

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

Volume LIV LITTLE ROCK, ARKANSAS, MARCH 14, 1935 No. 11

A WISE DECISION

WHILE we think our Legislature inflicted a grievous wrong upon our people when intoxicating liquor was again legalized, the decision to pass no sedition bill was wise. We are having trouble in parts of the State growing out of the teaching and activities of certain agitators. Thinking to stop dangerous outbreaks, members of the Legislature introduced measures that would have endangered free speech, the right to publish and teach criticism of our form of government. A committee was appointed to investigate alleged "un-American" teachings at a little labor school in the mountains. The committee reported that the school should be free to teach what it pleased so long as its radical advocacy did not precipitate "violence, force or bloodshed." The report, in part, reads: "After all, a social system finds its final sanction in human happiness. The depression we are going through speaks out in no uncertain words that there is something wrong in the social and industrial system which calls for a study of causes, effects and cures. No true American should object to any one advocating a change in a system in order to cure a cause, if the change as advocated is to be made in accordance with the true principles of a democratic government through the ballot. . . . Free speech, free thought, a free press, and free assemblage are dear to the hearts of Americans."

After this report was made, the author of the bill attempted to have it brought up, but was so strongly opposed that, he withdrew it. Thus ends an episode which has caused protests to be sent in from educators and other prominent men and women from all parts of the land. The adoption of this measure would have brought our State under the censure and ridicule of a majority of the great minds of the country.

We are not in sympathy with the teachings of this school that was subjected to criticism and investigation; but we deplore any unfair methods to prevent full and free discussion of political and social principles. We are not ready to follow the drastic methods of Fascist Italy, Soviet Russia, or Nazi Germany. The suppression of free speech leads to the enthronement of dictators and tyrants. Much as we detest the rantings of men like the Louisiana "Kingfish," we would not stop them by force. Such men always in the end destroy themselves by their rash talk.

THE MESS WE ARE IN

DISCRIMINATING criticism of recent liquor legislation and suggestions for correction of the evils that will inevitably arise under it, are hardly in order until the Legislature has adjourned and the exact text of the laws is known and studied. However, it is certain and may be asserted without fear of contradiction that a Legislature composed of men who have dared to call themselves "Democrats" has practically wiped out the long cherished principle of Arkansas Democracy, the right of the people to "local self-government" in so far as the liquor traffic is concerned. Without any mandate of the people, in most cases without even mentioning the issue in their candidacy, these legislators, by the bare majority of one required under the last amendment to our Constitution, have enacted laws which will force intoxicants on communities that have for 25 to 50 years protected themselves by local option or by special acts of the Legislature. This is the exercise of a legal power to do what is morally and politically wrong, and is legislative tyranny that should be resisted in every legal and moral way. The right to prohibit the sale of liquor is made so difficult that few counties will feel disposed to use the right. Still we urge the counties in which are located schools with state-wide patronage, counties that had always taken a pride in the fact that by law they had protected the students who came into

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FOR AS THE SUFFERINGS OF CHRIST ABOUT IN US, SO OUR CONSOLATION ALSO ABOUTED BY CHRIST. AND WHETHER WE BE AFFLICTED, IT IS FOR YOUR CONSOLATION AND SALVATION, WHICH IS EFFECTUAL IN THE ENDURING OF THE SAME SUFFERINGS WHICH WE ALSO SUFFER; OR WHETHER WE BE COMFORTED, IT IS FOR YOUR CONSOLATION AND SALVATION, AND OUR HOPE OF YOU IS STEADFAST, KNOWING, THAT AS YE ARE PARTAKERS OF THE SUFFERINGS, SO SHALL YE BE ALSO OF THE CONSOLATION. —2 Cor. 1:5-7.

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THE BUDGET PLAN BEST

THOSE of us who have tried it are convinced the church budget plan is in every way preferable to any plan thus far submitted. In fact, it is about the only feasible plan for large churches. A church composed of not more than fifty families can with comparative ease canvass the entire membership and perhaps put the paper in the majority of the homes by the individual subscription plan. Whereas the large church with four or five hundred families would find it next to impossible to employ such method successfully. Then, too, in large churches there is always a larger ratio of families which could not be enlisted in subscribing for a church paper. Whether the reason be financial, or an unfriendly attitude caused by the influence of bad papers in the home—such homes need the tonic and stimulus of good reading matter. And it is a good investment on the part of a church to see that good literature goes into the home. A good Baptist paper will create a Christian atmosphere and give character color to the home. It sets forward in the home every item of a Christ-centered church and denominational program. I am for the denominational paper because I believe that every Christian should stand for Christ's worldwide program for himself and for the church of which he is a member. I am putting the paper in the church budget, because I believe that every church is under obligation to protect the home against bad influences and likewise under obligation to throw about church homes the most positive, constructive, and wholesome influences possible.—Correspondent in Western Recorder.

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their schools, to effect organization and by petition bring on local option elections.

It is claimed by some that the special laws enacted many years ago for the protection of these schools have really not been repealed. We are not yet in position to judge; but Mr. Oscar Williams, a Fayetteville attorney, argues, with some plausibility, that the act protecting the State university has not been repealed. By the same token, the acts protecting Hendrix College and Ouachita College and others, have not been repealed. It would be worth while to get up a test case and let the Supreme Court decide. Then there is another circumstance worthy of consideration. Under the Initiative and Referendum Amendment, "no measure which has been approved by a vote of the people may be amended or repealed except upon a year and may vote on roll call of two-thirds of all members elected to each House of the General Assembly." Now, while our state-wide prohibition law was not adopted by a vote of the people, in 1916 Act No. 2 (in-

tended to repeal the law) was initiated, and defeated by an overwhelming vote of the people, which, in effect, if not in legal form, was the popular enactment of the state-wide prohibition law. Whether the Supreme Court would consider a popular vote to retain a law the same in principle as a popular vote on enacting a law, may be doubted; but the question is worthy of judicial inquiry.

On page 15 we publish the suggestions of the Board of the State Anti-Saloon League, with which we heartily agree; and on another page a resolution adopted by the Pulaski County Unit of the Citizens' Protective League, in which practical methods are recommended. We urge our people to study these suggestions and be ready to meet the issues that now are before us. As law-abiding citizens we must not violate the laws enacted by our Legislature; but we shall use every lawful means to bring about the ultimate repeal of vicious laws and bring in a new and better era.

A COLORED EDITOR ON CRIME AMONG COLORED PEOPLE

THE CHRISTIAN INDEX, organ of the Colored Methodist Episcopal Church, in a discriminating editorial, among other things, has the following to say about "Crime Among Colored People:" "Negro newspapers, preachers, teachers, and orators owe it to themselves to at least denounce crime by Negroes upon Negroes for no reason at all, as much as we denounce lynching of Negroes by criminal whites in defiance of law and order. If God hates crime by a major race upon a minor race, such a crime should never occur in that minor race. Why should we trouble the Almighty about taking our part against a major people who afflict us with the very sin we are guilty of among ourselves? We cannot see clearly until and unless we 'first take the beam out of our eyes.' When we learn to appreciate the fact that, as we wink at crime committed against one another among ourselves, and pass it up, we must know, by the same rule, the major race will practice upon us just what we sow among ourselves. The surest way to safeguard your own house against robbers or attacks would be to place strong men on the inside of the house. We urge, what self-respect and moral and ethical and legal premium do we put upon our own lives that might compel other people to stop and count fingers before humiliating us, as we are by the mistreatment and abuse we bring ourselves, no doubt, by the wanton and cruel manner in which we, without cause or reason, afflict one another. Let us as preachers, teachers, orators, heads of families all pledge ourselves and see if we cannot bring our group to its deep sense of personal respect."

The above is a very sensible deliverance. We have often thought that the light value our colored people place upon themselves and the many crimes which they commit among themselves are incidental causes of some of the crimes which white men commit against Negroes. We do not offer this as an excuse for lynchings and mobs; but we do believe that when our colored people reduce crime among and against themselves, it will have a wholesome effect upon white men. A few hours after this was written this editor was in a town where one Negro killed two others in a very trivial dispute.

OPPOSITION to Senator Borah's resolution, which would set up a governmental inquiry into the religious situation in Mexico, was expressed by the Executive Committee of the Federal Council of the Churches of Christ in America in a statement adopted on March 1. The proposed investigation by the American Government was termed "an unwarranted interference with the internal affairs of another nation." At the same time, the church council went on record as strongly supporting "religious liberty for all groups both in Mexico and in every other part of the world."

# The Arkansas Methodist

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

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## METHODIST CALENDAR

L. R. Conf. W. M. S., Lakeside, Pine Bluff, Apr. 2-4.  
N. Ark. Conference W. M. S., at Newport, Apr. 2-5.  
Paragould District Conference, at Rector, Apr. 23-24.  
Batesville District Conference, at Mt. View, Apr. 25-26.  
Conway District Conference, at Lamar, Apr. 25-26.  
L. Rock District Conference, at Capitol View, May 2.  
Helena District Conference, at Parkin, May 2-3.  
Pine Bluff District Conference, at Stuttgart, May 3.  
Prescott District Conference, at Mt. Ida, May 7.  
Texarkana District Conference, at Lockesburg, May 8.  
Searcy District Conference, at Marshall, May 8-9.  
Fayetteville District Conference, at Lincoln, May 14.  
Jonesboro District Conference, at Tyrone, May 21-22.  
Ft. Smith District Conference, at Charleston, May 23-24.

## Personal and Other Items

REV. A. N. STOREY, pastor at Holly Grove, last week brought in 100 per cent lists for Holly Grove and Turner.

THE COMMISSIONERS of the Methodist Episcopal Church, the Methodist Protestant Church, and the Methodist Episcopal Church, South, are meeting this week, in Louisville, Ky., to consider Methodist union.

REV. A. T. MAYES, pastor of Mountain Home Charge, is now in the Veterans Hospital at Fayetteville for a major operation, according to a report from one of his members who sends in for him his 100 per cent list for Gassville.

THE ARKANSAS LEGISLATURE apparently has legalized racing for revenue; liquor for loot, and stealing ballots for power. Thus the race goes on. Without honest elections, the people as a whole are out of it.—Fayetteville Democrat.

MRS. McKNIGHT, wife of our pastor at Newark, submitted to a major operation in the Methodist Hospital at Memphis, and after 21 days, is now at home and recovering. She is the daughter of a Methodist preacher, the wife of another, and the mother of three itinerants.

GAMBLING IN THE UNITED STATES: Its Forms, extent and Injury; by Henry N. Pringle; published by the International Reform Association, 134 B St., Washington, D. C., price 15 cents a copy, 15 for \$1, as a 24-page pamphlet which gives full information about this terrible evil that is endangering the morals of millions of our people. Every pastor should have this in order to understand how to deal with this pernicious activity of the devil.

PRESIDING ELDER H. H. GRIFFIN announces that the Ft. Smith District Conference will not be held at Dodson Ave., as previously announced, but at Charleston, beginning at 10:00 a. m., May 23, and closing the afternoon of 24th.

REV. J. M. HARRISON, sending in his 100 per cent list from Parkin, reports a fine response for subscriptions, a strong W. M. S. and fine Young People's Department. The Sunday School has grown in interest and numbers. The people are very thoughtful of the welfare of the pastor and family.

REV. M. L. EDGINGTON, our pastor at Pleasant Plains, sending in a 100 per cent list for Corner Stone Church, reports that, when he was soliciting subscribers, a little girl, after reading a chapter of "The Itinerant Daughter" in a borrowed paper, asked her father to subscribe so that she might finish the story.

THE POETRY DIGEST, published monthly, 25 cents a copy, \$3 a year, 516 Fifth Avenue, New York City, is a valuable journal and will be found useful by those who indulge in the pastime of writing poetry. The February number contains a poem, "The Man Beneath the Mountain" by John Gould Fletcher, our Arkansas poet of international fame.

REV. W. HARDY NEAL, general evangelist, spent the first fifteen days of the year in Chicago with blessed results. His last meeting was in New Canton, Ill.; and, following the Council meeting, he expects to spend two months in Arkansas, Kentucky, and Tennessee. He is now ready to make engagements for tent meetings and can be reached at Newbern, Tenn., or New Canton, Ill.

WASHINGTON COUNTY, in recent years has gained an unbelievable reputation for corrupt politics. This year the good citizens of Fayetteville, led by the fine Daily Democrat, determined to clean up, and in the recent Democratic primary they elected by a large plurality their candidate, A. D. McAllister. Fayetteville is to be congratulated on this victory for good government. Now let Fayetteville and Washington County put over a campaign to prohibit the sale of hard liquor by local option election. For many years our young people in the University have been protected from the temptations of the saloon by a special act of the legislature. Now that protection has been destroyed, and the citizens of Washington County owe it to the whole State to use their local option right to keep liquor out of that splendid community. It would be fine if that wonderful county would lead the way in the use of the local option provisions of the law.

## A STATEMENT BY THE CITIZENS' PROTECTIVE LEAGUE OF PULASKI COUNTY

At a meeting of the Executive Committee of the Pulaski County Unit of the Citizens' Protective League, recently organized, the following statement was authorized:

While we are profoundly interested in the questions involved in liquor legislation, we recognize the right and duty of the Anti-Saloon League to lead in this field, and, having learned of the program of the Anti-Saloon League, we approve and pledge co-operation with it and the W. C. T. U. We desire the public to know that our organization has a wider and more fundamental purpose; hence we announce as our objective the principles of the State Citizens' Protective League, which we have adopted and which are as follows: "To strive to make processes of law swift and sure; to secure honest elections; to study processes and purposes of legislation and to keep the people of the State informed as to their best interests; to resist the repeal of the present good laws concerning gambling, liquor and Sabbath observance; to oppose graft in every form; to promote appreciation of the privileges of citizenship, and to arouse citizens to their obligations; to encourage men who are qualified and dependable to run for office and to support whole-heartedly candidates of this type; to educate youth in and seek to develop them in ways of civic honor and righteousness; and to secure in any other ways possible the rights and privileges of citizens by every legal and honorable method. To these ends we invite the co-operation of all citizens and groups of citizens in securing, as far as possible, the aims herein set forth."

While we do not approve of the liquor laws recently enacted and sponsored by our Governor, we do approve his expressed purpose to see that the

laws are enforced and his desire for a state enforcement organization; and we hereby notify him that he will be held to strict account for his public promise to call the Legislature in special session to repeal the recently enacted liquor laws, if, after nine months trial, the results are not as claimed by him and the legislative proponents of these laws.

## ANNUAL MEETING OF THE ARKANSAS ANTI-SALOON LEAGUE BOARD

LAST Thursday, at the Y. M. C. A., in this city, The Arkansas Anti-Saloon League Board met in regular session. On account of illness Supt. J. H. Glass was unable to be present. He submitted, through his secretary, a partial report which was referred to the auditor and Headquarters Committee for consideration. President A. C. Millar informally reported certain activities of the National League and made suggestions concerning the coming issue in our State. A Statement of the League and an Appeal to the People was adopted. It is printed in full on page 15. Supt. Glass was re-elected and his work highly commended. It was recommended that, when feasible, if the right man can be found, that Supt. Glass and the Headquarters Committee select some one to assist him, especially in dealing with the young people. The following officers were re-elected: President, A. C. Millar; Vice-President, Ben M. Bogard; Secretary, J. A. Hanna; Auditor, J. S. Pool; additional members of the Headquarters Committee: Mrs. W. I. Moody, J. F. Hammett, K. H. Sausaman, E. D. Estes, and J. D. Oates. A resolution expressing the hearty appreciation of the editorial policy of the Arkansas Gazette on the liquor issue was adopted with the hope that that splendid paper might find it possible to reject liquor advertising.

## SUNDAY AT HAZEN

LAST Sunday morning I addressed Bro. Arnold's Men's Class and preached. At 3:00 p. m. I preached at Union Grove about three miles from Hazen where Bro. Arnold preaches twice a month. At 7:00 p. m. I briefly addressed the Senior League. Rev. W. L. Arnold and his loyal people are very happy over the fact that they expect to have a formal opening of their fine new \$12,000 building on Sunday, March 24. Dr. J. D. Hammons, P. E., will preach at 11:00, and, as it is to be a "Home Coming," all former pastors and presiding elders are cordially invited to be present. A protracted meeting will begin that night. The building of this church, at this time, with no debt on the property, is a real achievement.

Bro. Arnold is the kind of preacher who "specializes in the utterly impossible." He starts the year with good financial prospects, all Benevolences paid or pledged, and seven new members. Last year he added 75 members. He recently organized a Men's Class with about 75 members. He leads by love, hard work, and perseverance. Mr. H. B. Wheatley has been S. S. Superintendent for 40 years. I was under obligations to Mr. J. A. Hale, a loyal layman and hay dealer, who reads the Arkansas Methodist, for conveyance. His Ford being temporarily out of commission, he met me with his big red hay truck, and after dinner, with the revived Ford, carried me through some real mud to Union Grove Church. Meeting many friends of olden days, I had a delightful day. Hazen has a 100 per cent club for the paper.—A. C. M.

## CIRCULATION REPORT

DURING the past week the following subscriptions have been reported: Conway, Albea Godbold, 24; Adona, R. A. Dorman, 6; Havana, W. C. Hutton, 1; Union, C. E. Burdette, 100 per cent, 7; Altus, Ray L. McLester, 4; Kibler, J. B. Stewart, 4; Cherry Hill, J. B. Hoover, 3; Gardner School House, J. F. Simmons, 100 per cent, 6; New Home, Irl G. Bridenthal, 100 per cent, 7; Asbury, H. B. Vaught, 1; Helena, J. W. Crichtow, 100 per cent, 100; Parkin, J. M. Harrison, 4; Viola, L. R. Ruble, 6; DeVall's Bluff, S. G. Rutledge, 100 per cent, 9; Smackover, A. J. Christie, 4. Fine! Let us have many more 100 per cent reports. Brother Pastor, do not delay. You need the help of your paper. Put over your circulation campaign now and the paper will be helping you for the rest of the year. Let us make it unanimous. Remember that, if it is hard, we are this year "specializing in the utterly impossible."

# Twelve Great Regional Rallies Preparatory to the Mighty Evangelistic Crusade

The Committee on Evangelism, in co-operation with the Bishops in charge of the districts involved, announces twelve great regional evangelistic meetings preparatory to a Church-wide crusade for souls.

The schedule is as follows:

<i>Jackson, Miss.</i> .....	<i>March 19</i>
<i>Shreveport</i> .....	<i>March 20</i>
<i>Fort Worth</i> .....	<i>March 21</i>
<i>San Antonio</i> .....	<i>March 22</i>
<i>St. Louis</i> .....	<i>March 26</i>
<i>Louisville</i> .....	<i>March 27</i>
<i>Memphis</i> .....	<i>March 28</i>
<i>Nashville</i> .....	<i>March 29</i>
<i>Johnson City, Tenn.</i> .....	<i>April 2</i>
<i>Asheville</i> .....	<i>April 3</i>
<i>Winston-Salem</i> .....	<i>April 4</i>
<i>Atlanta</i> .....	<i>April 5</i>

## The Speakers and Programs

The speakers are all our own—led by the incomparable Bishop Arthur J. Moore, fresh from our Oriental mission fields. Bishops: John M. Moore, Ainsworth, Darlington, Dobbs, Boaz, Kern, and others. Pastors: Bob Shuler, Walter Anthony, Ray Jordan, and others. Secretaries: Schisler, Cram, Emmons, and others. President C. C. Selecman and others.

These meetings have definite purposes. Not only will there be the inspiration and spiritual uplift of ringing sermons and mighty throngs of eager, earnest people; there will be a special gathering of preachers for definite planning of local evangelistic movements. There will be a special banquet for young people. A mighty mass meeting at night addressed by Bishop Arthur J. Moore. A plan will be proposed to rebuild the altar in the home—to rekindle the flame of fireside devotion in a hundred thousand Methodist families. A plan the pastors will welcome.

**Preachers and Active Laymen Are Urged to Attend One or More of These Rallies**



## RELIGION AND ADVERSITY

(By Rev. Albea Godbold, First Methodist Church, Conway, Ark.)

And he came and sat down under a juniper tree.—1 Kings 19:4.

It is said that hard times make people more religious. They become more conscious of their dependence on God and more and more aware of His demands for righteous living.

But it strikes me that the day of adversity weakens the religion of many people. In the face of hardships religion does sometimes collapse. Look at Elijah. He was triumphant in faith when circumstances were favorable. He wrought mightily for God in the test with the prophets of Baal on Mt. Carmel. Because of his zeal the people were convinced that the Lord was God. The writer of First Kings says that the hand of the Lord was on Elijah.

Then Jezebel sent a stern message. The threat of real trouble quickly deflated Elijah's enthusiasm for true religion. Instead of standing in the evil day he arose and went for his life. It was not a strategic retreat; it was a moral and spiritual debacle. He went a day's journey into the wilderness, sat down under a juniper tree and requested for himself that he might die. In the day of prosperity his faith was strong; in the day of adversity it was weak. Hard times made for soft religion.

Are we different from Elijah? Look at the religion of modern men in prosperity and adversity. Religion was prosperous in the good times following the war. Zeal for foreign missions was at high tide. Revivals were numerous. Accessions to the churches were many. New and finer church buildings went up. God was blessing the country. We were very religious.

Came the depression. Prosperity burst like a bubble. The march to Utopia was rudely interrupted. Our world has been driven a day's journey aye a four years' journey, into the wilderness of hard times, and we, too, are under the juniper tree. Zeal for foreign missions is now at low ebb. Revivalism, as we knew it, is practically dead. Many of the evangelists have taken pastorates in order to get bread. Churches have seen net losses in membership instead of gains. Church attendance has fallen off.

It is not too much to say that modern men have a tendency to get religion when we have prosperity, and not to get it, or to let it go, in hard times.

Now, if you say that it ought not to be like that, I agree. What is the value of a religion that does not stay with us in adversity? If religion can generate comfort, perseverance, inspiration and morale, as we claim it can; certainly we need it more in the darkness of hard times than in the light of prosperous days. Religion ought not to weaken in the day of adversity.

I do not remember that Jesus said we should be religious only when life flows along like a song. I do recall that he said something about bearing a cross daily and trusting God even in hardships. He predicted hard times for his followers, and reminded a prospective disciple that he himself had no where to lay his head. He invited the burdened and heavy laden to come unto him. Evidently he believed that Christianity should be a vital force in our lives under any and all circumstances.

Christianity has a pretty good record for sustaining men's souls in adversity. In the ancient world its converts were largely among the slaves and poor people, the very people who were having the hardest time. They suffered more from economic hard-

ship and social injustice than others.

The early church in Jerusalem seemed to thrive on poverty. They were so poor that they organized a bread line for their own crowd. The Book of Acts says that they appointed certain men to wait on the tables while the apostles preached. They were so poverty-stricken that St. Paul was soon taking a collection for the destitute saints at Jerusalem. He refers to such a collection in the sixteenth chapter of First Corinthians. Peter and John saw a beggar at the gate of the temple and Peter said, "Silver and gold have I none, but such as I have give I thee." So religion for the early church was not an ornament for prosperity; it was a powerful support in hardship.

Now, one would not argue that religion is a substitute for bread or other physical necessities. It is not, except in a very limited sense. Man may not live by bread alone, but he must have some bread, and there is no substitute. Even the beggar that Peter helped so wonderfully without silver or gold, had to get money from somebody for bread. He might have skipped a meal or two in the joy of his religious experience, but not more!

Not as a substitute for physical needs but as an inner strength, forbearance, faith, hope and love, our religion can sustain us in adversity. How?

For one thing, religion can help by broadening a man's sympathies. In thinking of others he finds that he is not the only one having a hard time. The sight of others striving manfully to bear their burdens helps him. He finds that life is not as hard as it seems.

Elijah's faith steadied him in some such way as that. When he first "parked" under the juniper tree he was thinking only of himself. He was sure that he was the only one left in all Israel who had stood for Jehovah. But as he thought about it the Lord assured him that there were at least 7,000 who had not bowed the knee to Baal. The thought of the fact that they had had to suffer for their faith must have helped Elijah. He saw that, despite Jezebel's idolatry and Ahab's weakness, the situation was not as bad as it seemed. Life and religion would still go on in Israel, and he was encouraged to go back and do his part.

"We are not the only pebble on the beach." Others face difficulties, too. Job got help in his despair by trying to see the whole world and the needs of all men from God's point of view. It wrought a great change in his attitude toward his own suffering. Whereas he had been cursing the day he was born and longing for death, he began to say, "Behold, I am of small account. I will lay my hand upon my mouth." And he said of God, "I had heard of thee with the hearing of the ear, but now mine eye seeth thee."

When Charles W. Eliot was president of Harvard University one of his sons, a mature man with a promising career, died. It was a tragic blow to the great educator. But on the way to the cemetery Dr. Eliot, sorrowful as he was at heart, turned to a friend in the carriage and said, "We must remember that for many people this is a beautiful day and the sun is shining brightly." Don't you like that? His sympathies had been so broadened that he could think of and even appreciate the happiness of others when for him the day was very dark. Surely that helped him to bear his great bereavement.

Again, religion can help by giving the reassurance of God's presence in our lives. While Elijah was still in the wilderness there came a still small

voice, or a "sound of gentle stillness," into his soul. He knew that God was still with him. With that reassurance he was able to carry on with hope. When in great tribulation men hear that still small voice within, the lower depths of the soul are flooded with the presence of God, and they are able to bear cheerfully and hopefully what oftentimes must be borne anyway.

The religion of the New Testament Christians was powerful largely because of this important factor. They had a personal experience of God in Christ, and they had a firm faith that no matter who or what was against them God was for them. And wherever men are sure of the presence of God and the friendliness of God they are still triumphant in adversity.

Still again, religion can sustain us now by creating a conscience against great evils and by giving us a hope of a better social order.

It is interesting to note that after Elijah came back from the wilderness he condemned social injustice in the name of religion. Think of the story of Naboth and his vineyard. Ahab wanted Naboth's vineyard for a garden of herbs, but Naboth, a true Israelite, declined to sell or exchange the inheritance of his fathers. Whereupon Jezebel, the wicked and idolatrous queen, trumped up a charge of blasphemy against Naboth and got him stoned to death. Then Ahab confiscated the vineyard. Then the word of the Lord came to Elijah saying, Go down and tell Ahab that he has sinned. Tell him that in the place where the dogs licked the blood of Naboth shall they lick his blood, because he sold himself to work evil in the sight of the Lord. Tell him that the dogs

will eat Jezebel by the wall of Jezreel.

This insistence on justice for the weak in the name of religion opened the eyes of the people to a quality in Elijah's religion which they had not realized before. They saw that the religion of Jehovah was the bulwark of righteousness and liberty in Israel. Also, they saw and appreciated the grandeur of the prophet more than before. Thereafter his influence for good was greater than ever in Israel.

In view of the suffering, injustice and folly in our world today some of us would be in despair if we could not believe in God and see the hope of a better day. Think of our situation in America. People suffer for necessities in the midst of plenty. Men are practically starving and yet food is destroyed to send prices up. Some months ago the Consumer's Research carried a picture of an embankment of oranges in California some ten feet high and a mile long. Apparently there was enough Vitamin C in that pile of oranges to keep millions healthy. Yet that enormous lot of fruit was dumped to rot in order that price levels might be maintained. People are without sufficient clothing, and yet we pay farmers to plow under cotton and not to plant cotton.

My grandfather used to say that it is a sin to destroy food. He was right. As an English bishop said the other day, when we destroy food we are taking the gifts of God and flinging them back into his face. Judgment will come upon us for our folly.

Of course, one does not condemn individual fruit growers and cotton farmers. They are in a system and must play the game. But surely there is something wrong with the system

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when we have necessities and comforts in abundance and millions in want.

Christianity is here not only to save the individual but to create a conscience against the sins in society and help to redeem the world. Some of us would be in despair if we were not sustained by this ideal. We know that the spirit of Jesus condemns war as sin and wants the nations to create mutual goodwill and live in peace. The spirit of Jesus condemns race prejudice as sin and would bring the races to work together for the good of all. The spirit of Jesus condemns selfishness, greed, and exploitation in the operation of the economic and industrial order and calls for brotherhood and justice that all may have a fair share of the good things of life. We know that the spirit of Jesus is contrary to gambling and strong drink because they degrade men morally, and though a dozen laws are passed to legalize them our religion will sustain us in the fight against them and give us the hope of a better day.

So, religion need not fail us in hard times. It can and does sustain men's hearts in adversity. It gives the assurance that God is on the side of those having a hard time. True religion always does that.

A preacher in Iowa tells of a man in his congregation who had an only son, a missionary, to die of a plague in India. When the pastor went to see him he was weeping, but free from self-pity. He said, "I must not think of myself. I am not the only one who is suffering. Others have gone through great tribulations too."

Then he asked his pastor to send a cablegram to his grandchildren and his daughter-in-law in India. These were the words he cabled: "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down but not destroyed. For God who commanded the light to shine out of darkness has shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

That was faith triumphant even in hardship. That kind of faith overcomes the world.

## WHEN YOU TAKE A LAXATIVE

### ... use a spoon

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

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## THE ITINERANT DAUGHTER: HER STORY

(By Susie McKinnon Millar)  
(Continued)

When the baby was three weeks old and mother was sitting up and able to receive her friends again, several ladies called. The baby was brought in to be admired, then taken back to sleep peacefully while the ladies talked and the children played quietly in the back yard as far from the sleeping baby as possible. Our favorite play place in the back yard was the low, slanting roof of the henhouse. The house was made of strips to let the sunshine in and was as good as a ladder for climbing. One of our prize playthings was a bear-skin rug father had brought home to us from a hunting trip. We took this rug and our little chairs up on top of the henhouse and there, with whatever dolls and toys we could gather together, we played at keeping house. Trouble arose on this occasion because there was only one doll. The doll belonged to Lillie Johns who was playing at keeping house with Margaret that afternoon. Ellie Johns and I had no doll. They boasted of their doll so much that finally I could stand it no longer, so I said: "Well, you just wait and see. I don't care if you have got a doll. I can get something better than a doll for us to keep house with."

Lillie said: "You can't either. There's not anything so good as a doll."

I slipped down and ran into the house wondering what I could find to make my boast good. Mother's room door was open. There was the wee baby asleep. She looked so sweet I tiptoed in and stood looking at her. Then I had a happy idea. I'd take her for our doll. I tiptoed so I could reach her and got hold of her dress and pulled her over to the edge of the bed. I gathered her up carefully and went out the back door. She was so little and light and I was so sure-footed that I had climbed back on the henhouse with her before the other children knew that I was back again. We put the baby down on the bearskin rug. The branches of the trees spread their shade over her. She opened her eye and cooed. We all clustered around her. The doll and our difficulties were all forgotten. We were wild with delight and the hours flew by. The callers started home, but they asked to have a farewell peep at the sleeping baby. They tiptoed to mother's room and looked in at the bed; but no baby was there. They all began to exclaim and to rush around everywhere at once. We heard them and I looked around just as mother ran wildly around the corner of the house. I stood up on the edge of the roof and called: "Mother, are you looking for the baby? She's up here playing with us. We needed a doll so I went in the house and found baby asleep and I brought her up here. She is the loveliest doll, and she likes it."

Mother almost fainted, and they sent Sarah up to bring the baby safely down. I didn't see why I couldn't be allowed to bring the baby down. She was so little and light and I could climb anywhere and I was used to helping Margaret up on everything, even if she was older and larger than I. Later that day mother put her arms around me and drew me up close to her knee and said: "Jane, dear, promise me that you won't take little sister up any more unless I ask you to."

I said: "But, mother, she is so little and sweet."

Mother said: "Promise me, Jane."

I said: "All right, mother, I prom-

ise; but if I have a thousand babies, I'll never let you climb on the henhouse with even one of them."

A mother's heart must needs be a brave heart. There are so many ways her children can frighten her. A few days after I had frightened her by carrying the baby up on the henhouse, she looked out the back door and saw Kenneth riding around on his stick horse. Father's big horse was standing near the garden gate. Before anyone could stop him, Kenneth slipped through the gate, and, taking his stick horse for a club, began to drive the horse down the walk. He waved his club and cried: "Get up, horsey! Get up!"

The horse looked back at Kenneth then walked off down the garden walk. He didn't hurry in the least and paid no more attention to Kenneth until he reached the other end of the garden. The horse stopped, looked back to see how close the boy was, then he snorted, turned, kicked up his heels, shook his head at the little boy and started after him. Kenneth threw away his stick horse and started to run. The horse came right after him, shaking his head, snorting and stamping his feet. Just as the child reached the gate, the horse reached down and picked up the child by the back of his dress and shook him, then let him down carefully and ran off across the garden laughing. Kenneth got in to the yard almost as soon as mother could get to the gate. He looked up at mother and said: "I'm not scared. He didn't bite me. I'll get my stick horse and ride all over father's horse."

Mother said: "No, you will leave your stick horse to eat grass in the garden and we will go in the house and get ready for supper."

And she took his hand and they came skipping up the back steps.

(To Be Continued)

## 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)

### IX. A Regular Conference does an Irregular Thing

At length at old Broken-back Church, Fluvanna, Virginia, in May, 1779, a Conference of southern Methodist preachers met, fasted and prayed and took a step that split the church of that early period. It foreshadowed the greater split of 1844. Only conditions were reversed.

At Fluvanna (1779) it was the south that was liberal and the north that held to the conservative, traditional practice. In 1844 the south clung to the constitution while the north swung away to a new and more liberal policy.

So these southern preachers appointed a committee to ordain. They resolved themselves into a presbytery and solemnly set apart Philip Gatch, Reuben Ellis and James Foster to lay hands on certain others and ordain them to go out and baptize and administer the Lord's Supper.

These newly "ordained" ministers went out preaching with new zeal and great success. The people rejoiced and for the most part, welcomed the sacraments at their hands. But some doubted and held back.

When the northern Methodist preachers heard of the radical step taken by their southern comrades they

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were greatly distressed, Asbury especially. He came out of his hiding place in Delaware and rode down into Baltimore where he conferred with a number of preachers sympathetic with his ideas and much displeased with the southern "ordinations". Asbury, Garetson and Watters were appointed to go to Virginia and meet with the Virginia Conference and see if they could not heal the breach and prevent a permanent split of Methodism into a northern and a southern branch, even before they were organized into a Church proper.

They were cordially received by the south and, thanks to Asbury's brotherly spirit, clear head and steady hand, the temporary rift was healed and there was an agreement based upon the following:

(1) The South was to suspend its ordinations and administering sacraments for one year.

(2) By that time they were to ask and abide by Mr. Wesley's decision and provisions for ordinations.

Both parties kept the agreement and the preachers left in harmony and love.

But, thank Heaven, the war was now ended and America was free! "Past nine o'clock and Cornwallis is taken!" cried the watchman in the cities. Yorktown had made good that Declaration of Independence which, since the clanging of the old Liberty bell, July 4, 1776, had been only a scrap of paper. With the surrender of Cornwallis, in 1781, the old bell rang out again and more wildly than before. At last America was independent of England and the world!

Soon, then, all British soldiers began to scurry home. Already many rich Tories had preceded them. But things were in confusion throughout America. The country was prostrate. There was no central government. The thirteen independent states were just thirteen sovereign nations jealous of each other. The weak Congress that pretended to hold our national government together had no authority to lay taxes or to collect a dollar. Every state was burdened with its war debt and foreign nations demanded the money they had loaned us during the war. Many of the soldiers who had fought for our freedom were still unpaid and there was no treasury upon which to draw.

Our allies forsook us; our creditors harrassed us; the Indians threatened us. There was no President, no Supreme Court, no Senate, merely an impotent House of Representatives under limp and lifeless Articles of Confederation. There was a huge National debt but no responsible government to pay it. Many of the States erected tariff walls against each other. Some even had standing armies of their own and coined their own money.

Some wanted a King; some wanted a League of Nations or States; some wanted to continue separate, each state for itself. Then wiser heads and hearts began to think out a plan for a Union.

But Methodism was a few jumps ahead of the nation. Before any President was ever elected or any Constitution ever formed, Methodism was fully organized and going strong. To be sure, other denominations had been here for many years. But no Methodism.

(To Be Continued)

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## Woman's Missionary Dept.

MRS. A. C. MILLAR, Editor

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### NORTH ARKANSAS CONFERENCE

Delegates to the annual missionary meeting at Newport April 2-5, will please send name at once to Mrs. A. G. Anderson, 522 Tazel St., Newport. An Executive Meeting will be held at 2:00 p. m. Tuesday, and Vesper service at 5:00. Only one delegate from the Adult, Young Woman's Circle and Secretary of Children's Work are eligible. Officers and delegates to pay \$1 registration fee, the amount to go to the hostess society to help defray expenses.—Mrs. E. F. Ellis, President; Mrs. Henry Hanesworth, Rec. Sec.

### CEDAR GROVE ORGANIZES

The ladies of Cedar Grove Church met March 2 to organize a Missionary Society. There are thirteen charter members, though only eleven ladies were present, two being absent on account of illness. Mrs. C. W. Lester, with the pastor, Rev. M. L. Edgington, were present to assist in the organization.

The following officers were elected: President, Mrs. Ed Blount; Vice-President, Mrs. Edna Reed; Recording Secretary, Mrs. Naomi Wilf; Corresponding Secretary, Mrs. Elva Wilf; Treasurer, Mrs. Ova Webb; Mission Study Supt., Mrs. Leone Wilcox; Publicity Supt., Mrs. Bessie Brown; World Outlook Supt., Mrs. Eula Keating.

The ladies are very enthusiastic.—M. L. Edgington, P. C.

### PLEASANT PLAINS ORGANIZES

On Wednesday, March 6, the ladies of Pleasant Plains Church asked the pastor to meet them at the church while they were gathered for club work and organize an auxiliary there. About 27 ladies were present, including the Baptists. Twelve were Methodists. The following officers were elected: President, Mrs. Elsie Hook; Vice President, Mrs. Mary McAdams; Recording Secretary, Mrs. Ola Hook; Corresponding Secretary, Mrs. Hazel Westbrook; Treasurer, Mrs. Gertie Hays; Mission Study Supt., Mrs. Jessie Carpenter; Publicity Supt., Mrs. Gladys Honeycutt; World Outlook Supt., Miss Irene Pasley.

There is a deep interest which encourages us to look forward to a great year.—M. L. Edgington, P. C.

### BEECH GROVE AUXILIARY

Beech Grove Society met Feb. 28, for the devotional meeting, which was led by Mrs. Engil Breckenridge. Very interesting program was rendered. Mrs. Mattie Mandrell talked on the need of the World Outlook in our community. The Society voted to subscribe as a Society. Some of the members are already subscribers. There were 15 members present and two visitors. Some members will go Gainesville Thursday to organize a Missionary Society.—Mrs. Allie North, Reporter.

### CAMP GROUND CHURCH ORGANIZES

A group of ladies of Camp Ground Church at Bethesda, with the co-operation of our pastor, Rev. D. H. Arney, organized a Woman's Missionary Society Friday afternoon, March 1. The following officers were elected: Mrs. Martha Hunter, President; Miss Myrtle Leonard, Vice-President; Mrs. D. H. Arney, Secretary; Miss Pearl Harmon, Treasurer; Mrs. Henry Marshall, Pres-

ident of Children's Division; Mrs. J. W. Earnheart, Corresponding Secretary.—Reporter.

### YELLVILLE AUXILIARY

The Yellville Society was reorganized December 7, 1934, with a membership of 29. The following officers were installed on January 2, by Bro. C. W. Lester, Presiding Elder: President, Mrs. Alex Thompson; Vice President, Mrs. Hugh Wolfe; Corresponding Sec., Mrs. Austin Snipes; Recording Sec., Mrs. Louella Ware; Connectional Treas., Mrs. Fulton Patterson; Local Treas., Mrs. L. M. West; Assistant Local Treas., Mrs. A. V. Melton; Superintendent of Study and Publicity, Miss Louise Phillips; Superintendent of Social Service, Mrs. M. O. Hutchinson; Superintendent of Supplies, Mrs. Lula Wilson.

On February 20, the Society had its first business and devotional meeting at the Parsonage. The pledges were made by the members, followed by a very impressive candle service.

The Society meets the first Friday of each month for the study hour. "Japanese Women Speak" is the subject of the first course. Three afternoons of each month are devoted to work. Some of the work accomplished is papering and painting the woodwork of the parsonage and buying new furniture for it. We meet one afternoon each month for a business meeting.—Louise Phillips, Supt. Pub.

### ZONE MEETING AT NASHVILLE

Thursday, February 21, a meeting of our Zone was held in Nashville with Mrs. R. B. Beane, Zone President, presiding.

The following program was rendered: Prelude, Mrs. Honeycutt; Chorus, members of Nashville Auxiliary; Devotional, Bros. Harkness and Hundley; Welcome, Mrs. Lee Lucas, President of Nashville Auxiliary; Response, Miss Pauline Adcock, Bingen Auxiliary; Violin Solo, Mrs. Nathan Coulter; Talk, Woman's New Opportunities in the Past Quarter, Miss Henry McKinnon, Mineral Springs Auxiliary; Dialogue, members of Nashville Auxiliary; Vocal Duet, Misses Dildy and Gaines; Talk, Mrs. Hale, District Secretary.

Representatives from Murfreesboro, Nashville, Bingen, Center Point, and Mineral Springs were in attendance. Delicious refreshments were served.—Zone Reporter.

### ZONE MEETING AT HOT SPRINGS

The first Zone meeting of the City of Hot Springs, was held at First Church March 6. Mrs. J. L. Dedman, Zone leader, presided and brought greetings to the women of the Methodist Churches of the city. The response was by Mrs. L. M. Lorraine.

Mrs. Chas. A. Evans, District Secretary, gave an inspirational talk on "Little Things." Mrs. L. W. Smith presented a very helpful devotional, followed by prayer by Mrs. F. M. Williams. She also led a round table discussion of the different officers. The office of President was discussed by Mrs. H. J. Green; of Corresponding Secretary by Mrs. H. King Wade; Mission Study by Mrs. B. W. McCrary.

Mrs. Chas. A. Evans introduced friends from Arkadelphia and each gave a report of their line of work.

The following were introduced as special guests, by Mrs. Dedman: Rev. and Mrs. J. F. Simmons, Rev. J. L. Dedman, Rev. and Mrs. J. L. Tucker, Mrs. H. King Wade, Mrs. Chas. A. Evans and Mrs. F. M. Williams, the latter three Conference officers.

At noon a delicious covered dish luncheon was served.

The afternoon session was opened by Rev. J. L. Tucker of Pullman Heights,

who gave an appropriate missionary devotional.

Miss Catherine Williams, accompanied by Mrs. E. H. Houston, sang a solo. Mrs. Houston entertained with a piano number. "Reasons for Missionary Obligations" was the subject of a talk by Mrs. F. M. Williams. Closing prayer by Mrs. J. F. Simmons.

The next Zone meeting will be at Grand Avenue Church April 30.—Mrs. R. L. Keith, Sec.

### THE EVOLUTION OF A LADIES' AID

The ladies of the Bethlehem Church, Hickory Plains Circuit, organized a Ladies' Aid in the summer of 1918, with only eight members. Very little was accomplished the first year or so, but as the Aid grew in numbers bigger and better things were done.

On March 21, 1922, the ladies bought a piano organ, costing \$127, and paid it out in two payments.

On March 20, 1925, we exchanged our organ for a piano, paying a difference of \$250. That was paid in monthly payments. We had several donations on it for which we were very grateful. We then began buying lights. Have several styles of gas lights, paying \$50 apiece for two sets. Have bought gas lanterns, etc., until at present we have Aladdin lamps.

In December, 1928, we repapered our church at a cost of about \$15. Last year we painted it as a cost of \$38. We have also helped to keep our church going, helped on building a new parsonage last year, helped on pastor's salary and claims each year.

Last year we started saving our Sunday egg money, and for that year took in \$36.65 and applied it on pastor's salary. We feel very proud of our minister and with his leadership we are looking forward to a great year. We have accomplished some great things

## DOES YOUR HUSBAND CALL YOU GROUCHY?

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during the past years, but yet we feel that we can do more for other churches and homes in foreign countries that know nothing about Christ. So by the help of our good pastor, Rev. Charles A. Simpson, on February 5, 1935, we organized into a Missionary Society, with an enrollment of 28 members. Our associate members are our mothers who are unable to attend and pay regularly, but we are very proud of them.

The following were elected officers:

President, Mrs. Gertrude Baldwin; Vice-President, Mrs. Mary Cochran; Cor. Sec., Mrs. Lillie Tedford; Rec. Secretary and Treasurer, Mrs. Susie Bedell.

We have our pledge yet to make and other plans, but hope after our March meeting and we get started on our Missionary Study Course, to have a great year under our leader, who is putting much time and thought into her work.—Mrs. A. B. Tedford, Cor. Secretary.

#### ASBURY AUXILIARY

Never before have there been such a manifestation of interest and large attendance at the business and program meetings as we have this year.

The Spiritual Life Group, under the leadership of Mrs. J. G. Bowman, meets at 10:45 a. m. first Tuesday of each month, preceding the business session. Every member is included (or who so ever will). These meetings are very helpful.

March 5 we met for an all-day meeting. The president, Mrs. C. E. Bennett, presided at the business session and the minutes and reports were read by the following officers: Mrs. Killough, Mrs. M. E. Couch, Mrs. H. Bale, Mrs. Roux, and Mrs. Haynes. Mrs. Frank Taylor gave a talk on Stewardship and Mrs. C. H. Goodlett, Mrs. Ecord and Mrs. P. C. Peterson presented news from the Bulletin and the World Outlook. After a covered dish luncheon, the meeting continued with Mrs. Grady Adkins in charge. Mrs. M. E. Couch and Mrs. McCain reviewed the life of Bishop McKendree and Tobias Gibson. Mrs. Yates presented the New Gospel Trail. An inspiring solo, "Faith Will Bring a Blessing Every Time," was sung by Mrs. Elliott Stoddard, with Mrs. James Allen at the piano. Mrs. W. Carmichael read Hebrews 11 and offered prayer. Mrs. J. S. Utley gave a review of a sermon she had heard recently in the Centenary Church in St. Louis.

We went home feeling that it had been a day well spent, in harmonious love and Christian fellowship. 72 members were present.—Mrs. P. C. Peterson, Supt. Pub.

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## Christian Education

### BATESVILLE DISTRICT YOUNG PEOPLE

The Young People's Organization of Batesville District met in regular meeting at Moorefield, Feb. 18. An interesting program was rendered by the Young People of Moorefield. The subject of discussion was music.

A meeting of the Council, composed of officers of the organization, was called by the president. Questions concerning the organization were discussed and passed on. Nominating Committee nominated officers for the ensuing year.

A delightful social hour was enjoyed. Our next meeting will be at Central Avenue Church, March 18. All are cordially invited.—Woodrow McKnight, Pub. Supt.

### PROGRAM AT MOUNT SEQUOYAH, FAYETTEVILLE, ARKANSAS

First Term, July 8-22

Readers of the *Methodist* will be interested in the programs being prepared by the General Board of Christian Education for Mount Sequoyah this summer. Unusual opportunities will be offered to Conference, district, and local church leaders to become more effective in their work through rich courses of study.

In addition, there will be stirring platform addresses, recreation, conferences, and inspiring vespers.

The General Board of Missions is co-operating in offering Mission Courses and the Woman's Section will provide opportunities for conferences on Woman's Missionary Society work.

These are some of the courses to be offered: "Leadership of Mission Study Groups," Miss Estelle Haskin; "Missionary Education in the Local Church," Rev. Horace W. Williams and Miss Leila Bagley; "Intermediate Department Administration," Miss Alleen Moon; "Creative Teaching in Christian Education in the Local Church," Miss Edna L. Acheson; "Christian Education in the District," Rev. O. W. Moerner; "Adult Work in the Church," Rev. M. Leo Rippey; "Devotional Use of the Bible," Dr. H. C. Sprinkle, Jr.; "Guiding Youth in Christianizing the Social Order," Rev. Walter Towner; "Christianity and Race Relations," Dr. W. W. Alexander; "The Family and Social Ideals" and "Understanding Adults," Dr. H. L. Pritchett; "The Church's Approach to Campus Religious Life," Dr. Harvey C. Brown; "Teaching Children" (with directed observation) Mrs. Clay E. Smith, and "The Church Facing the Liquor Problem," Dr. John Q. Schisler.

Second Term, August 5-16

During this period special emphasis will be given to Missions and Evangelism in platform addresses and forums and studies under the supervision of the Commission on Evangelism, the Board of Missions, and the Board of Christian Education. The courses of study include: "Latin American Missions," Rev. and Mrs. Earl Moreland; "The Evangelistic Movement in Methodism," instructor to be announced; "The Moral and Religious Development of Israel," instructor to be announced; "The Meaning of Christian Education," Rev. A. W. Martin.

Young People's Leadership Conference, July 23-August 3

The young people of the Southwest will have an unusually well planned program attracting their attention. It will include everything that makes for

(Continued on Page Ten)

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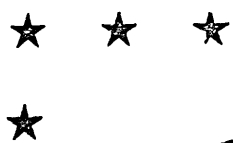
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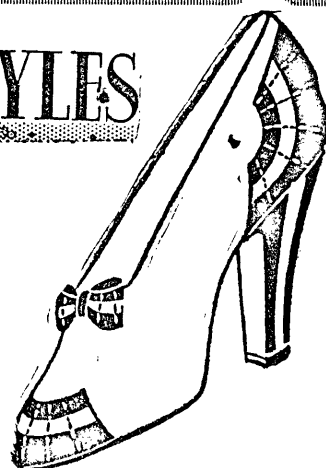
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# And Time To Clean-Up!

Right now is the time you should be going over your list of things that need to be done to your home. New screens—rooms in need of painting—improvements around the yard—flower or vegetable gardens—all these things are worth your attention now that Spring is almost here! And the merchants below are ready to assist you in any of these needs.

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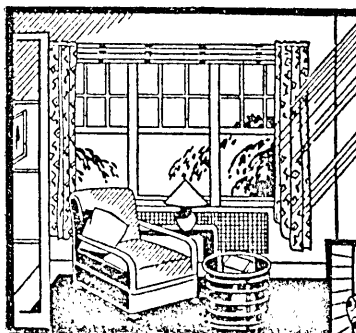
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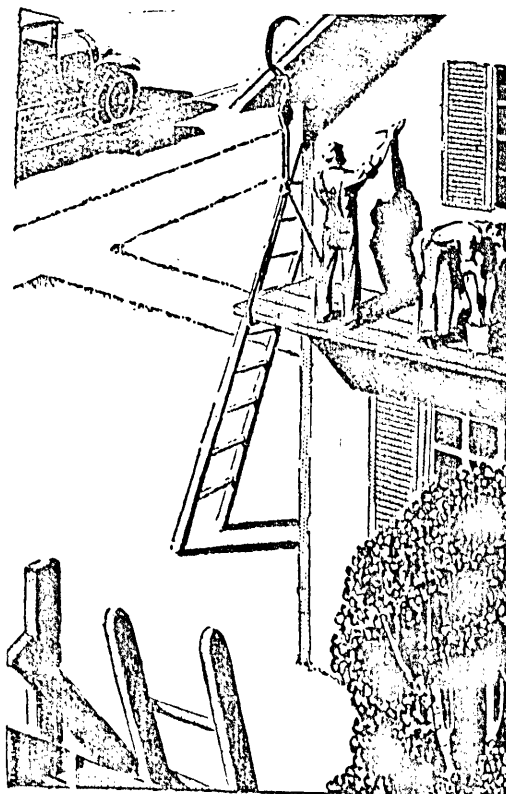
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(Continued from Page Seven)  
the development of Christian ideals and experience. Items in the program will appear later.

For further information write the Division of Leadership Training, 810 Broadway, Nashville, Tenn.

#### PARAGOULD DISTRICT TRAINING SCHOOL

The Training School closed Friday night, March 1, with 56 persons receiving credit on work done. This was one of the best Training Schools that the Paragould District has ever had. The spirit of the teachers and students was one of earnestness and hopefulness. The faculty was made up of our most efficient Executive Secretary, Rev. Ira A. Brumley, our hard-working and brotherly Presiding Elder, Rev. A. W. Martin and Mrs. C. W. Kent who by her winsomeness and thorough knowledge of Children's Work led a large group of people into a more appreciative attitude toward this great phase of our church work. The Rev. Geo. W. Pyles was the Educational Director of the School and served also as a most genial and courteous host. This School was different from the "true to form" schools. Bro. Martin had planned it well. Through the courtesy of the people of First Church and of the East Side Church the preachers were permitted to attend the school. Bro. E. L. Boyles, pastor of East Side, and Bro. Pyles placed the preachers in harness which afforded them a fine fellowship.

One of the outstanding features of the School was the Pastors' Conference. Bro. Martin conducted the Conferences in a helpful manner. Though the Conferences were set to meet only in the morning, it was necessary to hold sessions in the afternoon in order to care for the overflow of inter-

est and enthusiasm. Not a preacher got tired of staying and getting in on the discussions.

Another feature was the broadcast over Radio Station KBTM. The preachers sang the old songs to a responsive radio audience. Letters of appreciation and requests poured in; also many telephone messages.

The pastors' reports were splendid. We will have raised by Easter as much on Benevolences as was raised last year. Revival meetings are being planned. Training classes have been going and many others are planned.

The Conference had the privilege of hearing Rev. Glenn F. Sanford during one session. His method of procedure was endorsed and will be carried out in the District. Bro. Sanford is doing a fine piece of work. The pastors also had the privilege of hearing Mrs. Kent discuss the Vacation School. Bro. Brumley also led in one session concerning Training work. He is leading in a great training program. The pastors had the opportunity of hearing the new preachers who had moved into the District. The Revs. M. N. Johnston, W. J. Clark, and J. N. Howard. All brought splendid messages. Bro. Martin spoke relative to the work of the ministry. His messages were challenging and helpful.

None of the preachers were discouraged. The spirit of the entire school was one of hope and faith, though everyone seemed to sense the needs of the hour and the difficult task ahead. Many were the blessings received.—Albert Gatlin, Reporter.

#### THAT FOURTH SUNDAY MISSIONARY OFFERING

The North Arkansas Conference at its last session took that matter of the Fourth Sunday Missionary Offering seriously. So seriously did they take

it that they appointed a commission of three, Rev. Ira A. Brumley, Rev. J. L. Rowland, and Miss Ethel Millar to promote plans to secure an offering from every school in the bounds of the Conference. The first quarter's report shows fine progress. It greatly surpasses former years. It will turn out to be a veritable gold mine for Missions and Education if properly worked. Yet the revenue is the least good. It will train the oncoming generation to have the right attitude toward Education and Missions.

It is greatly to be deplored that 25 churches made no reports. Some eight or ten among the leading churches of the Conference made no report. It is no longer optional with the superintendent or the school or the pastor as to whether the offering be taken for the purposes outlined in the Discipline. It is obligatory on the pastor to have it done. In Art. 455, Paragraph 5 it is explicitly set down as the duty of the pastor to see that this day is observed and the collection taken.

Bishop Moore in a private letter about this very matter said: "Of course, the churches should all take the Fourth Sunday Missionary offering. Law is law for one and all."—O. E. Goddard.

#### VALLEY SPRINGS TRAINING SCHOOL

One who has seen every missionary of our church, at home and abroad, said recently that he had never seen in all his travels on mission fields more self-sacrificing missionaries than Mr. and Mrs. M. J. Russell and their co-laborers. Only a few of the Methodists living within the bounds of the North Arkansas Conference know fully the self-denying devotion this faculty is putting into this noble work.

Conference Boards of Education and Missions make appropriations for the maintenance of this school. Very little revenue is derived from tuition, for this school is largely for underprivileged young men and women. They are not able to attend any other high school. They have little or no money. They work to pay in part their board and tuition. The revenue from the sources mentioned is not sufficient to maintain the school, even when the teachers are working for very meagre salaries. In fact the salaries, small as they are, are hypothetical. The income is prorated on the hypothetical basis. In other words they divide the income and make no debts. The faculty is living on whatever the income is and no more.

Owing to the new financial law under which our church is now operating, we are stopped from putting on a campaign for money now. A meeting with the Bishop and Presiding Elders was held in Little Rock last week to devise some plan to secure help for the school without infringing upon the law. It was decided that the Board of Trustees make an appeal through the *Arkansas Methodist*. Here is the appeal: Any person in the bounds of the North Arkansas Conference who will do so, is requested to send a check to Prof. M. J. Russell, Valley Springs, Arkansas, to keep the school going until other plans can be made for the permanent support of the school. This is a character-building institution. The young people are enured to the hardships incident to poverty. Young as the school is, we can point already to fine men and women rendering superior service to the church and to society who received their training in this school. See what Ferrum Training School has been doing in Virginia. Some towns in this part of the state

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Two exquisite new Ardmore stockings, one for party wear, the other for daytime! Both have patented vamp toe, reinforced for added service. The chiffons are ultra-sheer 2 thread, 51 gauge; the semi-service are 7 thread, 45 gauge; both are the same excellent quality for which Ardmores have been famous for seventeen years.

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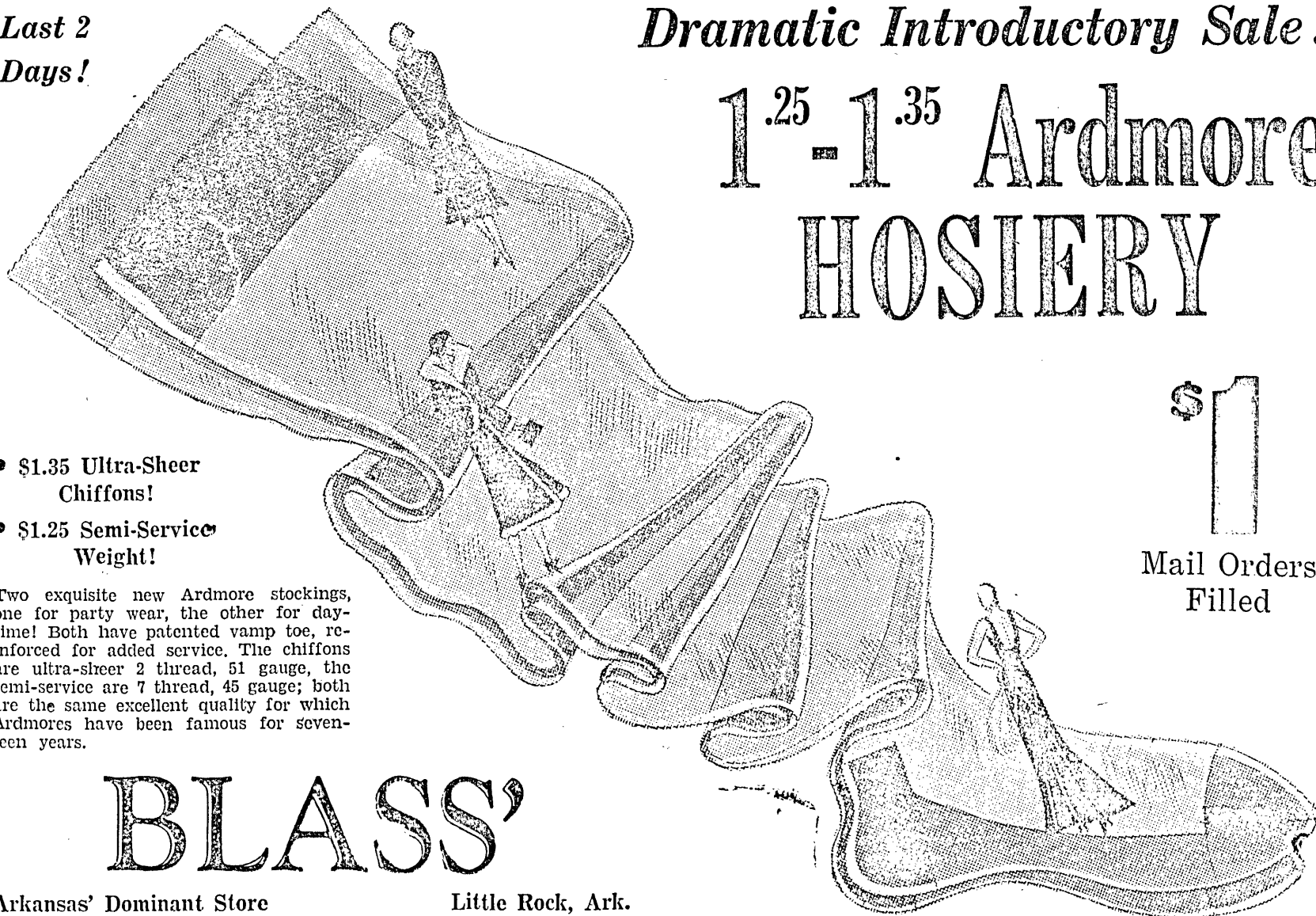
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Mail Orders  
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are sending in groceries. This is acceptable, but be sure to prepay the freight on such donations.—J. H. Zellner, F. E. Dodson, Homer Pierce, W. P. Jones, E. H. Hook, O. E. Goddard, Trustees.

#### HAZEN INSTITUTE

Tuesday, March 5, I had the pleasure of holding an Institute at Hazen, in the new church. That church is a beauty! They will soon be using every part of it.

Rev. W. L. Arnold is pastor, and Mr. Hugh B. Wheatly is General Superintendent. We had a fine Institute with Brother Arnold and some of his workers. They are doing fine work in their school, and when they get into the new building they will do better work.—S. T. Baugh.

#### ROGERS CHAPEL INSTITUTE

Tuesday afternoon, March 5, I had the pleasure of meeting a fine group of workers and interested persons at Rogers Chapel, Carlisle Circuit. Rev. H. D. Ginther is the pastor, and Mr. A. W. Guess is General Superintendent.

They have a good school and made plans to organize their Board of Christian Education and do some further improvement. It is always a pleasure to visit this group.—S. T. Baugh.

#### HOSIERY

Five Pairs Ladies' Chardonize Hosiery \$1. Guaranteed. NEW Nineteen thirty-five Bargain Circulars ready. Write for them.

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#### How Cardui Benefits Middle Life Troubles; Strengthens Women

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

#### WARNING ORDER

State of Arkansas, County of Pulaski—SS.

In the Pulaski Circuit Court In the matter of the Last Will and Testament of Mabel Lee McCallum, deceased.

Mrs. Ted Smith is warned to appear in this Court within thirty days and answer the motion of the proponents, Martha Jane Connerly, and Mary McCallum Cloud, nee Mary Lavinia McCallum.

February 12, 1935.

J. R. GLADDEN, Clerk.  
By V. S. O'NEAL, D. C.  
James E. Hogue, Attorney for Proponents,  
Edwin W. Pickthorne, Attorney ad Litem.

### For the Children

#### HENRY'S PRIZE

On their way home from school one afternoon Henry and three of his playmates stopped every now and then to make snowballs to throw at some spot on a tree or telegraph pole. They made believe that whoever hit the mark would get a prize.

When they came to Granny White's house Henry noticed a star-shaped thing half-way between the two parlor windows of the little frame cottage.

"Look, boy!" he cried pointing to the spot. "Let's see who can hit that star!"

"Whee, that's easy!" said one of the other boys, as he picked up some snow.

"This time it's my first turn!" shouted Henry and threw with all his might. But he had aimed a little too far to one side and the snowball crashed right against the window-pane.

Frightened at what they had done, Henry and the other boys ran away as fast as they could till they were a long way from Granny White's house; then they stopped all out of breath.

"Let's throw snowballs against the barn!" called one of the boys, but Henry did not feel like throwing snowballs any more. He kept thinking of poor old Granny White and the broken glass. She lived alone, and he wondered how she was going to keep warm with a big hole in her window. "I don't want to play any more," he said to the other boys, "I'm going home!"

He walked away as fast as he could toward Granny White's house. But when he reached it he could not bear to look at the parlor window. He went to the back door and knocked. Granny opened it with a smile on her kind old face. "Well, well, if here isn't Henry," she said. "Come right in and get warm!"

Henry wondered how she could be smiling when one of her windows had just been broken. He sat down near the kitchen stove and turned to Granny. "I broke your window, Granny. But I didn't mean to. I was trying to hit that star on the front of your house between the parlor windows, and I missed it and struck the glass, I'm awfully sorry!"

Granny smiled a pleasanter smile than ever. "You didn't break the glass, Henry," she said. "The snow must have been soft, for it did not go through the pane."

Henry was an astonished little boy when he heard that the window wasn't broken after all, and he was glad, too. "That's why you are smiling," he said. "You are so glad the glass didn't break and let in all the cold air."

"It isn't that alone. I am happy that you were honest and manly enough so that you came back to tell me you did it, because you really thought you had broken the window. I never should have known who threw that snowball, because when I heard it hit the glass and hurried to the parlor window there wasn't a boy or girl in sight!"

When Henry noticed that it was getting dark outside and told Granny that he must be going home she gave him a big bagful of cookies and said, "Here, Henry, take home these nice, fresh ginger cookies for your supper. I was just baking them when you threw the snowball."

As Henry ran home he was very happy to think that he hadn't broken good old Granny White's window after all. But he was still happier that he had gone back and told her who it was that had thrown the snowball. Then, suddenly, as he hugged the

### CHURCH NEWS

#### CHERRY HILL

We are going to build a beautiful rock church at Cherry Hill and also one at Highland. We have most of the material on the ground for this building. We are ready to start laying the rock now. We expect to finish it by June 1. Then we will start laying the rock for Highland church. We are praying for the greatest year we have ever had on the Cherry Hill Charge.—J. B. Hoover, P. C.

#### LOUANN

Our work is doing fine. Could not ask for any brighter prospects than we have on the entire Charge. There are three fine Missionary Societies, each doing a work that would be commendable in any church. Our Church School and Young People's organizations are doing the same. Our finances are kept right up to date.

We are already laying our plans for our revival meetings, beginning at Louann Easter Sunday, and we are all expecting great meetings.

We have been duly pounded, the largest and best I have ever seen. These are fine people, and it is indeed a pleasure to work with them.—J. Frank Walker, P. C.

#### REVIVAL AT HUNTER

On Wednesday night, March 6, we closed a ten-day meeting at Hunter.

The preaching was done by Rev. J. M. Talkington, pastor of our Griffithville church, and was scriptural, instructive and much appreciated by those who heard it. Attendance was good in spite of the heavy rain and cold weather. On the last night the house was too small to accommodate those desiring to attend.

The local pastor, Rev. R. A. Bevis, expresses his appreciation of the cooperation of the Baptist people who attended the services and helped in the meeting.

It seems as though Hunter members have adopted Matt. 7:12, and we are expecting greater things of our churches. May we not all do well to practice the golden rule in our religion and also in our business!—Reporter.

#### SEARCY DISTRICT NEWS

DeView Circuit.—The people have received us with much love. They have treated us with such kindness that we know that we are among true friends. Interest is growing at every point and the outlook is fine.

Two quarterly conferences have been held and reasonably good reports have been made at each.

Everybody is delighted with our active, energetic Presiding Elder. He leaves us feeling like we can do any job that needs to be done for the glory of God. Under his leadership we are expecting a great year both financially and spiritually.—R. A. Robertson, P. C.

Heber Springs.—Pastor and people are rejoicing over the gracious revival which closed February 10 with 31 additions, 29 on profession of faith. Our beloved Presiding Elder, Rev. E. H. Hook, did the major part of the preaching to the delight of all who heard him. Bro. A. M. Hutton did a fine piece of work with the choir as well as with the children and young people. The superintendent of the

warm, spicy cookies he thought of something funny: he was the only one of the boys that afternoon to win a real prize and he hadn't hit the mark, either.—The Youth's Companion.

public school, with his entire faculty, co-operated beautifully in the meeting.

The charge as a whole seems to be moving forward. Plans are being perfected to build a much needed parsonage. Work will start within ten days. Fifty per cent of the Conference Claims have been paid. Next week has been set apart as Arkansas Methodist week. We are planning to make it 100 per cent. We hope to come up to Conference with a glad heart and everything paid in full and more than our quota of additions on profession.—C. H. Bumpers, P. C.

\* \*

Valley Springs.—Have just completed a course in Missions, with eleven doing work for credit. This makes a total of 34 training credits earned since Conference. Have a course now on "The Small Church at Work for Children."

We are well on our way on a \$300 remodeling and repairing job on our church at Valley Springs.—Thos. E. McKnight, P. C.

#### PINE BLUFF DISTRICT NEWS

Rev. John G. Gieck, pastor of Pine Bluff Circuit, is doing a most remarkable work on that charge. When Rev. J. E. Cooper held his second quarterly conference, five out of the six churches on this charge were paid up to date on every item of the church budget. Bro. Gieck is devoting himself with great fidelity to rural work and is outstanding in this field of service.

Rev. Paul Clanton is doing unusual work on the Sheridan Circuit. He is the son of Rev. A. T. Clanton who was once a member of this Conference. Every church on the Sheridan Circuit is taking on new life and the indications are that this will be a great year on that charge.

On Sunday, March 3, Bishop John M. Moore preached at DeWitt and Stuttgart. Rev. J. D. Baker is handling the church debt at DeWitt in a masterly way and every phase of the work of the church is prosperous. Rev.

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P. Q. Rorie at Stuttgart is in high favor and has his Benevolent Claims practically in hand. It looks now like he will be the first man in the Pine Bluff District to pay his claims in full.

The Pine Bluff District Conference will meet at Stuttgart on May 3.—Reporter.

#### A PROGRAM FOR ECUMENICAL METHODISM

On February 27 the committee on Evangelism and Home Missions of the Ecumenical Methodist Council, Western Section, met in Little Rock, Ark., to consider a united program of evangelism for world Methodism. Bishop Adna W. Leonard, chairman of the committee, presided and Dr. C. C. Seelman served as secretary. Bishop W. N. Ainsworth, chairman of the Executive Committee, A. J. Weeks, Secretary of the Council, and Dr. W. F. Quillian, a member of the Council, sat with the committee as did a number of interested visitors.

An outline program was agreed upon and when this is approved by the Council or the Executive Committee it will be announced in full. We believe it will have the approval of world Methodism.

It will include a fresh study of the great revivals that have taken place throughout the Christian centuries, beginning with Pentecost. This will include a wide range of historical studies adapted to all ages and classes of people. It is believed that if pastors would give themselves to such a study, "their preaching would take on new passion and power, and ancient fires would be kindled on modern altars." Thoughtful Methodists believe that our attention must be turned to those vital things that made Methodism a communion of power in the world. The great facts of conversion and personal experience will be emphasized and Methodism will again become a witnessing Church. Religion in the home must be reestablished and the great doctrines of the Methodist movement preached.

This program is to cover the period from now until May 24, 1938, the two hundredth anniversary of Wesley's experience in Aldersgate Street, London, when he "felt his heart strangely warmed."

We do not want to grow tiresome by continued repetition, but Methodism has to some extent fallen out of repair. We will not have a revival which we one and all see the need of having unless and until our churches recapture the passion and glow of earlier days. The revival must start within the church and extend outward until the last individual within reach hears the appeal to surrender his life to God. This does not mean that the methods of today be

the same as those of yesterday, but it does mean that there is reality in religion, in individual salvation, and in personal experiences. It means revival in Bible study and the development of the prayer life of our people. Aldersgate classes will be formed in our churches that old and young may be trained to desire and to experience what John Wesley experienced and that they may become triumphant, joyous, testifying Christians.

This is to be an effort to unite world Methodism in celebrating the two hundredth anniversary of the real birth of Methodism, not by building monuments or making speeches, but by undertaking to serve the world as the early Methodists served it. O Methodism, if civilization so sorely pressed in this hour shall go upon the rocks great will be thy condemnation.—The Southwestern Advocate.

#### ROBERT BEARDEN GETS SCHOLARSHIP

Robert Bearden, son of the Rev. Mr. and Mrs. R. E. L. Bearden of Russellville, and a senior at Henderson State Teachers College, has received a scholarship in the school of religion, Duke University, Durham, N. C., and sufficient work in the summer to pay the rest of his expenses there. Robert is in receipt of a letter from Dr. Paul N. Garber, registrar of the divinity school, telling him of his selection which is on the basis of scholarship and character. Robert expects to go to Duke in the fall. His father was pastor here for five years prior to his appointment to Russellville by the last conference. Friends congratulate Robert, also Duke on getting such a fine boy and student.—Siftings Herald, Arkansas.

#### MAGNOLIA STATION

The monthly meeting of the Stewards of Magnolia Church held in the Church School rooms Wednesday evening, March 7, was an occasion of special importance. The pastor, Rev. Leland Clegg had asked the woman of the Missionary Society to furnish a light lunch for the members, but with their accustomed generosity the women prepared a full dinner which was served in an appetizing manner. After dinner, the pastor explained the special business to be brought before the Board, after which the President, Mr. J. O. Hutcheson, called for the report of the special committee which had been appointed to study the question of the erecting of an Educational Building for the church. This committee advised that the church undertake the erection of a building to cost between ten and fifteen thousand dollars. This report was approved by the full Board and passed to the congregation to be acted upon at a special meeting soon to be called. If the congregation approves, the matter will be referred to the Quarterly Conference which will be asked to authorize the erection of the building.

The regular monthly reports of the Treasurer showed that all financial obligations of the church for the current year are paid in full, including amount due on Conference Claims to date. All reports were encouraging and a spirit of optimism seems to pervade both the official board and the whole church. A Training School for Workers will be held soon, and a special series of services will precede Easter Sunday. Pastor and people are happy and hopeful and the outlook of this fine old church is full of promise.

This superannuate, who greatly enjoys the ministry of Bro. Clegg and the fellowship of these friends of many years standing, with his wife, expects to spend the next few months with our

son-in-law and daughter, Mr. and Mrs. Mahaffey, at Falfurrias, Texas. We will be homesick for Arkansas and the Little Rock Conference, but we hope our friends will remember us before the throne and that some of them will be gracious enough to send us an occasional letter or postal.—J. A. Sage.

#### THE PINE BLUFF DISTRICT EVANGELISTIC RETREAT

Tuesday, March 5, was a day of rich spiritual experience for the ministers of the Pine Bluff District as they gathered for the all-day retreat of prayer and personal testimony at Pleasant Grove Church on the St. Charles Circuit. Rev. J. E. Cooper, Presiding Elder, was in charge. Rev. J. D. Baker of DeWitt led the opening devotional, in which he pled earnestly for the revival of the evangelistic passion in the hearts of the preachers and the Church. The remainder of the morning was given over to personal testimony of the preachers present, in which the deeper things of the spirit found utterance.

A bountiful lunch was served at noon by the ladies of the Pleasant Grove Church. Following the lunch the meeting reconvened and approximately an hour and a half was given to the discussion of practical plans for successful evangelistic service. Each one reported briefly upon his own plans, indicating a comprehensive program, embracing practically every church in the District. The meeting closed with an earnest and inspiring sermon by Rev. Fred G. Roebuck, pastor of the Lakeside Church, on "Personal Evangelism," based upon John 1:40-42. At the conclusion all gathered at the altar in a service of re-consecration to "Methodism's Perennial Task."

All ministers of the District were present except Rev. P. Q. Rorie of Stuttgart, and Rev. Earl Lewis of Sherrill, who were reported ill; and Rev. Arthur Terry of Pine Bluff, and Rev. M. E. Scott of Rison and Rev. C. E. Burdette of Powell. It was a day of great spiritual power and the ministers covenanted together to consecrate themselves wholly to the task of saving the lost. The ladies who served the lunch and the teachers and pupils of the Pleasant Grove School were present for the closing service.—Francis A. Buddin.

#### A CIVIC VICTORY

Yesterday's primary was a great victory for the people's cause. Voters of Fayetteville are to be congratulated upon the outcome and so are the candidates, both losers and winners.

The winners are to be felicitated upon the stand they took that united the people in backing their candidacy; the losers, upon the gameness they exhibited in the face of defeat. Everybody likes and admires good sportsmanship and good humor.

Judges and clerks and central committeemen gave the people a fair, honest and prompt count and they are to be highly praised.

It thus was everybody's victory, and no hard-feelings.

It gives us all courage to go on in the hope that hereafter we may work together as a united community, toward making Fayetteville and Washington County the cleanest politically, and the best-governed community in Arkansas, as they should be: A credit to our own past history and the high ideals of our common ancestor pioneers; to the great State educational institution located in our midst, and that is our greatest asset; to our boys and girls who come here from all over the State to reside with us three or four years, and to whom at all

times and in all ways, we must set the best possible example in good citizenship.—Fayetteville Daily Democrat.

#### THE PEOPLE SHOULD VOTE ON LIQUOR

In the state of Alabama the Legislature submitted the question of repealing the state's dry law to the people. The people voted overwhelmingly to retain their present dry law.

In Arkansas the legislature is ignoring the people and has spent much of the session giving the people liquor when they are crying for bread. It seems that if the people of the state are to have the privilege of voting on the measure that they must file a petition, after going to the trouble to circulate one, for the bill to be referred to the people.

This will no doubt be done. A number of anti-repeal people have worked faithfully trying to save the bone dry law and they will not quit when the legislature passes the liquor bill with the emergency clause.—Russellville Tribune.

#### IMPORTANT UNDERTAKING AT MT. SEQUOYAH

By appointment of Bishop Paul B. Kern, Mr. J. R. Cole, Jr., Tulsa, is undertaking to raise \$500 to erect an illuminated cross on Mt. Sequoyah, the

#### Methodist Benevolent Association

FOR LIFE INSURANCE  
(Chartered 1908)

##### PURPOSE

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

##### PROGRAM FOR 1935

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

##### POLICY PLANS

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

##### Write

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

#### COMMISSIONER'S SALE

NOTICE IS HEREBY GIVEN, That in pursuance of the authority and directions contained in the decretal order of the Chancery Court of Pulaski County, made and entered on the 4th day of April, 1934, and the 5th day of March, 1935, in a certain cause (No. 48930) then pending therein between People's Building & Loan Association, complainant, and Peoples Bank, executor, et al. defendants, the undersigned, as Commissioner of said Court, will offer for sale at public vendue to the highest bidder, at the east door or entrance of the County Courthouse, in which said Court is held, in the County of Pulaski, within the hours prescribed by law for judicial sales, on FRIDAY, the 29th day of MARCH, A. D. 1935, the following described real estate, to-wit:

Lot Three (3) and the South Half of Lot Two (2) in Block Fifteen (15) Faust's addition to the City of Little Rock, in Pulaski County, Arkansas.

TERMS OF SALE: On a credit of ninety days, the purchaser being required to execute a bond as required by law and the order and decree of said Court in said cause, with approved security, bearing interest at the rate of 8 per cent per annum from date of sale until paid, and a lien being retained on the premises sold to secure the payment of the purchase money.

Given under my hand this 5th day of March, A. D. 1935. H. S. NIXON,

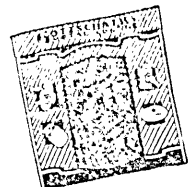
Commissioner in Chancery.  
Richard C. Butler, Solicitor for the Plaintiff.

3-7-35-3t

## I WILL HELP YOU RAISE MONEY!...

My co-operative plan enables women's clubs and church organizations to raise much-needed funds with very little effort.

Gottschalk's Metal Sponge, the original sanitary metal scouring device, is known and endorsed by millions of women throughout the land. To keep pots and pans shiny and bright, it has no equal. This year there are two additional Gottschalk items to go with the original Metal Sponges—namely, Kitchen Jewel and Hand-L-Mop.



Write today. I will help with your money problem.

METAL SPONGE  
SALES CORP.  
John W. Gottschalk, Pres.  
2726 N. Mascher St.,  
Philadelphia, Pa.

The Little Fellow that does the BIG Job



Western Assembly Grounds at Fayetteville, Ark.

Those who have visited Junaluska have been impressed with the beautiful electric cross on a commanding position on the Assembly Grounds there. At Mt. Sequoyah is to be a duplicate or replica of the one at Junaluska.

Mr. Cole is asking Adult and Bible classes in this territory to furnish the modest amount needed for this beautiful cross at the foot of which the vesper services throughout the summer will be held. The simple mention of it ought to be sufficient to bring without delay the funds needed.

If you have not received a letter from Mr. Cole write him at suite 210 Cole Building, Tulsa, and he will tell you all about it. On Mt. Sequoyah that electric lighted cross will be seen throughout the great valley and from every part of the city of Fayetteville. —Southwestern Advocate.

#### A CHURCH WHICH STANDS FOR WHAT IS RIGHT

I happened to stop in Capitol View Methodist Church a few Sunday nights ago, and felt it was good to be there.

You have heard and I have heard it said that the churches, especially the Methodist, are losing their power, letting too much worldliness creep in. All true Christians know that the thing most needed today is religion.

I don't know that it is necessary to call it "old-time" or "old-fashioned," for the power of God can be just as real in these days as in the past; but it is just the true religion that we need in this modern age, a religion that our fathers and mothers had that caused them to take time for

IMPROVED Klondyke plants, \$3 per 1,000; also Blakemore, Missionary, Dunlap, Gandy and Aroma; state inspected; 25 years business; list free.—W. B. CARAWAY, Alma, Ark.

#### What Better Background Could a Laxative Have!

Civilized man has tried thousands of remedies for constipation, but comparatively few have held their place in reputable medical use and retained approval in medical literature. From among these few highly favored laxatives—favor established by many years of successful use in this and other countries—are selected the ingredients which are combined in Thedford's Black-Draught. Such a scientific, dependable background should encourage any one needing a laxative to try purely vegetable Thedford's Black-Draught. It is popular because it brings such refreshing relief without being expensive.

family worship right in the busiest crop season; a religion that caused mothers to love their homes and little ones well enough to stay at home and train them for God and his glory instead of running around to clubs and other places of amusement.

On every hand we hear even Christian people lamenting the fact that the churches are so cold, that worldliness and formality have us just about frozen out. Not so with Capitol View.

It seems that the pastor of that church has been so filled with the Holy Spirit that he is helping people back to the faith of our fathers. God is giving him strength and courage to stand against the evils which are killing the spirituality of the churches.

All Christian people in this town, regardless of denomination, who would like to see this a better city, should thank God for sending such a man to Little Rock. Now any of you Methodists or other Christians who know and say that the soul needs spiritual food and have only been fed on light food from a shallow dish; and would like to feel once more the warmth of the heavenly fires burning on the altar, in the pulpit and pew, go to Capitol View and keep going until your heart is warmed once more and you are ready to join with those who are fighting all the works of the devil.

I have also found that the pastor is not the only one there who is filled with power from on high; that a large part of the membership is standing right with him, and anxiously praying that all forms of evil, may be rooted out of the church.

If there are any members of that church or any other, who are so worldly-minded and spiritually-minded that they can see no harm or evil in partaking of the things which the worldly people follow, may God be merciful and help them to see.

God grant that all who come under the sound of his voice may be so filled with the spirit and love of God that they will have no desire for evil pleasures. May he be able also to help the young people to see that being a Christian means putting Christ first.

Let's all pray that he may be able to carry the good work on until the true religion which he has, spreads from heart to heart and home to home until all Little Rock is stirred and working for God.

If you want better churches, better homes and a better city to live in, now is the time to help by every Christian doing what he can.—A Reader.

We call your attention to the ads in this issue of the Arkansas Methodist.

#### EX-SENATOR GREATHOUSE ON LEGISLATURE

Everybody knew when the present legislature began just about how much revenue would have to be raised if the imperative needs of the state were to be met. As the legislature has proceeded to the task of raising the necessary revenue the people have known of but one bill to be introduced that would raise money enough to meet the demands of the state and that is the sales tax bill. The common people believe that bill would meet the emergency in a creditable way and we are willing to carry our part of the load. But parties interested in race horse gambling, in the selling of beer, wine and whiskey have failed to support the sales tax bill, fearing if it was passed and revenue was in sight to support the schools and other legitimate demands they could not press their nefarious bills as revenue getters. The consequences so far have been that these discreditable bills have been passed. The writer has not found one single intelligent citizen who believes they will produce the needed revenue. Their proponents have taken advantage of the financial situation of the state to press their measures but as charity measures also. This shrewd policy has deceived no intelligent citizen of the state. As revenue and charity measures they will flunk, but as breeders of lawlessness and crime they will excel. Besides they will bring on the old battle between the saloons and morals which will probably last many years. They will be beaten in the end after they shall have jeopardized thousands of homes, killed many thousands of people on the highways and corrupted politics as they did years ago. Then the people will rise and shake off the burdensome load. In Chicago there are 12,000 saloons.

More than one of the daily papers of Chicago that fought the Eighteenth amendment hard have found that they have jumped out of the frying pan into the fire and are saying so. This will be the result everywhere in a few years when the crime producing laws shall have had time to work out their legitimate results.—B. H. Greathouse, Fayetteville, Ark., in Arkansas Gazette.

#### DOCTOR COKE'S COMMENTARY

I have just examined an old volume of Dr. Thomas Coke's Commentary. It is one of a set that perhaps originally belonged to Rev. James Ward, an early leader of the Holston Conference.

The title page reads thus: "A COMMENTARY ON THE HOLY BIBLE by Thomas Coke, LL.D. of the University of Oxford. Volume the fourth, London. Printed for the Author and Sold by G. Whitfield, City Road. 1803." Then on the back of the title page the printer's mark: "Printed by A. Strahan, Printer's Street, London." This fourth volume contains the Old Testament from Jeremiah to Malachi. Comparison with other works leads me to believe that the set contained six volumes.

The mechanical make up is excellent. It is bound in leather and printed on good bond paper. The verses of the Scripture, in large type, are found at the top of the page with the notes, in average type, below. A peculiar feature is the placing, in the lower right hand margin of the page, the word that begins the next page of notes.

As Dr. Coke considers each Prophet, he gives a brief critical and historical statement concerning the book and its writer. This is followed by the text with critical and textual notes on most of the verses. Following the notes of each chapter is to be found an interpretation under the heading "Reflections."

Upon study of this volume three characteristics are evident. The first is

the high type of Dr. Coke's scholarship. Hebrew, Chaldean, Greek, and Latin were within the comprehension of Dr. Coke. In his textual notes he uses the original, the Septuagint, the Vulgate and the Chaldean to support his variations. Some of his personal translations are refreshing and enlightening. He uses them frequently with other versions of his time.

His use of dates is another evidence of his personal scholarship. At the first of each chapter he places that chapter's year of writing. He has placed the chapters of Ezekiel from 595 to 574 B. C. With the help of the scientists of his day, he had worked out a system of dates from the beginning of time that he called the "year of the world"; here he places Ezekiel from 3409 to 3430. The modern scholar would hesitate to appear so sure concerning dates, especially the "year of the world."

This originality of scholarship in the matter of dates and translation carries over to his interpretation. Though the Arminian System and other matters had their influence, Dr. Coke expresses his originality in thought and wording. He is just as sure of himself here as in the matter of dates.

With his prevailing spirit of originality, he gives a very good reflection of the accented works and sources of his day. A few of these sources are: Bishop Chandler, "Defense"; Sharpe, "Second Argument"; Sir Isaac Newton, "Observations on Daniel"; Potter, "Antiquities"; D'Herbelot, "Bibliothèque Orientale"; Bishop Lowth, "The Sacred Poetry of the Hebrews"; Bishop Newton, "On Prophecies"; Smith, "Select Discourses"; and Milton, "Paradise Lost." This group shows a wide variety of material and writers.

The most outstanding and abiding feature of Dr. Coke's work is the spiritual trend and insight found in his "Reflections." In these he gives to the Scriptures and his notes a unity from which he draws a few salient points. In these "Reflections" Dr. Coke goes beyond the obvious and points out lessons of value both to preacher and layman. While his scholarship in matters of textual and historical study may have been surpassed in later years, anyone studying his "Reflections" will be delighted with his insight into things spiritual.—Richard D. McSwain.

#### Help Kidneys

- If poorly functioning Kidneys and Bladder make you suffer from Getting Up Nights, Nervousness, Rheumatic Pains, Stiffness, Burning, Smarting, Itching, or Acidity try the guaranteed Doctor's Prescription Cystex (Siss-tex)
- Cystex — Must fix you up or money back. Only 75¢ at druggists.

#### ARE YOU RUNDOWN, WEAK?

Mrs. C. C. Houston of 7836 Ave. E., Houston, Texas, says: "I was in a rundown condition and suffered from irregularity, cramps and frequent headaches. I used Dr. Pierce's Favorite Prescription and regained my strength and had no more trouble of any kind." New size, tablets 50 cts., liquid \$1.00. Large size, tabs. or liquid, \$1.35. Write Dr. Pierce's Clinic, Buffalo, N. Y., for free medical advice.



REVEAL  
YOUR  
EYES

Murine soothes and refreshes irritated eyes. Use it daily.

MURINE FOR YOUR EYES

## Learn From Doctors How to Treat Colds

#### Four Points to Remember

As colds cause more loss of time and money than any other disease, every one should learn what modern medical science teaches as to their proper treatment. Your doctor has the following objectives:

First—To relieve the congestion in the nose and throat, thus aborting, or lightening the attack and relieving the symptoms caused by the congestion.—Calotabs, the improved calomel compound tablets, accomplish this by attracting the excess blood to the bowels.

Second—To help the kidneys wash out of the blood the cold-poisons which cause the chilly sensation, feverishness, aches, and mean feeling.—Calotabs are diuretic to the kidneys, assisting them in ridding the blood of the poisons.

Third—To expel the germ-laden mucus and toxins from the bowels,

thus preventing their absorption into the blood.—Calotabs accomplish this thoroughly.

Fourth—To keep the bile of the liver flowing freely through and out of the intestines, thus relieving the biliousness and constipation, which attend and aggravate a cold. As Calotabs contain calomel, they promote the flow of bile.

Thus, Calotabs meet these four important objectives of medical treatment for colds. One or two Calotabs at bed time, with a glass of sweet milk or water, is usually sufficient; but should be repeated the third or fifth night if needed. The milk tones down the action, making it milder if desired.

Why risk doubtful or make-shift remedies? Get a family package of Calotabs containing full directions, only twenty-five cents; trial package ten cents, at your dealer's. (Adv.)

# BREWERS PRAISE YANDEL HENDERSON'S "SPLENDID CONTRIBUTION" TO BEER CAUSE

The brewers of America are mighty happy—and perhaps lucky as well—in the publication of Yandell Henderson's new book, "A New Deal in Liquor—A Plea for Dilution," just published by Doubleday-Doran & Company.

The book is a straight-out plea, with an aggressive scientific flavor, on behalf of the widest, even universal, use of beer, and incidentally, though with less emphasis, of wines, as a remedy for drunkenness and a confidently proclaimed solution of the "drink" problem.

Some reform thinkers with peculiarly provoking antiquarian interest, recall an incident of twenty years ago, when Mr. John Koren, well known member of the so-called Committee of Fifty, and himself president of the American Statistical Society, accepted, as was disclosed, a cash retainer from the brewers as a result of which he published in various magazines, articles praising the temperance qualities of his employers' products.

Mr. Koren's direct connection with the United States Brewers Association was personally admitted by its noted and astute executive secretary of other days, Hugh Fox, at Washington, before the United States Senate Judiciary Hearings in 1919.

There is no intimation that in connection with the publication of "A New Deal in Liquor," Professor Yandell Henderson has been the recipient of honorariums from the malt beverage manufacturers, the brewers in this case appearing to be gratuitously in luck. Nevertheless they are as happy over the event as if they had bought his time and paid a generous sum to produce the volume in question.

Here is the way the Brewers Journal (Western Brewer for January, in its leading two-page editorial entitled "Beer, The Temperance Drink of the Nation") hails the product of Professor Henderson's pen:

"Dr. Henderson is not unknown to the readers of Brewers Journal-Western Brewer . . . One of the best things that has happened in connection with this book is that it has been so widely commented on and reference has been made in newspapers from one end of the country to the other. Because of this fact, beer has naturally received

an amount of good publicity that is incalculable as to its value . . . The United States Brewers Association has not only issued a special bulletin to its members regarding Doctor Henderson's book, but has purchased a sufficient quantity so that a copy has been sent to each of its members.

"This is a mighty fine move in the right direction. Every brewer in the United States should have a copy, read and study it, and then take it to the editors of his local newspapers, and urge that they give wide publicity to the undisputable statements made by Dr. Henderson.

"If I were a brewery executive I would purchase a quantity of these and give a copy not only to each editor of each local newspaper, but to the prominent business men of the community, and even to clergymen . . . Let's show Dr. Henderson how much we appreciate this splendid contribution which he has unselfishly made to the cause of beer and light wines, by spreading the truth widely, which he has so ably and aptly set forth."

## Ruppert Corroborates 3.2 Percent Standard

The author stoutly holds that 3.2 percent beer by weight or 4 percent by volume is "non-intoxicating." He calls it "light beer" but that was the usual strength of the pre-Volstead beer. Jacob Ruppert, President of the United States Brewers Association, declares that "there never was any such thing as 5 percent beer and insisted that 4 percent beer was the usual strength. Most of the old-time beer was even less than 4 percent and much of it was even less than 3 percent. The only beer stronger than 4 percent was special brews for export where added alcohol was necessary as a preservative.

Everyone of the 48 States classed 4 percent beer as "intoxicating." The Federal Internal Revenue Bureau classed it as intoxicating. The laws of every nation on earth class 4 percent beer as "intoxicating." European beers are largely less than 4 percent alcoholic strength and yet nobody regards them as "non-intoxicating."

## Records Contradict Henderson

Professor Henderson does not appear to grasp the full meaning of his own statistical tables. He shows that the consumption of spirits has been cut in two. Then he shows that the consumption of beer has enormously increased, during the same period. That should result in a great decrease of liquor troubles, but it doesn't. The direct opposite is shown by the record. Never in history has drunkenness increased so rapidly as during the last two years.

With such statistics, Prof. Henderson kicks over his own cob house and proves the direct opposite of what he sets out to maintain.

## Overlooks 3,000 Years of Beer History

"The major evils of alcohol came rather late in the world," we are told, "only about two hundred and fifty years ago. They scarcely existed prior to the eighteenth century. They came in with the exploitation of the art of distillation." In other words, all the drunkenness that we read about in the Bible or in ancient history was caused by "light wines and beers," for the art of distillation was unknown in those days. Alexander the Great drank himself to death on "light wine and beer." Belshazzar's feast was a carousal on "light wines and beer." Forty-two centuries ago, Hammurabi, King of Babylon, tried to stem the tide of drunkenness by seeking to regulate the beer holes of his time. All this, however, Professor Henderson waves aside. He has not yet heard that such evils existed until two hundred and fifty years ago!

## Beware of Water!

Professor Henderson, who was educated partly at Munich, and who seems to know something about beer, claims that "the dilated heart of the Munich beer drinker is not due to alcohol but to the enormous amount of fluid ingested; for beer is over 90 per cent water." In other words, Prof. Henderson insists that the "dilated heart of the Munich beer drinker" is caused by water. So we are warned against drinking "water" because it leads to a "dilated heart."

As a matter of fact, according to statistical tables presented, we have been trying out his very program since 1840. His figures show that since that date, the per capita consumption of beer has increased by about one-half while the per capita consumption of spirits in America has decreased by about 1400 per cent. We have thus applied Dr. Henderson's program for 95 years and look at the mess that it has gotten us into.—American Business Men's Research Foundation.

## WEEK-END THOUGHT

O weary heart, laden with earth's weight and care,  
O feet, stumbling on the way, bleeding and bare,  
O arms outstretched and hands upheld in prayer,  
O back, which so oft has felt the lash and rod,  
O soul, which cries aloud for the living God,  
O life, struggling to free itself from the clod,  
Know this: There is no power from without,  
Yourself must answer every fear and meet all doubt,  
With some Divine, indwelling power which you yourself shall shower;  
And giving, take, and taking, give,  
Re-make that life, which you, yourself shall live.

—Ernest S. Holmes.

## Sermonette

Does not reading the above make you realize more, your own tremendous responsibility for your own soul? Does it not make you much more sympathetic toward all other souls, "winged creatures, no matter how lowly, on their upward flight?" and feel that after all, you are partly your brother's keeper and that your job is to help him find HIMSELF?

People who are selling their souls for a mess of pottage, cheating and stealing and lying and practicing subterfuge; who are yielding their birthright, character and self-respect, that is their gift for Eternity, for the temporary paltry pay that can come through sin against their own souls—these people need your pity more than your contempt.

So long as they continue in evil practice, just so long must you who stand above try to help them from their crooked path, while yourself steer clear of smugness and self-righteousness.

When they are willing to go a better way with you, you must offer them a brother's hand, always taking good

care that you, yourself, in your consciousness of superiority, do not stumble into the same ditch from which you would help them.

"Why sermonize on Saturdays?" asked a member of the family.

The answer is that on Saturdays one is nearer to the Sabbath, nearer to Divine Realities. We always on Saturdays feel just a little more meditative, a little more serious, a little more patient with sin, a little more humble in recognition of our own shortcomings, a little more sober, a little more tender with the sinner. For on Saturdays one comes a little closer (if only through reading over the church column) to the Sabbath day; to Divine Reality as opposed to all things temporal, and feel a little more understanding in regard to why we are here and of our ultimate destiny and that of the human race as well as our daily duty to ourselves, to God and to our neighbor. (This fine meditation is an editorial taken from the Fayetteville Democrat.)

## DO YOU BELONG TO THE CHURCH

Some people profess to belong to the church, but what their profession really means is that the church belongs to them. It must be subject in all matters to their control. It must cater to their likings and dislikings. It must humor their whims. It must choose its ministers, its choir and its sexton according to their preferences. It must be content to be the elongated projection of their shadows. If it fails in any of these respects, they repudiate all relationship and responsibility, and fling themselves away in a huff. There is a difference between belonging to the church and imagining that the church belongs to you.—Watchman-Examiner.

## MUSCULAR RHEUMATIC PAINS

IT takes more than a salve to draw it 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 once an hour, blessed relief is often experienced in five hours.

Even better results than the never-failing old-fashioned mustard plaster. Used by millions of people. Recommended by many doctors and nurses. All druggists. In three strengths: Regular Strength, Children's (mild), and Extra Strong.

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



## GRAY'S OINTMENT USED SINCE 1820—FOR BOILS

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

## PIMPLY SKIN from clogged, irritated pores, can be relieved, improved, and healing aided with Resinol

## 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.



## ... Successful aid in PREVENTING Colds

At the first nasal irritation or snuffle, apply Vicks Va-tro-nol—just a few drops. Used in time, it helps to avoid many colds entirely. (Two sizes: 30¢, 50¢.)

## VICKS VA-TRO-NOL



# STATEMENT OF THE ARKANSAS ANTI-SALOON LEAGUE AND AN APPEAL TO THE PEOPLE

The law-abiding citizens of Arkansas are amazed at the leadership of our Governor and the acts of our Legislature. With practically no co-operation of our officials, the ministers and other good citizens have been charged with failure to improve conditions; while the officials themselves, having taken a solemn oath to enforce the law, have childishly confessed themselves helpless, and have finally given the lawless elements the very things which they have desired. The people have been betrayed, and our State is now in the hands of those who expect to commercialize crime and capitalize corruption.

One by one our good laws have been repealed until the last barriers against evil have been swept away. The sale of beer and wine of high alcoholic content is not only legalized, but it is forced into residence neighborhoods and on the highways away from police protection. Intoxicants are sold in drug stores, cafes and hotels, and youth and women are subjected to the vice-breeding conditions of the old saloon. Even young women waiters and clerks are forced to become barmaids, a thing formerly undreamed of in Arkansas.

Under our old laws, before we got state-wide prohibition, counties and wards, without petition, had a right to vote out saloons and native wine, and a majority could, by petition, create six-mile dry circles around any school house or church, and many were protected by special acts of the Legislature. Now, without giving the people any opportunity to express themselves, the Legislature, at the behest of the Governor, has swept all of these protective provisions into the discard, and, under the new laws, local option elections are made so difficult that it is almost impossible to hold one. Every possible advantage has been given to the manufacturer and sellers of intoxicants.

Our government is supposed to be a democracy, and the Initiative and Referendum Amendment was adopted in the name of democracy and with intent to give the people, not only of the whole State, but of each county and municipality, opportunity to enact or veto laws. Now, by unfair means and with utter disregard of democratic principles, the Legislature has robbed the people of this right. In addition to this rape of democracy, the Governor and Legislature, although themselves well paid, have devised all kinds of taxes, and as the people have been deprived of the democratic right to vote on these questions, we have far more reason than did our colonial forefathers, to raise and reiterate the cry, "Taxation without representation is tyranny."

In view of these things, we the representatives of the Arkansas Anti-Saloon League in regular annual meeting assembled, declare that, while we do not advocate military revolution, we do earnestly exhort our people to rise in their civic might, and, with voice and ballot, in every legal way possible, destroy the work of our unfaithful Governor and Legislature.

Before our Legislature met, we urged that body to let our liquor laws alone, so that the burden of repeal or modification might be upon those who desired change, and we freely granted the right of the advocates of repeal to initiate such a law as they might desire, and we expressed our willingness to meet the issue before the people. Since the Legislature, aided and abetted by the Governor, has deliberately refused our reasonable and democratic request, we now declare our purpose to take the proper steps to initiate, next year, after careful consideration and consultation with trusted friends, a measure to be submitted to a vote of the people at the regular election. To those of our friends who advocate the immediate initiation of a repeal bill for a vote at a special election, we present the following reasonable propositions:

(1) It requires a 15 per cent petition for a special election, but only 9 per cent for a vote at a regular election. As it has been found, by experience, exceedingly difficult to get 8 per cent heretofore, it is extremely doubtful whether the 15 per cent required can be obtained without a long and expensive campaign.

(2) The legal cost of a special election will add to the tax burden, and will be an argument against it when our people are already over-taxed.

(3) It is probable that a special election would be held under our present law and with present officials; while the regular election will be held under different, and, probably, more favorable conditions. We did not get an honest count in the election to repeal the 18th Amendment, and could expect nothing better at present.

(4) If an election is held immediately, the evil results of the liquor laws will not have appeared and their supporters will have a right to say that the new laws did not have a fair trial. If the election is in November, 1936, we confidently believe that the evils will have been so manifest that many present supporters will be ready to repeal the liquor laws and support a prohibition law.

(5) If we should fail to get the 15 per cent, or, worse, lose in the special election, we would go into the regular election at a great disadvantage and wet candidates would almost certainly be elected.

(6) The Constitutional provision for a special election for the whole state is not yet supported by and clarified by an enabling act, and no one knows when, how, or by whom a special election may be called; hence it is practically certain that the petition would be challenged and the question would have to go to the Supreme Court for settlement. That would so delay the special election that it would have little advantage in point of time.

(7) It would be difficult, without seeing the results of the several laws legalizing beer, brandy, wine, and hard liquor, to decide exactly what kind of law to offer as the substitute for the new laws.

Consequently we recommend:

(1) That we give a year to observing the working of the new laws and allow their authors and supporters every fair opportunity to demonstrate their value.

(2) That we increase our efforts to educate our people to understand the evils of all kinds of intoxicating liquor.

(3) That we advise the people of counties and municipalities, wherever possible, to organize and have local option elections, as the laws provide.

(4) That we heartily encourage the Citizens' Protective League to go forward in its primary purpose to create better public sentiment, secure law enforcement and election of honest and faithful officers.

(5) That, during the summer of 1936, after securing the best legal advice and the suggestions of good citizens, we will initiate petitions for a repeal law to be submitted to the voters at the regular election, and will do all in our power to win in the election.

We recognize that the Legislature has enacted other objectionable laws which all good citizens should seek to repeal; but as the Anti-Saloon League is organized solely to fight the liquor traffic, we confine ourselves to that one question, and invite the confidence and support of all citizens in fighting that nefarious traffic, the mortal enemy of the human race. We frankly admit that our righteous cause has suffered temporary defeat; but, be-

lieving in a just God, we cannot lay down our arms and cease to fight; but must continue until victory is won. We invoke the blessings of God and the support of all good citizens. On with the battle!

## OBITUARIES

COVINGTON.—John William, son of Levi and Margaret Covington, was born May 27, 1851, in Clark County, Arkansas. He resided in Clark County until he became a man. In 1868 he was married to Miss Lodie Bowen who became the mother of eight children. After the death of his wife, he married Miss Emma Perry who bore him four children.

He died at his home in Delight, Arkansas, on the night of March 1, at 12, midnight.

Besides his wife, he is survived by two sons, R. B. Covington of Delight and W. F. Covington of Texarkana; six daughters, Mrs. Etta Brock of Antlers, Okla., Mrs. Dora Hale of Prescott, Ark., Mrs. Addie Johnson of Los Angeles, Cal., Mrs. Gussie Morris Gill of Center, Texas, Mrs. B. O. Phelps of Okolona, Ark., Mrs. Bess Galloway of Delight; one step-daughter, Mrs. C. E. Reid of Delight, Ark.; one sister, Mrs. Margaret Deal of Amity, Ark.

He is survived also by 33 grandchildren, and 19 great grandchildren.

Brother Covington became a Christian in early youth and was found in active service in the Methodist Church the rest of his life.

He was made a local preacher and did much good for the surrounding communities as an evangelistic messenger. He put the church first in the activities of his life so that to think of him is to think of the Christian Church to which he gave such unstinted devotion.

Only the records of heaven will show how many sinners he turned to repentance. There are several leading citizens of the church and community who have said that Brother Covington led them to Christ. He taught his children to be Christian and has given to the world a large family of Christian men and women, who are known as Christian leaders in their respective communities.

He has left a great impression for righteousness in this community, for no man doubts the sincerity of his faith. For we must all testify, as was said of Barnabas, he "was a good man and full of the Holy Spirit."

He quietly fell asleep on March 1, being 84 years of age.

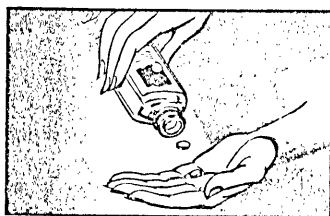
A great congregation filled the church at Delight when the funeral services were held, March 2. Brief addresses were made by Rev. C. A. Kizzia and Mr. R. D. Stell who have both known and loved him for many years.

Interment was made at the Brocktown cemetery between Delight and Murfreesboro.

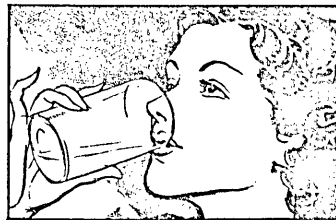
Another victorious warrior has gone to the Land of Peace.—C. D. Cade, Pastor.

## Try Faster Way to Relieve Your Colds

Medical Discovery Bringing Almost Instant Relief to Millions



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.

### REMEMBER DIRECTIONS

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

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

**WINTERSMITH'S TONIC**  
Will rid you of  
**MALARIA**  
and build you up. Used for 65 years for Chills, Fever, Malaria and  
**A General Tonic**  
50c and \$1.00 At All Druggists

## "The Church's Work" Pastor's Subject

Sunday morning at eleven o'clock Bro. Steel will preach on "The Primary Work of the Church." It seems that everyone is throwing his special interest into the lap of the church and is seeking to guide the church into various fields of activity. What is the church's relation to social service, legislation, recreation, education, etc? If the church is simply "to preach the gospel" what is implied in that simple statement? These are the questions which Bro. Steel will be trying to answer in the service.

At the close of the service a class of new members will be received into the church. Bring a friend to church with you Sunday.

### CIRCLES TO MEET

The Women of Winfield will hold their regular Circle meetings next Monday, as follows:

No. 1 with Mrs. R. G. Robertson, 417 Pearl, for a covered dish luncheon at 12:30. Co-hostesses are: Mrs. Blake Williams and Mrs. Janie House.

No. 2 with Mrs. B. E. Boren, 1714 N. Spruce, at two o'clock, with Mrs. H. C. Graham, co-hostess.

No. 3 with Mrs. Charles Mehaffy, 708 N. Ash, at two o'clock.

No. 4 with Mrs. J. S. M. Cannon, 1423 Summit, for a 12:30 luncheon.

No. 5 with Mrs. F. S. Overton, 1311 Welch, at twelve o'clock. Co-hostess, Mrs. J. A. Godfrey.

No. 6 with Mrs. H. M. Naylor, 3512 Lee Ave., for a 12:30 luncheon, with Mrs. H. E. Ruff, co-hostess.

No. 7 with Mrs. C. G. Rogers and Mrs. Hubert S. Mayes, 410 Fairfax, at two o'clock.

No. 8 with Mrs. R. M. McKinney, 822 Cumberland, at two o'clock, with Mrs. V. E. Shinn, co-hostess.

No. 9 with Mrs. D. W. Glover at the School for the Blind, at two o'clock.

No. 10 with Mrs. C. J. Craig, 1010 W. 11th, for a covered dish luncheon at one o'clock.

### ABOUT OUR FOLK

Miss Myrtle Martin is ill at her home, 2006 Rock.

Mr. D. W. Glover was ill for several days last week.

Mr. J. R. Osborne suffered an injury in an automobile accident last week and is in Trinity Hospital.

Mrs. Sam Lovett is ill at her home, 1868 Schiller, and has been confined to her bed for some time.

Mr. W. N. Gentry underwent an operation at Baptist State Hospital last week.

### THE LIBRARIAN'S DESK

This week we make two additions to the library. One is "The Wicket Gate" by Studdert Kennedy to which Bro. Steel referred in his sermon last Sunday morning. The book is a discussion of the meaning of the Lord's Prayer. The other book is Begbie's "Twice Born Men." Mr. M. P. Morton has contributed it to the library and sends with it the following letter of endorsement:

Dear Librarian:

"Twice Born Men" gave me a keener appreciation of the length, breadth, depth, and power of the Christian Religion. I make this small contribution to the library hoping that it may be helpful to others. Sincerely,

M. P. MORTON.

# 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 BOSSENGER  
Organist  
MISS EFFIE BANNON  
Church Secretary

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No. 11

### SUNDAY SERVICES

11:00 A. M.—"The Primary Work of the Church."

7:30 P. M.—Rev. Marshall T. Steel will preach.

## BRO. QUILLIAN ON THE PUBLIC ENEMY

Winfield members will be specially happy to read this strong and brilliant statement which is taken from Dr. Paul Quillian's church paper in Oklahoma City:

"Patriotism for the citizen of the new day must have a new and larger content. The man who in time of war defends his country at the risk of his life, with rifle and sword, is a patriot. Yes, all honor to him. But that kind of patriotism is not the only need nor the greatest need today.

The patriot of the present day is a citizen who dedicates his life to a conflict with the forces of selfishness and greed that do not hesitate to destroy character and health, exploit public trust and make a mockery of virtue, if only the enterprise is financially profitable.

Who are the enemies of our nation? Some foreign country? No. Every nation seeks our friendship and desires our good will. Some gangster band, some group of arch criminals called public enemies? No, they are but symptoms of a far more serious disease. They are but the festering sores that betray the presence of a pestilence in the body. Public Enemy No. 1 is the ethical moron in public and commercial life. The man who for the sake of private profit will prostitute patriotism, ignore the welfare of the group, and shut his eyes to the ultimate result of his shortsighted selfish efforts; exponents of legalized gambling in a thousand forms, who destroy a sane standard of fair return for constructive efforts and substitute therefor the insane standard of something for nothing; traffickers in narcotics and alcohol, who care nothing for the personal and social catastrophes that are created by their wares; munition manufacturers, who stir up international strife and hamper the movements for disarmament and peace; authors and publishers, playwrights, and dramatic producers, who prey upon the weaknesses of their fellow beings, create a depraved taste, and then pander to it; men of any sort who stir up racial hatred and religious intolerance, and then coin these hellish passions into gold by organizational dues and the sale of regalia; business executives, capitalists, the public officials, labor leaders, stockholders, and bond-buyers, who have no sense of public responsibility, who laugh at the Golden Rule and sneer at the idea of human brotherhood!

These are our public enemies. They are officials without conscience, men without vision, citizens without character. Against them the citizens of the new day, the patriot of the present, must do battle unceasingly."

PAUL W. QUILLIAN.

## Board of Christian Education Meets

The Winfield Board of Christian Education met at the church Wednesday evening, March 6, at six o'clock. The group spent most of its time discussing plans for Church School Day and Young People's Anniversary Day, and the pre-Easter Campaign.

It was agreed to combine the celebration of Church School Day and Young People's Anniversary Day into one Sunday morning service, the date of which will be set later. Two committees were appointed. Mr. C. E. Hayes with his three assistant superintendents, Miss McRae, Mr. Bowen and Miss Ashby will have charge of finances for the celebration. We will have to raise \$125 for Church School work and \$25 for Young People's work. Bro. Steel with Edgar Thomas, Mr. Bullington, and Mr. Cannon will have charge of the program for the day.

Palm Sunday was set aside as the day for the reception of children into the church. The pastor announced plans for a training class for the children who intend to join at that time. Miss Paynter and Dr. Day were appointed to assist the pastor in organizing the group for the class.

The Leadership Training Committee, through its chairman, Mr. Jerry Bowen, described its work in the interest of the March Training School and announced that Winfield would have about forty workers enrolled in the school.

Mr. Burton, the research secretary, announced that the average attendance for February, at the Church School, had been 579. The present total enrollment is 985. He presented plans for a campaign to re-enlist the interest of folk who have been active, but have dropped out in the past quarter.

Mrs. Ardie Samons and Miss Irma Atwood were elected as teachers in the Junior Department.

### SENIOR PARTY

Monday evening, March 18, is the date set for a party for the Senior Department of the Church School. The party will be at the parsonage, 2403 Louisiana. Mrs. Steel's class of senior girls will have charge of the games and refreshments. A big time is being planned for all our Seniors, so save the date and be on hand at 7:30.

### RACE RELATIONS DISCUSSION

Next Wednesday evening at the mid-week service the pastor will lead a discussion of the question, "Would Jesus Start a Race Riot?" There have been several special occasions which have broken into our mid-week services in the past month; but we plan now to get back to our regular meetings with no more interruptions till Easter. Reserve Wednesday nights for your church—the fellowship supper at 6:30, the discussion at 7:15.

### WHO DID IT?

Somebody's pledge was only a scrap,  
Paper that had no value mayhap,  
Somebody's soul, grew shriveled and small;  
Failing, he grieved the Lord of all.  
Was that somebody you?

Somebody didn't—to pledge, he could not;  
His income was small—he feared it would stop;  
He continued to attend, to work and to pray;  
He served his Lord each living day.  
Was that somebody you?