



Arkansas Methodist

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



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

Volume LV

LITTLE ROCK, ARKANSAS, MARCH 12, 1936

No. 11

THE EVANGELISTIC RALLY

AT First Church, Little Rock, March 3, pursuant to the call of the Committee on Evangelism of our two Conferences, some 500 or 600 preachers and laymen met to consider the question of Evangelism. Dr. O. E. Goddard presided, and, after the opening devotional, gave some very startling statistics, showing that a very large number of pastoral charges in our Connection last year had not received a single member on profession of faith and many other charges had received only one or two. He also gave the facts about charges in Arkansas which indicated similar conditions.

Dr. Forney Hutchinson was introduced as the speaker of the occasion. He announced for his text a part of 2 Tim. 3:5, "Having a form of godliness, but denying the power thereof." His points were illustrated by a story of the Discovery Oil Well at Oklahoma City. Attention was called to the enthusiasm of the early Methodists and the conversion of John Wesley. His argument was that the Church today had evidently lost much of its religious vigor and interest in the saving of souls and that, unless we can have a real revival, Methodism is failing to measure up to its divine mission.

At the conclusion of the sermon, Dr. W. C. Watson presided, and questions were asked and suggestions were made. Dr. Goddard offered a resolution, which was adopted, that the goal for the meetings this year be conversions and additions on profession of faith equal to 10% of our membership, or 14,000. Rev. Clem Baker suggested that teachers in the Church Schools seek to bring all the unconverted members of their classes to Christ.

It seemed to be recognized by all present that we are passing through a critical period and that the fundamental need of the hour is repentance for our sins and indifference and a real awakening to the fact that we are not now reaching, as in the earlier days, the sinners in our communities. Agonizing prayer, deeper consecration, readiness to do personal work, practical organization, and devotion to this one thing will be necessary to get results.

This is the Centennial year of Arkansas Methodism, and this rally was held as a part of the Celebration planned by the Conferences. The first objective of the Celebration is "to deepen the prayer and spiritual life of the people, to church the unchurched members of our churches, to magnify the meaning of church membership, and to increase the vital membership by ten percent a year for this quadrennium."

It has been said that 75% of our members are inactive and at a low level and require a thorough revival to become active and useful members. In most of our churches a rather large number of those on the church rolls are inactive and never or seldom attend church. It is probable that the really live members constitute less than 40 percent. The effect is to lower the general spiritual level of the average congregation. This makes it difficult both to have conversions and to make live members out of those who join our churches.

If the objective mentioned above can be realized the prayer and spiritual life of the members will be raised and each congregation will become a dynamic center of spiritual power in its community. Such things have been accomplished in the life of the Church of the past, and should be possible today.

The pastors are the spiritual leaders. The primary responsibility rests upon them. Unless they feel this awful responsibility and gird themselves afresh for the task, the efforts will be in vain. We trust that every pastor this year will

* AND I SAY UNTO YOU, ASK, AND IT *
* SHALL BE GIVEN YOU; SEEK, AND YE *
* SHALL FIND; KNOCK, AND IT SHALL *
* BE OPENED UNTO YOU. FOR EVERY *
* ONE THAT ASKETH RECEIVETH; AND *
* HE THAT SEEKETH FINDETH; AND TO *
* HIM THAT KNOCKETH IT SHALL BE *
* OPENED.—Luke 11:9-10. *

examine his own life, and, if he finds anything that is in the way, remove it, and then with a deeper consecration devote himself as never before to the Christlike mission of saving that part of the world for which he is directly responsible. Let there be no lost time, no lost motion. Let all energies be devoted to this one thing. Then let the laymen also prepare themselves to co-operate heartily and fully with their pastors. If these things are done, we venture to predict that there will not be a pastoral charge in Arkansas that will this fall report no additions on profession of faith. Shall we make this the greatest year in our history for spiritual achievement?

THE CHURCH'S MISSION

IN the Introduction to his fine volume, "Religion and the Church Tomorrow", published by the Cokesbury Press, Dr. Fred B. Wyand, the editor, makes the following valuable observations: "It will be admitted by all fair-minded men, I believe, that the Church is the depository of the great religious truths that have survived and thus far have preserved the nations of the earth. The Church is rich in its heritage. It is the only existing institution that is definitely committed to represent the life and teachings of Jesus and point out to all 'The Way of Life.' Jesus committed unto Simon Peter, not as a man but as the representative of the Church, the keys to the door of life. The Church is now facing the greatest moments in human history and must not fail. If the Church today should drop its uplifted arms and lose the upreach, tomorrow we are a lost people. The Church is the organized society through which revealed truths, which are able to stabilize and save the nations, are to come to the peoples. It will not do for the Church to fold arms and mark time in the recitals of its creeds and the performances of its ritualistic services amid these national and world-wide transitions. The Church must be girded afresh with Divine Truths, imbued afresh with Spiritual Power, proclaim anew 'The Way of Life', and lead the way to 'The Abundant Life.' To do this the Church, with increased faith and renewed inner experiences, should enlarge its program of service, expand its horizons of usefulness, and go forth meeting the needs of the whole man and interpret the whole of life in the light of the Gospel of the Son of God.

"The Church's mission is both world-wide and man-wide. While it is true that the Gospel of the Christian religion is to be carried to all nations, as Jesus commanded, it is just as true that this religion is to meet the needs of the whole man. When Jesus gave the commission to go, he certainly meant to go into all the avenues of the world; into its economic, social, and political as well as its moral life. To this end the Church came into being, and it should be the most effective organization in the world for the application of the ideal of Jesus to every department of the life of the individual, the nation, and the world."

REME COURT AS UMPIRE

THE following very sensible editorial is taken from that splendid periodical: The Journal of Education:

"Whenever the Supreme Court gives a majority ruling instead of a unanimous one, there is considerable wagging of heads by citizens, who suspect that the ruling may be wrong. The skeptics naturally are impressed with the fact that one or more of the judges cogently maintain a contrary opinion to that of the majority. May not the minority be right? the doubters ask.

"We do not have to believe that the Supreme Court is invariably right in order to accept its decisions—any more than we have to agree with a referee or umpire in a game of ball. The important thing is that there should be some final method of settling an issue which would otherwise lead to endless confusion and strife. In the United States, that method is by reference of the case to a court composed of nine men of highest integrity, intelligence, and independence. These men need not be wholly impartial in the sense of not having any particular leanings or characteriseic attitudes toward public questions. In fact, this tribunal always has men of varying shades of opinion; some that are usually more liberal or even radical than others. Yet as individuals their attitudes on specific questions can never be accurately predicted; because every case is weighed upon its merits by each justice, and because so many factors enter into each one's thinking.

"A minority opinion may, therefore, happen to be more reasonable and just than the majority opinion from which it dissents. That is not the point. A ruling of one sort or another is required. Such a decision clears the atmosphere. It compels respect and it obtains compliance by the sheer weight of custom, the dignity of the court, and the people's faith in the Constitution and the means of adjudication and interpretation which it has set up."

THE CHURCH PAPER

DR. DAN B. BRUMMITT, the resourceful editor of the Central Christian Advocate, writing in Zion's Herald, suggests that the Church paper, to meet the needs of the Church today, should have the following conditions: "(1) The pastor as primary agent, with the circulation work in his parish under his full control. Nobody else has a fraction of his direct interest. (2) The paper sent by mail to individual addresses. (3) One account, one bill, one book-keeping entry, no commissions. (4) The lowest possible price that will keep the paper solvent. As to price, Henry Ford sets his price below the figure at which he can now make a car; then he works to his price and his public—and makes a profit. Ford is no teacher for the Church on history, on economics, or human problems; but when it comes to circulation he certainly can tell us what next for the Church paper."

In the last three or four years we have pursued that policy with the ARKANSAS METHODIST, and it works. In proportion to its size, ours is probably the lowest price among denominational journals. We can afford to make the low price only when the paper is sold in what we call 100% Clubs. This saves certain expenses and increases circulation and enables us to have a reasonable amount of paying advertising. Dr. Brummitt's paper probably has the largest circulation of any denominational paper in the world. It now approximates 75,000, and has more than doubled its number of subscribers since the price has been reduced. However, in proportion to the number of members in his

(Continued on Page Two, Third Column)

The Arkansas Methodist

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Personal and Other Items

HAMPDEN-SIDNEY COLLEGE (Va.) has just received a gift of \$75,000 from Mr. S. P. Morton of Baltimore.

BAYLOR UNIVERSITY HOSPITAL, Dallas, has just received a gift of a building by Mr. and Mrs. E. R. Brown.

REV. J. J. CLARK, pastor of Weldon-Tupelo Charge, sending his 100% for Auvergne, says that his work is moving well and he looks for a good year."

REV. M. L. KAYLOR, now in charge of Hunter Circuit, reports that he has a loyal group and he feels assured that he is going to have a great and good year."

REV. J. M. HARRISON, sending in his 100% club for St. John, writes: "The work in our church, both at Manila and St. John, is moving on in a very satisfactory way."

REV. A. E. JACOBS, our pastor at Chidester, writes that his wife last week underwent an operation for appendicitis at the Warner Brown Hospital at El Dorado, and is recovering rapidly.

DR. J. D. HAMMONS, P. E. of Little Rock District, announces that Rev. J. T. Rodgers has been appointed to Des Arc and DeVall's Bluff to fill the vacancy left by the death of Rev. F. F. Harrell.

REV. JOHN A. MAY, general evangelist, Montevallo, Ala., writes that he is deeply interested in the revival movement in our state and would be pleased to assist any preacher who may desire his services.

REV. J. W. MOORE, honor-roll secretary of N. Arkansas Conference, needs the Journals of the White River Conference from 1901 as far back as possible, and is willing to pay for them. Address him at Nettleton.

BISHOP J. M. MOORE will preach at Hazen at 11:00, March 29, and dedicate the new church. Rev. W. L. Arnold, the pastor, invites all former pastors to be his guests that day. The Bishop will dedicate the Carlisle Church at 3:00 p. m.

MR. GEO. D. ELLIS, whose advertisement of the Ellis Feed & Grocer Co., 4500 Asher Ave., appears in this issue, was milk and dairy inspector for four years, and with the Hayes Stores Co. and Geyer and Adams Grocer Co.

AT the second Quarterly Conference at Arkadelphia, George Faust, a student of Henderson College, was recommended for license to preach. He is a son of Rev. W. J. Faust, our pastor at Cotter, and is a young man of sterling character and great promise.

REV. C. J. WADE, pastor of Biggers-Success Charge, sending in his 100% Club, writes: "We are serving our third year on this charge. The work starts in a fairly good way. I think we are on an upward trend in our work. This is the first time a 100% subscription has been reported from this charge."

A GOOD lady in another state, renewing the subscription of her widowed mother, writes: "She and my father have taken the paper for 38 years, all their married life, and I know that she cannot do without it now. It is a splendid paper and my family enjoys it too, for although we live in Oklahoma, Arkansas still has a place in our hearts."

DR. C. M. REVES, pastor of First Church, announces that Dr. W. A. Smart of Emory University will next Sunday morning begin a series of sermons, preaching each day at 10:30 a. m., and 7:30 p. m., March 15-22. The special object of the services is to deepen the spiritual life of the congregation and awaken interest in the program of the church.

REV. J. W. WORKMAN, P. E. Fayetteville District, announces that Bishop Moore has appointed Rev. F. R. Hamilton to Siloam Springs, to take the place of Rev. Henry Goodloe, who goes to Dodson Ave., Fort Smith; and Rev. O. D. Peters has been appointed to Farmington Circuit, succeeding Rev. E. R. Green, who returns to John Brown University to continue his school work.

LAKE JUNALUSKA recently lost some of its property at a foreclosure sale; but the buildings and grounds necessary for the summer schools are left in the hands of the trustees of the Church. This is good news. It is hoped that all of its financial obligations have been met, as ours have been at Mt. Sequoyah, and that it will be able to run on as a summer resort for our Church.

REV. G. L. HYDE, who is now chaplain of the N. W. Sub-District C. C. C., writes: "We are enjoying our work here in Russellville. The Methodist folks with Bro. Bearden have been very kind to us. I have charge of ten camps and five side camps. In these are some 1,900 men and boys. I enjoy the work even though I am out about 20 days a month on the road. I talked to the boys 14 times during February."

THE editor had the privilege of hearing Bishop Moore deliver a strong message at Winfield Church Sunday morning and then his address to the Training School at First Church at 2:30 p. m.; and also heard Dr. W. P. King, editor of the Christian Advocate at Asbury Church at night. Bishop Moore preached at First Church, N. Little Rock, Sunday night. The Training School opened with an enrollment of some 600 and bright prospects.

CIRCULATION REPORT

THE following subscriptions have been reported since last week: Haynes, H. W. Jett, 2; Perry Ct., A. L. Riggs, 11; Smackover, A. W. Waddill, 20; Ulm, Roe Ct., C. H. Farmer, 2; Hot Springs Ct., A. J. Bearden, 1; Carlisle, O. W. Teague, 1; Hunter Ct., M. L. Kaylor, 5; Warren, L. E. N. Hundley, 1; McRae, Ray McLester, 1; Mt. Prospect, W. R. Boyd, 7; Spadra, J. W. Harger, finishes 100%, 4; Roland Ct., J. H. Robinson, 6; Doddridge, J. W. Rushing, 15; Biggers-Success, C. J. Wade, 100%, 19; Booneville, W. J. Spicer, 2; Levy, J. R. Hoggard, 3; Hermitage, J. R. Sewell, 2; Pleasant Hill Church, Larado-Stanford Charge, W. J. Williams, 6; Hazen, W. L. Arnold, 1. Good work! Let it go on to perfection! The paper in every charge ultimately! Why not now?

BOOK REVIEWS

Some Preachers Do; by Bertie Cole Bays; published by Western Baptist Publishing Co., Kansas City, Mo.; price \$1.00.

This is a very clever little book clearly pointing out some very important "dos" and "don'ts" for preachers. The author writes from experience. As a preacher's wife she has had opportunity to observe many phases of the life, at close range. The book is illustrated with humorous drawings by Calvin E. Erwin. The young minister will find in its homely advice much that is helpful.

Old Home Town; by Rose Wilder Lane; published by Longmans, Green & Co., New York; price \$2.00.

In this book the author gives us clever and intimate pictures of life in a small town as it was lived twenty or thirty years ago. The stories are written in a graphic style. The characters are life-like. The good and the bad, the strong and the weak, the beautiful and the ugly, appear together as we find them in life. Keen observation goes hand in hand with sympathetic human understanding. These, blended, with humor and pathos, give us a picture of *The Old Home Town* many of us recall with mingled feeling of joy and sorrow.

The Church and the Children; by Mary Alice Jones; published by Cokesberry Press, Nashville, Tenn.; price \$2.00.

Miss Jones has given the subject of Religious Education for Children close study and has spent much time organizing the church and its related agencies for the purpose of increasing their usefulness to the children of our land. In this book she offers the results of her methods tested by experience as well as much she has gleaned from the works of other leaders in this same field. The subject is approached from many angles and is presented in a practical way, which should prove invaluable to workers in this same field.

I Do Not Know; by Samuel J. Blocker; published by the Meador Publishing Company, Boston; price \$2.00.

This book points out clearly the inability of any science to reach the heart of the matter even in its special field. Both the material and mental science reach the point beyond which their skill is not able to fathom. They are compelled to turn to their followers and confess, "We do not know." The author points out clearly that science and religion have no ground for conflict since they both are forced to rely on faith and belief. The book is calculated to stimulate thought on the part of the reader. The author says, "Faith and Belief constitute the prompting influence for the development of Christian character. Belief has its origin in the sublimity of an organized universe and has its support through confidence in the validity of the Bible. We do not have faith in things we actually know and that can be demonstrated before our eyes. These are matters of fact; we know them. They are demonstrated truths. They are realities." Yet beyond the realm of reality there is the other, the realm of invisible forces which cannot be demonstrated and both science and religion accept them on faith.

THE CHURCH PAPER

(Continued from Page One)

area and ours, we have as many. Our slogan is "The ARKANSAS METHODIST in Every Methodist Home in Arkansas." We are moving in that direction, and if every pastor would take the matter of circulation seriously and throw himself into the circulation movement as seriously as he does into the other movements of the Church, the objective would be reached. We do not like to appeal to selfish motives or merely to denominational pride and loyalty; but we do argue that, with the other Centennial objectives before us this year, the circulation of the *METHODIST* would make possible the reaching of these objectives as perhaps no other one thing. Then, will not all pastors speedily try to put the paper into the homes of all their members? Let us try it and then see what will be the results.

SUCCESS

Once upon a time I planned to be
An artist of celebrity;
A song I thought to write one day,
And all the world would homage pay;
I longed to write a noted book,—
But what I did was learn to cook!
For life with simple task is filled,
And I have done, not what I willed.
Yet when I see boys' hungry eyes,
I'm glad I make good apple pies!—
Elizabeth A. Thomas in Nuggets.

**ARKANSAS IN THE EYES OF
CENTENNIAL VISITORS**

The Arkansas Methodist urges that in preparation for the state's centennial visitors all through highways and scenic highways be put in the best possible order and the appearance of all property fronting on

them be improved by renovating buildings, repairing fences, removing unsightly objects, and planting trees, shrubs, grass and flowers, so that travelers will admire these beautiful premises and farms and say that the people of Arkansas believe in clean, well-kept and sightly surroundings.

That would be a practical way to give Arkansas some valuable and fruitful advertising. According to all probabilities this will be a spring and summer when a greater number of out-of-state tourists than ever before will judge Arkansas by its looks. (The Arkansas Methodist estimates that one-third of all the people who go into Texas will travel through this state.)

Whenever any of these tourists come to a town that has cleaned up eye-sores, put its schools, churches, and other public buildings and their grounds in order, beautiful streets and home premises with the plantings of greenery and flowers that grow so luxuriantly here, they will get the impression of Arkansas that its people want them to have. Such preparations need not be confined to towns. The pride of rural residents along tourist highways might well move them to put buildings and fences in repair, get junk and litter out of sight and in other ways make their premises attractive to the eye.

It seems, however, that welcoming arches at the entrances of towns,

also suggested by the Arkansas Methodist, might wait until last. Welcoming arches usually fail to answer architectural and artistic demands. An arch might even kick back if a town should devote all its energies to erecting one and not get around to dealing with some automobile graveyard or something else that marred the landscape.—Arkansas Gazette.

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

Read the ads in this issue.

Easter Sunday

APRIL 12TH

THE METHODIST HYMNAL

- Order Now, so that your Choir may have time to learn some of the beautiful new Hymns by Easter Sunday.

SPECIAL EASTER OFFER

- Your first payment will not be due until May 1st---then you pay 10 per cent of the total amount, and 10 per cent each month for nine months.



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The Work of the Church And Why I Support It

By A. J. WILSON

I was glad when they said unto me, Let us go into the House of the Lord.—Psalm 122:1.

My Sunday School attendance record was broken in October, 1933, when I could not attend for two Sundays on account of illness. For twenty-one years and eight months I had been constant in my Sunday School attendance, because the Sunday School is a very important agency of the Church and its chief instrumentality in training its young people for future leadership. The Church is the bulwark of civilization, therefore, it is entitled to my most loyal support. The splendid work done by the Sunday School entitles it to the same kind of support. Many people apparently do not appreciate what great social-welfare and character-building agencies the church and Sunday School are; otherwise their attitude toward them would be different.

The Sunday School and Church exercise a loving, watchful care over us from the time of our birth to the day of our death. In infancy we are baptized and consecrated to God's service at the altar of the Church. In youth both the Sunday School and Church safeguard us by setting before us those highest of ideals which stimulate us to the performance of noble deeds and develop in us moral courage and strength of character. Our majority reached, they rejoice with many of us as we come within the sanctuary's sacred precincts to say our solemn nuptial vows. In the prime of life when we have reached our most productive years the Church especially serves as chart and compass to keep us on the straight and narrow way. It prevents our being dashed to pieces on the rocks of doubt, dishonesty, immorality, and intemperance, when we are beset with the stress, strain, and temptations which come to all men alike regardless of whether they are engaged in agrarian, industrial, commercial, official, or professional activities. In old age the Church comforts us and inspires us with hope for a future life of happiness after our day on earth is done. From its pulpits are conducted the last rites for a multitude of its beloved members.

The Church by means of the Bible, teaches us unmistakably our duty to God and our obligations to our fellow-men. It develops in us a love for the good, the pure and the beautiful. It portrays to us the blackness and futility of sin as reflected in crime and vice. It emphasizes the sanctity of marriage and encourages its members to set up attractive homes that their children may receive the needed Christian training therein. It establishes schools for the proper training of the bodies, minds, and souls of men. It erects orphanages and hospitals that the needs of the homeless, the sick, and afflicted may be ministered unto. It sets one day out of seven aside for rest and worship that men may not be dwarfed and devitalized by ceaseless toil.

Love worketh no ill to his neighbor; therefore, love is the fulfilling of the law.—Romans 13:10.

I am come that they might have life and that they might have it more abundantly.—John 10:10.

Of all the powers in the world for

good, love is the greatest. I support the Church because it preaches a gospel of love, joy, and good fellowship. It tells us to love our fellow-men as we love ourselves, to forgive them when they mistreat us and to forbear with them in their misdeeds, so long as forbearance is a virtue. The spirit of love which pervades the Church makes its program a very comprehensive one. Its unrestricted invitation to all men to come into God's kingdom and find salvation appeals to me.

The Church bids us to partake freely of the uplifting joys of life and tells us not to dwell unduly upon its sorrows. It magnifies hope and discounts fear. Its hopeful, joyful philosophy is constantly inspiring men with new courage as they come face to face with the perplexities of life. It has preached the fatherhood of God and brotherhood of man to all nations of the earth. The rituals of all our great fraternal orders, which so effectively bind men together in ties of brotherhood, are based upon the teachings of the Bible. The influence of these orders in allaying racial prejudices and promoting good fellowship among the peoples of the world cannot be measured.

We may rejoice that a fine spirit of friendship and fraternalism now exists between the memberships of the various denominations. While I am a member of the Methodist Church and ardently support it, because of its sane doctrines, its efficient system of Church government and the wide scope of its mission program at home and abroad, I hope intolerance and prejudice have no place in my religious life. I fully realize that it is the inherent right of all men to differ with me when either a moral or political question is under consideration. Well do I know that many good men honestly and sincerely hold on such issues views which are radically different from mine.

My own religious beliefs and my position in Church matters have been formulated and fixed principally by the training I received from godly parents, by observing the manner in which different denominations carry on their work, and by considering the results accomplished through them. Man-made creeds have meant much, but by no means everything to me, as my religious convictions were being anchored. I have allowed the impulses of my mind and heart and outside influences not positively harmful to have free play in fixing my beliefs as a churchman.

My experiences with many men of varying creeds and philosophies in nearly every stratum of society have made me, I believe, tolerant in my views and in my dealings with other men. For consistent churchmen of other denominations I have very high regard. For truly good men and women who are not members of any Church I have a high regard. I like to see men come into my Church, but the big objective with me is to get them to come into some Church, whether it be the Methodist Church or one of the other great religious denominations of which there are so many striving most zealously for the salvation of men. Every man should be a member of a Protestant, Jewish, Catholic or Greek Orthodox Church. If he will join one of these and live up to its teachings he will be a better man than if he lives without the pale of the Church. Church-membership and a study of things spirit-

ual will make of him a bigger man and will enable him to live a better and fuller life.

Righteousness exalteth a nation but sin is a reproach to any people.—Proverbs 14:34.

I support the Church, because it is striving to develop a good citizenship to properly cope with the many complex problems of government which are constantly arising. The Church is the foundation stone on which the best and strongest governments on earth have been builded. The subject matter of the decalogue in incorporated and modified form has been enlarged into the constitution and laws of all civilized nations to be a guide to rulers, judges, and juries in administering justice to all who are brought before them.

In appraising the lives of men, whether they be highly esteemed citizens or most degraded criminals, the Church teaches that we should consider inherited characteristics and tendencies, home environments in childhood, educational and Church advantages, until they attained their majority and the type of their associates from childhood to maturity. Much should be expected of those who grow up under favorable circumstances. There should be some condonement for the waywardness of the underprivileged who grow up under unfavorable circumstances.

The Church condemns in no uncertain terms the misdeeds of all alike who transgress the laws of God or man. On the other hand it tells us that we should always be solicitous for the welfare of transgressors and as merciful in our dealings with them as their own welfare and the good of society will permit. When they have manifested a desire to reform we are taught that a friendly and helpful attitude should mark our dealings with the delinquent and criminally inclined.

I am convinced that we would have a better citizenship if more of our people were regular Church attendants. Personally I have been almost as constant in my attendance at the morning Church services as I have at the Sunday School services. I have endeavored to give my pastor and my Church that wholehearted support to which they are entitled. No church member who attends Sunday School only, should feel that he has discharged his full Christian duty for the day. His whole duty has not been discharged until he has at least attended the morning Church services also. His pastor deserves as a minimum that much personal support from him.

He should not absent himself from the Church services because he does not agree with all the pastor's views. No parishioner has a right to place his pastor in a straight-jacket for the purpose of making him express in his preaching only such views as are pleasing to that particular parishioner. The pastor, occupying a place of leadership, should express himself freely and frankly on all matters relating to the religious, social, civic, and economic life of the members of his congregation. No member has a right to refuse to hear him preach because he does this, if the sentiments expressed are not in conflict with good morals and the discipline and pronouncements of his Church.

Pastors should be, and usually are, considerate of their congregations. Ministers are obligated not to inflict on their congregations sentiments which are radically different from

the doctrines and teachings of the Church in which both of them profess to believe. If either a parishioner or a preacher finds himself out of accord with his Church on fundamental methods and doctrines, it is better for him to seek a more satisfactory connection elsewhere. The Church teaches law-obedience—a fundamental need of the times. Through its ministers and lay leaders it urges its members to be peaceful, temperate, law-abiding, patriotic citizens and in this way it makes a noteworthy contribution to good citizenship.

(To Be Continued.)

The Church College a Mediating and Trans- mitting Institution

By J. H. REYNOLDS

Research and Progress

The modern world has three distinct agencies to serve society vocationally—a research group chiefly in great universities who are discovering new truth and extending the boundary of human knowledge, and at the other end leaders in the professions and occupations who are applying knowledge in the various human relationships. In the early history of man there was little activity in the field of research, the stream of growing knowledge was very small and hence the changes in the major lines of human endeavor were correspondingly slow. For the last hundred years through the accumulations of large funds from endowment and taxation, great universities have built up a large corps of gifted research men and women who are discovering new knowledge, re-examining the knowledge on which the existing functions of society rest, often discovering fallacies in existing knowledge, and adding new truths that call for a modification of methods, processes and approaches to life functions. These researches are going on in all fields of human knowledge—the natural and physical sciences, the social sciences, archaeology, biblical criticism, history, both sacred and secular, religion, philosophy, and litera-



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ture. Without them human progress would not be possible.

These researches have increased enormously the total body of knowledge, and the application of this knowledge to human relationships gives what we call progress. But this technical knowledge in research form is not available for the people who are leading in the various walks of life. There must be a transmitting agency between the research worker on the one hand and the leaders in applying knowledge to the practical affairs of life on the other hand. These leaders are educators, doctors, lawyers, ministers, industrialists, etc.

The College the Third or Mediating Agency

What is this mediating or transmitting agency? It is the American college. It is the indispensable agency in taking this technical body of information furnished by the research workers, and organizing it into textbooks, magazines, newspapers, and popular books and thus making it available through classroom, library, laboratory, to the students who will be later the service agencies of society in applying this knowledge to the various fields of human endeavor. The college professors in the field of science will make available, through the classroom and the laboratory, the body of knowledge accumulated in the natural and physical sciences to such students as may later lead in the field of applied sciences such as engineering, medicine, mechanics, applied chemistry, manufacturing, transportation, etc. College professors in other fields will do the same thing. The leaders thus trained will channel this new or revised knowledge in their respective lines of activity.

The College Makes the Progress of the Church Possible

At this point the Church college becomes an essential agency in not only making available new knowledge in the field of the sciences, humanities, social sciences, philosophy but also the new knowledge accumulated in archaeology, biblical criticism, Church history, religion and the bearing of new discoveries in science, humanities, and social sciences on religion and life. Without this service the Church would soon become antiquated and would fall so far behind the other fields of human progress that the world would go off and leave it.

The body of knowledge on which every line of human activity has been functioning is imperfect, incomplete, because of the limited information available for the doctor, the political scientist or the preacher at the time the technique of his profession or vocation was fixed. In the field of medicine, for instance, bleeding, witchcraft, voodoo-ism and incantations were almost sacred at one time. The difference between the practice of medicine in those days and the practice today marks the progress which mankind has made through the application of the growing knowledge of science to the healing art. Old doctors are loath to give up old techniques. To them these techniques are sacred, hallowed by age. It was good enough for the fathers; it is good enough for us. This same reverence for tradition exists in the field of education, and many methods and processes have defied new knowledge. In no field is this more true than in religion.

The Church is the most conservative of institutions. Many of its past practices have been canonized and have been made sacred. Utterances of great Christian leaders and found-

ers in the past are treated as if divinely inspired and as if applicable to all ages to come in spite of vast bodies of new information unknown to these Christian leaders of the past. In spite of its conservatism, however, new knowledge in the field of religion has slowly permeated the Christian world, and the practices of the Churches today, as compared with centuries ago, mark the great distance which Churches have traveled along the path of human progress. The Church through its colleges, incorporates this scientific knowledge in its young ministers and through Pastors' Schools in men already in the field and thus continues to be a living, growing, vital stream of life. The Church college, therefore, is a mediator not only in the specific field of religion and Bible and the social applications of Christianity, but it serves as a mediator in other fields as well and thus furnishes the minister with the latest knowledge in other fields bearing on his work.

Traditionalism a Peril to Progress

One of the perils of the Church, as of all other agencies in our social structure is that it may adhere too long to traditions, that it may deify these traditions into revelations; whereas, the founder of the tradition had much less knowledge on which to rest his writings than the minister of today, and the minister of today has the same opportunity for inspiration and a richer body of knowledge than his distant Christian forefather. Moreover, he needs to learn, like the leader in all other fields of human activity, that this is a rapidly changing world, modified constantly by the light of new knowledge, and that much of this new knowledge is a growing revelation of God. The Church college will save the Church itself at this point, will keep it in touch with living streams of knowledge, and will continue it as a progressive, living institution. Through the laboratories and research investigations, God is revealing his law written in the physical world and through human experience recorded in history, literature, philosophy, biblical studies and religion. In other words, religion is a growing dynamic thing, just as medicine is, and the minister, just as the doctor, must be constantly revising his methods and processes in the light of growing knowledge.

The leader in no field of human activity should be bound down by tradition. The very worst thing that can happen to the Church or other institution is to limit its colleges in their freedom of teaching and experimentation. Churches thirty or forty years ago passed through the period of warfare between Science and Religion, and in the midst of the struggle many ministers came to feel that Science was an enemy, and therefore, they fought it.

Science and Religion in Useless War

In spite of this war, scientific knowledge took its place in industry, transportation, commerce, medicine, and in all the comforts and conveniences of life. Now, we never hear of the war except in some obscure rural area where they have not learned that the war is over. The Church found that this scientific knowledge does not hurt genuine religion when properly understood. Why should it? Nature—the physical world—is a part of the revelation of God, and the scientist in exploring that field is revealing the will of God, and this will is expressing itself in lighting our homes, in flying, rapid transportation, in heal-

ing, and in multiplying the wealth-producing power of man.

Rapid Progress Today Magnifies the College

These facts make the church college bulk large in the life of the Church. It makes it an essential agency in the progress of the Church. Without it the Church would become a decadent, antiquated institution, just as medicine would be if colleges and medical institutions did not apply to medicine the rapidly developing body of scientific knowledge. The world now is in the midst of the most rapidly changing period in human history, and the institutions whose leaders are most alert in seeking and applying new light and truth, will be the dynamic institutions in the days ahead. We are changing our economic and industrial structure. The government is trying new experiments, education is focusing on its problems light from every possible source and is making rapid changes.

There is likewise a moving of the waters in the field of the Church. Indeed, is not the world ferment in all human activities an indication that perhaps God is moving in the life of men with a view to making basic changes in order to bring about a better economic, social, religious and civil order? Does this not place a heavy responsibility on leaders in all fields of human activity to look beneath the surface, to try to discern basic currents and to make such adaptations in our institutional life as seem to be in keeping with the movements of Providence? Are there not tendencies for instance, which seem to suggest that God is beginning to get impatient with our denominationalism and is seeking to build up a revised approach to the world in the field of religion along the lines of cooperation, interdenominational effort, rather than along special sectarian lines? The wise Church will be sensitive to these currents in the life of man. Luther and Wesley at different times were sensitive to the currents of their day, quickly interpreted them, and applied them to what became great world movements. Perhaps in the providence of God there are as deep world currents now as then. The Church therefore, needs every possible light.

The Church's Message To Its Colleges

The Church needs to say to its colleges: Go to the bottom of things, try new experiments scientifically study them and let us have the benefit of these experiments in the interest of a wiser channeling of Church activities. The enlightened Church confidently expects its college to lead it to blaze new paths, to apply new truths, to adjust traditions and attitudes to changing knowledge, and to tread untrodden paths. To do this the Church will leave the college free to teach and to experiment. The glory of the college is her faithful charting of human progress, and the glory of the Church is in the wisdom with which she interprets and applies. The stagnant college means a stagnant Church, and a stagnant Church means ultimate death. Many fields invite the progressive Church to enter. The enlarging social and recreational activity incident to increasing leisure, will force the Church to enter these fields so that it may channel the activities of youth in forms of social and recreational life that will build character. Has the Church not permitted many of these activities to fall into the hands of selfish commercialized

agencies? Has this not robbed the Church of great arms of power that it could be wielding in the life of its youth?

Conway, Arkansas.

The Call to Preach

By REV. H. LYNN WADE

Many are called, but few are chosen.—Matthew 20:16; John 15:16.

In Matthew 20:16 we read: "So the last shall be first and the first last; for many be called, but few chosen."

And then over in John 15:16 we read: "Ye have not chosen me, but I have chosen you, and ordained you that you should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give to you."

"Pray ye the Lord of the harvest that he send forth laborers into his vineyard, for the field is white unto the harvest, but the laborers are few."

My good friend, Dr. W. C. Martin of First Church, Dallas, writes a very interesting article for the Christian Advocate, giving three requirements of a good sermon. We preachers sometimes hear some one say "That was a good sermon," and we wonder what it was that made it a good sermon; and I am sure you wonder sometimes why you do not have more good ones. Dr. Martin says the three requirements are:

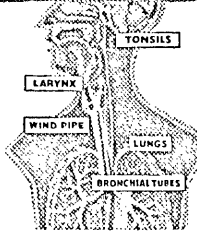
1. That it be Christian.
2. That it be interesting.
3. That it be urgent.

He tells of a man who was getting ready to preach a Labor Day sermon, and he began to look back over his old files for sermons that he had preached on other Labor Sundays, and he found that he could not now endorse some of the things he had said. A man looked over some sermons that he had preached during the war, and he found that they were not Christian according to present day standards. And yet, we are living in a day when the thoughts of the people are wrought up much as they were then.

But I have looked back over my sermons on the "Call to Preach," and I cannot but believe that the things I advocate this morning are just in line with the things I have been saying all these years. I am saying that I think they are Christian, and I

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think they are urgent and theologically sound. You will have to decide for yourselves whether what I am saying is interesting or not.

Bishop Quayle says that one of the most unforgivable things is an uninteresting sermon. I cannot say this sermon will be interesting, but I believe there is a necessity for it; that you need it; that God wants me to preach it, and God wants you to hear it.

In a sense this sermon is required of me. It is required that I shall, at one time or other during the year, preach a sermon on the "Call to Preach." I am required, as I look over my duties, to preach on a good many things. For example I find I am required to preach against the R. O. T. C. I find that there is a law that if you send your boy to the State College, he has to take military training. It is compulsory. At the Youth Conference they said that if 500 students would refuse to take military training and would be expelled on account of it, it would soon cease to be a law. Now, my boy wanted to take it. A lot of boys do. And I don't think it hurt him so far as that is concerned.

So I am not preaching on the "Call to Preach" solely because it is required of me, but because I believe in a definite, prophetic call to the ministry. My Church believes in it.

Now, what do I mean by a prophetic ministry? What is the difference between a prophet and a priest? In other words he is a sort of divine almanac, and I believe that; but that is not the kind of prophet that I am talking about. I believe more in a forth-teller than a foreteller. I believe God calls men and women, and I am going to include women, because I hope the day will come when our Church will ordain them. Some of you may not agree with me on that; even my wife does not, and she may be right; but who am I to say that God is going to call this one and leave off that one? In Christ there is neither male nor female.

I believe a prophet has a fearlessness that enables him to stand up before kings and potentates and declare the truth to his own hurt and change not. I think Kipling was a prophet. He was never made poet laureate of England because of poems like the Recessional. He told the truth to them right to their teeth and they never did forgive him.

If Christianity is ever to take this world, it must have a called ministry, a fearless ministry. A man said, "What we need is more preachers to preach a doctrine that will put them in jail." Think of that. You know that preaching the gospel will sometimes get you in trouble. It is like a two-edged sword; it cuts some ways that you did not intend for it to cut.

My wife sometimes says after a sermon: "You shouldn't have said that. You will hurt somebody's feelings." I am not cowardly enough to get behind this pulpit and say things I would not say to you face to face. But I believe the Lord has called me to preach his gospel. I even had a man tell me I could make more money doing something else. But that does not matter; I made a decision and what is written is written in my case.

No one has ever tried to dictate to me what I ought to preach. I have not catered to any one. The only thing I have ever been afraid of is that I would not have enough love in my heart. I want you to pray

for me that I may preach the truth in love.

"Many are called, but few are chosen." That is a hard text to understand. Bunyan explained it like this: "A hen goes about clucking all the time, but when she has something she wants her own chickens to have, she gives a different cluck, and they come, and the others do not."

I believe the call to salvation comes to every one. If I go to the telephone and place a person-to-person call to my boy in Fayetteville and I don't get him, it is not a completed call; but if the answer comes back and I hear his voice, the call is completed. I think that may be applied to the call to preach. Many are called, but only a few hear and answer.

I believe God calls some people into a definite service for Him; like Abraham was called to go out of Ur into a country that he knew not of. God laid his hand on him and he went.

I think God's call was ever to the Israelites in Egyptian bondage. But one day, after Moses had come to years of maturity, he refused any longer to be called the son of Pharaoh's daughter, and chose to suffer the afflictions of his people. He walked out and went, always obedient to the call of God. And he endured as seeing Him who was invisible.

Yes, that is the kind of call I believe in. A special, definite call. In the year that King Uzziah died, Isaiah was in the temple and there was revealed unto him the condition of his life, and he saw himself as a man of unclean lips. An angel took coals of fire off the altar and touched his lips and purified them and he heard the call of God and said, "Here am I. Send me." Others were there, but only Isaiah got that call.

Then there was Amos, a keeper of sheep and a dresser of sycamore trees. He was a farmer, just a rustic old fellow; but as he would get in sight of Jerusalem and see the towers of the temple, it seemed that God would speak to him. And God just kept on calling him until he quit keeping his flocks and tending his sycamore trees and began to preach against the sins of the people.

We come on down to the time of Paul, a wonderfully educated man, a Pharisee of the Pharisees, with authority to kill the Christians; but one day on the way to Damascus, a light shone on him brighter than the noonday sun and he heard a voice saying, "Saul, Saul, why persecutest thou Me?" Paul said, "What wilt thou have me to do, Lord?" And the Lord said, "I have called thee to be an apostle unto the Gentiles." There were other men living then, but only this apostle was called to that definite work. He never forgot the call.

Then there were the twelve, of whom Jesus said: "Ye have not chosen me, but I have chosen you."

I believe God called Martin Luther to a definite service. And Billy Sunday, the baseball player. God called Billy Sunday through the instrumentality of a sermon and multitudes of people have been led down the sawdust trail through his ministry.

Samuel, as a little boy, heard the voice of God and answered.

God calls people in many ways. Thomas Dixon, Jr., who became quite a famous preacher, went one day when but a young boy to his father's appointment some place in

North Carolina to tell them that his father could not be there that day. The deacons looked at the boy and they said, "Why can't you preach for us?" He had never thought of such a thing before, and he began to tremble, but they said again, "Yes, you preach for us this morning," and the little sixteen year old boy said, "I will do my best," and God gave him a message and he that day recognized the call of God to preach.

God is still calling young men. I was talking to a pastor in this town of another denomination. I said, "Did God call you to preach?" And he answered very definitely, "Yes." I asked him, "How?" He said he had felt the impulse, but thought that he would just get so sinful that God would not want him. Think of that. But he said he finally answered the call as he walked behind his father's casket to the cemetery.

Some of you have walked to the grave with the body of your father or mother and God did not say anything to you about preaching. There are multitudes of people to whom God never said a word about any definite service; but when you find one that is even thinking about it, God is saying something to him. I am sure that I am talking to men this morning that God has called to the ministry and they have said, "no", and they are not happy. I have talked to them. I have heard them confess.

One Easter Sunday a young man in my church walked down to the altar and was baptized. He had finished a business course and was getting ready to take his place in the business world. One day I went by his place of business and he said: "Brother Wade, I want to talk to you." And he said, "Why is it so difficult to do Christian work and personal work?" And something told me that God had laid his hand on that young man. To many of you, when you have answered the call of salvation, God does not call you any more. But with this young man, it was not enough. I asked him to come up to the quarterly conference with me, and we recommended him for a license to preach. He went through Hendrix and to Southern Methodist University, and where is he today? Down here on a little circuit. He is faithful. He is true. I said something to him about reading certain books and he said: "Brother Wade, I can't buy those books. I have got to pay my debts." Many are called, but few chosen. He chooses those who answer Him effectively.

I could go on and give many examples like that. But that is why we are taking this collection next Sunday. To prevent boys like that from having to struggle for years to pay back out of a small salary, debts they have incurred to get through school. That young fellow is in the Conference; but he is in debt to the point of embarrassment, and it ought not to be so.

I believe God calls sons and daughters out of wealthy families, but it may be that they do not hear the call, and if they hear it, they do not answer it. I think he called William Jennings Bryan. It is said that God called Daniel Webster, but he turned Him down. Some of the most unhappy men I have ever known are men who have been called and did not answer.

Now about rewards. I don't know that I get my reward here on earth. I have the promise that I will get something to eat and wear, and a

place to stay, and that is all I can use here. No earthly reward will satisfy a real sacrificial service. Moses endured as seeing Him who was invisible. He had respect unto the recompense of reward.

Paul never looked for rewards here below. He fought a good fight, he kept the faith and when the time came for him to be offered up, he said, "There is laid up for me a crown of righteousness."

What we need is young men and women upon whom God has laid his hand. And then we need such an atmosphere in our homes and churches that these young people will gladly and happily go into the service. Then we need a church so loyal and so Christian that it will make provision for their finest and best preparation in our schools for their life work.—Jonesboro, Ark.

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

DOES YOUR HUSBAND CALL YOU GROUCHY?

He's truthful if not tactful. Man-like, he is bewildered by your offishness and irritability. He can't understand what you have to be blue about. He wishes that you'd snap out of it. He'd do



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Don't try your husband's patience too far. Get a bottle from your druggist NOW. It probably will help you, because nearly a million American women know from personal experience that it helps them!

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THE ITINERANT DAUGHTER: HER STORY

By Mrs. Susie McKinnon Millar
(Continued)

We found Mrs. Harrington waiting for me. The Harrington home was a very nice, roomy, two-story house, set back on a large lawn. It looked inviting and comfortable. Mrs. Harrington was a large blonde woman, rather well dressed, and seemed to be friendly. She welcomed me and took me into the dining-room and gave me a very nice supper. I heard a good deal of noise up stairs. It sounded to me like a "free for all fight", and kept me from enjoying my supper. Mrs. Harrington noticed my distraction and said:

"That is your new charge, your little pupil. She wants to come down stairs and see you. I told my niece, Fay, to keep Jessie and her little brother Jimmie up stairs. They always fight when they are together and Fay can't do anything with them."

I said: "I hope that I'll be able to get the little girl so interested in her studies that she won't feel like fighting."

Mrs. Harrington said: "I hope you will be kind to her. My poor little afflicted child! Nobody understands her; nobody is kind to her except her mother."

We soon went up stairs and I was shown to my room, which was large enough and might have been comfortable enough except for the fact that it opened into Mrs. Harrington's room by a wide open space that had been built for double doors. The doors had been omitted. I did not like that. I was used to a retreat, because, no matter how small or crowded the parsonage was, there was always some place where we could get away and be by ourselves if we wished to be alone. I wondered how I'd manage that.

I found Fay a very pretty, sweet girl about sixteen years old. She had to work very hard and was very much imposed upon by her two little cousins and neglected and mistreated by her aunt. Her parents were dead and she had no other home. Jessie, my new pupil, was like an over-grown, affectionate animal, spoiled and petted one minute and abused the next. I soon saw that it would be no easy job to deal with her. The little boy, Jimmie, a year or two younger, was a bright, bad little fellow, decidedly his mother's pet and usually had his own way about everything. In the midst of all this confusion I managed to get to bed. Finally the household quieted down. I fell asleep and did not wake until time for breakfast.

Everything went fairly well the first morning. Oscar Davis came by for me, and we went out to the college, where I was received kindly by President Courtland and got my courses lined up for the opening the next day. I met all my teachers and quite a number of the students. There was one other girl in the senior class, and about half a dozen girls planning to do college work. They were all very friendly. I had several courses in which there would be one girl and actually one course in which three other girls were enrolled. In the rest of my classes I was the only girl.

Among the faculty members and the student body I met a few old personal friends and many friends of the family. The school was young, as schools go, but full of vigor and high ideals, self-sacrifice and pov-

erty. Its faculty was made up of men yet young and in some instances far from scholarly. They for the most part, had high ideals and a sound philosophy of life, and the willingness and ability to exist on a very small salary. President Courtland was still quite young, but he was so tall and straight, so dignified and imposing in appearance that most of the students and teachers stood just a little in awe of him. I liked and respected him very highly, but it wasn't in my nature to feel either awe or fear of any human being. Fearlessness is a great blessing, a blessing which I owe to my training as an itinerant preacher's daughter. President Courtland proved himself a friend most worth-while, always kind and considerate, helpful and courteous.

The rest of the faculty were men of lesser stature in every sense of the word. They were fine worth-while young men with the earnest desire to train us for lives of usefulness. My English teacher, Professor Charles, was young and recently married to a very sweet and talented, but timid lady. He had a gift for reading and a genius for interpreting fine literature and was very inspiring and helpful to his pupils. My Science teacher, Professor McAlpine, was quite young and small. He greatly admired my height and openly claimed to give his highest grades to his tallest pupils. He was a good scientist and an interesting chemistry teacher. He was very much in love with one of the young ladies who lived in Carleton, and all of his pupils were greatly interested in his romance. Professor English, my Latin and Greek teacher, was not married, but was engaged to a young lady who taught in a distant town. Professor English was bright enough and was a fairly good teacher. He seemed to be kind and friendly, but my experiences in his classes and of his friendship are of questionable worth, but of this more will appear later. I had finished all the Mathematics required for my bachelor degree, but the Mathematics teacher, Professor Dudley Courtney, was a very fine young man, the favorite of the entire student body. He and I became great friends before the year was over. This was the entire faculty, not large, but on the whole adequate and satisfactory. They each taught several subjects and long hours, but the students all felt that they received enough of each teacher's attention, even occasionally too much of it.

My first day in Howell College was very interesting to me. It was all so different from any of my other school days. The idea of rules seemed to be holding most of the attention. All the old students seemed anxious to inform the new ones of the rules. Chief among the rules was one that prohibited the boys and girls from conversing on the campus or in the college halls. Everybody was doing this just as hard as they could that day because they said the rules were not yet in effect.

The college Y. M. C. A. was giving a reception to the new students in the college parlors that night and excitement and interest ran high. My new neighbor, Oscar Davis, called and took me to the reception and the evening passed in gay chatter and innocent games and many new and pleasant friendships were formed. My first day in school was altogether a happy one.

(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

WOMEN'S MISSIONARY SOCIETIES PLANNING CONFERENCE

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

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

NOTICE TO NORTH ARKANSAS AUXILIARIES

The Woman's Missionary Society of North Arkansas Conference will meet in joint session with the Missionary Society of the Little Rock Conference, March 31 to April 3. The officers and District Secretaries of North Arkansas Conference are asked to meet in First Church, North Little Rock, at 12 o'clock March 31, for the executive meeting. At 3:00 p. m., a joint session of the two Conferences will be held in North Little Rock. Bishop Moore will deliver an address in Winfield Memorial Church that evening. Mrs. J. W. Perry, Council President, and Miss Daisy Davies, Chairman Spiritual Life Groups, will be with us during the meeting. Auxiliaries of the North Arkansas Conference may send three delegates: one from the Adult Society; one from Young Women's Circle (if any); and the Secretary of Children's work. Delegates should be elected promptly and their names sent to Miss Katherine Homan, 308 West 4th street, North Little Rock. Also officers should notify Miss Katherine Homan whether they can be present. A registration fee of \$1 will be expected from officers and delegates. Visitors may secure meals at thirty-five cents.—Mrs. E. F. Ellis, President; Mrs. W. E. Smith, Acting Secretary.

BATESVILLE AUXILIARY

The Esther Case Missionary Society of Batesville First Church met Tuesday afternoon, March 3rd, at the home of Mrs. W. B. Menard, with 34 members present. Mrs. I. N. Barnett, Jr., presided over the short business session and items of interest from the Bulletin were given by Miss Blanche Kennard. "Blazing Trails" was the subject for the afternoon's program with Mrs. Hugh Kennard as leader. A prayer by Miss Maxie Maxfield, after which Scriptures were read by Mrs. W. S. Stokes. The story for meditation, "Road Makers and Road Menders," was beautifully given by Mrs. Charles F. Cole, Jr. The interesting story of a pioneer, "Lucinda Helm," was read by Miss Thelma Pickens. A talk, "The Social Settlement A Trail Blazer," was most interestingly given by Mrs. Paine Wright. The meeting was closed with prayer by

Mrs. I. N. Barnett, Jr. During the social hour delicious refreshments were served by Mrs. Menard, assisted by her charming young daughter, Margaret, and Mesdames Cecil Wade, Hugh Kennard and Miss Vela Jernigan.—Mrs. Hugh Kennard, Supt. of Publicity.

KEO AUXILIARY

The Missionary Society of Keo met for an all-day meeting March 2. The program, "Blazing Trails," was led by Mrs. W. N. Morris. A playlet, "Forget-me-not Magic," was given by the following ladies: Mesdames Echol Wall, W. L. Beard, George Lynn and Misses Anna Marie Flynn and Amelia Taylor. A delicious pot-luck luncheon was served. We will have been connectional a year in April. All departments are now at work and our pledges doubled. An Easter bazaar has been planned. We now have two Circles, Adult and Young Matrons. These young women are very enthusiastic and are doing splendid work.—Mrs. Echol Wall, Chairman of Publicity.

LEOLA AUXILIARY

The Missionary Society of Leola met Feb. 24 in a program and social meeting at the home of Mrs. Walter Butler with Miss Earlene Butler and Mrs. Georgie Dial, assistant hostesses, with twenty members and two visitors present. An inspirational program was rendered by Mrs. Dr. Cox. Plans were made to piece several quilts. At the close of the meeting the hostesses served dainty refreshments and games were played.—Mrs. J. E. Cox.

STRONG AUXILIARY

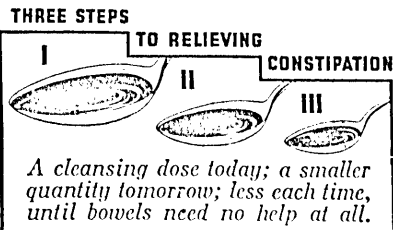
Strong Auxiliary met at the home of Mrs. J. E. Cooper, Feb. 24, for our regular program and social day. A brief business session was held. An interesting program was conducted by Mrs. Barton, theme, "Community Neighbors." Mrs. Gill and Mrs. Gathright gave the Story of Jane Addams, "Being a Good Neighbor." (Continued on Page Ten)

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liquid laxatives*

Many believe any laxative they might take only makes constipation worse. And that isn't true.

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laxative, and keep reducing the dose until the bowels need no help at all.

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for lost time. Don't neglect
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Use 200 lbs. or more, per
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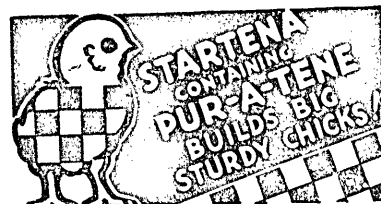
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(Continued from Page Seven)
Mrs. McClendon and Mrs. J. P. Burgess gave a review of the first and second twenty years "At Hull House". Mrs. Harper gave the devotional from Isa. 35. Others taking part were: Mrs. Ragan, Mrs. Eudy, Mrs. Maroney and Mrs. Gibson. Hymn, "Give of Your Best to the Master," was given alternately with prayers. The meeting closed with prayer by the president, Mrs. R. A. Burgess. Lovely refreshments were enjoyed. Mrs. Herring was co-hostess with Mrs. Cooper. World Day of Prayer was observed by all churches. Meeting held at Baptist Church.—Supt. of Publicity.

WASHINGTON AVE. AUXILIARY

The W.M.S. of Washington Avenue Church rendered a Missionary program on Sunday night, Feb. 23. A playlet, "Opportunities and Responsibilities," was presented by the following ladies: Mesdames M. H. Shive, J. J. Miller, R. M. Brooks, J. T. Warden, Hattie Wright, Wiley Hopkins, Rollo Miller, Ed Skinner, Joe Beal, Mary Reveley.—Supt. of Publicity, Mary Reveley.

ZONE MEETING AT GLENWOOD

The Fourth Zone meeting of the Prescott District was held at Glenwood, March 5, with Mrs. Clark Ponder, President of Glenwood Auxiliary, presiding. After the welcome address came a very inspiring devotional led by Rev. T. M. Armstrong, pastor-host. Solo, "Have Thine Own Way" was sung by Mrs. Alph Whitted with Mrs. Thomas Butcher at the piano. Talk by Mrs. J. N. Pate, subject "Builders". The meeting closed with a prayer led by Mrs. Ponder.

A fine lunch was served at the church with a committee from the local Auxiliary in charge. Rev. Frederick Meade, pastor at Amity gave the invocation.

The afternoon session was called to order by Mrs. Clark Ponder. Opening prayer by Mrs. Arnold of Mt. Ida. Miss Roxie Deal of Amity, Zone President, presided over the business session when Mrs. Fred McCarroll of Rosboro was elected secretary to serve in the absence of Mrs. J. E. Pitts of Forester who was unable to attend. Miss Norma Armstrong gave a special number, "Open My Eyes", accompanied by Mrs. Butcher, followed by an address by Mrs. T. W. Roundtree on Kagawa, the Japanese minister of world renown. The last number was the devotional led by Miss Roxie Deal and the concluding prayer by Mrs. T. M. Armstrong. The meeting adjourned to meet with Norman Auxiliary in May.—Mrs. Chas. A. Price, Reporter.

ZONE MEETING AT MENA

Nine Churches were represented at the First quarterly meeting of Zone 5 at Mena March 6. The meeting was opened with invisible music. Prayer offered by Rev. H. H. McGuyre of Mena. Rev. and Mrs. R. S. Beasley of Hatfield, also Mrs. Beasley, mother of Brother Beasley, were introduced. Solo, "The Holy City," was beautifully sung by Mrs. Ralph Edwards of Mena, accompanied at the piano by Miss Ruth Sanders. The welcome address was given by Mrs. W. J. Lauck of Mena and the response was given by Miss Grace Williams of Hatfield. Duet, "My Father Knows," was sung by Mrs. Ralph Edwards and Mrs. Tony Myers with Miss Sanders at the piano. The theme for the day was "Giving and Living." Mrs. Beasley gave the devotional on "Giving,"

using 1 Cor. 3-5 and Ex. 5-21. Each part was followed by a verse of "Take My Life and Let It Be," sung by Mrs. Edwards. Prayer was led by Mrs. H. H. McGuyre.

Auxiliary reports from the following Churches were given: Wicks, Hatton, Hatfield, Potter, Mena, Dallas, Cherry Hill and Highland; some were splendid.

The vocal solo, "My Daily Prayer," was beautifully rendered by Mrs. Cecil Cooper, accompanied at the piano by Miss Iris Black. "Hot Mince Pie" and "The Evening Grace" were the names of the readings given by Miss Nettie Myers. Short talks were made by Miss Robbins and Mrs. E. P. Titus. Prayers were led by Rev. Mr. Beasley and Mrs. C. P. Michael. A nice lunch was served by the Mena ladies.

The afternoon session was opened with prayer by Mrs. Titus. Rev. J. B. Hoover of Cherry Hill led the devotional on "Living." One of the best things on our program was a pageant given by the ladies of the Highland Church. Heirlooms, such as quilts, dishes, candlesticks, and irons, and even a spinning wheel, were exhibited and a story told about each. Also each lady had a tradition heritage story to tell. Those taking part were Mesdames, Chris Hoover, Ruby Hoover, Callie Simpson, B. G. Smith, Willie Egner, Lena Deramus, and Misses Eunice and Susie Hoover. Mrs. Fred Delzel gave an interesting talk on "Group Interest Study." Our chairman is desirous that we have this group study in different parts of our Zone. Rev. R. S. Beasley made an able talk on "Prayer."

The Courtesy Committee's report was read by Miss Grace Williams. The next Zone meeting will be held at Highland Church.—Mrs. Z. L. Mauzy, Sec.

BEEBE AUXILIARY

The Missionary Society met at Baraca Hall March 5. After the business session Mrs. Dayton Sackett had charge of the program, which was on Settlement Work. Various members told of different types of work. Mrs. S. O. Petty gave an interesting talk on Miss Lucinda Helm. Mrs. Sackett gave a talk on Building the King's Highway. Little Misses Joan Stewart and Betty Jean Powell gave readings. The West and Sackett Circles entertained the Haws Circle for having largest percentage of attendance at Study Classes. Delicious sandwiches, cake, coffee and cocoa, carrying out the St. Patrick motif, were served.—Mrs. W. E. Johnson, Pub. Supt.

WORLD DAY OF PRAYER IN HAMBURG

An unusually interesting and profitable program was carried out on February 28 at the Methodist Church with Presbyterian, Baptist, and Methodist Churches cooperating.

The first section of program, "The Promise of Peace", was led by Mrs. E. D. Galloway; the second, "Visions of the Earth at Peace," was led by Mrs. John Titus; and the third, "The Ways of Peace," was led by Mrs. S. C. Dean.

The main address of the day was made by Mrs. Eugenia Hinemon who spoke on, "Educating for Peace." The following points were emphasized: (1) Advertising—If the money required to build one United States battleship could be spent in advertising world peace, it would revolutionize the world's thinking in this matter. (2) Teach

Christian Education

THE LITTLE ROCK TRAINING SCHOOL

The Little Rock Training School opened last Sunday with the usual fine enrollment and all of the instructors were present except Miss Elizabeth Brown, absent on account of illness. We were unusually happy to have our own Bishop Moore to deliver the opening address. In his address he stressed the importance of knowing the final purpose of the Church School and the necessity of adequate preparation for the teacher's task. Our people are also delighted to have, among others, Dr. W. P. King, editor of the Christian Advocate, with us for the first time. In addition to his class work, he preached at First Church Sunday morning and at Asbury Sunday night to a large and appreciative audience. An outstanding feature of the week is the inspirational addresses delivered at 5:00 and 8:00 p. m. by Dr. George Stoves, pastor of our First Church at Memphis.—Clem Baker.

TRAINING SCHOOL AT FORDYCE MARCH 22-27

Continuing the Training Program for the Camden District, the Presiding Elder, Rev. E. C. Rule, has planned for a training school for the east end of his District to be held at Fordyce the week of February 23-27. In addition to Fordyce, representatives from Kingsland, Thornton, Bearden, and Hampton-Harrell charges are to participate in the school. Dr. J. M. Workman is the chairman of the Board of Managers. The following courses will be offered: "Teaching Children," with Miss Fay McRae as instructor; "Recreational Leadership," with Rev. Kenneth H. Sausaman as instructor; "Christian Education in the Local Church," with Rev. Clem Baker as instructor; "The Life of Paul," with Rev. E. C. Rule as instructor. It is expected that this will be one of the best schools ever held at Fordyce.—Clem Baker.

CHURCH SCHOOL DAY OBSERVANCE THE LAST SUNDAY IN MARCH

Orders are still coming in for Church School Day programs, indicating that a large number of schools are planning to observe this day and take the offering on the last Sunday in March. All members of the Little Rock Conference Board of Christian Education are planning to set the example by seeing that the offering is taken in the Church they represent and sending it in on Mon-

day following the observance. We trust that a large number of other fine schools will do the same thing and thus enable our Board to continue on the cash basis. We are making a pull for a 100% observance for this day with an offering from each Church in the Little Rock Conference this year. Those who cannot observe on the last Sunday in March will be planning for this at a later date.—Clem Baker.

that the occasions of war are often trivial. The greatest one being fear. (3) Nobody starts the wars. It is the results of conditions. (4) The word war is not descriptive enough—the future conflicts should be called slaughter. (5) Smallness of world—the world has shrunk to proportions of a household. What affects one affects all. (6) The press of the world is a most powerful educational agency at hand. Every nation talks peace, but spends all its money on war.

At the close of the program, the "People's mandate for peace petition" was signed by the group.

An offering amounting to about \$3.00 was taken and sent to the cooperative agency of the Churches for the promotion of missions.—Mrs. E. D. Galloway, Reporter.

LESLIE YOUNG PEOPLE'S DAY

The Young People's Department of the Methodist Church at Leslie, celebrated Young People's day with a program for the evening Worship Service. The topic selected was chosen to follow the Memphis Conference, "Facing Life with Jesus Christ." Some interesting problems on the Church's responsibility that were especially pertinent to the local situation were presented by Miss Modest Hensley, the Department's president. It was also a pleasure to have a solo by Mrs. Victor Beals, of Searcy. In addition the program included a piano solo, by Miss Eloise Sutterfield and a sermonette, "What Jesus Has to Offer," by the pastor. The program was presented in a masterful fashion and attended by a large congregation.

THE CHRISTIAN COLLEGE ESSENTIAL

"The Christian college is essential to our social progress in Christianizing society's motives, methods, and ends," says Dr. Andrew Sledd of the Candler School of Theology at Emory University, in commenting on the place of the Christian school in society.

"Christian schools are schools in the same sense, so far as school work goes, as are secular schools, but distinction lies in the fact that they organize the whole educational system in terms of church faith and the ideals of life."

Dr. Sledd, former president of Southern University (now Birmingham-Southern) and of the University of Florida, has rendered a lifetime of service in the field of Christian education.

HELP FOR SUNDAY SCHOOL TEACHERS OF CHILDREN

By JOHN Q. SCHISLER.

Many Sunday School teachers of children are or should be at this time looking for materials which will help them in dealing with the critical problem of alcohol. There are those who think that this problem affects only adults and young people. This is a mistaken notion. Alcohol is a very real problem in the life of many children. Furthermore, the attitudes of the child toward alcohol must be established early.

It would be helpful if teachers of juniors in the Sunday School would hold extra sessions of their classes at which time they would attempt to help these boys and girls to know actually what alcohol is and what it does to the human body. If they should do this, there would be immediate need for materials which could be used in such classes. I am

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therefore glad to recommend a little booklet entitled *Answers to Alcohol* by Caldwell. This little booklet has been written and is published by the Superintendent of Public Schools in Wichita, Kansas. He knows the child mind and is able to present his subject attractively and convincingly. This booklet can be secured from the Methodist Publishing House at 20c per copy.

By the first of April another valuable piece of material will be available for teachers of juniors. This booklet is entitled *Helping Juniors Meet the Problem of Alcohol*. It was written by Edith Kent Battle, one of the editors of the General Board of Christian Education, and is published by the Methodist Publishing House at 20c per copy. A careful survey of all the available materials for juniors in this field leads one to think that this is perhaps the most valuable material now available for this purpose.

A careful reading of these materials by Sunday School teachers would help them greatly in the teaching of their classes on Sunday morning even though they could not hold extra sessions.

The urgent demand of the present situation in regard to alcohol is for a constructive educational program in the local Church. These materials will assist teachers of children materially in carrying out such a program.

MISS SKINNER COMING

Following is the schedule of meetings in the North Arkansas Conference, March 15-19, at which Miss Mary Skinner, Director of Children's Division, Southern Methodist Church, will be present:

- March 15.—Wynne, 2 p. m.
- March 16.—Jonesboro, 10 a. m.
- March 17.—Walnut Ridge, 10 a. m.
- March 18.—Newport, 10 a. m.
- March 19.—Searcy, 10 a. m.

All workers with children and others interested are invited to come with your questions and problems. "Pot-luck" lunch will be served at the all-day sessions.

"Planning for Vacation Church Schools" will be the chief subject for discussion.—Mrs. Ira Brumley, Director of Children's Work.

PLANS FOR MINISTERIAL STUDENTS

The presiding elders and an equal number of pastors in the North Arkansas Conference met at Hendrix College Tuesday afternoon at 4:00 o'clock and continued in session until 10:00 o'clock that night, interrupted by lunch at the President's home. The following were in attendance: Dr. J. Q. Schisler, J. W. Workman, Albea Godbold, Warren Johnston, A. N. Storey, C. H. Bumpers, C. W. Lester, H. M. Lewis, William Sherman, J. L. Rowland, Ira A. Brumley, E. B. Williams, A. W. Martin, Sam M. Yancey, H. H. Griffin, S. B. Wilford, Sam B. Wiggins, E. H. Hook.

They resumed their deliberations at 8:30 next morning and continued until 12:30. The large majority of the faculty sat with the group in discussing the problem raised, namely, how to administer the new scholarship fund for ministerial students contributed by the several churches

in the Conference. There was full and frank discussion of the problems involved in an efficient ministry, the need of thorough training and the necessity of an adequate scholarship fund to help educate poor boys who are candidates for the ministry.

A committee consisting of the presiding elders and Rev. Ira A. Brumley was designated the first day to make a study of the regulations that ought to govern in the administration of the fund and to report back before adjournment on Wednesday. The committee made the following report which was adopted:

1. That the committee in charge of the administering the special fund for aiding ministerial students in Hendrix draw up at once the rules and regulations governing handling of this fund for the year 1936-37.

2. That, in so far as is possible, assignment of beneficiaries of this fund be made to the several districts by April 1; in any event the assignment for the current year must be made not later than June 1.

3. In planning the field work of the men who are to receive aid from this fund, we suggest that the committee make some such requirements as the following:

First, that each presiding elder who is to have one or more of these men working in his District be required, after consultation with the pastors in his District who are to have these men in their charges, to submit a written outline of the work that is planned for each man;

Second, that in preparing this program of work, provision be made for giving each ministerial student training and first-hand experience such as pastoral visitation, preaching, planning and holding vacation schools, planning and carrying out surveys, organizing and developing new schools, and finances.

4. That beneficiaries of this fund receive compensation at the rate of \$75.00 per month of four weeks for their services during the summer. The number of weeks a man is to work is to be determined by the committee on the basis of his need. In any event, no man shall receive compensation for more than twelve weeks. It is further suggested that all loans be made to all men receiving help from this fund at the same rate, that is, \$75.00 per period of four weeks. Furthermore, we think that the presiding elder should assume responsibility for providing travel and living expenses.

HIGHROAD UNION

The Highroad Union of the Arkadelphia District met at Malvern, Tuesday evening, March 3, with 54 young people present. The following program was given:

Song—"Jesus Calls Us"; prayer by Dr. W. C. Watson, Malvern; Talk—"The Way to Real Christian Living," by Don Elliott of Arkadelphia; Song—"Count Your Many Blessings"; League Benediction.

The president, Miss Elizabeth Goodman, presided over the business session, and urged all the churches in the Union, who did not observe Young People's Day, March 1, to do so as soon as possible. The following churches were represented at the meeting: Benton, 19; Arkadelphia, 5; Malvern Circuit, 6; Friendship Circuit, 11; Malvern, 13. After the business meeting, games were enjoyed under the direction of Miss Rachel Saugey of Benton, after which refreshments were served by the Malvern Young People.—Lucile Goodman, Publicity Superintendent.

CHURCH NEWS

EXECUTIVE COMMITTEE OF N. ARK. BOARD OF CHURCH EXTENSION

The Executive Committee of the Board of Church Extension of the North Arkansas Conference will meet in Wynne, Ark., at 10 a. m., March 23. All applications to the General Board must be in the hands of the Committee at that time.—H. H. Blevins, Sec.

ARKANSAS METHODIST ORPHANAGE

Your Secretary has had a week of unusual enjoyment, worshipping at First Church last Sunday with Dr. Reeves' splendid congregation and hearing Dr. Forney Hutchinson at First Church on Tuesday. I feel that the two services were not only an inspiration, but an urge to live a better and higher life.

The Orphanage is doing very well. We still have a number of sick people, but all are getting better and we feel somewhat relieved.

I am urging my brethren once again to do their best in their offerings, taking them and sending them in as we need the means that this alone furnishes.

Our children are doing well in school and we feel happy over the accomplishments of our group which seem to be satisfactory to teachers.

I am anxious to hear from the brethren on any line that they care to write me.—James Thomas, Executive Secretary.

RURAL WORK NOTICE

A few weeks ago the Church press carried a statement from Dr. Grover C. Emmons, Secretary of the Home Department of the Board of Missions, calling attention to the fact that Report No. 1 of the Rural Work Commission had just been issued. Shortly thereafter this report was in the hands of every pastor in the Church. It is the opinion of those qualified to speak upon this subject that no more exhaustive or revealing survey of the Rural Church has ever been made by any denomination in America than is this report. Too much praise cannot be bestowed upon Dr. J. M. Ormond, of Duke University, Chairman of the Fact Finding Committee of the Rural Work Commission, upon Dr. G. C. Emmons, of the Board of Missions, and those other members of the Commission whose labors made possible this survey.

A careful analysis of this study will reveal conditions and trends, in some instances encouraging, in others alarming, but in all instances startling. We are faced insistently in this report with the extent to which the Methodist Episcopal Church, South, is simply caring for her own family, with small reach beyond that circle.

The Rural Work Commission, composed of representatives of all the agencies in the Church doing rural work of any type, did not issue this survey simply as an item of information. The Commission believes that the whole question of the Rural Church, as it affects both clergy and laity, is the most compelling issue before the Church today, and it is the hope of the Commission to make a constructive contribution to the rural work problem, both as to revealing present conditions, and as to suggesting a program that will enable us better to meet demands laid upon us in the rural field.

With this end in view another Committee of the Commission, under the Chairmanship of Dr. J. D. Hammons, the Presiding Elder of the Little Rock District, is giving instructive study to the whole field of methods, and means, and programs, and in due time this Committee will issue Report No. 2 of the Rural Work Commission, which will contain the recommendations of the Commission as to various lines along which the Methodist Episcopal Church, South, may advance toward a fuller understanding of our rural problem, together with a suggested program for the attacking of that problem.

As Chairman of the Rural Work Commission, I am addressing this word to the Church as a whole, both to urge every pastor and presiding elder to make a careful analysis of the findings revealed in the survey, and to invite suggestions from all sources as to how various problems connected with our rural work can best be met. Such suggestions will be invaluable to the Commission in formulating Report No. 2. Send them to Rev. J. D. Hammons, D.D., 1301 Schiller, Little Rock, Ark., or to Rev. G. C. Emmons, D.D., Doctors' Building, Nashville, Tennessee.—A. Frank Smith.

BISHOP MOORE'S ENGAGEMENTS

Sunday, March 15. — Preach at First Church, Ft. Smith, at 11 a. m. and at Van Buren at 7:30 p. m.

March 18-19.—Attend meeting of Commission on College Policies, Chisca Hotel, Memphis.

March 20-23.—Attend meetings of Woman's Missionary Council in Dallas, speaking March 23.

March 25.—Attend meeting of Committee on Instruction of Southern Methodist University in Dallas.

March 29.—Dedicate the Church at Hazen, Ark., at 11 a. m., and the church at Carlisle at 3 p. m.

March 30.—Address the Little Rock District Brotherhood meeting.

March 31.—Meet Little Rock Conference presiding elders at 10 a. m. in First Church, and the North Arkansas presiding elders at 2 p. m. at First Church, North Little Rock. Address joint meeting of the Missionary Societies of the Little Rock and North Arkansas Conferences at 8 p. m. in Winfield Church.

April 5.—Dedicate the Church in Ferguson, Mo.

April 6-10.—Preach each noon for the Federation of Churches in St. Louis at Christ Cathedral and preach each night in union services in University Methodist Church.

April 19.—Preach at Booneville, Ark., at 11 a. m. and at Clarksville at 7:30 p. m.

April 26.—Preach at Camden, Ark., at 11 a. m. and at Malvern at 7:30 p. m.

April 27.—Attend meeting of Board of Finance in St. Louis.

April 28.—Attend meeting of Board of Church Extension in Louisville.

April 29-30.—Attend meeting of Board of Christian Education in Nashville.

May 1-2.—Attend meeting of College of Bishops in Nashville.

May 3.—Deliver address at General Conference of Methodist Episcopal Church at Columbus, Ohio, on "Missions in Brazil" at the celebration of the one-hundredth anniversary of Missions in South America.

May 5-6.—Preside over the sessions of the Board of Missions in Nashville.

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LITTLE ROCK DISTRICT BROTHERHOOD

The Brotherhood met in the afternoon of March 3 at the First Church with Dr. J. D. Hammons, Presiding Elder, in the chair. The secretary read a message of Thanks and Appreciation received from Mrs. F. F. Harrell and family for the sympathy expressed by the Brotherhood through a floral offering.

Brother Clem Baker made certain announcements concerning the Little Rock Training School, and the Church School Day which is the last Sunday in March.

It was announced that Kagawa would visit Little Rock on Sunday, March 22 and would speak at the Y. M. C. A. building at 11:00; at the First Methodist Church to Ministers at 2:30; and at the Little Rock High School auditorium to students at 7:30 o'clock.

The "Manual" for the Arkansas Methodist Centennial was distributed among the several charges represented by pastors.

The Presiding Elder announced the District Conference May 11 at Carlisle—opening promptly at 9:00 a. m. The next Brotherhood was also announced for March 30 at the First Church, Little Rock.—W. L. Arnold.

MRS. HORACE JEWELL OBSERVES 89TH BIRTHDAY

Mrs. Horace Jewell, widow of the late Rev. Horace Jewell, celebrated her 89th birthday, Sunday, March 1. As is her custom Mrs. Jewell was at Sunday School and the morning church service, and the congregation showered congratulations and expressions of love upon her.

Mrs. Jewell enjoys splendid health and is able to read some. Despite the fact that she cannot hear, she is in her accustomed pew every Sunday morning, because, as she says, she wants people to know which side she is on. Her presence at the services is an inspiration to the pastor and people alike. During the recent cold weather she missed only a few times. Four grandsons, who live here, usually sit with this "mother in the house of Israel." She makes her home here with her daughter, Miss Linda Jewell.—Fred R. Harrison, P. C.

CHERRY BLOSSOM TIME IN NANKING

We happened to be in Nanking during the time when the Japanese cherry blossoms were in bloom at the famous Ming tombs. In the courtyard, a large entrance way, the trees are so close together that the branches meet overhead. The delicate white blossoms with their faint tinge of pink were like so much snow. It was like opening the door suddenly into some fairy garden. Then the surrounding hills were covered with plum and cherry and peach, and the weeping willow was just putting out the first leaves. One of my former student friends took me out to see the Sun Yet Sen mausoleum and the cherry blossoms at the Ming tombs and back around by the stadium all in a brief hour and a half, all the time I had for sight-seeing. . . . The development that has taken place at Nanking is unbelievable to people who have not seen the city since the revolution of 1927. The wide streets, the boulevards, the government buildings in the classical style of palace architecture represent colossal effort on the part of the Nanking government to make this a modern capital city for the nation.—J. W. Dyson.

TITHING BULLETINS OFFERED AT A SAVING

At least \$5 a week can be saved by any Church that customarily uses a four-page bulletin each week. The Layman Company, 730 Rush Street, Chicago, offers this saving when using their four page bulletin. Two pages are printed with a Stewardship message, and two pages are left blank for local announcements. The company suggests that Churches conduct a five weeks' or 10 weeks' course of tithe education by using its bulletins, which are offered at a nominal sum. It offers a sample set containing 32 different tithing bulletins at 20 cents. Please mention the Arkansas Methodist, also give your denomination.—The Layman Company, 730 Rush Street, Chicago.

STATE-WIDE CONVENTION OF TEMPERANCE WORKERS MARCH 15, 16, 17

All Churches and Temperance Organizations to take part. Sponsored by Anti-Saloon League of Arkansas and Anti-Saloon League of America. To be held at First Christian Church, 10th and Louisiana Streets, Little Rock, Arkansas. Dr. F. Scott McBride, General Superintendent Anti-Saloon League of America, and O. G. Christgau, Assistant General Superintendent, will be present throughout the Convention, directing, and speaking when occasion demands.

PROGRAM

Sunday Afternoon, March 15—2:30 Auditorium. Hon. Geo. W. Donaghey, Presiding.

Devotional—Rev. Homer B. Reynolds, Pastor Tabernacle Baptist Church, City. Song Service—Choir First Christian Church.

Address of Welcome—Rev. G. Gerald Sias, Pastor First Christian Church, Little Rock.

Keynote Address—Dr. A. C. Millar, President Board of Trustees, Anti-Saloon League of Arkansas.

Address—Mrs. Cora H. Gillespie, President State Women's Christian Temperance Union.

Address—Dr. F. Scott McBride. Announcements—O. G. Christgau.

Monday Morning, March 16—9:00 Workers' Conference—Class Room, First Christian Church. Dr. F. Scott McBride and Mr. Christgau in charge.

Monday Afternoon, 2:30, Auditorium. Rev. R. D. Adams, Pastor First Presbyterian Church, Presiding.

Devotional—Rev. W. R. Jordan, Pastor Capitol View Methodist Church, Little Rock.

Song Service by Rev. C. B. Wyatt. Address—"Youth and Drink," Rev. A. B. Cromwell, Pastor First Christian Church, Van Buren, Ark.

Address—Rev. C. V. Hickerson, Pastor First Baptist Church, Hot Springs, Ark. Address—Rev. S. M. Yancey, Superintendent Western Methodist Assembly, Mt. Sequoyah, Fayetteville, Ark.

Announcements—Mr. O. G. Christgau. Monday Evening, 7:30, Auditorium.

Judge J. S. Utley, Presiding. Devotional—Rev. K. H. Sausaman, Pastor, First M. E. Church, Little Rock.

Song Service by C. B. Wyatt. Address—Rev. Arden P. Blaylock, Pastor First Baptist Church, Little Rock.

Address—Superintendent Jeff Davis, Superintendent Anti-Saloon League of Texas.

Address—"Our Friends, The Enemy," Rev. O. E. Goddard, Pastor First M. E. Church, South, Batesville, Ark.

Motion Picture—"Ten Nights in a Bar Room", Talkie.

Announcements—O. G. Christgau. Tuesday Morning, March 17, 9:00

Annual meeting Board of Trustees of the Anti-Saloon League of Arkansas, President A. C. Millar, presiding.

Workers' Conference—Class Room of the Church. O. G. Christgau in charge.

Tuesday Afternoon, 2:30, Auditorium. Judge C. P. Newton, Presiding.

Song Service by Rev. C. B. Wyatt. Devotional—Rev. L. M. Sipes, Pastor Pulaski Heights Baptist Church, Little Rock.

Address—Superintendent J. M. Averill, Superintendent Anti-Saloon League of Kansas.

Address—"Liquor and the Social Order", Rev. C. M. Reves, Pastor, First M. E. Church, South, City.

Chalk Talk—Rev. R. A. Highsmith, Prescott.

Address—"Scrambled Hot Shots", Rev. J. O. Johnston.

Announcements—O. G. Christgau. Tuesday Evening, March 17, 7:30

Auditorium. Judge Geo. W. Emerson, Presiding.

Song Service by Rev. C. B. Wyatt.

Devotional—Mrs. Agnes White Diffie, Pastor First Nazarene Church, Little Rock.

"What Is the Attitude of My Denomination Toward the Liquor Traffic?" A representative of each denomination will speak four minutes.

Drama: "Liquor Bill Battle in the House." Scene: A session of the House of State Legislature with "Wets Vs. Drys" debates and roll calls. Characters: Speaker, Chaplain, Clerk, Sergeant-at-Arms, Pages, and Members of the House.

This Convention of Temperance workers in Arkansas is intended to be the opening of a new educational campaign in the state. The good people are not going to sit quiescently down. It does not take a wise man to see that conditions are bad under legal sale of liquor and growing worse. There is a spontaneous reaction in many sections against the liquor traffic, and encouragement and impetus must be given to this reaction.

All friends of temperance and all who want to protect society and our homes, and make life safer are requested to attend and take part.—John H. Glass, Superintendent Anti-Saloon League of Arkansas, 338-339 Donaghey Building, Little Rock, Ark.

SOIL CONSERVATION WORK

Drouths, floods, want, relief have all become current terms with which the whole of the population has become familiar. Highway building is also a very familiar term as is levee construction. Drouth and flood are inseparably connected. One can hardly occur without the other. They are alternates. Both can be controlled.

Time was when a well-drained highway system was unknown. Road hands walked over the roads occasionally, threw out the larger rocks, put some dirt in the deeper holes and cut a few side trenches to shunt the water from the center of the road, which was its usual channel of escape. Culverts were far between. The run-off of excess rainfall was slow. Floods and drouths that were ruinous were rare. Rainfall was absorbed in earth saturation near where it fell. Moisture was abundant for absorption and precipitation.

In this motor age the people are going to continue to build more and better roads with continually improved drainage systems. The run-off of rainfall will be augmented, atmospheric moisture will be diminished, drouths will increase in severity. Floods during the wet season will be more destructive with the increase of highway drainage systems.

The soil conservation program now in operation as part of the New Deal has promise. Land terracing will hold the rainfall for absorption where it falls, sending the excess water into storage lakes for its retention, to be redistributed through the natural channel of absorption by the air and precipitation as rainfall. Soil conservation principles can be applied to flood control in its largest era. If rainfall and its run-off are excessive, floods will be disastrous. If excessive run-off causes scant supply of moisture, drouths are bound to be severe. The two are inseparable. Sending the rain into the ground where it falls or storing it on the land for which it was intended is the only effective treatment of flood and drouth yet proposed. This is also true of flood control. Continuing to build levees higher will not suffice. Increased drainage over the whole Mississippi valley increases the run-off of water that falls as rain. Silt deposits in the rivers continually raise the level of the river beds. The levee channels are made shallower, the flood water to be carried is increased. The building of storage lakes on the tributaries of the Mis-

issippi is the correct solution of the flood control problem. Proper spillways are essential, but spillways and embankments alone can not be depended on to control floods on the Mississippi river.

Soil conservation ought to be continued and expanded as rapidly as possible for the conservation of eroding soils, for flood and drouth control. It is not a political question. It is a human welfare measure. Both political parties ought to make the application of the principle involved in soil erosion a principal plank in their platforms. Thus its continuation would be guaranteed. This is one government activity that will pay well for its cost by ameliorating both flood and drouth scourges.—W. T. Martin, Conway, Ark., in Arkansas Gazette.

BAD ENGLISH

(The Watchman, who contributes regularly to the Christian Advocate (Nashville), discussing the misuse of words in our language, makes the following criticism, which we heartily approve. Editor).

There are many that I cannot forget. One that has long given me pain is the failure to distinguish between "shall" and "will", "would" and "should." To lose that delicate touch in the use of English would be a calamity. But not only do the newspapers and magazines ignore it; the neglect creeps into books, especially those published in America. I am persuaded that virtually all proofreaders on this continent are either ignorant or indifferent to this vital distinction. Another equally inexcusable solecism—and in this many of our British friends likewise indulge—is to follow "different" with "than." This abomination is due to sheer intellectual laziness. It is of a piece with the "style" which the typewriting young ladies are forcing on us of failing to indent in writing addresses and even in paragraphing. I had consoled myself with thinking that the printers, at least, would stand out against this bit of indolence, when, behold, here comes a book from the Cokesbury Press, set up in otherwise impeccable style, in which the paragraphs are not indented!

The younger generation of writers seem utterly at sea over "whence" and "whither," "thence" and "thither." Would it not be wise to let such words alone when ignorant of their meaning? Then there is the indolent business of turning nouns into verbs, the result of uneducated writers of limited vocabulary. The most glaring and offensive instance is "contact" and "contacted." It is getting to be as common as "transpire" in the sense of "take place", and is equally offensive. Recently also I came across "authored." The difference between "straight" and "strait" is virtually lost, as well as between "hail" and "hale" and the several forms of "rack." All these are due to just plain ignorance. It seems to have been a sports writer who first started on its way the innovation of putting "too" at the beginning of a sentence or even a paragraph. That is a gratuitous neologism—something new for the sake of being different. Our language stands in no need at all of any such "improvements."



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O Lord, Revive Thy Work—Beginning With Me

"O Lord, revive thy work in the midst of the years . . . in wrath remember mercy."

It is true that we cannot determine tomorrow's weather; but it is true that tomorrow's moral climate is within our choice. For that is the very point and end of that freedom which we have bought at so great cost, but have so grievously misinterpreted. It means that we can make history, and that we can make the history we want.

Because we have lost our hold upon God we have become fatalists; we do not know that we can determine events. So our moral nerve is cut and our moral will is paralyzed; and we spend our days waiting for something to turn up.

You know that back of the philosophy of Russian Communism lies the principle of economic determinism—which is simply a denial of God and a way of saying that bread and cheese govern the course of events; and that in consequence we are but dumb, helpless pawns in the inscrutable game of blind economic forces.

Faith Means Freedom

Man is never free, never confident of power except when he believes in God. Then he knows that he can order events; then he knows that he can choose his way; then he knows that the world is in his hands and that he can write the history he desires.

Let there be no doubt of that—without faith there can be no freedom, no initiative, no power. With faith we can create the world we want; with faith, we can make the history we want; but just because it is faith in God we shall want the world and the history that God wants; and by that faith we can make that kind of world and that kind of history. And we are still in the midst of the years: the battle is not over; the game is not lost.

Thinking vs. Action

Thinking is not action: it is only the prelude to action: and the thought which does not provoke the deed is lost. So the next question is: What is to be done? From generalizations we must come down to particulars.

It is not even enough to say, What is to be done? We must give the question a stark personal turn, What should I do? And there, at the moment, we are stalled. What is there I can do—I, a lone individual in the midst of a smashed world?

All the same, it is important that you should ask that question and keep asking it. What should I do? What can I do? The very fact that there is nothing effectual in sight that you can do should start you thinking.

Do you believe in God? I mean believe. I am not asking you whether you hold the opinion that God exists, but do you believe in God as sometimes you say you believe in a man, so that you trust Him and respect His judgment and are glad to do His bidding?

We may think we believe in God when we don't. We may have the shell of a belief but be all empty inside; and there is a vast deal of that kind of belief about nowadays.

There is a sort of epidemic practical atheism abroad in these times—of men living their nights and days as though God did not matter at all, recognizing neither need nor

duty to worship Him or to know His code. And we have all been infected by it—I know that I have. The thing is in the air we breathe.

I know that there is nothing I need so much as a simple but subduing faith in God, a faith that masters me and grips my will—oh, and even a grain of such faith would, as Jesus said, be enough to move mountains and to uproot sycamore trees. Well, then, let me set about it: and do you join me.

Wanted—Action

Now, there is in all of us a residuum of faith, however small. Very well, let us act upon it. Let us do the one obvious thing it points to. Let us cry out to God! Let us send Him some signal, if only to tell Him that we are here! Let us say to Him—Lord, look upon me! We may have no other feeling words that we can sincerely say but these—but let us say them. Even though it be but "Like infants crying in the night, and with no language but a cry." Let us take on our lips the prophet's prayer: Lord revive thy work! Lord, revive thy work, beginning with me.

Make It Personal

There is a story about the man who first offered the prayer in that form: but I cannot recall it. No matter. It is the prayer for you and me: "Lord, revive thy work, beginning with me." And go on praying it: pray it today—all day.

It is not enough to say, "Revive thy work." God favors not the general but the particular prayer. He does not embark upon a kind of general impersonal uplift of the mass: He revives individuals and makes them contagious.

And there is no reality in the prayer, Revive thy work, unless you are content that God should begin with you. It is useless to pray for the quickening of everybody unless you are willing to be the first.

And I say to you in all seriousness that if only half a dozen of us would spend the rest of the day praying to God urgently, in spirit and in truth, this prayer, Lord, revive thy work, beginning with me, there would be enough kindling to set a nation on fire.—Richard Roberts in The New Outlook.

THE TAIL WAGGING THE DOG

A recent flaring headline in the Daily Worker, official publication of the Communist Party in the United States, said:

"Sweep away the autocratic power of the United States Supreme Court. A call of the Communist Party, U. S. A."

Little more need be said. The Communist Party stands for the overthrow of the American government by revolution. Intentionally or unintentionally, those who would undermine the highest tribunal and the Constitution are playing into the hands of the enemies of organized government.—Industrial Press Service.

THE HISTORY OF ARKANSAS METHODISM

Our women are profoundly interested in Methodist history. Consequently all who can should have Anderson's Centennial History of Arkansas Methodism. It would be fine if in each Auxiliary the question was brought up and plans made to promote its sale among the members of the church.—S.M.C.M.

Read the advertisements in the ARKANSAS METHODIST. Our advertisers are deserving of your patronage.

New York Bible Society Issues Its 126th Annual Report

From its headquarters at East 48th Street, in the building given for its work in 1921 in memory of the late James Talcott, comes the report of over three quarters of a million Bibles, Testaments and Books of the Bible distributed during 1935. Located in the nation's metropolis the New York Bible Society has the historic responsibility for meeting the needs of a vast population for the sacred Scriptures.

Translations in eighty-three languages have been requested and supplied to enable everyone to read the book of books in his native tongue. The widest variety of these linguistic groups is found in the merchant ships of all nations calling at the docks of this center of world commerce. These are visited by the Bible workers and many are the seafaring men who have received their Bibles, Testaments and Gospels as a free gift from their hands.

This city has been the port of entry for millions of immigrants and large numbers of them have settled here and become citizens. Representatives of this Society have been meeting them on arrival at Ellis Island for a hundred years. Its other agents who speak the languages of the immigrants now visit them in their homes as opportunity offers in an effort to keep the Bible in its place of pre-eminence. In Harlem, the Negro section of this city, a young man in the employ of this Society is continually active among his people in spreading its use.

By the help of this Society the Bible finds its way to individuals in all walks of life but especially to those whose present condition makes them most in need of its aid and comfort. The wards of fifty-three hospitals are visited regularly. The prisons, jails, almshouses, orphanages, and homes for the aged are all supplied and some Christian chaplain or other leader is on duty to point out its helpful passages. One of the Society's agents is a blind woman who, with a guide, is out calling every day on other blind people teaching them to read the Bible in Braille and, when possible, directing them in the use of the new "Talking Books" of the Bible.

In New York City this is the Society that furnishes the Bibles for the transient guest rooms of its 326 hotels. Last year 3712 Bibles were given for these rooms to replace an equal number that were missing or had become badly worn. A total of 139,377 Bibles have been given in this way for the traveller's use during his stay here.

A major work of the Society is its cooperation with Churches, Sunday Schools, and other Christian agencies by supplying them with suitable volumes of the Scriptures for the needy within their respective groups. Such great institutions as the Salvation Army, the Seamen's Societies, and the Rescue Missions are included in the list of 284 religious and welfare agencies that have been assisted in this way.

A board of sixty managers representing almost as many Churches, is the supervising body in charge of the work. The Society keeps in close touch with its constituency through a quarterly publication, "The Bible in New York." The support for this Bible work comes from Church collections, individual contributions and the income from invested bequests.

The officers reelected at the recent annual meeting are: John C. West, President; Everett J. Esselstyn, Vice President; Stephen G. Thomas, Secretary, and Alfred P. Hinton, Treasurer. The General Secretary is Rev. Millard L. Robinson, Ph.D.

ALL ARE DEBTORS

All that we call our own, whether it has come to us by inheritance, or has been achieved by the sweat of our brow, makes us debtors to all who are less fortunate.

Strength is always in debt to weakness; the fortunate are always debtors to the unfortunate; those who live in freedom have always their responsibility to the men who live in prison.

The application of this principle of social sympathy to successive departments of human life is the secret of all human progress.

Those who help humanity along the upward path, who live and employ their gifts for the greater happiness of others, acknowledge the debt that strength always owes to weakness, serve their generation no whit less than the patriot or hero who, in hours of crisis, dies for the public good.—Ediphone Voice-Writing.

BLACK-DRAUGHT LAXATIVE DOSE EASILY ADJUSTED

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

Black-Draught is a dry laxative, made of finely ground leaves and roots of certain approved medicinal plants. Recommended to all men and women who occasionally need a good, reliable, purely vegetable laxative.

Sold in 25-cent packages.

For Bad Cough, Mix This Better Remedy, at Home

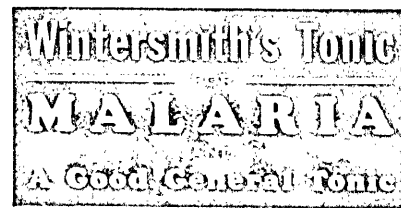
Needs No Cooking! Big Saving!

You'll be pleasantly surprised when you make up this simple home mixture and try it for a distressing cough. It's no trouble to mix, and costs but a trifle, yet it can be depended upon to give quick and lasting relief.

Make a syrup by stirring 2 cups of granulated sugar and one cup of water for a few moments until dissolved. No cooking needed. Get 2½ ounces of Pinex from any druggist, put it into a pint bottle, and fill up with your sugar syrup. The pint thus made gives you four times as much cough remedy for your money, yet it is far more effective than ready-made medicine. Keeps perfectly and tastes fine.

This simple remedy has a remarkable three-fold action. It soothes and heals the inflamed membranes, loosens the germ-laden phlegm, and clears the air passages. Thus it makes breathing easy, and lets you get restful sleep.

Pinex is a compound of Norway Pine, in concentrated form, famous as a healing agent for severe coughs. It is guaranteed to give prompt relief or money refunded.



THE LAUNDERED CHURCH

Paul was a bachelor. He had no one to wash his garments, so knew how himself. Like a modern householder, he gathered up his soiled clothing, and washed it clean. After its cleansing, he took it back unto himself without the dirt and the spots it before possessed. It was the same clothing, but freed from the grime of work and travel. Like the modern housewife, or the modern laundry, he pressed the garments, so that they were smooth, and free from creases and wrinkles. He understood laundering.

Paul used the laundering of garments as a picture of the Church whose members are cleansed spiritually through the washing of regeneration. In that great letter to the Ephesians, he spoke of the Church under so many figures—a temple, a human body, a bridegroom, a panoplied warrior, a laundry. Read what he says in chapter 5:25-27: "Christ also loved the Church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the Word, that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish."

Understanding the figure Paul used, this is wonderful language. The Church of Jesus Christ was composed of men and women, human beings, those who had lost the image of their Creator, begrimed by sin, bearing all the marks of evil, displaying all the blemishes caused by immoral indulgences. This human Church is like dirty clothing. The clothing belongs to man, and he cleanses it for better service. The Church belongs to Jesus Christ, and he cleanses it for better service. The Word of God, with belief in the same, brings us to the washing.

"There is a fountain filled with blood, drawn from Immanuel's veins;

And sinners plunged beneath that flood lose all their guilty stains."

This may be symbolized by baptism, but the washing is in the blood of our Lord. Then, what happens to the sin-marked possessions of the Saviour? From an appearance of filth, it becomes glorious. It belongs to Jesus Christ, but he now has cleansed it, and presents it back to himself without the former filth of sin. No longer does it have spots. All wrinkles are ironed out. There are no blemishes. Everything is clean. Paul speaks of it being holy, and without blemish. That is a picture of the Church of Jesus Christ.

The Church means more than some have cared to confess. It is the great spiritual laundry. It does its work thoroughly. It changes the appearance of human goods. It separates truth from foreign substances. It washes away that which is worthless, and detrimental. It reveals that which has value, and in a most attractive way. It makes

these human goods like their Lord possessor—holy, without spot, without wrinkle, without blemish, glorious, clean. We miss Paul's message in this wonderful figure unless we recognize the figure of the laundry. That Paul is connecting the household with the Church, emphasizing the integrity and purity of both, does not detract from the Church. It elevates the home, and endorses the home that is made on the plan of his glorious and cleansed Church.—Religious Telescope.

THE ENDLESS LIFE

We have surrendered to time. We have grown content in these gray days to become intellectually sound in our thinking and benevolently humanitarian in our practical attitudes. But there is no sweep of infinity in us. We listen in vain for a "Thus saith the Lord". We live not as sons of God but as sons of men. Through our service there runs no mighty undertone of music from the spheres. There is little preaching of the power of an endless life. No wonder we are slipping. It is hard to muster a great enthusiasm in the face of an open grave. If death ends all, why struggle? But you cannot prove the immortality of the soul. Very true. All that philosophy, science, poetry have to offer is high probability and the fact of a universal yearning of man for the perpetuation of his life. But we professing Christians have Jesus Christ. By faith in Him accepted as the result of close acquaintance, the common hope of the race takes on substantiality. The more we dwell upon His eternal teachings, sense the richness of His unique personality, penetrate into the mystery of His crucifixion and resurrection, the more convinced we become that this world is only the vestibule to the endless life of the indestructible spirit of man.—Zion's Herald.

TEN WAYS YOU CAN KILL A CHURCH

1. If the weather does not suit you, don't think of going to Church. In fact, even when the conditions are ideal, don't go too often. And remember, when you do go, go late.
2. Never use front seats, sit back.
3. Complain if some one does not insist on your taking a hymn book, and when you get one, put it aside and don't sing.
4. Let the pastor do all the work; he is paid for that, and remember, Christ had reference only to ministers when He commanded all Christians to witness for Him.
5. Congratulate yourself that you have outwitted the treasurer and the Church and do not have to contribute a thing. Or, if you finally decide to give some small gift to the Lord, hold it back as long as possible.
6. Be selfish in all things undertaken and ask yourself, "What do I get out of this?"
7. If strangers come to Church, glare at them as intruders; don't let them know you are glad they came; don't find a seat for them; don't give them a book; don't speak to them after service or ask them to come back.
8. Never mention the Church and never speak of the services to anyone. Continually sigh for "the good old days" when the Church was a power. And say emphatically that you refuse absolutely to waste your time working for an organization that is dead.
9. Never speak a word of encouragement to the minister and if

his name is ever mentioned in public, remember it is your opportunity to expose every defect. Don't omit a single fault and elaborate profusely.

10. When others roll up their sleeves and get to work, say with an injured air that you are not wanted and that the Church is run by a clique.—Dallas Co. News.

TIMES OF STRAIN FOR THE SOUL

To every soul there come times when everything in which he has trusted seems about to give away. Human fellowships are often disappointments. The props do not always furnish support. The joys sometimes have a bitter taste. There seems to be no sure refuge, no place of comfort, no certain hope—except in God. We are driven to Him by sheer force of circumstances. And always we find Him a refuge and strength, and a very present help in trouble. He is without failing a source of comfort and spiritual refreshing. In Him our hope is fixed and undisturbed.

It is not strange that the writers of the Psalms have so much to say about trusting in God. They are but voicing human experience; an experience of disappointment in things earthly and of delight and satisfaction in things heavenly. Again and again it has come to pass that he who trusts in the Lord, and does good, not only dwells in the land, but is fed also; for "the Lord redeemeth the souls of his servants; and none of them that trust in Him shall be desolate."—Selected.

WHEN GOD KNOCKED AT DOOR

"Thou knowest not the time of thy visitation." God visits us in opportunity. The dawn of opportunity is the unveiling of his presence. When the door opens upon the way of sacrifice and enlargement, He is there! No longer does He visit us in bodily form. He comes in the form of circumstance. He speaks to us in the voice of events. We may behold His comings and goings in the movements of our day. We may see Him in a tendency, we may hear Him in a challenge, we may find Him in the midst of upheaval and unrest. He comes to us in the brightness of some glorious hope, being "clothed with light as with a garment"; and He comes to us in the shadow of some chilling disappointment visiting us "in the night seasons".

It is therefore a fine attainment in grace to be able so to interpret events as to discern the presence of the Lord. We are advancing in the school of the Spirit when we look upon the robe of light or the pale of darkness, and say, "It is the Lord!" But when events have no divine significance, when they are empty as a drum, life becomes a very hollow procession—indeed, it is scarcely a procession at all, but just a disorderly assemblage of blind and warring instincts, rushing out of the night and into the night again.

To recognize the divine visitation, and to discern the Visitor! To know Him as He comes to the door! Behold, I stand at the door and knock: "He that hath ears to hear, let him hear." "With what measure ye hear it shall be measured to you again." We need the consecrated ear, and the ear is sanctified in the consecrated heart. When the heart is sanctified all the senses are awake to the presence of the Lord. "Blessed are the pure in heart, for they shall see God."—J. H. Jowett.

JESUS AND THE COUNTRY OF THE GADARENES

By P. R. EAGLEBARGER

The tour which Jesus made of every city and village, recorded in Luke 8, must, of necessity, bring him into the ancient allotment made by Moses to the tribe of Gad. He was sent, as he informed the disciples when he was appealed to by the Syro-phoenician woman, "But to the lost sheep of the house of Israel." So across the river and the sea he went until it was Gad's opportunity to hear. There were present with him in the ship his disciples and several women, but none of them ventured to go ashore but Jesus alone. In Joshua 13:27-28 may be found a description of the boundary of this isolated country. Not much is said of it in the Scriptures, but it belonged to the children of Israel as well as the soil of Judah.

The scene which presented itself to him after he landed was rather a strange one. Out of the tombs there came a man who, according to Mark, on seeing Jesus, ran to him and fell down before him and worshipped him. He was revealed as a man of two distinct personalities. While one worshipped and called for deliverance the other chided the Master imploring him to leave them alone. The ears of Jesus, always sympathetic to the plaints of the distressed, caught the moan for deliverance and immediately commanded the unclean spirits, the other personality, to vacate their captive. On other occasions Jesus did not permit them to speak, but in this instance he allowed them to engage him in conversation. He elicited from them the statement that they were legion. His command was steadfast. They must vacate. But might they enter the herd of swine near by? The swine ran into the sea and were destroyed. The man was delivered, and clothed and in his right mind, clung to his deliverer.

But some Bible students have been much perplexed at the seemingly wanton destruction of the swine. Perhaps these same students were disturbed at the actions of Jesus when he visited the temple on one occasion and found it filled with merchandise and cast it all out and rebuked the merchants. John Baptist had said of him, "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner, but he will burn up the chaff with unquenchable fire." So far as the records reveal, this was the first and only herd of swine that Jesus had seen. They were perhaps owned by Jews and were serenely grazing on the lands of a people who had been forbidden to so much as touch one of them, much less to eat of its flesh. Consult Leviticus 11:7-8 and Deut. 14:8. No man, be he Jew or Gentile, had any right to pasture the herd there or elsewhere in all the lands of Israel. Even in our day Blackstone says, "No man nor body of men has a right to prosecute a calling which is necessarily antagonistic to the interests of the commonwealth." The destruction of the herd was not exactly an instance where the wrath of men was made to praise God, but these unclean spirits certainly served to accomplish the will of God.

The swine herd, however large, could have no value according to the law. They were utterly worthless. We should not be surprised when the citizens of that country besought Jesus to depart from their

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coasts. They laid no charge against the Lord's anointed for what had been done. However perverse their judgment they were not inclined to claim that any property injury had been done. One might rather wonder just what they had in mind in beseeching Jesus to depart. The business of swine-breeding was only one of their vile occupations. They seem to have had great fear that Jesus would go further and discover more of the depth of their degradation. But the kingdom of God had come very near them and they refused it. So Jesus, having brought the opportunity of salvation to them, was content to go his way to those regions where great multitudes thronged him to receive the blessings of the kingdom.

North Little Rock.

THEY'RE SPENDING YOUR MONEY

"What do I care about taxes?" says John Jones. "I can't pay 'em if I haven't got the money. Let the rich do the worrying about the billions the government is spending."

John doesn't realize that about two days of his pay per week goes for taxes to keep the federal, state and city governments operating!

How come? John and his wife, Mary, are hard-working and thrifty. They have saved up enough money to buy a car. John pays a special federal tax of five per cent upon the purchase price of the car. The federal treasury also takes a tax on the tires, tubes and accessories.

Thereafter, when he buys gasoline, he pays a tax of one cent a gallon to the federal government, and several more cents (from 3 to 11 cents in different states) to the state, county, or city government. The federal government also collects a tax from every quart of lubricating oil he buys for the car. And, of course, he pays a tax when he buys license plates.

John wakes up in the morning in a home which he rents. In his rent is included the real estate tax which his landlord pays.

When he and Mary dress in the morning and eat breakfast, John doesn't realize that in paying for his clothes and food, certain processing taxes were included.

Mary doesn't smoke, but John uses a pack a day . . . taxed at five cents a pack by the federal government. In some states there is an additional state tax. John, with his cigarettes, and Mary, with her cooking, strike about 12,000 matches a year—taxed at two cents per thousand.

John and Mary do not spend a dollar or a dime without some part of it going for taxes! If the taxes are high, the things he and Mary eat and wear cost more and leave them less for other expenses. If taxes are low, things cost less and he is able to buy more.

Taxes must be and are paid by all of us. That is why John should take a greater interest in taxes and in the way the government spends the money collected through taxes. He should insist that those elected to govern must spend the tax money he pays as carefully as he spends what is left of his wages.—Nuggets.

FOR THE CHILDREN

PRAYING FOR FATHER

Several years ago a young man named Cecil Manning married a wealthy girl. Their love was great, but her father disapproved of their marriage. He was continually saying "He didn't have anything." For seven years these words were said to him. Several times Cecil had asked his wife to go with him and live alone, but she couldn't give up her wealth. One day Cecil said to his wife, "Darling you may stay, with your parents while I go to win a fortune, to show your father I am worth something." "Please don't go," she begged. But he kissed her goodbye and left. She mourned her loss. Her father rejoiced. Little Cecil and Marie were her only comforts. Years passed and Marie's mother and father died. Marie, unused to financial affairs, handled the fortune until she lost it. She would not let her friends know of her poverty, and left, not telling them where. She went to a city and worked at washing and sewing.

Meanwhile Cecil had gained wealth and returned for his wife. When he arrived, he was saddened by finding his wife had gone. He began his search for her.

Little Cecil Manning walked the cold, snowy streets, delivering his daily papers. The wind, as it howled around the corners of the big buildings, sent the snow in showers against Cecil's cold face. All who were on the streets pulled their coats up tight around them. The cold wind made little Cecil realize the thinness of his outgrown coat. As he walked he could see the buildings covered with snow like a bridal veil. Oh, how cold his poor hands were! Tears came, but he quickly wiped them away. He must be brave. His mother had hugged him and said, "Sonny, mother hates to let you do this, but it can't be helped. Some day you won't have to do it. You are a great comfort to me."

Hadn't he answered and said, "Don't worry, Mother. I'm glad to be a help. Anyway, I'm big now, almost eleven."

Little Cecil's mind wandered on. He wouldn't always have to deliver papers, because he had a father. Mother said that he'd come back some time if he'd pray for him. He had prayed. Wouldn't God answer his prayers? He couldn't remember his father, who left when little Marie was a baby, and she was almost four now. But he knew what he looked like. Wasn't the big picture on the dresser his father, that mother kissed so much?

Someone touched his arm and a kind voice said: "What is the matter, my little man?" "Oh, I never saw you," said Cecil, startled. "There ain't nothing the matter 'cept I'm cold; but I must be brave. Mother is depending on me to help her buy little sister some medicine to help her get well." "Where is your father?" asked the stranger. "I don't know. Mother said Daddy left long time ago. Mother never said why; but she said he'd come back some day, if I'd pray that he would, and I pray every night."

"Come into my office and get warm and we can talk," suggested the man.

"Oh, thank you, but I musn't. I've got to deliver these papers before it gets dark."

"Come in and get warm and I'll

help you deliver your papers in my car," promised the stranger.

"Really," exclaimed the boy, glad to ride in a really truly car. It had been long since he had been in one.

The stranger nodded, took the small boy's hand, led him into a large building, and Cecil even rode on an elevator. The man's office was heated with steam and had electric lights and everything. Cecil looked on in amazement when they were comfortably seated and the kind man asked, "What is your name, my little man?"

"Cecil Manning," he replied, feeling important over being called "little man."

Cecil noticed the stranger's face turn suddenly white as he told him his name. But being too polite to ask, he just wondered.

There was silence—long silence. Startled, the stranger spoke, "Aren't you much too small to be out in the crowded streets selling papers?"

"I may be too small, but I must. You see Mother washes and sews for people; but she doesn't earn much, 'cause it costs a heap of money to live in a city."

"Yes," said the stranger, "but little man, what does your mother look like?"

"Oh, Mother is real pretty, much too pretty to be washing. That's why I love her so. She has long, black, wavy hair and blue eyes—sad eyes too. Sometimes when she looks at me, she sighs and has the saddest 'spression in her eyes."

"Does your mother want your father to come back?"

Cecil looked hurt, asking if his mother wanted his father to return. "Of course, she does. She kisses him, I mean his picture, 'most every night."

"She does?" questioned the stranger so quickly that Cecil couldn't help asking, "What's the matter with you?"

"Oh," the stranger explained, "I think I know your father."

"Is he really alive?" exclaimed Cecil in surprise. "Sometimes I think he's dead."

The stranger picked Cecil up, looked into his face, and said, "Hadn't we better finish delivering the papers before dark?"

In a dream the stranger drove where Cecil told him, and Cecil was happy riding in a soft-cushioned seat. He felt like a millionaire. When the papers were delivered, the man said, "Now, Cecil, I'll take you home, if you'll show me where you live."

When they came to the tenement house, he said: "Won't you come in and warm before you go?"

"Sure," and he waited not for a second invitation.

When he entered the house he saw a graceful figure with dark, lovely hair; blue eyes that had saddened since he'd seen her, but she had aged more than he expected. He rushed to her; "My wife—my own little wife!" he cried, and held her in his arms.

"Cecil!" she exclaimed. "Is it really you?"

Little Cecil looked on in utter amazement. He studied the face of the picture and the face of the man that held his mother. Yes, they were the same. Surely this was his father, his own father.

What were they saying? "Oh yes," he said, "Let's go see little Marie, my baby. I know she is a big girl now."

Arm in arm they left the room, smiling happily.

Yes, God had answered his prayers. Father had returned.—Nettie Halcum, Imboden, Ark.

OBITUARIES

MENEFEE—Miss Dixie Menefee, who was a member of our Church for a number of years, passed out of this life January 22, at the home of her nephew, Charles McDaniel, at Friendship. Aunt Dixie was born in Clark County, March 1, 1866. She was a sister of Rev. J. J. Menefee, who was our beloved pastor for two years. All that knew her, loved her as a devoted Christian; for she would never tire of working for her Master. She was always trying to do something to help others to seek Christ, and to learn more of His way and love. She was also a great lover of the Church and its work. Funeral services were conducted by the Rev. Paul M. Clanton, at the Mount Zion Cemetery.—Walter Sutor, S. S. Supt.

STUCKEY—Rev. William Mallard Stuckey, son of John M. and Mary Stuckey, was born in Miller County, Ark., near Bright Star, May 12, 1865. He departed this life, after a two weeks illness, on Jan. 21. His wife preceded him in death nine years ago. He leaves seven sons, four daughters, twenty grandchildren, four brothers and one sister, all of whom were with him during his illness and at his funeral at Olive Branch Church.

Brother Stuckey was converted and joined the Olive Branch Church about the age of 20 and has been a faithful member. About 28 years ago he was licensed to preach and was a local preacher at the time of his death. He hadn't preached much the last few years on account of his voice, but he never missed a Sunday at church, except on account of illness or bad weather. He was a teacher of the Adult class.

Bro. Stuckey was conscious of the fact that he was going to pass away and told his children, relatives and friends and instructed them just how to conduct the funeral. In 1928 he didn't think he would live long. He wrote a letter, sealed it, and gave it to a son telling him not to open it until after his death. The son kept it all this time. This son now lives at Joinerville, Texas, and when he got word that his father was seriously ill, he thought of the letter and brought it with him. It was a message of faith and hope and love.

His funeral was conducted by his pastor, Rev. John W. Rushing, assisted by Rev. J. A. Ginnings, who is now pastor at Winthrop, Ark. He and Bro. Stuckey have been lifelong friends. Rev. Mr. Venable, pastor of Macedonia Baptist Church, a dear friend of Bro. Stuckey, also had a part in the service. We wish to thank our many friends for the kindness shown us during the illness and death of our loved one.—The Stuckey Family.

WANTED

We want every reader of this publication who suffers with Headache, Neuralgia, Muscular aches or periodic pains to get quick relief.

CAPUDINE cures promptly. It relieves the pain and relaxes and soothes irritated nerves. Contains no narcotics—Has no unpleasant after effects on the stomach. Welcome comfort quickly restored.

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Circles To Meet Next Monday

No. 1—With Mrs. E. R. Hanna, 111 Fountain Ave., 12:30 luncheon. Mrs. Blake Williams, co-hostess.

No. 2—With Mrs. H. C. Graham, 1720 N. Spruce, 12:30 luncheon. Mrs. Andrew Larsen, co-hostess.

No. 3—With Mrs. B. A. Bennett, 2620 State, 1:00 luncheon. Mrs. E. C. Reed, co-hostess.

No. 4—With Mrs. L. C. Cryer, 2323 Arch, 12:30 luncheon. Mrs. H. E. Williams, co-hostess.

No. 5—With Mrs. Fred Poe, 205 Ridgeway, 1:30 dessert luncheon.

No. 6—With Mrs. Ben Isgrig, Fourche Dam Pike, 12:30 luncheon. Mrs. H. M. Gaylor, co-hostess. Members who do not have cars please call Mrs. Bowen, 7407, and transportation will be provided.

No. 7—With Mrs. S. Hubert Mayes and Mrs. C. G. Rogers, 410 Fairfax, 2:00 o'clock.

No. 8—With Mrs. R. M. McKinney, 822 Cumberland, 2:00 o'clock. Mrs. V. E. Shinn, co-hostess.

No. 9—With Mrs. J. R. Ricks, 1814 Spring, 1:30 dessert luncheon. Mrs. Elmer Dice, co-hostess.

No. 10—With Mrs. Fred A. Naylor, 1901 W. 10th, 2:00 o'clock.

ABOUT WINFIELD FOLK

Mr. and Mrs. W. R. Adkinson, 708 North Jackson, have moved to Independence, Missouri.

Dr. and Mrs. Edgar J. Easley have gone to San Diego, California, where Dr. Easley is connected with the U. S. Navy Hospital.

Mr. and Mrs. H. D. Edwards have returned from Detroit and are living at 2222 Chester.

Mr. and Mrs. George C. Koonce, Jr., have returned from Oklahoma City and are living at 903 S. Oak.

Mr. and Mrs. George W. Smith, 299 Ridgeway, are happy over the arrival of a son, George Winston, Jr., on February 27. Mrs. Smith was formerly Miss Bennie Bular.

Mr. Pat W. Snodgrass is seriously ill at his home, 1323 State.

Mr. E. J. Florian of 3021 High is in the Veterans' Hospital at Memphis.

Mrs. Sherman Williams who was at Trinity Hospital last week, has returned to her home, 920 McGowan.

Miss Mildred Leighman, 2415 Ringo, who was injured last week in an automobile accident, is getting along nicely.

Mr. A. Dudek, 2423 Scott, and Mr. Herbert A. Newman, 1616 Wolfe, have been ill but are out now.

Mrs. Mary Gadd at 1207 Scott, is ill.

William McClain, son of Mrs. D. C. McClain, 2415 Ringo, is reported ill.

Mrs. M. C. Herron, Mrs. R. G. Paschal's grandmother, who lives at Tillar, Ark., is ill at the home of Mr. and Mrs. Paschal, 5024 Lee Ave. Because of this illness, Mrs. Paschal's mother and two sisters are with her.

WHEEL CHAIR NEEDED

I have two invalid friends in the congregation to whom the loan of a wheel chair would be a real service. If any member has such a chair or knows where one is available, I would appreciate your getting in touch with me or the Church office.

Marshall T. Steel

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 12, 1936

NO. 11

Rev. Fred R. Harrison To Preach

Sunday morning at the 11:00 o'clock service Rev. Fred R. Harrison pastor of our church at Hope, Arkansas will preach. Bro. Harrison is a graduate of Hendrix College and Southern Methodist University; and is one of the outstanding young ministers of our state. He has been prominent in the leadership of the Young People's Conferences in the state for several years and is very popular among our young people.

Bro. Harrison is the brother of Mrs. Russell M. McKinney. In the service Sunday morning he will officiate at the Baptist service in which Mr. and Mrs. McKinney will dedicate their son, James Russell, to God. Our congregation will rejoice in Bro. Harrison's visit and will appreciate his ministry.

ANTI-SALOON LEAGUE CONVENTION

The State Convention of the Anti-Saloon League in Arkansas is to be held at the First Christian Church in this city March 15, 16, and 17. Outstanding ministers and laymen, both from within and without our state, are on the program. The Convention is to launch a new educational campaign against the evils of the liquor traffic. It is worthy of the interest and support of all of our people, and I hope that many will find time to attend the meetings.

To The Housekeepers
In Winfield Church

My dear Friends:

Your church is being host to the Little Rock Conference Woman's Missionary Conference from March 31 to April 3. The meeting will bring to our city and our church about two hundred of the leading Methodist women of the Little Rock Conference.

The host church is primarily responsible for the entertainment of these women. Other churches in the city are going to help us, but we must provide most of the homes. Mrs. C. E. Hayes, chairman of the Entertainment Committee, reports that we need about forty more homes in our church to take two delegates each—furnishing bed and breakfast.

These women are not high society folk accustomed to elaborate living. They represent homes like our own, where children sometimes spill milk on the table cloth and where bacon and eggs is a standard breakfast diet. Let's not worry about "swell entertainment", but in the spirit of good old fashioned hospitality let's open our homes to these women and make them feel at home among us.

Phone Mrs. Hayes or the church office immediately that you'll take your two. The visit of these friends will be a great joy to all of us.

Sincerely,

MARSHALL T. STEEL

Observation Class At Winfield

The morning session of the class in Plans of the Church for Beginner Children, one of the courses being given at the Little Rock Training School, is being held at Winfield. It is an observation course under the direction of Miss Willette Allen of Atlanta, assisted by Miss Fay McRae and her workers in the Beginners' Department at Winfield. Following the session with the workers there is an observation period when those attending have the opportunity of seeing the plans at work with a class of Beginner children. Then follows a discussion based upon the observations.

NEW TEACHERS ELECTED

At the meeting of the Board of Christian Education held last Wednesday with Dr. A. C. Shipp, Chairman, presiding, the following teachers were unanimously elected for the Children's Department: Mrs. E. V. Markham, Mrs. Walter Fuller, and Miss Mary Frances Patterson.

BOYS' BASKETBALL

On March 20 and 21 an inter-church basketball tournament will be held at the Y. M. C. A. The teams will be divided into two groups; those under seventeen and those above that age. The team from Winfield representing the older group is under the direction of Marvin Wesson of the Mays Class. Also, a team representing the younger group is being organized in the Senior Department. Arrangement for practice at the Y. M. C. A. can be made for any evening during the week, except Tuesday.

BOY SCOUTS ENTERTAINED

Seventeen members of the Winfield Boy Scout Troop, under the leadership of W. A. Weidemyer, were entertained with a supper following their last business session. The supper was served by Circle No. 6, represented by Mrs. Hayden Newbold. Guests included members of Winfield Scout Committee and Mrs. J. V. Dabbs, wife of the Scout Executive of Quapaw Area.

Steps are now being taken to secure a 100% uniformed troop. Parts of the Scout uniform will be awarded to those making advancement.

MOTHERS' CLASS MEETING

The monthly business and social meeting of the Mothers' Bible Class was held at the Church last Thursday. Mrs. L. E. Hinton, teacher, and 36 members were present. After luncheon was served, the devotional was led by Mrs. James Thomas. Mrs. E. W. Beeson, president, presided over the business meeting.

The class extends an urgent invitation to all Winfield mothers to come and enjoy the splendid lessons given by Mrs. Hinton every Sunday.

IN FORENSIC CONTEST

One of the representatives of Little Rock Junior College in the forensic tournament held at Durant, Oklahoma, last week was Miss Margaret Easley of the Young People's Department. She was a member of the girl's team representing the Junior College, which, in competition with twenty other teams, went to the semi-finals.

MRS. DODGE TO SPEAK

Mrs. Frank Dodge will be the guest speaker at the Forum Class next Sunday. The subject will be "Individualism."