



Arkansas Methodist

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



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

Volume LV

LITTLE ROCK, ARKANSAS, FEBRUARY 2, 1911

NO. 8

THE STATE CENTENNIAL CELEBRATION

TEN YEARS AGO we suggested that steps should be taken to celebrate properly the 100th anniversary of statehood. We were then so prosperous and so heavily in debt that it seemed wise to wait, refinance the debt, and out of the proceeds of prosperity make financial plans for the celebration. We have refinanced the debt; but our prosperity vanished and has not returned; hence our Legislature simply provided a Commission, but gave it no funds.

We are now in the last year, and still without funds sufficient to finance a showy celebration. Texas, beginning in ample time, has projected a celebration on a vast scale and expects to draw visitors from the ends of the earth. We cannot in any sense compete with such an exposition as our sister state will have. Even if we should obtain a half million from some unexpected source, it would simply make a beginning of an exposition which would be insignificant by comparison. What can we do about it? Much; and some things that may be worth far more than an exposition.

Practically one-third of the people who will go into Texas from the outside will travel through Arkansas. Hearing of our heavy debt and paying high prices for gasoline and oil, they will be prejudiced against us unless we can attract their attention in an unusual way. It can be done, and at very moderate expense. First, let our Highway Commission put all of our through highways and those in the scenic sections in the best possible order so that visitors may enjoy using our roads; and when they ask for the reason of our heavy debt and high-priced gasoline, we can say our money was spent for these good roads and the high-priced gasoline keeps them up.

Then, let us so organize ourselves as to promote the improvement of all property along these highways, by rehabilitating houses and barns, putting fences in repair, removing all unsightly objects, planting trees, shrubs, flowers and grass on our lawns and yards so that travelers will admire these beautiful premises and farms and say that the people of Arkansas believe in clean, well-kept and sightly surroundings. Let all churches and school houses be put in the best possible condition and grounds be beautified. Let all of the cities and towns and small villages put everything in "apple-pie order," with welcome arches and bulletins and tablets setting forth their history and advantages. Have pretty parks and comfortable rest-rooms, hotels, and tourist cabins in superb condition and prices moderate and service friendly and courteous; and by all means, avoid creating the impression that all we care for is the money the travelers spend. Let every church have a large bulletin board with its name, the name of the pastor and the days and hours of services plainly indicated. All of these things, if properly done will make friends and admirers of the travelers, and, if they are thinking of changing, they will want to come back and live with such fine people as these conditions suggest.

Then, let our county agents plan with the farmers, so that they will plant the right kind of crops, cultivate them well, and, if weather is favorable, the good crops will invite new farmers who wish to get away from the cold or dry sections and live where they can make fine crops and a fair living.

Of course, all of our summer resorts should be urged to have every thing in readiness for those who wish to tarry for a few days and enjoy boating, bathing, sight-seeing, and decent sports.

In addition, let our State Rangers and other

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NO SERVANT CAN SERVE TWO MASTERS; FOR EITHER HE WILL HATE THE ONE, AND LOVE THE OTHER; OR ELSE HE WILL HOLD TO THE ONE, AND DESPISE THE OTHER. YE CANNOT SERVE GOD AND MAMMON. AND THE PHARISEES ALSO, WHO WERE COVETOUS, HEARD ALL THESE THINGS, AND THEY DERIDED HIM.—Luke 16:13-14.

* * * * *

officials so look after traffic criminals that our highways may be safe and accidents and crime reduced to a minimum.

In other words, instead of repining because we have no millions with which to put on a big show and instead of allowing our opportunities to go by default, let us clean up, primp, repair, beautify, be courteous and friendly, and thus sell ourselves, our soil, and our scenery. It can be done, if we say it shall be done; and, if we organize and cooperate and determine that each shall outdo his neighbor in presenting the very best we have to the visiting world, we can change the attitude of the outside world toward Arkansas. Shall we do it?

Unfortunately some of our boosters have dubbed ours "The Wonder State." If we allow things to drift, the world will have cause to wonder why we have such great unused resources and will decide that there is something wrong. If we simply do our best to make ourselves and our conditions attractive, they will speak for themselves. Let "The Voice of Arkansas" speak of beauty, culture, refinement, self-appreciation, and the world will discover Arkansas.

THE CHURCH PAPER'S TASK

WHEN the writer first took up his editorial ministry there was a general feeling that the Church paper should not only pay its own way but should also help to raise money for denominational purposes, and even now there may be those who still regard this as an important function of the denominational periodical. However, we have never been able to see why the Church paper should be expected to "make money" any more than the Church college, the theological seminary, or a missionary enterprise at home or abroad is expected to do so. Like these Church activities the Church paper also has a distinctive educational and missionary task to perform.

If we were asked to define the task of the Church paper we would say that its primary purpose should be to build up Christian character and home life. The home and the family are the foundations of human society, and just as the Church seeks to bring Christian influence into all the homes of the community, the Church paper seeks to support and strengthen this influence in the homes which it enters. It is for this reason that pastors and Church people are in duty bound to introduce the Church paper into as many homes as possible.

Looking beyond the local Church and community, the Church paper also has the task of binding Church people in various sections of the country together in the unity of the Spirit. Most Churches have little or no opportunity to become acquainted with each other and fellowship together in their common task. It is here that the Church paper steps in and keeps all informed as to what each is doing, and also of what the denomination as such is accomplishing. The work of the colleges and theological seminaries and of the mission fields at home

and abroad is thus constantly kept before them, and all are made acquainted with the needs. Only through the Church paper can this spiritual fellowship among the members of the denomination be maintained.

The Church paper also represents the denomination in a very concrete manner to all its members and has a definite responsibility in upholding and interpreting the denominational teaching and polity.—The Messenger.

ALUMNI AND ALMA MATER.

IN his most recent book, "The American College and University," Dr. Chas. F. Thwing, President Emeritus of Western Reserve University, one of the most profound writers on higher education, calls attention to the happy relation between graduates of an institution and their *alma mater*, and gives illustrations of the hearty financial support accorded to many of the leading institutions of the land. Harvard, Yale, and Columbia have not only received large gifts from former students; but many thousands, who are not able to contribute large sums, have in the aggregate given millions to these institutions. If this is true of the strong institutions, with their millions of endowment and other millions derived from tuition and fees, it is even more important in the case of the smaller institutions that do not have such large financial resources. Alumni not only owe their *alma mater* financial support but loyal moral backing. In every possible way they should seek to strengthen the college and increase the confidence of the public in it and its work. If the institution seems to have its faults and weaknesses, they should be frankly discussed with the administration rather than brought to the notice of the public. Difficulties and misunderstandings, as far as possible, should be considered as of the nature of family affairs to be ironed out and settled in the family group. In large measure the very life of an institution is in the safe keeping of its alumni.

THE CHARACTER OF A CHRISTIAN

THE first requirement is that you begin to love goodness. You cannot be good if you do not love the good. At once, then, you must feel a profound sense of your own unworthiness, a deep poverty of spirit; you must sorrow for your utter lack in goodness, and hunger and thirst after all goodness. For only by such poverty, mourning, and hungering will you care enough to strive enough to really grow in goodness. Such striving must be with all gentleness and mercifulness toward others who lag by the way. Goodness comes only to the gentle and compassionate. To the core of you, you must be totally sincere. Any turning aside for other quests than purest goodness will lead to ruin. Only the sincere finally win goodness and God. Be also a peacemaker. Any touch of malice or love of friction, and all is vain; for you seek the goodness of the God of peace. Above all, you must be willing to suffer. Men will scoff at you. Some will brutally persecute you. All true seekers after goodness are persecuted. But rejoice! If you persist, a character like God's shall be yours.—C. W. Quimby in Christian Comradship Series.

I BELIEVE IN GOD, as the motive in the myriad beneficent evolutionary processes of the universe; in prayer as the door through which this Power comes into our lives; in Jesus as the great revealer of this Power to mankind; in love as the greatest means of redeeming the world; and in the immortality of goodness.—Roger W. Babson.

The Arkansas Methodist

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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. A. W. HARRIS, our pastor at Salem, sending in more subscriptions, comments: "Everything is moving well. We expect a great and good year with these fine people."

SALINE COUNTY, voting on the question of the liquor store on Feb. 11, cast a goodly majority against the traffic. The vote against liquor was especially strong in the towns of Benton and Bauxite.

REV. A. H. DuLANEY, our pastor at Leachville, writing for his lists, reports: "Our work goes forward both in attendance and finances. Six have been received into the church. Benevolences were half paid by Christmas. We expect to pay the balance by Easter. We are working for a 100% Club for the paper."

REV. L. C. CRAIG, formerly a member of the Old White River Conference and long a member of the Oklahoma Conference, having superannuated, is now living at Batesville, and writes of his pleasant relations with the pastor and people there. He is willing to preach for any of the pastors who would like to have his message on "Deepening the Spiritual Life."

MR. F. M. DANIEL, that staunch layman of Mammoth Spring, writes from Kansas City where he has been vacationing with his daughters, that he is enjoying meeting fine and friendly people in the churches and the preaching of the pastors, and of Presiding Elder J. C. Glenn, and he expresses especial pleasure from reading recent numbers of the ARKANSAS METHODIST.

THE WOMAN'S HOME COMPANION for March has an interesting story, "An Adventure in Business," which tells how a young Northern couple, having lost their fortune, began life anew in a little cabin in the Ozarks and were able to earn a good living by exchanging their teaching of music and college subjects for the labor and products of the farm. It may be a true story. There is no reason why the experiences might not be real. It offers valuable suggestions that might be profitably followed.

THE educator shapes the future of democracy by building right ideals, habits, and aptitudes into the lives of young citizens. The teacher holds the most sacred trust within the gift of society and is the maker of history. America will never rise higher than her teachers.—A. J. Stoddard.

REMEMBER THE DAY OF FASTING AND PRAYER, Feb. 28, and the Evangelistic Rally at First Church, this city, on Tuesday, March 3, with Dr. Forney Hutchinson preaching at 10:00 a. m. Preachers and laymen who are interested are urged to be present. Lunch will be served in the church immediately after the sermon, and the closing service will be held around the tables.

THE PRESCOTT DISTRICT, Rev. J. W. Mann, P. E., proposes to be the first District to have a District Special of the ARKANSAS METHODIST. That means that it will have 16 extra pages devoted to the District with pictures of all pastors and every church with accounts of the work in every charge and stories of places and people of unusual interest. Already a committee is at work getting the pictures. The exact date has not yet been fixed for this Special; but it will be an issue in April. Look out for something fine. There are some live pastors in that District who are going to show us how it can be done.

MRS. HENRY HANESWORTH, recording secretary of the Woman's Missionary Society of North Arkansas Conference, passed away at her home in Augusta last Sunday. For many years she had held this secretarial office and was regarded as one of the most capable and efficient secretaries in the whole Church. She had a record on accuracy and speed in getting out the Minutes of the annual meetings. As the wife of Dr. Henry Hanesworth, one of the veterans of the North Arkansas Conference, she had been a marvelous helper and wonderful worker. Her friends and admirers are legion. She is survived by her husband and one son.

REV. S. M. YANCEY, superintendent of the Western Methodist Assembly, is spending a few days in our city conferring with several persons about the Assembly program. With the plans already made, he believes the Assembly will have by far the most interesting program in its history. In addition to the usual feature there will be a number of new and unusual events. As the Assembly is now free of debt, it is hoped that there will be greater interest and even more progress than in the past. Brother Yancey, together with the good citizens of Washington County, are very happy over the recent conviction of rotten public officials and are organizing to keep rascals out of office and inaugurate an era of good government.

THE METHODIST PROTESTANT CHURCH IN ARKANSAS

ON page 11 we are publishing a brief biography of Dr. J. E. Butler, the president of the Arkansas Conference of the Methodist Protestant Church, with his picture.

The membership of this church in Arkansas is small, but there are some fine people among them. We shall give them a hearty welcome when Unification comes, and trust that there may be complete harmony and co-operation in the communities where the local churches unite. In places where there have been two weak churches there may be one strong and vigorous organization. The best way to have a successful church union is to begin to love and co-operate so that when the time actually arrives for the organic union there will already be a spiritual and fraternal union. The doctrines of the two denominations are exactly the same. There have been wide differences in polity, but in recent years these have grown less until now there is a very similar spirit in both churches. When we unite there will be no Southern Methodists nor Methodist Protestants, but all will be simply Methodists, as the name of the three Churches merged will be simply "The Methodist Church," without prefix or suffix. What we say of the Methodist Protestants, we may also say of the members of the Methodist Episcopal Church in Arkansas. Our membership is large, the membership of these other bodies in our State is small, consequently it will seem to many of them that they are giving up their own denomi-

nations to be swallowed up by a larger denomination. Let us all forget that. Let us be truly one, thinking, working, and loving together to carry on the work of the Kingdom more vigorously and successfully than ever before. In advance of the Union, we extend a most hearty welcome to the membership of these smaller groups and challenge them to the fullest co-operation in promoting the interests of the Kingdom of God.

BOOK REVIEWS

The Art of Producing Pageants; by Esther Willard Bates; published by Walter H. Baker Company, Boston; price \$1.50.

This book is very comprehensive in its scope. It discusses practically and clearly the following subjects: Definitions; Outdoor Sites and Indoor Settings; The Pageant Text; the Director's Prompt Copy, Dancing, Music, Color and Costume, Lighting, Grouping, Rehearsing, Organization, Finance, Publicity, Decorations, Symbolism, The Uses of Pageantry, Pageantry As a Profession. An excellent Bibliography offers a wealth of material to those who wish to go deeper into the subject. Pageantry as a means of education is becoming ever more important. This book is a most excellent text for students taking up the profession of writing and producing pageants. It gives a good idea of the many-sided course of study required by the successful pageant writer. The book is fully illustrated. These illustrations add greatly to the practical value of the book. As many pageants will be produced during this centennial year in Arkansas, this fine work should be widely used.

The American College and University; a Human Fellowship; by Charles F. Thwing, D. D., L.L.D., Litt.D., L.H.D.; published by The Macmillan Co., New York; price \$2.25.

Dr. Thwing is one of the most prolific and profound writers on the subject of Colleges and Universities and related subjects. The volume under review is the thirty-second of that class, and it is among his best. As president of Western Reserve University he had actual and successful experience as an administrator. He has made a careful study of all phases of higher education and brings to each treatise a wealth of facts and illustrations. His style is easy and his discussions as nearly impartial as is possible. He tries to look at both sides of all questions and presents the arguments fairly from every point of view. This book, the result of the mature thinking of a clear mind on the present problems of the College and University, should be read by all who wish to understand these questions in the light of the present day. In this work Dr. Thwing is urging the importance of co-operation among all who have anything to do in connection with these institutions. He closes with this observation: "It is a service calling for the noblest devotion to God, a God in whom man has both his origin and his destiny. It is a service for the giving of which every man of the college order and tradition may thank his God for the privilege of rendering. He may also be grateful that this service is entrusted to him both as an opportunity and as a duty."

CIRCULATION REPORT

THE report for the past week is very gratifying. Look at it! Here it is: Hazen, W. L. Arnold, 21; Pocahontas, B. L. Wilford, 3; Mt. Ida, F. L. Arnold, 5; Pleasant Plains, M. L. Edgington, 2; Carr Memorial, Pine Bluff, S. T. Baugh, 100%, 57; Levy, J. H. Hoggard, 3; Highland, Little Rock, O. L. Cole, 100%, 70; Marquette, J. A. Gatlin, 26, and Harvey's Chapel, 16, both 100%; Primrose, M. W. Miller, 10; El Dorado Ct., G. W. Warren, 1; Sherrill-Tucker, Earle Lewis, 100%, 22; Blackland Church, Columbus Ct., R. D. McSwain, 100%, 4; Bearden, C. H. Giesson, 100%, 26; Hot Springs Ct., A. J. Bearden, 2; Washington Ave., G. A. Freeman, by Mrs. Stinson, finishes 100%, 8; Mammoth Spring, W. J. Clark, 1; Malvern, W. C. Watson, 2. See those fine 100% Clubs, some of them from churches that have hitherto had small lists. The time has come when by diplomatic handling 100% Clubs can be had in almost any church. Let pastors who have thought they could not get 100% take a second thought. Ultimately all charges in Arkansas will be 100%. Why not now?

SING A SONG OF WHISKEY

Sing a song of whiskey,
A pocket without pence;
A purse that's always empty,
A head that has no sense.

Four-and-twenty jail birds
Under lock and key,
Curse the drink that cost them
The birthright of the free.

When their cells are opened,
Drinking more and more;
A drunkard's life behind them,
A drunkard's life before.

The Brewer in his countinghouse
Is counting out his money;
The Bar-man in his parlor
Is eating others' honey.

While starving little children,
And women lean and poor,
In rags and broken hearted,
Beg from door to door.

Sing a song of whiskey—
Sound it all the time;
The horrid song of whiskey—
Sorrow, sin and crime.
—In Everybody's.

"The South Has Done It"

By WM. F. QUILLIAN, Secretary,
General Board of Christian
Education.

The Advocates of the Church have given the finest publicity to the Methodist Young People's Conference which was held in Memphis during the closing days of 1935. This Conference surpassed our highest expectations and its influence will be felt throughout the years to come. The above caption was given to an article that appeared in the Christian Advocate (New York) January 23, 1936. We believe that this comment on the part of the editor of this great paper of the Methodist Episcopal Church will be of keen interest to Methodists throughout the South and particularly to our young people who had the opportunity of attending the Memphis Conference. Saturday night when Kagawa brought his last message the attendance reached a total of 9,000 paid admissions. Excerpts from the article follow.

"To get 5,000 young people together for anything short of a frolic is an achievement. To assemble such a number at the call of religious leaders to listen to serious discourses, by adult speakers, in session upon session through four days in the Christmas holidays, is little less than a miracle. Yet Southern Methodism did it in Memphis, Tenn., December 27-31. More than 5,500 persons registered, four-fifths of them young people under twenty-three, representing every Southern State. They listened intently to a program which covered personal religion, the family, moral reforms, war, social and economic problems, missions, and race relationships. The interest was cumulative and at the close of Bishop Mouzon's sermon, when he asked his hearers to make a covenant with Christ, his hearers sprang to their feet and repeated solemnly after him the pledge:

"Henceforth, I take Jesus Christ as the Lord and Master of my life. To live for Him, to witness for Him, and, if need be, suffer for Him, and may God make me strong and keep me steadfast."

"The voluminous findings range widely. They were reported by a committee composed chiefly of college students. . . .

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"The amazing success of the Memphis meeting, which was sponsored by the General Board of Christian Education, will have a profound effect on other churches. The predictions that such a gathering could not be held at this time without the introduction of radical and irritating issues proved to be unfounded. There was no curb upon freedom of discussion, and while there were wide differences of opinion, the spirit of the meeting was pervasively Christian and tolerant. In program and personnel it should, and doubtless will, serve as a model for other denominational congresses in which the coming generation may find expression, and may catch the enthusiasm which seems to be generated from such contacts of many like minds."

BROTHERHOOD DAY, FEB. 22-23

The various religious groups in our country, Protestant, Catholic and Jewish, have their distinctive convictions which are conscientiously and tenaciously held. This necessarily holds them apart in belief and ritual, and nothing is gained, but much lost, by compromise at these points.

It is not, as we understand it, the desire of the National Conference of Jews and Christians in promoting the observance of Brotherhood Day, February 22 and 23, to ignore the differences that distinguish American religious groups, nor to minimize their importance nor to suggest any watering down of conviction or loosening of loyalty. Its purpose is rather to emphasize those interests and aims common to all groups which, if they will pursue them vigorously together, will tend to foster understanding, friendship and cooperation among them, as American citizens, and will strengthen the spiritual life of our nation.

In this crisis, the stability of America will be ensured by mutual consideration and a recognition of common obligations among Protestants, Catholics and Jews.

The special emphasis on Brotherhood Day this year is to be laid upon the American heritage of civil and religious liberty. Threatened or denied in many parts of the world today where, in some instances, they have been only precariously established, these principles have been from the very first integral elements in America's most cherished tradition. Those whom we call the "fathers" of the republic, whether in colonial or revolutionary days, were instant in their proclamation and practice of them. Lord Baltimore in Maryland, Roger Williams in Rhode Island and William Penn in Pennsylvania were alike their champions, and later, on a national scale, Patrick Henry, Adams, Madison, Jefferson and Washington were their consistent advocates.

This is the authentic Americanism, stamped with the approval of the most distinguished Americans who shaped the destinies of the republic at its founding and those who would curtail on any pretext the right to civil and religious liberty, or restrict the rights to freedom of speech and of assembly have no claim to denominate it "Americanism."

This is an emphasis greatly needed today and we share the desire of President Roosevelt expressed in a letter to the officers of the National Conference, that Brotherhood Day, "with this as its aim, may be widely observed."—Bulletin of National Conference of Jews and Christians.

The Bible in Literature and in Law

By JUDGE FRANK G. SMITH,
Associate Justice of the Supreme
Court of Arkansas.

In our participation in the celebration of the 400th anniversary of the translation of the Holy Bible into the English language our pastor, Dr. Reves, planned originally to have four addresses: One by Mr. F. W. Allsopp on the translation and publication of the Bible into the English language. A second by Dr. Campbell, of Hendrix College, on the Bible as Literature. A third by Dr. Greene, of Hendrix, on the Bible in Literature. I was asked to take the fourth place and to speak upon the Bible in the Law. I demurred upon the ground that our membership contained several persons more accustomed to public speaking and better prepared to speak upon the subject. But our pastor insisted and to be certain that I should have something to do, he also assigned me the subject upon which Dr. Greene was to have spoken, inasmuch as the Doctor had found it impossible to be present.

Let me first say that I do not even pretend to be a Biblical scholar. My study of the Bible has been incidental. I have read the Bible more or less since I was a child, but not with the regularity I should. The love of my father and mother for the Bible was such that I would be disloyal to their memories if I did not regard the Book with a feeling of reverential awe. No recollection in all my childhood stands out more vividly than that of my father as he each night assembled the entire family for evening devotion.

In beginning this address it soon became apparent that if I discussed with any thoroughness or satisfaction my original subject, that of the Bible in the Law, I should have but little time for the discussion of my added subject, that of the Bible in Literature. I shall, therefore, touch this last named subject in only a few high places.

For a long period of time the Bible was the only literature with which our British ancestors were familiar. They did not read even this. They were satisfied to hear excerpts read from it in the form of lessons and texts for sermons. It was not then thought wise for the laity to have the Bible except in broken doses. Expositions accompanied these small doses, lest the people, in their ignorance, should fall into error, and, therefore, fail to worship God in an acceptable manner.

The Venerable Bede began, but did not finish, the translation of St. John's gospel in the 8th Century, but for 600 years thereafter no one attempted other translations into English.

The three great names in English history connected with the translation of the Bible into the language which we speak are Wyclif, Tyndale, and Coverdale. Wyclif died in 1384, and it was thought, long after his death, that his translation had led people into heresy by attempting to read and interpret the Bible for themselves, and many years after his death, in 1428, the Council of Constance ordered that his body be disinterred and burned, and his ashes were thrown into the River Swift. Tyndale, the next translator, was strangled and

his body burned in 1536. Coverdale's translation of the entire Book into English was not made in England. After dedicating his Bible to Henry VIII he received, upon his return to England, an appointment to the See of Exeter, from which position he was ejected by King Henry's daughter, "Bloody" Mary, who caused him to be thrown into prison, and permitted him to be released only upon the urgent insistence of the King of Denmark, and then only upon the condition that he should leave England, which he did. Upon the accession of Elizabeth to the throne he returned to England, an old and broken man.

It is difficult at this date for us to understand the persecution of these great men and wise scholars, who are now regarded as among our greatest benefactors, the men who gave us the open Bible, to be read in our own language.

This persecution was not the work of wicked men and women. It was done by very pious people. It was not the work of people who did not believe in the Bible. It was the work of people who were devoted to the Bible, but who were intolerant bigots. Persons who were willing, even anxious, for the people to be saved from their sins, but who were so sure of the formula by which this end might be achieved that any view in conflict with their own was regarded as heresy, to be exterminated at any cost.

One is reminded of the story of the lawyer who assembled the witnesses in a criminal trial in his office. He said to them: "Now, you are the witnesses, and we want nothing sworn in this case except the truth. But, in order that you may know the truth and how to swear it, I am going to tell how the transaction occurred out of which the case arose."

Only a few copies of the Coverdale Bible ever reached England, and the first Bible to be printed in English, and in England, to be used to any considerable extent, was the Bible known as the Great Bible, so called because of its enormous size. It was 16 by 10 1/4 inches. But the translation which influenced our grammar and crystalized our language was the King James version, which is even yet the translation generally and commonly used, and the one with which we are all familiar.

Although this translation was the work of the most learned men in Great Britain, the translators did not use the words of Norman French and Latin derivation which had crept into our language as a result of the Norman conquest. They employed the simple, short, and, therefore, strong, words of Anglo-Saxon derivation. It is said there are only 6000 different words in the Bible, although our language now contains about 400,000. The Bible is one book which may be read without a dictionary. Its language is that of the home, employed in every day use. There are many names of persons and places difficult of pronunciation, but our self-pronouncing Bible solves this difficulty. There are, of course, difficulties in exegesis, which have led and still lead to different interpretations. But it was thought that it were better so than that any one, by the assumption of superior wisdom and the assertion of greater scholarship, should be allowed to thwart freedom of will in the worship of God. Many long and bloody

wars had their origin in this intolerance.

Many good men now think it wise to encourage the widest and most universal use of the Bible by the people, even though the reader may occasionally misinterpret it. Indeed, this is the primary purpose, the main objective, of the celebration in which we are taking part. Any person who wants a Bible may have it. The American Bible Society, one of the chief agencies engaged in the promotion of this celebration, advertises a New Testament in some of the literature I have received for as little as five cents for a copy, and if one really wants a Bible and is too poor to purchase it, a copy will be given without cost.

The poet Shelley said of the Bible: "If the Hebrew poetry had never been translated it exceeds all imagination to conceive what would have been the moral condition of the world."

Charles A. Dana, the great editor, said: "There is, perhaps, no book whose style is more instructive, from which you learn more directly that sublime simplicity which never exaggerates, which recounts the greatest events with solemnity but without sentimentality or affectation."

The Bible has been the inspiration for many of the sublimest passages in literature, as well as for many of the greatest works of art and of sculpture and of architecture.

When we speak of literature the name which first suggests itself is, of course, that of Shakespeare. He was not a college man, but his teacher, the Puritan Hunt, was, and from the age of 6 to that of 13 one of the principal books which Shakespeare read, and which Hunt taught, was the Bible. This training was, no doubt, responsible for the many Biblical references found in Shakespeare. He did not have the authorized, or King James, version, because it was published only five years before Shakespeare's death, at which time his literary career was approaching its close, but he had access to the Geneva Bible, which had been published in 1560.

Charles Lamb once settled a discussion about the relative claims and place in history of Shakespeare and of Jesus Christ by observing: "If Shakespeare entered a room, we should all arise. If Jesus Christ entered, we should all kneel."

It was said of Lincoln that the poverty of his library was the wealth of his life. The Bible was one of the few books he had owned, but he had read this diligently, and had mastered its beautiful story and the words in which the story had been told, so that men were strangely moved when he spoke, and he left us in his Gettysburg address what is said to be one of the choicest bits of literature to be found in any language.

Macauley said of the King James version that, if everything else in our language should perish, the Bible would alone suffice to show the whole extent of its beauty and power.

There has lived, in my poor opinion, no greater poet than Tennyson. This statement may prove to those who disagree how little of literature I really know. But, be that as it may, the fact remains that there appear in Tennyson's poems more than 400 references to and quotations from the Bible. It is said that no other poet or great writer

THE ITINERANT DAUGHTER: HER STORY

By Mrs. Susie McKinnon Millar
(Continued)

Late that summer father fell and badly bruised and skinned his shin, then had to go one cold rainy afternoon to conduct a funeral. The ground was damp and cold and father took cold in his leg. It was very bad. He sent for Doctor Minor or who came and treated the leg the best he could, I'm sure, but he did not know, evidently, for the leg got worse and worse. Father had to stay in bed for weeks. His leg kept getting worse. He decided that he'd have to get another doctor so he called Doctor Minor and told him that he was going to call his old friend, Doctor Dunn of Andersonville. Andersonville was near. Doctor Dunn came promptly and under his skilled care and direction the leg began to improve; but for many weeks father was unable to attend to the duties of his charge.

While father was sick our presiding elder, Brother Jackson, was very kind and helpful. We already knew and loved him as an absent-minded scholar, a pleasant friend and guest and a sweet-spirited Christian, but while father had to stay in bed Brother Jackson came to the parsonage often and lightened the tedious hours for father, looked after all the business affairs of the charge and sent young ministerial students to fill the pulpit until father was able to take up his work again. We loved to see Brother Jackson coming. He was tall and slender, a little deaf and more than a little absent-minded. Once he stood on the station platform in a nearby town, so deeply engrossed in thought that he watched his train vanish from sight before he realized he should have taken it if he were to reach his appointment for that week-end. It was too late to remedy it then, so he walked over to Gage and spent the week-end with us. We were delighted to have him for he was always entertaining and helpful, a true Christian, a scholar, and a gentleman.

That winter I had my hands full, as full as we usually had the house. I had a chance to brush up on my college studies though; for the young preachers who came to fill the pulpit usually brought along some work to prepare for their next week's lesson. They found it very convenient to let "Jane help them". I was glad to help them and enjoyed the contact with lessons; but it made me eager to be back in school. I realized that it could not be managed for that winter, but I began making plans. Father began to improve. Soon he was able to be up and things swung back into their usual course.

That fall and winter we had more than the usual amount of rain and several heavy wind storms. One afternoon a high wind blew our church steeple off and it stuck up in the middle of our turnip patch. Danny was standing by the window watching the storm. She said: "Oh,

made such large use of the Bible. My opinion of Tennyson was formed before I knew this fact, but may it not be true that this is the evidence that Tennyson was closely attuned with the infinite?

But if I proceed further with this topic my own original subject, "The Bible in the Law", must be neglected. I, therefore, leave a subject which has scarcely been touched.

(To Be Continued.)

look, father. The storm has stuck the church steeple up-side down in the middle of our turnip patch."

Father looked out calmly at the storm a moment, then said: "Well, Danny, just let her stick."

Since there was nothing else we could do about it we just let her stick. Father's calmness was very comforting in time of storm, and helped us through many a storm period in church, school and community affairs. Gage was given to storminess, and father and mother did much to calm the restless population and build up a spirit of true Christian charity and brotherly love among them.

In this they were greatly aided by their good old Presbyterian friends, the Hamiltons and the Pages. They were loyal and true as well as practical and level-headed. Both families were interesting and did much to make our stay among them pleasant. Judge Page had been dead for several years but Mrs. Page made an excellent head of the house of Page and ruling spirit in community improvement. She was the step-mother of eight and own mother of one whom we all called the ninth Page. Mrs. Page was truly a wonderful woman, highly educated, quick-witted, lively and charming, deeply devoted to her family, who in turn loved her dearly. The Page home was out in the edge of town, large, roomy, old-fashioned, but very comfortable. John, the oldest son, was away from home, somewhere in the East, studying for the ministry. Will, the second son, lived at home and managed the family business, a general store, which did not make enough to meet the family needs. Henry was away at college, except for the summer months which he spent at home, doing much to make life entertaining for his family and friends. He, too, was preparing for the ministry. Emma and Mary were grown. They stayed at home and kept house. Mattie, Lula, Jimmie and Edward were still in the local school and great friends of Danny and Malcolm who also attended the Gage school. Mrs. Page taught and through her school reached and brightened the whole community. I wish you might know how really fine and brave she was. All her many talents, her charming personality and sweet unselfish Christian character she gave to holding that home together and fitting that large family of children to face and solve life's problems. We loved the Pages and Hamiltons.

(To Be Continued)

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Woman's Missionary Department

MRS. A. C. MILLAR, Editor

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

A FAITHFUL WORKER HAS PASSED

Mrs. Henry Hanesworth, our beloved co-worker, has been claimed by death. Our hearts are heavy with sorrow for the loss of this beloved comrade and full of sympathy for her bereaved family. We are inspired and strengthened by the example of her beautiful life of unselfish Christian service. May we labor to advance the cause of Missions in a manner worthy of her memory.—Susie McKinnon Millar.

NOTICE TO LITTLE ROCK AUXILIARIES

Will the Auxiliaries that plan to send delegates to the meeting in Little Rock, March 31, send in their names right away so that we may arrange for homes for them? If you do not know just who is coming, send the number who will attend from your Auxiliary. Address your communication to Winfield Church, 16th and Louisiana, Little Rock.—Mrs. J. S. M. Cannon, President Winfield Women.

NOTICE TO NORTH ARKANSAS AUXILIARIES

The Woman's Missionary Society of North Arkansas Conference will meet in joint session with the Missionary Society of the Little Rock Conference, March 31 to April 3. The officers and District Secretaries of North Arkansas Conference are asked to meet in First Church, North Little Rock, at 12 o'clock March 31, for the executive meeting. At 3:00 p. m., a joint session of the two Conferences will be held in North Little Rock. Bishop Moore will deliver an address in Winfield.

KEEP YOUR HUSBAND'S LOVE

THE best of men get tired of irritable, complaining wives. If you are weak, nervous and rundown you cannot do your share to make a happy home. Take Lydia E. Pinkham's Vegetable Compound.

Mrs. Barbara Spears of Akron, Ohio, says, "I had no pep, and was in poor spirits. Your Vegetable Compound eliminated that awful tired feeling. My husband says I am my old self again."

Liquid and Tablet Form

Try Lydia E. Pinkham's VEGETABLE COMPOUND

How Calotabs Help Nature To Throw Off a Bad Cold

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

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

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

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

Memorial Church that evening. Mrs. J. W. Perry, Council President, and Miss Daisy Davies, Chairman Spiritual Life Groups, will be with us during the meeting. Auxiliaries of the North Arkansas Conference may send three delegates: one from the Adult Society; one from Young Women's Circle (if any); and the Secretary of Children's Work. Delegates should be elected promptly and their names sent to Miss Katherine Homan, 308 West 4th street, North Little Rock. Also officers should notify Miss Katherine Homan whether they can be present. A registration fee of \$1 will be expected from officers and delegates. Visitors may secure meals at thirty-five cents.—Mrs. E. F. Ellis, President; Mrs. W. E. Smith, Acting Secretary.

ANNUAL MEETING WOMAN'S MISSIONARY SOCIETY

The Annual Meeting of the Woman's Missionary Council, which this year marks the Golden Jubilee of Southern Methodist Women's organized Home Mission work, will be held in the First Methodist Church, Dallas, Texas, March 18-24, 1936.

Standing Committees will meet Wednesday, March 18; the Educational Conference, Thursday morning; Sessions Committees, Thursday afternoon, and the Executive Committee, Thursday evening. The first session of the Council will be held Friday morning, beginning at nine o'clock.

The program, which is of unusual interest, lists among its speakers: Dr. Charles Gilkey, who will conduct the daily worship and meditation and deliver the annual sermon Sunday morning; Dr. Toyohiko Kagawa, who will deliver an address Saturday morning; Bishop John M. Moore, Bishop A. Frank Smith, Dr. J. L. Cunningham, Dr. W. G. Cram, Miss Sallie Lou MacKinnon, and Mrs. J. W. Downs.

The program for Monday will be definitely related to the Jubilee Celebration which will find its climax in a Home Mission play.

The Consecration Service will be held Sunday evening.

Mrs. Virgil R. Walker, Secretary of the North Texas Conference, 6145 Bryan Parkway, Dallas, is the Official Hostess of the Council. Hotel headquarters will be in the Baker Hotel which has granted reduced rates.

Railway rates of one and one-third fare on the certificate plan have been granted, provided certificates show the purchase of one-way first class tickets on authorized dates of sale from points from which the fare is 75 cents or more; and provided a minimum of 100 persons are recorded as having traveled by rail and having met conditions specified by the railway authorities. Certificates will be issued on request. If for any reason a certificate cannot be procured, purchaser should ask for a receipt. Return tickets will be limited to thirty days from date of sale of the ticket, but must be purchased on the dates specified for honoring the certificates.

Round trip tickets of all classes, including Clergy round trip tickets, will be included in the minimum of 100 attendance by rail.

Selling dates of tickets will be March 14-23. Validating dates will be March 18-21 and 23-34; and the final honoring date will be March 27.

Publicity agents are requested to take note of this information, and to urge all who attend the meeting

to travel by rail and to purchase tickets to Dallas on the proper dates.

The number of tickets purchased should reflect the actual attendance, thereby expressing our appreciation of the courtesy of the railroads, and also providing a qualification for requesting rates another year.—Mrs. J. W. Perry, President; Mrs. Fitzgerald S. Parker, Secretary.

SPIRITUAL LIFE MESSAGE

Dear members of the Spiritual Life Committee and Local Groups: Feeling keenly the responsibility of the Spiritual Life Work that has been committed to us for guidance, I have been thinking of what we as a committee and leaders in our local Auxiliaries can do to lead this most important work.

Everywhere as we share our spiritual experiences with other women we find a most unusual response to the message; but they go back to their homes and fail to let me know anything more about what is being done.

I am suggesting the following:

1. That each member covenant with the rest of us to spend a session each morning in prayer, meditation, and Bible reading individually.

2. That each of us begin, if we have not already, to see that a meeting of an inner circle who are spiritually hungry, be held in our own Society each week in your own church. That we start with spiritual life committee and invite those who are interested.

3. That each of us read, study and become familiar with the best pamphlets and books which help us in our prayer life. Don't neglect "Spiritual Life and Message" page in World Outlook.

4. That we be thinking of what further we can do to strengthen and assist the spiritual life work of our Conference, especially of our work at our next annual meeting.

5. That we as an organized group pray definitely for our council meeting.

Will you write me, if you are willing to covenant with the rest of us to carry out the five suggestions I have made in this letter?

I am convinced that if we would lead, we must prepare ourselves to lead by our individual experiences and by leading work in our own churches, so we can say "I know because I have experienced these in my own life and with my own group.—Mrs. Alice Graham, Chairman of Spiritual Life Group of North Arkansas Conference.

ZONE MEETING AT HAWLEY MEMORIAL

Attended by representatives from societies in Altheimer, Wabbaseka, Sherrill, Star City, Rison, and Pine Bluff, a very helpful all-day meeting of Zone Two of the Pine Bluff District was held Tuesday at Hawley Memorial church. Mrs. R. C. McKay, zone president, presided over the sessions in the absence of Mrs. C. L. O'Daniel of Humphrey, district secretary.

The Rev. Arthur Terry gave the morning devotional. The officers' training school was presented as follows:

Mrs. Walter Ryland, duties of presidents and corresponding secretaries; Mrs. John R. Sanders, treasurers; Mrs. W. C. Hogan, chairmen of supplies; Mrs. Frank Johnson, the Young Women's Circle; Mrs. W. E. Burnham, literature; Mrs. J. B. Talbot, Christian social relations; Mrs. S. Y. Stewart, spiritual life; Mrs. C. M. Nichols, Bible and mission study.

The noontime address was by the Rev. Fred G. Roebuck.

Luncheon was served by the hostess society.

The afternoon devotional, given by Mrs. Walter Ryland, stressed the importance of developing the spiritual life. "Living for Jesus", a vocal solo, was by Mrs. E. A. Evans, with accompaniment by Miss Lela Shell. Mrs. J. B. Hefley of Rison, spoke on "The Status of Women", after which there was a play, "The Reference Book." Those taking part in the play were Mrs. Dean Parsons, Mrs. Vetol Ussery, Mrs. T. F. McCarthy, Mrs. Wiley Wilcox, Miss Elsie Brummett. The meeting was closed with prayer by the Rev. W. W. Nelson, of Star City.

The next zone meeting will be at Wabbaseka.

AUGUSTA AUXILIARY

In an impressive ceremony in charge of the Rev. J. F. Glover, the officers of the Missionary Society at Augusta were installed at the church recently. Mrs. T. E. Stanley will serve as president; other officers are: Mrs. W. F. Sharp, vice-president; Mrs. C. C. Bird, recording secretary; Mrs. C. R. Stacy, corresponding secretary; Mrs. Rolfe Eldridge, Conference treasurer; Mrs. I. J. Stacy, local treasurer; Mrs. S. J. Beard, Bible and Mission Study superintendent; Mrs. H. D. Cannon, local work; Mrs. E. F. Brewer, World Outlook; and Mrs. A. Stuart Fitzhugh, Jr., publicity. Brother Glover also led the devotional and made an interesting talk on "Stewardship".

The Society voted to have circles this year, those living in houses facing the north, south, east and west, to be in four different circles to work together to raise funds to meet obligations of the church. Mrs. H. D. Cannon, as superintendent of this work named her chairmen as follows: Mesdames Maggie Lippman, W. C. Berry, Jr., Mrs. T. E. Stanley and Mrs. R. T. Harville. The members are studying "Toward a Christian America" with Mrs. S. J. Beard as chairman.—Publicity chairman.

CONWAY MISSIONARY SOCIETY

Despite much sickness and continued cold weather, there were approximately 100 members of circles of the Conway Missionary Society, at a luncheon, February 10. Tables were decorated to represent months of the year. The table representing August, decorated by the circle of which Mrs. Effie Lincoln is chairman, drew much admiration with its creek lazily running along at the base of a beautiful green hill. Here members of the circle spread a family picnic with baskets of fruit, cake and sandwiches placed about and with the old cedar water bucket sitting nearby with the gourd dipper standing in it so that no one should have to go thirsty, though the spring was several hundred yards up the creek. Palm-leaf fans were much in evidence and apology was made for picnic clothes not having been worn because "we feared it would rain." Other tables showed a snow scene with the New Year being welcomed, the cherry tree that Washington cut down as well as others that he left standing nearby, a centerpiece outlined with shamrocks and with an inverted green hat filled with yellow blossoms forming the central motif, the Methodist Church in Conway with ladies in gay Easter frocks parading to Easter service, a Maypole with doll children in costume dancing about, the "sweet girl graduate"

with centerpiece of sweet peas and china on which is depicted scenes from the campus of the University of Chicago, a parade of soldiers and giant "firecrackers", which proved to be pledge cards of circle members, the "little red schoolhouse" with its well and game courts and members of the circle dressed as school girls and "school ma'am", a hallowe'en motif centered with a large pumpkin jack-o-lantern and glowing candles, a Thanksgiving "festive board" with nuts, fruits and gay colored leaves, and a snow scene with Santa's reindeer lying about.

Mrs. Nat R. Griswold called for reports from chairmen of circles. Each reported the new members and total financial pledge made by her circle. Two circles reported that every member had signed a pledge for 1936, which means that they have not only pledged financial support to the missionary program of the church but have pledged prayer and service as well.

On behalf of the Missionary Society, Mrs. C. J. Greene presented to the president emeritus, Mrs. S. G. Smith, a silver fruit bowl. Her presentation speech was a recipe, one that cannot be heard over the radio, neither can it be found in cookbooks, "My Favorite Recipe:" First take one woman who has accepted Christ and has decided to follow Him. To this add one measure of Cheerfulness, two measures of Unselfishness, one measure of Devotion, one measure of Wisdom, three measures of Thoughtfulness, one measure of Faith, one measure of Honesty, one measure of Generosity, one measure of Loyalty. Then take equal parts of Determination, Energy, Humor, Beauty, Skill, Intelligence, Poise and Charm. Chop well and mix thoroughly with other ingredients. Cover completely with five large portions of Love of Humanity. Bake slowly in Conway, Arkansas, during July and August, cooling slightly during January and February, for an indefinite number of years. Result—a beautiful and eternal character.

Mrs. Griswold then turned the

I FEEL FINE

Mothers read this:



A CONSTIPATED child is so easily straightened out, it's a pity more mothers don't know the remedy.

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

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

Doctors use liquid laxatives. Hospitals use the liquid form. If it is best for their use, it is best for home use. And today, there are fully a million families that will have no other kind in the house.

The liquid laxative generally used is Dr. Caldwell's Syrup Pepsin. It is a doctor's prescription, now so widely known that you can get it all ready for use at any drugstore.

chair over to Mrs. Carl Moore, who presented a playlet, "Our Heirlooms—Tangible and Intangible". Characters were represented by the following: Mrs. S. G. Smith, Mrs. J. E. Sanders, Mrs. V. D. Hill, Mrs. G. L. Horton, Mrs. Geo. Bachelor, Mrs. J. I. Smith, Miss Ethel Millar, and Mrs. C. H. Nelson. Mrs. Griswold closed the meeting with prayer.—Mrs. Roger Stevenson, Chairman Publicity.

ZONE MEETING AT HOT SPRINGS

The first Zone Meeting, composed of all the Methodist Churches of Hot Springs and vicinity, met at Grand Avenue Church, February 10.

Mrs. H. J. Green, of Grand Avenue, the new Zone President, presided. After the prayer by Mrs. F. M. Williams, Mrs. J. Frank Simmons gave a beautiful and hearty welcome address to which Mrs. J. L. Dedman gave a response.

Mrs. J. R. Campbell of First Church was elected secretary for 1936. In the absence of Mrs. Campbell, Mrs. J. L. Tucker, of Pullman Heights Church, was elected temporary secretary.

Mrs. Nims of First Church was introduced and led in discussion pertaining to the importance and position of the respective offices of the organization.

A violin duet, entitled "Whispering Hope," was given by the Misses Frances Rose Calleen and Ruth Rigby, accompanied by Mrs. Larue Braughton. Mrs. George Bagley of Grand Avenue Church, sang as a solo "I've Done My Work" by Carrie Jacobs Bond, accompanied by Mrs. Braughton. A fitting climax was a helpful devotional presented by Mrs. Allman, of Grand Avenue using as a theme, "Can Any Good Thing Come Out of Nazareth?"

Visitors were: Revs. J. L. Dedman, J. L. Tucker, J. Frank Simmons, A. J. Bearden, and Roy E. Fawcett. Rev. Roy E. Fawcett, Presiding Elder of Arkadelphia District, spoke briefly, assuring of his willingness to help at all times in this very vital work of the women.

Mrs. A. E. Lorraine, president of Pullman Heights Society, extended a hearty invitation to the Zone to meet at Pullman Heights for a pot-luck luncheon next time. The date will be decided later.

The hostess church served a dainty sandwich plate.—Mrs. John L. Tucker, Acting Secretary.

LOUANN MISSIONARY SOCIETY

Louann Society is small in members but does a great work. We meet every Monday with an average attendance of ten. Last year was successful from a financial point. We raised \$200, February being our banner month. That month we raised \$50.

The Society pays on the pastor's salary, foreign missions, pledges and the general expenses of the church.

Our study courses were completed on time and our pastor delivered a series of Bible lectures. This is our president's second term. Our new officers are as follows: President, Mrs. L. D. Perdue; Vice-President, Miss Susie Haynes; Secretary, Mrs. Bill Traylor; Treasurer, Mrs. H. G. Harwell; Corresponding Secretary, Mrs. D. Goodson; Supt. of Young People's Work, Mrs. Dave Abney; Supt. of Children's Work, Mrs. Floyd McCracken; Supt. of Mission and Bible Study, Mrs. Milton Talley; Supt. of Publicity, Mrs. Dodd; Supt. of Christian Social Relations, Mrs. Henry Langham; Supt. of Supplies, Mrs. J. F. Walker.

It is the aim of the Society to

make 1936 our banner year. With the cooperation of all members and with Rev. J. F. Walker as pastor and with the Lord on our side the goal should be attained easily.—Mrs. Bill Traylor, Mrs. Milton Talley.

ZONE MEETING AT STUTTGART

A meeting of Zone No. 1 of Pine Bluff District was held in Stuttgart February 3. This was an all day meeting; the morning session was to have been a training school for officers, but owing to the severe cold weather several of our speakers from Pine Bluff could not get there and the program was presented to the entire assembly. The meeting was opened at 10:30 with Mrs. E. A. Morris, DeWitt, Zone Leader, presiding; Organ Solo, Mrs. Johns, Stuttgart; Devotional, Rev. R. L. Long, Stuttgart; Prayer, Bro. Hefley, Rison; Address, "Spiritual Life Groups", by Mrs. Verne Bowlers, DeWitt; Address, "Co-operative Plan for Missionary Education in the Children's Division", by Mrs. Hefley, Rison; Address, "Responsibility of Power", by Rev. A. C. Caraway, DeWitt.

At the noon hour a covered-dish luncheon was served by the Stuttgart ladies, which we enjoyed and appreciated.

The afternoon program began at 1:30.

Devotional, Brother Kelley, St. Charles.

Reports of Auxiliaries showed Gillett, 0; Camp Shed, 0; Banner, 2; DeWitt, 10; Stuttgart, 19; Roe, 3; Elm, 0; Sunshine, 0; St. Charles, 2.

Address, "What Our Missionary Society Can Do to Help Promote Program of Our Church", by Mrs. G. B. Deane, St. Charles.

Reading of letter from Mrs. Stinson, President of Little Rock Conference Society regarding work for 1936.

Address of Appreciation for Women's Work by Bro. Long. Message of appreciation and thanks on behalf of visitors, by Mrs. Hefley. Attention called to "World's Day of Prayer" on February 28.

We had a splendid meeting and regret that our District Secretary, Mrs. C. L. O'Daniel, was ill and could not be present.

ZONE MEETING AT HAMBURG

The Hamburg Auxiliary was hostess to the Ashley County Zone, January 22, with 90 members and visitors present. Mrs. G. N. Porter, Zone Chairman, presided. A piano solo by Mrs. Bill Law, Hamburg, was followed by congregation singing. Brother Galloway, pastor of hostess church, extended greetings in warm words of welcome; to which Mrs. Hastings of Crossett graciously responded with a poem, "How Do You Do". After a piano solo by Miss Mary Law, Mrs. Edwin Hasken of Portland gave the Devotional. Prayer was offered by Rev. L. E. N. Hundley of Warren. Vocal solo, "Saved by Grace", Mrs. L. T. Barnes, Hamburg. Theme for the day, "To find our part and how we can perform it." Rev. J. L. Hoover, Presiding Elder, Monticello District, was the first speaker. Mrs. L. E. N. Hundley, Superintendent of supplies, gave an interesting talk on what the Zone can do to make the church missionary minded. Mrs. Carl Neal of Warren and Mrs. Newton Moffatt of Crossett talked on Children's Work and Vitalized Methodism. Then followed a short business session and presentation of members of each Auxiliary; and introduction of distinguished guests as follows: Mrs. F. O. Buck, District Secretary; Rev. Mr. Hoover, Presiding Elder; Rev.

and Mrs. S. C. Dean; Rev. and Mrs. L. E. N. Hundley; Rev. and Mrs. E. L. McKay; Rev. and Mrs. R. E. Simpson, Mesdames Neal, Anderson and Rolfe. Wilmet Auxiliary extended an invitation to meet with them next quarter, which was accepted. A motion, by Mrs. Serrett, to meet on first month of the quarter, instead of the last, carried. A vocal solo, "A Clean Heart", was given by Mrs. R. E. Simpson, Portland. After a delicious luncheon, served by Hamburg ladies, the program was resumed.

Vocal trio, by Mesdames Galloway, Barnes, and Hundley. Rev. J. L. Hoover preached an inspiring sermon on "The Why of Missions." Mrs. F. O. Buck gave an interesting talk on "What missions should mean to us. Appreciation of Zone to ladies of hostess church for charming hospitality, was expressed by Mrs. Carl Wells of Wilmet.

After a rising vote of thanks to Mrs. F. O. Buck, the meeting was dismissed by Bro. Galloway.—Mrs. Charlotte B. Hankins, Sec.

PARKIN AUXILIARY

We are having good attendance at all meetings so far in the new year. The work in both circles is moving along smoothly. We entertained the District Zone meeting here Jan. 30. Had good attendance and a good meeting. All of the different towns in the District were represented and the meeting was interesting and helpful. Splendid talks were given by members of the delegation. We had our noon dinner for the visitors in our community house which was enjoyed by all. There were 59 delegates, beside the home attendance. The afternoon session was held at the church again and after all business was finished, we adjourned at four p. m. after a most pleasant meeting. Our Society will begin at our next general meeting with a 15 minute talk by our pastor on a new book just published by our Bishops entitled "Methodism Vitalized". And we hope will be helpful to all.

We serve the Rotary Club, the proceeds being much help to us financially for which we are very thankful.—Mrs. W. C. Drummond, Pub. Supt.

ZONE MEETING AT WARREN

Zone No. 1 of Monticello District held the quarterly meeting at Warren January 23. Mrs. Claude Roy of Wilmar, Zone President, presided. Theme for the day: "Looking Forward".

Review of an article on "Ethiopia", Mrs. Massey, of Monticello; Review of an article on "How the Bible Was Distributed in Spain", Mrs. Anderson, of Wilmar.

Various points of local interest were discussed during the business session. Mrs. Roy led in the devotion period, closing morning session.

Rev. L. E. N. Hundley, pastor of hostess church, led closing prayer.

A Pot Luck Luncheon and Fellowship Hour was enjoyed.

Afternoon Session: Devotional period conducted in the following manner: Piano interpretation of Hymn: "Something for Thee", Mrs. W. O. Pontius of Warren.

The call to worship. Prayer—vocal solo "Prayer", sung by Miss

Kathleen Johnson accompanied by Mrs. Anderson, both of Wilmar. Responsive reading, closed this unique form of Devotional.

Talk: "Forward Looking", Mrs. Claude Roy, of Wilmar.

Mrs. Verlie Buck, District Secretary, conducted a discussion session on Duties of Officers in Auxiliaries as follows: Remarks of general interest, Mrs. Buck.

Special speakers. Corresponding Secretary, Mrs. G. N. Kephart, Warren; Children's Work, Mrs. Karl Neal, Warren; Study Classes, Mrs. O. C. Landers, Warren; Supply Work, Mrs. L. E. N. Hundley, Warren; Outlook subscribers, Mrs. E. L. Harley, Warren; Christian Social Relations, Mrs. H. D. Wharton, Warren.

This period was one of intense interest, rich information and very enlightening.

As an outgrowth of Mrs. Hundley's talk a collection of \$4.30 was taken, to apply on refrigeration for Missionaries in the Foreign Field.

Zone Secretary presented the "Green Ribbon," a new one-dollar bill, to the Hermitage Auxiliary, as having the greatest number present, according to membership.

The program for the day closed with a devotional period, led by Mrs. W. O. Pontius of Warren: Theme—"Joy, One of the Monosyllables of the Christian Faith."—Mrs. W. O. Pontius, Zone Sec.

The Man Who Knows

Whether the Remedy
You are taking for
Headaches, Neuralgia
or Rheumatism Pains
is SAFE is Your Doctor.
Ask Him

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

THE UNION COUNTY YOUNG PEOPLE'S UNION

The Union County Young People's Union met at Parker's Chapel, Monday, February 3, with about 100 young people, pastors and counsellors present. Mr. Robert P. Hall, secretary of the Chamber of Commerce of El Dorado, gave a splendid talk, "The Place of the Christian Youth in the Business World", in which he said, "There is a large place in the business world for the Christian youth, but there is no place in the business world for the non-Christian youth."

Mr. Corbin McKinnon, President of the Union, presided over a brief business session. The chairman of the Book Committee reported that a Bible had been ordered for the Young People's Department of Parker's Chapel for the best reports for the past three months, and a book for the Intermediate Department of Smackover. Thirty-nine new members have been added to the six departments represented twenty-one of them being at First Church, El Dorado. First Church Young People's Department and Parker's Chapel Intermediates had the best reports for January.

Plans are now being made for an Inter-Denominational Young People's Rally for Union County to be held in the El Dorado Junior College Building.—Mabel Pyle, Reporter.

FOLLOWING UP COLLEGE DAY OFFERING FOR MINISTERIAL EDUCATION

I am writing this Monday morning and the only report I have had from College Day offering is from First Church, Little Rock, where Dr. Reves raised \$375, with more to follow. We trust that the offering was taken in all the churches of the Conference and that the money will be sent immediately to Mr. C. E. Hayes, 417 Donaghey Building, Little Rock, Arkansas. Please write him when making your remittance that this is for the Ministerial Education Fund so that Mr. Hayes will not confuse it with the Conference Claims. We suggest that in case a church did not raise an offering last Sunday and if the offering was not as much as the pastor felt it should have been, this should be followed up until each church has had a share in this magnificent undertaking to help our young ministers go through college. Remember a score of fine young fellows are waiting anxiously the returns from College Day. Shall our vote be "Yes", or will they be disappointed in their dreams of a chance to prepare for the ministry.—Clem Baker.

SHORT TERM TRAINING SCHOOLS BEING HELD IN SPITE OF COLD WEATHER

In spite of the cold weather, which in spite of my prediction still prevails, a number of our pastors are going ahead with their Training Schools this month. R. A. Teeter has just closed a fine school at Wabbaseka and is entering upon another at Altheimer. O. L. Cole closed a school last Thursday night with Carl Keightley on the Halstead charge. F. C. Cannon, L. O. Lee, and Geo. Reutz are holding schools this week on their charges, doing their own teaching. W. C. Lewis is having a school at Humphrey. Earl Lewis has just closed a fine school at Sherrill and has another

planned for Tucker. We congratulate all these brethren mentioned above.—Clem Baker.

BOOSTERS ORGANIZE FOR LITTLE ROCK SCHOOL

On last Saturday night 28 fine representatives from the fourteen Methodist Churches of Little Rock and North Little Rock organized a Booster's Band for the Little Rock Training School which will be held March 8-13. This band will meet each Saturday night until the opening of the school. The Boosters for the Little Rock School have always been the most vital factor in making this the most outstanding school of Southern Methodism. It would be a fine thing if every school could have a band like this organized for both the publicity and enrollment.—Clem Baker.

CHURCH SCHOOL DAY PROGRAMS

Several churches have ordered Church School Day programs since our announcement last week. All programs are being sent by return mail. Remember the date set is March 29, and programs are ready and free. Please let us have orders from our churches in Little Rock Conference at once and let's make the observance of this day universal.—Clem Baker.

PINE BLUFF TRAINING SCHOOL HAS FINE OPENING IN SPITE OF RAIN, SLEET AND COLD

The Christian Workers' Training School for the Pine Bluff District was opened at First Church, Pine Bluff, last Sunday afternoon with one of the largest enrollments that we have ever had in the beginning of this school. Much credit belongs to Presiding Elder Cooper and to the faithful pastors serving our churches in Pine Bluff and nearby charges. The instructors for the Pine Bluff School are: Dr. C. J. Greene of Hendrix College; Rev. M. T. Steel of Little Rock; and Mrs. W. M. Alexander of Nashville, Tennessee. Rev. F. A. Buddin is serving as Educational Director and Dean of the School.—Clem Baker.

HOT SPRINGS HAVING TRAINING SCHOOL THIS WEEK

The Churches of Hot Springs and nearby pastorates are in the midst of a splendid Training School at First Church, Hot Springs, this week. The entire school is concentrated in one class on the study of "Hymns" led by Dr. C. C. Washburn of Scarritt College, Nashville, Tenn. This is the first unit of a three-unit training program for Hot Springs this year. Later on in the year a training conference for young people will be held and this will be followed by a school in which specialization work for Church School workers will be offered. Rev. J. L. Dedman is chairman of the Board of Managers; Rev. J. L. Tucker is Secretary of the School; and Rev. J. F. Simmons is Dean and Educational Director.—Clem Baker.

TRAINING SCHOOL AT BENTON THIS WEEK

It is my high privilege to be in a Training School, with Rev. J. D. Baker and his fine band of workers, at Benton this week. We are teaching the course entitled "Christian Education in Your Church". We have a good school and find every indication of good work being done by our church in this beautiful little city. The schools being held at Hot Springs and Benton this week are units in a training program sponsored by Presiding Elder Roy

E. Fawcett, who plans to reach every charge in the Arkadelphia District this year. Brother Fawcett himself is teaching a short-term course this week for Brother Doak and his good people on the Sparkman-Sardis charge.—Clem Baker.

TEXARKANA TRAINING SCHOOL TO BE HELD WEEK OF MARCH 1

Under the leadership of Presiding Elder Sadler and the pastors in Texarkana the first unit of the annual training program for the Texarkana District will be held at First Church, Texarkana, the first week in March. All the pupils for the school are concentrating on the Bible Course for this first unit, taught by Dean R. E. Smith of Centenary College, Shreveport. Like Hot Springs, Texarkana also proposes to have two other periods of training in which specialization work for Church School work and courses for young people will be offered.—Clem Baker.

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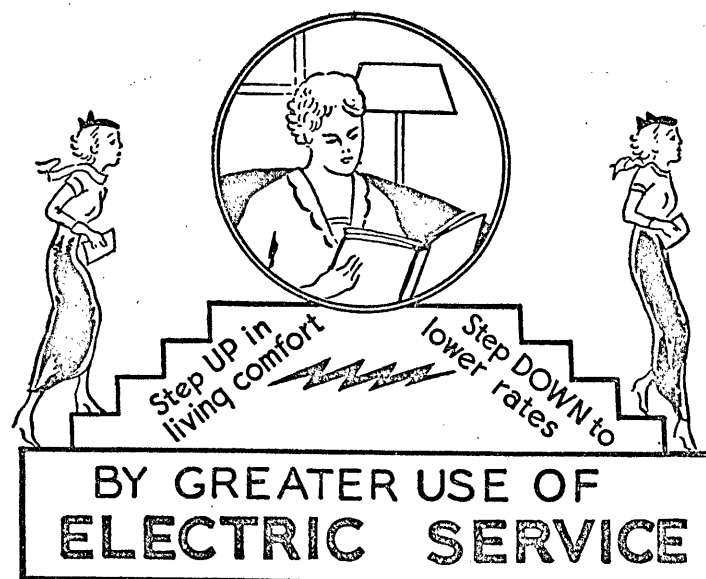
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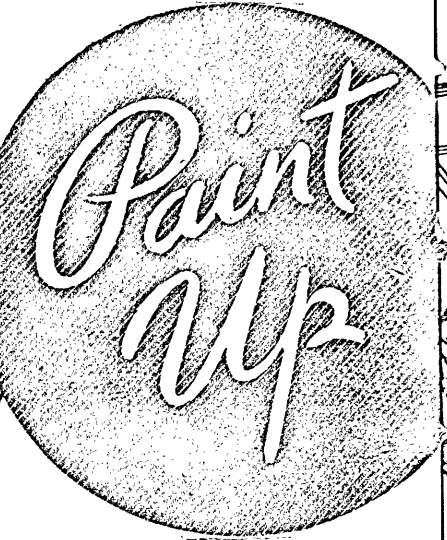
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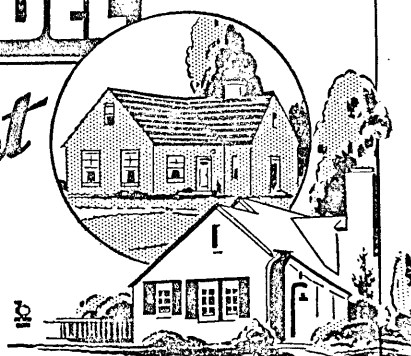
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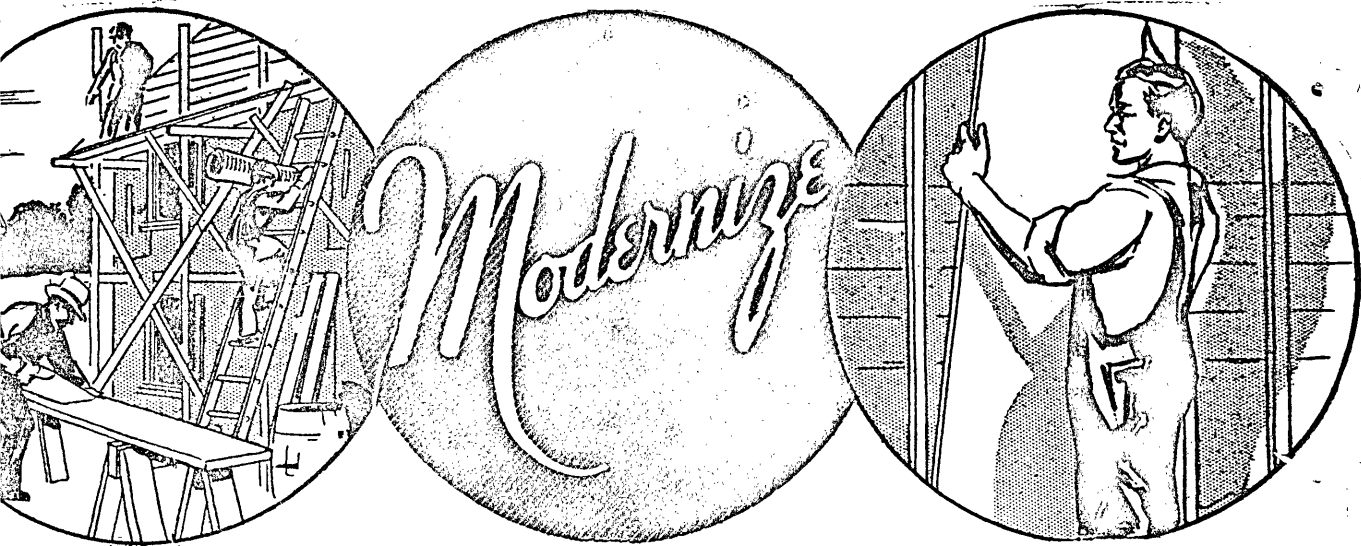
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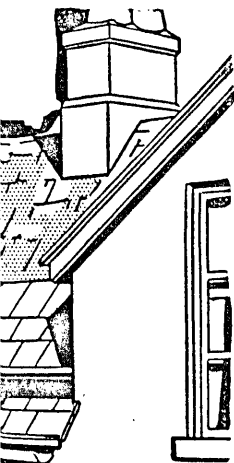
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CHURCH NEWS

ANTI-SALOON LEAGUE CONVENTION

Rev. John H. Glass, Superintendent of the Anti-Saloon League of Arkansas, announces that there is to be a State-wide Convention of Prohibition workers at the First Christian Church, 10th and Louisiana Streets, to begin Sunday, March 15, 2:30 p. m., and continuing through Monday and Tuesday, March 16 and 17.

Dr. F. Scott McBride, General Superintendent and Mr. O. G. Christgau, Assistant Superintendent will be present. A full program will be announced later.

A meeting of the Board of Trustees of the Anti-Saloon League of Arkansas will be held in connection with this Convention, on Tuesday, the 17th, at 9:00 a. m., at the First Christian Church.

EVANGELISTIC COMMISSION IN MEETING MARCH 3

To the preachers of Little Rock Conference:

March 3 should be a high day in a spiritual way for Arkansas Methodism. The Evangelistic Commission composed of ministers of both Conferences in Arkansas met early last fall and planned to make the effort to get all the ministers of both Conferences together at First Church, Little Rock, for a day of prayer, consecration and planning for the year's evangelistic effort.

All of us need the inspiration this day will bring to us. Our beloved Dr. Forney Hutchinson will be the inspirational speaker for the occasion.

Let every Methodist minister in Arkansas plan to attend. Come praying that the Holy Ghost may be poured out upon us.

May Almighty God give our highly trained and competent ministry a mighty passion for souls, may thousands be swept into the Kingdom of our Christ this year.

"All is vain unless the Spirit of the Holy One come down. Brethren pray that Holy Manna may be showered all around."—J. D. Baker, Chairman, Evangelistic Committee of Little Rock Conference, Benton, Ark.

ARKANSAS METHODIST ORPHANAGE

The Southern Methodist Association of Orphanage Workers will meet in their annual session at the Methodist Orphans Home in Macon, Georgia, April 20-22. The writer hopes to be able to present. These meetings are inspirational and illuminating as the heads of our Orphanages come together and tell how they are managing.

The topic dealing with the welfare of orphan children will be freely discussed. Sometimes we give too much attention to administrative affairs and overlook the main question, to wit, "Child Welfare."

This week we received a family of orphan children, and, as I went into the case, my interest in this unselfish work of the Church was increased, and I thank God that I belong to a Church that is willing to care for the heart-broken fatherless and motherless children. I state again to my brethren of the ministry that I am perfectly willing to give any assistance that they think wise. If I can possibly arrange the dates, I will come to you. God has been good to me and I want to



Rev. Forney Hutchinson, D.D.

At 10:00 a. m., Tuesday, March 3, at First Church, Little Rock, Dr. Forney Hutchinson, pastor of Boston Avenue Church, Tulsa, Okla., well known and greatly honored in Arkansas, will preach at the Evangelistic Rally which is being promoted by the Centennial Commission on Evangelism. All preachers and laymen interested in Evangelism are cordially invited to attend. Immediately after the sermon a lunch will be served, at small cost, at the church, and the closing session of the Rally will be held at the tables.

BRYANT CHURCH NIGHT

The members, their families, and friends of Bryant church, responded graciously to Rev. L. O. Lee's request for a Church Night with a fellowship banquet at the Bryant Church, Tuesday, Jan. 21. All enjoyed the feast. There was not only a bountiful supply for the body, but also food for the soul. Bro. Lee was toastmaster for the banquet and in very witty and pleasing manner, presented a most enjoyable dinner program. In the absence of Mrs. Hopkins, (the Aid's first president) Mrs. R. O. Soper, Mrs. R. L. Baine and Mrs. Alton J. Shirey told of the organization and the accomplishments of the Aid. Bro. Lee commended the Aid for their generous help at the parsonage and presented a birthday cake with fifteen candles on it in honor of the Aid's anniversary. Mrs. Soper and Mrs. Bame lighted the candles; the church was then darkened, with the exception of the flickering light of the candles, and the entire congregation joined in singing, "Blest Be the Tie that Binds." Mr. John Pirl offered prayer, making the service in honor of the aid, a beautiful and impressive one. Only two deaths in the membership of the organization of fifteen years ago.

Mrs. Dee Griffiths, Mrs. Ida Branstater, Mr. Chess Evans, Mr. G. R. DeWeese, Mr. Wm. Harding, and "Uncle Bill" Raper, talked on the plans of the laymen of the church for the year 1936. Mr. R. O. Soper spoke on the Sunday School work. Mr. Tom Rowland, Mr. John Brown and Mr. Lee Buoy, represented the laymen of a few years ago. Miss Florence Stevens, Miss Margaret Harding and Mrs. Al Harris told of

spend my life in an effort to do good to others.

I take this method to thank again those who are seeing me occasionally and writing me checks for their interest in our work. Only this week a gentleman who had been sick and had been thinking about the great work we are doing, came in and gave us a nice check. We need your help, your money and above all, your prayers and your interest.—James Thomas, Exec. Sec.

the activities of Young People's Department. Mrs. A. J. Wright, one of the good Baptist friends of Bryant, gave a very interesting talk.

Mr. John Pirl, chairman of the Lay Leaders of Bryant Circuit, presented some of the plans and ambitions which they have in mind to improve the work this year.

To make a perfect evening "Perfect", Rev. Alton J. Shirey, former pastor of Bryant Circuit, gave a very helpful and inspiring lecture, the theme: "Love One Another." Approximately 100 people were present. Bryant Church is looking forward to a wonderful year for Christ's cause under the leadership of our pastor and wife.—Mrs. Al Harris, Publicity Chairman.

SEARCY DISTRICT ALLIANCE

On January 20 the pastors of the following churches met at Marshall to organize a Ministerial Alliance for the northern end of the Searcy District: Clinton, Marshall, Valley Springs, Harrison and Harrison Circuit. Rev. F. E. Dodson was elected president and E. G. Kaetzell secretary. These pastors hope to meet at least once each month to discuss the problems of their respective churches.

The Clinton church has been entirely redecorated and refinished in the interior. This has added greatly to the usefulness as well as the attractiveness of the church edifice. The enthusiasm of these good people to carry on every phase of the church work, is truly commendable.

On Sunday, February 3, the Valley Springs church had a rather unique experience in that, in spite of the ice-covered ground, the Sunday School attendance was 56 and the morning and evening services had an attendance of 60. Not one car was driven to the church and many of those attending walked as far as four miles over icy roads to attend. This was certainly church loyalty as well as a desire to worship God.

We are sorry to note that Rev. Wm. Womack, our pastor at Scotland, has gone to the hospital at Booneville, having been compelled to leave his work. We do not know who his successor is at this time. We urge the brethren to write him a few lines in care of the Sanatorium at Booneville.—E. G. Kaetzell, Reporter.

HONORING THEIR PASTOR

Sunday, February 2, was designated by members of the Methodist church at Augusta as Glover Day, honoring the pastor, Rev. J. F. Glover, who has been so capable and faithful in carrying out the building of the new church as well as taking care of his regular duties in the local pastorate.

A capacity crowd, despite the slippery ice-covered streets, was present to do honor on this memorable day. W. Fred Shoup, Will J. Dungan, Dr. J. F. Hays, and A. Stuart Fitzhugh, Jr., made brief talks lauding Bro. Glover, our pastor, "architect, building supervisor, and master plumber."

The heating plant has been completely installed, and efficiently heats every room in the church. Last week grates for burning coal were put in the new boiler, replacing the oil burner, and the plant will now heat the whole building in a very short time after the fire is made.

The church is now completed with the exception of some painting and the pews; home-made benches

are being used in the main auditorium, but it is hoped that means of financing the purchase of new pews will be found before the closing of the year.—By Mrs. A. Stuart Fitzhugh, Jr.

MOUNTAIN PINE POUNDS PASTOR

Saturday, Feb. 1, as we sat in our home in the afternoon we heard someone come in at the back door and on going to see, we found a large box of groceries had been placed there and the man was gone. I went to the store and said: "Your driver made the wrong delivery."

The store manager said: "No, that's yours from the people of Mt. Pine." So we thank God for this kind of people. This is their second pounding since Conference. May God's richest blessings be upon them is our prayer.—A. J. and Ola Bear-den.

PARAGOULD DISTRICT MEETING

The pastors of the east part of Paragould District met at Rector, Feb. 4, for a day's discussion of the district program. Rev. E. B. Williams, the Presiding Elder, led the discussion. Hendrix College Week was discussed at length. Each pastor plans to take advantage of Hendrix week to bring the college before the people. Special programs are being planned. Each pastor will lead his congregation in making an offering to the college to be used for the training of young ministers. Also the pastors pledged their cooperation in the further development of Hendrix College.

The needs of Valley Springs Training School were discussed. The Plan to aid in clearing Valley Springs of debt, as recommended by the annual Conference, was accepted by the pastors of the district.

Training classes and revivals are being planned and some are already under way. The District as a whole expects to go out in full this year. Several charges expect to have the Benevolences in full by Easter or by District Conference.

One of the most outstanding features of this year's work will be the Institutes for Stewards to be held in the District, March 8-13. Dr. G. L. Morelock, Secretary of the General Board of Lay Activities, will conduct these Institutes. The one for this part of the District will be held at Rector Sunday afternoon at 2 o'clock and Monday night at 7:30 o'clock. Dr. Morelock



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SLOAN'S
LINIMENT

will probably conduct an Institute at East Side Church, Paragould, Sunday night, March 8, at 7:30 o'clock. This arrangement will give him an opportunity to reach a large number of laymen. Other Institutes will be held at Walnut Ridge and Hardy. This will be the first time that Dr. Morelock has given a series of two-day Institutes in a district. This plan will enable him to reach the entire District.

Rev. Ira A. Brumley has been traveling the District the past few weeks, holding Church School Institutes. This work is thorough and vital. Glenn Sanford will be with us soon to work at strategic points.

Rev. Geo. W. Pyles, pastor of the First Church, Paragould, is in the midst of a campaign to pay off the church debt. All of the pastors of the District are eager for this accomplishment to be brought to a fruition, for Paragould, of course, is the central point of interest in our District Program.

Rev. S. G. Watson, at Rector, has led his people in paying off the parsonage debt there. Bro. Watson was remembered on his birthday by a bountiful shower from his congregation.

The work of the District is on the upward swing. We are anticipating a great year.—Albert Gatlin, Secretary.

HOME COMING DAY AT HUNTER MEMORIAL

Last Sunday was a high day for Hunter Memorial, Little Rock. No church in the city has shown a finer spirit nor made greater advancement than has Hunter during the pastorate of Rev. I. A. Love who is in the midst of his fourth year. Last year a complete basement was built and equipped, furnishing additional space for the Church School and providing a beautiful kitchen and banquet hall. Since Conference the auditorium has been completely reworked, new pews added and a beautiful new carpet installed covering the entire floor space. In celebration of all this last Sunday was set aside as Home Coming Day and it was a Home Coming indeed. Long before time for preaching the crowds began to arrive from all over the city. By the time of the preaching hour every available space in the auditorium and gallery was filled and still they came. During the forty years of its ministry Hunter has sent workers to become pillars in practically every church in Little Rock; hence the congregation was about as representative of Little Rock Methodism as one ever sees together. Twenty-five preachers have served Hunter. All those living were invited to participate in the service. The writer happened to be the only one who could be present, so he was accorded the honor of preaching the sermon. There were beautiful messages from all former pastors. Of course, the telegram that brought the heartiest responses from the congregation was from a couple that will always have the central place in the hearts of all Hunter people. It was signed "Forney and Bertie". Much credit for the service is due Mrs. H. L. Galusha, director of the choir. Honor guests at the Home Coming were Mayor and Mrs. R. E. Overman. When the writer was pastor of this church, 21 years ago, Mr. Overman was Sunday School superintendent and Mrs. Overman was soloist in the choir. By special request Mrs. Overman was guest soloist Sunday, and she never sang more sweetly. A few years ago it



REV. J. E. BUTLER, D.D.

President Arkansas Conference of the Methodist Protestant Church

In the Methodist Protestant-Recorder, the organ of the Methodist Protestant Church, is the following statement which the editor obtained from Dr. Butler. We are publishing it because, with the approach of Methodist Union, now practically assured, our preachers and people should become better acquainted with representatives of the denominations with which we hope to be affiliated.

"I was born on the prairies of Texas near San Antonio, January 6, 1873, in a humble Christian home. Converted early in life, I joined the Methodist Episcopal Church with my parents. I felt the call to the ministry in early childhood, but, like many others, would not yield because I did not feel equal to the occasion. I had implanted in my young heart a love for a life of freedom and this I could not find in the church of which I was then a member.

"I saw and heard my first Meth-

odist Protestant preacher in 1893, reconsecrated my life to God, and was licensed to preach during the next fall in the Methodist Protestant Church. Feeling my call for preparation for the ministry as well as to the ministry, I entered the Westminster College, founded by the late Doctor James L. Lawlis of precious memory, graduated in 1901, and was ordained that fall, and have been in the active ministry ever since.

"I have been honored by the Church as the President of the Texas Annual Conference four times. For two years I served as General Manager of the college at Tehuacana, Tex. Twice, 1912 and 1916, I was delegate to the General Conference, and hope to be present at its next session to which I have been elected from the Arkansas Conference which I am now serving as President. By the help of the Lord I intend to make this year the best year of my life."

looked as though Hunter might be absorbed into other churches. But that time is forever past. I think there has never been a time in its history that this church had a surer footing and a more definite mission that it has today. All honor to Brother Love and a faithful band who caught the vision and have led the way out into a new day of service.—Clem Baker.

BEARDEN NEWS

Now that almost three months of our new Conference year have passed we are glad to report that our church is manifesting an optimistic spirit. The board of stewards is making a study of its work and responsibility. After such a study we expect to lead our church into a more vital spiritual life. The program this year calls for more training which is designed to reach even a larger number of our people.

Plans have been completed and are now in the process of execution for the payment of Conference Claims in full by Easter. Special days have been observed at the appointed time with our church

reaching its quota on the Christmas Offering for the Methodist Home, fourth Sunday missionary program and offering, and Hendrix College week observance with program and offering for ministerial education. The ARKANSAS METHODIST is 100%.

The young people have caught the spirit of success and no doubt they will do their part of work for the Master. The intermediate Epworth League session has just been organized and the interest and attendance have been excellent in spite of bad weather.—Chas. H. Giessen, P. C.

PRESCOTT DISTRICT BROTHERHOOD

On a cold Monday morning, Feb. 10, the ministers of the Prescott District gathered in the basement of the Methodist Church in Glenwood. Most of them came a considerable distance and arrived with cold hands and feet but with genial, warm hearts. With hearty greetings and bits of pleasantries they gathered about the stove. It would not require an introduction to know that they were brethren.

According to the habit of Methodist ministers they were all there on time for the opening hymn. Brother A. J. Christie led the songs. Brother Mann read from the Psalms and gave us a helpful and heart-warming devotional address.

In opening the discussion of business Brother Mann announced that he had finished the first round and that the District showed an increase in the amount of Conference Claims accepted by the charges.

After about two hours spent in the discussion of matters of interest to the preachers, Brother Mann announced that Brother Wilkes of Gurdon would preach at the noon hour. The message was strong and clear. He spoke to us on the vital theme of the Cross and spiritual redemption through faith in Christ. We were blessed and helped.

We were led from the auditorium to the dining-table where the faithful ladies of Glenwood had spread a delicious luncheon. Such fine hospitality is deeply appreciated. We are indebted to the ladies of the church for their gracious ministries. We enjoyed our food in happy fellowship.

Upon the invitation of brother G. W. Robertson, the pastors voted to meet at Washington, March 9, for the next regular meeting.

Brother Birdwell extended an invitation to the Brotherhood to meet at Forester for the April meeting; therefore it was decided to meet in Forester, April 13-14.

The Brotherhood meetings are a great help in strengthening the bonds of fellowship and in unifying the work of the District. To us they really mean a pause for refreshment.—C. D. Cade, Sec.

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FOR THE CHILDREN

HIS SMILE

I know a sunny little lad
Who gets up every morning gay.
He's happy all the time. He knows
Such hosts of jolly things to play.

His face is very seldom clean,
Except at just his washing time,
For even dirt is fond of him.
But mother doesn't mind the grime.

She kisses both his chubby cheeks
And tells him merrily the while,
However thick the dirt may be,
It cannot cover up his smile.

And when she cleans him up, she laughs
And says 'most every single day
How glad she is no soap that's made
Can ever wash that smile away.
—Journal and Messenger.

A DECORATED HERO

J stands for January, and January stands for snow. Big fluffy white flakes began to drift down. As dark settled it snowed harder. Jean could hardly see her father and Mark coming in from the barn with the milk. They stamped noisily on the back porch and came into the kitchen with the foaming pails.

"Looks like we're going to have a big one this time," said Daddy.

Supper was ready, and they sat down to eat. Such a good hot supper, too! Beef soup with all kinds of good vegetables in it and hot muffins with butter and a caramel pudding baked in a deep stone crock.

"Oh, jolly, we don't have to go to school tomorrow or next day!" said Jean.

"And won't we eat snow cream tomorrow, though!" said Mark, smacking his lips.

"Listen!" said mother. "What's that?" There was a scratching at the door and a quick, sharp bark. Father went to see. When he opened the door a shepherd dog instantly pushed through and stood shivering and blinking at the light.

"Oh, the poor thing!" cried Jean. She poured some sweet milk into a bowl and took it to him. But the dog paid no attention to the milk.

"Wonder where he came from," said Daddy. No one could guess. He was a splendid-looking fellow, brown and white, with intelligent, appealing eyes that looked from one friendly face to another. His tail wagged hopefully. His body wriggled with excitement.

"Don't you worry, old fellow," said Mark, patting his head. "We'll take care of you." But for some reason the dog was still not satisfied. He gave a sharp little bark and looked at the door.

"Wonder if he came to get help for some one," said Daddy.

"That's it," shouted Mark, and he ran to open the door. The dog bounded out and down the steps. Mark and his father followed with a flashlight.

"Look, Daddy! It's a car in trouble," said Mark. A tail light made a spot of red down the road. When they got there they saw that the car had turned upside down and a young woman was partly fastened under it. A very small boy was beside her crying. Mark and his father got a pole and pried up the car and got the little boy's mother out. They rubbed her face with snow and presently she opened her

Ministers' Sons

The Readers Digest carries two pages this month entitled "Sorry, but you're wrong about it."

In this it goes on to show how many prevalent misconceptions we have come to believe. It establishes many things but the one that caught my eye was "Ministers' sons go to the Devil". Now I ask you to refer back to the title "Sorry but you're wrong about it."

The facts recounted on the children of the clergy were so amazing as to make me stop and wish my father had been a minister. (Anyway he always wanted to).

In a study of British Genius, Havelock Ellis includes an investigation of 1030 of the most eminent Britishers during the past 15 centuries. He has this to say, "The proportion of distinguished men and women contributed by families of the clergy can only be described as enormous!"

The eminent children of the clergy outnumber the butchers' and bakers' sons in the number one each from those classes to 139 from the parsons. Also they outnumber those of lawyers, doctors and army officers all put together."

Then to come to our own American "Who's Who" the select list of Americans we find from Prof. Stephen Visher of Indiana University that among 24,278 biographies in the 1922-23 edition of Who's Who it required 48,000 unskilled laborers to furnish one eminent enough to be included. Among the skilled laborers, carpenters, plumbers and mechanics one out of 1600 furnished a son or daughter while farmers were better with one out of 800. But among the clergy one out of every 20 has a child listed among these distinguished persons.

The article further remarks:

"Whether it is heredity, environment or the Will of God, the fact remains that the more children ministers have, the larger number of leaders we can count on in guiding our national life."

Now friends, there's a reason for this astonishing piece of knowledge. I wonder what it is? First, I shouldn't be surprised if it is the Will of God that those who honor Him shall be honored. Again I think it proves that Spiritual values are highest and both needed and valued by the Race; that preachers have taught more rigidly the principles of honesty, sobriety, virtue and temperance. As a rule ministers' children have not been overburdened with money and material things (at least that's been my observation), but they have had advantages of good schools, fine association and as a rule, sane home life.

It would be tremendously interesting to know about divorces among preachers, but so far as I have seen there are almost none, so that insures to the child a normal emotional environment which

eyes and looked around and smiled.

When they were all at the house and the small boy's mother was snugly tucked in bed, and the small boy's father had been telephoned to, and when the small boy himself was nodding over a mug of warm milk, the dog sat down before the fire and beat his tail contentedly on the floor. Then came Jean bringing an old war medal that had been given her grandfather for bravery. She tied it around the dog's neck with a pale blue ribbon and said, "There now, doggie! That's for gallant service!"

serves to keep his life values high and his ideals unshattered.

So, friends, we can't laugh off these astounding facts—that goodness and virtue are needed and even recognized. That the possessors of these qualities furnish leaders. Just as further proof one of our own preachers' daughter, Katherine Finney, carried off the laurels for distinguished accomplishment in the University last year, and is now studying in Columbia on a scholarship.

Again my mother's youngest brother is a preacher and his daughter is the most distinguished daughter in the whole connection. When a young girl she was chosen as the most outstanding Dean of Young Women in America from the San Bernardino High School in California. She received a scholarship at Columbia University, took her Ph.D. and they gave her one thousand dollars for her thesis. She is now Dean of Women at Purdue University. True, two swallows do not make a summer, but these two instances came to my mind in continuing proof of the foregoing facts.

It restored to my mind a renewed belief that we must sustain our preachers, their families and the church.—Roberta Fullbright in the Fayetteville Democrat.

The Frontiers of Christian Thinking

I would like to call attention to one of the new books that I think has a real significance for our day. It is "Frontiers of Christian Thinking," by Frederick C. Grant, President of Seabury-Western Theological Seminary, Evanston, Ill.

Here is a summary of some of the topics treated: "God and Reality", "The Spiritual Christ", "A Note on Christology", "Why the Church", "Christian Re-Union", "World Fellowship", "World Cooperation Through Religion."

The author lays down as a sine qua non the full acceptance of the scientific method as well as of the

picture of the universe given us by that method.

In the first chapter he deals with the problem of mutually relating the religious faith in God with the scientific approach to that realm of reality which is in the physical universe. Possibly I could do no better than to select a few passages from the book and let them speak for the book and the author.

"Every faith in this modern world, however remote and isolated, feels to some extent the impact of modern culture, with its power-industry, its rapid transportation, its wide spread and easy communication. Are they one and all to perish before the advance of this modern highly energized but materialistic type of civilization that is now sweeping the world? We trust not. No true utterance of the Holy Spirit, speaking to any age or people, shall ever be lost. Their real spiritual treasures must be conserved, not dissipated or destroyed. And even more, we trust that in the coming World Unity each faith of mankind will "bring out of its treasures things new and old", a process inspired sharing that the Christian cannot but look upon as a reflected "light that lighteth every man" even Christ. But lest these treasures be lost, the immediate task—very practical ones—must be faced by every believer, whatever his faith."

"It may well be that the Faith which emerged in Western Asia nineteen centuries ago, and then slowly made its way across Europe and America, amid many hardships and with many setbacks, will receive in the end its richest and fullest interpretation and application, not in the West, but in the East, in China, in India, in Japan, and the far isles of the sunlit Eastern seas. There is no finality about our application of the Gospel. The Chinese, I dare say, will some day produce a far nobler Christian ethic than anything Europe or America has thus far brought forth. What matters is not the survival or the decline of Western culture, or Eastern. What really matters is the

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working out of a way of life upon earth whereby all men everywhere can share, to the fullest limit of their capacity, in the good things of God; can enjoy the kind of life God meant all men to live, not as ephemeral representatives of a species accidentally turned off in the course of biological evolution, but as members of an everlasting Kingdom, and heirs, even now, of eternal life."

"Religion and Science are two different pathways of approach to Reality, and it is not easy to share fully the two somewhat opposed imaginative outlooks which they cultivate and encourage. It is much easier to be merely scientific or merely religious. Yet a true philosophy, and likewise a true theology, will combine both outlooks, and guarantee to each its due and rightful opportunity to be heard. And however difficult for us—thanks to the peculiar emphasis of our education—we clergy must, if we are to serve our generation loyally and adequately, acquire, as far as possible, not only the fact-data of modern science, but also its imaginative outlook and approach to Reality."

"There is little doubt that the great sermon this age is waiting to hear will be one in which Faith and Knowledge, or Religion and Science, are shown to agree, and in which the adventure of life which we call Christianity, and the experiments in evolution which we call ethics will be shown to be in direct line with the forward, upward movement and striving of the whole creation, part of the divine plan whereby a physical universe is meant to flower forth into a garden of spiritual values, and the silent organ if universal mechanism burst forth at last into an eternal Hymn of Praise."

"Christianity was more than Messianism, and more than any ethical movement, more even than a 'religious revival'; it was a new spring tide of the Spirit; the critical turning point had been reached in the history of mankind and of the whole universe; the Church was the organ and the scene of all kinds of new, fresh 'powers of the world to come'; and throned above yet within His Church dwelt Christ, the spiritual Lord of this new life. What we come upon then in tracing back the history of Christian origins, is not an ethical society, nor a band of fanatical messianists, but a group of men gathered to worship, in communion with a risen, glorified, but everpresent Lord, 'breaking bread from house to house', and, 'continuing steadfastly in the Apostles' teaching and in prayers. We do not look down a well and see our own faces as Modernists and Liberals have often been charged with doing; we look back and see the beginnings of a movement primarily religious, centered in worship, prayer, and other activities of the religious life; mystical, enthusiastic, deeply moved by motives not wholly of this world, and inspiring men to new hopes, new faith and a whole new set of values of which love for God and man was easily first and chief. It is the spiritual Christ, not the historical, if the distinction must be made, who is the Founder and the real source of the religion known as Christianity."

"The revelation of the eternal spiritual Christ was not made through an office which He never realized, perhaps never wished to realize, but through the life and the words, the teachings and the spirit, of Jesus the Prophet of Nazareth in Galilee. Does this seem a 'reducing' or 'minimizing' view?

Arkansas Centennial News

Babies born in Arkansas on June 15, 1936, the 100th anniversary of statehood, will receive official recognition from the Arkansas Centennial Commission. Director of Celebration A. R. Rogers has the Executive Committee considering what the form of recognition will be. Something of a lasting nature will be bestowed upon the Centennial arrivals, in addition to their being listed in the historical archives of the State.

Arkansas will bloom in Centennial year with the David O. Dodd rose the official Centennial flower. The women's clubs of the State have inaugurated an intensive campaign to have this flower generally planted. The Parent-Teacher Association is advocating the planting of the rose on all school grounds of the State. The Arkansas Federation of Women's Clubs is actively encouraging the planting of the rose on clubhouse grounds and beauty spot approaching the cities and the towns. The Business and Professional Women's Clubs have charge of plantings on courthouse, town hall,

Not to some of us, who are still Victorian enough in our theology to adore the Manhood of Christ and who at the same time continue to say the Nicene Creed without reservations. To some of us it seems supremely natural that the spiritual Christ, the incarnate Son of God, should have appeared, even as the earliest Gospel sources say, as a Prophet among the Jews of Palestine in the first century."

"The Jesus we know was, and is, the supreme incarnation in our human world of the values we look upon as divine; self-sacrifice, love, humanity, service, unselfishness, self-mastery, patience, heroic abandon in ministering to the needs of others, clear and unsullied insight into the reality of things and the meaning and purpose of life; complete and self-forgetting attachment to the good of others; not so much the abstract, metaphysical virtues enshrined in the Platonic Triad, Truth, Beauty, Goodness, as the manifestation of goodness in actual living, the beauty of mind and character, the truth about God and man set forth in a life so purely good and so surpassingly beautiful that every hour, every incident, reflected the wholeness of its poise and balance, its central repose in the divine life; and so overwhelming in its perfection that our first and chief motive is to fall upon our knees in adoration."

"From Him flow forth to other men, united to the incarnate Lord, mighty and terrible and death-conquering this Risen and Glorified One, from Him flow forth the strength and grace to help in our times of need; and through the Sacraments of His Church there sweeps into our lives the power of His endless, victorious life. This is no language of exalted emotions, or of pious rhetoric; but the plainest, most matter of fact prose—the only words we can use in attempting at all adequately to describe what is our experience not in rare moments but day by day."

Dr. Grant has a very fine article also in the last number of that new magazine "Christendom", entitled "The Future of Protestantism", which will well repay one to read. —George A. Freeman, Washington Avenue Methodist Church.

library and other public grounds. The American Legion has been appealed to to have the rose planted about all Legion huts. The United Daughters of Confederacy have been assigned the distribution of the flower, which has especial significance to this organization, among its members. A rose will be planted upon the grave of every Confederate Veteran; also a special planting with appropriate ceremony, upon the grave of David O. Dodd in Mt. Holly cemetery in Little Rock. Each loyal Daughter will be urged to plant roses in their home plats. There will be a Decoration Day planting in Confederate cemeteries and at the Confederate Home. The Daughters of the Revolution have been asked to see that the rose is profusely planted on all College and University grounds. All church societies have been contacted for the purpose of having the rose planted on church grounds, and at the homes of ministers. The Garden Clubs have accepted the responsibility for having the rose used in beautifying the highways, and the Delphians and United Daughters of 1812 are depended upon to see that railroad stations and other railroad properties are not overlooked.

Mrs. E. W. Frost, of Texarkana, State President of the Garden Clubs and Mrs. S. H. Mann of Forrest City, chairman of the special David O. Dodd rose committee of the Centennial Commission, are communicating with every woman's club in the state, and through these expect the home planting of the rose to be general throughout the month of February, the proper month for rose planting in Arkansas.

First among the organizations to mark a historical site in Arkansas is the United Daughters of the Colonists. This society has chosen the historical center of Arkansas for marking, and will soon erect an appropriate marker at Collegeville, 15 miles south of Little Rock, upon the spot designated by the Arkansas Highway Department as the geographical center of the State.

Featured in all advertising matter of the Arkansas Centennial Celebration will be the War Memorial building. So great is the interest of visitors to Arkansas in the Old State House that a pamphlet is being prepared for general distribution, giving the history of the building. Dallas T. Herndon, State Historian, has prepared the data for publication, and the expense for distribution will be borne by the patriotic societies occupying the building, and by the Arkansas Centennial Commission.

Commemorative half-dollars issued by the Arkansas Centennial Commission for 1936, through Act of Congress, will be advanced in price to \$1.50 each. An order for 5,000 of the coins has been placed with each United States mint, Philadelphia, San Francisco and Denver. The Philadelphia minting has been delivered to the branch bank of the Federal Reserve System in Little Rock. When those from Denver and San Francisco have been received, the coins will be placed in distribution. Orders for future coinage will be placed as the market demands. Dealers are now offering 1935 coins for sale at \$2.75 each. Limited coinage in that year gives these coins an added value. It is the intention of the Centennial Commission to supply the collectors direct. Orders are already on file, accompanied by cash, for over 5,000. Less than 500 of the

24,000 half-dollars distributed by the Commission in 1935 were purchased by Arkansans.

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OBITUARIES

MATTHEWS.— Benjamin Heber Matthews, son of Rev. Benj. C. and Mrs. Addie Jones Matthews, was born in Springdale, Ark., Oct. 24, 1888, when his father was pastor there. He passed away Dec. 22, 1935, at the Baldwin hospital, Baldwin, Miss., where he had been carried Dec. 11 from his home in Guntown, Miss., with the hope that he might be restored to health. He had not been well for a year or more, but continued to carry on his business until Dec. 3, when he was forced to give up. He suffered intensely. His wife and mother were constantly in attendance. Many times he assured them that he was ready to go. These assurances will ever be a comfort to loved ones here. When he was a little boy his father passed away in El Paso, Tex., while Presiding Elder of El Paso District. At this time his mother moved to Trenton, Tenn. He was educated in Trenton High school, the Cobb and Nichols school of Dresden, Tenn., and later entered the Cumberland University of Lebanon, Tenn., where he studied law. He gave up law and entered the business world. He came to Miss. as a traveling salesman in 1915. In November, 1915, he married Mrs. Linnie Hunter of Guntown, Miss., and has made this his home ever since. I recall many fine qualities in his nature. He was thoroughly honest and one of the most unselfish persons I ever knew. There was not a particle of envy or jealousy in his nature. He always seemed to rejoice to hear of some good fortune coming to anyone. Nothing gave him greater pleasure than to help some one in need. He possessed a fine, pleasant personality that drew people to him. He was a delightful companion, always cheerful and optimistic. He had owned and operated the store and oil station for a long time, known as the "Hub", where every one far and near learned to know and love him. He had many friends. He took a great interest in the boys of the community and was rewarded with their love and confidence. The love that others had for him was attested by the many beautiful floral offerings that made his last resting place a bank of flowers. The funeral was conducted at his home by the Rev. H. G. West, Rev. Claude McKay, and Rev. J. Stewart. He was laid to rest in the cemetery at Guntown. Those surviving him are his wife, his mother, Mrs. John W. Boswell, his two sisters, Mrs. John P. James, of Los Angeles, Calif., and Mrs. James E. Adams of Cedar Hill, Tenn., along with a host of friends.—A Friend.

BRADFORD.—Dr. W. S. Bradford was born near Bolivar, Tenn. He graduated at Vanderbilt University and entered the medical profession, beginning his practice in Cloverport, Tenn., 55 years ago. On Dec. 2, 1885, he was united in holy wedlock to Miss Ida Holton. To this union was born one son, W. E. Bradford, who is county treasurer of Poinsett county. Dr. Bradford lived in Haynes, Ark., for 43 years. His practice extended far out in the country. The weather was never too bad nor the roads too rough for him when suffering humanity needed him. He put service above money, and regardless of finances he never refused to go when called. He literally gave the best he had to relieve suffering human-

ity. He was a member of the Odd Fellows, Knights of Pythians, Woodman of the World, Modern Woodmen, and Masonic lodges.

Dr. Bradford moved to Harrisburg five years ago, and, on account of ill health, retired two years ago. He was a gentleman of the old school type. He was a true father and husband, and always stood on the right side in every moral issue. He departed this life Nov. 25, 1935. Funeral services were held at the home of his son, W. E. Bradford, by the writer in the presence of his family and a host of friends. The body was laid to rest in Harrisburg Memorial Park. He leaves his wife, one son, and two grandchildren, Ida Jane and Billie Bradford, one sister and a host of friends.—J. J. Decker, Pastor.

TIMMONS.—Maud Harrell Timmons was born Sept. 18, 1872, in Pulaski County, Ark.; departed this life Jan. 22, 1936. She came with her parents when a child to Boone county. Was converted at the age of nine and united with the Methodist church, in which she lived and served until her death. Until the last hour she was talking and planning for work in the church.

She was married to C. K. Timmons, Oct. 1, 1893. To this union were born six children, one daughter and five sons, three having preceded her to the glory world. Besides the immediate family circle there are three sisters and four brothers, several grandchildren, and a host of friends. Her service to the church did not just consist in attending the church services, but in doing good in every possible way to those who needed her services, even to the feeding of a hungry dog in the streets. Her place in the church and home can never be filled. Others may take up where she laid down, but her life had been so moulded into the life of others that none can ever completely take her place in the Bergman community. Just before passing God gave her a wonderful vision of the Pearly City. We all feel much poorer since Sister Timmons has gone from our midst.—W. M. Edwards, Pastor.

ROGERS.—William Alexander Rogers was born in Marlboro, Tenn., Dec. 26, 1855; died at his home in Bellefonte, Ark., July 17, 1935. Came with his parents to Bellefonte at the age of 17 where he spent the remainder of his life. Was married on Feb. 4, 1880, to Miss Melvina Frances Green. To this union 11 children were born, three of whom had preceded him to the glory world. Eight, together with their mother are left to mourn the loss of their loving father and devoted husband. Together with his companion he united with the Methodist Church 48 years ago, in which he lived and served until the day of his death. Bro. Rogers was long an official member of the church,

remaining in that capacity until his death. While for years before his death, he was forced to give up active work in the church, because of ill health, yet, because of his wonderful work during former days his name was still carried on the official role of the church. Bro. Rogers never sought publicity, but rather the quiet of his home, where he lived, loved, served, suffered, and never grumbled. His going marked the passing of one of God's most noble men, a man that always sought the best for others and thought but little of his own ease. We think it must have been just such a character that is pointed out by one of the inspired writers of the Old Testament, when he said, "Mark the perfect man; behold the upright for the end of that man is peace." The writer had been the pastor of this good man for four years once before. Have never known a more godly man.—W. M. Edwards, Pastor.

HARGER.—Melissa Ann (Fickle) Harger, born May 21, 1854, at Evansville, Ind., died Jan. 26, 1936 at Magazine, Ark. She was married to R. W. Harger, 1875, a faithful, good man called to his reward in 1922.

Sister Harger was converted in early life and joined the Baptist church. In after years her husband and some of the children joined the Methodist church and she joined with them, and was a loyal member through the remaining years of her life. My first appointment was Belleville Circuit and Sister Harger was a member of Moore's Chapel. I well remember my first visit to the Harger home. They and my parents were friends in the early years of life. They were delighted to have as their pastor a son of their old-time friends. I was their pastor five years, and during those years the family brought me under lasting obligations for continued kindness. Sister Harger served faithfully and efficiently her family, church and community many years and has gone now to her reward. She leaves

five sons and two daughters: Rev. J. W. Harger, pastor of the Methodist church at Hartman, Ark., J. A. Harger, Magazine, Ark., R. W. Jr., and L. C., Waveland, Ark.; A. C. Morehead, Miss.; Mrs. R. H. Wilson, McCurtain, Okla.; Mrs. J. B. Jackson, Paris, Tex., and a large number of grandchildren and great-grandchildren and a host of friends who mourn their loss.—W. M. Adcock.

SNIDER.—J. W. Snider spent the 81 years of his life at Buckner, Arkansas. His life was lived in the Christ-like way. His children grew up to know Jesus after their father and mother. Many times Brother Snider was called upon by his pastor to hold services in the country churches. The people welcomed his coming. For 25 years he has been a member of the Buckner Methodist Church to which he and Mrs. Snider transferred from the Baptist Church.

Brother Snider was gifted in writing as well as speaking and a number of his articles have appeared in the local papers. He made a practice of writing articles in memory of friends and neighbors. When death called them away. He leaves behind his companion, Mrs. J. W. Snider, Buckner; five children: Lawrence, Lee, and Mrs. Gladys Pipkin, Buckner; Walter, Beaumont, Texas; Low-

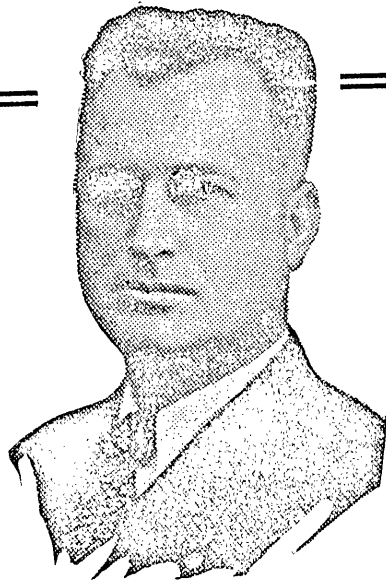
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ell, Oklahoma; and 12 grandchildren. Funeral services were conducted from the Buckner Methodist Church with Rev. J. L. Leonard, pastor of Waldo Methodist Church, Rev. Alfred Doss, pastor Buckner Methodist Church, and Rev. N. L. Eddy, Baptist minister, participating. He leaves many friends. During his almost two years' illness never a day passed without friends visiting him. His pastor always had a blessing from visiting his room and always left feeling that he had been in the presence of a child of God. Brother Snider never forgot his former pastors and all other Methodist preachers he met. He kept up with them and rejoiced with them in their victories and accomplishments. All who could gain entrance to the church witnessed the beautiful funeral service. After the burial friends and loved ones visited the grave and covered it with numerous floral offerings.—Alfred Doss, Pastor.

DOSS.—Mrs. Maud Catherine Perdue Doss of Hot Springs, Arkansas, was born in Bradley County, Arkansas, June 16, 1885. When a small child she moved with her parents to Hot Springs and settled on a homestead six miles east of that city in the Morning Star community. In early girlhood she united with the Methodist Church at Morning Star. In her later years she looked back with pleasure upon the joys she experienced in serving her church. Her home was only one mile from the old McClendon Springs camp ground and she never missed a camp meeting. She was married to W. C. Doss, October 13, 1907, and to this union were born six children, five of whom survive her. A son, Robert, died at the age of fifteen. Those surviving are: her mother, Mrs. Mary Perdue; a sister, Mrs. John Doss; two brothers, Robert Perdue and William Perdue, all of Hot Springs; a sister, Mrs. Minnie McLeon of Lonsdale, Ark. The children are: Rev. Alfred Doss, Buckner, Ark.; Laurence and Otis, Hot Springs; Mrs. Earl Beison, Hot Springs; and Mrs. Mary Pattenotte, San Antonio, Texas. Her funeral was held in the Morning Star Methodist Church by Rev. J. L. Dedman, pastor of First Methodist Church, Hot Springs. She was a devoted Christian, and a true mother. Her only desire was to keep the home together for her children (all of whom are married but one), and to guard them that Jesus might be in their lives. Her efforts were not in vain.—One Who Grew Up Under Her Care.

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KENNEDY.—Mrs. Mattie (Watson) Kennedy was born June 2, 1870, at Center Point, Arkansas, near the old Center Point Camp Ground, and departed this life November 20, 1935, at the family home near Hot Springs, Arkansas.

At the age of 20 she was converted and joined the Methodist Church upon her own initiative, thus fulfilling the wishes of her parents, Frederick and Anice Watson who had carefully nurtured her in their faith, and complying with the requirements of this great church—that of taking the step for one's self. She was a true Christian and a loyal Methodist.

At the age of 18, on November 15, she became the wife of Joshua G. Kennedy. To this union was born one son, Steele Kennedy. The 47 years of wedded life had not dimmed her love for her life's partner nor her desire and eagerness to care for him, to make his home happy and to ever cling to him through sickness and sorrow as well as in health. Her greatest joy in life was her love of home, her husband and her son, of whom she was inordinately proud and to whom she constantly imparted the great lessons of her one great Master. To know that her son was following in her footsteps and using his life to further the work of her beloved Church and the Master's service was her supreme delight.

There were but few of the ministers of the Methodist Church, up to the last decade who had preached in the state of Arkansas who have not shared her hospitality, her financial support, her prayers, her love and encouragement. They were ever a source of inspiration to her and she would have shared her last crumb with them. Her home was always a welcome place and the latch string hung out to a Methodist minister, one of God's laborers. She was somewhat physically handicapped the past few years and this limited her ability to get around as much as she formerly did. Her friends were unlimited and were ever eager to help and assist her. Her one great delight of the whole year was to attend the camp meeting held at the old Center Point Camp Ground. Near there she spent her girlhood days and the greater part of her life in serving God. There she patterned her life to become one of the saints and carried out that pattern to her greatest ability. There she met and associated with Forney Hutchinson, John Parker, Wm. M. Hayes, Ed Steel, for whom she named her son, and many other pastors and elders renowned in Arkansas Methodist history. She would always remark when she returned home from one of these meetings: "I am ready to go home, now that I have been to camp meeting once more."

Surviving her are four brothers, and one sister: Tom and Johnsy Watson of Atwood, Oklahoma; Jim Watson, Long Beach, California; Jessie Watson, Oceana, California; Mrs. Emma Menasco, Joplin, Mo.; her husband, Joshua G. Kennedy, Hot Springs, and one son, Steele Kennedy, Bauxite, Arkansas.

The funeral was conducted by her pastor, Rev. Frank Simmons, of the Grand Avenue Methodist Church, assisted by Rev. John L. Tucker, of the Pullman Heights Methodist Church, Hot Springs, and Rev. Coy Whitten, of the Bauxite Methodist Church, former and present pastors of Steele Kennedy. A great host of friends were present and brought their gifts of flowers as a last tribute to this great life, well lived and devoted to the highest principles of

living. Interment was in Kemp Cemetery, south of Hot Springs, by the side of her mother and father.—Her Daughter-in-law, Mrs. Steele Kennedy.

HALL.—Mrs. Jane Mary Thompson Hall was born June 8, 1851, the only daughter of Rodney Thompson. She was the granddaughter of Allen Thompson of Bloomington, Ill., and of Allen Stevens of Louisville, Ky.

Aunt Mary gave her life to Jesus at the age of 13, and joined the Methodist Church, giving over 71 years to her Lord, and she remained faithful till called home. She was united in marriage to Rev. Finis Ewing Hall, son of Rev. John Hall, of Iuka, Sept. 24, 1868. To this union eleven children were born. Eight survive her: Robert of Elmore, Okla.; Mrs. Angie Dillard of Pineville, Ark.; Mrs. Anna Lewis, of Iuka, Ark.; Mrs. Amanda Chastain of Lufkin, Texas; Marvin and Henry of Paul's Valley, Okla., and Mrs. Berta St. John and Frank of Tulsa, Okla. Frank resigned his work in Tulsa, Okla., in May, 1932, and came home to take care of his parents and to enable them to retain their old home. They were living on the same floor on which they were married over 57 years ago.

The writer knew Bro. Hall when he was a pastor in North Arkansas. Was present when their son, Marvin, was licensed to preach, but he never met Aunt Mary until he was assigned to this charge in the fall of 1928. Since that time he has always found her the same. She loved to talk about Jesus and things above. The last talk the writer had with her she talked about Jesus and the Church. As far as we know she had no enemies. Everybody loved her.

Aunt Mary's illness began May, 1930. Many times we thought she could not stay much longer. On Jan. 7, 1936, she said she wanted to take a nap and then go home, and she did. About 1:30 p. m. she quietly passed away. No one was present but her husband, and her daughter, Mrs. Anna Lewis. The other children arrived for the funeral, which was conducted by the writer, Jan. 9. Her body was laid to rest in the Wayland, Ark., cemetery.

She left her companion, eight children, a number of grandchildren and great-grandchildren and a few great-great-grandchildren, and a host of friends.

The Church at Iuka and the loved ones will miss her. The good deeds she did will live on and on.—L. L. Langston, Pastor.

JOHN WESLEY BEST was born in Pontotoc County, Miss., Aug. 30, 1869. He passed to his reward Jan. 26, 1936, at his home in Newport, Ark. He graduated from the old college in Quitman, Ark., and gave many years of useful service in the teaching profession of this state. He was married Nov. 3, 1898, to Miss Leona Wiles of Sidney. To this union four children were born, two deceased, and two surviving: Miss Mabel Best of Newport and J. W. Best, Jr., of Jackson, Mo. A number of years ago, Bro. Best became a local preacher and served always in this capacity with zeal and effectiveness. He was a supply pastor for a while. These are the mile-stones in the life of a noble man of God. The last few years of his life he had been in the furniture and undertaking business in Newport, where he was honored and respected by all who knew him. His manner was always retiring, but to know him

meant always to appreciate his real worth. His outstanding characteristics were his love for his family and his sacrificial spirit on their behalf. He and his wife were always true yokefellows, working side by side in the school room, church, or in business. His children were his chief concern and to them he has left the greatest heritage, "the good name rather to be chosen than great riches."

He was buried from the First Church in Newport, Jan. 28, and his body laid to rest in the family plot in the old home church yard in Independence County. The services were in charge of Rev. Elisha Dyer, his pastor, Dr. F. M. Tolleson, and the writer.—C. N. Guice.

Certified Frostproof Cabbage and Bermuda Onion Plants, open field grown, well rooted, strong. Cabbage: Each bunch fifty, mossed, labeled with variety name, Jersey Wakefield, Charleston Wakefield, Succession, Copenhagen, Early Dutch, Late Dutch. Postpaid: 200, 65c; 300, 75c; 500, \$1.00; 1,000, \$1.75; express collect, 60c per 1,000. Onions: Crystal Wax, Yellow Bermuda, Prizetaker, Sweet Spanish. Prepaid: 500, 60c; 1,000, \$1.00; 6,000, \$3.50. Express collect, 6,000, \$2.00. F.O.B. farms. Full count, prompt shipment, safe arrival, satisfaction guaranteed. Union Plant Company, Texarkana, Arkansas.

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Women's Missionary Societies Planning Conference

The Women of Winfield are particularly interested in the Joint Meeting of the Women's Missionary Societies of the Little Rock and North Arkansas Methodist Conferences which will be held in Little Rock March 31-April 3. Afternoon services will be held at the First Methodist Church, North Little Rock and the night services will be held at Winfield.

Speakers will include Bishop John M. Moore of Dallas, Texas, Mrs. J. W. Perry of Chattanooga, Tennessee; and three missionaries at home on furlough, Miss Pearl McCain, North Little Rock; Miss Edith Martin, Harrison; and Miss Norene Robken, Texarkana.

ABOUT WINFIELD PEOPLE

Mrs. E. R. Hanna spent last weekend with her son, Ross Hanna, Jr., who is a cadet at Columbia Military Academy, Columbia, Tennessee.

Mrs. and Mrs. C. B. Wilson are attending the Southern Sales Conference of the American Gas Association in New Orleans. Mr. Wilson is Chairman of the Conference.

Miss Emma Lorene Thomas was married to Clyde William Seibs on January 25. They are living at the Pines Hotel, 2nd and Spring.

A number of Winfield members have been reported as being ill or as improving from recent illness:

Mrs. B. M. Whaley, 2104 Schiller; Mr. T. A. Buck, 602 W. 14th; Mr. Guy Dillahunt, 1406 McGowan; Mr. Troy A. Shafer, 721 W. 6th; Mr. Rex P. Hayes, 1524 W. 22nd; Mrs. G. O. McFarlin, 2801 State. Mary Earhardt, little daughter of Mrs. Clara Earhardt, 2324 Ringo.

Jeff Davis, young son of Mr. and Mrs. J. E. Davis, 424 S. Cedar; Miss Mary Bradshaw, 1303 McGowan; Dr. E. O. Heath, 1721 N. Grant; Mrs. George Hawbecker, 220 Brown; Miss Ruth Beall, 804 Wolfe.

Mr. Ralph Thomas, 117 Boone, has returned from the Veteran's Hospital at Fayetteville.

Mrs. M. S. Allen, 2310 W. 14th went to Memphis last week for the removal of a cataract from her eye.

Miss Grace Ballard, 1509½ Gaines is in the Tri State Hospital at Shreveport, Louisiana recovering from a recent operation.

The sympathy of the congregation is extended to the family of Mr. L. E. Semon who died February 17 at his home, 2209 Louisiana.

* * *

Bro. Steel is in Pine Bluff this week where he is teaching the class in "Personal Religion" in the Standard Training School of the Methodist Church.

Mr. McDonough will teach the Methodist short term training class at Mabelvale next week.

DR. ALONZO MYERS

Dr. Alonzo Myers, Professor of Education in New York University, the third speaker in the series of L. I. D. lectures, will speak next Friday evening, February 21, at the East Side Junior High School at 8 o'clock. His subject will be "Education in a Changing Social Order".

Pulpit and Pew

Winfield Methodist Church

Sixteenth and Louisiana, Little Rock

MARSHALL T. STEEL
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 20, 1936

NO. 8

SUNDAY SERVICES

Bro. Steel will preach at 11 o'clock "Let's Be Practical."

To The Committee of One Hundred

Dear Friends:

I want you to know of my gratitude for your great service to Winfield during our Fellowship Month. You have visited nearly seven hundred and fifty families and have caused them to feel a new interest in their church.

Yesterday morning a person who joined Winfield about a year ago said to me, "This Fellowship Month sure is working. I have met more people in the last two weeks than in the entire year of my previous attendance here."

I hope that you have enjoyed the work you have done, and that your month of special activity will prove to be the rebirth of friendliness within our congregation.

Sincerely,

Marshall T. Steel.

These Have Made It Possible

The persons whose names appear below are responsible for the splendid results achieved in the observance of Fellowship Month. They are members of the volunteer Committee of One Hundred who are calling on from two to eight families in the interest of a more friendly spirit in Winfield Church.

Miss Lila Ashby, Mr. and Mrs. G. E. Banzhof, Mr. and Mrs. E. W. Beeson, Mrs. Carrie Boren, Miss Kate Bossinger, Mr. Jerry Bowen, Mrs. J. P. Bowen, Mrs. C. C. Breeding, Mrs. Ben Brickhouse, Miss Marguerite Brickhouse, Mr. and Mrs. E. Q. Brothers, Mr. and Mrs. W. M. Brown, Mr. J. R. Bullington, Mr. J. P. Burton, Miss Minnie Buzbee, Mr. and Mrs. J. S. M. Cannon, Mr. and Mrs. A. W. Craig, Mr. Emmett Darr, Mr. J. B. Dickinson, Mr. and Mrs. D. C. Donavan, Mr. and Mrs. A. Dudek, Mr. and Mrs. Joseph Durham, Miss Evelyn Florian.

Mr. D. W. Glover, Mr. and Mrs. J. P. Goldschmidt, Mrs. D. W. Gordon, Mrs. H. C. Graham, Mrs. Crawford Greene, Mrs. S. L. Griffith, Miss Bessie Hale, Mrs. Vernon Harvey, Mr. and Mrs. C. E. Hayes, Miss Maude Hayes, Mrs. C. K. Hegarty, Mr. and Mrs. J. R. Henderson, Mrs. Janie House, Miss Fannie Mae Howland, Mr. James B. Jackson, Mrs. W. A. Jackson, Mrs. E. W. Jenkins, Mr. H. A. Kendall, Mr. and Mrs. G. H. Kimball.

Mrs. Edith Lenhardt, Mrs. J. E. Lord, Mrs. Vernon Markham, Mr. and Mrs. S. Hubert Mayes, Mr. and Mrs. H. W. Means, Mrs. Charles Mehaffy, Mrs. R. C. McConnell, Mrs. R. M. McKinney, Mr. and Mrs. J. C. Moore, Mrs. J. P. Moore, Mrs. H. W. Newbold, Mr. and Mrs. H. A. Newman, Mr. Hugo Norvell, Mr. and Mrs. G. T. Overton, Mrs. D. T. Owens, Mrs. Florence Park, Mrs. R. G. Paschal, Mr. G. P. Patten, Miss Carrie Peaslee, Mr. and Mrs. R. H. Pollock, Mr. and Mrs. Dewey Price.

Mr. Thos. Ramsey, Mr. and Mrs. William Reutelhuber, Mrs. J. R. Ricks, Sr., Mrs. C. G. Rogers, Mrs. J. W. Rucker, Mrs. E. R. Russell, Mr. and Mrs. E. Ray Scott, Mr. and Mrs. J. F. See, Jr., Mrs. A. C. Shipp, Mrs. C. F. Shukers, Miss Olive Smith, Miss Jennie Snodgrass, Mrs. M. R. Springer, Mrs. Marshall T. Steel, Mrs. F. B. Thacker, Mrs. James Thomas, Mr. Dewey Thompson, Mr. and Mrs. L. I. VanLandingham, Mrs. B. M. Whaley.

Christian Workers' Training School To Open

The annual Training School of the Methodist Church will be held March 8-13 at First Church, 8th and Center. It is hoped that many Winfield members will take advantage of this splendid opportunity to enroll in one of the following courses:

Plans of Church for Beginner Children, Miss Willette Allen; Materials for Primary Children, Mrs. C. W. Kent; Missionary Education of Children, Miss Freddie Henry; Intermediate Department Administration, Miss Elizabeth Brown; Understanding Adolescence, Dr. O. S. Gates; Recreational Leadership, Rev. K. H. Sausaman; Guiding Young People's Worship, Irvin McDonough; Adult Work in the Church, Rev. A. J. Walton; Religious Education in the Family, F. A. Lindhorst; Principles of Teaching, Prof. H. W. Means; The Life of Paul, Dr. W. P. King.

WORKERS COUNCIL TO MEET

The usual program for next Wednesday evening, February 26, will be given over to the Workers Council, composed of all the educational workers of Winfield. Following the fellowship supper at 6:30 the group will assemble for the program being prepared by a committee composed of Miss Lila Ashby, Chairman, Miss Margaret Paynter and Miss Mary Frances Clifford.

The meeting will not conflict with the meeting of the faculty of the Young People's Division which will meet as usual for six o'clock supper and close in time to meet with the other workers in the Council meeting.

MR. WEIDEMEYER HONORED

At the Boy Scout Court of Honor, held at Parnell Hall last Friday evening by the Council of the Quapaw Area, Mr. W. A. Weidemeyer, Scout Master of the Winfield troop, was awarded the Scout Master's Key in recognition of five year's service as Scout Master and the completion of five prescribed courses. Winfield Troop members receiving awards were Dick Neal, Star Scout; Wallace Barker, First Class Scout; Charles Keaton, Second Class Scout.

VALENTINE PARTIES

Valentine parties were the principal features on the recreational calendar of Winfield groups last week. On Friday evening twenty members of the Young People's Department enjoyed a Valentine party in the home of Miss Josephine Rose.

On the same evening Mrs. Steed and Miss Mary Frances Clifford entertained the members of the Junior and Junior High Choirs with a party at the church.

The Reese Bowen Class also celebrated St. Valentine's Day with a party at the home of Harriet Peters.

Girl Scout Troop No. 4 had a Valentine party last Saturday afternoon at the home of the Leader, Miss Margaret Buzbee.

HAVE YOU LOST ANYTHING?

Among lost articles turned into the office lately, are a pair of dark glasses (and another pair of shell rim glasses which have been in the office for a long time), a purse, a belt to a coat, a blue silk belt, a chiffon scarf, three pairs of gloves, one odd wool glove and some handkerchiefs.