



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 22, 1918

No. 12

THE CHURCHES AND BEAUTY

DO you love to drive by a lovely country church and see the grounds beautifully kept, trees planted and properly trimmed, the walks in order, an appropriate name on a sign board and everything the atmosphere of tidiness and the sense of beauty? This is the time to study your church exterior. Why not do some landscaping? Transplant a tree, level the yard, fix the walks, set out some shrubs. I know a lot of laymen who wonder what they can do for the church. Here's a job. I know some young people's departments and classes that if properly approached would see this possibility. Now is the time to transplant. Why not appoint a committee at the next steward's meeting or quarterly conference and see what can be done to make people think that the folks that go to that church really love the church.—Bishop P. B. Kern in N. C. Christian Advocate.

A CHRISTIAN JEW ON THE AFFLICTIONS OF THE JEWS

IN the April number of Christian Faith and Life, Dr. George Benedict, founder of the League of the Friends of Israel, in an article on "The Soul of America," commenting on the terrible plight of the Jews in the world today, says: "All over the world today just as we have our enemies so we have our friends. The writer happens to know that on five continents real Christians, who are among our best friends, are no less concerned about us than Mr. Gerard (who had been quoted). They are concerned because they believe that somehow the welfare of the world and of Israel hang together.

"Both history and Scriptures have taught them to believe in God's assurance to Abraham as absolute, 'I shall bless them that bless you and curse them that curse you.' They know that Israel has been the blessing to mankind that God told Abraham his descendants would be; and especially so through Jesus and his Jewish-Christian Apostles who organized the Christian Church, and whose writings have sustained that Church ever since.

"They reason that England and the United States are the most prosperous of countries because in these lands the words of Jesus the Jew are most read and practiced. Also here, for the same reason, Jews are most secure. They believe that Israel left the track God had assigned to her as his people when she rejected Jesus as her Messiah. And that everywhere the continued prosperity and security of Jews depend upon Israel at last accepting Jesus as her Messiah and religious leader. They believe that the Divine purpose in Israel finds fulfillment in Christ and the Church. That for nineteen centuries Jews have been fighting God and his plan for their redemption. That the spiritual decay in which she finds herself, and which all rabbis admit exists, as well as the punishment she continues to undergo, is the fruit of her persistence in rejecting Jesus.

"From Moses to Malachi, for a thousand years of her history, the prophets warned us that Israel's happiness depended upon her faithfulness to the Covenant God made with her ancestors. She accepted the Covenant God made with her, to protect her and treat her as a specially favored nation while Israel would be his kingdom of priests and a holy nation' (Ex. 19:6). Alas! Instead of 'Nearer my God to Thee,' Israel has sung 'Farther, my God, from Thee.' Jewry has backslidden, until today Israel finds herself, even in Palestine, the land which God has opened unto her as her last place of refuge from Gentile oppressors, more godless than ever before in the past nineteen centuries. Yet to be true B'nai B'rith, 'Sons of the Cove-

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* 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.—Eph. *
* 5:26-27. *

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nant', we must be true sons of Abraham not only racially, but, what is of far greater importance, true spiritually to the father of faith, of whom it is said, 'And he believed in the Lord, and he counted it to him for righteousness' (Gen. 15:6). To believe in the Lord and to teach the knowledge of God to our children and all around us, as Abraham did, were we made God's Chosen People. Not to become a great business people; not even to own Palestine, promised our ancestors upon condition of faithfulness to the Covenant God made with them. No, not even to own the Promised Land, unless we establish ourselves there as a kingdom of priests to the whole world, and a God-fearing and holy nation.

"Although, until recent times, most faithful to the Mosaic laws, nevertheless she has suffered as no other people ever has. What sin then, except the rejection and sacrifice upon the Cross of Christ, her prophesied Messiah, can it be that Jews have in mind when in their holy days they pray, 'On account of our sins are we exiled from our land'? What grievous sin have Jews committed, unless it is this: the greatest sin which history records against any people, which merits these worst afflictions which any people have ever been compelled to endure?

"Nations all sin, and are punished for their sin. This is the greatest lesson history teaches. For centuries the French people permitted their kings and nobility to oppress their poor, and the French Revolution, with an ocean of shed blood, became France's punishment. The Greek Orthodox Church ever connived with Czars and their militaristic groups in wickedness wreaked upon Jews and peasants, and the Greek Orthodox Church, so unfaithful to Jesus' life and example, is today almost as dead—in Russia—as the Czar and his circle.

"And if Jews feel that it is a misfortune to be born a Jew because they and their people have been punished more than other nations for their sins, this, too, is within the provision of the just and Almighty Father. God tells Jews so through prophetic voices: 'You only have I known of all the families of the earth; therefore I will punish you for all your iniquities' (Amos 3:2).

"Therefore it is that I tremble lest it come our turn in this country to face persecution and possible banishment, as it happened to us nineteen centuries past, wherever we became strong politically, and trusted to the power of our own arm to keep us powerful and prosperous. To be safe we must be saved, and who can save us but our Saviour?"

We have made this long quotation from this eminent Christian Jewish leader to call attention to two things, the prophecies concerning the Jews and the punishment that will be meted out to the nation that mistreats Jews. We are saying nothing about the sins of the Jews. We leave that to their own writers. But we are suggesting that our readers search both sacred and profane history and discover how dangerous it is for a nation to mistreat Jews. Practically every nation that has legally and systematically persecuted the Jews, has suffered. Great Britain and the United States have never in their laws

persecuted Jews, whatever may have been true of the conduct of certain individuals and groups. We feel confident that Germany will be punished for the present unjust treatment of the Jews. Jesus prayed for those who cruelly put him to death. May we have his spirit and always deal in Christlike manner toward these people of his race. The Jews were God's "chosen people" through whom Christ should come. May we so repent of our sins and so live that we may become his present-day "chosen people," and along with the Jews bring blessing to the world.

This fine Jewish Christian makes the following plea to his fellows: "Divided by Caiaphas, let us be united in Christ. Then that Jewish zeal and devotion to God which gave mankind Christianity, its final faith, will be ours also, and we shall be called 'Christ-lovers', and exiled from the friendship of the human race no longer."

THE KING'S MESSAGE

FEW among the listening millions are likely to forget the thrill they felt at that moment on March the first, when the words, "London calling the Empire," broke the tense silence, and Big Ben struck the hour across the world. The National Anthem following must have brought hundreds of millions to willing attention. It was an impressive and appropriate setting for the event, and before the whole world Edward the Eighth spoke to his people of every race and tongue and clime. It was in every sense of the word a King's speech, but its most authentic mark of Royalty lay in the fact that it was supremely the speech of a man to his fellow men. The full text of the speech has been widely published in the press and recordings broadcast to the ends of the earth, yet we must quote these closing sentences in which, after a beautiful tribute to his father's memory, he said: "It now falls upon me to succeed him and to carry on his work. I am better known to most of you as the Prince of Wales, as the man who during the war and since has had the opportunity of getting to know the people of nearly every country of the world under all conditions and circumstances. And although I now speak to you as the King, I am still the same man who has had the experience, and whose constant effort will be to continue to promote the well-being of his fellow men. May the future bring peace and understanding throughout the world, prosperity and happiness to British people, and may we be worthy of the heritage which is ours."—The New Outlook.

FARM AND RANCH APPROVES

FARM AND RANCH, that fine agricultural journal published at Dallas, in its issue of March 15, reproduces in part, on its editorial page, our editorial on "The State Centennial Celebration," and makes the following comment: "Although Farm and Ranch is published for Arkansas, as well as Texas and Oklahoma and other adjoining States in the Southwest, we feel sure we can speak for Texas citizens when we say that they appreciate the splendid neighborly spirit exhibited by Editor Millar. His suggestions are worthy of active consideration, not only by Arkansas authorities and citizens, but by citizens of other States. What he suggests makes for more attractive homes and higher ideals of citizenship. We should all strive to make the most of our opportunities without regard to possible rewards in the form of money returns. Arkansas is truly a 'Wonder State,' considering its resources and other natural advantages. Some day they will build lakes up in the Ozarks and thousands of Texans will spend vacations in that beautiful region."

The Arkansas Methodist

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A. C. MILLAR, D.D., L.L.D. Editor and Manager
ANNIE WINBURNE Treasurer

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METHODIST EVENTS

Joint Session of W. M. S., Little Rock, Mar. 31-Apr. 3.
Fayetteville Dist. Conf., at Green Forest, Apr. 21-22.
Conway Dist. Conf., at Atkins, Apr. 29-30.
Batesville Dist. Conf., at Salem, Apr. 30-May 1.
Helena Dist. Conf., at Holly Grove, May 5-6.
Pine Bluff Dist. Conf., at Star City, May 6.
Monticello Dist. Conf., at Lake Village, May 7.
Camden Dist. Conf., at Magnolia, May 7-8.
Little Rock Dist. Conf., at Carlisle, May 11.
Texarkana Dist. Conf., at DeQueen, May 12.
Searcy Dist. Conf., at Heber Spgs., May 12-14.
Prescott Dist. Conf., at Nashville, May 13.
Jonesboro Dist. Conf., May 13-14.
Arkadelphia Dist. Conf., at Tulp, May 14.
Boys' Camp, Mt. Sequoyah, June 8-16.
Pastors' School, at Conway, June 15-26.
Girls' Camp, Mt. Sequoyah, June 16-25.
Retreat, Mt. Sequoyah, July 8-12.
Temperance and Reform, Mt. Sequoyah, July 11-12.

Personal and Other Items

THE BAPTIST STANDARD, that fine organ of Texas Baptists, has set as its goal a circulation of 50,000 and has actually reached some 40,000.

REV. JAS. W. WORKMAN, P. E. Fayetteville District, who has recently been lecturing in Florida, has received the LL.D. degree from the Southland College, at Lakeland, Fla.

MR. AND MRS. HENRY PFEIFFER of New York City have recently made a gift of \$97,000 for a science building at Bennett College, a school of the Methodist Episcopal Church for negroes at Greensboro, N. C. The total of their gifts to this college is \$250,000.

MRS. E. STANLEY JONES has been thirty years in missionary work, and has returned from India to place a daughter in school in the United States. She has been comparing her home country with the land she left, and is puzzled and disturbed by what she finds in present-day American life, and the result is bitter disappointment. After a lifetime of fighting against the evils of filth, ignorance, superstition and sin in India the missionary wonders whether the worship of the cow, the cobra and the monkey is one whit less reputable than that of the gods to whom America pays homage in terms of self-expression, syncretism, freedom, nudity, thrill. She asks, "What can a foreigner think who must base his knowledge of America on what he hears in our streets?"—The New Outlook.

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"BY MEANS OF THE BUDGET PLAN, OR IN SOME OTHER PRACTICAL WAY, LET EACH CHURCH PUT THE CONTRIBUTION ORGAN IN EVERY METHODIST HOME. LET THE CIRCULATION OF CHURCH PERIODICALS AND THE DISTRIBUTION OF CHRISTIAN LITERATURE BE DILIGENTLY AND FAITHFULLY PROMOTED BY PASTORS AND OFFICIAL MEMBERS.—Discipline, paragraph 72.

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REV. J. W. WORKMAN, P. E. of Fayetteville District, makes the following announcement: "The District Conference will meet April 21-22, one week earlier than formerly announced, in order to have Dr. J. Q. Schisler as our speaker on 'Alcohol and Men', Tuesday night and Wednesday a. m. and p. m. The meeting will be at Green Forest. A visit to the Saunders' Firearms Museum at Berryville Wednesday p. m. will conclude the conference.

REV. R. E. SIMPSON, who is advertising a summer trip for boys, has had large experience in handling such trips, having directed three covering a total of 14,678 miles, without an accident and with a minor illness on only one trip. Every detail is planned before starting. On Sundays the group rests and attends Sunday School and church. Parents who are able and want their boys to have the best possible summer outing, should correspond with Bro. Simpson.

CHRISTIAN FAITH AND LIFE for April has many good things, among them two fine articles, "The Light of Reason," and "The Alphabet of Science and the Word of God," by Harry Rimmer, "The Human Response to God," by Bishop DuBose, and "The Soul of America," by George Benedict, this last a passionate appeal to his fellow Jews to recognize Jesus as the Messiah. This review is published by Frank J. Boyer, 111 N. 6th St., Reading, Pa., and the price per number is 50 cents, or \$2.00 a year.

BISHOP PAUL B. KERN has been "pounded" by the people of Greenwood District, South Carolina. In a humorous note in the Southern Christian Advocate, he writes: "Sixty-five jars and cans of the most intriguing and enticing delicacies and a ham the size of a boulder, came bouncing into the episcopal residence. . . . I surely do know how to pick out presiding elders. This kind of thing does not hurt my dignity at all; but what a fix I would be in if the other districts should suddenly and simultaneously decide to go and do likewise."

NORTHWESTERN UNIVERSITY is left seven million dollars in the will of Roger Deering, who died on Feb. 2. According to President Walter Dill Scott of Northwestern, this bequest is the largest individual endowment for an institution of higher education since 1932. Roger Deering was the son of the late Charles Deering, chairman of the board of the International Harvester Company, and grandson of William Deering, founder of the company. Including this latest bequest, the benefactions of the Deering family to Northwestern since 1876 total \$10,300,000. This is a Methodist University at Chicago and Evanston.

THE editor accepted an invitation to preach for Rev. C. B. Wyatt at 28th Street Church Sunday morning and to address the Men's Class at Sunday School. It is always a pleasure to be with the people of this church, as it was the writer's privilege to organize it when he was presiding elder. Under Bro. Wyatt's fine leadership an addition, 30 by 60 feet, is almost completed. Its value will be about \$1,200, but the actual cost only \$600, as all the labor is donated. It will be used for educational and social purposes and should contribute much to the church activities. This small church, with a field all its own, has a bright future.

THE UPPER ROOM is a booklet of daily devotions for family and individual use. It is issued quarterly by the General Committee on Evangelism of the Methodist Episcopal Church, South, and the General Conference Commission on Evangelism of the Methodist Episcopal Church. The number for April, May, and June has just been received. Our pastors should see that it gets into the hands of our people. Its

use simplifies the matter of family prayers for those who are diffident and enriches the life of the devout reader. The price is only five cents a copy, postpaid, when ordered in multiples of ten. Send orders to The Upper Room, 650 Doctors' Building, Nashville, Tenn.

THE SOUTHERN BAPTISTS have recently sent out 26 new missionaries and returned seven missionary workers who have been on extended furlough on account of lack of funds. Most of the new missionaries came from large families of twelve and fourteen children. All of them have had fine educational training. Most of these missionary workers are to be supported by individuals.—Ex.

REV. S. M. YANCEY, Supt. of the Western Methodist Assembly, spent three days in the city attending the Anti-Saloon League Convention. He made three prohibition addresses Sunday, one at Capitol View Church, one at Pulaski Heights Church, and at night at Baring Cross Baptist Church. The editor was with him at this Baptist Church in North Little Rock, and greatly enjoyed the address and the fellowship with these fine Baptists who are so thoroughly committed to the prohibition cause. They seem to appreciate the privilege of contributing to the cause. The pastor, Rev. L. O. McCracken, young and vigorous, is leading his large and active church in a fine way.

TRAVIS PARK Church, San Antonio, is one of our great churches, but is not a rich church. The following note from Dr. J. Grady Timmons, pastor, indicates what the spirit of that great church is: "Travis Park Church is this year accepting and paying \$210.00 more for Benevolences than the amount of the pastor's salary. In addition to the fact that our Benevolences exceed the pastor's salary, we have the Orendonk special, and moreover, we are paying our Benevolences by the month. Consequently, Travis Park is putting more into the program of Methodism around the world than she is spending on herself." That is real Methodism and real Christianity.—Southwestern Advocate.

REV. J. C. HOOKS, formerly a member of Little Rock Conference, in recent years a member of the Baltimore Conference, passed away in a hospital in Kansas City March 10, at the age of 87. As a boy of 14, Bro. Hooks enlisted in General Forrest's famous cavalry, and, because of his youth, was made a courier. He was some years ago elected national commander of his group and given the honorary title of major general. This editor as his presiding elder while he was pastor at DeVall's Bluff and Loneoke, learned to appreciate him very highly. He was scholarly, reading his Greek Testament every day, and was a strong preacher and faithful pastor. He entered the ministry in the Memphis Conference, and served charges in the White River, Little Rock, Oklahoma, and Baltimore Conferences. He went to Kansas City last October, because his son, R. L. Hooks, is a trainmaster there, and has been in a hospital since that time. This information comes through Rev. J. C. Glenn, P. E. of Kansas City District, who has been visiting him in the hospital.

CIRCULATION REPORT

SINCE last report the following fine lists of subscriptions have been received: Amity Ct., Fred A. Mead, 1; First Church, Texarkana, H. S. DeVore, 1; Mineral Springs, L. E. Wilson, 4; First Church, Pine Bluff, F. A. Buddin, 1; Warren, L. E. N. Hundley, 2; Spadra, J. W. Harger, 2; Holly Springs, O. C. Robison, 2; Hickory Plains Ct.: Hickory Plains, Bethlehem, Providence, Cross Roads, Johnson's Chapel (proper) all 100%, F. C. Cannon, 38; Sparkman-Sardis, F. P. Doak, 45, 100%; Murfreesboro, C. D. Cade, 1; Pleasant Plains, M. L. Edgington, 1; Manila, J. M. Harrison, 1; Doyle Church, Bingen Ct., E. B. Adcock, 13, 100%; Marmaduke, J. A. Gatlin, 2; Asbury, H. B. Vaught, 1; Atkins, F. A. Lark, 18; Smithville, J. B. Stewart, 2; Tupelo, J. J. Clark, 9; Dardanelle Ct., C. H. Shelton, 2; Columbus Ct., R. D. McSwain, 9. These fine 100% Clubs are appreciated. Many others are promising their clubs. Others are considering. Brethren, please do not delay. Your people will need the information that will be in the paper during the next few months. This Centennial Year all Methodists should be informed. Look out for a special District Number in April.

BOOK REVIEWS

The Way, The Truth, and the Life; by Henry M. Edmonds; published by Cokesbury Press, Nashville, Tenn; price \$1.50.

The author gives due credit to his congregations who made his sermons possible. He claims that they, as well as the preacher, give life and meaning to a sermon. Of these sermons he says: "We hope that they will fall into the hands and homes of the like-minded, who, of their own vitality, will make them live and of their own willingness will discover through them duty a little plainer, life a little richer, Christ a little nearer." Throughout the entire series runs the thought that Jesus is "the way, the truth, and the life" that the world stands so much in need of and that it is so restlessly and eagerly seeking. Dr. Edmonds' style is easy and forceful and his discourses teem with illustra-

tions taken from the lives that have tested and proved the truth of this claim.

Evolution and Christianity; by Jessie Wiseman Gibbs; published by the author, 319 South Lauderdale St., Memphis, Tenn.

The author logically points out the fact that the theory of evolution has no sound basis from which to advance and that as a philosophy of life it has no constructive force. She claims that not only religion but science discredits it. Leaders in the religious world have made the mistake of trying to reconcile their teachings with the teachings of science. The author claims that "The things we know by revelation, religious experience, and the pure reason of faith, will never be known in any other way. They are beyond the reach of natural science. The world is God's world, even in its fall. It would

not be here, if He had not created it. His law is over all. His word comprehends all truth and is authenticated to us in our own experience and reason."

"Thus Pray Ye"; by James I. Vance; published by Fleming H. Revell Company, New York; price \$1.00.

This book contains a series of simple, helpful, and inspiring sermons based on the Lord's Prayer. They were not at first prepared with a view to publication, but were given to the publishers after urgent requests of the many who had heard them and been greatly strengthened thereby. Those who are familiar with Dr. Vance's inspirational writings will welcome this new volume. To all who would have a deeper insight into the meaning and worth of this beautiful prayer, we heartily recommend this little book.

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.

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LISTEN FOR THE COMIN' OF SPRING

There is music in the crowin' of the rooster;
There is music in the barkin' of the dog;
There is music in the chatter of the blackbird;
There is music in the croakin' of the frog.

Why, the redbird, he can whistle like a human;
An' I like to hear the cawin' of the crow;
But the weather prophet's voice has got 'em all beat,
When he tells us winter's over; no more snow.

There's a thrill, what makes a feller love his neighbor;
Makes 'em take 'is fiddle down; and play a tune.
John and Mary change their fussin' into laughin';
I declare, I b'lieve they'll be a-shoutin' soon.

Now, look up, and see how blue the sky is:

There's a tender, little glow on every-thing;
There's a feelin' way down deep in every-body,
That jest makes him praise the Lord, for sendin' spring.

—Addie Blevans,
In Religious Telescope.

The Road to Easter

By BISHOP PAUL B. KERN

Once again the Easter time approaches. Nature heralds its coming with the splendors of the spring time and the world awakes to put on its robes of beauty.

There are seasons of the spirit as there are seasons of nature. There are times when the Spirit of God seems to move with commanding power into our lives, and one of these times is always that which is gathered around the last days of our Lord's earthly life. For into these last periods of the days of his flesh there seemed to have been packed the most dramatic experiences of his life. Here is the courageous going to Jerusalem to meet the challenge of his enemies. Here are the famous teachings in the temple during the last week. Here is the marvelous discourse at the last supper; then there comes the agony in Gethsemane. Then Calvary and the gift of his life, and then the radiant light of an empty sepulchre and the assurance of his continuing presence with all those that believe in his name. Little wonder is it that the Church holds in living remembrance these wonderful days of our Lord. Do we really appreciate their significance?

Our first appreciation can be shown by matching his spirit with ours and living again in the Twentieth Century the divine life which he lived in the first. And these days are just ahead of us. They ought to mean much to the Christian Church. I am wondering as I write these lines what they will mean to my people, to all those who are called Methodist in North and South Carolina. I yearn for these days to be crowded with the sense of the divine presence. I am eager that they shall be glad and happy days because men and women awake to the presence of the Lord. I am hoping most earnestly that they may stir in our hearts something of the Master's compassion for lost men and women and that we shall seize this time to become again true and faithful witnesses of his grace. Then the Easter time will be more than a social parade. It will be packed with a deep, spiritual power that will send us forth conscious of a strength not our own that operates

through us to bring in the kingdom of God.

When one stops to think how our generation needs God and how far away from his ideal we have drifted it fills us with consternation and deep concern. The depression has not left our people more religious. Here and there are moral victories, but over a great majority of our generation a confusion of fog and uncertainty and discouragement has settled. Men and women have lost their way and they are wondering whether after all there is a way or if perchance life is just a great riddle and a meaningless futility. You and I believe that we have found a way in Christ. It is a way of freedom, a way of peace, a way of victory. And it is our high privilege to share this deep sense of reality with a world around us that knows it not. Mistake it not; they want to hear the Good News. The human heart is wistful and eager for spiritual comfort and strength. Why are we so slow to share our open secret with those who know not our Lord and his gracious salvation? Upon the hearts of laymen as well as preachers I lay this charge with all the eagerness of my soul. The crowd waiteth for a flaming church. For a church that is less concerned about its polity and more concerned about its power; for a church that is more eager to capture the indwelling Christ than to perfect the details of its creed; a church that is so much concerned with the salvation of the world that it forgets to be over concerned about its own soul; a church that is willing to risk its very life to demonstrate the trustworthiness of Jesus' way of life. For that kind of a church the world waits and when men begin to see a company of men and women who dare follow Christ resolutely and sacrificially they will hasten to lift up the banner of that Christ and carry it forward to victory.

What shall we do in these glad Easter days that lie ahead? For each of us I eagerly hope there will come a new spiritual awareness. Let us linger in loving contemplation over the old, old gospel story; let us go with Him again to the last supper; let us stand in mystic silence as He breaks the bread of life to us as he did in Judea long ago. Let us bow in humiliation as we gaze upon him who bore our sins and died upon the cross, and then may we hear ringing in our souls the mighty chorus, "He Is Risen." It will do us all good to take time enough in these Lenten days to be alone with the Master.

And then shall we not give to his Church, which was created in remembrance of him, a fresh demonstration of our loyalty and love. It may be a new resolution requiring a larger share of our time; it may be a sacrificial gift to his cause; it may be re-establishing a broken habit of fidelity to the sanctuary; but whatever it is, shall we not give ourselves to these days again as a kind of living sacrifice to the church for which he lived and died?

And then we can tell another the Good News. We can share our life with some needy soul. A Christ whom we will not share we cannot keep. The spirit of God which does not overflow our hearts into other hearts soon loses its sweetness and charm. Let us not be baffled nor afraid waiting for the conviction that we are expert soul winners. The world will not be brought to Christ by experts, but by the common every-day folk into whose souls

has entered the love of Christ and who know that they have been redeemed by his grace. This is the evangelism of which we talk so much, a sharing of our most precious spiritual possessions with this poor, pathetic generation of people who have lost the meaning of life and because they cannot find Christ never find their true selves.

And so we shall not wait for anyone to command us. We are commissioned as his witnesses. We are the bearers of his glad tidings to lost men. We go forth in his name to change the world and by the power of our testimony and the foolishness of preaching to bring in the kingdom of God on earth. What glorious days! What glorious opportunities! May God lead us and his church to crown the Easter time with the gift of ourselves, our finest and our best, in the name of him who gave his all to us that knowing him and holding him fast we might have life everlasting.—North Carolina Christian Advocate.

The Work of the Church And Why I Support It

By A. J. WILSON
(Continued)

Blessed are the peace-makers for they shall be called the children of God. Matthew 5:9.

I support the Church with my presence and my means, in so far as I am able, because it is constantly combating and seeking to destroy the three greatest evils in the world—war, liquor and greed.

War should never be necessary. It is a disgrace to mankind. A war for freedom from oppression or unprovoked attack is a righteous one and should be prosecuted with all the vigor at a nation's command. On the other hand, war for commercial supremacy or territorial gain, is never justified and should not be tolerated by civilized nations. Stark and grim, under the guise of patriotism, war murders ruthlessly on a gigantic scale those who are forced to engage in it because the nations of the earth have not yet learned to deal justly with each other.

When disputes between nations arise the principle of arbitration rather than the supremacy of the sword should govern in their settlement. War breaks the hearts and crushes out the lives of millions of loving parents by taking from them noble sons and daughters whose lives should be dedicated to the uplift and advancement of mankind instead of being sacrificed on its bloody and barbarous altar. The money cost of war is hard to estimate. Banish war from the earth and the tax bills of the nations will be largely wiped out. Without war billions of dollars in taxes now levied to take care of the expense of past and present military establishments would be unnecessary.

The elimination of war expenses would lift from the shoulders of the peoples of the world their heaviest tax burden and without any great hardship on themselves for the funds needed to educate their children, build eleemosynary institutions for the sick and afflicted, develop parks and recreational centers, and construct international highways to be enjoyed by themselves and others.

By all means the profit element should be taken out of war. No armament or munition manufacturer should be permitted to profit from a war for commercial or ter-

ritorial gain. The Church preaches a gospel of "Peace on earth, good will to men." It teaches that men should "beat their swords into plow-shares and their spears into pruning hooks." I am glad to give any institution which promulgates such doctrines my earnest and wholehearted support.

Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.—Proverbs 20:1.

The Church has always led in the fight against the outlaw, alcohol, which has sent so many men to untimely graves thereby making countless widows and orphans. Poverty, distress, and suffering follow in its wake. A commodity so filled with iniquity should never be given any degree of respectability by placing the stamp of legality upon its sale. An outlaw it has been and an outlaw it should remain. It destroys the refining influence of the home, the cultural influence of the school and the ennobling and spiritualizing influence of the Church. It is a monster which is unscrupulous, corrupt, and ruthless in its method of operation. Therefore, it is entitled to no quarter, none should be granted. The Church should militantly oppose the sale of it either legally or illegally except for medicinal and scientific purposes.

An inventory discloses that the Eighteenth Amendment years brought to us peak bank deposits. During that period we as a nation built more elegant homes, paved more streets, constructed a greater mileage of hard-surfaced highways and erected more beautiful and useful churches, school-houses, court-houses, office buildings, hotels, factories and stores than in any other similar number of years in the history of this country.

These magnificent structures frequently replaced dilapidated, disreputable buildings which had been occupied by the saloon, the dive, and the gambling hall, unsavory reminders of the wet era. Many hitherto undesirable areas were made to blossom like a rose and to become altogether attractive ones.

The vast material improvements made during the dry years represent permanent and not stock-exchange values. They are here not only for our pleasure and delight, but for many years to come will be here for the pleasure and delight of our posterity. They represent a very considerable proportion of our present-day wealth which has been accumulating over the one-hundred-fifty-nine years of our national independence. We should very carefully consider all these facts before permanently reversing ourselves on the prohibition question in this state.

The Eighteenth Amendment was an advance in the right direction. It rid us of the open saloon and decreased drunkenness. When first enacted it had the support of the people. It could have been enforced then if our better class of citizens had observed it as they should have and if the chief federal official charged with its enforcement had personally believed in it and tried to enforce it. With a Woodrow Wilson or Theodore Roosevelt in the White House it doubtless would have been enforced. The one-hundred-fifty-thousand men in the army and navy should have been utilized in its enforcement. They had but few worthwhile duties to perform while it was a part of the Constitution. Also, one-hundred-ninety-thousand National Guardsmen should have been called on for assistance if they were needed.

If our statutes do not now permit the full use of the military and naval establishments for the enforcement of all the laws of the land, additional legislation authorizing their use for such a purpose should be enacted at once. The Eighteenth Amendment was all right, but making no worth-while effort to enforce it was all wrong.

National prohibition was repealed December 5, 1933. Various sources of information soon reported large increases in drunkenness and traffic casualties. The Chicago Tribune in July, 1934, stated that the increase in Chicago up to that time was 367%. In October, 1934, it was announced from a meeting of the International Association of Police Chiefs at Providence, Rhode Island, that increased drunkenness in Los Angeles amounted of 479%, in Cincinnati 380%, in Philadelphia 300%, in New Orleans 122%, and in Rhode Island 100%.

At the end of the year the number of arrests made by the Little Rock Police Department for drunkenness was 25% more than were made by both the Police Department and Sheriffs Office together in 1933. The sheriff's office does not seem to have made any compilation of arrests for drunkenness in 1934.

In December, 1934 after making a survey, the Board of Temperance of the Methodist Episcopal Church said that the increase in arrests for drunkenness in Little Rock and other cities throughout the country averaged 31%. The insurance companies reported many more accidents caused by drunken drivers than were formerly caused in that way. The Travelers Insurance Co. in commenting on its 1934 operations reported increases as compared with 1933 on counts as follows: The number of deaths from alcoholism increased 15%; the number of drunken drivers increased 24%; the number of pedestrians involved in motor accidents increased 55%. In 1935 drunkenness and automobile casualties continued to increase. Under these circumstances no improvement on the other counts can be expected.

With increased drunkenness there will doubtless be a large increase in vice as liquor and vice invariably go hand in hand. I rejoice that my Church has always been very active in carrying on the fight against liquor and vice. No backward step should be taken in combating these evils. The Church should not oppose the sale of any healthful, non-intoxicating beverage, but it should wage eternal warfare against the sale of intoxicating drinks of all kinds for beverage purposes.

The plea that the sale of intoxicating beverages should be licensed because much revenue can be raised in that way is entitled to no consideration. Morals should not be sacrificed for money. There are other honorable ways of raising enough taxes with which to carry on necessary governmental operations. While prohibition is primarily a moral issue it also is one relating to the conservation of property and human life. Government should scorn to license the sale of intoxicants for the sake of any direct financial gain which might come to it thereby. Any such gain is more than offset indirectly by human lives snuffed out, increased crime, poverty, and official corruption and decreased industrial efficiency. Government will not license murder. It follows that it should not license the sale of a

commodity which causes men to commit murder with automobiles and deadly weapons.

A tax that is scented with intoxicating drink is a malodorous one. It reeks with vice. It is foul with the murders of countless drunken brawls and crimes of every description. Any liquor revenue is red with the blood of human victims of drunken automobile drivers and wet with the tears of the families of those victims. It bears upon its face the invisible imprints of the cries of pain and moans of anguish of the maimed and mangled lying fevered and helpless in hospital wards.

It makes little children hungry and cold, debauches youth, bribes legislators, corrupts other public officials and tears asunder marital ties. A great commonwealth should disdain to use the gory, soggy, polluted stuff. The toll it exacts in the form of human lives, money, lowered ideals, and lax morals is too great. No people can afford to pay the price it places upon itself. All things considered liquor is rotten at the core. It follows as night the day, that its by-product, a liquor revenue, now so greatly desired by many in public life, is equally as rotten through and through.

Such a revenue causes drunken husbands and fathers to beat and bruise and break and kill the bodies of helpless wives and defenseless children. It leads intoxicated sons to deal harshly with loving mothers who gave them life. With gleeful mockery it delivers death blows to strong bodies, brilliant intellects and noble souls. The all-powerful Federal Government is obligated by its very constitutional principle of liberty, justice, law and order, and personal and property rights to give its citizens free-

THE ITINERANT DAUGHTER: HER STORY

By Mrs. Susie McKinnon Millar
(Continued)

Not so friendly and pleasant was the atmosphere at my boarding place. Mrs. Harrington had no self-control and no control over her children; one minute she'd indulge them and the next abuse them. I had very little time to devote to my studies and no quiet place to work. Only the fact that I learned quickly and easily enabled me to do anything with my school work. Mrs. Harrington and her friend, Miss Dean, spent most of each evening in the room gossiping and rocking as hard as they could. Fay was usually playing on a guitar and trying to sing. Mrs. Harrington encouraged her in this because the guitar was the gift of a young man whom she wished Fay to marry. For the first two hours after supper I tried to teach Jessie, who could not learn, and keep Jimmie quiet. Usually I had to do Jimmie's home work for him to take to school next day. Then I had to put Jessie to bed, and she had taken such a fancy to me that she insisted

dom from the curse of liquor by refusing to license its sale for revenue purposes and by rigidly enforcing the prohibition laws. The barter of human lives and good morals for such a revenue is like unto the exchange of purest gold for gross-dross and richest tapestry for flimsiest tinsel. So long as the spark of life is within me I shall strenuously oppose such a barter. I hope, too, that my Church will maintain its traditional policy of undying opposition to the exchange.

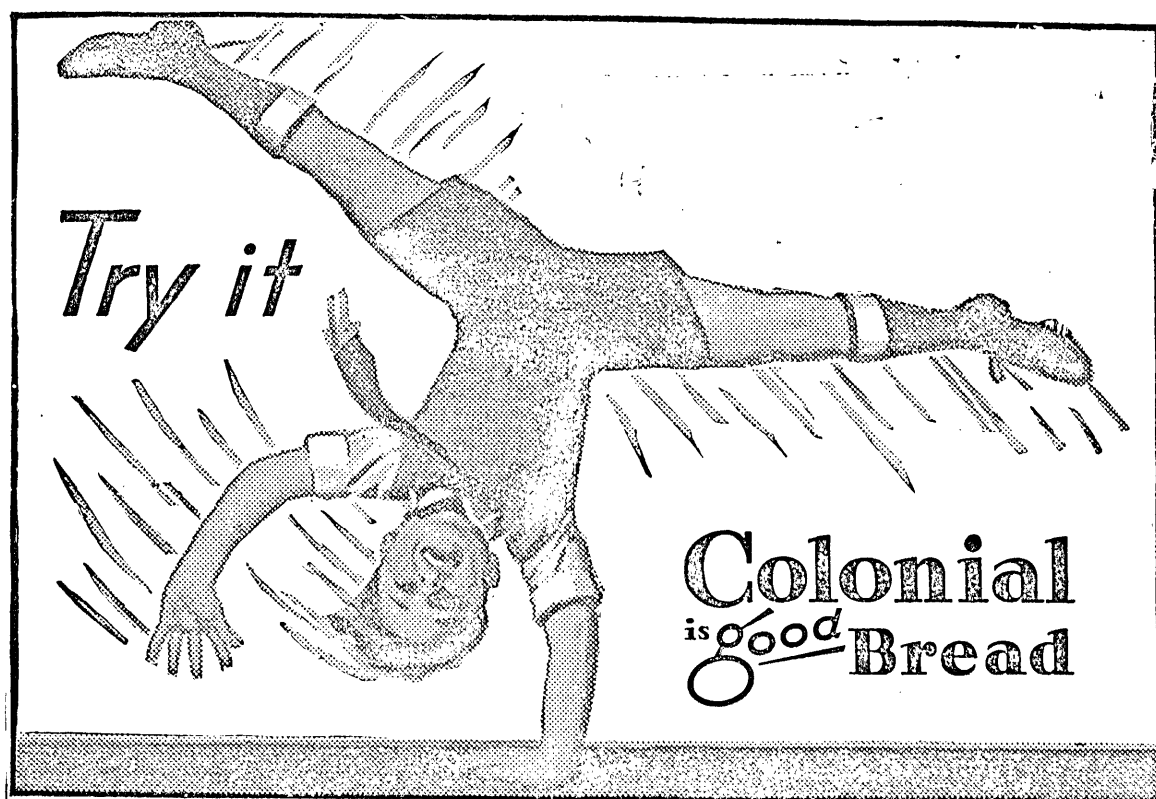
(To be continued)

on sleeping with me. She had severe nervous spells, fits, I guess they were. After seeing her have her nervous spells it made me nervous to be with her. I knew nothing about such things so I even feared I might catch them from her. That made it hard for me to rest at night. Some weeks when her mother indulged her and let her eat rich foods, she'd have six or eight spells and it usually fell to my lot to be alone with her for several of them. As soon as I'd get her to bed at night and pick up my book to study, she'd begin begging me to come to bed. Mrs. Harrington would say: "Jane, it looks like you wouldn't be so mean to a poor little afflicted girl when she asks so little of you. You know that she ought to go to sleep and not have to lie there and fret."

I'd reply: "I'm going to bed in just a little while. I have to look over this work for tomorrow first."

Then Mrs. Harrington would go to bed and turn off her light. I'd try to study, but there was very little chance of it. She would lie there a while, fretting, then she'd say: "I declare, I never can stand all this confusion and expense. You use such an awful lot of light. You'll have to do all your studying at school. I doubt if your services are really worth all this worry."

Only my great desire to finish my college work made it possible for me to stand it. I tried to manage it. I wanted to be worth my salt, or worth my electric light. I gave two hours in the morning, two in the late afternoon and two after supper to looking after and trying to teach Jessie. The morning hours and the after-supper hours usually grew in length, those after supper often doubling. I had almost no opportunity to be out with the other



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students or to take any active part in their sports. I had always done my school work well so that to be kept up at any cost. The fall weather was rainy and cold; and I had very little to spend to make myself comfortable. I could not eat in the confusion that usually prevailed at the Harrington table, so I became quite thin.

One day late in November President Courtland called me into his office and said: "Miss Jane, Mrs. Harrington tells me that she is very much pleased with your work and hopes to keep you all the year. She says that Jessie is devoted to you and that you can do more with her than anyone else. I'd like to know how well you like it, and whether you wish to continue there."

I must have sighed, for I was so tired and worn out, I said: "I guess I can stand it, if there is no other way for me to stay in school."

President Courtland smiled at me as he said: "From the way you look and sound, I doubt whether you can stand much more of it. Tell me all about it."

Then I told him very fully and freely just how it really was. He did not seem very much surprised and said: "Just as I feared. That is just about what Oscar Davis told me. All that will have to be changed. We shall find some other way for you to stay in school. Go back tonight, make the best of it this once more. Get your trunk ready as quietly as possible and say nothing about it. I think that tomorrow I'll have some other plan to offer."

I went back to my trials comforted and encouraged because I felt that someone was taking a friendly interest in my welfare. The next day President Courtland called me into the office and said: "Miss Jane, Mrs. Courtland and I want you to come and stay with us until we find you a suitable boarding place."

I said: "But that wouldn't be fair. How could I earn my board?"

He said: "Why, Miss Jane, I've been entertained in your home quite a number of times and hope to be again. My wife and your sister Margaret are very close friends and Mrs. Courtland is looking forward with pleasure to knowing you better."

I said: "It is splendid of you to ask me, and I'll gladly accept your invitation, but how will I get away from Mrs. Harrington?"

President Courtland said: "We thought of that. Mrs. Courtland has gone there to call this afternoon and will probably be waiting to bring you home with her when she comes. She planned to tell Mrs. Harrington that we thought you were working too hard and needed a rest."

I could hardly wait to rush away and get moved. I felt so relieved at the thought of getting away from the Harringtons. I said: "Oh! I can't thank you enough. I guess I'd better go now. I don't want to keep Mrs. Courtland waiting."

President Courtland laughed and said: "No, don't keep her waiting. We'll expect you both home to supper."

I rushed away and walked home as fast as possible. I found Mrs. Courtland waiting for me. She had prepared the way for me. Mrs. Harrington was very polite and insisted on my staying. Said she'd make my work lighter; but Mrs. Courtland insisted that they thought I had best come and stay with them until I was thoroughly rested. I

Woman's Missionary Department

MRS. A. C. MILLAR, Editor

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

Home Mission Jubilee

By MRS. J. W. PERRY,
President Woman's Missionary
Council

The year 1936 marks the semi-centennial of the Home Mission Movement by Southern Methodist women. This occasion will be celebrated throughout the church. The Woman's Missionary Council meeting in Dallas, Texas, March 20-24 will emphasize many of the outstanding developments in the program of Home Missions.

The story of these years is a thrilling one. It is a story of dreams that have come true. Someone has said, "Everything worth while begins in a dream of the desired, a vision of what may become real. We are builders of dreams. We begin with a vision or a hope, and, as we have power and patience, build it into some solid and enduring form." The merchant builds his dream into fabrics and goods. The big business man builds his dream into stocks and bonds. The philanthropist builds his into a hospital, a public library, or perchance a college or a university.

There have been women in our church—great souls they were—who dreamed big dreams and who with power and patience have built those dreams into an organization through which the womanhood of Southern Methodism is rendering a large service.

Fifty years ago Miss Lucinda B. Helm dreamed of the need for comfortable homes for the pastors out on the western frontiers and in needy places in all sections of the church. She told others of her dream and catching this vision they joined her in turning that dream into neat well-furnished parsonages for many underpaid preachers. She dreamed other dreams and those associated with her became "builders of dreams." Mountain boys and girls without an opportunity for education and Christian culture presented an appeal which was met with schools being erected in the mountain sections of Kentucky and North Carolina.

There came a vision of city slums transformed into better communities and Wesley Houses with their well defined programs of clubs and classes for different age groups; clinics and dispensaries, kindergartens and day nurseries resulted. Many a community has been transformed through the influence of these "houses of neighborly love". Other types of settlement work came as the realization of the builders of dreams. Negro sections in our cities with their unkept homes and poverty came vividly before the minds of some of our leaders and Bethlehem Community Centers were the translation of dreams into realities.

These phases of home mission work required skilled, well-trained leadership. Some of our women saw

was ready in almost no time, and glad to be relieved of the task of teaching Jessie and all the unpleasant accompaniments.

(To be continued)

groups of young women offering themselves for definite Christian service, and as a result the Deaconess Movement was inaugurated. Now we have a large number of definitely prepared women consecrated to the task of helping to rebuild a Christian America.

Underprivileged girls without protection and a chance in life held out helpless hands. A school and home for these little ones was the result of a vision of what might be done in response to their pleadings.

Girls who had gone far astray into sin touched the hearts of Christian women, and they saw a home come into being for these unfortunate girls where they could be given training for another chance in life.

Another vastly different class of girls made an appeal to the women of the church. It was the college girl away from the protection of home, living in entirely new and unfamiliar environment, that caught the attention and gave a vision of an opportunity for service. Dormitories on or near the campus of a number of colleges have been erected and a wholesome Christian home life is being provided for the students who reside there. In other institutions Bible teachers are being supplied through the ministry of the Woman's Missionary Council.

From the vast open country with its changing and perplexing problems, with much that was drab and uninviting to the women and children living there, with long hours of hard toil on the farm and little to cheer and brighten their life, there came a call to "come over and help us." That call is being answered by an increasing number of young women dedicating their lives to rural work. This list of visions which have been turned into realities could be lengthened into a long one, but this will suffice to

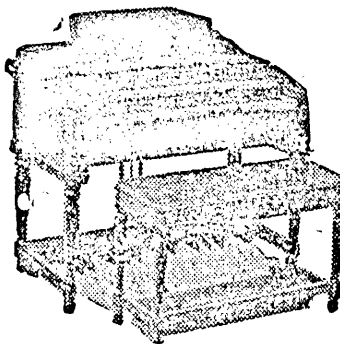
show how dreams of desire have been transformed into solid and enduring forms.

All of this has required hard study, deep consecration, and devotion to service. It has deepened the conviction that our gospel meets every need of the individual and is able to transform all human relationships. It has brought the consciousness of the necessity and the responsibility of applying Christ's teachings to corporate life as well as to personal living. In order to more thoroughly understand the implications of the gospel as it is related to the brotherhood of mankind, the program of Christian Social Relations was established and is a channel through which we are striving to understand more thoroughly and more effectively to do our part in building a Christ-like world.

This ever enlarging program has been wrought out because those great spirits who started us in the way were "not unmindful of the Heavenly vision". They were women of prayer and consecration. The tasks that confront us in the present time can only be undertaken and successfully accomplished with the same spirit of fellowship with the Father. We are well aware of the fact that the world's needs were never more stupendous than they are today. The hard crusts of materialism, and nationalism, of cynicism and fear that cover the face of the earth must be shattered and a new sense of spiritual values must be realized. "Man cannot live by bread alone," is ringing out today with a clarion call for a conception of life wrought out above the material. Though the Spiritual Life Department the Missionary Society is seeking to bring to pass this type of living. The women are praying for themselves and for our church

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Reprinted from Church Page The Arkansas Democrat March 14, 1936

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that there may come to us all a will to follow where He leads and power to build into life those high virtues and qualities which He saw were possible as He dreamed big dreams for this world.

This is but a brief outline of the ideals and aspirations which the women of the church have had and which they have tried to translate into reality. It is a rich heritage which has come to the women of the church today. The value of this inheritance depends largely upon the use the heirs make of it. What of the future? Are we worthy daughters of those mothers of ours who wrought so well and who have left us so rich a legacy?

As we begin another fifty years, it is well for us to ask the question: What shall be the inheritance which we shall pass on to the women of the church for the next half century? This must be answered in part by each member, and will be wrought out in proportion to consecration and devotion of each one of us. May 1936 start us out on even a greater crusade for the winning of the world for Christ.—Alabama Christian Advocate.

MEETING AT POTTSVILLE

The March meeting of the Northern Zone, Conway District, was held March 10, at Pottsville with the President, Mrs. Elbert Henderson of Lamar, presiding.

Mrs. Baker of Pottsville gave the welcome, followed by the devotional led by Rev. Mr. Southerland of Pottsville.

Duties of the various officers were discussed by Mrs. D. A. Gibson, Russellville, Mrs. Clayton of Dover, and Mrs. W. L. Scarlett of Russellville.

Mrs. Adams of Pottsville talked on "What My Missionary Society is doing for My Neighbor."

Mrs. E. M. Douglass of Russellville read a paper on "The Church and World Peace."

Mrs. Martin of Pottsville opened the afternoon meeting with a talk on "Prayer."

Mrs. C. L. Gardner of Russellville discussed "Repeal and What We Can Do About It."

Special readings and vocal solos were presented by Mrs. Bishop, Lamar; Mrs. Martin, Pottsville; Mrs. Lady Evelyn Wetherford of Pottsville; Mrs. Van Moores and Mrs. Emory Farris of Russellville.

Each Missionary Society told of their plans for this year.

The Dardanelle Society was welcomed into this zone.

The next meeting will be at Dardanelle.

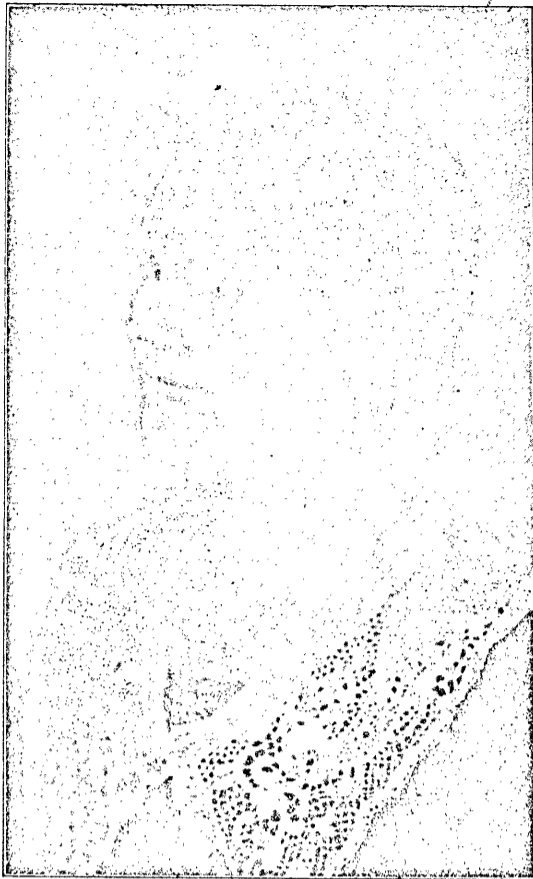
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MRS. F. M. WILLIAMS, HOT SPRINGS, HISTORIAN OF LITTLE ROCK CONFERENCE

MISSIONARY PAGEANT

At the joint session of the Little Rock and North Arkansas Woman's Missionary Societies a beautiful pageant, "Torch Bearers of the King," by Mrs. F. M. Williams, will be presented by the churches of Little Rock and North Little Rock at the East Side Junior High School auditorium, Thursday, April 2. This is in celebration of the Methodist Centennial of Arkansas and the Jubilee of the organization of Home

Mission work. It will be directed by Miss Miriam Cornish, with Mrs. R. E. Overman in charge of music. Mrs. J. R. Henderson will represent "Spirit of Jubilee", Miss Caroline Frazier, "Spirit of Church" and Miss Effa Laura Wooten "Spirit of Missions." The pageant is being presented under the supervision of Mrs. F. M. Williams, Mrs. R. E. Overman, Mrs. F. M. Tolleson and Mrs. R. A. Dowdy.

SILAM SPRINGS AUXILIARY

The home of Mrs. R. E. Curtis was the scene of a well appointed one o'clock luncheon March 6, when Circle No. 1 entertained Circle No. 2 with the luncheon and they in turn entertained with a program. The fifteen tables decorated with bright flowers gave a touch of spring.

Mrs. J. B. Caldwell, chairman of Circle 1, called the group to order. Miss Flora Feemster gave a musical reading, "By the Yukon Trail" and Mrs. Enid Cowell sang "Down in a Garden" and "A Little Bunch of Honeyess" during the luncheon hour.

Mrs. A. L. Smith, leader of the afternoon program, gave a panoramic reading, "The pioneer characters of early religious and civic periods."

The characters, 30 in number, were well chosen and posed for the reading in full costume of the period represented. Mrs. Smith's scripture lesson was Genesis 12, and Abraham was shown in a worshipful pose during the reading of the lesson.

Then came David Livingston, Susanna, John and Charles Wesley, Francis Asbury, Bishop Lambuth, John Wesley Gilbert, Belle Bennett, Mrs. Soong, Fanny Crosby, Washington and Lincoln, Florence Nightengale, Clara Barton, Frances Willard, Evangeline Booth, Jane Adams, Carrie Nation, Madame Curie and many other noted leaders in religious pioneering.

Mrs. T. R. Marquess, Mrs. Cowell, Mrs. W. O. Carpenter and Nadine

King sang at intervals. At the opening of one primitive period a miniature covered-wagon was exhibited and was perfect in every detail while Mrs. Cowell sang, "Roll Along Covered Wagon." Words are inadequate to express the appreciation for such a well rendered program and the memory of the Trail Blazers of America will long be in the minds of those who looked on the characters that appeared as statues but were true to life and the period which their costuming indicated. There were 53 members and 10 guests present and we were glad to welcome our new pastor, Rev. Mr. Hamilton and wife.—Mrs. S. H. Thompson, Pub. Supt.

CONWAY AUXILIARY

Personal incidents related by unusually interesting the study of the book, "Toward a Christian America," now undertaken by members of our Missionary Society. In the study the advancement of missions in America is being considered as the life of man. At the first meeting yesterday Mrs. V. D. Hill related the beginnings of Christianity in America as the infancy of missions in America. The period of youth and adventure was related in four parts by Mesdames James Doty, R. B. Capel, Carl Moore and J. M. Williams. Coming of age, which was denoted by the expansion of missions to the extreme western coast of America, was related by Mrs. Sam Adkisson. Personal incidents were related by Mrs. Guy Simmons and Mrs. Wainwright Martin. Mrs. Simmons told of a diary she has that was kept by a

great uncle who lived in Georgia at the time the Cherokee Indians were forced to move to the Indian Territory. Several entries bore directly on the treatment the Indians received at the hands of the government representatives. Mrs. Doty told of the part the missionaries to the Indians played in this episode of history. Mrs. Martin told of how the Wainwright family in fleeing from religious oppression in Europe had carried the gospel of Christianity to America and across the entire American continent by some member of each generation becoming a preacher on the frontier as it pressed westward, and of a member of the family now being in Japan still laboring, as his ancestors, in the cause of Jesus Christ. A solo was rendered by Miss Nita Bob Warren of Hendrix College. The study is being directed by Mrs. C. J. Greene.

ZONE MEETING AT PARAGOULD

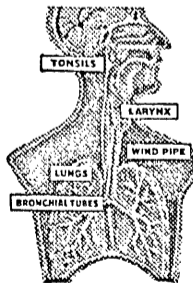
Approximately 150 members in Zone 3 of Paragould District attended the regular quarterly meeting held at the East Side Methodist Church March 10. The churches represented, other than the two here, were Marmaduke, Rector, Piggott, Corning, Biggers, Beech Grove, Gainesville, Camp Grove, Pruet's Chapel and Harvey's Chapel.

Mrs. W. B. Justice decorated the church with a profusion of blooming potted plants and cut flowers.

With "Training for Service" as the general theme, the morning program opened with music. Rev. M. N. Johnston of Piggott led the devotional. Following comments by Rev. Mr. Johnston, Rev. Sam Watson of Rector closed the devotional with prayer. Mrs. G. W. Browning welcomed the visitors and Mrs. Fanny Hubbard of Piggott responded. Corning gave a special "chalk talk." Mrs. E. D. Jernigan telling the story, "Melissa Dares," while Mrs. Meadows drew the picture. Mrs. J. F. Caldwell presented the "quiet hour," the subject for which was "Praying Hands." Mrs. D. G. Beauchamp read a letter from a missionary in China, who is supported by the Missionary society of the First Church.

At the noon hour the women of the East Side Church served a chicken dinner. Rev. E. B. Williams, presiding elder, conducted the afternoon devotional, having as his subject, "It Costs to Love." Rev. J. M. Harrison of Manila, former pastor of the East Side Methodist

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Church, concluded the devotional with a prayer and also presented the Scarritt College cause. In connection with Mrs. John Meiser's talk on "Christian Social Relations," two negro girls sang "Swing Low, Sweet Chariot" and "God Will Bring Things Out All Right." Beech Grove presented the World Outlook in a clever playlet, "The Reference Book." Mrs. C. Edward Houston and Mrs. Herman Wohrman sang "List to the Voice of the Saviour," and while the Marmaduke women were presenting the Edith Martin cause, Mrs. Sam Witt sang and played "I'll Go Where You Want Me to Go." The amount collected was \$12.63.

To replace the banner given at previous meetings, a committee reported the purchase of a silver loving cup, which will be awarded at each meeting to the church best represented according to attendance and mileage. Corning was given the cup with Piggott ranking second in attendance. The next zone meeting is scheduled for Piggott in May.

NEW SOCIETY ORGANIZES

St. Johns Church met March 11 and organized a Missionary Society with sixteen charter members. Our pastor Rev. J. M. Harrison and wife were present.

The credit of our organization goes to the Manila Auxiliary.

Several of their women were present, Mrs. H. W. Cowan, presiding over the meeting.

After election of officers Rev. Mr. Harrison dismissed with prayer followed by social hour, with lovely refreshments served by our society, carrying out the St. Patrick colors.

Mrs. C. R. David was elected President and Mrs. J. W. Crain, Vice President. Mrs. H. C. Boling, Supt. of Publicity.

ZONE MEETING AT MARIANNA

Zone No. 1 of Helena District held its regular quarterly meeting in Marianna March 10, with Mrs. Mc-

Cadden of Helena presiding and almost a hundred ladies attending.

An unusually effective program was rendered built around the theme, "Leadership". All the auxiliaries present gave reports showing an increase in interest and general progress in their various activities. The Resolution Committee urged that we educate ourselves for better leadership in order that we be more efficient in assisting the youth to become leaders and that we emulate the examples of the pioneer women, who have left us this heritage. Also that we wish to thank the hostess societies for their cordial welcome and hospitality; for the message that their beautiful flowers expressed. A vote of thanks was extended to the chairman of the program committee for the inspiring program, and each person for her fellowship during the day.

The worship service conducted by Mrs. Lester Weaver was especially effective.

The following ladies served on the resolutions committee: Mrs. Muscalino, chairman; Mrs. W. N. Smith, and Mrs. Hugh Mixon.

Rondo Auxiliary requested the zone to meet in Rondo next quarter.—Mrs. D. W. Holland, Sec.

ZONE MEETING AT CARR MEMORIAL

Zone No. 3 of the Pine Bluff District met at Carr Memorial church at 10 a. m. March 13, for an officers' training course. The meeting was called to order by the zone chairman, Mrs. V. D. Webb. The devotional was led by Rev. S. T. Baugh, after which the District Secretary, Mrs. L. O. O'Daniel, conducted the training hour. The following subjects were presented:

Duties of the President—Mrs. Walter Ryland.

Duties of Corresponding Secretary—Mrs. L. O. O'Daniel.

Duties of the Treasurer—Mrs. J. R. Sanders.

Duties of the Chairman of the Young Woman's Circle—Mrs. F. Johnson.

Duties of the Superintendent of Literature and Publicity—Mrs. W. E. Burnham.

Duties of the Superintendent of Christian Social Relations—Mrs. J. B. Talbot.

Duties of the Superintendent of Bible and Mission Study—Mrs. C. M. Nichols.

Duties of the Leader of Spiritual Life Group—Mrs. S. Y. Stewart. Mrs. C. M. Nichols sang a solo, after which Rev. F. A. Buddin led the group in a short meditation.

The ladies of Carr Memorial served a delicious luncheon. During the lunch hour the business was concluded.—Mrs. John G. Gieck, Sec.

Christian Education

FT. SMITH TRAINING SCHOOL

The annual Training School for the Fort Smith District was held at First Church, Fort Smith, March 1-6. There were 183 credits earned, 19 by members of the Midland Heights Church. Rev. S. B. Wilford says, "Although this church is not satisfied with that number, we feel that we were well represented in the school. All who took work report that they had a profitable time and an enjoyable one."—Reporter.

CONWAY DISTRICT UNION

The District Union of the young people of Conway district met Tuesday night at the Methodist Church. The business session was presided over by Miss Elizabeth Cortwright, president. It was voted to meet once a quarter instead of monthly. A social hour followed the business session. The theme for the recreation period was "Going to the Auto Races." The crowd was divided into four groups, each representing a make of car. They competed in the various races and contests. The social time was in charge of Miss Eula Cravens, Erving Wayland, Robert Arbaugh, Clyde Swain and Arn Amos. Group singing was led by Miss Catherine Yoder. Miss Doris Wilhelm was the accompanist. The social hour was followed by a short devotional period conducted by Billy Shelton, who used as his topic "What It Means To Be a Christian." There were 86 present, including representatives from Morrilton, Vilonia, Greenbrier, Salem Church, Arkansas State Teachers' College, Hendrix College, Central and local young people.

YOUNG PEOPLE'S DEPARTMENT AT CONWAY

Three new twelve-week Sunday classes began Sunday, March 8. Prof. W. E. Buthman of Hendrix is teaching the class, "Saints and Sinners." Mrs. R. C. Hall of A. T. C. is teaching "Christianity and the American Home." The third class is a discussion group on "Cooperation." Miss Ethel Millar is meeting with this group and aiding them in research.

Fellowship Hour after the evening service, under the direction of the Recreation Committee, was the project for February. It was so successful it has been made permanent. Mrs. R. B. Capel, wife of a Hendrix Faculty member, meets each week with a different committee and the Sunday evening program is carefully planned. The young people from the three colleges come to know each other; they are learning how to put on good recreation programs and they are feeling that the Church is theirs.

From 70 to 100 young people meet each Sunday evening for Young People's meeting at 6:30; attend the evening service and stay for the fellowship hour.

UNION COUNTY UNION

Mr. J. E. Berry, druggist of Smackover, talked to about 125 young people, pastors and counselors on "Unbelief," at a meeting of the Union County Union, Monday, March 2. Nine departments were represented and twenty-two new members were added to the Union roll. Smackover young people and Parker's Chapel Intermediates gave the best reports for the month.

Excerpts from a Junior Minstrel,

directed by Mr. C. E. Williams, furnished entertainment during the social hour.

The next meeting will be in Strong, April 6.—Mabel Pyle, Reporter.

SUCCESSFUL SESSION OF THE LITTLE ROCK TRAINING SCHOOL

One of the most successful sessions of the Little Rock Training School closed at high tide last Friday night. This was the eighteenth consecutive session of this school. I have never known any movement that sustained interest so consistently as has our Training School movement throughout the Church. We were especially fortunate in our instructors this year. An unusual piece of work was done by Miss Allen in her demonstration class for Beginners. This class was held at Winfield Church each morning. All other classes were held at First Church at night. Our presiding elder and eighteen of the pastors of the Little Rock District were in the school. A total of 39 churches were represented. Dr. Geo. Stoves of First Church, Memphis, was with us for three days, giving two addresses each day. He completely won the hearts of all who heard him. As the result of this service there will be many demands for Dr. Stoves services in the Little Rock Conference.—Clem Baker.

A GOOD BEGINNING OF THE DEWITT SCHOOL

We had a fine attendance at the opening session of the Training School at DeWitt Sunday afternoon. The two classes are being taught by Presiding Elder J. E. Cooper and Clem Baker. Brother Carraway had worked hard on the enrollment and as a result, indications are that we are going to have the best school we have ever had at DeWitt. During the week the presiding elder and executive secretary are to visit practically all the charges in that section of the Pine Bluff District during the day.—Clem Baker.

STEEL TAKES PLACE OF SAUSAMAN ON FORDYCE FACULTY

On account of Rev. H. K. Sausaman having been transferred to Colorado, Rev. M. T. Steel of Winfield, Little Rock, is to teach the Young People's course in our Fordyce Training School which begins at 2:30 next Sunday afternoon. Other instructors are Miss McRae, Brother Rule and Clem Baker. This school is for all the churches in the east-end of the Camden District and Dr. Workman reports an unusually fine interest. While in that district next week, the presiding elder and executive secretary will be busy all during the day visiting throughout the district.—Clem Baker.

BROTHER JACK BEARDEN CAPTURES CHURCH SCHOOL DAY HONORS

Brother Jack Bearden of the Hot Springs Circuit has the honor of sending in the first Church School Day offering for the year. It comes from Mt. Valley School on his charge. We congratulate Brother Bearden and remember that in all his history that he has never failed to report his Church School Day offering in full. This is the kind of leadership that makes our work joyful. The regular day for Church School Day offering is the last Sunday in this month. All our churches that can possibly do so are urged to observe this day and send the offering in at once. We are in the midst

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CHURCH NEWS

BOARD OF MISSIONS

The annual meeting of the Board of Missions of the Methodist Episcopal Church, South, will convene in the auditorium of the Mission Board headquarters in Nashville, Tenn., Tuesday and Wednesday, May 5 and 6, opening at 9 a. m. on the morning of the 5th.—W. G. Cram, General Secretary.

NOTICE TO DISTRICT DISTRIBUTORS METHODIST HISTORY

At a recent meeting of the Centennial Methodist History Corporation, the report showed that we lacked just a few hundred dollars of having enough to pay the entire amount owed the printer for publishing the recent Centennial History of Arkansas Methodism. Please send at once any money now on hand to Rev. Clem Baker, Secretary, to meet this obligation.

The Centennial Methodist Corporation is very anxious to close out its obligations in connection with the publication of Dr. Anderson's History. With this in mind, we are asking all the District distributors to bring their books to their several District Conferences, that is the books that are unsold, and there make settlement with some representative of the History Commission. In case no representative is there, the District distributors are requested to send the unsold books that they may have to Dr. Jas. A. Anderson, the author, at Jonesboro. Brethren, please have this in mind and let us close up the matter so the History Corporation can be dissolved and thus turn back to Dr. Anderson all the proceeds left.—H. Lynn Wade, Chairman, Centennial Methodist History Corporation.

ARKANSAS METHODIST ORPHANAGE

Last Sunday, your secretary had a very delightful day at Dermott, the church under the pastorate of the Rev. T. T. McNeil. I enjoyed the service very much and the people were responsive in their help for the Orphanage.

In a conversation with our physician this morning, I feel that we are nearly through with our season of sickness which has been terrific and hard.

I wish those whose eyes fall upon this article, would appreciate the situation and send me a remittance. Especially am I anxious for all of the congregations to do what we

of our Training School period, when the expenses of our Board are the heaviest, hence, we need every cent we can get on the 31st of March in order to keep our Board on a cash basis. A large number of schools have ordered programs but we still have a supply on hand and will be glad to send them to any school ordering same.—Clem Baker.

PLANS FOR MONTICELLO DISTRICT TRAINING SCHOOLS

The week of April 21-26 has been set aside as Training School week for the Monticello District. During this week it is hoped that Training Schools will be held in practically every charge in that district. The executive secretary will meet with Brother Hoover and his pastors at Monticello next Monday to complete final plans for this work.—Clem Baker.

were supposed to do at the Christmastide.

Again I state to my brethren that if at any time I can be of service to you, command me. I shall be glad to serve you.—James Thomas, Executive Secretary.

FELLOWSHIP SUPPER AT CONWAY

A covered-dish fellowship supper was held at the Methodist Church. Mrs. G. A. Simmons was chairman

of arrangements. An interesting program followed the supper. Dr. Matt Ellis was the speaker. This is the first of a group of three suppers to be held in March. The members of the board of stewards and the officers and teachers of the church school and their husbands and wives were asked to attend. Tables were decorated with many jonquils and green candles in silver holders. Guests were Mrs. H. Lynn Wade and Rev. and Mrs. J. W. Workman, who were visiting in Conway.

At the two other suppers an effort will be made to reach all adult members in the church.

W. C. T. U. AT CONWAY

The Woman's Christian Temperance Union met at the First Methodist Church and reorganized. Temporary officers were chosen as follows: Mrs. Mason E. Mitchell, chairman; Miss Ethel Millar, secretary,

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and Mrs. Virginia Dean, treasurer. Permanent officers will be elected at the next meeting.

The third Tuesday of each month at 2:30 p. m. was decided upon as the regular time of meeting. Since the group is inter-denominational in character, it was decided to hold the succeeding meetings in a room in the new courthouse.

Various methods of developing public opinion were discussed, some of which were: Scientific temperance instruction in the schools, temperance education in Sunday schools, distribution of pamphlets in homes, publicity of local programs in newspapers, organizations of other unions throughout the county and among the colored women of Conway. It was recommended that letters of protest be written to magazines which advertise liquor and letters of commendation be written to newspapers and magazines which refuse to take such advertisements.

LOCKESBURG LAYMEN'S MEETING

The laymen of Lockesburg Circuit met in quarterly session at Lockesburg church March 3. The meeting was called to order by the chairman, Custer Steel. Emmett Harrison was elected secretary.

An inspiring and interesting talk on the aims and goals of the church was given by the pastor, Rev. James Simpson. Several short talks were made by the laymen in which wholehearted support of the pastor in his plans for the year's work were pledged.

During the first quarter the entire assessments of Conference Claims have been paid, and work outlined for the coming quarter was to put on an evangelistic campaign, collect claims for district work, have Sunday School Day programs and a campaign to put the ARKANSAS METHODIST in the homes.

The next meeting will be at the Laymen's Day Program in June at Bellville church.

After the program delicious refreshments were served to the following: Rev. and Mrs. James Simpson, Rev. Charles Simpson, Mr. and Mrs. Custer Steel, Mr. and Mrs. M. A. Little, Mr. and Mrs. Stuart Norwood, Mrs. J. L. Tatum, Mrs. Joe Sharp, Mrs. Louis Norwood, Miss Geneva Simpson, Dr. M. L. Norwood, Messrs. Asa Bell, A. B. Gilliam, J. W. Latimer, Earl Johnson, E. Vogt, Geo. Johnson and E. E. Harrison.

CAMDEN DISTRICT BROTHERHOOD

The pastors and presiding elder of Camden District met at Vantrease Memorial Church, El Dorado, March 9 with Rev. E. Clifton Rule, P. E. in the chair.

After songs and prayers the scripture was read and commented on by the elder.

The reports showed that a total of \$252. had been raised for the Ministerial Students Loan Fund. There will be other amounts to report later.

The following preachers reported the progress of their work: Doss, White, Jacobs, Tally, Warren, Walker, Christie, Clayton, Weems, Hoover, Scott, Waddill, Boyd, Mann, Cagle, Leonard, Clegg, Alston, and Giessen. Dr. Workman and Brother Fitzhugh sent in their reports through the presiding elder.

The secretary was instructed to send sympathy to Rev. Charlie Simpson who has had to leave his charge at Taylor on account of broken health.

The reports on all the items of

General Sam Houston

"This is a proud, undying thought in man That bids his soul still upward look."

General Sam Houston was born in Upper Valley, Virginia, March 2, 1793. He died at Huntsville, Texas, July 26, 1863, at the age of 70 years.

As a successful leader of men in the political and military life of his countries, for Houston served under four flags, the United States, Mexico, the Confederacy of States, and the Republic of Texas, he is well known to students of history. But there was another side to Houston's life that few men have taken the time or trouble to learn about—his spiritual and religious life.

As a statesman, whether in Tennessee or Texas, Houston was always colorful. Tremendous in physical build, he attracted attention wherever he went. His stately bearing and commanding personality rallied men about him and they lingered to listen to the wisdom that fell from his lips. He became an outstanding national statesman and some of his speeches upon the floor of the United States Senate were models of eloquence.

Houston was never a man to cut corners. He always drove straight into any task that fell to his lot to perform. His speech was never compromising and his spirit as dauntless as the great heart within his breast. He knew not the meaning of surrender, but was ever an attentive listener to reason.

Historians have dwelt at length upon the worldly escapades of the man, few if any have mentioned or even slightly noted, his sober endeavors, but as time fades the brilliancy of colors to softer tones, the world is beginning to look at Houston as he was at the eve of life.

The family of General Sam Houston came from Scotland and were

interest in the entire program of the district and of the church, were very encouraging.

The Presiding Elder reported nearly all had far better financial reports than at this time last year.

This District will have the Layman's Institute March 18, 19, 20, at 7:30 each evening in First Church, Camden. Bro. Morelock will be the leader.

The ladies of Vantrease served a bountiful meal and the fellowship of Brother Rowe, the pastor, his good wife and the people of Vantrease Church was enjoyed.—A. E. Jacobs, Sec.

GENERAL MINUTES AND YEARBOOK

This thesaurus of Southern Methodist information for 1935-36, by Dr. Curtis B. Haley, comes to hand with even more variety than in any previous issue. It contains the membership and salary statistics and all appointments for last year, an alphabetic list of the preachers, the membership of all the General Boards, the Plan of Methodist Union and gives much biographical matter and facts about the Bishops and Presiding Elders and the terms of pastors and growth in membership. In fact, it would be difficult to think of anything that a yearbook should have that is not there. To Methodists it is as useful as an unabridged dictionary. It should be on the shelves of all the preachers and all laymen who want to know what their church is doing. Send 75 cents to Whitmore and Smith, Publishing Agents, Nashville, Tenn., or Dallas, Texas, and get it. You will not regret it.

of Presbyterian faith. It was founded by John Houston, gentleman, who immigrated to America, Philadelphia in particular, in 1730. The tide of Scotch-Irish immigration later swept John southward into the upper valley of Virginia, where he settled.

John was one of the first to import negroes across the mountains. He built roads which exist today and a Valley church in which Valley followers still worship. At the age of 65, rich and honored, the limb of a burning tree fell upon him and ended his life.

Squire John's son, Robert married one of the well-to-do Davidson girls and established himself upon the Timber Ridge plantation. He built himself a fine house of two stories supported by squared columns. From his gallery he could look down the valley a long way and upon the land he owned.

The Valley was a place where religion was taken seriously. A man could be put in jail for skipping church services. There is record of one, William Gray, having been presented to the grand jury for driving his wagon on Sunday. Another, John Moore, was brought into the court for staying away from church services. Sam Jack was presented to court for cursing General Washington's army. This made the transgression grievous, involving both the Deity and the cause of freedom as well. Sam Jack was fined 80 pounds and sent to jail for 24 hours.

It was into this house of Robert Houston that Samuel Houston, father of General Houston was born. Samuel got the Timber Ridge place and here to Samuel and Elizabeth, Samuel the second, hero of Texas history, was born.

Young Sam with his brothers and sisters went to church every Sun-

day to the Timber Ridge Presbyterian church. This church was built of stone by the Houston children's grandfather, John, the founder of the Houston family. The women of the family brought the sand for the mortar in saddle bags from South River.

In the spring of 1807, according to the wishes of Major Houston, Sam's father, his mother moved the family to Tennessee and planted 419 acres of land, which her husband had chosen for her, and established the family.

Sam Houston, in later years, seldom spoke of his father, whom he

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remembered "only for one passion, a military life". But his mother was a "heroine . . . an extraordinary woman . . . gifted with intellectual and moral qualities, which elevated her above most of her sex. Her life shone with purity and benevolence and yet she was nerved with a strong fortitude which never gave way in the midst of the wild scenes that chequered the history of the frontier settler." These were Houston's words of appreciation of his mother.

Rev. Samuel Houston, a cousin, Greek scholar and unsuccessful inventor (of a reaper, later to be superseded by the better McCormick reaper) was one of the founders of the State of Franklin, a sovereignty which paved the way for the creation of Tennessee.

James and John Houston, cousins of Major Houston, Sam's father, had come out to East Tennessee from the army at the close of the Revolutionary war. Jim Houston's old fort was on Nine Mile Creek, five miles from the spot picked for Elizabeth Houston and her family.

Young Sam did not take to agriculture. Frontier farming was an occupation involving much commonplace labor in order to eat not any too well. Nor did Sam share the frontier's opinion of contempt for the Indians.

Later Sam spent much of his time with the Indians, defying his family and critical friends with the assertion he would rather "measure deer tracks than tape," a reference to the incident in which his brothers tried to force him to work in the family merchandising store in Marysville. In his pocket he carried a copy of Alexander Pope's translation of the Iliad.

Chief Oo-loo-te-ka adopted Sam as his son. His name meant, "He-puts-the-drums-away". He was chief of a large constituency of Cherokees—nearly 300. They lived by hunting and fishing and corn raised by the women.

This period is what General Houston later called: "The moulting period of life, when the heart, charmed into feverish hopes and dreams of youth, looks wistfully around on all things for light and beauty—when every idea of gratification fires the blood and flashes the fancy—when the heart is vacant to every fresh form of delight, and has no rival engagements to draw it from the importunities of a new desire. The poets of Europe, fancying such scenes, have borrowed their sweet images from the wild idolatry of the Indian maiden."

His adoption opened the door for him into the Cherokee spirit world, in which he perceived quite as many and as extraordinary gods as dwelled on Olympus. The earth, the air, the streams were peopled by the supernatural, all with their curious histories. Quite an environment for a dreaming boy with a passion for pagan poetry.

Sam Houston's religious leanings were to receive a set-back when, as Governor of Tennessee, he parted from his young bride, Eliza Allen Houston, April, 1829. He declared then he would never disclose the cause of separation to a living person. This declaration he kept until the day of his death.

Rev. William Hume, pastor of the Presbyterian aristocracy of Nashville, who had performed the ceremony which united Sam with Eliza, visited the Governor during this time by invitation to the Houston apartment in the Nashville Inn.

Sam Houston was not a member

of any church. He was called a worldly man, but he believed that "in the affairs of men . . . There must be a conducting providence." He had expressed this belief when his fortunes were on the rise. He had said then: "I am more satisfied of this fact when I behold the changes that have taken place with myself. But this advancement is not by the consent of all parties or persons. They smile at me and seem kind, but like the rose there is a thorn under it." The thorns were then tearing his flesh, and at that time Sam Houston asked Doctor Hume to administer the rite of baptism.

The clergyman promised to take the matter under advisement. He consulted Obadiah Jennings, pastor of the First Presbyterian church, and together they surveyed the situation.

"The respectable connections of the lady in Sumner country are much offended," reported Doctor Hume back to Houston. "So, taking it all in all, Mr. Jennings and myself, on good ground, we think, decline to comply with your wishes in relation to the ordinance."

In spite of this treatment at the hands of the clergy there were loyal friends who believed in the integrity of the man from whom was withheld the consolation of the church.

After this Houston returned to his foster father Oo-loo-te-ka, the Cherokee, who afterward said to him: "My son General Houston or the Raven has walked straight. His path is not crooked. He is beloved by all my people," and signed his statement, "Oo-loo-te-ka, Head chief of the Western Cherokees."

During his period of self-exile among the Cherokees, Houston again went pagan. He shaved his face except for a mustache and goatee. He plaited his chesnut hair in a long queue. He wore white doeskin shirt, brilliantly worked with beads. Leggings of elaborately worked yellow leather extended to his thighs. On his head he sometimes wore a circlet of feathers, sometimes a turban of figured silk. Over his shoulders was negligently thrown a bright blanket, more decorative than needful in the soft southern air. Among the Cherokees the Raven had little to lose and forgetfulness to gain.

After coming to Texas, Houston was soon in the fore rank of the colonists. Here, it is said of him he was soon to take up the cause of Independence from Mexico. Little time did he have for church and historians say he was profane in the use of language. All of this has far too often been told and re-repeated. Again Houston married and this time the choice of his heart was a devout member of the Baptist Church, Margaret Lea, of Alabama, daughter of Nancy Lea, who followed her daughter to Texas to establish and support a Baptist church at Independence, Texas, the church Houston later joined.

In the summer of 1854, General Houston moved his family from Huntsville to Independence, where he built a home. Here Mrs. Lea lived. Soon after the Houstons were comfortably located in their new home, Dr. Rufus Burleson opened a protracted meeting, upon which Houston with his family, was a regular attendant.

So the long quest for spiritual repose ended that autumn when at the close of a service, Sam Houston knelt before the altar in Independence Baptist church. The bell in the tower, a gift of Nancy Lea, and

which bears the inscription to this effect, tolled the tidings, which in clerical circles assumed the scope of a national event.

On the 19th of November, 1854, the convert waded the chilly waters of Rocky Creek and was baptized by Doctor Burleson. Here it should be added that Dr. Rufus C. Burleson is the founder of Baylor University, the oldest institution of higher learning still in operation in Texas, and regarded as the father of higher education in the state.

General Houston's conversion was genuine. He was truly a convert to the cause of Christ and so remained until his death.

"The announcement of General Houston's immersion," recounted a church periodical of wide repute, "has excited the wonder and surprise of many who had supposed that he was 'past praying for', but it is no marvel to us. Three thousand and fifty clergymen have been praying for him ever since the Nebraska outrage in the Senate."

Another Rubicon had been crossed.

While General Houston was United States Senator to Washington from Texas, he was a regular attendant at Sunday service at Old E Street Baptist church. He and the pastor, Dr. George W. Samson became close friends. Doctor Samson often discussed with Houston the matter of his affiliating with the church and letters from his wife in Texas were more of church matters and the General's salvation than of politics or matters concerning the homes and plantations. While Doctor Samson preached Houston, sitting in a pew, whittled. At the conclusion of the services Houston would retire to his room and write a resume of the sermon in a letter to his wife. This was his practice for four years, but never could Doctor Samson get his consent to join the Washington church.

Three days after his immersion in Rocky Creek General Houston met a friend who remarked, "Well, General, I hear your sins have been washed away."

"I hope so," Sam Houston replied, "but if they were all washed away, the Lord help the fish down below."

General Houston engaged to pay half of the minister's salary. "My pocketbook was baptized, too," he told the preacher.

Shortly after this incident Houston was riding horseback when his mount stumbled. This brought an oath from Houston. John H. Reagan, with whom the general was traveling, professed to be shocked, as Reagan later recounted, and spoke to Houston of the affair. Houston dismounted, knelt in the

dusty road, and asked forgiveness. And, Reagan wrote: "Never after that did I hear or know of General Houston using an oath or saying anything with which to find fault."

Throughout the Nation, Baptist preachers held special services of praise for Houston's conversion. His old friend in Washington, D. C., Doctor Samson, it is said, was jubilant and spoke enthusiastically from his pulpit about Houston and his association with him.

Houston's stand against the spread of slavery into territories and his battle on the floor of the United States Senate against the passage of the Nebraska bill, sponsored by Douglas and other Northern Democrats, won for him a place in the hearts of the churchmen of the North.

Houston held out against secession from the Union and pleaded with the Texas legislature to rebuke the North Carolina resolution. He argued that to secede would bring on a devastating war—an unholy war which would bring only grief, sorrow and waste. His prayers were those for a united country and the salvation of his state.—Religious Telescope.

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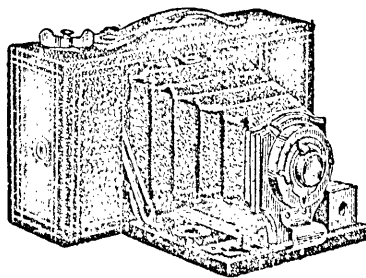
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College Faculty Leads Nation In Scholastic Rating

"Arkansas may boast that its University College of Agriculture now leads the nation's four year colleges of agriculture in scholastic attainment of its faculties," Dan T. Gray, dean and director, told students here in making known the findings of a national committee of the Association of Land-Grant Colleges and Universities.

"At the present time 59 per cent of the University of Arkansas College of Agriculture's campus faculty members hold doctors' degrees from leading universities of this country and Europe. The remaining 41 per cent of the staff hold masters' degrees, and many other staff members in this latter group have done a considerable amount of study toward their doctorates. This is more than a 50 per cent improvement in scholastic leadership in the last five years. In 1931 38 per cent of the College's faculty held doctors' degrees. At that time one faculty in the United States excelled the staff of the College, that being the College of Agriculture at Cornell University. Since that time the scholastic standing of the Arkansas faculty has improved to a point where it leads the nation when such attainment is the standard of measure," Dean Gray said.

On the average 28 per cent of the members of southern colleges of agriculture faculties hold doctors' degrees. A neighboring college of agriculture in a state east of Arkansas has a faculty with 21 per-

cent of its membership holding doctorates and 25 per cent holding only bachelors' degrees. Another college east of Arkansas has only 15 per cent of its members who have received doctors' degrees, while 78 per cent and 7 per cent have masters' and bachelors' degrees, respectively. Twenty per cent of a college faculty to the west of Arkansas has doctors' degrees, 74 per cent masters' and 6 per cent bachelors'.

In northeastern United States, which is commonly considered the focal point of strong educational facilities, an average of 34 per cent of the members of the colleges of agriculture faculties hold doctors' degrees with a heavy sprinkling of only bachelor degrees throughout all of the eastern colleges. The same story occurs in the basic information concerning western college faculties.

"Scholastic attainment of the members of a faculty is the most logical measure of a staff, since a strong faculty is the most important objective or goal of a University, and faculties come next. In Arkansas we have both. Under such a strong staff, students are being trained for rural leadership in various fields of agriculture. Arkansas people should welcome comparison with neighbors far and near," Dean Gray stated. — Farm Facts for Farm Folks.

A Propagating Church

By J. FRANK SIMMONS.

For from you hath sounded forth the word of the Lord.—I Thess. 1:8.

We preachers never tire of talking about the church at Thessalonica. Paul liked to remember this Church also. They possessed three cardinal virtues of the Christian life—faith, love, hope. Faith is the beginning of the Christian life; love is its progress, and hope is its completion. To change the figure, we might say that faith is the foundation, love, the structure, and hope, the cap-stone of the Christian's life. Here are the cardinal colors of the rainbow of Christian experience.

We must have faith that is energetic and productive of Christian acts. Our love must be not simply and directly toward God, but as manifested in acts of kindness toward fellow Christians and toward all of God's children. Then we must have a hope that remains firm under trial. Faith has its works; love has its labor; and hope has its patience. Patience is a passive quality as the result of Divine grace. So Paul seemed to believe that this Church was grounded in the gospel of this triunity.

They sounded it forth. They propagated it. With a trumpet voice they proclaimed their faith, love, and hope in the Lord. The whole Church was a publicity committee. Evidently they spoke in glowing terms of their Church. They boasted their pastor. They told others how they had received him and how they were continually upholding his hands. They did not wait for people to come to Church; they went after them. They believed that it was as much their privilege and duty to sound forth the word of the Lord as it was their pastor's.

This "word of the Lord" needs to be propagated by the Church membership; by the people who are alive and evidence the gospel of faith, love, and hope in their daily walk and talk. The written word is not sufficient. In fact, the reference here is not to any written document, but

to the message of the gospel of faith, love, and hope which Jesus implanted in the hearts of his followers. You remember Paul said to some other Christians, "Ye are an epistle of Christ."

Every Christian ought to become a new center of life. In some forms of plant life this is true. Vines running on the ground take new roots at the joints. I remember, as a boy, my father would have me go to the sweet potato patch and cut off some vines and transplant them to new rows. In a short time they would take root, and make beautiful sweet potatoes. So these early Christians took root in the soil of faith, love and hope of the gospel. They became new centers of life. They were propagating the gospel; and this was a propagating Church.

They "sounded forth" the gospel. They were not mute followers of Christ. Paul evidently had in mind a person who sounds a trumpet and calls men to action. There are entirely too many Church members who want to be silent Christians. Try to imagine, if you can, these Thessalonian Christians with nothing to say about their Church, its pastor, and the gospel which they had received! But I can hear some one say: "My life is my testimony." But when, my friend, did your words cease to be a part of your life? Many people who make this excuse are trying to justify their inactivity in the Church. They do not want to do personal work and sound forth the word of the Lord by word of mouth and personal testimony. There are those who say we ought to be quiet about it. But this does not seem to be the way the early Christians thought about their new experience. They sounded forth. They spoke out in the meeting and wherever they went. The

Apostle Peter says something about "the devil, as a roaring lion, walking about, seeking whom he may devour." Now what should we Chris-

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tians do? Stop up our ears? No; sound forth the word of the Lord. This is the way we may overcome evil with good. No silent or negative gospel will do today. No mute and passive and inactive Christians will propagate and build up any Church. "Let the redeemed of the Lord say so."

What were some of the results of sounding forth the word of the Lord?

1. The conversion of the people. They turned from their idols to serve and worship the true God. They not only professed faith in God, but also turned from their idol worship. They left their sinful lives and habits behind.

2. They became imitators of God. First they imitated Paul, but soon saw that Paul was following God. It is no violation of sacred teaching to try to imitate God. He is the only one we should try to imitate. Here is where the person who stays out of the Church because he says there are hypocrites in it, makes a serious blunder. Let him compare himself with God in Christ and not with some Church member.

3. They spread the gospel far and wide. The good news spread throughout Macedonia and Greece. In every place where Paul traveled he heard people talking about the Christian people who made up the Church in Thessalonica. They became a new center of Christian activity. Here was a new missionary base. Not only was every one of these people a new center of propagation in themselves, but they were organized into one body and became a mighty power for God in all the country round about them.

4. They made a lasting impression on other people. They spoke and acted out of deep conviction. They had an experience and had to tell it.

"What we have felt and seen
With confidence we tell;
And published to the sons of men
The signs infallible."

5. They glorified God. How it must please our heavenly Father to find a Church that is seriously trying to propagate the gospel! God is glorified whenever any Church sounds forth the gospel in the pulpit and in the pew.

6. This Church became an example for all the other Churches in that section of the world. New converts in other places wanted to copy the work being done in Thessalonica. They became an inspiration to many weak Churches and Christians. They

suffered persecution but without complaint. In II Thess. 1:4, Paul says of them: "So that we ourselves glory in you in the Churches of God for your patience and faith in all your persecutions and in the afflictions which ye endure."

Surely this Church should be an example to our Churches today. If we would put our faith, love, and hope into practice as this Church did, we would give more proof of vital spiritual health. It is a call for consecration, not simply to God, but to his Church, his cause, his kingdom. We have tried to substitute a silent and personal consecration of ourselves to God for loyalty to his cause. If we would propagate the gospel, we must sound it forth by word of mouth in personal work. The propagating Church is the real Christian Church. Its membership as well as its pastor are sounding forth the word of the Lord.

Hot Springs, Ark.

Arkansas Stars to "Shine" in Centennial Radio Show

Arkansas stars are to shine some night soon to focus the floodlight of public attention upon their native state and its Centennial Celebration!

Four radio stars, all top performers, all natives of Arkansas, have been asked to take part in a joint program to pay tribute to the Arkansas Centennial Celebration.

Invitations to the stars to participate on the program have been sent out by Harlan Hobbs, publicity director for the Centennial Commission.

Under the proposed program, Dick Powell of Hollywood Hotel fame; Bob Burns, the bazooka-toting Arkansas Traveler, and Lum and Abner, founders of Pine Ridge, Ark., would join together to honor their native state. A half-hour program is planned.

Both Dick Powell and Bob Burns broadcast from Hollywood at present, Dick on his Friday night CBS hour, and Bob on the Thursday night Bing Crosby show via NBC. Lum and Abner stage their nightly 15-minute show over NBC from Chicago, occasionally moving to New York for episodes.

The four stars are rated as among the greatest of radio entertainers.

Bob Burns, in the recent New York World Telegram poll, was listed as the outstanding new radio star of 1935. Dick Powell and Bing Crosby were the "tops" in the male singers' division and Lum and Abner's nightly program was rated in a class of its own.

Dick is a native of Mount Ida and attended schools in Little Rock. His rise to fame as a master of ceremonies and then as a screen star is well known to Arkansas residents.

Bob Burns is a native of Van Buren. He left Arkansas several years ago to go on the stage as an entertainer and worked for some time on various vaudeville circuits. He made several shorts for the movies several years ago, but found a new fame when introduced to radio by Rudy Vallee last year.

When the Kraft company planned its 1936 program, it gave Burns a permanent job, co-starring him with Bing Crosby in the new set-up. Bob's bazooka, made of a piece of gas pipe and two funnels, brings plenty of laughs each time he plays.

Lum and Abner (Chester Lauck and Norris Goff to their Arkansas

friends) are natives of Mena. They grew up there and spent many days "exploring" that section of the state. In time, they visited a community known as Waters, located near Mena. Impressed by the tranquility of the spot and the characteristics of many of the residents they staged skits portraying Waters and its citizens. One day they were asked to perform at a banquet at Mena. The owner of radio station KTHS at Hot Springs heard them and brought them to his station for an audition. They clicked, and in a few short years found themselves at the top.—Centennial Bulletin.

"Social Gospel" and Church Ruin

The "social gospel," insofar as it is the identification of the Gospel with a certain temporal order, is no recent American invention. In the history of Europe and America there have been many similar efforts which sought idea ends, identified the church with political agencies, and succeeded in fastening upon society only some new form of power control against which the Church needed again to protest and rebel.

The confusion was as explicable and as specious in every instance as is the identification of Christianity with radical political movements today. Yet in every instance the result was a new tyranny, a new disaster, and a new dependence of the church. *It is one thing for Christians to take a responsible part in the political life of their nation; it is another thing to identify the Gos-*

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Invisible Ear Drum

The Invisible Ear Drum invented by A. O. Leonard, a son of the late Rev. A. B. Leonard, D.D., for many years secretary of the Board of Foreign Missions of the Methodist Episcopal Church, for his own relief from extreme deafness and head noises, has so greatly improved his hearing that he can join in any ordinary conversation, go to the theatre and hear without difficulty. Inexpensive and has proven a blessing to many people. Write for booklet to A. O. Leonard, Inc., Suit 171, 70 Fifth Avenue, New York City. advt

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Cardui is a medicine which increases the appetite and assists digestion; helping women to get more strength from the food they eat. As nourishment is improved, strength is built up; certain functional pains go away, and women praise Cardui for helping them back to good health. A booklet about Cardui containing many helpful facts about women's health, may be obtained on request from Dept. A, The Chattanooga Medicine Co., Chattanooga, Tenn. Meanwhile, if you need a medicine for functional periodic pains, get a bottle of Cardui at the drug store and try it.

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Never take any laxative that is harsh in action. Or one, the dose of which can't be exactly measured. Doctors know the danger if this rule is violated. They use liquid laxatives, and keep reducing the dose until the bowels need no help at all.

Reduced dosage is the secret of aiding Nature in restoring regularity. You must use a little less laxative each time, and that's why it should be a liquid like Syrup Pepsin.

Ask your druggist for a bottle of Dr. Caldwell's Syrup Pepsin, and if it doesn't give you absolute relief, if it isn't a joy and comfort in the way it overcomes biliousness due to constipation, your money back.

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Western Tour For Boys This Summer

We are developing plans for a five week's tour of the West this summer (June 29-August 1), which will cover about 7,700 miles, take us through Arkansas, Texas, New Mexico, Arizona, California, Nevada, Utah, Idaho, Wyoming, Montana, Colorado, Kansas, Oklahoma. We will visit four National parks, swim in Pacific Ocean and Great Salt Lake (where you can't sink), visit Carlsbad Caverns, Death Valley, Grand Canyon, Cheyenne rodeo, Buffalo Bill's grave, climb Pike's peak, and have a full five weeks of other interesting things of the West. We can take eight or ten other boys, besides our group, and any boy of good character, 12-18, (Scouts preferred) will be welcome. Cost is based on "share-expense" plan and will not exceed \$61.50, exclusive of personal expenditures. If interested write at once to

REV. R. E. SIMPSON, Portland, Ark.

pel and its antagonism to "the world" with the "worldly" antagonisms of some revolting political group.

The common social ideal of the West includes the establishment of liberty, fraternity, justice and peace. Every revolting movement in the past, as well as in the present, has fought in the name of this ideal and sought to establish it. With the ideal Christianity has profound sympathy, for Christianity taught it first of all to the Western world. But every political and social revolt is based on the belief that the ideal can be established through the exercise of power by a group or persons, be it the feudal group, the monarch, the middle class, or the proletariat.

Insofar as a new revolt attacks the philosophy and structure of power politics and self-righteousness, Christianity cannot but sympathize with it. But in so far as it is itself a new form of philosophy, Christianity must reject it, or at least refuse to be identified with it. On the other hand, if the church has lost its faith in the power of a divine spiritual revolution and has no strategy of its own for participation in that revolution, it will need to commit itself to some of these revolutionary proposals. But in such a case it ceases to have any true existence as a Church.

If the church has no other plan of salvation to offer to men than one of deliverance by force, education, idealism, or planned economy, it really has no existence as a church, and needs to resolve itself into a political party or a school of philosophy. But the church knows of a plan of salvation which is not of its own devising. When the memory of Jesus Christ, the crucified, comes fully alive it will not come as a traditional formula, but as the recollection of the most decisive fact in the present life of men.—H. R. Niebuhr in *The Church Against the World*.

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IN A NEW YORK "TENDERLOIN" HOTEL

In a "tenderloin" hotel, with a blazing bar in front and cocktail lounges on the flanks, 2,000 well-dressed men and women of the New York churches assembled one night last week to dine in luxury and listen to a little black-haired Japanese who had tortured his own body and soul in an effort to help the wretchedest of his countrymen in the name and spirit of Christ. Is it any wonder that when he looked out over the sleek and complacent throng at the tables he exclaimed, "This isn't the place for me. I belong on the East Side!" He spoke for an hour to an audience which curiosity, backed by highpowered publicity, had brought together. They listened unmoved, for the most part, as this fine Asiatic product of foreign missions, politely and skillfully pointed out the insufficiency of a faded and fireless Christianity to deal with the sin and suffering of this present world. But with all his earnestness there was little evidence that any considerable number of his hearers were touched to the heart, or went away with anything more than a satisfied curiosity. They asked each other, "Well, what did you think of him?" or "How do you pronounce his name?" Rather than "What shall I do to save and be saved?" The logical effect of such an appeal should have been tears of repentance, prayer for pardon for things left undone, and humble dedications to the sacrificial cross-bearing service that Kagawa teaches and practices.—New York Christian Advocate.

THE ARKANSAS PLANT BOARD

We may not be interested directly in any of the activities of the Plant Board, but indirectly it affects every one who lives upon a farm or has a flower garden in the city. The Plant Board stands as a guard to protect us against the purchases of inferior or diseased plants, shrubs or trees. It also is branching out into the field of determining varieties for us so that we can be more nearly assured of getting the variety we hope to get and which the vendor claims to be selling us.

The Arkansas State Plant Board is purely regulatory in its nature, but, with all that, it goes about its required work in such a way that all of the people of the state may be benefited. If Arkansas is to have the best seeds and plants available, then most of them must be produced within our borders and in order to get this production it takes more than just some prohibitory rules. The Plant Board, in cooperation with the State Experiment Stations, the Agricultural Extension Service, Smith-Hughes Teachers and various farm organizations, has set up rules and regulations under which farmers of this state may produce the highest quality of planting seed-stock that it is possible to produce. The progress of this work is slow but increasingly satisfactory.

Besides helping to make available a bountiful supply of good planting stock from within the state, the Plant Board stands guard at our state border to protect us against inferior seeds and plants from being dumped upon us. Other states have similar protection laws that guarded them against Arkansas men from dumping poor stuff upon them. The Plant Board cuts with a two-edged sword in this respect, as it is in a position to certify to the quality of any seeds and plants

produced by Arkansas farmers. The stamp of approval of the Arkansas State Plant Board on any nursery stock, seeds or plants, is a passport for them into any state in the union.

Among the several duties imposed upon the Arkansas State Plant Board is the disease and insect control in nursery stock and field seeds; inspection in cooperation with the U. S. Department of Agriculture of fruits and vegetables for shipment; registration and certification of field seeds and plants, sweet potato disease control work; apiary inspection work, and cooperation with the Department of Agriculture in the Bureau of Crop Estimate work.—H. K. Thatcher in *The Arkansas Farmer*.

"SCIENCE AND RELIGION"

A Wesleyan minister delivered a sermon recently on "Science and Religion," in preparation for which he secured opinions from a number of eminent public men. George Bernard Shaw wrote: "If religion is not a science, it is a lie. If science is not religious it is black magic. The two have got badly mixed nowadays. The remedy is more science and more religion on both sides." Sir Josiah Stamp, an eminent Wesleyan layman, said: "Science is not some ordinary mystery; it is organized by common sense, ordered knowledge, found by experiment, tested by experience, reconciling and consistent in its parts, and yielding the general principles which make further progress and statements of what will happen possibly. But its field is limited, and religion, too, is based on experience and experiment. The records of the past show that where they led to apparent contradiction, a little patience and the waiting for fuller knowledge, brought harmony and a fuller knowledge of truth. We may well believe that this process will be repeated in the future." It is not fair to judge one's faith or philosophy by a mere fragment such as these opinions are, and it is doubtful if either the scientific or the religious elements of the congregation felt very much reassured by the symposium of eminent opinion. It would be extremely difficult to assign a value to words as enigmatical as are those of Mr. Shaw. Indeed Mr. Shaw might be inclined to question even his own ear-marked interpretation of the message, but even at that, it is probably as clear and convincing as the common run of his opinions. The value of the statement of Sir Josiah Stamp is less in the contrast which he institutes between religion and science than in his assertion that, as in the past so in the future, time will be expected to establish anew confidence in both the truth and the processes of religion. With that conclusion we are in full agreement, and we believe that the discriminating scientist fully realizes the common interest between faith and his own particular field.—New Orleans Christian Advocate.

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

FOR THE CHILDREN

THE PUZZLED HEN

When Bridget placed a dozen eggs
Beneath the spotted hen,
She slipped two duck eggs in the nest,
And chick eggs only ten.

When "Spottle's brood of little chicks
Began to peep and peep,
She found two chicks so very strange—
Their conduct made her weep.

They had long bills and spreading feet,
They wobbled when they ran,
They were not dainty when they ate—
They trampled the water-pan.

One day she led them by the brook,
When, to her great surprise,
They plunged into the rippling stream,
Before her very eyes.

"Oh dear," she cried, "you'll surely drown,
The water's very deep."
They answered, "Quack, we're not afraid,
We'll never learn to peep.

"We're ducklings, and we love to swim,
So mother hen, goodbye!
Down to the duck-pond we will go—
So please don't fret or cry."

—Ambrose M. Schmidt,
In Reformed Church Messenger.

THE BUSY BEES

"If I were a bee I would gather
honey from roses only," declared
Dorothy as she inhaled the frag-
rance of the white one that bloomed
on the bush by the doorstep.

"If you were a busy bee you
would 'gather honey all the day
from every opening flower,'" re-
minded mother with a smile. "Roses
do not remain in bloom long, and
after their petals fall how could you
continue to 'improve each shining
hour'?"

"But surely bees like some flow-
ers better than others", insisted
Dorothy.

"Yes, and there is a common field
flower of which they are especially
fond. As it is very abundant and
blooms all summer, they have good
opportunity to gather honey from
it. This plant has numerous spec-
ies. Farmers cut one kind and dry
it for hay."

"Oh, you mean clover," said Dor-
othy. "And I do know how sweet
the red clover is, for very often I
have pulled out the tiny flowers
from the heads and sucked the tubes."

Mother added "Other species are:
white clover; yellow, or hop clover;
rabbit foot clover; buffalo clover;
sweet clover, and alfalfa. You re-
member we ate some alfalfa honey
when we visited Uncle Henry."

"My father bought some thistle
honey", said Agnes Rowe, Dor-
othy's playmate, "and we all thought
it was very nice."

"I've seen bumblebees on the
great pink-purple thistle heads,"
laughed Dorothy, "and I wondered
if the bees got pricked. That might

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sary to add to the lit-
tle one's discomfort by giving a bad-
tasting laxative if you have a bottle
of SYRUP OF BLACK-DRAUGHT in
the house. Children like it. Made of
official U. S. pharmacopoeia senna and
rhubarb, with cinnamon, cloves and
sugar syrup to make it pleasant-tast-
ing. 50c, at drug stores.

make them so mad they would
sting the poor thistles!" At this
idea they all laughed heartily.

"My cousin in Florida sent us
some field-flower honey," Agnes
told them. "It had a very delicious
flavor. I suppose bees can gather
honey not only 'all the day' but all
the year in Florida. I want to visit
my cousin and see some of the
sweet wild flowers, as well as the
cultivated ones. And they have
orange honey from orange blos-
soms."

"But, of course, you will be a
June bride and wear roses, as they
are your favorites," reminded Agnes.

"Yes, I do like roses even better
and I suppose they would seem
especially sweet then," admitted
Dorothy.

"Bees are fond of the flowers of
the buckwheat," said mother, "and
make nice honey there," said Agnes.

"The large, showy flowers of the
sage attract the bees," explained the
mother. "Its flavor is very delicate
and refined in honey."

"The rarest honey on the market,"
she added, "is that which the bees
make from the flowers of the
eucalyptus tree, which we have
never seen. Eucalyptus honey is
said to be not only very delicious
but especially nutritious. We will
buy some, for you will like it on
muffins and waffles. But we must
purchase it of reliable dealers, to
be sure that it is unheated. Heat im-
pairs the quality and flavor of all
honey."

"Well, I am sure that bees must
be very busy if they 'gather honey
all the day from every opening
flower,'" declared Agnes.

"And what a sweet old world this
is!" exclaimed Dorothy. At which
they all laughed happily.—The
Christian Word.

OBITUARIES

KEITH—Mrs. Jennie S. Keith, nee
Nichols, was born October 19, 1855,
and died at Malvern, Ark., Febru-
ary 17, 1935. She was of an honored
pioneer family. Her father was
Sheriff Nichols at Hot Springs soon
after the organization of Garland
county. While young she married
Jno. W. Keith at Rockport, Ark.,
who afterward served for years as
clerk, judge and representative in
the Legislature. She became a
Christian at twelve. The writer, as
her pastor years ago, testifies to
her worth as a devoted follower of
our Lord. When others failed she
stood true blue to the cause of her
Master. Her pastor in those years
faced a great need of church build-
ing of her church and in caring for
Keith never failed in faithful co-
operation in the spiritual upbuild-
ing of her church and in caring for
its finances. She was a Christian of
the old Methodist fashion. The so-
cial vices of the day, the dance, im-
moral shows and all other diver-
sions that subtract from the spiri-
tual life were obnoxious to her.
Many weary itinerants found a rest-
ing place under her hospital roof.
Her husband and two children
passed away years ago. She is sur-
vived by a brother, two sisters, four
sons and four daughters, twenty-
three grandchildren. They all have
a rich legacy in the character of
the sainted mother and sister. Dur-
ing her last twelve months she was
a helpless invalid. She bore her af-
flictions patiently and was tenderly
cared for by Mrs. Gibbs, one of her
daughters. She welcomed her re-
lease.—J. F. Taylor.

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Pastor Announces Pre-Easter Program

At the 7:15 mid-week services, study of Amos, Jonah, Phillipians and Philemon, one book each week. Those planning to attend the services are urged to read the books in advance.

On Palm Sunday, April 5, a group of boys and girls will be received into church membership. Preparatory classes will be held at 3:30 on Tuesday, March 31, and Thursday, April 3.

During Holy Week, Communion service will be held at the church on Thursday evening, April 9, observing the anniversary of the Last Supper.

Winfield will co-operate with the churches of the city in the noon-day services at First Church.

Easter Sunday will be opened by a sunrise service at 6:30. At 11 o'clock there will be baptism of infants, the regular morning service and a class of adult members received. In the evening the drama, "He Had Great Possessions", will be given by the Curtain Club, directed by Mrs. Russell Henderson.

ABOUT WINFIELD FOLK

Miss Lucille Williams, who is teaching at Hamburg, spent last week-end with her parents, Mr. and Mrs. Harry Lee Williams.

Mr. and Mrs. Garland Shoppach, of New York City are visiting Mr. Shoppach's sisters, Mrs. Elizabeth Wilson and Miss Hallie Shoppach.

Mr. E. F. Damm, 1522 Louisiana, is in the Veteran's Hospital at Outwood, Kentucky.

Mrs. Helen Rutherford of 815 N. Spruce is in Trinitry Hospital.

Mrs. Glennie Miles Thomas is in the County Hospital.

Mrs. Lewis McCarthy who was recently injured in an automobile accident has been taken from the hospital to 2901 Marshall.

Mrs. N. H. Percival, 1423 Hanger, is recuperating from a serious illness.

The sympathy of the congregation is extended to Mrs. R. G. Paschal whose grandmother, Mrs. M. C. Herron, passed away at Mrs. Paschal's home at 5024 Lee Ave. last Saturday morning. The young daughter, Jane Paschal, underwent an appendicitis operation at the Baptist Hospital on Saturday.

Mrs. Carrie Boren is attending the annual meeting of the Women's Missionary Council of the Southern Methodist Church at Dallas, Texas. The council is celebrating the 50th year of home missions.

DR. THOMPSON SPEAKS

Last Sunday evening the young people and young adults held a meeting at the foot of Pinnacle Mountain following a hike and camp supper. Dr. John Thompson from the College of the Ozarks delivered a very challenging message on "Youth in Retreat". Dr. Thompson has just returned from two years of study in Edinburgh, Scotland. He and Mrs. Thompson were the week-end guests of Bro. and Mrs. Steel.

Members of the Curtain Club are rehearsing for a play to be given in the very near future.

If some member would like to give room and board to a girl going to school who will pay for it by working in the home mornings and evenings, please get in touch with the church office, 4-1994.

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 19, 1936

NO. 12

SUNDAY SERVICES

Brother Steel will preach Sunday morning

That We May Be Getting Ready

Few things of real importance are accomplished without careful thought and planning. This applies to the affairs of the church, both spiritually and financially, as well as to personal and business affairs.

Easter falls this year on April 12, only a month away. The Easter season is one of the most significant of the whole year. It is a period when all of us take a little more time than usual for the spiritual side of life; when parents bring their babies for the sacrament of baptism; when boys and girls from the Church School take the vows of church membership; and when adults, also, come into the church.

The Easter service is the climax to the days of preparation. The pastor gives much thought to his sermon, the choir renders its best music. Church members attend in large numbers. Even those who are very irregular in attendance make it a point to come on Easter.

The Easter offering is an important part of the Easter worship. Giving as well as receiving leaves us free to absorb the real Easter message. This year the Easter offering will come just before the semi-annual interest on our church debt bonds is due. \$2,000 must be raised to meet that interest. Why can't we raise it all by Easter Sunday? We can by the whole-hearted cooperation of every member. Those who have pledged all they can will want to be sure that their pledges are paid to date. Those who did not pledge, or whose pledge does not represent their real capacity for giving, will want to make a substantial contribution at that time.

This interest must be paid when due. The honor of Winfield will see that it is done. Let's begin to plan for it now and make the payment a part of our Easter worship.

DR. KAGAWA IN LITTLE ROCK

Dr. Toyohiko Kagawa, who is probably the most distinguished Christian leader in the world today, is to speak in our city twice next Sunday, March 22. At the morning meeting he speaks to a State-wide Conference for college students (no adults to be admitted). In the evening he speaks at the Senior High School. This meeting is open to the public, and it is requested that parents do not take small children, so that as many adults as possible will be able to hear his message.

There is no admission fee, but a free-will offering will be taken. The money will be used by Dr. Kagawa for his work in Japan. The Ministerial Alliance, which is sponsoring the meeting, is anxious for our city to make a contribution of around \$500.00 to Dr. Kagawa's work. This can be done if folk will plan to make their offerings generous.

In my life time I have never seen a religious leader get the attention of the American people as this man has. This product of the "foreign missionary" enterprise is doing a great deal to revive religion in the home country. I hope many of our people will hear him.

MARSHALL T. STEEL

Missionary Conference Plans Progressing

Many women from over the state are writing that they expect to attend the joint Missionary Conference of the Little Rock and North Arkansas Methodist Conferences, March 31—April 3.

The business meetings will be held separately in the forenoons at the First Methodist Church in North Little Rock, and at Winfield. Joint afternoon services will be held in North Little Rock, and joint evening services at Winfield.

Bishop John M. Moore will preach at the opening session. Other speakers will be Mrs. J. W. Perry of Chattanooga, Tennessee, President of Woman's Missionary Council, and three missionaries who have been stationed in China, Africa, and Poland, respectively.

A pageant depicting the history of Methodism in Arkansas will be given the last evening.

Mrs. C. E. Hayes, Chairman of the Hospitality Committee, will be glad to have more names of Winfield members who will give room and breakfast to delegates.

RECEIVED CREDITS AT TRAINING SCHOOL

Winfield provided four of the instructors and 48 students at the Training School last week.

Mesdames J. S. M. Cannon, Allen Mulkey, Crawford Greene, H. W. Means, A. S. Ross, J. R. Henderson, Janie House, R. T. Mitchell, C. F. Shukers, Katherine Simmons, Harry E. Williams; Misses Lila Ashby, Fay McRae, Mary Frances Clifford, Nina Graves, Grace Ballard, Lillian Peaslee, Margaret Glover, Florence Morris, Margaret Paynter, Mary Kimball, Muzette McCoy, Tibby McWhirter, Josephine Rose, Winfred Stanton, Gladys Weber; Messrs. Ray Scott, Dewey Thompson, Reese Bowen, J. R. Henderson, G. P. Patten, and D. W. Glover.

Office credits were received by Miss Olive Smith and Mrs. C. B. Wilson.

YOUNG PEOPLE TO HEAR KAGAWA

The young people and young adults will meet for their regular social hour from 6 to 7 next Sunday evening, but instead of having their usual devotional meeting which follows, they will adjourn to hear Kagawa at the Senior High School.

About sixty members of the Couples' Class during last Sunday afternoon called at the home of their teacher, Mr. Thomas S. Buzbee and Mrs. Buzbee, at 300 North Woodrow.

SENIOR CLUB ORGANIZED

As an expansion of the program of the Senior Department, a Senior Girls' Club has been organized under the leadership of Miss Florence Morris. Meetings are held each Saturday afternoon. A program based on the interests of the group will be followed.

GIRL SCOUT PARTY

As a part of the observance of the 24th Anniversary of the organization of Girl Scouts, Winfield Scout Troop No. 4 gave a party in the recreation room of the church last Thursday evening. Members of one of the North Little Rock troops were guests.