



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, FEBRUARY 7, 1935

No. 6

AN APPEAL TO THE LEGISLATURE

AS this is written three days before publication and the editor is out of the State after Monday evening, we do not know what action may have been taken on the question of Liquor and Race-Track Gambling; but we assume that, in spite of the determination of some politicians to jam such measures through, both Houses will not have acted before this appeal reaches the members. Consequently we appeal, in behalf of the law-abiding and God-fearing citizenship, to the Senators and Representatives, first, if they are praying men (and most of them are recorded as members of some Church), to get down on their knees and ask for divine guidance and then to vote conscientiously, in the fear of a righteous God, on these questions.

In previous issues of this paper, we have shown from absolutely reliable and unbiased evidence, that racetrack gambling is demoralizing to all parties who are in any way touched by it; that in proportion to the amount received in fees and concessions, the State gets only a very small part of the money wagered; and that, even the community in which the races are run, only a pittance of the winnings are spent, and consequently most of the money, often running up into millions of dollars, is carried off the State by the sporting crowd that follows the horses. Everywhere it is found that the real business of the community and surrounding country is hurt and practically no one benefited, but a few hotels and disreputable resorts.

It is assumed that the people of Hot Springs want this law; but we well know that a vast number of the permanent citizens are opposed, because they know, from sad experience, that their city is seriously damaged by the presence of the unwholesome element, and that, on the other hand, thousands of the most desirable visitors are kept away by the notorious conditions that prevail. We recognize in Hot Springs one of our State's greatest natural assets, and, if it could only be advertised as a clean and safe city morally, the attendance of fine people, who really need the hot waters, would be vastly increased. But, at the behest of an unmoral and conscienceless group and on account of the pressure of a money-mad lobby, members of the Legislature are made to believe that this peculiar kind of gambling will be a great benefit to Hot Springs, and incidentally to West Memphis, and that the State will derive large revenue from legalizing that which outside a narrow circle is always illegal. We venture to predict, in the light of actual experience, that, if the Legislature legalizes pari-mutuel gambling, Arkansas as a State will lose, in money, far more than it receives in revenue and that the cost of crime induced by this evil practice will so increase that the net loss will prove to be enormous.

On the question of legalizing the sale of hard liquor, by any method, we again assert that the people of the State have given the Legislature no mandate, and that, even if the Legislators themselves think that legalizing the traffic in any form is justifiable, they should not adopt the emergency clause, but should make it possible for the voters to settle the question. This is real democracy. This writer used all of his personal and professional influence to secure the adoption of the principle of the Initiative and Referendum in order that the people might have the right to settle such questions in a non-partisan way and after full publicity and discussion.

Almost the only arguments that are made in behalf of legalizing hard liquor are that it will stop bootlegging and produce revenue. It has been proved again and again that, during the saloon period, legal liquor not only did not stop bootlegging, but that in all of the larger cities of the United States and Canada, there were always far more bootleg joints than legal saloons, and that it is far easier

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THEREFORE LET ALL THE HOUSE OF ISRAEL KNOW ASSUREDLY, THAT GOD HATH MADE THAT SAME JESUS, WHOM YE HAVE CRUCIFIED, BOTH LORD AND CHRIST.—Acts 2:36.

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A DUTY FOR CATHOLICS

THE plain duty of a Catholic people is to support its Press, as it supports every other agency of the Faith. The Catholic magazine or Catholic paper coming across its threshold each week or each month is on its way to be lessened, if not a lost Faith. It can hardly hope to escape the worldly enthusiasms the passions of worldly pleasures, and all the intemperate and unsubstantial activities that make for the weakening of family ties, and the corruption and disintegration of Christian standards in family life. The great tragedy of Catholic fathers and mothers is often the effect of the helplessness with which they see their children, possessed by this spirit of worldliness, enter upon ways of life which, parental experience knows, can end only in evil and in great loss. There cannot be too many Christian agencies employed today in the effort to hold back the forces that threaten Christian Faith and Christian moral standards. Catholic Press Month offers us an opportunity to command one such agency and to urge upon Catholics its constant and loyal support. It cannot get on without this support, no matter how noble its journalistic qualities may be. It becomes a more effective agency in the degree in which it increases the number of its readers and enjoys their continuing interest and help.—Bishop H. C. Boyle.

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to sell bootleg stuff when legal liquor is available. It can also be proved by unquestioned facts that, in spite of the increased revenue from license and excise fees, the additional court costs and expenses of enforcement so increase that net revenue, instead of increasing, is reduced.

In view of all these things and much more that might be said, we earnestly appeal to the members of the Legislature to refrain from experimenting in these dangerous fields, and let the people of Arkansas settle these questions in their own way. Honorable members, let your conscience and good judgment be your guides.

WHICH ROAD SHALL WE TAKE?

WE are learning today, and will continue to learn in ever-waxing measure tomorrow, the lesson that liquor cannot be controlled. . . . This means that, in our handling of a problem as old as Noah, there are only two roads before us:

On the one hand, we can treat liquor as we treat any other manufactured commodity. We can allow it to be produced, distributed and sold, without any other restrictions than we place upon tea, or coffee, or meat, or boots and shoes. We can regard it simply as an article of commerce—to be lightly taxed for revenue. . . .

On the other hand, we can treat liquor as we treat any other commodity or practice which for good and sufficient reasons we regard as fatally hostile to the health and happiness of men. We can outlaw it—that is prohibit all traffic in it. We can treat liquor as we have for years past treated poisons, drugs, narcotics, prostitution, slavery, dueling as a danger to be fought and destroyed by the democratic instrumentalities of law. For the prohibition policy in itself is nothing new or strange.

Society has always been engaged in the business of outlawing or prohibiting, what it has come to regard, through long processes of experience and education, as antagonistic to its welfare and even survival. The novelty of the Eighteenth Amendment is not in the principle at all, but only in the application of the principle to one more evil. Liquor is only the latest of a long line of social abominations which men have made up their minds to get rid of in their own best interest.—John Haynes Holmes in One Year of Repeal.

A TRIBUTE TO THE VALUE OF THE CHURCH

IN his splendid book, "Not Slothful in Business," Dr. Herbert A. Bosch, pays the following tribute to the worth and value of the Church: "Criticism of the Church has been harsh, attacks on the Church have been sharp; its lawless destruction has been demanded because it has not been flawless in operation. But such extreme measures for slight blemishes are folly, and the attempt to make the minor imperfections and deficiencies sufficient ground for its abolition is absurd. It proceeds without a recognition of the vital worth of the Church, and of the utter necessity of the presence of Christ in the life of mankind.

"The religion of Jesus Christ, sublime yet simple, is the most valuable and most practical philosophy in the world. Nothing to surpass it, and nothing to equal it, has been offered by those who would do away with the Church, the institution for 'perpetuating the life of Christ among men,' yet this pre-eminence is not recognized by its foes. Even the friends of the Church have failed to perceive the necessary character of the Church and of the teachings of Christianity; they have been niggardly in its support, they have falteringly promoted its progress, and at times they have even aided and abetted the efforts of those who clamored for its overthrow. The practical importance of the Church has not been patent to very many and much criticism has been the result.

"Now the very nature of the criticism testifies to the value and the power of the Church. The world does not hate inferiors; it can be gracious to them. The world does not criticize nonentities; it can be lenient with them and dismiss them. And the fact that the Church enjoys so much opposition from its foes, that it suffers attacks even from well meaning friends, is a tribute to the worth and the value of the Church. If a previous intellectual day demanded an apologetic for the truth of the Christian faith, the present materialistic day probes the worth of that Christian faith and questions its utility. It may grant the historic truth of Christianity, but it questions its moral authority. The influence of the Church is felt in its restraints of perilous and pernicious freedom, and the attempt is made to overthrow the regime of New Testament principles by discrediting and obscuring the contributions of the Church to the individuals of the day, and its service to modern society; by denying the dependence of mankind on the sheltering arm of the Church.

"That the Gospel is indispensable and the Church is necessary to life are not only the opinions of churchmen, but the firm convictions of countless thinkers who have pondered the question. The Church of Jesus Christ as an institution, and the religion of the Man of Galilee as both power and product, seed and fruit of the Church, possess in themselves a value beyond measure. Educators, scholars, and statesmen, physicians, surgeons and scientists, industrial giants, financial geniuses and business leaders, musicians, poets and artists swell the chorus of those who voice the infinite worth of the Church, without which Christian civilization would crumble and culture become a fantastic ruin."

The Arkansas Methodist

PUBLISHED EVERY THURSDAY

A. C. MILLAR, D. D., LL. D. Editor and Manager
ANNIE WINBURNE Treasurer

Owned, maintained, and published by the Methodist Episcopal Church, South, in Arkansas

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Our Foreign Advertising Department is in charge of JACOBS LIST, Inc.

Address correspondence to the Home office of Jacobs List, Inc., Clinton, S. C.
Arkansas Advertising Manager, O. E. Williams
1018 Scott Street, Little Rock, Arkansas

SUBSCRIPTION RATES

One year, in advance.....\$1.00
Subscribers should watch the date on label and remit before expiration to avoid missing any issues. If date is not changed within two weeks, notify the office. Mistakes will be cheerfully corrected.
Office of Publication, 1018 Scott Street
LITTLE ROCK, ARKANSAS

Make money orders and checks payable to the ARKANSAS METHODIST

Matter for publication should be addressed to the Editor, and should reach the office Monday, or earlier, to insure appearance in the next issue. Obituaries should be brief and carefully written.

Entered as second-class matter, January 31, 1908, at the Post Office at Little Rock, Ark., under the Act of Congress of March 3, 1897. Acceptance for mailing at special rate of postage provided for in Section 1103 Act of October 3, 1917, authorized September 12, 1918.

Personal and Other Items

REV. J. M. HARRISON, our pastor at Parkin, writing for his subscription list, says that his work is moving on well and interest in church activities is increasing weekly.

REV. M. A. BIERBAUM, our pastor at Vilonia, writes: "The work is moving along nicely. The people are very gracious to us, and we are enjoying our pastorate among these fine people."

THE editor left Monday for Nashville, Tenn., to attend a meeting of the Judicial Council, of which he is a member. The Council will consider certain appeals from Annual Conferences.

REV. WM. SHERMAN, P. E. of Conway District, announces that his District Conference will meet at Lamar, April 25-26, and Rev. Albea Godbold, pastor of Conway church, will preach the Conference sermon at 11:00 a. m., April 25.

REV. A. N. STOREY, our pastor at Holly Grove, recently submitted to an operation for appendicitis at a Memphis hospital. He has recovered and is now at work on his 100 per cent club for the paper. His work is starting well and he is hopeful of a good year.

PRESIDING ELDER L. E. N. HUNDLEY announces that the Missionary Institute for Prescott District will be at Gurdon, Feb. 19, instead of at Hope. He also states that the District is making a good start and the pastors are industrious and hard at work with purpose to win.

REV. A. W. HARRIS, the pastor of our churches at Moorefield and Sulphur Rock, sending in a nice list of subscriptions, writes: "The work in our church is moving off well. We are expecting 100 per cent on Benevolences and a great year in every way. Mine are excellent people."

THE MORNINGSIDE COLLEGE CHOIR (Stoupe City, Ia.) will give a program of sacred music at First Church, this city, the night of Feb. 7. This is said to be a very fine Choir. There is no admission charge, but a voluntary offering will be taken. The program is sponsored by six churches of our city.

THE ARKANSAS METHODIST building, which affords the editor his home and office, has been for several years in need of paint. A favorable contract has just been made for repairing and

painting the outside, and adding a room. This will make it look almost like a new building.

THE REASON FOR LIVING, a splendid book recently reviewed by Rev. Geo. A. Freeman, is published by Chas. Scribner's Sons, New York City, and was recommended by the Religious Book Club.

PRESIDENT DANIEL L. MARSH of Boston University, was elected President of the Educational Association of the Methodist Episcopal Church at its annual meeting in Atlanta, Ga., the week of January 14. This Association includes all of the universities, colleges, and secondary schools in America related to the Methodist Episcopal Church.

REV. R. H. CANNON, our pastor at Wilmot, calling for his list of subscribers writes: "Since Conference we have spent about \$700 on repairing and beautifying our church at Wilmot, and the gravel is on the ground for making some concrete steps at the entrance. We are looking and praying for one of the best years this good charge has ever had."

DR. J. M. WILLIAMS, president of the Citizens' Protective League, by special invitation, last Monday delivered a message to the Little Rock Ministerial Alliance on the objectives of the League. It was well received and enthusiastically approved. The Alliance was entertained at luncheon by Dr. C. B. Waller, pastor, and the women of the Second Baptist Church. It was an enjoyable and profitable occasion.

THE MISSIONARY COUNCIL will meet in this city Feb. 26-28. Many distinguished speakers will be on the program. Bishop Ainsworth, the orator of the College of Bishops will deliver the opening address the night of the 26th. As this Council is one of the greatest connectional bodies of our Church and will bring to our city a large group of our church leaders, our people all over the State should plan to attend. It will be a truly great occasion. Let us make it memorable in our history.

OUR PASTORS are urged to make their circulation campaign immediately so that their people may have the benefit of the paper for the year. It will pay pastors to get the paper in circulation among their members, as it gives news and inspiration needed to put over the great program of our Church. Our motto is "The Arkansas Methodist in Every Methodist Home in Arkansas." Our pastors can make this a reality if they will take the circulation problem seriously. Let us make it unanimous.

DR. O. E. GODDARD, pastor of our First Church, Batesville, renewing 100 per cent list, writes: "Matters go well with us here, due in part to the help of 'assistant pastor,' the Arkansas Methodist. Certainly every family needs and should have the Arkansas Methodist. Here's hoping that every church in the state may send in a 100 per cent club." This Batesville church is one of the best and most loyal in Methodism. If it can be helped by having the church paper in every home, how much will it help some of the weaker churches?

DR. J. M. ROWLAND, editor of the Richmond Christian Advocate, writes interestingly of four historic church papers published at Richmond, Va. They are: The Southern Churchman, Episcopalian, celebrating its hundredth anniversary; The Presbyterian of the South, 110 years old; The Religious Herald, Baptist, in its 107th year, whose editor, Dr. R. H. Pitt, has served 47 years; and the Richmond Christian Advocate, 103 years of age. Although under different managements, all four are published on the same press and in a co-operative way that has made it possible to maintain them during the period of stress. Dr. Rowland, editor of the Advocate, has served 13 years and is one of the most brilliant and versatile of our editors. He is the author of books and serial stories.

SUNDAY AT PINE BLUFF

BY arrangement with the four pastors of our churches in Pine Bluff, I had the privilege of representing the paper in brief addresses at all of them last Sunday—First Church and Lakeside in the morning and Hawley Memorial and Carr Memorial at night. The responses were cordial and satisfactory, and approximately 100 per cent Clubs are assured. One fine layman at Lakeside promised the pastor that he would, if necessary, pay one-half the cost of his church's club. That fine proposition is fully appreciated. At Lakeside I enjoyed a brief, spiritual meditation by Rev. F. G. Roebuck; and assisted him in the communion service at which

practically all present partook of the sacrament.

Dr. J. M. Williams was at First Church in the morning and at Carr Memorial at night, where I had the privilege of hearing him in a splendid address. He is giving the week to Pine Bluff and great interest is manifest. It is putting it mildly to say that Dr. Williams, in his lectures on "The Home" and related problems is rendering a highly valuable and much needed service, not merely to Arkansas Methodism, but to the whole State. His service is unique—nothing like it in the land, and we have a right to congratulate ourselves on his fearless and practical leadership in this rich field.

Our fine pastors, Revs. F. A. Buddin, F. G. Roebuck, Arthur Terry, and C. D. Meux, are beginning the new year with confidence and hope, and their people seem to appreciate their leadership and are backing them up in a fine way. Great things may be expected of Pine Bluff Methodism this year. Entertained, along with Dr. Williams, in the charming home of Bro. Buddin, I had a happy day and congenial companionship.—A. C. M.

BOOK REVIEWS

Albert The Soldier-King; by Harry Irving Shumway; published by L. C. Page and Company, Boston; price, \$1.75.

This is the life story of one of the greatest and most beloved monarchs of modern times. It is the story of a brave and courageous man who loved his country and his fellow countrymen and thought and planned and dared much for their welfare. His is a life to stir the hearts of all who read these pages. The author knew and loved his subject and has presented it in a style simple and charming, yet withal forceful and convincing. It is a book worthy of a wide circulation because it presents the portrait of a man, every inch a man—and worthy to be King. His attitude toward life is worthy of emulation.

Love In the Springtime; by Peggy Dern; published by the Arcadia House, William Goodwin, Inc., New York, price, \$2.00.

This is a first novel by a writer new in this field, but experienced in the field of journalism. It is a story full of romance and sentiment, and deals with the age-old problem of love in the springtime. In addition, it deals with some of the difficult problems our young people have to contend with today, and points the way to their solution through sane and wholesome living. The setting of the story is a Southern coast island, the time now, the characters—such as we meet on every hand—a light, clean and refreshing romance.

We Are the Builders of a New World; edited by Harry H. Moore; published by the Association Press, New York; price, \$1.50.

This book is a summons to youth. It is intended for young men and women in our colleges and high schools who are eager for a clearer understanding of conditions in our present world and are looking for an opportunity to help in the building of a better world. It is intended for a guide book to direct this youthful host. Appropriate selections have been made from the writings of such well known men as James Truslow Adams, Raymond B. Fosdick, William Trufant Foster, Philip Gibbs, Walter Leppman, Walter Rauschenbusch, and several others. There are fourteen chapters on as many interesting subjects. In addition to these, the book contains Questions for Discussion, Contemporary Social Movements, a brief discussion of Readable Books and Pamphlets, and a systematized list of References.

CIRCULATION REPORT

THE following subscriptions have been received since last report: Hazen, W. L. Arnold, 5; Sheridan Ct., Paul M. Clanton, 1; 1st Church, El Dorado, C. T. Talley, 162; Wilmot, R. H. Cannon, 1; 1st Church, Paragould, G. W. Pyles, 1; Hickory Plains Ct., C. A. Simpson, 3; Ozan, F. F. Harrell, 1; Centerton Ct., Irl G. Bridenthal, 1; Kibler Ct., J. B. Stewart, 5; Olive Branch Church, Doddridge Ct., W. T. Hopkins, 9; De Queen, A. W. Waddill, 3; Stranger's Home Ct., T. O. Love, 5, and 100 per cent lists: Batesville, First Church, O. E. Goddard, 127; Moorefield Church, A. W. Harris, 20; Bearden, J. T. Rodgers, 31; Elaine Ct., Geo. E. Patchell, 36; Yellville and Summit Churches, H. J. Harger, 15. This report shows that some hard work has been done by our pastors. Many more are at work and their lists will be coming in from day to day. Will your name appear in next week's report?

WHAT WE STAND FOR

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

This poem, by Dr. Garrison was carried by him for many years on the masthead of The Christian Evangelist.

TEXAS RACE LAW HAS BEEN DEMORALIZING

James V. Allred, newly-inaugurated governor of Texas, has called upon the Legislature to repeal the Texas racing law's provisions legalizing race track betting.

This law, in effect less than two years has been disappointing to the state, because only a small part of the estimated tax revenues have been paid. It has aroused intense opposition of business interests and merchants of Houston, San Antonio, Dallas and Fort Worth, where the principal tracks are located.

Wagering has run at Epsom Downs, Houston; Arlington Downs, near Fort Worth and Dallas, and Alamo Downs, San Antonio, close to \$1,000,000 a day. Business interests say the races have drained the money that otherwise would have gone through channels of trade. Other interests complain that the professional race track followers, and not Texas betters, have won the money.

During the first year of its pari-mutuel or "certificate" plan of betting, the state collected \$352,500 in pari-mutuel "take" percentage tax and license fees of tracks. The tax is one-fourth of the 10 per cent of bets reserved for the track operators.

The money was applied in this way:

Paying costs of State Department of Agriculture.....	\$196,989
Schools	74,810
Administrative costs of Racing Commission	14,544
Purchase of jacks and stallions for use by State Department of Agriculture in developing better farm livestock.....	60,570

Governor Allred pledged repeal of legalized betting in his campaign, and wrote into the Democratic party platform a demand for repeal. Strong support has been pledged in the Senate for repeal.

Representative Graves, leader in the Legislature, made the following statement of his attitude:

"I am opposed to the pari-mutuel horse racing bill for many reasons: First, upon moral grounds. Gambling not only is contrary to our statutory laws, it is contrary to our moral laws.

"I am against the law again because of its effect on the moral life of our state. During the year and a half that pari-mutuel has been in effect in Texas, it has caused the breaking down of laws relative to open gambling. I cannot see the difference between betting inside the fence, or outside the fence.

"This law has caused many of the youths of the country to begin to learn

how to gamble. It has caused many sober, sedate mothers to patronize gambling places, and it has served to break down the morale of many of the best citizens of our state. Because it has become legal, they have reason to believe, therefore, that they cannot only gamble on horse races, but anything else that they may desire.

"It has greatly affected our community life, and many people of limited means have attempted to enrich themselves by gambling and usually the money that they should have paid their legitimate bills with, went for the purpose of trying to win on horse races. Of course they usually come home without much money, if any at all, and the merchants who furnish them food, clothing, and necessities, have to wait the amounts legitimately due them.

"It also affects the social life, and especially the localities where these race meets are held. All classes of undesirable citizens flock to these horse races, and an orgy of gambling begins. Sometimes quiet little country towns that have, heretofore, lived in quiet and peace, are affected by this; and over night are populated by these undesirables who have no respect for themselves nor for law and order.

"The first meet held in Houston, Texas, at Epsom Downs netted the promoter \$658,000, according to figures furnished me which I believe to be reliable. His expenses were approximately \$300,000. Therefore, at the end of 21 days racing, he went back to Canada, where he is a citizen, with approximately \$358,000 which represents money that should have stayed in our home state, and which in the main came from wage earners.

"There is a habit called breaking on the percentage that leaves the better at the mercy of the men in charge of the pari-mutuel, who, because one cent can not be divided, often times will take down on one day's racing amounts of money that run into thousands."

Senator Joe Hill of Henderson, co-author in the Senate with Representative H. N. Graves of the House of a bill to repeal the legalized betting phase of the Texas racing law, expressed his attitude in the following statement:

"The race-track gambling law in Texas was passed as a rider to a general appropriation bill. Otherwise I do not believe that it would have passed. Experience has demonstrated that it has had the opposite effect that its supporters said it would have. Book-makers have opened in all of our cities, and many of our towns. Men, women and children have become addicted to the habits of gambling, and this has resulted in the loss of millions of dollars from the legitimate channels of trade. So great has the gambling craze become that other forms of this evil, vicious and demoralizing, have sprung up. That is natural, for when you legalize one form of gambling it becomes almost impossible to stamp out others that have a mushroom growth.

"Bankers, merchants and every class of legitimate business have suffered. Retail merchants associations and various business groups have maintained that the present law causes the money that should be spent for necessities of life and the payment of debts to be diverted and find its way into the pockets of the gamblers from the North and the East who have infested our state like a plague of locusts since the passage of the law.

"The effect of race-track gambling on the morals of the people has been devastating and the economic loss to the people of Texas can hardly be estimated, for there is no means of determining how much money has been lost through the scores of bookmaking establishments that have opened as a

natural consequence of the passage of this measure.

"A majority of the people of Texas favor the repeal of the law, and this fact is demonstrated by the defeat of many of the proponents of the measure, and the action of the Democratic convention in writing into the platform of the party a demand for the repeal of this iniquitous measure."—S. Raymond Brooks, American Statesman, Austin, Texas.

A UNIVERSITY PRESIDENT'S VIEWS ON EDUCATION

An Interview with Dr. H. W. Cox, President of Emory University.

(Reported by Dr. W. T. Watkins, Editor of the Wesleyan Christian Advocate)

Anticipating the interest in education that is annually stirred afresh by the observance of College Day, a member of the Southern Methodist Press group secured an interview with Doctor Harvey W. Cox, President of Emory University, and propounded to him some very practical educational questions. Doctor Cox evaded no question, and his answers were clear and practical. These answers should be helpful to many parents and students who are facing the choice of a college. The interview follows:

Question: Doctor Cox, our Church has set aside Sunday, January 13, as College Day. What do you think the Churches wishes to bring especially to our attention by such an act?

Dr. Cox: As I understand it, our Church has three objectives in mind in planning for the observance Day. First, it desires to bring our educational institutions and the local church into closer and more helpful relation. Second, there is need for a more general knowledge and understanding on the part of the whole church as to what our colleges stand for and their plans and methods for reaching their goal. But, most important of all, College Day is to help young people and their parents choose the college that will best fit our young men and women for life.

Question: You say that one aim of College Day is to be helpful to parents in choosing an institution to which to send their children. Not as a university president, but as a parent, what things would you demand that an educational institution offer before you would consider patronizing it?

Dr. Cox: Speaking both as a parent and as a university president, there are three things I would demand of a college where I send my children, or where I recommend other parents to send their children: First, the college must place great emphasis upon character and the work of character building. I do not believe that the highest character can be attained unless it is built upon a Christian foundation. Education may be either good or bad. A highly educated man without high moral principles may become a menace to a community. A knowledge of chemistry may be used to destroy as well as to benefit society. A biologist knows how to destroy dangerous germs and thereby save people. But this same knowledge makes it possible to destroy people by using these dangerous germs. Without going into further detail, you can see that it is possible for knowledge in almost any field to be helpful or harmful to society. It is for this reason that I would select the college that considers character building most important. A community can best and most safely be served by educated men of high character. In the second place, the college must have high scholastic standards and expect good, honest work from its students. One of our greatest educational crimes today is the ease with which a fairly bright student passes his work. Even schools that

demand the most of their students are not giving the brighter students enough work to train them to fight the hard battles of life in the most efficient way, and many colleges allow their students to graduate without ever having learned how to study or think. It might be better for the student, if he never went to college, rather than attend such a school. In the third place, I would send my child to a college where the ideal of service is held high. Whatever he studies I want him to come to feel that he is studying that subject in order that he may render a greater service to his fellow man. If all of our schools from the kindergarten to the university had instilled this spirit of service into their students during the past fifty years, we would not now be suffering from a world calamity.

Question: You mention a high standard of scholarship, are Church Schools less exacting in scholarship than other schools of corresponding type?

Dr. Cox: It is difficult and perhaps unwise to try to make a comparison between Church Schools and non-Church Schools with reference to scholastic standards. It is true that we find non-Church colleges, both state and private, that have a low scholastic standing that do very poor work. It is also true that we find many Church Schools doing far poorer work than any institution calling itself a college should do. In either case, the student is being defrauded of what he should justly have, and since he does not have the opportunity of comparing his college with a good college, he is unaware of what he is losing. Let us hope that all colleges may speedily come to the place where they will do good, honest work. Especially may this be true of our Church Schools.

Question: We hear a great deal about "accredited schools." What is an "accredited school," Doctor, and what are the advantages of such a school over an unaccredited school?

Dr. Cox: In each section of the country there are associations of universities, colleges, and secondary schools whose object is co-operation in the promotion of the best interests of education. Institutions belonging to these associations or approved by them must meet certain definite standards as to financial operations, library and laboratory equipment, admission requirements, curriculum, faculty, and the like. The "accredited school" is an institution, which is a member of or has been approved by one of these associations. In our own sections the Southern Association of Colleges and Secondary Schools is the recognized accrediting agency. In addition to the regional associations, there is the Association of American Universities,

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whose standards of approval are even higher.

The main advantages of an accredited school are two: First, the likelihood is that approval after careful report and inspections indicates superiority of equipment, faculty, and curriculum. Second, credits of an approved institution are transferable without question anywhere.

It is interesting to note that some forty colleges and universities in the South on the approved list of the Association of American Universities, eleven are Southern Methodist institutions.

Question: Are Church Schools in any wise handicapped by a sectarian spirit?

Dr. Cox: I can imagine that occasionally a Church School might be handicapped by some domineering individual, whose ignorance causes him to fear an honest search for truth. But on the whole, I believe that the Church Schools are much less handicapped by a sectarian spirit than state schools are handicapped by a political spirit.

Question: It is frequently said that Church Schools offer a "religious atmosphere." Would you be more specific as to what is meant by this?

Dr. Cox: It is difficult to explain just what is meant by religious atmosphere, but it is easily recognized when you visit the campus of a Christian college. I recently came across a case that shows something of what is back of this atmosphere: A teacher had left a non-Church School, where he was making a decided success of his work, to accept a position in a Church School at a heavy sacrifice. When asked why he had made the change, he replied: "I accepted this position because in the school I left religion was tolerated, while in this school it is expected. And so I have the utmost freedom to emphasize the religious life and teachings in all the activities of this school." It is not so much compulsory chapel attendance or required Bible courses, or special religious services, though these are all a part of the life of a Christian campus. It is more what is expected of everybody on the campus, by everybody on and off the campus. The Board of Trustees, the President, and the faculty members are all selected with the idea of building a Christian institution; and each one feels this added responsibility. He is a teacher or officer, yes; but he is more. He is a moulder of Christian character.

This spirit cannot be described, but it can be felt, by those who remain for a time on the campus of a real Christian institution. A young man, a senior in one of our colleges, told me his experience which clearly illustrates the effect of the religious atmosphere you ask about. This senior said that he entered the college an atheist with the determination to allow no one to talk religion to him. His attitude kept him away from all religious services, unless he was compelled to attend but in spite of this fact, he said he found that he was reading the Bible his mother had given him before the first quarter was over. Before the end of the year he had given his heart to God and had become an active worker in the religious life of the campus and the Church. In spite of his attitude when he came on the campus, he felt and responded to the power of the religious influence on the campus.

Question: What provisions do Church Schools make for the specific teaching of Christianity?

Dr. Cox: All Church Schools offer courses in the Bible, and in most cases some of these courses are required of all students. All church colleges hold chapel services and many make attendance upon these services compulsory. Most of our schools have some

one whose chief duty is to look after the religious life of the students. The chief business of this religious director, as he is called on our campus, is to organize and direct all the religious activities on the campus, using both students and faculty in carrying on the work.

In my opinion, the best teaching of Christianity on Emory campus is not specific but incidental and personal. It is what is added out of the life and experiences of the Christian men who teach the various subjects. While teaching mathematics, English or chemistry, these men are clothing their teaching with the Christian spirit, so that it is hard for students to separate the content of the course from the fine Christian character that has been associated with it through the year.

Question: Would you make a statement, Doctor, as to who should go to college? In other words, is it desirable that everybody go to college?

Dr. Cox: I do not think that it is desirable for all young people to go to college. Some are not mentally equipped to benefit by a college course; many would be benefited much more by taking certain occupation courses than by trying to take a general college course.

Before parents decide whether their children should continue their studies beyond high school, and where they should go if they do continue, I think it would be wise to get the candid opinion of the child's high school teachers as well as the advice of some good college teacher. Many parents make mistakes by sending their children to certain colleges without knowing whether or not they have selected the best school for them. Still more mistakes are made by letting the high school graduates pick his or her own college without any reference to the peculiar fitness of the school for the child that selects it. We are very careful when we select a doctor to care for the bodies of our children. We should be much more careful when we select the college that is to care for their minds and souls.

Question: As between a chief emphasis on character or scholarship which type of institution is today rendering the largest service to the world?

Dr. Cox: In my opinion our Church Schools which maintain high scholastic standards and remain loyal to Christian principles and ideals render far greater service to the world than the institutions that are not so concerned about the character development of their students. One of the chief causes of the condition we are in today is the fact that the idea of selfish accumulation of wealth has been emphasized rather than the ideal of service to mankind, and the only way out of the present world crisis is by an education for young and old that will implant the teachings of Jesus in the minds and hearts of all as the only safe and worth-while rule of life.

SPORTS WRITER GIVES SURE TIP ON GAMBLING

We feel safe in saying that modern newspapers have become the backbone of organized gambling promotion in the United States. Their encouragement of the vice has added to the ill-gotten profits of the gambler and the corresponding misery of the victim.

In view of the foregoing fact it is refreshing to pick up one of the worst offenders in the journalistic field and read such a denunciation of the whole sordid business as to thrill the heart of a reformer, accustomed as he is to frequently standing alone on moral issues. Damon Runyan, noted sports writer, furnishes the striking digression from customary journalistic practice

THE ITINERANT DAUGHTER: HER STORY

(By Susie McKinnon Millar)
(Continued)

Late that summer I ran and played out in a cold rain one Saturday. I got too warm and took cold. It gave me an earache. I was not used to pain, so I cried and fretted a good deal all night. Mother worked with me and comforted me and finally about dawn my ear became easy and I fell asleep. I slept quite late. Mother stayed at home from Sunday School with me. Then Beth came to stay with me while mother went to church. Still I slept. Just a little while before time for church to close I awakened and wanted my mother. My ear began to hurt. I cried and Beth could do nothing with me. I said: "Where is mother?"

Beth said: "At church, but she will come home in a little while."

I insisted: "I want her now."

Beth insisted: "Wait a little while Jane."

I got up and said: "I can't wait. I'm going to her right now."

And before Beth could stop me I darted out and was away. She couldn't catch me. I had on one of my little play dresses; my hair was rumpled and my face all tear-stained; and I could hardly keep down my sobs. I got to the church door. Some one there tried to stop me, but I wouldn't be stopped. I knew just where to find mother, just where she always sat and I sat with her, although I have no definite memory of being at a church service before that morning. Being in church in my place was as natural as being on time to dinner. Several people tried to stop me, but I went right on until I came to mother; I crowded in close up to

in roundly condemning gambling in these words:

"In the now sacred name of revenue, much crime against public morals is being fostered in this country.

"The popular form is open gambling on horse and dog races. In most states the pari-mutuel system prevails.

"You are a knocker and a killjoy if you raise your voice against gambling on the races, because, you are told, it is to produce revenue to the state. Nothing is said about the revenue that it will produce to the track owners.

"Yet there is no record of any state that has legalized gambling on the races reducing its taxes on that account. Proportionately to the amount of money wagered by the public, the return to the state is very small.

"It is a well known fact that the pari-mutuels will milk dry any ordinary community in which they operate for any length of time. The return to the state cannot possibly be commensurate to the distress created among business and working people by the gambling drain.

"But in these times you must not decry legalized vice, gambling or drinking or anything else. Think of the revenue it all produces, even if your income taxes do continue to increase. However, I can offer you a tip on a sure thing in connection with this craze to legalize gambling.

"The pendulum will swing back in a few years. Most of the states that are hastening to declare themselves in on the race track gambling will suddenly realize that they are getting the worst of the partnership, financially and morally.

"Then you will find race tracks quoted at about a dime a dozen.

"It is bad in principle, and worse in practice, to encourage gambling, and it can't last."—Twentieth Century Progress.

her and leaned on her knee and sighed: "Now."

She looked down and smiled and drew me close to her side, gently smoothed my hair, and I forgot all about my earache. I looked with interest at Brother Cole. It was almost as if it were the first time I had ever really seen him. He looked so tall and straight; his hair looked red and he smiled as he said:

"I'll close by repeating my text. 'Blessed are they that mourn for they shall be comforted'."

Then they stood up and sang and Brother Cole pronounced the benediction and we started home. Brother Cole came down out of the pulpit and picked me up and said: "Jane, you were late to church. You must do better next time or you can't tell what the preacher used for a text."

We started down the aisle, out of church, and I said: "I know what your text was today. You said it for me, because my ear ached and I cried."

"What was it Jane?" he asked, and I answered: "Blessed are they that mourn for they shall be comforted."

He laughed and said: "I wish my congregation would be as quick to apply what I preach to them."

I was glad to be in church. It seemed like such a comforting place. Everybody stopped mother and asked about me. Finally we got home, and my earache went away, and I felt like taking part in our usual Sunday afternoon work of memorizing verses from the Bible and the hymn book.

To the same period of my childhood belongs my memory of what we called "everlasting venison." It made quite an impression on my mind, because a visitor broke one of our table rules. He made impolite remarks about the food

COULD SEE CARDUI WAS HELPING HER FROM THE FIRST

"I have found Cardui a great help to me," writes Mrs. G. W. Bennett, of Biloxi, Miss. "During change of life, I was weak, nervous and run-down. I knew I must do something or get down in bed, for I was just dragging about. When I first began to take Cardui, I could see it was helping me. By the time I had taken five bottles of Cardui, there was a great difference in my condition. I was so pleased with Cardui I wanted others to try it." ... Thousands of women testify Cardui benefitted them. If it does not benefit YOU, consult a physician.

MUSCULAR RHEUMATIC PAINS

It takes more than "just a salve" to draw them out. It takes a "counter-irritant"! And that's what good old Musterole is—soothing, warming, penetrating and helpful in drawing out the pain and congestion when rubbed on the sore, aching spots.

Muscular lumbago, soreness and stiffness generally yield promptly to this treatment, and with continued application, relief usually follows.

Even better results than the old-fashioned mustard plaster. 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.



that was set before him. It was about food that he had brought, but we didn't think that excused him. It happened during County Fair week. The County Fair was quite an event in those days. It was held in our town. We usually got to attend at least one day or a part of one day, and saw cows, pigs, horses, people, fancy work and things to eat, all mixed up with blue ribbons, red ribbons and lots of confusion. People came from all over the county, and many of them came to visit us, some just for a few hours, and some to stay the entire period of the Fair.

"Why not?" they said. "Doesn't the presiding elder stop at our house when he is out on his District work and in our neighborhood?"

They never took into account that the presiding elder was just one and that they were many. And always father and mother were courteous to them, though no doubt, they must often have wondered where they could put another pallet even if they could find anything else to make a pallet out of. At night when I could manage to slip away from mother I'd make my way into one of the pallet-strewn rooms and play leap-frog over the sleeping or sleepy guests. Usually they were good natured about it and didn't seem to mind it, but sometimes they were quite cross.

That brings me to Professor Cross who came so often to our house. He really must have been a very kind, nice man, and he was rather distinguished scholar, but it is only his crossness that lingers in my memory. He always brought nice gifts for the family when he came. He preferred the parsonage to the hotel, not on account of the cost of the hotel, but because he enjoyed the visit with father and mother. This time when he came to the Fair he brought interesting books for father and mother, but the gifts I remember best were a quarter of fresh venison and a big bag of oranges. My parents must have welcomed the venison because it helped them solve the problem of feeding their many visitors. The oranges were given to the children. Mother cooked and served venison in as many ways as she could, then started all over again and served venison and served more venison. Toward the end of the week Prof. Cross was tired and worn out and had had all the venison he could stand. He came in to supper, and, after the blessing had been said, he looked over the table and remarked: "Well, I see you have some more of that everlasting venison."

I think I never saw my father more angry; but by a superhuman effort he controlled his temper. He was polite, but his politeness had a cutting edge that even my childish ears could detect. After supper the oranges brought on a storm. We ran across the hall from the room where the grown people were gathered, and in our play started the wild game of climbing and jumping after each other all over the beds and chairs. There were five of us and we were soon shouting and calling to each other and making all the noise that five healthy children could well make. I remember I was balanced on the high foot of an old-fashioned bed near the door and had just shouted: "See me! I can fly; I'm an angel; you can't catch me," when Prof. Cross pushed the door open and marched in muttering: "I say, angel! More like little demons."

He picked me up and I thought he shook me as he stood there and stormed at us: "Children! Children! Quiet down! I say. Don't you remember I brought you some oranges? Can't you ever be still and quiet a minute?"

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)

IV. WESLEY TO THE RESCUE

Into an age and atmosphere like this came John Wesley, the trim young scholar who, says Stephen, outranked Pitt and Dr. Johnson. For years, too, he, Wesley fell under the spell of that deadening preaching. He was a good Episcopalian and remained so to the day of his death. But he sought something which neither Anglicanism nor Dissent could give. How he tried works of charity, good deeds, faithful to forms and ceremonial, anything to bring peace! What watchings and prayers! What heart-searching and penances! What pilgrimages! What study, introspection, fastings and self-denials! "All to no avail."

Then abandoning Oxford, home and native land—across the seas—into the wild woods of America he came as a missionary to the Indians. No peace came to his restless spirit. Returning home he wrote: "I went to America to convert the Indians—but was not myself converted to God", later ("I am not so sure of this"). But he craved assurance—soul knowledge. His mother, the peerless Susanna Wesley, wrote him that he should not exercise himself on this subject. No one could know his sins forgiven. One could only do good deeds—live a life of obedience and hope for dying grace. She added "Any boast of full assurance before the solemn hour of death is sheer enthusiasm (fanaticism) and she cautioned "Jackie" to beware. (Later John lived to see his precious mother sweep into the glorious experience of conscious pardon.)

Still he felt he must have the conscious assurance—if he is to do the works of God. Back in England again he became sadder than ever. Every day was one long hungry search for God. His Bible was read through again and again. Every morning he went to communion. Preachers, prelates and Bishops failed to help. But poor despised Moravians held up lights—feeble candles—pointed the way. Peter Bohler proved a veritable Andrew to bring his greater brother to Jesus. His redemption was drawing nigh. Amid wasting prayers he dragged himself to St. Paul's on May 24, 1738 where the choir chanted "Out of the depth have I cried unto thee O Lord!" This exactly described Wesley's feelings. The day wore on and the memorable evening came—when he went to the Moravian Society in Aldersgate St. where exactly

I wriggled away from him and ran as fast as I could and got the sack of oranges and handed them to him and said: "Here, take your old oranges, we don't want them."

He dropped the oranges and turned and left the room just as father came in. Father got us quieted down for the night and stayed with us for a while, and told us some lovely stories. Never a word did he say to me about my conduct over the oranges. Perhaps he was still remembering the "everlasting venison."

(To Be Continued)

one hundred years later David Livingstone went to seal his vows for Africa and immortal fame. Here at about a quarter before nine as one read Luther's Preface to Epistle to Romans "I felt my heart strangely warmed, I felt I did trust in Christ, Christ alone for salvation. And an assurance was given me that He had taken away my sins—even mine. I began to pray with all my might for those who had persecuted me. I then testified openly to all what I now first felt in my heart!" Here are the distinctive, abiding elements of Methodism: Trust, Assurance, Testimony.

Then began his wonderful career. He preached everywhere this good news that anyone may know his sins forgiven. Hardened criminals heard and believed. By sick beds he knelt and the sick arose and praised God. The enthusiasm spread. The news caught fire and friends and foes rushed in. Bishops and those in authority remonstrated with the zealot. He was not only preaching heresy but the wildest fanaticism. The world was not quite ready for a practical, preachable Arminianism, a who-so-ever-will gospel!

Off to Herrnhut he goes to study the Moravian methods and organization. While wonderfully impressed by, and most sympathetic with, Moravianism Wesley returned with the feeling that there were blemishes and errors connected with that great evangelical movement that Methodism must not be hampered with.

His converts multiplied; his societies sprang up over night Whitefield was preaching in the fields and open air as church after church closed doors against them. At Whitefield's earnest solicitation and by the very logic of necessity Wesley, himself, took to field preaching and to lay helpers. The fire burned in his bones and he must speak; penitent colliers and hungry outcasts cried for the message and ordained clergymen were averse to evangelism—hence Wesley called on Maxwell, Nelson, Richards, Westall and a host of others, godly laymen who like Stephen and Philip were eager to break the bread of life as well as to serve tables. These eloquent laymen preached a message of free and full salvation, conscious, knowable, tellable, almost inflammable!

The staid old conservatism of the churches was outraged. Nor could anything else have been expected. The new wine could not be put in the old Anglican bottles. The bottles were bursting and spilling and the wine was overflowing into fields and moors. Small wonder that Bishops and ecclesiastics thought the Methodists drunk. But for Wesley's organizing genius and statesmanship this early evangelistic enthusiasm would have simmered out and evaporated like German Pietism and other uncharted movements. Whitefield's wide activities and sweeping campaigns in England and America left no permanent results because of that golden-mouthed orator had no heart for organization.

(Continued Next Issue.)

AN APPEAL FOR RIGHTEOUSNESS IN CIVIC LIFE

I wait somewhat impatiently every week for the visit of the paper. It was our church paper in my childhood days, and even yet it is one of my favorite papers.

I have a message that I feel that Arkansas should have at this time. In fact, it is a message for the times. Our governor has recommended the repeal of our prohibition laws, and has given his influence to the wets. I think he should hear from the Church concerning the stand he has taken. And the Church should make no uncertain sound. If the Church should withdraw from the governor's support he would collapse mighty quick. The brewers would not take care of him very long—just long enough to get him into trouble by endorsing their program—then they would drop him. And when he comes to die the brewers will not offer a prayer for his safety at the Crossing. But the Church, then, will be called on to do that. A man who is controlled by wet policies ought to be willing to die by them.

The governor is crying for revenue. That was the cry in the last election. It is time somebody was crying, as one who has passed on: "You shall not press down upon the brow of labor this crown of thorns; you shall not crucify mankind upon this cross of gold." It seems that most of our politicians are "very far gone from original righteousness, and of their own hearts inclined unto evil, and that continually." Christian democracy seems to have lost the essence of Christianity.

The teaching and preaching of Evolution in Germany brought on the World War. The World War brought on the depression; and the depression put Roosevelt in the White House; and the first thing he did was to legalize hell, and place the stamp of the government on the devil and turn him loose on society. It was written in the law that anything with more than one half of one percent alcohol was intoxicating, and, therefore, unlawful.

Roosevelt and Congress legalized, on his own responsibility, and in defiance of the Constitution, 3.2 percent beer.

Instead of listening to the voices of a million children crying for bread, he heard the voice of the underworld in its demands for beer—and gave them beer, while the children go hungry.

Alcohol was discovered in the tenth century by an Arabian chemist. He could not find any name for the new solution. In its effect on the human life and conduct it was so much like the devil, that this Arabian chemist named his new discovery "Al ghole." That is the Arabian name for the devil. It was the most poisonous substance that could be obtained from beer and wine.

Al ghole in English is alcohol, and is, therefore, rightly named. There is nothing this side of hell more like the devil, in its effects on the human system than alcohol. As alcohol is a solution, it is only right and proper that

WHEN COLDS THREATEN... VICKS VA-TRO-NOL... JUST A FEW DROPS UP EACH NOSTRIL.

IF A COLD STRIKES... VICKS VAPORUB... JUST RUB ON THROAT AND CHEST.

Full details in each Vicks package

it should be given the name of: The Devil In Solution.

No red-blooded American can advocate a business so rotten, and so poisonous and so deadly, as the liquor business. The only way to regulate it is to destroy it, and the only way to control it is to kill it.—William D. Gray, Bentonville, Ark.

A MESSAGE TO THE CHURCHES

(Adopted by the Biennial Meeting of the Federal Council of the Churches of Christ in America, held in Dayton, Ohio, December 4-7, 1934.)

The Federal Council of Churches of Christ in America, united by the ties of steadfast historic evangelical faith, is moved to address the pastors and people of its constituent bodies. It would face the situation confronting the world today with an abiding assurance of the person and power of Jesus Christ as Savior and Lord. In this confidence it would look out upon the present age with sympathetic understanding and solicitude.

1. The Difficulties of This Age

We recognize the difficulties of this age, its perplexity, futility and wrongness in many areas of life. We are faced, for example, with the constant threat of war. We know that war means brutality, tragic waste of lives and the chaos resulting from loss of ideals and standards in every department of human life. We know that war solves no problems but leaves only added embitterment between nations and more baffling problems for future ages to solve. True, the peace of exhaustion still endures, but it seems only an armistice. The nations are rearming feverishly and people talk almost complacently about "the next war."

All about us in the social order we look upon evils of political corruption in civic affairs, upon unemployment, strikes and unrest in industry, upon class hatred and suspicion, upon seeming conflict of interest between agriculture and industry, and upon racial discrimination with its resulting bitterness. Our age seems proverbial for lawlessness and crime, and the evils of lynching flame into new brutality. Business integrity has been found lacking in high places and gangsters terrorize our cities.

This wrongness of our age finds expression on the personal level in the relapse into alcoholism and in the rising tide of gambling by lotteries, sweepstakes and other seductive forms which reveal at once the unrest and recklessness in many lives. The moral degradation of the hour has found expression in the vulgar character of too large a proportion of our moving picture shows, at least until partially reformed by the recent wave of indignation. In the background, but more sinister, lurk the pessimistic or cynical complacency and indifference with which too many men, authors, editors, captains of industry and leaders of thought in our national life seem to view vast and corroding wrongs, with no sure chart or compass and the pirates seeking to take command.

This is a dark picture. But over against it we would emphasize the tremendous summons to awakened purpose and heroic action which such an age presents to men and women of Christian faith and character. The very menace of the present order of things may well be God's judgment upon us for our spiritual blindness, moral cowardice and personal and social sins. But God's judgments are meant to be a stimulus to repentance, not despair; and may also call us to a fresh and searching appraisal of ourselves and of our task. A crisis like the present means a breaking up of old habits, gives a chance for improvement and,

had we the grace to receive it, might lead to a new birth of religion and a new plateau of spiritual attainment for mankind.

II. A Frank Confession of Our Shortcomings

In the face of the evils of this age we must confess with shame that the Christian conscience has been too uninformed and unawakened and the Christian church too divided and, alas, often too absorbed in preserving its own existence and to unaware of the real problems of humanity to be able effectively to summon mankind to the nobler, juster way of Christ. The Church itself has been caught in the downward drift of life. The very sins from which our world is suffering and which threaten to destroy civilization itself we confess with sorrow that we find within the Church. The world suffers from class divisions and within the Church we too often find the same drawing apart of privileged from under-privileged folk. The world suffers from race hatreds and within the Church we find that members of different races cannot always meet on a plane of recognized equality. The world suffers from the nationalism of governments that refuse to yield a particle of sovereignty to insure closer unity and peace, and within the Church we often find a narrowness of sympathy and outlook akin to nationalism. Churches which remain satisfied with local or denominational success, in place of a sacrificial concern for the total Christian cause in the community and throughout the earth, make the Church seem futile and feeble when it needs to be united and strong to bear witness against a secular and warring world. If the most menacing sins of our day are group sins, the evils that organizations do, then the Church, as a group devoted to ideal ends, should all the more embody and practice the highest ethics of group life. It must do so if it is to preach co-operation to business and peace to the nations.

Deeper yet we feel that an adequate sense of the wrongness of our age and of the Church would root down in a humble and heart-searching recognition of our own failure as individuals adequately to hear or heed the accents of the Holy Spirit or completely devote ourselves to the supreme ideals of life revealed to us in Jesus Christ our Lord. Individuals make up society and it is as individuals, and not alone as social groups, that we have sinned. Had we been more sensitive to spiritual values we could not have tolerated the social evils which degrade mankind.

III. A Call For a New Commitment of Our Lives

Out of such a world situation as our age presents there comes, therefore a call for repentance, for cleansing and for a new commitment of our lives to an awakened faith and a vigorous forward-looking conception of the Christian task.

Such a commitment, with varying emphasis according to background, temperament and denominational tradition, would, we believe, include such goals as these:

1. A Renewed Faith in God

God's revelation of Himself in Holy Scripture and His continued guiding presence in the history of the Christian Church give us faith to believe that in the very turmoil of our age the eternal God is present and seeking even now to reveal Himself to men anew in fresh and vital ways. "God is not dead nor doth He sleep." His creative presence in the physical universe is being made plain to us more clearly day by day through the increasing insights of science into the vast order-

liness of nature, while the power and inevitability of His moral laws stand out in ever sharper outline as we come to recognize His guiding and redemptive activity in the history of men and nations. Increasingly we come to see His laws not only in the natural order but in human relations, in economics and social welfare and moral standards. We can no more evade these moral laws of God than we can ignore the laws of chemistry and physics. "We cannot break God's laws, we can only break ourselves against them." "Nothing is so powerful as an idea whose hour has struck," and we believe that the hour has struck for a positive and commanding summons to our generation to recognize, honor and obey the living, ever-present, eternal and contemporary God whose voice, heard of old through prophets and apostles, comes afresh to men today out of the very events and issues of these times. Until we find the God who is working out His purposes in spite of all the personal and social sins of the world, and are found of Him, we begin at no beginning, we work to no end. But, with the Church's historic experience of God renewed and reilluminated in our own day, we go forward unafraid.

2. A Re-Affirmed Loyalty to Christ

And, not only so, but God's supreme revelation of Himself in the Person, life and work of Jesus Christ fits this age with renewed and increasing authority. The adequate and convincing presentation of the significance for us of His life, His atoning death upon the cross and His triumph over death is needed as never before. Christ's way of the cross opens up before us more clearly than ever as the only path to the redemption of the race from the specific evils of our day. Moreover, the wistfulness for God and spiritual comfort which sometimes emerges rather surprisingly in modern life and is expressed in the new awakening toward worship and the sense of need of personal life adjustment to spiritual values testifies that the Holy Spirit of God has not ceased to strive with men but still bears witness to the unquenchable yearning for God in the depths of the human heart.

God's revelation of Himself in Christ, therefore, calls again to the people of this age to accept His way of life, His standard of values and, above all, the redemptive reality and power of His cross in all the relationships of business, citizenship, world brotherhood and Christian fellowship. We cannot be loyal to Him and not be deeply moved by the contrast between His law of love and the actual condition of the world.

3. A Commitment to Christian Social Ideals

Translated into concrete terms, the Christian Gospel means, over against an indifferent and secular world, an insistence upon human values as the supreme test in all the relationships of life. It means a searching criticism of a social order which, in contrast with the vast fruitfulness of nature and invention, leaves millions in poverty, provides no adequate protection against unemployment of the disability arising from disease, accident or old age. It means we can no longer condemn a whole block of our fellow human beings to permanent and discriminatory restriction of opportunity because of race or color. It means a complete turning away from the tragic peril and waste of war and from the condoning of coercion, violence, vast armaments, the sale of munitions for profit and the economic exploitation of weaker nations.

While the Church cannot wisely

commit itself to concrete partisan programs, it must nevertheless all the more clearly summon the conscience of mankind to review, contrast and evaluate such programs in the light of the Christian ideal. Over against the vast impersonal organization of modern society, by reason of which men are ever in peril of not even realizing the effects of their unsocial and selfish action it must create and make sensitive an informal public opinion and social conscience. It is not the task of the Church to formulate methods by which reforms are to proceed. Its task is rather to judge and evaluate every method and proposal, and set forth those goals of human good to which, by its deepest faith, it stands committed. The Church stands today on a new social frontier. Its responsibility is so to proclaim the contemporary application of the eternal truths of the Gospel that men wrestling with the practical problems of a new order shall not lack moral guidance or spiritual support.

Particularly in the area of economic relationships, which is so much in the focus of attention today, we would urge, in the light of Christian standards, that:

(a) The ultimate and controlling motive in economic enterprise must be the service of the common good. Financial success is not true success unless all concerned are adequately served and benefitted.

(b) The rewards of individuals must stand in just relation to their productivity and social influences.

(c) Wealth must not be so distributed as to break down human fellowship, the experience of brotherhood, and the sense of sharing a common earthly destiny.

In establishing Christian ideals in the social order, laymen are especially involved. They are inevitably and often times unwillingly geared into the present economic system by inheritance and environment. It is they who must frankly face the anti-Christian aspects of current economic life. The call is for Christian business and professional men to recognize and be sensitive to the denials of justice and hu-

CONSTIPATION Can be Helped!


(Use what Doctors do)

Why do the bowels usually move regularly and thoroughly, long after a physician has given you treatment for constipation?

Because the doctor gives a liquid laxative that can always be taken in the right amount. You can gradually reduce the dose. Reduced dosage is the secret of real and safe relief from constipation.

Ask your doctor about this. Ask your druggist how popular liquid laxatives have become. The right liquid laxative gives the right kind of help, and the right amount of help. When the dose is repeated, instead of more each time, you take less. Until the bowels are moving regularly and thoroughly without any help at all.

The liquid laxative generally used is Dr. Caldwell's Syrup Pepsin. It contains senna and cascara, and these are natural laxatives that form no habit—even in children. Your druggist has it; ask for—

 **Dr. Caldwell's
SYRUP PEPSIN**

man brotherhood implicit in many phases of our acquisitive society and in their place to seek to build a better civilization in harmony with Christian standards. There must be no gap between clergy and laity at this point. For the practical solution of these social problems the laymen of the Christian Church are peculiarly fitted and are situated where they can be greatly influential. Above all, it is necessary in this work of social exploration toward a more Christian way of living together that we maintain that spirit of love and patient understanding which shall make it possible, even across all honest difference as to duty and method, to keep alive the consciousness of brotherhood and unity.

4. A Call to Personal Devotion of Life

In terms of personal living this call to our age means a summons to new and sacrificial consecration by Christian men and women everywhere to do the will of God as revealed in Christ and as challenged by this present evil world. It means to live simply and unostentatiously, to worship in profound and humble quest for the divine guidance and the inner light, to fulfill life's duties with honor and brotherly regard for all other human beings, to live at peace and substitute love and good will for all violence, class hatred, race prejudice or nationalistic pride and warfare.

Our deepest resources, after all, are in a vital communion with God as Christ has revealed Him to us. Only as we dwell deep in the spiritual verities of life shall we have the poise or lay hold of the reserve of strength we need to stand unshaken in difficult days. We face a crisis in character as well as in economics—indeed a deeper crisis. Is not this the real heart of our age's need and trouble? Too many people are trying to get along without any vital, sustaining sense of God. In the first century St. Paul, by definite moral and spiritual counsels, summoned Christians to endure a great moral crisis. In the world of the twentieth century the church must continue this apostolic task. Through worship, through meditation on the Scriptures, through the sacraments, through confession and humility and a sincere seeking of the inner light, we must call people through prayer, to be reconciled to God. Then shall the peace of God enter into lives now frantically seeking superficial pleasure and excitement or beset by sin and fear and inner conflicts.

We envisage worship and the life of personal religion not as a running away from the social maladjustments of our age nor as a substitute for combatting them but as the deeper way to a release of spiritual energy by which alone they can be met and overcome. We believe that the personal choice of Christ and His standards and the commitment of life to God through worship will result in new spiritual light breaking forth upon our day. Out of prayer and the soul's devotion new powers of insight will arise and greater capacity for dedication to great causes.

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

5. A Day of Re-Birth for the Christian Church

Obviously, in order effectively to proclaim such a conception of life as our age requires, the Church herself must, in deep contrition for her own sins and shortcomings, set her own house in order. Competitive denominationalism, with its resulting over-churching of small communities and disunited, inefficient spiritual service to large communities, must cease. Provincialism, racialism, ecclesiasticism, must be left behind. The Church may well examine its vested interests and inquire if it has given too many economic hostages to the status quo.

The Church stands against the background of history and the tremendous need of our time as the divine agency for serving human need and revealing the love of Christ to men. It is a universal society, admitting no breach on grounds of nation, race or class. It is the fellowship of those who are constrained by the love of Christ to seek fulfillment of His spirit and purpose both in the life which now is and that which is to come. It has the greatest commission of any organization in the world. To bring men into personal fellowship with God in Christ, to guide them, through the Scriptures and the indwelling presence of the Holy Spirit, into ways of personal living which conform to Christ's law of love; to help them envision a society in which that law will be the governing principle; this seems to be the task of the Church today. To meet that task it has great resources in its noble music, its century-old traditions of liturgy and worship, its wealth of poetry, architecture, art and biography—its saints and prophets, missionaries, preachers and martyrs—and most of all, in its sense of unity with One who is the first-born among many brethren, even Christ the great head of the holy undivided Church, invisible and unconquerable.

Surely there is a bugle call in all this for a fresh and vital presentation of the gospel of Christ both here at home and throughout the entire world. Now as never before should we be confronting men and nations with Christ and the searching implications of His message for the whole of life. Not only so, but, in view of all these things, has not the hour come for new steps toward cooperative and united action? Must we not lay plans for further unification of denominations historically and temperamentally akin, for efforts toward greater fellowship and cooperative federated action between all denominations, for instilling in all ministers a realization that they represent not a single denomination but the entire Church of Christ, and for the creating of a great, absorbing passion and concern on the part of laymen and clergymen alike to set forward the cause of Christ and His ideals and values in every department of modern life?

To a realistic, determined and courageous facing of the religious situation which confronts us, the Federal Council, as the servant of the Churches of Christ in North America, would, therefore, call the conscience and faith and purpose of all who love and serve our Lord. Mankind is on the march. New conceptions, some good, some bad, are taking form in every area of human life. In the realm of moral progress and spiritual values the Church must take the lead. We, therefore, summon laymen as well as clergy, and especially we summon youth, to whom tomorrow will belong, to join in a great surge forward toward the enthronement of Christ in the life and conscience of our age.

Woman's Missionary Dept.

MRS. A. C. MILLAR, Editor

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

CALL OF ANNUAL MEETING WOMAN'S MISSIONARY COUNCIL

The Woman's Missionary Council will hold its twenty-fifth Annual Session in the Centenary Methodist Episcopal Church, South, St. Louis, March 12-18, 1935.

The Jefferson will be hotel headquarters. Mrs. F. E. Williams is the official hostess of the Council.

All Standing Committees are scheduled to meet Tuesday, March 12. An Educational Conference, the Sessions Committees, and the Executive Committee will meet Wednesday.

The first business session will be called to order Thursday morning, at nine o'clock.

Among the speakers who will bring inspirational messages during the interesting days of the meeting are: Mrs. B. W. Lipscomb, who will lead the afternoon worship period; Dr. Thomas Elza Jones, who will have charge of the daily Bible Hour; Bishop Edwin H. Hughes, who will deliver the annual sermon on Sunday morning; and Bishop John M. Moore and Miss Lena Phillips, who will be the special speakers on Saturday, Anniversary Day.

The program for Saturday, giving fitting emphasis throughout the day to the twenty-fifth anniversary of the Woman's Missionary Council which held its first session in St. John's Church, St. Louis, in 1911, will close with a banquet in the evening.

Railway rates according to the certificate plan will be granted. Return portions of round-trip tickets, those bought with clergy permits, and excursion tickets will be counted in the arriving at the minimum 100 traveling by rail to the meeting.

Details concerning these rates and selling dates of certificate tickets will be published in the Conference papers. —Mrs. J. W. Perry, President; Mrs. Fitzgerald S. Parker, Secretary.

THE COSTIGAN-WAGNER ANTI-LYNCHING BILL

At the last meeting of the Woman's Missionary Council held in Birmingham, Alabama, a resolution was passed stating the position of these leading Methodist women on the Costigan-Wagner bill, which was hoped would be passed by Congress. The resolution reads as follows:

"Be It Resolved, That we the members of the Woman's Missionary Council in annual session at Birmingham, Alabama, March 7-12, 1934, do hereby give our indorsement to the Costigan-Wagner bill which seeks to stimulate local state governments to perform their duty in protecting life and property and which gives to the federal government the responsibility of apprehending and convicting persons guilty of mob murder in cases where local government has failed to perform its duty."

The bill did not reach the floor of Congress because of other measures considered to be more important. There is strong hope, however, that it will be presented at the present session. Nothing can be more important; there have been up to the present writing forty-five mob victims since President Franklin D. Roosevelt came into office and 5,068 persons have been lynched in the United States since 1882. This heinous crime has been accelerated by and has become a part of the general spirit of lawlessness which is well-nigh

wrecking our civilization. Christians surely cannot sit by and do nothing about it. No way to prevent lynchings has been found by any state. Let us have the help of the Federal Government, whose aid we gladly receive in our depression troubles. There is something you can do about it today; Write President Roosevelt urging him to insist upon the passage of a federal anti-lynching law and write your congressman and senators asking them to work and vote for such a bill.

PRINCETON SOCIETY

The Society met January 17 and re-organized. Mrs. Chas. Lea was leader for the evening. The following officers were elected after a short devotional

Bid That COLD Be Gone!

Oust It Promptly with this 4-way Remedy!

A COLD is no joke and Grove's Laxative Bromo Quinine treats it as none!

It goes right to the seat of the trouble, an infection within the system. Surface remedies are largely makeshift.

Grove's Laxative Bromo Quinine is speedy and effective because it is expressly a cold remedy and because it is direct and internal—and COMPLETE!

Four Things in One!

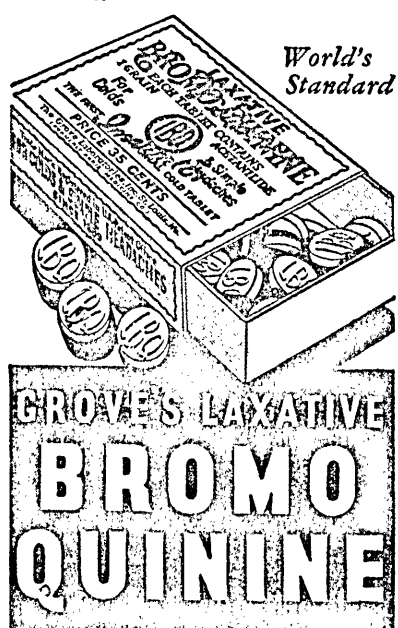
Grove's Laxative Bromo Quinine and only Grove's Laxative Bromo Quinine does the four things necessary.

It opens the bowels. It combats the cold germs in the system and reduces the fever. It relieves the headache and grippy feeling. It tones and fortifies the entire system.

That's the treatment a cold requires; and anything less is taking chances.

When you feel a cold coming on, get busy at once with Grove's Laxative Bromo Quinine. For sale by all druggists.

Ask for it by the full name—Grove's Laxative Bromo Quinine—and resent a substitute.



Listen to Pat Kennedy and Art Kassel and his Kassel-in-the-Air Orchestra every Sunday, Monday, Tuesday, Thursday and Friday, 1:45 p. m., Eastern Standard Time; Columbia Coast-to-Coast Network

led by Mrs. Lea: President, Mrs. Chas. Lea; Vice-President, Mrs. J. H. Robey; Secretary, Miss Flourney Fuller; Treasurer, Miss Helen Mallett; World Outlook Agent, Miss Helen Sullivan. Plans were made for the work of the Society for new year and the different committees were appointed. There were 12 members present.—Flourney Fuller.

AN APPRECIATION

Mrs. W. K. VanArsdel passed away Saturday, January 5, after a lingering illness. We know every member of the Warren Auxiliary as well as the membership of our entire church, joins in a feeling of deep sorrow and regret. Accepting as the inevitable, her death, we are faced with the knowledge that "God calls His workers home."

Mrs. VanArsdel had that rare quality of happy radiation. To be near her was to feel her impulsive sweetness that endeared her to her friends and co-workers. As an officer she had few equals; as a leader, she had ability—and was one we turned to with confidence. There were no relationships in life that meant more to her than her church and her family.

In mentioning the high points of her character she so admirably developed, it would take volumes of enumeration.

We know that her intellect, her individuality, has not ceased to be for to live in the hearts we leave behind is not to die. We have bid an earthly farewell to Mrs. VanArsdel, a mother with a golden heart, a wonderful spirit, a good woman, but her work is done, her dying a perfect fulfillment. So, sleep on, dear friend, a life like thine has not been in vain, but holds an influence rare, divine on those who here remain.—Mrs. G. M. Kephart, Cor. Sec.

ZONE MEETING AND OFFICERS' TRAINING SCHOOL AT PULASKI HEIGHTS

Zones 2 and 3 of the Little Rock District met in joint meeting at Pulaski Heights Jan 30, with 134 present.

Due to illness of Mrs. R. M. Sullivan, Chairman, Mrs. W. O. Clark presided over the morning session. Mrs. O. L. Cole gave the devotional, giving a program of Praise and Promise. Mrs. Neill Hart extended greetings, Mrs. C. B. Nelson responding.

An Officers' Training School was conducted during the morning, there being classes for each officer of the society. Special announcements were made and several visitors introduced and the meeting adjourned for the noon hour. Covered dish luncheon was served.

The afternoon program was in charge of Capitol View Auxiliary, presided over by Miss Eulah Woods. Devotional led by Mrs. A. W. Reed, subject "Awake." Prayer by Mrs. Hattie Rice.

Mrs. J. R. McAllister gave a splendid talk on "How Can We Spend Our Leisure Time Most Profitably?" Golden Cross work was presented by Mrs. Geo. Lannon. Presentation of the new plan for Children's work by Mrs. P. C. Peterson.

We enjoyed the piano solo by Miss Hildegard Smith, a vocal solo by Miss Morena Holmes and a splendid reading by Miss Eulah Woods. Benediction by Rev. Roy Jordan.—Mrs. Geo. O. Killmer, Sec

ROGERS AUXILIARY

An unusually large attendance was in evidence at a recent meeting of the Society of Rogers Central Church and the devotionals were in charge of Mrs. Robert Butt who made the program very impressive and interesting. After the program the installation of the officers took place. They are as follows: President, Mrs. T. E. Harris; Vice-President, Mrs. Robert Butt; Corresponding Secretary, Mrs. Clint Harris;

Recording Secretary, Mrs. H. E. Strader; and also the Superintendents who will have charge of the eight other departments of the church work.

Our Society has grown to such an extent that it was thought best to divide the two Circles already working into two more so the majority of the members met at the church January 24 and the four Circles were organized, each Circle having more than thirty members and the work for the following year has begun with vim and determination and apparent rivalry as to which one will do the most and best work. Good and lasting work will be the result. The Edith Martin and Pearl McCain Circles retain their names and the newly formed ones will select names soon.

Much interest is shown in the Wednesday evening services in which the study of the book of Revelation is taken up under the leadership of Rev. Mr. Morehead and the attendance is increasing.

Rogers was represented by eight people who attended the Officers' Training School at Fayetteville recently. These assemblies are very helpful and every one who has a special duty in any department of the church will benefit greatly by attending. A similar meeting will be held at Bentonville February 4 in charge of Rev. Mr. Workman and Bishop Moore will be one of the speakers.—Mrs. Phil Iden.

CUSHMAN AUXILIARY

The Cushman Auxiliary elected the following officers: President, Mrs. Annie Kimmer; Vice-President, Mrs. Mary Nelson; Treasurer, Mrs. Kitty Dobson; Assistant Treasurer, Mrs. Marie Denison; Corresponding Secretary, Mrs. Marie Denison; Recording Secretary, Mrs. Marie Denison; Supt. of Supplies, Mrs. Annie Shell; Supt. of World Outlook, Annabelle Tosh; Supt. of Christian Relations, Mrs. Faye Aiken; Supt. Local Work, Mrs. Mildred Blue; Supt. Children's Work, Mrs. Lizzie Rogers; Supt. Study, Mrs. Mary Ford.

January 30 the Society met with Mrs. Denison in their first social meeting of the year. The entire membership was present. An impressive pledge service was held with the members all pledging anew their time, money and prayers.

Cushman Auxiliary has a very good plan for getting the Society into the homes of the ill, old or otherwise home-bound people. We simply send word that we will meet at their home the next meeting day and show up on the dot with our Bible Study. The women are always happy to have us do that and we now have on our inactive roll (those who cannot come out) 9 members. Our active list comprises 14 very active members.

Our goal for the year is to make the Standard of Excellency plus our various home goals. We ask the prayers and good wishes of the entire Missionary Conference.—Mrs. Annabell Tosh, Supt. of Publicity.

TO MISSION AND BIBLE SUPTS. IN LITTLE ROCK CONFERENCE

I am putting this article in the Methodist hoping that every Supt. will read it and save the expense of a letter.

The book by Dr. Wainwright that will be circulated through the Church in February cannot be taken for council recognition. If studied in classes according to the plan found in our mission study handbook or to meet the requirements for council recognition, it may count for one of the classes receiving credit on the standard of efficiency.

At present there is no Bible study suggested for council recognition. We urge the use of the approved books on

Christian Education

HENDRIX COLLEGE NEWS

Registration for the second semester of the 1934-35 school year began Jan. 29 with a slight decrease in enrollment reported by the registrar, Prof. G. A. Simmons.

In his report of the non-credit "town" courses offered in Little Rock Junior College during the first semester, Dean E. Q. Brothers of the College stated that among those courses that "excited the most response" were the 12 lectures by Dr. R. A. Campbell, head of the Hendrix Department of English, on "A Poet Looks at Religion." The plan of giving non-credit courses in the department of adult education will be continued at the Little Rock School, and tentative arrangements have been made for an exchange professor from Hendrix to deliver a series of lectures on world affairs.

In view of their coming engagements which are expected to include visits to the Methodist churches of several outstanding Arkansas cities as formerly, the Hendrix College Choristers, under the direction of Prof. Clem A. Towner, head of the Department of Music, have begun twice-a-week practice periods.

"CHRISTIAN IDEALS AND PRACTICE IN BUSINESS"

The Elizabeth Rempel Bible Class of First Church, Little Rock, has completed an elective course, "Christian Ideals and Practice in Business." This course was arranged by the Board of Christian Education.

More than 100 women of this class will ever be grateful to Mrs. W. P. McDermott for arranging and presenting this course in the excellent way she did. In the words of Walter Lippman, "Surely it is clear that we have moved into an age when conscious, deliberate directions of human affairs is necessary and unavoidable."

In one way or another, Mrs. McDermott touched on many of the present day social problems. The striking thing that she brought out was that all of them are interwoven so that one grows out of the other and the solution of each depends upon the solution of all.

Last Sunday Mrs. W. D. Self gave a summary of the most pressing social needs:

1. A proper regimentation of the production and distribution of the fundamental necessities of life.
2. An adjustment of viewpoint between capital and labor so as to insure safety and comfort for the worker and a fair return on investment.
3. A cultivation of the wise use of leisure.
4. A program of public education that will provide all the children with equal educational opportunity and pre-

the list of Bible studies to apply on the standard of efficiency.

Bible study is for the deepening of the spiritual life and sensing the mission of implication of the Bible. The elective course in the adult student is a good Bible study to use with outside material.

Bible and mission courses taken in training schools receive credit on the standard of efficiency provided as many as six members of the Society take the course and receive credit in the class.

"Orientals in America," by Albert W. Palmer is the book suggested for our spring study and if you meet the requirements for council recognition so much the better, send for the blank to be filled out as soon as you finish your study.—Sincerely, Mrs. A. R. McKinney, Conf. Supt. of Study.

pare them to meet the actual problems they will face as citizens.

5. A national civic-mindedness strong enough to eliminate corruption in public office and establish temperance as a distinguishing mark of national life.

6. Inter-national co-operation, with world peace as an ultimate goal.

In conclusion will religion become a constructive force in changing the social and economic order? Yes; provided new and effective ways can be found to translate the social ideals of the church into the actual life of the local community and the nation.

In conducting the affairs of the class Mrs. McDermott has been ably assisted by the following officers: Miss Annie Griffey, assistant teacher; Mrs. O. W. Petway, president; Mrs. H. B. Allis, vice president; Mrs. L. F. Barrier, secretary; Mrs. Stanley Brannon, treasurer; Miss Maud Cribbs, missionary secretary; Mrs. Hazel Isgrig, social secretary; Mrs. J. H. Atkinson, publicity secretary; Mrs. Tom Foster, pianist; Mrs. Bruce Ellis, song leader; Mrs. L. B. Craft, courtesy secretary.—Mrs. J. H. Atkinson.

DR. QUILLIAN HONORED

The Council of Church Boards of Education met in annual session in Atlanta, Georgia, January 16-18, with a large attendance representative of the Denominational Boards of Education and the leading Church-related colleges of America. Constructive programs featured both general and section meetings and contributed largely to the value of the gathering.

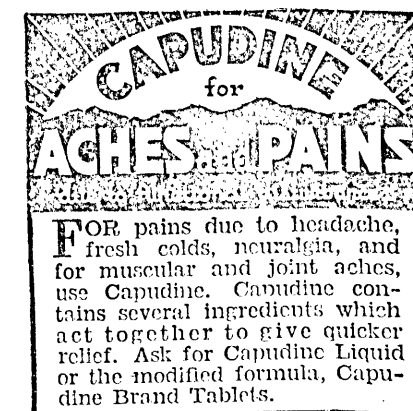
New officers were elected for the ensuing year as follows: Dr. Wm. F. Quillian, President, General Board of Christian Education Methodist Episcopal Church, South, Nashville, Tenn.; Dr. Harold McAfee Robinson, Vice-President, Board of Christian Education of the Presbyterian Church in the U. S. A., Philadelphia, Pa.; Dr. Gould Wickey, General Secretary, Board of Education, the United Lutheran Church in America, Washington, D. C.; Dr. Henry I. Stahr, Treasurer, Board of Christian Education of the Reformed Church in the United States, Philadelphia, Pa.

Dr. Quillian, the new President of the organization, is well known in church and college circles because of his eminent service during the period 1920-31 as President of Wesleyan College, Macon, Georgia, and more recently as General Secretary of the Board of Christian Education of our Church.

Gray Hair

Best Remedy is Made At Home

You can now make at home a better gray hair remedy than you can buy by following this simple recipe: To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of Glycerine. Any druggist can put this up or you can mix it yourself at very little cost. Apply to the hair twice a week until the desired shade is obtained. Barbo imparts color to streaked, faded or gray hair, making it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.



Prior to his recent election as President he had served as Vice-President of the Council of Church Boards and as Chairman of its College Department. He has the A. B. and D. D. degrees from Emory University and the LL. D. degree from Southern Methodist University. He is a member of the Phi Beta Kappa Scholarship Society and the Omicron Delta Kappa National Honorary Society.

BATESVILLE DISTRICT YOUNG PEOPLE

The Young People's organization held its January meeting the 28th, at First Church, Batesville. A most interesting program was rendered by Miss Bess Maxfield and the young ladies of the Church. Rev. C. W. Lester, P. E., expressed his interest in the young people's work of the District, and asked all to co-operate with him in carrying on the work of the present year.

A delightful luncheon was then served in the basement of the Church, after which a social hour was enjoyed. Our next meeting will be held at Moorefield, February 25. All are invited to be present.—Woodrow McKnight, Publicity Supt.

SOUTHERN METHODIST UNIVERSITY NEWS

The Trustees held their regular mid-year meeting January 29. With regard to dancing on the campus, the board, presided over by Bishop John M. Moore, adopted a resolution which read, "We do not feel at this time that it is wise to adopt a suggestion made by the faculty committee on social life and other organizations requesting permission to give dances on the campus."

Dr. George O. Clough will continue as director of the down-town division of the University, heretofore known as the Extension School, and now to be called Dallas College of S. M. U.

Madison (Matty) Bell was elected head football coach to replace Ray Morrison who goes to Vanderbilt University as coach.

Sixteen faculty members of the University received promotions. Associate Professors Sophus Thompson, S. D. Myers, Jr., E. D. Mouson, Jr., May Whitsitt and Leona S. Holt were promoted to full-ranking professors. Assistant Professors Mayne Longnecker, E. P. Cheatum and C. L. Wiseman were made associate professors. Members of the faculty promoted from instructors to assistant professors include W. F. Foster, Mrs. J. Roscoe Golden, Miss Ethel Rader, Mrs. W. J. Fried, Mrs. Paul Van Katwijk, Aaron Q. Sartain, Miss Ima Kerron and Mrs. Virginia Dalton.

One half of the 546-acre plot of ground north of the University, donated by Mr. and Mrs. W. W. Caruth in 1911, was turned over to the executive board with the recommendation that it be divided into 1100 lots and put on sale in the near future.

Twentieth anniversary plans, recently drawn by Dr. Seleckman, President, were approved in full by the Board and committees were appointed for the celebration on May 9-11.

The Board agreed that the University would absorb a \$15,957 deficit made by the School of Theology over a period of several years. This was done in view of other concessions made by the School of Theology to the University.

Both Bishop Moore and President Seleckman expressed gratification at results accomplished by the mid-year meeting.

Members of the Board attending included: Bishop Moore, Chairman; W. C. Martin, Frank L. McHenry, T. M. Cullum and James Kilgore, Dallas; Bishop H. A. Boaz, Fort Worth; Bishop A. Frank Smith, and W. W. Fondren,

Houston; George L. Peyton, Mexia; M. K. Graham, Graham; W. W. Ward, Waco; J. E. Hickman, Eastland; J. O. Haymes, Amarillo; R. A. Taylor, Ozona; H. E. Jackson, San Angelo; R. T. Blackburn, Durant, Okla.; J. L. Cannon, Prescott, Ark.; G. G. Davidson, Forrest City, Ark.; J. D. Randolph, Mexico, Mo.; J. M. Shockley, Marshall, Mo.; N. L. Linebaugh, Roswell, N. M.; Paul C. Martin, Greenville; and D. B. Raulins, New Orleans, La.—Wayne H. McCleskey.

SUGGESTIONS FOR STUDY OF PASTORAL CASE WORK AND COUNSELING

At the Pastors' School last year Mrs. Regina Westcott Wieman gave a series of lectures on "Pastoral Case Work and Counseling." Many pastors joined in a request for a bibliography on this subject. She promised to send it to me and I would make it available to the pastors of Arkansas. That bibliography was delayed because of sickness in her home. It is now available and will be published in the Methodist. It is too lengthy to put in one issue of the paper so I am publishing a part of it each week until it is finished. It will possibly take seven or eight issues to finish. It is published this way hoping that all who are interested may clip it from the paper and make a scrap-book of this fine list of books. Look for this list under the above title each week. The group of books listed below deals directly with

"Pastoral Approach to Human Problems"

Stolz, Karl R., Pastoral Psychology, 1932 Cokesbury; Furfey, Paul H., New Lights on Pastoral Problems, 1931 Bruce; Dresser, Horatio W., Knowing and Helping People, 1933 Beacon; McKinzie, John G., Souls in the Making: Introduction to Pastoral Psychology, 1929 Macmillan; Oliver, John Rathbone, Psychiatry and Mental Health, 1932 Scribner; Holman, C. T., The Cure of Souls, 1932 U. of Chicago Press; Cameron, W. A., The Clinic of a Cleric, 1932 Richard R. Smith; Schou, H. J., Religion and Morbid Mental States, 1926 Century; Weatherhead, Leslie D., Psychology in the Service of the Soul, 1930 Macmillan; Cabot, Richard A., Psycho-Therapy and Religion, 1908 Moffat, Yard; West, P. V. & Skinner, C. E., Psychology for Religious and Social Workers, 1930 Century; Hadfield, J. A., Psychology and Morals, 1928 McBride; Conklin, Edmund S., The Psychology of Religious Adjustment, 1929 Macmillan; Lichleiter, M. I., The Healing of Souls, 1931 Abingdon; Miller, H. G., The New Psychology and the Preacher, 1924 Seltzer; James, William, Varieties of Religious Experience, 1902 Longmans-Green; Stephens, Samuel N., Religion and Life Adjustments, 1930 Abingdon; Halliday, W. F., Psychology and Religious Experience, 1930 Richard R. Smith.—Glenn F. Sanford.

TITHING BULLETINS OFFERED AT A SAVING

At least \$5 a week can be saved by any church that customarily uses a four-page bulletin each week. The Layman Company, the tithing organization at 730 Rush Street, Chicago, offers this saving when using their four-page bulletin. Two pages are printed with a Stewardship message, and two pages are left blank for local announcements. The company suggests that churches conduct a five weeks' or 10 weeks' course of tithe education by using its bulletins, which are offered at a nominal sum. It offers a sample set containing 32 different tithing tracts at 20 cents. Please mention the Arkansas Methodist, also give your denomination.—The Layman Company, 730 Rush Street, Chicago.

CHURCH NEWS

FIGHT ON! FIGHT ON!

The fight against the legalizing of liquor in Arkansas must not cease. Let pastors, congregations and civic clubs send a protest to their Representative and State Senator, against any form of legalizing liquor in Arkansas. Quick action will help.

This office can give a list of those who have Federal license to sell liquor in your county. This is important. Bootlegging will continue, even if legal sale of liquor is set up.—John H. Glass, Superintendent Anti-Saloon League of Arkansas, 341 Donaghey Bldg., Little Rock.

A RESOLUTION BY ARKADELPHIA DISTRICT BROTHERHOOD

At a recent meeting of the Arkadelphia District Brotherhood a resolution was sent to Dr. W. G. Cram, chairman of our General Commission on Benevolences, requesting that an appropriate tract dealing with our finances be compiled, printed, and distributed free to our entire membership throughout the Church. Also one comprising an appropriate three minute talk on finances, to be placed in the hands of our lay leaders throughout the Church. It is anticipated that, should we sow down our membership with such information, it will help solve our financial problems and that any expense incurred will be amply cared for in the long run. We hope that other groups throughout the Church will make similar requests.—J. L. Tucker, Sec.

REVIVAL AT ENGLAND

The church at England has just closed the most successful and gracious revival that has ever been held in that community. There were 150 re-consecrations at the close of the first week, and 17 additions to the church on profession of faith at the close of the second week. An unusual feature of the

third Sunday was an "old fashioned dinner on the ground" at the noon hour. There were more than 600 persons who attended the services on this morning. It was the largest gathering ever held in the religious records of the city. Folks came from the different churches and surrounding territory, brought baskets of good eats, and enjoyed about two hours of social fellowship and the "breaking of bread." Baptists, Methodists, Christians, and all others have spoken of the good that has come to the churches, the community, and individuals as a result of these services.

The pastor, Rev. R. E. Simpson did the preaching and Mr. W. P. Forbess led the singing and work with the children and young people. Services were held in both the grammar and high schools in the city, and also at some of the nearby junior high schools. The church was over-flowing on several occasions during the meetings.—Reporter.

ARKANSAS METHODIST ORPHANAGE

During January, we have received from the Christmas Offerings, the following cash contributions:

H. M. Martin Dairy.....\$ 2.00
Susanna Wesley Bible Class,
First Church, Texarkana 5.00
Marguerite Clifford Class,
Winfield Church 5.00

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

Little Rock Conference
Arkadelphia District
Pearcy Circuit\$ 2.50
Traskwood Ct., Keith's Chapel... 3.00

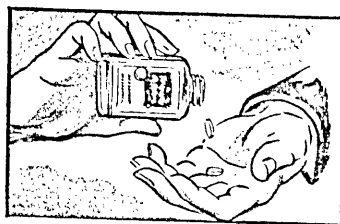
Camden District
Buckner Ct., Buckner S. S..... 3.20
Mt. Ida 3.70
Sardis 3.60
Kilgore 3.50
Junction City Ct. 4.20

Little Rock District
Bryant Ct.- Mt. Carmel S. S.....\$ 5.95
Geyer Springs S. S. 2.10

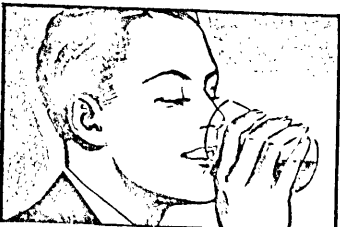
Pine Bluff District
Pine Bluff Ct., Good Faith\$ 5.00
Whithall 2.50

Scientists Find Fast Way to Relieve a Cold

Ache and Discomfort Eased Almost Instantly Now



1. Take 2 BAYER Aspirin Tablets. Make sure you get the BAYER Tablets you ask for.



2. Drink a full glass of water. Repeat treatment in 2 hours.



3. If throat is sore, crush and stir 3 BAYER Aspirin Tablets in a third of a glass of water. Gargle twice. This eases throat soreness almost instantly.

NOTE

"DIRECTIONS PICTURES"

The simple method pictured here is the way many doctors now treat colds and the aches and pains colds bring with them!

It is recognized as a safe, sure, QUICK way. For it will relieve an ordinary cold almost as fast as you caught it.

Ask your doctor about this. And when you buy, be sure that you get the real BAYER Aspirin Tablets. They dissolve (disintegrate) almost instantly. And thus work almost instantly when you take them. And for a gargle, Genuine Bayer Aspirin Tablets disintegrate with speed and completeness, leaving no irritating particles or grittiness.

BAYER Aspirin prices have been decisively reduced on all sizes, 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

Faith	2.00
Sulphur Springs	3.00
Mt. Carmel	1.00
Wofford's Chapel	1.50
Swan Lake S. S.	5.00

Prescott District

Forester S. S.	\$ 2.50
Gurdon	25.00
Mt. Ida Ct.-Oden S. S.	1.00
Nashville	30.00
Murfreesboro-Delight Ct.-	
Saline S. S.	2.25

Texarkana District

Cherry Hill Ct., Highland S. S.	\$ 50
Hatfield Ct.-Wickes S. S.	2.25
Dierks S. S.	5.00
Total	\$120.25

North Arkansas Conference

Batesville District

Mt. Home	\$ 2.14
Moorefield	3.00
Pleasant Plains Ct.-Corner Stone ..	1.00
Pleasant Plains	1.62
Cedar Grove	1.48
Oak Grove	1.70

Fayetteville District

Elm Springs	\$ 2.50
Prairie Grove	17.50

Searcy District

Harrison	20.00
Total	\$50.94
Total to date from Little Rock	
Conference	\$3,976.91
Total to date from North Ar-	
kansas Conference	1,319.13
Grand Total to date from both	
Conferences	\$5,296.04
—James Thomas, Supt.	

LAYMEN'S BANQUET, FIRST CHURCH, HOT SPRINGS

Methodists of Hot Springs have gotten off to an unusually fine start for this year. The pastors of our church there are trying, as never before, to place the responsibility and leadership of the church upon our man power. At a recent Men's Banquet, held at First Church, in which all our Methodist Churches participated, 135 leading men of the several churches were present. Those appearing on the program were: Bray Smith, chairman of First Church stewards, who presided; Judge C. T. Cotham, Rev. Frank Musser, of Lewisville; Rev. R. E. Fawcett, of Arkadelphia; C. A. Overstreet, President of Magnolia A. & M. College; and W. E. Silliman, of Camden, Conference Lay-leader. Mr. Overstreet brought the principal message. A fine men's quartet, composed of representatives from the several Methodist Choirs of the city furnished music. It is the plan to make such a meeting an annual occasion. There will in all probability be another such banquet in October of this year.—J. L. Tucker, Sec.

THE METHODIST ORPHANAGE

Received in the Home during January: Juniors and Primaries of Lake Village S. S., box Xmas gifts; Circle 9, W. M. S., First Church, City, subscription for Literary Digest, Boys' Life and American Boy; Mr. Sidney Vaughn, Los Angeles, Cal., subscription to National Geographic Magazine; Miss Minnie Williams, Warren, Ark., peanuts; Summerfield Dairy, Inc., City, 2 gallons ice cream; State Emergency Relief Commission, 50 cans beef, 30 lbs. butter, 10 gallons syrup; Mr. H. Goldstein, Mgr., Baker's Shoe Shop, City, basket Christmas fruits and candy through Melvin T. Thompson; Ladies of Traskwood Church, box canned goods; Arkansas City S. S., box of named gifts; Joe Allen Emmerson, City, books and toys; Gillette Congregation, peanuts, sweet potatoes and canned goods; W. M. S., Winfield Church, City, \$15 cash for linen; Winfield Church Juniors, City, canned goods; Clara Everett, Springdale, games; Mrs. Lotta Pierce, Paragould Rt. 2, Christmas greetings and \$1 cash; Class No. 8, Earle S. S.,

box of gifts to specials; Adona S. S., canned goods; 2nd Year Class Primary Dept., First Church, Texarkana, scrap book; Sheridan Ct., by Rev. Paul Clanton, canned goods; Quitman Congregation, canned goods; Tomlin Congregation, canned goods; New Hope W. M. S., and Club, canned goods; State Game and Fish Commission, fish; Arkansas Paper Company, City, 12 kites; Mrs. C. S. Zumbro, Thornton, quilt.

Through Rev. James Simpson, Hatfield Circuit, we received a beautiful quilt from Mrs. Emma McClemon, who is 82 years old. She pieced and quilted this quilt for our girls and boys. I am sure many prayers and pleasant thoughts were caught with those stitches. We are glad to get this quilt from one who has served our church for 66 years and is still active, one of God's saints.

Christmas is past and we have started another year. Let's hope we all will do our best.—Mrs. S. J. Steed, Matron.

NORTH ARKANSAS BENEVOLENCES TREASURER'S REPORT TO FEBRUARY 1

Batesville District—C. W. Lester, P. E.	
Charge and Pastor	Amt.
Batesville: First Church, O. E. Goddard	\$ 362.50
Cotter, Eli Craig	16.70
Moorefield, A. W. Harris	13.07
Mountain View, J. W. Johnston ..	43.00
Newport: First Church, F. M. Tolleson	40.00
Umsted Mem., Weldon, J. G. Ditterline	63.00
Tuckerman Station, C. N. Guice ..	75.00
Yellville	10.00
Total	\$ 623.27

Booneville District—E. B. Williams, P. E.	
Danville, C. W. Good	\$ 75.00
Houston-Bigelow, Hoy M. Lewis ..	42.00
Prairie View-Scranton, A. L. Riggs	55.00
Paris, W. P. Whaley	200.00
Total	\$ 372.00

Conway District—Wm. Sherman, P. E.	
Atkins, A. E. Holloway,	\$ 50.00
Cabot-Jacksonville, L. E. Mann ..	100.00
Conway, First Church, Albea Godbold	50.00
Conway Ct., Donaghey Duran ..	10.00
Greenbrier Ct., Bates Sturdy ..	41.00
Lamar-Knoxville, V. F. Harris ..	38.00
Levy, J. H. Hoggard, in full ..	100.00
N. L. Rock: First Church, E. T. Wayland	100.00
Gardner Memorial, C. R. Culver ..	101.99
Washington Avenue, G. A. Freeman	25.00
Plumerville, B. L. Harris	110.00
Quitman, T. C. Chambliss	40.00
Russellville, R. E. L. Bearden ..	\$ 276.00
Vilonia Ct., M. A. Bierbaum ..	55.00
Rosebud Ct., Chas. Lewis	3.70
Springfield Ct., Robt. Core ..	4.00
Total	\$1,104.69

Fayetteville District—J. W. Workman, P. E.	
Bentonville, W. L. Oliver	\$ 50.00
Berryville, W. A. Downum	12.00
Eureka Springs, J. T. Byrd	48.52
Fayetteville, Warren Johnston ..	147.90
Gravette-Decatur, O. M. Campbell ..	27.10
Rogers, Conner Morehead	50.00
Siloam Springs, A. G. Walton ..	300.00
in full	
Springdale, J. T. Willcoxon ..	50.00
Springtown, Ray Bagley	39.06
St. Paul (New Church) in full ..	5.00
Winslow-Chester, Kenneth Shamblin ..	10.44
Total	\$ 740.02

Ft. Smith Dist—H. H. Griffin, P. E.	
Clarksville, A. D. Stewart	167.10
Ft. Smith: Dodson Avenue, F. R. Hamilton	80.00
Ft. Smith: Midland Heights, F. A. Lark	126.00
Ft. Smith: Second Church, J. E. Lark	25.00
Hartman, J. W. Harger	0.00

Ozark, J. A. Reynolds	82.00
Van Buren: 1st Church, J. A. Womack	37.48
V. Buren: E. Side, E. Dyer	8.13
Total	\$ 534.71
Helena Dist.—G. G. Davidson, P. E.	
Aubrey, J. J. Decker	\$ 45.74
Clarendon, Paul Galloway	150.00
Crawfordsville, S. B. Wilford ..	32.00
Elaine, G. E. Patchell	100.00
Forrest City, R. S. Hayden	152.20
Harrisburg, E. J. Slaughter ..	70.46
Helena, J. W. Crichlow	1,100.00
Hulbert—W Memphis, I. L. Claud	21.15
Weiner, E. Patton	15.00
Wheatley, J. L. Rowland	70.00
Widener-Madison, M. A. Graves	45.00
Wynne, J. M. Hughey	315.00
Total	\$2,116.55

Jonesboro District—S. B. Wiggins, P. E.	
Blytheville: 1st Ch., W. V. Womack	\$ 50.00
Blytheville: Lake St., V. E. Chalfant	30.00
Blytheville Ct., Grover Sutherland	2.00
Bono Ct., G. R. Ditterline	1.00
Brookland Ct., Norris Greer ..	16.50
Dell Ct., D. C. Holman	1.00
Gilmore-Turrell Colony, C. H. Harvison	20.00
Joiner-Whitton, J. T. Randle ..	12.00
Jonesboro, 1st Church, H. L. Wade, in full	2,005.00
Jonesboro: Fisher St., J. L. Pruitt	2.00
Jonesboro: Huntington Ave., H. H. Blevins	45.00
Lake City Ct., Porter Weaver ..	25.14
Lepanto, C. E. Gray	1.00
Luxora-Keiser, J. R. Nelson ..	4.00
Leachville-Manila, J. W. Moore ..	150.00
Marion, E. K. Sewell	450.00
Marked Tree, J. A. Sage, Jr.	50.00
Trumann, W. J. LeRoy	75.00
Tyronza, G. C. Taylor	162.50
Wilson, H. M. Lewis	50.00
Monette-Macey, F. M. Sweet ..	19.75
Nettleton-Bay, H. J. Couchman ..	39.00
Osceola, R. C. Morehead	216.50
Total	\$3,427.89

Paragould District—A. W. Martin, P. E.	
Biggers-Maynard, C. J. Wade ..	\$ 11.00
Black Rock Ct., Griffin Hamilton	19.00
Gainesville, M. A. Cherry	54.49
Hoxie-Portia, E. H. Hall	37.45
Imboden, Guy Murphy	38.30
Lorado Stanford, L. F. LaFevers	60.00
Mammoth Spring, W. J. Clark ..	50.00
Marmaduke, J. A. Gatlin	74.50
Paragould: 1st Church, G. W. Pyles, in full	1,100.00
Pocahontas, B. L. Wilford	5.00
Rector, S. G. Watson	200.00
Smithville, W. J. Williams	10.00
Total	\$1,659.74

Searcy District—E. H. Hook, P. E.	
Augusta, J. F. Glover	\$ 50.00
Bald Knob, Chas. Franklin, in full	200.00
Beebe Station, S. O. Patty	150.00
Beebe Ct., E. M. Peters	27.00
Heber Springs, C. H. Bumpers ..	60.00
Hunter Ct., R. A. Bevis	10.14
Fitzhugh A. T. Galloway	20.00
Judsonia, W. E. Benbrook	24.20
Leslie, H. E. Pierce, Jr.	40.00
Marshall, E. G. Koetzell, in full ..	100.00
McCrary Sta., Lester Weaver ..	151.00
McCrary Ct., R. A. Robertson ..	15.00
McRae Ct., A. E. Goode	70.00
Pangburn Ct., R. B. Howerton ..	40.00
Searcy: 1st Church, W. C. Davidson	180.00
Valley Springs, T. E. McKnight ..	21.00
West Searcy Ct., B. E. Robertson	27.00
Garner Ct., M. L. Kaylor	10.00
Total	\$1,195.34

Total by Charges	\$11,774.21
By Benevolent Commission ..	27.21
Golden Cross	6.75
Grand Total	\$11,808.17

Last year, this date	8,827.35
Increase	\$ 2,980.82

Standing By Districts

Jonesboro	3,427.89, 100% Charges
Helena	2,116.55, 52% Charges
Paragould	1,659.74, 52% Charges
Searcy	1,195.34, 66 2-3% Chgs.
Conway	1,104.69, 80% Charges
Fayetteville	740.02, 44% Charges
Batesville	623.27, 32% Charges
Fort Smith	534.71, 42% Charges
Booneville	372.00, 20% Charges
Total Charges, 112	54%

Bald Knob, Chas. Franklin, P. C., paid in full Jan 27, bringing total number on Honor Roll to six.

Distributed to General and Conference Boards

—Guy Murphy, Treasurer, Imboden, Arkansas.

ARKADELPHIA DISTRICT COACHING INSTITUTE

At the call of the Presiding Elder, Rev. Roy E. Fawcett, the Arkadelphia District Coaching Institute was held at Benton Tuesday, January 29.

Those attending were: Revs. W. C. Watson, J. L. Dedman, J. F. Simmons, E. S. Walker, A. C. Carraway and J. L. Tucker. Mrs. W. C. Watson was also present. Rev. R. B. Moore of Arkadelphia, was unable to attend, due to two funeral services in which he was to participate.

1. The meeting was called to order by the Presiding Elder at 9:30. Rev. J. L. Dedman led in prayer.

2. The meeting was then turned over to the Rev. Clem N. Baker, Executive Secretary of Education for the Little Rock Conference, who outlined the program and coached the group who are to have charge of promoting the educational work of the District for the year.

3. The forenoon session was devoted to a study of the different types of schools, institutes, and classes that may be conducted during the year and as to a suggestive approach in dealing with each.

4. Those present were the guests of the host pastor, Rev. A. C. Carraway, at a most delightful chicken dinner, served at the Benton Cafe, at the noon hour.

5. The afternoon session was called to order at 1. Rev. E. S. Walker led in prayer. The discussion was devoted to our church literature, missionary education, and the local church calendar.

6. The pastors present were assigned by the Presiding Elder to certain specified territory within the District in which to be responsible for the promotion of our educational program.

7. The Institute was closed at 3:00 with prayer by Dr. W. C. Watson.—J. L. Tucker, Sec.

WHEN YOUR DAUGHTER COMES TO WOMANHOOD

Most girls in their teens need a tonic and regulator. Give your daughter Lydia E. Pinkham's Vegetable Compound for the next few months. Teach her how to guard her health at this

critical time. When she is a happy, healthy wife and mother she will thank you.

Sold at all good drug stores.

Lydia E. Pinkham's
Vegetable Compound



DALARK CHARGE

Everything is moving nicely. Church Schools and young people's organization are working well. Good congregations at all preaching services, fine spirit among all our people. Cold and rainy weather has kept but few away from religious services. We have a loyal and heroic people. One that has been on the ground and knows conditions can't keep from saying that we have a sacrificing people. We are looking forward and not backward. The good Lord will bless a people like this. True our finances do not measure up with some others, but our people are contributing to the program of our Church.

As a pastor that knows his people, I feel free in saying that they are doing the best they can. We are sorry that our contribution to our orphanage was not more; but, when we look over the report that Dr. Thomas puts out, we find that our charge per church stands second in all the Circuit work. We have an average of more than \$5 per church to our credit, and one small congregation yet to report. Since looking over the reports, we head the list among the circuit charges.

We are preaching and praying to hold the spirit of our people up, looking forward with the leadership of our fine Presiding Elder, to stand among the fine reports of circuit work this fall. I think we have one of the very best prayer meetings in the District at Dalark, which was set up one Wednesday night after our return from the annual Conference.

We have not missed a single mid-week prayer service. The average attendance is 33. Both young and old attend. We run a program prayer meeting, a method that the pastor has used before and found to be very successful. Taking one whole chapter for each mid-week service, and from 18 to 28 people to take a part and render it well. One might call it a Bible School. That is a good title. One thing we are positive of, it is interesting and reaching all classes of people. It keeps the pastor down at his knitting. He has to be prepared to take care of the whole chapter.

The "poundings" have not quit. First came Manchester community with a dining room table covered with plenty. Next came Dalark adding to the supply most bountifully. Last Sunday, while preaching at Bethlehem, somehow they made their way to the pastor's car and to his surprise when he came out from services the car was packed with all good things to eat and plenty of good soap.

Brethren, it is a pleasure to serve a people like this. If they have no money they have the spirit of Christ. Our people love us and we love and serve our people. We are planning and working for a great revival.

I just can't understand the report that I have heard made at some of our Institutes, Churches and Charges going through a whole year without a conversion. If I were to go through 12 months without a conversion, I would go to the mourner's bench if I could find one, and there I would linger until I received power from the Holy Spirit.—J. O. Williams, P. C.

FAYETTEVILLE DISTRICT BOOK CLUB

The Book Exchange Club, consisting of the preachers' wives of the Fayetteville District, met and elected officers at the home of Rev. and Mrs. J. W. Workman.

The following officers were elected: Chairman, Mrs. J. W. Workman; Librarian, Mrs. W. A. Lindsey; Secretary and Reporter, Mrs. Russell Harding. The following were present: Mrs. A.

W. Lindsey of Prairie Grove; Mrs. J. T. Willcoxon and mother, Mrs. Jamison, of Springdale; Mrs. A. H. DuLaney of Gentry; Mrs. I. G. Bridenthal of Centerton; Mrs. O. M. Campbell of Gravett; Mrs. S. M. Yancey and Mrs. Warren Johnston of Fayetteville; and Mrs. Russell Harding of Huntsville, hostess.

Delicious refreshments were served and a good time was enjoyed by all.

The next meeting will be held with Mrs. W. A. Lindsey of Prairie Grove, March 29.—Mrs. Russell Harding, Reporter.

IF ARKANSAS HAD A POLITICAL LIQUOR MONOPOLY

Governor Futrell holds that licensed liquor selling would be substantially a return to the old saloon system. But he declares that if prohibition is to be abandoned all sales of liquors should be made by the state, with the right of local option granted.

There are undoubtedly many people who will feel that if liquor is to be legalized the least objectionable way to sell it would be through state package stores. But a dispensary system on paper is not a dispensary system in operation.

The rigid control conditions which the governor lays down recall those on which Gov. Benjamin R. Tillman of South Carolina insisted when in all good faith he launched that state's liquor monopoly 40 years ago. There must be no more than two dispensaries in any county, Governor Futrell declares. There must be chemical analyses of all liquor the state offers for sale. Dispensaries must be open only during daylight hours. Only "persons with outstanding character" must be permitted to operate them. The sealed packages must not be opened within 100 feet of the dispensary. There must be no sales to liquor addicts or minors, and no gifts of liquor by anybody to any person known to be addicted to the use of intoxicants. All liquors not bearing the label and brand of the state must be seized as contraband.

With laws and regulations of precisely this sort South Carolina saw its dispensary system become within a few years a mighty and corrupt political machine. It got more and more difficult to induce men of character and reputation to accept positions in the system. Graft spread through it from top to bottom. The required chemical analyses were ignored or falsified. State purchasing agents took rebates from whiskey concerns. Bad liquor was sold at the price of good, with the customer paying and the bootleggers pocketing their spoils. All these facts were brought out when the saturnalia wound up in a legislative investigation that sent high state officials to prison. Dispensary system officials and agents, the investigating committee reported, had become shameless in their abuse of power, insatiable in their greed and perfidious in the discharge of their duties.

It behooves the legislature, as it behooves all private citizens of the state, to remember that a dispensary system would have to be operated in Arkansas as Arkansas is. Whatever advantages it might have under idealistic conditions are beside the point. Just go back over political regimes of the past and ask yourself where a politically controlled and politically run state liquor monopoly would inevitably lead.

You say liquor selling could be abolished if it brought intolerable evils? But that system, after it had consolidated its sordid and sinister power, might gain so strong a hold on the political affairs of the state that only a popular revolution could shake it loose.—Arkansas Gazette.

★ Now you can obtain INSURANCE of the safety of your long-term savings and investments, to the full amount of \$5,000, through methods established by the United States Government!

For the benefit of investors and savers of moderate amounts, the Federal Savings and Loan Insurance Corporation, a government institution was set up, assuring the repayment in full of the amount of every investor in any insured institution of the savings and loan type, up to the maxi-

Absolute Safety of Your Savings Now Insured!

num of \$5,000. The First Federal Savings & Loan Association of Little Rock, having met the strict eligibility requirements, is now operating under the rules and regulations of this government Agency, and offers you all the privileges and benefits of savings and investing safely and profitably.

★ INSURED INVESTMENTS

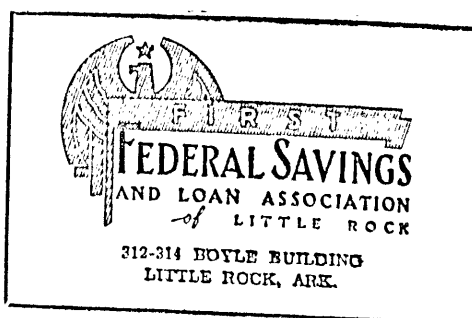
Insured Federal Savings and Loan Associations are an improved form of thrift and home-financing institution under the United States government sponsorship and supervision. They are based upon time-tried investment principles which have proved absolutely sound. And now every investor has the further advantage of being insured in full up to \$5,000 on any account he may have with these institutions. Four types of shares are available in Insured Federal Savings and Loan Associations. All shares have a par value of \$100, and the difference between one type and another is the method of paying for them, either monthly or in full at time of purchase.

★ DIRECT REDUCTION LOANS

The borrower, through insured Federal Savings and Loan Associations is offered many advantages. Through the direct reduction loan plan, the borrower knows at the time he makes the loan the exact amount of the monthly payments, and the exact date on which the loan will be fully repaid, provided all payments are made by him when due. The borrower is permitted at any time to make larger payments than specified, thus returning the loan at an earlier date than specified.

A long term loan from one of these Associations may mean to you—A Home of Your Own, A Safer and Less Expensive Mortgage Loan, No Renewal Charges, Prompt Service!

The officers of this Association will be glad to help you decide which type of insured Federal Savings and Loan shares are best fitted to your requirements.



GEO. H. BURDEN, President

H. C. JOHNSON, Sec.-Treasurer

For the Children

THE CHEERFUL CRICKET

The cricket is probably the most familiar night singer of all the myriad insects which make the night ring with a song or noise of some kind, during the warm months from May until frost. The black field cricket is most commonly known to the public for his friendly song in yard and garden. His cousin, the house cricket, is fond of a warm fireside, hence the "Cricket on the Hearth." They are also kept in cages like canaries and are sold for sweet singers. This cricket has been known as Chyllus since the time of the Greeks and Romans.

The cricket has long slender antennae with stridulating organs on the bases of its wings and their ears are in their front legs. Their musical instruments are the wings. The veins are enlarged in such a way as to have a rough surface—a file and scraper. When the tree cricket sings, he holds his wings above the back like two broad fans, and moves them so that the file on the right wing rubs over the scraper of the left, producing his song.

The mole crickets live like moles in the ground in wet fields or along streams. They have feet for digging like the mole, but, unlike them, they have wings for flying and fly about at night. Their long hind wings, when folded, project over the body, while the short front wings, fold over the abdomen. Their song is deep-toned and solemn—a chirp, chirp, repeated about a hundred times a minute, and as it comes from marshy places, it is usually mistaken for that of a frog.

The field cricket is small and brown. The eggs are laid in the ground in the fall and they hatch the following summer. The male does the singing, a continuous trill so faint that it can scarcely be heard, with his wings at a forty-five degree angle.

The common black cricket is found everywhere, in fields and yards, and he occasionally enters the house. The males, hatched the preceding summer, begin singing about the last of May, and sing until the end of June, then no more is heard until the middle of August. The song becomes more and more common, until early fall, and then it is continuous, day and night, until frost. If two males are together, each tries to play faster than the other, and the noise mounts higher and higher until both have to stop and begin all over again. They chirp louder and their rivalry is keener on warm bright days—like people whose natures are colored by the weather.

The tree cricket begins his song, in company with others of his kind, as soon as the shadows begin to fall on summer evenings, and what a noise from such a delicate creature! An unceasing ringing that comes from everywhere. The wings are green gauzy sails rubbed together to produce a long scream-like sound. Others singing make a soft purring noise, while the snowy tree cricket, so-called because of its paleness, produces short notes repeated a hundred or more times a minute. Another is the black-horned tree cricket which sings in the daytime. All the tree crickets lay their eggs in the bark of the tree.

The bush crickets have a different shaped foot from the other crickets and there is a difference in their voices. Their notes are loud clear, piping chirps, mounting higher towards the end like those of a tree toad. They begin their concert like the tuning of the instruments of an orchestra—a note here, another over there, another, and

THE GREATEST FORCE IN THE WORLD

The most vitalizing thing in the world is Christianity. The world has advanced, advanced in what we regard as real civilization, not by material but by spiritual means, and one nation is distinguished from another nation by its ideals, not by its possessions; by what it believes in, by what it lives by, by what it intends, by the visions which its young men dream and the achievement which its men of maturity attempt. So that each nation exalts, when it writes its poetry or writes its memories, the character of its people and of those who spring from the loins of its people.

There are a great many arguments about Christianity. There are a great many things which we spiritually assert, which we cannot prove in the ordinary, scientific sense of the word "prove," but there are some things which we can show. The proof of Christianity is written in the biography of the saints. I do not mean the technical saints, those whom the Church or the world have picked out to label saints, for they are not very numerable; but the people whose lives, whose individual lives have been transformed by Christianity. It is the only force in the world that I have ever heard of that does actually transform the life, and the proof of that transformation is to be found all over the Christian world, and is multiplied and repeated as Christianity gains fresh territory in the heathen world.

Men begin suddenly to erect great spiritual standards over the little personal standards which they theretofore professed, and will walk smilingly to the stake in order that their souls may be true to themselves. There is nothing else that does that. There is something that is analogous to it, and that is patriotism. Men will go into the fire of battle and freely give their lives for something greater than themselves their duty to their country—and there is a pretty fine analogy between patriotism and Christianity. It is the devotion of the spirit to something greater and nobler than itself.—From address delivered by President Wilson before the National Conference of the Commission on Church and Country Life.

GREATNESS

This composition which was written by a little girl, nine years of age, was published in "Young People." Can you write a better essay on Greatness?

"True Greatness"—you never get it by trying for it. You get it by not looking for it. Once there was a bird that had its leg broken. A man found the bird hopping on the ground. He bound up the broken leg. Next morning the bird was sitting on its good leg on the limb of a tree and singing—that is true greatness.

Once there was a woman who did a big washing. She hung her clothes on a line. The line broke and all the wash came down. She did her washing all over again and spread it on the grass to dry. A dog with muddy feet came along and walked all over the nice clean, white clothes. The woman did not get angry or lose her temper. She said, "Ain't it queer, he didn't miss nothing?" That is true greatness. But only people who do washing know it.

Once there was a woman who lived near a pig-pen that was awful smelly.

another until the chorus is in full swing. The voices of all the insects blending in a mighty chant expressing what emotion, has not yet been determined.—Annie Kendall Wilson, Magnolia, Ark.

After a while she learned to smell the clover-blossoms that grew near the pig-pen. That was true greatness."

The little girl who committed the above bit of literature said that greatness is not attained by looking for it. It is attained when you are not looking for it. She was the exponent of her own philosophy. She was great and did not know it.

The essay we have quoted is a sermon. It is packed with good advice, born of good sense. One needs to read it over and over in order to get its lesson, understand its meaning, grasp its implication. The little girl's outlook on life is healthy, optimistic, cheerful. She was trying to say—and succeeded in saying, "He that ruleth his own spirit is greater than he that taketh a city."

KIND CRUELTY

A kind captain once found his cabin boy clinging to the high rigging, trembling and pale, but unwilling to come down. He was afraid of his mate, he said. "But why?" "Because," answered the boy, "he took a knife and cut a piece of flesh out of a sailor's arm; then he took a red-hot iron and burnt it dreadfully." "Was that all?" "No; he killed Bruno and threw him overboard. He is a cruel man, and I am afraid of him." "Now, listen," said the captain: "Bruno went mad and bit the sailor; the mate saved his life by what he did to his arm. In order to save your life and mine, he killed Bruno and threw him overboard. Now are you afraid of

him?" And the boy then came down, ashamed.

Now, that is the way suffering looks to us when we cannot understand it, but come down from those trembling, miserable doubts, little sailor, and remember that the Lord is merciful and gracious, slow to anger and plenteous in mercy.—Exchange.

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 The answer to the deepest human heart-hungerings.
 The soul of all strong heart life.
 The illuminator of darkness.
 The foe to superstition.
 The enemy of oppression.
 The uprooter of sin.—Ex.

COLLEGE WOMEN AS MOTHERS

It is a matter of observation that often the college woman makes the best mother. She may not be the happiest girl of her mother's flock, the most popular belle in society or the most domestic or adaptable bride, but when she has children all the inherited lore of motherhood, supplemented by a trained, disciplined mind familiar with facts, is hers.

The college woman does not stupefy her infant with drugs, nor bind it with bands of iron-threaded linen, nor feed it with pork fat or sugar, nor dose it with herb tea, nor dress it like a doll, nor "show it off" to strangers. She studies the individual child, and all the lore of her "salad days" becomes transfigured in mother love.

As her children grow older the college woman travels on with them exultantly, finding new joy with every year and growing young in heart and sympathies as times goes by. And you may be sure her girls will all be college girls and her boys all college boys unless there are some who are better without such training, in which case she will know enough not to force the wrong sort of educational experiences upon the unwilling or unappreciative learners.—Woman's Home Companion.

NEGRO EDUCATION

The conditions of negro public education in the South challenge both justice and enlightened self-interest, according to a sixteen-page report on this subject just published by the Commission on Interracial Co-operation, with headquarters in the Standard Building, Atlanta. Quoting a mass of facts and figures from the records of the several Southern State Departments of Education, the report alleges that the following conditions are almost universal:

1. Glaring discrimination against negro children in the expenditure of public funds, the inequality running in some states as high as six and eight to one, and in many counties as high as ten, twenty, and thirty to one.
2. Diversion to white schools of vast sums of state funds sent down to the several counties for the education of negro children. The total so diverted, according to the statement, runs into millions of dollars a year.
3. Hopeless inferiority of negro school buildings and equipment, which average less than one-tenth as adequate as those provided for white children.
4. Shorter terms, poorly paid teachers, lack of consolidated schools, and absence of effort to compel attendance.
5. Many negro children get no education at all, multitudes never get beyond the second or third grade, and in certain states only one in five hundred finishes high school.

These conditions, the report holds,

are not only unfair to negro children, but short-sighted as well, since society necessarily suffers from the resulting ignorance and inefficiency. Religious leaders and other public spirited citizens are urged to look into the conditions in their respective communities, with a view to their improvement if needed. The Commission offers to send a copy of the report without charge to any one requesting it.

A WORD ABOUT BENEVOLENCES

The Methodist Church is now on a voluntary basis in the matter of its benevolent claims. No longer are assessments handed down to us from some central board. Every Quarterly Conference in the Southern Methodist Church makes its own assessment for what we call the benevolent claims or Conference collections. The Church has trusted each quarterly Conference to assume this responsibility. Let us not fail the Church in this hour. The matter is now in local hands; you can make your pledge large or small. We are happy to hear that many quarterly conferences are doing the big thing, and taking generous assessments for these claims. Let us not cut down on them. They form the frame work of the great Methodist program at home and abroad. Methodism's great program cannot be carried on without these conference collections. We believe we face a new day in our Church work. Let every one take a spiritual pride in seeing that the work goes forward in a large way.—Alabama Christian Advocate.

THE SCRIPTURE PORTION

1. The setting apart of some portion of income is the acknowledgment of God's ownership. This is fundamental and beyond the sphere of private judgment. A tenth is the proportion that has been reserved since the earliest days of human worship.

2. This proportion was fixed in very ancient times, is known to have been recognized in different nations, and is definitely recorded in the most ancient Scriptures.

3. This proportion was paid by Abraham, "God's friend," as an act of personal loyalty, and by other patriarchs long before the statutes of the Jews were recorded.

4. This proportion, in set terms, was commanded as "the law" for the Jewish people and was uniformly followed during the entire history of this chosen race.

5. This proportion received promise of God's peculiar blessing when he rebuked a neglectful generation for their presumption in offering shrunken values and when he commanded them again to "bring the whole tithe into the storehouse."

6. This proportion was definitely sanctioned and the paying of tithes recognized and honored by Jesus Christ in the words, "These ought ye to have done."

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 Proponer's, 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 Proponers.
 Edwin W. Pickthorne, Attorney ad Litem.

7. This proportion has been set apart, as a life habit, by thousands of the most spiritual-minded Christians for many centuries. Multitudes of witnesses in ancient and modern days "have proved Him faithful that promised."

8. Two conclusions seem unavoidable. First, if a man omits any acknowledgment of the divine ownership except in such amount as may suit his present circumstances or convenience, he has committed the hateful sin of presumption and is entitled to the stinging rebuke of the prophet:

"Will a man rob God?" Second, if in the face of God's recorded will and voluminous human testimony, a man still insists that he has received special and personal illumination to set apart some other proportion rather than a tenth, it is practically certain that he is deceiving himself.—Ex.

A PASTOR'S GOOD NAME

Churches do not always realize how much of their power in a community depends upon the good name of their ministers. Of course, rectitude of life cannot take the place of pulpit ability or of pastoral efficiency, but without it the most brilliant parts are robbed of their worth. Damaging suspicions that sometimes find their way through-out a church are as often occasioned by thoughtlessness as by malice. This is not a matter that ministers can well preach about.

The man who would do so would be likely to create the impression that he was defending himself from something or other. But it is our privilege to urge the officers of our churches to seek to create a public opinion in their congregations that will brand this outrage on ministers and on the influence of the churches as it deserves to be branded wherever and whenever it appears.—Watchman-Examiner.

666

Liquid-Tablets
Salve-Nose Dropschecks
COLDS
and
FEVER
first day
HEADACHES
in 30 minutesTo relieve
Eczema
Itching
and give skin comfort
nurses use
ResinolHave
You STOMACH TROUBLE?

R. L. Kendricks of 807 W. 22nd St., Tulsa (West), Okla., said: "After eating, I would have gas and at times heartburn. My appetite was bad and I felt generally out of sorts. Dr. Pierce's Golden Medical Discovery gave me relief from the stomach trouble. I could eat without fear of distress."
 New size, tablets 50 cts., liquid \$1.00.
 Write to Dr. Pierce's Clinic, Buffalo, N. Y., for free medical advice.

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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 (Siss-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.

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It is a matter of distinct pride with us to realize that our quiet, unassuming services have brought so much real comfort to thousands of families during the years we have been able to serve them. It is the sort of thing that one remembers for years—when memories best serve to comfort one.

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STATES ASSUME CONTROL OF HIGHER PRIVATE EDUCATION

Greater supervision over privately controlled colleges and universities is being assumed by the various states of the Union. Approximately half of the state laws enacted require such institutions to meet certain educational standards before they are granted charters of incorporation. In ten states higher educational institutions are not permitted to obtain a charter unless the state board of education, the state superintendent of public instruction, or similar educational agency, specifically approves.

In a number of states a continual supervision over the colleges and universities obtains after their charters have been granted, according to a recent bulletin issued by the Federal Office of Education. In such a case a minimum quality of higher education, as indicated by their course of study, number of faculty members, admission and graduation requirements and similar items, is required. Eleven states provide by statute for an inspection or visitation of the institutions, and in seven states revoking of their accrediting is authorized in the event they fail to keep up the prescribed standards of instruction.

Among the twenty states which have passed laws placing restriction on the right of privately controlled colleges and universities to grant degrees are Michigan, Nebraska, New York and Pennsylvania. These laws are rigid in their requirements. Three states, Maine, Connecticut and Massachusetts, require institutions of higher learning under private control to obtain authority from state legislatures before they are allowed to confer degrees. Ten states prescribe penalties including jail sentences and fines for the illegal or fraudulent granting of degrees.

In twenty states of the Union no colleges or universities are permitted to confer academic degrees unless they have from \$100,000 to \$500,000 in property, endowment or resources as a guarantee that an adequate academic program will be furnished to the students upon whom degrees are conferred.—Scottish Rite News.

SOCIAL HYGIENE AND THE CHURCHES

The American Social Hygiene Association is planning for the near future, probably the month of May, a special number of the JOURNAL OF SOCIAL HYGIENE on Social Hygiene and the Churches. The contents, concerning which details will appear later, will include articles and items of practical value for pastors, church leaders, and others dealing with social hygiene problems as they arise in church groups as a section of the community. Pending completion of the Table of Contents, the Editors will be glad to receive suggestions regarding material to be included. It is also suggested that persons or groups desiring extra copies of the JOURNAL place their requests in advance, so as to insure having an edition large enough to supply all needs. The price is 35 cents per copy.

Of existing social hygiene literature, the Association recommends the following as being among the publications of special assistance:

Books: Men, Women and God, A. H. Gray, New York, Doran, \$1.50; New York, Association Press, 85 cents; Parenthood and the Character Training of Children, T. W. Galloway, New York, The Methodist Book Concern, \$1.00

Pamphlets: Is There a Formula for Sex Education? 5 cents, Pub. No. 778; Why Be Faithful in Marriage, a reply to Bertrand Russell, Henry Neumann, 10 cents; Education for Marriage, Max

J. Exner, Pub. No. 692, 10 cents; Betrothal, Paul Popenoe, Pub. No. 902, 10 cents; An Adventure in Defeating Divorce, Bernard C. Clauen, Pub. 877, 5 cents; The Church's Opportunity in Family and Parent Education, Int'l Council of Religious Education, Bulletin No. 420, 10 cents; The Spiritual Training of Children, Luther A. Weigel, 10 cents.

All of these publications may be secured through the American Social Hygiene Association, 50 West 50th St., New York City. For more extended lists ask for Pub. No. 793, A Classified List of Social Hygiene Pamphlets, and Pub. No. 903, Books on Social Hygiene.

HOW IMPORTANT ARE THE RAILROADS?

Perhaps you are one of the people who think that all the stir and tumult over the railroad problem is somewhat unnecessary—that, even if the railroads go out of existence, other types of carriers will be able to adequately meet the nation's transport needs.

If you are, the following facts, brought out by Professor Eliot Jones of Stanford University, will come as an interesting surprise:

In 1930, the railroads carried 383,000,000,000 ton-miles of revenue freight—and this was well below the amount they carry in a normal year. To have carried this by truck—our second most important medium of transport—more than 19,000,000 vehicles would have been needed, six times as many as are now in the country.

To drive, service, make and sell these trucks, and manufacture necessary materials, Professor Jones continued, the entire working population of the nation would be required. Thus, every family in the country would be dependent for a livelihood on the trucking industry—and no one would be left to produce the articles which the trucks would transport!

This casts no reflection on the trucking industry, which performs a valuable service in its field. But it does show just how necessary railroads are to the maintenance and continuance of our industrial civilization. They are still the basic medium of transport, and no competitor yet envisioned could do even a small part of their work. Their welfare is inescapably related to that of all businesses, all workers, all the people.—Industrial News Review.

OBITUARIES

McANDREW.—J. Grear McAndrew, born in Lawrence County, Mo., in 1854, came with his parents to Benton Co., Ark., in 1870. The greater part of his life was spent in this Co., but he transferred his residence several years ago to Vinita, Okla., where he died Dec. 5, 1934. He was the son of Joseph and Malinda McAndrew of sainted memory, who moved to Benton Co., from Mo. in 1870, and settled in the vicinity of Osage Mills, where Grear grew to manhood, and in 1877 was married to Miss Ethel Morrison of the same community. To this union were born five children, three sons and two daughters, all of whom preceded him in death, except Colonel Joe McAndrew of the U. S. Army, now stationed at Ft. Leavenworth, Kansas. He is also survived by his wife, one sister, Mrs. Ida Alden of Osage Mills, and several nieces and nephews. In 1893 his wife, Ethel Morrison McAndrew, died, and in 1896 he married Mrs. Rena Bunch Jackson, widow of the late Frank Jackson. She passed away a few years later and after the lapse of several years he married Mrs. Bertha Cook.

To the older generation of Benton Co. citizens Grear McAndrew's name

stood as a synonym of trust. He was widely known all over the Co., having served as sheriff from 1896 to 1900. He had a sound knowledge of men, and a keen insight in business and financial affairs and occupied many places of honor in these circles. He was converted when a child and was a lifelong Methodist. The church, her altars, her institutions, and ministry were sacred to him, and he supported them with loving loyalty and generosity.

Who can forget this kindly generous man?—his ear ever open to the cry of distress, his helping hand held out to the man down and out, struggling to get a start in life. His devotion to his family and his widowed sister was very beautiful and as he neared death's dark valley he had sweet memories of his father's prayers in the home of his childhood. So his busy useful life was finished with the consolation of grace, and happy and unafraid he faced death with full assurance of blessed reward.—M. F. N.

FLOYD.—Clara Frances Floyd, daughter of Dr. and Mrs. Martha Whiting, was born in Pole, Illinois, March 16, 1879, and departed this life January 25, 1935, at the home of her daughter, Mrs. R. S. Hayden, of Forrest City, Arkansas. Clara's father died when she was a small child. She came with her mother to Eureka Springs, Arkansas. Here she attended public and high school. After completion of school here they went to Cedar Rapids, Iowa, where they resided for a short time. They returned to Eureka Springs, in 1904 to make their home. In 1905 she was married to Dr. R. G. Floyd who died in 1918. The friends of Mrs. Floyd were always inspired by her patient, gentle and sweet Christian spirit. For weeks she was aware of the approaching end but met this with the beautiful Christian spirit that she had revealed in life. She is survived by one daughter, Mrs. R. S. Hayden, wife of our pastor at Forrest City, Arkansas, and by two grandchildren. The funeral service was conducted at the Methodist Church in Eureka Springs, Saturday, January 26, by her pastor, Rev. J. T. Byrd, assisted by Rev. A. G. Walton and Rev. F. R. Hamilton of Dodson Avenue Church in Fort Smith. The floral offerings were profuse and beautiful. Interment was in the Odd Fellows Cemetery near Eureka Springs.—J. T. Byrd, Pastor.

LAUNIUS.—Mary Susan House was born near Holly Springs, Arkansas, on Feb. 2, 1857. She was the daughter of the much loved and honored Rev. T. Q. C. House, who spent a lifetime in the local ministry of our church, and Mrs. Mary M. House. She was married to Charles E. Launius, October 7, 1875. Brother Launius passed on two years ago, leaving a record of long and faithful service to his church and his community. Sister Launius is survived by three sons: L. M., of Holly Springs; Raymond, of Bearden; and E. Q., of Sheridan; and four daughters: Mrs. John Mason, of Smackover; Mrs. Dee Riggs; Mrs. John Dodson, and Mrs. John Sorrells, all of Holly Springs. There are 33 grandchildren and four great grandchildren. Sister Launius professed faith and joined the Methodist Church at the age of 12 years. She lived a beautifully consistent Christian life. She loved her church and was willing to sacrifice for it. She belongs to the great order of God's noble men and women. Sister Launius passed to her great reward on Sept. 2, 1934.—Earl S. Walker.

JENKINS.—Alvin Jenkins, the eldest child of Rev. John J. and Mrs. Ida Garner Jenkins, died at Witchita Falls,

Texas, Jan. 23, 1935. His body was brought to Stephens, Arkansas, where he was born a little more than 51 years ago, and laid to rest near the bodies of his father and mother and a number of other near relatives. A short funeral service was conducted by the writer, assisted by the pastor, Rev. W. R. Boyd, in the old Garner home at Stephens, now occupied by Mrs. Emma Garner Brooks. Alvin was well born. His father was one of the most popular preachers in the Conference, but his career, which was so full of promise, was cut short by a premature death. His mother was the daughter of Professor and Mrs. W. A. Garner, who were widely and favorably known as two of the pioneer teachers in Arkansas. The Jenkins family, from which his father descended, was well and favorably known as one of the staunchest Methodist families in this section of our state. While pastor at Stephens in the early nineties, it was my privilege to receive him into the church. I have not kept in close touch with him since the days of his early manhood, but as long as I knew him he was an active Christian worker and I cherish the hope that he continued steadfast in his loyalty to God to the end of his life. He leaves two sisters, Mrs. Eugene Marlar, of Little Rock, and Mrs. Frank Stewart, of Stamps. Three of his mother's sisters are still living. They are Mrs. Emma Garner Brooks, of Stephens; Mrs. Annie Garner Thornton, of Asbury Park, New York City, and Miss M. Virginia Garner, of the faculty of Wesleyan Female College, Macon, Georgia. A goodly company of choice spirits among his near relatives and friends were waiting for him on the other side of the river of death.—J. A. Sage.

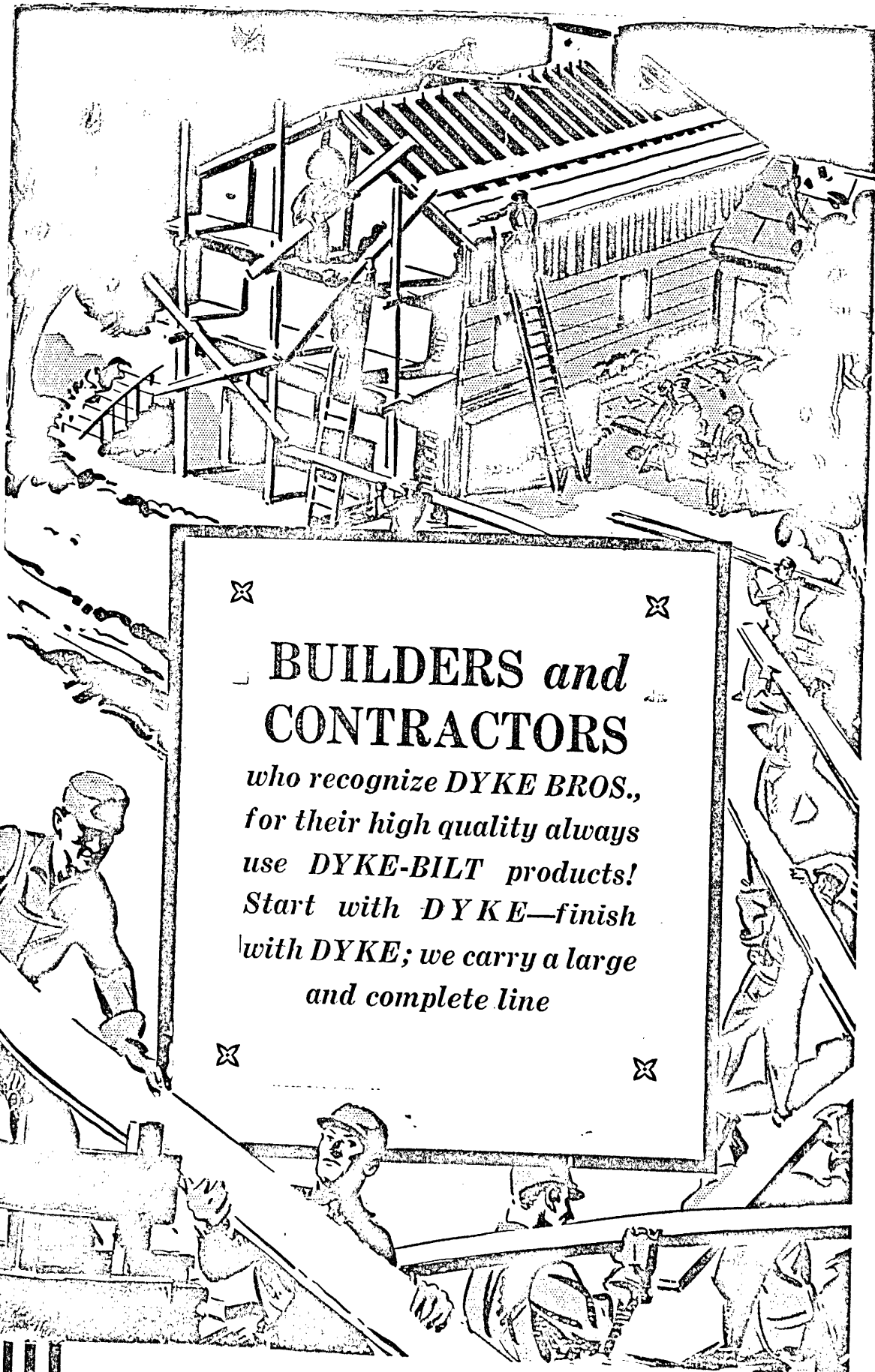
DORTCH.—The death angel visited the home of Mr. Joe Dortch and family on December 19, 1934, and took from that little heaven on earth the mother, Mrs. Joe Dortch. Besides her husband, she left behind her parents, Mr. and Mrs. W. A. Posey; four sons, Hollis, Rupert, Lewis and Arthur; one daughter, Zora Jane Dortch; one sister, Mrs. Nora Petree; one brother, Ewell Posey, and three children. Mrs. Dortch was a member of Moore's Chapel near her home on Route Two, Sheridan, Ark. She was a Christian mother, a precious wife and an unselfish friend to her fellowman. She lived close to God during her life here on earth. That is shown through the lives of her precious children and brave husband. She is now near that God the Father of us all. Surely her hand still rules our lives through the power and love of Almighty God. She lived her life well and is now in a better world. Be not sad because of her going. Be thankful for having had such a wife and mother.—Paul M. Clanton, Pastor.

Cotton Yarns: For knitting and crocheting bedspreads, table mats, chair backs, sweaters, dresses, etc., old fashion unbleached cotton yarns, 40c per pound, postage extra. Furnished in skeins, or on one and two pound cones. Free samples on request. Neely-Travara Mills, Inc., York, S. C.

A GOOD Children really like for Laxative their mothers to give them Syrup of Back-Draught because it tastes so good. And it is good for them because it is made of reliable, dependable extracts of senna and rhubarb (U. S. pharmacopeia). Cinnamon, cloves and sugar syrup are put in to make it pleasant-tasting. Give your little ones SYRUP OF BLACK-DRAUGHT. Sold at drug stores in 50-cent bottles.

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Brooks Hays to Speak at Evening Service

Sunday evening at seven-thirty the Honorable Brooks Hays will speak to our evening congregation on "What Should Congress Do With NRA?" This is the last in the series of forums on Social Issues in State and National Legislation. Mr. Hays is the legal advisor for the NRA in this State. His office has handled over 1,000 cases in which laboring people have been underpaid according to NRA standards, and has recovered for them over \$60,000 in back wages. His experience qualifies him to discuss this issue as well as any citizen in our state.

He will be explaining the new ideas of government's relation to the employer and the employee; and will point out the permanent social values in this new relationship.

NEW MEMBERS

A class of new members will be received at the eleven o'clock service on Sunday, February 10.

The Administrative Council of the Church School will hold its regular monthly meeting Wednesday evening at six o'clock in the little dining room.

The Forum Class, taught by Mr. J. R. Bullington, is having a party at the church Friday evening, February 8th. All members are invited.

CURTAIN CLUB PRESENTS PLAYS

The tournament sponsored by the Curtain Club will be continued at the monthly meeting Tuesday, February 12, at 7:30 p. m., at which time three additional one-act plays will be presented. These plays are being produced by the Bullington Forum Class, the Senior Department, and the Officers and Teachers of the Church School. There is no admission fee charged for this meeting and it is hoped that a good crowd will be present.

ABOUT OUR FOLK

Mrs. Mildred Anderson and her son, and her sister, Miss Varian Ledbetter, are recovering from the flu at their home, 1300 West 3rd.

Mary Katheron Harris, a member of our Junior Department in the Church School, underwent an emergency operation at the Baptist Hospital Saturday.

Mrs. Lucy Thornburgh left last week for Sarasota, Florida, where she will spend several weeks.

A wedding of interest to Winfield congregation is that of Dr. G. B. Moore, son of Mr. and Mrs. J. P. Moore, 2905 Gaines, to Miss Josephine Doerslinger, in Seattle, Washington, on January 29. Dr. and Mrs. Moore will make their home at Rosario Beech, Washington, where Dr. Moore is connected with the government.

We extend our congratulations to the following young people who are members of our Church and Church School, who are graduating from Little Rock High School at the mid-term: Miss Florence E. Austell, Miss Mary Ellen Kerr, Miss Maxine McCullars, Miss Frances Rhinehart, Ernest Banzhof, James E. Major.

OUR SYMPATHY

The sympathy of our congregation is extended to Mrs. James Thomas and other members of her family, in the loss of her brother-in-law, Mr. C. M. Casper, who passed away on January 29.

The flowers in the auditorium last Sunday were presented by Dr. and Mrs. Byron Bennett in memory of their son who would have been five years old.

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

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SUNDAY SERVICES

11:00 A. M.—"I'll Do My Best."

7:30 P. M.—Mr. Brooks Hays will speak.



NEW COUNCIL OF WOMEN MAKES GOOD REPORT

The new Council of the Women of Winfield had its first meeting January 29th. The Circle chairmen gave splendid reports of their first month's work. Though the Circle meetings were held on the coldest day this winter when snow was on the ground, the women reported a total of 105 members and four visitors present at the meetings.

The women plan to pay their \$1,000.00 pledge to missions within the first six months of the year. During this time each Circle will raise \$3.00 a month which they will put into the local treasury to care for incidental expenses.

The Social Service projects for the month included visits and gifts to the City Orphanage, Philander Smith College, Arkansas Children's Home and Hospital, and the County Hospital. The Council voted to make a regular monthly contribution to help keep a student in the Valley Springs School. The women had assisted the pastor by visiting several prospective members and by making 180 visits within the church in the interest of the women's work.

The Council voted to assist the pastor in his work with the shut-ins of the church by making a survey to find out how many we have in Winfield. The plans include regular visits at which time church literature will be given to these worthy families.

Mrs. R. G. Paschal, chairman of attendance committee for joint Circle meetings, presented plans for a contest between Circles to see which group could get the largest number of its members to attend the joint meetings.

Only two members of the Council were absent from this meeting at which the above picture was taken. Mrs. James Thomas and Mrs. John Ostner were kept away by death and sickness in their respective families.

MARSHALL T. STEEL.

Board of Stewards Has Interesting Meeting

The February meeting of the Board of Stewards was held Monday night with J. S. M. Cannon, chairman, presiding. The discussion during the business session centered around the church finances and an analysis presented of the 1929, 1933 and 1934 revenues.

It was disclosed that sixty per cent of the church revenue last year was received from 170 members, with 27 giving \$100 or more during the year. In 1929 a total of 20 members gave \$250 or more each and these 20 members paid one-fourth of the \$50,000 received by the church treasurer that year.

The monthly report of G. H. Kimball, treasurer, showed that receipts for January were nearly \$800 below the budgeted expenses for the month. E. V. Markham, chairman of the finance committee, announced that an effort will be made during the month to bring the church finances up to date at the end of the first quarter. A brief discussion of the matter indicated that Board members believed this could be done but would require co-operation from the entire congregation.

J. C. Moore and Dewey Thompson presented an interview in which a financial worker made a call on a member to secure his pledge to aid in the church's financial program.

W. A. Weidemeyer, scoutmaster for the Boy Scout troop which Winfield Church sponsors, asked for volunteers to serve as assistant scoutmaster and for two to serve as committeemen. He invited board members and others interested in scouting to visit the Scouts. The troop meets at the church each Friday night.

HOT SPRINGS CHOIR TO SING AT FIRST CHURCH

Sunday evening at the five o'clock Vesper Service at First Methodist Church at Eighth and Center Streets the choir from the First Methodist Church in Hot Springs will sing "The Evangel of the New World," which is an oratorio which weaves into a unit the best music of early Methodism. It was composed to be used during the celebration of the Sesqui-centennial of Methodism in America. It was sung at the General Conference and at the Conference at Baltimore. Many of our people will be anxious to hear this music and participate in this celebration of Methodist History.

WINFIELD TO OBSERVE NATIONAL SCOUT WEEK

Boy Scout Troop No. 25 which is sponsored by Winfield Church, with Mr. W. A. Weidemeyer as Scout Master, will be our special guests at the eleven o'clock service Sunday. The service will be a part of our celebration of the twenty-ninth anniversary of Scouting in America. The Troop will have a special meeting in their room in the church on Friday evening, February 15, to which they invite their parents and friends.

Scoutmaster Weidemeyer has just received recognition from National Headquarters for special training in the development of Patrol Leadership. Our church is grateful to him for his fine interest in and work with these worthy boys.

Interest continues to grow in the mid-week discussions held Wednesday evenings following the Fellowship Supper. The supper this week will be served by Circle No. 8 at six-thirty and the discussion as seven-fifteen will center in the question, "Where Would Jesus Change Industry?"