



Arkansas Methodist

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



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

Volume LV

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No. 6

THE NEXT STEP IN FOREIGN MISSIONS

By BISHOP PAUL B. KERN.

(Excerpts from an address delivered at the General Missionary Council in Washington, January 8.)

The Christian Church cannot for a moment allow itself to be indifferent to the revolutionary processes which are remaking the world in which we live. She remains aloof only to imperil her own soul, rather than to save it. Christianity would never have survived had it timidly entrenched itself in Jerusalem. The Christian Church grew great by refusing to save its own life. Neither the Church nor the Gospel can stand still in a world that is moving forward.

I. The first step in our foreign missionary strategy is to *reexamine and reaffirm Christianity's central message and purpose*. The Church must declare a transforming message that will be true to New Testament Christianity and at the same time adequate to meet the grievous needs that arise out of the moral bankruptcy of our times. It is not our business to conform our message to the passing fashions of each generation. It is rather our business to bring each passing age into conformity with the eternal Gospel.

The reexamination and reaffirmation of the doctrinal basis underneath our message will reveal three cardinal and underlying certitudes: (1) Jesus is Lord. He is not merely a way, but the Way; not merely a truth about God, but the Truth about God; not simply a life redolent with the divine, but the Life through which and in which God completely and unequivocally revealed Himself. (2) Christianity offers salvation for the individual life. It undertakes not merely to change one's environment, but rather to reconstruct the center of one's personality. The world needs supremely not a moral teacher, but a divine Redeemer. (3) The Gospel of the Kingdom of God. Jesus held out as a practical ideal a new world order in which love should supplant hate and cooperation should put to rout unholy competition. We must reaffirm these central truths of our Christian message, and then proclaim in faith that they are eternal and sufficient for this time and for all time.

II. *We should definitely seek a larger unity of effort in accomplishing the work ahead of us.* A pioneering period is always a time of individualism in effort. But that stage has been passed. There is no longer a need for an independent, non-cooperative enterprise on the foreign fields. Take the city of Shanghai, nerve center of all eastern China, with three million people. What can one denomination, acting alone, do to impress that great city? Take Kaga-wa's Kingdom of God movement in Japan. Its success rests upon the cooperation of all faiths in a larger unity for a larger good. This cooperation does not imply the fusing of all groups into one, but it means reconciliation and tolerance and brotherly love and a seeking to share the Master's consuming passion that they may all be one.

III. *We must initiate a definite and strategic advance in the face of an awakened but hesitant Church and a confused but eager world.* The safest defense is a bold offense. There are latent powers of love, of money, of personality which the Church will place on the altar only when it catches the inspiration of a leadership which shares the sacrificial abandon of a Savior who counted not His life dear unto Himself. Jesus commanded us to make disciples of all the nations. He visioned Christianity as a world force. Ministers and laymen must have His vision, and must face up to the imperative and persistent quality of His command and His vision. Another

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AND HE SPAKE A PARABLE UNTO THEM, CAN THE BLIND LEAD THE BLIND? SHALL THEY NOT BOTH FALL INTO THE DITCH? THE DISCIPLE IS NOT ABOVE HIS MASTER; BUT EVERY ONE THAT IS PERFECT SHALL BE AS HIS MASTER.—Luke 6:39-40.

* * * * *

reason for this advance is that the unoccupied areas of the world are still unoccupied. Of the 9,737 villages in Japan only 610 are occupied by any church or preaching place, leaving 9,127 that are still virgin soil for the Gospel. More than half of Japan's population have never heard in any real sense a message from a Christian preacher.

Another step in advance that our Church ought to take is to pay the debt of the Board of Missions. It can be done without disturbing the financial equilibrium of our membership. There is no hope that our Church will march forward until the incubus is lifted from her shoulders.

Still another forward step should be the finding and training of a selected group of young men and women to be sent to the outposts during the next ten years. Only the Church's best in body, mind and heart should be commissioned for this great task.

When the Church has taken these advance steps she can pray in righteousness, "Thy Kingdom come," with faith that God's eternal purpose shall be realized through His Son, Jesus Christ our Lord.

WHAT TO PREACH

IN Crocker's Henry Ward Beecher's Art of Preaching Beecher is quoted as follows: "I claim that the pulpit has a right and duty to discuss social questions—moral questions in politics, slavery, war, peace and the intercourse of nations. It has a right to discuss commerce, industry, political economy, everything from the roof-tree to the foundation stone of the household, and everything that is of interest to the state. You have a duty to speak of all these things. There is not so broad a platform in the world as the Christian pulpit, nor an air so free as the heavenly air that overhangs it. You have a right and a duty to preach on all these things; but if you make your ministry to stand on them, it will be barren. It will be rather a lectureship than a Christian ministry. It will be secular and will become secularized. The real root and secret power, after all in the pulpit, is the preaching of the invisible God to the people as an ever-present God." As Crocker says, "The lecturer desires to impart knowledge; the preacher to persuade men to a better life."

While Beecher argues that it is a preacher's duty to preach on moral questions related to politics, he believes that, usually it should be done in a tactful way, and often by indirection. The following shows his method of dealing with the question of slavery in a community which had practically forbidden it: "When I was settled at Indianapolis (before he went to Brooklyn), nobody was allowed to say a word on the subject of slavery. They were all red-hot out there then; and one of my elders (It was a Presbyterian church), said, 'If an abolitionist comes here, I will head a mob and put him down.' I was a young preacher. I had some pluck; and I felt, and it grew upon me, that that was a subject that ought to be preached upon; but I knew that just as sure as I preached an abolition sermon, they would blow me sky high, and my usefulness in that parish would be gone. Yet, I was determined that they should

hear it, first or last. The question was, 'How shall I do it?' I recollect one of the earliest efforts I made in that direction was in a sermon on some general topic. It was necessary to illustrate a point, and I did it by picturing a father ransoming his son from captivity among the Algerians, and glorying in his love of liberty and his fight against bondage. They all thought I was going to apply it to slavery, but I did not. I applied it to my subject, and it passed off; and they all drew a long breath. It was not long until I had another illustration from that quarter. And so, before I had been there a year, I had gone over all the sore spots in slavery, in illustrating the subjects of Christian experience and doctrine. It broke the ice. You may say that was not the most honorable way and that it was a weakness. It may have been so; but I conquered them by that very weakness.

Beecher gives warning on another subject. He says: "If you are going to preach, do not take things about which you are in doubt to lay before your people. Do not *prove* things too much. A man who goes into his pulpit every Sunday to prove things, gives occasion for people to say, 'Well, that is not half so certain as I thought it was.' You will, by this course, raise up a generation of chronic doubters, and will keep them so by a little drilling in the nice refinements of doctrinal criticism. . . . Take things for granted, and men will not think to dispute them, but will admit them, and go on with you and become better men than if they had been treated to a logical process of argument, which aroused in them an argumentative spirit of doubt and opposition."

Crocker says: "The four fundamental themes of Beecher's preaching were concerned with appeals to the hearts of men primarily. They were: (1) a suffering God, (2) Jesus as a revelation of the love of God, (3) the sanctity of the individual, and (4) the certainty of the soul's immortality. In one word, the subject matter of Beecher's sermons was love—love of God and love of man." Thus it is easy to understand why practically all of his texts were taken from the New Testament.

HAVE NON-SMOKERS ANY RIGHTS?

RECENTLY in traveling on the railroads, in coaches where smoking is prohibited and where ample provision is made in rooms or other coaches for smoking, we have observed women, and occasionally men, smoking. Because smoking has become so common among a certain class of women, these persons seem to think that they have a right to smoke where they please. They forget, or else ignore the fact that there are still many men and women who not only do not smoke, but, in many cases, are made sick by inhaling tobacco smoke. We have seen these women smokers puffing their sickening smoke in the face of delicate women and babies that have been nauseated by the fumes. Have these non-smokers any rights that smokers are under obligation to respect?

The same thing is also true about smoking in offices. Smokers will often come into an office where non-smokers are engaged in work, and either continue to smoke or lay their cigar down on a desk where it fills the atmosphere with the fumes which linger for hours and are offensive to the occupants of the office. Do such persons forget the requirements of a gentleman?

We have often said that one can smoke and be a gentleman, but it is difficult, because the smoker forgets that others have as much right to be free from tobacco smoke as he has to smoke when he is in his own room. If smokers wish to be considered gentlemen and ladies, they should learn to respect the rights of others who do not smoke.

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ARKANSAS METHODIST DATES

Day for Fasting and Prayer, Feb. 28.
Mass Meeting on Evangelism, 1st Church, Little Rock,
March 3.

Personal and Other Items

REV. W. C. LEWIS, pastor at Humphrey, re-
questing his list of subscribers, writes: "We
have been graciously received here, and the out-
look is fine for a good year."

A PROMINENT preacher in another State
writes: "I greatly enjoy the ARKANSAS
METHODIST and cannot think of being without it.
It is the best church paper that comes to my
desk."

THE UNIVERSITY OF DENVER, Colorado
Methodism's institution, has just received,
from an unnamed donor, a gift of \$25,000 to buy
books for its library and improve the library
service.

REV. O. R. FINDLEY, our pastor at Hackett,
reports: "Work on our charge is going well.
Bonanza was the first church in Fort Smith Dis-
trict to pay 100% on Benevolences. The claims
at all points are assured."

EMORY UNIVERSITY has received a gift of
\$40,000 from the Lewis H. Beck Foundation.
It will be spent to secure the 500,000 volumes
desired before 1946. Resources are being used
to make possible the research work for the Ph.D.
degree.

THE great majority of Christians are content
with the initial faith that gives the pardon
for sin and the hope of eternal life. But they
have little idea of the wonderful promises of
God given to a full and strong faith.—Andrew
Murray.

THE three articles on "Religious Education,"
in recent numbers, were written by Rev.
Hubert E. Pearce on the special request of the
editor. They grew out of a careful study of that
phase of education by Bro. Pearce, our scholarly
pastor at Leslie.

THERE are no less than twenty young men
now ready to enter Hendrix College to pre-
pare themselves for service as Methodist min-
isters if they only could find a way to get the
money to pay their way. Let us make this pos-
sible on February 16.

THE following preachers took in the Ministers'
Week program at Southern Methodist Uni-
versity last week: Revs. J. L. Hoover, Monti-
cello; E. C. Rule, Camden; R. E. Fawcett, Arka-
delphia; J. E. Cooper, Pine Bluff; F. G. Roebuck,
Pine Bluff, and Robert Moore, Arkadelphia.

REV. J. B. PICKERING, writing to have his
address changed to El Dorado, Route 6, says:
"We sometimes get hungry for fellowship with
the brethren of our Conference. We live five
miles from our nearest church and cannot at-
tend as regularly as we would if we lived nearer.
Kindest regards to all our friends."

A community becomes a neighborhood by the
operation of social and economic forces, but
unless it also becomes a brotherhood it is a
danger and a threat to the progress of civiliza-
tion. The Church is the only agency whose
avowed purpose is the conversion of neighbor-
hoods into brotherhoods.—Elizabeth Clark in
Building a Christian Nation.

PRESIDENT ROOSEVELT has definitely set
Tuesday, June 2, as the date for his appear-
ance in Arkansas in connection with the Ar-
kansas Centennial Celebration. He has but one
day for Arkansas, and the Centennial Commis-
sion is now confronted with the problem of how
many Arkansas appearances he can be prevailed
upon to make in the allotted time.

FATHER criticized the sermon; mother disliked
the blunders of the organist; and the oldest
daughter thought the choir's singing atrocious.
The subject had to be dropped when the small
boy of the family, with the school-boy's love of
fair play, clipped in with the remark: "Dad, I
think it was a jolly good service for the nickel
that you put in.—Evangelical Crusader.

REV. A. W. HARRIS, our pastor at Salem, re-
porting a 100% Club, writes: "I will have
other subscribers in a few days. Our people
have responded in a fine way to my efforts, not
only in this particular, but to the total program
of the church. I have never met a finer and
more loyal people than our members at Salem
and those of our little city. I am confidently
expecting a great and good year."

REV. H. H. Hunt, superannuate of North Ar-
kansas Conference, who is now in the Sana-
torium at Booneville, writes to express his ap-
preciation to the many friends who have writ-
ten him. He feels greatly indebted to Brother
Spicer, the pastor at Booneville, and to Presid-
ing Elder Griffin, and to the management of the
Sanatorium, and especially to the brethren of
Fayetteville District. He is improving.

BISHOP F. J. McCONNELL, one of the great-
est students of economic and social ques-
tions as well as one of the most distinguished
preachers in America, will, on Feb. 7, at the
East Side Junior High School of this city, de-
liver a lecture on "The Church and Social Jus-
tice." As Bishop McConnell is one of the most
profound thinkers in the world, people from
the country for 100 miles around may well ar-
range to attend. Admission only 25 cents.

CAPTAIN "BILL" SHULER, of the Army
eleven, selected by the Associated Press as
end on its all-American football team for 1935,
is a son of the Rev. R. P. Shuler, of Trinity
Methodist Episcopal Church, South, Los Angeles,
and is also a gold-star man at West Point, rank-
ing among the first in his class. Young Shuler
is a graduate engineer from the California School
of Technology, and has gone the way of West
Point so as to have a part in the Government's
ever-enlarging engineering projects.—Ex.

REV. AND MRS. J. L. TUCKER and their lit-
tle daughter, Dolores, of our Pullman
Heights Church, Hot Springs, have returned
from a trip to Dallas, Waco and Temple, Texas,
where they visited with relatives. Brother
Tucker was invited to Waco to unite in marriage
his sister, Miss Ora Lee Tucker, to A. N. Fitz-
gerald, of Dallas. Mr. and Mrs. Fitzgerald are
now at home in Dallas, where he holds an im-
portant position with the Dallas Morning News
and Evening Journal. While in Waco Brother
Tucker had the pleasure of taking part in the
eleven o'clock service of the Austin Avenue
Church, with Dr. Walter Anthony, who was the
principal preacher at the recent session of the
Little Rock Annual Conference.

BOOK REVIEWS

Jake; by Naomi Royde Smith; published by The
Macmillan Co., New York; price \$2.00.

Jake, the hero of this novel, is a real boy,
human and lovable, though a genius. Around
him revolves a number of interesting, well drawn
characters that contribute to his success. While
Jake and some of the other characters are dif-
ferent from the ones most often met with, either
in life or fiction, they give you the feeling of
reality. It is essentially a story of youth and
youthful achievement. High sense of courage
and honor go through the story, linked with
lofty ideals. It is a book to be read with pleasure
and profit.

DEATH OF REV. FORREST F. HARRELL

REV. FORREST F. HARRELL, aged 71, passed
to his reward, Feb. 2, at the home of his
daughter, Mrs. E. C. Rule, at Camden. Admitted
to the Little Rock Conference in 1897, Bro. Har-
rell, during the nearly 40 years of his itinerant
life, served many charges, among them Camden,
Clarendon, Sherrill, Washington, and his last
charge, Des Arc and DeVall's Bluff. He was a
strong preacher, a good pastor, and a consecrat-
ed Christian gentleman. He is survived by his
wife, a daughter, Mrs. Rule, a son, Evans Har-
rell of Shreveport, La., and his brother, Rev.
J. W. Harrell of Camden, a superannuate of
Little Rock Conference. Funeral services were
at Camden Monday, conducted by Dr. J. D.
Hammons, his Presiding Elder, and Rev. E. E.
White, pastor of First Church, Camden.

OUR CENTENNIAL MANUAL

ACCEPTING the recommendations of the Ar-
kansas Methodist Centennial Commission,
our two Annual Conferences authorized the
publication of "a popular booklet on Arkansas
Methodism to be sold at a low price with the
view to having them used in study classes in the
local churches under the direction of the Board
of Education." It was with some difficulty that
this booklet was prepared. Material written by
several different persons was finally put into
the hands of Dr. Jas. A. Anderson and edited
and improved by him. It contains 96 pages and
an artistic two-color cover, with pictures of sev-
eral persons and institutions. It does not in any-
wise take the place of Anderson's Centennial
History of Arkansas Methodism; but it does give
in brief form the information about our history
and institutions which will make possible an
intelligent and appreciative interest in our Cen-
tennial Celebration. The price is only 25 cents.
A supply is being sent this week by express to
each Presiding Elder who is requested to dis-
tribute them among the charges according to
his best judgment and to collect and remit as
rapidly as possible; because I am personally
responsible for paying cost of publication and
have no fund except that from sale of booklets.
Each pastor should try to get a copy into the
hands of all his church officials, especially mem-
bers of the Board of Christian Education, and
to guide this Board in a study of the Manual.
Persons who are not directly supplied through
their pastors, may get the book by mail by send-
ing the price to the Arkansas Methodist—A. C.
Millar, Chairman of the Arkansas Methodist
Centennial Commission.

CIRCULATION REPORT

THE following fine lists of subscriptions have
been received since the last report: Mt.
View Church, Kibler Ct., F. G. Villines, 100%, 9;
Granade Chapel, Ozark Ct., B. M. Waggoner,
100%, 4; Washington Ave., G. A. Freeman, by
Mrs. H. M. Stinson, 12; Lincoln, H. K. Steward,
by Mrs. H. H. Hunt, 11; Heber Springs, C. H.
Bumpers, by Mrs. Bumpers and Mrs. Chas.
Smith, 100%, 37; Marianna, Jefferson Sherman,
2; Malvern, W. C. Watson, 31; McRae Ct., R. L.
McLester, Lebanon and Copperas Spring, 100%,
and some from other churches, 39; El Dorado,
First Church, C. T. Tally, 100%, 185; Bryant Ct.,
L. O. Lee, 3; Salem, A. W. Harris, 4; Mt. Ida,
F. L. Arnold, 2. This indicates that some excel-
lent work has been done, and it is fully appre-
ciated. Let other pastors hasten to complete their
circulation campaign. It is vastly important this
year that the paper go into every Methodist
home in Arkansas. Ultimately it will be done.
Why not now?

A LOFTIER RACE

These things shall be,—a loftier race
Than e'er the world hath known shall
rise

With flame of freedom in their souls,
And light of knowledge in their eyes.

They shall be gentle, brave and strong
To slay no drop of blood, but dare
All that may plant man's lordship firm.
On earth, and fire, and sea, and air.

Nation with nation, and with land,
Unarmed shall live as comrades free;
In every heart and brain shall throb
The pulse of one fraternity.

New arts shall bloom of loftier mould,
And mightier music thrill the skies,
And every life shall be a song,
When all the earth is paradise.
—J. Addington Symonds, in Reformed
Church Messenger.

The Kind of Revival
Needed

This kind of revival is needed from McKendree church, Nashville, Tenn., to Charlotte Mission church of Arkansas. Sin is in the saddle from Washington, D. C., to Sulphur Rock, Ark. But it don't stop there. Sin is in saddle mounted with reins taut, visor down, lance poised, spurs jingling, ready to charge the throne of justice, honor, truth and virtue. If sin can make justice miscarry, change honor to dishonor, the truth into a lie, and virtue into vice (and that is what sin is doing the whole country over), a revival is needed that will make a drunkard a sober man, a truthful man out of a liar, an honest man out of a thief, a straight man out of a crook, a profane man a praying man, a gambling man or woman a good man or women.

This is the kind I had when I was in regular work. At Newport, in 1877, I was holding a revival with mourners at the bench. I said, "Break your cups and burn your cards". One man at the mourner's bench reached his hand into his side pocket and said, "Here is mine, parson."

I heard a bishop say recently that we could not hold such revivals now, and I read in the ARKANSAS METHODIST not long ago about another bishop saying nearly the same thing. I wonder why? God has not changed, the devil has not changed. Sin has not changed. Then why? Plenty of drunkenness today, plenty of lying today, plenty of stealing today, plenty of crookedness today, plenty of swearing today, as much today of all these gross sins as there were when I was a regular pastor.

When will this revival come? It will come when the pulpit begins to preach revival sermons, pray revival prayers, sing revival songs, then and not till then. Meet revival conditions if we expect revival results. I read not long ago this: "A new theology will be written in five years". Why a new theology with the same God, immutable, the same devil, the same sin? We need not go back to the mourner's bench. No; no time for that, but take hold of it and bring it up to the present. I see Harry E. Fosdick, the prince of modernists, finds he had notions once, that do not fit today, about sin. He has found out that sin is real. So it is, the same old real thing it has always been. It is this kind of revival or spiritual death. Which will you choose?—Jas. F. Jernigan, Sulphur Rock, Arkansas.

You need the History of Arkansas Methodism. Get it from your pastor.

Important Dates: Feb.
28, March 3

The Evangelistic Committee of the Centennial Commission, eager to do all it can to promote Evangelism in Arkansas, is asking all the presiding elders and pastors in our two Conferences to meet in First Church in Little Rock, March 3. Dr. Forney Hutchinson is to be the speaker. The purpose of the meeting is to re-vitalize our experiences and thereby prepare us for better soul-winning service this year.

That there were in Southern Methodism 2,228 churches that had no additions on profession of faith and 366 pastors who did not receive a single addition on profession of faith, are ominous signs. The figures for our two Conferences last year are quite as discouraging as those given above for the whole church. The situation is appalling, and something must be done!

We are not only short on additions on profession of faith; we are short on the number of young men offering for the ministry. What we most need is a spiritual atmosphere in the local church in which it is easy to get persons to accept Christ. The same spiritual atmosphere is needed to get young men to yield to the call to the ministry. Valley Springs Training School is now our largest source of supply for ministerial candidates, but it alone is not sufficient. The attention some pastors are giving to students in the high schools is helping some. But we shall not have an adequate supply of young men in training for the ministry until we have a better spiritual atmosphere in the local churches. This meeting of the 3rd of March is called with the hope that God, through Dr. Hutchinson, may fire our hearts and stir our souls to such an extent that we shall have a great year in conversions and in answered calls to the ministry. Let all the preachers plan to be in this meeting.

In order to make the day as effective as possible your committee has designated Feb. 28 as a day for fasting and prayer for the revival in general and this third day of March in particular. It is advised that all congregations meet at noon and spend one hour in prayer and conference concerning soul-winning. In circuits the pastor will appoint leaders for the churches where he cannot be. Let business men, professional people, school teachers especially, laboring people, housewives, indeed all our people, join in this service. Let there be no noon meal that day. The program need not be formal.

Indeed each leader will conduct the meeting as he or she thinks best. If the leader sees proper, he might use Matt. 17:19-21. Why are preachers and churches impotent? The answer might be found in this lesson. Some may find it best to have no singing, no reading, no talking. Silent prayer only may be the best in some places. Your Committee is not concerned about the form, but much about the fact. Get your congregation together. In some places stores might be closed for one hour. Begin today to plan to make the most of this hour. Let every preacher plan also to be in Little Rock, March the third.—For the Committee, O. E. Goddard, chairman.

INTRODUCING KAGAWA

Everyone wants to know more of Kagawa and especially of his most successful work in helping people on a basis of self-support rather than relief, before he comes to Little Rock in March. The most interesting brief story I have read includes both his life and his work with the co-operatives which he is anxious for us to organize. It is called "Introducing Kagawa," by Topping. I want everybody in the state to thrill over these 32 pages as I do again and again. The cost is only 15 cents for single copies and but 10 cents in quantities. I have it in quantities so as to give you the advantage. Just send me 10 cents and I'll mail you a copy. Also to those who feel they cannot spare a dime but will agree to lend it to ten persons, I will send a copy free.—Ethel K. Millar, Hendrix College, Conway, Arkansas.

When Shall We Stay
At Home?

At a Y.W.C.A. banquet which I attended not long ago, a bright high-school student made an interesting talk on the need of supervised recreation. He strongly urged the securing of a suitable place for community recreation for young people. He said, "Give us a place where we may go every evening for wholesome recreation of all kinds."

At the close of the meeting I sought out the young man and commended him for the forceful way in which he had presented his cause. But I most of all wanted to ask him a question. It was this: "When do you expect to spend an evening at home?" He was like the fellow who had gotten into the marriage feast without having on the wedding garment; he was speechless. His mind was not on staying at home but on having some place to go. He seemed not to think of his home as a good place to spend a happy evening.

There are, of course, many reasons why young people do not want to stay at home. The fault may be in themselves. They may not be able to entertain themselves. Some people are never at ease when they are alone, or with the members of the family only. Then the physical equipment of the home may be so inadequate as not to furnish an opportunity for needed recreation. Again, parents may not understand their children and the natural craving they have for entertainment and thus be unsympathetic with them in this matter. Then, again, possibly the parents themselves do not stay at home evenings and thus by example lead their children to look somewhere else for amusement. I know a mother who works down town during the day and seems to be glad to have some place to go almost every night.

There are many kinds of entertainment for young people in the average town or city. These various attractions have led many young people to believe that they have to leave home to have any fun. The young person who has the habit of staying at home evenings with his family is thought by some to be a weak and flabby person and that such an one is cheating himself or

herself out of the real pleasures of life. Sometimes when a parent makes a little protest about the children being away from home so much at night one of them will exclaim: "What do you want us to do? Just sit around the house and hold our hands?" Has it come to the point that young people cannot spend evenings at home and get pleasure out of it?

My heart goes out to such a person. Such people are not able to create their own entertainment. They are looking for happiness outside themselves. They expect someone to plan and conduct their entertainment for them. They have to go to the picture show or the dance hall or the recreational center where they are told what to do in order to have a good time. All initiative for creating their own entertainment is thus stifled. God pity the boy or the girl that cannot be happy at home an evening or two a week with other members of the family where good books and music and wholesome conversation feed the deeper impulses of the soul!

I wonder if the church is not partly to blame for developing the habit of being away from home so much. How can a proper and wholesome home life be developed by parents if they are called away from the home too many evenings during the week? Do we not often have too many meetings at the church? Our religious programs have been church-centered. We preachers are constantly pleading with our people: "Come to church Monday night for . . . Come to the church Tuesday night for . . . Come to the church Wednesday night for . . ." and on ad infinitum. We have been afraid that, if we did not have something doing at the church every night in the week, we would be accused of not trying to carry on the program of the church. We have been pulling our people away from their homes. We have helped to foster the habit of leaving home. I have had good and faithful members say to me: "Brother Simmons, I think that I had just as well bring my bed and sleep in the church. I have been here every night this week". Even good people, the best of people, cannot build a good life by spending too many evenings away from the home, although it may be in the church or at some other good place. I ask again, When may such people stay at home? Is not the church partly to blame for leading the young people away from home? I believe that church services can be overdone as far as the number is concerned.

But what is the remedy? I do not mean for a moment to suggest disloyalty to the church and its services. I think that we should reduce our services at the church to the ones that are essential to the promotion of its work. I am thinking here especially of the week-day services. We have a good and perfect right to insist strongly on our people attending the Sunday services—all of them. This is God's time. It is the zero hour for worship. No frivolous excuse should be offered or accepted here. No pleasure trip or business engagement or Sunday "sickness" should keep the family from the Sunday services. After the week-day services of the different church organizations have been reduced to the minimum, the pastor then has a right to expect the attendance of all who are supposed to be present. When this is done he should urge

his people, parents and children, to spend their evenings at home together. We need to realize, it seems to me, the truth expressed by the poet Edgar Guest when he wrote: "It takes a heap o' livin' in a house t' make it a home." If the parents and children leave home three or four or more nights every week from year to year, even to go to the church, they cannot make the kind of a home where young people will delight to spend their evenings.

It has come to pass now that many young people do not want to stay at home after supper. In our cities some of them do not even come home for that meal. They leave home in the morning prepared not to return until ten, twelve, one or possibly three or four o'clock in the morning. Commercialized amusements on the one hand and negligence on the part of the parents and the church on the other, have trained our young people to spend too many nights away from home. In doing so we have injured both the home and the youth of our land. I hope that in our rural communities there are still many families who know how to enjoy themselves at home of evenings. The memory of such a home is one of the greatest heritages of my life. I remember that my mother and I took it time about reading to each other "Quo Vadis", a story of the early Christians by that great Polish writer, Sienkiewicz. And I remember that at other times one brother would play a violin or a horn, another would play the banjo, a sister would sing, or we all would sit about the fireside and enjoy the company of the whole family. I wonder if there are many families now that thus spend many evenings together.—J. Frank Simmons, Hot Springs, Ark.

Christianity In the Twentieth Century

We are interested in our day. The past is history and has a store of wealth from which we may and do receive benefit. The future will be shaped largely from the contributions of the present. It is hoped the contributions will be good and helpful. They are our contributions, yours and mine.

The impulses which inspire us to good are expressions of a God given endowment. These may be crushed, or promoted. When given an avenue of release they enrich our lives, and when barred our lives wither and degenerate. A holy prompting is God's way of carrying on His work through human instrumentality. He places an urge in your heart and my heart to good and helpfulness as we listen to Him and desire to do His divine will.

We cannot separate Christ from Christianity, or Christianity from

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Christ. Men try to leave God out and declare that we must keep step with this modern age. Brethren, I firmly and constantly am convinced that the religion of our Lord Jesus Christ has not changed and will not change. It is just as necessary to live a holy and clean life today as in the past. What God enjoined upon the people in His Word in days gone by for their observance and betterment, is unchanged for the people of today. His wisdom and power are the same. From everlasting to everlasting He is God. "Jesus Christ the same yesterday, today and forevermore". His word is eternal, "Heaven and earth shall pass away, but my word shall not pass away."

Christianity is experience and a life. Jesus told Nicodemus, who came to Him by night, "Ye must be born again." You must come into an experience of God. Sinful hearts must be changed by a supernatural operation wrought therein before they become pure hearts. Jesus declared, "Blessed (Happy) are the pure in heart: for they shall see God." We can't say to men, reform yourselves in order for salvation, or just join the church." They must have a change of heart. Be regenerated of the Spirit. When there is a clear cut surrender to God and He is accepted by faith (For by grace are ye saved through faith; and that not of yourselves: it is the gift of God) then "the Spirit Himself bears witness with our spirit, that we are the children of God." God is known. Ah! this is admission into a divine relation with God and the Christian life. But Christianity is also a life. A daily life of consecration and obedience. It is our daily devotion and submission to Almighty God, yea, Beloved, fellowship with God, not one experience but a daily experience in living before God the way He teaches and directs us to live. Let our lives be so clean and our hearts so pure that we can be in direct touch with the Lord constantly and He will be real to us.

As the surge of the many things and attractions pour in upon us today must Christianity remain the same, or shall we try to reshape it to the new thought and concepts about us? My personal reaction and sincere exhortation is, Don't compromise; but put God and His holy teachings to the fore. James cries out, "Draw nigh to God, and He will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye doubled minded." More god-likeness and less worldly mindedness; more devotion and less on the surface procedure. If we will give God and the things of God first place and first consideration, we can be truly modern and enjoy progress. We shall be aggressive and builders of structures which will not perish with the passing of the years. "Righteousness exalteth a nation; but sin is a reproach to any people." Brethren, if Christianity isn't good for and needed in the Twentieth Century, it wasn't needed in any century. We have the high privilege of being "Ambassadors for Christ" and may His great spirit, love, humility, purpose, power, vision, mind and righteousness be incarnate in His followers today, that not alone this century in which we live may be drawn to the Christ through His attractiveness as revealed through our faith and devotion, but that other centuries may be profited by such relationship.—Bates Sturdy, Greenbrier, Ark.

THE ITINERANT DAUGHTER: HER STORY

By Mrs. Susie McKinnon Millar
(Continued)

Father decided to stay at home and rest and work on his sermon for the coming Sunday. The Hamiltons came by for us and we went with them, but I'm afraid it didn't do any of us much good. We were too tired to pay close attention to the service. All I remember is that the preacher was soaring to what he seemed to consider an eloquent climax in which he wished to say:

"When we have reached that lofty summit," but instead he said: "When we have reached that softy lummit." Three times he tried to straighten it out, each time shouting it louder and louder, but each time it was "softy lummit". Finally he gave it up as a bad job and went on with his sermon. Neither Judge Hamilton nor I ever forgot that "softy lummit."

After a week's camping our freight came and we soon got the parsonage in order. Mother, Danny and Malcolm came, and Beth left for her new job. Days of endless variety rushed by. The parsonage was old and badly in need of repairs, but neither the church nor the preacher was able to have the work done. Doctor Minor, one of the stewards seemed to have a genius for keeping the money he collected for the preacher and turning in all the produce the people paid both the doctor and the preacher. He also had a genius for finding fault with the preacher's children. Kenneth and Doctor Minor especially disliked each other. The doctor was constantly running to father with stories of Kenneth's escapades. When father would advise Kenneth to be more careful, Kenneth would say: "Let me ask him just once what he does with all the money he collects for the preacher."

"No, Kenneth, we must try to be charitable to everyone," said father. "Perhaps Doctor Minor can explain it all in a satisfactory manner." And Kenneth had to be content with that.

But the enemy, as we children called Doctor Minor, was delivered into my hands. I started down town and met old Mr. McGinnis, one of our church members who lived out in the country. He said: "Howdy, Miss Jane. How did you like that honey I sent you last week? What do you think of my bees as honey-makers?"

I said: "I think they make awfully good honey, Mr. McGinnis; but I don't see how they can make so much of it."

He laughed and said: "Why, that wasn't so much, Miss Jane. They make a lot more than that. You know I keep more than one bee."

I laughed and said: "You'd have to keep more than one bee to be able to send the preacher twenty gallons of honey and keep any at home for yourself."

"Twenty gallons! Jimminy Crickets!" he said. "I sent the preacher ten gallons, and wondered at that how he'd manage to use it all up before the ants got into it, even if every last one of you had a sweet tooth. Did you say twenty gallons, Miss Jane?"

"Yes, Mr. McGinnis," I replied, "twenty full-grown gallons. When I eat all that honey I expect to be the sweetest girl in town."

"Jimminy Crickets!" said Mr. McGinnis, "that rascally Doctor

Minor told me that he'd take ten gallons himself on his bill; that he could use that much himself."

I said: "Wouldn't he be just too sweet if he ate all that honey?"

Mr. McGinnis laughed and said: "I'd like to shake him. Just you wait until I catch him."

I went on down town and was in one of the stores attending to my errands when Mr. Culp, a bluff old lumberman who greatly regretted having no daughters of his own and took a delight in doing nice things for all the girls he knew, came into the store and hailed me joyfully: "Here, Jane, you are just the girl I wanted to see."

"Oh, hello! Mr. Culp," I said: "I'm the girl that's always glad to see you. You are certainly looking well. I might even add 'high, wide and handsome.'"

"Hold on there, Miss Jane, you little tease!" he said. "Here is something that I forgot when I paid Doctor Minor my quarterage last week. I sent your father fifty dollars, but I forgot to send you this five dollar bill."

I took the bill that he handed me and said: "Oh! Thank you so much, Mr. Culp. I'll tell father about this, too, so that he can give you credit for it."

I finished my errands as quickly as possible and rushed home, eager to tell father of my interviews. When I reached home I found Doctor Minor with his face drawn down as long as possible and he was saying to father: "Too bad! Too bad! Brother Mitchell, that a good man like you should have all his good works undone by a wild son like Kenneth. Why they say that the other night he danced a jig right out in front of the post-office. Then he started off on Brother Noah Jones' prayer, 'Oh Lord, Thou knowest that we are poor, wuthless wums of the dust, travelin', through this infernal world below'. Of course, everybody laughed and I hurried forward to reprove him, but just before I got to him he looked up and saw me and said: 'Let's look to the Lord, and be dismissed'."

Doctor Minor stopped to get his breath, and father started to reply, but I couldn't refrain from breaking in: "O father, by the way, I had the best piece of luck while I

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DON'T experiment with cure-alls or home-remedies when your stomach acts up, causes pain or distress from acid indigestion.

Take the treatment that thousands have used successfully for over forty years; that is made expressly for combating over-acidity. Stuart's Dyspepsia Tablets alkalize the stomach, usually bring relief right away. Often all distress vanishes in two minutes, the digestive organs resume their normal function, the sour stomach is sweetened, that heavy "full" feeling is relieved and you forget you have a stomach! Stuart's Tablets contain only pure healthful ingredients. They are regarded as 2½ times more effective than soda and may be taken as freely as desired without disturbing effect on the bowels. In 25c, 60c, \$1.20 size packages at all drug stores.

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was out. See this five dollar bill?" Father said: "It's the biggest bit of money I've seen for sometime. I'd call it good fortune. Where did you get it?"

"Oh!" I said, "I met Mr. Culp down town just now and he gave it to me and said that he forget to send it to me when he gave that fifty dollars to Doctor Minor last week for you on his quarterage. I told him I'd report it to you. May I keep the five?"

"Certainly, Jane, it was intended for you. Mr. Culp wished you to keep it. He didn't expect you to turn it over to me," said father, speaking very quietly and turning to look at Doctor Minor, who looked very uncomfortable and very red in the face.

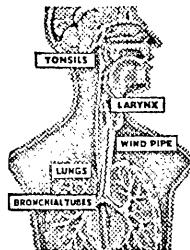
I went right on talking: "Oh, yes, father and on my way down town I met Mr. McGinnis who asked me how I liked that ten gallons of honey he sent us. I told him that it was fine, but that it had grown to be twenty before it reached us." Father began to laugh, but I went right on: "Mr. McGinnis was so surprised that we had received two kegs of honey, as one of them was intended for Doctor Minor, who had told him that he would take one keg on that bill Mr. McGinnis owed him. Don't you think we had better get some one to carry that second ten-gallon keg over to Doctor Minor's for him? It will be so late and he'll probably be very tired when he gets through telling you all of Kenneth's evil doings."

Father just sat there and shook with laughter. Doctor Minor jumped up and looked around for his hat and said: "Here is that fifty. I came over to bring it to you. I was just on the point of leaving when you came in, Miss Jane, and don't bother to send the honey over tonight. I'll see about it in the morning."

As Doctor Minor started down the steps father said: "Thank you for bringing that money. It certainly will help. After all, Doctor Minor, Brother Jones' prayer seems singularly appropriate. Don't you think so? 'We are all poor, wuthless wums of the dust, travelin' through this infernal wuld below.'"

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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

THE WORLD DAY OF PRAYER

"World Day of Prayer," February 28, the first Friday in Lent. "On Earth Peace, Goodwill Toward Men" is the theme for meditation and prayer. It is flexible and should be adapted to the community and to the size and membership of groups using it. Let this be sponsored, if possible, by Spiritual Life Groups in each Auxiliary as an activity. Please report same to me. It is ideal when several churches can come together. It will show an increased interest in the spiritual growth since our last Conference year.

Order supplies from Committee on Women's Work, Room 1101, 156 Fifth Avenue, New York, N. Y.

Use anything that you can each week, calling attention to this special occasion.

Radio—Tune in for National broadcast on World Day of Prayer, especially at morning devotional hour. Arrange for program on your local hookup.

Let us gather with men and women, both young and old, and children, too, praying for peace in our land and other lands, before God our Father.—Mrs. Alice Graham, Conf. Chm. of Spiritual Life and Message.

REPORT OF TREASURER LITTLE ROCK CONFERENCE

Receipts by Districts:

Arkadelphia District	\$ 794.01
Camden District	1,225.91
Little Rock District	1,271.53
Monticello District	732.88
Pine Bluff	761.49
Prescott	490.10
Texarkana	802.24
Total Receipts	\$6,078.16

To Checking Account	
from Savings	7.16
Balance from 3rd Quarter	46.25
Total	\$6,131.57
Supplies reported	\$ 252.25
Local reported	5,952.57
Grand total for Qt.	\$12,282.93

Disbursements

To Council as follows:	
Undirected Pledge	\$4,223.05
Bible Women	266.50
Foreign Scholarships	45.00
Scarritt Maintenance	95.15
Baby Special	5.25
Week of Prayer	1,065.05
Total to Council	\$5,700.00

Other expenditures:

Rural worker	\$ 100.00
Lucy Wade, parting gift	10.00
Insurance on Histories	6.50
Officers and Secretaries	155.09
Collection fees	55.74
Total Expended 4th Qt.	\$5,977.33
Balance in Checking Acct.	154.24
Annual report will follow—Mrs. S. W. C. Smith, Treasurer.	

KNOBEL AUXILIARY

The Knobel Missionary Society met on Thursday at the home of Mrs. C. E. Cox. A business meeting was conducted by President, Mrs. L. D. Robinson, and the following officers and superintendents were elected: President, Mrs. L. D. Robinson; Vice President, Mrs. J. B. Byers; Secretary-Treasurer, Mrs. J. B. Byers; Supt. of Children's Work, Miss Helen Hughey; Supt. of Supplies, Mrs. N. C. Dove; Supt. of

Publicity Relations, Miss Lorraine Davis; Supt. of Young People's Work, Mrs. J. B. Byers. Following the business session an interesting program was given, presenting the playlet, "Intangible Legacies." Much interest is shown in our Missionary work and we hope to continue to build throughout the year. Installation services to be held Thursday night by Rev. W. E. Benbrook.—Supt. of Publicity.

GASSVILLE AUXILIARY

The Gassville Auxiliary met Jan. 22 with Mrs. W. W. Adams, President. Plans were discussed for the coming year and after the business session a playlet, "Is It Worth While," was given. A duet by Sarah Alice Hall and Annie Lee Hall, accompanied by Lynn Wade Adams, was enjoyed. An enjoyable social hour followed, at which time a delicious luncheon was served by the hostess. Fifteen ladies were present.—Mrs. D. S. Allman, Pub. Supt.

STRONG AUXILIARY

The Society met at the home of Mrs. R. A. Burgess, Jan. 27, for our regular program and social day. An interesting pledge service was held with Mrs. J. P. Burgess as leader. Every woman present made a pledge. There were twenty-two members present and one visitor, Mrs. J. C. Johnson, the widow of one of our former pastors. We had a real old-fashioned Methodist experience meeting. Each one presented a treasured gift handed down from their forefathers, and told of the spiritual value attached to it. Some interesting stories were told of the leadership that our fathers endured. Mrs. W. W. Fike was co-hostess with Mrs. Burgess. At the conclusion of the services lovely refreshments were served. The following officers were elected: President, Mrs. R. A. Burgess; Vice President, Mrs. R. H. Thompson; Secretary and Treasurer, Mrs. Zack McClendon; Corresponding Secretary, Mrs. E. F. Gathright; Local Treas., Mrs. W. W. Fike; Supt. of Publicity, Mrs. T. M. Gorman; Supt. of Study, Mrs. J. P. Burgess; Supt. of Supplies, Mrs. Rube Duck; Supt. of World Outlook, Mrs. C. A. Love; Supt. of Children's Work, Mrs. Frank Pagan; Supt. of Christian Social Relations, Mrs. Eva Dykes.—Mrs. T. M. Gorman, Supt. of Publicity.

BEECH GROVE AUXILIARY

We met Jan. 30, a very cold, disagreeable day, but we had seven members present. Our regular day is fourth Thursday, but owing to the snow we postponed it. This is our first meeting for the year. We hope to do as well or better this year than last. We bought and paid for a piano for our church; paid some on pastor's salary, and bought some equipment for church. We earned \$152 for our work. We quilted about 40 quilts; canned and took to Methodist Hospital at Memphis, 204 qts. of vegetables and fruits, besides helping some of the needy at home. We have this year paid \$23 on furniture for our parsonage at Gainesville, and gave our pastor nine hens. Our program was led by Mrs. Myrtle Hammond. Scripture by Mrs. Nora Butler. Reading, "Kinship", by Mrs. Myrtle Williams. Play, "Intangible Legacies," given by Mrs. Iva Horn, Mattie Mandrell, Stella Lovelady, Mrs. B. B. Hammond, Mrs. M. E. Williams, Mrs. Roda Owen. Some of the members in play were not present, owing to sickness. Collection of dues was made. Mrs. Stella Lovelady was chosen for prayer leader

for Feb. 27. Two new subscriptions were given for World Outlook.—Publicity Secretary.

Yes! Capudine is Best For HEADACHE

Because it acts quickly and is easy on the stomach. CAPUDINE relieves the pain—Headaches, Neuralgia, Muscular Aches, and Periodic Pains.

It relaxes and soothes irritated nerves—Welcome comfort restored quickly.

Good for fresh colds—Contains no narcotics—Is not habit forming.

Ask your druggist for Capudine Liquid or Capudine Brand Tablets.

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A cold is nothing to "monkey with." It can take hold quickly and develop seriously. Take no chances inviting serious complications.

Treat a cold for what it is—an *internal infection*! Take an internal treatment and one that is expressly for colds and nothing else!

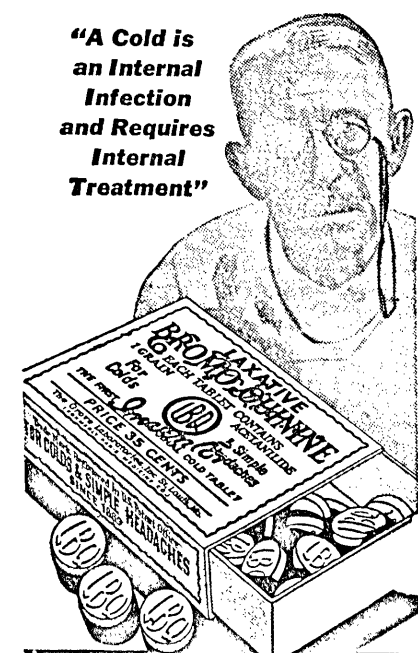
Grove's Laxative Bromo Quinine is what you want for a cold! It is expressly a cold tablet. It is internal in effect. It does four important things.

Four Important Things

First of all, it opens the bowels. Second, it checks the infection in the system. Third, it relieves the headache and fever. Fourth, it tones the system and helps fortify against further attack.

All drug stores sell Grove's Laxative Bromo Quinine. Let it be your first thought in case of a cold. Ask for it firmly and accept no substitute. The few pennies' investment may save you a lot of grief.

"A Cold is an Internal Infection and Requires Internal Treatment"



GROVE'S LAXATIVE BROMO QUININE

Christian Education

DO WE WANT TRAINED MINISTERS?

When your child is sick physically do you want a well-trained doctor? Are you less interested in the spiritual well being of your child?

Now we are beginning to think of the doctor as one who can help us keep well. We want trained doctors who can tell us how to keep well and trained dentists to tell us how to save our teeth. Should we not have spiritual leaders trained to lead us into the right use of moral laws?

But where are we to secure these spiritual leaders? You say God will call them. We agree. But how will they secure the training necessary to qualify them for service? Most of our ministers come to their hour of call with limited educational background and little money with which to prepare themselves for this service.

You have no right to ask for trained ministers unless you are willing to invest your money in developing trained ministers.

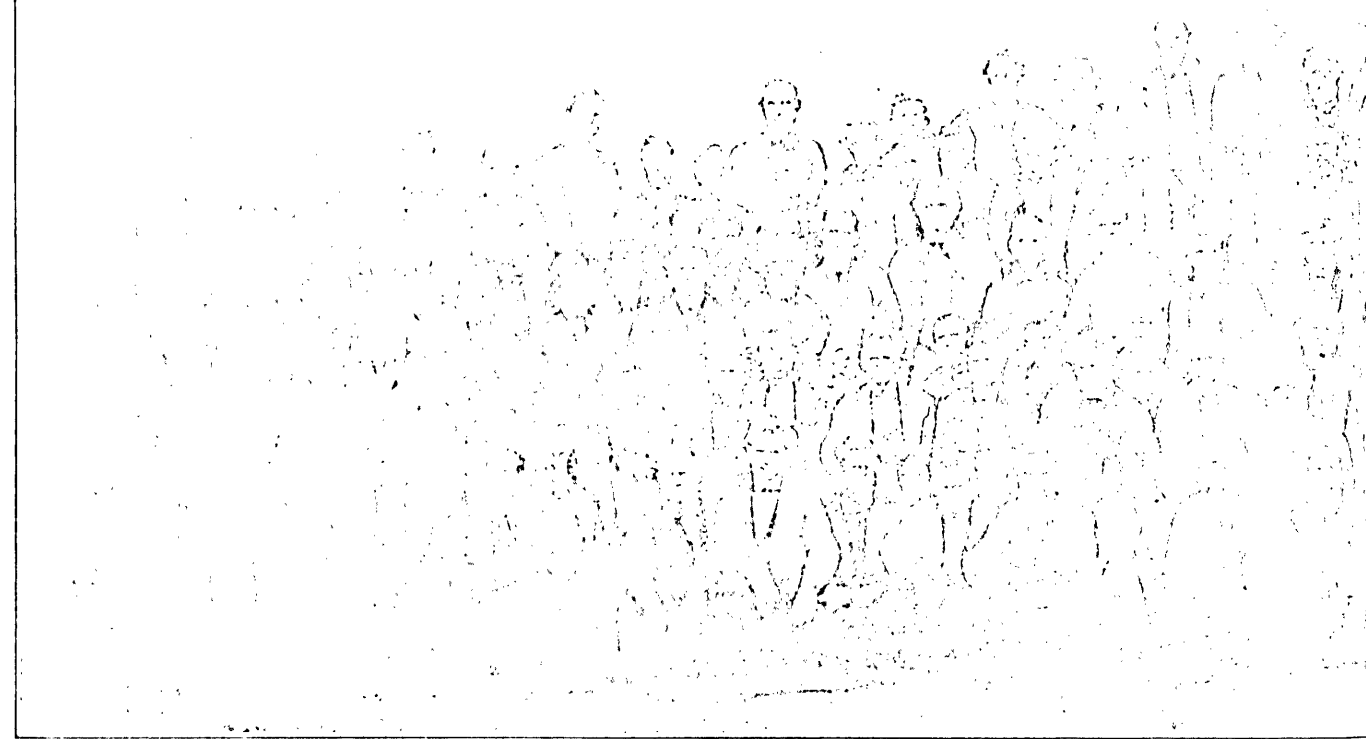
The Conferences of Arkansas have seen this. The ministers of today realize that the ministers of the future must be trained ministers.

A small investment on the part of every Methodist in Arkansas would provide the money; God will call the men. God is ready to do his part; men are ready to answer the call; are you ready to invest the money?

February 16, 1936, is the day to show the world that Arkansas Methodism is ready and determined to have a trained ministry.—Christian Education Bulletin.

INTELLECTUAL MATURITY THE TRUE END OF COLLEGE TRAINING

In a recent academic conference the fourth president of the University of Rochester, Dr. Allen C. Valentine, spoke of education's aim. He said: "Education's aim is not to pro-



The General Conference of 1866, being the first held after the devastating War Between the States (none being held in 1862), was remarkable for the courage with which it faced the issues of the day. It provided for lay membership in General and Annual Conferences. The membership of our Church

in 1845 was 333,710; in 1860 it was 53,000, a loss of some 112,000 on account of the war. As the population of the United States in 1845 was 12,299,264, it will be seen that the church was then one of the largest in the world.

vide factual education but a mature point of view. It is the obligation of universities to lead their graduates to think of college in terms of the intellectual maturity they receive there. Our universities can provide the complete answer to their critics only when they produce graduates who are themselves an answer—graduates who know that college did make later life more interesting, fuller, richer, and more useful. A man's opinions when he graduates are less important than the process by which he reaches them. To be able to form an opinion free from prejudice, propaganda or influence is inward freedom of thought and the object of education. If the student's opinions are a mixture of prejudices, of borrowed creeds or of beliefs absorbed on the authority of an instructor, his mind is not free and he has failed to achieve education." One is often amazed to see how far some men are from intellectual maturity, even after they have passed through the great university of life. They astound one, not only by lack of originality and breadth of view, but by their childishness in matters which call for the full stature of a manhood inspired by the spirit of Jesus. They never grow up either intellectually or spiritually. They never came to the point in life where they put away childish things.—The United Presbyterian.

Certified First-class Cottage and Bermuda Onion Plants, open Gold Crown, well rooted, strong. Callagras Black bunch 50¢, mass. 10¢. Labeled with variety name. Jersey Wonder, Globe, Wonder, White-Led, Succession, Copenhagen, Ruby, Dutch, Late Dutch. Postpaid 10¢, 50¢, 1.00, 1.50, 2.00. 100¢, 2.00, 3.00, 4.00, 5.00, 6.00, 7.00, 8.00, 9.00, 10.00. Express collect, 6¢ per 100. Onions: Crystal Wax, Yellow Bermuda, Prizefighter, Sweet Spanish. Postpaid 5¢, 6¢, 10¢, 15¢, 20¢, 25¢, 30¢, 35¢, 40¢, 45¢, 50¢, 55¢, 60¢, 65¢, 70¢, 75¢, 80¢, 85¢, 90¢, 95¢, 1.00. Express collect, 6¢ per 100. F.O.B. farms. Full count, prompt shipment, safe arrival, satisfaction guaranteed. Union Plant Company, Texarkana, Arkansas.

CHURCH NEWS

SUGGESTIONS OF LITTLE ROCK CONFERENCE COMMITTEE OF EVANGELISM

The Committee of Evangelism of the Little Rock Conference was called to meet in the office of Rev. Clem Baker in Little Rock, Jan. 7, by the Chairman, Rev. J. D. Baker. A majority of the committee responded.

After earnest prayer and due consideration this Committee offers the following suggestions and resolutions for the consideration of the ministry and laity of the Conference.

Realizing the tremendous responsibility placed upon the Church in winning the souls of men for Christ and the Church, we would not neglect any interest of worth in this the primary business of the Church, we, your Conference Committee of Evangelism, offer the following suggestions with the prayer and wish that they may be, in a large measure, helpful to you in planning your year's program of Evangelism.

Most of these resolutions were presented to the Annual Conference at El Dorado in the report of the Committee of Evangelism and were adopted by the Conference.

1. We suggest that the Presiding Elders of the several Districts urge the preachers and laity to attend the great mass meeting of Evangelism sponsored by both Conferences in Arkansas, which will be held in First Church, Little Rock, March 3. Rev. Forney Hutchinson will be the inspirational speaker on this occasion.

2. We have found that the District Evangelistic Retreats, held by the Presiding Elders with the preachers last year, were so helpful that we request our preachers in each District to have such a Re-

treat in each District this year, at the place and time designated by the presiding elder. We suggest that this Retreat be attended by the preachers only and it be a time of prayer, consecration and planning for the Evangelistic work of the year. We further suggest that the time be set for this Retreat before the revival season begins and certainly before Easter.

3. Every member of this Committee offers his services to assist in these retreats or to speak before the District Brotherhoods, when so desired.

4. We insist, in the most brotherly way, that Church Schools observe the program of Evangelism as outlined by the Board of Christian Education.

5. 1936 being the one-hundredth year of Arkansas Methodism, we feel that this year will afford fine opportunity to present to our people the Evangelistic Mission of historic Methodism and thereby to inspire our people with a new appreciation of the history, doctrines, and polity of our great church, and to impress them with the need and desire for a gracious and sweeping revival in every charge in the State. Therefore we recommend that our preachers emphasize Methodism before our people, the need of Methodism in the beginning, its peculiar doctrines of Justification by Faith, Witness of the Spirit, Regeneration, Holiness, its position on Apostasy and Baptism and Repentance.

6. We feel that Methodism must again take to the rural districts, and re-establish Methodism in the country.

7. If the Centennial program succeeds as we desire, we believe that our General and Conference Organs should be more extensively circulated. Let us urge our people to take and read our church literature.—J. D. Baker, Chairman, Roy Jordan, Secretary.

Annuity Bonds

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

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

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

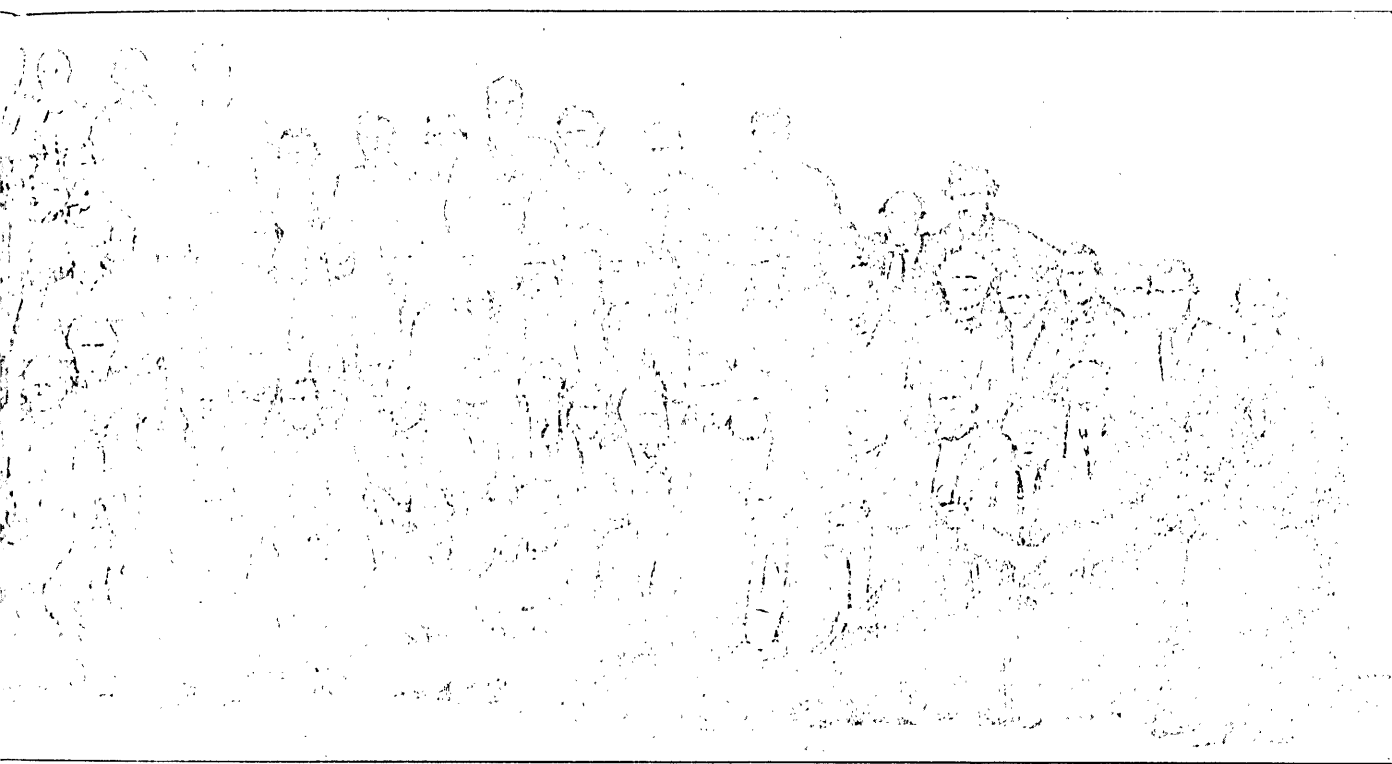
When writing for information please give your age. THIS IS IMPORTANT!

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

NASHVILLE TENNESSEE

PROTECTION
AGAINST OLD AGE

OF 1866, AT NEW ORLEANS



1866; in 1866 it was 425,404, showing a
conditions: in 1935 it was 2,783,269.
in 1845 was approximately 20,000,000,
that while the population of the

nation has increased six times, the membership of our Church has increased
about nine times. When we remember that during this period the population of
the United States was increased by immigration from Roman Catholic countries
the showing for our Church is gratifying.

HICKORY PLAINS NEWS

We have begun the new year with a good start. Our quota of the Christmas offering for the Orphanage was collected on the fourth Sunday, also our fourth Sunday Missionary offering was sent in. While we were sending our offerings away, we did not forget some worthy ones at home.

Mr. J. M. Jackson was duly surprised when Mr. Oscar Norman, in behalf of the Sunday School, presented to him a nice Bible with his name in gold on the front.

Also the Young People presented to their teacher, Mrs. Gertrude Norman, a nice Bible in appreciation of the time she has given to her class.

The Board of Christian Education and Board of Stewards met Dec. 11 to get in the harness for a running start by the new year. J. M. Jackson was re-elected Chairman of the Board, as were all the other officers. Miss Georgia Speight was elected Secretary. At our next regular meeting, on Monday night after the third Sunday each month, we expect to have all the teachers and officers with us, to give reports from their different divisions.

Our men folks deserve a "pat on the back." Why? Well, they built a nice concrete walk from the gate to the door of the church, which greatly aids the women folks as the church does not get so dirty now.

Bro. Cannon has been giving us some fine sermons. His subject on the fifth Sunday night was, "Faith Without Works Is Dead." There was not a large crowd because of the weather; but we had an interesting discussion of the League lesson and a good sermon following.

We are trying a new plan to raise our Conference Claims. We have a birthday box and each member is asked to put in his age in money, and we are going to try to have the Claims by the next quarterly Conference. Mrs. J. P. Colclasure, Mrs. Jess Johnson, and Mrs. D. N. Speight

are the committee to attend to the Claims. They are the "big three," and will surely do their part if the Church will respond. If our plan works, we will have our Claims paid, and next fall our pastor will not go to Conference and report a deficit, or else pay it himself so we will be reported in full.

January has been a bad month with us—cold and much sickness, but we have not failed to have Sunday School every Sunday. We have a little different program with different adults conducting the Sunday morning devotional. Mrs. Essie Ferril conducted it one Sunday and Mrs. Gertrude Norman another.

We mention the beautiful picture painted by Louetta Quinn, one of our intermediate girls who has moved away. She sent it to the Intermediate class for their class room; also the beautiful poem sent by Basil Millum, another Intermediate pupil who has moved away, to put in our class scrap book. It makes us rejoice to know the boys and girls do not forget their class after they move away and we hope they are attending Church School where they are now.

Read your Church paper if you want to know what the Methodist Church is accomplishing.—Mrs. D. N. Speight, Reporter.

AN OPEN LETTER TO PRESIDING ELDERS

Dear Brethren: You will see in another column that the Centennial Commission on Evangelism has invited Dr. Forney Hutchinson to address us in a great mass meeting in First Church, Little Rock, March 3. You are perhaps more keenly aware of the need of a spiritual awakening than are the members of the Commission, for you see the appalling need day by day in your own District. We think a mass meeting of this sort will be helpful and hope you may get all your pastors there.

You will also see that they have set Feb. 28, as a day for prayer and fasting. They are asking each local church to assemble at its usual place of worship and spend one hour in prayer and fasting. We are sure you can do much to encourage your pastors to see that this fast day is observed in all the churches. We are not asking for a day's fast—only the mid-day meal left off. We think many of our teachers and others who could not spend the two hours as was suggested in the last fast day can spend one hour, from twelve to one on this day this year.

Be assured that the Commission is ready and eager, to help you in every possible way to have a great religious awakening in your District.—O. E. Goddard for the Commission.

ABOUT LOCAL OPTION

Local option vote against liquor stores in the State is making progress. Twenty-seven units have voted, twenty-four of which voted dry, including three entire counties. Ten other units are to vote in February and March, including five whole counties.

It is expected that a large number of units will circulate petitions in March to be passed upon at the April term of County Court. It is hoped that at least forty entire counties will have voted dry by August 1, 1936. This is the surest way to a dry State.

Some Suggestions

1. Where it appears possible, make the vote county-wide rather than for one or two towns in the county. Do not be deceived by the promise that no license will be issued in the country if liquor is voted out of the County Seat. The rural people should be warned that they will likely have liquor stores if voted out of towns. Their only legal protection is to vote it out of the entire county.

2. The local option law provides

that local option election must not be held at the time of any political election, nor within thirty days either preceding or following a political election. Therefore, dates for elections ordered at the April term of County Court should be fixed between June 16, and July 11, 1936. This will avoid conflict with the school election on May 16, and the Primary election on August 11. This is important.

3. This office will furnish, without charge, blank petitions, court order and instructions for local option elections. We can save you time, money, and worry if you will let us help you.

4. PROHIBITION FACTS: This booklet by W. G. Calderwood, has been rewritten. It gives information on liquor questions. It has 96 pages, 10c per copy or \$1.00 for 12 copies. We also have two plays which we recommend. Write this office for further information.—John H. Glass, Superintendent Anti-Saloon League of Arkansas, 338-339 Donaghey Building, Little Rock, Arkansas.

Get Anderson's History of Arkansas Methodism, and be informed about your Church. Get it from your pastor.

Don't Neglect Athletes Foot. It Will Not Get Well Without a Vigorous Remedy.

S. & B.'s Skin Tox is a dependable remedy for destroying the tiny germs that cause athlete's foot. A good antiseptic powder in the shoes is necessary to prevent reinfection. Rexall foot powder is one of the best for that purpose. Price 25c. Mail S. & B. an order today and get your feet in good condition for Springtime.—Advertisement.

How CARDUI Has Helped Many Women

Cardui has helped thousands of women to obtain prompt relief from certain painful symptoms. Its tendency to increase the appetite and improve digestion has helped to overcome monthly functional troubles due to poor nourishment. A booklet about Cardui may be obtained (in a plain, sealed envelope) by writing to Dept. A, The Chattanooga Medicine Co., Chattanooga, Tenn. If you need a medicine like this, get a bottle of Cardui at the drug store, and follow directions for its use.

Methodist Benevolent Association

FOR LIFE INSURANCE
(Chartered 1908)

PURPOSE

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

PROGRAM FOR 1935

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

POLICY PLANS

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

Write

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

NORTH ARKANSAS CONFERENCE BENEVOLENCES—TREASURER'S REPORT TO FEB. 1

(When paid in full, indicated by *).

Batesville District, C. W. Lester, P. E.	
Charge	Paid.
Bethesda-Cushman, L. M. Conyers, \$20.00	
Desha Ct., (By P. E.)	7.00
Mountain View, J. W. Johnston, 38.00	
Newport: 1st Ch., F. M. Tolleson, 5.50	
Pleasant Plains Ct., M. L. Edgington	20.00
Salem, A. W. Harris	38.00
Weldon-Tupelo, J. J. Clark	52.50
TOTAL	\$181.00
Conway District, Wm. Sherman, P. E.	
Atkins, F. A. Lark	\$120.00
Belleville-Havana, J. M. Fryar, 35.00	
Conway Ct., D. W. Duran	22.00
Greenbrier Ct., Bates Sturdy	54.00
Levy, J. H. Hoggard *	115.00
North Little Rock:	
First Church, E. T. Wayland	100.00
Gardner Mem., C. R. Culver	155.91
Plainview, Raymond L. Franks	55.00
Plummerville, B. L. Harris	52.00
Vilonia Ct., M. A. Blerbaum	58.50
TOTAL	\$767.41
Fayetteville Dist., J. W. Workman, P. E.	
Elm Springs, R. E. Bagley	\$ 11.00
Eureka Springs, J. T. Byrd	45.83
Gravette-Decatur, O. M. Campbell	17.43
Huntsville-St. Paul, W. J. Mayhew *	63.00
Prairie Grove, W. A. Lindsey	128.00
Rogers, Connor Morehead	100.00
Siloam Spgs., W. H. Goodloe *	300.00
Springtown, Poe Williams	40.00
TOTAL	\$705.26
Fort Smith District, H. H. Griffin, P. E.	
Clarksville, A. D. Stewart	\$125.00
Fort Smith:	
First Church, H. C. Henderson	250.00
Midland Heights, S. B. Wilford	81.46
Second Church, J. E. Lark	50.00
Hackett Ct., Bonanza Ch., O. R. Findley *	20.00
Hartford, Chas. Franklin	50.00
Paris, G. G. Davidson	50.00
Van Buren:	
First Church, W. P. Whaley	38.49
TOTAL	\$664.95
Helena District, A. W. Martin, P. E.	
Forrest City, R. S. Hayden	\$ 208.34
Helena, 1st Ch., J. W. Crichlow	1,050.00
Hulbert-W. Memp., I. L. Claud,	30.32
Vanndale, C. H. Harvison	32.82
Wheatley, H. J. Couchman	60.00
Wynne, J. M. Hughey	320.00
TOTAL	\$1,701.48
Jonesboro District, S. B. Wiggins, P. E.	
Blytheville:	
First Church, W. V. Womack,	\$ 30.00
Lake St., V. E. Chalfant	39.00
Bono Ct., L. F. Lafavers	40.00
Brookland Ct., E. J. Hollifield *	120.00
Joiner, W. F. Cooley	5.00
Jonesboro:	
First Church, H. L. Wade	1,500.00
Huntington A., H. H. Blevins	80.00
Leachville, A. H. DuLaney,	80.00
Luxora-Dyess, J. T. Randle	3.20
Manila-St. John, J. M. Harrison	124.00
Marion, W. W. Albright	300.00
Marked Tree, J. A. Womack	200.00
Nettleton-Bay, J. W. Moore	150.00
Tyronza, G. C. Taylor	175.00
TOTAL	\$2,846.20
Paragould District, E. B. Williams, P. E.	
Biggers, C. J. Wade	\$ 10.00
Gainesville-B. G., J. W. Howard	15.50
Hoxie-Portia, E. H. Hall	23.37
Imboden-Black Rock, Guy Murphy	55.00
Lorado-Stanford, W. J. Williams	50.01
Mammoth Spg., W. J. Clark	50.00
Marmaduke, J. A. Gatlin	23.00
Paragould:	
First Church, G. W. Pyles	150.00
East Side Ct., W. C. Hutton	23.40
Paragould Ct., M. A. Cherry	61.00
Peach Orchard-Knobel,	
W. A. Benbrook	8.00
Pocahontas, B. L. Wilford	35.00
St. Francis Ct., A. McKelvey	5.00
Walnut Ridge, J. L. Rowland	75.00
TOTAL	\$584.28
Searcy District, E. H. Hook, P. E.	
Antioch Ct., C. B. Pace	\$ 16.50
Augusta, J. F. Glover	100.00
Beebe, S. O. Patty	165.00
Clinton, E. G. Kautzel	100.00
Gregory-McClelland,	
W. W. Peterson	5.00
Griffithville, R. B. Howerton	11.00
Harrison, F. E. Dodson	100.00
Heber Spgs., C. H. Bumpers	25.00
Hunter, M. L. Kaylor	18.00
Judsonia-Bradford,	
T. E. McKnight	90.00

Kensett, R. E. Wilson	30.00
McCrory Sta., W. L. Oliver	220.00
McCrory Ct., R. A. Robertson	20.00
Pangburn Ct., G. Hamilton *	170.00
Quitman, E. Marlar	50.00
Rosebud Ct.,	2.00
Scotland Ct., W. M. Womack	10.00
Searcy, 1st Ch., A. G. Walton *	900.00
Valley Springs, B. W. Johnson	10.00
W. Searcy Ct., T. C. Chambliss	91.35
TOTAL	\$2,133.85
TOTAL BENEVOLENCES	\$9,584.43
Golden Cross, (1934-1935)	3.00
For Orphanage	320.58
Grand Total received	\$9,908.01
Standing by Districts:	
Jonesboro	\$2,846.20
Searcy	2,133.85
Helena	1,701.48
Conway	767.41
Fayetteville	705.26
Fort Smith	664.95
Paragould	584.28
Batesville	181.00
Six Charges and Pastors on Honor Roll—Guy Murphy, Treasure, Imboden.	

ARKANSAS METHODIST ORPHANAGE

This is the fifth report I have made of the Arkansas Methodist Orphanage Christmas Offerings.

LITTLE ROCK CONFERENCE

Arkadelphia District	
Amount previously reported	\$ 415.13
Tulip S. S.—Carthage-T. Ct.	4.00
Princeton Ct.—Macedonia S. S.	5.00
Princeton Ct., Zion S. S.	1.18
Princeton Ct., Providence S. S.	1.10
Traskwood Ct., Traskwood S. S.	.75
Traskwood Ct., Lonsdale S. S.	2.25
Tigert-Pearcy Ct.—Piney G. S. S.	1.00
TOTAL	\$ 430.41

Camden District	
Amount previously reported	\$ 573.57
Vantrease Mem.—El Dorado	5.00
Bethel Ch.—El Dorado	4.00
Huttig Church	6.00
TOTAL	\$ 588.57

Little Rock District	
Amount previously reported	\$ 995.44
Bryant S. S.	2.23
First Church, L. R., add	10.00
28th St. Ch., Little Rock	20.00
Winfield Church, Additional	4.05
TOTAL	\$1031.72

Monticello District	
Amount previously reported	\$ 325.11
Crossett S. S.	43.03
Hermitage Ct. Herm. S. S.	6.65
Hermitage Ct.—Jersey S. S.	3.00
Hermitage Ct.—Green Hill S. S.	1.00
TOTAL	\$ 378.79

Pine Bluff District	
Amount previously reported	\$ 592.29
St. Charles Ct.—Ash Flat	3.00
St. Charles Ct.—St. Char. S. S.	7.00
St. Charles Ct.—DeLuce S. S.	3.00
Sheridan Ct.—Bethel S. S.	1.50
TOTAL	\$ 606.79

Prescott District	
Amount previously reported	\$ 261.82
Okolona Ct.—Okolona S. S.	2.00
Okolona Ct.—Center Grove S. S.	3.00
Okolona Ct.—Smyrna S. S.	.50
Springhill Ct.—Springhill S. S.	1.00
TOTAL	\$ 268.32

Texarkana District	
Amount previously reported	\$ 613.08
Misc. Gifts previously reported	5.00
GRAND TOTAL	\$3,922.68

NORTH ARKANSAS CONFERENCE

Batesville District	
Amount previously reported	\$ 66.86

QUICK RELIEF FOR SORE MUSCLES!

Take a tip from millions of people! When you are tired out—with sore, stiff muscles—just pat Sloan's Liniment gently on. Sloan's stirs up the circulation of fresh, healing blood. You'll almost feel those muscles relax! Pain vanishes, and before you know it you're fit as a fiddle. Try a bottle tonight! Only 35¢!



SLOAN'S LINIMENT

Mountain View S. S.	5.00
TOTAL	\$ 71.86
Conway District	
Amount previously reported	\$ 207.56
Greenbrier Ct. add.	5.00
TOTAL	\$ 212.56
Fayetteville District	
Amount previously reported	\$ 66.92
Lincoln-Viney Grove Ct.:	
Viney Grove S. S.	1.00
Morrow S. S.	3.35
TOTAL	\$ 71.27
Fort Smith District	
Amount previously reported	\$ 40.48
Helena District	
Amount previously reported	\$ 154.12
West Memphis S. S.	13.75
TOTAL	\$ 167.87
Jonesboro District	
Amount previously reported	\$ 104.64
Joiner Ct.—Joiner S. S.	8.25
Joiner Ct.—Whitton S. S.	7.00
Joiner Ct.—Gilmore S. S.	8.75
Joiner Ct.—Turrell S. S.	1.00
TOTAL	\$ 129.63
Paragould District	
Amount previously reported	\$ 40.09
Searcy District	
Amount previously reported	\$ 113.70
Gregory S. S.	5.00
Heber Springs S. S.	10.00
TOTAL	\$ 128.70
Misc. Gifts previously reported	\$ 9.00
GRAND TOTAL	\$ 871.46
Grand Total from Both Conf's	\$4,794.14
—James Thomas, Exec. Sec.	

ARKANSAS METHODIST ORPHANAGE

During January, we have received the following cash contributions for the

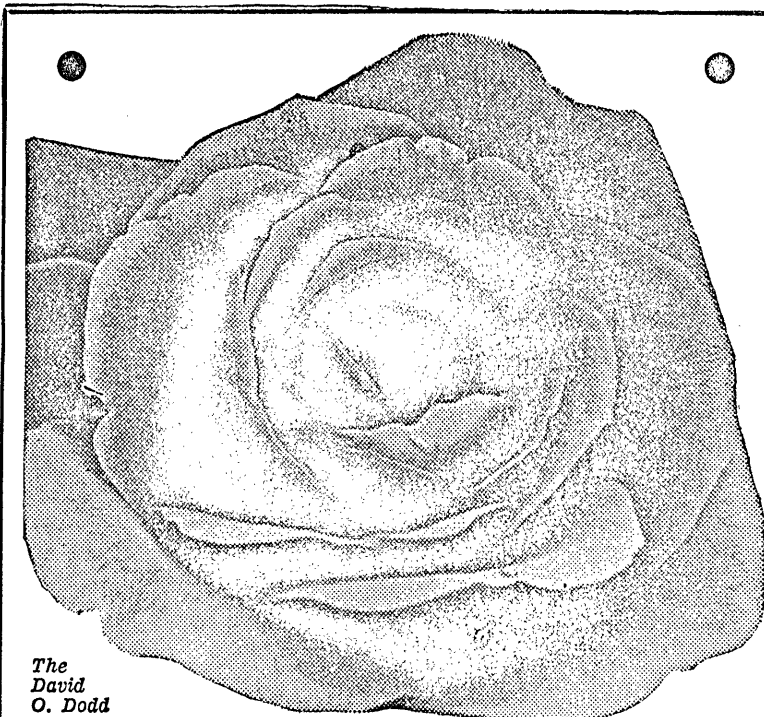
Home aside from Christmas Offerings:
Inez Smith Class, Pulaski Heights Church \$ 2.50
Susanna Wesley Bible Class, First Church, Texarkana 5.00
McDonald-Streepy Class, Pulaski Heights Church 2.50
H. M. Martin Dairy, Little Rock, 2.00
—James Thomas, Supt.

Organizations Raise Money EASILY

WITH OUR COOPERATIVE SELLING PLAN

Practically every housewife in every community favors and uses Gottschalk's Metal Sponge. Merely let it be known that you are selling it for a worthy cause and much needed funds are acquired like magic. In the past twenty years we have assisted thousands of organizations to raise money. We will be delighted to help you. Write for particulars. METAL SPONGE SALES CORP., Philadelphia

Gottschalk's METAL SPONGE



The David O. Dodd

Selected as the OFFICIAL Arkansas Centennial Rose

The Arkansas Commission has named the David O. Dodd as the Official Centennial Rose of Arkansas. The garden clubs and other women's organizations and individuals throughout the state are behind the movement to plant 15,000 to 20,000 of these lovely roses during the next few months. The David O. Dodd is named for Arkansas' boy martyr and Civil war hero. This rose is hardy, vigorous and productive, has a large crimson-scarlet color and resembles a peony in size and splendor. Beautiful buds and blooms—very fragrant. Strong stems for cutting.

Two-year-old field-grown plants—75¢ each, or \$6 per dozen. 100 or more, 40¢ each. Plus 2% Arkansas Sales Tax. Sent prepaid.

Give Arkansas a Rose-Colored Hue With These!

Let's beautify our state with roses! Here are other ideal varieties. Take your choice! All two-year-old field-grown plants: Golden Dawn, Mrs. Pierre S. Du Pont, Dainty Bess, Dame Edith Helen, Edith Nellie Perkins, Etoile de Hollande, Briarcliff, Miss Rowena Thom, Margaret McGredy, Mrs. Chas. Bell, Radiance, Red Radiance, Pres. Herbert Hoover, Talisman. 60¢ each or \$5 per dozen. Plus 2% Arkansas Sales Tax. Sent prepaid.

Spring Planting Guide and Catalog available to those interested in planting flowers. Free! Call or write for it.

Jos. W. VESTAL & Son

Phone 4-4720

Riverside Drive on the North Side

Or Write P. O. Box 871, Little Rock

666

LIQUID-TABLETS
SALVE-NOSE
DROPS

checks
COLDS
and
FEVER
first day
HEADACHES
in 30 minutes

METHODIST ORPHANAGE

Received in Home during January and balance of Christmas report:

December.—Mr. and Mrs. A. L. Justin, North Little Rock, oranges; Young Ladies Sunday School class, Moorefield, box gifts; Junior Missionary Society, Ft. Smith, quilt; Pearl McCain Missionary Society, First Church, North Little Rock, Room done over (omitted in former report).

January.—Mabelvale Sunday School, canned goods, oranges and apples; Carr Memorial, Woman's Missionary Society, Pine Bluff, canned goods; Judge and Mrs. Frank Smith, city, box apples; Kensey Woman's Missionary Society, canned goods; Berean Bible Class, Paris, quilt; Friendship Church, Arkadelphia District, Irish and sweet potatoes, canned fruits and vegetables; Circle No. 1, Woman's Missionary Society, England, miscellaneous box and quilt; Circle No. 9, Woman's Missionary Society, First Church, city, subscription to Boy's Life, American Boy and Literary Digest; Mr. L. T. Vaughn, Los Angeles, Calif., subscription to Geographical; Mrs. Tom Miller, city, subscription to Crusader; Hot Springs Circuit, Bethlehem, New Salem, Mt. Pine, turnips, sweet potatoes, hickory nuts, sorghum and canned goods; Fair View Church, Woman's Missionary Society, Camden, 2 quilts, towels, pillow cases, tea towels; Emergency Relief, can beef, flour, prunes; Magnolia Woman's Missionary Society, canned goods and quilt; Minnie Williams, Warren, peanuts; Mrs. J. R. Lloyd, Biglow, 2 quilts; Woman's Missionary Society, West Searcy, canned goods and a visit from President and Superintendent of Social Relations; Mrs. L. B. Parker, Clarksville, Miss., clothing and homemade candy, special; Woman's Missionary Society, Belleville, quilt; Carr Memorial Sunday School, canned fruit and vegetables.—Mrs. S. J. Steed, Matron.

MIGHT AS WELL TEAR UP THE CONSTITUTION

A bill to strip the United States Supreme Court of power to declare acts of Congress unconstitutional will be introduced, it is announced by Representative David J. Lewis of Maryland, at the next session.

And suppose some Congress should pass an act which the constitution denied it power or authority to pass?

The Nineteenth amendment to the federal constitution is the woman's suffrage amendment. Its exact words are that the right of citizens to vote "shall not be denied or abridged by the United States or by any state on account of sex." Suppose Congress or any state legislature, should pass a law abridging the right of women to vote. Would this Maryland congressman say it was just too bad and let it go at that?

The question is exactly the same in state and federal affairs. Here in Arkansas the state constitution provides that proper taxation for all state purposes shall never exceed 10 mills. Suppose the legislature undertook to levy a 15-mill state tax. Should the Arkansas Supreme Court not have power to declare that 15-mill levy unconstitutional and void?

If we are going to have a constitutional government, we have got to have a judicial tribunal to keep the executive and legislative branches from unconstitutional action. Otherwise there would be no point in having a constitution. — Arkansas Gazette.

A CHANGE OF HEART

Sally Rand announces that she is through with fan dancing. And, let us hope that this change of mind also indicates a change of heart on the part of Sally and on the part of the public.

The American public, ought by this time, to be fully fed up on coarse and vulgar performances staged in the name of entertainment. Nudism is fading from the picture and there are evidences of a

return of a sense of decency on the part of those who would be public entertainers.

Those roadhouses out along every highway of prominence which still stage vulgarity unclad, will soon discover that the public has ceased to be enticed to their vile haunts even by such invitations as "Exceptional amusement! Come, see the girls! Hear the music! We never disappoint! We always surprise!"

Such advertisements still appear, but a self-respecting press should refuse to run them. A self-respecting public is already entering complaints against such places as constituting a nuisance. The American people will not long respond to the appeals of vulgarity by those who commercialize the most sacred things of life and who challenge every institution calculated to build morality and maintain an orderly society. Roadhouses and night clubs are a discredit to our American society. There may be exceptions, but most of these places are vile and vulgar, and should bring a blush to the cheeks of those who visit them. —Florida Christian Advocate.

WHERE IS OUR TREASURE?

A young lady was one day visiting an aged man, a friend of her father, who had been associated with him in early life. The man had been one of those who run after the world and had overtaken it. All it could give, he had obtained. Pretty soon he inquired the state of his friend, whom he knew to be in circumstances of far less external comfort than himself.

As he listened to the story of his less favored friend's patience in suffering, of the cheerfulness with which he could look forward to either life or death, the rich man's conscience applied the unexpressed reproach, and he exclaimed:

"Yes, yes, you wonder why I cannot be as happy and quiet, too; but think of the difference! He is going to his treasure, and I—I must leave mine."—Sunday School Times.

GOD WILL VISIT PUNISHMENT UPON SIN

God says He will punish sin. His perfect holiness requires that sin be punished. We shall all appear before the judgment seat of God. There God will separate the good from the bad, the good being so through their lives being given in loving obedience to God, and the bad having their position through their wilful ignoring of God's righteous will that they without restraint may serve their own selfish will and pleasure. Does human law ensnare the brutal murderer with a sickly sentimentality and turn him loose? Far more when men trample under their feet the love with which God would win them from their sins that they serve and love Him, His holiness demands that their Satan-like rebellion shall be punished. Not to do so, would be for Him to destroy all differentiation between the good and the bad, and resign His rule over His creation to Satan, the great spiritual prince of all rebellion against God. "In the day that thou eatest thereof thou shalt surely die" (Gen. 2:17—physical death. "The

KNITTING YARNS AT LOW FACTORY PRICES

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

soul that sinneth, it shall die" (Ezek. 18:4)—spiritual death. "The wages of sin is death" (Rom. 6:23)—eternal death. Natural, spiritual and eternal death are the penalty of unrepented sin. In addition, sin punishes the sinner in this life in the guilt it brings, the bondage it entails, and the enmity to God and the good which it builds in a disobedient heart.—Western Recorder.

GROWTH OF CHRISTIANITY BY CENTURIES

Close of first century	500,000
Close of second century ..	2,000,000
Close of third century	5,000,000
Close of fourth century ..	10,000,000
Close of fifth century	15,000,000
Close of sixth century	20,000,000
Close of seventh century ..	25,000,000
Close of eighth century	30,000,000
Close of ninth century	40,000,000
Close of tenth century	50,000,000
Close of eleventh century ..	70,000,000
Close of twelfth century ..	80,000,000
Close of thirteenth cent...	85,000,000
Close of fourteenth cent.	90,000,000
Close of fifteenth cent...	100,000,000
Close of sixteenth cent...	125,000,000
Close of seventeenth cent.	155,000,000
Close of eighteenth cent.	200,000,000
Close of nineteenth cent.	400,000,000
Close of 1925	500,000,000

WHAT IS THE MATTER WITH THE NORTHERN BAPTISTS?

Our Baptist affairs here in the North are in a deplorable situation. Contributions to all causes are decreasing. Missionaries are being dismissed and mission stations are being closed. Our boards and secretaries are at their wit's end. Many schools are keeping up their efficiency by sacrificial living on the part of their teachers. Many of these noble men and women are living on salaries that would make our people

blush if they knew the facts. All who are aware of the situation are distressed beyond measure. Many reasons are being given and many suggestions are being made. All who are in the inner circle are stunned and dismayed. They do not know what to do. There are endless committee, board, and council meetings, but in the end the situation is about as it was at the beginning.—Watchman-Examiner.

Help Kidneys

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

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* * *

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Address.....

City.....

Remember the Sabbath Day To Keep It Holy

"Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work, thou nor thy son nor thy daughter; thy manservant nor thy maidervant, nor thy cattle nor thy stranger that is within thy gates, for in six days the Lord made Heaven and Earth, the sea and all that in them is, and rested the seventh day. Wherefore the Lord blessed the Sabbath Day and hallowed it."

I take this method to speak to some men of my field of labor because I cannot speak to them otherwise, as they do not go to church. There has been an awful letting-down in this country regarding the Sabbath during the last few years, and many a man has lost his spiritual power because he is not straight on this question.

Can you say that you observe the Sabbath properly? You may be a professed Christian, but are you obeying this commandment? Do you neglect the House of God on the Sabbath Day and spend your time drinking and carousing, or working on the Lord's Day, showing contempt for God and His law?

I honestly believe that this commandment is just as binding today as it ever was. At one of my appointments not long ago I preached to a full house of women and children, and there were two men present. I could look out of the window of the House of God and see men working as though it was Monday. On my way home I saw men working in fields and some hauling wood. I say it is no wonder times are hard. Some men seem to think that the Sabbath is not to be kept holy. I have never found in the Bible where God ever repealed it. The Sabbath was made for man, not man for the Sabbath.

The fourth commandment begins with the word remember, showing that the Sabbath already existed when God wrote this law on the tablets of stone at Sinai. I know it is true that if you give up the Sabbath, the church goes; if you give up the church, the home goes; if the home goes, the nation goes. That is the direction we are now traveling. The church of God is losing its power on account of so many people giving up the Sabbath.

The Sabbath is a day when the body may be refreshed and strengthened, and the soul drawn

into closer fellowship with its maker. I have talked with some men who say, "well, the ox is in the ditch." Well, then, that will do. But if it was I and he fell in every Sabbath, I would either sell the ox or fill up the ditch, because I do not believe in breaking this commandment every Sabbath. No nation has ever prospered that has trampled the Sabbath in the dust. Show me a nation that has done this and I will show you a nation that has in it the seed of ruin and decay. We may yet have a chance to save our nation. What we want now is men and women who have the moral courage to stand up and say we will help enforce God's law and see that the Sabbath is kept holy. Yes, what we want today is men and women who will make up their minds to do right and to stand by it. What is to become of Christian Associations, Sunday Schools, of churches and Christian Endeavor societies if the Sabbath is given up as a holy day and made into a holiday? Has not the time come to call a halt if men want power with God? Let men call you narrow and bigoted, but be man enough to stand by God's law and you will have power and blessing. That is the kind of Christianity we want just now in this country.—M. T. Rose, Foreman, Arkansas.

Three Cheers For the Railroads

With many others who may have said little of it in a public way, we have had a growing sympathy for and appreciation of the railways during recent years. In order to say so, we have often felt moved to break the restraints we habitually put on ourselves in regard to treating themes of economics and business in this Christian paper. There is in us an accumulated lack on this theme which is far beyond possible expression here.

Taken over by the government during the World War; turned back to their owners at its close worn and impoverished; restricted from using their own initiative by scores of rules and regulations applied by the Interstate Commerce Commission and State laws, and thus discriminated against as compared with other American business; forever heavily burdened and often inequitably so by taxation, the American railways have had and are still having less than a square deal.

Political forces have not usually wrought fairly for the railways. They have a way of failing to work fairly toward interests whose misfortune it is not to have the majority of the votes on their side. However, there now seems to be growing up among the electorate a juster appreciation of the railroads and the essential service they render and a sense that fair play must be demanded for them.

Our thought here is far more modest than to evaluate these great factors. We want to bear witness to the fine way in which American railway transportation systems have arisen to the heavy emergency and are adjusting themselves to the problems of winning back lost public favor and patronage. In the passenger service most of their crisis was developed by the competition of busses, in freight traffic not a little of it was by truck competition. Comparatively without the assumption of responsibility, motor trans-

ports grabbed what they could get by underbidding the railways, leaving them to take what should be left.

It has been fine, especially in the passenger traffic, to see the railways responding by faster and more mobile transportation devices and in many other ways. Recently the writer took a little trip to Western Kentucky on the comfortable day coach on the Illinois Central mid-day train out of Louisville. What was his surprise when a waiter from the dining car came through the coach with a card on which was neatly printed the menu of a coach meal, served from the dining car on a platter at thirty-five cents! Recovering from our astonishment, we ordered the lunch and ate it. It left nothing to be desired. We did the same with the attractive evening meal and paid forty cents! We have since patronized a similar coach service of meals at fifty cents on the Southern Railway and Seaboard Air Line.

Add such service as this to the comfortable, clean coaches, and comfortable seats and rest rooms for women as well as men, and so forth, and one can see no excuse for anybody thinking he is happy when he wants to ride in a bus with its crowded and often overcrowded paucity of space, and its distinctly lesser margin of safety, on any trip of fifty miles or more, or even less, if a railway train may be had for the same trip.

The original bus advantage was by under-cutting passenger ticket rates. The railways have taken care of that by marvelous reductions in passenger fares. No wonder they are winning back lost passenger traffic by the thousands. At the same time they are attracting the sportsmanship interest of fair-minded people for the good fight they are putting up to win under conditions in which they had been cast to play the part of the underdog that is forced to fight with block and chain fastened to his neck!—Western Recorder.

COURTS PROTECT OTHERS

The country's forefathers established a three-way division of power—legislative, executive and judicial. They gave the executive as much power as two thirds of the legislative, through the veto. And they set up the Supreme Court to prevent misuse of both legislative and executive powers.

They made the court free from political influence by giving the justices appointive instead of elective office, and by putting no time limit upon their services.

And they gave the court no power to invade the citizens' rights. The court, for example, may not burden the individual with taxes nor reward him with appropriations; it has no patronage to dispense; it cannot call out the army and navy for its protection. All it can do is interpret the laws and rule out those which invade the sacred rights of others. In sum and substance, the courts have power to protect others, but not themselves. — Industrial Press Service.

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Mrs. Marion Sidor of Chicago says: "I was very tired and irritable. I had severe pains and terrible headaches periodically. My husband bought me your Tablets and they helped me wonderfully."

Why don't you try them next month?



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FOR THE CHILDREN

THE RABBIT

There once was a rabbit
Developed the habit
Of twitching the end of his nose;
His sisters and brothers
And various others
Said, "Notice the way it goes!"

And one clever bunny
Thought, "That's very funny.
I'll practice it down in the dell."
The rest said, "If he can,
I'm positive we can,"
And did it remarkably well.

And now the world over,
Where rabbits eat clover
And burrow and scratch with
their toes,
There isn't a rabbit
Who hasn't the habit
Of twitching the end of his nose.
—M. A. Nathan in Child Life.

WHY ROY WOULD NOT GO

Many books have been written
about dogs, and many interesting
stories have been told about them.
Children like to hear all kinds of
stories if they are told in an inter-
esting way, and they seem especial-
ly fond of animal stories.

"Tell us a story, Uncle Phil," said
Bob and Archie, running to him.
"What about?" said Uncle Phil, as

Bob climbed on his right knee and
Archie on his left. "Oh, about
something that happened to you",
said Bob. "Something when you
were a little boy", added Archie.

"Once, when I was a boy," said
Uncle Phil, "I asked my mother to
let Roy and myself go and play
by the river. My mother said yes,
so we went, and had a good deal of
sport. After a while I took a shin-
gle for a boat and sailed it along
the bank. At last it began to get
into deep water, where I couldn't
reach it with a stick. Then I told
Roy to go and bring it to me. He
always did as I told him, but this
time he did not. I began scolding
him, and he ran toward home. Then
I was very angry. I picked up a
stone and threw it at him as hard
as I could."

"Oh, Uncle Phil" said Archie.
"Just then Roy turned his head and
it hit him over the eyes." "Oh,
Uncle Phil," cried Bob. "Yes, it
made him stagger. He gave a little
cry and lay on the ground. I did
not go to him, but waded into the
water for my boat. But it was deep-
er than I thought. Before I knew
it, I was in a strong current. I
screamed as it carried me down
stream, but no man was near to
help me. But as I went down un-
der the deep water, something took
hold of me and dragged me toward
the shore. And when I was safe
on the bank I saw it was Roy who
had saved my life."

"Good fellow! Was he your
cousin?" asked Bob. "No," replied
Uncle Phil. "What did you say
to him?" asked Archie. "I put my
arms around the dear fellow's neck
and begged him to forgive me."
"What did he say?" "He said, 'Bow,
wow, wow!'" "Why, who was Roy,
anyway?" asked Archie, in great
astonishment. "He was my dog,"

said Uncle Phil, "the best dog I ever
saw. I have never been unkind to
a dog or any other animal since,
and I hope I never will be."—Re-
formed Church Messenger.

OBITUARIES

WOOD.—Jesse David Wood was
born at Greencastle, Indiana, March
8, 1860; died January 6, 1936. He was
married to Miss Jennie Morgan in
1881, who passed to her reward Jan.
17, 1889. To this union were born
three children, Gilbert, Edgar, and
Frank Wood. He was again married
in 1898 to Miss Ida Morgan. To this
union were born five children. Two
of them preceded him to their re-
ward. There remain to mourn his
going, Mrs. J. D. Wood, his wife,
Dever, and Kenneth Wood, and Mrs.
Cory Chastain; thirteen grand-child-
ren and one great-grandchild; one
sister, Mrs. Florence Cox of Green-
castle, Ind.; one brother, Mark
Wood of Los Angeles, Cal.; and a
host of friends who will miss him,
for he was a good man and was
great because he was good. He
united with the Heber Springs
Methodist Church in 1917, in which
he lived a devoted Christian. The
Church has lost a faithful member
and the community a good citizen,

the family a loving and affectionate
father and companion.—C. H. Bum-
pers, Pastor.

QUARTERLY CONFERENCES

Texarkana District—Second Round
Doddridge-Fouke, at Olive Branch, Feb.
23, 11 a. m.
College Hill-Texarkana, Feb. 23, p. m.
Texarkana Ct., at Harmony Grove, Mar.
1, 11 a. m.
Lockesburg Ct., at Rock Hill, Mar. 8,
11 a. m.
Fairview-Texarkana, Mar. 8, p. m.
Gillham Ct., at Chapel Hill, Mar. 15,
11 a. m.
Winthrop Ct., at Oak Hill, Mar. 15,
2:30 p. m.
Richmond Ct., Wade's Chapel, Mar. 22,
11 a. m.
Ashdown, Mar. 22, p. m.
Dierks-Green's Chapel, at D., Mar. 29,
11 a. m.
Umpire Ct., at Liberty Hill, Mar. 29,
2:00 p. m.
Stamps-Garland City, at S., Apr. 5,
11 a. m.
Lewisville-Bradley, at L., Apr. 5, p. m.
DeQueen, Apr. 19, 11 a. m.
First Ch., Texarkana, Apr. 19, p. m.
Cherry Hill Ct., at Ransom, Apr. 25,
11 a. m.
Hatfield Ct., at Potter, Apr. 26, 11 a. m.
Mena, Apr. 26, p. m.
Horatio Ct., at H., May 3, 11 a. m.
Foreman Ct., at Miller, May 3, 3 p. m.
Foreman Sta., May 3, p. m.
—Harold D. Sadler, P. E.

Do You Ever Wonder

Whether the "Pain"
Remedy You Use
is SAFE?

Ask Your Doctor
and Find Out

Don't Entrust Your
Own or Your Family's
Well-Being to Unknown
Preparations

THE person to ask whether the
preparation you or your family
are taking for the relief of headaches
is SAFE to use regularly is your
family doctor. Ask him particularly
about Genuine BAYER ASPIRIN.

He will tell you that before the
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"pain" remedies were advised
against by physicians as bad for the
stomach and, often, for the heart.
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Scientists rate Bayer Aspirin
among the fastest methods yet dis-
covered for the relief of headaches
and the pains of rheumatism, neu-
ritis and neuralgia. And the experi-
ence of millions of users has proved
it safe for the average person to use
regularly. In your own interest re-
member this.

You can get Genuine Bayer
Aspirin at any drug store — simply
by asking for it by its full name,
BAYER ASPIRIN. Make it a
point to do this — and see that you
get what you want.

Bayer Aspirin



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Millions have found in Calotabs a
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of colds. They take one or two tab-
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How do Calotabs help Nature
throw off a cold? First, Calotabs is
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the germ-laden mucus and toxins.

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kidneys, promoting the elimination
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Calotabs serve the double purpose of
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Bishop McConnell

Bishop Francis J. McConnell, Bishop of the New York Area of the Methodist Episcopal Church and a former president of the Federal Council of Churches of America, will be the first speaker in the series of L. I. D. lectures. He will speak at the East Side Junior High School at 8 o'clock Friday evening of this week on "The Church and Social Justice", a subject which should be of interest to every member of Winfield.

ABOUT WINFIELD FOLK

Mr. Sidney J. Newman, 2224 Ringo, has been very ill for a week or ten days . . . Mr. F. A. Naylor has been ill at his home, 1901 West 10th. . . Miss Beatrice Banzhof is confined to her home, 2704 Chester, as the result of an automobile accident on January 28 . . . Gene Raines, young son of Mr. and Mrs. E. E. Raines of 2022 Battery, is recovering from an illness.

Mr. John R. Osborne who has been in Trinity Hospital, is back at home, 716 West 24th . . . Mrs. Clemmons Burns of Warren is visiting her sister, Mrs. Zula Phillips at 711 Ferry. Mrs. Burns came to be with her son, Rex, who has been a patient at Baptist Hospital, but who is now at Mrs. Phillips' home.

Mrs. E. R. Russell and Dick have returned after several months spent in Hot Springs and, with E. R., Jr., are located temporarily at 1822 Prospect . . . Mrs. Roy A. Dugger from El Dorado spent last week-end with her mother, Mrs. John R. Ricks, Sr. and daughter, Betty.

MARRIAGES

Miss Faye L. Northrop, a Winfield member, who has been living in Honolulu for several years, was married on January 29 to Arthur H. DeRoche, also of Honolulu. The ceremony was performed by Bro. Steel at the home of the bride's mother, Mrs. J. N. Northrop, Sylvan Hills. Mr. and Mrs. DeRoche will return to Honolulu in March.

John R. Fordyce, Jr., a great grandson of Dr. A. R. Winfield for whom this church was named, and Miss Mary Downs Lander were married Saturday afternoon, February 1. Mr. and Mrs. Fordyce will live at 1801 Shadowlane.

PRIMARY TEACHERS MEET

The Primary teachers were called together by their Superintendent, Miss Lillian Peaslee, Wednesday evening. Following the fellowship supper a discussion of Department plans was held. Two articles in the *Elementary Teacher* were reviewed.

Pulpit and Pew Winfield Methodist Church

Sixteenth and Louisiana, Little Rock

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Minister
J. IRVIN McDONOUGH
Director, Religious Education
W. G. BORCHERS
Prayer Special in Brazil

MRS. I. J. STEED
Minister of Music
MISS KATE BOSSINGER
Organist
MISS MINNIE BUZBEE
Executive Secretary

VOL. VII

FEBRUARY 6, 1936

NO. 6

- 10:00 A. M.—Church School.
11:00 A. M.—"The Ghost of Pontius Pilate", Bro. Steel.
6:00 P. M.—Social Hour for Young People and Young Adults.
7:00 P. M.—Young People's Discussion Hour, "What Shall I Do On Sunday?" led by Mr. McDonough.
7:00 P. M.—Young Adult Discussion Group, "Why Should I Care?", led by Bro. Steel.

Old-Fashioned Neighborliness Is Being Revived

Reports indicate that the calls already made, as part of the observance of Fellowship Month, have resulted in mutual pleasure and benefit to both the caller and the family visited. Ninety-three persons have responded to the call for volunteers for the Committee of One Hundred, and their splendid work is very much appreciated, but in some cases the husband and wife could take only eight names between them, so the result is the same as if there were only seventy-three workers.

The responsibility for this friendliness lies no more heavily upon any one member than the other, but as frequently happens in such cases, the one who responds to the call gets the most out of it. The entire congregation cannot be visited unless twenty-seven more workers volunteer immediately to call on eight families each. If you are willing to help your church in this important movement, won't you please 'phone the office (4-1994) right now, before you forget it?

SUNDAY'S SPECIAL GUESTS

The Board of Stewards will be the special guests of the church next Sunday, following the plan to introduce various active groups on each Sunday of February. Members present at the Board meeting last Monday evening voted enthusiastically to show their interest in Fellowship Month by being present at next Sunday's services and sitting in a body.

The L. I. D. Lectures

In the daily press you have seen announcements of the coming of the L. I. D. Lecturers. The League for Industrial Democracy is an organization one of whose functions is to promote the public consideration of social issues by making available for cities all over the country groups of distinguished citizens who are qualified to speak on current social questions.

When I saw the names of the speakers for the Southwestern Circuit, and their subjects, I became eager for the privilege of hearing them, and I coveted for my friends the same opportunity. Each speaker has won distinction in his field. I am not the disciple of any of them in the sense that I agree with all of their ideas, but I am in debt to all of them for their criticisms, their suggestions, their vision, and their fine spirit. They are, without exception, persons who have taken upon themselves the sufferings of this generation, and are giving their lives, in true democratic spirit, to the creation of justice and brotherhood.

I would not identify any of their suggestions with the Kingdom of God, but I would say that all who are concerned with the coming of the Kingdom and the enrichment of our common life should be familiar with their insights, examine their criticisms, and share their consecration and zeal. We would then be better qualified to form our own opinions and plan our own activity. I hope that the citizens of our city, and specially the members of Winfield, will hear these addresses and will find them worthy of their interest.

MARSHALL T. STEEL.

Articles of Interest Available to All

Each month our Church School periodicals carry articles of interest to the Division or Department for which the publication is issued. In addition, however, many articles carry a vital message for those on the outside of that particular Department.

All Adults engaged in Bible study would be interested in the article in the February *Elementary Teacher*, "Let's Return to the Bible". Those interested in the social emphasis of Christianity can find very valuable helps in the *Epworth Highroad* and *Epworth Herald*. The last number of the latter publication has some stimulating articles on the problem of racial understanding. Members of the Adult Council, concerned about the problem of curriculum revision, will be interested in Dan Dodson's article in the *Church School Magazine*, "Our Experience with Electives." Foster Clark's article "Keeping Individual Records", in the same periodical has a very valuable suggestion for all teachers.

Access to these various publications may be had through the Department Superintendent or through the office of the Director of Religious Education. You are invited to use them freely.

YOUNG PEOPLE'S FACULTY

Young People's Division workers had their first meeting of the year Wednesday evening of last week. J. H. Bowen, General Superintendent, presided. The attendance was excellent; only three workers in the entire Division were absent.

The Director submitted plans for the study of church attendance by members of the Church School. Attention will be given this matter both in the opening assemblies and the class discussion. Problems being faced by the various classes and departments were presented.

This meeting will be held regularly on the fourth Wednesday of each month. Future efforts will be directed toward the solution of the problems that the workers are facing in their various capacities.

CLASS PARTIES

The Forum Class was entertained in the home of Miss Charlene Lyon, 1408 Oak Street, Thursday evening. Sixteen were present.

The regular business and social meeting of Miss Evelyn Florian's class in Junior High Department, was held at the church Thursday with Brother Steel as guest. Games were played and there was a very enjoyable conversation period between the members and the Pastor.

The Mayes Class enjoyed its monthly social function at the church Thursday evening, January 30. The Recreation Room games were played and light refreshments were served.

OUR SYMPATHY

The sympathy of the congregation is extended to Mrs. D. A. Rhinehart, No. 4 Armistead Road, in the death of her mother, Mrs. Thomas Vanbuskirk, who passed away about two weeks ago at Bloomfield, Indiana. Mrs. Rhinehart is still in Bloomfield with her father.

To Mrs. Niva Edwards of 205 Bishop whose brother, R. C. Steele, died January 29.