



Arkansas Methodist

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



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

Volume LV

LITTLE ROCK, ARKANSAS, JANUARY 16, 1936

NO. 3

Meeting of Our Missionary Council

THE law of our Church provides for an annual meeting of a General Missionary Council, composed of the Chairmen of the Conference Boards of Missions, Conference Missionary Secretaries, Secretaries and Treasurer of the General Board of Missions, and members of the Committee on Education and Promotion of the Board of Missions. In addition, unofficial delegates are invited and expected.

This year the Council met in Washington, D. C., in our Mount Vernon Place Church, Jan. 7-9. The attendance was large so that, without much local attendance, the auditorium was always comfortably filled. The program included as speakers perhaps the largest number of outstanding men ever gathered in a denominational group. Outside of those who were strictly our own representatives, the following delivered addresses: Hon. Hiroshi Saito, the Japanese Ambassador; Hon. Sao Ke. A. Sze, Chinese Ambassador; Dr. John R. Mott, President of the International Missionary Council; Dr. A. W. Beaven, President of Colgate-Rochester Divinity School and former President of the Federal Council of Churches; Dr. Jas. E. Freeman, Bishop of Washington, D. C.; Dr. Ivan Lee Holt, present President of the Federal Council of Churches; Dr. Fred B. Fisher, pastor of Central Methodist Church, Detroit, and former Bishop in India; Bishop E. H. Hughes, Methodist Episcopal Church; Dr. Lynn Harold Hough, Dean of the Theological Seminary, Drew University; Dr. W. S. Abernathy, pastor of Calvary Baptist Church, Washington, and President of the Northern Baptist Convention. Miss Frances Perkins, U. S. Secretary of Labor, was on the program, but on account of illness, was not able to speak. Hon. D. C. Roper, U. S. Secretary of Commerce, who had been expected to preside at one of the sessions, was not able to be present at that time, but at another hour was introduced and made a brief address. If that is not a list of notables, where would you find them? All of these delivered addresses of a very high order, especially Dr. Mott, Dr. Beaven, Dr. Holt, Bishop Freeman, Bishop Hughes, and Dr. Hough.

Then the following of our own church had prominent places and delivered strong messages: Dr. Grover C. Emmons, Home Secretary, General Board of Missions; Dr. E. H. Rawlings, editor of The World Outlook; Dr. E. T. Clark, Assistant Secretary, Board of Missions; Dr. J. D. Hunter, President, Board of Missions, N. Alabama Conference; Bishop John M. Moore; Dr. John C. Hawk, Missionary in China; Mrs. Ethel S. Smith, Missionary in Africa; Rev. D. L. Betts, Missionary in Brazil; Bishop Paul B. Kern; Dr. W. G. Cram, General Secretary, Board of Missions; Bishop A. Frank Smith; Prof. J. M. Ormond, Rural Sociology, Duke University; Dr. Emmet Yue, Stephenson Memorial Hospital, Changchow, China; and Bishop Edwin D. Mouzon. These were informing and inspiring and helped us to understand our own field and plans. Dr. Cram, as a result of his world tour, presented a comprehensive view of our work. Bishop Moore summed up "Our Missionary Heritage." Bishop Kern, in a thoroughly statesmanlike manner, proposed that "Our Next Step in Foreign Missions" should be an advance. He argued that we should promptly pay the debt of our Board and thus have for new work what we are now spending for interest. Bishop Smith and Prof. Ormond exhibited the results of a study of "Methodism's Rural Problem." Bishop Mouzon, after reviewing what Methodism had done, answered the question, "Can Methodism Repeat?" by asserting that it can, if it has vital experience and faith

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TURN US AGAIN, O LORD GOD OF HOSTS; CAUSE THY FACE TO SHINE; AND WE SHALL BE SAVED.—Ps. 80:19.

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in Christ. He emphasized the absolute necessity of genuine spiritual life and activity. Referring to the statement that, "Methodism had been a Movement rather than an Institution," he said that Methodism now was an Institution and might lose the spirit, zeal and vigor of a Movement. He challenged us to use the necessary means for spiritual revival.

Dr. Fisher's address on "The Contribution of the Younger Churches of Christianity," was illuminating in showing how the spirit of Christ was working among some who were not regarded as formal Christians; but left the impression that, without a confession of Christ as Lord and personal Savior, one might be even better than the average Christian. Unless rightly interpreted, his view might discourage our efforts to convert the non-Christian world. While Dr. Holt's conclusion that the Christian Church must offer the non-Christian world economic relief, is undoubtedly correct; he did not explain how it could be done; and this leaves us with an unsolved problem. This is not saying that these two great leaders should not be heard; but that they present phases of present problems that are baffling and will require careful and unbiased study.

It is so nearly impossible to give a correct report of the many admirable addresses that I must refrain, with the hope that later some of them may be available for publication in full. Suffice it to say now that this was easily the most profitable meeting that the Council has ever had, and our missionary leaders are entitled to great credit for both the program and its execution. The next meeting will be at New Orleans.—A. C. M.

The Church and Christian Purity

THE mission of the Church demands purity of heart and life. It is true that God in His compassion uses every grade of piety, yet it is only from the infinite fountain of holiness that God can send forth the purest streams of grace. The doctrines of the Church may be preached with sincerity and enforced by the Scriptures themselves, even when those who so declare them have not entered into the experience of heart purity. But the mission of the Church requires more than this. If holiness is to be spread over the lands, there must be the glow and glory of a triumphant experience in grace and the conscious presence of the abiding Comforter.

In an address which Alfred Cookman once delivered before the Young Men's Christian Association in Philadelphia, he cited the fact that though the philosopher Seneca was an excellent man and declared many strong truths, those who heard him constantly deteriorated in their morals. On the other hand, the world in listening to the teaching of Jesus has grown better and better in proportion as these truths were accepted and believed. Then, giving his explanation of this strange phenomenon, he said, "Mr. President, I know of no satisfactory answer that can be supplied except that our Christianity has the Holy Ghost in it. It has the Word; it has the truth which gives light; but it has the Holy Spirit of God that gives life. And what we want is life; for the world is dead, terribly dead in trespasses and sins. This, sir, I feel is just what

our associations and churches and communities are now so much needing. We need this divine power; it is necessary to accompany and apply the truth to the minds and hearts of those with whom we have to do. In trying to do good in the world, the Infinite One fills us, inspires us, emboldens us, ennobles us, saves us, blesses us, makes us strong in nature and in the power of His might. Oh, does not this quiet, thoughtful, attentive audience see the point that I would make? Entirely consecrated to the service, and then filled with God! A coworker with Omnipotence! I challenge the world to find a more sublime ideal of character, of experience, of life!"

Christian purity is revealing. Even in its smallest beginnings, it reveals much of darkness and impurity within and about us. The flaming holiness of God banishes sin from its presence, and the holiness of men repels every impurity, whether in thought or act. In the days of her greatest purity the Church rebuked the world, her messages convicted the sinner, guided the humble penitent into the way of forgiveness and purity, and struck with judicial blindness the proud and haughty. Let the Church again take on that purity which comes from inward spiritual cleansing, and her spirit will immediately brighten in the beams of God's awful holiness, and her light again penetrate the darkness of the world. Then, and then only, will men be attracted to the Church for the graciousness of her spiritual benefits. This is no time to be toying with futile and childish methods of education and reform devoid of the life-giving remedy. The disease is deep-seated; the evil is deep-dyed. There is a depravity in human nature that calls for something more than rose-water methods. All about us is spiritual death. Until the revealing light of God's Spirit shines again through the purity of His Church; and until men once more see themselves against the background of God's flaming holiness, there will not be much progress toward the salvation of the people. Crime so rampant everywhere is turned upon it.

Christian purity removes from the hearts of men all that is contrary to divine love. It is a cleansing from wandering and divided affections. It is the loving God with all the heart, soul, mind and strength. The mission of the Church, therefore, is not only one of life and light but of love also. Life, light and love—these are the three great words of the Fourth Gospel. Love pities the sinner while it rebukes his sin. Love enjoys fellowship with God but is restless until it sees others enter into this glorious experience also. Love will permit of no lukewarmness or inglorious repose, while souls for whom Christ died are sinking in the depths of iniquity and sin. It travails in an agony of prayer until souls are newborn into the kingdom of God. But if love becomes cold, what can be accomplished! We are commanded to love our neighbor as ourselves. When shall we so love them that we cannot rest until we compass their salvation? What a glorious thing it is to exchange their idols for Christ, their death for life, their hell for heaven!

The love that St. Paul felt when he exclaimed "the love of Christ constraineth me" can never exist until the heart is purified from its evil affections. Only in pure hearts does love glow with the holy enthusiasm of our Master; and only as this pure love exists does the Church give itself to the salvation of the lost. Christian purity is, then, the greatest need of the Church. Without it there can be no fullness of life, no brilliancy of light, no fervency of love; with it there will be abounding life, clear outshining from the Sun of Righteousness, and love unmixed and strong shed abroad in our hearts by the Holy Ghost which is given unto us.—Herald of Holiness.

The Arkansas Methodist

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J. C. MILLAR, D. D., LL.D. Editor and Manager
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of Congress of March 3, 1879. Acceptance for mailing
at special rate of postage provided for in Section 1103
Act of October 3, 1917, authorized September 12, 1918.

Personal and Other Items

EVANGELIST H. C. HANKINS, of Springdale,
Mo., is now holding a meeting in Martin City,
Mo., and will have an open date in February.

LIQUOR is back in our country and our people
are being urged to drink more and more;
but in Russia the people are said to be drinking
far less.

MRS. PAUL Q. RORIE has a multigraphing
machine and books of her late husband
which she would be pleased to sell. She may
be addressed at Arkadelphia.

OUR PASTORS are urged to take up the ques-
tion of renewing their paper clubs with their
people, as the people will expect it and will not
likely renew their own subscriptions.

READERS, who have received notice that they
are delinquent and who have not yet re-
sponded, should not overlook the invitation and
the opportunity to renew to mutual advantage.

DR. J. M. ROWLAND, editor of the Richmond
Christian Advocate, recently was the guest
of the Methodist preachers of Pittsburgh, Pa.,
and addressed them on various subjects. He re-
ports having enjoyed their hospitality immensely.

DR. O. E. GODDARD AND REV. EARLE
CRAVENS, both of Batesville, according to
secular press report, were injured in an auto-
mobile accident while on their way to Washing-
ton last week. We do not know the exact extent
of their injuries, but understand that they were
not serious.

DR. JAS. A. SENAER, Professor in Southern
Methodist School of Theology, is spending
several weeks in research study of Religion in
Education in the libraries of Union Theological
Seminary and Teachers College, Columbia Uni-
versity, New York City. He may also pursue
his studies further in other libraries in that
vicinity.

HENDRIX COLLEGE, according to a recent
decision of our Supreme Court, is legally
entitled to the assets of the Old Wallace Institute,
once conducted at Van Buren as a Methodist
school. These assets amount to approximately
\$100,000 and will become a part of the Hendrix
endowment. Rev. A. L. Cline, who made a care-
ful study of the conditions and suggested that
this property belonged to the Methodist Church

for educational purposes, is entitled to much
credit for bringing the suit which secures this
valuable asset to the college.

REV. BURKE CULPEPPER will hold a meet-
ing at Asbury Church for Rev. H. B. Vaught,
beginning the first Sunday after Easter. His
father, eighty-six years old, the oldest of our
living evangelists, lives with him and daily prays
for the success of his meetings.

DR. J. WASCOM PICKETT, who was recently
elected bishop by the Central Conference of
Southern Asia, is a son of the late Rev. L. L.
Pickett, evangelist of our church, and was born
at Marshall, Texas, and educated in Asbury Col-
lege. He is a brother of Dr. Deets Pickett of the
Board of Temperance, Prohibition and Public
Morals of the Methodist Episcopal Church.

MEMBERS OF THE SOUTHERN METHODIST
PRESS ASSOCIATION present at Wash-
ington last week, met at lunch and re-elected Dr.
A. J. Weeks, of the Southwestern Advocate, as
president, and A. W. Plyler, of the North Caro-
lina Christian Advocate, as secretary-treasurer;
and elected Dr. W. L. Duren, of the New Orleans
Christian Advocate, as vice-president; and ac-
cepted the invitation of Dr. Weeks to meet at
Houston, Texas, next fall when the five Annual
Conferences of Texas meet in that city. As al-
ways, the meeting of these editors of our church
was an occasion of pleasant fellowship. This
editor had the great pleasure of rooming with
Dr. F. K. Gamble, recently elected editor of the
Alabama Christian Advocate, as he had so often
enjoyed the same privilege with his predecessor,
Dr. M. E. Lazenby. These editors constitute a
rare and royal fraternity, and it is a distinct
honor to be associated with them. This editor
had also the pleasure of the companionship of a
fine group of preachers who traveled on the
train. We all agreed that the Frisco Railroad and
the Seaboard are fine railroads and are worthy
of our patronage and cordial support. We also
concurred in the opinion that the Lee Hotel in
Washington, where most of us were entertained,
is one of the most decent and respectable hotels
which we have patronized since liquor became
legal.

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**BISHOP AINSWORTH SAYS: "THE
WESLEYAN CHRISTIAN ADVOCATE,
PUT GENERALLY IN THE HOMES OF
OUR PEOPLE—AND CERTAINLY IN
THE HANDS OF OUR STEWARDS—
WILL GIVE INCALCULABLE IMPETUS
TO ALL OUR MOVEMENTS. IT WILL
MAKE THEM EASIER EVERYWHERE.
INDEED, THE READER OF THE
CHURCH PAPER IS GENERALLY THE
INTELLIGENT, INTERESTED SUPPORT-
ER OF THE WHOLE PROGRAM OF THE
CHURCH, WHILE THE MAN THAT IS
WITHOUT IT GENERALLY DOES NOT
CARE. WE HAVE PROMISED TO SOW
DOWN THE CHURCHES WITH THE
WESLEYAN AT THE BEGINNING OF
THE NEW YEAR. LET US STAND BY
THE PROGRAM EVERYWHERE AND
LEAVE NO UNSEED SOIL ANY-
WHERE."**

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CIRCULATION REPORT

SINCE last report the following subscriptions
have been received: Knobel, W. E. Ben-
brook, 1; Pine Bluff 1st Church, F. A. Buddin,
1; Lonoke, S. K. Burnett, 1; Central Church,
Quitman Ct., E. Marlar, 9; Joiner, W. F. Cooley,
1; Eureka Springs, J. T. Byrd, 100%, 16; Warren,
L. E. N. Hundley, 1; Chidester, A. E. Jacobs, 12;
Wilmot, C. D. Meux, 1; Blytheville, 1st Church,
W. V. Comack, 1; Prescott Ct., E. T. McAfee, 1;
Murfreesboro-Delight, Saline Church, C. D.
Cade, 100%, 7; Dierks, R. C. Walsh, 2; Mt. Ida,
F. L. Arnold, 2; Valley Springs, Boyd W. John-
son, 12; Prescott Ct., Fairview Church, E. T.
McAfee, 100%, 7. This is fine for the opening of
the new year. It is hoped that all pastors will
immediately put over the circulation campaign
so that their people may have the paper during
the whole year. It will be full of important cen-
tennial news and articles.

BOOK REVIEWS

For A Little Child Like Me; by John Sterling
with illustrations by Horace J. Knowles;
published by Charles Scribner's Sons, New
York; price \$1.00.

This little book is intended for the very
young reader. It contains, An Alphabet of the
Life of Jesus; Little Stories of the Saints; A
Grace; A Morning Prayer; An Evening Prayer;
The Lord's Prayer, and, A Blessing. The illus-
trations add greatly to the charm of the book.
From the child's first contact with the book he
will feel that it is truly his book.

Pratt, The Red Man's Moses; by Elaine Goodale
Eastman; published by University of Okla-
homa Press, Norman, Okla.; price \$3.00.

This is an unusually attractive book in out-
ward appearance. The subject matter is inter-
esting, well-organized, and authentic. It is writ-
ten by one thoroughly versed in the Red Man's
ways, both past and present, and deals with the
life of a man both picturesque and powerful.
General Pratt, perhaps more than any other one
man, labored and planned with and for the In-
dians' advancement, and in this book the author
has caught the spirit that motivated his efforts,
and has interpreted both the man and his work
with sympathetic understanding and a sound
analytic judgment.

The Origin of Religion; by Samuel M. Zwemer;
published by the Cokesbury Press, Nashville,
Tenn.; price, \$2.00.

That this book comes out as a Cokesbury
Good Book is strong evidence of its worth. It is
the work of a scholar of no mean literary ability
who presents his subject in a thorough and most
fascinating manner. The discussions are based
on the Smyth Lectures delivered at Columbia
Theological Seminary, Decatur, Ga., 1935. The
book contains a classified select bibliography.
The subject of the lectures are as follows: "The
History of Origins in Religion," "The Origin of
Religion," "The Origin of the Idea of God," "The
Origin of the World and of Man," "The Origin of
Prayer and Sacrifice," "The Origin of Fire-
Worship and Fire As a Symbol of Deity," "The
Origin of Marriage and Primitive Ethics," "The
Origin of Belief in Immortality." These are fol-
lowed by L'Envoi by Professor Schmidt.

The Basic Beliefs of Jesus; by Paul B. Kern;
published by the Cokesbury Press, Nash-
ville; price, \$2.00.

This book contains the Cole Lectures for
1935. In these Bishop Kern presents a study of
the beliefs portrayed by Jesus in his life among
men. The subjects discussed are: "Personality
and a Personal Universe," "Growth and the
Creative Process," "Faith and the Ultimate
Good," "Communion and the Discovery of God",
"Unity and World Brotherhood", "Love and Hu-
man Redemption", "Himself and His Relation to
God." The lectures are written in Bishop Kern's
clear, forceful, yet charmingly easy and grace-
ful style. In this day of endless hurry we
would do well to pause over this little bit from
one of the lectures: "The spiritual genius of
Jesus is clearly revealed in the consistent man-
ner in which he patiently trusted the evolving
laws of spiritual nurture in accomplishing his
purpose on earth. For him the Kingdom of God
came not with observation but quietly, steadily,
in personalities that unfolded to the truth as the
flower opens to the sun." And again: "One of
the most arresting aspects of the life of Jesus
comes to our attention as we study the calm and
unhurried manner in which he sets about his
life task. Even at the end, when events got be-
yond his control and wild excitement threw the
multitudes and the disciples into a panic, Jesus
never lost his poise. Having chosen his path,
he walked with unhurrying but unhesitating
footsteps in that way . . . At every step of the
weary road there was the possibility of a short
cut that would have spared him pain and dis-
appointment, but it was a cheap and unworthy
substitute for honor and lasting victory".

CADET DAYS WITH WILL ROGERS is an
illustrated narrative of the poon spent by
him in Kemper Military School, Booneville, Mo.
It throws new light on this remarkable character.
This charming brochure may be had for ten
cents, and may very well be used as a gift to
friends.

TRUST AND WAIT

The greatest thing that we can do
That truly is worth while,
Is place our whole faith in our Lord,
And meet life with a smile.

We should not question even once
Our given lot or fate,
But know that it is for the best,
And on our Father wait.
—Coralene Parker Pugh.
Portland, Ark.

About Our Earliest Religious Education

By Hubert E. Pearce

In this centennial year we have seen our church college open again its doors and start afresh the task of educating the youth of our state for Christian life and service. Many of us know from experience its great value. But it seems that we so often take its existence as a matter of course. The college is there for our use—and that's that! We forget the heroic struggle and sacrifices that have made it possible; we forget the men who have given their lives for its existence; and not only them, but those who gave us the whole college movement with all its ideals.

We would pay our respects at this time by turning the pages of our history on and on back to the time of George Whitfield and the first schools of the middle Colonies and their founders. When we realize that there was a time when these Colonies had no schools at all; when we realize the great sacrifice that other men have made for them, we know that there were "giants in the earth in those days". The story of each school is a romance within itself; and, together, they make one of the heroic sections of American history.

"Log College"

In 1716 there came to the Colonies a minister from the Church of Ireland. He joined the Presbyterian Church and answered the call to a little church on Neshaminy Creek in Pennsylvania. In addition to his wife and two daughters, there were in the family of William Tennent four sons, all of whom he had dedicated to the service of Christ.

Since there were no schools in the middle Colonies, and the nearest one outside was Yale, in Connecticut, he set for himself the task of educating his sons, and for this purpose he built a log house near his home. It was not long until a neighbor boy besought the minister to let him, too, enroll in the school, and soon others availed themselves of this advantage. The school became known as the "Log College" and was one of the most influential institutions in the Middle Colonies.

And what a surprising curriculum this one-teacher school boasted! We find that William Tennent taught his students Grammar, Composition, and English Literature and a number of history and Bible courses. That he also taught Science and Mathematics, including Geometry and Astronomy. In addition to these he gave thorough courses in Hebrew, Greek, Latin, Logic, Philosophy, and Theology.

His training was thorough in every respect. If we read the writings and sermons of his students, we can see how vivid their thoughts were and how clearly and accurately they were expressed. Their ability and training were attested everywhere by the success of their work, and when compared with the graduates of Yale and with the European universities they were

never found lacking. The year after Gilbert Tennent finished the work in his father's school, Yale conferred upon him the honorary M. A. degree.

The boys who attended this school, however, acquired something more than was taught in the classroom. So consecrated were the lives of William Tennent and his wife, that they instilled into the personalities of the students a deep and sacrificial spirit and piety that made them put the work of Christ above all else in the world, and give themselves unreservedly, regardless of hardship or criticism, to the promotion of the Kingdom.

Throughout the period of the "Great Revival", while Wesley was setting England on fire, William Tennent was sending into the field ministers who were the best equipped and most efficient in carrying on the great work. Shortly after his first trip to the Colonies in 1739, George Whitefield wrote of this school: "The place where the young men study now is in contempt called the 'Log College'. It is a log house about twenty feet long and as many broad, and to me it seems to resemble the school of the old prophets. All we can say of most universities is that they are glorious outside, but from this despised school seven or eight worthy ministers have been sent forth."

And, too, wherever these students of Tennent's went they followed the example of their great master and teacher in conducting schools in connection with their churches. Two of these schools became particularly famous: the one at Fagg's Manor, Penn., conducted by Rev. Samuel Blair, and the one at Nottingham, Md., conducted by Rev. Samuel Finley. The latter school had in its class at one time the boys who later were, Governor Martin, of North Carolina; Dr. Benjamin Rush, an internationally famous surgeon, of Philadelphia; his brother, Jacob Rush, an eminent judge; Ebenezer Hazard, Esq., of Philadelphia; Rev. James Waddell, D.D., of Virginia; Col. John Bayard, Speaker of the House of Representatives; Governor Henry, of Maryland, and Rev. William M. Tennent. What school could boast a greater record?

Next week: George Whitefield's own school—The beginning of the University of Pennsylvania.

Hendrix College and Its Religious Program

As a graduate of Hendrix, and having had a son graduate from Hendrix a year ago, I should like to express my appreciation of the splendid religious influence which is going out from Hendrix College to our sons and daughters. The following are some of the ways through which Hendrix is fostering Religious Education.

First of all, Hendrix gives public recognition of her relation to the Methodist Church by the official actions of its Board of Trustees and through public service rendered by the faculty in various ways throughout the state.

To attend the chapel exercises on the Hendrix campus is to realize that great emphasis is being put upon the Christian and moral principles. Some of the outstanding spiritual leaders are gathered from the various parts of the United States to present the principles of Christian living.

A study of the Christian student organization will reveal the fact that, through student activity, the Hendrix faculty is trying to encourage the affiliation of the students with local churches and young people's organizations that they may know, properly, how to relate themselves to the Church's program when they have entered into active life.

To know the Hendrix College faculty and discover the genuineness of their Christian principles, is to realize that this institution affords the best opportunity for the inculcation of Christian principles in the lives of this student body.

Hendrix recognizes its high obligations to the Church by its religious and pastoral oversight of the student body. Two members of the staff are employed for that particular work. Hendrix spends about \$6,000 per year for the religious and pastoral oversight of the student body. The academic, social, and recreational activities of the students are permeated with sound Christian morals which are designed to build in students a solidity of moral character that will remain with them throughout life. One of the prominent characteristics of Hendrix coaches and teachers in the public schools, and of Hendrix business and professional men, is the solidity of their moral character. They get this by the high standards of Christian living on the campus.

The high standards of scholarship which Hendrix maintains is a training in thoroughness that every young person needs. Hendrix does not do shoddy work. She feels that in requiring students to meet high standards of conduct and of work, that she is building in them genuine religion. Hendrix capitalizes, for spiritual benefits, the outstanding days in our Church calendar, such as Christmas and Easter. For several days on each of these occasions, Christian emphasis is given in many public exercises. The last chapel exercise before the students go home Christmas is made impressive by the vested choir leading students in singing Christmas carols and Christmas music. This exercise is frequently accompanied by lighted candles and other means of symbolizing to the students the birth of Jesus and his meaning to the world. The last dinner at Tabor Hall before students leave for the holidays is formal, has a Christmas tree and beautiful Christmas music. All dormitories are similarly decorated and have appropriate exercises.

Another outstanding feature of religious influence on the Hendrix Campus is found in the Music Department in training the students to sing great oratorios. Choristers of 60 to 70 voices lead the students now and then in sacred music that would do credit to large city churches. The moral and spiritual effect of this cannot be measured. These choristers also go out to sing in many of the churches of the state.

Special emphasis is put upon religious plays by the Department of Speech, thus bringing a religious message through the fine arts of dramatics.

Hendrix is outstanding among the colleges of the United States through its building into the students a large sense of social responsibility and sound social attitude. This is done through the social sciences and through the large participation of the students in manag-

ing student affairs. The students, themselves, are members of the "Program Committee" that arranges for the chapel exercises and the students frequently conduct these exercises.

There is in the heart of the faculty, from President Reynolds on through the various departments of the College, a deep moral purpose for the whole life of the campus. This is carried out through the classroom, the library, the laboratories, incidental contacts in office, on the campus and in all the social and recreational activities. Hendrix does not label "This" and "That" as religious and other things as secular. Hendrix does not believe that students can be religious at chapel and irreligious in their social and recreational life. The members of the faculty attempt to be their comrades and advisers in all their activities. They have the good-will and confidence of the students. They seek to permeate everything with a deep earnestness and a sincerity born of God. This is all-inclusive and all-pervasive and perhaps is largely responsible for the solid moral worth and character of the products at Hendrix.

Having such a valuable asset as this as a school of the Methodist Church in Arkansas, we should give our loyal support in students and funds to its maintenance. On February 16, the Methodists of Arkansas are going to be asked to give an expression of their appreciation of Hendrix in a free-will offering. It is hoped that we shall be most generous in our expression of appreciation.—J. D. Hammons.

Church May Become Vital Factor In Life

Without any particular question of the feasibility and desirability of every principle enunciated and every suggestion made, it may be argued in broad terms that the recent conference of Southern Methodist young people here in Memphis led to increased hope that the church is on its way to become a more forceful factor in living.

For the purposes of this article, at least, the fact that these young men and women are enrolled under a Methodist banner is a thing of small account. The primary fact is that they seemed fairly typical of American youth in essential respects, and on that basis their reactions to religion possess interest and importance that transcend denominational lines entirely.

In general terms the encouraging thing that marked these young folk was their evident ownership of an attitude of sane, constructive questioning. It was obvious that they were not disposed to accept age of precedent as a sufficient guarantee of the validity of anything, but they were likewise willing to be shown. That atmosphere is one in which genuine progress ordinarily develops and flourishes, for it puts upon adult leadership the necessity of accuracy and understanding.

For the most part, if not entirely, the conference was marked also by the absence of some things as well as the presence of others. There was strikingly little resort to pious cant and to the repetition of stock phrases unaccompanied by definition and explanation, and the appeal, as a rule, was to reason rather than to emotion. The attempt seemed to be to find out what is right rather than to prove any precon-

ceptions or to establish any dicta.

It is to be believed that the tone of the conference was in harmony with the concert of the age. While we do not agree with the pessimists who convict and condemn the present era on charges of gross materialism, it is patently true that science and invention have made many long unexplored fields of thought common and familiar ground. In few, if any, physical and material ways are our lives the same as those our forefathers led, and it goes, almost without any need for saying, that the church must be constantly on the search and alert for consonant means of performing its service and impressing its truths.

All this does not mean that the foundation truths of Christianity are either changed or changeable or that the goals and purposes of the church have been at all altered. It is merely that the methods adequate in one season may not be so in another.

With greater or less success, then, the Methodist young people went to grips with certain very practical questions, the successful answer to which conditions the happiness and success of life itself. They wanted to discover how being a Christian might aid one in being a better citizen, a more reputable and able business or professional man, a more wholesome and agreeable companion and so on.

And it may be assumed that they are everlastingly right in wanting to know those things. Life is not composed to nearly so great an extent of great events of outstanding importance as it is of small incidents of temporary nature strung together in long succession. The statue does not assume its final form as the result of any two or three or four gigantic blows, but because the sculptor struck true or false in an almost countless number of little chippings and flickings. The problem of the man or woman who would fashion character is none so different.

What we need, after all, is a religion that will go along with us day by day into the school, the office, the factory, the home, the theatre, the club, or wherever else duty or inclination takes us, as well as into the church. What we need to understand and practice is found in the fact that the precepts established, the ideals set up by our churches, are as beautiful in application as they are in theory.

Christianity comes to the full flower of virtue and value only when it becomes a way of life.—Memphis Commercial Appeal.

BLACK-DRAUGHT LAXATIVE DOSE EASILY ADJUSTED

Laxatives act on different persons in different ways, depending on whether their bowels move easily or not. One of the advantages of Black-Draught, for the relief of constipation, is that the dose easily can be regulated to suit each individual requirement—half a teaspoonful, perhaps a little more. You'll soon find just the right quantity for you, and you will not have to be increasing the dosage later on.

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Student Volunteer Convention Meets In Indianapolis, Ind.

The 12th quadrennial convention of the Student Volunteer Movement was held at Indianapolis Dec. 28-Jan. 1 with 2,500 to 3,000 delegates from colleges throughout the U. S. and Canada in attendance. Arkansas sent a group of 34, of whom 25 from six colleges made the trip in delightful fellowship in the College of Ozark bus. General sessions were held in Cadle Auditorium and the 28 seminars, or discussion groups for special interests, met in churches and hotels. The first speaker, Reinhold Niebuhr, discussing "Our World", said: "The international anarchy in which we find ourselves is one form of sin. . . I am for the weak against the strong, not that the weak is better, but to keep him from being destroyed." Jno. Mackay: "Christ came to vindicate the ultimate reality of love and to proclaim the doom of those who deliberately reject the way of love." Sr. Baez Camargo, naming Atheism and Communism as strong rivals for the soul of his Mexico, said that Christianity is headed for a decisive crisis right now in Mexico. T. Z. Koo (in Chinese costume) told of the tremendous problems and need of Christ in his country. His illustration under the head Scientific materialism is unforgettable: "It used to take 45 days to make a certain trip in China, now it takes only 16 hours by airplane. But if I am a 'little bundle of foolishness' when I start out I am still a 'little bundle of foolishness' when I get there, no matter how fast I travel." The Archbishop of York made several addresses on the reality of God and the missionary constraint.

Miss Mary Dingman made a stirring appeal about "Peace and Missions." "We must give up our national sovereignty to avoid international suicide. We spend more on arms than any nation. One nation cannot push its standard up and leave the other nations starving. How long will the Orientals leave the world like the whites have divided it? Will the nations in power (U. S.) do for love's sake now what we will eventually be hammered into doing?" Edwin McNeill Poteat said that we must work "toward a Christian World Community" by means of persuasion, and love, which, forgetting itself, is the essence of creativity, creating values in others. Robt. E. Speer, with great feeling in what he said would probably be his last appearance at S. V. M., recounted the victories of its 50 years of missionary work and begged us to take up the torch. Jno. R. Mott named the challenges of the present: Open doors, new nationalisms, growing Christward tide, problems that can be solved only on world scale, the need of Christian business men and diplomats abroad, standing by the native churches, need of specialists and rural and industrial workers, 31 countries still unoccupied. Shall we stop volunteering? No; capture the coming generation for missions.

Mrs. Induk Pak (Korean costume) told very dramatically what Christ means to women in Korea and of the rural folk schools and evangelism she is engaged in. T. H. Soong of China spoke of the crisis with Japan as complex, delicate, solvable only in the spirit of Christ. The Christians face the issue of

THE ITINERANT DAUGHTER: HER STORY

By Mrs. Susie McKinnon Millar
(Continued)

Kindness, friendliness and Christian fellowship prevailed throughout the camp, and the preaching services gave inspiration and much food for thought. One sweet, but amusing incident marked a ladies' prayer-meeting, or grove meeting, as it was called. One afternoon, Miss Kate, a beautiful young Catholic girl, who was at the campground with friends, attended a grove meeting. It all seemed very beautiful and impressive to her, but novel. The leader asked all who felt sorry for their sins and wished God's blessing and forgiveness to kneel. Miss Kate did not understand that she was included in the invitation, so she remained standing. The leader knelt and prayed very earnestly for all who had knelt and especially for the hard-hearted young lady who had refused to kneel. Miss Kate was so eager and so interested in it all

loyalty to China or to Christ. The instinct to fight comes first, but a few think below the surface and realize that fighting settles nothing. In Japan a small group is thinking the same way. The Chinese feel that the yellow race is equal to if not superior to the others. The yellow race is down-trodden and some Oriental nation must lead. Unless the present order changes to a Christian way, there will be a crisis. The responsibility is ours. Turning the other cheek is easier said than done. Toyohiko Kagawa made his famous plea for "Consumers co-operatives". After the earthquake in 1923 he was asked to help the poor in Kobe. Pawn shops were charging 30 to 50% interest on loans. He organized a co-operative credit union with 100,000 yen capital and loaned money to the poor. The present profit is loaned very cheap or given to the very poorest of the 2,600 members. He organized a free dispensary 13 years ago; 6 years ago a hospital was established on the Rochdale co-operative plan and now there are 251 co-operative hospitals. They charge for operations about a third of the regular price. Co-operative health insurance is also successful, also co-operative retail stores. Co-operation is the moral principle applied to business (see article on "Co-operatives Banish Poverty and War" for explanation). "With co-operatives there is no trouble between the classes. If we can organize enough of them no fear for the future of Christianity. We need more people in the U. S. to work for cooperatives," said Kagawa.

On Sunday afternoon the delegates met by denomination, M. E. and M. E. C. S. at the same church. Earl Moreland presided and Baez Camargo brought greetings from the one Methodist Church of Mexico. The hope was expressed by the young people that there would soon be only one Methodist Church in the U. S. The group singing, international teas, private conferences, friendships, the play "Operation at One" depicting the struggle between Christianity and Communism in China, motion pictures of other lands, inspiring worship periods, with the seminars and addresses, filled to overflowing these great days of our lives.—Ethel K. Millar.

that she kept looking around trying to find the hard-hearted young lady. She didn't understand how anyone could be so hard-hearted. Mother noticed her and understood the situation. She slipped over to Miss Kate and explained to her. Miss Kate was so grateful to mother that she knelt at once by her side and after the service she went up very sweetly and asked the leader to excuse her for disturbing the meeting and explained that she had not understood that the invitation included her.

We all went home strengthened and refreshed by the camp-meeting and were soon deep in the flurry of preparations for Sarah's wedding. Doctor Martin came for a short visit and while he was there I met one of our neighbors, Mrs. Meadows, who said: "Jane, who is the man who is visiting at the parsonage now?"

I said: "Oh, that's my aunt from Texas."

She replied: "Your aunt from Texas? Nothing! Who ever saw an aunt dressed that way?"

I answered: "But my aunt is peculiar. She always dresses that way."

She said: "I'd certainly love to meet your aunt."

And as I started on toward town, I called back to her: "Well, maybe you will have an opportunity to meet her. She's coming back in about two weeks and Sarah's planning to go home with her."

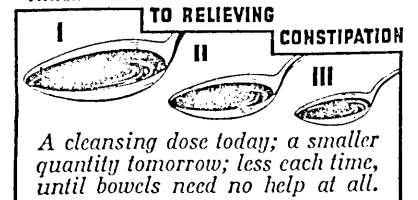
She laughed and waved at me. We thought a lot of each other.

The wedding seemed to fairly rush to meet us. It was a home wedding and father performed the ceremony. He made us all promise not to look at him and not to cry. I was greatly excited. I was to play the wedding march and play softly during the ceremony. During the ceremony a little neighbor girl almost upset everything by stretching her little head around and calling out: "Jane, why don't you stop playing. Don't you hear Brother Mitchell talking? Can't

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THREE STEPS



ANY mother knows the reason why when her child stops playing, eats little, is hard to manage. Constipation. But what a pity so few know the sensible way to set things right!

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A liquid laxative is the answer, mothers. The answer to all your worries over constipation. A liquid can be measured. The dose can be exactly suited to any age or need. Just reduce the dose each time, until the bowels are moving of their own accord and need no help.

This treatment will succeed with any child and with any adult.

Doctors use a liquid laxative. Hospitals use the liquid form. If it is best for their use, it is best for home use. The liquid laxative they generally use is Dr. Caldwell's Syrup Pepsin. Any druggist has it.

you see Miss Sarah is getting married?"

Finally it was all over. Sarah had said goodbye to us and to life in a parsonage, and had gone forth launched on her great adventure. I said to father: "I don't see how Sarah could go off and leave us whom she has known always to be with a stranger."

"Love makes many strange things possible, my child," father replied.

After Sarah left things settled back into the old order, and there was a short breathing spell at the parsonage. Then came the stir and rush of getting Margaret ready to return to her teaching position. Beth decided to remain at home and and keep her position as factory bookkeeper. Kenneth also continued to work at the factory. I would stay at home and keep house and spare mother's strength as much as possible. Danny and Malcolm would also stay at home and divide their time between work and play and study. The local school had nothing to offer them. As the young lady at home that fall I had many interesting and novel experiences.

Certainly the most novel and perhaps to me, the most interesting was a love affair, my first real serious one. I was in love with one of our neighbor boys, Beverly Mason, and he equally in love with me. He was a blond, tall, slender and good to look at, carefree, careless and popular. He had clear-cut, keen features, deep blue eyes and light golden-brown curls. We spent many happy hours together. It was a beautiful fall. The world just seemed to wake up and realize it had been made for us. So it decked its fields and hills with a wealth of crimson, purple and gold and time sped by in a fairy dream.

Had not Conference seen fit to step in and move us that fall my parsonage days would most likely have ended within that year. The Conference appointed father to the church at Gage. The move was followed by the exchange of letters at first satisfactory in that they were from one greatly beloved, but soon revealing differences of tastes, ideals, interests and life philosophy. The letters were so trying on our young love that I think Beverly and I were equally glad to break our engagement. Beverly renewed his suit often during the course of the next ten years. His efforts were weak and my response even weaker. It seemed in vain. Try as we would we could not recapture the first charm of our early romance. Finally we decided to lay the experience away as one of the bright memories of youth. There it has remained, free from sting or hurt, fragrant with the breath of young romance.

(To Be Continued)

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Woman's Missionary Department

MRS. A. C. MILLAR, Editor

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VILONIA AUXILIARY

The Vilonia Auxiliary met at the parsonage January 8. The president read several verses of Scripture after which the following officers were elected: President — Mrs. Kirkpatrick; Vice-President and Supt. of Supplies—Mrs. Downs; Corresponding Secretary — Mrs. Simpson; Recording Secretary — Mrs. Graddy; Treasurer and Supt. of Publicity—Emma Latimer; Supt. of Christian Social Relations—Mrs. Hanna; Supt. Bible and Mission Study—Mrs. Bierbaum.

There was a short study of the handbook so that each officer and member would be better informed of their duties.—Supt. of Publicity.

VALLEY SPRINGS AUXILIARY

We have a wide awake society in Valley Springs and it fills an important place in the church. All the pledges and obligations of the society were met during the past year and we have to do an even greater work this year.

At Christmas the society remembered all the old and sick people in our community with nuts, candy, fruits and other small gifts. We have had two workings this year, making things for the poor and needy in our community.

Our officers for this year are: President—Mrs. J. Neff Hammons; Vice-President—Mrs. Mary Wilson; Secretary—Mrs. Lucy Murray; Treasurer—Mrs. Will Roark; Corresponding Secretary — Mrs. Boyd Johnson; Corresponding Treasurer—Mrs. Brice Fullerton; Supt. of World Outlook—Mrs. Will Watts; Supt. of Social Relations—Mrs. Ralph Jefferson; Supt. of Supplies —Mrs. Matt Wills.

ZONE NO. 3 ENTERTAINED

Zone No. 3 of the Batesville District was entertained at Cotter on January 9. An unusually good crowd of 77 representatives were present. Yellville, Salem, Viola, Mountain Home, Calico Rock, Gassville and Cotter were all well represented. The meeting was especially honored by the presence of Mrs. Goddard of Batesville and Mrs. Snetser of Newport. The program chiefly consisted of classes for the training of officers. After a lovely lunch, served by the Cotter ladies, a business session was held and a resolution passed for each auxiliary to raise ten cents per member and pay for interior work to be done on the district parsonage. The next zone meeting will be held in Viola.

ZONE MEETING CHERRY HILL

The year's activities of Zone Five, constituting the nine Methodist churches in Hatfield Circuit, the five churches in Cherry Hill circuit and Mena Charge, Texarkana district were closed in perfect harmony in a most fitting manner in the beautiful new Methodist church recently built by the Rev. J. B. Hoover and his people, Dec. 18.

The pastor host and hostess, the Rev. J. B. and Mrs. Hoover, and their co-workers graciously received the visiting members.

Miss Cassie Harmon gave the words "Welcome". Mrs. Roy Holder most graciously responded.

The Rev. R. S. and Mrs. Beasley of Hatfield Circuit were introduced. A very pretty memorial service in honor of the late Mrs. R. B. Harmon, President of Cherry Hill Auxiliary was rendered. A prayer by Mrs. Michael.

Those taking part and representing the northern, southern, eastern and western sections of our work in Polk county were: Mesdames R. S. Beasley, Ruby Hoover, Barbara Meyer, and Mrs. V. O. Burgess.

The large wreath and special flowers carried by the four speakers were presented to the family.

The worship "Sowing", as given by Mrs. L. M. Morgan, one who lives her religion, was indeed very inspiring, was closed with consecration hymn, "Bringing in the Sheaves."

Talk: "Why the Missionary Society Pays", by Mrs. Willia Egger, was great.

The Auxiliary reports were encouraging. It is hoped each auxiliary responds with a nice report to our district secretary, and connectional dues for recognition as a society on January 1, 1936.

The Rev. R. S. Beasley gave a most interesting talk on "Selfishness".

The families of the preacher boys were present, introduced and did their share toward making the day a success: the Chris Hoover family, Marion Philpot family, Simpson relatives, Wimberly and others.

R. B. Harmon made a nice talk on "Friendship". J. P. Holiday, chorister of the Cherry Hill church, added much to the program in special musical numbers, highly appreciated by all.

Our distinguished visitor was an aunt of the Rev. J. B. Hoover.

The church was comfortable and resplendent with pink roses.

All Polk county Methodists know how Cherry Hill folks feed.

The courtesy committee was composed of Mesdames Burgess, Beasley and Ruby Hoover.

The Rev. Mr. Hoover gave an excellent talk on "Harvesting".

Bro. Hoover and his people extended every courtesy making for a day of rare communion and fellowship.

The Zone membership by the nominating committee, Mrs. Chris Hoover, Roy Holder, Willia Egger, Jack Barton, and Barbara Meyer voted the same officers, Mrs. Lesley W. Moseley, Chairman; Mrs. Z. L. Mauzy, Secretary for the ensuing year.

The meeting adjourned to meet in Mena Friday, March 6.

ZONE MEETING AT FOREMAN

A zone meeting was held in the basement of the Foreman Methodist Church on Wednesday, January 8. The session was opened with a song by all, followed by the reading of the minutes of the last meeting, by the Zone Secretary, Mrs. Robert Young. A report was given by each of the societies represented, Winthrop, Ashdown, Richmond and Foreman. Then the meeting was turned over to Ashdown. The following program was given, with Mrs. Seth C. Reynolds as chairman:

Song—"Revive Us Again."

Prayer—Rev. J. D. Montgomery.

Scripture—Twelfth chapter of Romans, by Mrs. Reynolds.

Our Job for 1936—Mrs. C. L. Briant.

Christian Social Service — Mrs. A. T. Hemphill.

Mission Study—Mrs. J. B. Harris.

Solo—Mrs. Erwin Phillips, with Mrs. C. E. Key as accompanist. Supplies—Mrs. J. W. Ringgold. Publicity—Mrs. Loving Greer. Duties of the Treasurer—Mrs. S. C. Watkins.

Piano Solo—Margaret Bowman. Round Table Discussion.

Vocal Duet—Helen Jeanett Martin and Mary Virginia Atkinson, with Ruby Campbell accompanist.

Prayer—Rev. W. T. Bone.

There were five representatives from Richmond, including the pastor, Rev. W. T. Bone; four from Winthrop, including the pastor, Rev. J. A. Ginnings; nine from Ashdown. These, together with the Foreman members, made a total of 51 present at this meeting. The Societies were invited to meet with Ashdown. A delightful social hour was spent during which the hostess served delicious refreshments.—Secretary.

THE DODDRIDGE AUXILIARY

The Doddridge Society met at the parsonage, Jan. 9. A short devotional was given by the president, followed with a prayer by Brother Rushing. Reports of the officers and committees for the year 1935 were given. All pledges were reported paid, and all other affairs were up to date. The society made plans for the coming year and we hope to do more for God's Kingdom than ever before. An interesting program was given, pledges were taken, and the meeting adjourned. There were seven members present.—Reporter.

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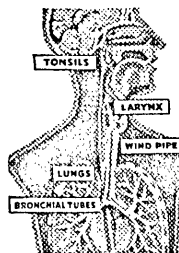
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Christian Education

DR. F. N. PARKER HONORED

"The sun never sets on his students", was the way Dr. W. A. Shelton, pastor of Grace Church, Atlanta, took to indicate the number of men who have studied in The Candler School of Theology under Dean Franklin N. Parker, who was honored in a "surprise chapel service" January 7 on the fiftieth anniversary of his admission into the Methodist itinerancy. Dr. Parker is now serving in his sixteenth year as dean of this department of Emory University.

A handsome pulpit Bible was presented to the Chapel in honor



DR. F. N. PARKER.

of Dr. Parker by students and the faculty members of the School. Dr. Shelton spoke representing the Church; Dr. W. A. Smart, professor of Biblical theology, spoke on behalf of fellow faculty members and the University; and W. F. Dunkle, Jr., on behalf of the student body.

Letters praising Dr. Parker were read from Bishop Warren A. Candler, former chancellor of Emory University, and from Dr. W. L. Duren, editor of *The New Orleans Christian Advocate*. The Chapel was filled with students and representatives of all the departments of the University, as well as a large number of the Dean's friends not connected with the school.

Dr. Franklin N. Parker, son of the late Bishop Linus Parker, was admitted on trial into the Louisiana Conference on January 6, 1886; was ordained deacon in 1888, and elder in 1889. Besides holding many important pastorates in Louisiana, he was twice presiding elder of the Baton Rouge District and once of the New Orleans District.

From 1911 to 1915 he was professor of Biblical Literature in Trinity College, after which he came to Emory as professor of Systematic Theology.

Dr. Parker has been five times a delegate to the General Conference and twice a delegate to the Ecumenical Conference. He has served on numerous committees, boards and commissions of the Church, and declined ordination to the episcopacy at Atlanta in 1918.

MINISTERS' WEEK AT S. M. U.

Many inquiries are coming to the office relative to Ministers' Week to be held at Southern Methodist University. The first lecture will be given at 10:00 on the morning of January 28 by Bishop John M. Moore. He will be followed by Dr. Edwin Lewis of Drew. Dr. Charles Reynolds Brown, who is delivering the Fondren Lectures for 1936, using as his general subject "The Master's Influence", will speak Tuesday evening. Dr. Lewis has chosen as the subjects for his five lectures, "The Evangelical Christian Faith". Bishop Boaz will bring an address on "The Missionary Motive". Bishop A. Frank Smith will direct the devotional hour on Thursday and Friday. Each afternoon there will be an open forum conducted by either Dr. Lewis or Dean Brown. Group meetings under the direction of Conference leaders are planned for the 3:00 o'clock hour each day.

Provision is being made to entertain the visiting ministers at \$1.25 for room and breakfast. Homes are being secured in the community to supplement accommodations offered on the campus and in the fraternity houses. Meals may be had at the community cafes or at the dormitories at very reasonable prices. No registration fee is being charged. It is the desire of the School of Theology to place this meeting in the reach of the ministers of the Southwest. The program being offered is unusual, and we hope to be able to take care of all who shall attend. It would be well however that room reservations be made at the earliest possible hour.

Address communications to the School of Theology, S. M. U., Dallas, Eugene B. Hawk, Dean.

Minister Writes of Values Gained at Central College

(The Same May Be Said of Hendrix College).

It is given unto few young men to have the choice of their college. Most of us have gone to colleges selected by our parents or suggested by our pastors.

As a boy I grew up in a great city and had the advantages of the best public schools. When I desired collegiate training I was advised by my pastor to go to a small town college. He thought the environment and the personal contacts of my teachers would best mould my character and strengthen my purposes in the Christian life and a conviction that was beginning to dawn that I should enter the ministry.

Acting on this advice I spent two years at Marvin College, in Fredericktown, Mo. There was much in that school and the small town environment that helped me in my boyhood. I spent two years in another small town school, Scarritt-Morrisville, Morrisville, Mo. These years were given wholly to study with few distractions. None of the sports nor social contacts so common in large colleges and universities were known to me in these quiet rural places. They were happy days to me. I shall never forget the time spent in study nor the teachers whose personal interest in me as a young boy so greatly influenced my life.

I had come now to the period when purpose began to form and the conviction I should preach dom-

inated my life. I needed other instructions and a different type of teacher. The small college by the limitations of endowment, equipment and faculty could not give that training.

I did not then realize how inadequate had been this small college training. I thought I was prepared for university work in a school of theology. After three years study in the School of Theology at Emory University, Atlanta, Ga., I was told I lacked in college hour credits and although I had completed the divinity studies the Bachelor of Divinity degree could not be awarded. That was a disappointment to me. I was not dismayed nor deterred. I wanted to preach the gospel. I knew I needed preparation and I determined to complete the collegiate studies to secure both the Bachelor of Arts and Bachelor of Divinity degrees.

I then entered Central College at Fayette, Mo., and continued in study two years and received my bachelor of arts degree. I was then twenty-six years old. Life was beginning to be real and earnest. I realized then how much I needed collegiate and university training. Life had a wider outlook and farther horizons with alluring lights and visions that showed a holy and purposeful way. Life had seriousness and meaning. Feelings of manhood surged through my soul and a world lay before me for exploration and conquest. Human ties were sweet and precious. College friendships and two years spent on a rural circuit while I pursued my studies had given value to all human-kind. I began to realize life was more than college halls, professors and books. All my studies seemed then only preparatory. Human values, intellectual worth and life's avocation were speaking loudly in my soul. I could have gone back and gladly entered the academy again to do it all over again and do it better.

A year was spent in the Divinity School of Yale University for the completion of certain studies and a wider survey of Christian and world history. These days were an accentuation of all I had read and pondered in my earlier years.

I had now spent nine years and two summers in two academies, two divinity schools and a great denominational college. I am loath to compare their values. I am sure the boy in the academy thought himself in a great new world. I am equally sure as a young man in the divinity school life took on a reality and purpose I had never before realized.

Somehow I have the feeling, it may come through my more appreciative years, that the time spent on the campus at Central College was my life's greatest enrichment. I can see values in a small town cloistered student life. I can see world outlooks on a great university campus. But neither can compare with the period of foundations or life's purpose studies in a great denominational college.

Such a college has a maturity of strength and wisdom the small academy may not know. Such a college has a directive purpose and scholastic individualism and a social development a university in the massed groups may not experience.

Life's values are personal. Character in its better preparation and purposes must inevitably be individualistic. Detached relationships are nugatory. All my campus and

class-room contacts enriched my life. Central, my Alma Mater, has an enduring charm. I feel I am a part of that greater college life. The college benedictions are upon me. Friendships there made and life's inspirations—there begotten are my abiding heritage.—H. H. Luetzow in Central College (Mo.) Bulletin.

WANTED A BIG JOB

Following is not so exceptional a tale as some disbelievers in missions might wish:

A committee representing an oil company had an all-night session. The main task was to secure a manager for a new division of operation which the company hoped to open in China. The chairman insisted that the manager must have four qualifications: he must be under thirty years old; must be thoroughly trained; must have proved generalship; must be able to speak the Chinese language.

Many good men had been considered, but each was found to be lacking. It appeared that the meeting would fail of its object. Finally a young man addressed the chairman, declaring that he knew one man who could meet all requirements.

The man was then in China, living in the very city where the company was planning to establish headquarters. He was twenty-eight years old; had degrees from three colleges; had three years' study and practice in the Chinese language; and had full confidence of the Chinese people among whom he widely known. Moreover, he had been valedictorian of his class in college and was recognized as a natural leader.

Some one asked how much salary this young man was getting and his friend startled the committee by answering, "Six hundred dollars a year."

(Continued on Page Seven)

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

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The chairman said, "There is something wrong." The young man's friend replied: "I know there is. But the wrong is not with my friend; it is with the system that employs him. He works for a mission board." After thorough questioning regarding the missionary, the chairman said to the committee-man:

"You go to China and offer him the place." The committeeman was to offer ten thousand dollars a year. If that failed to secure him, he was to offer twelve thousand or even fifteen thousand.

The young agent crossed the ocean and half of China, found his friend, and offered him the position at ten thousand dollars a year. The young missionary declined. The offer was raised to twelve thousand, then to fifteen, but was rejected. Finally the agent asked,

"What will you take?" The missionary replied:

"It is not a question of salary. The salary is magnificent. The trouble is with the job. The job is too little. You offer me a big salary but a small job. I get a small salary but have a big job; I would rather have a big job with a small salary than a small job with a big salary. I thank you for the confidence expressed in your offer, but I feel that I should be a fool to quit winning souls to sell oil."—Christian World.

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You Take Is Safe.

Don't Entrust Your
Own or Your Family's
Well-Being to Unknown
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BEFORE you take any preparation you don't know all about, for the relief of headaches; or the pains of rheumatism, neuritis or neuralgia, ask your doctor what he thinks about it—in comparison with Genuine Bayer Aspirin.

We say this because, before the discovery of Bayer Aspirin, most so-called "pain" remedies were advised against by physicians as being bad for the stomach; or, often, for the heart. And the discovery of Bayer Aspirin largely changed medical practice.

Countless thousands of people who have taken Bayer Aspirin year in and out without ill effect, have proved that the medical findings about its safety were correct.

Remember this: Genuine Bayer Aspirin is rated among the fastest methods yet discovered for the relief of headaches and all common pains . . . and safe for the average person to take regularly.

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Bayer Aspirin



CHURCH NEWS

DISTRIBUTING OUR CENTENAL HISTORY OF METHODISM

The Corporation that sponsored the publication of this history must make its final payment to the printers by February 1. More than half of the edition went out within 30 days after it came from the press. The other half ought to go out within the next six months. If this is done, money enough will come in to enable the authors to issue a second edition. This ought to be done, and will be done, if the way is open. The Corporation wishes to urge three things:

1st. That our people act promptly. You are going to want this book. Get it while you can. Order it through your District Director or your Presiding Elder, who will be glad to transmit the order.

2nd. That each District Director get immediately in touch with each pastor in his district with reference to getting orders and collecting all that is due. Send the money promptly to Rev. Clem Baker, Little Rock.

3rd. The District Missionary Institutes in the North Arkansas Conference begin to be held Jan. 13 and run to the 21st. In the Little Rock Conference they will probably be a little later. Our final delivery of books through the District Directors should be made at these meetings, to be shipped to each, in bulk, on the order of the several Directors, and there be handed to the several pastors. This is our surest and best way, and saves us heavy expenses in mailing.

The book has met a most enthusiastic reception in all quarters. We are proud of it, and we think at least ten thousand Methodist families ought to have it. If you wait about it, you may never get it.

We are asking the continued cooperation of our Presiding Elders and District Directors. Please bring the matter before all the meetings held in the several Districts during this whole Centenary year and let us spread this Gospel message all over Arkansas. It is not a matter of money that concerns us, but an effort to inform our people of what God has done through the Methodist Church.—H. Lynn Wade, President; Clem Baker, Secretary.

HOT SPRINGS MINISTERS' ASSOCIATION

The Hot Springs Ministers' Association, composed of all active religious leaders for Hot Springs and vicinity, regardless of race, color or creed, will convene in its first regular session for 1936 at the First Methodist Church at 2:00 o'clock Wednesday afternoon, January 8. This is the new organization of all ministers of the city and will meet quarterly each year. The ministers of Hot Springs are setting a precedent in this organization in that it is the only one of its kind in the South.

Dr. Marion A. Boggs, of the First Presbyterian Church, is the president, Dr. R. C. Woods, of the (colored) Ronoke Baptist Church, is the Vice-President, and the Rev. John L. Tucker, of Pullman Heights Methodist Church, is the secretary-treasurer. Dr. A. B. Rhine, of the Jewish Temple, Dr. Clyde V. Hickerson, of the First Baptist Church, Dr. Charles B. McCoy, of the Catholic group, the elective officers and several others, to be appointed

at the meeting on Wednesday, will compose the executive committee of the Association.

The general theme for discussion on Wednesday will be: "The Relation of the Church to Moral and Social Problems of the Day." Dr. A. B. Rhine, Dr. R. C. Woods, Dr. Clyde V. Hickerson, and a representative of the Catholic group, will each speak on the program. We urge a full attendance on the part of all our ministers of the city.—J. L. Tucker, Sec.

MANILA AND ST. JOHN

We have been very busy since we came here the first of the year. The church building has been recovered; some new furnishings have been placed in the parsonage; and we have been duly pounded. More than two thirds of the Conference Claims for the year have been paid. We have splendid attendance at all the services of the church, including a fine Wednesday night prayer meeting. We have something else that is very much out of the ordinary. It is an interdenominational men's prayer meeting. This meeting is held every two weeks on Sunday afternoon, alternating between two churches in Manila and four in the country near here. The attendance ranges from 150 to 170. Hardly a meeting is held but that there are from two to six converted. It is conducted largely by the laymen. Of course the preachers are present, but the laymen take the lead. We have old fashioned altar services. It is having a wonderful influence for good. No finer people can be found anywhere than here at Manila and St. John. They are loyal and true. We feel that we are in the midst of a great year's work.—J. M. Harrison, P. C.

LETTER FROM REV. J. R. NELSON

On November 6 we left Luxora, Ark., and arrived in Camden, Tenn., the same day. On Sunday I attended 4th Quarterly Conference for the church here, met a fine board of officials, a wide awake Presiding Elder, and a most brotherly pastor. By resolution of the Conference, there was extended to us a hearty welcome to the church and town. Sunday following I filled the pulpit for the pastor who was attending his Conference. Monday I addressed the High School which has more than 200 pupils. I accepted the invitation to preach the annual Thanksgiving sermon. In the Church School I teach the Men's Bible Class which is a fine class. This class remembered us with a much appreciated Christmas gift, and sponsored an old time pounding. Altogether it has been a happy two months. We cannot yet feel we are forgotten.

Many thoughts go back to the North Arkansas Conference made up of a fine body of men and women as can be found in Methodism. We had the good fortune to spend 28 years in the work of the Church and our Father's Kingdom among them. The last three years were fortunate in that we were in Jonesboro District with that prince among men, Bro. S. B. Wiggins, Presiding Elder, together with the pastors of the District, who contributed much to make the years of fellowship delightful to remember. Our deep appreciation and thanks go to them for their expression of love as they handed me a gift in cash at Conference with assurance of prayers and good wishes as we

step aside from the active ranks. God's blessings on each one. We love them devotedly.

The first week after Conference our old friend THE ARKANSAS METHODIST came to our home and has continued its weekly visits. It comes like a letter from home. God bless the editor and his staff as they continue to give to Arkansas Methodism such a worthwhile paper.

To all friends, when you pass this way be sure to look us up. We have a most hearty welcome waiting for you.

Our face is toward the rising sun, we shall trust God and press the battle until our Father shall say, "It is enough come up higher." Mrs. Nelson send love and greetings to all, and wishes for a happy New Year.—J. R. Nelson.

RURAL CHURCH CONFERENCE FOR MONTICELLO DISTRICT

Presiding Elder J. L. Hoover called the following preachers to meet in Tillar for a two days' conference on Rural Church Work: Revs. M. K. Rogers, E. L. McKay, L. C. Gatlin, C. D. Meux, John Simpson, W. R. Burks and C. R. Roy.

We assembled at Tillar at 10:00 a. m. Tuesday and stopped at 3:00 p. m. Wednesday.

Rev. Clem Baker, our Conference Executive-Secretary, was our instructor and leader, and all voted it the most fruitful and practical conference ever attended. At the closing session, a motion was unanimously adopted authorizing the writer to express the appreciation of the group to Bro. Baker for his splendid leadership in the conference on this important phase of the work of the Methodist Church in Arkansas.

There is not a preacher in the Little Rock Conference more thoroughly sold on, nor more enthusiastically at work at his task, than is Bro. Baker, and he always manages to convey his earnestness and enthusiasm to whatever group he is working with. It is not the least bit extravagant for this writer to say that in his ten years of association with Bro. Baker, he has never received more practical information nor inspiration than during the two days just closed, and

(Continued on Page Ten)

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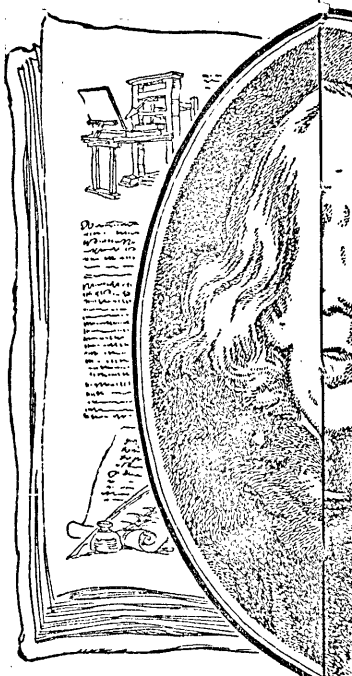
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Some tell us that this is true, but every trouble lies in the fact of economy. If we were scientists (Continued)

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FRIDAY—
Foresight
SATURDAY—
Comfort
SUNDAY—
Sympathy

WEEK

JAN 17-23 1936



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(Continued from Page Seven)
he knows that he is expressing the sentiment of the group when he says this.

Many times, to us out on the field, it seems that such meetings are technical and mechanical; but be it said to Bro. Baker's honor, never for a moment was there a sense of the technical or mechanical felt during these meetings in which he led us to the discovery of and formulation of a very practical plan of work for our charges. If time and space permitted, I should like to describe these meetings as they actually worked out from day to day, but since this is not my purpose nor commission, I shall say, "Thank you, Brother Baker, we most heartily appreciate the information and the inspiration you gave to us and led us in discovering as you led us in this, the first Rural Church Conference held in the Monticello District."—Claude R. Roy.

RACE RELATIONS SUNDAY, FEBRUARY 9

(Materials available for sermons, addresses, and programs).

Race Relations Sunday, which falls this year on February 9, will doubtless be observed, as in previous years, by thousands of religious groups throughout the country. Those considering its observance are invited to write the Southern Interracial Commission, located in the Standard Building, Atlanta, for

a dozen assorted bulletins on various phases of the subject. These aggregate nearly a hundred printed pages and give a mass of information suitable for sermons, addresses and programs. There is no charge for this material, but those who care to do so may send along ten cents to share the expense of publication and mailing.

METHODISM'S NEW BISHOP

The Rev. J. Waskom Pickett, D.D., missionary of the Methodist Episcopal Church in India, was elected a bishop of the Church at the sessions of the Central Conference of Southern Asia, in Jubbulpore, India, on Monday, Dec. 30, according to cable advices received yesterday by the denomination's Board of Foreign Missions at 150 Fifth Ave., New York City. He is the first American missionary to be elected to this office by the Central Conference, now in its seventeenth quadrennial session.

Bishop Pickett recently completed a study of the "mass movement" toward Christianity among the low-caste and out-caste people of India, and this study has greatly affected the whole missionary outlook and approach to Indian Hinduism. This report was made in conjunction with the Institute of Religious and Social Research, New York City, and has been of service to the Government of India in many phases

of its dealings with low-caste peoples.

Bishop Pickett has been a missionary in India since 1910. He has been pastor in Lucknow and in Arrah; superintendent of the Arrah district; secretary of the Board of Temperance in India; agent of the Methodist Publishing House in Lucknow; and editor of the "Indian Witness." He is a member of the Board of Governors of Lucknow Christian College.

Bishop Pickett was born on February 21, 1890, near Marshall, Texas, the son of the late Rev. L. L. Pickett, noted evangelist, preacher, and gospel song writer of Methodist Episcopal Church South. He was educated at Asbury College, Wilmore, Ky., from which he received the A.B., A.M., and D.D. degrees. Following his graduation from Asbury, he served his alma mater as assistant professor of Latin, and Taylor University as professor of Greek, before his appointment as missionary to India.

Bishop Pickett is a brother of Dr. Deets Pickett, research secretary of the Board of Temperance, Prohibition and Public Morals. His wife, Mrs. Ruth Robinson Pickett, is a daughter of Bishop John W. Robinson of India. They have a son and three daughters, all born in India.—Ex.

LITTLE ROCK CONFERENCE TREASURER'S REPORT

As Conference Treasurer of the Little Rock Conference, I am making a report of Conference Claims received since the beginning of the new Conference year up through January 11, 1936:

ARCADELPHIA DISTRICT	
Hot Springs Circuit.....	\$ 27.00
Grand Ave. Church, Hot Springs.....	42.00
Total.....	\$ 69.00
CAMDEN DISTRICT	
El Dorado Circuit.....	\$ 10.86
Kingsland Circuit.....	2.00
Total.....	\$ 12.86
LITTLE ROCK DISTRICT	
Pulaski Heights Church, Little Rock.....	\$112.50
MONTICELLO DISTRICT	
Fountain Hill Circuit.....	\$ 2.00
PINE BLUFF DISTRICT	
DeWitt.....	\$ 26.68
PRESCOTT DISTRICT	
Washington-Ozan.....	\$ 10.00
Mineral Springs Circuit.....	2.72
Total.....	\$ 12.72
Conference Total.....	\$235.76
—C. E. Hayes, Conf. Treas.	

ARKANSAS METHODIST ORPHANAGE

This is the third report of the Christmas Offerings for the Arkansas Methodist Orphanage up to date:

Little Rock Conference	
ARCADELPHIA DISTRICT	
Amount previously reported.....	\$ 356.46
Carthage S. S.....	10.00
Manchester S. S., Dalarik Ct.....	5.00
Grand Ave. Church, Hot Springs.....	25.85
Friendship S. S., Friendship Ct.....	1.00
TOTAL.....	\$ 398.31
CAMDEN DISTRICT	
Amount previously reported.....	\$ 190.07
Camden Church.....	100.00
First Church, El Dorado.....	177.00
Hampton-Harrell Charge, Hampton S. S.....	6.34
Faustina S. S.....	1.16
Junction City Ct.....	8.25
Magnolia Circuit:	
Atlanta S. S.....	3.05
Christie S. S.....	.54
Emerson S. S.....	2.71
Norphet S. S.....	18.00
TOTAL.....	\$ 507.12
LITTLE ROCK DISTRICT	
Amount previously reported.....	\$ 704.60
Mt. Zion S. S., Austin Ct.....	1.80
Mt. Carmel S. S., Bryant Ct.....	3.11
Des Arc S. S.....	4.63
Johnson's Chapel S. S., Hickory Plains Ct.....	2.50
First Ch. Little Rock, add.....	2.00
Henderson Ch., Little Rock.....	10.00

Walnut Grove S. S., Paron Ct.....	.25
TOTAL.....	\$ 728.89
MONTICELLO DISTRICT	
Amount previously reported.....	\$ 215.36
Kelso S. S., Arkansas City.....	2.25
Watson Charge.....	2.50
Fountain Hill S. S.....	25.00
Wilmot S. S.....	5.00
Miller's Chapel S. S.....	5.00
TOTAL.....	\$ 250.11
PINE BLUFF DISTRICT	
Amount previously reported.....	\$ 430.29
DeWitt by Mr. and Mrs. P. J. Garot, personal.....	5.00
First Church, Pine Bluff.....	130.00
Union S. S., Rowell Ct., add.....	2.00
Pleasant Grove S. S., St. Charles, Ct.....	5.00
TOTAL.....	\$ 572.29
PRESCOTT DISTRICT	
Amount previously reported.....	\$ 243.82
Bingen S. S.....	5.00
Caddo Gap S. S.....	2.00
Saline S. S., Murfreesboro.....	2.00
Delight Charge.....	5.00
Washington S. S.....	4.00
Ozan S. S.....	4.00
TOTAL.....	\$ 261.82
TEXARKANA DISTRICT	
Amount previously reported.....	\$ 482.54
Horatio S. S.....	12.00
Walnut Springs S. S.....	3.54
Bradley S. S.....	20.00
Richmond Ct.....	5.00
Richmond S. S.....	1.00
Fomby S. S.....	4.00
Ogden S. S.....	2.00
Wade's Chapel S. S.....	2.00
TOTAL.....	\$ 530.08
Grand Total received from Little Rock Conference.....	\$3,248.62
North Arkansas Conference	
BATESVILLE DISTRICT	
Amount previously reported.....	\$ 20.50
CONWAY DISTRICT	
Amount previously reported.....	\$ 99.31
Atkins S. S.....	5.75
Washington Avenue Church, North Little Rock.....	15.00
Plainview S. S.....	2.30
Total.....	\$122.36
FAYETTEVILLE DISTRICT	
Amount previously reported.....	\$ 58.50
Falling Springs S. S., Gravette-Decatur Charge.....	1.25
Springtown S. S.....	4.23
Total.....	\$ 63.98
FORT SMITH DISTRICT	
Amount previously reported.....	\$ 35.94
Branch S. S.....	3.35
Parks S. S., Waldron Ct.....	1.19
Total.....	\$ 40.48
HELENA DISTRICT	
Amount previously reported.....	\$ 37.53
Moro S. S., Aubrey Ct.....	3.20
Brinkley S. S.....	25.23
Mellwood S. S., Elaine Ct.....	5.00
Total.....	\$ 70.96
JONESBORO DISTRICT	
Amount previously reported.....	\$ 99.63
Leachville S. S.....	5.00
Total.....	\$104.63
PARAGOULD DISTRICT	
Amount previously reported.....	\$ 29.46
First Church.....	10.60
Total.....	\$ 40.06
SEARCY DISTRICT	
Amount previously reported.....	\$ 49.00
Harrison S. S.....	33.30
Judsonia S. S.....	1.00
Marshall S. S.....	5.00
McRae Ct., Copperas S. S.....	3.00
Lebanon S. S.....	1.00
McRae S. S.....	3.00
Section 16 S. S.....	2.00
Total.....	\$ 97.30
Miscellaneous gifts, previously reported.....	\$ 8.00
Grand Total received from North Arkansas Conference.....	\$568.27
Grand Total received from both Conferences.....	\$3,805.70

During December, we received the following cash contributions aside from the Christmas Offerings: Susanna Wesley Bible Class, First Church, Texarkana..... \$ 5.00 McDonnell-Streepy Class, Pulaski Heights Church, City..... 5.00 Inez Smith Class, Pulaski Heights Church, City..... 5.00 Pearl McCain Woman's Missionary Society, First Church, North Little Rock..... 2.50 Mr. L. K. Snodgrass, City..... 15.00 Mr. H. L. Thomas, City..... 10.00 Mr. Guy Cameron, City..... 5.00 H. M. Martin Dairy, Little Rock, Rt. 3..... 2.00 Mr. Otto Finkbeiner, City..... 2.00 A Friend..... 200.00 —James Thomas, Supt.

Thrift!! A Neglected Virtue

(Continued from Pages Eight and Nine)

age would be "Scientific Living" based upon the understanding and practice of sound economic principles. Science, if it is applied to life, will inevitably lead to clear and straight thinking in matters financial.

There are many answers to the question, "What is wrong with America"? The answer depends upon your viewpoint. If answered in the light of "Thrifty Week," permit me to say that the individual citizen has never been taught to think in terms of "Saving" but in terms of "Having"—"Spending." The American family is only a group of individuals; even the nation is the individual multiplied many, many times. We are an untaught people in the field of "Thrifty."

Thrifty is not a primary virtue in America; the science of Money Management has never found a vital place in the home or in the school system. Therefore, every individual who is a financial dependent today is a national liability. At present, our liabilities exceed our assets, because we have neglected to teach this primary virtue.

Formerly, work was considered basic for the general well-being of any individual. Work, even at this time, is the basis of all wealth and it is still basic to our national well-being. Honest work is a primary asset in the building of our civilization. You cannot turn your eyes without beholding the work of human hands and brains or the work of the Creator. It is the spirit of work, the willingness to work, that has made our country. It is still this spirit that will preserve our national virtues.

Earning, also, is primary to "Thrifty." It is an economic term which should receive special attention. To earn—should mean—to merit the day's wage—to achieve—to gain a just compensation for one's labor. The casual observer sees daily many illustrations where this principle of meriting the wage is violated. Again, America must learn, must be taught, that when a worker is paid a wage beyond due merit, he is inevitably helping to raise the prices beyond the reach of many who are honest earners. To acquire "something for nothing" is impossible, because in every case "somebody pays."

The combination of these two primary factors, Working and Earning, will supply the money out of which reserves may be built. There can be no thrift, however, without this combination; therefore, the individual must learn to use his money to the best advantage. He must learn to "Manage" his income. Thrift is more than mere saving of money; it consists in knowing how to choose between greater and lesser values. It is a high sense of balance and right proportion in business matters. It is the growing of this quality in American life that needs our special attention.

C. K. WILKERSON,
State Production Manager, Investors Syndicate.

BEAUTIFUL silk hosiery, 5 pairs, \$1; sample, 25c; full-fashioned, 3 pairs, \$1; sample, 39c. Directco, AB-221 W. Broad, Savannah, Ga.

YOUR PASTOR'S SALARY (Stewards should act).

Last year the 73,982 church members in the North Arkansas Conference assessed for the support of their pastors \$216,742, or \$2.93 per capita. Of course, the numerically strong, but financially weak circuits, assisted by some stations, brought the average down to this low level. As a rule, circuits assessed \$1 (low), \$2 (average) and \$3 (high) per capita; and the stations, \$3 (low), \$4 (average), and \$5 (high), per capita. Some circuits dropped below the dollar level, but occasionally one like Widener-Madison-Tuni-Round Pond rose above the \$4 mark. Likewise some stations failed to reach the low \$3 level, while others, like Rector, Huntington Avenue, and Crawfordsville, went up to \$6, \$7.50, and even \$10 per capita—as much as some stations pay for everything.

It would be unfair, however, to overlook the fact that a few exceptional charges can pay a reasonable salary on a low per capita. For instance, while station X, with 1,100 members, could pay a \$5,500 salary, \$5 per capita, and then not equal the per capita paid by some other charge, its Board of Stewards might consider \$3,600 the right amount to assess. Then, if this charge wishes to pull according to its strength, it has \$1,900 extra to apply on the salary of another worker, Benevolences, or some missionary cause. To fail to invest this extra amount would be to cheat the Kingdom of God.

As a rule, on salary, our strongest stations do not pay a per capita in line with many weak churches. Some of them drop even below the \$3 level. That is why they are naturally expected to pay more on Benevolences.

Looking the matter squarely in the face, we are forced to one conclusion: Some charges, stations and circuits alike, should increase their acceptances on both salary and Benevolences. For any charge to accept an amount easy to pay is a shame.

Circuit Stewards, on pastor's salary, does your charge belong to the \$1, \$2, or \$3 per capita class?

Station Stewards, how much is your church above the \$3, \$4, or \$5 group?

Members, do you render unto your pastor sufficient for him to do God's work? Let every charge do its best. — J. Wilson Crichlow, Chairman Commission on Budget.

End Bad Cough Quickly, at One Fourth the Cost

Home-Mixed! No Cooking! Easy!

Millions of housewives have found that, by mixing their own cough medicine, they get a much more effective remedy. They use a recipe which costs only one-fourth as much as ready-made medicine, but which really has no equal for breaking up distressing coughs.

From any druggist, get 2½ ounces of Pinex. Pour this into a pint bottle, and add granulated sugar syrup to fill up the pint. The syrup is easily made with 2 cups sugar and one cup water, stirred a few moments until dissolved. No cooking needed. It's no trouble at all, and makes the most effective remedy that money could buy. Keeps perfectly, and children love its taste.

Its quick action in loosening the phlegm, helping clear the air passages, and soothing away the irritation, has caused it to be used in more homes than any other cough remedy.

Pinex is a concentrated compound of Norway Pine, famous for its soothing effect on throat membranes. Money refunded if it doesn't please you in every way.

Conditions Under Repeal Brought Out In League Resolutions

RESOLUTIONS ADOPTED BY
THE BOARD OF DIRECTORS
AND APPROVED BY THE CON-
VENTION OF THE ANTI-SALOON
LEAGUE OF AMERICA,
ST. LOUIS, MO., DEC. 4, 1935

Two years ago the National Prohibition Law was repealed and it was declaimed throughout our country and the world that prohibition was a failure. The opponents of prohibition—the advocates of repeal—from the President of the United States down, assured the country that repeal would put an end to bootlegging, would result in a great decrease in the consumption of intoxicants, in drunkenness and in crime, and they promised more emphatically that the saloon in any form whatever would never be permitted to return. Now, at the end of two years, the pledges of the advocates of repeal have been broken and their predictions have been nullified; bootlegging has not been abolished nor has smuggling, but both have increased. The amount of intoxicating liquors consumed has not decreased but has increased by leaps and bounds. Various and sundry methods have been used to stimulate manufacture and sale. Practically no restriction whatever has been placed upon the manufacturer. The saloon, which was never to return, has returned in the greater part of the country, and intoxicants are being sold in more than twice as many places as before prohibition.

Already sufficient time has elapsed for a fair comparison between conditions under national prohibition and under the legalized traffic as it now exists. The secular press in its news columns records the ghastly failure of repeal. The life insurance companies publish accurate data setting forth the tragic conditions that prevail throughout our country. The statistics of police and traffic departments in every city show an alarming increase in traffic accidents in which liquor has played a part, in arrests for drunken driving, and in arrests for intoxication, especially of women and youth.

Every fair-minded man, faced with the above facts, is obliged to admit that conditions were better, far better, under prohibition than they are today, and certainly if conditions were better then than now, we must declare, without any possible contradiction, that national prohibition was not a failure. It is true that it was not as great a success as it would have been had there been more effective Federal enforcement and better enforcement cooperation by the states. But conditions as they exist today, compared with the very worst conditions of the prohibition days, strongly emphasize the great value of a nation-wide prohibition law.

We believe that a return to nation wide prohibition is inevitable and that within a few years national prohibition will return, and that with the experience gained during the years of national prohibition there will be far more effective enforcement of the law.

We offer the following resolutions for adoption:

Resolve, 1. That the Anti-Saloon League of America hereby emphasizes its historic three-fold program which has been found to be so ef-

fective in the past. Agitation, legislation, law enforcement — these have been and must continue to be the methods by which the Anti-Saloon League will accomplish its purpose of the extermination of the legalized beverage liquor traffic. Agitation includes in its scope every form of education of the people to bring them to realize the destructive effect of the beverage alcohol traffic. The people must be aroused by the printed page, by the radio, by the pulpit, and by public meetings. The awful facts must be carefully and accurately compiled and forcibly presented so that once again the nation may be brought to realize what the return of the legalized liquor traffic really means. Once thoroughly informed and aroused, the people will inevitably demand protection. Therefore,

Resolve, 2. That we urge all those who are opposed to the liquor traffic to join in supplying the necessary funds to enable the Department of Education of the Anti-Saloon League of America to carry out such an educative program as will put in the hands of the teachers of day schools and church schools, of professors in colleges and universities, of church leaders, pastors, and public lecturers, and in libraries, and to the secular and religious press such literature as will show the wisdom of total abstinence and the necessity for legislation for the protection of society.

Resolve, 3. While recognizing, therefore, the importance, indeed, the necessity for thorough temperance education and for the teaching of total abstinence, we insist that society must legislate to protect itself from the evils of the liquor traffic. As we have quarantine, fire, traffic and sanitary laws to protect society, so we must have laws to put the brand of the criminal upon the liquor traffic, which is the enemy of the entire economic, industrial, social and domestic life of our people. Therefore,

Resolve, 4. That the Anti-Saloon League of America will agitate to secure: (I.) The passage of such legislation by the Legislatures of the several states as will give the opportunity to every district town, county, and city the right to vote on the question of the prohibition of the beverage traffic. (II.) To secure the adoption of state wide prohibition laws either by statute or by vote of the people, as the Legislatures of the several states may determine. (III.) To secure the election of Congressmen and Senators who will favor the passage of such laws as will prohibit interstate advertising of intoxicating liquors, as will effectively protect dry territory, and who will vote to submit to the states a resolution favoring nation-wide prohibition. While we recognize that we must start once again with local units, we announce positively and unhesitatingly that our final objective is prohibition for every state and for the entire nation.

Resolve, 5. We are strongly opposed to the sale of intoxicating liquors in packages or otherwise by the state or by any unit of the state as by private individuals or by corporations. The stamp of the state upon it does not change the nature of alcohol. It is equally intoxicating as when sold in a saloon. State liquor systems have been weighed in the balances and found wanting. They have always been accompanied sooner or later with graft, corruption and bootlegging. Statistics

show that there has always been an increase in drunkenness and in crime. We denounce also the injustice which is involved in putting the entire citizenship of the state into a traffic which a large proportion of the citizens thoroughly abominate, compelling believers in prohibition to be unwilling partners in such a destructive traffic.

Resolve, 6. We urge the passage of legislation forbidding the advertisement of intoxicating liquors by the radio, by newspapers, by bill boards, circulars or handbills. The advocates of repeal insisted that they were advocating true temperance and it was positively declared by its opponents that the repeal of the Eighteenth Amendment would result in a decrease in the consumption of intoxicating liquor. The sole purpose of advertising is to increase the sale of the article advertised. We, therefore, demand the placing of a ban on all forms of advertising of intoxicants except the name and location of places where intoxicants are sold. This will give ample opportunity for the indulgence of the appetite for intoxicants, but will prevent the stimulation and development of such appetite by advertising. We especially commend the principles of the Capper-Calkin Bill to prohibit interstate advertising of intoxicating liquors.

Resolve, 7. That we call upon the Congress of the United States to fulfill the pledges made in the campaign for repeal and to carry out the provisions of the 21st Amendment by passing such legislation as will prevent the importation of intoxicating liquors for use or delivery in violation of state law. It is the duty of Congress to see that this provision of the Constitution is enforced and its failure to adopt protective prohibitory legislation is a shameful neglect of the duty which the President and the Congress have sworn to perform.

Resolve, 8. We hold the legalized sale of intoxicating liquors to be wrong in principle and believe that it can never recompense for the human suffering and financial loss which it entails; nevertheless, where the traffic is established under law it is only elementary justice that it be required to make every possible financial compensation to its innocent victims.

Resolve, 9. In view of the tragic results of repeal, the enormous increase in the sale of intoxicants, with the consequent result of increase of drunkenness, especially in

BRUISES! SPRAINS!

Here's a way to take the pain out of wrenched ankles, bruises, sprains! Just pat Sloan's Liniment gently on the sore spot. Discomfort disappears. You feel only a soothing, sunshine warmth as Sloan's stirs up the circulation of fresh, healing blood. The swelling goes down! Pain is eased away! No wonder millions of Mothers call Sloan's "The Family Friend!"



Pat on gently!
Don't Rub!

SLOAN'S LINIMENT

women and youth, the shocking traffic fatalities, and the prevalence of crimes of violence, we call upon President Roosevelt, who led the fight for repeal and promised that the saloon should never return, to show his recognition of the distressing conditions which now exist even in Washington, the Capital of the country, by publicly and emphatically condemning the violation of this pledge made during the campaign and also by abolishing the use of intoxicants at all White House and public functions.

Resolve, 10. We emphasize the importance of the Olympians, the youth department of the Anti-Saloon League, giving the young people of the nation an opportunity to fight the organized liquor traffic in an effective way.

Resolve, 11. We express our appreciation of the fair, full reports of the proceedings of the convention which have been given by the daily press of this city. We recognize the press as a great educational medium which can be exceedingly helpful in giving the public the news in accurate fashion and in standing for the moral uplift of the community.

Resolve, 12. We have heard with great pleasure and profit the address of Hon. Charles W. Bryan, former governor of Nebraska, and present mayor of Lincoln. We heartily appreciate his stand for prohibition, good laws, and law enforcement, and we believe that his work in Lincoln and in Nebraska demonstrates that laws for the suppression and control of public evils and nuisances can also be enforced.

Resolve, 13. That we record our appreciation of Bishop Ernest G. Richardson, who has been president of this League for the past five years, and who has been prevented from attending this convention by reason of a recent hospital experience. We are delighted to hear of his rapid progress toward recovery of his health, and hope for his complete restoration. His unusual ability as a presiding officer and his devotion to the temperance cause have enabled him to render a great service to the League and the temperance movement, for which we are profoundly thankful.

Resolve, 14. Thankful Arthur J. Barton, who has been unavoidably detained from attending this convention, has for a long period of years been the chairman of the National Executive Committee of the Anti-Saloon League. We have greatly missed him at this gathering. His intense interest, his patience, his diplomacy as a gracious presiding officer, and his untiring zeal for our cause, have endeared him to us all.

Resolve, 15. We have heard with sadness of the death last week of that kindly Christian patriot, the honorary treasurer of this League, Mr. Foster Copeland, of Columbus, Ohio. Mr. Copeland was first the treasurer of the Ohio Anti-Saloon League, then the treasurer of the National Executive Committee, and finally honorary treasurer, during a total of about 35 years. He was a successful manufacturer, but his chief work was that of founder and president of the City National Bank and Trust Company of Columbus. Mr. Copeland was a frank, zealous, active officer and a very generous contributor to the Anti-Saloon League. He was quite willing to be persecuted for righteousness' sake. The enemy of our cause flouted and scorned him, and hoping to impair and injure his bank, they lab-

eled it the "Dry Bank" of Columbus, but the result was that the multitude of business men rallied around the City National and it became one of the three largest financial institutions of Columbus. A courteous gentleman, a graduate of Princeton College, an elder of Broad Street Presbyterian Church, Columbus, Mr. Copeland was a very intelligent Christian citizen and leader.

Resolve, 16. That we express our genuine appreciation of the courtesy and hospitality of the Statler Hotel in St. Louis, where this convention has been held. The splendid accommodations for our convention and for our meetings of the Board of Directors and the many committees, together with the many courtesies extended by the management, deserve and have our sincere thanks.

Submitted for the Committee on Resolutions, James Cannon, Jr., Chairman.

EARLY RULES OF METHODISM

"Backbiting" was one of the cardinal sins condemned by the early Methodists, according to a document recently made public in a sale at Sotheby's auction rooms in London. Dr. James R. Joy, editor of the Christian Advocate, New York, draws attention to the six

points of brotherhood which he recently discovered had been written by John Wesley, founder of Methodism and signed by John and Charles Wesley, John Nelson and E. Perronet.

The six points of brotherhood were written and presented by John Wesley to the early Methodists and read as follows:

It is agreed by us whose names are underwritten:

1. That we will not listen, or willingly inquire after any ill concerning each other.

2. That if we do hear any ill of each other, we will not be forward to believe it.

3. That as soon as possible we will communicate what we hear, by speaking or writing to the person concerned.

4. That till we have done this, we will not write or speak a syllable of it to any other person whatsoever.

5. That neither will we mention it after we have done this, to any other person whatsoever.

6. That we will not make any exception of any of these rules, unless we think ourselves absolutely obliged in conscience so to do.

Signed: John Wesley, Charles Wesley, John Lambeth, E. Perronet, Jonathan Reeves, Joseph Conn-

ley, C. Perronet, Thomas Maxfield, I. Dorres, John Jones, John Nelson, William Shent, John Haime.

A Bold Challenge To Our President

The average fraternal or religious organization in this country would hesitate to dictate to the President of the United States as to just what course he should pursue with respect to the internal conditions of a friendly sister republic, but with characteristic boldness the Knights of Columbus, employing terms that could not be misconstrued, publicly served notice on the Chief Executive of this country to the effect that he should intervene in the domestic affairs of Mexico with a view to ending the alleged religious persecution obtaining there.

The President in due time sent a reply directly to Supreme Knight Martin H. Carmody, leaving that official free either to give the contents of the letter to the Press or to withhold the same. Mr. Carmody chose the former policy and the newspapers announced that Mr. Roosevelt flatly refused to accede to the desires of the Knights of Columbus, holding to the policy of strict non-intervention.

Just before this reply was made public however, on December 9 to be exact, Notre Dame University at South Bend, Ind., conferred an honorary degree upon the President, (presumably in recognition of his action of freeing the Philippine Islands) during which occasion Mr. Roosevelt emphasized, in a well enunciated speech, the importance of religious freedom and equality of opportunity. This address aroused considerable speculation, not alone among his auditors who thronged the great hall, but the public in general, many people being of the opinion that Mr. Roosevelt, in employing such terms, consciously or otherwise delivered a rebuke to the very Church that was through one of its representative universities, investing him with an honorary degree. It was reasoned by those of this opinion that religious freedom and equality of opportunity surely do not obtain in countries where the Roman Church is regarded as the State religion, and it was asked: What religious freedom has prevailed, for example, in Spain, Italy, and Portugal? It is understood that religious bodies other than the Roman Catholic have been suppressed, excluded and driven from these countries. Rome apparently makes no friendly compromise with a competitive religion. This is also true of the Church's attitude toward non-Catholic fraternal organizations in the countries mentioned.

Mr. Roosevelt's refusal to champion the Roman Church's cause in Mexico was received by the nation with divided feelings. Many Protestant bodies warmly praised his "hands off" policy, but the Knights of Columbus and certain members of the Catholic press were bitter in their denunciations, and regret was expressed that Notre Dame had apparently wasted its degree upon an ungrateful and extremely callous individual, immune to the sufferings of Mexican Catholics who were being horribly treated by a communistic regime south of the Rio Grande.

Then occurred a surprising development. The Knights, apparently sobered by the cold reception their

I WANT A JOB

I am 54 years old.

I am younger and stronger and handsomer and better than ever before.

I want a job.

I want a job with you.

I want a job with you now.

For generations I have served you and your family, your father, and your grandfather before you.

All whom I have served will tell you that I serve faithfully and serve well.

I will work for you for two cents a week. Pay me one dollar for a year's work. Can you beat that?

Each week I come to you mechanically perfect and beautifully typed and dressed. I am a good looker. You will be proud to have me in your home. Your family and friends will love me. Your children will like me if you will introduce me to them.

Each week I come to you with 16 pages, with splendid contributions from excellent contributors, with a wealth of personal news and local church news items, with interesting and helpful departments, with valuable information and announcements about the work of your own church that no one else would tell you. If you wish to be really intelligent about the work of your church you need me.

Then there are those for whom the time of life is "sunset and evening star", who await the "one clear call" to come home. These superannuates and their widows, these shut-in saints, on the cabin trails in the mountains, on the apartment-housed boulevards and in the tenemented alleys in the city, on the farms and in the mill towns, these tell me that my weekly visit is the happiest event of the week to them. I must keep coming to you if I keep going to them.

I want a job.

I want a job with you.

I want a job with you now.

I am your own and only Arkansas Methodist paper.

I am THE ARKANSAS METHODIST.—Adapted from *The Wesleyan Christian Advocate*.

How Calotabs Help Nature To Throw Off a Bad Cold

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

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

Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the system. Thus Calotabs serve the double purpose of a purgative and diuretic, both of which are needed in the treatment of colds.

Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)

proposal of intervention had received not only by the President but by non-Catholic elements of the nation, went on record as assuring the public that they would not oppose Mr. Roosevelt's re-election despite his regrettable failure "to keep his promise" with respect to the Borah resolution, which had for its purpose the investigation of religious persecution in Mexico and which might (it was fondly hoped) result in the breaking off of diplomatic relations between the two republics. Mr. Carmody explained the turn-about of his organization by stating that the Order of Knights of Columbus "does not enter into party politics, either as an international body or in its subordinate branches. This has been an unblemished record for more than fifty years . . ." No doubt, this will be startling news to some of our readers who have imagined the Knights to be nothing if not political. But we must accept Mr. Carmody's word without questioning his integrity.

Thus the matter rested until December 17, when the Knights in indignant assembly "took sharp issue" with President Roosevelt on this nation's attitude respecting the same persecuted people mentioned above, and sent him "a bluntly-worded letter" (credit for this expressive term must be given the *Associated Press*) in which the Chief Executive was chastised all over again by the very Knights who had but shortly before seemingly bowed to his will with pious resignation in their hearts. Mr. Carmody's name — already well

publicized—was, of course, attached to this epistle.

This second letter was couched in terms no less bold and threatening than its predecessor, but it need not be quoted here as it has been given wide circulation in the Press. Following its receipt by the President, the newspapers stated, "The White House is silent." No doubt, Mr. Roosevelt was bereft of speech by the effrontery of this religious-political body of Catholic men who have placed themselves on record as daring to command (with hardly unmistakable implications warning of political consequences that would follow refusal) the President of the United States to embroil this nation in serious difficulty with another power simply because of the fact that violators of the civil laws in the republic to the south, who, by the way, happened to be Catholics, were being punished for their offenses. These "persecuted" people—and we hear that term quite a bit these days—were not being made to suffer by reason of their faith, but, as it appears, for well known and proven violations of certain statutory laws governing the people of that nation.

It is indeed singular that non-Catholics in Mexico have had no trouble with the civil authorities, because they have observed these laws; but then, according to the belief of some of our Catholic neighbors, heretics, communists, Freemasons and atheists are all one and the same in principle, and the "Godless" Government of Mexico is apparently hand-in-glove with these dangerous radicals.—Scottish Rite News Bureau.

Certain Pains Relieved

By the Use of Cardui

Cardui, for women, is composed of the extracts of some of Nature's most useful plants. Medical authorities acknowledge their great value in the treatment of conditions which Cardui is intended to benefit. Where there has been functional monthly pain, from the early 'teens, through the years of mature womanhood and into the late forties, Cardui has helped to make women more comfortable. Because Cardui helps to strengthen the entire system, there is less tendency to severe recurring attacks. Women who need Cardui should get a bottle at the drug store and take it as directed. Thousands of women testify Cardui benefited them. If it does not benefit you, consult a physician.

Methodist Benevolent Association

FOR LIFE INSURANCE (Chartered 1908)

PURPOSE

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

PROGRAM FOR 1935

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

POLICY PLANS

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

Write

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

THE ARK OF THE COVENANT

Eight score years ago our fathers brought forth on this continent a new nation, conceived in liberty and constituted as an indestructible union of indestructible states.

Now we are engaged in testing whether that nation, or any nation so conceived and constituted, can long endure. Its future will be determined on the great battlefields of legislative forum and judicial tribunal. The world will little note nor long remember what partisans or factions say in our day, but it will in the fullness of time look back to survey either a Union of States enjoying their own proper separate existence and independent self-government, or a nation with all power in the hands of a central government like those that have ruled the peoples of Europe and have sometimes abridged or denied their liberties.

It is for us, the living, to be dedicated to the safeguarding of the Ark of our Covenant, that from the honored fathers of our nation we take increased devotion to the form of government they with their inspired vision and political genius so splendidly designed; that we highly resolve steadfastly to refuse

to barter our inheritance as citizens of sovereign commonwealths, or suffer our states to be levelled and obliterated under the power and weight of swollen centralized authority and unbounded billions; that this Federal Union shall have a new consecration and that government of the people, by the people and for the people, under powers reserved to them in their separate states, shall not perish from the earth.—Arkansas Gazette.

A BOOKLET FOR AUTHORS

Mr. Charles Langley, who has helped many authors to reach the goal of fame, has written a booklet entitled, "Manuscripts: Preparing Them for Publication." This booklet is designed as a guide for occasional authors, those who are devoting part of their leisure time to writing for publication, such as clergymen and others. Various magazine editors have voiced their approval of the pamphlet and agree that, more than anything else, inexperienced authors should be educated to the proper method of presenting their work. The booklet covers in detail every phase of the subject and includes a section devoted to the best publication markets to which authors should send material and tells what rates these magazines pay. It should be of great help to the occasional and inexperienced writer. This pamphlet is priced at 25 cents and may be had by writing to the publishers, Avon House, 151 Fifth Avenue, New York City.

BUILDING TOGETHER

God has a plan for the world. When Jesus came to earth his purpose was to establish his Kingdom. To do this it was necessary to destroy the kingdom of Satan. That Christ might be enthroned Satan must be dethroned. The kingdoms are diametrically opposed to each other. One is the kingdom of the base and the ignoble; the other is the Kingdom of the good and the pure. One is the Kingdom of heaven; the other is the kingdom of hell. The laws of the two kingdoms are in constant conflict. The Laws of God comes through the centuries, accompanied with the flash of lightning and the roll of thunder: Thou shalt reverence my name and keep my day holy; thou shalt not kill or commit adultery or steal or lie or covet. Satan puts God's positive commands in the negative and God's negative commands in the positive. He comes whispering in the ear of man: "Do as you please. Covet, lie, steal, kill, fulfil the lusts of the flesh. It is all a lie that God will punish sin."

As in the days of Nehemiah there is much rubbish to be cleared away if we would build permanently. The holy day has become a holiday. God's name is being profaned on every hand. Children think it old-fashioned to obey parents. Life and

The Liquor Harvest in Massachusetts

For Week of Nov. 22 to Nov. 29, together with Figures for Corresponding Week a Year Ago.

	1935	1934
Persons Killed by Motor Vehicles,	15	21
Operators Convicted of driving under influence of liquor,	97	45
Licenses and Registrations Suspended or Revoked for driving under influence of liquor,	98	60
Licenses Taken away in Drive against drunken drivers,	38	
Sentences Imposed in liquor convictions,	83	41
Appeals and Indictments,	18	6

From the Report of Frank A. Goodwin, Registrar of Motor Vehicles of the Commonwealth of Massachusetts.—Zion's Herald.

property are insecure. The home is different from the sacred institution ordained by God. The liquor traffic is cracking the whip and our young people are responding. There must be a general cleansing before we can hope to build the Kingdom of God successfully.

In promoting his plan Christ depends on us. He has issued his marching orders: "Go ye into all the world and make disciples of all nations." "Ye shall be witnesses." The specifications for building are clearly outlined. When we render

The Best Treatment for Chronic Liquor Habit

This drug store is agent for Dr. Haines' Liquor Treatment. We have been selling it many years, and our customers speak only in high terms of the remedy. It can be given with or without the patient's knowledge. Price, small size, \$1.50; large, \$3.00. Write us for more information or call at our drug store.

SNODGRASS & BRACY DRUG CO.

ARE YOU INTERESTED In Saving Money For Your Church and For Yourself?

We make it possible to reduce the annual budget by giving you lower payment of premiums in annual installments instead of payment in advance for three or five years.

THOUSANDS OF CHURCHES HAVE TAKEN ADVANTAGE OF OUR PLAN—WHY NOT YOURS?

We insure Churches, Parsonages, School Buildings, Homes, Home Furnishings, Personal Effects and Automobiles.

Members allowed same advantages as Churches.

Without obligating yourself write us for rates and plan before your insurance expires.

National Mutual Church Insurance Company

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Rev. J. H. Shumaker, Nashville, Tenn.,
Agent, Southern Methodist Church,
Department

Annuity Bonds

¶ Your gift in the form of an annuity will purchase an income that will not shrink.

¶ Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

¶ The annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

¶ When writing for information please give your age. THIS IS IMPORTANT!

For Further Particulars, Write
J. F. RAWLS, Treasurer
General Work, Board of
Missions
M. E. Church, South
Box 510
NASHVILLE TENNESSEE

PROTECTION
AGAINST OLD AGE

our accounting we cannot say: "We did not know." He desires a world wherein dwelleth righteousness. He would have all men recognize him as Lord and Master. Many would not be classed as enemies, but do not enlist in his service. Christ wants positive friends and positive enemies. The lukewarm Laodiceans were hateful to him. He does not draft men into his service; he calls for volunteers. Entering his service, he trains us for duty and leads us in the conflict.

There is work to be done. Broken walls must be repaired and ruined cities must be rebuilt. We must do the work before us. We cannot do everything. Some of us could not lay bricks, but we could mix and carry mortar. Some of us could not preach or sing, but we can live and tell others the secret of our strength. We can make our lives eloquent sermons and sweet songs of praise. We can enter the service of our Master with our whole heart. If the heart is weak the hand is limp. If the heart is strong the hand is strong.

If we have the mind to work and devotion to God and man, there will be cooperation with others. An army to be effective must be a unit. When the walls of Jerusalem were to be erected every man was in his place and every man did the work before him. There were no excuses, no delays. The walls were built. The Kingdom of God will be established when the church learns to act as a unit. Sanballat and others may raise a great hue and cry, but it will avail them little. The world needs an object lesson. When it sees the church moving forward as a united army, it will sit up and take notice. Men will not be working for gain or glory, but for God.

This is not easy. There is a little selfishness in all of us and a lot of it in some of us. We are not promised an easy way. We are to follow him. His way was not easy. It led through the wilderness, along the dusty paths of Galilee, into the Garden, up the slope of Calvary and down to the tomb. He was opposed on every hand by friends and enemies. He went right on. Finally the great tragedy was enacted on Calvary. Forgiveness is made possible and the way to God opened. He lived for us; he died for us. Denying self, it will be easy to work with others. Working together, the forces of evil will be swept aside and we will bring the world to the feet of our Master.—Christian Union Herald.

KNITTING YARNS

AT LOW FACTORY PRICES

SAVE half or more on your Yarns. Buy direct from long-established manufacturer. Quality guaranteed. Write a postal card for 150 free samples and prices. The ELMORE CORPORATION, Dept. "R-11," Spindale, N. C.

To quickly allay skin irritations or hurts, depend on soothing

Resinol



Old Leg Trouble

HEALED WHILE WORKING

Congestion from VARICOSE VEINS, SWELLING, MILK LEG, or injuries cause itching, leg rash and most old leg ailments. Viscose Home Method relieves pain, heals many sores or no cost for trial. Mention your trouble for a FREE BOOK.

Dr. J. L. Clason Viscose Co.
140 N. Dearborn St. Chicago, Ill.

KAGAWA'S PHILOSOPHY

Man's greatest temptation in youth is sex; in middle age, money, and in old age, power.

Churches have reduced the Gospel to a doctrine—to me it is a life.

Some people doubt whether God is love. God is love.

Physics has made this world full of possibilities.

Love is the creation, preservation and restoration of society.

I know of no cordiality that matches that of Southern Methodists.

Four hours of continuous sleep is enough for me.

I wish we (Japan) could be a Christian nation, like Norway, Sweden, and Denmark. I wish we would not fight.

The Constitution of the United States is Christian.

Americans are great people for doing things in a hurry.

Hell in the United States has its center in Chicago, with the gangsters. Heaven was in the heart of Abraham Lincoln.

America has too much individualism and too much competition. You need more co-operation.

It would be satanic for Japan to attempt to conquer the Philippines.

Make Christianity real—an economic necessity—if you would have world peace and prosperity.

Three kinds of evangelism are needed: Spiritual, educational and industrial.

When the brotherhood of man stepped out of the church in the centuries past, panic resulted. Panics have continued.

Co-operation by consent rather than force is needed for prosperity and peace.

There is suffering in a land of plenty because we have no regulations.

Mussolini and Hitler can change the laws, but that doesn't change the people. Only religion can do that.

The Christian religion does not prevent a Japanese from becoming a good citizen.

We are too greedy and that has developed a war complex, which only cooperation can cure.

It is not unchristian to go to war if it is necessary, but it shouldn't be necessary.

Capitalism and Communism are two great threats to Christianity.

Ninety nine percent of the intelligent people of Japan are against militarism. A militarist is like a mosquito in a room, he makes a lot of noise.—Selected.

BORAH ON THE SUPREME COURT

The editor of the Redbook Magazine asked Senator William E. Borah this question: "By what authority does the Supreme Court exert the power to void an act of Congress on the ground that it is unconstitutional?" and in the light of the recent decision which declared the AAA invalid, the senator's answer is of interest to all Americans regardless of political affiliations.

"The assertion is made," says Senator Borah, "that no such power was conferred upon the court in the beginning and that it exerts it through usurpation. The question therefore really is: Are we living under a usurped judicial power?"

No myth has been more persistent than the belief that when John Marshall wrote the opinion in Marbury vs. Madison, announcing that

a doctrine in conflict with the constitution must be held void, it was the first "usurpation of power" which the Supreme Court had not enjoyed.

While this myth has been exploded many times, and probably may never die, Senator Borah presents unquestionable evidence that years before Marshall was born, it was a settled doctrine in the colonies that any legislative act of a colonial legislature must be held void if it conflicted with the constitution.

In fact, the senator points out, in the convention which framed the constitution of the United States it was repeatedly declared that the courts would be bound to hold conflicting laws invalid. In the articles written by Madison and Hamilton, he says, urging adoption of the constitution, this power of the courts was explicitly announced.

To the often repeated charge that the Supreme Court is blind to economic developments, Senator Borah makes this obvious reply: "I answer that the court is in fact not blind to economic developments, but is bound, in passing upon legal questions, by the terms of the constitution. It would be an awful situation if this were not true."

It would be an unbearable situation. If we are to have constitutional government we must have a supreme legal body to pass upon the meaning of our constitution. If it is parliamentary government that some wish—but that is beside the question which is, Why should we turn from a system which has met our needs from the very birth of the republic?—Arkansas Democrat.

THE WAY TO FUTURE SECURITY

There are two widely used ways to secure future financial independence.

One is by the accumulation of sufficient wealth, saved and invested in the ordinary manner, to provide money on which to live during the declining years.

The other way is provided by life insurance.

Both ways are good. The latter undoubtedly provides a surer course for the average man.

The life insurance contract, for example, can be so written that even if the wage earner dies before his premium payments have amounted to more than a nominal sum, his dependents will not suffer. Their economic future will be taken care of.

Again, life insurance is almost entirely free from the dangers that confront even the most carefully planned individual investment programs. Few individuals are able to attain wide diversity of investment. Few are able to analyze financial statements with anything approaching expertness. Life insurance companies, with their corps of financial authorities, attain the highest possible degree of investment safety and diversity.

In the light of these facts, it's no wonder that more and more are choosing the life insurance plan to achieve future security.—Industrial News Review.

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.

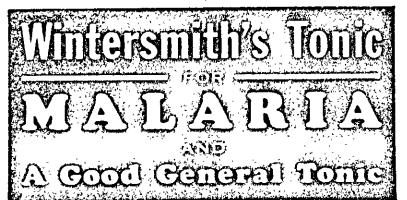
DON'T TAKE CALOMEL

For Colds, Fever, LaGrippe, Biliousness or Dizziness.

Bond's Pills Are Better

They remove the bile and germs. 25 Doses, 25 Cents

Evangelist Herbert C. Hankins is now holding community revival meeting at Martin City, Missouri. Will have open date for February. Pastors wanting his help now or for summer campaigns write him at his home address.—Herbert C. Hankins, 415 Holcomb Street, Springdale, Arkansas.



666

checks
COLDS
and
FEVER

LIQUID-TABLETS
SALVE-NOSE
DROPS

first day
HEADACHES
in 30 minutes

Gray Hair

Best Remedy is Made At Home

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

Check
headaches
FASTER!

Doctors have found Bromo-Seltzer relieves headaches faster than other remedies tested. Does things for you many other remedies can't do —helps to settle the stomach, soothes the nerves, reduces excess lactic acid in the blood.

Get Bromo-Seltzer at drugstores or soda fountains. Keep it at home.

RHEUMATISM SO BAD

LADY
COULD
NOT
WALK



Miss Nellie Hicks
917 Center St.,
Little Rock, Ark.

"I had been suffering from rheumatism so badly I was unable to walk," says Nellie Hicks, 917 Center St., Little Rock, Ark. "I could find no medicine that would do me any good until I took GS. The

first bottle relieved me of all pain and after the second bottle I was able to walk. I am glad to recommend GS to anyone suffering from rheumatism." Get GS at any drug store, or send \$1 direct to L. M. Gross Medicine Co., Little Rock, Ark.

FOR THE CHILDREN

NECK AND EARS

Richard Reed at the end of day
Washes his hands when he comes
from play.
He washes his neck and he washes
his face
And his ears that are in such a
troublesome place.
And he moans, "O dear! I really
wish
That I weren't a boy, but a little
fish!
If I lived in the river and bathed
all day,
I needn't wash when I come from
play!"
And never once does it enter his
mind
That he might have ears of the
elephant kind;
And never once does he chuckle
and laugh
That he hasn't a neck like a long
giraffe.—Eleanor Hammand in
The Presbyterian.

A TRUE STORY OF A LITTLE RUNAWAY

Roger was a very little boy, and
he had a habit of running away.
He would roam about the streets,
not caring where he went, for he
knew that mother would come hunt-
ing for him after awhile.

"Why should I care where I go?"
he said to himself, "mother will
come and find me all right. She
always does."

So he walked through the park
and up and down strange streets
until he began to feel very tired.

METHODIST UNION WORKS IN GREAT BRITAIN

It will be remembered that the
Wesleyan, Primitive, and United
Methodist Churches of Great Brit-
ain were organically united in Sep-
tember, 1932. The Methodist Epis-
copal Church was represented on
this occasion by Bishops John L.
Nuelsen and Frances G. McConnell.
Now after fifteen months of ex-
perience, our friends, Dr. Harry E.
Woolever, Editor of the Internation-
al Religious Press, has asked that
we report on how Union is actually
working out.

Some prophesied that many
churches and ministers would de-
cline to join in the Union. We have
not lost a dozen ministers out of
4,357 and those who have gone were
most elderly men who had previ-
ously superannuated. I have heard
of only two prominent laymen who
have joined other churches. Not a
single church has seceded. Just as
the votes at the Uniting Conference
were absolutely unanimous, so the
vast majority of those who at first
opposed Methodist Union have ac-
quiesced, and many of them are
now amongst the most enthusiastic
helpers in the new Union of the
Methodist Churches of Great Brit-
ain.

Our Methodist Church in Great
Britain now has 14,552 churches;
4,357 ministers, with 34,948 lay
preachers. We have 858,018 church
members; 12,789 Sunday Schools,
with 198,852 officers and teachers,
and 1,297,953 Sunday School schol-
ars.

The Secretary of Conference, the
Rev. Dr. Robt. Bond, told me the
other day that he estimates that the
Methodist Churches here have be-
tween four and five million adher-
ents.—Geo. H. McNeal, Minister of
Wesley's Chapel, City Road, London.

"I wonder why mother doesn't
come", he said, after he had walked
a long, long time. "She never was
so slow before, and I don't know
where I am. I wonder if she is
looking and cannot find me."

So he kept on walking, because
he did not know what else to do.
The sun was getting low and he
wondered what time it was. Then
he heard a lady call some children
in to supper, and oh, how hungry
he was!

By and by it began to grow dark,
and poor little Roger was so fright-
ened that he was almost ready to
cry.

"Oh, I don't see why mother does
not find me!" he cried to himself.
"I don't believe she loves me any
more."

Then he sat down on the curb-
stone and began to cry, until a big
man in blue suit with lots of brass
buttons came and spoke to him.

He looked up and saw the police-
man bending over him, and he was
terribly frightened.

He tried to run away, but his legs
were so tired that he could not run
at all. The policeman picked him
up and told him that he would have
to take him to the station and find
his mother.

Poor little Roger was terribly
frightened and wished he had not
run away. Everyone at the station
was very kind to him, but he want-
ed his mother. He could not un-
derstand why she did not come. He
was hungry and tired and he want-
ed his bread and milk and his little
white bed. Then suddenly he heard
a familiar voice, but it wasn't
mother's. It was daddy's.

"Oh, daddy," he cried as he ran
into his daddy's arms, "why doesn't
mother come and find me?"

Daddy carried him home and
he was in his mother's arms.

Nobody seemed to have been
very much worried about him, and
he wondered why it was.

After mother had tucked him in
bed and gone out to the living room
again, Roger heard her say, "Well,
it was hard on him, but I guess it
was the best way to cure him."

So Roger decided not to run
away any more.—Our Little Ones.

OBITUARIES

ALEXANDER.—Richard Alexander,
of Iuka, Ark., was born in Tenn. in
1878; moved to Arkansas in 1880;
was married to Miss Fannie Neil,
April 24, 1904. To this union were
born three children, two of whom
have passed on. He is survived by
his widow and one son, Henry. He
was converted in early life and in
1906 joined the Methodist Church
and remained a faithful member
until his death September 9, 1935.
He was a devoted companion and
father, and was loved by all who
knew him. He leaves, besides his
wife and son, one sister, Mrs. E. B.
Neil, and his mother, Mrs. Mary
Jennings, and a host of friends and
relatives. Our loss is Heaven's
gain. His remains were laid to rest
in the Stogg's Cemetery. Funeral
services were conducted by Rev. L.
L. Longsdon, his pastor.—His niece,
Mrs. Edna Boatner.

BOYD.—James H. Boyd was born
in Cleveland County, Arkansas,
March 9, 1884, son of the late J. H.
Boyd and Mrs. M. C. Vogel, early
settlers of Cleveland County. He
was also a grand-son of the late
Jesse Putman, pioneer settler of
Georgia. In 1906 Mr. Boyd was
married to Miss Emma Rowland, of

Texans To Spend Millions in 1936 As Host To U. S. A.

Dallas, Texas.—In 1936 the State
of Texas will celebrate the passage
of a century since her pioneer set-
tlers won freedom from Mexican
rule and established the Republic
of Texas, which later became a
state.

Throughout the Lone Star State
there will be celebrations at places
of historic and patriotic interest.
The cities and towns which were
battle scenes in the Texas Revolu-
tion, and communities founded dur-
ing the exploration and coloniza-
tion preceding the Republic, will
commemorate progress of the only
state that existed as an independ-
ent republic, recognized by foreign
powers, prior to its entrance to
the Union.

Under the six flags that have
flown over Texas soil—those of
France, Spain, Mexico, Republic of
Texas, the Confederacy and the
United States—since 1519, there
has been written by men and wom-
en, in thought and action, a saga
that is truly mighty.

Highlights of the gala and festive
celebration of the Centennial Year
will be an event that is in its own
right an historic one. It is the
Texas Centennial Exposition to
open in Dallas on June 6 and con-
tinue until November 29.

The Texas celebration represents
an investment of more than \$20,-

Point Gibson, Miss. To this union
were born two sons, Owen of Pine
Bluff, and Marion of Pima, Arizona.
He is survived by his wife, the two
sons named, a sister Mrs. M. E.
Ritchie, of Dallas, Texas, and a
nephew, Elmo Reynolds of Pine
Bluff. In childhood he joined the
Methodist Church and remained a
member until transferred to the
Church above. His neighbors speak
well of him. He was good to his
family, to his neighbors, and to all
in need and distress whom he knew.
His life was quiet, modest and he
leaves the family the heritage of a
good name, a good father, husband
and companion. The writer was as-
sisted in the funeral by Dr. Koch,
pastor of the Christian Church, to
which Church other members of
the family belong.—S. T. Baugh.

PETERFIELD.—R. F. Peterfield
was born Feb. 4, 1859; died Jan. 9,
1936. Professed faith in Christ
when but a youth; joined the old
Friendship Methodist Church. The
membership of this church was mov-
ed to Manning about the time Bro.
Spruce built the church at Manning,
just a short distance from the old
Friendship Church. With this So-
ciety Bro. Peterfield remained a
true Christian and loyal member
until death. He was a good man;
no one that knew him doubted his
faith in God. His parting words
were, "I am ready to go." He was
married to Mrs. Minnie Kinser,
Nov. 14, 1909. To this union one
child was born, a daughter who
passed away when but a young
girl. He is survived by his wife
and two step children, Mrs. Ed.
Amis and Mr. Arthur Kinser; one
brother, Jim Peterfield of Dallas,
Tex. I preached his funeral to a
large audience, using Psalm 37,
verse 37. Bro. F. P. Doak offered
the prayer, after which the remains
was placed in the grave in Deleamar
Cemetery.—J. C. Williams, Pastor.

000,000. The City of Dallas pledged
\$8,000,000 in cash and property
and the \$4,000,000 plant of the
State Fair of Texas, located with-
in her city limits, will be used as
the Exposition grounds. Dallas also
pledged \$5,500,000 in cash for
building her share of the enter-
prise, \$3,500,000 of which was
raised by a municipal bond issue
and \$2,000,000 bonds sold by the
Texas Centennial Central Exposi-
tion Corporation, comprised of Dal-
las citizens.

The Texas Legislature appropri-
ated \$3,000,000 and the United
States Government a like sum.

The Dallas Exposition grounds
consists of approximately 200 acres.
Exposition buildings and their cost
follow:

Texas Hall of State, \$1,200,000;
Hall of Fine Arts, \$550,000; Hall
of Varied Industries, Electricity
and Communications, \$440,000; Hall
of Transportation, \$440,000; Hall of
Livestock and Animal Husbandry,
\$300,000; United States Building,
\$325,000.

Hall of Natural History, \$250,-
000; Rural Boys' and Girls' Dormi-
tory, \$250,000; Hall of Foods and
Beverages, \$230,000; Hall of Aqua-
tic Life, \$180,000; Hall of Agricul-
ture, \$170,000; Hall of Domestic
Arts, \$75,000; Hall of Horticulture,
\$75,000.

Band Shell and Pavillion, \$50,-
000; Hall of Negro Life and Cul-
ture, \$50,000; Radio, Police, Fire
Station, Texas Ranger Headquar-
ters and Hospital, \$40,000.

Cost of landscaping and paving
is estimated at \$675,000. In addi-
tion, a half-million dollars worth
of utility equipment and \$350,000 in
electrical equipment will be in-
stalled.

Main entrance of the Exposition
grounds will face the Esplanade of
State, 300x1000 feet, leading to the
Texas Hall of State. The esplan-
ade's center will be a reflecting
basin 200x700 feet with concealed
lighting effects flashing from the
pool to adjacent buildings.

The Texas Hall of State, built of
native granite will be 488x258 feet.
An 80-foot high center will house
the Niche of Heroes, dedicated to
illustrious figures of Texas history.
The front wings will be devoted to
regional rooms, a replica of a
Texas mission representing the
Hall of 1936. An auditorium in the
basement will be used for conven-
tion purposes.

QUARTERLY CONFERENCES

ARKADELPHIA DISTRICT Second Round

- Arkadelphia Ct., at New Hope, Jan. 26,
2 p. m.
- Hot Springs Ct., at Bethlehem, Feb. 2,
2 p. m.
- Grand Avenue, Feb. 2, 7:30 p. m.
- Holly Springs, at Mt. Olive, Feb. 8,
2 p. m.
- Sparkman-Sardis, at Sardis, Feb. 9, 2
p. m.
- Malvern, Feb. 12, 7:30 p. m.
- Leola, at Hunter's Chapel, Feb. 16, 2
p. m.
- Tigert-Pearcy, at Piney Grove, Feb. 23,
2 p. m.
- First Church, Hot Springs, Feb. 23,
7:30 p. m.
- Arkadelphia, Feb. 26, 7:30 p. m.
- Traskwood Ct., at T., March 1, 2 p. m.
- Benton, March 1, 7:30 p. m.
- Friendship Ct., at Social Hill, March 7,
2 p. m.
- Malvern Ct., at Butterfield, March 8,
2 p. m.
- Oaklawn, March 15, 2 p. m.
- Pullman Heights, March 15, 7:30 p. m.
- Princeton, at Macedonia, March 22, 2
p. m.
- Carthage-Tulip, at Willow, March 29,
2 p. m.
- Dalark Ct., at Bethlehem, April 5, 2
p. m.

—R. E. Fawcett, P. E.