNIA."

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of sins and crimes according to law and make them pay for these popular indulgences.

If our honorable Legislature will only adopt the principle suggested here, Arkansas will indeed become the real "Wonder State," with ample revenue, without taxation, with no crime; but with all kinds of attractive indulgences. Honorable legislators, here is your opportunity to make a reputation for yourselves and put Arkansas in the very foremost of progressive States. Will you do it? If not, why not? Of course, our Governor and Legislature and all officials might try the alternative of attempting to enforce our laws; but, as they frankly acknowledge it cannot be done, let us change our system and lead all the States in a new and better way.

MODERN HUMANISM

IN his book, "Christ and Culture," Dr. W. C. Covert, General Secretary of the Board of Christian Education of the Presbyterian Church, U. S. A., thus describes "Modern Humanism": "In this background of present-day intellectual situations we note the reappearance among current philosophers of a benevolent materialism, loosely defined as non-theistic humanism. Humanism in this late phrase is not the humanism of John the Scot, nor of Erasmus. It is an effort to keep active in human experience all the benefits of the Christian life and culture, but in a godless cosmic order. The humanist holds that goodness and truth are vital, both to a tolerable order of human society and to any intellectual progress. But having given up God and the spiritual realities out of which come virtue, nobility, unselfishness and every phase of pure love, it is necessary that some new creative moral center be found. Moral ideals and motives that have come into the life of the race through the fact of God, the Ten Commandments, immortality and the supernatural, must now find roots elsewhere. These value-making concepts have no longer objective existence. We are in a purposeless universe of matter. We are here by mere chance and have a meaningless part to play. These Humanists are disillusioned philosophers in a godless universe on a futile search for the highest good. They are looking for tropical flowers in the frigid sterile zone of polar deadness. The moral sanctions, the

spiritual joys, the motive-making powers which they seek, come only through faith in a moral universe at the center of which is God revealed in the love and sacrificial life of Christ. With idealistic dreams dead, the moral aspirations of man choked and with the heritage of immortality gone, these well-wishing philosophers are heading for a bleak and fruitless era of human existence in which spiritual passion, high moral purpose and all the fruits of the spirit are to wither and die. We feel all the more keenly the urgency of the task of again setting Christ in the midst of the doubting doctors and asserting His vital relation to genuine moral progress. The noblest intellectual and spiritual experiences of men are possible only when they feel the validity and power of His divine personality."

A GREAT NEWSPAPER DEPLORES CONDITIONS

ONE of the many metropolitan papers that believed repeal of the Eighteenth Amendment would improve the public state and bring about greater regard for temperance was the Chicago Daily News. During recent months, however, editorials have disclosed serious disappointment and grieved disillusionment over the way things are working out. We quote from an editorial in the issue of January 4. Owing to the high regard in which The Daily News is held the statement of the editor may be taken as "facts."

Speaking of the recent conference of Governor Horner with the Illinois State Liquor Commission the article points out the conditions in the Governor's home town which may well cause him concern:

"In Chicago the pledges of his party have been torn into shreds. The emphatic exhortations of the President, the solemn promises of the Governor, have been made a jest.

"The saloon is back in a form more infamously evil than ever before.

"It is again the ally of vice and corrupt politics.

"It is violating every regulation made for its behavior.

"It is dispensing bootleg liquor.

"It is selling at unlawful times.

"It is selling to minors.

"It is promoting gambling.

"It is harboring criminals and prostitutes.

"It is trading for profit in every form of crookedness and indecency. From that indictment some saloons may be excepted, but the exceptions are few enough to be notable.

"There are 14,710 persons, firms and corporations licensed by the Federal government to retail liquor in Chicago. Of that number 6,815 have no city license. Why?"

HIGH IDEALISM NECESSARY

THE Psalmist wrote: "Lead me to the rock that is higher than I." If we are to succeed, we need to have an ideal so high that we cannot reach it, without God's help. Religious enthusiasm is what won the Eighteenth Amendment; it was because the object seemed so divine that the Prohibitionist believed he was God's agent in working for the Eighteenth Amendment. Prohibition produced the greatest economic and temperate life the nation ever experienced. Wages for labor and employees, and vast incomes for industry, increased to unheard-of heights. People forgot God had brought prosperity, as a result of temperate life. Many spent their money selfishly, lived luxuriously, violated laws, and corrupted politics, to protect themselves in their lawlessness. All patriots, wet or dry, should attack the political corruption which has betrayed the people. Representative government is lost, unless we protect against the kidnapping of the Constitution—which occurred in order to destroy Prohibition.—Twentieth Century Progress.

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Personal and Other Items

REV. S. M. YANCEY, Supt. W. M. Assembly, will begin a meeting at Noel, Mo., Feb. 3.

IT is a terrible wrench when the man who has spent his life amassing gold, has to leave it at the end of life's day.—Ex.

THE word the world wants to hear from you is the word of reality. The word that does not stand for something real is no word at all. The reason Jesus commands the worship of the world is because He was the supreme reality.—Ex.

DR. J. D. HAMMONS, P. E. Little Rock District, left Monday for Dallas, Texas, to spend ten days in North Texas Conference, representing the General Board of Missions with addresses at all of the District Missionary and Evangelistic Institutes.

REV. FRED R. HARRISON, our pastor at Hope, called last Tuesday with another fine list of subscribers. He is determined to have a 100 per cent club. He reports great interest in his church work and hearty co-operation of the membership. The outlook for the year is unusually good.

MRS. ED. W. MOORE, of Leola, writes: "In spite of pouring rain 42 relatives and friends of Mr. D. F. Phillips met at his home, Jan. 19, to celebrate his 86th birthday with a surprise pot-luck dinner. After lunch there was singing, led by Rev. T. D. Spruce, and all left at a late hour wishing Uncle David many happy returns of the day."

REV. W. HARDY NEAL, N. Arkansas Conference evangelist, attended the Convention of Evangelists at Chicago recently and reports that it was the greatest Convention the evangelists had ever had. He was specially invited by the Business Men's Committee that was sponsoring a noon-day prayer-meeting, to deliver the radio message which was heard by many thousands in the city and throughout the country. On Jan. 27 he began a meeting at Pittsfield, Ill. Bro. Neal is expecting to have a big tent and be ready for meetings in a large way in near future.

REV. E. H. HOOK, the wide-awake and energetic presiding elder of Searcy District, at the District Training School and Pastors' Conference arranged plans for a faithful campaign for the circulation of the Arkansas Methodist with the objective of 100 per cent District circulation. He also arranged for a news service for his District which should give to our readers regularly the activities of the church in that District. These are thoroughly sensible plans and

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 DENOMINATIONAL 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 THE CHURCH ON SUNDAY, AND EVERY FAMILY READING A CHURCH WEEKLY AT HOME ON WEEK DAYS, WILL RESULT IN SUCH A CHRISTIANIZING OF AMERICA AS WILL TERMINATE THE NEED FOR DISCUSSION OF DEPRESSIONS.—WALTER I. CLARKE.

should work for good in that fine District. Brother Hook's efforts are fully appreciated and our co-operation is assured.

"BUILDING A REPUBLIC WITHOUT GOD"

IN his stimulating book, "The Preacher and His Missionary Message," Dr. S. J. Corey, thus comments on Russia, "the nation which is attempting seriously to build a republic without God": "The Soviet leaders believe that religion is an opiate of the people, and they are out to thoroughly secularize the hundred and forty million Russians. While we do not believe that they can drive God from Russia, or from the minds and hearts of the people, we must not underestimate the dissolving influence of this atheistic type of secularism backed by something bordering on a missionary passion in the hearts of the Communists, who feel that they are out to convert the world to their principles. These vigorous young Communists, all of whom are atheists, are presenting to the youth of their country an enthusiastic creed of man's dominance over nature. They preach that, when man is armed with modern science and Communistic collectivism, there is nothing above him and he needs no God. This is the faith of fighting, rising people. There are those among religious leaders who feel that Communism will be the most dangerous rival of Christianity."

SUNDAY AT FORT SMITH

LAST Saturday I was in a meeting of a W. Methodist Assembly committee at Tulsa, planning for our coming sale of lots and summer program. It was a very satisfactory meeting. I had supper with Dr. Forney Hutchinson. He is looking unusually well and is entering with zeal and energy upon his new activities at the great Boston Avenue Church. His reception has been enthusiastic and his work is starting hopefully. Tulsa looks prosperous. It is the brightest and cleanest-looking city I know. With its tall office buildings and beautiful new Union Railroad Station it impresses the visitor strongly.

Saturday night I ran down to Fort Smith, and Sunday morning was with the new pastor of First Church, Rev. H. C. Henderson, who gave me opportunity to hear a strong sermon and to present the

paper to a congregation that filled the large auditorium. Dr. Henderson has been cordially received and is happy in his new charge, and his people are delighted with his preaching and leadership. I predict a very happy and prosperous year for this fine church and efficient pastor.

At 2:30 I was with Mr. Earl U. Hardin, son of the late highly esteemed Dr. A. E. Hardin. Mr. Hardin has what he calls a Fraternity Bible Class in the Pythian Hall. He seeks to interest a group of men who are not directly concerned with the church, with the hope that they may later find a place in some local church. Lantern slides were shown and explained by Mr. D. L. Ford, several short talks were made, and I delivered a brief address.

After supper in the hospitable home of Mr. and Mrs. Hardin, I was with Rev. F. R. Hamilton, the new pastor of Dodson Avenue Church, where I had the privilege of presenting the paper to a very fair night congregation to whom Bro. Hamilton preached a helpful sermon. On account of the heavy church debt this is a difficult situation; but Bro. Hamilton is facing it bravely and sensibly and is beginning what promises to be a very happy pastorate. This is a challenging charge and stimulates the pastor to his best efforts. After a pleasant social hour at the parsonage, I took train for home, having had a delightful day with Fort Smith Methodism.—A. C. M.

BOOK REVIEWS

Ocean Haunts; by Burt Franklin Jenness; published by the Empire Publishing Co., New York City; price, \$2.00.

The author is thoroughly in love and sympathy with the ocean and all its capricious ways, and draws vivid word pictures of some of his favorite ocean haunts. Added to his understanding of the ocean, is his knowledge of sea-faring men and the charm that calls to them from out the deep, spurring them to great adventure, often, even to sublime heroism. This little volume is the author's third book of poems and he is making a place for himself among modern poets by the adaptation of his style to his chosen theme—the sea.

Trip to Russia; by Leonard K. Elmhirst; published by New Republic, Inc.; New York; price, \$1.00.

The trip described in this book was made to see what Russia is doing to advance scientific agriculture. The author gives us the benefit of the journal he kept as he traveled from Moscow, through the region of the Giant Farms, down into Georgia and across the mountains into the Republic of Armenia. There is no attempt made to commend or condemn Russia's plans or methods, but a most interesting and enlightening picture of conditions as they really exist. It is a book well worth reading if you would understand Russia's problems.

Torches Through the Bush; by Ralph Connor; published by Dodd, Mead & Co., New York City; price, \$2.00.

Far back in the forests of Canada, remote from civilization, is laid the scene of this strong and refreshing story. It is the tale of brave characters facing the dangers and hardships of a new land that they may build after the fashion of their ideals. Typical of the life of the leading characters is the custom the loyal Christians had of carrying torches through the trackless swamps that they might light the way to their revival meetings. Ralph Connor knows his people and his country and in the course of the story we meet a number of interesting, well-drawn characters whom we'll remember with distinct pleasure. This makes one more "Tale of Glengarry" to add to the long list of his books that we already know and appreciate.

CIRCULATION REPORT

THE FOLLOWING SUBSCRIPTIONS have been reported since last week: McCrory, Lester Weaver, 2; Hope, Fred R. Harrison, 18; Sheridan Sta., J. L. Leonard, 2; Washington Ave., N. Little Rock, G. A. Freeman, 16; 28th St. C. B. Wyatt, 34, 100 per cent; Carthage, Earl S. Walker, 13; Greenbrier Ct., Bates Sturdy, 4, 100 per cent for one small church. This represents some good work. Many pastors are promising 100 per cent reports. We trust that all we speed up circulation campaigns. The sooner the paper goes into the homes of our people the better it will be for them and the church. Let us make this movement unanimous. If there is any pastor who does not want to be in the "unanimous club," let him report at once.

HELP ME

Help me that I may help the weaker
In their deeds of every day.
Help me to be a little meeker
As we glide along the way.

Help me to be a little kinder;
To the old and young do right.
Help me that I may be a binder
Of some bleeding heart tonight.

Help me each day some heart to cheer
Or some soul to turn the light.
Help me to keep my Lord so near
That He will lead me in the right.
—Mae Butler, Siloam Springs.

GOV. MILLER ON PROHIBITION

(A Message to the Ala. Legislature)

A near Beer Bill was passed by your predecessors. As a revenue raising measure it was a colossal failure. As a smoke screen to enable blind tigers to fool and frighten many officials so they could not tell the difference between Near Beer and real beer without a chemical analysis, it was a wonderful success.

It was highly satisfactory to blind tigers, beer drinkers, wine bibbers and liquor lovers. It struck a heavy blow at the enforcement of the prohibition statute. It was the design of some to drive with it an entering wedge into prohibition so as to ultimately destroy its statutes, if possible. It should never have been passed. It should be repealed without delay.

Revenue Very Small

Beer, wine and liquor were sold legally in Alabama in 1911, 1912, 1913 and 1914. The net income therefrom to the State of Alabama in 1911 was \$18,714.00; in 1912 it was \$127,834.66; in 1913 it was \$101,237.15; in 1914 it was \$61,076.49.

The total received by the State for the four years was \$308,862.30. The average received per annum by the State during the four years was \$77,215.57. As a revenue raising measure it was a failure. To raise revenue from beer, wine and liquor sales, heavy drinkers must be developed and our men and women must drink often, or drink to drunkenness. This will not do. No state should raise revenue by making drinkers or drunkards of its citizens. Hon. S. H. Blan, State Treasurer of Alabama, gave me these figures from the Auditor's books.

My platform declared personally, politically, and officially for prohibition. The former legislature took no steps against my principles and platform on this subject, except passing the near beer bill.

The Law Can Be Enforced

These prohibition statutes can be enforced, as any other law, if the Judge, Solicitor and Sheriff favor and earnestly urge obedience to them. The grand and petit juries will follow their lead. If they proclaim to the public that prohibition cannot be enforced, because the grand juries will not indict and if they indict the petit juries will not convict; then of course no law enforcement by the juries will be secured as officials do not lead, point to and go that route. They have no leader to follow for prohibition enforcement.

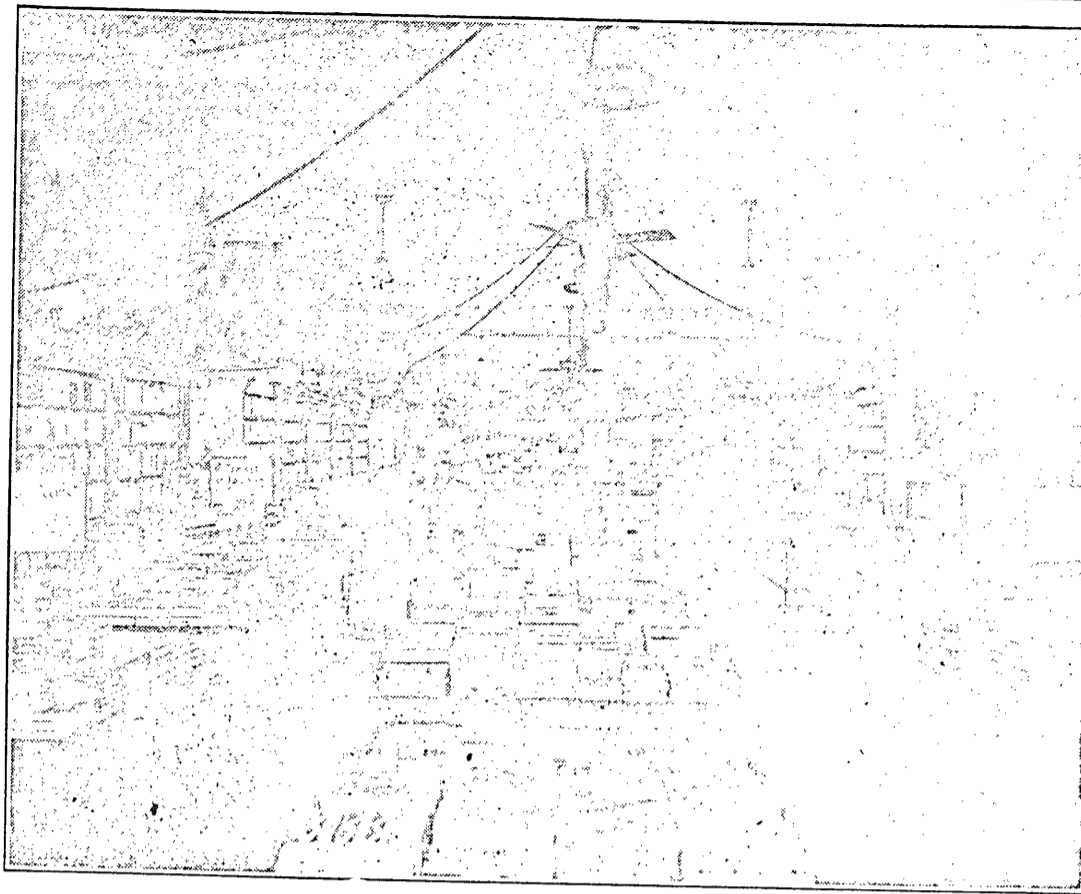
If the Judge, Solicitor and Sheriff—officers sworn and paid to enforce and obey the laws talk publicly and privately that the law must be respected and if they observe it personally and tell the grand juries they must indict and the petit juries they must convict, if the evidence shows guilt beyond a reasonable doubt, then you would see great results. The grand and petit juries would respect and enforce the statutes and observe as jurors their oaths and perform their duty as citizens and jurors.

When the evidence shows guilt and the grand juries will not indict and the petit juries will not convict, look

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and see and you may find the cause. It may be some official or officials are not measuring up to their duty under their oaths, and bona fide urging indictments and convictions.

The wise man, King Solomon, inspired, wrote in Holy Writ:

"Wine is a mocker, strong drink is raging and whosoever is deceived thereby is not wise."

Wine was mocking and strong drink was raging in the United States; more than three-fourths of the States were deceived thereby. They were not wise. Prohibition was stricken from our National Constitution. This nation saw strong drink raging; they were not wise; they were deceived thereby; they removed this great principle from our great Constitution.

Wine is mocking and strong drink is raging in our States. Some saw it and were wise—rejected it. Some saw it, were unwise and were deceived thereby.

Mocking and Raging

In Alabama, our State, wine is now mocking and strong drink is now raging; let us be wise and not be deceived thereby. Let us remember Solomon's truths; don't trust wine, beer or liquor. Keep them out of Alabama. Be wise and protect and guard now our children, brothers, sisters, ourselves and our families and our friends and citizens from these mocking and raging drinks.

Saint Paul, the great apostle, wrote:

"Be not deceived: God is not mocked: for whatsoever a man soweth that shall he also reap."

This is a great and true principle. It is recorded in the Book of Books to guide us in this life.

When we sow wine or beer or liquor seed in Alabama, what shall we reap? Not sober men and women. Do we want to sow seeds of beer, wine and liquor so from its financial fruits our educational system will grow? No, never. No child should be taught that his education depended on the amount of beer, wine and liquor the citizens of Alabama will consume. No wine, beer or liquor money should be secured from our citizens to educate our children. This government should run without beer, wine or liquor money.

Alabama should never be a wine, beer or liquor vendor. Alabama's seal of approval should never be placed on

**METHODIST PUBLISHING HOUSE
Whitmore & Smith, Agents
Dallas, Texas**

The Publishing House is the oldest connectional institution of our Church. The home office is located in Nashville, Tennessee. From very humble beginnings it has grown in volume and importance until today it commands a position of importance and worth to the Church not fully realized by a majority of our people.

The Dallas Branch was established just at the turn of the century. Its first location was in rented property. It has grown as this section of the country and our Church in this section have grown. After thirty-four years it is now a matured business and Church institution, and is in co-operation with the general agencies of our Church, assisting in every way possible to carry on the general program.

Beginning in 1900 the first year's business amounted to \$60,000. During the past year the total volume of business for the Dallas Branch was in excess of \$400,000. Of that total volume, approximately \$25,000 will represent the net profit, or the return on the investment of the Church.

There are approximately thirty-four employees serving this business. It is

an Act permitting the sale of alcoholic beverages in this State.

Alabama should never form a partnership with beer, wine or liquor. No government should go into the beer, wine or liquor business. When you sow wine, beer and liquor seed in Alabama what result can you expect when its fruit is fully ripe?

"At the last it biteth like a serpent and stingeth like an adder."

Gentlemen of the Legislature, the spirit of wine, beer and liquor is raging among some in Alabama. In your legislation be wise and be not deceived thereby.

Remember whatsoever a State sows that shall it also reap. If you sow beer or wine or liquor in Alabama, you can expect to reap fruit that will bite like a serpent and sting like an adder.

Be wise and plant no such seed in Alabama.

Keep the bite of the serpent and the sting of the adder out of Alabama.—B. M. Miller, Governor.

a local institution, maintaining its own identity in the community and in the section it serves. Books are kept, annual audits are made, and dividends are paid the parent organization according to the business done.

The present home of the Dallas Branch represents an investment of approximately \$100,000. This has been paid for out of the operating profits of this business. The present building was built in 1908. It is at 1308 Commerce and runs through the block to Jackson. The frontage on Commerce Street is 25 feet, while the frontage on Jackson expands a little to measure 35 feet. On the Commerce Street frontage there is a four story building which extends approximately 125 feet in depth. On the Jackson Street frontage there is a warehouse two stories in height which extends approximately 100 feet in depth. During the years from 1908 until the present time, the business has grown, and now we find our quarters are cramped. Already the Book Committee has purchased a new location on Main Street, more in the path of the present growth of the city. It is to be hoped that shortly arrangements can be completed for the erection of a modern building on that site more adequately suited to our needs.

As we have said before, the volume of business transacted for the Dallas Branch approximates \$400,000 last year. In this day of modern financing, when government figures are given much publicity and when billions are commonly used in expressing financial terms, this figure does not sound imposing. For an individual business, however, with a record of service of over seventy-five years existence, which has served the Church and transacted business in a uniform conservative manner, paying its bills, remaining solvent, and paying a reasonable dividend on the investment, no apology need be made for this volume of business. Of this total amount, a little less than one-half represents sales of the regular uniform literature to our Sunday Schools. Approximately \$50,000 more would represent sales of the graded literature to our Sunday Schools. The balance, which amounts to approximately \$175,000, might be divided in half to represent equally the volume of general merchandise sales locally and through the mails. Many of our friends may not

realize it, but we maintain a very complete book service. Our store is one of the largest, if not the largest, general book store in the Southwest. In Dallas and the immediate vicinity, we do a business of this nature approximating \$80,000 annually. Through the malls, which includes song book sales and general Sunday School and Church supplies, we do approximately \$125,000 worth of business. Books of all types are carried in stock, though of course our friends realize that as our purpose of existence is to do our part in the field of literature in promoting and encouraging the reading of good literature, they will realize, of course, that our emphasis is made clear as possible. We serve many libraries, including the Dallas Public Library. We also do a tremendous volume of business in the educational field, serving many of our rural school districts, etc. All of this business helps not only to swell the volume, but to increase our ability to serve, because the volume of business necessarily controls the amount of inventory that can be carried. Due to these various outlets we are enabled to carry in stock a very large and varied assortment of books, and yet to maintain a healthy position by turning the inventory several times during a year.

The profits of this institution, according to Church law, can be used only for the necessary improvements and expansion of the business, and for the support of our superannuate preachers. The Publishing House, due to the loyal support of its constituency, has grown and can today show one of the best financial statements of any business in the country. Due to wise management at the start and throughout its history, it has been built on very sound conservative ground, and is therefore a monument to the foresight and ability of our predecessors.

The picture on page three shows our retail store in Holiday attire. It was taken just as we began our busy Christmas season. It will give some idea of the size and variety of our book store. To our many friends who have not had the opportunity of paying the store a personal visit, we hope it will give them a better impression of the institution, which is here to serve them, and that it will encourage them in turn to boost it in every way they can, for every dollar's worth of business sent the Publishing House means that much more to the Church, and particularly our superannuate preachers. Whether it be a request for information, a single book, Church or Sunday School supplies, or a whole library, we are equipped and prepared to serve you, and will appreciate the opportunity to that end.

With the closing of our San Francisco Branch by the General Conference last summer, the Dallas House now serves fourteen of the thirty-six regular domestic Conferences. This covers a territory beginning with Arkansas, Missouri and Louisiana, and extending to the Pacific Coast.

In our building, the first floor is given to the retail department. The second floor houses our shipping department and retail Sunday School and Church supply department. The third floor houses the general office. The fourth floor includes the manager's office and also a meeting room for the local preachers and an office for the Presiding Elder, the Bishop and the North Texas Conference Board of Religious Education. In addition to this, we have just made arrangements by cramping considerably, to take care of the editor of the Southwestern Advocate and his staff.—Lovick Pierce, Manager.

THE ITINERANT DAUGHTER: HER STORY

(By Susie McKinnon Millar)
(Continued)

Tall trees stood out in front of the parsonage, and, with their wide-spreading branches waving in the wind, seemed to my childish fancy to be marching around the house. When the wind blew hard and the leaves whirled thru the air, mother would let us get out and run around the house as hard as we could until we were too tired to run any more. Then we'd come in and throw ourselves down by the windows where we could watch the wind-blown leaves and one of us would almost surely say: "Did you see how fast I ran? Why I ran as fast as the wind."

And sometimes one of us would say: "I ran faster than the wind. Didn't you see me get ahead of those leaves?"

With so many trees there was always a nice shady place for the children to play. The yard was always swarming with children, for mother believed in keeping her children at home where she could look after them; but she also believed in letting them run and play and climb and jump and shout all they pleased, and, often as possible, she played with them. All this made our yard very attractive, both to children and to all the neighborhood mothers, so our yard was nearly always full to overflowing with happy children. We walked fences, climbed trees and on top of houses, even on top of the church. It was built high from the ground and had great iron rods stretched from side to side to brace it, but we children thought they were stretched there to serve as acting poles and musical instruments for our especial delight. When we all began to beat on these rods the neighborhood mothers would shake their heads and say: "Aren't those children terrible? But, at least, we know where our children are, and Sister Mitchell will not let them get hurt."

A ladder went up from our garden to the top of the church. The church roof was not very steep and we loved to climb up and hide by lying flat on the roof, or to chase each other to the peak and back or try to climb the steeple. But we had to give up climbing about on the roof for some of the church officials asked father to keep us off of the church, because they were afraid we'd make the roof leak. We came off the roof and were usually good about staying off, for we did not want to make trouble for father. We were quick to learn that there are almost always a few people in every church who think that anything a preacher's child does is just naturally wrong and that they must take the preacher and his wife to task for the sins of their children. These church members didn't worry us much. We loved mother and father and wanted to save them trouble. They understood us, too, and reasoned with us and forgave us when we made mistakes or disobeyed their wishes.

Mother befriended the sick and needy and took such an active part in the church and the activities of the town that she was always in demand. She was so sweet and true and kind and thoughtful that she was greatly beloved by everyone. She managed the home and children, did most of her own housework, helped father with his work, and taught her children all manner of useful and interesting things. Often the District paid very little, and we had to live on the simplest fare. Neither father nor mother ever complained. They made the best of what they had and gladly shared it with others. We never experienced the feeling of poverty, although we must have often been

what the world calls poor. One afternoon I remember a little neighbor boy was following father about the place as he did the evening tasks.

"Look out, Billy," said father. "Don't let this stick throw chips at you while I cut it."

"Brother Mitchell," said Billy, "is that all the wood you've got?"

"Yes, Billy," said father, "but that piece of wood with all the nice chips you and Jane can put in that basket will cook supper and breakfast."

"I heard Sister Mitchell tell Beth to cook some mush for supper," said Billy, "cause you didn't have anything else. What can you do about breakfast and dinner and—"

"Hold up, Billy, my young friend," said father. "I can pray about it and the Lord will provide."

As father went toward the house, I could hear him: "Surely, if we trust him, He will provide."

The next morning a man from the country came in with a load of wood for the presiding elder, and a sack of apples and potatoes and nuts for the children, two chickens and a jar of preserves and a pound of butter for Sister Mitchell. During the morning other substantial donations came in to supply our needs. After dinner Billy came running over and when he found father he cried: "Did the Lord provide, Brother Mitchell?"

Father took Billy by the hand and said: "Yes, Billy, the Lord did provide. He cares for His children."

Nothing checked the joy of life for us very long at a time, and our play days went gaily on. Beth and Sarah went to school to a dear neighbor lady, old Mrs. Clay. To us, she was tall and slender and beautiful, and we didn't think anybody else could know so much or write so well. She wrote poetry. She was a good teacher. We thought she had to make the living for her family because her husband was sick. Years afterwards I realized it was because he drank too much whiskey to do anything else. While Beth and Sarah studied, the rest of the neighborhood children chased and whirled and danced with the oak leaves and made a game of cleaning the yard. We'd make us brush brooms, sweep the leaves into great heaps. Then we would have funerals and take turn about being buried under the leaves. It was my turn to be the dead lady and I was all buried under the leaves when Kenneth came along and "raised me from the dead." He was carrying a big stick

and he kept saying: "Get up! Get up, Jane, I won't have you dead."

Then, when I did not get up, he took his stick and gave the pile of leaves the hardest whack his small arms could manage. The stick struck my nose. It bled for hours. It almost finished me and did put an end to that game. It was not popular to take the part of the dead lady, so we waited for the next season of falling leaves.

One day mother was attracted by unusual shouts of laughter in the front yard. She looked out of the window and saw us drawn up in battle array along the fence between our yard and the church yard. Every child who could get a stick, had one and was poking it vigorously through a crack of the fence at something on the other side. We'd poke with all our might; then roll back and shout with laughter while some other child would take our place in the poking line, to poke until laughter made it impossible to poke any more. Our glee was so wild that mother thought she'd better come and investigate. She found a very, very drunk man stretched out and very sound asleep in a bed of leaves that an old pig had made close up against the fence. We had found him and did not know what was the matter with him. We only knew that he was asleep in the pig's bed, and we thought he ought to be waked up. We called him, but he didn't seem to hear us, so we began to poke him. He'd groan and mutter and flop around so funny that we screamed with laughter. One poke called for another, always with the same results. Even when we poked thick and fast he'd only groan and mutter and turn and wriggle and flop. We couldn't make him wake up.

It was all so funny-looking that mother couldn't keep from laughing a little when she joined us at the fence. We shouted: "Come see what we have found. Isn't he funny?" And Kenneth said: "Mother, why did the man go to sleep in the pig's bed?"

None of us knew what was the matter with him. Mother said: "Poor man! Come away from the fence, children. Let's go sit on the steps and I'll tell you what is the matter with the poor man. You must not hurt him or laugh at him, for he is our poor unfortunate brother."

We all went swarming after mother. Margaret said: "That man isn't my brother; he's too dirty."

I said: "My brother wouldn't sleep in the pig's bed." (See Next Page)

Break the Tyranny of UNCONTROLLED COLDS



When Colds THREATEN . . . VICKS VA-TRO-NOL

At the first sneeze or nasal irritation, quick!—a few drops of Vicks Va-tro-nol. Its timely use helps to prevent many colds, and to throw off colds in their early stages.



If a Cold STRIKES . . . VICKS VAPORUB

At bedtime, massage throat and chest with VapoRub, the mother's standby in treating colds. Through the night, its famous poultice-vapor action gives soothing relief.

BUILD RESISTANCE TO COLDS—by following the simple health rules that are part of Vicks Plan for Better Control of Colds. The Plan has been clinically tested by physicians and proved in home use by millions.

(Full details of this unique Plan in each Vicks package)

VICKS PLAN FOR BETTER CONTROL OF COLDS

Kenneth said: "Mother, what is my brother's name? Why is he so big?"

Mother said: "Because he's one of God's children; he's our brother and we must not poke him nor make fun of him, but must try to help him."

Billy Johns said: "We were trying to help him, Sister Mitchell, we were trying to wake him up so he wouldn't sleep in the pigs' bed."

"What is the matter with him, mother?" said Margaret. "Why is he so sleepy?"

Then mother told us about whiskey and what its use would do to people. We probably did not understand all she told us and may never fully realize that all men are brothers, but one thing is certain, and that is that not a child in that crowd has ever been willing to touch whiskey. We didn't fancy the idea of sleeping in the pig's bed and having a wild bunch of children poking at us through a fence. Perhaps we are all slower to laugh at others or poke sticks through fence-cracks.

(To Be Continued)

When Your Cough Hangs On, Mix This at Home

Saves Good Money! No Cooking!

If you want the best cough remedy that money can buy, mix it at home. It costs very little, yet it's the most reliable, quick-acting medicine you ever used. The way it takes hold of stubborn coughs, giving immediate relief, is astonishing.

Any druggist can supply you with 2½ ounces of Pinex. Pour this into a pint bottle, and add granulated sugar syrup to make a full pint. To make syrup, use 2 cups of sugar and one cup of water, and stir a few moments until dissolved. No cooking needed. It's no trouble at all, and gives you four times as much cough medicine for your money—a real family supply. Keeps perfectly and tastes fine.

It is surprising how quickly this loosens the germ-laden phlegm, soothes and heals the inflamed membranes, clears the air passages, and thus ends a severe cough in a hurry.

Pinex is a compound of Norway Pine, in concentrated form, the most reliable healing agent for severe coughs. It is guaranteed to give prompt relief or money refunded.

WHEN YOU TAKE A LAXATIVE

... use a spoon

It isn't what brand of laxative you take that's so important—it's the form. A liquid laxative can be taken in any required amount. If only a little is needed, you need never take a bit too much.

Doctors favor the easily measured liquid laxatives. Instead of any form that does not encourage variation from the fixed dose. A fixed dose may be an overdose for you—or your child.

Always remember this one thing about constipation: the secret of any real relief is reduced dosage.

Give the bowels only as much help as may be needed, and less help as the need grows less. You will find Dr. Caldwell's Syrup Pepsin an excellent aid in regulating the bowels. It contains senna and cascara (natural laxatives) and it will clear-up any bilious, sluggish condition without upset. Delightful taste, and pleasant action. Your druggist has it.

Dr. Caldwell's
SYRUP PEPSIN

RETHINKING METHODISM

(This is a Chapter in Rethinking Methodism, by Rev. R. E. Smith, Dean of Centenary College, Shreveport, La. With his permission it is here reproduced as a serial of twenty chapters. Send 25 cents to the author and get the complete booklet. Any profit from the sale will go to a loan fund for needy ministerial students at Centenary. Readers are urged to buy the booklet.—Ed.)

(Continued from Last Issue)

III. A Peek Into the Churches

But no age should be judged by its vices. No century should be condemned by its worst but by its best. Let us turn to the religious condition of England. Surely it is fair to evaluate any era by its religion—its evangel. In this way England before Wesley is weighed and found wanting. Her religion was all but dead. The Church of England had long been the established church, but schism had rent her beautiful seamless robe, while formalism and Deism had sapped her life.

Cromwell and Puritanism had given place to the Restoration of the Stuart kings with their carnival of licentiousness and vice. Many of the preachers took their stand with the king as to Divine Right to rule. Some were with the people and Parliament and against Divine Right. Then came William and Mary, and conditions were reversed. William the Great Protestant gave the people the Bill of Rights which took rank almost with Magna Charta. Four hundred leading preachers resigned or were displeased rather than consent to this democratic idea. Thus was the Anglican Church weakened by dissension.

Came the great Deistic controversy. So fierce was the onslaught of sceptics that the pulpit and clergy were put on the defensive and genuine religion almost perished. Voltaire declared that in fifty years Christianity would be only a memory. The preaching became so weak, so diluted that only moral essays were heard—not sermons! They did not deny the existence of God but He was no longer a force in human affairs. The Bible was no more than good history and there is no Divine Revelation. Natural religion is sufficient and respectability is the highest moral standard. "God" says Stephen, "was an idol compounded of tradition and frozen metaphysics." Lecky says: "Beyond a belief in the Trinity and a general acknowledgment of the veracity of the Gospel the preachers of that day taught little which might not have been taught by Socrates or Confucius."

One great writer visited more than a dozen leading churches and reported many sermons in which neither the name nor the work of Christ was mentioned! It was a frozen theology—a lifeless form. The church was making no saints, creating no martyrs, sending out no great missionaries. Even Bishop Butler says: "The deplorable distinction of our age is scorn of religion and a growing disregard for it." Drunken men laugh at having to go to communion to hold their jobs in the state, but their trembling hands fingered the sacraments long enough to keep their salaries. Prayer was outgrown and often ridiculed even by ministers. Only the printed prayers of the Ritual were heard to any great extent.

If this was the condition of the great Anglican Church what about the Dissenters and Independents—such as Presbyterians and Baptists? Let me quote a great historian who knows:

"Open and confessed Arianism had almost completely captured the Dissenting Churches and the sense of sin was faint—also the doctrines of a Divine and Redeeming Christ." Piette thinks the Dissenting Churches spent all their strength fighting for liberty and once that was gained they were so exhausted they could not use their freedom.

The Bishops and leading ministers declared that the great superstition was the belief that God ever revealed Himself in the modern world. It was the highest folly to think that He could be influenced by prayer to aid any individual soul. Fanaticism was defined as any thought that man could be conscious of any change in his spiritual relationship. "Go to Mass" said the Catholic. "Go to sacrament, repeat the creeds, do good deeds and hope against hope that at Death you may get in" said the Anglican. "You can do absolutely nothing," said the good Baptist and Presbyterian, "but wait in hope: if you are of the elect, you will get in anyhow; if not nothing will or can help you anyway." Calvinism had captured all faiths and all the churches. Prof. Halevy's keen analysis of religious conditions in England at the time shows conclusively how Wesley saved the Baptist and Presbyterian Churches from dry rot.

(To Be Continued)

STEWARDSHIP AND LAY ACTIVITIES

I have enjoyed reading the *Arkansas Methodist* for many years. And in past years I have enjoyed many fine articles written by the stewards and laymen of our Church, but during the past few years I have seen very little of such articles and I have wondered why. Has our Church paper quit publishing such articles or do our stewards and laymen quit writing them?

This message perhaps will bring the answer to my question. I am inclined to believe that the absence of these messages is largely due to the inactive steward and layman.

If the above is true then may I urge our men to awake from their slumbers and let's take our tasks this year and say our job shall and will be done.

As I review briefly the past and look prayerfully into the future, I must say that I have never seen greater responsibilities or greater opportunities confronting the laymen of the Church. Our task is a big one, but it is not too big. I believe we can do it. Personally, I have never had a greater desire to be useful and to serve my fellow man than I have today, and in our own peculiar way and capacity I believe that ways and means will be realized to serve humanity if we will place ourselves in God's hands. Society seeks men who can serve it. We all want help. The world is crying for help. We want the help of the capable, the sensible and the unselfish. Our civilization needs men who can save it from dissolution and those who can benefit it most are those who have most effectually freed themselves from the shackles of greed, prejudice, hate, revenge, whim and fear. It is said that character and common sense are requisites to confidence and that panics never germinate where people trust each other. Oh, the distrust there is among us today. Can't we love and trust each other again? I believe in my own heart that if the people of this great nation of ours would turn their faces Zionward and seek first the Kingdom of God and His righteousness, love and trust each other again, that no further legislation by our great legislative bodies would be necessary to end our much talked of depression. Our rotten political situation has become so disgusting that we are tempted some-

times to say that we will never cast another vote, but I must not dwell there. I want to ask what are we going to do about our empty churches. Edgar A. Guest told the truth when he wrote these words:

"When you see a Church that's empty,
And its doors are open wide;
It's not the Church that's dying;
It's the laymen that have died.
For it's not by song nor sermon
That the Church's work is done;
It's the laymen of the country
Who for God must carry on."

Oh! but maybe you will say, "I just can't support the Church." But, listen, when you joined the Church you took a solemn vow to support it. When you joined your fraternal organization you vowed to support it and pay so much per month or year. When you bought your car you agreed to pay so much per month, and various other things I might mention. But let me say this: You cannot operate your car without gasoline; neither can you operate your Church without finances and spiritual activities. I agreed with Bishop Moore when he said that it is no small matter to be a steward. A steward is a keeper. He is even more than a keeper. He is a man who has the ability to conserve a trust, to administer it, and to promote it; and if he takes his responsibilities carelessly the Church will fail, for no pastor can carry forward a Church without functioning stewards and officers. One of our greatest needs today is to have more courage and patience. There is no result which is worthwhile that is not secured by hard work. We need courage to dare to undertake what we can do and refuse to undertake what we cannot or should not do. Character and stability come only as the result of long application. And may I say in conclusion that never has there been a time in our generation that called for more sober, serious thinking than is called for today, and rarely, if ever, has there been less. We are living in an interesting, colorful age—one that fascinates even if it bewilders us—but if it is to leave our household unimpaired and safe for the generation that is to follow us, it will require that we look considerably and reflectively to the rock whence we were hewn and to those well-defined paths by which we have climbed to our place of vantage.

We are helped by helping others.

If we give we also get.

Seeing others as our brothers

Is life's safest, surest bet.

If we give what folks are needing,

It will pay us in the end;

And we just can't help succeeding

In this game of life, my friend.

Therefore, let us faithfully and courageously go to our work and make this year the greatest of our lives and for Methodism.—R. L. Keith, Grand Avenue Methodist Church, Hot Springs.

HOUSING—A COMMUNITY RESPONSIBILITY

By Helen Alfred, Secretary

National Public Housing Conference
In Little Rock, capital of Arkansas, 6,021 homes have only cold running water; 6,494 have no running water at all. There are no private indoor water closets in 9,778 of the city's homes.

These few extracts from the Real Property Inventory of the city of Little Rock are significant for their implications of other conditions which are inevitable concomitants of these known factors. The maintenance of homes in which such conditions obtain can only be a drain on the community in which they are found; their continued existence endangers public

health and provides a bottomless pit into which the taxes of the city are poured. One area of homes of similar standards in Cleveland, Ohio, was found to absorb many times the tax income it provided by its drain on various departments of city administration such as health service, fire protection, court costs, policing, etc.

While no direct correlation can be definitely traced between slum conditions and crime, it is a known fact, substantiated by the report of the Hon. Langdon Post, chairman of the New York City Housing Authority, on crime and the slum, that the two are inseparably linked; where living standards decline, the crime rate rises. Slum life produces the juvenile delinquent, who in many cases later becomes the hardened adult criminal.

The trail of slum does not end in a few large industrial centers, nor even in the cities of the country with populations above fifty thousand. It extends beyond these arbitrary frontiers into the agricultural districts, where the rural slum is found. Strangely enough, with all the countryside to live in, over-crowding has been found to be as large, if not a larger factor in rural housing as in the tenements of the great cities.

The failure of a system of private financing and construction to provide proper housing for poorly-paid rural and urban workers alike is most clearly apparent. The entrance of the government into the field of housing came with the creation of the Housing Division of the Public Works Administration and the Subsistence Homesteads Division of the Department of the Interior. By means of these two agencies the government is now attempting to wage a war of extermination on slums on two fronts, the rural and urban.

On the rural front the appalling contrast is provided by the new Dyessville homestead when it is compared with housing now available to the sharecroppers in the immediate vicinity.

It was the conditions of life to be found among the share-croppers which caused Prof. William Amberson, of the University of Tennessee, to state at the first Southern Conference on slum clearance and low-rent housing, that: "Bad housing in the cotton belt is nothing but a symptom of a more deep-seated social disease—the modern equivalent of the chattel slavery under which cotton was grown before the Civil War."

The Dyessville colony will be an integrated unit when complete, with community facilities far beyond those of the familiar small villages of the South. The county administrator of the subsistence homesteads division of the Department of the Interior will direct the project from the administration offices: under his control will be the school houses, the hospital, the cotton gin, the canning center, the warehouses, the woodworking plant, the swimming pool, the community theater and the bath houses. Through a diversification of crops, it will be possible for the community to can and preserve a great deal of the produce raised; some of this will be sold to provide the cash income necessary for other commodities which cannot be grown.

The Dyessville colony has three, four, and five room houses with neat white exteriors trimmed in green. Within are found the unknown luxuries of hot and cold running water, a toilet of the flush type, and the share-croppers most outstanding of all, an enameled bath and shower. All the windows fit; the doors close snugly. And for each window there is that unknown luxury, a copper screen.

The condition of the sharecroppers'

Woman's Missionary Dept.

MRS. A. C. MILLAR, Editor

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

TO PRESIDENTS OF AUXILIARIES IN LITTLE ROCK CONFERENCE

I am sending this notice to you instead of to Spiritual Life chairmen because in so many places the Spiritual Life Committee has not been appointed or is not functioning. Last year I sent out a personal letter enclosing sample copy of World Day of Prayer program. This year I shall send only the program and am hoping that through the Methodist I shall reach you with these suggestions.

Try, if possible, to have a community observance, in which all denominations shall unite. Order enough programs so that all may participate, asking each auxiliary to share the expense or the hostess auxiliary or the one in charge may bring them and reimburse the donor from the collection. The date of observance is March 8. Afterward please send me a postal card stating the number present, denominations participating, and collection. On this same card give me the name of your Spiritual Life chairman.—Mrs. J. M. Workman, Fordyce, Ark.

WALDRON AUXILIARY

The Waldron Auxiliary has 30 members, and we are thankful for the work we have been able to report for the past year. Hope we will be more self-sacrificing during the new year before us.

Good comes to those who lose themselves in giving with no thought of recompense only from our Master. We submit the following report: Dues, \$47.75; pledge, \$25.00; Scarritt Fund, \$4.00; Edith Martin (our missionary in Africa), \$2.50; assisted needy, \$110.00; local work, \$75.75; made 337 visits to sick and strangers; sent 2 cases fruit to Valley Springs home; two quilts to Orphans' home.

But with our gratitude we are saddened by the going of one of our most beautiful spiritual members, Mrs. B. G. Tatum, she being superintendent of Intermediate Department in the Sunday School. Having met with her teachers for forming better plans, she was suddenly called to a greater meeting in heaven.—Mrs. Dora May.

HARVEST MEETING AT WALDRON

Bible lesson read by Mrs. Spicer, our District Secretary, followed with prayer asking guidance for every officer.

Roll call of Waldron, Hartford, and Mansfield and a check-up of Standard of Excellence. Letter read from Mrs. Fulton (Council Treasurer), saying at end of third quarter 58 per cent of our pledge had been paid, increase of \$55.-

shack is not a peculiarity of one small section of the country. Reporting to the President's Conference in 1932 on home building and home ownership, the Committee on Farm and Village Housing reported: "Overcrowding is common and poor sanitary conditions, including unhealthful surroundings, lack of proper toilet facilities and impure or insufficient water, are frequently found. Adequate protection from adverse weather conditions is often lacking. There are, of course, bare necessities. Turning to a consideration of provisions for a minimum of comfort and convenience, existing standards are completely ignored for a very large proportion of the persons in the groups under consideration."

000 over last year; 61 per cent of total pledge of the Council has been made; total of \$9,500.94, increase of \$1,683.92.

Letter read by Mrs. L. A. Hodges, Mansfield, from our missionary in Africa, Miss Edith Martin, a girl from North Arkansas, expressing her special love for the colored race and her satisfaction in working in Wembo-Nyama Africa. We add, nothing but supreme love for the Master's Kingdom would make us willing to leave all home ties and go that far for service.

Solo by Mrs. Gene Davidson, "Evening Prayer." Meeting closed with Doxology and prayer by Mrs. Dora May.—Contributed by Home Secretary.

FOURTH QUARTER REPORT OF NORTH ARKANSAS CONFERENCE

Receipts

Adult	\$ 6,125.24
Children	61.72
Refund	3.00
Total	6,189.96
Balance Third Quarter	718.45
Total	6,908.41
Balance Fourth Quarter	1,150.67
Additional Pledge to Council....	616.56
Balance, Jan. 1935	534.11

Receipts

Pledge	4,329.29
Scarritt	135.05
Bible Women	73.40
Scholarships	64.00
Conference Correspondence	9.00
Life	120.34
Week of Prayer	1,018.06
Edith Martin	327.10
Mt. Sequoyah	47.00
Belle Bennett Watch	1.00
Valley Springs	1.00

Children

Juniors	31.22
Primary	13.55
Baby	6.10

Week of Prayer

Junior	10.50
Primary50
Refund	3.00
Total	6,189.96

Expenditures

To Council	5,556.51
Expense	201.23
Total	5,757.74
Balance, Fourth Quarter	1,150.67
Total	6,908.41

Expenditures

Officers	93.19
Secretaries	72.70
Express	2.00
Record Book	3.40
Receipt Card	13.50
Audit	5.00
Exchange & Tax	11.44
Total	201.23

To Council Pledge

Adults	3,832.94
Children	61.72
Life (4 X)	120.34
Foreign S. S. (4)	64.00
Bible Women (2)	73.40
Scarritt	135.05
Scarritt S. S. (1)	100.00
Week of Prayer	1,018.06
Rural Worker	125.00
Belle Bennett Watch.....	26.00
Total	5,556.51
Additional Pledge	616.56
Total	\$ 6,173.04

Life Members

Mrs. Alice Graham, Tuckerman-Newport, First Church, \$20.34 to apply on a membership; Mrs. A. H. Carter, Fort Smith by First Church, W. M. S., Fort Smith; Mrs. W. W. Jackson, Jonesboro by First Church, W. M. S., Jonesboro; Mrs. Maurice L. Gross, Forrest City by her mother, Mrs. W. J. Baker.

Belle Bennett Watch

North Ark. Conference.....	\$ 25.00
First Ch., N. Little Rock.....	1.00
Total	\$ 26.00

Please include in your checks ten cents for bank exchange. A full report of the work of 1934 will appear soon.—Mrs. W. T. Bacon, Treasurer, Booneville, Arkansas.

CHIDESTER AUXILIARY

The Chidester Auxiliary met at the church, Jan. 17, to make plans for the new year and to install the following officers: President, Mrs. Henry Gillispie; vice-president, Mrs. V. E. Jacobs; Corresponding Secretary, Mrs. Tom Benton; Recording Secretary, Mrs. Calvin Mosley; Treasurer, Mrs. Ike Knight; Local Treasurer, Mrs. Odie Webb; Superintendents: Study, Mrs. W. W. Taylor; Supplies, Mrs. Will Lester; Social Relations, Mrs. Susie Purifoy; Publicity, Mrs. Dan D. Stott; Children's Work, Mrs. Josie Rushing; Baby Specials, Mrs. Dan W. Stott; Local Work, Mrs. Clifton Stinnett; World Out-look Agent, Mrs. Russell Adkins.

Our Society hopes and plans to do more this year than last; although we feel that we have done well for our first year's work.—Mrs. D. W. Stott, Publicity Superintendent.

FAYETTEVILLE SOCIETY

Our work last year was very satisfactory in all lines. Our entire pledge and every other financial obligation was paid in full and we had a few dollars left for a nest egg with which to start the new year.

We did much visiting and giving of clothing, food, and money to the needy. Our Mission Study report was very fine. The number taking the study and the interest shown, exceeded by far any previous record.

Our Christian Social Relations Activities were a great step in advance of anything ever attempted before.

We are much in need of an interest in the prayers of the women of the state since the W. M. S. here is in a way responsible to the mothers of the state for the youth sent to our town to school. One thing we do in attempting to fulfil this responsibility is serving lunches at the church on Sunday evening, to the Young People's and Senior Departments, thus hoping to tie them to the Young People's church activities and the evening services of the church.

For the past two years we have had only four Circles, but this being the year to reorganize Circles, our progressive president, Mrs. Sam Yancey, and her corps of helpers, presented a change of plans which was adopted; so now we have nine smaller Circles and it is our aim this year to enlist the unenlisted women of the church and congregation.

Also by this plan we not only enlist the unenlisted but we train nine sets of officers instead of four.

Our Circles all met Jan. 14 for the first time this year. There were present in the nine Circles 135 women. Thirty-five of this number were newly enlisted.

Now just watch us grow, both in numbers and in the grace of our Lord.—Mrs. T. P. Harrison, Pub. Chm.

DEAR READER:—I have a Recipe for the most wonderful remedy that has ever been discovered for curing the tobacco habit which I am offering to give to any one free who will write to me. It is a perfectly harmless herb that any one can get and cure themselves of all craving for tobacco in any form.—LOOMIS O. HINTON, Spencer, Indiana.

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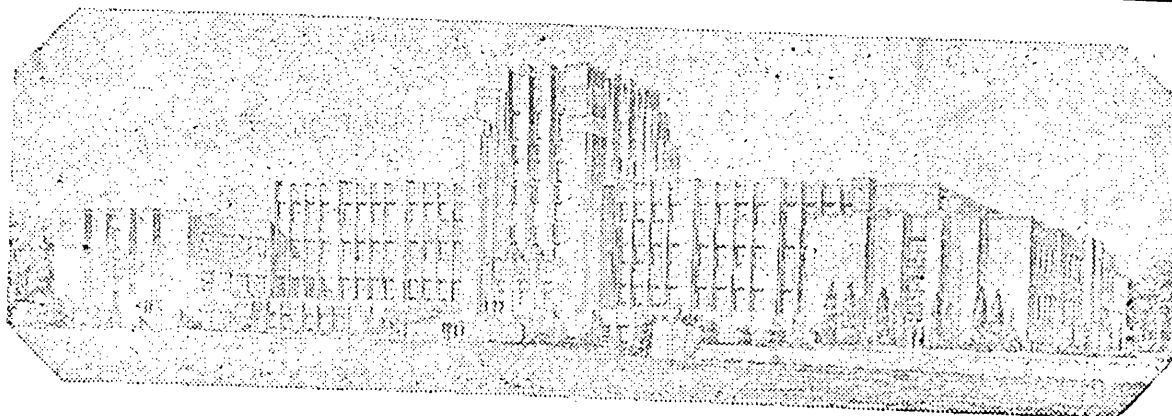
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Industrial Center of Arkansas!
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★

★
 Located here in North Little Rock is the beautiful High School building pictured on the right. This structure, only recently erected, stands as a fine monument to the faith of the citizens in Education.



★
 The building of this fine High School is typical of the foresight of the people of North Little Rock—and is only one of the many extensive improvements now in effect and being planned for the future. Truly North Little Rock is the city with a future!

★
GREETINGS from

*North Little Rock Enjoys
 Unique Position*

Besides being a city free from bonded indebtedness, North Little Rock, the industrial center of Arkansas, has been able to operate during the years of economic stress, meeting all obligations promptly and without an annual deficit.

The city of North Little Rock entered operations on January 1 of this year with approximately \$20,000 cash in the bank balance in the general fund. When the depression caused a decline in city revenue, Mayor Moore and members of the city council, immediately adjusted their



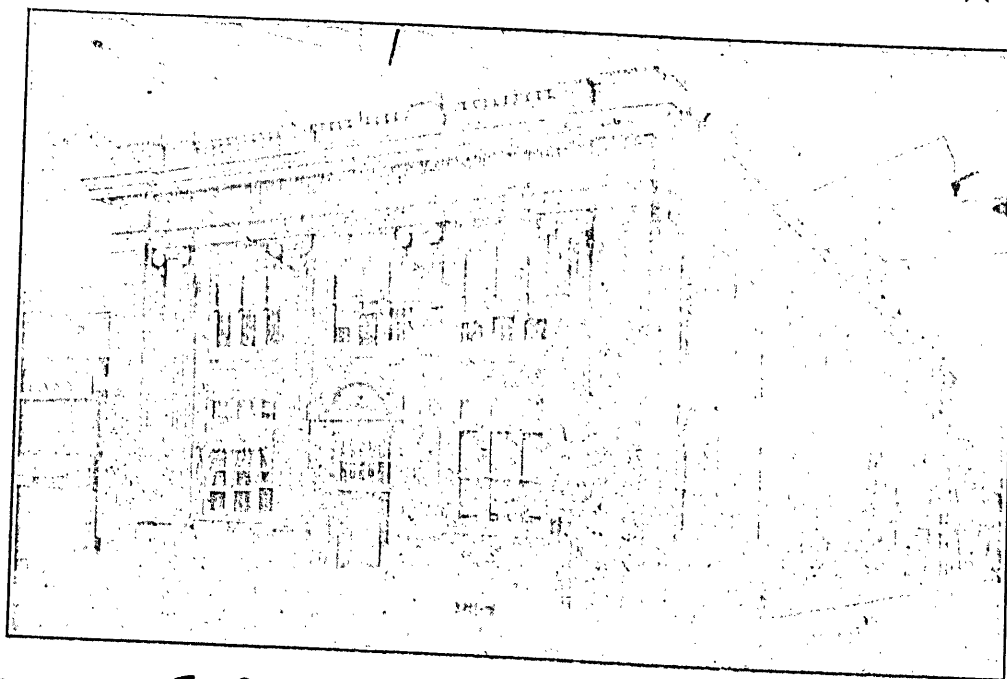
Mayor U. E. MOORE

budget to meet the declining revenue, with the result that annually the city has met all obligations and has incurred no debt for future administrations or generations to pay.

In addition the city made improvements annually and purchased new equipment for the police, fire and electric departments. Mayor Moore has watched the budgets of the various governmental department and has permitted no monies to be spent that the city did not possess.

Mayor Moore has collaborated with members of the city and all department heads to maintain this financial independence for the city, and while other cities are struggling under huge bonded indebtedness and annual deficits, North Little Rock continues to remain "A City Without Debt."

★ ★
 It is a well-known fact that North Little Rock is the industrial center of Arkansas—a city of scores of large factories that, annually, furnish employment to thousands whose payrolls run into millions every year. In this city is located the shops of the Missouri Pacific Railroad, which alone furnishes work for hundreds.



On the right, the beautiful Administration Building, Home of City Government in North Little Rock.

★ ★
 Aside from the Missouri Pacific Shops, there are located in North Little Rock the shops of the Cotton Belt Railroad, a large plant of the Dixie Cotton Oil Company, and the huge Buckeye Cotton Oil Company's plant. Numerous other factories make North Little Rock their home, and annually provide an income of thousands of dollars.

Despite its proximity to its twin city, Little Rock, North Little Rock is a city in its own right, boasting many beautiful homes, wide streets and a fine business district.

A City Alive and Alert... Ready for Bigger Things!

★ HAIL THE STRENGTH OF METH



First Methodist Church



Pictured on the left is Rev. E. T. Wayland, pastor of the First Methodist Church of North Little Rock, and certainly one of the leaders in Methodist circles in North Little Rock. Largely through his untiring work, First Church has made for its motto "A Church You'll Like and People Who Will Like You."



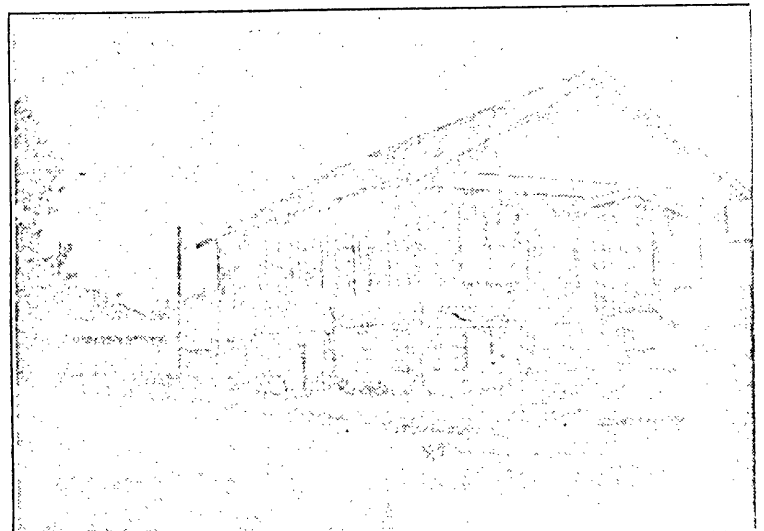
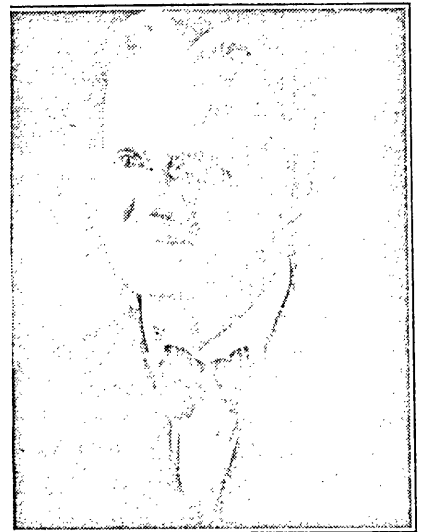
Pictured on the right is the First Methodist Church located at Third and Maple Streets, North Little Rock. If you seek a place to serve or need the service offered, you are welcome at First Church.

Washington Avenue Methodist Church was organized about 1915. It was first known as Mitchener's Chapel, named after J. W. Mitchener, who was active in the organization. Later the name was changed to Washington Avenue Methodist Church and the modern structure on the right was built.

Washington Avenue Church



On the right is the Rev. G. A. Freeman, pastor of Washington Avenue Church, one of the most friendly churches in town. Below, you see the church itself, a fine brick structure. Rev. Mr. Freeman has been pastor for seven years.



REV. W. M. S. of
Pres.
Conduct

Rev. Wm. S. of
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ence, has been
Ft. Smith, Ark.
ville, First Ch.
ing Elder of
now in his ser
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Return of Original Salaries to City Employees!
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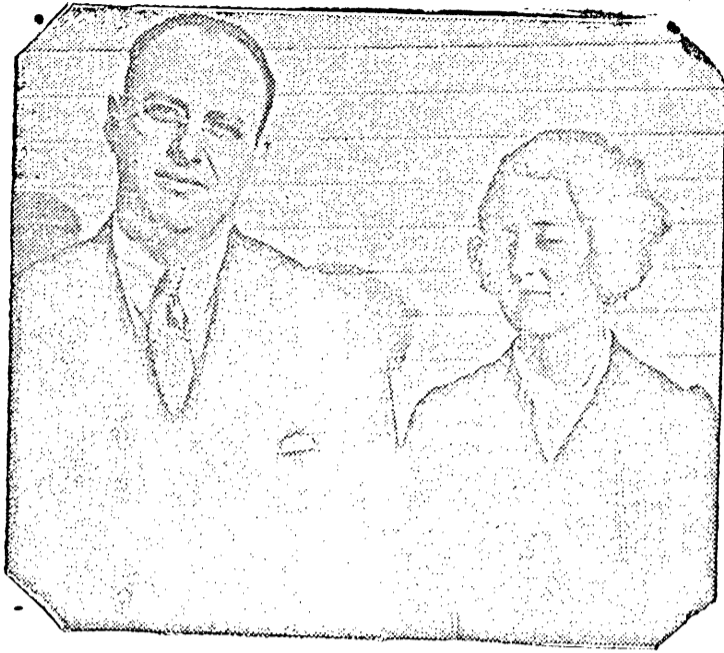
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DISM IN NORTH LITTLE ROCK!!

Gardner Memorial Methodist Church



Occupying one of the most beautiful Church buildings in North Little Rock, the Gardner Memorial Methodist Church stands high in the minds of all Methodists. Located on Eighteenth and Schaer Streets, this structure was built in 1929.



REV. CECIL R. CULVER AND WIFE



Above, is Rev. Cecil R. Culver, recently assigned to the pastorate of the Gardner Memorial Church, and his wife, Mrs. Lillian Culver. Although only associated with Gardner Memorial for a very few months this popular couple has made a host of friends already, and both are highly thought of by the Church.

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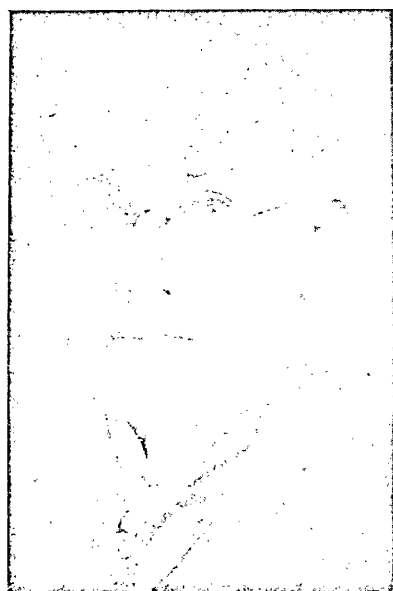
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Christian Education



BISHOP JOHN M. MOORE, D. D.

HENDRIX COLLEGE RALLIES FEBRUARY 4-8

Bishop Moore Chief Speaker; Hendrix College Week Follows.

The recent Annual Conferences authorized the Boards of Christian Education of the two Conferences to arrange for a Hendrix College Week in place of College Day, and for Hendrix College rallies the week preceding. The two Boards have arranged for Hendrix College rallies to take place February 4-8, and for Hendrix Week to be February 10-16. These will take the place of College Day regularly fixed for Sunday, January 13.

The Committee has arranged for Bishop John M. Moore to be the chief speaker at each of the rallies. In addition, in the North Arkansas Conference at each of the rallies the chairman of the Board of Christian Education, Dr. J. Q. Schisler, the secretary of the Board of Christian Education, Rev. Ira Brumley, the executive secretary of the College Division of the Board of Christian Education at Nashville, Dr. W. M. Alexander, and some representative of Hendrix College will speak. In the Little Rock Conference the same speakers, except that the chairman of the Board of Christian Education, Rev. Leland Clegg, and the executive secretary, Rev. Clem Baker, will speak where Dr. Schisler and Rev. Mr. Brumley speak in the North Arkansas Conference.

It is contemplated that all of the pastors and many of the lay leaders and active church workers will attend the rallies closest to them.

The following are the dates and places for these rallies:

- Feb. 4—Bentonville—morning.
- Feb. 4—Fort Smith—afternoon.
- Feb. 5—Russellville—morning.
- Feb. 5—Newport—evening.
- Feb. 6—Forrest City—morning.
- Feb. 6—Jonesboro—evening.
- Feb. 7—Little Rock—morning.
- Feb. 7—Monticello—evening.
- Feb. 8—Camden—morning.
- Feb. 8—Hope—evening.

Immediately following the rallies comes Hendrix Week. Either on the 10th or 17th the Board of Christian Education, under Conference action, expects the pastor or some one representing him to preach a sermon on Hendrix College, giving full information concerning the work of that great institution. By action of the leaders of the Boards of Christian Education suggestion is made that the night following the sermon be given to the young people for a special service in the in-

terest of Hendrix College. The young people at their recent Assemblies last summer have taken as one of their objectives in this quadrennium to increase the attendance at Hendrix College to 500 students.

Hendrix College is issuing this week two bulletins as literature for Hendrix College Week in the local churches, one primarily for the pastor and the other for the young people. These bulletins will be mailed out soon for the use of pastor and young people.

BISHOP JOHN M. MOORE URGES ALL METHODISTS TO ATTEND MASS MEETINGS FEB. 7 AND 8

A letter from Bishop John M. Moore has just been received urging all our Presiding Elders and Pastors in the Little Rock Conference to make the Mass Meetings to be held Thursday and Friday, February 7 and 8 the most enthusiastic and largely attended meetings that have ever been held in the Little Rock Conference. These meetings are sponsored by Bishop Moore, the Presiding Elders, and the Board of Christian Education, in the interest of our own Christian Colleges. In addition to Bishop John M. Moore who will be the chief speaker at each meeting, the program will include messages from Dr. W. M. Alexander of Nashville, Tennessee, Dr. Greene and Dr. Campbell of the Hendrix College faculty, and brief messages from the Chairman and Executive Secretary of the Conference Board. While similar meetings have become the custom of many Conferences, this is the first time in our history that such meetings have been held within the bounds of the Little Rock Conference. It is expected that every charge in the Conference will be represented at one of the meetings, by the Pastor and just as many of his own people as he can encourage to attend. Let's just get behind them and make them really enthusiastic gatherings. Let it be remembered that while we are talking about our colleges and universities, there will be no collection taken nor pledges asked for. The whole purpose of these meetings is for Methodist people and their Methodist Colleges to come to know and appreciate each other better. The following are the dates and places for these meetings in the Little Rock Conference:

Hendrix College Mass Meeting for Little Rock, Conway, and parts of Pine Bluff, and Arkadelphia Districts at First Church, Little Rock at 10:00 a. m., Thursday, February 7.

Hendrix College Mass Meeting for Monticello District at Monticello for Monticello and part of Pine Bluff District at 7:00 p. m. Thursday, February 7.

Hendrix College Mass Meeting for Camden District at Camden, Friday, February 8 at 10:00 a. m.

Hendrix College Mass Meeting for Prescott, Texarkana and parts of the Arkadelphia District at Hope at 7:00 p. m.—Clem Baker.

HENDRIX COLLEGE WEEK FEB. 10-17

The week of February 10-17 by Conference action will be celebrated in the churches throughout the state as "Hendrix College Week." It is hoped that every minister in Arkansas will utilize the Sunday morning preaching service (either February 10 or 17) to bring to the attention of his congregation the achievements and services of Hendrix College, and that he will encourage and co-operate with the Young People of his church in the planning and presentation of their own program.

This week there is being mailed to each Pastor, a bulletin designed to help the Pastor and Young People in plan-

ning the program for this occasion. The first bulletin gives splendid suggestions for the Sunday morning services and the second is a splendid guide to young people in preparing for their evening program. It is hoped that each Pastor will make use of this material. Should any Pastor fail to receive his supply, please write to Hendrix College, Conway, at once and a supply will be sent.—Clem Baker.

DUAL MISSIONARY OFFERINGS LITTLE ROCK CONFERENCE FOR DECEMBER

The following Sunday Schools in Little Rock Conference report offerings for the Home and Foreign Missionary Enterprise for December. This is the third report since Conference.

Arkadelphia District	
Social Hill	\$.35
Princeton	.33
Butterfield	.32
Lonsdale	.15
Magnet Cove, C. .14; Y. P. 7;	
A. .42	.63
Dalark	1.02
Piney Grove (2 Mo.)	1.40
Pearcy	.26
Macedonia	.68
Arkadelphia, Y. P. \$2.50	12.50
Total	\$ 17.64

Camden District	
Fredonia (2 Mo.)	\$ 2.00
Camden, C. 3.46; Y. P. 3.64;	
A 8.42	15.52
Fordyce	4.60
El Dorado, First Church	23.78
Magnolia	6.00
Total	\$ 51.90

Little Rock District	
Johnson's Chapel	\$.94
Pulaski Heights	10.00
Hickory Plains	1.34
Hunter Memorial	2.50
Pepper's Lake	1.00
Bethlehem	.95
28th Street (2 Mo.)	8.00
Tomberlin (2 Mo.)	2.00
Hazen, C. .25; Y. P. .50; A, \$1	1.75
Winfield (2 Mo.)	25.00
Asbury, C. 2.70; Y. P. 8.60	
A 3.70	15.00
Henderson	4.00
Hebron	.50
South Bend	1.00
Smyrna	1.00
First Ch. L. R. (2 Mo.)	47.05
England	3.88
Total	\$125.91

Monticello District	
Winchester	\$ 1.00
Wilmar	2.22
Rock Spgs., C. .20; Y. P. .16;	
A. .70	1.06
Extra (3 Mo.)	2.00
Hermitage	1.00
Monticello	5.50
Lake Village	2.50
Dumas	3.04
Total	\$ 18.32

Pine Bluff District	
Alzheimer, C. .83; Y. P. .30;	
A. .40	\$ 1.53
Ulm	1.00
Bayou Meto	1.35
Gould	.61
Sheridan (2 Mo.)	4.00
Bethel	1.00
Pleasant Grove	.34
Prairie Union (3 Mo.)	2.90
Redfield	2.55
Roe (2 Mo.)	1.75
Rison (2 Mo.)	3.64
Sherrill (3 Mo.)	7.00
Wabbaseka	1.60
Stuttgart	6.58
Lakeside, C. 2.48; Y. P. 3.23;	
A. 3.98	9.69
Center	.48
Humphrey	1.00
Total	\$ 47.02

Prescott District	
Okolona, C. .06; Y. P. 1.04;	
A. 1.09	\$ 2.79
Ozan (3 Mo.)	1.72
Hope	7.50

Emmet	2.01
Gurdon (2 Mo.) C. 2.21; Y.	
P. 1.34; A. 5.07	8.62
Total	\$ 22.64

Texarkana District	
Cove (2 Mo.)	\$.53
Horatio, C. 1.14; Y. P. .74;	
A. 1.12	3.00
Lockesburg (3 Mo.)	2.86
Foreman (3 Mo.)	6.00
Vandervoort	1.15
Sylvarina, C. .34; Y. P. .10;	
A. .25	.69
Bradley, Y. P. Division	3.18
First Ch., C. 2.88; Y. P. 1.70;	
A. 7.67	12.25
Stamps (3 Mo.)	6.00
Harmony Grove	1.25
Cherry Hill, C. .10; Y. P. .15;	
A. .25	.50
Walnut Springs (2 Mo.)	1.18
Total	\$ 38.59

Standing by Districts	
Arkadelphia, 10 Schools	\$ 17.64
Camden, 5 Schools	51.90
Little Rock, 17 Schools	125.91
Monticello, 8 Schools	18.32
Pine Bluff, 17 Schools	47.02
Prescott, 5 Schools	22.64
Texarkana, 12 Schools	38.59
Totals, 74 Schools	\$322.02

—C. K. Wilkerson, Treasurer.

MISSIONARY OFFERING BY YOUNG PEOPLE'S ORGANIZATION, LIT- TLE ROCK CONFERENCE, DEC. 22 to JAN. 25

The following offerings for Missions were sent in by the Young People of Little Rock Conference after the fourth Sunday in December. This is the seventh report since Assembly.

Arkadelphia District	
Arkadelphia, S. S.	\$ 2.50
Camden District	
Smackover, E. L.	\$ 2.00
Norphlet, E. L.	2.00
Fordyce, E. L.	3.00
Magnolia, E. L.	1.00
Parker's Chapel, E. L.	7.50
Total	\$ 15.50

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Better than a mustard plaster, Musterole gets action because it's NOT just a salve. It's a "counter-irritant"—stimulating, penetrating, 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.



Little Rock District	
Lonoke, E. L.	\$ 10.00
Monticello District	
Hermitage, E. L.	\$ 2.50
Wilmar, E. L.	1.00
Total	\$ 3.50
Pine Bluff District	
Lakeside, S. S.	\$ 2.30
Standing by Districts	
Arkadelphia, 1 Church	\$ 2.50
Camden, 5 Churches	15.50
Little Rock, 1 Church	10.00
Monticello, 2 Churches	3.50
Pine Bluff, 1 Church	2.30
Prescott—No report.	
Texarkana—No report.	
Totals, 10 Churches	\$ 33.80
—James H. Johnson, Treasurer.	

SEARCY DISTRICT TRAINING SCHOOL

The Searcy District School for Pastors and Lay Workers opened Sunday afternoon, January 20, and closed Friday evening, January 25. The morning sessions were devoted to group discussions by the pastors on plans for the year's work. The evening sessions were devoted to class-work. Four classes were offered for credit. A Course in Evangelism taught by Rev. Ira A. Brumley; A Course in The Prophets taught by Rev. J. Wilson Crichlow; A Course in Missionary Education of Children taught by Miss Faye McRae; and a Course in Training Young People in Worship taught by Rev. Vernon E. Chalfant. There were 45 Credits earned, and inclement weather prohibited some from coming that would have otherwise done so. High honors go to Rev. S. O. Patty of Beebe who had eleven to take Credit.

On Tuesday morning our first Pastors' Conference was held under the direction and leadership of our Elder, Rev. E. H. Hook. Bro. Hook led in a very inspirational devotional on "Reverence," based on our Lord's Prayer. The period was devoted to financial work. The Fourth Sunday Home and Foreign Missionary Enterprise Offering was emphasized, and it was pointed out that the Searcy District was second in the list on this item. The quotas for Church School Day were accepted with some increase over the past year. The goal was set for all Benevolences to be paid by District Conference May 8, and for all pastors' salaries to be paid in full on that date.

On Wednesday morning we had Bro. Glenn Sanford, our Extension Secretary, to lead in the discussion on Evangelism. He stressed the Personal Visitation phase of Evangelism. Bro. Brumley spoke on conserving our gains through evangelism by educating our people and holding them. Bro. Hook stressed more evangelism and urged all pastors to set dates for their revivals. Most of the pastors are having Pre-Easter Campaigns. Dates were set for meetings in nearly all the Charges. Bro. A. M. Hutton is to be in our District for the next three months to assist in revival campaigns.

On Thursday morning Bro. Brumley spoke on Education with adults and young people and Miss McRae spoke on Education in the Children's Department. Work in Vacation Schools for the summer was stressed.

Friday morning our Training Program was outlined. Several Charges are beginning Cokesbury Classes next week, and prospects point to one of the greatest training years in our history. The District launched a plan to raise five cents per church member in all churches of the District for helping to reduce the indebtedness of the Valley Springs Training School. The program will then be launched in other Districts of the North Arkansas Conference and when completed will pay off the entire debt against the school and will put it in a position to be of much greater service to the underpriv-

CHURCH NEWS

ARKANSAS METHODIST ORPHANAGE

The offerings that have been forwarded to us, called the "Christmas Offerings," have been eminently satisfactory for this year, showing that our people are headed up with more vision, and next year, I am sure, it will be even greater. Words, therefore, fail me to express my appreciation of the co-operation of the Presiding Elders, Pastors, Sunday School Superintendents, members of our Church and all of our friends who are making possible the carrying on of this Christ-like institution.

The seeming lack of interest on the part of many, I have found from my study and contacts, can be explained in this way. Many of our preachers have not been fully aroused to the importance of this work. Our people, therefore, are not especially interested because neither these people nor our preachers are acquainted with what we have done, what we are doing, or what we are planning to do.

No orphanage in Southern Methodism, that I know anything about, has had a more wonderful record. We have

leged class of boys and girls the institution is serving. They are The Salt of the Earth. The preachers all went to the District Parsonage for dinner and were royally entertained with Mrs. Hook and Mrs. Bumpers as hostesses.

The afternoon session was devoted to Christian Literature. It was voted to adjust all subscriptions so that the expiration date for the Arkansas Methodist would be February. It was also voted that the pastors send news each week to Rev. T. E. McKnight and that he arrange it and send it for the entire District to be published on one page.

The School closed Friday night with all feeling that they were better prepared to return to their Charges to do a real work for their people and for God.—Thos. E. McKnight, Sec.

HENDRIX COLLEGE NEWS

Following up the inauguration of a new program of education at Hendrix College in September, a new system of grading has been adopted by the College, to become effective with the end of the semester, January 26.

According to the chairman of the faculty committee who formulated the plans, the new system is an attempt to withdraw the center of student interest in education from the accumulation of grades and credits.

The new system will be as follows:

- (1) All mid-semester grades will be reported as P, passing; (I) incomplete; and W, withdrawn; (2) Semester reports will be made on the basis of H, honor; S, satisfactory; P, passing; F, failing; I, incomplete; and W, withdrawn with the permission of the Dean; (3) Reports on comprehensive examinations will be made P, passing and I, incomplete.

The report rules that no mid-semester, semester or year honor-roll or ranking may be published in any form. Names of students elected to honor societies may be published without any indication as to their relative rank in the group elected.

Three members of the Senior Class completed work for a degree with the close of the first semester last week. They are: Mary Emma Sullenberger, Camden; and Frank B. Davis and Merle Shouse of Harrison. The degrees will not be awarded the graduates, however, until the Commencement Day Exercise, May 28.

placed between five and six hundred children, and have applications almost every day for children from which we may select homes satisfactory to ourselves; provided the applicant and we can get together. We place our children in homes rather than keep them in an institution. This plan was outlined by a Commission, of which I was a member, of the three Conferences then in Arkansas. After an investigation made throughout the United States and part of Canada, this plan was adopted since it was thought to be the most satisfactory. This plan entails a good deal of work and in many cases an extra expense. On the other hand, it keeps our resident group down so that we can take care of our children in this clearing-house or home finding plant which belongs to us.

I wish our preachers and the members of our Church and our friends, when possible, would visit our Home and see what we are doing; meet our Matron and her helpers; and see our plant. Many visit us from other states and never leave without remembering us with some kind of gift.

As I look into it, I can but sympathize with the preacher or congregation that is not interested in this Christ-like institution.

I wish our preachers would preach a sermon to our people in the matter of securing endowment for this institution. We could use the income at least for repairs and save our Christmas Offerings wholly for running expenses. This matter of endowment is engaging the thought of men and women throughout our Connection, and if their attention were called to it, they would respond with a cash gift to the endowment or remember us in their wills. I have demonstrated since Conference that our people will respond.

It is my hope that we will hear from each church in Arkansas with an offering connected with this Christmas drive and I believe they will do it before they are through if our Presiding Elders and preachers will hold it in mind.

If, after the Pastors have looked into

the matter, they think that a deliverance from me in their church would help, I would be glad to serve you, if you will write me. I do not mean by this that we are taking any collection. No, not at all. But just seeking to put the matter onto the hearts of our people.

In case they approach you to remember us in their wills, remember that the bequest is to be made to "The Arkansas Methodist Orphanage, Little Rock, Arkansas," and if any cash gifts or notes are made, they are to be sent to me at once.

I have many things in my mind in connection with our development that I am trying to think through and work out and I believe we will finally accomplish the end desired.

I am ironing out some matters and have ahead of me some potential announcements to make concerning the endowment.

Lastly, I want to beg all of you to pray for us, hold us in your thoughts and hold up our arms as we work through this wonderful plan.

Again thanking you, one and all, I am, your obedient servant—James Thomas.

MISSIONARY INSTITUTE, CONWAY DISTRICT

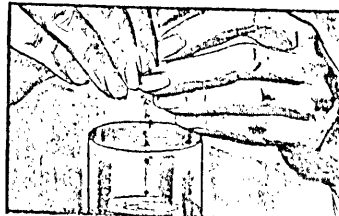
The Missionary Institute, of Conway District, met at Conway, January 18, at 10:00 a. m.

Rev. William Sherman, P. E., had a well planned program which he directed in an unusually helpful way throughout the day. The meeting began at high tide spiritually with the devotional service conducted by the Presiding Elder. He emphasized the importance of prayer in the work of Evangelism.

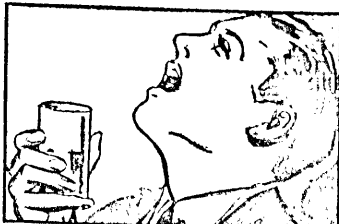
Dr. A. W. Wasson, Foreign Secretary of the Board of Missions, delivered a convincing message on "The Outlook of the Missionary Enterprise."

Rev. I. A. Brumley and Rev. Glenn F. Sanford addressed the meeting, placing emphasis on the place the Board of Christian Education has in

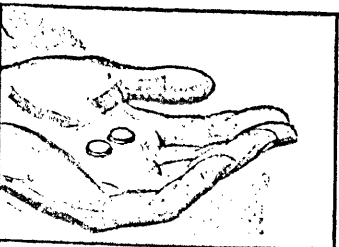
THESE PICTURES SHOW Modern Three-Minute Way to Ease Sore Throat



1. Crush and stir 3 BAYER Aspirin Tablets in a third glass of water.



2. Gargle Thoroughly—throw your head way back, allowing a little to trickle down your throat. Do this twice. Do not rinse mouth.



3. If you have a cold, take 2 BAYER Aspirin Tablets. Drink full glass of water. Repeat if necessary, following directions in package.

Ease Pain, Rawness, Soreness— Almost Instantly

Here's a safe, modern and effective way to relieve sore throat. A way that eases the pain, rawness and irritation in as little as two or three minutes. Many doctors advise it and millions are following this way. Try it.

All you do is crush and stir 3 BAYER Aspirin Tablets in $\frac{1}{3}$ glass of water and gargle with it twice—as pictured here. (If you have signs of a cold, take BAYER Aspirin and drink plenty of water.)

Get real BAYER Aspirin Tablets for this purpose. They disintegrate quickly and completely, making a gargle without irritating particles.

BAYER Aspirin prices have been decisively reduced, so there's no point now in accepting other than the real Bayer article you want.

NOW
15¢



PRICES on Genuine Bayer Aspirin
Radically Reduced on All Sizes

any evangelistic program of the church.

Miss Ethel Millar, in a unique manner, presented the World Outlook as the Missionary Magazine of the church.

Mrs. E. T. Wayland, District Secretary of the Woman's Missionary Society, told of the progress that the Women's Work had made in the District for the past year and pledged the full co-operation of the Missionary Societies of the District in the Evangelistic program of the year.

Three visiting Presiding Elders were present, Rev. G. G. Davidson, Rev. E. H. Hook and Rev. J. W. Workman. Bro. Hook conducted the devotional services at the beginning of the afternoon session and brought a message which stirred the hearts of all present.

The writer, for the District Committee on Evangelism, presented the recommendations of the Committee, outlining the District Evangelistic Program for the year. The recommendations were unanimously adopted.

Rev. J. L. Rowland, Conference Missionary Secretary, was present and, in addition to exhorting at intervals, presented the Mission Study books and delivered a helpful message on Evangelism.

The ladies of First Church, Conway, served dinner. Many declared this to be the most inspiring of all the Missionary Institutes attended. The attendance was even larger than was expected. All charges were represented except one. All pastors were present except two.

The meeting closed with a consecration service led by Rev. R. E. L. Bear-den.—E. T. Wayland, Reporter.

SCRANTON-PRAIRIE VIEW

Our Presiding Elder was with us on January 20. He delivered three inspiring messages at three different points on our circuit, and held our First Quarterly Conference in the afternoon. On account of the weather, we did not have a large attendance. Our report on salary was about the same as the First Quarterly Conference last year. Our Benevolences are in advance of this time last year at all points. Pee Dee, a small congregation at a country school house that paid their Benevolences in full last Easter, paid this year on Christmas Sunday and paid two dollars to the Orphanage at Little Rock and only paid one dollar last year. Pee Dee raised their salary this year.

Our work is moving along nicely. Prairie View, where we live, filled our dining table with lots of good eats shortly after Annual Conference. We are serving in a fine community. We had forty conversions last year. We are looking forward for at least fifty this year.—A. L. Riggs, P. C.

NORTH ARKANSAS RALLIES

We have had all our Missionary Evangelistic Rallies except the one to be held in the Helena District on Feb. 6. At the eight we have held we had about 1,000 people present. All but seventeen of the pastors were present. All but six of the pastors were accounted for.

We had Dr. A. W. Wasson from the General Board of Missions as our principal speaker. His addresses were illuminating, convincing, and very heartening. He gave his reasons for believing in the future of our Missionary Enterprise. The people everywhere received his message with enthusiasm.

We had Rev. I. A. Brumley and Rev. Glenn Sanford in most of these meetings. Brother Brumley spoke on the educational possibilities in the Fourth Sunday program and offering. Brother Sanford spoke on the evangelistic possibilities of our Extension Work which the Fourth Sunday offering supports.

I was very much pleased with the hearty reception given each message and the enthusiastic manner in which the people in all these meetings are responding to the whole program of Missionary and Evangelistic activity.

In each District we found that the Presiding Elder had laid plans, or was for evangelistic efforts. For instance, the Conway District has set its goal at 1,000 additions on profession of faith this Conference year.

Dr. Wasson and I left our last meeting at Conway feeling that we have a fine spirit pervading this Conference. The Benevolences will be ahead of last year and evangelistic efforts will be greater than for some years. There is no reason to believe we will not make fine progress this year.

The spirit of the meetings pointed to the fact that we have the people, the resources, and the organizations necessary for carrying the Gospel to the ends of the earth. The one thing lacking has been the Spiritual Dynamic that comes from thorough consecration of all life to our Master and Lord. If we make a complete consecration of our lives and then use the means we have at hand for the extension of the Kingdom, there can be but one result—success in winning the lost and in sending the Gospel to all people in our Conference and throughout the world. We ought to do more than we have done for several years. The opportunity is ours. We ought not to fail our Lord in anything this year.—J. L. Rowland, Conference Missionary Secretary.

SHERIDAN

We are moving off nicely in our new charge. We found the Church organized in a splendid way. Much to the credit of Brother W. W. Nelson the parsonage was found in good shape. The Church School is moving in a fine way under the leadership of Brother Franklin Edwards. Congregations are fine and enthusiastic. There have been two accessions to the Church by baptism, and some by certificate since the beginning of the Conference Year.—J. L. Leonard, P. C.

CHURCHES CHALLENGED IN MESSAGE FOR RACE RELATIONS SUNDAY

"The churches of America must face reality and recognize the friction, unfriendliness and race prejudice so evident in the relations between racial groups," says the Message for Race Relations Sunday, February 10, 1935, issued by the Department of Race Relations, Federal Council of Churches, George E. Haynes, Executive Secretary, New York. "Our profusion of ideals of justice and good will must be made effective by positive acts. If we talk brotherhood we must act brotherly; if we profess interracial good will we must live it. The fundamental changes taking place in American life make it imperative that the great and good qualities of each racial group should be recognized and that the power of Christian Love and Fellowship should operate to utilize these qualities of each group to enrich all. Moral and spiritual reconstruction is as greatly needed in relations between races in America as between economic classes. . . . This mutual failure to recognize worth retards the exchange of values and prevents cooperation by which all would be enriched. It leads the stronger to deny a fair sharing of work with the weaker group in days of unemployment. It further restricts the awards of economic wealth in times of prosperity. It places barriers in the way of participation in the political, educational and cultural advantages which should be available to all. In the col-

For the Children

THE LITTLE SCAMPERING MOUSE

At the close of a long pleasant day an old, old mother mouse sat in her easy chair in a secluded corner in the woodshed while her children played hide-and-seek with the other little mice next door.

"It's getting late, my dear children," the mother mouse called. "It's time to come home."

Very soon the little mice children came running in home and begging for something to eat.

"No, No," said mother mouse, "you must work before you eat. There is something each one can do, so let's get busy."

Six small mice raked the peanut shells into the corner, while two larger mice picked up bits of cotton and paper and stuffed it behind a box. Mother mouse swept the floor and seemed quite exhausted when she had finished.

Knock! Knock! A little girl from the big house near by came to the shed to get some nice, dry wood.

Oh, how the mice ran away when the girl tried to catch them! They were too nimble for her.

After awhile everything was quiet, the lights were all out and the mice children and their parents scampered to the pantry of the big house as fast as they could. The father mouse went in first. Scarcely had he disappeared when a shrill scream rang out on the night air.

"Oh, father must be in great pain," cried the mice children.

Mother mouse crept through quickly, but alas! It was all over with their poor father. He had been caught in a

or discriminations now so evident in recovery programs—churchmen have a clarion call to work for justice and fair play."

In addition to the Message which is a section of the literature prepared by the Department for nation-wide use on the Day, suggestions for special programs and services are given for all departments of the church: women's societies, young people and student groups, children; a church service with prayers and Litany; special information for speakers includes new and authoritative facts about American Negroes, American Indians, Mexicans in the United States and Orientals. The demand for this literature has increased so with the years that a larger publication than ever before is in circulation for 1935. It may be secured from the Department at a nominal cost.

Radio stations will carry a special service with appropriate music for this observance, as well as messages from Dr. Daniel A. Poling and Dr. S. Parkes Cadman. In many communities the Day will usher in a week of interracial events including exhibits, pageants, mass meetings and forums. This will mark the 13th annual observance of Race Relations Sunday, initiated by the Department in 1922.

How Calotabs Help Nature To Throw Off a Bad Cold

Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fifth night if needed.

How do Calotabs help Nature throw off a cold? First, Calotabs are one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden mucus and toxins.

trap. He died before he had time to say his prayers.

Oh, how dreadful the sudden death was! The mother mouse died in a few days. She grieved herself to death because she was afraid her husband was not prepared to die. Her last words to her mice children were kind and consoling.

"Be good little mice," she said, "and don't steal anything. I'd rather my children would live on bread and water than to steal and fair sumptuously." This was mother mouse's last advice.

The mice children stayed together in their home in the woodshed for a long time. One night a big cat, who was their greatest enemy, caught every mouse but one. The lone mouse took care of himself by running away as fast as he could. After his narrow escape from the cat he had many more narrow escapes from school boys, mouse traps, and cats. But he always managed to save himself by scampering. He remembered the advice of his mother and lived a long and happy life.—Mary L. Ballew, Hollywood, Arkansas.

Methodist Benevolent Association

FOR LIFE INSURANCE
(Chartered 1903)

PURPOSE

To provide homes and support for widows, orphans, disabled and aged ministers and members of the M. E. Church, South, by a practical business insurance system on safe at cost rates.

PROGRAM FOR 1934

Our goal: to multiply membership by members securing additional policies on themselves and on all members of their families and friends, ages from 1 to 60.

POLICY PLANS

Whole Life, 20-Premium Life, 20- and 15-Year Endowment, Endowment at 60, 65, or 70, Disability, Annuity and Juvenile on Term and Endowment at age 21 for education.

Write

J. H. SHUMAKER, General Sec.
Home Office: Association Bldg.,
808 Broadway, Nashville, Tenn.

It Is A Burning Shame

that so many churches are without sufficient insurance, and not properly safeguarded against fire.



National Mutual Church Insurance Company of Chicago

Has been furnishing protection AT COST continuously since 1888

Fire, Lightning, Windstorm and Automobile Insurance for Members.

No assessments; easy payments; profit to policyholders; legal reserve for protection of policyholders same as stock companies. Parsonages, Homes and Personal Effects of Church Members Insured.

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MORE ABOUT MRS. MARSHALL

I read with interest the article by Brother R. H. Cannon in the Methodist of Jan. 10. I have the Autobiography of Mrs. Marshall. She was born in London, England, Feb. 1813, and died at Camden, Ark., Sept. 10, 1910. She says: "About the year 1830 I became very unhappy. I knew and felt that I was a sinner. It was not until years of contrition that I was enabled to look by faith to a loving Saviour bearing my sins in His own body on the tree. The joy that filled my soul in that look cannot be expressed or understood except by those who have experienced it."

She spent some years in religious work in London. She finally secured the consent of her mother to go to Canada to assist her brother-in-law, Mr. Dyer, in missionary work. On coming to New York, Mr. Dyer took work in the State, where she lived and studied until 1847, when she was sent to Fayetteville, Ark., to assist Miss Sawyer in a school for Indian girls. She landed at Van Buren, Feb. 4, 1847, and reached Fayetteville the following Sunday. She taught until vacation. In the summer she visited the missions in the Territory, Park Hill, Dwight, and others. In the spring of '48 she established a school of her own at Mt. Comfort, three miles northwest of Fayetteville. There she was married to Lewis S. Marshall, no date given. Lewis Marshall was admitted to the Tennessee Conference, 1818; located 1834, readmitted to the Holston Conference, 1832, again located 1837; readmitted in the East Texas Conference, 1847; and transferred to the Arkansas Conference, 1849.

He died in 1862, having completed his last round on the Carolina Circuit, reaching home on Saturday; was dead the next Saturday. In 1836 he officiated at the marriage of the noted Wm. Brownlow. Dr. McFerrin says of him: "He was a sound and successful minister of the Gospel." Dr. Lewis said: "He was a superior man." See Holston Methodism by R. N. Price and Arkansas Methodism by Jewell.—W. E. Bishop.

A SAINT WHOM I KNEW

In June, 1899, I was graduated from Hendrix College. Immediately thereafter I was appointed to serve two small towns on the White River, Des Arc and DeVall's Bluff. At Des Arc one of my stewards was an interesting and somewhat eccentric character by the name of William Brock. Brother Brock was an old bachelor and had but one eye. He lived all his life in the little town of Des Arc, had acquired considerable property and was well and favorably known. He was a regular attendant at all the services of the church and was liberal in his contributions. He was a devout and sincere Christian.

Mr. Brock was utterly indifferent to public opinion. If he felt he was right, he cared nothing about what the people might say. One day I heard he was renting one of his houses in the suburbs to a woman of disreputable character for immoral purposes. Soon after I heard this, he came along in his buggy and asked me to take a ride with him. We drove out to the house in question and found the woman desperately sick and utterly destitute. He had arranged with a colored woman to provide her with the necessities of life and was paying her by the week for her services. As we drove back to town I asked him if he knew what the neighbors were saying. He said he did, but that it made no difference, that the woman came to him sick, and he could not refuse her the shelter of his old, dilapidated house. Besides, he said

the Master knew and that was sufficient.

Without knowing it, Mr. Brock was a social service worker. Anticipating the county, he had established on his own responsibility a home for the poor. To his original log house he had added room after room, which were occupied by old women who were blind and helpless, crippled children, and hopelessly sick men. Even idiotic colored boys found shelter on his premises. Later on, the county supplemented with an appropriation his personal expenditures. Sometimes he would march the white portion of his household out to church. A section had to be reserved for them on such occasions. In all my life I have never known a more benevolent man than William Brock.

Mr. Brock was psychic to a remarkable degree. Indeed, his experiences were almost uncanny. He could discern a happening before the news of it could reach him in the natural way. For instance, an uncle died in Mississippi one night, about which he told his friends the next morning. In due time a letter came giving the details of his uncle's death. I met him on the street one day, and, noticing that he was depressed, asked the trouble. He said his sister died the night before in Mississippi. As communication by wire was impossible, I inquired as to how he got the news. He casually replied that it came in a dream. I insisted that he might be mistaken, but he was sure. Later the mail confirmed his dream. He declared such experiences were common.

Toward the end of his life a bank failure left him practically penniless. He made no complaint and offered no criticism of those who were responsible for his misfortune. He simply said that in the providence of God he had enough to live on for his few remaining years, and that then he would enter upon his heavenly inheritance. A few years ago he passed away in the old log house in which his entire life he had lived. An aged negro woman, who through the years had been his housekeeper, was the chief mourner. The entire community honored and respected him, the poor and friendless tenderly loved him. His quiet, practical Christian life lingers as a benediction in the memory of this pastor. If I get to heaven and do not find William Brock, I will be uneasy lest I have gotten to the wrong place.—Forney Hutchinson, Tulsa, Okla.

THERE IS STILL POWER IN THE GOVERNOR'S VETO

The veto power makes the chief executive a peculiar force in legislation. The people look to their governor, as they do to the president of the United States, to protect them by the veto from ill-advised legislative action.

A veto gives a legislative body occasion for sober second thought. It places on members who vote to override it an added responsibility. They represent only limited constituencies. The executive has his mandate from the whole electorate.

It is true that under Amendment 19 to the Arkansas constitution, adopted last November, no greater number of votes is necessary to override the veto of a bill than was required to pass the bill originally. In each case a majority of the full membership of both houses is required. Mathematically the governor of Arkansas no longer possesses the veto power, it might be argued from that fact.

But he still can be and should be a moral force. He is not called on to abdicate this moral power. It might even be said that he has no right to abdicate it. He still has the prestige of his great office. He still stands in

the minds of the people as pre-eminently their chosen leader and the personal guardian of their common concerns and common welfare.

By merely repeating their votes on the passage of a bill the legislators can override a veto. It by no means follows that always and invariably they would so vote at the final reckoning. There are cases in Arkansas legislative history which impressively show that the members of the legislature may be moved to change their position on a measure after the governor has laid before them his reasons for disapproving it.

It was pointed out before the election, and can be said again with undiminished force, that Amendment 19 does not make a veto a mere formality. To assume that would be to assume that members of the legislature attached no weight to the opinion and wishes of the governor and had no confidence in his information and sound judgment.—Arkansas Gazette.

WHAT ARE WE GETTING OUT OF OUR SCHOOLS?

Scarcely a day passes but what some of our newspapers carry an announcement that another town is drastically slashing its school expenses. The chances are that the headlines of this same paper carried a sensational murder story or in the adjoining column told about the latest armed robbery. There is a direct relationship between the two, even though before the depression crime was increasing at an alarming rate. Hence, at this New Year time I should like to present some figures and give my comments on this whole problem now under investigation.

The first question which comes up is: "Have the American people been spending too much on education?" These are abnormal times but only four years ago one-quarter of state and local taxes was being spent on schools. The real question, however, is not so much whether we have spent too much on public education but whether our investment has yielded a good return. Taxpayers and citizens have a right to expect good dividends on this huge investment—dividends in the form of better citizenship and stronger character. Are we getting them?

Let us examine the "profit and loss" statements and "balance sheets" of our schools. Here is what we find on the credit side:

1. Americanization of millions of immigrants, practical elimination of illiteracy, and a rise in the general level of intelligence.
2. Supervision of pupil's physical health and safety to a much greater degree than ever before.
3. Valuable work in vocational education, i. e., preparing young people for specific trades.
4. Increased earning power of educated over uneducated men.

Lack of Spiritual Training

These items are all fine. They justify optimism for the future. However, there is a debit, or failure, side of education's profit and loss statement which is serious. On the debit side we find:

1. Lack of real character building, as evidenced by the fact that crime costs this country \$5,200,000,000 annually. This is more than twice the amount spent on public school education. Some may argue that character building is primarily the function of the home and the church. I maintain that it is also very greatly the function of the public school. One-half of our children's waking life is spent in schoolrooms.
2. Failure to keep pace with the rapid advance in industrial and business progress. There was much in the school curriculum yesterday, and there

is still more today, that could well be eliminated to make place for other things that bear more directly on the business of making a living.

3. Failure of many of our secondary schools properly to prepare students who intend to go to college. This is a source of complaint on the part of many prominent educators, and results in loss to both the individual and to the college.

4. Tendency to spread out too thin. By that I mean trying to crowd in too many subjects, some of which are inconsequential. The result of this is that no one thing is learned well and the child comes out with his mind confused.

The crying need of today is not more education along cultural lines, but in the spiritual sphere. Our standard of living will collapse of its own weight unless our spiritual growth catches up with our material growth. The old-fashioned qualities of reverence, obedience, willingness to do hard and unpleasant tasks, respect for law, integrity, and loyalty must be taught. My own impression of public education's profit and loss report is that there is room for much improvement along these particular lines. The public, who are stockholders, have a right to demand it.

What Business Expects From College

This applies equally to business colleges as well as schools. Business men are not asking that colleges throw out cultural subjects and substitute book-keeping, typewriting, or business topics. Business men are demanding merely that the colleges train men in the fundamentals of life by developing proper habits—habits of thrift, concentration, hard work, integrity, and

HERE'S A GUARANTEED RELIEF FOR BURNING, ITCHING SKIN

Germs that cause burning, itching skin, ringworm, tetter, dandruff, etc., cannot survive the strong antiseptic properties of BOND'S SKIN EASE. The liquid penetrates infected parts, kills the germs, soothes irritation. Costs only 50c. Money back if it fails. Prepared only by Bond's Pharmacy Co.

How Cardui Benefits Middle Life Troubles; Strengthens Women

"I was in a weak and run-down condition, passing through the change of life," writes Mrs. Nannie Bunnell, of Waco, Texas. "My appetite was poor and I was restless at night. One day, I decided to try Cardui. After my first bottle, I felt better and stronger. I continued taking it until I had taken six bottles, after which I felt well on the road to recovery." . . . During the change of life, a woman should be strengthened against the major changes that are taking place. Take Cardui. Thousands of women testify Cardui benefitted them. If it does not benefit YOU, consult a physician.

WARNING ORDER

In the Pulaski Circuit Court
State of Arkansas, County of Pulaski—ss.

In the Matter of the Last Will and Testament of Mabel Lee McCallum, deceased.

The following parties, Ed Connerly, Preston Connerly, Miss Jane Connerly, and Mrs. Phillip Cimo are warned to appear in this Court within thirty days and answer the motion of the Proponents, Martha Jane Frazier and Mary McCallum Cloud nee Mary Lavinia McCallum.

January 12, 1935.

J. R. GLADDEN, Clerk.

By V. S. O'NEAL, D. C.

James E. Hogue, Attorney for Proponents.
Edwin W. Pickthorne, Attorney ad Litem.

initiative. Mere knowledge can always be bought; for \$3,600 a year a business man can get an expert on almost any technical subject. Habits of character, however, cannot be purchased. Most business men agree that a man with a diploma from the "College of Hard Knocks" is a better gamble than a business school graduate with untried character.

The same general idea applies in every walk of life. There have been great changes in the social thinking of America in the past ten years. Those who believe in the "survival of the fittest" are in the minority today. Yet the latter doctrine is absolutely responsible for America's development. It had to be the philosophy of every new settler along the coast and of every frontiersman who pushed our boundaries westward. Today our doctrine is: "No One Must Be Allowed to Suffer!" This is being carried too far and is making us a dishonest, soft, and indifferent nation. Remember, real manhood and character come only through struggle and hardship.

Independence Our Most Precious Asset

So in the schools of America today character-building should head the curriculum. Drill home to our youth that Socialism will not bring them protection; that Fascism will not give them jobs; that Communism will not feed them. I am not defending capitalism, but I do urge schools to emphasize that whatever social system we live under ultimately, the ones who rule and who will be sure of jobs are those who are strongest spiritually, mentally and physically. Above all, maintain the independence of our youth. No race can long exist without punishments for indolence and carelessness; nor without rewards for thrift and industry! Teach more along these lines and the next generation can toss crime surveys, public doles, and alphabet bureaus into the wastebasket together!—Roger W. Babson.

POLICE WOMAN ON NIGHT SHIFT TALKS

Here is a report of an interview with a police woman on a night shift in a city of a half million. When asked how conditions are now as compared with pre-prohibition days, she said: "Conditions, especially for youth, are very much worse than before prohibition, and indescribably worse than before repeal. Before prohibition there were 408 saloons in the city, restricted to the down town areas, and a few business centers towards the outskirts. The law forbade minors to enter the saloons, and while the law was quite generally ignored, yet there were no attractions that were particularly alluring to youth.

"Now 3.2 beer is legally sold in over 1700 places, scattered throughout the entire city, close to the schoolhouses, and convenient to residential districts. In them soft drinks and light refreshments are sold, booths provide privacy for patrons, and dancing in many cases is free. On top of that there are a few more than 200 night clubs, where 3.2 is legally sold, and in many of the places boys and girls that the proprietor or the bar maids dare trust, can buy any kind of drink they can pay for. Many of the young folks buy alcohol of a convenient bootlegger who has much less to fear now, since hard liquor is legally available, than he had before repeal. Food is served in these places and they are open all hours. Many of them are at their worst between midnight and five in the morning, when conditions beggar words."

When asked about the students, she stated that on Saturday nights the dance floors of some of the night clubs are often packed with boys and girls

of student age, and after midnight drunkenness is shocking and sometimes almost universal. "In these particulars," she said, "the primrose path to perdition seems a hundred times wider and more slippery than before repeal. And, if reports can be credited, moral delinquency and depravity resulting from these conditions has never been hitherto approached. Moreover, the conditions in rural districts are reported to be as appalling as in the city.—W. G. Calderwood.

BEECHER'S OPINION OF METHODISM

In a volume of sermons recently published, Henry Ward Beecher says: "There is no ministry that have been more successful, or that have raised up a better monument as the result of their labors, than the Methodist clergy. Why? Not alone because they have had a consummate system of organization, though that has helped a great deal, not because they have had a certain lithe, elastic method of procedure in not being limited and fixed, but kept roving from one place to another, which had some advantages to the early settlements, but disadvantages to the persistent churches; but because men of all pursuits and callings were appointed to preach. And as long as the Methodist Church felt willing to preach among the poor and common people, so long they triumphed gloriously, but in proportion as they get the spirit of preaching of the upper classes and of building churches for them their success diminishes. I think the Methodist Churches are getting to be the most splendid churches. We have got to take their places, and go down and take care of the poor. Somebody must do it. And I give warning to our Methodist brethren that if they are going to abandon that field there are enough to occupy it; but that if they want to keep their glory, and transmit it to other generations, they must remember the poor. Be proud of that field. Take care of those that nobody else takes care of. Take heed to the bottom, and God will see that your love and fidelity shall work all the way to the top. I do not object to the Methodist preaching to the most cultivated audiences: all I object to is, that they should lose a conception of the sacredness of human nature clear down to the bottom."—Zion's Herald, January 6, 1864.

"I DON'T READ ANY CHURCH PAPER"

These were words we heard recently from a Methodist man who is a steward in a big city church. He is also teacher of a class of young people in that Sunday School. And, in passing, it would be interesting if the pastors and officials who do read Church papers would survey their churches to see how many stewards do not take any Church paper.

As the discussion progressed, this brother said one reason he did not care for religious papers was they published so much about Prohibition. He said he was not interested in Prohibition and was content with what he saw in the papers. We could not refrain from telling him he was getting a poor interpretation of Prohibition and the things for which the Church stands, if all he knew was what he got out of the papers.

But think of it! A steward in the First Church of a city (or a steward in Old Ebenezer for that matter), and a teacher in a Sunday School who does not read a Church paper and who is not interested in Prohibition! Think of Church officials and Church homes accepting newspaper reports of their churches and the things for which the Church stands and who never keep up

with the proceedings of their own Church through their Church papers! But while you are condemning this brother, look around your own congregations and see how many you can find in his class.—Richmond Christian Advocate.

RAILROADS TERMED NATION'S BEST ASSET

From a purely business standpoint the railroads are one of the greatest, if not the greatest, single business asset in the country, asserts the Great Falls (Mont.) Tribune in a recent editorial which follows in part:

"All of us as a public, whether our pay checks come from the railroads or not, have a selfish interest in the solvency and prosperity of the railroads. The public cannot afford to have the railroads go under.

"Most of us take the railroads for granted. We take the train service for granted. If these days we get on a passenger train and find the coaches nearly empty we probably give little thought to the loss this means to the railroad. Still the public expects the railroad to run its trains. If the company asks permission to curtail its service to reduce expenses, usually there is a vigorous howl.

"The public with few exceptions wants every station kept open, every train, freight and passenger, kept operating, every shop enjoying its full quota of men. But where is the revenue coming from to do these things unless the public patronizes the railroads as much as possible?

"Looking at it from a purely business standpoint, it is obvious that the railroads are one of the greatest, if not the greatest, single business asset in the country. Their payrolls are enormous. Their purchases of supplies are enormous. The taxes they pay are enormous.

"Unless the railroads have ample revenue they cannot long operate. Their revenue comes chiefly from freight. When railroad tonnage drops, there is sure to be a corresponding decline in the business of the communities served by the road. Where the company has shops and terminal facilities, the general business loss increases. Several Montana communities have learned during the last few years just what this means."

A SISTER'S SACRIFICE

The heartiest, happiest, and most contented woman I ever knew was a factory lass. I remember some years ago she had a sweetheart; was, in fact, on the eve of being married. Her mother was a widow, and she had only one brother. One day he was brought home maimed for life, the result of an accident in a foundry where he worked. A few weeks after the mother passed away, leaving as a solemn charge upon her the care of her helpless brother, and nobly she fulfilled her dying mother's trust.

Her sweetheart was quite willing to provide for her poor brother, but she steadily refused, at what sacrifice nobody knew but herself, to allow her lover to be thus burdened. He pleaded hard, but without avail. However, he decided to wait awhile, and he watched her struggle along daily toiling in the mill to win bread for herself and her brother.

He saw her every day with a pleasant smile on her face. Her home,

though small, was bright and cheerful. Her brother fully appreciated her efforts on his behalf, and the bond of affection between them was sweet to watch. Her sweetheart would talk and cheer him up, too. One day he caught a severe chill, and in a few days the poor lad's troubles were over. His sister and her sweetheart saw him at the last, and he put her hand in the young man's saying, "Love her, Ben, lad; she's a jewel," then he passed away. They are now happily married, and who can say she does not deserve to be happy after her noble sacrifice?—Mrs. E. F., in Scottish American.

WHAT THE COUNTRY CHURCH IS

It is a Teacher, giving knowledge to the ignorant.

It is an Evangelist, bringing the good news to the lost.

It is an Altar, where God and His people meet.

It is a Servant, working for all.

It is a Minister, helping all who need.

It is a Co-operator, doing team work with school and home and farm organization.

It is a Uniter, making a neighborhood into a community.

It is a Landmark, by which travelers may shape their journey.

It is a Center, to which all country roads lead.

It is a Starting Place, from which the country sends new life to the town.

It is a Home, sheltering many children, who are one brotherhood in Christ.

It is a Sower, sowing seed of the Kingdom.

It is a Defender, stern and strong against all the foes of its people.

It is a Sanctuary, where the weary and worn and wayward and wicked may find rest and vigor and steadiness and love.—Dan B. Brummitt.

HOSIERY

Six Pairs Ladies' Chardonize Hose Prepaid \$1.00. Guaranteed. New bargain circulars now ready. Write L. S. Sales Company, Asheboro, N. C.

Soothe Your Eyes with Dickey's Old Reliable Eye Wash. Used 50 years. Cleanses, and clears. Safe and painless. 25c.

DICKEY DRUG CO., BRISTOL, VA.

A Laxative That Does Lasting Good

Nature's own herbs in their natural state (without chemical change) are selected and put together to make Thedford's Black-Draught—the purely vegetable laxative which so many prefer because of the refreshing relief it brings and because it is not expensive. Thedford's Black-Draught is a finely ground, dry medicine, to be taken as needed for constipation and many bad feelings caused by faulty elimination. It does not upset the bowels, but, taken properly, assists in regulating elimination—in a natural, easy way.

Help Kidneys

Don't Take Drastic Drugs

Your Kidneys contain 9 million tiny tubes or filters which may be endangered by neglect or drastic, irritating drugs. Be careful. If functional Kidney or Bladder disorders make you suffer from Getting Up Nights, Nervousness, Loss of Pep, Leg Pains, Rheumatic Pains, Dizziness, Circles Under Eyes, Neuralgia, Acidity, Burning, Smarting or Itching, you don't need to take chances. All druggists now have the most modern advanced treatment for these troubles—a Doctor's prescription called Cystex (Sis-Tex). Works fast—safe and sure. In 48 hours it must bring new vitality and is guaranteed to make you feel 10 years younger in one week or money back on return of empty package. Cystex costs only 3c a dose at druggists and the guarantee protects you.

When answering advertisements mention this paper. Thus you will aid us in securing more advertising patronage.

OBITUARIES

HENDERSON.—Brother Poley Henderson is gone, but not forgotten. He leaves a father, Dr. Henderson of Percy, Ark., a wife and three children, three step-children, and a host of loved ones and friends. He was a nephew of Rev. J. A. Henderson. He was a member of the Methodist Church and a good worker, loyal to his Church, and strong in faith. He told his pastor that he was ready to go and did not dread the judgment, for he had a home not made with hands eternal in the heavens. We regret very much to give him up, but our loss is heaven's gain.—J. L. Stinson, Pastor.

ROGERS.—Miss Harriete E. Adair was born in Sharp County, Sept. 3, 1856. She professed faith in Christ at the early age of twelve, and united with the Presbyterian Church, and lived in this Church until her death. She was joined in holy wedlock to W. M. Rogers in 1884, who preceded her in death. To this union were born eight children, but only three were living: M. A. Rogers, of Wiseman, Ark.; Carl, of Kash-koning, Mo.; and Miss Pearl Rogers of Franklin, Ark.; eight grandchildren, and a host of friends. She also reared two step-daughters, who were very dear to her. Sister Rogers spent most of her life in Izard County. She was living near Franklin when the end came, and she was brought to Wiseman for the funeral, which was conducted in the Methodist Church by the writer. The house was completely filled. After the funeral we transferred her remains to the Wiseman Cemetery. We learned to know and love Sister Rogers in 1929 and 1930 as pastor of the Methodist Church of Wiseman, and she and her daughter and one of the sons lived there at the time. Although she was a member of the Presbyterian Church she was a great friend to us as long as we were there. She was true to her convictions until death, which came very unexpectedly January 16. Although she was old, and not able to be very active, she will be missed by her many friends and relatives.—L. R. Ruble, Pastor at Viola.

KELLEY.—Rev. J. D. Kelley went peacefully away Sunday Dec. 30, 1934, in the Methodist Hospital of Los Angeles, Calif., just eleven days after an operation for gall stones. He suffered much, but was very patient. The children were very kind and loving and did everything loving hands and money could do. We are very lonely, but know where to find him. He leaves his widow, five sons, and two daughters. He began to preach when just a boy. Joined the Arkansas Conference at 29 years of age in 1897. Served 26 years in the Arkansas Conference, and in 1923 transferred to the Pacific Coast where he remained until death. During these years of work for the Master many hundreds of souls were led to Christ. He was a pioneer preacher and rode large circuits in typical Methodist fashion. The work to which he was called was nearest to his heart to the end. His Circuits were: Camp, Ash Flat, Wolf Bayou, Evening Shade, Desha, Sulphur Rock, Smithville, Vandalia, Searcy (Haygood Me-

morial), Vilonia, McRae, Pangburn, West Conway, Cecil and Magazine, and State Sanatorium; in the Pacific Conference, Los Angeles (Florence Heights), Millville, Woodlawn, (Jr. Preacher), Los Angeles, (Epworth, Jr. Preacher). Took superannuation relation in 1928; superannuate, 1932.—Mrs. J. D. Kelley and daughter, Mrs. E. L. Ross.

BIRMINGHAM.—Mrs. Eva Vance Birmingham, daughter of Dr. John and Emily Vance, pioneers in Boone County, was born at Rally Hill, Ark., Oct. 30, 1858, and passed to her reward at Greybull, Wyoming, Dec. 31, 1934. When a young woman, she attended the Annual Conference of the M. E. Church, South, with her father, and there met Rev. Thomas Maurice Carew Birmingham, whom, on June 26, 1878, she married and with whom she served in the ministry of the two great branches of Methodism for nearly fifty years, death coming to him in 1928 a few months after their golden wedding anniversary. Converted at the age of sixteen, she was always a devoted Christian who delighted in the deeper spiritual life and sought for herself and urged others to seek the highest heights of spiritual attainment. Her faith was not a selfish thing, but a means of good works. Instead of lamenting the hardships of a pioneer minister's wife, she courageously accepted every situation as a means of service in the Master's Kingdom. Her health began to fail in recent years and a stroke of apoplexy, Dec. 4, was not alarming, but a second severe stroke brought unconsciousness and death in 30 hours. After services both at Greybull and Grand Island, Neb., burial was made in Grand Island Cemetery beside her late husband Dec. 24. Surviving are a brother, Gen. M. D. Vance of Little Rock; four sons, John, New York; Merle, Minneapolis; Caghey, Beatrice, Neb.; Clinton, Hemingford, Neb.; and two daughters, Mrs. Mary Ewen, Shell, Wyo., and Miss Ruth, with whom she made her home at Greybull; also 10 grandchildren. Realizing that the end was near she made plans for her funeral and said she did not want the preacher to eulogize her, but to "exalt Jesus." A favorite Scripture with which she prefaced her testimony many times at class or prayer meeting, was used at our request at her funeral. It is the first three verses of the 34th Psalm: "I will bless the Lord at all times, His praise shall be continually in my mouth. My soul shall make her boast in the Lord, the humble shall hear thereof and be glad. Oh magnify the Lord with me and let us exalt His name together."—W. C. Birmingham, Pastor M. E. Church.

HARRIS.—A good man gone away—yet remains. When we were boys in school, we used to leave our mark, as we called it, wherever our roving led us. It was a bit of boyish mysticism. It was an instinctive out-reaching of the young soul to perpetuate the knowledge of its existence upon this forgetful earth. With secret diligence we carved it on trees, fence posts, and barn doors. If you should see it, you would not know of the boy who carved it there. So Spencer Harris left his mark on this Jonesboro community, as all of us do, for good or ill, in accordance with the strength of that character which abides within us. We see that mystic sign of him lettered in the hearthstone of a home, hear it speaking bravely from the lips of a friend. I do not doubt the immortality of the soul, for in this community dwells more than one of Spencer Harris' immortalities. Many of us live more deeply because Spencer Harris lived here. He was in no outward way an extraordinary man; nor was his life eventful. And when

we come to think of it, goodness is uneventful. It does not flash; it glows. It is deep, quiet and very simple. It is commonly foreign to riches, nor does it sit in the place of the mighty; but may be felt in the touch of a friendly hand, or in the look of a friendly eye. In the olden days he would have been a pioneer. Here he was a sort of moral pioneer—a pioneering far more difficult than any we have ever known. There are no heroics connected with it; the name of the pioneer will not go ringing down through the ages; for it is a silent leadership and its success is measured by victories in other lives. We see it now only too dimly when he is gone. We reflect sadly that we did not stop to thank him. How busy we were with our own affairs when he was among us. I wonder if there is any one here to take up the banner he has laid down? In the words of the poet: "He is not dead; such souls forever live in boundless measure of the love they give."—Tom J. Love.

QUARTERLY CONFERENCES

PRESCOTT DISTRICT: SECOND ROUND

Feb. 8, Educational Conference, Hope, 7 p. m. with Bishop Moore.
Feb. 9-10, Prescott Ct., Fairview, Pr. 11 Sat., Conference 2:30 p. m.
Feb. 10, Blevins-Mc., McCaskill, Conference 2 p. m., Pr. 7 p. m.
Feb. 19, Miss. Instl., Hope, 10 a. m.
Feb. 24, Mt. Ida-Oden, O., 11 a. m., Conference 2 p. m.
Feb. 24, Forester-Mauldin, F., 7 p. m.
Mar. 3, Okolona Ct., Antoine, 11 a. m., Conference 2:30 p. m.
Mar. 10, Amity Ct., Sweet Hope, 11 a. m., Conference 2 p. m.
Mar. 10, Glenwood-Rosboro, G., 7 p. m.
Mar. 10-15, Little Rock Training School.
Mar. 17, Murfreesboro-Delight, Saline, 11 a. m., Conference 2 p. m.
Mar. 24, Prescott, 11 a. m., Conference arranged for.
Mar. 24, Emmett-Bierne, Holly Grove. Conf. 2:30 p. m., Pr. 7 p. m.
Mar. 25, District-wide Training School.
Mar. 31, Bingen Ct., Pump Springs, Pr. 11 a. m., Conf. 2 p. m.
Mar. 31, Gurdon, 7 p. m.
April 7, Hope, 11 a. m.
April 7, Spring Hill, 3 p. m.
April 14, Washington-Ozan, Ozan, Pr. 11 a. m., Conf. 2 p. m.
April 14, Nashville, 7 p. m.
April 21, Mineral Springs Ct., Pr. 11 a. m., Conf. 2:30 p. m.
April 28, Columbus Ct., Pr. 11 a. m., Conf. 2:30 p. m.
May 7, Dist. Conf., Mt. Ida, 9 a. m.
Pastors please be ready to nominate delegates to the District Conference at this session. Let's work to have at least one-half of Benevolences in hand, or subscribed by Easter Sunday.—L. E. N. Hundley, P. E.

SEARCY DISTRICT: SECOND ROUND

First Church, Searcy, Jan. 20, a. m.
West Searcy, at W. S., Jan. 20, p. m.
McCrory, Jan. 27, a. m.
Fitzhugh, 2:30 p. m., Jan. 27, p. m.
Augusta, Jan. 27, p. m.
McCrory Ct., at Fake's Chapel, dinner, Feb. 3, a. m.
Gregory-McClelland, at Revel, Feb. 3, p. m.
Griffithville, at Ellis Chapel, Feb. 10, a. m.
Beebe, February 10, p. m.
Clinton Ct., Saturday and Sunday 2:30 p. m., Feb. 17, a. m.
Clinton, Feb. 17, a. m.
Leslie, February 17, p. m.
Harrison Ct., at Basin, Saturday a. m. and p. m. and Sun. a. m., Feb. 24 a. m.
Harrison, First Church, Feb. 24, p. m.
Marshall Ct., at Snow Ball, Mar. 3, a. m.
Marshall, First Church, Mar. 3, p. m.

Scotland, Sat. a. m. and p. m., and Sun. a. m., March 10.
Valley Springs, March 10, p. m.
Hunter, at Wiville, dinner on ground, March 17, a. m.
Cotton Plant, March 17, p. m.
Pangburn, at Oak Grove, dinner on the ground, Sat. a. m., March 24, a. m.
Heber Springs, March 24, p. m.
Judsonia, at Russell, March 31, a. m.
McRae, at Section, Sat. 11 a. m., dinner Sunday, March 31, p. m.
Kensett, April 7, p. m.
Garner, at New Hope, Sat. a. m., dinner on ground, April 7, a. m.
Bald Knob, April 14, p. m.
Beebe Circuit, April 14, a. m.

Note: Question 9. "What plans have been adopted by the stewards for financing the work of the Church for the Conference year?"

Question 10. "Is the total amount apportioned by the stewards to the members with their consent thereto, or secured by the every-member canvass, sufficiently large to give a reasonable expectation that the amount apportioned for ministerial support and for the General and Annual Conference Benevolences will be paid in full?" These questions will be asked. Let the pastor urge the stewards to be ready to answer these questions in the affirmative.

District Conference will convene at Marshall, Wednesday, 7:30 a. m., May 8. Dr. C. M. Reves, pastor First Church, Little Rock, will be the guest preacher throughout the Conference.

Church School Day will come on April 7. Every pastor is urged to assist the General Superintendent of his Church School in making plans to observe this day, if at all possible, April 7 with a definite program and offering. The offering to be sent in to the Board of Education at Conway the following day.—E. H. Hook, P. E.

To quickly allay skin irritations or hurts, depend on soothing

Resinol

GRAY'S OINTMENT

USED SINCE 1820—FOR

BOILS

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

ARE YOU MISERABLE?

Mrs. T. S. Jeter of 207 Hood St., West Monroe, La., said: "I was thin and was quite weak. I used to have awful headaches too; also fainting spells. Dr. Pierce's Favorite Prescription helped to build me up so that I felt better in every way. I regained my normal weight, too." New size, tablets 50 cts., liquid \$1.00. Write Dr. Pierce's Clinic, Buffalo, N. Y., for free medical advice.

Do you lack PEP?
Are you all in, tired and run down?

WINTERSMITH'S TONIC
Will rid you of **MALARIA**

and build you up. Used for 65 years for Chills, Fever, Malaria and

A General Tonic

50c and \$1.00 At All Druggists

666

Liquid-Tablets
Nasal-Nose Drops

checks
COLDS
and
FEVER
first day
HEADACHES
in 30 minutes

COUGHS AND ASTHMA STOPPED
or no pay. Write for free booklet telling how it is done.—Nashville Medicine Co., 6 Benson Bldg., Nashville, Tenn.

Mrs. McDermott to Discuss Relief Program



Sunday evening at seven-thirty Mrs. W. P. McDermott will speak to us on "The Care of Our Unemployables." With over 40,000 unemployables in our state who unless society makes some provision for them immediately will be cold, hungry, and homeless, a discussion of proposals to care for them should be one of great interest to our people. How could a Christian be uninterested in such a matter?

We have come to the realization that what was once considered an emergency is turned into an economic deadlock, and our thoughts must be directed toward a long time comprehensive and permanent public welfare program. The FERA and the various Emergency Relief organizations have developed services undreamed of in pre-depression times.

We must look now to the establishment of a permanent public welfare network which will cover the entire country for the administration of relief and other welfare activities not only during depressions, but also during ordinary times. What sort of machinery will this take, and how shall we make it conform to the standards set up by the national government?

There has been a growing interest in and increased attendance at these evening services; and I am sure that this service will attract many of our people.

ABOUT OUR FOLK

Mrs. Alma J. Henry has recovered from a two weeks' illness with the mumps.

Mr. C. B. Wilson is confined to his home with a case of influenza.

Miss Sarah Louise Steed has been sick for several days and is reported as improving.

Miss Effie Bannon has been confined to her bed with an extended case of influenza. She is improving now. Mrs. Allan Mulkey is taking her place in the church office until she is able to return to her work.

ANNOUNCEMENTS

Monday evening, February 4, at 7:30 the Board of Stewards will have its regular meeting. A very interesting program has been prepared for the meeting and it is hoped that we will have a good attendance.

Wednesday evening, February 6, at six o'clock the Board of Christian Education will meet in the Little Dining Room.

The Mothers' Class will meet Thursday at the home of Mrs. M. T. Steel, 2403 Louisiana, for a covered dish luncheon. Mrs. D. M. Garrison is assistant hostess. Mrs. H. M. Gaylor, Mrs. G. E. Banzhof, Mrs. Northington and Mrs. F. S. Scott will be co-hostesses.

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 31, 1935

No. 5

SUNDAY SERVICES

11:00 A. M.—Communion Service.

7:30 P. M.—Mrs. W. P. McDermott will speak.

AN OPEN LETTER

January 29, 1935.

Honorable J. M. Futrell,
Governor of Arkansas,
Little Rock, Arkansas.

Dear Sir:

Though there are many issues before the General Assembly in which I am more interested than in the matter of gambling and liquor, your message to that body on these issues gives me great concern.

You seem to condemn our existing laws because they have not been enforced and suggest that the failure to enforce them is good reason for their repeal. The evils which we have seen coming out of poor enforcement indicate not our need for the repeal of the laws, but appear to me as a clarion call for rigid and definite efforts in the interest of their enforcement. It seems to me that our Chief Executive should be leading us not in a surrender to unworthy or incompetent officials who have been negligent in the performance of their sworn duties, but should be using his influence to see that the laws of the state are enforced and that our public enemies are put down.

Further, if the alternatives which you suggest in the matter of liquor control were the only two possibilities for us, I would undoubtedly endorse your proposal as the lesser of two evils. But it is a sad day for any state when its leadership turns into middle ground looking for the lesser of two evils rather than taking a firm stand for high convictions. Those who traffic in liquor and make profit from gambling devices are not, never have been, and never will be an asset to our state. They are the readiest to defy our government when it crosses their purposes or to corrupt our youth to increase their profits. Their interests and their work certainly do not in any way create a worthier citizenship. Rather, their success creates ever new problems for government. Therefore, I would prefer a conspicuous defeat at their hands than any compromise by alliance with them that would likely throw us off our guard and leave us in the hands of our enemies.

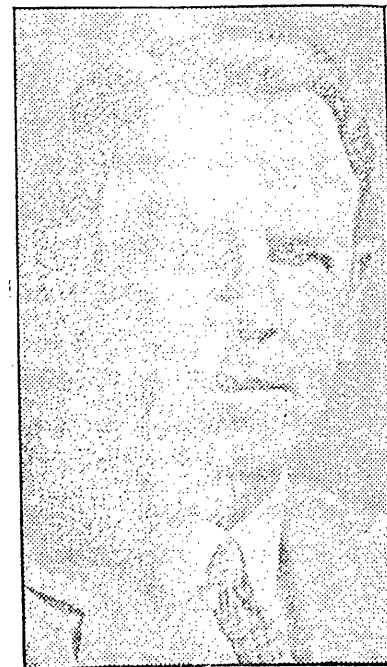
Finally your suggestion to repeal laws so that the state can become a partner in crime and receive a portion of its profits is tragic. For a government, either from a desire for popular support or financial aid, to resort to the commercialization of immorality is for it to declare its moral bankruptcy and its incompetence to rule. This statement is established not only on personal religious convictions but also upon the policy of our government itself. If I as a private citizen thought of my income as inadequate or my popularity as declining and therefore established a house of prostitution to increase my income and to court the favor of modern youth (and their elders) the state would say that my action declared my moral incompetence and would take my citizenship by imprisoning me.

I make my plea for consistency, for courage, and for character. For God's sake and for the sake of the people of Arkansas take your stand for the highest interests of the people and make no compromise with crime.

Sincerely and respectfully,

MARSHALL T. STEEL.

Iowa College Singers Here February 7



The Morningside College Methodist Choir from Sioux City, Iowa is making a tour through the South and will sing at First Methodist Church, South, 8th and Center Streets, Thursday evening, February 7 at 7:30 o'clock. The Choir is composed of fifty college students under the direction of Dr. Paul MacCollin of Sioux City. The Chicago Tribune refers to their program as "one of the good ones," and speaks of the group as having "the joint presence of highly able material and a highly able director."

There is no admission fee for the program, but a free will offering will be taken. Several churches in the city will unite in the entertainment of the group. Winfield is to take care of ten of the students furnishing supper and bed and breakfast. Either boys or girls are available. If you can entertain a couple of these students please notify Bro. Steel.

WOMEN OF WINFIELD IN JOINT MEETING

The Women of Winfield will hold their joint meeting at the Church on Monday, February 4 at ten o'clock. After a brief business meeting at which Mrs. J. E. Lord, the president, will preside, the program will be in charge of Mrs. J. R. Henderson. The subject of the program is "Wells Our Fathers Digged." Parts on the program will be taken by Mrs. Steel, Mrs. Sevlson, Mrs. Whiteside, Mrs. Shukers, Mrs. Carson, Mrs. Greene, Mrs. Taylor. Mrs. T. A. Prewitt of Tillar will give a reading, "The Book of Genesis."

MID-WEEK SERVICE GROWS

Attendance and interest in the mid-week service has steadily increased since the new series of discussions has been started. Next Wednesday we look for one of our most interesting discussions when we consider the question, "Can a Soldier Be a Christian?" Come in time for the fellowship supper at six-thirty.

OUR SYMPATHY

In the past week Winfield has lost two of her fine members by death. January 24 Mrs. Ora Cole passed away after an extended illness in the Baptist Hospital. January 27 Mrs. Frances Howland who had been quite ill for several weeks died. We extend our deep sympathy to the relatives and friends of these two worthy members of our church.