



# Arkansas Methodist

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



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

Volume LV

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No. 10

## CATHOLIC PAPERS

A CERTAIN secular editor has the following to say about religious periodicals: "There has been a steady decline in the circulation of Protestant religious periodicals during the past fifteen years. In the ten-year period, from 1920 to 1930, Catholic papers, as a whole, approximately doubled their circulation. It is an exception that a Protestant minister or a Protestant church official makes an effort to push the circulation of church papers. Indeed, it is not an unheard-of thing in the Protestant church for pastors and church officials to refuse to permit their congregations to be canvassed for church periodicals. But our Catholic brethren give a whole month to arouse an interest in their church periodicals. The priests preach on the subject, and the young people are faithfully taught the value of the church paper."

### "THE CHURCH WILL AWAKE"

IN WYAND'S "Religion and the Church Tomorrow," published by the Cokesbury Press, Roger W. Babson, the great layman and statistician, startles us with his frank criticism of the Church. He says: "The Church today is sadly behind the times. Today the position of the Church is not unlike that of water powers of a half century ago. It is America's greatest industry, and yet the most inefficiently operated industry in the nation. From an efficiency viewpoint it is a century behind the times. In many ways it is the least developed and most backward of all industries. Yet it holds in its hands the solution to all our religious, political, social, moral, industrial, commercial, national and international problems. Let the Church awake and shoulder its responsibilities and solve our problem as only the Church can, and we will be lifted from our chaotic conditions into a new and brighter day. The Church must wake up, and those in the pew must do their share of waking. The Church will awake to its great responsibilities and opportunities and develop its latent power and come to its own. Tomorrow the preacher will not be a combination of preacher, clerk, bookkeeper, business manager, salesman, and 'Jack-of-all-trades', but his work will be preaching the Word of God, while the work of serving tables and the business of the Church will be in the hands of those in the pew, as it was in the early history of the Christian Church. The minister is a specialist in preaching. His time cannot be taken up with all the odd jobs around the church through the week and at the same time on Sunday feed us in the pew who hunger for sympathy, inspiration, friendliness, and help. People go to church that their needs may be met, and not for amusement or entertainment."

"Today many of the churches are being operated as a college would be with but one professor, whose business would be that of president, dean, professor, secretary, treasurer, and everything else. Or a corporation where one man would be president, the board of directors, production manager, sales manager, credit manager, and everything else except the wage earners. Any business man knows that such a concern would fail."

"The Church today must wake up and discover its unused latent powers in its members and set them to work. The Church now should be vitally interested in how to increase church attendance, build in the minds of its people a spirit of church loyalty and a willingness to serve, so that the Church tomorrow might be an ongoing concern meeting and discharging its responsibilities with precision. . . . This can be accomplished by the co-operation of the pulpit and the pew." We advise our readers to get this book and study Babson's suggestions.

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\* **YOUNG MEN LIKEWISE EXHORT TO BE SOBER MINDED. IN ALL THINGS SHOWING THYSELF A PATTERN OF GOOD WORKS; IN DOCTRINE SHOWING UNCORRUPTNESS, GRAVITY, SINCERITY, SOUND SPEECH, THAT CAN NOT BE CONDEMNED, THAT HE THAT IS OF THE CONTRARY PART MAY BE ASHAMED, HAVING NO EVIL THING TO SAY OF YOU.—Titus 2:6-8.** \*  
\* \* \* \* \*

## A STATESMAN'S VIEWS

RECENTLY, in a very carefully prepared address before the New York State Bar Association, Hon. John W. Davis, 12 years ago a candidate for the presidency of the United States, among other things, expressed the following views: "Political science is not a thing of machines and statistics, but of human behavior and the lives of men. Every governmental policy must be tested primarily by its effect upon the character, virtues, and development of the human beings subject to it. Surely the idea that nothing can go well unless government has a hand in it, is one of the most insane delusions that has ever vexed the mind of man. As a matter of daily observation, the things that go best are precisely those with which government has least to do. I believe that it can be demonstrated to a mathematical certainty that the distress tormenting the whole round world today is due more to the folly of governments than to any and all other causes combined. Why must the American government be equipped with new and greater powers in order to enlarge upon the blunders into which it and others have fallen? It is not persuasive to argue that other national governments (not all, God be praised!) have and are exercising powers similar to those which it is now proposed to confer upon our own. There is nothing in their example to tempt us to throw away those checks and balances, those limitations on authority, that jealousy of power, that scrupulous regard for the individual, which we have so long boasted to the world as our unique contribution to the science of free government. . . . I have said—and I repeat—most of the economic illness of the modern world is directly traceable to government. It was the folly of governments, for instance, that brought on the World War. It was the folly of governments that forced the economic clauses of peace. It was and is the folly of governments that followed the military conflict with economic warfare that still persists. I might go further without exhausting the subject. Whether, with these handicaps, the most supreme wisdom on the part of private citizens, great and small, could have averted the depression, I gravely doubt. In any event, the creation of a great and cancerous bureaucracy, is no substitute for private judgment and initiative nor a cure for its mistakes. . . . Those who convince themselves and hope to convince others of the superior wisdom and virtue of government officials, suffer, it seems to me, from a curious form of sun-blindness that has afflicted man throughout the ages when gazing at rulers. Always he has been able to delude himself into thinking of the government power as a great and mysterious divinity behind the veil. . . . From such superstition was born the doctrine of the divine right of kings. . . . We are witnessing today the spread throughout the world of a similar superstition which leads men to see in Government, the State, or Society, a mysterious and benevolent something above and beyond the imperfect and erring mortals who act in its

name. There can be no sound thinking upon (two) far away the mask and only fallible men, who, for a longer or shorter time, with greater or less right, with less or more of wisdom, have power to impose their will upon their fellowmen. . . . That such a bureaucracy has followed every increase of federal power history plainly tells. There is no slightest hope that Congress, invested with this broader jurisdiction, will exercise its new-found power for itself. Anyone familiar with Washington can testify that the number and variety of questions presented to Congress are already overwhelming. No man, however able or diligent, can grasp more than a small percentage of the whole. It was so twenty-five years ago; it is doubly so today. Every new addition to federal functions has lessened the attention that Congress can give to it or anything else. Load Congress with the sole responsibility for the labor, industry and trade of the nation and it will become something more than an occasional rubber stamp. It will sink—indeed it is visibly sinking—to the level of the Parliament of Paris, devoting itself to registering the edicts of the king. Burdened with the discharge of more duties than it can surmount, it will continuously wash its hands in the bureaucratic stream."

## BEER! BEER! BEER!

THE BREWERS' JOURNAL of recent date has a wonderful article in which the writer preaches the gospel of beer. He argues that it is good for youth and maidens, housewives and business men. He suggests that automobiles be made with an ice box under the seat for beer while traveling, and that it be provided for the patrons of the moving picture. Hear him: "In a word, the leisure moments of our average American should be inextricably intertwined with beer. Beer during golf, beer during the vacation trip, beer while taking the long business or pleasure ride, beer when viewing the movies, beer when reading the magazine, beer when sitting at home listening to the radio. The wives of the nation should be impressed with the domestic qualities of beer. They should be convinced that they, together with their husbands, may properly drink beer under any and all circumstances. All of these things are important."

## EDITOR CONDEMNS LIQUOR ADVERTISING

THE editor of the Morning Patriot, a daily paper published at Harrisburg, Pa., commenting on the cancellation of a magazine subscription because of liquor advertising, makes the following unanswerable argument: "The barkeeper sells drink to the customer who comes and asks for it. The publisher who sells his space for a liquor advertisement goes out and hunts up customers and constrains them to come and spend their money for liquor. Such a publisher dolls himself up in a most attractive, not to say seductive, garment and goes into clubs and schools and homes to solicit the buying of intoxicants. . . . How can a publisher or any one identified with the income from the business escape responsibility for the harm done to every one who buys a drink as a result of that advertisement?" This editor quotes the magazine subscriber thus: "Never within the memory of people now living has there been a time when the pushing of intoxicants into places where they will do the most harm, has been so bold and unblushing as now."

# The Arkansas Methodist

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## Personal and Other Items

**T**HE time has come when the ringing of door-bells is far more important than the ringing of church bells.—Roger W. Babson.

**REV. AND MRS. JAMES T. RANDLE** of Luxora-Dyess Charge announce the arrival in the Methodist Memphis Hospital, Feb. 15, of a prospective preacher, who will respond to the name of James T., Jr.

**REV. J. D. HAMMONS**, P. E. Little Rock District, announces that the date of his District Conference has been changed to May 11. It will be held at Carlisle.

**REV. J. J. DECKER**, our pastor at Harrisburg, writes: "We have had much sickness and a number of deaths; but our people have been heroic in the face of it, and the church work is making progress."

**T**HE college glee club of Kwansai Gakuin University, Methodism's largest school for men in Japan, enrolling more than 2,000 students, has won first place for the third time consecutively in the nation-wide contest for mission schools.

**REV. J. FRANK SIMMONS**, last fall had in the Christian Advocate (Nashville) an article entitled, "The Flashlight of God," which has been requested for publication in the Paerber Company's forthcoming volume, "Sermon Outlines and Doctrines."

**MR. D. T. POINDEXTER**, a retired Raleigh, N. C., business man, has recently announced his readiness to give to Edenton Street Methodist Church \$50,000 for an additional educational building which will stand as a memorial to his wife, Mrs. Vashti Rand Poindexter.

**REV. J. R. SAUNDERS** has been appointed to take charge of the district of Santa Catharina and Parana in Brazil. This is a new district where work was begun three years ago by the Rev. D. L. Betts. Mr. Saunders is now the only Methodist worker on the district, which covers two whole states of Brazil—Santa Catharina with an area of 28,264 square miles and a population of 1,000,000, and Parana, which has an area of 93,269 square miles and a larger population than Santa Catharina. It is hoped that this work will finally cover the entire states and will become the Santa Catharina and Parana Annual Conference.

**T**HE CONWAY NEWS states that there is not a vacant store building in that town and modern houses for rent are in demand. Conway is not only a great educational center, but is also a strong business community. It is a community where practically all citizens work together for the common good.

**T**HE new Christian Hymnal is expected to be in use soon in China. The book will contain about 550 hymns of which 58 are new Chinese originals. When the book is completed it will serve more than half the entire body of Protestants in China, and it is thought that many others who did not have a part in its production, will adopt the book later.

**REV. JAS. T. WILLCOXON**, our pastor at Corning, sending in his 100% club, writes: "The congregation has received us very graciously, showing in many ways their desire to co-operate. Considerable work has been done on the parsonage. New hymnals have been bought, a training class for church workers has been held, and thirteen new members have been received."

**U**NLESS the campaign to "soak the rich" is stopped, privately endowed schools and universities face extinction. Institutions resting on endowments are threatened fundamentally by the type of movement sweeping the political life of the country. If the process goes much further, I can see nothing except the ultimate ruin of these institutions.—J. R. Angell, President of Yale University.

**C**OLUMBIA COUNTY, in a local option election last week, voted the liquor stores out by a vote of 818 to 491. Magnolia, with three liquor houses, voted 282 to 93, and Waldo, with one liquor house, voted 124 to 71. The fine dry vote in these towns with the liquor stores, is significant. Let the good work go on. If we can dry up a majority of the counties, we then shall be in good position to make the State dry.

### BOOK REVIEWS

*Religion and The Church Tomorrow*; edited by Fred B. Wyand; published by Cokesbury Press, Nashville, Tenn.; price \$2.00.

Recognizing the fact that religion is, has ever been, and will always be of universal interest to man, Dr. Wyand offers this book. In it he has presented ten forceful discussions by well known leaders in the religious world. "The Need of Religion Tomorrow" is the subject of an able discussion by Dr. Albert W. Beavens. Bishop Francis J. McConnell follows with a presentation of "Its Social Content"; "Its Pacific Goal" by Ray H. Abrams; "Its Contribution to Mental Health" by Karl R. Stolz; "Its Christian Education Program" by John W. Shackford; "Its Christianizing Quality" by Jesse M. Bader; "Those in the Pulpit"; by Lynn Harold Hough; "Those in the Pew" by Roger Babson; "Its Administrative Technique" by William H. Leach; "Its Origin and Spiritual Unity" by Samuel McCrea Cavert. These ably cover a wide range and leave the reader with a much better idea of the nature and place of religion in the business of living. Following these discussions is an interesting section titled "Who's Who in This Symposium," which gives pleasing glimpses of some of our strongest religious leaders.

### CIRCULATION REPORT

**T**HE following subscriptions have been received during the past week: Levy, J. H. Hoggard, 1; Batesville, First Church, O. E. Goddard, 2; Hartford, Chas. Franklin, 100%, 28; Wesley's Chapel, Vantrese Mem. Charge, D. T. Rowe, 100%, 9; Prairie Grove, W. A. Lindsey, by Miss Lucile Jones, 21; First Church, Hot Springs, J. L. Dedman, 1; Washington-Ozan, G. W. Robertson, 100%, for charge, 30; Bearden, C. H. Giessen, 1; Malvern, W. C. Watson, 2; Corning, J. T. Willcoxson, 100%, 33; Hunter Mem., I. A. Love, 2; Fulton, R. D. McSwain, 100%, 5; Bryant Ct., L. O. Lee, 3; Princeton and Macedonia, S. G. Rutledge, 100%, 22; Emmet, A. C. Rogers, 6; Harmony Grove, G. L. Cagle, by Mrs. M. Russell, 6; St. John's Church, Manila Charge, J. M. Harrison, 100%, 10; Holly Springs Church, Prescott Charge, E. T. McAfee, 100%, 10; Auvergne, J. J. Clark, 100%, 2. Accept our thanks for this fine work. Let others follow. The sooner the paper goes into each Methodist home the better for the home and the church.

### DISCOVERING COLUMBUS

**A** DESIRE, cherished for nearly 50 years, was gratified last Sunday. Shortly after I began my work in Arkansas nearly 50 years ago, I began to hear about Columbus, one of the fine ante-bellum communities that had been a prominent educational and religious center before the railroads shifted the center of population gravity. Then in 1891-2 my Brother George, three years later known as Hendrix College as "Professor George," taught the Columbus school. Several times I had planned to visit this celebrated community, but had been hindered. A few weeks ago I agreed with the pastor, Rev. R. D. McSwain, to spend Saturday and Sunday with him, preaching at four churches in Columbus Circuit. I agreed with trepidation, because of possible weather conditions at this time of the year. However the weather man was in his best humor and Saturday and Sunday were absolutely ideal. Carried in a truck from Nashville through Mineral Springs to the Blackland neighborhood, I preached there Saturday night. In another truck I was transported Sunday morning to Fulton, on Red River, and preached there at eleven. In an automobile I was rapidly conveyed to Liberty church for 3:00 p. m. preaching, and thence in the same car to Columbus, arriving before dusk so that I saw it by daylight. I preached there at night in the Baptist church, because it was better lighted and heated than the Presbyterian church where our services are usually held since our church is in bad repair. Sleeping till 3:00 a. m., I was auto-mobiled to Hope in time to catch a train at 5:00.

No congregation was large, because we have at each church a membership of only 25 or 30. They were attentive and appreciative, and I have seldom enjoyed a happier day. I met fine people, representatives of great pioneer families, and several had been pupils in my brother's school and remembered him well. I found Bro. McSwain in fine spirits and apparently loved and honored by his own people and the other denominations. According to the Minutes of the last Conference this was the poorest circuit in Little Rock Conference. This condition is due to the same causes which had led to the depopulation of many once flourishing churches and communities. The churches are all so weak that none can be aggressive and in many places there is a temptation to abandon our organizations. However, it is my opinion that with careful handling and wise leadership these churches may again meet the needs. Some of the finest people in Arkansas live in this section and they seem to be gathering courage for attempting better things. Evidence of this is found in the fact that Bro. McSwain has almost a 100% subscription for the paper and has disposed of his quota of the Centennial Manual, and congregations are growing.

My conception of physical conditions was revised. I had never been in the area between Mineral Springs and Fulton except as I had passed through on the Frisco R. R. from Hope to Ashdown. I had supposed that much of it was swamp and overflowed land; but, while there are swamps and lakes, much of the area was found to be actually hilly. Before the advent of gravel highways, travel over poor dirt roads had been difficult; but now with fair highways connecting these neighborhoods, locomotion is relatively easy. Having no car, Bro. McSwain is riding the circuit as several of his preacher kin had done. Columbus, nestled in these little hills, is charmingly located, and appealed to me strongly.

I would particularize and mention many names; but in a few weeks the history of this charge and others will be in the Prescott District Special Number of the paper. With another interesting community discovered, I really begin to feel quite at home in Arkansas.—A. C. M.

**DR. ALBERT SYDNEY JOHNSON** reports the following: "Fifty-five thousand known criminals in New York City; more lives lost by murder in the United States in the last ten years than all the deaths in battles in all the wars this country has ever fought; 183,000 divorces in a recent year, one out of every five marriages, as against less than 300 in Canada; a crime bill of \$15,000,000,000 annually."

**THAT FUTURE LIFE**

If we did not look forward to that life above,  
How could we bear to lose the ones we deeply love?  
How could we ever let our dear ones go away,  
If it were not for planning for that future day?  
Christ said that he would wait for our arrival there,  
So why let disappointments ever make us care?  
Why shouldn't we all strive to reach that holy place,  
Where we shall meet our loving Saviour face to face?  
—Coralene P. Pugh, Portland, Ark.

**AN OPTIMIST GIVES REASONS**

1. The world was never such a neighborhood as it is today. True, nations are not very good neighbors to each other; but the very fact that they are neighbors gives God a new factor to work upon. His next mighty work will be the transforming of bad neighbors into good neighbors.

2. The world is becoming interdependent. The first natural reaction shows itself in "flights" from monetary standards, throat-cutting competition, tariff barriers, and increased armaments. But interdependence has come to stay, and through the channel of interdependence God will lead peoples to supernatural reaction of cooperation.

3. Modern science has had its chance. It has given our age about all the material control it can swallow. The coming age already realizes that only through a new morality, only by means of an exalted spiritual motive can it digest and use the powers offered us by science. Otherwise these powers will destroy us.

4. The world is turning to God. Not the rear guard who travel still in the dust and confusion of a competitive, man-sufficient struggle; but the advance guard who know that modernism and humanism have been tried and found wanting. The true prophets of today are preaching dependence upon God, and the interpreting of life by the guidance of His spirit. It will take a decade or more—and perhaps the cold shower of calamity—before their voices are heard. — "The Living Church."

**TEXAS CENTENNIAL AND MARTIN RUTER**

Religion, so much a part of Texas history, will play a major role during the \$25,000,000 Texas Centennial Exposition in Dallas, June 6 to November 29, 1936, a hundred years of freedom and achievement for the Lone Star State.

The latest addition to plans for religious participation is the announcement that the Lone Star Gas Company of Texas will build a \$50,000 Hall of Religion in the two-hundred-acre Exposition Park. Previously the Catholic Church had announced a \$25,000 exhibit building and replica of the first parish church ever erected in Texas. The Baptist Church, on March 1, will hold nation-wide commemorative services

**Yes! Capudine is Best For HEADACHE**

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

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

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

Ask your druggist for Capudine Liquid or Capudine Brand Tablets.



honoring the memory of General Sam Houston, Texas' patriot and national statesman.

The Lone Star system had planned to spend \$50,000 on an exhibit, but as gas is invisible and gas appliances seemed wholly insufficient, they had not decided upon what form it should take. Through L. B. Denning, president, the Lone Star organization announced that they would erect a \$50,000 religious building as their contribution.

The building will be the contribution of the stockholders of the company to the churches and to the exposition. It will be a permanent structure for religious meetings, and will include eleven separate rooms where different religious denominations may place exhibits. The new building will be air-conditioned throughout, and will include kitchen, patio, reception rooms, and assembly hall.

The nation generally, and the Baptist churches in particular, are preparing to honor the birth of General Houston, one of Texas' great heroes. Houston was born in Virginia on March 2, 1793. Special services will be held at Huntsville, where lies all that is mortal of a man who conquered warring tribes, nations, and individuals with apparent ease, but who fought the battle of his life to conquer his own spirit.

The Sam Houston services begin the centennial year religious program. During the Texas Centennial Exposition itself, from June 6 through November 29, 1936, nightly mass meetings will be held on the grounds to hear world-noted religious leaders. To each denomination special days have been assigned for their special observances.

**Martin Ruter**

All Methodism has opportunity in this centennial to recognize the service rendered by Martin Ruter, who was appointed in 1837 superintendent of Methodist Missions in Texas. In July of that year he left Meadville, Pa., where he had been the first president of Allegheny College, and began his work in Texas. "In less than one year he rode more than two thousand miles on horseback; swam or forded rivers; preached almost daily and not infrequently three times a day; shrank from no fatigue; avoided no hardships and no dangers (for he visited some parts of border Texas where he had to be protected by an armed guard against probable attack by Indians); lived upon the rough fare, and slept in the still rougher lodgings of that wild and sparsely settled region. He formed societies, secured the building of churches, made arrangements for founding a college, and laid out the greater part of the state into circuits. In the spring of 1838 he started homeward for his family, traveled about five miles, was taken ill and died in Washington, Texas on May 16." The village of Rutersville, near the place of his death, is named after him.

Another fact of his life is important to Methodists. When the General Conference of 1820 authorized the establishment of the Western Book Concern, Martin Ruter was elected the first publishing agent at Cincinnati. He began business October 6, 1820, in a small room at 5th and Elm Streets. He was re-elected in 1824. When he began his work he was his own clerk, accountant, cashier, book packer, and manager. He was the first Methodist minister in America to receive the degree of Doctor of Divinity. He was the president of Augusta College, Kentucky, elected in 1828.

**The Sacrament Preaches**

By REV. H. LYNN WADE

"As oft as ye do this, you do show forth (or proclaim) the Lord's death until His coming again."

We welcome the first Sunday in each month as the day of the Sacrament. There are many divergent views concerning the Sacrament, from the view of the Roman Catholic that the elements are changed into the actual body and blood of Christ, to the view of the rationalist who says that nothing has been changed and who ridicules the proceedings.

I think both are false. The Roman mysticism contradicts common sense and reason and is not correct by any test that has ever been made. The elements are not changed. They are the same as they always were. The rationalistic view is false, because it contradicts the Bible.

It is a time of communion, but over and above this, it is a sermon, it is a preaching, it is a proclaiming of the Lord's death.

The Apostle Paul tells how he received this knowledge of the sacrament. He received it as a miracle. He was not there the night it was instituted and he did not depend on tradition; he said it was revealed unto him.

"As oft as ye do this, you do show forth the Lord's death until his coming again."

While there are personal benefits to be received from the taking of the Sacrament, I do not go into it from a selfish viewpoint. While it may be a memorial, it is first a preaching of the gospel. We are to observe it, not because in some mysterious way the emblems are changed; not because we are satisfied with our lives, and no one should stay away because he is not satisfied, but in the Sacrament Christ is preaching to us and by taking it, we preach to others.

Jesus said, "Do this in remembrance of me." Christ was most conspicuously himself when he was dying on the cross. He was great as a child when his parents found him in the temple and he said, "Wist ye not that I must be about my Father's business?" He was great when he was performing his miracles of healing and feeding; he was great when he stood by the grave of Lazarus and said to him, "Come forth". He was great on that Easter morning when he burst the bonds of death and came out victoriously alive; but I say to you, my friends, in all humility, he was greatest when he was hanging on the cross; when the earth trembled and the sun refused to shine; when He finished the plan of redemption.

So I am certain I am participating in preaching the gospel when I take the Sacrament. The time may come when the church fails to preach Christ; the pulpit may concern itself with science and politics; the church may concern itself with machinery, but the Sacrament will continue to preach Christ who loved, suffered, and died for us.

Then the Sacrament preaches a holy life. It shows us the most beautiful life that was ever lived, and bids us become like it. The crucified Saviour bids us to hate sin. We forget sometimes the dreadful facts of sin. We are inclined to condone it and to think that it may be a form of good that is imperfect, but the crucified Saviour tells us that sin is hurtful and hideous, and so the Sacrament preaches to us

and tells us to come away from it.

Another thing the Sacrament preaches to us is unselfishness. In this self-seeking world in which we live, we are apt to forget and seek our own promotion and our own way. We live in a world that believes in the survival of the fittest. We forget to be kind and considerate. We become grasping and self-centered. But the Sacrament preaches to us that whoever would be greatest among you must be the servant of all, and it shouts "shame" at selfishness. It says "Bear ye one another's burdens"; "love one another"; "lift up the fallen." Christ says it is great to give a cup of cold water in His name. It says share not so much your wealth, but the poverty of others.

Then the Sacrament preaches brotherhood. It does not preach equality. It preaches fraternity. Equality cannot last, but the Sacrament preaches something greater than equality. The Bible is on the side of whatever makes people love one another. It never glorified race or class prejudice. It never glorified the things that divide or make unhappy. It says, "Love one another", "Love your enemy," "Pray for them that spitefully use you." My friends, when we get close to Christ, we get closer to one another and when we are in Him and He in us, all things are ours, whether of Paul or Apollos, or things present or things to come; everything is ours because we are Christ's and He is God's. And so it matters little to what Church we belong, what race, what class, whether rich or poor, if we are Christ's and He is ours.

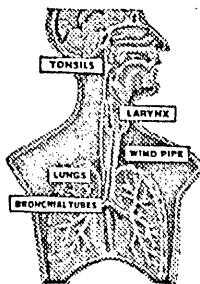
Another thing the Sacrament preaches to you and to me and to everyone else is victory. "Until I come". Jesus is not a dead Saviour. He is here—"a present help is He".

We wonder why folks take flowers to the cemetery. It is to keep memory alive. If there is no hope, memory mocks. In the heart of each of us there is a hope, and the pleasures of memory are the pleasures of hope, and finally comes victory, and the Sacrament continues to preach it.

Yes, He is here and his best evidence is himself, warm, tender and sweet in our own lives, and he will be coming continually until the time comes when Heaven cannot hold Him and He will fill the earth also, and "as oft as we do this, we do show forth His death until His coming again."

Now the Sacrament preaches to

**Stops COUGHS quicker, by "Moist-Throat" Method**



THOUSANDS of tiny moisture glands in your throat and wind-pipe dry or clog when you catch cold. Their secretions often turn to thick phlegm which irritates your throat . . . and makes you cough.

Pertussin stimulates the throat and bronchial glands. Moisture starts flowing to protect and soothe your tissues naturally. Sticky and infectious phlegm loosens and then can be "raised"—cleared away!

Over 1,000,000 doctors' prescriptions were filled for Pertussin in one year, according to Prescription Ingredient Survey issued by American Pharmaceutical Assn.

**PERTUSSIN "MOIST-THROAT" METHOD OF COUGH RELIEF**

us as individuals. If there were no one to witness but those who take the Sacrament, it would preach to us. But I am hoping that those who are listening in may hold their places and think of this service; meditate on the cross; discern the broken body and shed blood; see the nails in His hands and the spear in His side, and hear His words, "It is finished."

But the Sacrament also preaches Christ one to another. The Scripture knows nothing of a solitary Sacrament. No one takes it by himself.

When at the Table of our Lord  
In silence all we kneel  
With broken bread and wine outpoured  
To share the heavenly meal;

Few though we be, and though the few  
Are feeble at the best,  
Yet each is here, if God is true,  
A prophet to the rest.

We to each other show the Death  
Of that slain Lamb we love,  
Until he come (the Scripture saith)  
In glory from above.

Yes, glancing here, each other, all,  
With solemn cheer we warn  
Of the Archangel's thunder-call  
And resurrection-morn.

Blest sign of Christ's own victory won,  
Thy prophecies we prize;  
Oh, with what joy the eternal Son  
Thus heralded shall rise.

And we would this morning proclaim His death until He comes again.

And then it not only preaches to us as individuals and we preach to one another, but we preach to the entire world. Here we confirm our faith in Him. Here we declare whom we serve, whom we honor. This sermon began over 1900 years ago and across the centuries every time devout disciples partake, they add another argument, another proof, another chapter to the sermon that will not be finished until He comes again.

Well, what is the text of this sermon, my friends? The text is Christ. "I am the Bread of Life; he that cometh to me shall never hunger and he that believeth on me shall never thirst."

What is the argument of this sermon that we would preach, all of us together? The argument is love. Love is the greatest thing, without which everything else is worthless. "Though I speak with the tongues of men and of angels and have not love, I am become as a sounding brass and a tinkling cymbal; and though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing. Love suffereth long and is kind; love envieth not, vaunteth not itself, is not puffed up." And that is what it preaches. That is the argument.

What is the appeal? "Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

The Sacrament not only preaches to those who come, when it says "This is my body which was broken for you," but it preaches to those who do not come and those who go away, and it says "Will ye go away also?"

And so we are here this morning participating in this great sermon that has been preached for nineteen centuries, and as we partake, we are adding another argument, another proof, another chapter. Jonesboro, Ark.

A CHRISTIAN STATESMAN

Back of every individual is his peculiar childhood training or a vital revolutionizing experience which has given direction and character to the dominant trend of his life. The training in an Indian tribe and on the frontier and in a little mission church affords the key to the life of Charles Curtis as a statesman. Notwithstanding the fact that until he was eight years of age he lived as an Indian boy, riding his pony bareback and he himself unclothed except for breech-cloth, and that he then worked as a jockey, newsboy, and hack driver to pay his way in obtaining an education, he was admitted to the bar at 21 years of age. Three years later, on a reform ticket, he was elected district attorney. He promptly closed the saloons of Topeka and in Shawnee county. This was soon after Kansas had gone dry and the liquor interest were openly disregarding the law. This brought him recognition. In 1892, when he was 32 years old, he was elected to the Fifty-third Congress. With the exception of the two years from 1913 to 1915, he continued to serve that body until his election as Vice President.

Charles Curtis as a senator was always found fighting for moral reform and social righteousness. Indeed, he fostered more reform and moral legislation than any other senator I have known. He was a chief promoter of the Eighteenth Amendment. He was likewise the driving senatorial force behind the Nineteenth Amendment, giving women the vote. He fostered the Federal Department of Education bill, which at one time bore his name. He was bitterly fought by the Roman Catholic hierarchy, especially in his advocacy of the education bill and of prohibition. In fact, his fine bill for a Federal Department of Education was defeated by the energetic activities of the Roman Catholic national council located in Washington and by the Knights of Columbus. As an infant he had been baptized by a Roman Catholic priest, but he had become a Methodist and he came to regard the Roman Catholic agencies in Washington as a menace to democratic government.

When this writer was assigned to Washington, one of his earliest acquaintances was Senator Curtis, who, as majority leader and later as Vice President, occupied the most strategic positions in the National Legislature. Through the years, Mr. Curtis was one of the most loyal helpers in the work of The National Methodist Press. In those early days I once asked him if he was not brought up a Methodist. His prompt reply was:

"If I have ever meant anything of value to my country or my fellow men, I owe it all to the Methodist Episcopal Church. My grandmother used to take me to Sunday school in the little white Methodist mission church when I was too small to go alone. I would fall asleep during the services but she took me every Sunday. There I received my start in life and as a Christian. When I became a lawyer and district attorney, I taught a men's Bible class in the Methodist church in Topeka. I married a Baptist girl and went to church with her, but I have always been a Methodist and I always remember that if I have been of any service, it is because of that Methodist mission church."

This background made Senator Curtis at once responsive to the action of the Book Committee when

it established The National Methodist Press in Washington. The next year he sent a letter to the Book Committee which read in part as follows:

"Gentlemen: I desire as one brought up in the fold of the Methodist Episcopal Church to express to you my appreciation of the enterprise which I note in the denomination at present. In particular do I wish to speak of the office which you have opened in Washington, known as The National Methodist Press. As one having to do with federal legislation, I realize how important it is in a representative government that the people know the facts concerning important matters before Congress. The Church is a mighty force in our nation and its resources can be used to the greatest advantage only as it is familiar with our problems.

"I have come in contact frequently with your representative here and I am convinced you are making an honest and commendable effort to aid the Church in doing its duty toward advancing national and international interests. I have tried to be of aid to your editor in obtaining the facts and trust my cooperation has been of help and that it testified to my hearty endorsement of your vision and statesmanship in maintaining a press service at the National Capitol. May other denominations follow your example . . ."

During the years of his vice presidency, Mr. Curtis set an unusual example in the regularity of his church attendance at the Metropolitan Methodist Episcopal Church. He never missed a Sunday except when prevented by absence from Washington or when ill. On these occasions he always sent a written explanation of his absence to the pastor, Dr. James Shaw Montgomery,

now Chaplain of the House of Representatives.

Space does not allow more than a brief reference to the intimate side of this Christian Indian's soul. His office was near that of the writer and often a late afternoon chat was enjoyed with him there when the arduous tasks of the day were over. Then he would revert to his old Indian habits, often sitting in his big swivel chair with his feet curled up under him as was the custom of the Indians about the council fires.

Charles Curtis was on most intimate and friendly terms with his colleagues, even those politically opposed to him. The Hon. Joseph T. Robinson was the leader of the minority in Congress when Mr. Curtis was the majority leader. Mr. Robinson is a member of the Methodist Episcopal Church, South. When the negotiations for church union were becoming favorable and the memorial bridge connecting the North and South at Washington was about completed, the writer asked the Vice President if he would go to the bridge with "Joe" Robinson and there clasp hands signifying the union of the Churches as well as the nation. "Any time," he replied, and the hour was set. The writer then visited Senator Robinson's home and found him in bed. To the proposal he replied, "Surely, I should be glad to and have my picture taken with Charlie; but I'm laid up here in bed with a kid's disease, the mumps! Can you wait until I can get out?"—Harry E. Woolver.

The Centennial History of Arkansas Methodism. You need it for your family. Order of Centennial History Commission, Jonesboro, Arkansas. Price \$3.

**YOU MAY**



**CHEVROLET or CASH**

**Are you smart? Here's a puzzle that will test your wits. The Scrambled Letters below, when properly re-arranged, will spell the name of a Famous Movie Star. Probably you know the names of most of the Famous Movie Stars, but just to refresh your memory we mention a few: Greta Garbo, John Gilbert, Joan Crawford, Shirley Temple, Wallace Beery, Clark Gable, Jean Harlow, Dick Powell, Warner Baxter and Kay Francis.**



**YES-RIP-MELT-LEH**

These scrambled letters will spell the name of a Famous Movie Star when they are properly re-arranged. Start switching the letters around; see if you can figure it out. If your answer is correct, you will receive at once, A LARGE SIZE PICTURE OF THIS MOVIE STAR FREE!—beautifully colored and suitable for framing—and the opportunity to win a 1936 CHEVROLET SEDAN or the cash. EVERYONE WINS A PRIZE.

**Be The Big Winner. First Prize Winner gets Chevrolet Sedan; 2nd, \$300 in Cash; 3rd, \$200 in Cash; 4th, \$100 in Cash; and many other Cash Prizes. Duplicate prizes in case of ties.**

**SEND NO MONEY! Just your answer to the Movie Scramble above. USE THE COUPON. HURRY! DON'T DELAY!**

**Radio Station WNBRR**  
Memphis, Tenn.

**COUPON**  
RADIO STATION WNBRR  
Memphis, Tenn.

My answer .....

Name .....

Street .....

City ..... State .....

Send me the Free Picture

**THE ITINERANT DAUGHTER: HER STORY**

By Mrs. Susie McKinnon Millar  
(Continued)

Hurry, flurry everywhere! It was time for me to leave for school. My trunk was packed and gone. Goodbyes were said. I was at last setting out from the parsonage, probably to be gone the entire school year, not because school was so far distant, but because funds were scarce, and I knew I'd do well if I could manage to stay in school until I graduated. The old parsonage looked weather-stained and small as I left it, but mother's smiling face at the front door and Danny and Malcolm waving from the gate cheered me as well as saddened me. I felt more keenly than ever that it was the people and not the house that made the home, and I was rushing away from the people I loved, the people that made home for me, straight into the midst of an entirely new set of people.

Father and Kenneth went to the station to help me on the train with my baggage and see me safely started on my way. The train came. I kissed father goodbye. Kenneth got on the train with me and got me comfortably settled. When he kissed me goodbye I could scarcely keep from crying. He and father stood by my open window and chatted with me until the train pulled out. Kenneth called: "I'll see you again in about three weeks."

I turned back and looked with interest at my fellow travelers. There were at least six or eight young men who were eyeing me with considerable interest. They looked like college boys and I heard several remarks that made me decide that they were going to Howell College, and I inferred they would be fellow students of mine. I watched them with interest. Two of them were very evidently trying to attract my attention, but I was in no humor for flirtations, even if I had not been so well trained against them. These two boys kept passing and re-passing and stopping by my seat, but I refused to notice them.

Just a little while before we got

to Bridgeport where we were to change trains for Carleton the smaller of the two stopped by me and said: "Pardon me, but aren't you Miss Margaret Mitchell's sister Jane?"

I drew myself up and answered as coldly and haughtily as possible: "Yes, I am Jane Mitchell and I have a sister Margaret."

He said: "I knew Miss Margaret in college and when President Courtland wrote me a few weeks ago, he told me that you were coming up this fall. I'm Charlie Hume and your father used to be my father's pastor. I hoped that you'd be on this train going up with us tonight."

I thawed out a little and said: "It is very nice of you to come and introduce yourself. Now I won't feel quite so much like a stranger when I reach Carleton tonight."

He said: "My friend and I are together. We'll help you with your bags when we get to Bridgeport."

He chatted a few minutes longer, then went back to join his friend. When we reached Bridgeport he returned and helped me with my bags until I was safely settled on the train for Carleton. By this time the train was quite crowded with boys. Charlie Hume seemed to be a great favorite with all these boys. He was hailed joyfully from all sides and had no time to talk more with me on the way up.

When we were nearing Carleton he returned and gathered up my bags and stayed gallantly by my side. The train stopped. All the other boys tried to get out of the train at the same time. They fell all over each other and over nearly everybody else in their eagerness to get out and greet their old friends. The platform was packed with boys, and, here and there a girl. Everybody was talking at once and as I stood on the steps of the train and looked over little Charlie Hume's head I felt very strange and lonely and just a little out of place. I said to myself: "Jane, haven't you made a mistake? Isn't this the wrong pew for you?"

Just then I saw a tall, dark boy out on the platform. Everybody was trying to speak to him and he seemed to be trying in vain to look in every direction at once and to get in a question edgewise. Then I heard him shout: "I'm looking for Miss Jane Mitchell. Did she come on this train? Has anybody seen her?"

Charlie Hume was standing up on the step just below me. He turned and waved his hand up at me and called: "Here she is. I've got her. Here, Oscar Davis. Right over this way."

Thus was I introduced to Carleton, and the life at Howell College. Davis came over and met me. He took my bags and said that President Courtland had asked him to meet me and take me to my boarding place, Mrs. Harrington's, which he said was just across the street from his home. He was a senior and said he was glad that I was going to try for the senior class and hoped I'd make it. I think he had an idea that I had a slim chance, since I had been trained in another college, and, besides, I was only a girl. Howell College was a male college where girls of high scholarship and good standing were admitted, tolerated and allowed to graduate. But girls were few and all the school activities and organizations were for the interest and benefit of the boys and young men.

(To Be Continued).

**Woman's  
Missionary Department**

MRS. A. C. MILLAR, Editor

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

**NOTICE TO LITTLE ROCK CONFERENCE 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.

**THE GOLDEN JUBILEE OF THE CHINA ANNUAL CONFERENCE**

In our office we have a volume, quaint, interesting, thrilling and enlightening. It presents the Golden Jubilee of the China Conference Methodist Episcopal Church, South. The book is a typical product of the Chinese art of binding. It is replete with illustrations, histories, biographies, plans and purposes for advancing the cause of Christ in China. Would that you might all see it, you whose faith in the work is strong and you of little faith. It speaks for itself and quickens your zeal for the work. We are indebted to Dr. John W. Cline for this valuable document. Dr. Yang, world famous scholar, lecturer, educator and diplomat, president of Soochow University, who is a product of this Christianizing movement, states in his address, "Our Debt to the Past," that in celebrating the golden jubilee of the organization of the China Conference, we should be able to sing a song of joy instead of chanting the lamentation of defeat, is the best evidence that those who toiled and worked as pioneers and founders of the Southern Methodist Church in China, during the past fifty years, have laid a good foundation on which we can put up an enduring edifice, and for which they are entitled to our deep gratitude." Speaking of the educational and medical institutions established by our Church, he says: "In securing for the Church the place of affection it now occupies in the heart of the people, and for Christian influence, the prominence and importance it has attained in the national life of China, these institutions have made notable contributions." And further: "But more than to their sagacity and wisdom we are indebted to our predecessors for the beautiful pattern they have given us of a life of courage, faith and devotion. In short, we may say that, speaking concretely, our predecessors have accomplished at least two things. The Southern Methodist Church is now a fact and Christianity, a factor in the national life of China." Quoting from Dr. Z. T. Kaung, chairman of the Executive Council, China Annual Conference: "Our hearts are full of deep gratitude to God for what He has done for China and our people through the instrumentality of the Methodist Episcopal Church, South, during the last fifty years. Through the preaching and teaching of the Christian truth and principles, hearts have been touched, lives transformed, homes chang-

ed, customs reformed, and the nation rebuilt." We are thankful that our church, through its spiritual leaders and definite program of work, has made a most valuable contribution in the remarking of modern China. He speaks of its influence through literature, education, healing and evangelism, and points out the fact that greater works yet stretch out before us. Closing his address he says: "Shall we as a Church march on to capture the 400,000,000 at whatever cost it may mean? Are we endued with the power from on high for its accomplishment? 'It is not by might nor by power, but by my spirit, saith the Lord.'"

Well might we ask ourselves, can we afford to lessen our efforts on behalf of a people who accept Christ so earnestly and labor so diligently to carry on his work among their people? The story told in this book by word and by picture, should be a source of encouragement and endless inspiration.—Susie McKinnon Millar.

**SILOAM SPRINGS AUXILIARY**

Mrs. R. E. Curtis, assisted by Messames J. W. Jewell, W. B. Ayers and Ben Garst, was hostess to the Missionary Society on Friday afternoon. Mrs. C. M. Cisco as devotional leader used the 100th Psalm as a call to worship, singing, "Oh Worship the King." The topic for discussion was

**COULD NOT DO HER  
HOUSEWORK**



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

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

Liquid and Tablet Form



**LAME  
BACK?**

Don't suffer with backache that robs you of sleep! Millions have found that Sloan's Liniment brings quick relief. Just pat it gently on. Feel that soothing warmth as Sloan's rushes fresh blood to the sore spot. Your muscles relax... pains slip away... and you sleep like a top! Try a bottle tonight! Only 35¢!



Pat on gently! Don't rub!



DON'T take chances. Rub on soothing, warming Musterole. Relief generally follows.

Musterole gets such marvelous results because it's NOT just a salve. It's a "counter-irritant"—easing, warming, stimulating and penetrating—helpful in drawing out local congestion and pain.

Used by millions for 25 years. Recommended by many doctors and nurses. All druggists. In three strengths: Regular Strength, Children's (mild), and Extra Strong. Tested and approved by Good Housekeeping Bureau, No. 4867.



"The Ministry of Song" and Mrs. Sisco prefaced her remarks by a few well chosen words in appreciation of the legend of St. Cecelia, the "patron saint of the organ", who was also "patron saint for music and the blind." Someone has said "a great hymn is surcharged with power. Under the spell of heavenly harmonies we sometimes lose ourselves in the will of God."

Our church having recently purchased through the efforts of the Missionary Society, 150 new hymnals, her remarks were timely. The program was interspersed with verses of some of the grand old hymns of the ages.

A response to the closing prayer was sung by Mesdames T. R. Marquess and W. O. Carpenter. Mrs. A. L. Smith, president, conducted a business session, hearing reports from the circle chairmen, and all officers and department superintendents. Plans were completed for a joint meeting of the circles to be held in the home of Mrs. John Edsel on March 6. Circle No. 2 is responsible for a one o'clock luncheon and Circle No. 1 will give the Outlook program.

"My New Pupil", by Reva Allene Porter and Helen Louise Sweet, pupil of Mrs. Pyeatte's expression class, supplied entertainment for the social hour, after which, in honor of the date, February 22, the hostess served cherry pie, whipped cream and coffee to the 33 members and Mrs. W. M. Miller of Tulsa, Rev. W. Henry Goodloe, and Reva Allene Porter and Helen Louise Sweet, as guests.—Mrs. S. H. Thompson, Pub. Supt.

#### EMMET AUXILIARY

The Emmet Auxiliary held their first business meeting of the year on January 8, eleven members being present.

After Scripture reading by the President and prayer by Mrs. Ora Townsend, we elected our officers for the year as follows:

Mrs. A. C. Rogers, President; Mrs. Rachel Jordon, Vice President; Mrs. J. B. Youman, Secretary; Mrs. F. G. Haltom, Corresponding Secretary and Treasurer; Mrs. T. L. Garland, Supt. Christian Social Relation and Local Treasurer; Mrs. Ora Townsend, Superintendent World Outlook; Mrs. Emma Townsend, Superintendent of Supplies; Mrs. Harvey McCorkle, Publicity.

We have paid our pledges in full for the past year and are beginning our new year's work in a splendid way. We have a very cooperative group in our Auxiliary. Though few in number, we are striving to do even a greater work this year. We are happy to be the first in our District to place the new Methodist Hymnal in our church; 15 were bought by the W.M.S. We feel very grateful to have our pastor, Rev. Alva C. Rogers and family back with us this year. They are a great inspiration to us in carrying on our work.—Mrs. Harvey McCorkle, Publicity Superintendent.

#### CARTHAGE AUXILIARY

Our missionary society sponsored a very interesting program at the church Feb. 28th in observance of "The World Day of Prayer". The three societies, Methodist, Baptist, and Presbyterian, took part. The opening song was "Sweet Peace, The Gift of God's Love". Prayer by our Presiding Elder, Bro. Roy E. Fawcett. Devotional prayer led by Bro. McLauren, the Baptist preacher. Talk, "Hidden Treasures in Prayer," Mrs. Will Matthews. Song, "Sweet Hour of Prayer". Talk, "Why the Churches Are Opposed to War," by Mrs. C. C. Cox. Period of silent prayer then prayer led by Bro. Earl S. Walker. Remarks of appreciation to those taking part on the program by Mrs. J. W. Crowder. Song, "Blest Be the Tie that Binds." Dismissed by Bro. McLauren. We had about twenty-five present in this meeting. We feel that this great Day of Prayer for Peace should mean a lot to this great nation of ours and to all the world.—Miss Hanna Wylie, Pub. Supt.

#### HELENA DAY OF PRAYER

The ladies of the Missionary Society of the First Methodist church, Helena, were hostess to the various churches of the city in observance of the "World Day of Prayer" on Feb. 28.

The program, "On Earth Peace, Goodwill Toward Men" was unusually interesting; especially at this time when there are wars and rumors of wars in almost every nation of the world.

From 10:00 to 11:00 a. m. was Methodist hour, with Mrs. C. B. McCaddon as chairman. The service was one of meditation and prayer with a most convincing talk on the sin of war by Mrs. J. Wilson Crichtlow.

"Vision of Peace" was the subject of Presbyterian hour, 11:00 to 12:00 with Mrs. Welford White as chairman. She gave a very inspiring talk on the "Brotherhood of Man".

The hour from 12:00 to 1:00 had the Y.W.C.A. in charge. "Peace Within the Heart", "Peace Within the Community" and "Peace for the Nations" were the subjects for the hour.

The Episcopal hour was held from 1:00 to 2:00 p. m. with Mrs. George Gracraft as chairman. Mrs. A. N. Tanner, who was general chairman, gave the principal talk of the hour. The Rev. Mr. Mellichamp also reminded us that we were living in a new world.

The Baptist hour, from 2:00 to 3:00, was very impressive. Mrs. E. A. Lyle gave a beautiful devotional, "The Christ of the Andes", Mrs. D. C. Wines closing the hour with a vocal solo, "Wonderful Peace".

The peak hour, 3:00 to 4:00, came when the ministers from the various churches had charge of the program, Rabbi Carl Miller being the principal speaker. Miss Rosalind Mundt gave two beautiful violin se-

### Christian Education

#### DR. WASHBURN AT HOT SPRINGS

We had planned a three or four unit Training School for Methodism of Hot Springs, but at the suggestion of Bro. Baker, we had only one course, Hymn Appreciation, with Dr. Chas. C. Washburn of Scarritt College teaching it. The weather was extremely bad the entire week, but our attendance was unusually good, and Dr. Washburn exalted the Hymnal of our Church. Being a member of the Commission and a life-long student of music and great hymns, he is pre-eminent in that field. One of Methodism's characteristic means of worship has been the singing of hymns and we need to learn again to sing. We have depended on the choir to do our singing and we had as well let some one do our praying and paying. Our need is met so far as the Commission selected to compile the Hymnal is concerned; now we need to learn it and sing its hymns. Probably training schools would win more whole-hearted support if more courses of genuine interest and practicality were offered. I commend Dr. Washburn to any one who can secure him for a week of work in the above mentioned field.—J. L. Dedman.

#### CHURCH SCHOOL DAY LAST SUNDAY IN MARCH

Many fine churches have ordered their Church School Day programs since our last report. Every mail brings new orders. We are happy to note this indication of universal observance of this important day this year. We still have plenty of programs and will mail same to each charge ordering them the day the order is received. Remember the day set throughout the church is the last Sunday in March.—Clem Baker.

#### A GOOD DAY IN FORDYCE

We had a splendid day in Fordyce last Sunday. At 9:45 I spoke to the entire Church School, assembled for this purpose. At eleven o'clock I preached and assisted in the communion service. At three o'clock met with a group representing the churches in the Fordyce area and planned for a Training School to be held there the week of March 22. I found Dr. Workman happy and doing a marvelous work. It seems providential that one of his experience and optimistic outlook upon life should be pastor of the Fordyce Church during the past few years, throughout which this fine church has been passing through some trying experiences. I am happy to report that all of our problems at Fordyce seem to have been solved and the church as a whole seems to be in a finer shape than I have known it to be in a number of years. Dan Clary is making a

lections. Jew and Gentile, united in meditation and prayer for world peace, was a most impressive sight; surely God was in our midst.

The "Day of Prayer" reached its climax in the children's hour, from 4:00 to 5:00—the children representing the different nations of the world making a plea for peace.

What a glorious privilege to be a link in the golden chain of prayer that encircled the earth on this "World Day of Prayer"!—Mrs. Gus Robbins, Supt. of Pub.

fine superintendent and has a fine Church School. Brother Rule led the afternoon conference and plans were made for one of the best Training Schools of the year the last week in March.—Clem Baker.

#### MANY SCHOOLS SENDING THE FOURTH SUNDAY OFFERINGS

An increasing number of schools reported Fourth Sunday offerings last week. Several schools are sending in offerings for two and three months. The fiscal year for the General Board closes the first of April. We are anxious for the Little Rock Conference to close out the year with a creditable showing and are, therefore, urging all schools that are behind with their Fourth Sunday offering to send it in immediately so that we may make our final report of the fiscal year to the Treasurer of the General Board at the end of this month.—Clem Baker.

#### ADULT CLASSES TAKE NOTICE

One of the most important elective courses for adults yet published in the Church School periodicals, is being released in the Adult Student during April, May and June. It bears the title, "Toward the Christian Ideal of Brotherhood." Dr. W. T. Watkins, of Emory University, is the writer. Every adult class interested in giving attention to the pressing problem of Christian social action, could make use of this splen-

# Do You Ever Wonder

Whether the "Pain"  
Remedy You Use  
is SAFE?

Ask Your Doctor  
and Find Out

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

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

He will tell you that before the discovery of Bayer Aspirin most "pain" remedies were advised against by physicians as bad for the stomach and, often, for the heart. Which is food for thought if you seek quick, safe relief.

Scientists rate Bayer Aspirin among the fastest methods yet discovered for the relief of headaches and the pains of rheumatism, neuritis and neuralgia. And the experience of millions of users has proved it safe for the average person to use regularly. In your own interest remember this.

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

## Bayer Aspirin



## 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.)

did material with profit. Plans should be laid immediately for devoting three months of intensive thought to this important subject.

the presence of all the pastors with their Leagues.

After the interesting program several groups entertained us with humorous stunts and refreshments were served.

Sample copies of the April issue of the Adult Student can be secured by writing to the Editorial Department, General Board of Christian Education, 810 Broadway, Nashville, Tenn.

MARSHALL STEEL TO TEACH IN LITTLE ROCK TRAINING SCHOOL

We are happy to report that Rev. Marshall T. Steel has been added to the faculty of our great Little Rock Training School which starts at 2:30 next Sunday afternoon.

LEAGUE UNION AT HORATIO

A fine group of young people were at our League Union recently. There were 160 present from DeQueen, Dierks, Lockesburg, Horatio, Walnut Springs and Williamson.

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Here is what you have always wanted, at a price you can afford.

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NORTH ARKANSAS CONFERENCE HOME AND FOREIGN MISSIONARY OFFERING, FIRST QUARTER ENDING FEB. 10.

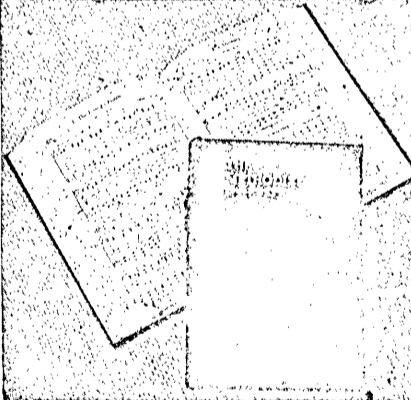
Table with columns for District (Batesville, Conway, Fayetteville, Ft. Smith, Helena, Jonesboro), Church, and Amount.

Table with columns for District (Paragould, Searcy), Church, and Amount.

Table with columns for District (Little Rock, Monticello, Pine Bluff, Prescott, Texarkana), Church, and Amount.

Methodist Benevolent Association FOR LIFE INSURANCE (Chartered 1908) PURPOSE PROGRAM FOR 1935 POLICY PLANS

Is Your Church Enjoying the New METHODIST HYMNAL?



No Need to Delay Your Church can easily provide the necessary quantity through the plan 'In Memory Of' or 'In Honor Of,'

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Table with columns for District (Atkins, Belleville, Danville, Centerville, Greenbrier, Houston, Bigelow, Lamar, Levy, Morrilton, Gardner Memorial, Plainview, Perryville, Mt. Carmel, Vilona), Church, and Amount.

Table with columns for District (Bentonville, Berryville, Centerton, Oakley's Chapel, Elm Springs, Harmon, Eureka Springs, Fayetteville, Gravette, Green Forest, Central, Morrow, Viney Grove, Pea Ridge, Brightwater, Tuck's Chapel, Rogers, Siloam Springs, Springdale, Springtown, Winslow), Church, and Amount.

Table with columns for District (Aima, Booneville, Ratcliff, Clarksville, Mt. Olive, Ft. Smith, First Church, Ft. Smith, Dodson Ave., Ft. Smith, Midland Heights, Huntington, Kibler, Mansfield, Ozark, Gar Creek, South Ft. Smith, Van Buren, East Van Buren, Van Buren, City Heights), Church, and Amount.

Table with columns for District (Aubrey, Clarendon, Crawfordsville, Melwood, Forrest City, Harrisburg, Haynes, La Grange, Lexa, Palestine, Helena, Hulbert, West Memphis, Parkin, Vanndale, Hickory Ridge, Widener, Madison, Tuni), Church, and Amount.

Table with columns for District (Blytheville, First Church, Blytheville, Lake St., Promised Land), Church, and Amount.

Table with columns for District (Augusta, Bald Knob, Beebe, Cabot, Cato, Clinton, Cotton Plant, Revel, Garner, Griffithville, Ellis Chapel, Harrison, Alpena, Capps, Bergman, Valley View, Heber Springs, Hunter, Judsonia, Bradford, Kensett, Leslie, McCrory, DeView, Fake's Chapel, McRae, Copperas, Lebanon, Cross Roads, Oak Grove, Pangburn, Quitman, Sulphur Springs, Mt. Pleasant, Searcy, Valley Springs, West Searcy, Higginson, Smyrna), Church, and Amount.

Table with columns for District (Searcy, Fayetteville, Jonesboro, Helena, Ft. Smith, Batesville, Paragould, Conway), Church, and Amount.

Table with columns for District (Hendrix Student Fund), Church, and Amount.

HENDRIX STUDENT FUND As Treasurer, I am reporting the following remittances received up to Feb. 29 on the Hendrix College Student Loan Fund:

Table with columns for District (Arkadelphia, Camden), Church, and Amount.

**CHURCH NEWS**

**ANNUAL MEETING OF BOARD OF CHURCH EXTENSION**

The Annual Meeting of the Board of Church Extension of the Methodist Episcopal Church, South, will be held in the Chapel of the Board of Church Extension Building, 1115 Fourth Avenue, Louisville, Kentucky, beginning Tuesday, April 28, at 9:00 a. m. All applications to be considered by the Board at its Annual Meeting must be in the hands of the Secretary on or before March 31.—T. D. Ellis, Secretary.

**PASTORAL CHANGES**

Rev. Geo. N. Villines has withdrawn from our church and is not to be recognized as a Methodist preacher. Since Conference the following changes have been made: Rev. M. L. Kaylor has been sent to Hunter; Rev. Harold Eggensperger and Charlie Moss, students at Hendrix College, have been sent to supply Rosebud Circuit, and Rev. A. A. Noggle is supplying the Scotland Circuit as Brother W. M. Womack had to retire on account of bad health.—E. H. Hook, P. E.

**TEMPERANCE CONVENTION**

The State Convention of temperance and prohibition workers will be held, as previously announced, at the First Christian Church, 10th and Louisiana Streets, Little Rock, beginning Sunday, March 15, 2:30 p. m. Former Governor Geo. W. Donaghey will preside at this meeting. Dr. G. G. Sias will give the address of welcome. Dr. A. C. Millar, President of the Arkansas Anti-Saloon League Board, will deliver the keynote address. Mrs. Cora H. Gillespie, State president of the Woman's Christian Temperance Union, will speak. Dr. F. Scott McBride, General Superintendent of the Anti-Saloon League of America and O. G. Christgau, Assistant Superintendent, will be present and speak.

The Convention will continue through Monday and Tuesday, Mar. 16-17. There will be two public services each day, at 2:30 and 7:30 p. m. There will be good programs at each service. A conference for workers will be held at 9:00 o'clock each morning.

The Annual Board meeting of the Anti-Saloon League of Arkansas will be held Tuesday, March 17 at 9:00 a. m.

Two features of the Convention will be the sound motion picture, "Ten Nights in a Bar Room," and one or two dramas, presented by Supt. O. G. Christgau. This Convention is to be the opening of an educational campaign in the state against the legal and illegal liquor traffic.

All Churches and temperance organizations are requested to send representatives. We ask for a car-

load from each county. The expense will be small. Come and help to make Arkansas dry and a better state in which to live. For information write: John H. Glass, Supt. Anti-Saloon League of Arkansas, 338-339 Donaghey Building, Little Rock, Arkansas.

**LESLIE FELLOWSHIP NIGHT**

Friday was Fellowship night at the Leslie Methodist church. For two weeks the ladies of the Missionary Society prepared for it. There were piano solos and duets, vocal solos and quartets, and there was hymn singing. The ladies then presented in a most uproarious fashion a one-act comedy: "Sewing for the Heathen". And the heathen were properly sewed for!

Following the comedy was held a fellowship hour. The crowd was large and everyone seemed to enjoy it.—Reporter.

**ARKANSAS METHODIST ORPHANAGE**

Said the Master, "In as much as ye did it unto one of the least of these, ye did it unto me."

Nothing is most characteristic of Christianity than Christ's attitude toward childhood. The picture of Jesus with a baby in His arms forever changed the attitude of His disciples to children. If we then, readers, be his followers, let us truly follow him.

Present the matter and collect all you can and send it in. We need it.

I am thinking more and more about our people making wills and disposing of their property. Nothing appeals to me more than leaving a part of our estate to the Arkansas Methodist Orphanage. Let it be great or small, it shows that we are doing something that will live after we are dead.

It is necessary for us to begin to think about doing some additional improvement which will cost several thousand dollars. We have now forty children in the Home and these together with our group of helpers, make forty-four.

Sickness is giving away and our group is returning to their normal state.

With much love for all and best wishes for each preacher in the two Conferences, I am, Yours truly, James Thomas, Executive Secretary.

**GROUP ONE SEARCY DISTRICT**

This Group of the Brotherhood met at the District Parsonage Monday, March 2, at 10 a. m. with the following members present: E. H. Hook, P. E., C. B. Pace, Elmo Tomason, J. J. Webb, R. E. Wilson, L. E. Mann, A. G. Walton, T. E. McKnight, T. C. Chambliss, C. H. Bumpers, R. B. Howerton, Ray McLester and S. O. Patty.

Rev. L. E. Mann led in prayer after which Rev. E. H. Hook was elected Chairman. The work of the District was discussed and checked upon. A very profitable round table discussion of questions relating to our work was then engaged in.

A pot-luck lunch, prepared by the preachers' wives, was much enjoyed at the noon hour.

After an hour of visiting and fellowship we headed for home, looking forward to the coming of the first Monday in April when we will meet again.

Preachers' wives present: Mrs. J. J. Webb, R. E. Wilson, L. E. Mann, A. G. Walton, T. E. McKnight, C. H. Bumpers, R. B. Howerton, Ray McLester, E. H. Hook and S. O. Patty.—S. O. Patty, Sec.

**THE ORPHANAGE**

Received in Home during February: Belated Christmas package for Bobbie and Billie from Mrs. "Santa", Earle, Arkansas; Circle No. 10, Winfield W. M. S., dresser scarfs; Circle 9 Winfield W. M. S., Program and refreshments. Mrs. Glover presented two blind pupils in several numbers of reading and piano music, and also their method of reading and writing which was interesting and marvelous; Ladies of Ingles church, Hermitage Circuit, quilt; Emergency Relief, flour and meat; Mr. and Mrs. L. P. Stephens, Texarkana, box for Helen; Four new children from Hot Springs, and a new girl from Little Rock; W. M. S., Kingsland, box canned fruit; 5 gallon-sweet milk, friend. Sick are all better.—Mrs. S. J. Steed, Matron.

**ARKANSAS METHODIST ORPHANAGE**

During February, we received the following cash contributions for the Home, aside from the Christmas Offerings: Mr. A. K. McKinney, Texarkana 10.00 H. M. Martin Dairy, L. R. R-3 2.00 Raymond Norwood, City 1.00 S. J. Newman, City 5.00 Lewis-Norwood Co., City 5.00 Susanna Wesley Bible Class, First Church, Texarkana 5.00 McDonnell-Streepy Class, Pulaski Heights, City 2.50 Inez Smith Class, Pulaski Hts. 2.50

This is my sixth report of the Christmas Offerings for the Arkansas Methodist Orphanage:

**LITTLE ROCK CONFERENCE**

Arkadelphia District  
Amount previously reported \$ 430.41  
Magnet Cove, Malvern Ct. add. 1.50  
TOTAL \$ 431.91

Camden District  
Amount previously reported \$ 588.57

Little Rock District  
Amount previously reported \$1031.72  
First Church—L. R. add. 5.00  
TOTAL \$1036.72

Monticello District  
Amount previously reported \$ 378.79  
Hamburg 20.00  
McGehee 25.00  
Total \$ 423.79

Pine Bluff District  
Amount previously reported \$ 606.79  
Rowell Ct.—Wesley's Chapel .75  
Rowell Ct.—Mt. Olivet 1.50  
Rowell Ct.—Center 1.75  
TOTAL \$ 610.79

Prescott District  
Amount previously reported \$ 268.32  
Amity S. S. 3.00  
Delight W. M. S. 5.50  
TOTAL \$ 276.82

Texarkana District  
Amount previously reported \$ 613.08  
Lewisville S. S. 20.00  
TOTAL \$ 633.08  
Misc. Gifts, prev. reported 5.00  
Total from Little Rock Conf. \$4006.68

**NORTH ARKANSAS CONFERENCE**

Batesville District  
Amount previously reported \$ 71.86  
First Ch. S.S.—Batesville 25.00  
Central Ave.—Batesville 5.00  
TOTAL \$ 101.86

Conway District  
Amount previously reported \$ 212.56  
Greenbrier Ct. 1.00  
TOTAL \$ 213.56

Fayetteville District  
Amount previously reported \$ 71.27  
Osage Circuit .50  
Bentonville 6.88  
TOTAL \$ 78.65

Fort Smith District  
Amount previously reported \$ 40.48  
Helena District  
Amount previously reported \$ 167.87  
Earle S. S. 10.00  
West Helena 5.00  
Brasfield S. S.—Wheatley Ct. 2.50  
TOTAL \$ 185.37

Jonesboro District  
Amount previously reported \$ 129.63

Paragould District  
Amount previously reported \$ 40.09

Searcy District  
Amount previously reported \$ 128.70

Beebe S. S. 10.00  
Weldon-Tupelo Ct.—Weldon 2.50  
Weldon-Tupelo Ct.—Tupelo 1.00  
TOTAL \$ 142.20  
Misc. Gifts. Amt. prev. reported \$ 9.00  
Grand Total from N. A. Conf. \$ 940.84  
Grand Total from both Conf. \$ 4947.52  
—James Thomas, Executive Sec.

**TREASURER'S REPORT**

As Conference Treasurer of Little Rock Conference, I am making a report of Conference Claims received since the beginning of the new Conference year through February 29.

ARKADELPHIA DISTRICT  
Grand Ave.—Hot Springs \$ 42.50  
Hot Springs Circuit 84.00  
Percy Circuit 25.00  
TOTAL \$ 151.50

CAMDEN DISTRICT  
El Dorado Circuit \$ 30.86  
First Church—El Dorado 542.00  
Huttig 30.00  
Kingsland Circuit 8.00  
Magnolia Station 150.00  
TOTAL \$ 760.86

LITTLE ROCK DISTRICT  
Carlisle Circuit \$ 11.28  
Little Rock—  
First Church 700.00  
Highland Church 25.00  
Hunter Memorial 38.00  
Pulaski Heights 262.50  
Lonoke 10.00  
Mabelvale-Primrose Chapel 39.51  
Paron Circuit—Walnut Grove 11.00  
Paron Circuit—Halstead 5.80  
Roland Circuit 4.56  
TOTAL \$ 1107.65

MONTICELLO DISTRICT  
Crossett \$ 100.00  
Fountain Hill Circuit 2.00  
TOTAL \$ 102.00

**How CARDUI Has**

**Helped Many Women**

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

**Annuity Bonds**

¶ Your gift in the form of an annuity will purchase an income that will not shrink.  
¶ Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

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

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

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

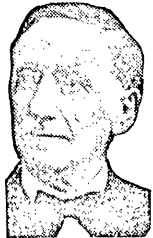
**PROTECTION AGAINST OLD AGE**

**Gray Hair**

**Best Remedy is Made At Home**

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

**STOP Your Rupture Worries!**



Why worry and suffer any longer? Learn about our perfected invention for all forms of reducible rupture. Automatic air cushion acting as an agent to assist Nature has brought happiness to thousands. Permits natural strengthening of the weakened muscles. Weighs but a few ounces, is inconspicuous and sanitary. No obnoxious springs or hard pads. No salves or plasters. Durable, cheap. Sent on trial to prove it. Beware of imitations. Never sold in stores or by agents. Write today for full information sent free in plain envelope. All correspondence confidential.  
**BROOKS COMPANY, 352 State St., Marshall, Mich.**



<b>PINE BLUFF DISTRICT</b>	
DeWitt	\$ 101.44
St. Charles Circuit	40.00
Total	\$ 141.44
<b>PRESCOTT DISTRICT</b>	
Forester - Mauldin	\$ 25.00
Gurdon	100.00
Hope	200.00
Mineral Springs Circuit	7.19
Murfreesboro-Delight	87.07
Washington - Ozan	20.00
Total	\$ 439.26
<b>TEXARKANA DISTRICT</b>	
Hatfield Circuit	\$ 50.00
Lockesburg Circuit (in full)	200.00
Texarkana Circuit	18.00
Total	\$268.00
Grand Total Received to date	\$2970.71
—C. E. Hayes, Conf. Treasurer.	

**FEDERAL HOUSING ADMINISTRATION ACTIVITIES**

The Federal Housing Administration has issued commitments for the insurance of mortgages amounting to \$2,414,240. Hal L. Norwood, the State Director, reports that 173 of the commitments were for new homes with loans totaling \$608,270. These new homes range in cost from \$1500 to \$15,000. The average is \$3,516; 60% of the houses, including the lot, cost less than \$5,000; 50% less than \$4,000; 33 1-3 percent less than \$3,500. This demonstrates that a man of moderate income can buy a lot and build a home that can be financed under the Mutual Mortgage Insurance Plan.

On a 20-year loan \$7.43 per month per thousand, covers the payments on principal, interest, service charge and Mutual Mortgage Insurance Premium. In addition to this one-twelfth of the annual taxes and of the annual fire and hazard insurance premiums must be paid monthly.

Persons wanting the money to re-finance an existing mortgage, to buy or build a home in an urban community should go to a bank or loan association and make application for the amount needed. If the lending institution is willing to make the loan, provided the Federal Housing Administration will insure the mortgage, the institution will make application to the Federal Housing Administration and if, after investigating, the Administration thinks that the mortgage would be eligible for insurance it will so advise the institution and then the applicant can close the deal and when the mortgage is executed it will be insured.

Mr. Norwood said, further, that one of the best evidences of the benefits of the Plan to the borrower is the fact that a number of officials of banks, building and loan associations and federal savings and loan associations are building new homes that are financed under Insured Mortgages. In one city the president and secretary of a savings and loan association are both building homes financed by mortgages insured by the Federal Housing Administration.

The lending institutions are becoming more cooperative every day. Six months ago in one of our most progressive cities there was not a lending institution that would make a loan under the Mortgage Insurance Plan, but today all the banks and loan associations in that city are making these loans and some of them advertising for the loans.

The better the Plan is understood the more popular it becomes. It puts into circulation private money, creates a market for building material and gives employment to thousands of people. It is establishing a reasonable rate of interest that people can afford to pay for money to invest in homes. It is taking the place of short term loans with generally a second mortgage and sometimes a third mortgage. It benefits people who need money and

affords a safe investment for lending institutions whereby they can invest their funds and make money for their stockholders with the absolute assurance that not a dollar of the amount loaned will ever be lost.

A great many people are making plans to build or buy homes this Spring under the provisions of the National Housing Act. This is the first opportunity they have had to borrow eighty percent of the value of the property, including the cost of the lot and to pay the amount borrowed, at the low rate of interest of five percent, in monthly installments. There is no greater satisfaction than to be a home owner. During the depression very few home owners were on relief. Now is the time to build! All reports show that the cost of building material is increasing and likely it will be a long time, if ever, before a man can buy or build a home as cheaply as he can now.

**THE SOCIAL OBLIGATION**

Being in society is not a voluntary matter with any man. He became a unit in the social mass without his consent. Consequently, the primary social obligation is not one growing out of agreement, but of relationship.

The obligation to be religious is one of relationship to God as Creator; but the social obligation is twofold, based upon two relationships; one that of Creator and creature, and the other that of creature and creature.

A man may say, "I am a man of my word, and whatever I agree to do as between my neighbor and myself I will do." He assumes that until he agrees to do this or that he is under no obligation as to his conduct. The very opposite is true. He should agree to do, because of obligation on him prior to and apart from any agreement. The social obligation is upon man, because he is a man and not a brute, because God is his Creator and other human beings are fellow creatures.

So, when Jesus Christ was approached and asked, "Which is the first commandment in the law?" he replied, "Thou shalt love the Lord, thy God, with all thy heart, all thy soul and all thy mind." This the highest affection necessarily is required by the highest, closest relationship conceivable, that between Creator and creature; but he hastened to call attention to the second commandment in rank, viz.: "Thou shalt love thy neighbor as thyself," because relationship to God is not the only one sustained by man. There is another, that between man and man as equally creatures of God.

Since the relationship to God is the highest, God could not consistently demand less than man's supreme affection, and since all men are equally creatures of God, He could not consistently demand less than "Thou shalt love other human beings as thyself."

This is generally understood to be the teaching of Jesus Christ. It is not. He quoted it from Moses (Leviticus 19:18), and Moses wrote it, because it is fundamentally and necessarily the law of human beings as such. God Himself would have been inconsistent with Himself as Creator had He demanded less. All men, because they are men, are under the obligation to love their neighbors as they love themselves. A man's consent or agreement to thus regard his neighbor has nothing whatever to do with his duty;

does not create that duty nor add to it a particle.

Society will never be properly built upon any other basis. This fundamental, social law may be outraged and violated by rulers, statesmen, business men, teachers and others, but never can be repealed nor changed. It holds and will hold so long as there are two human beings in this world or any other.

It is to man's interest not to try to change the laws of his being, but to discover, clearly understand and obey them.

This second commandment is just as binding upon outsiders as it is upon church members, just as binding upon a man before he joins the church as afterwards. This ought to be preached and taught with all possible earnestness all over the world. It is a practicable rule for all the relations and social contacts in the world. The law books of the world should be written from this standpoint. It is not difficult to see that with this commandment as the rule of society, wars would cease, unfair competition would cease and the human race would be coordinated to develop for each individual and all individuals together the infinitely rich resources of this world which our Heavenly Father has given us.—Baptist Standard.

**THE SEA THAT PLAYED POSSUM**

There is in Palestine a body of water whose level is 1,300 feet below that of the Mediterranean. It is forty-seven miles long and nine and one-half miles across at its widest part. Its water is so heavily loaded with mineral salts that nothing can live in it. Birds attempting to fly across it were said to fall dead into its waves. The climate of the valley in which it rests was

reported in travelers' tales as unbearable and deadly.

So well did the sea "play possum" that for generations the world regarded it as dead, kept away from it, and testified to its demise by naming it "The Dead Sea".

Within the last few years so many things have happened on its shores, and so many age-long beliefs disproved that "the Dead Sea today is a thing of life, pulsating with health and conferring benefits on thousands of human beings." These are the words of Major T. G. Tulloch, upon whose noted lecture before the Royal Society of Arts, in London, we have drawn for this article.

Palestine is governed under a British mandate, and Major Tulloch and his associates obtained a concession to exploit the possibilities of the Dead Sea after numerous analyses had convinced them that its wass were a vast potential source of common salt, potash, and bromide. They organized Palestine Potash, Ltd., which started practical work in 1930. The astonishing progress made since then amply confirms their judgment.

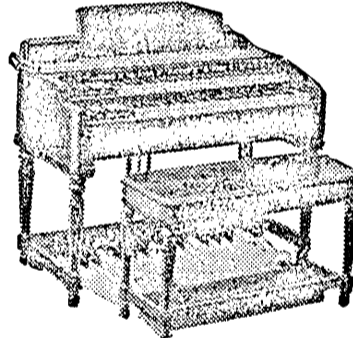
As the fresh water from the Jordan and other streams dilutes the

**MOST EVERYBODY NEEDS A GOOD BLOOD MEDICINE BEGINNING OF SPRING-TIME.**

This prescription is one of the best and is much used in Hot Springs and Little Rock. It contains Potassium Iodine, Iron, Sarsaparilla, Stillingia, Etc. We call it S. & B. "Sarsaparilla Compound, Good Red Blood." It is a large bottle and concentrated in strength, 100 sell for \$1.20. Try a bottle and put your blood system in good condition for the year.

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surface water, sounding experiments were made which showed that the salinity increased in proportion to the depth until at something like 200 feet a constant analysis was noted. A thirty-inch pipe line, 2,800 feet long, was therefore laid out from the shore to approximately this depth, and pumps provided which discharge into an open canal. Along the shore and encircled by the canal great evaporating pans covering thousands of acres were constructed. Most fortunately for the success of the venture the local soil, which is alluvial clay, proved impervious to leakage, since a porous soil would have involved an enormous expense in pan construction.

The pans are about two feet deep, and the water from the canal goes first to the upper series of pans. Evaporation is by the sun's heat, assisted by the steady breeze which blows all day from the south and all night from the north for most of the year. As evaporation proceeds the concentration of salts increases, until the least soluble of them, namely, sodium chloride or common salt, is first deposited. The liquor is then run into the next lower series of pans, where, under continued evaporation, the double salt of magnesium and potassium chlorides known as "carnallite" is thrown down. The remaining liquor from these pans is heavy with magnesium bromide, from which bromine itself is separated easily. Potassium chloride, ninety-eight per cent pure or better, is separated from the carnallite by washing.

The important part which the mineral resources of the Dead Sea are destined to play in the world's economics is indicated not only by reason of the simplicity of their production, but also on account of their vast quantities, which, computed to close limits, are as follows:

	Millions of tons
Magnesium Chloride	22,000
Sodium Chloride (salt)	11,000
Calcium Chloride	5,000
Potassium Chloride	2,000
Magnesium Bromide	1,000

Moreover, it is estimated that an additional 40,000 tons of potassium chloride is brought into the sea each year by the streams flowing into it.

Major Tulloch calculates that if potash from no other source were available the quantity existing in the Dead Sea would supply the world's requirements for over 2,000 years.

Shipment is made by motor truck to Jerusalem, twenty-five miles away, and thence by rail to the docks of Haifa, some 115 miles in all.

Astonishing as are the values revealed by this development, the present status of the Dead Sea as a health resort is even more remarkable in view of its previous sinister reputation. Major Tulloch tells us that the company has been at work continuously, summer as well as winter for over four years, and there has not been a single case of illness among the several hundred workmen, though many of them came from cold, northern climates.

The remarkable healthfulness of the northern shores of the Dead Sea appears to be due to several factors, one of which is the unique fact that at 1,300 feet below sea level the air is so much denser that six per cent more oxygen is brought into the lungs at each breath than is the case at normal or sea level. There is, moreover, an absence of fogs and an extraordinarily clean,

pure atmosphere. Added to this are the stimulating and energizing effects of bathing in the water of the Dead Sea.—"The Industrial Bulletin" of Arthur D. Little, Inc.

**WHAT MARTYRS DIED FOR**

History shows that states which illtreat their minorities and suppress discussion lose strength and resilience. Freedom of discussion is not merely a thing to be prized and admired for its own sake; it contributes to the vitality and power of a society, however many the disadvantages it may seem to possess to men under the rule of the panic.

"We Nazis", writes General Goring in his book, Germany Reborn, "believe that in political affairs Adolf Hitler is infallible, just as the Roman Catholics believe that in religious matters the Pope is infallible."

It is difficult for anybody who looks at the history of the nineteenth century to believe that this is the end of all the struggles that Europe has endured for the rights of man.—J. L. Hammond.

**WILL CALVINISM AND ARMINIANISM MERGE?**

Do you remember the "Five Points of Calvinism" which our Methodist fathers so persistently opposed? They have a sort of musty sound today, but it is not so long ago that they were active and highly controversial.

These are the five: the total depravity of man, the unconditional election of grace, the limitation to the elect of the atonement's values, the irresistible grace of God, and the unflinching perseverance of the elect (once in grace always in grace).

There is still much even in our Methodist hymnody which squints in the general Calvinistic direction, but it doesn't bear careful analysis, and has little practical support in our day.

Over against the Calvinistic position, the historic Methodist stand has been that God and man must work together in the process of salvation, that "whosoever" cannot mean a fixed and limited number, that the gift of God is not unconditional; that God's offer of life in Christ can be resisted, and can be repudiated and lost after it has been accepted.

That Calvinism contains a great measure of truth no Methodist of today will deny, though some of our more aggressive figures in the great debates of the past did not hesitate to say that Calvinism was wholly of the devil.

But the realities it does hold are not enough to make it a workable theology. It goes against some of the best we know about ourselves, and against much of the best we can think about God.

And so the old conflict cannot be restaged. If Methodists are more ready than they once were to see some good in pure Calvinism, the present-day descendants of Calvinistic forbears no longer preach it or believe it with the old meanings.

All of which is to the good; it points to a day when Calvinist and Arminian will unite in one fellowship, being even now in full agreement and alliance when the mastery of Christ over men's souls is arrayed against the mastery of this present world.—Central Christian Advocate.

The Centennial History of Arkansas Methodism. Order of Centennial History Commission, Jonesboro, Arkansas. Price \$3.00.

**MINORITY RULE**

In a discussion of why the founders of this nation finally decided upon the balanced system of government which we now have—legislative, executive and judicial—Former Senator Reed had this to say:

"Realizing that the legislature or executive might mistakenly or willfully enact statutes or do acts violative of the rights of the citizen as reserved in the supreme law (the Constitution), they established a great court to protect the people against all such violations. The Supreme Court is therefore the high court of the people, for its great prerogative is to preserve the law enacted by the people as the supreme law of the land.

"Strike down the Supreme Court and you destroy the Constitution. You substitute for the supreme law enacted by the people the unrestricted will of Congress. You make Congress omnipotent and the people subject to its whims, caprices, ambitions and venalities. You drive a knife through the heart of liberty."

Senator Reed knows his history. A study of proceedings at the first Constitutional convention, and of speeches made in the states by delegates who subsequently fought for and won adoption of the Constitution, shows that. But, unfortunately, there now are a bunch of self-styled "liberals" who want to force the Supreme Court to agree 6 to 3, or perhaps unananimously, before it can hold an act of Congress unconstitutional.

The Supreme Court is the only real voice of the average, unorganized American. Congress is supposed to be, but it actually represents co-

hesive minorities. Some folks complain that the views of five men on the Supreme Court now rule the fate of 125,000,000 people. Even agreeing that that is a fact, wouldn't it be much worse to put that power into the hands of four men? Or of 1?

Interestingly, the advocates of this change are inconsistent, or something. You don't hear them insisting that they must be elected unananimously, or by 6 to 3 majorities, or that Congress must pass laws unananimously, or by 6 to 3 majorities.

**WHAT THE ADVOCATE MEANS TO THE PASTOR**

The pastor of a church who is not interested in the wide circulation of the church paper in his congregation neglects a means by means by which the work entrusted to him can be greatly promoted. For the coming of the paper every week into the homes of the people brings the message of the Kingdom there. This enables the pastor to carry out, in spirit at least the injunction which is laid on him in the solemn hour of his ordination when he seriously agrees to visit from house to house. With the increase of population and the consequent increase in the size of our congregations, obedience to this mandate of the Church lays on the pastor a burden grievous to be borne so much so that in the face of it

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In publishing the CENTENNIAL HISTORY OF METHODISM IN ARKANSAS it is the wish of the author and those connected with him, that every Methodist family in Arkansas may have a copy of this book. It is especially desired that every one of our preachers may have a copy. The price is only \$3.00 and the postage, which is a good deal less than is usually charged for a book of its class, for it was not published to make money, but for the purpose of building in our people an appreciation of the meaning and value of our Methodism. Yet we realize that \$3.00 means something to many of our preachers, who are living on short salaries. We are, therefore, submitting this proposition: We will send a free book to any preacher who will send in a cash order for five books. This proposition will hold good during March and April of this year, but it does not apply to books already sent out. We believe that any preacher who will try can place five books among the families of his charge. Send the order to Centennial Methodist History Company, Jonesboro, Ark.

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and realizing its difficulty many have given it up as too much to be undertaken.

At this juncture the church paper comes to assist in this work. Once each week it visits the home bringing a message of the Kingdom and presenting the needs of the churches to the people. Even the sight of the paper on the reading table (and we dare not hope that all the members of the family will read it) brings the Church to the mind.

If we examine a list of the subscribers to The Advocate in our churches we will find that largely they represent the supporting and attending members. It cannot, of course, be argued that this interest results alone from the visits of the church paper to the home, neither can it be that the paper does not contribute tremendously to the creation of this interest.

The earnest pastor may find comfort in the reflection that the cause he desires to see advanced, his and his Master's, is being represented every week in every home into which he is able to send The Advocate. It is doing a work which he cannot possibly find the time to do.

The paper informs the people as to the activities of other churches and creates a confidence that what others are doing they also may do.

Its weekly visit is an antidote to much that falls under the eye and filters into the mind from the secular press. They learn that while there is crime and lust, war and social injustice, there are also in the earth multitudes who have not "bowed the knee to Baal," but they rather pray and labor for the coming of the reign of Christ when "righteousness shall cover the earth as the waters cover the sea."—A Pastor in Alabama Christian Advocate.

**UNIFICATION: THERE IS MUCH HOPE**

What hope is there that the present plan of Methodist unification will be successful when the others have failed? There is much hope. According to the plan of union, adopted unanimously by the three commissions meeting together in Evanston last August, the Negro Conferences have been set apart into what is known as the Central Jurisdictional Conference, with all the rights and privileges of the five other (white) Jurisdictional Conferences into which the country is divided. They will elect their own bishops and be represented in the General Conference of the whole church exactly as their white brothers. This gives the Negro members

of the church more privileges than they have ever enjoyed, even in the Methodist Episcopal Church to which they have always belonged. This plan is accepted enthusiastically by the Commission of the Southern Church and is being favorably received by their constituency everywhere.

What does it all mean? Immediately and on the very surface it means that the members of these churches are becoming more and more strongly convinced that it is a burning shame to remain divided. Why should they be? There are no doctrinal differences between them, their ritual is fundamentally the same, they (the two larger bodies now planning union), have for over a quarter of a century been using the same hymnal, and in their emphasis on religious experience, which is the mark of Methodists everywhere, they occupy exactly the same historic position.

Again they ask, Why should we not be one? The question becomes all the more insistent as the whole Christian church finds itself traveling back to its common spiritual resources in the conflict with sin, with organized evil, and with a materialistic interpretation of the universe and all that is in it. It is no time to be mending denominational fences, especially when they lie between parts of the same family estate; rather it is time to clear them away entirely and unite in one great body dedicated to an abounding belief in the one God of all, revealed in Jesus Christ, and commissioned unitedly to lead the people against secularism and wrongdoing in every form.—Edmund D. Soper, D. D., President Ohio Wesleyan University, in Christian Advocate (N. Y.)

**THE CHRIST FOR ME**

If Jesus Christ had not claimed all he did for himself, and asked all he does for me, I could not trust him as a Saviour, nor worship him as Lord.

To believe in Jesus Christ for my salvation, and to worship and obey him as my Lord, he must claim for himself absolute perfection and unlimited power to save to the uttermost.

I need a Saviour who can blot out all of my sins; who can bring a new life into me; who can cast the old sinful life out of me; who can impart something of his own nature to me, so that I shall love him with a deep adoration, and find my highest delight in his service.

I want my Lord Jesus so to love sinful men that he is willing to die for them, and do it. I want him to have power to rise from the dead, and do it. I want him to dominate over death and devils, to raise the dead and cast out devils. I want his very garments to be so surcharged with his power that the finger-tip of faith will bring healing, where all medicine and physicians have failed.

I want a Jesus Christ who is absolutely holy, yet will condescend to dine with a sinner. I want my Saviour and Lord to own the universe and yet walk about and keep company with poor people; a Saviour whom the most unworthy may approach with the assurance of a merciful hearing and a gracious forgiveness. That is it, you understand. I must have a Jesus Christ who can, and does, forgive sins.

Take the Christ of the Bible, as revealed in the prophecies, gospels and epistles, and he is the Jesus Christ for me. He fills the universe

of my desire; he meets all of my needs; his resources for the wants of the human race are vaster than one can comprehend. He is great and glorious beyond all the sweep of thought or power of imagination. He is one and equal with the Eternal Father. He never did begin to be; he was in the Godhead from all eternity. To Jesus Christ, be love, praise, honor, and the united adoration and glory of all men, and all angels, forevermore. Amen!—H. C. Morrison in Pentecostal Herald.

**A TRIP TO NINGPO**

Late in the spring I was appointed to take a section in the music group at the meeting of the Educational Association at Ningpo. I was given the subject, Music and Worship. I had never been to Ningpo and the trip was most pleasant. We went by coast steamer from Shanghai, an overnight trip of twelve hours. While at Ningpo, we had one day for sight-seeing and took a motor trip to the native village of Chiang Kai-shek. Here we saw the wonderful school that he has established, and we traveled over the fine motor roads that have been built in this section. From this village we went to the mountains nearby and visited the "Snowy Valley" and the two waterfalls and the beautiful temple and monastery. Gen. Chiang has a summer cottage on this mountain that has been equipped with running water and sanitary plumbing. Another modern touch is the Rest House, recently built on the mountain by the China Travel Service for accommodation of tourists. At this time of the year the hills were covered with azaleas

in such profusion that one lacks words to describe the scene, and mixed with the rose and lavender azaleas were wild wisteria and other flowers for which I know no common English name.—J. W. Dyson.

Encourage the children to read the ARKANSAS METHODIST. They will soon learn to appreciate the wholesome reading in a church paper.

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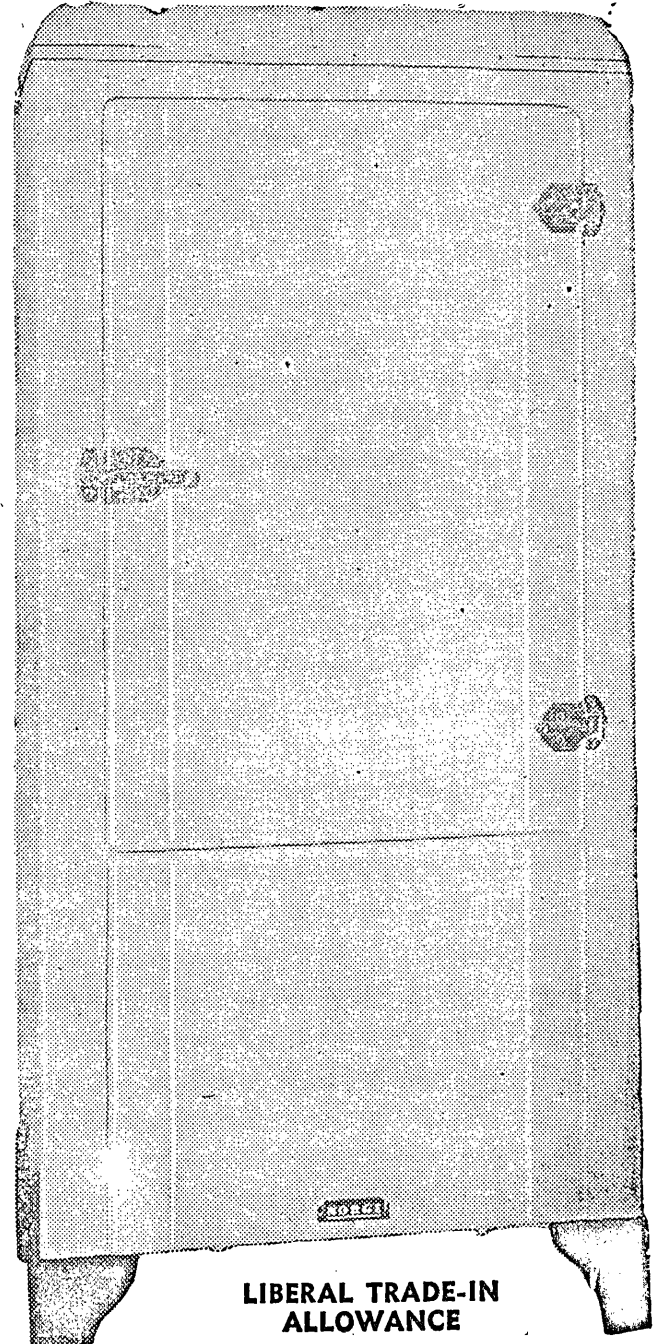
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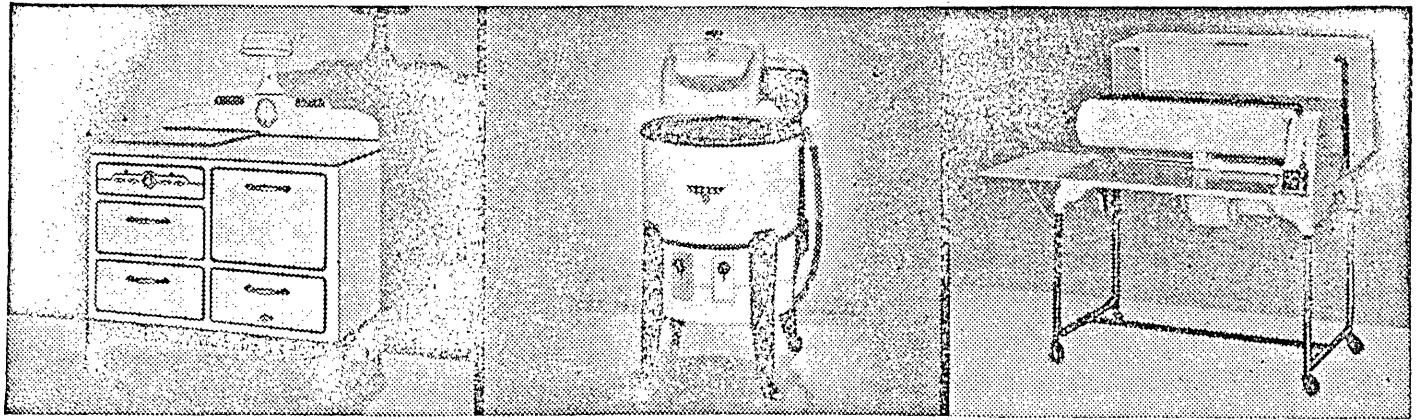
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Echols Smitza was known far and near as the "Bird Boy". He acquired this name by having an unusual knowledge of the life and habits of birds that made their home in his state. Echols' home was in the sunny South near a large and beautiful forest. A variety of birds made their home in this forest.

The knowledge Echols gained about the birds made him the most popular boy in his community. "Birdology", as he called it, provided an interesting and worthwhile study which made him happy, cheerful and contented.

Echols spent much time building bird houses. Around his mother's flower garden he erected his very nicest bird houses. These were designed from real dwelling houses that appealed to his fancy. Some were constructed to resemble quaint Dutch cottages and some were altogether English, while others were easily recognized as Colonial residences. Echols' favorite, and the one which gave him most pleasure to build, was the little log cabin.

His talent in carpentry was perhaps displayed more vividly in the construction of the log cabin home than in all others. To each cabin Echols added an imitation chimney. No cabin was called complete until he had finished it with doors and windows. But the windows had no glass or screens and the doors had no shutters.

On the fence posts around his mother's vegetable garden, Echols erected smaller and less attractive houses for the bluebirds to nest in.

In springtime boys and girls for miles around visited Echols so that they could watch the bluebirds build their nests.

One day when the Smitza yard was almost full of happy boys and girls, Juliette Frazier asked Echols, "What rent do you charge your birds?"

"Oh", laughed Echols, his bright eyes twinkling with delight, "rent is free, but birds pay me in cabbage, carrots, lettuce and many other nice vegetables."

Then Echols explained that the great majority of land birds subsist almost entirely upon insects during the period of nesting and molting, and also fed their baby birds upon them during the first few weeks.

"It is evident," Echols explained with his usual kindness, "that my birds destroy an incalculable number of insects and worms every year and it is difficult to overestimate the value of their services in raising vegetables. We raise the finest vegetables in this whole neighborhood," Echols said, pointing to a row of baskets on the porch which were filled with choice beans, beets, radishes and turnips.

"Those baskets are ready for market," he glowed. "But we could not raise the best quality and quantity if the bluebirds didn't help us," he smiled.

Juliette looked at Bill Bishop who was grinning from ear to ear. "Will you build some bird houses for me?" she asked whole-heartedly.

"You bet I will," answered Bill kindly, giving Juliette a sort of sly love-lick on her shoulder.

"Well," smiled Echols, showing a row of pearly white teeth, "it's a sure way and a pleasant way of growing bug-proof vegetables. Our vegetables command the highest prices on the market. And", added

Echols, jingling small coins in his pocket, "I derive a world of pleasure from my bluebirds. I watch them every day. They taunt me with their happiness."—Mary Bal-  
lew, Holloywood, Arkansas.

#### METHODIST EDUCATORS TO MEET

A decision of unusual interest was taken by leaders of educational work in the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church to hold a union educational conference and rally in St. Louis on October 12 and 13. This affair will be one of the first steps to draw the educational interests of

the three branches of Methodism closer together. Altogether there are 138 educational institutions in the three churches.

This St. Louis gathering will be open to presidents or other representatives of schools, colleges, and universities, to executives, of the various boards of education, including national directors of the Wesley Foundation Movement, and to certain Annual Conference educators.

The plans for this meeting were laid at the forty-first annual meeting of the Methodist Educational Association, held in New York City, on January 13-14.

Read the ads in this issue.

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## OBITUARIES

**REA.**—Miss Verma Lucile Rea, age 27, a member of Mt. Zion Church on the Austin Circuit, passed away on February 8. She joined the church early in life and was a faithful member. To know her was to love her. She met life with a smile. Besides her many friends she is survived by her parents, Mr. and Mrs. Emmett Rea, and one sister, Mrs. Louis Travis, Jr.—D. L. Wilcox, Pastor.

**WEBB.**—David B. Webb, was born November 26, 1883, in Ouachita County, Arkansas, where he grew to manhood. He had three children by his first wife; C. A. Webb, of Camden, Glenn and Opal of Houston, Texas. He was again married, the last time to Miss Josephine DeVore, of Waldo, to which union were born four children, Dorothy Ann, Patsy Ruth, Frances Marie, and David B., Jr. He died in Pine Bluff, Feb. 15, leaving his widow and children named, also his mother, Mrs. Emma Webb, of Texarkana, and four brothers, Bob, Henry, Victor and Orion, all of Texas. About ten years ago he joined Carr Memorial Methodist Church, in which he lived until his death. He was making an earnest effort to live right, and the writer tried to encourage him and help him. He made a pledge toward paying the debt on our church, but was called away before it became due. Funeral service was held in the home in Pine Bluff, and the body carried to Camden for interment.—S. T. Baugh, Pastor.

**HILL.**—Mrs. Benjamin Franklin Hill was born near Nashville, Ark., Jan. 12, 1860, and died Feb. 3, 1936. From a child she was religiously inclined. She never manifested that free and uncontrolled desire that is so prevalent in many young people of sowing wild oats, as we express it. She joined the Methodist Church when she was ten years old. On November 22, 1876, she and Benjamin Franklin Hill were united in marriage. Her good husband fell asleep last June. For 59 happy years these two precious lives were lived in peaceful harmony. Their home was an earthly annex to heaven. Their lives were so completely united that you cannot think of the one without thinking of the other also. Their love for their church and their pastor was their first consideration. Please turn to Col 3:2, "Set your mind on the things that are above, not on the things that are upon the earth. For ye died,

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and your life is hid with Christ in God." This Scripture has literally been fulfilled by Brother and Sister Hill. May their children and many friends seek to copy them in this manner of living. Three sons survive: Alfred W. Hill, Roswell, N. M.; Charlie W. Hill, Little Rock; and Albert Hill, Nashville, Ark.—J. Frank Simmons.

**GLOVER.**—Mrs. Dollie Wharton Glover, wife of John Henry Glover, passed to her reward February 19. She had been in poor health for about five years and for a year or more has not been able to be away from her home. Through all her illness she was never heard complaining, but was cheerful to the end. Last July Mrs. Glover celebrated their golden wedding anniversary, an occasion that will long be remembered by those privileged to attend. She became a member of the Mt. Zion Methodist Church in 1885. She was a loyal, working member, the kind the church misses greatly when they pass away. Her life was spent doing good. She was loved by everyone who knew her, most especially by the young people of the community. Surviving her are her husband, three daughters, Mrs. Jennie Haguewood, Mrs. Blanche Long, and Loraine Glover; one son, Bernard Glover; a brother, C. R. Wharton of Pine Bluff; and a host of other relatives and friends.—D. L. Wilcox, Pastor.

**THOMPSON.**—Edward Thompson, son of Bro. and Sister Jeff Thompson of Bethlehem community, was born Dec. 29, 1922; departed this life Feb. 24. Survived by his father and mother and six brothers and sisters. Edward was a good child, regular attendant in Church School. He was loved by all his classmates in both church and literary school. Had a bright mind and a will to accomplish things. A group of small boys were pallbearers and a group of small girls handled the beautiful floral offering. I preached his funeral in Bethlehem Church to a large congregation composed of many relatives and a host of friends.—J. C. Williams, Pastor.

**CONE.**—Wilber F. Cone, a life-long citizen of Calhoun County, Arkansas, was born August 8, 1852. He departed this life February 13. The funeral services were conducted by his pastor, Rev. G. L. Cagle, and his nephew, Rev. John R. Harris. He is survived by his wife who was Mary J. Harris, a foster daughter, Mrs. Jarrell Wise and a granddaughter, Louise Wise. Uncle Wilber professed faith in Christ in 1885 under the pastorate of Rev. J. M. D. Sturgis and joined the Methodist Church at old Chambersville. Later he moved to Thornton, where he lived the remainder of his life. He loved his church and was loyal to it until death. I cannot remember when the ARKANSAS METHODIST was not in his home. As he grew older he seemed to rely more and more on the mercy of God and was most humble and unpretentious in his Christian life. His continuous prayer was "God be merciful unto me a sinner." He was a kind and loving husband and father, deeply devoted to his home life. I have never seen a man that loved home any more than he. He was brave, faithful, energetic and generous. The poor, hungry, afflicted and unfortunate always found sympathy and help when they came under his observation. A good citizen has passed away, the community will miss him. His passing has made me very sad

and lonely, but my grief is lessened by the thought that we shall meet again. I am trying to trust the same God that he did and I hope to meet him in that house not made with hands eternal in the Heavens.—His Daughter.

**SIMMONS.**—Marshall Douglass Simmons was born in Marshall County, Miss., Dec. 13, 1859. He was the son of John M. and Victoria Simmons. When he was five years of age, he, with his family, moved to Arkansas and when he was seven they located at Wittsburg near Wynne, where he spent his boyhood. In early childhood he was converted and united with the Methodist Church. In 1882 he moved to Harrisburg and entered the drug business. June 18, 1884, he was married to Miss Jennie Hardin Duncan, Rev. R. G. Craig officiating. The wedding was near Clarksville, Tenn. God blessed this union with four children, one, Bessie May, preceded father to the glory world. Bro. Simmons was devoted to his home and family. No man ever tried harder to bring up his children in the fear and admonition of God, and their lives show the fruits of his labor. Bro. Simmons was true to his church serving in every capacity even to filling the pulpit. He was a member of the Board of Stewards for 50 years, and was chairman for 25 years. He was a member when he died, and very active in all the work of the church. His last service was Dec. 22, 1935. Bro. Simmons loved his Lord and his Church and always gave his best in talent, service and earthly possessions. He had strength of character and the courage at all times to stand for the principles of truth and righteousness. His faith in God was unwavering. When he prayed in public he not only felt the near-

ness of God, but all who were present felt his power. Bro. Simmons' beautiful life was an inspiration to all who knew him and his influence will live on in their lives. In my 14 years in the ministry I have never met a better man. After a brief illness God called him from his home in Harrisburg, Dec. 31, 1935, to his home in heaven. He leaves his wife, two daughters, Mrs. Louise Boon of Crawfordsville and Mrs. Pearl Hardin of Marion; one son, John Marshall of Harrisburg; a granddaughter, Marshaline Simmons; two sisters, Mrs. May Hatcher and Mrs. Johnnie McKie of Forrest City; also one brother, Charlie L. Simmons of Forrest City. The funeral was preached by the writer, assisted by Rev. M. A. Graves, and the body laid to rest in the family lot in Harrisburg.—J. J. Decker, Pastor.

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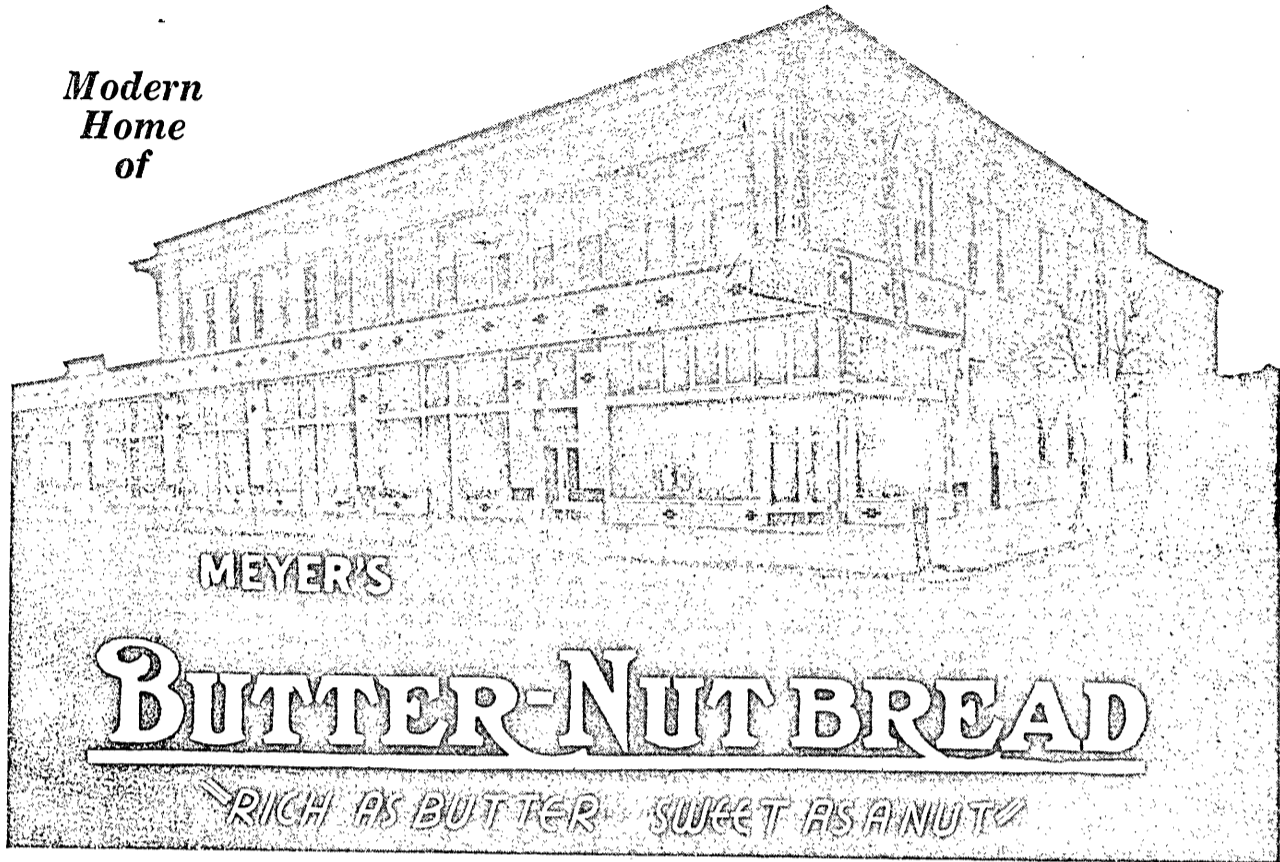
Phone 4-0251

Little Rock, Ark.

# AMERICAN BAKERY

Arkansas' Largest INDEPENDENT Baking Plant

Modern  
Home  
of



*Begins Its Quarter-of-a-Century*

## Anniversary Year

25 Years of Progress—a Quarter Century of helping make Arkansas a bigger, better State!

It's AMERICAN BAKERY'S 25th Birthday Year—and we're celebrating with a renewed pledge to give the best we have to our State and its people.

Your continued preference for Meyer's BUTTER-NUT Bread and Meyer's Cakes has made possible our growth and expansion. Your continued preference for our products has kept Arkansas people employed and provided added thousands in Arkansas taxes to assist Arkansas schools, pave Arkansas roads and promote Arkansas' civic development.

Let's continue to work together!

*'A 100% Arkansas Institution*

*We Occupy—  
Nearly An Entire Block*

*We Employ—  
100 Arkansas People!*

*We Serve  
38 Arkansas Towns!*

*We Operate  
20 Trucks!*

*We Maintain  
South's Most Modern  
Baking Plant!*

*We Buy  
Arkansas Products!*

# AMERICAN BAKERY, Chas. Meyer, Owner

Seventh and Pulaski

Little Rock

## Women Make Plans For Conference

Last Monday Mrs. Cannon, President of the Women of Winfield, presided over a joint meeting of committees from North Little Rock and from Winfield, when plans were discussed for entertaining the Missionary Conference of the Little Rock and the North Arkansas Conferences March 31-April 3. The complete plans are not yet ready to announce.

About 200 delegates are expected to attend, and homes (with breakfast only) are to be provided. It is hoped that many Winfield members will plan to be hosts to these delegates. If you can take one or more, please communicate with Mrs. C. E. Hayes or with the Church office right away.

### ABOUT WINFIELD FOLK

Miss Maxine Dowdy has been in Hendrix College Hospital for the past ten days with a badly sprained ankle.

Miss Billy Rankin is in New Orleans visiting a sister. From there she will take the boat to Galveston to visit another sister.

Mrs. Allen Mulkey has returned from a visit with her parents at Nashville, Ark.

Mrs. Alden Smith of Fulton, Ky. is visiting her sister, Mrs. J. W. Holland and Mr. Holland.

Mr. J. T. Gardner has returned to Greenville, Tenn. after a visit with his daughter, Mrs. V. E. Shinn and Mr. Shinn.

Mrs. Frank Thacker is in Trinity Hospital.

Mrs. T. J. Hampton, grandmother of Mr. Russell McKinney, died on February 24 at Ellsworth, Ark.

Mrs. Ray Thompson, 520 Summit, is visiting in Van Buren.

Mrs. A. C. Shipp and Mrs. C. E. Hayes drove with Dr. Harvey Shipp to Oklahoma City last week. While there Mrs. Hayes visited her son, Thomas Hayes and his wife, whose little daughter is ill.

Members who are reported as being ill or just recovering from illness are: Mrs. Kate Collins, 2024 Louisiana; Miss Bernice Franklin, 5114 Q St.; Miss Marguerite LeGrande, 1909 Cumberland; Charles Steed, 1720 Battery; Mrs. J. P. Lunn, 2123 Vance; Mrs. W. A. Dale, 2921 Izard; Mrs. G. O. McFarlin, 2801 State; Mrs. E. H. Sanders, 219 N. Woodrow; Mrs. H. S. Penton, 1304 Welch; Mrs. S. J. Clark and her daughter, Mrs. W. H. Dampman at 1715 E. 16th; Mr. J. W. Holland, 1011 W. 24th; Mrs. Harvey Shipp, 111 Midland.

### SOCIAL SERVICE PLANNING

Mrs. Henry Severson, general Social Service Chairman for Women of Winfield, has called a meeting of all Circle chairmen and all chairmen of Social Service Committees of the Circles, for next Monday afternoon, March 9, at 2 o'clock, at her home. Her new address is 522 North Pine. At this meeting plans will be discussed for co-ordinating and making more effective the social service work of the Circles.

### ADMINISTRATIVE COUNCIL WILL NOT MEET

Because most of the Church School workers will be attending the sessions of the Training School, there will be no meeting of the Administrative Council next Wednesday. The measures passed by the Board of Education will be taken up with the Department Superintendents individually.

# 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

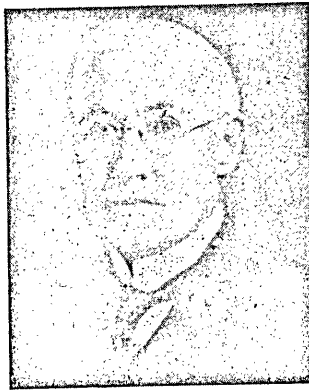
**MISS KATE BOSSINGER**  
Organist

**MISS MINNIE BUZBEE**  
Executive Secretary

VOL. VIII

MARCH 5, 1936

NO. 10



BISHOP JOHN M. MOORE

## Bishop Moore To Preach Sunday

Bishop John M. Moore of Dallas, Texas will preach at Winfield Church Sunday morning at the eleven o'clock service. It will be Bishop Moore's first visit to Winfield since he has been our Presiding Bishop. Our people are delighted over the Bishop's coming, and we will surely have an unusually large congregation to hear his message.

Bishop Moore received his theological training at Yale Divinity School. He has given his life to the Southern Methodist Church and has been one of our most popular preachers. He has been active in the educational work of the Church, and has been a strong friend of church union. Bishop Moore is one of our most liberal leaders and commands the respect and devotion of the entire church. We welcome him to our pulpit.

## For Your Own Protection

I was recently talking with a friend who had just lost his business through bankruptcy. I inquired, "No sale for your goods in the depression?" And he replied: "No. Selling is easy, but there is no collecting in the depression."

Many a firm goes bankrupt not for want of good salesmen, but for want of good collectors.

How many lives go bankrupt for that reason. Salesmen have been successful so that you readily admit "I owe it to myself to take time for my family, my reading, my health, my worship, etc." But how careless we are in collecting those accounts. Business is a good collector, sometimes taking health and morals upon which it has no claim. Society is a past master at the art. To satisfy its accounts it often robs us of home and family life. Enough!

You know you owe it to yourself to keep your character alert and wholesome through a steady contact with the Church. You don't need a salesman. You need a collector. Of necessity that is your own job. Whether your life is a failure or a success is determined by the way you handle your collections. Be fair with yourself.

MARSHALL T. STEEL

## Training School Adds New Course

During the past week two new courses were added to the curriculum of the Little Rock Training School. Rev. Marshall Steel will teach a course in "Personal Religion." This is the same course that Bro. Steel taught in the Training School at Pine Bluff two weeks ago. Only young people will be admitted to this course. Also, if the demand is sufficient, Miss Fay McRae will teach the course on "The Beginning of Religion in the Little Child."

Thus far about forty-five Winfield workers and prospective workers have enrolled for the various courses offered. It is hoped that many more will enroll before the opening of the school next Sunday afternoon.

## SHORT STORY CONTEST FOR YOUNG PEOPLE

The Woman's Club of Lake Junaluska, North Carolina, is sponsoring a short story contest for young people 18-26. The story is to give some phase of Methodist history or life. If the story is historical the author must state the source of information consulted. The maximum number of words allowed is 4,000. A first prize of \$25 and a second prize of \$15 will be allowed. The stories must be in by October 1, 1936.

## GIRLS ENTER CITY TOURNAMENT

Winfield is to be represented in the inter-church basketball tournament being sponsored by the local Y. W. C. A. A team composed of girls from the Young People and Senior Departments will play their first game next Tuesday against Pleasant Hill. Practice will be held each Saturday at the Y. M. C. A. at one o'clock.

## GIRL SCOUTS TO PLANT FLOWERS

Members of Winfield Girl Scout Troop No. 4 are preparing a bed in the court on the south side of the Church, where they will plant flower seeds in an effort to improve the appearance of the court yard. Troop No. 5 will plant the second bed.

## NEW MEMBERS

The pastor has the church letters of a number of people whom he had expected to introduce to the congregation next Sunday. But that Bishop Moore might have the full time, the reception of members has been postponed until Easter. A goodly number have indicated their intention of coming in at that time.

Those whose letters have been received are: Mr. and Mrs. E. F. Dixon, 615 E. 21st; Mr. and Mrs. R. E. White and Mr. J. D. White, 3922 South Lookout; Mr. Emerson E. Eary, 1402 Park Lane; Mr. and Mrs. Homer Morehart, 2224 Maple; Mr. and Mrs. E. S. Dudley, 2517 Grove Circle; Mrs. J. E. Shull, 2116 W. 10th; Mr. and Mrs. M. F. Moose, 2819 Marshall.

We heartily welcome these members into the fellowship of Winfield. Some of them have already been taking an active part in the various organizations of the church.

## MISS PHOEBE KNIGHT

Miss Phoebe Knight, who was a member of Winfield Church for about fifty years, passed away last Friday, Feb. 28, at her home, 2405 Spring. Miss Knight had been a shut-in for some time.