



Arkansas Methodist

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



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

Volume LIV

LITTLE ROCK, ARKANSAS, APRIL 11, 1935

No. 15

"OUGHT NOT CHRIST TO HAVE SUFFERED?"

IT WAS ALL over when this question was asked. The two disciples, as they pursued their sad way to Emmaus, could not understand. They had trusted that Christ would "redeem Israel," but, instead, "the chief priests and our rulers delivered him to be condemned to death, and have crucified him." He was in the tomb now, and no one could exercise redeeming power from a tomb. The two things don't belong together. Yes, it was all over—so they thought.

But was it? No, it was just begun. The thing the two disciples found a stumbling block to their faith, the suffering and death of their Lord, was over, but that was only a step toward a consummation greater than that upon which their hearts were set. And when Jesus said, "It is finished," as he breathed out his life on the Cross, he was but referring to that fearful price of his redemptive victory. Suffering was strewn like thorns along the path that had been marked out for him. It could not be detached from that word "ought." How often that "ought" is made a stumbling block, when it is but the material for a stairway to life's fulfillment!

It is easy enough to understand why men should suffer for their own sins. But why should the innocent suffer? Why should a plan of human helpfulness, an enterprise of love and devotion to God and man, rest upon a foundation of suffering? Will some one rise to explain? Yea, men have been explaining—trying to—all through the centuries. The question has engaged the brain power and the heart power of the wisest and best among the sons of men. And yet, we cannot escape the feeling that the explanation is yet incomplete. It can be made quite plausible as an academic proposition; but when we stand in the presence of sorrow and attempt to dry the tears of some dear one, that explanation doesn't quite explain. It is like the enticing lake of clear water that appears to the traveler in the desert—a mirage, which vanishes as he presses forward to slake his thirst.

It was the risen Savior himself who asked the question that suggests our meditation—"Ought not Christ to have suffered?" The question was left unanswered by the two wayfarers. How could such humble folks be expected to understand the why and wherefore of suffering—that mystery that is too deep for the world's philosophers? It is to be doubted if Jesus expected an answer, any sort of an answer, from either of his companions. Perhaps it was not intended as a question—just one of those declarative sentences in an interrogative form, as our old grammars called them.

It would have been simple enough to say that if suffering was necessary to the work of redemption then Christ "ought to have suffered." Anyone should be willing to suffer when by so doing he can help some one in need. We condemn in no uncertain terms the man who would refuse to suffer to rescue a neighbor, or even a stranger, from drowning, or from a burning building, or who would make no sacrifice for the welfare of his community, or the welfare of mankind—but that is getting too inclusive for some of us. It is going to incriminate a mighty multitude of people. And it reveals one of the things that is the matter with this world. It shows also that the person who is unwilling to suffer can have no part in any enterprise of human uplift. Then, when the question is asked, Why ought Christ to have suffered? it may be answered by saying "For the same reason that we and all people should suffer. In some unseen way suffering is wrought into life's aspirations and ob-

* * * * *
* **WHEREFORE I PUT THEE IN REMEMBRANCE THAT THOU STIR UP THE GIFT OF GOD, WHICH IS IN THEE BY THE PUTTING ON OF MY HANDS, FOR GOD HATH NOT GIVEN US THE SPIRIT OF FEAR; BUT OF POWER, AND OF LOVE, and OF A SOUND MIND.—2 TIM. 1:6-7.**
* * * * *

ligations. The higher we ascend in the scale of life the more we must suffer."

Still that doesn't explain. It simply recognizes a law that runs through the universe—moral and physical. We cannot explain a law in the spiritual world—not even in the natural world. We do well to recognize it, to obey it, to put ourselves into accord with it. Just a little observation will show that no good thing has ever come about without suffering; yea, the suffering of one person for another; often the worthy for the unworthy, the innocent for the guilty. At any rate, every bit of redemptive work—physical, social, intellectual as well as spiritual—has been conditioned upon one person suffering for another. That makes suffering redemptive.

What a debt we all owe to those who suffered for us—our forefathers who wrought their own blood into the country we proudly call our own; our parents who built the home in which we were nurtured upon sacrifices which we can appreciate only as we make similar sacrifices for those dependent upon us; those who wrought their lives into the institutions of human society which we cherish as a priceless heritage; and others too numerous to mention, some of whom and whose suffering we know nothing about.

And Christ stands at the head of humanity and of everything that has blessed this cruel old world, and for that reason he stands preeminent among the world's sufferers. He suffered, not because he had to, but because he "ought" to. That "ought" was in the heart of the Father, who imparted it to the heart of the Son, who in turn imparts it to all those who believe on him. Without that willingness to enter into the fellowship of his suffering we are antagonistic elements in God's universe. We can have no part with him in his redemptive work or the glory that shall follow. But "if we suffer with him we also shall reign with him." That is sufficient for the present.—Religious Telescope.

"THE FATHER-HEART OF JESUS"

IN that searching analysis of Christianity, "Christianity Tested," by Dr. O. M. Buck of Drew University, appear the following striking statements: "In Jesus the will to serve was deeper and stronger than the will to command, and he saw God in the mirror of his own potential parenthood not as parent-Sovereign, as had others often seen him, but as the sovereign-Parent. God is not the kindly ruler, but the ruling Father. It is as the Father who is in heaven that he makes his sun to rise and his rain to fall on the evil and the good, on the just and the unjust; and feeds the birds and clothes the flowers. The universe is made primarily for parents and for children, for brothers and sisters, and not for kings and courtiers and subjects. Love replaces Law. Love is its own law and order. Here is the light of all his seeing. Here are his wells of living water. Here is the perfection by which Jesus lived. This is his distinctiveness. This is the Christian uniqueness in a world of many faiths and many claims. This is the first meaning of Christ, when he becomes more than a name. 'He that hath seen

me hath seen the Father.' . . . The uniqueness of Christianity lies infolded in the relation of Christ to God as he lived in that relation in the days of his flesh, and becomes unfolded as that relation comes to be seen as cosmic in its sweep and eternal in its origin. Jesus himself seems to have recognized what was unique in his way of life. The rulers of the Gentiles and the rulers of his own nation had their peculiar ways of living which men accepted. They lorded it over others and took the chief seats and honors. 'Not so shall it be among you,' he said to his companions; here was a grouping on a different principle; the life of the home applied to the life of the whole. This uniqueness still holds and carries after nineteen centuries. . . . Did you ever see the father-heart of Jesus which gives us all this wonder? Denied a home of his own, he became the frequenter and blessing of homes. He loved the laughter of children. By his own description he resembled them in their merry moments, where John the Baptist resembled them when they played at funerals. He took them into his arms and blessed them, laying his hands upon them and loving them so profoundly as to keep them in the center of all his thinking. Alone among Asia's religious teachers, he puts the keys which open the Kingdom of Heaven into the keeping of the child. A child's face points the direction for God's older children. Your father-mother heart, says Jesus, knows what to do with the upturned face of a child—how much more will the Father-heart—the perfection which corresponds to this good within us—give every good thing unto his children. Therefore put it to the test, live by it; ask, seek, knock, for the Parental Heart is waiting eagerly."

THE RELATION TO THINGS

MY Christian philosophy of life means, first of all good gifts as from God "who giveth us richly all things to enjoy." To receive all good things in thankfulness to Him makes the joy of possession or use not a selfish but a beautiful thing. Further, when we are conscious of having received, we are ready also to share with others that which we have. This fact, that all things come from God, means that things are never bad in themselves. The Christian point of view here is different from that of almost all non-Christian systems of life and thought. To the Hindu, things are evil per se. Evil is inherent in things and no one can be rid of evil until he is rid of things, and rid of all desire for things. From Christ's point of view, things are evil only when they get out beyond moral and spiritual control. It is not the use of things, but the misuse that makes them evil. Wealth as a servant is helpful, but as a master is ruinous. Jesus' warning against the love of riches grew out of His deep insight into life. He knew how easy it is to let the love of money get control of one's higher faculties. He knew that one is as likely to become drunk with avarice, and therefore unmindful of the higher values of life, as it is for him to become drunk with wine and lose the same sense of values. There is only one thing to do with wealth, and that is to use it for the highest welfare of one's self and the world.—Jesse R. Wilson in "I Am A Christian."

ONTARIO starts back toward Prohibition. The dries are jubilant over the results of recent local elections on the wet-dry issue, in which John Barleycorn took the fall.—Ex.

THE Board of Directors of the Cleveland Church Federation has voted to invite the Student Volunteer Convention to Cleveland for the Christmas season, 1935.

The Arkansas Methodist

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

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

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METHODIST CALENDAR

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.
Booneville District Conference, at Belleville, May 9-10.
Arkadelphia District Conference, at Benton, May 14.
Fayetteville District Conference, at Lincoln, May 14.
Jonesboro District Conference, at Tyronza, May 21-22.
Ft. Smith District Conference, at Charleston, May 23-24.

Personal and Other Items

REV. S. B. WIGGINS, P. E., of Jonesboro District, will preach the commencement sermon for the State College at Jonesboro, May 12.

SEE THE ANTI-SALOON LEAGUE notice on page 12. Communities planning to take advantage of the Local Option provisions of the new law, will need the forms suggested by the League.

REV. F. P. DOAK, pastor of Sparkman-Sardis Charge, sending in his 100 per cent list of subscribers, reports everything moving along smoothly at both churches. He is delighted to serve these fine people.

"I HAVE no hesitation in saying," says Prof. C. A. Chard, professor Auto-Physics at Toronto University, "that at least ninety percent of astronomers have reached the conclusion that the universe is not the result of any blind law, but is regulated by a great intelligence."

SUGGESTIONS FOR OBSERVANCE OF Rural Life Sunday, the fifth Sunday after Easter, May 26, have been issued in leaflet form and may be had for three cents each. Rates for quantities. Order from Committee on Town & Country, Home Missions Council, 105 East 22nd St., New York City.

A chair of Biblical history, literature and training, named for the late Senator James Harlan, member of Lincoln's cabinet and president of Iowa Wesleyan University, has been established at Lincoln Memorial University, Cumberland Gap, Tenn., according to an announce-

ment made by Chancellor John Wesley Hill. A gift of \$5,000 from Senator Harlan's daughter, Mary, widow of Robert T. Lincoln, was among the larger contributions received toward the endowment of the chair.—Ex.

READERS are requested to look at their address labels, and, if they find themselves in arrears, are urged to remit promptly, as we cannot afford to carry delinquent subscribers long. If subscribers prefer to remit through their pastor and get the benefit of the club rate, they should immediately report to their pastors and assist in getting up the required clubs.

I AM A CHRISTIAN, by Jesse R. Wilson, General Secreary of the Student Volunteer Movement, is a very stimulating and suggestive booklet. If appreciatively read, it should promote better living and higher ideals of life. It is published by the Student Volunteer Movement, 254 Fourth Ave., New York City, and the price for a single copy is only 25 cents. Get it and you will not regret it.

A gift of \$345,000 by Senator James R. MacMurray, chairman of the Acme Steel Company, Chicago, Ill., to Garrett Biblical Institute, Evanston, Ill., has been announced. Senator MacMurray's gift was a conditional gift which was made possible by another gift of \$40,000 from an unnamed friend. "These and other gifts have reduced the debt of Garrett by \$425,000 in the last fifteen months."—Ex.

MR. W. R. ODELL, a great business man of Concord, N. C., reached his 80th birthday recently. He has been one of the finest laymen in our Church; consequently it was quite appropriate that Bishop Candler should visit him and preach in his church on that occasion. Mr. Odell has been active on many boards and committees, a generous contributor to various church enterprises, and a member of ten General Conferences, and in three sessions has served as chairman of the Committee on Publishing Interests. He has been State Senator and foremost in civic activities in his State. For 34 years he has been a Sunday School superintendent. This editor knows and honors him and counts him among his best friends.

BOOK REVIEWS

Many Moons Ago; by Katherine E. Gladfelter; published by the Friendship Press, New York.

This course of study on the North American Indians has been planned especially for junior boys and girls. It deals with three groups of Indians: Unit One, The Eastern Indians; Unit Two, The Plains Indians; Unit Three, The Indians of the Southwest. The junior groups of boys and girls are usually already interested in Indians and will be delighted with the stories and projects that accompany this course. They will learn picture-writing and nature-craft and learn much about Indian art and a true picture of Indian life. The Indian's needs and what the Church and Government are doing to meet these needs, will begin to take on meaning for them, and they will be eager to find ways in which they may contribute to the advancement of friendliness and justice toward their fellow citizens, the little Indians of their great country.

This Time Forever; by Eleanor Browne; published by Wm. Goodwin, Inc., 66 Fifth Avenue, New York; price \$2.00.

This story gives a vivid and interesting picture of two ambitious young people who succeeded in realizing their ambitions and at the same time preserving their ideals. The story is dramatic and interesting and the element of suspense keeps the reader in doubt as to the final outcome. The book is free from much of the objectionable features of much of our modern fiction.

Return To Dreams; by Lawrence Nelson; published by Wm. Goodwin Co., Inc., 66 Fifth Ave., New York; price \$2.00.

This is a story of the struggle two modern young people with high ideals and very much in love with each other, had to overcome the prejudices of their elders and win the right to build their lives to satisfy and develop their own

personalities. The characters, although unusual, are very human and well sustained. The reader will find several hours of wholesome diversion in this book.

DOCTOR WOOLLEY AT HENDRIX COLLEGE

DR. MARY E. WOOLLEY, president of Mount Holyoke College, that celebrated college for women founded by Mary Lyon at South Hadley, Mass., last Friday, before a great audience in the gymnasium, delivered the last address of the program for the celebration of the fiftieth anniversary of Hendrix College. The distinguished men who had preceded her, had used carefully prepared manuscripts. Dr. Woolley, with only brief notes, delivered an address that equaled in depth and accuracy the best of those that had gone before. Having been a member of the American Delegation to the Conference for the Reduction and Limitation of Armaments at Geneva, she was able to bring, out of her own observation and world contacts, a message on the present condition of the nations in their relation to one another and to war. She argued that we must have the international mind and look upon the world as a great neighborhood whose citizens should be neighborly. She urged the support of institutions, like the small college, that can and will train leaders to meet the needs of the coming days.

During her visit at Conway Dr. Woolley met with the Arkansas Division of the American Association of University Women that held its meeting there at that time with 127 delegates representing 10 branches of that organization in Arkansas. She made a plea for united action by thinking women to promote world peace, because at this time the destiny of the world hangs in the balance. Dr. Woolley is a woman of humor, tact, and charm, with poise and innate kindness of spirit, and well-exemplifies what the educated woman should be. Although 72 years of age, she does not look it and is vigorous and alert. Hendrix College is to be commended for bringing to its campus such a woman, as well as the group of distinguished men who had spoken from that platform.

THE WOMAN'S MISSIONARY CONFERENCES

THE WOMAN'S MISSIONARY SOCIETY of the Little Rock Conference, with Mrs. J. M. Stinson presiding, met at Lakeside, Pine Bluff, last week, and the Society of the North Arkansas Conference, with Mrs. E. F. Ellis presiding, met at First Church, Newport, the same week, but held one day longer. Both were well attended in spite of threatening floods, and both had unusually fine reports of the past year's work. With carefully prepared programs and under the guidance of skilled parliamentarians, the work was thoroughly done and nothing overlooked. These Conferences differ in their methods of carrying on their business, but each has unique features that attract and edify. As I spent only a part of one day at each Conference, I cannot report details. That will be done by their own accomplished representatives. I was given opportunity briefly to present the interests of Prohibition, Mt. Sequoyah, and the Arkansas Methodist, and was assured of hearty support for all. It is always a distinct pleasure to attend these perfectly planned and efficiently executed meetings.—A. C. M.

CIRCULATION REPORT

SINCE last report the following subscriptions have been received: New Edinburg Ct., L. C. Gatlin, 1; Asbury, H. B. Vaught, 5; Dalark, J. C. Williams, 1; Quitman, T. C. Chambliss, 2; Charlotte and Mt. Hermon, W. T. Griffith, 100 per cent, 14; Levy, J. H. Hoggard, 2; Paris, W. P. Whaley, 4; Judsonia, W. E. Benbrook, 6; Sparkman-Sardis, F. P. Doak, 100 per cent, 40; Joiner, J. T. Randle, 1; Midland Heights, F. A. Lark, 20; Hot Springs Ct., A. J. Bearden, 5; Hampton-Harrell, W. W. Christie, 24; Dardanelle Ct., C. H. Shelton, 2. Good work by some. May it continue. Let no pastor rest content until he has made a report of some kind. Finally, let us make it unanimous.

LONELY HEART

There is a depth of loneliness,
Of heartache and of sighs;
A depth of feeling and distress
Oft hid from mortal eyes,
Which men may carry in their
breast—
Yes, deep within the soul—
The cause of which may be con-
fessed,
Or to the world untold.

I know so well just what it means
To have a lonely heart;
When nature with her charming
scenes
Or man's most lovely art,
Can't bring the comfort that one
needs,
The peace he so craves,
Or what he studies, writes or reads
Seems like it but enslaves.

And then I know when earth has
failed,
And all seems cold and vain;
When faith and hope have been as-
sailed
And all but killed or slain,
How sweet it is, through bitter tears
And heart-throbs heavy, sad,
To trust the God who loves and
cheers
And feel refreshed and glad.

Look up to God, O lonely heart,
And tell Him of your grief;
And pray that He will grace impart
And give you sweet relief;
Then consecrate to Him your all
That you of earth possess,
Then on His mercies you may fall,
Relieved of loneliness!
—Walter E. Isenhour,
Cherryville, N. C.

OUR ESSENTIAL UNITY

(An address delivered by Bishop
W. N. Ainsworth at the Sesqui-
Centennial at Baltimore)

The sixteen varieties of Metho-
dists in America are essentially one
Church. The whole ten millions of
them are the spiritual children of
John Wesley. They all are the pro-
duct of the mighty renaissance of
evangelical religion that had its
rise first in England and later in
America under his guiding hand in
the eighteenth century.

All Methodists have a common in-
heritance of denominational history.
Each division has its group of heroes,
whom they delight to praise, but
Epworth, Aldersgate Street, and
City Road Chapel are equally hal-
lowed in the hearts of all. American
Methodists have also an undivided
inheritance in the apostolic labors
of Phillip Embury, Barbara Heck,
Robert Strawbridge, Francis As-
bury, Thomas Coke, William Mc-
Kendree, and Jesse Lee. At John
Street, Lovely Lane, and Mount
Olivet we all are just Methodists
without any qualifying definitions.
The joint treasure of a common ori-
gin and the imperishable founda-
tions of a great history that is all
ours and ours and ours is an in-
valuable asset that furnishes the
ample basis of a nobler ecclesiasti-
cal structure that we will yet build
in substantial unity.

These Methodist churches are
bound together in the framework of
identical doctrine. Universal Meth-
odism holds to the faith once for all
delivered to the saints. There is
nothing new in it. It is nothing but
the fundamental of primitive
Christianity—i. e., an atonement in
Christ that is as ample as God, pro-
viding redemption for all sinners
and from all sin, available through
faith alone. Neither angels nor men
can improve upon it. It bears the
stamp and completeness of Diety.

These Methodists rejoice in an
experience always and everywhere
the same in its normal operation—
i. e., the inward application of re-
deeming grace whereby the soul of
man is made free from the law of
sin and death. This is the supreme
contribution of John Wesley and
Methodism to religious emphasis.
Mr. Wesley was the recipient of all
that traditional religion could en-
tail; he was the possessor of all that
Christian culture could impose; he
attended everything that the prac-
tice of the pietist could impart; he
sought and found everything that
the service and sacrifice of a zealot
could acquire. It all fell short; it
was emptiness and failure. At Al-
dersgate he reached the goal. His
sin was forgiven. His soul was de-
livered. His heart was warmed.
Methodism was born. Religion, no
longer a philosophy but life, be-
came a spreading flame. Any re-
naissance of religion in our age will
come through this recovered em-
phasis, and Methodism is peculiar-
ly commissioned to proclaim it.

The objectives of all Methodism
are unchangeably the same. The ob-
jective of every redeemed man is
a redeemed world—the last individ-
ual and the soul of society. The
world is the parish of every Wes-
leyan disciple. "To reform the con-
tinent and spread scriptural holi-
ness over the land" is the challeng-
ing aim of every true Methodist.
Some of us have been seized by a
haunting conviction that the mas-
tery of this supreme objective will
break the bondage of irrelevancies
and bind us all together in a crus-
ade for Christ only as the world's
King.

There are more reasons today for
united action than in any former
age. The world is being rebuilt
from base to dome before our eyes.
Social questions that were acad-
emic a generation ago are practical
and imperative now. There is a race
on between disaster and religion in
the solution of these issues that will
determine national destiny. Metho-
dism must speak, and it must speak
in such volume and accord that it
will be heard.

The world staggers under a great
burden of antagonism, national and
racial. The unaccomplished mission
of Christianity is to reconstruct the
world on the basis of brotherhood.
The Church of Jesus Christ must re-
build a world that has been largely
conducted on the hellish policy of
each nation for itself and the devil
take the hindmost. But mankind is
one. We are bound up in a bundle
of life that the woe of each is the
woe of all and the welfare of each
is the welfare of all. We must be
one, or we will soon be none. The
great task ahead is to put the
brotherhood of Christ in all national
and racial relationships. Universal
Methodism must lead the way.

The world staggers under a great
burden of industrial disorder. The
Cain spirit is still ruling large areas
of our industrial life. I could not
say with Proudhon, that "private
property is theft," but a Christian
social order demands that both cap-
italists and laborers look not alone
at their own things, but also at the
things of others. Capital cannot ig-
nore labor in days of sickness and
famine and old age and in the bleak
winters of our economic discontent.
Christianity means co-operation and
an indissoluble partnership between
capital and labor in the years both
of fulness and famine. The Church
must speak.

The world staggers under the

weight of war. Four-fifths of the
various national budgets is expend-
ed for past wars or in preparation
for future wars. Desolation's raven
wing is now outstretched over the
stagnant industry of the world, be-
cause war strode over it the other
day like a devouring beast. Sorrow
sits in tears by millions of erst-
while happy hearthstones because
war cut down the flower of the
world's youth. It is high time for the
Church to rise in spiritual majes-
ty and say, "Never again." This
whole hellish business must be
done. The preparation for war must
stop. A world that has always or-
ganized for war must now be or-
ganized for peace. And the Church
must speak.

The world staggers under a great
burden of drink. It has destroyed
and still destroys more of the hu-
man race than war, pestilence, or
famine. If science knows anything
it knows that alcohol is a deadly
poison to the human system. There
is no good liquor. Its advocates use
the wrong adjective. It is all bad,
under any form of manufacture and
sale. Civilized society must put the
traffic in and use of liquor, mor-
phine and cocaine in the same cat-
egory. American Methodism has no
apology to make for its espousal
of prohibition. Methodism envis-
ions a sober nation and a liquorless
world. The Church must speak.

The world staggers under a
weight of sin. Mohammedanism can
not help it. Buddhism cannot lift.
Confucianism cannot cure it. We
know who can. We have seen Him
do it. Jesus Christ is without a rival.
The sin of the world is taken away
by Jesus Christ. It is high time for
a fresh outbreak of the redeeming
passion of our founder and fore-
fathers, until in all our world-par-
ish shall be witnessed a renaissance
of Methodism, the evangel of God.
proclaiming the great and accept-
able year of the Lord and the sal-
vation of our God. The voice of
Methodism in a ten-million-throat-
ed volume will be heard, and the
tramp of Methodism, like a mighty
army, with twenty million feet will
make new and mightier conquests
for the kingdom of God among men.

IN ARKANSAS

(Partial Report on Missionary Coun-
cil Held in Little Rock.)

At every great meeting of church
leaders there are always pleasant
fellowships and delightful social
contacts. Among Methodist preach-
ers there are many wholesome and
strong friendships. Among no other
men are there so many points of
common interest and such agree-
ment in purposes, plans, and ideals.

Every meeting of Methodist
preachers and laymen is inspira-
tional in fellowship, but the friend-
ly meetings contribute no little to
the pleasantness and even Christian
inspirations. The compensations
of Methodist ministers are large and
numerous, and no men have more
reason to rejoice in Christ's words,
than he "that hath left house, or
brethren, . . . for my sake," shall
receive a hundred-fold—now in this
time, houses, and brethren, and sis-
ters, and mothers, and children.
When they meet in their Confer-
ences and see each other's face, it
is their joy to sing, "Preserved by
power divine, again in Jesus' praise
we join."

The first of these fellowships was
the meeting of the Southern Meth-
odist Press Association, when the
editors of the General and Confer-

ence Advocates were entertained by
the Little Rock Chamber of Com-
merce at the Albert Pike Hotel. Mr.
J. N. Heiskell, editor of the Arkan-
sas Gazette, was most cordial as he
extended greetings on behalf of this
representative group of business
leaders. His remarks were pleasant
and profitable, particularly so as he
gave his ideas of a metropolitan pa-
per. The Arkansas Gazette, under
his editorial supervision, stands
four-square on all questions of pub-
lic morals. During the present ses-
sion of the Legislature, though
gambling on racing was legalized
and provisions were made to open
dram shops and license retail liquor
dealers, Mr. Heiskell published day
after day strong editorials in pro-
test.

On such an occasion no man bet-
ter than Dr. A. J. (Jack) Weeks can
speak for his colleagues. His humor
is paradoxically dry, but refreshing.
His speech was as clean as the dew
upon the rose, and refracted like
golden beams of sunlight.

It was an evening of pleasant fel-
lowships. The splendid men of the
Chamber of Commerce give every
indication of forward-looking and
successful business leadership.

The noon-hour meeting with the
Conference evangelists gave con-
tacts that enhanced appreciation of
these untiring servants of the
Church. These days of transition
and, sadder still, of a Church in al-
most reversed motion, have tended
to decrease the number of men who
give all their time to evangelism.
Those who continue in service main-
tain their faith and spiritual poise
and give the Church a valiant ser-
vice.

Dr. Burke Culpepper, son of one of
the mighty evangelists of our Meth-
odism, carries on and stands by the
organization and keeps his fellow-
workers in contact with their
Church. It is a very hopeful sign of
a spiritual awakening in the Church
that the men who maintain these
contacts are not without calls for
service and have a faithful ministry.

Bishop A. W. Leonard, of the
Methodist Episcopal Church, Chair-
man of the Committee on Evange-
lism in his own Church and also
Chairman of a similar committee of
the Western Section of the Metho-
dist Ecumenical Council, availed
himself of the opportunity, while in
Little Rock, to address our Mission-
ary Council, to confer with the
members of the Commission from
our Methodism, Bishop W. N. Ains-
worth, Dr. C. C. Seleckman, and Dr.
A. J. Weeks.

From the statement he made and
the brief outline of plans he pre-
sented, it is safe to predict world
Methodism in its next ecumenical
session will give strong emphasis
to evangelism. Through his own
Church, and no doubt co-operatively
with our Methodism within the im-
mediate future, plans will be worked
out for capitalizing the inspirations
and historical antecedents of the
Sesqui-Centennial Celebration.

American Methodists may confi-
dentially look forward to a series of
Methodist fellowships and perhaps
great inspirational meetings in met-
ropolitan centers where both chur-
ches operate, that shall gather up
our characteristic forces for a spir-
itual revival, whose goal shall be
the happy experiences of Wesley's
warm heart, May 24, 1738.

The Bishop said his own heart
warmed with the thought of all
American Methodists being on their

knees in prayer May 24, 1938, at a quarter of nine o'clock. It is an objective that should immediately begin the kindling of a flame of sacred love in every Christian heart. To this end it is expected plans will soon be completed to align every Methodist preacher and his congregation in the prayerful preparation.

Bishop Leonard is a vigorous, clear-thinking leader with a strong spiritual passion. Our American Methodism may joyfully anticipate the presentation of his completed program.

Dr. A. C. Millar, editor of the *Arkansas Methodist*, never overlooks the spiritual advantages and social amenities of his Church and associated workers. The Southern Methodist Press Association is a creature of his heart and brain. He is perhaps the only surviving original member now active in editorial service.

He always finds the time and the way to arrange for a meeting of the Association. When it has fallen to his lot to be host of his brethren or president-director of a meeting, he knows what to do and he does it, and does it just right. The meeting with the Little Rock Chamber of Commerce was of his planning.

Arkansas Methodist is a potential moral and religious force in Arkansas. It is a pity it is not in every home of the Church. We have a strong and loyal Methodism in Arkansas, but it might be both stronger and better if all the people should read the church paper.

For forty years, or thereabout, Dr. Millar has been a leader in Arkansas Methodism as a college president, presiding elder, and editor. He knows all the preachers and perhaps more citizens of Arkansas than any man in the state. His passion is their salvation and education. His labors have not been in vain. He is untiring, and his incessant travels and extensive labors have borne fruit. There are indications the Church is awakening to his call and the Arkansas Methodist shall have better support from preachers and people.

Dr. Millar and the trustees of the paper have provided a substantial office and home for the editor and on the large lot a building for a modern printing plant. The rentals of portions of this property provide a moderate sum toward maintenance. It was a pleasure to have lunch in his home and inspect the property. Dr. J. D. Hammons, presiding elder Little Rock District, and Dr. C. M. Reves, minister of First Methodist Church, and his wife were pleasant hosts. Every consideration was shown the Council visitors. The choir gave special musical programs, and the Methodists of Little Rock in large numbers attended both day and night sessions.

One who has attended previous Council meetings, all of which were good, could but feel the Council officers and directors of the meeting had given much study to the development of the program and had put much thought and prayer in the preparations and execution of their plans. It was a profitable session whose inspirations will be carried far and wide.

Secretaries, conscripted for such occasions, have no small part in the orderliness of the procedure. The Council was fortunate in the selection of Rev. J. Manning Potts, minister of Barton Heights Methodist

THE ITINERANT DAUGHTER: HER STORY

(By Susie McKinnon Millar)
(Continued)

A few months later I had an experience that marked a new stage in my awakening. I reached the age of accountability. That is an age we all have to reach, but we reach it by very different doors. I reached mine through the Bishop's prayers, not in the way that you'd expect, but in a way most effective. The Bishop and several other preachers had stopped at our home for the night. They were on their way to a meeting in a nearby town. After supper they all circled around the large, open fireplace in our living room and talked and laughed and told stories. We children were permitted to sit up far beyond our usual bed-time and listen to the stories. When we got almost too sleepy to stay in our chairs, father handed the Bible to Bishop Gray and asked him to conduct the prayers. I was too sleepy to tell what he was reading about, but all the grown people seemed greatly impressed. Then we all knelt down by our chairs and the Bishop prayed. I was about to go to sleep. I wanted to keep awake, so I began to look around the room and at all the people kneeling by their chairs. The fire-light played invitingly over the kneeling brethren. I began to wonder if I could get all the way around that big kneeling circle, give everybody a spank and get back to my seat before the Bishop quit praying. I got up quietly and skipped by mother who was so engaged in her prayers that she did not see me. Just beyond her knelt a big fat preacher. I gave him a whack on the back, and he jumped and almost rolled over, but I was gone before he could look around. I struck the next and the next. I got excited. Some of the brethren reached out and tried to stop me, but I dodged and got to the Bishop and gave him a sounding whack. He kept right on praying. I skipped father and got back to my place and knelt down in time to hear the Bishop pray: "And, dear Lord, make us willing to accept thy chastisements and be strengthened by them. We commit ourselves to thy care. Amen."

After prayers father got up very quietly and picked me up and started out of the room with me. The Bishop got up and said: "Don't be hard on that child, Brother Mitchell. She's so little and hasn't reached the age of accountability yet."

Church, Richmond, Va. A Council visitor with some experience in secretarial service was heard to remark that Mr. Potts deserved a blue ribbon for his efficiency.

Some of the Council visitors, who live in smoke-befogged cities, were most favorably impressed with the cleanliness of Little Rock and the clear white of many splendid public buildings. It was a pleasure to draw one's breath without inhaling a spoonful or more of coal carbon they are compelled to breathe every twenty-four hours in their home towns.

The Christian Advocate will publish within the next six weeks a considerable number of the addresses delivered during the days of these blessed fellowship. They will be profitable reading. No preacher should miss them.—C. O. Ransford in Christian Advocate.

"Yes," said father, "she has just reached that age tonight and must give an account of her deeds and take her chastisement. If she had not been so careful to skip her father and mother when she was passing her favors around, I would have thought she hadn't reached the age of accountability."

As we left the room the Bishop sighed as he sat down and said: "And I prayed a long, long prayer so that blessed child could get back to her seat."

I learned the meaning of the word chastisement, but when I thought of how the Bishop had tried to help me, I decided that after all the age of accountability had some good things about it.

All the children were sliding down out of the trees, rolling over the fence and running toward the house. What could be the matter? Nothing serious but plenty exciting. They had seen Captain Lewis drive into the parsonage lot, unhitch his horse, and go into the house. We wanted to catch him before he started down town. Maybe we could get him to tell us a story. His stories were real. He had lived through all of them, and when he told them to us, we felt that we were living through them too. We met him as he came in at the front steps.

"Tell us a story," we shouted.

"Here comes my whole regiment," he responded. "Attention!"

We swarmed around him. Margaret took his bag, ran in with it calling to mother that Captain Lewis had come, then she came back again clamoring for a story.

"See here now, children," said

Captain Lewis, "I won't have time for any story this afternoon if I'm going to get any business attended to."

"Stories are better than business," said Margaret. "Tell us a little one anyway."

"All right, children," said Captain Lewis. "Let's sit right here on the steps."

He picked Kenneth up and tossed him in the air and caught him, then he sat down near the middle of the steps and we all clustered around as close as we could get. Mother came out with baby sister and just then Beth and Sarah came home from school and joined us, as eager as the rest for the Captain to begin.

(To be Continued.)

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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)

XII. The Great Christmas Conference—1784—

Spending a few days with Asbury, Dr. Coke tells him of Wesley's plans. Freeborn Garretson is sent off to call the preachers to Baltimore. Here they came, these intrepid riders. It was Christmas 1874. The meeting house was Lovely Lane Chapel, Baltimore. Here was organized the Methodist Episcopal Church in America by the first General Conference ever assembled in the new world.

Asbury refused to accept ordination to the office of General Superintendent, or Bishop, unless elected by the Conference. Wesley's nomination was not sufficient. He was unanimously elected and thus became the first Bishop to be consecrated on American soil. Official hands were never laid on holier head. Nor have modern times seen more Apostolic toil, zeal, sacrifice or success! His noble figure sits his bronze horse in our capital city today challenging a nation to follow his leadership on to the City of God.

There were giants in that first General Conference. In those days patterns were set that will enrich eternity. Perfect love and blessed unity of spirit prevailed. No wonder so much was compressed into such a brief time.

Twelve were elected elders and three more deacons. Wesley's instructions were followed and the Articles of Faith and Ritual adopted. Wesley's four volumes of sermons and his "Notes" on the New Testament were fixed as "Standards of Doctrine" and remain so to this day. Nor were the young people neglected. A college was planned, Cokesbury, named for the two Bishops. Each preacher's salary, high and low, was to be sixty-five dollars and no more. If any preacher received more the surplus went into a common fund. Even gifts such as marriage tips went into the common fund. The very spirit of itinerancy was brotherhood. Each preacher agreed to go where he was sent, to have no voice in his appointment since all received the same stipend!

Small wonder they rode away from that first Conference happy and triumphant. That they took this continent by storm occasions no surprise. What could Indians, the unbroken wilds, vast wastes, chilling Calvinism or ferocious beasts do against a brotherhood like that? Singing their way through the trackless forests, these Methodist fathers set never dying echoes reverberating across the ages. Charles Wesley's hymns made a pervasive second line of defense. Indeed the Methodist hymns often proved a barrage of convicting and convincing truth which nothing could resist.

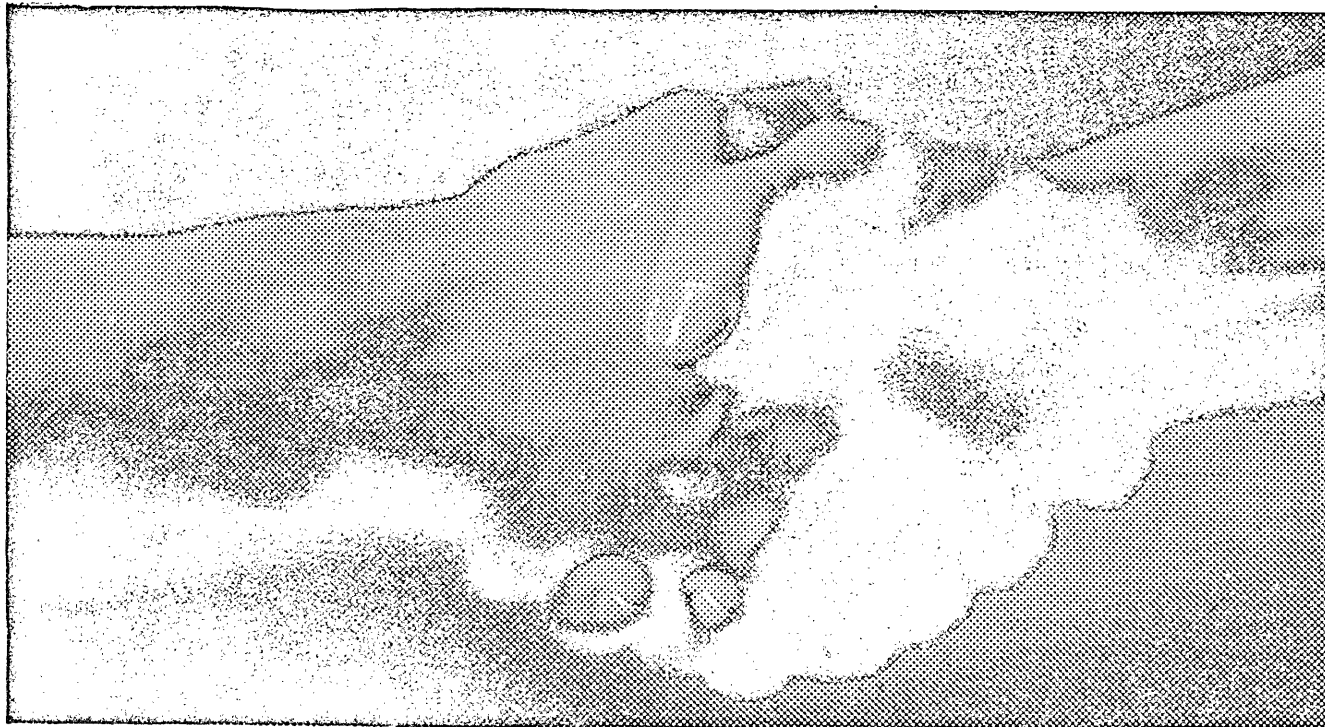
(To Be Continued)

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| Bonds | \$ 5,763.37 |
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| | |
|-------------------------------|--------------|
| Capital | \$100,000.00 |
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FOR THE CHILDREN

BLACKIE BEAR GETS A SPANKING

Down the forest path came Mother Bear. Her two babies, with legs so short and bodies so fat that they looked like woolly balls, trotted after her. They followed her for a while, but they wanted to play in the bright sunshine.

Blackie Bear jumped at his sister, Brownie, and sent her rolling. She bumped against a log and lay on her back, kicking like a big, fat bug. Finally she turned herself over and scrambled to her feet. Then she ran after Blackie. When she reached him she was going so fast that she couldn't stop. She ran right into him, and they rolled over together. They wrestled and boxed and had a lovely time, and forgot all about following their mother.

But Mother Bear didn't forget. She looked around and started after them. She was taking them to nature's school this morning, to learn where to look for food and how to protect themselves from danger. These are important lessons, and Mother Bear wanted her babies to learn them.

Walking back she soon saw the lazy little rascals sitting down side by side, tired and panting. Their tongues hung out of their mouths like pink rose petals. But Mother

Bear had no time to admire her babies. She called softly, and the cubs ran to her.

She led them out of the forest into an open meadow bordered by thick young spruce-trees. Here and there grew gooseberry bushes loaded with sweet, juicy berries. The baby bears soon learned to stand on their hind feet and reach up with their paws. They pulled the branches down and crammed their mouths full of the delicious fruit. They smacked, grunted and squealed. How good the berries were!

Blackie growled when Brownie came near his side of the bush. Then Mother Bear growled softly at him. She would not let the cubs quarrel.

After a time she found another bush and the babies ran to where she was eating. On and on they followed her around the meadow. She stopped at a big rock sniffing at its edges. Then she slipped her paw under it and turned it over. The babies rushed to see what she had found. The moist earth was covered with fat juicy grubs. Now bears are very fond of bugs and grubs and Blackie and Brownie began to eat them as fast as they could.

Just then, Mother Bear, who was always watching for danger sniffed the air and growled. It wasn't the pleasant growl she used with the cubs. It was a deep warning growl. She had scented danger even before she saw the man on horseback and the shaggy dog who were crossing the meadow. She ran to hide her babies. They were still eating but she pushed them away and started them toward the nearest tree.

Brownie Bear was a timid little creature. She didn't know why she was in danger but she ran as fast as she could. She looked clumsy but she could climb very fast and soon she was safely hidden among the green branches. But Blackie was quite headstrong. He was having a good meal and didn't want to leave it. He was so small that he couldn't see the man over the tall grass. He ran around his mother and scampered back to gobble up the rest of the grubs.

Mother Bear ran at him, growling so fiercely that he was frightened. Whimpering, he ran away from her, straight toward the man and the dog. But he didn't get far. Just three steps; then, smack! Mother Bear boxed his ears and sent him rolling over and over. He sat up and bawled loudly. Smack! He was rolled over the other way.

He scrambled to his feet and ran for the tree. He could hear the dog barking now, and oh, how scared he was! He couldn't run so far. Smack! He rolled head over heels up against the tree. In another minute he was out on a limb, looking down with round eyes at the scene below.

Mother Bear was running away from the tree with the dog at her heels. Some distance away she stopped, reared upon her hind feet and growled like deep thunder. The dog stopped. He looked at her broad paws and her strong claws, and he decided that he didn't want to chase bears that day. With a sharp bark and a frisk of his tail he trotted off after his master.

Long after the dog and his master were out of sight the cubs stayed in the tree. Finally their mother came for them, and it was two very good little bears that followed close at her heels.—Story World.

Woman's Missionary Department

MRS. A. C. MILLAR, Editor

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

NORTH ARKANSAS MISSIONARY CONFERENCE

Message of Mrs. E. F. Ellis, Pres.

"The Kingdom of Heaven is like unto leaven, which a woman took and hid in three measures of meal until all was leavened."

More than 100 years ago women in Tennessee, Kentucky, Virginia, Arkansas, and elsewhere, hid a missionary thought in the hearts of the women of the church and it began its leavening influence. It was in 1878 that one climax was reached and we were granted permission to organize the Foreign Missionary Society. Other women in other places were organizing societies to assist in church building and church extension and the Home Missionary Society was the result. Another climax was reached in 1910 when the General Conference granted the union of the Home and Foreign Societies and merged them with the Board of Missions. Women were admitted for the first time to membership on this Board; and since that time have held other responsible places in the Church. They now enjoy all the rights of the lay member.

The Woman's Missionary Council held its first meeting in St. Louis in 1911. Miss Bennett says they met "with the shadow of a lingering sorrow upon them." They came together with fear and trembling but with high hopes for the future. These hopes have been realized again and again.

Someone has said, "Getting together is a beginning, keeping together is progress, working together is power." And so it proved that a new zeal and enthusiasm were born in the union of the two departments. The two missionary periodicals were also merged into the Missionary Voice, which became the organ of the United Board.

A larger conception of the gospel message began to be realized at this meeting. Keener responsibility for making better living conditions everywhere was felt. Social questions were discussed and a vice-president of Social Service was added, which was the beginning of our Christian Social Relations Bureau.

Since that time denominational differences have been overcome, and with other Churches, we are co-operating with national and international agencies for the betterment of world conditions. The Council is affiliated with a number of Boards in the support of schools on the Foreign Field. One of these is Shanghai Medical College, which is now celebrating the fiftieth year of its Margaret Williamson Hospital. This is the hospital that is known as "the house of a thousand babies." Ewha College in Korea is also a union school. Esther Case Music Hall, built with the Week of Prayer money in 1932, made us equal owners in that school.

There are many organizations in this country with which the Council is affiliated, such as Conference on Cause and Cure of War, National Child Labor Committee, Federal Council of Churches.

At last meeting in St. Louis the Silver Anniversary of the Council was celebrated. The whole aim and scope of the missionary work was studied. The original purpose of the pioneer missionary women to give the gospel of Jesus Christ to the women and children of other lands was recalled. The Council said that "the supreme purpose still holds in this modern day. Our energies and efforts are motivated by the desire that Christ shall be made known to the whole world. In this complex world, the expression of that purpose is found in greatly expanded activities, which seek to bring all areas of life in all the world into harmony with the life and teaching of Christ." It was decided "that the type of organization we have, meets the purpose for which we are organized because it has the personal, spiritual, financial and study elements involved in growth and development. It reaches out into community life if educational and spiritual values are properly developed and promoted." The standard of excellence was discussed and there was a conviction that "the present standard with the credits does not conform to the educational principles inherent in our purpose." It was made primarily as a means to an end, but now it seems to be used as an end in itself. An efficiency goal without credits was thought to be better to reach the desired result.

At the last General Conference it was decided that young women under twenty-four years of age who were married or who had otherwise reached adulthood, may become members of the Missionary Society. This gives us more responsibility toward young women. Especially should we try to interest the young business women by organizing circles for them.

The co-operative plan for the children was also adopted at this Conference. There was diversity of opinion as to whether this was best, but we can make it succeed by putting forth every effort for its success. It still gives us the opportunity to assist in the Missionary Education of the children. We should see that the fourth Sunday offering is sent to the treasurer of the Conference Board of Christian Education, because our Council treasurer is to receive one-eighth of the whole amount collected. Miss Rumbough told us that if the collections continue to be no larger than they have begun, the Council will not receive as much money as when there was a children's organization and it is possible to receive more if properly handled.

We have heard much about the Room of Remembrance. This is the room that is set apart where names may be inscribed of men and women who have done constructive and distinctive Christian service. At Commencement at Scarritt last year the first four names were placed on the walls. Those receiving this honor were: Dr. George W. Walker, Dr. Young J. Allen, Mrs. S. C. Trueheart, and Dr. James W. Lambuth. June 1 closes the period for nominating the persons who will be elected during this quadrennium. The time is drawing to a close and I hope that all our Auxiliaries and other groups may study church history and nominate some persons whom they think worthy. Names are to be sent to Mrs. Henry Owen, 3204 Windsor Avenue, Kansas City, Missouri.

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The Open Door

By Thomas A. Smoot (Virginia Conference)

There has been a long felt need for something to place in hands of new adult and younger Church members that explains briefly the meaning and importance of Church membership.

In understandable impressive terms are given the meaning of Church membership, its privileges and its sacred obligations, an explanation of the vows, and a presentation of the Christian way of living.

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School is one of the joys of the Council. It has been said that it became a reality out of the prayer-thought of Miss Bennett. Following Dr. Cuninggin's report concerning the progress and serious difficulties of the school, it was decided that it should be brought to the attention of the entire Church. Large numbers of people are to be invited to become "Scarritt Associates" who may share in work in many ways. The presidents of the Conferences were asked to appoint a well-qualified woman to co-operate with the college in a publicity program, working under the supervision of the executive committee.

We were two Conferences in 1910, the Arkansas and White River. The Home and Foreign Societies of the Arkansas Conference were united at a meeting in Fort Smith in 1910 and the White River Conference at Batesville in 1912. Both of the departments, however, kept their separate officers until the meeting in Argenta, 1915, when the two Conferences became the North Arkansas Conference.

I think the most outstanding accomplishment was the raising of the Mary A. Neill Scholarship. This is used for tuition at Scarritt for girls desiring to work in the Home or Foreign fields. We now have three missionaries whose salaries we pay. Two of them, Nellie Dyer and Edith Martin, used the Neill Scholarship. Miss Pearle McCain was given a scholarship by the Young People's department of the Conference. We have a student this year at Scarritt, Miss Margaret Stewart, sister of Brother Allan Stewart. The scholarship is \$5,500 and if loaned at 6 per cent pays the tuition and a little more. These last years we have realized little on it, so have had to pay \$100 tuition this year from our Conference expense fund. For the selection of the student who uses the scholarship there is to be a Conference Committee, who in turn must report to the Council Candidate Committee.

We have set up our candidate committee, whose duty among other things is to "search out" young women of post-college age, who are suitable for missionary service.

Another accomplishment is the support of our own Conference rural worker. Deaconess Dora Hoover is working on the War Eagle Circuit in Fayetteville District since she first came to us in September.

During the year we have had satisfactory reports. Last year there was a suggested goal of an increase of fifty members and one Auxiliary for each District. While every District did not meet the requirements, we had in the Conference a net gain of 12 Auxiliaries and 393 members. We are not satisfied with this, because we have approximately 30,000 women in our Conference, and our membership of almost 6,000 is hardly one-fifth of that number. Can't we put on an extra membership campaign during the second quarter and get the other four-fifths into our sisterhood? It is the only organization for women in our Church. We believe every woman will be happier and better, if she becomes a member, for only active Christianity makes people happy. May we not urge all the women of our churches to join us in this great missionary adventure?

As one would expect with an increase in members, we have an increase in funds, but our per capita gift to Council is very low, being \$2.75. This makes us rank twenty-

ninth from the top and fifth from the bottom. The per capita gift for the entire Church is \$3.21. We promised to Council as our pledge for 1935, \$16,200. We should increase our offering 50c per member in order to reach this.

Our organization has always stressed prayer. It is said that Miss Bennett often came before the Council with the slogan, "Double your prayer life." One of her last requests was that the Council unite in a prayer league for the entire Church. This league has continued under different names until we had the Spiritual Life Movement. At the Spiritual Life School and Retreat held last summer, it was decided that the movement including Retreats, group meetings, and quiet times for individual worship, had been creative and should be further developed. We have had in our own Conference, a measure of success with Retreats and the group meetings.

I believe that their third requisite, quiet time for individual worship, is perhaps the most important to our Christian life. I quote what they gave us in their findings: "It is impossible for His followers to manage the difficult task of living without taking time to seek to know His will through daily study of His word; to look up into His face, to offer our lives afresh to Him; to seek guidance for the day before us; to listen to His voice as we lift our hearts in praise, petition, and intercession."

We should not be content merely to have this experience for ourselves, but we should realize that there are other individuals for whom we have a personal responsibility. Bishop Quayle said, "Some man or woman stands on everybody's road to God." Let us not pass them unheeded. Mrs. Perry asked the question, "What would happen if each of the 250,000 members of the Missionary Society should bring some unsaved person into vital relationship with Christ this year?"

Bishop Kern, in his address at the Sesqui-Centennial, said: "We cannot afford to give up the inheritance of our fathers, to let go the flame of devotion to a world-wide Evangelism, until the Kingdoms of this earth shall become the Kingdom of the Lord and Saviour Jesus Christ."

THE OLD GOLD CAMPAIGN

Dr. W. G. Cram, General Secretary of the General Board of Missions, gives the following information:

There were many Churches and Societies which responded and we received many hundred pounds of gold and silver and other precious articles including diamonds and other precious stones.

Just as we were on the point of selling the material, President Roosevelt's Executive Order put the country off the gold standard and in addition issued very complicated instructions regarding the sale and use of gold. These regulations affected us and we were under the necessity of securing license to hold and sell the refined gold.

The mint at New York City finally issued us a license. We were then able to send the material to a reliable refiner. It was necessary for us to prepare the material for the refiner. This took several months.

One benefit which came to us by the delay was that for much of the gold we received the highest mar-

ket price, namely \$35.00 per ounce. The silver also sold for a high price.

The total amount received from the sale of all the material was \$29,794.14. The expenses for handling the material were deducted and we divided the net amount equally between the General and Woman's Section of the Board.

You will recall that the appeal to send in the old gold was made on the plea that we wanted to keep our missionaries on the field. With the money received from the Old Gold we actually were able to send back to the field every missionary who had been detained in the United States on furlough and keep our force on the field intact. Really the churches and Missionary Societies and individuals who sent us the gold kept many sections of our work from utter collapse and saved several of our best missionaries to our various fields.

It is impossible for us to give a report on each package received, but we kept a record by Conferences and are attaching herewith a report of amounts received by Conferences. The amount received from Little Rock Conference was \$690.88. We are deeply grateful for your co-operation and sacrifice at a time when most needed.

ZONE MEETING AT SPARKMAN

The Sparkman Society, assisted by members of the Hortense Murray Circle, were hostesses, on March 8, to ladies of the Societies of this Zone. Greetings to the visitors were extended by Mrs. Leamons. Mrs. Telman brought a beautiful devotional on "He Went About Doing Good," followed by an interesting talk by Mrs. E. L. Richardson on "What the Country Church Is." Mrs. Lea Hardwick sang "I Walk the King's Highway," accompanied by Mrs. Neil Wood.

Mrs. C. A. Evans, District Secretary, presided over a business session in which Mrs. E. L. Richardson of Sparkman, was elected leader for this Zone, and Flournoy Fuller, Secretary and Reporter.

The meetings are to be quarterly and the next will be June 3, at Princeton.

The 25 ladies were invited into the Sunday School room which was beautifully decorated with yellow jonquils. Here a delightful social hour was enjoyed. Punch, cookies and sandwiches were served by Mrs. Neil Wood and Mrs. E. E. Fohrell. —Flournoy Fuller, Reporter.

PARKIN AUXILIARY

Our Society meets regularly every week, alternating with Circles 1 and 2. We have had a good attendance all fall and winter and it's keeping up in the spring. Circle No. 1 had 21 attending at last meeting, and No. 2 had 15. Every member seems to be more interested in the meetings and the activities of the work.

We are keeping up with our payments of debts. We only owe a small balance now on our parsonage furniture, which we bought last fall, and we are also paying on the new garage, besides keeping up all minor expenses.

Spring finds us forging ahead.

We just finished one of our projects for getting funds. We had The Mystery Friend—were as nice as could be to some one whose name we drew at meeting four weeks ago Tuesday. The friend was revealed and we paid 25 cents to find out who that friend was.

We now have for the next four weeks the Honor Bible Class. We are to read two or more verses from a chapter in the Bible two nights each week, keep a record of what we read and where we read it and at the end of fourth week we must report and if we have not done as directed, we will be fined, and if we have carried out the theme, we are to give a small offering, honor-bound to have kept our promise, thus helping with the funds, also taking us to our Bible in our daily lives.—Mrs. W. C. Drummond, Supt. Publicity.

(Continued on Page 15—Col. 3)

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it.

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Women who suffer severe pain and nervousness at monthly periods, due to poor nourishment as often shown by a run-down condition, may find Cardui as helpful as so many women have reported. Here is what Mrs. Carl Graf, of Georgetown, Fla., writes: "Cardui has been very beneficial to me—having used it as a young girl and since when in a run-down condition. I can testify to its relieving pain during my menstruation periods and as a tonic for women." . . . Thousands of women testify Cardui benefitted them. If it does not benefit YOU, consult a physician.

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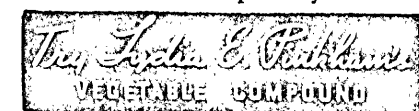
Doesn't the night seem an eternity? You toss and turn—try to find a cool spot on the pillow—hear the clock strike downstairs. Today's excitement and tomorrow's worry are beating through your brain: You count sheep frantically—but outraged nerves refuse to relax.

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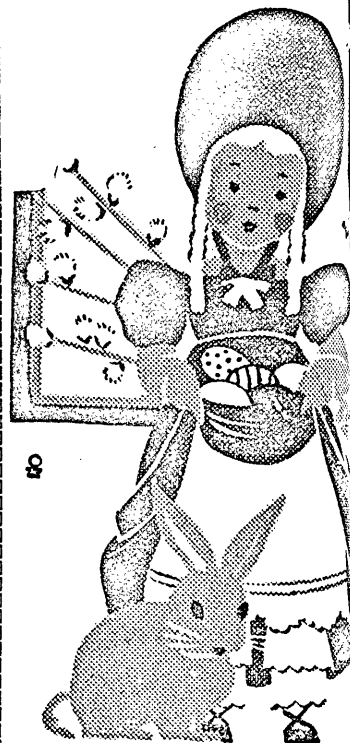
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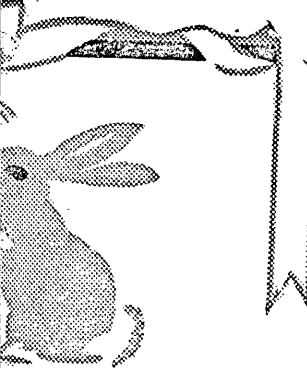
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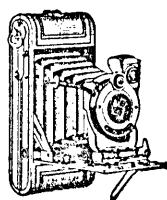
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Christian Education

THE COLLEGE AND THE LOCAL CHURCH

By Rev. Ira A. Brumley
Executive Secretary, North Arkansas Conference Board Christian Education.

What is the relationship between our colleges and the local church? Let us raise two questions: What can the college contribute to the local church? What can the local church do for the college?

The contribution of the college to the local church is a determining factor in answering the question as to whether or not the college has a right to exist as far as the local church is concerned. What can the college do for the local church?

The more I know about the local church and its needs the more I recognize the need for a trained ministry. Methodism was born in a center of learning. "Where there is no vision my people perish." Our church is developing a growing consciousness on this problem of a trained ministry. The leaders of our Church, assembled at Jackson, Miss. last year, declared to the world that our Methodism is determined to have a ministry trained to meet the problems of our day.

Where are we to train this ministry? We recognize that we have some splendid leaders in our ministry, products of our state schools, but we can not depend on the state to furnish our Church with a trained ministry. There is also a question as to whether or not we would have these godly men from our State schools if it were not for the spiritual dynamic of the Church colleges.

The future of our church calls us to give careful consideration to this problem of developing a great number of trained ministers for the near future. The North Arkansas Conference will need, at least, fifty new ministers in the next ten years. The future of our Church in Arkansas depends upon the degree to which we succeed in this work of developing a trained ministry.

No one will question the significance of the contribution of our Methodist Colleges in Arkansas to our present ministerial leadership. These colleges have produced 154 of our present ministers, besides a number of ministers who have gone out to other Conferences.

The present standards of our Church call for college-trained men. The problems of the smallest circuit demand the same training on the part of the minister as do those of the large city church. We often say that "there is more in the man than there is in the land." Is not the local church dependent upon our college for this trained ministry?

The Church college is also a vital factor in developing laymen with a vision of the Church and its program, along with the need for a larger number of trained ministers is the need for more efficient laymen. We are not unmindful that the state schools have furnished and will continue to furnish a large number of consecrated laymen, but what would be the situation if there were removed the spiritual dynamic furnished by the Church colleges?

The local church must have a body of Christian literature. This must be produced by men and wo-

men who have spiritual vision and a knowledge of the program and purposes of the Church. The masses of our people do not go to college, but the college can make a vital contribution to all our people through the literature produced by the Church for the people of our local church.

We are a Connectional Church. We cannot go forward as a connectional body unless we have connectional leadership trained by our church school, or by other institutions which are permeated by the ideals and the attitudes of our Church. The success of the local church is tied-up with the kind of leadership which directs the related programs of the Church. There is no local church so small or secluded that the church college does not reach or influence its work.

Thus far we have been thinking of the contributions which the college does and should, in a larger measure, make to the local church: developing ministerial and lay leadership for the local church; developing personnel for producing Christian literature; developing a connectional leadership; and developing a social and spiritual dynamic which does and should permeate society so that other agencies contribute to the same purposes and ideals as those to which the church is giving itself.

Now what can the local church do to help the college to do these things which we say she should do? The first thing is to bring the constituency of the local church to recognize that the church college is our college. The masses of our local church membership do not think of Hendrix College as their college. This changed attitude is necessary for the future of our college.

We have a beautiful theory that our educational program in the Church is a unit with three chief factors: Home, Church and College. This theory should become a reality. While some progress has been made, the theory is still too much just a beautiful dream. Let us make it a reality.

Recently one of our pastors was heard to say that he believed that every person in the Methodist churches of Arkansas should be given an annual opportunity to make a contribution to Hendrix College. This man has a stewardship vision and thus recognizes that we become interested in the things in which we invest our money. Jesus said: "Where your treasure is, there will your heart be also."

The reason that Hendrix College has been able to do a fine quality of work and still keep her head above the waters of the economic crisis, is due to the ability of her president, Dr. J. H. Reynolds, to get outside help. He may not always be able to do this; besides we will not always have a Dr. Reynolds. Then

what will happen? Besides Hendrix has not been as prosperous as some think. The expenses of the college have been borne by the faculty to a degree beyond their share.

But even though we could get money enough to pay the bills, we believe that the church school is to be vital and of greatest value to the local churches of the territory served by the school when those churches share in a large measure in the financial support of the school.

Another contribution which the local church can make is that of selecting choice young people and interesting them in attending Hendrix College. There should come a time when Hendrix College would not need a worker in the field; for each local church would be an agency for securing fine students for the college. Put five hundred students in Hendrix and you have solved some of the financial problems.

But some say, Hendrix College does not provide for the poor boy or girl. No, Hendrix can not provide for a large number of poor boys and girls. Our two Conferences paid into the treasury of the college last year less than \$8,000.00. I do not know of any large gifts made by individuals in Arkansas, yet Hendrix has made it possible for 114 students to secure work in taking care of their expense to the extent of \$10,050.50. In addition 15 students receive free tuition as ministerial or life service students, and 17 students receive free tuition as children of ministers; a total of \$3,300.00 in free tuition. Thus a total of \$13,950.50 is contributed to help students as against less than \$8,000.00. I am not unmindful that Arkansas Methodism has helped to raise some endowment which helps finance the school. The larger the number of students paying total expenses the larger will be the number of students which the college can help.

The greatest contribution which the local church can make to the

college is that of so building the moral and religious life of the future college student that the college will have a constructive foundation on which to build. If the home and church fail properly to develop the moral and religious life of the individual during the plastic years of childhood and early youth, what right have they to ask the college to do that which is almost impossible, if not impossible.

OBSERVANCE OF COLLEGE DAY IN ARKANSAS

By Rev. Clem N. Baker
Executive Secretary of the Board of Christian Education, Little Rock Conference

The law of our Church says that the Local Church Board of Christian Education shall see "That some appropriate day is observed annually as College Day." It was in keeping with this law that the two Annual Conferences in Arkansas provided for the observance of Hendrix College Day in all the Methodist Churches in Arkansas during February of this year. In preparation for this observance, a series of ten Hendrix College Rallies was held in Arkansas the second week in February. These Rallies were promoted by the two Conference Boards of Christian Education and the Chairman of the Board presided in all the meetings. We were especially fortunate in having our own Bishop John M. Moore as the chief speaker for each of these ten rallies. Bishop Moore is recognized as the leader of College emphasis in Southern Methodism and gave himself unstintingly to the promotion of our College throughout this week. We were also fortunate in having Dr. W. M. Alexander throughout the series. Dr. Alexander is the Secretary of the College division of the General Board, and, as such, is giving all his time to the interest of the colleges of Southern Methodism. Hendrix College furnished two of its Professors for each rally. Dean Staples and Dr. O. S. Gates were in the North Arkansas Conference rallies, while Dr. Greene

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and Dr. Campbell represented Hendrix in the Little Rock Conference meetings. The Executive Secretaries of the two Conferences shared in the program. All ten of these rallies were well attended and all of us felt that they meant the beginning of a new day for Hendrix College in Arkansas. Following this week of Hendrix College rallies, Hendrix College Day was observed rather generally in the local Methodist Churches of the State. In some cases this observance took the form of an all-day meeting in which a Hendrix College program was presented at the Sunday School hour. The Pastor preached on Hendrix College at the eleven o'clock hour, and the Young People put on a Hendrix College program in their evening session. In other churches the observance took the form of a program at the eleven o'clock hour, at which time the former Hendrix College students participated with the Pastor in the program.

We do not have a final report on the offerings taken, but have been informed by the Treasurer of the College that the amount is exceedingly gratifying. The beautiful part about the offering is that whatever was given was purely voluntary. This is the first time in the history of our state that we have had a state-wide observance of College Day. Arkansas thus joins a number of other wide-awake States in giving its college a place in the program of the local church. We believe that this is only the beginning.

It is hoped that next year a more acceptable date for this observance can be agreed upon and our prophecy is that the interest in this observance will grow from year to year until the Hendrix College Mass Meetings will be the biggest event of the year, and that every Methodist Church in the State will look forward to Hendrix College Day.

No State in the Southland has a better college than we have in Arkansas, and no college has a finer faculty than has Hendrix. My plea is that we do not wait until the next observance of College Day to give Hendrix a place in our thinking. Let us visit Hendrix as often as possible. Let us see the magnificent buildings and study the new program that is being put on there. This program is attracting the attention of the entire college world. We Methodist in Arkansas, need to know about it so that we can tell others. Let us invite the members of the faculty to visit our local congregations and speak in our pulpits. Every man and woman on the faculty is truly Christian. Every one of them wants to know the people back in our Churches. Many of them can fill the pulpit as acceptably as any preacher.

Finally, let all of us remember that this college belongs to us and let us determine that our School will be the best school and the best supported of any institution in the State.—Clem Baker.

LAST WEEK'S TRAINING RECORD IN LITTLE ROCK CONFERENCE

Last week was a record-breaker in Training Classes held and reported in Little Rock Conference. We give below a list of classes reported and held:

Frank Simmons at Magnet Cove: A splendid class was taught at Magnet Cove in the Arkadelphia District by Rev. J. F. Simmons with twelve or fifteen credits reported.

Mt. Olivet: A class on "Educa-

tional Work in the Small Church" was taught by Mr. H. D. Shaddock at Mt. Olivet, also in the Arkadelphia District. Fifteen credits were reported.

Rogers Chapel: A good school with ten credits was held at Rogers Chapel in Little Rock District, by Rev. Chas. H. Giessen. The course given was "The Educational Work in the Small Church."

Wilmot: Rev. R. H. Cannon reports the completion of a splendid class, taught by himself on "The Methodist Church and Its Work," at Wilmot. We trust that more of our approved teachers will be teaching classes in their own schools.

Gillett: Rev. S. T. Baugh taught an approved course at Gillett on "The Educational Work of the Small Church." There were thirteen credits. Brother Baugh also held Training Institutes in several churches on the Gillett Charge during the week.

DeWitt: The popular Presiding Elder, Rev. J. E. Cooper, taught the course on "Principles of Teaching" at DeWitt last week. We have no record of credits issued. Bro. Cooper also held Training Institutes during the week on the St. Charles and Swan Lake Circuits.

Stuttgart: Clem Baker taught the course on "Christian Education in the Local Church" at Stuttgart, with the Roe Circuit and Stuttgart participating. Twenty-one certificates were issued. During the week, assisted by the Pastors, Rev. P. Q. Rorie, Rev. C. H. Farmer, and Rev. W. T. Bone, Institutes were also held on the Roe Circuit and on the Humphrey-Sunshine Charge.—Clem Baker.

HAWLEY MEMORIAL AND FIRST CHURCH, TEXARKANA, OVER THE TOP

Our hats are off this week to Rev. Arthur Terry and his good people at Hawley Memorial, Pine Bluff, and to Rev. J. C. Glenn, and First Church, Texarkana, for being the first to send in the Church School Day offering. Both sent in offerings in full. Hawley Memorial, \$18.00; First Church, \$100.—Clem Baker.

TEXARKANA TRAINING SCHOOL THIS WEEK

The Texarkana District Training School is in session this week. Rev. Harold D. Sadler is General Chairman; Rev. J. C. Glenn is Educational Director. The instructors are: Dr. R. E. Smith of Shreveport, Dr. C. C. Washburn of Nashville, Tennessee, with Rev. S. T. Baugh and Miss Fay McRae of Little Rock. Clem Baker is leading in the morning Coaching Conferences. This promises to be the best School ever held at Texarkana.—Clem Baker.

BATESVILLE DISTRICT YOUNG PEOPLE

The Young People of the Batesville District met March 15, at Batesville. Officers for the ensuing year were elected, as follows: President, Marvin Moore, Moorefield; Vice-President and Chairman Program Committee, Beryl Pierce, West Batesville; Secretary and Treasurer, Mary Lou Shell, Cushman; Supt. of Publicity, Woodrow McKnight, Newark.

The Batesville Union sponsored a Christian Adventure Institute, Friday and Saturday, March 29 and 30. Much interest was shown and the courses of study were capably handled by the instructors who were: Rev. C. W. Lester, P. E., Miss Eleanor Neill, Mrs. Steinmeck, and Rev.

Earle Cravens, pastor West Batesville. Fifty credits were granted, with 20 going to Newark. Next meeting at Evening Shade April 15.—Woodrow McKnight, Pub. Supt.

CHURCH SCHOOL DAY OBSERVANCE

Again we call attention to the fact that April is the month for observance of Church School Day, formerly called Sunday School Day. We earnestly urge all of our schools to observe the day early and send in their offerings so that our Board of Christian Education may be able to carry on its great program without having to borrow money. All members of the Conference Board have agreed to see that the offering from their Church is sent in this month. We hope this will inspire others to do likewise.—Clem Baker.

TEXARKANA DISTRICT LEADERSHIP SCHOOL

The School opened Sunday night with a great attendance, the largest in recent years. The sessions are held at First Church with all of the churches of the District co-operating. Dean R. E. Smith of Centenary College, Shreveport, is teaching a course on "The Life of Christ." Professor C. C. Washburn of Scarritt College, Nashville, Tenn., is teaching the course on "Church Music and Hymnody." Both classes have record enrollment. Rev. S. T. Baugh, Extension Secretary, is offering a course on "Administration of Christian Education in the Church." Miss Fay McRae, Conference Elementary Superintendent, is teaching the new course on "Missionary Education of Children." Rev. Clem Baker is directing morning workers' conferences. Rev. Harold D. Sadler is chairman of the Board of Managers and Rev. J. C. Glenn, pastor-host, is dean of the school. The attendance from over the District is most gratifying.—Church Secretary.

SUGGESTIONS FOR STUDY OF PASTORAL CASE WORK AND COUNSELING

This is the seventh division of the Bibliography on Pastoral Counseling. Two more divisions are to follow.

Approaches in Meeting and Helping in the Solution of Difficulties and Maladjustments.

(Orientation in the possibilities—some directly for pastoral work, some through community agencies and institutions, some through specialists).

De Schweinitz, Karl, The Art of Helping People out of Trouble, 1924, Houghton-Mifflin; Symonds, P. M., Diagnosing Personality and Conduct, 1931, Century; Jung, C. J., Analytical Psychology, 1916, Moffatt-Yard; Estabrooks, G. H., Suggestions as to the Detection and Treatment of Personality Difficulties in College Students, Pamphlet, 15c, Nat. Com. for Mental Hyg.; Rannells, Marion L., Psychiatric Social Worker's Technique in Meeting Resistance, Pamphlet, 25c, Nat. Com. Mental Hyg.; Marcus, Grace F., How Case Work Training May be Adapted to Meet the Worker's Personal Problems, Pamphlet, 15c, Nat. Com. for Mental Hyg.; Blanchard, P. and Paynter, R. H., Changing the Child's Behavior, Pamphlet, 15c, Nat. Com. for Mental Hyg.; Stevenson, Geo. S., Organizing for a Child Guidance Clinic, Pamphlet, free, Nat. Com. for Mental Hyg.; Thom, D. A., Child

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Tells How CARDUI Relieved Pains and Renewed Strength

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

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

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WHITWORTH COLLEGE GETS GIFT

Recently Mr. L. O. Crosby, of Picayune, Mississippi, gave Whitworth College one thousand acres of valuable tung oil lands in southern Mississippi. President G. F. Winfield is now engaged in developing this as an endowment project for the college. About one-half of it is being set to trees this season; the remainder will be put in order next winter. Friends of the college are making donations to bear the expense of this project. Good experience justifies the hope that this, within four or five years, will be very valuable income piece of property for the college. And it is believed that this one thousand acres is only the beginning of Whitworth College's venture into the field of tung oil. Recently there was a formal opening and dedication of the farm, with the governor of the state and other notables present and speaking. The enterprise, in fact, has attracted national attention over the radio, in news reel, and in the press.—Southern Advocate.

PROSTATE GLAND SUFFERERS

Free information regarding treatment from which I, myself, have been cured. No obligation is hereby attached. No C. O. D. Collections. Write A. N. Beadle, Apt. A. M., 1649 W. Minnehaha St., St. Paul, Minn.

CHURCH NEWS

LOCAL OPTION PETITION

Cities, towns or counties desiring to take advantage of Local Option, as provided for in the recent Act legalizing liquor in Arkansas, should procure a form of petition from the Anti-Saloon League office, 341 Donaghey Building, Little Rock. We have a form prepared with great care by our attorney, co-operating with the Attorney General. He has checked every word and sentence to make it conform to the statute. A copy of the form will be sent you free of cost.—John H. Glass, Supt., Anti-Saloon League of Arkansas, 341 Donaghey Building, Little Rock, Arkansas.

DALARK CHARGE

Sunday, April 7, at Dalark, we had Pres. J. P. Womack of Henderson State Teachers' College with us at 11 o'clock. He brought a great message to the delight of all our people, a real inspiring and educational message. With him was Miss Murry of Arkadelphia. She brought a great message to our Sunday School on the great importance of Mission Hospitals. We are always glad to have these two servants of God with us.—J. C. Williams, P. C.

MIDLAND HEIGHTS

We have had a good Church School and Young People's Day programs and secured in full our apportionment yesterday. The spirit of this church is fine. The program for the year is coming along almost to a perfect standard. We are planning to have our Benevolences in by Easter. We are in the midst of our Easter evangelistic program. I am doing the preaching and the local choir is doing the singing. I have made over 400 pastoral calls and have had prayers in over 200 homes. These are a delightful people.—F. A. Lark, P. C.

ARKANSAS METHODIST ORPHANAGE

Christianity was chief among the many things that were happening to the Romans of the Third Century. Here was a dangerous growing group that had particularly dangerous ideas about children. They even went so far as to talk about the children of God and worse than that, to act as though they meant it. One of them, a wealthy Roman matron by the name of Fabiola, risked her life by using her money to establish an orphan's home—the first in human history. A few decades passed and still the new faith and its new ideas of childhood spread. In 323, Constantine became a Christian. A revolution followed; new laws put a stop to parricide, infant whipping posts were torn down and burnt, and children could no longer be bought and sold. It was one of the strangest miracles in history.

What wonders have been and are now being wrought in the saving of children. All over the civilized world, the tenderest care is being bestowed upon these helpless fatherless and motherless children.

My Church, the Methodist Episcopal Church, South, has never projected a more Christ-like agency than the Arkansas Methodist Orphanage. Just how any man, woman or child can read these statements without loving and giving, I cannot understand. Today, I received a check from one of the best

men I know and one of the truest friends that ever blest my life, and I am quite sure that it is only the beginning of greater giving.

Send your gifts to me, and if you have not already written your will, do so now and leave at least a part of your estate to "The Arkansas Methodist Orphanage."—Jas. Thomas, Executive Secretary.

REVIVAL AT JUDSONIA

We have just closed our meeting at Judsonia with 40 conversions and reclamations, with 26 additions to the church, 24 of these by faith and two by letter. Bro. Hook, the Presiding Elder, did the preaching with a fearless gospel that cut like a two edge sword. Bro. Hutton of Clarks-ville did the singing, which all enjoyed. His "Booster Band" did much toward making the meeting a success. The last week of the meeting the house was filled most every night. Bro. Patty and his "Booster Band" from Beebe, was very kind to drive over one night and all enjoyed their presence.

We begin at Bradford Sunday night, April 7, with Rev. R. A. Robertson of McCrory to do the preaching. We are expecting a good meeting at Bradford to close Easter.—W. E. Benbrook, P. C.

HOT SPRINGS CIRCUIT

Sunday, March 31, was a great day with us, as we always have a fifth Sunday meeting for the entire Circuit to get together and discuss the work of the different Sunday Schools and to solve the problems. We also have a program prepared for these meetings, and our March program was said to be the best we had ever put on. It was good.

The pastor, Rev. A. J. Bearden, opened the services with a very helpful devotional service. Then the program followed up to the noon hour, when the ladies of New Salem Church served a bountiful spread in the dining-room of the church, and all enjoyed it to the fullest.

Afternoon a choir of old people kept the program up till Brother Womack and Miss Hortense Murry came.

Miss Murry, a returned missionary from Africa, gave us a wonderful message followed by Brother Womack, on Missions. The pastor spoke a few words on how we could raise our quota for the year. We will be there when Conference is called with our part of the work in full, just as we did last year. Our pastor is that kind of a man. He works all the time, and puts things over, and we are proud of him.—Reporter.

INSURANCE FOR B. & L. ACCOUNTS

The Commonwealth Building and Loan Association has been accepted for insurance by the Federal Savings and Loan Insurance Corporation in Washington, and its accounts are now insured through the corporation, J. Gilbert Leigh, president, announced.

The Association is prepared to accept subscriptions of new stock which also will be insured, he said. The loan plan has been revised and loans hereafter will be made on the direct reduction basis with no purchase of stock required.

The officers of the Commonwealth are: Mr. Leigh, president; F. D. Watkins, vice-president; Moorhead Wright, vice-president; T. E. Wilson, secretary-treasurer; Celia A. Eaton, assistant secretary; Flor-

ence Gand, assistant secretary, and A. Brizzolara, director.—Arkansas Gazette.

CENTENNIAL OF ARKANSAS PRESBYTERY

The centennial anniversary of the organization of Arkansas Presbytery was observed here Tuesday night when the Presbytery convened in annual spring session at the First Presbyterian church, Eighth and Scott streets. The Rev. R. D. Adams, pastor of the church was host to the meeting of the presbytery.

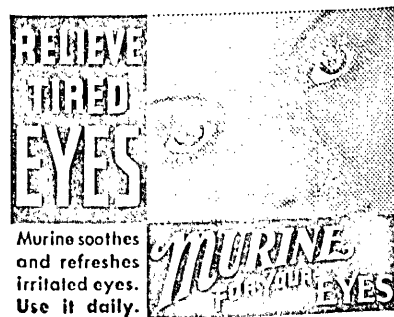
Edward Moore of Texarkana, attorney and grandson of the Rev. James Wilson Moore, founder of Presbyterianism in Arkansas and founder of the local First Church and one of the organizers of the Presbytery, will be the principal speaker at the anniversary service. Greetings will be read from leading officials of the church, including Judge Sibley of Marietta, Ga., moderator of the General Assembly of the Southern Presbyterian Church, and the Rev. J. D. Leslie of Dallas, Tex., stated clerk of the General Assembly.

The Presbytery will convene officially Tuesday at 2 p. m. The annual sermon will be preached by the Rev. Otis S. Graham of Forrest City, retiring moderator, after which a new moderator will be elected.

The sessions Wednesday will be given to business transactions and the reading of reports. The Presbytery will adjourn late Wednesday afternoon.

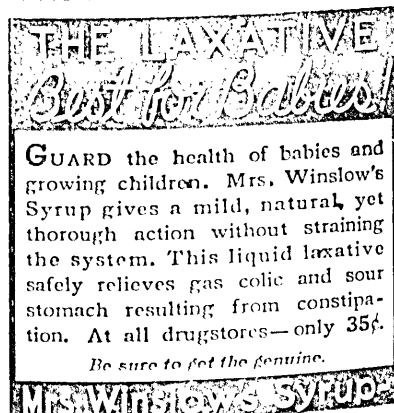
Arkansas Presbytery was organized April 16, 1835, at the local First Church, during the Rev. Mr. Moore's pastorate under the care and by the direction of the Synod of Mississippi and Southern Alabama. Other ministers by whom the organization was effected were the Rev. Alfred Wright and the Rev. Lorenz S. Williams. One ruling elder only appeared. He was Dudley D. Mason, representative of the local church, who asked that the church at Little Rock be taken under the care of the Presbytery.

The Rev. Mr. Moore founded the local church in 1828 and remained its pastor until 1840, when he moved to Sylvania, where he died some time later. A coincidence is that the Rev. Mr. Moore came to Arkansas from Northumberland Presbytery in northeastern Pennsylvania.



RELIEVE IRRITATED EYES

Murine soothes and refreshes irritated eyes. Use it daily.



THE LAXATIVE Syrup for Babies

GUARD the health of babies and growing children. Mrs. Winslow's Syrup gives a mild, natural, yet thorough action without straining the system. This liquid laxative safely relieves gas colic and sour stomach resulting from constipation. At all drugstores—only 35¢.

Be sure to get the genuine.

from which Presbytery nearly 100 years later the Rev. Mr. Adams came to the state.

The local First Church was the first Presbyterian church to be organized in the state and was the only Presbyterian church in the state at the time Arkansas Presbytery was organized.—Arkansas Democrat.

REPORT OF LITTLE ROCK CONFERENCE TREASURER

The following Churches and Charges have remitted to me, as Conference Treasurer, on Conference Claims since Conference:

| Arkadelphia District | |
|-----------------------------|-----------|
| Arkadelphia Circuit | \$ 11.02 |
| Holly Springs Circuit | 2.50 |
| Grand Ave. Church, | |
| Hot Springs | 125.83 |
| Princeton Circuit | 10.51 |
| Total | \$ 149.86 |

| Camden District | |
|-------------------------------|-------------|
| First Church, Camden | \$ 300.00 |
| First Church, El Dorado | 742.00 |
| El Dorado Circuit | 29.77 |
| Magnolia | 225.00 |
| Total | \$ 1,296.77 |

| Little Rock District | |
|---------------------------------|-------------|
| Bauxite-Sardis | \$ 46.00 |
| Bryant Circuit | 24.03 |
| Hickory Plains Circuit | 4.50 |
| Little Rock, First Church | 1,050.00 |
| Little Rock, Highland | 45.00 |
| Little Rock, Forest Park | 32.00 |
| Little Rock, 28th Street | 30.00 |
| Mabelvale-Primrose | |
| Chapel | 45.93 |
| Total | \$ 1,276.46 |

| Monticello District | |
|-------------------------|----------|
| Eudora | \$ 20.00 |
| Fountain Hill Ct. | 16.00 |
| Total | \$ 36.00 |

| Pine Bluff District | |
|---------------------------------|-----------|
| DeWitt | \$ 138.77 |
| Humphrey-Sunshine | 15.00 |
| Rison | 66.00 |
| St. Charles Circuit | 10.00 |
| Swan Lake Circuit | 25.00 |
| Lakeside Church, P. Bluff | 10.00 |
| Total | \$ 264.77 |

| Prescott District | |
|----------------------------|-----------|
| Forester-Mauldin | \$ 30.00 |
| Hope | 266.66 |
| Murfreesboro-Delight | 68.26 |
| Total | \$ 364.92 |

| Texarkana District | |
|-------------------------------|-------------|
| Hatfield Circuit | \$ 150.00 |
| Stamps | 113.66 |
| Texarkana, College Hill | 24.25 |
| Texarkana, First Church | 875.00 |
| Total | \$ 1,162.91 |
| Grand Total | \$ 4,551.69 |

—C. E. Hayes, Treas.

CHERRY HILL'S CHICKEN DINNER

The big banquet arranged by the Cherry Hill Methodists and given in the auditorium of the school building was thoroughly enjoyed. Counting those who did not get there in time for the dinner and others who came only for the program, it is estimated that easily 400 were present.

The guests were ushered into the banquet hall to the strains of the prelude of the evening's entertainment, played by Uncle Bob Larkin with Bobby and Alma, his children, Uncle Bob and Alma forming a violin duo, being accompanied on the piano by Bobby.

Rev. J. B. Hoover, pastor of the Cherry Hill church, who was large-

HERE'S A GUARANTEED RELIEF FOR BURNING, ITCHING SKIN

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

ly responsible for the success of the gala evening, made the address of welcome and served as toastmaster, his informal and extemporaneous remarks making a hit with the large crowd present. Rev. John C. Glenn of Texarkana, who was expected to be present for the occasion and have part on the program, was unable to attend.

The Acorn Boys Chorus, under the direction of Dean M. Inman, was one of the principal features of the entertainment. The young balladeers made several appearances during the evening and rendered six or eight selections.

The Larkins, of radio fame, from Milford, Kans., also favored with numerous selections interspersed throughout the program. Shorty Franklin, Mena entertainer, made two appearances offering vocal selections, the first of which he accompanied himself on the guitar and in the second was accompanied on the piano by Bobby Larkin.

The speakers of the evening included Rev. H. H. McGuyre of Mena, Rev. James Simpson of Hatfield, Dick Huddleston of Waters, Mark P. Olney of Mena, T. M. Egger and R. B. Harmon of Cherry Hill, Rev. John Simpson of Fountain Hill, and others.

A number of the speakers in recalling the old landmarks, expressed a feeling of regret at their passing, but also declared themselves as favoring the move which is well under headway to keep up with the progression and trend of the age, by replacing the old frame church with a modern stone structure. The sentiment of all seemed to be that. "The old building has served its day well, and though soon to be replaced by a new one, will serve as one of memory's treasures in the years to come."

The final feature was offered thru the courtesy of the National Forestry Department and consisted of the showing of several reels of forest pictures, depicting the beauty and usefulness of the forests and the necessity for the preservation thereof.

Activities came to a close about 10:30. Much credit and commendation is due those who, under the leadership of Rev. Mr. Hoover, made the event possible and it can truly be said that it was one of the largest occasions of its kind ever staged in Polk County.—Mena Star.

TEXARKANA DISTRICT BROTHERHOOD

The Texarkana District Brotherhood for March was held at Foreman, March 23, with the Rev. Harold Sadler, P. E. presiding. After an earnest and sincere exhortation on the work of the ministry reports of the pastors on the work in their charge were given. All were optimistic as to the prospects of good Easter revival services.

Good reports were made as to payments on the Benvolences. Indications are that a goodly percentage of the claims will be paid by Easter.

Mrs. Fred Gantt of Foreman, District Superintendent of Children's Work, exhorted the pastors to emphasize the work in the Church School among the children in their Pre-Easter services.

The Rev. J. B. Hoover, of Cherry Hill preached on "Fish in the Net."

Dinner was served in the basement by the members of the W. M. S. of Foreman. The dinner was in honor of Brother J. L. DeLoney of Foreman who was seventy-five years of age, one of the faithful lay-

men of the Texarkana District. The next meeting of the Brotherhood will be at Mena with Rev. H. H. McGuyre.—R. L. Long, Sec.

FOREST BURNING MUST STOP

Under the new forest-fire law passed at the recent session of the Legislature, 98 per cent of our forest fires, on protected areas, will stop, or else the men who insist on starting them will find themselves in the toils of the law. The law, besides setting up various penalties for burning woods other than those owned by the burner, makes all forest protection agencies responsible for enforcing the law.

Woods' burning must stop on lands protected by the State Forestry Commission, according to Mr. Neils H. Clemmensen, District Forester in Region 1, or else the men who still insist on burning other people's woods will be prosecuted to the limit under this new law. This law makes it a part of our job to see that it is enforced, and we will put as much energy into it as we have put into fighting forest fires, said Mr. Clemmensen.

The law makes it a misdemeanor for anyone to accidentally burn on another's land, to burn on his own land without taking precautions to prevent the fire from spreading to surrounding land, to start a camp fire and to let it spread into the woods, or to burn brush on new ground without notifying the nearest employee of a forest protection agency. Punishment for these misdemeanors varies from a \$10.00 to a \$100.00 fine and, or, from 10 days to one year in jail.

The law makes it a felony for a man to burn another's woods maliciously or to deliberately allow a fire to escape to another's lands. Punishment for these felonies is placed at from \$100.00 to \$1000.00 and, or, from one to three years in jail.

According to Mr. Clemmensen enough copies of this fire law, and a summary of it, have been printed so that everyone who lives in or close to the woods can obtain one by applying to the nearest employee of the Arkansas State Forestry Commission or the United States Forest Service. In addition, copies may be obtained from Mr. Charles A. Gillett, State Forester at the State Capitol building in Little Rock.—Arkansas State Forestry Commission.

FLOOD WATERS POINT LESSON

If we can protect our mountain forests of the northwest part of the state from fire we can prevent much of the flood damage in the eastern part, according to David Campbell, Assistant Forester for the Arkansas State Forestry Commission. The watershed of the White River lies largely within the state and if we handle it so that the watershed acts like a sponge instead of a roof we can ameliorate the spring flood damage to a large extent.

The White River, which rises in southern Madison and Washington counties, flows first northwest then east and lastly southeast through the Ozark plateau. It thus carries practically the entire drainage from the northern and northwestern portions of the state. Practically all the rain that falls on this vast region finds its way into the White River through the many creeks and rivers that are tributaries to it. The forests on the mountains are burned

every year and there is no litter of dead leaves and needles on the ground to absorb the rain when it falls, therefore, it runs immediately over the steep rocky soil to the nearest stream from which it soon reaches the White River.

Experiments conducted in Stone county show that if the forests are protected from fires they will absorb five times the amount of water that they now absorb. It is safe to estimate, according to Mr. Campbell, from this experiment, that, if the mountain forests over this entire region were carefully protected from burning, the flood waters of the White River would be reduced by at least one quarter.—Arkansas State Forestry Commission.

REPEAL—OFF TO A BAD START

Licensed liquor returned to Morrilton Saturday. The legal sale of liquor here, after an absence of more than 30 years, was marked by unusual calmness and quietude until around midnight. However, in the wee hours Sunday morning, a wild episode was staged in the business district with a half dozen or more participants. This affair rivaled the wildest parties of the prohibition era, the Democrat has been informed.

The Thorn bill, which made possible legal liquor in Arkansas, forbids drinking in public places and street drunkenness, even if the participants do not get dead drunk. From all reports these two sections of the Thorn law were violated by those who celebrated Sunday morning.

Morrilton has two night policemen—both of whom were on duty Saturday night. But no arrests of any of the participants of the Sunday morning affair were made at that time, or have been made since, City Marshal Lawson Lee informed the Democrat Wednesday. "No information of the affair has been filed with me for action," City Attorney E. A. Williams told the Democrat Wednesday afternoon.

This newspaper believes it is the duty of the City Council to call for an explanation from the two night policemen for their negligence Sunday morning. If they can not give a satisfactory reason for failure to do their duty, they should be replaced with men who will arrest violators of the law, regardless of their social rank or station in the community.

If Sunday morning's affair is a sample of repeal, and the sort of law enforcement we are to have under repeal, we predict that Arkansas will be in the dry column again within two years.—Morrilton Democrat.

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) —Must fix you up or money back. Only 75¢ at druggists.

A TONIC AND BUILDER



Mrs. N. M. Etheridge of 1317 E. 10th St., Little Rock, Ark., said: "I can recommend Dr. Pierce's Golden Medical Discovery highly as a system builder. It gives me a fine appetite and drives away that tired feeling."

New size, tablets 50 cts., liquid \$1.00. Large size, tabs. or liquid, \$1.35. All druggists.

Write Dr. Pierce's Clinic, Buffalo, N. Y., for free medical advice.

GENERAL RULES OF METHODIST CHURCH

There is only one condition previously required of those who desire admission into these societies, (churches), a "desire to flee from the wrath to come, and to be saved from their sins." But wherever this is really fixed in the soul, it will be shown by its fruits.

It is therefore expected of all who continue therein that they should continue to evidence their desire of salvation.

First, by doing no harm, by avoiding evil of every kind, especially that which is most generally practiced: such as—

By taking the name of God in vain;

The profaning the day of the Lord, either by doing ordinary work therein or by buying or selling;

By taking the name of God in vain;

Drunkenness, or drinking spirituous liquors unless in cases of necessity;

Fighting, quarreling, brawling; brother going to law with brother; returning evil for evil, or railing for railing; the using of many words in buying or selling.

The buying or selling goods that have not paid the duty;

The giving or taking things on usury, i. e., unlawful interest;

Uncharitable or unprofitable conversation, particularly speaking evil of magistrates or ministers;

Doing unto others as we would not they should do unto us;

Doing what we know is not for the glory of God; as,

The putting on of gold and costly apparel;

The taking such diversions as cannot be used in the name of the Lord Jesus;

The singing those songs, or reading those books, which do not tend to the knowledge or love of God;

Softness or needless self-indulgence;

Laying up treasures on earth;

Borrowing without paying, or taking up goods without a probability of paying for them.—Discipline.

RELIGION AND POLITICS

Whenever the voice of the church is heard on a great moral issue, we are sure to hear the cry that "the church should not meddle in politics." So strong is our American tradition of the separation of Church and State that this charge of political meddling is often effective even with churchmen. Resolutions in our church assemblies on peace, the liquor traffic, unemployment, and other social questions are generally no more than pious affirmations because of the widespread belief that to do anything about them would be meddling in politics. It is this conviction on the part of thousands of our church members that religion is purely a personal other-worldly matter with no relation whatsoever to our baffling social and political issues that is keeping it from playing an effective part in bringing in the new day.

In thus divorcing religion from our economic, social, and political life, we have not been faithful to Bible teaching. Throughout the Old Testament story there is a complete tie-up of the daily round of life and the religious faith of the people. The magnificent ideal of the Hebrew prophets, which they called the kingdom of God, was in very essence

the rule of God upon earth. In the New Testament it is no different, for at the heart and center of the Master's teachings there is the good news of the Kingdom. And He makes clear that this Kingdom is not something far off in the sky awaiting us when we have passed through the portals of death, for He taught us to pray, "Thy kingdom come, thy will be done on earth as it is in heaven." The great issues facing men today in economics and the political issues which are based upon them are at the bottom religious issues. As Christians we are faithless to Christ if we fence them off and say to our Master, "In these fields you shall not enter."—The Presbyterian Tribune.

BEATITUDES FOR THE PREACHER

1. Blessed is the preacher who loves to preach but knows it is a difficult art.

2. Blessed is the preacher who knows when he is through and quits before the audience concludes that he has said everything he knows.

3. Blessed is the preacher who is willing to cut off his introduction and save the time.

4. Blessed is the man who preaches for a verdict and expects one when he finishes.

5. Blessed is the preacher who controls his voice and doesn't scare the saints by frequent shouts, or confuse them by dropping his tones into his boots.

6. Blessed is the man who is not always talking about himself and his family in the pulpit.

7. Blessed is the man who remembers he is speaking for God and that God is not interested in trivialities.

8. Blessed is the man who doesn't say, "Shall we sing hymn number 1?" or "Shall we pray?" I have always looked for someone to say, "No, we shall not."

9. Blessed is the preacher who knows more than a dozen or so familiar hymns and who uses his hymnal intelligently.

10. Blessed is the preacher who prepares carefully (reading aloud to himself several times) his scripture lesson.

11. Blessed is the man who lets the congregation now and then sing all the verses of the hymn.

12. Blessed is the man who never makes an excuse in the pulpit. He never apologizes. He either preaches or he doesn't preach but he never (under any circumstances) prefaces his sermon with an apology. **Never.**—Bishop P. B. Kern in Southern Christian Advocate.

MICKY MOUSE DOES NOT ADVERTISE LIQUOR

Mickey Mouse, the most popular of all movie heroes to the children, has not been used to advertise either tobacco or liquor, although it has been reported that the brewers distillers, and cigarette manufacturers have offered Walt Disney fabulous sums for the right to use them. Union Signal, in a recent article on Mickey Mouse, the children's friend, reported that Mr. Disney is said to have stated his purpose never to permit the use of these characters for any commodity of which parents might not approve. He refused, says an exchange, to comment on a story that "a liquor firm had offered \$150,000, and a tobacco manufacturer \$35,000 for the use of the Mickey cartoons."—Ex.

"FAITH THAT PROPELS"

This is the title of the latest book by G. Ray Jordan and one unhesitatingly recommends this book both to laymen and to ministers. It is one delightful feast of good things. This is Mr. Jordan's fifth book and if there has been an indifferent one it didn't so impress me. Still this strikes me as moving out into a new stage and shows a deepening of insight and a richness of development that is distinct and delightful.

I understand that this book is to be placed on sale in foreign parts and I am glad of it, for I want it to represent the mind and heart and preaching of the younger ministers who are today preaching to the hearts of America.

There is something of the spirit of dawn in these sermons, something like the sound of a trumpet, something that stirs the blood and makes one feel that the world is still young. They will give to us the "Faith That Propels" and that will make us want to go forth like the "Twelve"

"To mock the cross and flame
And climb the steep ascent to heaven
Through peril, toil and pain."—Jas. B. Douglas, Mexico, Mo.

"MAKE IT SMART"

Here is something to think about. Walter Greenlee of New York, advertising manager of the Schenley Products Corporation, said on Friday of last week at the National Wine and Liquor Convention held in Chicago, "It is our job to make it smart to drink wine." It was pointed out by other speakers in a discussion of the best way to make the American people "wine conscious" that local newspapers constitute the best medium for spreading and increasing the drinking

habit among the citizens of this country. "Make it smart"—why not "make it smart" to keep sober?—Ex.

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SHOW US THE FATHER

Jesus, the Way, the Truth, the Life,
By Thee we would the Father
know,
And, calm amid this earthly strife,
Walk in His ways of peace below;
"Show us the Father, Lord," we
cry;
And Jesus answers, "Here am I."
"Show us the Father, Lord," we cry;
And in the grace of friendly deed
Thou teachest us that He is nigh
Whene'er we share another's
need:
"Show us the Father, Lord," we
pray;
And lo! Thy kindness shows the
way.
Our hearts are lonely and beset
With doubts that right is always
best,
Then taste the fruit of vain regret
When we look up to Calvary's
crest:
"Into Thy hands . . ." we hear Thee
cry,
And know in truth the Father is
nigh.
Show us the Father; grant Thy
peace,
Thy calm 'midst tumult, undis-
mayed,
Thy strong assurance wrong will
cease,
Thy Kingdom come, though long
delayed:
"Thy Kingdom come, O Lord," we
pray;
And lo! around us shines the Day.
—B. C. Freeman in the New Out-
look.

ART THOU HE THAT SHOULD COME?

By R. H. Cannon

Text: Art thou he that should come, or look we for another?—Luke 7:19.

Many thoughts press for utterance as we begin a study of this profoundly searching question. First, there is the bold assumption here that "One should come" who would be the world's Saviour. That assumption rests not upon mere speculation, but upon at least two very sure supports. 1. Man's need of and capacity to receive and respond to redeeming love and grace. Scientifically, this need and the capacity to respond to redemption, become the very strongest sort of argument in support of faith that a Saviour would come who should fully meet that need. 2. There was also God's promise coming down from of old to send the Saviour that the world needed. These two supports had gripped the faith of lofty souls in every age and with ever increasing clearness prophetic vision had discovered the kind and likeness of the Saviour he would be. In his relation to humanity's sin he is seen as the "Fountain for sin and uncleanness opened in the house of David." Again he is seen as the suffering Saviour, receiving upon his own body the chastisement that the world's sin had merited, and bearing the stripes by which the sin-sick souls of humanity were healed.

Again, there is the questioner himself, who is worthy of our most sympathetic and earnest consideration. The trustworthiness of his whole ministry and life-work is at stake. He had borne high testimony to Jesus. He had not only pinned his own faith to the proposition that this was the Christ, but had pointed him out to his own disciples and to all Judea as the "Lamb of God

that taketh away the sin of the world." He had declared publicly that it was all his mission in life to discover and point out Him who was to be the Saviour of men. "And I have seen, and have borne witness that this is the Son of God." (John 1:3-4.) But now John is shut up in prison. The days of his free activity are over. Jesus has not, thus far, declared himself as even his faithful forerunner, John, had thought he would. Greed and lust and hate and unbridled power still hold sway over the world, while the world's woes go unassuaged, its sorrows unconsolated, its wounds unhealed. Human life, the one thing in all the world capacitated to respond to redeeming grace, is evermore ground down beneath the iron heel of oppression, and there is none to help nor to say to the oppressor, "Nay." John had preached righteousness and had declared the kingdom of heaven at hand, but his preaching had only brought him a prison and the imminent prospect of a martyr's death. Could he have been mistaken? But one thing about the questioner should be noted. He expresses no doubt as to the certainty that one "would come." If Jesus be not he, then the world and himself must wait awhile, looking for another. But he will come. The world's need and the promise of God are a sure ground of faith that no disappointment can undermine. The only question now is, "Art thou He?"

We turn then to the one of whom the question is asked. It is the same question the world is asking today, and Jesus is the one toward whom the anxious, questioning heart of the world is ever turning more and more. Is He the one that should come? Is He really able to meet the world's great need? Is there comfort for a broken-hearted humanity in Him? Is he able to subdue the wild passions of hate, suspicion, and mistrust in men and in nations and make the world of war and savage strife over into a brotherhood? If not, then—but no! The world today has not the faith that John, languishing within the putrid walls of Herod's prison, had. If Jesus is not He that should come, we look for no other. Human life in chaos and faith and hope are but a hollow mockery. I repeat it: If Jesus is not He, the fulfilling of the world's hope, we look for no other.

"But," one says, "the world's needs have not been met. Sin still holds its sway over the millions of earth. Oppression and cruelty are still as ruthless as in days of yore; ignorance and superstition still hold men, even whole nations of them, in the most hopeless bondage. Even Christian governments, so called, many of the best of them, seem tottering on the very brink of ruin and hopeless dissolution; and from some of the greatest seats of learning in this Christian America infidelity and atheism stalk forth without disguise, like some mighty Goliath, challenging faith and hope, not only in Christ, but in the very existence of God himself."

I remember to have read in one of the church papers that in the State of New York, a justice of the Supreme Court granted a charter to the American Association for the Advancement of Atheism. In one of the great universities of the same State, a group of students (the number was not given but it was large enough for press notice to be taken of it) formed themselves into a band called the "Damned Souls."

Every newspaper is stale with its weary tale of scandal and crime ranging all the way from petty larceny to the most revolting murder. Heart ache and heart break have not ceased, but seem on the increase. What shall we say? "Art thou He that should come?"

Rather let us go with the messengers of John and stand with them in the presence of Him, the meek and lowly One. See, as they saw, every type and degree of human woe and misery and suffering coming before him and going away cleansed, whole, renewed in mind and spirit as well as in body. Blinded eyes are opened and yet more darkened minds and hearts are filled with light and joy and conscious life. No extremity of need among those who came, or were brought to Him, was too great or too dire for Him to satisfy in fullest measure. Death itself unloosed its hold at his command. But the thing that most impressed them was His attitude toward the humble poor. "The poor have the gospel preached unto them."

I say if men would only stand in His presence, or sit at His feet, and learn of Him, like these disciples of John, how soon would they, like these when Herod's axe had taken the life of their master, "go and tell Jesus" all their troubles and all their sorrows. The reason the world's needs are not met is because they have not brought them to Jesus. The reason sin is yet rampant in the earth is that man will not give Jesus a chance at their lives. The reason suspicion and hate and jealousy among nations abound is because the principles of Jesus have not been given a trial in international affairs. Let the church of today hear His gentle rebuke of his faithful forerunner: "Blessed is he, whosoever shall not be offended in me."

MISSIONARY DEPARTMENT

(Continued from Page Seven)

ZONE MEETING AT HORATIO

The Zone meeting was held on Thursday afternoon, March 17 at the church. Mrs. C. B. Pride presented the following program: Devotional, Rev. R. C. Walsh; violin solo, Miss Ruth Gatlin with Mrs. L. O. Shull at the piano; talk, "Great Aims," by Mrs. J. H. Dunavant; reading, "Vashti Will Not Come," Miss Louise Acuman. Our District Secretary, Mrs. W. L. Philips of Ashdown was presented a lovely gift. Her daughter, Mrs. E. L. Kincannon was also a guest. A salad plate was served to 52 guests.—Mrs. James Jones.

REPORT BY MRS. J. W. DOWNS, ADMINISTRATIVE SEC. OF HOME FIELDS, AT COUNCIL MEETING

In her report for this year Mrs. Downs gives an account of her stewardship by enumerating the agencies, organizations, committees, and commissions in which she serves. These include Council and Board Committees (regular and special), also interdenominational organizations and committees. In all there are twenty-six in which Mrs. Downs carries some responsibility. After enumerating these and telling of the duties involved in her memberships she adds:

Other opportunities involved in the work of the Administrative Secretary included varied and delightful associations and privileges of service. Attending the Missionary

Annual Conferences is at the head of the list. The association with our conference women is considered a high privilege. This year the Secretary had the privilege of attending three Colored Methodist Episcopal Conferences. She was grateful for the opportunity to know the C. M. E. Bishops in their work, also presiding elders, pastors, Conference officers, and the women of their Woman's Work. The Secretary is a better woman because of this. There are also opportunities in various organizations for service, fellowship, and associations. To get the full task of the Secretary, it is necessary to see her relationship to Home Mission work, institutions, workers, and her relationship to the committees and commissions and other organizations.

ZONE MEETING AT ROGERS

The Zone meeting of the Fayetteville District was held here March 22. The program was in charge of Mrs. E. L. Shaw of Rogers. Among the speakers were Mrs. Zellner of Fayetteville, Mrs. Oliver of Bentonville, and Mrs. Chas. McDonald of Rogers. All were interesting speakers and the whole program was strong. At noon plates for some 70 guests were arranged.

The Standard Training School was in session here last week, beginning Sunday afternoon, March 24 with an enrollment of 108. Four courses were offered: Pupil Study, taught by Mrs. Edward Forrest of Prairie Grove, and 26 credits and one office credit were given in her class; Senior Young People's Work, by Rev. I. A. Brumley of Conway, and 14 credits were given in his class; Life of Christ, by Rev. A. G. Walton of Siloam Springs, and 9 credits were given; and Worship, by Rev. J. W. Workman of Fayetteville, with 27 credits, making a total of 77. This was one of the best sessions that has been held for some time and the attendance was fine and the interest deep. Siloam Springs, Fayetteville, Springdale, Bentonville, Gentry, Centerton and Eureka Springs were represented, aside from Rogers.

Rev. Mr. Brumley occupied the pulpit here Sunday morning, March 24, and Rev. Mr. Workman preached at night after which he held the second Quarterly Conference. After the regular routine of the program, delegates to the Conference to be held at Lincoln were elected as follows: Dave Allen, R. A. Parker, Mesdames Clarice Reeves and Philip Iden; alternates, A. M. Sherrill, John Henderson, Philip Iden and Mrs. Emma Jackson. Bro. Morehead has a good grip on affairs here and is doing some splendid work.

A class has finished the course on "The Methodist Mission in Japan" on which Conference credits will be given. Some very interesting facts were disclosed in the study.—Mrs. Iden.

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Winfield Furnishes City's New Mayor

As a congregation we are always happy when success and honor come to any of our members. So we rejoice with Mr. R. E. Overman as he assumes his new duties as Mayor of our city. Winfield is proud of the fact that this is the second time that she has furnished her city with its Chief Executive.

Mr. and Mrs. Overman have been active in Winfield Church for over fifteen years. In their service and support they have been generous, in their leadership they have been progressive and constructive; their ideals have been high, and their convictions strong. They enjoy the confidence and good-will of our congregation.

We look forward to a strong and worthy administration from Mr. Overman. We congratulate him upon his achievement and assure him of our support in his efforts to build a finer city.

METHODISTS UNITE TO PRESENT HENDRIX CHOIR

The Methodist churches of Greater Little Rock, have been invited to unite in a service at First Methodist Church, Eighth and Center Streets, for the presentation of the Hendrix College Choristers from Conway. We are uniting for the service because Hendrix is our college and all Methodists share an interest in her work; and also because members of all the churches will want to share in the ministry of their music.

The college students will sing Du-bois' famous oratorio, "The Seven Last Words," which will be singularly appropriate on Palm Sunday afternoon, for it will give us the message from the Cross in music. There are sixty voices in the choir under the direction of Dr. Clem A. Towner. Hendrix men from different churches in the city will serve as ushers.

CIRCLE MEETINGS

No. 1 at the church, with a 12:30 luncheon. Hostesses will be Mrs. Walker Pyburn, Mrs. G. M. Welch, Mrs. H. D. Edwards, and Mrs. R. H. Carter.

No. 2 with Mrs. A. R. Larsen, 1712 North Monroe, at 2:30 o'clock.

No. 4 with Mrs. James Thomas and Miss Fay McRae at 1907 Broadway, at a 12:30 luncheon.

No. 5 will hold an evening meeting at 8 p. m. at the home of Mrs. T. M. Mehaffy, 2102 Louisiana. This is a special meeting in honor of the business women of the circle.

No. 7 with Mrs. W. A. Owens, 400 Izard, at two o'clock.

No. 8 with Mrs. J. P. Bowen, 2411 Wolfe, at two o'clock.

No. 9 with Mrs. E. D. Irvine, 2418 Gaines, at 2:30. Mrs. C. C. Goss will serve as co-hostess.

No. 10 with Mrs. J. L. Todd, 1718 Maryland, at two o'clock.

WINFIELD'S SICK

Mrs. S. M. Alley has been quite ill at her home, 1714 W. 10th, but is reported to be improving.

Mr. Allen Mulkey underwent an operation at the Missouri Pacific Hospital on Monday.

Miss Artelee Bruton is at the St. Vincent's Hospital, having undergone an operation on Monday.

Ross Hanna, from the Senior Department of our church school, is able to be out again after an attack of influenza, which kept him in bed for several days.

Pulpit and Pew Winfield Methodist Church

Sixteenth and Louisiana, Little Rock

MARSHALL T. STEEL, Minister

W. G. BORCHERS
Prayer Special in Brazil

MRS. I. J. STEED
Minister of Music

MISS KATE BOSSINGER
Organist

MISS MINNIE BUZBEE
Executive Secretary

Vol. VI

APRIL 11, 1935

No. 15

SUNDAY SERVICES

11:00 A. M.—"What It Means to Be a Christian"

7:30 P. M.—"The Message of the Cross"

PALM SUNDAY AND EASTER SERVICES

Sunday morning at the eleven o'clock service Winfield begins its Holy Week celebration with a special service in which a class of boys and girls from the Church School will be received into church membership. There will be about thirty boys and girls who have met with the pastor in a weekday class studying the meaning of church membership. The Junior Choir will assist the Adult Choir in furnishing music for the service.

Winfield will co-operate with the other Protestant churches of Greater Little Rock in a series of services each day of Holy Week at First Methodist Church, Eighth and Center Streets, from 12:05 to 12:35.

Thursday evening, at seven-thirty, there will be a Communion Service in the church. We are urging the families of the church to be united in this celebration of the anniversary of the Last Supper. Parents: Bring your children to the church with you for this evening service of worship.

Easter day will have many attractions beginning with a Sunrise Service at six-thirty. At eleven o'clock a group of infants will be baptized and a class of adults will be received into membership. Parents expecting to have their babies dedicated in this service are requested to phone the church office and give certain information for our church records. In the evening there will be a service of sacred music in charge of the combined choirs of Winfield under the direction of Mrs. I. J. Steed. Let every Winfield member give first place to his church in the celebration of Easter.

"Winfield Has Never Failed Me— and I Can't Fail Winfield"

Last week a member of many years' standing said, "My finances are at the lowest ebb they have been for a long time, but you can count on an extra \$10 from me for the Easter Offering. Winfield has never failed me, and I can't fail Winfield."

We believe that sentiment can and will be echoed by hundreds of persons in Winfield's congregation who will get more out of the Easter service because they are helping to make such services possible.

The goal for the Easter Offering is \$2,250. It can be raised only by sacrificial giving from the entire membership. Winfield's services are for all, and we feel sure that all will want to share in the responsibility and privilege of maintaining its ministry.

Quarterly Reports at Board of Education

The Church Board of Christian Education in its regular meeting at the church Wednesday night, April 3, heard quarterly reports of the work under its supervision. Miss Fay McRae, reporting for the Children's Division, said that her division had been well represented in the March Training School, and that the teachers had received great help in that school. She reported special interest among the Juniors in the Junior Council under the leadership of Miss Lucy Lore. She brought up the matter of the Daily Vacation Church School. The Board was anxious that plans should be made at once for Winfield's school this summer, and referred the matter to a committee of Bro. Steel and Miss McRae.

Mrs. I. J. Steed, Director of Music, reported an average attendance of seventy-five in the choirs of Winfield during the quarter, and that each group had learned new anthems since the last report.

Mr. Jesse P. Burton, Research Secretary for the Church School, reported that the names of 260 members of the Church School who are not members of the church, had been turned over to the pastor. The pastor has called upon the teachers to assist him in a campaign to enlist these folk in the membership of the church. Mr. Burton is doing splendid work in compiling lists of folk who have been active in our school in the past three years, but are not active now. He will gladly furnish classes with lists of prospective members to be called upon.

The Women of Winfield made a fine report, the substance of which has been given in these columns previously. Other good reports were made which will be published at a later date.

DISTINGUISHED SPEAKER COMING

Bro. Steel is very happy to announce that Mr. Kirby Page of New York City will preach at Winfield Sunday morning, April 28. Mr. Page is one of the outstanding writers and speakers on the Christian Message in our day. He is speaking at the State Y. M. C. A. Conference on Petit Jean Mountain, April 27; and we are fortunate in getting him to stay in the State long enough to speak for us. Watch for further announcements.

BUZBEE CLASS OFFICERS

The pastor was happy last Sunday morning in the privilege of installing the new officers of the Buzbee class. Mr. J. C. Moore is the new class president. Mr. J. L. Verhoef is the vice-president; Mrs. C. B. Wilson is secretary; and Mr. H. A. Newman is treasurer. The class has done splendid work under the administration of Mr. Russell McKinney, the out-going president, and expects to continue to move forward under the leadership of its newly elected officers.

No Wednesday Evening Service

There will be no services on Wednesday evening of next week because of the special communion service to be held Thursday evening.

Winfield congregation is glad to welcome home Mrs. George Thornburgh, who has spent the past several months in Florida.