



# Arkansas Methodist

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



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

Volume LV

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No. 5

## THE SUPREME INVESTMENT

HOW closely akin are the teachings of the truly great! The famous Jewish Rabbi, Hillel, gave away all he had, in keeping with his precept: "Number thyself among the oppressed, not among the oppressors; if thine enemy fall, thou shouldst not rejoice." "What is unpleasing to thyself, that do not to thy neighbor." Epicurus, a thousand miles away, had written, "To do good is more pleasing than to receive good." Paul recaptured a lost word of Jesus and tossed it down the hospitable centuries: "It is more blessed to give than to receive." What is the slogan of the average Christian today? "What is mine is my own; I will keep it." What is the attitude of many church members? "What is yours is mine; I will take it." When we follow the ideal and say: "What is mine is yours and mine; I will share it," the lame man shall walk, the blind shall receive their sight, the poor will have the gospel preached to them, and spiritual night shall be turned into light.—Southern Christian Advocate.

## THE ART OF PREACHING

EVERY preacher has his art of preaching. It may be wholly his own, or it may be adopted after hearing other preachers and reading lectures on "Preaching." Whether he has preached little or much, every preacher should read a new book, "Henry Ward Beecher's Art of Preaching," by Lionel G. Crocker, published by the University of Chicago Press, and sold for \$1.50. It is the result of a study of some of Beecher's Yale Lectures on Preaching. To show the scope of Beecher's preaching the author gives a list of his texts for two years. It is remarkable that, out of these 109 texts, only five were from the Old Testament. The Bibliography is valuable.

Without doubt, Beecher was the greatest pulpit orator of his day among American preachers. He wrote little, and his method of preparing was unique. He never tried, before delivering it, to complete a sermon. This is his own description of his method: "I have a dozen or more topics lying loose in my mind through the week; I think of one or another as occasion may serve, anywhere, at home, in the street, in the horse car. I rarely know what theme I shall use until Sunday morning. Then, after breakfast, I go into my study as a man goes into his orchard; I feel among these themes as he feels among his apples, to find the ripest and best; the theme which seems most ripe I pluck; then I select my text, analyze my subject, prepare the outline, and go into the pulpit to preach it while it is fresh." Frequently he fails to follow the outline.

Beecher had a marvelous memory, an immense vocabulary, and a fertile imagination. Consequently fired by the presence of his congregation, he had no difficulty in putting his blazing thoughts into form. While he occasionally preached sermons to instruct his hearers; his main purpose was to get action, and his rich voice and magnetic personality enabled him to make an impassioned appeal. An audience stirred him and he felt that he was speaking for God to men who needed to know. He said that he could preach to a small audience as well as to a large one, provided his hearers were in a small room and he was near them. In view of this he had his church so built that the people were all around him.

Few preachers have the mental and physical equipment to make it wise to depend, as Beecher did, on the enthusiasm of the hour to develop their sermons. Still it might be profitable for most of us to use his methods in part.

In marked contrast with Beecher's methods

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**AND JESUS SAID UNTO SIMON, FEAR NOT; FROM HENCEFORTH THOU SHALT CATCH MEN. AND WHEN THEY HAD BROUGHT THEIR SHIPS TO LAND, THEY FORSOOK ALL, AND FOLLOWED HIM.—Luke 5:10-11.**

\* \* \* \* \*

are those of one of the great preachers of today, Dr. Harry Emerson Fosdick. He says: "I should be wretchedly unhappy not to have this whole matter clearly in mind and the initial stage of it started by Tuesday noon at the latest. On Wednesday, Thursday and Friday morning I work on the development of my strategy in achieving the goal that I have in mind with the congregation. Uniformly I am through with my manuscript by Friday noon. The next stage is one of the most important of all, for, fearful that in working out my subject I may occasionally have forgotten my object and may not have got out of the center of focus the concrete personalities who will face me on Sunday, I sit down on Saturday morning and re-think the whole business as if the congregation were visibly before my eyes, often picking out individuals and imaginatively trying my course of thought on them, so as to be absolutely sure that I have not any pride of discussion or lure of rhetoric to deflect me from my major purpose of doing something worthwhile with people. The process often means the elision of paragraphs that I liked very much when I first wrote them, and the re-arrangement of order of thought in the interest of psychological persuasiveness. My sermon is always ready for the pulpit Saturday noon."

Both of these great preachers, although very different in their methods, virtually have the same objective, and we may learn from both to our profit. We advise our preachers to get this book by Crocker.

## PROVISIONS FOR CHURCH AND CHARITY

ON page 4 we reproduce a most excellent article on "Making Wills," which we commend to the thoughtful and prayerful consideration of our readers. In these days when current income of many good people is greatly reduced, large contributions to institutions and benevolent causes have become less frequent. Consequently there is danger that many institutions will lack the increased support that conditions require. Many people who now, on account of reduced income, feel unable to contribute large amounts to our church institutions, either have no dependents or their relatives are amply able to care for themselves and do not need to share in estates. Such people should consider carefully the institutions of the church that deserve larger support and make ample provision for them in their wills. Pastors can render a very useful service to their church institutions by conferring with their members or friends who may be able to bequeath property to institutions and causes. We know one pastor in another state, who, although otherwise a rather humble man, was able to secure, through wills, more than \$200,000 to the college of his church. We know another who, in a similar manner, secured a large fund for the superannuates of his Conference. If a pastor does not feel that he himself can judiciously handle certain cases, let him confer with the representative of the cause that might be the beneficiary so that the matter may be wisely managed. Occasionally, because of the relation of the person to some local church

or enterprise, the bequest should be in its favor. However, as local enterprises are always easier to support than those that are at a distance, it is usually best to suggest a denominational college, orphanage, hospital, assembly, or the cause of the Superannuates or Missions or Church Extension. We suggest to our pastors that they consider the making of wills by their people a matter of serious import and that our readers who are able to make bequests take the question up with pastors and representatives of our worthy causes. Today the increase of endowment and equipment of the older institutions of the churches, is largely derived from bequests. It should be so, and increasingly so. Incidentally, we may add that the denominational paper needs funds and the Baltimore Southern Methodist has recently received several gifts for endowment, and the editor of the Michigan Christian Advocate is hilarious over receiving a \$500 bequest.

## ARKANSAS BAPTISTS

ARKANSAS BAPTISTS, in their State Convention in Hot Springs last week, adopted resolutions favoring repeal of our laws legalizing liquor, race-track gambling, and 90-day divorce. They also adopted plans to liquidate the large debts that have for several years embarrassed their various state institutions. It is understood that a very vigorous debt-paying campaign will be waged this year.

We certainly hope this campaign will be highly successful. The Baptists and Methodists, nearly equal in numbers, constitute by far the largest group of Christian people in our State; consequently upon them devolves the duty of maintaining high grade colleges pledged to holy purposes. Failure of either denomination at this point, would seriously weaken the forces for good in our State.

While we do not agree with our Baptist brethren on church polity and some points of doctrine, yet we do fully agree on absolute loyalty to Christ as our supreme Lord and we heartily co-operate with them in our efforts to extend his Kingdom over all the world. Consequently we most cordially approve of their movement to liberate their institutions from debt and wish them abundant success. While we fully believe in our own denomination and are completely committed to its support, we also believe in the great Baptist denomination as a consecrated agency for advancing the cause of our and their Christ. Also, when it comes to the overthrow of the moral evils of our day, we co-operate with them and work and pray for success. This is Centennial year for Arkansas Methodism. May it also be a great year for Arkansas Baptists.

## VISITING McRAE CHARGE

ACCEPTING an invitation from Rev. Ray L. McLester, pastor of McRae Circuit, I spent Saturday night and Sunday with him. His charge has four churches: McRae, in the village 40 miles northeast of Little Rock and 15 southwest of Searcy; Lebanon, about three miles southeast of McRae; Copperas Spring, about five miles north of McRae, and 16th Section, about seven miles northwest of McRae, all in White County, in a section that is nearly level, with a few small streams running through it. As the train does not stop at McRae, I was met at Beebe by Bro. McLester. After supper at his home, we went to Lebanon Saturday night; but, as it was quite cold, the congregation was small. However, at the close we secured a 100% club for

(Continued on Page Two, Column Three)

# The Arkansas Methodist

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## Personal and Other Items

**B**OSTON AVENUE CHURCH, Tulsa, Oklahoma, will invite our next General Conference to meet there.

**T**HE average cocktail is unfit for any stomach except, perhaps, that of a carrion-eating hyena.—Arthur Brisbane.

**M**ARVIN METHODIST CHURCH, Tyler, Tex., recently made an offering of \$2,609.61 to the Texas Methodist Orphanage at Waco.

**R**EV. C. C. NEAL, who regularly comes before our Annual Conferences seeking aid for Haygood Institute, is now presiding elder of the Pine Bluff District of the Colored Methodist Episcopal Church.

**T**HE OKLAHOMA CONFERENCE of the Methodist Episcopal Church and the Oklahoma Conference of our own Church are to meet this year in Tulsa and arrangements will be made to have some of their sessions together.

**R**EV. J. M. TALKINGTON, our pastor at Marshall, sending in a 100% list, writes: "Our work is going well. We have paid half of our Benevolences and the other half will be paid by Easter. I have an enthusiastic people. We hope to be 100% on everything."

**S**NOWDEN'S SUNDAY SCHOOL Lessons contains practical expositions, both evangelical and unsectarian, of the International Lessons, improved uniform series, for 1936. Even if one has his own denominational lesson helps, it will pay also to have Snowden's practical expositions. Dr. J. H. Snowden, the author, is well known by Arkansas preachers as he has several times been one of the lecturers at the Pastors' Summer School. It is published by The Macmillan Company, New York City, price \$1.35.

**B**ERRYVILLE, Arkansas, is to have on Feb. 7, a unique event. The day is called "Saunders Day," because Mr. C. B. Saunders, one-time U. S. deputy marshal and owner of the largest and finest collection of historical and modern fire-arms, is to be honored on that day. Mr. Saunders has traveled over the world, collecting famous fire-arms. On his death this collection is to belong to Berryville and \$50,000 in cash will be given to that city to care for the collection. Some of the notables of the State have accepted an invitation to be present.

**A**TENDING THE MISSIONARY COUNCIL at Washington, from Arkansas, were Dr. J. D. Hammons, a member of the General Board of Missions; Dr. W. C. Watson, President of Little Rock Conference Board and Dr. James Thomas, Secretary-treasurer of the Little Rock Conference Board; Rev. C. W. Lester, P. E. Batesville District; and Rev. C. N. Guice, pastor at Tuckerman. Dr. O. E. Goddard and Rev. Earl Cravens were on their way; but, on account of an automobile accident in which both were injured, they were not able to reach Washington.

**I**T IS OFTEN THE CASE in times of depression that individuals of ample means adopt the fashion of "talking poor." They cut off their gifts to hospitals, churches, and deserving charities. They reduce the wages of people who work for them, without real necessity. Without being aware of it, they profiteer upon the general distress. This only intensifies the depression, and retards the process of recovery. We do not refer to this trick of relative prosperity donning the mask of virtuous poverty as if it were anything more than a slight, incidental phase of hard times. We make this allusion merely to heighten emphasis upon the statement that the time has come to change the fashion of "talking poor," to exhibit the trait of generosity, and to put energy and courage into legitimate enterprise.—Review of Reviews.

**T**HE CHURCH OF THE NAZARENE has a membership of 130,353. Last year it received 18,242 members on profession of faith, 4,772 by transfer, and 1,613 by letter. Its losses were 16,689, leaving a net gain of 7,938. The total collected for all church purposes was \$3,330,926. In its Sunday Schools were 221,749 pupils, showing a net gain in enrollment of 10,546. Of these 10,987 joined the church. These Sunday Schools contributed \$272,518. The membership in its Young People's Societies was 56,964. The membership of its Woman's Missionary Societies was 37,452. Its general organ, the Herald of Holiness, had a circulation of 29,305. We wonder if there is any connection between this large circulation and the marvelous growth of this comparatively new denomination? This paper seems to go into practically every family of that church.

## BOOK REVIEWS

*Our Presidents*; by James Morgan; published by the Macmillan Co., New York; price \$2.00.

This volume contains brief biographies of our presidents. It is a most refreshing series of human interest stories. Candid but not caustic, it leaves us with an added respect for the men who have guided the destinies of our nation. This is a new and revised edition, bringing the list up to the present day. While the sketches are brief, they include all the old essential facts, plus abundant new colorful touches which give a truer insight into their characters and a fresh regard for our Nation.

*Carmelita Sings*; by Margaret Loring Thomas; published by the Abingdon Press, New York City; price \$1.00.

Mrs. Thomas has made a most thorough study of child-psychology and knows the demands of a child's mind for information presented in interesting form. In the story of Carmelita she gives us an intimate picture of child-life in Bolivia in all its phases—simplicity, naturalness, and humor run through the story. They hold the reader's interest and Carmelita becomes a real "little girl" whom we'd love to claim for our friend. Life in Bolivia becomes real and our bond of sympathy is strengthened.

*Cubby Returns*; by Frances Joyce Farnsworth; published by the Abingdon Press, New York City; price \$1.00.

Here is another of Mrs. Farnsworth's nature stories, bringing us fresh treasures from wonderland. It is safe to say that Cubby will find a warm welcome from readers who followed his adventures in Wonderland. In this new book, sometimes with his mother, but more often alone, he fares forth to seek adventure and accumulates quite a store of interesting information which he gladly shares with us. Twenty-seven chapters, each a complete story, give us interesting information about geysers, trees, rocks, lakes, mountains, birds, beasts, and fish, and

even quaint observations about rangers, scientists, and people's cubs as they appear to Cubby's curious eyes.

*"He Whom a Dream Hath Possessed"*; by John Knox; published by Ray Long and Richard Smith, Inc.; New York; price \$1.25.

This is a beautiful book. It holds the rare quality of real literature, with a message of courage and the breath of hope and faith that heals the spirit wounded and weary with the endless struggles of life. In closing, the author asks: "Would you believe in immortality? Then live today as though you are immortal, and the access of power which will come to you will assure you that you are living appropriately to the nature of the world. Do not try to prove your immortality; seize it. It is yours already if you have the courage to grasp it and the might to hold it fast."

## VISITING McRAE CHARGE

(Continued from Page One)

the paper. Sunday morning, with Mrs. McLester accompanying, we drove, over a rough dirt road to Copperas Spring, where we found a fair crowd and a good fire.

When we arranged for the visit, it was not known that the 26th would be the day of the Quarterly Conference; but I decided to go any way and see the P. E., Rev. E. H. Hook, in action. When he arrived he insisted that I must preach at eleven. Then a very fine dinner was served on the pews, a feast fit for a bishop and his cabinet. At 1:30 Bro. Hook opened with a strong brief sermon, and held the conference. He does not mechanically call the questions; but instructs and exhorts, sometimes with great emphasis, but always with a disarming smile. Although, on account of the cold, representatives of only two churches, Copperas Spring and Sixteenth Section, were present, it was a good conference, and the reports indicated that a safe start had been made, both in finances and activities. Bro. Hook reported that the Benevolences in the Searcy District are far ahead of this time last year. He is preaching in protracted meetings and getting large results. He has a passion for souls and is a real preaching and revival elder. I was asked to speak for the paper, and then, with the backing of Bro. Hook, Bro. McLester was able to get a 100% club for the paper at Copperas Spring church. He fully expects, within a few days, to have 100% clubs for the other two churches and the elder is striving to make the District 100%.

At night I preached to a fine congregation, largely of young people, at McRae. Rising before six Monday, I was swiftly conveyed by Bro. McLester to Beebe, and after waiting nearly two hours, caught a delayed train and was home before noon.

The unusually cold weather (It was down to 12 Monday morning) kept many away from the churches visited; but it was evident that the pastor is making a good start in his new charge, and will have a satisfactory year. He and his family are delighted with the cordial reception given and the support promised. It is always a pleasure to visit with Bro. McLester. We sit up late and discuss the topics of the day and conditions of the church, and my mind is fertilized.

McRae and the country around are in the heart of the straw-berry belt, and as the vines were seriously injured by the drouth, the crop was short and financial conditions far from satisfactory; but in spite of that the people seem determined to do better than they have for several years. McRae is a strong business town of about 400 population and has a good school building and fine school running through high school grades.—ACM.

## CIRCULATION REPORT

The following subscriptions have been reported since last week: Bald Knob, J. J. Webb, 100%, 65; Brookland Circuit, E. J. Holifield, 100%, 60; Elaine Circuit, G. E. Patchell, 100%, 61; Salem, A. W. Harris, 100%, 18; Pleasant Plains, M. L. Edgington, 2; Mt. Ida, F. L. Arnold, 3; Greenbrier, Republican Church, Bates Sturdy, 100%, 5. Appreciation is due the faithful pastors who have made this good report possible. May they have many friendly rivals in the next few weeks.

## YOUTH

What of our youth? Although their feet  
Be clay—and tied  
To sordid, earthly things,—they've  
tried  
To reach the clouds! And if they meet  
With failure, disappointment, loss,  
Let not our greed  
Hold them from this, their souls' great  
need,—  
This striving upward! Ours to toss  
To them our help—our gladdest song—  
Our cheery smile—  
Our willing hands to guide them while  
They help us roll the world along!

Oh, give them high ideals and goals!  
Oh, give them dreams—  
And love and laughter, and the means  
Of growing brave and patient souls!  
Teach them to never crave all sun,  
But to meet pain  
With smiling lips, for greatest gain  
Comes to a soul from struggles won.  
Then try to make their pathway fair;  
Let each glad morn  
Greet every aspiration born  
As a Sir Galahad—unaware!  
Manchester, N. H. Edith H. Tappan.

## The Testing Program At Hendrix College

The following are extracts from letters of men who are more or less experts in the field of Testing or Examinations in the United States, concerning the Testing Program at Hendrix College.

Dr. Ben D. Wood, director of the Cooperative Test Service of the American Council of Education, has this to say: "Before I attempt to answer your welcome letter of October 19, let me express my enthusiasm and appreciation for the leaflet which you enclosed with your letter entitled, 'Hendrix College Testing Program.' In all soberness, I believe that this leaflet will later come to be regarded as a milepost in college examinations, particularly the philosophical statement on Page 3."

"I share your interest in the matter of attitudes. I have long felt that much of our school work tends to produce anti-social attitudes. I am sure that this is the result when we try to make students learn subjects which are beyond their abilities or irrelevant to their interests and needs. So far as I know, there is no good attitude test available today, and I am not very hopeful for the immediate future."

Statement by Franklin J. Keller, Director of National Occupations Conference: "I am very glad to receive a copy of your tentative statement on the Hendrix College testing program. Of course Ben Wood

and I thoroughly agree as to what the underlying philosophy of examinations should be and it certainly looks as if Hendrix College were on the right track. Dr. Wood is much more capable of offering specific criticisms on the particular tests being used. I wish you all success in this effort to make college education an individual and vital process."

Statement by Dr. George F. Zook of the American Council on Education: "I have your letter of October 31 enclosing the tentative statement concerning the Hendrix College testing program. I have looked over the statement with considerable care and have little, if anything, to suggest. It seems to me that you are going about the matter in a very intelligent way."

Statement by E. R. Smith, Headmaster of Beaver County Day School, Massachusetts: "This seems to me one of the most constructive statements and programs that has come to my attention."

"I agree with Dr. Wood that the third page in its attitude toward examinations is the most important part of the document. The scientific research use of testing such as is suggested here would come very near to revolutionizing American education."

Statement by Dr. Alvin C. Eurich, Assistant to the President, University of Minnesota, following a two-day visit to Hendrix College: "I wish to say again that the two days I spent at Hendrix College were most stimulating for me. I found your Faculty alive to vital educational problems. They were unlike many other college faculties with smug and complacent attitudes, wallowing in their intellectual aristocracy. Your group seemed to be working together toward a common end, attempting to build up an educational program that would give your students a decidedly social point of view and assist them in assuming the responsibilities of citizenship that it will be necessary for them to accept after leaving college."

"I was delighted with the progress that you have made in your testing program. It seems to me that you have come a long way considering the fact that you and others in the group had not been especially trained in the field of examinations. You have tackled the job in an intelligent manner and I am sure over a period of time you will build up a body of examinations that will measure the progress of students in general as well as course objectives."

Statement by Dr. Ben D. Wood to Dr. Stevens of the G. E. B. following Wood's visit to Hendrix: "... I would like to register with you the impressions which I gained from a recent visit to the Hendrix College campus. To put the matter mildly, I went there with a distinctly critical attitude and came away with enthusiasm that I could decorously express. I find it difficult to pick out for special mention any one thing that created my enthusiasm. I was equally impressed with their program, their curriculum, the attitude of their faculty, the quality of their student body, and the general atmosphere of the institution. If I had to indicate any one or two factors which were most enthusiastic in my mind, I would mention the personnel guidance and testing work which is being carried on under the immediate direction of Dr. Gooden."

## About Our Earliest Religious Education

The Log College's Life After Death  
—Princeton University

By HUBERT E. PEARCE

In our drama of early Religious Education, we must turn again to William Tennent and his little Log College on the banks of Neshaminy Creek.

Throughout the years of the "Great Awakening" he sent strong and devoted ministers into the field. Up into New York and New England they went. Throughout the Middle Colonies and down into Virginia and the Carolinas they rode carrying the message of Christ and of Salvation. Even to England and Europe their fame spread. William Tennent performed probably as great a service as any man of his time. But as the years went on his strength ebbed and he reluctantly closed the doors of his school. It was not long until he answered in death the call of the Christ he served so well.

The training of the men who carried the flame of evangelism over the colonies was not the only service of the Log College. Its life and dissolution had brought vividly to the consciousness of the Church the need of a school within the colonies. It had begun its existence at a time when the Church took the position that all ministers must have a diploma from one of the schools in New England or Europe. They had considered themselves unable to provide education within their own territory. They had looked at an ideal standard rather mechanically, instead of seeing the need of a rugged people in a new land or a youth aspiring to serve Christ, without an opportunity. Consequently the leaders of the Church bitterly fought the school and the ministers who came from it. But against all odds the Log College convinced many of them that they could and should provide training for their own men.

After its dissolution some of its alumni and friends set about to establish a permanent college in its place. This new venture encountered much opposition. The Governor of New Jersey, a member of the Established Church, bitterly opposed any non-conformist school and refused to grant it a charter. After his death in 1746, however, the charter was obtained from the acting governor, John F. Hamilton, president of the council, one of the leading men and liberal thinkers of the colony. But this did not settle the question. Since Hamilton was a personal enemy of the dead governor, his son Robert Morris, considered the chartering of the school as a personal thrust and waged a relentless fight against it until the end of his political career.

After the appointment of the new officials, the new Governor, Governor Belcher, who was also a man of enlightened views, was interested in both education and religion. In order to allay the strength of the opposition he re-chartered the school and placed himself on the Board of Trustees.

The College of New Jersey, as it was called, had its beginning, like the Log College, as a school conducted by a minister in connection with the duties of his church. Until his death, eight months after its establishment, the school was taught

by Jonathan Dickinson at Elizabethtown. He was the combined President and Faculty. After his passing it was removed to Newark and administered by Rev. Aaron Burr.

Burr conducted the school eighteen months without assistance, using the church and courthouse for classrooms. There is no record of the number of students who enrolled in it. It is known, however, that Dickinson had been training a number of young men for the ministry and that five were ready to receive their degrees at the first commencement.

The College of New Jersey was a classical school in every sense of the word. The requirements for admission were:

1. None may expect to be admitted to the college but such as being examined by the president and tutors, shall be found able to render Virgil and Tully's Orations into English and turn English into true and grammatical Latin; and to be so well acquainted with Greek as to be able to render any part of the four Evangelists in that language into Latin or English, and give the grammatical connection of the words.

2. Every student (that) enters college shall transcribe the Laws which being signed by the president shall be testimony of his admission, and shall be kept by him while he remains a member of the college, as a rule for his behavior."

The statement of the Board of Trustees with reference to the instruction given in the school is quite interesting:

"As no human institution in this world of imperfection and error is so completely modeled as to exclude possibility of further emendation, it may be said, without any intention of disparagement to other learned Seminaries, that the governors of this college have endeavored to improve upon the commonly perceived plans of education. They proceed not so much in the method of a dogmatic institution, by prolix discourses, on the different branches of the sciences, by burdening the memory and imposing heavy disagreeable tasks; as in the Socratic way of free dialogue, between the teacher and the pupil, or between the pupils themselves under the direction of the tutor. In this manner the attention is engaged, the mind entertained, and the scholar animated in the pursuit of knowledge. The Arts and Sciences are conveyed into the minds of the youth in a method the most easy, natural, and familiar. But as religion ought to be the end of all instruction, and give it the last degree of perfection, as one of the primary views of this foundation was to educate young men for the sacred ministry and to lift them for the discharge of so noble an employment, Divinity, the Mistress of the Sciences, engages peculiar attention of the governors of this Society."

The members of the Board of Trustees bore upon their own shoulders the burden of financing the school. Regular collections were taken in the churches of the colonies. This, however, did not meet the needs. They applied to the state for assistance, but were denied.

As a last resort, to keep the infant institution on its feet, Samuel Davies and Gilbert Tennent went to England and Ireland to seek assistance from the mother church. This effort yielded about four times what they expected. This gave the

## For Bad Winter Coughs, Mix This Remedy Yourself

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

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It is surprising how quickly this loosens the phlegm, soothes the irritated membranes, helps clear the air passages, and thus ends a bad cough in a hurry.

Pinex is a compound of Norway Pine, in concentrated form, famous for its effect in stopping coughs quickly. Money refunded if it doesn't please you in every way.



school a good start, but it took continued and devoted sacrifice and service on the part of teachers, students, ministers, and Church to give it the place it attained among the leading educational institutions of the country.

In 1750, when it was proposed to permanently locate the school, the little town of Princeton offered 200 acres of land and 1000 pounds in money for its building. The offer was accepted and the school became known as Princeton College, and later Princeton University.

Throughout its long history, it has remained one of the leading schools of America, and religion and the church have always held the prominent place. Leslie, Ark.

## Two Related Movements

The Arkansas Conferences started two movements at their recent sessions for the purpose of reaching two highly desirable ends. The ends are different, but they are closely related in their effects on the Church.

The first plan calls for an effort to secure in each Conference at least \$2500 to be used in the education and training of young men preparing for the Methodist ministry. The means of many such young men are found to be entirely inadequate to meet the expenses of securing the training needed. This plan calls for its completion during Hendrix Week, February 9-16.

The second plan calls for the raising of \$40,000 for Hendrix College. This money is needed to take care of additions to the library, the equipment for the women's dormitories, additional faculty members, and a small deficit carried over from the beginning of the depression. The plan calls for this work to be finished on or before the last of March.

### Origin of the Plans

Each movement originated with a Hendrix alumnus not connected with the College. *Neither plan was "handed down" by the College Management.* The plans grew out of pressing needs and earnest desires to find ways to help.

### The Problem

At each annual Conference last fall an unusual thing occurred. Just one man at each Conference presented himself for admission. In the two Conferences twenty men were retired; there were two recruits, a net loss of eighteen.

The minimum college requirements for admission now are higher than ever. For a man to be ad-

## Remember These Facts

### About Black-Draught

Some of the common causes of constipation are unsuitable diet, lack of exercise and recreation, and a run-down condition in which the nervous system is below par from excessive work and worry. Of course, you will want to correct the cause, if possible. Prompt relief of cases of constipation may be obtained by taking purely vegetable Black-Draught. It does not make constipation "repeat." Men and women who seemed to have a tendency to constipation have found Black-Draught very helpful because the dose can be reduced so conveniently, and because its tonic laxative effect helps to restore normal, regular elimination.

Sold in 25-cent packages.

mitted on trial he is expected to have had four years of standard college work. Under special dispensation, he may be admitted with only two. If he asks to be received in full connection he must have completed his college with required theological training. These demands are none too high; but with the present meagre resources among ministerial candidates for equipping themselves, the supply is going to be increasingly and alarmingly small, unless the Church acts at once.

### I. The Plan

Confronted with this situation the Conferences have decided for this year to use Hendrix Week as a starting point toward finding a solution and a remedy. The offering taken during Hendrix Week will go to ministerial training. *None of it will go to the College budget.* A Commission has been named to receive and handle the funds, which will be used in making loans to ministerial candidates. These loans will be repaid by them through summer work done in collaboration with pastors and presiding elders. Such work will try out a candidate as well as train him. If he shows inefficiency at the outset, no further investments need be made in him. The plans for operation have not been completed; they are, however, in process of making. *But the main thing just now is to get the needed money.*

The situation which has arisen and the remedy suggested are matters of common interest to both ministers and laymen. Success will depend in part on the ministers' giving the whole matter due publicity; then further, both they and the elders will have to give it vigorous backing. The call is going to carry an appeal to thinking church people; so ask them to give as they are able and we believe they will make a real response.

### Hendrix an Agency, Not a Beneficiary

While Hendrix is to be an agency in carrying the plans into effect, this money is raised for ministerial candidates, not for the College. These men will take their college courses at Hendrix. If the church helps finance their education, they must attend our Church College, but they pay no tuition. This part of the expense of their training will be borne by the College itself. If as many should come as we need, we will have at least sixty ministerial candidates in college training. Now we have less than twenty-five per cent of that number.

College Week was planned by the General Conference to effect a closer contact between the college and the local church; College Week, however, this year in Arkansas is used to meet a Conference ministerial supply emergency. May this new effort do more than ever to attain the purposes for which the week was started.

### II. College Support

The church has no arm of service that is automatic; there is not one that is supported without help; all need interest, all need care, all need sustenance, all need directing. Hendrix is no exception. If the College had not received already generous help outside of Arkansas, it would not now be in a position to serve the Church. But \$40,000 are needed immediately for items of pressing importance for this year. One's child must go to its parents for help, so for this need we are

compelled to ask for money from home.

What interest should the Methodist Church have in the welfare of Hendrix? Has the Church any obligation to the College? Certainly. The Methodist Church cannot carry on efficiently in Arkansas without a Methodist College. The present effectiveness of the Church in the state in a large degree is dependent on its Christian College-trained ministers and laymen. The majority of these leaders are from Hendrix. For Hendrix to continue to be effective, it must continue to grow. Grow it must or it will die. College history shows no other alternative. The tides of the Church and its College must rise or fall together; to let one fail, the other must follow.

### Contributions to the College

For the College to grow the Hendrix student must be increasingly a matter of concern and interest to the individual ministers and members of the local churches in Arkansas. To do its work the College must have sympathetic and actual support from both preachers and laymen. This support as nearly as possible should come from small as well as large givers, and *contributions should be made annually.* Methodists, to grow and accomplish the things they should, during the coming century, must put their heads and hearts and hands and pocketbooks together.

### Give Every Year?

What? Give to Hendrix every year? Just that. Do we not provide year by year for the local church, our ministers, the elders, the bishops? Do we not every year hear and heed the call for missions? Do we not annually support our public schools, state colleges and the State University? Then why not Hendrix? No very good reason can be given to the contrary, if we mean to make and keep our college an institution of continued effectiveness and power. *We must give not only money; we must give personal interest and love and sympathy and faith; even life must be invested, if Hendrix is to live and grow.*

### Uninterested

"But", someone says, "I am not interested in Hendrix." That is the reason for my writing. I am trying to develop a frame of mind so that you may become interested. You can develop an interest and it will grow if you give something to make the College a more effective and efficient agency of the Church. Remember indifference, "the cold shoulder", destructive criticism are never conducive to interest.

Try praying for the College; try giving to it; offer helpful suggestions as to how it may do its work better. Try an occasional visit to the College Campus. Many things might be better done if your interest helped.

### Remember

If Methodists stay, we must stand together; if we have for the future, we must give in the present; if our tasks are to be completed, our heads and hands and hearts must work together. These calls are for this year; but let us renew them another time with greater and more careful planning. Let Methodism gird herself; with greater preparation for mightier things to be done, let her prayerfully put her hands to these and other necessary tasks, and take her hands not away till all be finished.—J. M. Williams.

## Have You Made Or Recently Reviewed Your Will?

### Why Toil?

Many men and women toil early and late for forty years or more trying to acquire a fortune, without taking forty minutes consecutively of serious logical thought as to what they are going to do with the fortune when they get it or what will become of it when they die.

Court records show that most people do not make wills. During a recent year in the Borough of Manhattan, 4,763 letters of administration were granted on the estates of persons who died without leaving wills. During the same year only 2,979 wills were admitted to probate. In other words, about three out of every five persons whose estates passed through the Surrogate's Court failed to make their wills. Doubtless most of them meant to do so "some day", but the result is heavy expense and serious loss to the estate, as well as disappointment and heartaches among the heirs.

### Money Is Life

Money is more than gold. Money is life, time, labor, intelligence, personality, stored up in negotiable forms of beneficence and constructive ministry.

By means of a will a man through his money may live after death, in messages of love and hope from a pulpit, in ministries of mercy in a hospital, in the character-building service of a school, and in numerous forms of neverending beneficent influence.

### What a Will Is

There would be fewer failures to leave a will if everybody understood its nature and importance—what a simple matter it is to make one and how serious the consequences may be of failing to do so.

The laws of the state in which you live permit you to make a private law covering the disposition of your property after your death. That private law is called your last will and testament, and as soon as it has been allowed by the proper court, it becomes as authoritative as though it had been enacted by the Legislature.

Your will must be executed with all due legal formality, otherwise it may be disallowed by the court and the effect will be the same as though you had not made a will. It must be worded to comply with the law, otherwise some or all of it may be void. It must be carefully planned and phrased to express your real intentions in unmistakable language. If its meaning is uncertain or ambiguous, litigation may result and the whole force of the law may be set in motion to carry out a disposition of your property never intended by you.

### If You Leave No Will

The law distributes the property of persons who die without leaving a will. It does so in a fixed manner without regard to individual circumstances or personal wishes. The law varies in different states, but distribution by the laws of the state is almost never what the property owners would have desired and always involves heavy expenses and contingencies which the owner probably did not foresee. Anyone who takes the trouble to look into inheritance law usually loses no time in getting his lawyer

to draw up a will expressing his wishes.

*There can be nothing for philanthropy without a will.*

#### How to Make a Will

The making of a will, even a very simple one, is a task calling for the experience of a competent lawyer. The courts are filled with litigation growing out of unsound wills—wills that in one respect or another contain flaws which make their enforcement doubtful. Other wills, while perfectly sound, are sometimes so poorly drawn that they fail to make their meaning clear and are therefore unsafe. The discovery of a flaw in a will does not come until the owner of the property is dead, and the document, unsafe and unsound though it be, must stand as written. If anyone objects, he may take his objections to court. After a long and costly legal struggle the court will render its decision and hand over what is left of the estate to the heirs. Both large and small estates have often been ruinously depleted in this manner.

If you want your will to be both safe and sound, take your problems to your lawyer, tell him what you want to accomplish and leave the rest to him.

#### Review Your Will

A will that is out of date may be worse than no will at all. Certainly every will made previous to 1930, or during the early years of the depression, should be carefully reviewed and, if need be, re-written in the light of the radical economic changes and fluctuating valuations of the past five years.

The birth or death of a child or other heir, a marriage or other family event, or a change in law may make an alteration in your will imperative. Some of these events may automatically, by force of law, render your will partly or wholly ineffective. It is a good plan, therefore, to review your will once a year, making whatever changes may be necessary. Simple changes can be made by a supplementary paper called a codicil, properly drawn, witnessed and executed, without re-writing your entire will.

#### Obligation to Church and Society

The National Committee for Religion and Welfare Recovery urges a careful consideration of our indebtedness or moral obligations to religious, educational, and social welfare institutions. Most of us recognize that without our churches, schools, hospitals and social welfare agencies, the acquisition and full enjoyment of our possessions would have been difficult, if not impossible. None of us would care to live in a country or community destitute of churches, schools, hospitals and character-building organizations. These institutions can maintain their effective ministry only as they are supported by private gifts and bequests. Many, if not most, wills today unfortunately make no recognition of this indebtedness or moral obligation. Certainly they are worthy of some consideration on the part of any person who has had a life-long enjoyment of their privileges and who wishes for his children and grandchildren a continuance of religious, education and social welfare institutions.

#### Information and Suggestions

For information and guidance as to procedure in making or reviewing wills, one should consult an experienced lawyer.

For information concerning the allocation of bequests for religious, educational and charitable purposes,

### THE ITINERANT DAUGHTER: HER STORY

By Mrs. Susie McKinnon Millar  
(Continued)

We left father and Kenneth and started out in search of our resting place. At last we came to the Wheatley's. All was dark. They were all sound asleep; evidently new preacher's daughters were the least of their troubles, something to be set aside and soon forgotten. The man with us knocked and called until finally they awakened and took us in and gave us a hearty welcome and our guide went home to look after father and Kenneth. Our hostess took us to a very nice, comfortable room which opened out onto the front porch. The porch door was locked I noticed, but just as the lady started to leave the room she said: "This is Ezra's room. Ezra is my grown son, you know. He has gone to a party out in the country. I don't think he'll come home tonight."

I said: "Too bad for us to take his room. Now he can't get in if he comes, and he'll probably be quite tired and sleepy."

"Oh yes!" she continued. "If he does come he'll just unlock that door and come right in. You don't need to be afraid nor to think it is a burglar. Just say: 'Ezra, is that you?' and he'll say, 'Sure thing'. Then you can say, 'Well, we are the new preacher's daughters and you'll have to find yourself another place to sleep for your ma put us in here.' If you don't speak to him, he may not notice you are here and just undress and hop in bed without getting a light."

Then she turned and left us. Beth and I went to bed and talked ourselves to sleep, making up what we called Ezra dialogues. Fate was kind. Ezra did not return from the country and we slept undisturbed until breakfast.

After breakfast father and Kenneth came by for us and we went to the parsonage to tackle the problem of making it habitable. We found almost nothing in the line of furnishings and our freight had not arrived. We decided to camp in the parsonage rather than to visit around among the church people. That suited us better and I think they heartily approved of our decision. With what we found in the parsonage and what we had in our trunks, what the neighbors brought over for us to use, and a few things we could afford to buy we thought we would be able to manage until our freight came.

The first dinner in the parsonage was very informal. In the kitchen I found two cracked plates, one bowl, one pie-pan, one spoon and a knife and fork, two cups and a glass. Judge Hamilton, an old Presbyterian friend of father's, who lived in Gage, came by the parsonage a little before noon bringing us a basket of lunch that his wife and daughters had prepared for us. The lunch was fine. We spread a cloth on a box and soon had it ready. Father came from town and with him a guest for lunch. Will Sharp, one of the Summerville boys on his way home from college for the Christmas holidays, had to wait between trains and preferred to

consult your pastor, priest or rabbi, or write to The National Committee for Religion and Welfare Recovery, 60 East 42nd Street, New York City.

spend the time with us. We welcomed him and he threw himself heartily into the spirit of the adventure. During our early Summerville days Malcolm spent his time with Will Sharp's nephew, Tom Hardy, and for the want of a better name always called Will Sharp "Uncle Willie." In spite of the shortage of dishes the lunch was a success and the help "Uncle Willie" gave father and Kenneth soon made the parsonage habitable. His train did not leave until midnight so he told Beth that he'd enjoyed the lunch so much that he had decided to invite himself to supper, that just a little persuasion would make him decide to spend the holidays with us.

Late in the afternoon Judge Hamilton, accompanied by his two grown daughters and two young sons, returned bringing a bountiful and delicious hot supper. He said: "Miss Beth, I'd like to swap baskets with you. I'm tired of carrying this one. It's too heavy". Then he introduced his daughters and sons, and, while we talked, he walked through the parsonage to see how we were fixed for comfort. I looked in on him as he inspected one of the bed-rooms. He stood there shaking his head.

I said: "Isn't it fine? What more could you ask for comfort? A slat to sleep on, your handkerchief rolled up for a pillow, and a whole sheet to cover with."

"May suit some," he replied, and turning to his young sons, said: "Here, Charlie, you and Erskine run home and tell your mother to send covers enough to make two beds comfortable. We can't let our new preacher and his children freeze."

"But, Judge Hamilton," I said. "Do you think we are Presbyterians?"

He laughed and said: "No, Miss Jane, but the Presbyterian church here will never be able to get away from the idea that your father is their preacher."

"If they are all like the Hamiltons I hope they'll claim the preacher's family, too," I said.

"I'll promise you they'll do that," replied Judge Hamilton.

"And you'll like them all," father said. "I'll find it hard to run my Methodist Church without calling on these good old Presbyterian friends who had to worship with us in my first charge in the state, because they had no church of their own in that settlement."

Judge Hamilton replied: "You'll find us with you in everything you undertake here, and we'll be pretty regular attendants at your church services, too, since we have a preacher only once a month at our church now." And turning to Beth he said: "Our church has a visiting preacher tonight. How would you young people like to go to hear him?"

Beth said: "If you'll promise we won't have to stay long we'd love to go."

"We'll come by for you," promised Alice and Enid Hamilton, as they started home, leaving us to enjoy the lovely supper they had brought.

(To Be Continued)

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### Woman's Missionary Department

MRS. A. C. MILLAR, Editor

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

#### TRUST

What is trust but the secret of salvation? It is truly wonderful. It is the greatest glory of Christianity; the keynote of perfect peace. We turn hither and yonder, restlessly enquiring, "Why can't we have peace?" or "Does the world really want peace?" Everywhere we hear them asking, "Has the world at peace any great tasks to offer? any hardships and sacrifices to demand? any glorious achievements—any honors to award?" Let us see if we can fathom the demands of peace. Trust, the keynote of peace, is nothing less than faith in God. Only trust can establish and hold peace on earth. Perfect trust, or faith in God, demands faith in humanity. There lies the test of Christian faith. Can our faith stand the test? Peace offers us the big task, the hard task, the seemingly unattainable goal of establishing the Kingdom of God on earth. That task we can accomplish only by converting humanity to a love of righteousness, of justice, of sympathy of brotherhood, of mutual service, and trust in God. The task of obtaining for ourselves and all humanity, citizenship in the Kingdom of God. There lies the challenge. Let us answer the challenge. Let us undertake this great task. Then, indeed, will peace follow the horrors of war and poverty, as day follows the night.—Susie McKinnon Millar.

#### THE WORLD DAY OF PRAYER

Early in each year the church women of the world unite in a day of prayer which is known as the World Day of Prayer. This year, 1936, it will be observed February 28. The objects of prayer are as follows:

The missionary, enterprise and all who share therein;

That the Church as the body of Christ may stand firm against race discrimination, social injustice, and war;

That we as individuals may be willing to walk the Way of the Cross to secure peace in this own day.

Literature Headquarters in Nashville carry the material necessary

### COULD NOT DO HER HOUSEWORK



WHEN everything you attempt is a burden—when you are nervous and irritable—at your wit's end—try this medicine. It may be just what you need for extra

energy. Mrs. Charles L. Cadmus of Trenton, New Jersey, says, "After doing just a little work I had to lie down. My mother-in-law recommended the Vegetable Compound. I can see a wonderful change now."

Liquid and Tablet Form



for the observance of this day. The pieces of literature available are as follows:

1. Call to prayer—"On Earth Peace, Goodwill Toward Men". Free. This should be used in every church in preparation for the day.

2. Poster—11x17 inches. Like the picture on the Call, with space for time and place to be filled in locally. 5 cents each.

3. Program—"On Earth Peace, Goodwill Toward Men"—prepared by Senorita Laura Jorquera of Santiago, Chile. 2 cents each; \$2.00 per thousand.

Order from Literature Headquarters, 706 Church Street, Nashville, Tennessee.

MOOREFIELD AUXILIARY

The Moorefield Auxiliary met at the parsonage on January 13, for the regular business meeting with Mrs. Luther Massey as leader. The Scripture lesson from Gen. 13:14-18 was read. After a short business session a most interesting program was given. Playlet "The Intangible Legacies", was given by eight ladies.

The most interesting feature was the treasured heirloom display by each lady as she came to the table for her discussion of her legacy.

The meeting closed with singing "Faith of Our Fathers", and a prayer for the sisters in the North, in the South, in the East, and in the West.—Mrs. L. E. Massey, Supt.

HARRISBURG AUXILIARY

Harrisburg, Rev. J. J. Decker, pastor, installed the officers of the Missionary Society at the church Sunday night.

President, Mrs. J. Brinkerhoff; Vice-President, Mrs. J. M. Simmons; Recording Sec., Mrs. Clara Hare; Cor. Sec., Mrs. Harry Mills; Treas., Mrs. W. E. Bradford; Cor. Treas., Miss Laura Duncan; Supt. Bible Study, Mrs. J. J. Decker; Supt. Literature and Publicity, Mrs. C. E. Moore; Supt. Christian Social Relations, Mrs. M. M. Griffin; Reporter, Mrs. I. M. Greer; Agent, World Outlook, Mrs. N. L. Smith.

Our Society is increasing in members and has a bright outlook for the coming year.—Supt. Publicity.

ZONE MEETING AT BOONEVILLE

The last zone meeting of the Booneville District was held Dec. 12 at Booneville. The meeting opened with a "Prelude" by Mrs. Trenton Carr. Prayer by Bro. Franklin.

Bro. Spicer, pastor of Booneville Church, gave the devotional. Mrs.

Evans, in her most gracious manner, made her guests feel welcome. A beautiful response was given by Mrs. Hodges, from Mansfield.

An interesting and instructive "History of our Booneville District" was given by Mrs. Baxter Gatlin of Danville. The theme of Mrs. Bacon's splendid talk was "Looking Forward". She closed by urging everyone to continue our love and fellowship for each other even though we were forced to become new and separated Districts.

Mrs. Evans told the history of the "Irene Franklin Missionary Society" giving much praise and honor to Mrs. Franklin, wife of a former pastor and presented her with a beautiful corsage of rose buds, as a token of Booneville's love and gratitude. Visiting pastors and wives and also former district secretaries were welcomed. Reports were made from visiting societies.

Mrs. East, Ft. Smith Dist. Sec., welcomed Booneville District.

The afternoon session opened with Devotions by Bro. Davidson. Bible Lesson—"Fellowship with the Divine".

Prayer—Bro. Griffin from Ft. Smith.

Christian Social Relations was presented by Mrs. Haliburton.

Mrs. Gold showed us, in a very impressive manner, that it does pay to have Scriptural Life Groups in our missionary societies. Mrs. Franklin discussed the "Importance of Mission Study", and stated that our great objective was to serve others.

Special music from Danville, was heard: Duet, "His Lullaby (By Freeman)", Mrs. S. J. Morse and Mrs. Owen Cobb.

The values of the "World Outlook" were enumerated by Mrs. Fullbright.

A check-up on our "Efficiency Aim" was made by Mrs. Spicer, Dist. Sec.

Hartford, Mansfield and Paris, scored 14 points. Belleville, Danville and Booneville (No. 1 and 2) scored all 16 points. The afternoon program closed by Mrs. Spicer explaining report blanks and urging all Societies to make full reports and on time to corresponding officers.

WHEATLEY AUXILIARY

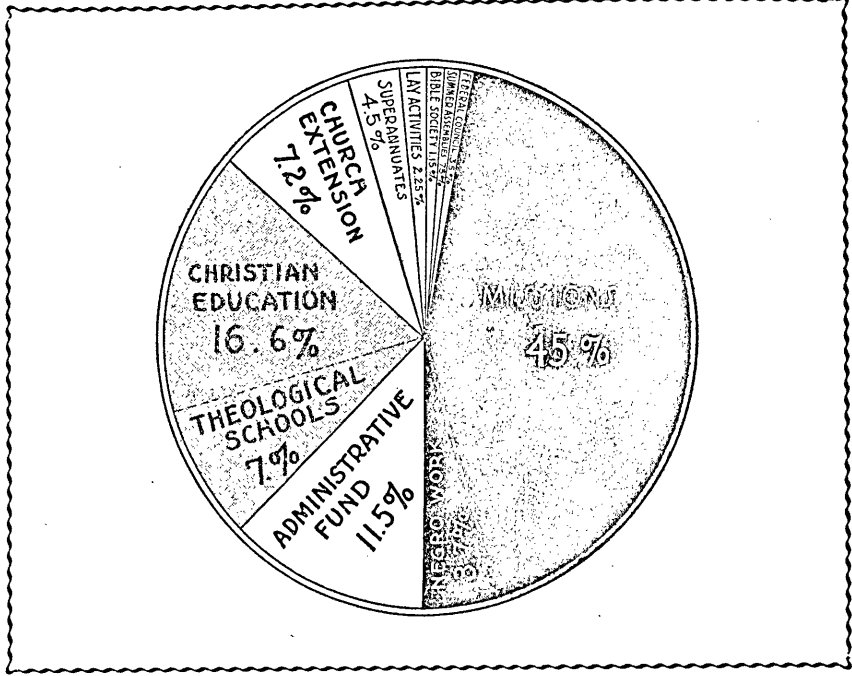
The Wheatley Auxiliary held its first meeting of the year on January 8 with a good attendance. There are twenty-three members. The officers for the year are:

President, Mrs. H. K. Smith; Vice President, Mrs. W. W. Owens; Secretary, Mrs. Earl Brownlee; Treasurer, Mrs. F. C. Miller; Outlook Superintendent, Mrs. C. A. Smith; Superintendents of Supplies, Mrs. G. W. McCool and Mrs. C. S. Hemmenway; Publicity Superintendent, Miss Laura E. Smith; Missionary Study, Mrs. Z. S. Hammond; Bible Study, Mrs. Homer Williamson; Christian Social Relations, Mrs. H. L. Scott.

MISSIONARY INSTITUTE AT ROGERS

One of the largest Missionary Institutes held in years assembled in Rogers, January 17, and was conducted by Rev. J. W. Workman, presiding elder of the Fayetteville District. Almost every point in the district was represented by ministers and laymen, making the attendance around 175.

The program began at ten o'clock by devotionals followed by an address by Rev. J. J. Parker, presiding elder of the El Paso (Tex.) District. He spoke chiefly of his experiences while in the missionary work in Cuba. Rev. I. A. Brumley, secretary of Christian Education, also made an address.



Lunch was served in the dining room of the church by the local Missionary Society.

The afternoon program was divided into two sections, one for the ministers and laymen and the other for the women of the Missionary Societies, a portion of which was conducted by Mrs. Zellner of Prairie Grove. Talks were also made by Mrs. Ruth Ellis and Mrs. Fay Reed of Fayetteville, also by Mrs. Gilleland, of Huntsville, who is in charge of the Young People's Division. Miss Dora Hoover gave a detailed report of her work in the War Eagle community and told of the plans that were being executed in endeavoring to erect a church building.

R. N. Shaw of Springdale had charge of a conference for the delegates.

The Bentonville choir, under the direction of Mrs. J. A. Sage, with Miss Gladys Moody at the organ, rendered several hymns from the new Church Hymnal, which they are now using and a very interesting item is that Bro. Sage, who is pastor at Bentonville, assisted very effectively when the new hymnal was prepared.

These meetings are very helpful in every way and attendance and interest was very encouraging.

C. B. Gilleland of Huntsville, who is manager of the Young People's Division for this District was a visitor at the Central Church Sunday and met several of the classes in a body in regard to this activity.—Reporter.

NEWPORT FIRST CHURCH AUXILIARY

Mesdames B. E. Snetser, E. R. Kelley and T. A. Hall were the hostess group at the January meeting of the Woman's Missionary Society. There was a representative attendance.

The program was presented by Mrs. F. M. Tolleson and included Scripture and meditation with Mrs. F. L. Bleakley presiding; poems, "Be Strong" by Mrs. T. A. Hall, "Girded" by Mrs. Tolleson and "Kinship" by Mrs. Geo. E. Coleman; prayers for the work of the Missions "to the Northward", Mrs. Harris; "to the Southward" by Mrs. Chas. Turner; "to the Eastward",

by Mrs. Kelly; "to the Westward", by Mrs. Tolleson, and "at the place where thou art," Mrs. C. A. Coltharp.

This subject was entertainingly presented by the playlet, "Intangible Legacies", with Mesdames Tolleson, Phillips, Erwin, Bleakley and Harris and Misses Gullette and Stayton taking part, and portrayed the splendid characters and qualifications of various founders of the Church, and gave an insight of their consecrated lives. The late Rev. and Mrs. M. B. Umsted were prominently mentioned as pioneers in the local field. Mrs. Tolleson gave this thought: "Since we live in the shadow of their lives we should broaden our minds and strive to be a like heritage to those that come after us."

The hostesses served a delicious salad course at the close of the meeting and Mrs. James Graham rendered several enjoyable piano selections.

FOURTH QUARTER'S REPORT, 1935 (Woman's Missionary Society North Arkansas Conference; Mrs. W. T. Bacon, Treasurer, Booneville).

<b>Receipts—</b>	
Adult Pledge	\$4,150.73
Scarritt	195.20
Scholarship (1)	10.00
Bible Women (3)	90.00
Life Membership	25.00
Memorial Membership	25.00
Baby Life	10.00
Baby Offering	12.00
Edith Martin	387.86
Week of Prayer	1,075.63
Total	\$5,981.42
<b>Expenditures—</b>	
Officers	\$ 83.79
Secretaries	66.94
Executive Meeting	23.37
<b>Miscellaneous—</b>	
Offering to Valley Springs School	50.00
Anti-Lynching Ass'n	5.00
Flowers	4.53
Audit	5.00
Life Membership	25.00
Exchange	9.15
Total	\$272.78
<b>To Council—</b>	
Undirected Pledge, Adult	\$4,284.74
Baby	12.00
<b>Life—</b>	
Mrs. Taylor Dowell, by N. Ark. Conference	25.00
Mrs. O. L. Miles, 1st Church, Ft. Smith W. M. S.	25.00
<b>Baby—</b>	
Carol Ann Farmer, by Zone 3, Fort Smith Dist.	5.00
Zelma Ethel Wakefield, by 1st Church, Fort Smith W. M. S.	5.00
<b>Memorial—</b>	
Mrs. Margaret Penelope Wolfe, by Circle 4, 1st Church, Newport W. M. S.	25.00
Scholarship (1)	10.00
<b>Bible Women (3)—</b>	
"1st Church, N. Little Rock"	30.00
Hope-Morrilton	30.00
Molsie Ammons Riddick, Paragould	30.00
Scarritt	195.20
Week of Prayer	1,075.63
Total to Council	\$5,752.57
Receipts	\$5,981.42
Local	7,690.14
C. S. R.	631.69
Supplies	146.55
Grand Total	\$14,349.80
Balance, Jan. 1, 1936	\$442.39

**666** checks **COLDS** and **FEVER** first day **HEADACHES** in 30 minutes  
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We want every reader of this publication who suffers with Headache, Neuralgia, Muscular aches or periodic pains to get quick relief.  
CAPUDINE eases promptly. It relieves the pain and relaxes and soothes irritated nerves. Contains no narcotics—Has no unpleasant after effects on the stomach. Welcome comfort quickly restored.  
Ask your druggist for Capudine Liquid or Capudine Brand Tablets.

**CAPUDINE**



## Christian Education

### NORTH ARKANSAS CONFERENCE HOME AND FOREIGN MISSIONARY ENTERPRISE DECEMBER OFFERINGS

Batesville District	
Cushman	\$ 1.91
Newark	2.10
Lauratown	.79
Yellville	1.21
Viola	1.05
Pleasant Plains	.65
Dowell's Chapel	1.46
Oak Grove	1.67
Charlotte	1.25
Alicia	4.66
Calico Rock	1.50
Total	\$18.25
Cenway District	
Atkins	\$ 5.34
Bigelow	.68
Belleville	2.82
Danville	3.79
Levy	.80
Garner Memorial	2.00
Greenbrier	.70
Houston	.92
Total	\$17.05
Fayetteville District	
Berryville	\$ 3.00
Elm Springs	2.61
Fayetteville, Central	14.55
Rogers	5.00
Centerton	2.91
Green Forest	2.48
Bestwater	1.00
Oakley Chapel	1.37
Springtown	6.52
Tuck's Chapel	.43
Bentonville	3.56
Springdale	14.12
Eureka Springs	2.56
Gravette	1.00
Morrow	5.25
Harmon	4.00
Total	\$70.36
Fort Smith District	
Alma	\$ 1.53
Booneville	15.00
Clarksville	12.00
Mt. Olive	.26
Fort Smith, 1st Church	6.50
Fort Smith, Dodson Ave.	5.00
Mansfield	3.68
Gar Creek	1.19
Van Buren, 1st Church	3.27
Van Buren, City Hgts.	2.00
East Van Buren	3.76
Kibler	.71
Total	\$54.90
Helena District	
Aubrey	\$ 1.69
Forrest City	10.00
Melwood	3.00
Crawfordsville	2.00
Hulbert	1.79
West Memphis	2.50
LaGrange	1.25
Palestine	1.04
Haynes	6.48
Lexa	.90
Widener	1.95
Parkin	1.52
Madison	.87
Total	\$34.89
Jonesboro District	
Brookland	\$ 1.00
Pleasant Grove	1.45
Whitton	1.50
Joiner	.64
Nettleton	2.90
Blytheville, Lake St.	2.90
Bono	1.19
Trinity	.50
Truman	3.00
Pleasant Valley	1.00
Blytheville, 1st Church	8.00
Manila	3.29
Monette	2.50
Leachville	2.46
Keiser	1.47
Macey	1.78
Marion	16.66
Lepanto	7.62
Total	\$59.86
Paragould District	
Pocahontas	\$ 4.77
Marmaduke	2.25
Hoxie	5.11
Warren's Chapel	1.00
Imboden	2.23
Pollard	1.00
Mammoth Spring	2.23
Mt. Zion	1.00
Rector	6.00
Walnut Ridge	1.35
Old Walnut Ridge	.75
Total	\$27.69
Searcy District	
Capps	\$ .78
Leslie	2.82
Smyrna	.33
Mt. Pleasant	.75
Quitman	3.11

Ellis Chapel	.70
Judsonia	1.32
Bald Knob	2.50
Kensett	1.88
De View	.65
Garner	.63
Bracford	1.50
Beebe	3.49
Heber Springs	4.42
Revels	.57
Augusta	2.78
Higginson	1.25
McCrory	4.16
Cotton Plant	3.64
Cabot	11.72
Searcy	5.00
McRae	2.00
Griffithville	2.69
Valley Springs	2.45
Total	\$61.34

STANDING BY DISTRICTS	
Fayetteville	\$ 70.36
Searcy	61.34
Jonesboro	59.86
Fort Smith	54.90
Helena	34.89
Paragould	27.69
Batesville	18.25
Conway	17.05
GRAND TOTAL	\$344.34
—Ira A. Brumley, Exec. Sec.	

### DUAL MISSIONARY OFFERINGS LITTLE ROCK CONFERENCE FOR DECEMBER

The following Church Schools in Little Rock Conference report offerings for the Home and Foreign Missionary Enterprise for December:

ARKADELPHIA DISTRICT	
Arkadelphia	\$ 12.50
Carthage	2.00
Tulip-Dale	.37
Tulip	.60
Magnet Cove	1.26
Butterfield	.20
Friendship	1.27
Princeton	.23
Macedonia	.89
TOTAL	\$ 19.32
CAMDEN DISTRICT	
Fairview	\$ 5.16
Camden	12.24
First Ch, El Dorado	22.46
Fordyce	10.00
Harrell	.71
Junction City	1.25
Magnolia	6.00
Smackover	6.93
Rhodes Chapel (3 mos)	3.00
Waldo	4.00
TOTAL	\$ 71.75
LITTLE ROCK DISTRICT	
Sardis	\$ 1.00
New Hope	1.00
Rogers Chapel	.23
Hazen	2.70
Pepper's Lake	2.00
Hickory Plains	.58
Johnson's Chapel	.33
Bethlehem	1.69
Keo	2.00
First Ch, L. R.	8.31
Forest Park (2 mos)	3.00
Henderson	8.00
Hunter Mem.	2.96
Pulaski Heights	10.00
TOTAL	\$ 43.80
MONTICELLO DISTRICT	
Crossett	\$ 7.50
Extra	1.00
Hemitage	1.00
Jersey	.31
Winchester	2.00
Rock Springs	1.08
Wilmot	3.00
TOTAL	\$ 15.89
PINE BLUFF DISTRICT	
Wabbaseka (2 mos)	\$ 4.00
Gillett	1.00
Campshed	1.00
Bonner's Chap. (2 mos)	.60
Gould	.84
Carr Memorial	2.00
First Ch. P. B.	10.00
Center	.30
Rison	1.88
Roe	1.20
Ulm	1.15
Sheridan	4.00
Sherrill (3 mos)	7.50
Stuttgart	9.45
Bayou Meto	1.55
St. Charles	1.06
Prairie Union	1.52
TOTAL	\$ 49.05
PRESCOTT DISTRICT	
Bingen	\$ .50
Hope (2 mos)	15.00
Ozan (3 mos)	1.35
TOTAL	\$ 16.85
TEXARKANA DISTRICT	
Vandervoort	\$ .60
Walnut Springs (3 mos)	1.00
First Ch, Tex.	10.71
TOTAL	\$ 12.31

STANDINGS BY DISTRICT	
Arkadelphia District, 9 schools,	\$ 19.32
Camden District, 10 schools	71.75
Little Rock District, 14 schools,	43.80
Monticello District, 7 schools,	15.89
Pine Bluff District, 17 schools,	49.05
Prescott District, 3 schools	16.85
Texarkana District, 3 schools,	12.31
TOTAL, 63 schools	\$223.97
—C. K. Wilkerson, Treas.	

### MISSIONARY OFFERINGS BY YOUNG PEOPLE'S ORGANIZATION, LITTLE ROCK CONFERENCE FOR DECEMBER

ARKADELPHIA DISTRICT	
Pullman Heights	\$ 3.50
CAMDEN DISTRICT	
Norphlet	\$ 2.00
—James H. Johnson, Treas.	

### NOTES FROM LITTLE ROCK CONFERENCE

**By Clem Baker.**  
The Young People's Cabinet of the Little Rock Conference met at Memphis during the Memphis Conference. Practically all members were present, except the President. Theda Belle Findley presided. Plans were completed for the Young People's Assembly to be held at Conway in June.

**Charley Wyatt** is in the midst of a building program at 28th Street. The frame work on a new educational annex to the church, practically as large as the old building, is already up.

**Leland Clegg** is still going good in Magnolia. The writer shared in a Council meeting held in the new Educational Plant of his church with 55 members present and a great forward-looking program on the 15th of this month.

**Neill Hart** is the preacher in a Young People's revival being held at the Grand Avenue, Hot Springs, this week, where Frank Simmons is pastor. It was my happy privilege to preach for Brother Hart at Pulaski Heights during his absence, Sunday night.

**S. T. Baugh** led in a splendid Training School at White Hall Church, where J. G. Gieck is pastor, last week. Brother Baugh has already convinced the world that he still knows how to be a great pastor, after ten years devoted to the Educational work in the Conference.

**Fay McRae** spent last week visiting the Children's Workers and holding conferences in eleven of the rural churches of the Arkadelphia District. She was assisted in these meetings by Roy Fawcett, a hard working Presiding Elder.

**Bob Moore** is having a Training School in his church at Arkadelphia this week, with Miss McRae as the teacher. Bob is the Secretary of our Conference Board of Christian Education.

**C. M. Reves**, assisted by Mrs. Clay Smith and Mrs. O. W. Petway, had a successful opening of their three-unit Training School to be held at First Church, Little Rock, each Wednesday night for the next 12 weeks.

**I. A. Love** has the distinction of sending in the first College Day offering from Hunter Memorial Church, where he is serving in the fourth year of a splendid pastorate. **Arthur Terry** is busy setting up the Young People's program for his conference this year. Last week at Monticello he met with a group consisting of Jim Cooper, Marye Thornton, Hallie Terry, Clem Baker, Jess Hamilton, John Hoover, and Ted McNeal, and completed the arrangements for the Christian Adventure Assembly to be held for

the Pine Bluff and Monticello Districts at Monticello A. & M. College the first week in June.

**Bob Long** starts off his work at Stuttgart by holding a Training School with one of the Bible units as a text.

**Roy Fawcett** is leading all Districts today in the number of short-term Training Schools held since Conference.

**Hot Springs** is uniting all of its Methodist Churches in a great class on the study of "Hymns", the week of February 16. Dr. C. C. Washburn of Scarritt College will be the teacher. J. L. Dedman is the chairman of the Board of Managers, J. Frank Simmons is the Educational Director and J. L. Tucker is Secretary of the Board.

**C. K. Wilkerson** is the first District Director to get his District organized for the \$30,000.00 Campaign for Hendrix College.

**Clifton Rule** will assist W. R. Boyd in a Training School at Stephens next week and will teach one of the courses in the Training School at Magnolia the last week in February.

**"Red" White**, our fine new pastor at Camden, is setting a fine example by leading in his own Training School during the month of February.

**Fred Harrison** of Hope is leading his Adult Division in a Study of Worship.—Clem Baker.

### YOUNG MINISTERS ENCOURAGED BY PROSPECTS OF GOING TO COLLEGE

The decision of the two Conferences in Arkansas to raise \$2,500.00 in each Conference during the observance of College Week, February 9-16, to be used in helping our preacher boys go to college, has awakened new hope in the heart of scores of young ministers throughout our state. I have the names of fifteen young ministers in Little Rock Conference who are ready to enter college this fall, provided our offering on the 16th is sufficient to render them some assistance. Arkansas Methodists must not overlook this opportunity for preparing for the future leadership of our Church.

(Continued on Page Ten)



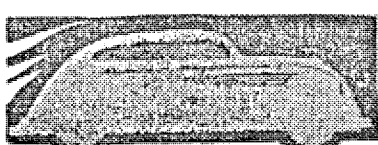
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1933 Chevrolet Master Coach.....	\$295
1934 Ford V-8 Tudor Sedan.....	\$325
1933 Ford V-8 Tudor Sedan.....	\$250
1931 Chevrolet Coach.....	\$225
1931 Ford Tudor Sedan.....	\$195
1934 Plymouth Sedan.....	\$425
1934 Plymouth Coach.....	\$375
1934 Chevrolet 1/2-Ton Pickup.....	\$365

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1932 Chevrolet Coach.....	\$263	1931 Chevrolet Coupe .....	\$127
1933 Chevrolet DeLuxe Coach.....	\$332	1931 Graham Coupe; clean .....	\$ 78
1934 Chevrolet 4-Door Sedan.....	\$372	1930 Chrysler "70" Coupe .....	\$ 99
1934 Ford V-8 Tudor.....	\$346	1933 Plymouth Coach; dandy .....	\$265
1934 Ford V-8 Coupe.....	\$363	1934 Plymouth Coach; clean .....	\$384
1934 Ford V-8 Sedan.....	\$396	1934 Plymouth Special Six Sedan .....	\$393
1934 Ford V-8 Coupe; exceptional .....	\$381	1932 Chevrolet Coupe .....	\$235
1933 Ford V-8 Coupe.....	\$318		

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1934 DeLuxe Ford Sedan .....	\$385
1933 DeLuxe Plymouth 2-Door .....	\$335
1931 Ford Tudor, extra clean .....	\$225
1931 Chevrolet 6-Wheel Sedan .....	\$245
1933 Dodge 2-Door .....	\$365
1930 Buick Coupe .....	\$135
1929 Ford Coupe .....	\$ 65

Several Others—\$50 and up

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Buy it easily on LASCO'S  
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1932 Plymouth Coach. Upholstery  
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and tires good.  
Buy a SAFE Used Car

We Take Your Old Car in Trade—Small Down

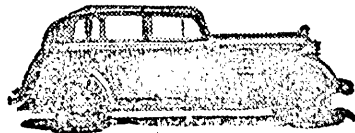
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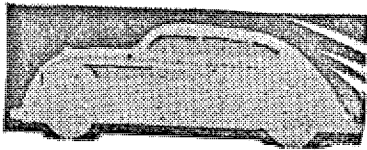
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BUSY LOTS!  
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5 Pontiac 8 Sedan. Almost a "New" car. \$695  
Everything in perfect condition. \$395  
1934 Ford Coupe. In perfect running condition. \$225  
Paint and upholstery in fine shape. Come in and see this car for yourself.  
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Used Car before  
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days to drive  
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\$195. Decide  
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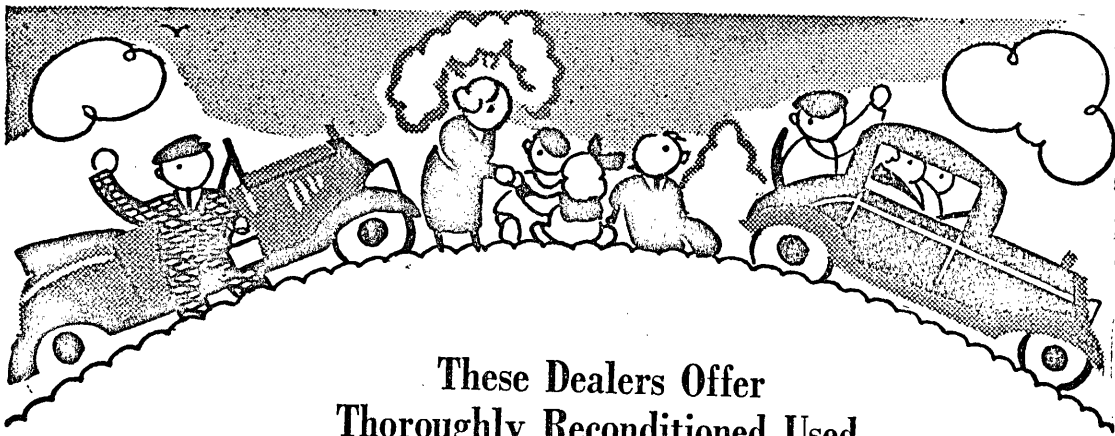
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1933 Ford Tudor	\$315
1934 Ford Tudor	\$365
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1934 Chevrolet Deluxe Coupe; rumble seat	\$385

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1935 Ford Tudor	\$475
1935 Ford Deluxe Fordor	\$495
1933 Ford 1½-ton Truck, new motor, tires, dual wheels	\$375
1935 Ford Pick-up Truck	\$475

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1929 Ford Coupe	\$ 75
1930 Chevrolet Sedan	\$ 75
1931 Ford Coupe	\$165
1932 Ford V-8 Tudor	\$245

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18 1½ to 2½ Ton Trucks, various makes, ranging from \$75 to \$750. Come see them.	

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1931 Chevrolet Coach—New paint, new tires	\$225
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1933 Ford V8 Coach, new tires, paint	\$350
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1931 Chevrolet 6-Wheel Coach, No. 980—It has a new paint job, good tires and has a Kari Keen trunk. This car has been reduced from \$250 to \$195 only.....

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1933 Terraplane Sedan, No. 1013—This Sedan has a finish that looks like new. Four new tires and the mileage is low. It was owned by one of Little Rock's prominent lumber men. Be sure and look at this one for \$245 only.....

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Low Monthly  
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(Continued from Page Seven)

Let every Methodist congregation in the state and every individual Methodist, plan to have a share in our Ministerial Education Fund, on Sunday morning, February 16.  
—Clem Baker.

### YOUNG PEOPLE'S ORGANIZATIONS SHARE IN COLLEGE DAY OBSERVANCE

The Young People's organizations of our Church are planning to have their share in the observance of College Week by putting on a Hendrix College program at their League service Sunday night, February 16. The purpose of the Young People's program is to emphasize the importance of a College education and to acquaint our Young People with the opportunities offered at their own Methodist College. A bulletin giving the program for this hour has been prepared and is being mailed to pastors this week. Young People desiring a copy of this program should ask the pastor at once for this bulletin. In case the pastor did not get his, then our Young People should write to Hendrix College, Conway, for a program.

—Clem Baker.

### OUR RURAL CHURCH CONFERENCES IN THE LITTLE ROCK CONFERENCE

On Tuesday and Wednesday of this week we are meeting with the Presiding Elder and pastors serving rural churches in the Texarkana District. This closes a series of such conferences in each of the seven Districts of this Conference. These meetings have each lasted two days and in each case, practically each pastor serving a rural charge has attended. Twelve full hours of good, honest work have been put in at each place. Never have I enjoyed conferences more than I have these and never have I been so impressed with the fine type of leadership that we have in the pastors of this conference. At the conclusion of each of these meetings, each pastor has set certain definite goals for the work on his charge this year. Should these goals be realized, the Little Rock Conference will have the greatest year in rural church work that we have had in twenty years. In this connection, I cannot speak in too high praise of the leadership afforded by our Presiding Elders. No one can justly accuse any Presiding Elder in the Little Rock Conference of neglecting his rural churches. In fact, I think it is certainly true that all our Elders have, as their first interest, the development of their country churches and the assistance of the pastors serving rural churches. Let all our people remember that this work is supported entirely by our Fourth Sunday Offerings in the Church School. Surely every church will want to have some share in this and send in their Fourth Sunday Offering, no matter how small, to Mr. C. K. Wilkerson, 723 Center Street, Little Rock.—Clem Baker.

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## CHURCH NEWS

### ARKANSAS METHODIST ORPHANAGE

Well, we have been through the excitement and pleasures of the Christmas Season, all of which has been pleasant for our group at the Home, and much joy has come to us by the liberality and care of our people. I have never seen Arkansas more interested in these unfortunate children than now.

In the last few days, we have received five children from one family in the North Arkansas Conference, in which is included a baby boy of five months old which we would like to place in some good home needing a bright baby boy.

I want the brethren of the whole state to understand that I am ready to come to them any time during the year that they think I can do them any good, when consistent with my schedule. Write me occasionally as I love to hear from you, whether it is a word of commendation or criticism. Long since I have found that a man who is trying to do something is the man who is sometimes most severely criticized.

I appreciate the great response that our Churches have made to the Christmas Offering and first of all, I have implicit confidence in the people called Methodists, not only in my brethren of the ministry whom I love, but in our laity, and know that sooner or later they will all do their duty.

With highest personal regards, I am, Yours, James Thomas, Exec. Sec.

### ARKADELPHIA BROTHERHOOD

The Arkadelphia District Brotherhood and Missionary Institute met at First Church, Malvern, January 20, Dr. W. C. Watson, pastor-host. Sixteen pastors and about twenty lay workers were present. The vigorous presiding elder, Rev. Roy E. Fawcett, spoke briefly about the program for the day, stating that emphasis would be given the missionary work of our church. Mrs. Horace Green, zone chairman for the Hot Springs auxiliaries, spoke briefly of the work of the women. Rev. Clem Baker spoke on Missionary Evangelism and called attention to important special days in the church calendar. Rev. J. D. Baker suggested that the presiding elder appoint a district leader on Evangelism and Dr. W. C. Watson was appointed. District Lay Leader, J. P. Womack, brought an emphatic message on paying the Benevolences. Conference missionary secretary Dr. Jas. Thomas, spoke on the mission of Christ in the world today. Dr. J. D. Hammons, a member of the General Board of Missions, represented that Board and brought the message of the day, speaking on "The Upper Room Experience." The writer is tempted to give here the gist of these good speeches but as they will be heard in other district meetings and as space is limited, he refrains.

Miss Pauline Goodwin, district secretary of Young People's work, urges the pastors to observe Young People's Day with a well-planned program and an offering. At the lunch hour Mr. Wayne Martin of Hendrix College explained the needs of the college and the plan for raising money both for the school and for young ministerial

students. After the dinner hour the presiding elder spoke helpfully to the preachers about the district program. The ladies of the church served a good plate dinner and we all went home feeling that the day had been a very profitable and an enjoyable one.—J. Frank Simmons, Acting Secretary.

### BRYANT CIRCUIT BOARD OF STEWARDS

A temperature of 20 degrees did not keep twenty stewards from the various churches of the Bryant Circuit from meeting together at Mt. Carmel church, the night of Jan. 23.

Our charge Lay Leader, Mr. John Pirl, called the meeting and effected an organization of the circuit stewards to be known as the "Steward's Union". Bro. Pirl, by virtue of his office is to be chairman and Mrs. N. D. Couch, secretary. So far as is known this is the first organization of its kind on the charge.

The next Circuit Board, which will meet quarterly, will be at Salem. The meetings will rotate, giving each church the privilege of entertaining. The ladies of Mt. Carmel royally entertained and served an excellent "Fellowship Supper". For the Circuit, it was "Steward's Night"; for Mt. Carmel, it was "Church Night".

The well rendered program was brought to its close with a clear and pointed discussion of the "Stewards' Problems" by Rev. A. J. Shirley of Forest Park Church, a recent pastor of this Circuit. The logic and enthusiasm of his message helped much.

With the fidelity and courage of this Circuit Board, Bryant Circuit is safe for 1936 to the end that God's name may be glorified.—L. O. Lee, P. C.

### RURAL PREACHERS' CONFERENCE, PRESCOTT DISTRICT

On Thursday, January 16, there was a meeting of the Methodist ministers of the Prescott District in the Methodist Church at Nashville. It was called for the purpose of discussing the work of the rural church and the program of Christian Education.

The Conference was presided over by Rev. J. W. Mann, Presiding Elder of the District, and Rev. Clem Baker, Executive Secretary of the Conference Board of Christian Education.

The Conference opened Thursday, at 9:00 a. m., and continued through Friday until about 4:00 p. m.

Devotional addresses were made by Rev. J. W. Mann, Rev. A. J. Christie, Rev. C. D. Cade, Rev. J. R. Dickerson, Rev. O. E. Holmes, Rev. A. C. Rogers, Rev. J. T. Thompson, and Rev. G. W. Robertson. The inspirational messages were all of a high order.

The preachers took under advisement such subjects as: A Plan of Work for the rural church; Church Publications and Church School Literature; Evangelism; Community Survey; Training of Workers; and Training in Worship. Brother Baker is a skillful leader of discussion and under his direction the discussions were lively and helpful. He has a clear, practical program for the small church, and it is to be hoped that he will have the full and hearty co-operation of the laymen as well as the preachers in putting it into operation.

The pastors are conscious of the difficulties facing them out in the field where money and helpers are hard to lay hold upon. However

they all went back to their work in a high spirit of adventure—to adventure for God and humanity with the instruments that they now have. We feel sure there will be a marked progress made by the churches of the Prescott District as a result of this spiritual fellowship and planning together.

On both Thursday and Friday, a delightful luncheon was served by the Woman's Missionary Society of Nashville Church.—C. D. Cade, Secretary.

### BROOKLAND CHARGE

We have been accorded a very gracious reception. Only a short time after we arrived the people at Brookland came to the parsonage and loaded the table with many good things to eat. As evidenced by the following report we have made a good start for the year. The members have responded in a splendid manner and it is only through their efforts it is possible for us to have reached these goals: Conference Claims paid in full at every Church by Christmas; 100% club on Arkansas Methodist, (Not paid for yet, paying quarterly); in addition to the above we have spent approximately \$75.00 for such incidentals as electric lights in parsonage, new individual communion set, song books, Christmas treats for children, Church School Register and other things. Have also received six

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## Bayer Aspirin



members. We are praying that this may be a great year in the history of our Church.—E. J. Holifield, P. C.

#### DISTRICT MISSIONARY INSTITUTE

The District Missionary Institute for the Prescott District was held at the First Methodist Church in Hope. Rev. J. W. Mann, Presiding Elder, was chairman. After reading the first chapter of Titus, Brother Mann made a splendid devotional address.

Rev. Leland Clegg spoke effectively upon the theme of Evangelism.

Dr. James Thomas followed with a few minutes talk about our need of God in this day of confusion and the need for pure family life.

Dr. J. D. Hammons spoke as the representative of the General Board of Missions. He recognized that the life of the world was rapidly changing, but he believed life was changing not for the worse but for the better. He quoted Dr. John R. Mott as saying that "The only thing that is holding the world together is the spirit of Christ in his people." Dr. Hammons said that what the world needs most today is not a "New Deal" but a "New Zeal" for righteousness.

New books were distributed to the pastors for the missionary cultivation work and the group adjourned to the dinner table spread in the basement, where the ladies of Hope had set out, in lovely array, a most delightful luncheon. While at the luncheon table the Presiding Elder read a communication from the ARKANSAS METHODIST offering to co-operate with the workers of the Prescott District in preparing and publishing a Prescott District issue of the ARKANSAS METHODIST. The offer of the ARKANSAS METHODIST was accepted and a committee of three appointed to work out details of the plan. The committee, named by the Chair, is composed of Rev. A. J. Christie, of Prescott; Rev. A. C. Rogers, of Emmett; Rev. F. R. Harrison, of Hope. The preachers adjourned to meet again in Glenwood on Monday, Feb. 10 at 10:00 a. m.—C. D. Cade, Sec.

#### VALLEY SPRINGS

Our work at Valley Springs has begun in a very encouraging way. All indications now are that we will have a good year in this faithful little church. Our finances are being kept up during these dull months, and our program is well organized in all departments.

At the District Evangelistic Missionary Institute at Searcy we assumed responsibility for raising \$50 on the Valley Springs Training School Campaign. As a church we keenly feel our responsibility toward this great cause and are always willing to do what we can to promote it. We only wish that all our churches in this Conference could see the place that Valley Springs Training School has in our program of Christian Education and then get behind it so that the usefulness of the school could be extended to a larger number of underprivileged boys and girls.

I have had the good fortune to serve in this church as janitor, usher, Sunday School teacher, teacher in the Training School, president of the Epworth League, steward, Young People's Counsellor, and now as pastor. I have thoroughly enjoyed my work in all these connections, but none has been more

enjoyable than the one I am now serving. I'm looking forward to one of the greatest years of my life with these good people.—Boyd W. Johnson, P. C.

#### ARKANSAS CENTENNIAL NEWS

Gradually the people of Arkansas are awakening to the commercial opportunities offered by the celebration of the state's 100th anniversary of statehood. According to Col. A. R. Rogers, Director of Celebration, nothing so attracts the residents of other states as a centennial of statehood. It is a distinct event and the featured attractions are such that hundreds of thousands are attracted from outside, many of them to study American history as depicted in pageants and other festivities. Summer study for history teachers requires their attendance at these celebrations, and Director Rogers has registered many thousands of them at such events in the past. They not only visit a state that offers them opportunity for research, but remain for weeks, visiting the outstanding performances in the various sections. They travel by motor and in parties and usually are accompanied by others who are merely out for a vacation.

After visiting thirty counties of the state, Director Rogers announces that his judgment in selecting the Arkansas Centennial Celebration, in preference to others that sought his directorship in 1936, has been more than vindicated. Col. Rogers has been in charge of all outstanding celebrations of the past two decades, and at the conclusion of the Connecticut Tercentenary, announced that he would serve once more in that capacity before retiring. As all of his celebrations have been highly successful, with resultant gratifying financial returns to the state conducting them, Col. Rogers was flooded with applications for his services. Invited to Arkansas by Harvey C. Couch, chairman of the Centennial Commission, Col. Rogers made a preliminary survey of portions of the state and informed Chairman Couch that no commonwealth he has ever been associated with offered the possibilities of an Arkansas Centennial Celebration. Col. Rogers was amazed with the resources of the state, and the intelligence of its people and enthusiastically accepted the directorship. The further he extends his travels, the more Col. Rogers becomes enthused with Arkansas. He came with meager knowledge of the state's possibilities, but had discussed the topic with former Arkansans, now financial leaders of metropolitan areas, and was convinced that if one half the story be true, all Arkansas needed was an opportunity to make itself known, and that opportunity presented itself through a proper observance of its centennial of statehood. Now Col. Rogers says he had not heard one tenth of the truth about Arkansas, and that he expects to close his career as a director of celebrations with a series of events that will far excel anything he has heretofore superintended.

"Arkansas is one state that is predominately native Anglo-Saxon," says Director Rogers, "and apparently its people have been content to enjoy its superb advantages without realizing their extent, or that they are so far superior to the average state, that thousands of others would appreciate an opportunity to share them. When hundreds of

### The Future of the Christian College

Notwithstanding the unsettled conditions of the present in all spheres of life—political, educational, social, industrial, and religious—we should not become so absorbed in the solution of present problems that we fail to plan for the future.

In this constant revision the Church must clarify its vision and broaden its scope of service. Like an army motivated by the spirit of conquest it must hold what it has as well as penetrate further into the territory of the world.

Amid the rapid changes that are taking place, the Christian college emerges as more of a necessity now than ever before, and yet its very life is being threatened by some of the new developments which surround it. Even though the Christian college is the mother of Higher Education in our country, State institutions supported by legislative appropriations and independent schools made financially secure by large endowments are threatening to outstrip it, both in point of influence in the student world and in academic attainments and accreditation ratings as well.

The Christian college must depend, more than in the past, upon the Church and upon well-wishing friends for its support. If the churches are not fervent in their prayers and liberal in their contributions, many of the colleges that are now merely eking out an existence must eventually close their doors and turn over their students to other institutions. From the present trend, it seems that the only hope for the future security of the Christian college is for each local church to assume regularly through Conference apportionments or otherwise, a generous college obligation, the proceeds from which may

thousands of touring motorists begin to traverse the state, attracted by the Centennial Celebration, they are going to hear complimentary expressions of genuine surprise that will give them a greater evaluation of their natural heritage."

None of the celebrations directed by Col. Rogers, other than those of a local nature, have been concentrated in one city or county. All have been statewide in their scope, and a series of connected local events. His plans for Arkansas are similar to those so successful in Massachusetts, Connecticut, Georgia, New York and other states. In Georgia over 11,000 such events were staged, and Col. Rogers expects to list as many for Arkansas.

"Every community I visit develops historic background that I did not anticipate, and instead of a centennial of statehood, I discover that we go back hundreds of years to DeSoto, LaSalle, Marquette and others that offer ideal facilities for outstanding pageantry," continues Col. Rogers. "Add to this the marvelous commercial opportunities of your state, and the stage is set for a celebration which should attract new citizens, new enterprises, new industries, and a prosperity that should be everlasting. I have never yet visited a state that has such far-flung recreational possibilities, and it is my prediction that when Centennial year has passed, your citizens will be so thoroughly awakened to them, they will reap a golden harvest twelve months of every year from their intelligent exploitation."

help with the necessary expenses of the institution and thus free it from an undue dependence upon fees paid by the student body. The present seeming indifference of the churches toward the permanence and efficiency of Christian colleges must be translated into positive interest and must be expressed in terms of generous financial support, or many Church colleges will fail to attain, or having attained, will lose their places on the lists of accredited institutions. The average student wishes to have an accredited school as his *alma mater*, and unless the Christian college is properly supported, it is difficult to induce the sons and daughters of even ministers and church officials to attend it.

The closing of some Church schools and the merging of others would greatly strengthen the Church's potential support of its stronger and more strategically located remaining schools. Such moves, however, should be accompanied by an appeal for more liberal support of our Christian colleges by Churches and for special contributions from wealthy individual members, to the end that endowments may be built up that will insure the permanence and efficiency of a reasonable number of institutions, designed not only to teach the Arts and Sciences, but to stand peculiarly as teachers of Christian ideals and as exemplars of high moral standards and of the principles of civic righteousness.—T. J. Smith in Christian Education Magazine.

### Help Kidneys

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## Addresses at the General Missionary Council Jan. 7-9

(The following abstracts of addresses recently delivered at the General Missionary Council at Washington, were furnished by Mrs. Maud Turpin, editor of the Methodist News Service).

### Christianity Leavening the Nation

Dr. John R. Mott, president of the International Missionary Council, world traveler, and acknowledged Christian statesman, spoke at its first evening meeting on the tenth annual session of that body at Mt. Vernon Place Methodist Church, in Washington, Jan. 7-9. Dr. Mott's subject was "Christianity Leavening the Nations." His address followed welcome greetings brought to the Council by Japanese Ambassador, Hon. Hiroshi Saito, who said: "Tonight I will not take much of your precious time, but will say only a few words of happy greeting from my country, Japan, where Dr. Mott is so respected and admired. During his recent visit to Japan, Dr. Mott met many outstanding Japanese leaders, and the ideas he entertained for the promotion of better relationship between our countries commend themselves to thinking Japanese and tend to promote better international relations. The work to which Dr. Mott is devoting his life is the noble task of working in the interest of peace and goodwill for all men."

Dr. Mott, who has made sixty or more world trips, spoke out of first hand observation of the progress of Christian missions in the nations during the past 50 years, and from his study of world trends, said he never believed more profoundly than at the present time in the permanence and vitality of the Christian faith around the world, and was never so sure as now that through the Christian program alone could international misunderstandings and interracial hatreds be brought to a peaceful and happy solution.

"It has been my opportunity," said the speaker, "to visit all the countries you are serving, and in all these fields I have had the privilege of studying your work at first hand. I believe profoundly in your missionaries and I honor the loyalty of your Board of Missions and their representatives to the traditions of Methodism and the principles of Christianity. I find your missionaries progressive and responsive to new ideas."

That the Christian movement is becoming indigenous and identifying itself with the nations, was claimed by Dr. Mott, who said that if Christianity had not done anything more than to relieve physical suffering and hard conditions it would be worth all it has cost. "Christian hospitals," he said, "are veritable fountains of life in the most backward parts of the earth. The great work of establishing medicine and surgery, is one of the ways Christianity has carried out the spirit of its founder. And medical missions have pioneered in the medical profession and medical research in the countries where Christian missions are at work, pointing the way in this field to the governments."

"In the Belgian Congo the medical missionary in conquering sleeping sickness alone has made a valuable contribution to medical science.

And medical missions have taken front line position in preventive medicine, sanitation and health hygiene.

"The world mission of Christianity has initiated and furnished leadership for what we know as philanthropy. Christian missions have also identified themselves with social progress and missionaries were teaching social application of the Christian religion long before that became a popular objective in western Christianity. The orphanages, scattered over the mission fields, are bright spots that commend the missionary movement, as do the asylums for the blind, the deaf and the dumb.

"The touch of Christ has accompanied the missionary everywhere. The world mission of Christianity has been most aggressive and triumphant in waging warfare against national evils, including slavery. It led in the anti-footbinding crusade; in stamping out the opium evil and commercialized vice, the missionaries were first. Thank God for the League of Nations, that has not been slow to follow their lead. And what should not be said of the contribution of Christian missions to the elevation of womankind? The changes that have taken place in the status of women in non-Christian lands constitute the most thrilling chapter in Christianity.

"Although eight-tenths of the population in mission lands live in villages and country side, Protestant and Roman Catholic missions are not spending as much as two-tenths of what they spend for missions, in rural sections. The strongest missionaries should be placed there where sin, ignorance, poverty, disease and superstition have their strongholds.

"God forbid that we of America and the British Isles shall visit upon Asia and Africa the sins of the Western industrialism; and here again it has been the Christian missionary who has sounded the warning and interpreted the mind of Christ in industrial relations.

"The penetration of Christian ideals into Asiatic and Latin American peoples is another tribute to the Christian religion. We see it revealed in the Christian schools, the Y. M. and Y. W. C. A.'s and other Christian organizations, especially among the student groups.

"I found all over the Southern hemisphere Christian concepts and Christian programs being wrought, and many, who are not ready to announce themselves as believing Christians, honoring the teachings and practices of Christ in their daily lives.

"Another aspect of the penetration of Christian principles is the unifying influence in the international realm. Yet my heart was never so near standing still as it is today, as evidences of misunderstandings between the nations become apparent everywhere in the discontent with treaties and the vast growth in military and air budgets.

"Interracially, the situation is

even more alarming. I have come recently from South Africa, one of the hot spots. Everywhere I noted little interracial goodwill.

"The way out lies in the spread of Christianity free from formalism and hypocrisy. Military equipment will not spread international goodwill. In this great impasse between divisive forces of the world, the only program that will bind the world together is the program of Christ. The infinite worth of each nation and race is taught by that program. Also to each other; and that the Golden Rule is as applicable among the nations as between individuals."

### Greetings from China

Hon. Sao Ke Alfred Sze, ambassador from China, said: "I am greatly touched by the very kind words of Bishop Moore in introducing me. I am glad he told you I've been in America a long time, for I can count you my friends. I am glad to have an opportunity to convey in person a cordial message of greeting and friendship and goodwill from my land. I went to a missionary school and since then I have had contact with those in missionary work. I assure you that missionaries in China have done a piece of great work and people in China are grateful for it. China needs all the more encouragement and sympathy and inspiration of friends. Of all times, the present is the time you need to give most support to your missionary work. China was happy to have, as a visitor for several months, Dr. Ivan Lee Holt. We were sorry to have him leave us; but in leaving us he left a host of friends who admire him as a great leader and a great Christian. We learned through him to know better people of your country."

### The Christ of Asia

Dr. Ivan Lee Holt, President of the Federal Council of Churches, said: "There must be a new approach to the Christian world mission and a Christian strategy that will bring the churches of various lands into closer fellowship; and western Christians must recognize that native churches desire entrance into the fellowship of established and organized churches.

"In the progress of the Christian faith in China, Japan and islands of the Pacific, there are developments in Protestant cooperation that are signs of hope, such as the National Christian Council of China, which represents 22 church bodies and which seeks to unite the Protestant churches and other Christian agencies in facing common responsibilities and tasks; the National Christian Council of Religious Education; the North China Rural Service Union; the Committee on Christianizing the Home, and the Committee on Christianizing Economic Relations.

"Progress has been made in organized church union. The Church of Christ in China includes former Baptists, Congregationalists, Methodists, Presbyterians, Reformed, and United Brethren communicants. A few months ago a conference on church unity was called. It was attended by representatives of the Church of Christ in China, Methodists, Episcopalians, Presbyterians, and Baptists.

"The Christian group in Japan faces a difficult situation; it may be deeply loyal to its faith and seem to Japanese leaders unpatriotic; it may be loyal to national policy and

be forced to compromise with the principles and teaching of its religion. Christians in other parts of the world have criticized Japanese Christians for their failure to speak out more vigorously against the military party, and American Christians wonder how we in America can find such fault with Japan in view of the fact that their government points to America's determination to get the Panama Canal strip and the Texas territory, and example Japan has followed in Manchuria, and to the failure of America to enter the League of Nations as one justification for Japan's withdrawing from it. Before we criticize too severely we ought to make a more earnest effort to understand the position of Japanese Christians.

"The present government in China has wrought miracles since it was established in 1927. It faces, however, the problem of crushing Communism and of organizing the provinces. It needs money and it needs time. Since it is so pressed for both, it is easy to understand why an intelligent Chinese would want a religion that promised strength.

"My feeling is that the real religious struggle in China is not between Christianity and Confucianism; it is between Christianity and Communism.

"In the new approach to the Christian world mission, I feel reasonably sure of these conclusions: It will be difficult for missionaries from the Occident to evangelize in lands where there is a strong national consciousness and where indigenous churches are gaining strength. The work of evangelization must be carried on largely by natives.

"For some time to come it will be necessary to have missionaries as advisers. Also there ought to be an exchange of ambassadors of Christ, letting outstanding Christians, such as Kagawa, of Japan, and Stanley Jones, of the West, establish connections and journey from one land to another. It would be helpful if some outstanding minister in the United States could go to one or another of the Union Churches in Chinese and Japanese cities to say and preach for a period of three to six months.

"As I plead for a closer fellowship between the Christians of lands

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around the Pacific and urge a greater interest in the new missionary enterprise, I am pleading for the future peace and happiness of the human race. Although there is a momentary interest in the Mediterranean, the interest of the world really centers in the Pacific. Much of the disturbance in the Mediterranean is due to the pressure of the world east of Suez. The peace of the world will depend on the quality of our Christianity in the United States. We can have peace if we are Christian enough."

#### "The Contribution of the Younger Churches to Christianity."

Dr. Fred B. Fisher said: "Nothing is more apparent in the present day philosophy of foreign missions than the spontaneous and universal movement toward freedom for the Asiatic, African, and Latin American churches. Imperialism is on trial the world over. It has served its day. Two hundred years of missionary penetration into other religious communities and social orders has brought a new sense of the value of other cultures and races."

"In India today there are more than six million members of the Christian churches. The leaders are educated in universities and theological seminaries. They are scientists, philosophers, sociologists, historians, and religious prophets. They have the same elements of Christian statesmanship that have characterized Christian leaders of European stock. They should, therefore, take over the leadership of their National Christian communities."

"Our American Boards of Foreign Missions and our American Women's Missionary Societies must radically change their attitude of mind and their technique of management. We are no longer to look upon missionary agencies as boards of directors with vested interests and proprietary holdings in other countries. The money which our churches and individuals have given for missions was contributed for the sake of the churches in other countries and must be turned over to their management, control, and ownership."

"The Methodist Episcopal Church in India has over a half-million members and we are organized into Annual Conferences and local churches. There are nearly 2,000 evangelists and licensed preachers. There are thousands of capable laymen in business and in the professions. There are hundreds of educated women to lead the local churches and the provincial life."

"Our great task now is to look upon ourselves as the helpers of these rising Christian constituencies. We are anxious that they stand upon their own feet and control their own religious destinies and win their own converts to their way of Christian life."

"The churches abroad have earned the right to the widest latitude of freedom and of individual and national expression. Obviously certain waves of thought that we might regard as heresy will be developed according to the temperament and the philosophic and cultural background of the particular race. But this must neither disturb nor frighten us; it is the way of God. When the tumult and the shouting dies we will discover that their heresies were only temporary and that they have had little destructive effect

## Alcohol Weighed In the Balances

By FRANK E. GANNETT

(Owner of the Gannett newspapers and President of the American Business Men's Research Foundation.)

In the fifth chapter of Daniel is a bit of history that has endured for nearly three thousand years. The writer describes, with dramatic power, the banquet hall of an Eastern king with its sounds of music and revelry, its scenes of drinking and drunkenness, the desecration of the sacred vessels from the Hebrew Temple at Jerusalem, the sudden silence and paralyzing fear that came upon all as a moving finger wrote words of judgment and doom upon the royal palace wall. "Thou art weighed in the balances, and art found wanting," applied alike to the drunken king and debased kingdom, for in that night was the king slain and the kingdom overthrown.

This bit of ancient descriptive writing smacks of modernity, for drinking scenes and drunken revels did not pass with Babylon. Far too often the disgraceful practices and disgusting scenes of ancient Babylon are reproduced when modern kings of finance and princes of trade meet in the banquet hall of some modern hotel. And the ancient judgment still endures. It no longer needs a moving finger and palace wall for its expression, for it has found its messengers in the scientific laboratory, in the halls of learning, and in the marts of trade. Science, industry, transportation, competitive sport have each written their verdict upon alcohol, and that verdict can be expressed in an ancient phrase—"Weighed in the balances, and found wanting."

Science has given its verdict against alcohol. Modern science has declared: (1) "Alcohol is a dehydrating, protoplasmic poison, and its use as a beverage is destructive and degenerating to the human organism." (2) "No other poison causes so many deaths or leads to or intensifies so many diseases, both physical and mental, as does alcohol in the various forms in which it is taken." The modern scientists, after a painstaking and interested search for truth, have come to general agreement that the use of alcohol in amounts formerly considered permissible, impairs reason, will, self-control, judgment, physical skill and endurance. Hence as an aid to efficiency, or health, as a producer of energy, or as an aid to morals, alcohol has been weighed in the balances and found wanting. Total

upon the social progress of the particular nation.

"Let us encourage these rising churches abroad, and let our missionary agencies regard themselves merely as ambassadorial centers, and supporting centers, for the free and living churches around the world, without any desire to have long strings reaching across all the oceans of the world to control the details of missionary administrations and policy."

"Let us send missionary ambassadors from our country, but without any thought that they are to be the leaders and the controllers. They are to be the servants of the new and regnant body of Christians in the Orient and in Africa and in Latin America. This is the central missionary challenge of today."

abstinence from its use is the only safe course for the individual. The man or woman who consumes it as a beverage acts against light and knowledge.

When we come to consider the alcoholic beverage industry—the manufacture and distribution of alcoholic beverages—we enter the field of social or political action. With the repeal of the Eighteenth Amendment the business has become legal but not respectable. Its legal standing has not changed its nature—it is still dangerous, destructive, antisocial. Its system is lawlessness and its finished product is a drunkard. It is an outlaw measured by its practices and a criminal tested by its results. It is a parasite on the body politic, a crooked competitor of honest trade and a continuous destroyer of constructive commerce. Agayer and again its retail places, commonly called saloons, have been indicted as "distributors of poison, purveyors of disease, producers of corruption, procurers of vice, persistent violators of law, and defiant destroyers of the common good." By every means of commercial pressure and high-powered salesmanship it seeks to make drinkers out of non-drinkers in order that its sales and profits may increase. Its increasing success in this direction will mean the slow but sure destruction of the market for food, clothing, education, books, magazines, radios, insurance, and every other good thing which adds to the joy, safety, security, health and efficiency of the individual and of society.

Since repeal there has been a progressive decrease in the consumption of milk in the State of New York of approximately six million quarts a month. A government survey of fifty-nine leading cities indicates a decrease of twenty-seven per cent in the consumption of milk for the same period. This means that both the farmer and the dairy industry are suffering loss as a result of the destructive competition of the brewer and distiller. The farmers of the nation were promised a large and increasing market for their food grains once the brewer and distiller were permitted to become their customers. The record shows that the farmer is being robbed of his market while the brewer and distiller wax rich upon its destruction. When the moving finger of economic science writes its verdict upon the alcoholic beverage industry it is compelled to write, "Weighed in the balances, and found wanting."

The alcoholic beverage industry produces socially undesirable results. The open and legally protected sale of all kinds of alcoholic beverages is producing increased drinking and drunkenness in every section of our land. This alarming and deplorable increase is greater among women and youth. This is a legitimate result of the kind of advertising the alcoholic beverage industry

has been doing. Its advertising campaign seems to be aimed particularly at women and youth. So long as the industry is permitted to publish the kind of alcoholic appeal that it now does, just so long will drinking and drunkenness continue to increase.

The alcoholic beverage industry, by selling to motor car drivers, is contributing to the alarming increase in fatal accidents upon our highways. In 1934 nearly thirty-six thousand persons were killed on the highways of the nation. The number slain by drunken drivers increased forty-two per cent over the number killed in 1933, but the number killed or injured by drivers who had been drinking was far in excess of forty-two per cent. The National Safety Council and the Travelers' Insurance Company have gathered enough evidence of the menace of the drinking driver to compel both to say, "If you drive don't drink. If you drink don't drive." Alcohol is no producer of safety on the highway, and when modern science considers it in this relation it writes—"Weighed in the balances, and found wanting."

Another undesirable product of the alcoholic beverage industry is the steady increase in drink-caused poverty. Mr. Victor, the superintendent of the Anti-Saloon League of New York, has reported instances where local relief agencies are compelled to spend large sums for such relief. In one instance the school nurse in a village in the northern part of the state reported to Mr. Victor that a nine-year-old girl had been absent from her classes two or three days. When she went to the home to ascertain the reason for the girl's absence she discovered that the girl was without shoes. This school nurse drew upon the very scanty fund placed at her disposal to secure the girl a pair of shoes. She then made a careful investigation of the family background and discovered that the father was spending enough every week for intoxicating liquor to buy his daughter two pairs of shoes.

In another instance one of the officials of one of the larger villages in the same state reported to Mr. Victor that he had been compelled to spend ninety dollars per month in order to relieve distress in a family where the father spent practically his entire income for drink. The newspapers of the city of Buffalo carried the story of a man arrested for spending relief money for intoxicating liquor instead of food. The evidence in this case developed the following facts. The man was the father of ten children, all living. He had been employed on a work relief project and had been paid sixteen dollars a week. He had been arrested upon complaint of his wife who testified in open court that the husband and father had been spending practically his entire income for intoxicating liquor in-

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

stead of food, clothing, and shelter for his family. The man pled guilty and was sent to jail for ten days.

It would be possible to multiply illustrations for they are occurring in every city, town and village of the land where alcohol beverages are a legitimate article of commerce. The non-drinking socially-minded, benevolent citizens of these communities ought to insist that every relief agency report the amount of drink-caused poverty which it is compelled to relieve. Once these facts are assembled the people of the United States will be able to estimate the terrific price they are compelled to pay to repair the damage caused by liquor.

Finally, the existence of the alcoholic beverage industry produces lawlessness and corruption. During the last year federal and state inspectors made a check-up of the liquor-selling places in the city of New York. It was discovered that fifty per cent of these places were violating the law. These places were guilty of numerous kinds of lawless acts. Some places were selling to minors. In one section of Brooklyn the police took thirty-two girls, approximately sixteen years of age, from restaurants or taverns near the Brooklyn Navy Yard. The press of New York City stated that these girls were in the habit of going to these places to meet sailors off the ships, and while the places were licensed to sell intoxicating beverages, they were actually houses of assignation. Other places were selling to intoxicated individuals, others had neglected to secure a license from the state or nation, and others were selling bootleg liquor—that is, beverages on which they had not paid the internal revenue tax.

Stories of renewed and increasing corruption wherein the alcoholic beverage industry endeavors to se-

cure extra legal privileges for itself are being told in every wet city of the land. The facts reveal the alcoholic beverage industry as an enemy of good government, of constructive law enforcement, and of honest, clean administration. In 1888 the General Conference of the Methodist Episcopal Church declared, "The liquor traffic can never be legalized without sin. License, high or low, is vicious in principle and powerless as a remedy." Every great church council—synod, conference or assembly—that has met within the last two years has reiterated this declaration of an early general conference of the Methodist Episcopal Church. If decency is to have a chance, if sobriety is to be the rule of society, and our people reasonably prosperous, the entire alcoholic beverage industry must be destroyed.

In the meantime, every effort should be made to acquaint the public with the startling facts about the effects of the use of alcohol. Particularly the youth of the country should be informed. The traffic in alcoholic beverages will not be tolerated when the truth about them is known.

### Living the Consecrated Life

Frequently the act of consecration is illustrated by the complete abandonment of a patient to a surgeon who is to perform an operation. The patient submits to the anesthetic which brings him to a state of unconsciousness in which the surgeon is free to do as he sees best. Confidence in the ability of the surgeon and a reliance upon his skill and experience are manifested. This illustrates a truth much needed in the act of consecration. There must be an utter abandonment to the will of God, a complete yieldedness of heart and purpose, a positive reliance upon His skill and ability to do for us all He sees we need to have done. But this illustration does not express fully the meaning of consecration. It illustrates the passive side, but we must recognize that there is an active phase to this matter of consecration. It is not sufficient for one to be utterly abandoned to God in the sense of being passively His, but he must be "a living sacrifice"—an active, living personality purposefully doing the will of God in his life.

It is not sufficient for one to be passively yielded to the will of God. If he knows what God's will is for him, he must actively co-operate with God in carrying out that will in his life. The question of consecration is not merely "What wilt thou do with me?" but also "what wilt thou have me to do?" We must not be content to be merely passive in God's hands and say, "Lord, thou canst do anything with me thou desirest"; we must purposefully pray, "Lord, I'll do anything for Thee that Thou desirest me to do." The term, "a living sacrifice", has a very active meaning. It is the whole living man, actively living as a sacrifice for God, all the period of his life. To live the consecrated life is much more than a passive submission at some altar of prayer, it is the living man, realizing the full measure of his redeemed manhood, living always as a sacrifice for Christ. God will preserve us in holiness if we are careful to be "living sacrifices" for Him.—Herald of Holiness.

## FOR THE CHILDREN

### WHAT MILO DECIDED

Milo and Frank were making animal-books. They had a box of cut-out colored animals, ready to be pasted on white sheets of their books.

"Oh, I want that one", cried Milo's little brother Donnie, pointing to a big brown camel that wore a bright blue saddle with gold fringes on it.

"No", said Milo sternly, while he grabbed the paper camel and put it in the box with the rest of the pictures. "We will need all our animals to fill the books."

Little Donnie watched wistfully. He wanted to have an animal-book of his own, but Milo told him he was too little. "Why, you can't even cut out pictures right," the older boy said. "If you tried to paste them, you would spoil the pages in the book. Run and play with your blocks."

A few minutes later the little boy came back. He looked at the big brown camel again. "Let me put him in my barn", he begged.

Milo shook his head. "You might spoil the brown camel," he said, "and then Frank and I couldn't put the picture in the book."

"Look!" cried Frank just then. "I have made one page of bears, another of lions. Now I am going to put in this big elephant."

"See this funny page," said Milo, patting the last picture down. That was a monkey in a bright-red coat and cap.

Presently Milo and Frank became tired of pasting. They decided to go to Frank's house to play in the attic. "If Donnie sees us, he will want to go with us," suggested Milo. "And it is a bother to have to wait for the little fellow."

When Donnie wasn't looking, the boys slipped around the corner of the house and darted through the house and darted through the boys played in the attic until they heard big drops of rain pattering on the roof above their heads. "I may as well stay until it stops raining", Milo declared.

"It was a big rain", the boy thought on the way home a half hour later. There were pools of water standing in the street.

Milo was opening the door at home, when he suddenly remembered the pictures and animal-books that he and Frank had left in the yard. In hurrying to slip away from Donnie they had forgotten to take them in. "Oh, our animal-books!" the boy exclaimed. "They will be spoiled now."

"S-s-sh," warned his mother, lifting her hand. Pointing to the couch where Donnie lay asleep, she added, "He brought your things in when it began to rain, and he slipped down with the big load and bumped his head."

Milo glanced at his little brother, with the red bump still on his little forehead, and then at the books and the box of pictures that were safe and dry on a chair nearby.

"Donnie thinks his big brother is wonderful", mother said to Milo. "And because he loves you so, he would do anything to help you."

Milo listened soberly. He loved his little brother, too. But he was remembering now how often he forgot to help the little fellow.

The next minute the boy was opening the picture-book. He took

out the big brown camel with the blue saddle, and placed it where his little brother would see it as soon as he woke up.

"He can have that camel", Milo said. "Donnie is too little to make an animal-book, but Frank and I can make one for him."—Ida E. Lindsley, in the Pentecostal Herald.

### A TRIBUTE TO JOHN R. CASON

Monday evening, December 30, 1935, Rev. John R. Cason, D.D., laid aside the body of flesh and slipped into the other Realm of Life. He had experienced a heart attack the night before and within about twenty-four hours he was gone.

Christmas was his eighty-third birthday and he enjoyed the happy occasion. His family was with him from Monday afternoon until he passed on. Those fortunate in knowing him as father are Miss Claribel Cason of Miami, Mrs. J. L. Love of Delray Beach, Mrs. Nadie C. Ives of Ojus, Mrs. John F. Wilson of Lakeland, Honorable Fred W. Cason of Miami, Dr. J. R. Cason, Jr., of Delray Beach, and Mr. A. E. Cason of Delray Beach. His sister, Mrs. Hattie Hamilton of Fayetteville, Arkansas, and his brother, Mr. Lester Cason of Pine Bluff, Arkansas, were unable to make the trip to Florida to attend the funeral.

Dr. Cason was born in Anson County, North Carolina. In his youth the family moved to Arkansas. When he was nineteen years of age he entered the Methodist ministry and at the age of twenty-two he joined the Little Rock Conference. Thirty-one years of public ministry were spent in Arkansas Methodism. His lawyer son of Miami said that Dr. Cason moved to Florida in 1905 in order to keep the family together. For more than sixty years he was a Methodist preacher.

Among other churches in Florida, he was pastor at Lakeland, West Palm Beach, Tampa, Miami, and Orlando. He founded the church in Miami that has become known to us as Trinity Methodist. While he was a superannuate, he was pastor of Delray Beach church two years without salary and was the chief



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factor in bringing the building to the present stage of completion. The Delray Beach church has been named in honor of him.

He was greatly instrumental in the founding of the Methodist orphanage at Benson Springs where today about two hundred boys and girls receive Christian care. His ministry was that of a builder.

Beginning in 1925 he served more than two terms on the Palm Beach County Board of Public Instruction, retiring in 1930. In 1927-1928 he was municipal judge of Delray Beach. Only failing health prevented him from becoming a candidate for the legislature in 1934.

As far as health would allow he was a regular attendant at the church services. Until just a little while before Christmas he was at church almost every Sunday morning and sometimes was back there for the evening service. He was kind to and appreciative of his pastor. His mind was ever active and alert.

A short time before Christmas he dictated to me a letter to be sent to Bishop John M. Moore, said letter concerning the Apostles' Creed, in which letter he contended for the removal of the word "catholic" and entered the question of changes our church had made at other times in the Creed.

About this same time he was talking to me about old age, during which conversation he said, "It has its compensations to balance its losses. Its greatest need and difficult achievement is to sustain an improved morale." This ambition Dr. Cason achieved.

At the funeral service, which was held at the Delray Beach church and which I had the honor of conducting, Dr. Ludd M. Spivey characterized him as a man of whom his world had to take notice, a man who stamped his world with his personality rather than allow the world to stamp him, a man who was victor instead of a victim of the world. Others assisting in the funeral service were Dr. R. Z. Tyler of Trinity Church in Miami, and Rev. W. J. Churchwell of Lakeland. Burial was in Miami, and at the cemetery Dr. J. M. Gross, a friend of many years, conducted the service with a prayer. The church building was filled.

On that Monday evening that I walked into his room about an hour after he died I realized again that our bodies are only tools. When they wear out to the extent that we can use them no more, we lay them aside and slip into the other Realm of Life to use other tools. Dr. Cason took the wings of the evening and made them the wings of the Dawn. —O. S. Palmer, in Florida Christian Advocate.

## OBITUARIES

**SHERMAN.**—The funeral of John Sherman, leading steward and layman of Elm Springs charge, was held at the Elm Springs church, Sunday afternoon, Nov. 10, with

### Of Interest To Women

Certain functional pains with which many women are afflicted are known to have been relieved—in a harmless manner—by the medicine, **CARDUI**. Mothers have recommended it to their growing-up daughters for over fifty years. Thousands of women testify Cardui has benefited them. Of course, if it does not benefit you, consult a physician. Cardui, for women, is sold by reliable druggists.

Rev. Roy E. Bagley, pastor, and Rev. James W. Workman, Presiding Elder, in charge. The church would not accommodate the throng of people who came to pay a loving tribute of respect and appreciation. John Sherman was born at Elm Springs, Washington County, Arkansas, January 15, 1860. His parents were Thomas Jefferson Sherman and Rebecca Sherman.

In 1882 he married Matilda Pyatt. She died in 1925. Six children were born to their union: four girls—Mrs. Sanders (Etta), Mrs. Gratt Wasson (Susie), Miss Tommie Sherman and Mrs. Malone (Tressie); and two boys—Rev. C. H. Sherman, of Elsberry, Mo., and Jim Sherman. One brother, George T. Sherman of Cleburne, Texas, and one sister, Alice Hopkins, Waco, Texas, and two brothers in Arkansas, Rev. William Sherman and Rev. Jefferson Sherman, both preachers in the North Arkansas Conference, survive him.

John Sherman joined the Methodist church with Will Sherman, in September 1883, at Elm Springs. At the time of his death he was the senior steward in the official board. He was true to his church during his entire Christian experience and was growing in Christian faith to the end of his days here. This was manifest in the increasingly active part that he took in public worship services. After an illness of barely two weeks, he passed away Saturday, Nov. 9, 1935, in his home at Elm Springs. He was laid to rest in the family lot at Elm Springs cemetery.—James W. Workman.

**HARLAN.**—Joe W. Harlan was born in Georgia, March 9, 1851, and moved to Arkansas with his parents when 7 years old. He professed religion at an early age and joined the Methodist Church at Bethesda, near Rosebud and was a member of that church the rest of his life. Served as Steward and Sunday School Superintendent and was the leader of song service during his active days. Was married to Miss Sue M. Maddox, June 25, 1871. Six children were born to them, three yet living: Mrs. Ora Maddox of Mt. Vernon, Mrs. Una Noggle of Conway, and Marvin Harlan of Beebe. His wife died in August, 1910 and he made his home the greater part of the time with his daughter, Ora. Bro. Harlan was a good man, a friend to the preachers. His wife was almost an invalid for much of her life, but this did not keep him from being faithful to his church.

Perhaps his greatest gift was in song. His church depended upon him to lead the singing and he did it well. He was confined at home for some time and died July 21, 1935. Was buried at Bethesda, July 22, and as I was too late in getting there, Bro. E. E. Jones of Mt. Vernon held the services.—Geo. W. Williams.

**DANIEL.**—Rev. Lee H. Daniel was born April 20, 1868. He lived a devoted life for Christ and was a minister of the gospel for more than 40 years. In 1886 he was married to Miss Lula Pate. To this union were born nine children. They lived together happily for 15 years, when she was called home to the mansion in the skies. In 1905 he was married to Mrs. Emma Taylor Jared. To this union was born one son. Brother Daniel finished his labor in this world on January 2, 1936. Besides his devoted wife he leaves two sons, one step-son, and

four daughters, and two brothers. The bereaved ones are: his wife and one son, Fred Daniel of Bradford, Ark.; Mrs. H. A. Rogers of Depew, Okla.; Mrs. J. W. Willis, of Lone Wolf, Okla.; Mrs. Tishie Daniels of Oklahoma City; Mrs. J. H. Lynes of Oklahoma City; C. L. Daniel of Snyder, Okla.; W. A. Jared, a step-son, of Okemah, Okla. His brothers are: Rev. A. F. Daniel of Hot Springs, D. A. Daniel of Mena, Ark. At the time of his death he was pastor of the Oakland Nazarene church near Bradford, beginning his third year at this place. Prior to this pastorate he pastored the Picken Chapel near Letona, Ark. His funeral was conducted by Rev. R. L. Stuart and his remains were laid to rest in the Oakland cemetery near Bradford in the presence of a large number of sorrowing relatives and friends.—Bessie Sturch.

**BENSON.**—Mrs. Mary George Benson was born November 14, 1852, in Ashley County, Arkansas. On September 4, 1873 she was married to John Porter Benson in Mississippi. To this union were born seven children, three still living, Miss Laura Jo Benson and Miss Maydelle Benson of Burbank, California, and Lawrence P. Benson of Santa Monica, California. In addition to her own children, she reared from infancy four nephews, P. R. Wiggins, of Clarendon, Arkansas; Rev. Sam B. Wiggins of Jonesboro, Arkansas; Rev. John L. Wiggins of Springfield, Missouri, and William Hoyt Wiggins of Memphis, Tenn. On December 17 release from eighteen days of suffering came, and she was translated into her eternal home. At the age of twelve she professed her faith in Christ and united with the Methodist Church and for more than seventy years remained a devout and faithful member of this church. Pastors could always rely upon her for godly counsel and effectual prayers. Friends could always go to her in crises in life, and her friends were counted by the thousands. Young people kept open house in her home. Strangers found under her roof a home of true Southern Christian hospitality. She was considered a saint in the church where ever her membership was placed.

The writer is one of the four motherless boys she reared from in-

fancy. She could not have loved her own children more. The family altar was a permanent shrine in her home, and the last memory that will erase will be that sacred hour each evening. She was self-sacrificing in every relationship of life, and evidenced it nowhere more than in the rearing of the family. I have never known another with greater faith in God, love for the church and faith in the cause. Shortly before her translation, she said, "I am going to my Heavenly Home". And she, who was so well fitted for it, will enjoy it to the fullest. Her life was beautiful, her death glorious.—Sam B. Wiggins.

## QUARTERLY CONFERENCES

### JONESBORO DISTRICT Second Round

Blytheville, First Church, Jan. 26, P. M.  
Blytheville, Lake Street, Jan. 26, A. M.  
Blytheville Ct., at Yarbrow, Feb. 9, P. M.  
Bono Circuit, at Bono, Feb. 10, Aft.  
Brookland, Pleasant Grove, Feb. 23, Aft.  
Dell Circuit, at Half Moon, Feb. 9, Aft.  
Joiner, at Whitton, Mar. 22, A. M.  
Jonesboro, First Church, Feb. 16, P. M.  
Fisher Street, March 4, P. M.  
Huntington Ave., Feb. 16, A. M.  
Lake City, at Lunsford, Mar. 29, Aft.  
Lepanto, Feb. 2, P. M.  
Leachville, Feb. 23, P. M.  
Luxora-Kelser, at Dyess, March 22, Aft.  
Manila, at St. John's, March 22, P. M.  
Marion, April 5, A. M.  
Marked Tree, March 1, A. M.  
Monette, at Macey, March 8, P. M.  
Nettleton, at Bay, March 1, P. M.  
Osceola, March 15, P. M.  
Tyronza, February 2, A. M.  
Trumann, February 23, A. M.  
Wilson, March 15, A. M.  
Jonesboro Extension, February 28, P. M.  
Luxora Exten., at Rosa, March 15, Aft.  
—S. B. WIGGINS, P. E.

### FAYETTEVILLE DISTRICT Second Round

Jan. 26, A. M., War Eagle Conf., P. M.  
Jan. 26, P. M., Bentonville.  
Jan. 27, Springdale Conf., 7:30  
Jan. 29, Prairie Grove Conf., 7:30.  
Feb. 2, A. M., Farmington-Goshen, Elkins, Conf., P. M.  
Feb. 2, P. M., Gentry, Conf.  
Feb. 19, Fayetteville, Conf., 7:30 P. M.  
Feb. 23, A. M., Berryville, Conf., P. M.  
Feb. 23, P. M., Green Forest, Conf. P. M.  
March 8, A. M., Winslow, Conf.  
March 8, P. M., St. Paul, Conf.  
March 8-13, District Training School at Fayetteville.  
March 15, A. M., Elm Springs, Conf., P. M.  
March 15, P. M., Highfill, Conf.  
March 8-22, Training weeks.  
Mar. 22, A. M., Eureka Spgs., Conf., P. M.  
March 22, P. M., Osage, Conf.  
Mar. 29, A. M., Viney Grove, Conf., P. M.  
March 29, P. M., Prairie Grove, P. M.  
April 5, A. M., Centerton, at New Home.  
April 5, P. M., Rogers Conf., P. M.  
April 12, a. m., Cincinnati at Weddington, Conf., P. M.  
April 12, P. M., Siloam Springs.  
April 12, A. M., Gravette at Decatur, Conf., P. M.  
April 26, P. M., Springdale.  
April 28-29, Dist. Conf. at Green Forest.  
—J. W. WORKMAN, P. E.



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## Bishop McConnell To Speak

On Friday of next week, February 7 Bishop Francis J. McConnell, for twenty-four years Bishop of the Methodist Episcopal Church, will speak at the East Side Jr. High School Auditorium at 8 o'clock on "The Church and Social Justice."

Bishop McConnell is outstanding for the fearless and uncompromising attitude he has always taken in the church and outside on questions of social justice and opposition to war.

He has been in charge of Methodist work in Mexico and has spent a good deal of time in the far east as a member of a religious commission to China and as a lecturer to universities in India.

It is hoped that many Winfield members will hear Bishop McConnell.

### ABOUT WINFIELD PEOPLE

Mr. Russell McKinney is in the Baptist Hospital where he underwent an operation last Saturday.

James Major of our Young People's Department is home after an operation at the Baptist Hospital.

Miss Phoebe Knight, who has been a member of Winfield for nearly fifty years, is ill at her home, 2405 Spring.

Mrs. W. M. Rankin of 1912 Spring is ill.

Bro. Steel's mother, Mrs. E. R. Steel of Camden, made a short visit to the parsonage last week.

Miss Sallie Crenshaw of 520½ North Cedar was married on January 24 to Mr. Chet A. Cunningham. Mr. and Mrs. Cunningham will live in Blytheville.

### OUR SYMPATHY

The sympathy of the congregation is extended to Mr. Henry Severson and family on the death of Mr. Severson's mother, Mrs. F. G. Severson of Constantine, Michigan on Jan. 24.

To Mrs. Sam Simpson of 1807 Main and her daughter, Mrs. Raymond Judson Reeves, on the death of Mr. Sam Simpson on January 29.

To Mrs. Elizabeth Wilson and Miss Hallie Shoppach in the death of their aunt, Mrs. Frances Shoppach of Benton, who died on January 26.

### SPRING TRAINING SCHOOL

Of particular interest to the workers of Winfield Church School is the Little Rock Training School which will open at First Methodist Church, Eighth and Center, March 8. Courses will be offered in all phases of the educational work of the church. A detailed announcement of the courses and instructors will be made later.

### GRADUATES FROM WINFIELD

Heartiest congratulations are extended to those young people of Winfield who graduate from Little Rock Senior High School on Thursday. The following young people are among the graduates: Marguerite Clark, Frances Crone, Tibby McWhirter, and James K. Biddle.

### GIRL SCOUTS HELP

Some of the Members of Winfield Girl Scout Troop Number 5, of which Miss Margaret Buzbee is leader, helped prepare the supplies to be used by the visitors during "Fellowship Month".

The Board of Stewards will meet Monday evening at 7:30.

# Pulpit and Pew Winfield Methodist Church

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Minister

J. IRVIN McDONOUGH  
Director, Religious Education

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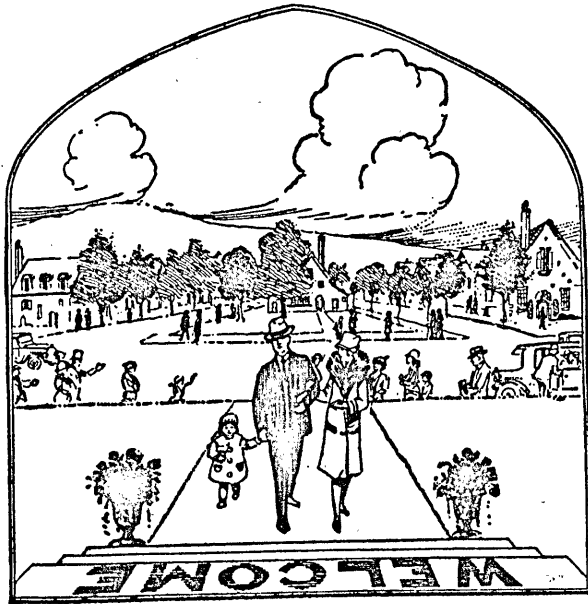
MISS KATE BOSSINGER  
Organist

MISS MINNIE BUZBEE  
Executive Secretary

VOL. VII

JANUARY 30, 1936

NO. 5



## FELLOWSHIP MONTH INAUGURATED

### VISITATION COMMITTEE BEGINS WORK

The first Sunday in February will witness the inauguration of Fellowship Month in Winfield Church. It will be the first organized drive in some years to get the members of our large congregation acquainted with one another; and to rekindle the spirit of intimate friendliness which characterized our church when it had a much smaller membership. Through the Committee of One Hundred we are making an effort to have every home represented in the church visited by a church member during the month.

This celebration will help our membership, not only to know one another better, but also to know and love their church more. Each Sunday some group in the church will be the special guest to be introduced to the congregation. This Sunday the pastor will introduce the leaders and members of the Church School to the congregation. A special effort is being made to get all those who attend the Church School to stay for the worship service, and where it is possible the classes will sit together. On other Sundays the pastor will introduce the Board of Stewards, the Women of Winfield, and the Young People's Division.

The choir, under the leadership of Mrs. I. J. Steed, will furnish special music for the services each Sunday morning in the month, presenting the Junior Choir, the Male Chorus, the Women's Chorus, and the Young People's Choir.

### SERMON SERIES ANNOUNCED

The pastor has announced that the theme of his sermons for the month will be "The Modern Churchman—His Vices and Virtues". He will use the following sermon subjects: "Fragile—Handle With Care", "The Ghost of Pontius Pilate", "We Have Learned to Learn", and "Let's Be Practical".

### Next Sunday Services

10:00 A. M.—Church School.

11:00 A. M.—"Fragile—Handle With Care"—Bro. Steel.

6:00 P. M.—Social Hour for Young People and Young Adults.

7:00 P. M.—Young People's Discussion Hour, "What Can We Do About Racial Understanding?", led by Mr. McDONOUGH.

7:00 P. M.—Young Adult Discussion Group, "What Is Wrong With Deceit?" led by Bro. Steel.

## Joint Circle Meeting Next Monday Morning

The Women of Winfield will hold their Joint Circle Meeting at the church next Monday, February 3 at 10 o'clock.

The general topic for discussion will be "Community Neighbors". Mrs. J. L. Verhoeff will be the program leader and will give the devotional. Mrs. E. F. Nelson and Mrs. A. R. Larsen will tell of the history of Jane Addams and her work.

Mrs. Henry Severson will tell of a visit to Hull House in Chicago and personal contact with Jane Addams. All women of the congregation are invited to attend this meeting.

### YOUNG PEOPLE'S COUNCIL PLANS WEEKLY BULLETIN

A very enthusiastic meeting of the Young People's Council was held Monday evening at the home of Mr. and Mrs. Jimmie Jackson, 211 Palm. With one exception all members were present: Florence Morris, Tibby McWhirter, Elizabeth Easley, Josephine Rose, Margaret Woodsmall, Margaret Easley, Anna Marie Cope, Donald Dunlap, Lester Lowry, and Irvin McDonough.

In addition to the regular planning for worship, recreation, and social service, based upon the reports of the various committees, preparations were made for the printing of the weekly bulletin of the Young People and Senior Departments. Josephine Rose, Secretary of the Young People's Department, is editor, and Geraldine Baird, Secretary of the Senior Department is associate editor. The other associate editors from the Young People's Department are: Florence Morris, Tibby McWhirter, Margaret Easley, Donald Dunlap, Margaret Woodsmall, and Elizabeth Easley. Also, reporters have been elected from each class in the two departments.

### NEW STUDY COURSES FOR BOWEN CLASS

The Young Adult Class taught by Reese Bowen has just completed a study of Weston and Harlow's *Social and Religious Problems of Young People*. The following study units are to serve as guides for the class discussions during the next quarter: *Pathways to Personality*, a group of four discussion outlines, *Syock, Christian Life Problems of Young People*, and *Gilky, You Can Master Life*.

### WANTED: NEW MEMBERS FOR CHURCH SCHOOL

The Statistical Secretary of the Church School, Jesse Burton, is leading in a move to enlist new members. Blanks have been prepared, and are now available at the General Secretary's desk, for listing the names, addresses and phone numbers of persons who would be interested in the Winfield program. The entire school is invited to cooperate in this movement to increase the enrollment of the school. Please leave the cards at the General Secretary's desk or in the office of the Director of Religious Education.

### CLASS BUSINESS MEETING

The Ashby Bible Class will hold a business meeting at the home of the president, Mrs. L. H. Herbert, at 1310 Battery on Friday, January 31 at 7:30.