



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, ARK. APRIL 9, 1936

No. 15

THE CENTRAL FIGURE

THE living Christ is the central figure of the Christian faith and the dominant note in the preaching of the apostles and early disciples was the resurrection. This was true with Peter's sermon at Pentecost. Stephen's sermon or address before the council and Paul's on Mar's Hill took the resurrection as the keynote. The same thing can be said of the Gospels and Epistles. One theme above all others runs through them and that is the crucified and risen Christ. All the vital elements of the Christian religion have importance and value in their relation to the greater truth of the crucified and risen Christ. The place of the living Christ in our holy religion can never be transcended. Other things may need readjustment, but no change of era changes this.

The apostles did not attempt to arrange their beliefs in a systematic form. All questions of creed were discussed from the point of view with reference to this central truth. They got their faith in a risen Christ, not from arguments, but from facts beyond controversy. They would have been slow to accept this but for satisfactory proof at hand. And it is still true that Jesus rose from the dead. Human learning and scientific investigation can not change that. That great fact will always be the heart of the Christian faith. Without it, the whole system crumbles. Nothing that has happened during two thousand years has changed the fact of the risen Christ. As it was true for John and Simon, it is also true for you and me. Our ministry must preach this doctrine and our people must continue to hold to it loyally. A man has a right to think for himself, but no man has a right to claim to be a Christian and yet deny the resurrection of Christ from the dead.—Oklahoma Methodist.

GOOD NEWS

DR. W. G. CRAM, General Secretary of our General Board of Missions, in the April World Outlook, reports as follows: "The General Treasurer of the Board of Missions has handed me a statement setting forth the receipts and expenditures for the general work of the Board for the year ending 1935. This statement shows that from all sources the receipts for Missions for the fiscal year ending 1935 were \$738,714. This is \$17,214.78 more than was received from the same source in 1934. The expenditures for 1935 for all the operations of the Board were \$688,001. This gave a surplus of \$50,713 of income over expenditures. The fiscal year 1935 was begun with a cash credit of \$54,961.71. To this was added the \$50,715 excess for 1935. This gave surplus cash of \$105,674.96. Out of this was paid \$64,906.47 on the indebtedness and the balance was carried forward to 1936 with which to begin business for the current year.

"At the close of the fiscal year 1934, \$72,800.24 was paid on the debt; \$64,906.47 was paid in 1935, making a total of \$137,706.71 paid in two years on the indebtedness incurred by the Board during the period of the depression. This is a bona fide reduction, as no new indebtedness has been created during the years 1934 and 1935. This is in accordance with the plan adopted by the Board of Missions in May, 1934, for the gradual payment of the debt.

"In addition to this, two new missionaries have been sent to the foreign fields, W. B. Stubbs and wife to Japan, and C. W. Clay and wife to Brazil. There are fine prospects that several more missionaries may be sent before the close of this year. While the work of the general department is still hampered in its operations, the

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NOW IF WE BE DEAD WITH CHRIST, WE BELIEVE THAT WE SHALL ALSO LIVE WITH HIM; KNOWING THAT CHRIST, BEING RAISED FROM THE DEAD, DIETH NO MORE; DEATH HATH NO MORE DOMINION OVER HIM. FOR IN THAT HE DIED, HE DIED UNTO SIN ONCE, BUT IN THAT HE LIVETH, HE LIVETH UNTO GOD. LIKEWISE RECKON YE ALSO YOURSELVES TO BE DEAD INDEED UNTO SIN, BUT ALIVE UNTO GOD THROUGH JESUS CHRIST OUR LORD.—Romans 6:8-11.

* * * * *

expenditures are so planned as not to exceed the yearly income.

"If, as Bishop Kern pleaded in his address at the General Missionary Council in Washington, the Church would voluntarily undertake to pay the remaining indebtedness without further delay, we would have released about \$80,000 yearly with which to send out new missionaries and to recover at points of past retrenchments."

While our missionary work is far behind what it was before the depression, it is encouraging to know that a little more money is coming in and that the debt is being paid. Let us all take courage and do more this year. Let us wipe out that troublesome debt and undertake larger things.

THE TWO MISSIONARY CONFERENCES

LAST week, according to announcement, the Little Rock and North Arkansas Conferences of the Woman's Missionary Society were held in Little Rock and North Little Rock, joint meetings being held alternately in First Church, North Little Rock, and Winfield Church, Little Rock.

It would be impossible to give a detailed account of these meetings; but reports will be published from time to time in the Woman's Missionary Department. The business was transacted in the usual orderly and careful manner for which these fine women are noted. Bishop John M. Moore delivered an informing and inspiring address. Mrs. J. W. Perry, president of the Woman's Council, was present, making several helpful addresses and giving suggestions and advice. Miss Daisy Davies conducted unusually thought-provoking and inspiring devotionals. Dr. J. D. Hammons, a member of the General Board of Missions, presented in a forceful way some of the objectives of the Centennial of Arkansas Methodism. A colorful and instructive pageant, by Mrs. F. M. Williams of Hot Springs, was presented in the East Side Junior High School, to a large and appreciative audience. It seemed to be the unanimous opinion that the entertainment by the Methodists of the two cities was excellent and that the Conferences were unusually successful and hopeful of the future of their work.

The following principal officers were elected: Little Rock Conference: Mrs. J. M. Stinson, Camden, President; Mrs. L. K. McKinney, El Dorado, Vice-President; Mrs. H. King Wade, Hot Springs, Conference Secretary; Mrs. Walter Ryland, Pine Bluff, Recording Secretary; Mrs. Jessie Hotchkiss Smith, Hot Springs, Treasurer; Superintendents of Departments—Mrs. B. J. Reaves, Little Rock, Christian Social Relations; Mrs. Tom McLean, Malvern, Mission Study; Mrs. O. A. Graves, Hope, Supplies; Mrs. E. G. Sponenbarger, Arkansas City, Literature and Publicity; Mrs. H. B. Vaught, Little Rock, Young Women's Circles; Mrs. Fred Harrison, Hope, Children's Work; Mrs. F. M. Williams, Hot Springs, His-

torian. The next session will be in Camden. North Arkansas Conference: Mrs. Henkle Pewett, Jonesboro, President; Mrs. E. T. Wayland, North Little Rock, Vice-President; Mrs. B. E. Snetzer, Newport, Conference Secretary; Mrs. W. E. Smith, Fort Smith, Recording Secretary; Mrs. W. T. Bacon, Booneville, Treasurer; and Superintendents of Departments—Mrs. J. Abner Sage, Bentonville, Young Women's Circles; Mrs. D. Y. Thomas, Fayetteville, Children's Work; Mrs. A. L. Trent, Fayetteville, Christian Social Relations; Mrs. Sam B. Wiggins, Jonesboro, Missions; Miss Ethel K. Millar, Conway, Literature and Publicity; Mrs. R. A. Dowdy, Batesville, Historian; Mrs. J. E. Critz, Conway, Supplies; Miss Dora Hoover, War Eagle, Rural Work; Mrs. Alice Graham, Tuckerman, Spiritual Life. This Conference will meet next year at Fayetteville.

WHICH?

ROGER W. BABSON, the celebrated statistician, discussing the building of houses in this country, makes the following observation: "Twenty years ago the ownership of a home was the dream of every American. Now, how many families feel that the ownership of a car is more desirable than a home? What portion of the American people prefer joy rides to vegetable gardens? Will an increasing number prefer trailers to comfortable homes? Had we rather buy gasoline for automobiles or food for babies? These are real questions today and the answers depend upon whether or not America is to have a spiritual awakening. Only the future can give us the answers. Meanwhile, remember that the volume of home building is now the most important barometer of business to watch."

THE MEANING OF THE CROSS

THE word "cross" is used in Scripture with several different meanings. It means the wooden cross—the accursed tree—on which Jesus died and in a figurative sense it means the death of Jesus, the whole of His sufferings in both life and death, and the doctrine of salvation through a crucified Savior. As the cross is related to our lives it has a definite meaning, for we, like the Apostle Paul, realize that the cross is something in which we should glory because through it the world is crucified to us and we unto the world.

The meaning of the cross in the life of Jesus was a finished redemption, in our lives it means a perfect salvation from all sin. The cross means the parting of the ways for us. We realize that we cannot have the glorious benefits of the cross, and at the same time gratify carnal self or have the pleasures of the world, (that is, humanity apart from God). To accept the cross means that we view the world in its true light, we see that its pleasures are fleeting, its glory is a mirage, its charm is deceptive, its spirit antagonistic to God. The cross means life, eternal life, abundant life; the world means death. Through accepting the cross we are crucified to the world and the world to us; we are lifted above it, we are dead to it. The world is as useless to us as childish toys are to an adult.

The cross means a new center for life—the Christ who loved us and gave Himself for us. It means that the rule of self is ended and we are provided with a new center for our affections, around which we may, by the help of the Spirit, organize a satisfying and useful life; we have a new outlook for life, new interests, new destinies, new purposes. It means that the crucified Christ has become our Lord and that He reigns without a rival upon the throne of our lives. It means that we are completely new men in Christ Jesus.—D. S. Corlett in Herald of Holiness.

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

Fayetteville Dist. Conf., at Green Forest, Apr. 21-22.
Conway Dist. Conf., at Atkins, Apr. 23-30.
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 12-13.
Paragould District Conf., at Pocahontas, May 12-13.
Prescott Dist. Conf., at Nashville, May 13.
Jonesboro Dist. Conf., at Blytheville, May 13-14.
Arkadelphia Dist. Conf., at Tulip, May 14.
Ft. Smith Dist. Conf., at Paris, May 14-15.
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

PRESIDENT J. H. Reynolds of Hendrix College last week represented Arkansas at a centennial celebration in Washington, D. C.

DR. J. W. WORKMAN, P. E. of Fayetteville District, is preaching this week and next for his father, Dr. J. M. Workman, at Fordyce. Rev. Thornburgh Workman is leading the singing.

REV. B. E. ROBERTSON, our pastor on Walnut Ridge Circuit, brought his wife to the Baptist Hospital in this city last week for a major operation. She is reported as doing well and will soon be able to return to her home.

REV. B. F. ROEBUCK, our pastor at Sheridan, came in last week with his 100% list of subscriptions and reported a payment of \$530 on church debt, and collecting the balance of \$750. He expects full payment of all claims. Two new members have been added. All conditions are good.

HON. JESSE J. CRAIG, a prominent layman of First Church, El Dorado, passed away recently. A student of Hendrix College, frequently a member of Little Rock Conference, a trusted official of Union County, and a valuable member of the Legislature, he is the kind of citizen and churchman that our State and church can ill afford to lose. He joins his two fine sons who have preceded him to the better land and leaves a widow and relatives and host of friends who will greatly miss him.

OUR apologies are due Rev. Clem Baker and our readers for the small type used for his items. They were set in the small type as a result of wrong marking by the editor, and the mistake was not discovered in time to correct it.

"CHRISTUS VICTOR," a large oil painting done by Dr. Elizabeth L. Broach of Atlanta, Ga., a native of Fordyce, Arkansas, is on exhibition at the Gus Blass Company's store, 4th and Main, this city. Dr. J. M. Workman, our pastor at Fordyce, has arranged for this exhibition, as the painting is in his care. It is a remarkable and unusual painting of the Christ and should be seen by all who are within reach of it. Last week it was shown at Winfield Church.

DR. GEORGE STOVES, pastor of First Church, Memphis, has accepted an invitation to preach at the camp-meeting on Mt. Sequoyah, Aug. 12-21; and Dr. Frank E. Day, Minneapolis, Minn., who preached so acceptably last year, has consented to return and give a series of Bible messages. Our people should begin to plan to attend this meeting. One-hundred families should camp on the Assembly grounds. They can live there at small expenses. Let preachers keep this occasion before their people.

DEATH OF REV. T. O. OWEN

REV. T. O. OWEN, a superannuate of Little Rock Conference, who had been living in this city, passed away last Saturday, at the age of 71. Born and reared near Magnolia, he graduated from Hendrix College in 1893 and soon thereafter joined the Little Rock Conference and served charges in Stuttgart, Hot Springs, Pine Bluff, Warren, Camden, Hope, Monticello, Fordyce, England, Mena, Lake Village, and Bauxite, and was presiding elder of Texarkana District. A cultured, sweet-spirited Christian gentleman, he was a strong preacher and successful pastor. He is survived by his widow, who was Miss May-day Caruth of Washington, Ark., and two sons, Thomas C. and Caruth, and two sisters, Mrs. Allen Christie of Magnolia and Mrs. Eliza Hammock of Sweetwater, Texas. Funeral services were held at Winfield Church, Rev. Marshall T. Steel and Dr. C. M. Reves in charge, and burial was in Roselawn Cemetery.

THREE SCHOOLS

ACCCEPTING invitations to speak on "Forest and Soil Conservation," I had the pleasure Tuesday morning of last week to address the students of Ouachita College, Henderson State Teachers' College, and the High School at Arkadelphia. Ouachita has about 450, Teachers' College about 500, and the High School about 600 students, fine-looking young people. Ouachita is planning to pay its debt and raise more endowment; Henderson is preparing to build five new buildings, and the High School has a fine building. I was indebted to President J. P. Womack for conveyance from one school to another, and enjoyed fellowship with him. Presiding Elder R. E. Fawcett met me at the train, but was obliged to start to Little Rock to meet with Bishop Moore and the other elders; hence I had only a few minutes with him. He is getting a good start on his work and expects to have a good year. As always, Arkadelphia looked like a prosperous community.—A. C. M.

HOW TO USE THE MANUAL

INSTRUCTED by the two Annual Conferences, the Centennial Commission prepared "The Arkansas Methodist Centennial Manual." Circumstances, unavoidable, made it practically impossible to get it out as early as had been planned. About six weeks ago 250 copies were sent to each Presiding Elder with request that they be distributed among their preachers and that the preachers dispose of them to their people with a view to having them used in study classes to furnish our people with the necessary information for a proper celebration of our Centennial. If any pastor has failed to get the Manuals, let him at once apply to his Presiding Elder for his quota. If any pastors have failed to dispose of the Manuals because they do not know how to have them used, we offer the following suggestions: The Manual could well be used in the mid-week service by organizing the members who attend into a class and using half of the time for questions and answers. The pas-

tor of one large church has planned to have his Missionary Society and Men's S. S. Class enter into a contest in which all the questions must be answered with information found in the Manual. Such a contest could be made intensely interesting and profitable. Pastors are urged to distribute the Manuals promptly and to organize their people for the study contemplated by the Annual Conferences. Pastors are requested to remit amounts collected as soon as possible so that the printer may be paid. Let us make this a memorable year by helping our members to become informed about our glorious history and by knowing the objectives of the Centennial Celebration. By using the Manual in this way our people may know what we have done and are seeking to do, and thus become more loyal and more deeply interested in the work of their Church.

SUNDAY WITH BRO. TEAGUE

LAST Sunday morning I addressed a Men's Class at Sunday School and preached at eleven. Then, with Bro. and Mrs. Teague, I attended Sunday School at Hamilton Church and preached at 3:00 p. m. This is an afternoon appointment which properly belongs with the Circuit, but is served by Bro. Teague to relieve Bro. Ginther. The building, an immense frame, almost as large as a city auditorium, was built under the inspiration of Dr. Forney Hutchinson, when he was presiding elder. Although I had not been in that neighborhood since I was presiding elder, I found quite a number of people whom I had known. This church is in a good rice-farming country about 10 miles southeast of Carlisle. In appreciation of their services, the congregation presented Bro. and Mrs. Teague with a beautiful quilt and cans of fruits and vegetables. The Carlisle members are happy over the payment of their church debt and the dedication on the previous Sunday of their beautiful, commodious, and convenient house of worship. The parsonage has been improved and water and sewage put in, and the surroundings generally have been made attractive. Bro. Teague is loved and appreciated and reciprocates the feelings of his people. Carlisle is now one of our most attractive small stations and the town is a progressive community closely related to the dairying and rice farming in that prairie country. Bro. Teague is holding pre-Easter services with Rev. S. K. Burnett of Lonoke doing the preaching each night. I had a happy visit and delightful entertainment at the parsonage.—A. C. M.

CIRCULATION REPORT

THE following reports have been made since last week: Emmet-Bierne-DeAnn, A. C. Rogers, 100%, 47; Kibler and Dyer, F. G. Villines, 7; Sheridan, F. B. Roebuck, 100%, 41; Holly Grove and Marvel, A. N. Storey, 100% for H. G., 32; First Church, Paragould, G. W. Pyles, 100; Blevins, J. T. Thompson, 100%, 22; Cotton Plant, B. C. Few, 3; Fordyce, J. M. Workman, 1; Brookland Ct., E. J. Holifield, 7; Henderson, R. H. Cannon, 2; Austin Ct., D. L. Wilcox, 2; Carlisle and Hamilton, Otto Teague, 3; Humphrey, W. C. Lewis, 100%, 28; Van Buren, W. P. Whaley, 15; Batesville, O. E. Goddard, 2; Altheimer, R. A. Teeter, 12; Hot Springs Ct., A. J. Bearden, 1. Look at these fine 100 lists! Others are promised; but some charges have not been reported. Brother Pastors, please work on your 100% Clubs. Your people need the paper this year. Do not deny them the privilege of taking and reading it. Ultimately the paper will go to all Methodist families in Arkansas. Why not now?

BOOK REVIEWS

Hillikin, by Rollo Walter Brown; published by Coward-McCann, New York; price \$2.00.

The *Hillikin* is a story of our present-day, told in a simple, yet forceful style. Its hero is a clean-minded, clear-headed young mountain boy with high ideals and a vision—toward which he worked with indomitable courage, in the face of many difficulties, active opposition and treachery. Harvard University furnishes a background for much of the story. Through it all runs a wholesome thread of romance. Graphic pictures of the characters, communities, towns, cities and schools, add the charm of vivid reality to the story.

EASTER DAY

I love to write of Easter day,
Of Christ, who lived upon this earth,
Of things he loved to do and say.
His living proved the greatest worth.
I love to write of Jesus' love,
And how he lived to save us all.
Upon this day he went above,
Oh, may we listen to his call.
—Coralene Parker Pugh, Port-
land, Ark.

"Christ... That Is
Risen Again"

Paul aimed to keep the emphasis in the right place. "Who is he that condemneth?" he asked by way of centering thought upon him who hath all authority in heaven and on earth. Immediately came the answer, "It is Christ that died." But he did not stop there. That would have been tragic, disclosing only the somber part of history's greatest picture. Death was not the end, not the consummation of a glorious earthly sojourn on the part of the Master. And to stop there with his story would be utter cruelty to a world that needs a living Savior. To leave Christ in the grave would mean to confine to the grave the hopes and aspirations of all mankind. It would mean the burial of everything that makes life real and triumphant, and that makes this world a fit place in which to live.

Paul recognized that in his letter to the Romans, and mentioned the Christ who died with the evident thought of a glorious contrast. Yes, it was the "Christ that died," but—and here comes the emphasis which changes everything: "Yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." What a shift in thought and in words! A shift from darkness to light, from despair to joy, from defeat to victory, from death to life!

It all suggests how the music of the world was transposed from the minor to the major strains on that first Easter morning. The sun had gone down on a grave that was sealed—to be left untouched by unauthorized hands. It cast its last rays upon sad countenances, upon broken hearts, upon a world lying not only in wickedness, but also in hopelessness. But it arose upon a world that was lighted by another Sun, a Sun which far transcended in beauty and brightness the natural orb upon which the world had depended since the time God said, "Let there be light." It was the Sun of Righteousness which makes all things new, and which is to be the Light of the City of God forever and forever. It was the transposition from "the Christ that died" to the Christ "that is risen again."



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CAPUDINE

In all the writings of Paul, and also of Peter and John and James and Jude, there is but the one emphasis, "The Christ that is risen." It was the major note in the melody of faith. The minor notes were now forever associated with a past order, or preserved only in the music of the pagan world—befitting those only whose gods are in the grave or in the temple of idols. For the Christ that is risen means the Christ that is living, envisioned, as Paul declares, "at the right hand of God" making "intercession for us."

"For us!" He died for us. He arose, according to Paul in Romans 4:25, "for our justification." And now we are reminded that he abides at God's right hand—the place of favor—"to make intercession for us." That brings him down to us now, or rather lifts us up to him. And we begin to see what the "Christ that is risen again" means to us. Certainly he has put a new song into our mouths, the song that is to be sung in the major key. His resurrection becomes the foundation of our hope not only of living beyond the grave but of living the resurrection life while we remain on this side of the grave. He accepted no privilege that he does not share, and through faith we enter into "newness of life" and are "risen with him", and have assurance that we shall "reign with him." He came to earth for us; lived for us; died for us; rose from the dead for us, and makes intercession for us, which is but to say he continues to live in the eternities for us. Surely it is more than we could ask or think.

And the emphasis must remain upon the "Christ that is risen again". The open grave, not the sealed grave, is the symbol of our faith. It is the open grave, not the sealed grave, that lets the light from heaven shine through into our hearts and upon our path. It is the open grave, not the sealed grave, that gives assurance of the unending life, the fulfillment of the deepest yearning of the heart. It is the open grave, not the sealed grave, that tells us of a better world where all that may have been lost through sin here shall be regained, where tears shall be wiped away, where there will be no sorrow or crying, pain or death. The open grave, not the sealed grave, becomes the monument to the Christ that lives, and in whom all our hopes center, even the hope of eternal life.

So over against that garden sepulcher we place the "Christ that is risen again," and remind ourselves that "life is ever lord of death." Christ lives, therefore we shall live also. That assurance robs death of its sting, makes it a friend, and not an enemy as it is so often called. A little Korean girl was heard to say in sweet simplicity, "The grave of my baby brother seems different to me since I learned about Jesus." That is what the knowledge of Jesus means to all of us. It dissolves the gloom that hovers about the graves of our loved ones and replaces it with a halo of light. The risen Christ makes all things new, glorifies and beautifies everything that he touches. As the day of life glides by, and one by one the flowers of our friendship are plucked and taken away, we shall be sustained and cheered by the "hope that sends a cheering ray far down the beckoning way"—a hope that is anchored in the "Christ that died; yea, rather that is risen again." In him that hope shall not be disappointed.—Religious Telescope.

The Work of the Church
And Why I Support It

By A. J. WILSON.

(Continued)

The Methodist Church has been founded, made materially great, and spiritually enriched beyond measure through the fruitful efforts and pure lives of John Wesley, Thomas Coke, Francis Asbury, E. R. Hendrix, C. B. Galloway, Seth Ward, James Adkins, John Henry, W. P. Ratcliffe, H. H. Kavanaugh, Andrew Hunter, A. R. Winfield, I. N. Pace, I. L. Burrow, V. V. Harlan, H. D. McKinnon, T. H. Ware, E. A. Tabor, J. F. Carr, J. H. Dye, S. H. Babcock, C. C. Godden, A. Turrentine, M. M. Smith, J. B. Stevenson, Joseph Brooks, George C. Gibson, J. B. Cassity, J. A. Clower, D. L. Collie, Josiah Osburn, R. B. McSwain, G. W. Hill, L. B. Hawley, James Hawley, Stonewall Anderson, F. S. H. Johnston, Nick Thomasson, A. O. Evans, E. N. Evans, W. F. Evans, W. G. Miller, R. D. Smart, T. E. Sharpe, Horace Jewell, H. H. Watson, E. N. Watson, A. H. Lark, J. W. Vantrease, Alonzo Monk, J. J. Bond, T. W. Hayes, H. M. Anderson, W. R. Richardson, P. C. Fletcher, W. R. Harrison, E. R. Steel, E. M. Pipkin, George Thornburgh, P. D. English, George L. Basham, W. C. Ratcliffe, W. P. Field, J. T. Beal, H. L. Rummel, L. B. Leigh, D. E. Barbee, T. H. Sims, E. R. Cotheram, A. E. Harris, W. W. Martin, A. S. McKennon, J. M. Carr, W. L. Moose, Mrs. H. D. McKinnon, Mrs. W. P. Field, Mrs. Flora V. Holmes, Mrs. Elizabeth Rummel, Mrs. A. J. Snodgrass, Mrs. Emma Buzbee, Mrs. Tom Steele, Sr., Mrs. C. F. Elza, Mrs. W. L. Moose, and a host of other consecrated leaders who wrought mightily for the church, good government and law observance before they were called to their reward. We will do well to follow the safe course they charted for us and maintain the integrity and high ideals of the church as established by them.

Were they permitted to be with us in person today, I cannot conceive that any one of these good and great Christian leaders would favor legalized liquor and race-track gambling, or a continuation of our ninety-day divorce law, which brings to our state a multitude of moral derelicts and turncoats, both male and female, who scoff at the sanctity of marriage and the purity of home life.

Come now, therefore, and let us take counsel together. —Nehemiah 6:7.

Among the living we have many great leaders who are ably carrying on the work begun by their predecessors. It is a very apparent duty and should be a very great privilege for those of us who serve in the ranks to uphold their hands and give greater achievements in the cause of the church and civic righteousness.

These are momentous days. The hour of destiny for our state and nation has struck. We must choose between Sodom and Gomorrah and Caanan, between liquor and licentiousness or temperance with civic righteousness and spiritual well-being. May we be given the wisdom and the desire to turn our footsteps only in the right way. In all matters let us uphold the right and oppose the wrong. Let us renounce the evil and cleave steadfastly only to that which is good.

The life-blood of the Church is energized and its heart-pulse is quickened by the masterly accom-

plishments of many great leaders. The followers of Christ by whatsoever name they may be named and the members of all other creeds and sects who believe in temperance should act as a unified Church on the prohibition question. The past wonderful achievements and sacrifices of the glorified adherents of such a Church obviously should impel it to mass the immeasurable strength of its living membership into a mighty effort that will soon strike from our statute books those laws which now permit race-track gambling, liquor selling, and easy divorces.

It is the duty of the Church to protect my child and the children of all its members from the infamous evil influences which grow out of these vicious laws. I believe it will faithfully discharge that duty. We must not lose the rich heritage of freedom from these evils which our fathers bequeathed to us at the cost of so much of their time, money and effort.

An omniscient and generous Creator has provided for the use and benefit of all mankind a bounteous supply and variety of nourishing and harmless foods. When in proper proportion these are taken into the human system assimilation processes produce enough alcohol to supply the needs of normal persons. The use of it in concentrated liquid form is, therefore, wholly unnecessary. Repeal will not solve our liquor problem. Only teaching the pupils in our public schools the harmful effects of alcohol on the human system, the enactment of strong prohibition laws, the proper observance of those laws by all good citizens and their faithful enforcement by brave and upright officials will settle it effectually and satisfactorily.

He that is greedy of gain troubleth his own house; but he that hateth bribes shall live.—Proverbs 15:27.

From observations made when coming in contact with numerous people engaged in many of the occupations of life I am convinced that next to war and alcohol, greed is the greatest evil on earth today. It incites and maintains war with all its terrible tragedies for the money that can be made out of it. It preys upon the credulity and weakness of mankind by building gilded palaces and dedicating them to gambling and prostitution. It grinds men down by forcing them to labor seven days a week instead of six as God has decreed.

It inflates and then crushes the life out of the stock market, thereby causing small dealers to lose their investments; it wrecks banks; it sells worthless or near worthless stocks and bonds to innocent investors as high-grade securities; it causes debtors who are able to pay in full to conceal their assets and settle with their creditors for a mere pittance; it causes wealthy employers to pile up more wealth which is not needed by refusing to pay their employees a living wage; it prompts conscienceless employees to collect from employers for an honest day's work when such a day's service has not been rendered; it snatches from widows and orphans the inheritance which would provide a home or stay the pangs of hunger; it impels dishonest property owners to swear to false tax returns; it leads corrupt officials to embezzle taxes paid by overburdened taxpayers; men betray their brothers and bosom friends by reason of it; it causes men to covet other men's wives and thereby destroy the happiness of many homes.

Greed for wealth and social and official position, causes men to defraud, torture, and murder their fellow men.

The Church opposes false, unfair, and sharp practices in business, dishonesty on the part of public officials and infidelity in social life. It denounces such unholy practices. It urges men to refrain from indulging in them and encourages all men to base their acts on the wise, just, and benevolent philosophy of Christ as enunciated in the Gospels. While there is much greed in the world today the leaven of Christianity is working and it is not unreasonable to hope that the greed of future generations will become so mollified that those acts of injustice and oppression which now so often characterize the dealings of men with each other shall largely disappear. Because the Church is endeavoring to stamp out greed among men, my conscience tells me that I would be recreant to my duty if I were not enlisted under its banner.

(To be continued.)

DEALING WITH FAULTS

"He had his faults, but I loved him anyway." Thus one man spoke of another who had just been called to the other world. It was a simple statement, by no means original. Being made in all sincerity it betokened a noble spirit in the speaker, and a sound philosophy of life—a philosophy upon which abiding friendship can be built. If only the faultless could be loved, then indeed are we all a wretched people. If folks are loved at all it must be in spite of their frailties, for they all have them.

Friendship must be established, not upon imagined or imaginary perfections, but upon human nature as is. That is not to say that it can be or must be established upon the faults of human nature, but rather, in spite of those faults, upon the better elements that are to be found in even the weakest of God's children. Life's essentials are the positive, not the negative traits; and he who would be a true friend must recognize the positive traits which give value to personality. A person who cannot see the good and weigh it against the faults can never be a friend worth having, for he affords no incentive for the cultivation of the good and the curtailment of the bad.

"He had his faults, but I loved him anyway." That must be the attitude in the home. Sweethearts sometimes make the mistake of idealizing each other. In their case, love not only hides a multitude of sins, but they let it hide all of them. Then there is chance for disappointment, when, after the marriage ceremony, both husband and wife are found to be not real, but real—very real. Each must love the other in spite of the faults that are brought into the marital union. It is well, however, that in each person the good qualities remain, the qualities upon which mutual confidence and affection must rest. They are the essentials; the faults are the incidental and should be no insurmountable barrier to peace and happiness.

That attitude is the hope of peace and permanence in human society. Our friends must overlook many things in us, and vice versa, if our lives are to be linked together in any cooperative enterprise. The church, which represents the highest reach of corporate and cooperative efforts, must depend on people,

THE ITINERANT DAUGHTER: HER STORY

By Mrs. Susie McKinnon Millar
(Continued)

Professor and Mrs. Charles lived near me when Kenneth and I were keeping house and many dainties found their way from their kitchen to our table, and many a pleasant evening I spent in their cozy living room, studying or dreaming before the open fire-place, drinking in the melody while Mrs. Charles played and Professor Charles sang. Even now certain songs and strains of music bring vividly to my memory those happy hours, their dear sweet faces, their cozy home, their beautiful love for each other and their friendship for me. Such influences are among the richest gifts the small college has to offer its students.

Another lovely home was open to me at this time. Mrs. Old, a dear old lady, lived with her grown son and daughter who were good friends of mine, but they were older than I and out of school. They went out often in the evenings to parties and concerts and I'd take my books over and stay with Mrs. Old while they were out. She was very nervous and easily frightened and locked her doors quite early in the evening. When I came over I'd knock and call out to her: "O Mrs. Old, it's Jane. I've come over to stay with you while Mamie and Leonard are out."

Even then she'd say: "Who's there?"

I'd answer: "It's just Jane, Mrs. Old."

She'd say: "O Jane, child. Are you sure that's you, Jane?"

It was funny to me, but she was so sweet and fine that I loved her very much.

The experience of keeping house was interesting, but our meals were very irregular and perhaps, not what I needed. My school work was

all of whom are yet like Ephraim, "a cake unturned." All are lacking in some part of their moral makeup. But our Lord's cause has just got to get along with that sort of people, and when we see how deficient most of them—or rather, all of them—are, we wonder that the church has done so well. Perhaps it is because of the divinity that exists beneath the crude surface.

God loves his people in spite of their faults. He uses them in spite of their faults, though he could do much better with them if their faults were eliminated. But he uses each individual just as far as he can, and in that way the cause of righteousness must proceed upon its slow and winding way toward the goal that is set before it. If, then, God is so patient with us we ought to be patient with one another, and go on loving one another and working together in spite of the frailties that persist in marring the beauty of character and fellowship.

We are not condoning these faults. While we may find it necessary to tolerate faults in others, we should never tolerate them in ourselves. We should deal harshly, unmercifully with our own weakness, and thus present less challenge to the love and patience and forbearance of our fellows. Our faults are to be curbed, not coddled; execrated, not excused; and we do most to help our neighbor in dealing with his faults when we get rid of our own.—Religious Telescope.

very heavy and I had little time for anything else. In the late winter father came up to see us. He decided that I was not getting the care I ought to have and that Kenneth was having too much fun to do any real worth-while work in school. He talked the matter over with Kenneth and between them decided that Kenneth should go home with him, get a job, and go to work. Then father looked about a bit and got me a good boarding place just a nice walking distance from the school. It was in the home of the O'Brians. I was soon moved and comfortably settled. Father and Kenneth went home and I entered another stage of my school year.

The O'Brians were good and kind to me and gave me all the care that even father could wish me to have. I loved Mr. and Mrs. O'Brian and their two daughters and little son. I roomed with Nellie, the older daughter and was especially fond of her. She went to college and was in one of my classes. Although she was younger than I, we had many good times together.

But I was not to have a care-free, untroubled time at school that year. I was not an extra good student in ancient languages; but had all the year managed to keep up my work and make a passing grade, although I was carrying two courses in Latin and two in Greek. All the year Professor English had seemed to be friendly and helpful, had insisted on my using his books in those courses to save the expense of buying new ones. He seemed fond of talking with me, even made opportunities for friendly chats. I thought nothing of that. He was going to Japan as a missionary and this was his last year as a teacher at Howell. He was to be married right after commencement and sail for Japan in the fall. I thought he just wanted to talk because the thought of his long years in Japan made him feel a little lonely. Several of the senior boys thought he took too much of my time. One of them said: "Jane, Professor English is not your friend. Don't trust him too much. You'll hear from him yet before school is out."

I laughed and said: "Oh, he's friendly enough, I guess. I know he is to be married right after commencement. I'll promise not to fall in love with him."

One afternoon Professor English said rather gruffly: "Jane, you'll not forget me will you? I want you to remember me always."

I laughed and said: "Always is a long time to promise to remember anyone. It ought to be easy for me to remember you though for you've been so nice about letting me use your books."

"Who wants to be remembered on account of a lot of shabby old books," he said. "I'll think up something else for you to remember me by." With that he turned and walked away.

That was the last friendly conversation we ever had. In a few days I had occasion to recall it and to recall the warning given by my senior friend. The senior examinations were given. I made the required grades both in Latin and Greek, but Professor English reported to President Courtland and the faculty that he would not recommend me for a degree. He was very determined and the President felt that he must stand by a member of his faculty whether he agreed with him or not. It was Professor English's idea to prevent my taking any degree. I had not failed on examination so

could not make it up that way, and he would not consent for me to take an A.B. which was then based largely on Latin and Greek. He claimed that I had not had enough work in Greek prose composition. When I found they were determined to refuse me an A.B., I insisted on a check-up on my credits and that check-up showed that I was entitled to a B.S. or a Ph.B. so I decided to take the Ph.B. and President Courtland consented. Also he consented to send me a lot of work on Greek prose composition which I could do the next year at home and get my A.B. the following June. I decided to do this.

The entire senior class was indignant over the way Professor English had treated me. They all advised me to refuse to graduate unless I were given my A.B. degree. They offered to join me in this and as an entire class refuse to graduate without me. I would not consent to this. I had been taught to take my own misfortune and work out of them as best I could without involving others. I told the class that I could not let them get into trouble on my account; that I thought it would be best for them to go on and graduate; that I'd graduate, too, with my Ph.B., which really had one more letter than theirs, "h" thrown in for good measure. They were all lovely to me and did all within their power to make my commencement a pleasant one, but most of the joy and beauty were taken out of it for me.

Many parties and dinners were given in honor of the Seniors. Mother came up to see me graduate. Commencement passed. I had my diploma. My school days were ended. Perhaps I had learned some lessons.

(To Be Continued.)

DOES YOUR HUSBAND CALL YOU GROUCHY?

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

Mrs. Barbara Spears anything he could to help you. If he knew how good Lydia E. Pinkham's Vegetable Compound was, he'd go straight to the nearest drug store and buy you a bottle.

"My husband says I am my old self again," says Mrs. Barbara Spears, 799 Elma Street, Akron, Ohio. "I was tired and all in with no appetite. Had no pep and was in poor spirits. Your Vegetable Compound eliminated that awful tired feeling."

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

Liquid and Tablet Form.



Woman's Missionary Department

MRS. A. C. MILLAR, Editor

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

NORTH ARKANSAS MISSIONARY CONFERENCE

The Centennial session of the Woman's Missionary Society of N. Arkansas Conference, held at North Little Rock, in part jointly with Little Rock Conference, at Little Rock, was a memorable occasion.

The hospitality and fellowship were generous and delightful in spite of much sickness and two deaths in the 1st Church N. Little Rock congregation, and the death of a beloved aunt of the pastor-host. The music in charge of Mrs. L. M. Douglas and Mrs. J. O. McDougal, and the decorations featuring gladioli, roses and lilacs, added much. Preceding the first session, luncheon was served at an executive meeting at the home of Mrs. R. J. Rice.

Afternoon and evening sessions were held jointly, while the morning business was transacted by the Conferences separately. Reports of the Council at Dallas were given by Mrs. B. E. Snetzer and Mrs. H. K. Wade. A net gain of 27,000 members; 2,800 Council credit classes; and \$948,000 contributions were shown. Scarritt has its largest enrollment and needs \$500,000 endowment; more Scarritt associates should be secured. Cooperation with the Board of Christian Education in Children's Work was urged. Miss Haskin's trip to Mexico; Dr. Cram's to Africa, and Miss McKinnon's to the Orient revealed tremendous needs and opportunities in every country. Kagawa, with his humility and devotion described the fishermen, the rural and industrial population of Japan as vast fields almost untouched by the Gospel. His "Kingdom of God Movement" works in religious, educational and industrial evangelism. He organizes the people into cooperatives, which put Christ's ideals into practice in business. Mrs. J. W. Perry, Council President, told of the especially impressive service at which six home and six foreign workers (the largest number since the depression) were consecrated. Prof. M. J. Russell of Valley Springs School thanked the women for supplies sent and asked for help in raising the \$5,000 debt.

Our Bishop J. M. Moore, speaking on "The Missionary of Today," said the early missionaries had to be bridge builders. Now a missionary must adapt himself to quickly changing conditions. Christian Social Relations was presented in its various phases: Christian citizenship, Mrs. B. J. Reaves; Industrial relations, Mrs. W. P. McDermott; Interracial Cooperation, Mrs. I. N. Barnett; Rural Development, Mrs. A. L. Trent.

In place of the Outlook playlet, "Retracing the Trail," which sickness prevented Barlow Circle, North Little Rock, from giving, Mrs. E. G. Sponenbarger urged every one to subscribe for the World Outlook and Mmes. Buford Thompson, Woodrow Thompson, Clifford Blackburn and Miss Ethel Millar gave a skit, "Missionary Journalism Class." Dr. A. C. Millar asked for support of Sequoyah, the Centennial History and the ARKANSAS METHODIST.

Mrs. J. W. Perry traced the history

of Home Missions from its beginnings to this fiftieth jubilee year, disclosed the present need and prophesied greater service. Dr. J. D. Hammons discussed the three aims of the "Centennial of Arkansas Methodism." The memorial service, marked by the lighting of white tapers in a setting of pure white, was conducted by Mrs. F. M. Tolleson. Mrs. S. G. Smith paid tribute to Mrs. Henry Hanesworth, beloved secretary, an officer for 34 years, to her Christian character, her industry, her never failing interest. For such a life 70 years is not enough, only a beginning. Mrs. F. M. Williams recalled the labors of other pioneer officers.

An unusual feature was the presence of many missionaries. Miss Pearl McCain brought greetings from the China Missionary Society, who, valiant in labors, have changed "depression" to "We press on." Methodist missions in China is also celebrating its 50th anniversary and Miss McCain presented a copy of their Jubilee book. Rural work in China is growing as they try to meet all the needs of the village people in a Christian way. Besides sending missionaries we should make America Christian if we want to work for China. Miss Norene Robkin told of her work in Poland, where the Methodists are so strict that backsliders are not allowed to remain in the church. Miss Edith Martin brought messages of gratitude and prayer for more churches from the African people among whom she works. Medical evangelism is very necessary where 60 to 75% are sick. Our colony for lepers, who are ordinarily outcasts, is called "Village of Happiness." Women do the hard work of planting and harvesting. They are married (sold) by their fathers as often as they can find a new husband to pay for them. One girl of 13, who had been married seven times, appealed to them and was taken into our girls' home for safe-keeping and education. But they can care for only a few. Miss Louise Law, rural worker, was called home by sickness; Miss Dora Hoover told of her opportunities and labors on War Eagle Circuit.

Afternoon tea was served at the Elks Club, N. Little Rock. The pageant, "Torchbearers For the King," written by Mrs. F. M. Williams, with Mrs. R. A. Dowdy, Mrs. F. M. Tolleson, Mrs. R. E. Overman as committee and directed by Miss Miriam Cornish, was presented to a crowd filling the auditorium of East Side Junior High. Miss Daisy Davies, Atlanta, general chairman of Spiritual Life, gave helpful inspirational talks.

At the first business session Mrs. E. F. Ellis delivered the presidential message. Mrs. A. L. Trent, vice-president, gave her report. Mrs. D. Y. Thomas, Supt. Children, presented some of her superintendents, Mrs. Warren Johnston, Mrs. T. C. Gallegly, and Mrs. Haney, the latter displaying the Eskimo village used in her project. Mrs. W. T. Bacon, Treas., reported that for the first time in several years, the pledge to Council, \$16,200, was paid in full. The reports of superintendents of Mission and Bible Study, Mrs. J. W. Crichlow; Literature and Publicity, Miss Ethel Millar; Christian Social Relations, Mrs. I. N. Barnett; Supplies, Mrs. J. E. Critz; of Conference Secretary, Mrs. B. E. Snetzer; and of District Secy's. Mmes Cledice Jones, W. J. Spicer, E. T. Wayland, J. H. Zellner, H. S. East, Miss Marie Holmstedt, Henkel Pewett, Eugene Hall, and Booth Davidson, showed

advances in many lines. This marked the merging of the Booneville District. The Hartford Auxiliary was presented with an award for being the only one with 100% Outlook subscriptions. The Committee on Spiritual Life Mrs. Alice Graham, Chm., announced a "Retreat" to be held at Hendrix College in June following the pastors' school. Letters were read from Miss Nellie Dyer our representative in Songdo, Korea, and Mrs. Minnie Webb Forrest, a former officer, now deaconess in W. Va. Jubilee pledges and gifts, under direction of Mrs. Bacon, were laid before Misses Hoover, McCain and Martin. The pledge was \$16,240. Life memberships were presented to Mmes. Crichlow, Spicer, Hall, Wayland, Zellner and Miss Holmstedt. Mrs. H. Hanesworth was made a Memorial member and a scholarship, placed as Dr. Hanesworth may direct, was given in her honor. Each District was asked to secure at least five Baby Life Members and several were announced. A resolution by Little Rock Conference opposing the 90-day divorce law was approved unanimously.

Election of officers: Pres., Mrs. Henkel Pewett; V. Pres., Mrs. E. T. Wayland; Rec. Sec'y, Mrs. W. E. Smith; Conf. Sec'y, Mrs. B. E. Snetzer; Treas., Mrs. W. T. Bacon; Supts.: Children, Mrs. D. Y. Thomas; Chr. Soc. Rel., Mrs. A. L. Trent; Study, Mrs. Sam Wiggins; Literature, Miss Ethel K. Millar; Supplies, Mrs. J. E. Critz; Young Women, Mrs. J. A. Sage; Spiritual Life, Mrs. Alice Graham; Dist. Sec'y's.: Batesville, Mrs. Cledice Jones; Conway, Mrs. F. A. Lark; Fayetteville, Mrs. J. K. Frazer; Ft. Smith, Mrs. Fred Stone; Helena, Miss Marie Holmstedt; Jonesboro, Mrs. A. P. Patton; Paragould, Mrs. Cloye Culver; Searcy, Mrs. P. B. Davidson. Beautiful gifts were presented Mrs. Ellis and Mrs. Barnett upon their retirement after years of faithful service. Mrs. W. T. Bacon and Mrs. W. E. Smith were selected as alternates to Council. Fayetteville is the 1937 meeting place. In the closing devotional Mrs. Graham asked that the Christian life be made beautiful and romantic. "Is our living contagious? Help your pastor with the Easter campaign." "Awake, O Church at Home!"—Ethel K. Millar.

STRONG AUXILIARY

The Society of Strong met at the home of Mrs. Lula Gill March 30 for the regular social and business meeting. Mrs. Mollie Maroney served as program leader. Following the opening song, Mrs. Johnson led in prayer. The devotional from Genesis 12 was given by the leader. Mrs. Tucker told the story of Lucinda Helm, and a brief history of the Warrenton House was given by Mrs. McClendon. Interesting talks on Social Settlement by Mrs. Fike and Mrs. Gibson. A short business meeting was held and Mrs. Burgess and Mrs. Dykes were chosen as delegates to attend the Little Rock Conference. Following the closing prayer by Mrs. Burgess, refreshments were served by Mrs. Gill and Mrs. Kilkinney.

The Society gave a banquet March 20 at which we were fortunate to have as principal speaker Col. T. H. Barton of El Dorado. The proceeds from the banquet will be used on the building of a new parsonage.—Supt. of Publicity.

There is only one religion, though there are a hundred versions of it.—G. B. Shaw.

Christian Education

DR. W. C. MARTIN COMMENCEMENT PREACHER

President Reynolds has just received a letter from Dr. W. C. Martin, pastor of First Methodist Church of Dallas, Texas, a distinguished alumnus of the college, accepting the responsibility of delivering the commencement sermon May 24.

Dr. Martin graduated here during the War, later took his graduate and divinity work at Southern Methodist University, and for the last twelve years has filled some of the more important pulpits in Arkansas and in Texas. He is now pastor of the First Church in Dallas.

LAKE JUNALUSKA AND MT. SEQUOYAH

In a letter just received from Mr. James Atkins, we are assured that the work of the summer at Lake Junaluska will go forward as usual. Mr. Atkins will be the Superintendent of the Assembly and Church Schools and Conferences will be held according to the schedule already announced.

We look forward to a great season at both Lake Junaluska and Mt. Sequoyah. I trust that the attendance will be the best that these institutions have known. The programs offered will be in keeping with the high record of previous years.—Wm. F. Quillian, General Secretary, General Board of Christian Education.

CHRISTIAN EDUCATION NOTICE

The General Board of Christian Education will meet in annual session on Wednesday and Thursday, April 29 and 30. The sessions will be held in the chapel of the Methodist Publishing House, 810 Broadway, Nashville, Tenn. The Executive Committee will meet on Tuesday, April 28, at 7:30 p. m.

DO YOU WANT LAKE JUNALUSKA?

The time has come when there is no need to mince words nor to deceive ourselves about our situation at Lake Junaluska, which briefly is this: There is a first mortgage against the property of \$94,000. On February 3 the property was sold under this mortgage. Failing to secure a satisfactory refinancing agreement after the sale, we followed the only course left open to us; that of obtaining from the Superior Court a restraining order delaying the confirmation of the sale. This delay will give us sufficient time to raise the above amount, provided

Frostproof Cabbage, each bunch fifty, mossed, labeled variety name, Jersey Wakefield, Charleston Wakefield, Succession, Copenhagen, Early and Late Dutch, postpaid: 200, 65c; 300, 75c; 500, \$1.00; 1,000, \$1.75. Onion: Crystal Wax, Yellow Bermuda, Sweet Spanish, Prizetaker, prepaid: 500, 60c; 1,000, \$1.00; 6,000, \$3.50. Tomato: Large, well rooted, open field grown, mossed, labeled with variety name. Livingston Globe, Marglobe, Stone, Baltimore, June Pink, McGee, Earliana, Gulf State Market, Early Detroit, postpaid: 100, 50c; 200, 75c; 300, \$1.00; 500, \$1.50; 1,000, \$2.25. Pepper: Mossed and labeled, Chinese Giant, Bull Nose, Ruby King, Red Cayenne, postpaid: 100, 65c; 200, \$1.00; 500, \$1.75; 1,000, 2.50. Full count, prompt shipment, safe arrival, satisfaction guaranteed.—Union Plant Company, Texarkana, Ark.

the Church wants Junaluska. This, of course, is for the Church to decide. If two million Methodists, and this is the number in our area, do not feel disposed to contribute this amount for the complete and final liquidation of our legal indebtedness, then we doubt the advisability of trying to carry on at Junaluska. There is the sentiment that some of our well-to-do laymen should contribute the amount necessary to meet this obligation. The attitude of the laymen whom we have approached in this matter has been most commendable, and it is not without the realm of possibility that this sentiment could be solidified to such an extent as to result in such action. Would we desire this condition altogether? Lake Junaluska Methodist Assembly is an institution of the Church and for the Church; therefore is it not desirable for each of us to have a small share, regardless of its size, in the final redemption of Junaluska? In other words, we want to "sell" Junaluska to the Church, and not just to a few of our loyal laymen. We want you to feel that you are a part of Junaluska, for without you Junaluska cannot come to the full fruition of her objectives. We want you to know Junaluska, love Junaluska, and come under the fine educational, recreational and inspirational atmosphere that Junaluska offers. We shall not lose Junaluska if you desire to keep it.

The Court and the mortgage people have been very kind to us in extending the time of the confirmation of this sale to August 15. At this time, without further proceedings, if the amount necessary to clear Junaluska of her legal indebtedness and turn the property over to the Church free of debt, is not in hand, then the sale is automatically confirmed, and the property passes out of the hands of our Church. We now know the amount necessary to avert this catastrophe, namely ONE HUNDRED THOUSAND DOLLARS, which includes principal and interest. We want contributions from one dollar up mailed to James Atkins, Jr., Lake Junaluska, N. C. To protect these donations the Wachovia Bank & Trust Company, one of the largest banking institutions in the South, has accepted the trusteeship of this fund, with the stipulated agreement that if a sufficient amount is not raised to meet this first-mortgage indebtedness, then the amount contributed by each will be returned, less five per cent for actual campaign expenses. The program at Junaluska will proceed as usual for the season of 1936, and a very fine program has been arranged. Will you not help us in this final effort?

THE MOUNT SEQUOYAH LEADERSHIP SCHOOL

The plans for the Leadership School at Mount Sequoyah, Fayetteville, Arkansas, under the auspices of the General Board of Christian Education, offer a well-rounded program for July 14-28, as follows: "Enrichment of Home Life" and "Principles of Christian Education", Dr. Jessie Dell Crawford; "Christian Worship" and "Music and Hymn Appreciation", Prof. F. Fagan Thompson; "The Epistle to the Romans", Bishop Paul B. Kern; "The American Negro", Miss Estelle Haskin; "Seminar on the Church and Modern Missions", Dr. A. W. Wasson; "Christianity and Economic Relations" and "Christianity and World Peace", Dr. Claud Nelson; "Counseling and Personality Ad-

justment," Dr. Karl R. Stolz; "Creative Teaching" and "A Study of Older Children," Mrs. Mildred Moody Eakin; "Understanding Adolescents," Miss Alleen T. Moon; "Teaching Children", Miss Barnett Spratt; "The Field Worker and the Local Church," Local Church Department Staff.

The General Board of Missions is cooperating in offering the Missions Courses, and in supplying some platform speakers. Leaders of Mission study classes will find special help in the course on "Creative Teaching."

During the period the chapel services will be led by Bishop Kern.

The Young People's Leadership Conference will offer a rich program for young people sixteen years through twenty-three years of age, July 30-August 11.

The Christian Workers' Bible Conference will be conducted August 24-28. This is a new feature at Mt. Sequoyah and offers unusual opportunities for those who can take only a brief period for an occasion of this kind. The conference will consist of Bible lectures by Dr. W. T. Watkins, of Emory University, and discussion groups.

If you are interested in full information, write the Training Division, 810 Broadway, Nashville, Tenn., for catalog ready in May.

YOUNG PEOPLE AT DODSON AVENUE

Two hundred young people attended a banquet given Tuesday night, March 24, at the Dodson Avenue Church when the young people of the Ft. Smith District held their monthly meeting. Rev. W. H. Goodloe, pastor of Dodson Avenue Church, gave the invocation. Five-minute programs were given by the representatives of each church in attendance; Mulberry, song by Mildred Spencer, reading by Jane Wagoner; Charleston, reading by Kirby Lee Hill; Greenwood, reading by Mary Beth Bell; First Church of Ft. Smith, reading by Betty Hattoway; Midland Heights, "Human Ford," skit by A. M. Carden, Lawrence Turner, Leonard Byers, Leonard Hicks, Newton Mulkey, Joe Batson, Helen Carden, Evelyn Dickson, Doris Carter, Lemaire Carter, Everett McKinney; Lavaca, reading by Mary West.

Rev. and Mrs. Goodloe, Rev. and Mrs. H. H. Griffin and Dr. H. C. Henderson of Ft. Smith were special guests. The banquet was also attended by a delegation from Paris, associated with the southern part of the District. Paris representatives were Miss Mary Elizabeth Pace, assistant director of Young People's work, Mary Crassno, Thelma Crassno, Emma Jean Lowder, Martha Marquis, Mary Thompson and Marie Thompson.

The next District meeting will be held April 28 at Greenwood.—Publicity Supt., Miss Julia Becker.

SOUTHERN METHODIST UNIVERSITY NOTES

Over 400 ministers from five states attended the Ministers' Week that was recently held here. The principal speakers were Dean Chas. Reynolds Brown of Yale, and Dr. Edwin Lewis of Drew. In addition there were Bishops A. Frank Smith, H. A. Boaz, John M. Moore, and Dr. C. C. Selesman, President of SMU. Dr. E. B. Hawk, Theology Dean, presided over the sessions.

The middle of April will see a campaign in Dallas for the purpose of raising \$1,000,000 for the University. Vice-President C. Q. Smith is

at the head of the drive. The outlook for the campaign is most encouraging.

The School of Theology has recently received very substantial gifts from the late A. V. Burk of San Antonio, Texas, and from Dr. and Mrs. Albert Louis Scales of Dallas. The returns from these is to be used in helping ministerial students.

The third annual Institute of Public Affairs was held by the Arnold School of Government of S.M.U. with the cooperation of the Carnegie Endowment for International Peace. The citizens of this section as well as the students participated. It brought some of the leading figures of the nations to Dallas.

S.M.U. has recently had two of its most distinguished guests for many months—the world figure, Kagawa, and the Dean of American Poets, Edwin Markham.

Dr. Charles W. Gilkey, Dean of Chapel at the University of Chicago, has been the preacher for the annual Religious Emphasis Week. His subject was "Student Experience As a Door to Religion." The work was carried on from the platform, in special meetings, and in personal conferences.

President C. C. Selesman has announced that the Commencement preacher for this year is to be Bishop F. D. Leete, D.D., L.H.D., of the Methodist Episcopal Church.—Alonso Monk Bryan.

THE HENDERSON UNION

A large representation of Henderson League Union met at Mount Carmel Church, March 20.

The president of Mount Carmel Young People, Mrs. Roy Ulmer, Jr., presided. After a song Rev. L. O. Lee led in prayer. Captain Sanders, a retired army officer gave an interesting talk on his travels in foreign lands. Rev. L. O. Lee gave an inspiring talk on spiritual things counting a great deal more than material things. A quartette from Spring Creek Baptist Church of Benton gave a few appreciated numbers.

Mary Dirth Palmer, president of

the Union, led in the business meeting. Eight Young People's Departments were represented; 122 members and 10 visitors attended. Douglasville won the attendance banner. Each group was urged to send in its report before April 1. Several departments had observed Young People's Day and College Week and others planned to do so soon.

The Union elected Coy Whitten as Vice-President since Mrs. Anna Pearle Couch sent in her resignation as she is now making her home in Houston, Texas.

The next Union meeting will be April 7 at Salem Church.

After the business meeting the young people enjoyed refreshments and social hour.—Reporter.

VACATION CHURCH SCHOOL INSTITUTE

Miss Barnett Spratt, of the General Board of Christian Education and the Conference director of Children's work recently held a series of institutes on Vacation Church Schools. Seven meetings were held, representing 29 churches with approximately 100 workers present. Since Miss Spratt could give us only three days, it was decided to concentrate our efforts in two Districts. Much of the success of the sessions is due to the cooperation of the two presiding elders, Bro. Fawcett and Bro. Cooper, and their splendid dis-

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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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Compacts.....50c to \$5.00
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trict directors of Children's work, Mrs. Will Huie and Mrs. John Hefley. The interest shown by the 16 pastors who attended, is an evidence that they are considering the Vacation School as a part of their total church planning. We believe that the number held this year will more than double any previous years.

Those churches which have had a school realize the necessity of early preparation and have already gotten their plans well under way. If you are interested in holding a school this year, please write our office for promotional literature.—Fay McRae, Director of Children's Work, Little Rock Conference.

REV. ALVA ROGERS HAS GOOD SCHOOL AT BIERNE

Rev. Alva C. Rogers, serving his fourth year on the Emmet charge, reports that he has recently closed a good training school at Bierne, teaching the course on "The Methodist Church." In the near future he is planning a school at two more of his churches and has secured the promise of the Executive Secretary to assist him in a school at Emmet at the earliest date that can be arranged. We have no man in the Conference who has more consistently promoted the Training Program of our Church than has Brother Rogers.—Clem Baker.

PINE BLUFF DISTRICT SETS THE PACE FOR CHURCH SCHOOL DAY

The Pine Bluff District, with Rev. J. E. Cooper, Presiding Elder, in addition to leading the Conference all the year on Fourth Sunday offerings, jumps into the lead in our first report on Church School Day offerings. He is closely followed by the Camden District with Rev. E. C. Rule as District Leader. Twenty schools reported a total of \$256.56 last week. Pastors whose charges report are as follows: A. J. Bearden, W. C. Watson, Leland Clegg, J. L. Leonard, A. W. Waddill, L. O. Lee, F. C. Cannon, A. J. Shirley, Earl Lewis, I. S. Selby, R. A. Teeter, F. G. Roebuck, E. B. Adcock, C. W. Robertson, J. T. Thompson, Kenneth Spore, and W. T. Bone. Our hearty thanks go to all these pastors, the superintendents of these schools and all the workers who send in these early offerings. We call special attention to the fine offerings received from charges served by three of our Board members: Rev. Leland Clegg, Rev. F. G. Roebuck, and Rev. Kenneth Spore. Now that we are off to a good start we are sure that others will be sending in the offering next week and that no pastor in the Conference will be content this year until his Church School Day apportionment has been paid in full. We still have programs ready to be sent free to those wanting same. From now until the first of June is the time to push this observance.—Clem Baker.

CHURCH SCHOOL DAY HONOR ROLL

The following charges in Little Rock Conference have sent in their Church School Day apportionment in full and thus head our 1936 Honor Roll. Before our Conference meets at Asbury this fall we are counting on the name of each Presiding Elder and each Pastor in the Conference being on this Roll. This is one goal that can be reached. Let's put our shoulders to the wheel and put it over: Malvern Station.....W. C. Watson, P. C. Magnolia Station.....Leland Clegg, P. C. Forest Park.....A. J. Shirley, P. C. Lakeside.....F. G. Roebuck, P. C. Fairview.....Kenneth Spore, P. C. —Clem Baker.

IN THE MONTICELLO DISTRICT

Last Friday was spent with Presiding Elder J. L. Hoover, visiting a number of charges and arranging for Training Schools in the Monticello District. Warren—Found Brother Hundley has already worked wonders in this fine charge. The Intermediate group has been organized for an evening program with 25 in attendance. The Senior-Young People's group has taken on new life with four times the attendance at League Service. Sunday School and Church attendance is growing rapidly. Finances 100%. Plans were made for a Training School to be held in Warren in cooperation with the Hermitage Charge the week of April 19. Monticello—Jesse Hamilton, usually optimistic, found grieving over the loss of a fine row of beans just killed by the frost, otherwise, things seem to be going fine at Monticello. Has splendid College

Day observance and will observe Church School Day next Sunday. Training School will be held in September. Brother Hamilton joined us for the rest of the day and furnished fine entertainment, even though he did not render much help in fixing flats.

Crossett—Brother and Mrs. Henderson had just returned from a happy week attending Missionary Conference at Little Rock. Both well and enthusiastic about their work. Crossett is the busiest place I have seen this year. Along with other activities, the whole church has taken on new life under Brother Henderson's leadership and the coming of an increased population. A Training School was set up for Crossett to be held early in the fall with the writer and Miss McRae as teachers.

Montrose—Found Brother Meux of Wilmot, Brother Simpson of Portland and the local pastor, Brother McKay, waiting at the Church where we planned for a joint Training School for the three charges to be held at Parkdale the latter part of April. Brother Meux is a complete fit at Wilmot; Brother Simpson is in a good meeting at Parkdale, and Bro. McKay is doing his usual fine work on the Montrose-Snyder Charge.

Lake Village—Found the Thomas family claiming they were living in the most delightful charge in the Conference and the people saying fine things about the pastor. In a conference with the Pastor and Superintendent, Hal Sessions, a training school taught by local talent was planned to begin next week and run through six weeks, closing early in June.

Dermott—Found Brother McNeal just returned from the hospital in Memphis, but still suffering from his recent illness. He will possibly have to return to the hospital within the next ten days but expects to be on his feet in the near future. Brother McNeal is doing a great work not only in his local church but as District Director of Young People's work. His Training School will be held in May.

At McGehee—No man works harder than Rev. J. H. Cummins, and his work is telling in the new life manifested at McGehee. The old church debt has been refinanced and payments are being met on the date due. Brother Cummins will have a training school in the early fall.

Leaving Little Rock at six o'clock Friday morning, we made the complete round trip of the Monticello District; drove 366 miles, and got home at 10:30 Friday night. It was a hard day, but one of the happiest services we have had this spring. No Presiding Elder in the Conference is better appreciated than is Brother Hoover.—Clem Baker.

L. O. LEE HAS THIRTEEN CREDITS AT SALEM

Continuing his training program, Rev. L. O. Lee of the Bryant Circuit has turned in thirteen credit papers from his class recently taught at Salem. This makes twenty-eight pupils in two schools that Brother Lee has taught with two more schools yet to teach. We look forward to him having fifty credits on the Bryant Circuit this year.—Clem Baker.

COY WHITTEN HAS THIRTEEN CREDITS ON BAUXITE-SARDIS CHARGE

As a result of his class which he recently taught at Sardis, Rev. C. E. Whitten, pastor of the Bauxite-Sardis charge, has turned in credit papers from thirteen pupils. Brother Whitten is putting on a well-rounded program. This week he is in the midst of a revival with Rev. J. D. Baker of Benton doing the preaching.—Clem Baker.

TEN CREDITS AT ROLAND

This week I have had the delightful experience of teaching the course on "A Methodist and His Church" in a short term of school at Roland where Rev. Joe H. Robinson is the energetic young pastor. There were fourteen in the class and ten did credit work. Bro. Robinson plans to hold two more schools, doing the teaching himself.—Clem Baker.

R. A. TEETER REPORTS FINE SUNDAY SCHOOL ATTENDANCE AT WABBASEKA

A note from Rev. R. A. Teeter of the Altheimer-Wabbaseka charge, states that his school at Wabbaseka is having the best percentage of attendance of any church he has ever served. Last Sunday there were 93 per cent out of a total enrollment of 101. Brother Teeter also adds that this church has a fine spirit of evangelism and that a nice class will be received into the church on Easter morning. He requests 100 survey cards to complete the survey on this charge.—Clem Baker.

MISS McRAE TO TEACH AT RISON

Beginning on Easter Sunday our Conference Director of Children's Work, Miss Fay McRae, is to teach a one-unit school at Rison, teaching the course entitled, "Teaching Children." Later in the year another school will be held at Rison with Rev. S. T. Baugh as teacher. We congratulate that fine team of workers, Rev. and Mrs. J. B. Hefley. From all reports they are doing a magnificent work in their year in this fine little county seat town.—Clem Baker.

REV. S. T. BAUGH REPORTS THAT HE EXPECTS TO HAVE 100 ENROLLED IN HIS SCHOOL WHICH HE IS TO TEACH IN HIS OWN CHURCH AT CARR MEMORIAL, BEGINNING APR. 21.

Brother Baugh will teach the course entitled, "What Every Methodist Should Know" and expects to have at least fifty credits. This promises to be the best one-unit school held in the Conference thus far this year. In addition to this Brother Baugh had the largest number enrolled from any one church in the District. School held in February in First Church, Pine Bluff. This is only one indication of the fine work that Brother Baugh is doing in his new pastorate. Other accomplishments include paying of the old church debt in full, completely reorganizing the Church School with special emphasis upon the Young People's work, largely increasing the Sunday School attendance and paying each item on the budget as it comes due. In June Brother Baugh plans to have one of the best Vacation Schools in the Conference. In appreciation of his fine services the congregation at Carr has made a material increase in the Pastors' salary and he is filling his church at all preaching services.—Clem Baker.

CHURCH SCHOOL OFFERINGS, LITTLE ROCK CONFERENCE

The following offerings have been received up to and including April 4:

Arkadelphia District	
Mt. Valley	\$ 2.00
New Salem	2.00
Malvern	30.00
Total	\$34.00

Camden District	
Magnolia	\$50.00
Waldo	8.00
Smackover	17.00
Total	\$75.00
Little Rock District	
New Hope	\$ 1.78
Hickory Plains	5.00
Forest Park	10.00
Total	\$16.78
Monticello District	
.....	0.00
Pine Bluff District	
Tucker	\$ 7.47
Bayou Meto	4.15
Altheimer	5.00
Lakeside	60.00
Swan Lake	2.06
Wabbaseka	10.00
Total	\$88.68
Prescott District	
Bingen	\$ 3.10
Washington	5.00
Blevins	10.00
Total	\$18.10
Texarkana District	
Fairview	\$20.00
Richmond	4.00
Total	\$24.00
STANDING BY DISTRICTS	
Pine Bluff District	\$ 88.68
Camden District	75.00
Arkadelphia District	34.00
Texarkana District	24.00
Prescott District	18.10
Little Rock District	16.78
Monticello District	00.00
Total	\$256.56
—C. K. Wilkerson, Treas.	

LITTLE ROCK CONFERENCE REPORT ON COLLEGE FUND

As Treasurer I report remittances received to April 1, for the Hendrix College Student Loan Fund:

Arkadelphia District	
No remittances received.	
Camden District	
First Church—Camden	\$ 70.95
Vantrease Memorial—El Dorado	4.80
Bethel Church—El Dorado	3.30
Wesley Church—El Dorado	1.00
Taylor Circuit	4.00
Waldo	5.00
Bearden	10.00
Kingsland	3.15
Magnolia	40.75
Stephens	6.32
Norphet Church	6.50
El Dorado Circuit	13.25
Harrell	5.00

(Continued on Page Ten)

For Easter Dinner
Meyer's Butter-Nut
BREAD AND CAKES!



Such a meal on such a day certainly demands a bread whose superior quality and flavor lends zest to other foods. We suggest Meyer's Butter-Nut Bread. And for that last finishing sweetness—the crown of the meal—we suggest Meyer's Cakes—you may choose from an unusually large variety.

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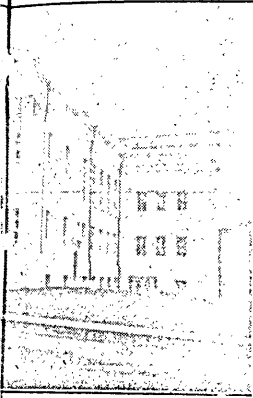
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Church,
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(Continued from Page Seven)

Strong Ct.—Strong	3.30
Bolding	1.14
Rhodes Chapel	1.00
Smackover	10.00
Chidister	5.25
Total	\$194.71
Little Rock Conference	
England	\$ 10.00
Hazen	20.00
Henderson	7.00
Forest Park	4.75
Highland	15.00
Hunter Memorial	3.77
Lonoke	10.00
Paron Ct.—Walnut Grove Church	.83
Mabelvale-Primrose	5.00
Total	\$ 76.35

Monticello District	
Dermott	\$ 10.00
Dumas	4.25
Hermitage Ct.	6.65
Lake Village	5.00
McGehee	10.00
Monticello	20.55
Portland Church	7.50
Tillar	5.00
Warren	25.00
Wilnot	5.00
Snyder	1.43
Montrose	2.19
Total	\$102.57

Pine Bluff District	
Althelmer-Wabbaseka	\$ 7.00
Gillett	5.00
Gould	4.04
Humphrey	2.25
First Church—Pine Bluff	35.00
Carr Memorial—Pine Bluff	1.30
Lakeside Church—Pine Bluff	30.61
Rison	4.00
Roe Circuit—Ulm Church	3.00
Sheridan Station	6.41
Stuttgart	11.55
Swan Lake Circuit	5.00
White Hall—Good Faith	6.00
Total	\$121.16

Prescott District	
Hope	\$ 86.00
Washington-Ozan	3.00
Total	\$89.00

Texarkana District	
College Hill—Texarkana	\$ 4.00
Total	\$ 4.00
Grand Total	\$587.79

—C. E. Hayes, Treasurer.

WHAT RELIGION MEANS TO ME

(An address delivered by Harvey W. Cox, President of Emory University, Druid Hills Baptist Church, Sunday Evening, March 1 1936.)

Religion to me means the way of life. Jesus said, "I am the Way, the Truth, and the Life," and I rejoice to say with the great apostle, "I live and yet not I, Christ liveth in me." Religion to me is Christianity, and Christ is Christianity.

I like to think of religion as freedom and if you ask me what I mean by freedom I would answer salvation—saved from the dominion of sin and saved to have dominion within and without. We are subject to the power of sin in its many manifestations but the salvation which Jesus Christ brings to every believing heart gives us power to control our passions and bring them into subjection to His will.

Religion to me means the freedom to understand the universe—my relationship to God to my fellow-man, to the past, to the present, to the future. Jesus said: "Ye shall know the truth and the truth shall make you free." Religion puts no premium on ignorance and superstition. It intends to release us from the bondage of sin.

Religion to me means the freedom to serve. No man is happy in his work until he is liberated by the Holy Spirit to see life's work in the ultimate plan of God's will.

Religion to me means the freedom of untrammelled communion with God. Prayer is two-fold, petitionary and communion, and more and more I rejoice in the blessed privilege of communing with the Father—not merely asking Him for things, but understanding His will, feeling His abiding presence within my heart.

Religion to me means the freedom of giving myself fully and joyfully to the abundant life which Jesus of-

FOR THE CHILDREN

EASTER JOY

(By an eleven-year-old girl.)

I have some Easter eggs,
Yellow, red and blue,
They make me very happy,
Because they're beautiful and new.

And then they make me truly glad
Because I like to say
That they're for our Savior,
Who rose on Easter Day.

I'm glad that I'm here,
That I'm here to see,
How to remember Easter,
For Christ who died for me.

How I'll love my Easter eggs,
Yellow, red and blue,
And I'll still love Easter,
And I hope that you will, too.

—Lois Faye Triplett, Amity, Ark.

EASTER CLOTHES FOR MARY MAE

When Mary Mae was ten, the depression was at its worst. Daddy had been out of work for so long, and Mother had been sick. Not that Mary Mae minded having just rice or beans for Sunday dinner, or even not having any school lunch. But Easter was coming near, and the Junior Department in the Sunday School was putting on the program. The superintendent had said to Mary Mae, "We haven't anyone in the whole department that can sing and recite quite as well as Mary Mae, so we will have to depend upon you to help a lot with the program."

"I love to sing—I do, I do!" she told her mother that evening, "But I can't get up there in front of every body in that old dress. I just can't—and I won't!" she ended in a storm of tears. And a few minutes later in the kitchen, a few hot, salty tears dropped into the dishpan as Mother finished the dishes. No new clothes this spring—no matter how badly they needed them—that was final. Perhaps next year—if the Lord let them live—!

So Mary Mae returned the solo and the lovely reading to her teacher—and told the ladies on the program committee that she would sing when the whole department sang, if she could stand in the back row. They understood—but they were all suffering together in the depression, and not one of them could secure the clothes Mary Mae needed.

The weeks were flying by, and Easter was coming nearer and nearer. One Sunday the conversation in the Willing Workers class turned on the subject of dress. "Is it wrong," they asked for the hundredth time "to wear short sleeves?" "Is it all right to wear a class ring?" "Is it wrong to curl your hair?"

Miss Atwell, the teacher, was weary of all those questions, though she knew they lay close to the hearts of her girls.

"Listen," she said, "I want to show you something out of the Book."

And she turned back to Genesis, and read them about Sarah—how that down in Egypt the folks saw that she was "very fair", and went and told the king about her, and praised her so highly that Abraham was frightened—for the heathen at that time were treacherous and and cruel, and would not mind killing a man and stealing his wife. Sarah's name meant a princess—how

fers to His trusting children by which we come into the knowledge of the Kingdom of God—its meaning for this world and its triumph in the life of all fellow-workers with God.

lovely she must have been!

"I guess she must have been dressed pretty nice, too," said one.

"Silks and satins and velvets are what princesses wear," said another.

"And lots of jewelry, in Egypt—my mother's got a scarab," added a third.

"Then, listen," replied the teacher. And she read them from the third chapter of First Peter, about not using gold and silver, and fancy hair dressing and expensive clothes for adorning, but using the incorruptible apparel (it never wears out) of a meek and quiet spirit, which is in the sight of God of great price," and then she went on to read that this was how Princess Sarah, the lovely Sarah, so beautiful that men went and told the king about her—this was how she adorned herself.

Mary Mae was impressed. She said nothing to her mother; but in her heart she determined that if she could have no new things to wear, she would see if she couldn't make herself attractive by putting on the kind of adornment Princess Sarah wore—the kind of adornment God liked best.

Easter came and went. Mary Mae stood among the tall girls in the back row and sang her best. The months went by—and when Mary Mae was eleven, the depression was not quite so bad. Daddy had been having some work, there had been meat on the table now and then, and there was a license for the car.

"Mary Mae," said Mother, as they washed dishes, "tomorrow, we can go down and buy Easter clothes for you and Ted and the baby."

"Goody, goody!" exclaimed Mary Mae. Then she dried the dishes for a while in silence.

"But, Mother," she finally said, "I can wear my old white dress if you will do it up nicely, and just buy a yard of print, and make a little jacket to wear over it—for I do want you to have something new for Easter, too. Please, Mother."

"Oh, but daughter—" Mother began. Then she washed three cups and a plate before she finished what she started to say.

Finally Mother spoke again. "Are you very, very sure you feel that way about it?" she asked.

"Awfully sure, Mother," Mary Mae told her, "because all year. I have been practicing wearing the kind of fine clothes Princess Sarah had," and she told her mother about what Miss Atwell had told the class.

"Then, daughter," said Mother, "I've a proposition to make! I can get along—for I will just sit still and hold baby anyway. And I will make a pretty little jacket for you to wear over your white dress, when

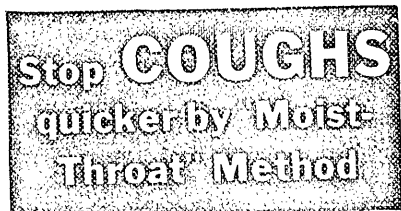
you speak your piece. Then—then, Mary Mae, we will put together all the money that we would spend on us, and it will buy Daddy a new suit, so he can go to church with us Easter Sunday. You know Daddy truly loves the Lord, but since things have been so bad, his suit was just not fit to wear to church, and he hasn't been there for a long time."

The towel was on the floor, and Mary Mae's arms were around her mother's neck. Her tears made a wet spot on Mother's shoulder, as she clung there for a long time.

"Mommy, Mommy!" she cried, "more than anything else in the world, I'd like to have Daddy sitting by us in church on Easter Sunday—and every Sunday! And I'd be so proud to speak my piece and sing my song in the finery that Princess Sarah wore—the incorruptible apparel of a meek and quiet spirit, which is in the sight of God of great price!"—Herald of Holiness.

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CHURCH NEWS

A CORRECTION

Rev. J. W. Crichlow of Helena has called my attention to a very serious error in my annual report made to the Conference in November, 1935, and which was published in the Conference Minutes.

My secretary, who made the error, and I are sorry that it was made. The error occurred in this way. She gave the Little Rock Conference credit for \$864.15, which was paid by the North Arkansas Conference thus making both statements of the receipts on Conference Claims from the two Conferences wrong. The North Arkansas Conference should have been reported as having paid \$1519.20, and the Little Rock Conference as having paid \$1450.13.—James Thomas.

CONWAY DISTRICT NOTICE

The Conway District Conference will meet in Atkins, April 29-30, and Rev. Horace M. Lewis of Morilton will preach the Conference sermon at 11 a. m., April 29.

The evening service will be given over to the laymen and our District Lay-Leader, Mr. Joe A. Goetz, will be in charge. Mr. Charles Stuck of Jonesboro, Conference Lay-Leader will deliver the principal address, with other short addresses.

Rev. R. E. L. Bearden, Verlie Harris, and C. W. Good will act as an Examining Committee for all applications for license to preach, admission on trial into the traveling connection, or ordination. They will meet all applicants at the Methodist Church at Atkins in afternoon of April 29.—William Sherman, P. E.

LITTLE ROCK DISTRICT BROTHERHOOD

The Brotherhood met at First Church, April 1, Dr. J. D. Hammons presiding. The opening prayer was made by M. T. Steel. The Scripture lesson was read from Matthew's gospel, and the presiding elder talked about "Going a Little Further With Jesus." Dr. Thomas led in the second prayer. The secretary read the roll, and reports were given by the following on their respective work: Dr. James Thomas, Dr. A. C. Millar, and Clem Baker.

The night of April 17 a Hendrix banquet will be given at the Woman's City Club, Fourth and Scott, for the promotion of our college. The presiding elder urges that all preachers preach on "Hendrix College as an Asset to Arkansas" on April 19.

Miss Spratt, representing the General Board of our Church, spoke on Vacation Bible Schools, and Dr. Alva Taylor of Vanderbilt University spoke on Universal Peace.

The meeting was adjourned for lunch and after refreshments Bishop John M. Moore spoke to a large audience.—W. L. Arnold, Sec.

ARKANSAS METHODIST ORPHANAGE

This period in the Arkansas Methodist Orphanage, since my connection with it in its beginning, is the most strenuous I have ever seen. More children are in trouble in the State and we are doing our best to relieve the situation when possible.

In conversation with a gentleman this morning, he expressed astonishment that more people did not remember the Orphanage in their wills.

Last year, we received from the

sale of a home in Black Rock, Ark., \$655 which was willed to us by a dear sister who left us and I wondered if her vision did not find sympathy and appreciation in others. It is a serious thing to die and leave nothing to live after you. So I beg you, if you have not done it, to make your will at once and remember the Orphanage in it. What we receive from wills goes into the endowment and will help us to prepare for the future.

Everything is in good shape at the Home. The children are happy and those of school age are in school and the matrons report to me that things are doing well.

I would like again to express my appreciation of the interest taken by my brethren of the ministry, as well as of the laity, in the Arkansas Methodist Orphanage.—James Thomas, Executive Secretary.

ARKANSAS METHODIST ORPHANAGE

During March, we received the following cash contributions for the Home:

A Friend, at Dermott.....	\$ 5.00
A Friend, Little Rock.....	30.00
A. R. McKinney, Texarkana.....	5.00
Mrs. J. R. Gibbons, Bauxite.....	6.00
Mrs. Annie Gibbons, Bauxite.....	2.00
A Friend, Bauxite.....	1.00
McDonnell-Streepy Class, Pulaski Heights.....	2.50
Susanna Wesley Bible Class, First Church, Texarkana.....	5.00
H. M. Martin Dairy, La. Rock, R-3.....	3.00
Inez Smith Bible Class, Pulaski Heights.....	2.50

During March we received the following Christmas Offerings:

North Arkansas Conference	
Batesville District, Pleasant Plains Ct.....	\$ 4.60
Conway District, Ola Ct., Ola S. S.....	1.55
Nimrod S. S.....	1.45
Ft. Smith District, Fort Smith—Midland Heights S. S.....	6.75
Helena District, Marianna S. S.....	12.00
Paragould District, Rector S. S.....	15.00
Little Rock Conference	
Monticello District, Dermott S. S.....	16.00
Pine Bluff Circuit, Tucker S. S., additional.....	.37
Prescott District, Emmitt S. S.....	8.91
Little Rock District, First Church, additional.....	25.00

—James Thomas.

ORPHANAGE REPORT

Received in the home during March: W. M. Society, Oak Grove, quilt; W. M. S., Bergman, quilt, tea-towels, pillow cases, and towels; W. M. S., Bellfonte, quilt; Emergency Relief, 312 lbs. flour, two cases meat; Mrs. Tom Miller, city, one doz. tea glasses; American Chemical Co., City, 4 cases soft drinks; Guest of Judge Frank Smith to Acappella Concert given at Senior High School by the Civic Music Association, Mr. George A. Lescher, Manager Crown Coach Co., furnished transportation to and from concert in one of their splendid busses with a courteous and kind chauffeur. The children enjoyed the concert and the ride; a friend, 3 gal. sweet milk; W. M. S., Quitman, quilt. Thanks to the ladies of Woman's Missionary Conferences who had the time and opportunity of visiting our home; also for their expressions of commendation. Come again and let others come also.—Mrs. S. J. Steed, Matron.

CARR MEMORIAL PAYS DEBT

The mortgage debt on Carr Memorial Church was paid off Monday, April 6, and the records satisfied. The cancelled mortgage will be burned at a special service some time during April. The Church now has a clear title to its property. There is great rejoicing among the members and friends of this growing Church in east Pine Bluff.

In 1930 the congregation borrowed \$1,000 to repair the building. The past five years being difficult ones, no interest had been paid. At the beginning of the new Conference year it was found that accrued interest had run the debt to around \$1,440, and the holder of the lien was threatening to foreclose.

An agreement was reached by

which the debt was settled as indicated above. Our people appreciate the opportunity to clear their church of debt, and responded in a wonderful way. A new spirit pervades the membership. The Church School enrollment and attendance have increased all winter. Every organization in the church shows new life, and the future is bright with promise.

The next move will be the beginning of a building fund from which will eventuate a new educational building to house the growing congregation.—Carr Memorial Bulletin.

RESOLUTIONS OF APPRECIATION

Resolutions adopted by the Ministerial Training School of the Arkansas District of the Methodist Episcopal Church in session at Little Rock, March 9-13.

For four years the First Methodist Episcopal Church of Little Rock and her pastor, Dr. Kenneth H. Sausaman, have graciously and abundantly entertained the ministry of Arkansas Methodism in an effort to make the ministry of Arkansas more efficient and effective in her needy fields. In this good work the Little Rock Church has been assisted by the Board of Education of the Church in Chicago, and the Little Rock Training School of Methodist Churches of Little Rock. Therefore, from the depths of our hearts, we express, upon this occasion a most sincere appreciation of this service.

First. To the church, whose lovely homes have been opened to us for our comfort and refreshment and whose ladies at much sacrifice to selves and their homes have prepared sustenance for the physical

man in the splendid luncheons, prepared so willingly by their hands, we acknowledge our indebtedness and express joy and thanksgiving for such service.

Second. To our Brother Pastor host, whose service and sacrifice has so largely ministered to the forward look of our work; whose inspiration for work and research has opened our abilities to loftier endeavor, whose genial spirit has drawn us in a finer brotherhood, and whose fearless soul has strengthened our faith in our tasks, we express genuine affection and appreciation.

To his good wife and helpmate in this great work we say as much and this not as reflected but in the light of her own most lovely personality and willing service. In their going to another field we express congratulations to them upon the larger opportunities offered, wishing them God-Speed in their venture. We congratulate his future field upon the attainment of leaders so consecrated and energetic, for leadership among them.

Third. We extend to the Board of Education of our Church through her leaders, Doctors English and Eiselen, the gratitude of our hearts for their splendid co-operation in this school.

Fourth. We especially feel deeply indebted to Dr. Frank A. Lindhorst for his masterful leadership in this series of schools. Words cannot express our sincere feeling in this respect. We want him to know that our hearts and hopes and prayers go with him in his journey of helpful service over this area. We pray both to him and the Board of Education for a continuation of these services.

Fifth. We desire to express our

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deep gratitude to the leaders of the Little Rock Training School of the Methodist Churches for their welcome and consideration of our ministry and laymen in their annual sessions. We sincerely appreciate the fellowship and constructive contribution they so freely make to our work.—Committee on Resolutions, Robert M. Lehew, Chairman, G. H. Ryder, T. J. Masters.

LITTLE ROCK CONFERENCE TREASURER'S REPORT

As Conference Treasurer I report the amount received on Claims since the beginning of the new Conference year through March.

Arkadelphia District	
Carthage	\$ 10.00
Holly Springs Ct.	55.00
Hot Springs: Grand Avenue	137.61
Hot Springs Ct.	42.50
Pearcy Ct.	25.00
Sparkman Church	25.00
Traskwood Ct.	6.62
Total	\$301.73
Camden District	
El Dorado Circuit	\$ 72.50
First Church, El Dorado	542.00
Huttig	35.33
Kingsland Ct.	18.46
Magnolia	300.00
Total	\$968.79
Little Rock District	
Bauxite-Sardis	\$ 60.00
Carlisle Circuit	29.03
Hickory Plains Ct.	10.55
Keo Circuit	33.00
Little Rock:	
First Church	\$1075.00
Henderson	1.00
Highland	25.00
Hunter	38.00
Pulaski Hts.	337.50
Mabelvale-Primrose	73.01
Paron Circuit	16.80
Roland Circuit	4.56
Total	\$1703.45
Monticello District	
Crossett	\$200.00
Fountain Hill Ct.	2.00
New Edinburg Ct.	20.09
Willmot Charge	10.00
Total	\$232.09
Pine Bluff District	
DeWitt	\$137.04
St. Charles Circuit	40.00
Stuttgart	25.00
Total	\$202.04
Prescott District	
Forester-Mauldin	\$ 25.00
Gurdon	115.00
Hope	200.00
Mineral Springs	18.39
Murfreesboro-Delight	87.07
Mount Ida Ct.	10.00
Washington-Ozan	20.00
Springhill Ct.	20.00
Total	\$495.46
Texarkana District	
Hatfield Circuit	\$ 50.00
Lockesburg Ct. (in full)	200.00
Texarkana-Circuit	18.00
Total	\$268.00
Grand Total	\$4171.56

Note: In last report Lonoke was credited with \$10.00. This should have been credited to the Hendrix College Student Loan Fund and I have corrected it on my books and am so publishing it in my report of offerings received for the college fund.—C. E. Hayes, Treas.

YOU HAVE ALWAYS WANTED TO GO AROUND THE WORLD

Most of us have had dreams of visiting the people on the other side of the earth and continuing until we have entirely encircled the world. Now is your chance to realize your dream in a most marvelous fashion.

Our party is scheduled to leave in June and return early in September. We will see the beautiful Canadian Rockies before taking our ship, the Empress of Asia, at Vancouver. Then Hawaii, Japan, Korea, Manchukuo, China, Philippines, Malay States, Singapore, Ceylon, India, Arabia, Egypt, France, and England. We return, via the St. Lawrence River, to Quebec and Montreal, using the famous Canadian Pacific steamer, the Empress of Britian.

Our party will be organized to make this one of the most complete of all "Round the World" travel. It will be personally conducted and

will be under the leadership of Dr. Wm. Graham Echols, a member of the faculty of the University of Alabama who has had more than fifteen years experience in conducting travel to various parts of the world. Our business arrangements will be in the hands of the oldest company of its kind in America which assures safety and the best service. You will marvel at the low price, and you can pay for it after you return (by the month if you wish). Write us immediately for our folder and further information in detail. Address all communications to Travel Service Bureau, Rev. W. M. Cassetty, Jr., Executive Secretary, 810 Broadway, Nashville, Tenn.

CENTENNIAL NEWS

Who has the largest family in Arkansas?

That question is on hundreds of lips since Harvey C. Couch, chairman of the Arkansas Centennial Commission, announced that the state's largest family would be his personal guests to dine with President Roosevelt when he comes to Arkansas the first week in June to officially open the Centennial Celebration.

Luther Loveless, who lives on a farm a short distance west of Conway, has the largest family reported to Centennial headquarters since the announcement was made. His name was submitted by W. F. Martin of Conway.

"Mr. Loveless and his wife have fourteen children, two sons-in-laws, and three grand-children, a total of 21 in the family," Mr. Martin reported. "He and his wife are hard-working, honorable people. If they qualify for the guest list, I shall be glad to see them have this near approach to the President."

Only immediate members of the family are counted, it was announced at Centennial headquarters, so Mr. Loveless' family would number 16 in the contest. Information concerning possible larger families in Arkansas should be sent to Centennial headquarters in Little Rock.

Arkansas war veterans are to have a double reason for celebrating on June 15.

On that date, in addition to joining with every man, woman, and child in the state in commemorating Arkansas' 100th birthday as a state, every veteran will also be celebrating the advent of "prosperity". June 15 is the day when the Bonus Bonds are valid!

In an effort to stimulate interest in roadside beautification, Mrs. E. W. Frost of Texarkana, chairman of the Roadside Improvement Committee, Arkansas Centennial Commission, announced that a slogan prize is to be given.

A cash prize of \$25 will be given the person submitting the best Roadside Improvement Slogan to be used during the Centennial year, with three suggestions for making the slogan effective in roadside development work.

The contest closes March 15, at midnight. The award is to be made as soon as judges can choose from among the entries. Slogans should be mailed to the Slogan Committee, War Memorial Building, Little Rock.

Wesley and Wealth

One need not read the writings of John Wesley frequently or closely to discern his grave apprehension for the members of the Methodist societies when they began to increase in riches.

On October 12, 1760, he writes in his Journal: "On the three following days I spoke severally to the members of the Bristol Society. As many of them increase in worldly goods, their grave danger, I apprehend, will be their relapsing into the spirit of the world, and then their religion is but a dream."

In his Journal for September 18, 1763, is this entry: "I gave our brethren in Bristol a solemn caution not to love the world, neither the things of the world. This will be their grand danger; as they are industrious and frugal, they must need increase in goods. This appears already in London, Bristol, and most other trading towns; those who are in business have increased in substance seven-fold; yea, some of them thirty, even an hundred fold."

Though Wesley always leaned toward a position that was favorable to poverty, his apprehension seemed to increase with the years and, as Tyerman has said, he "lashed wealthy Methodists and others with terrific power."

It was apparent that his chief fears were related to the possibility that wealth would secularize the revival and destroy the work into which he had put the best of his life. And he had reason for being concerned for he had seen the terrible spiritual state into which mankind had fallen.

Likewise he had seen the beneficial effects of the Methodist revival in changing this condition by injecting militant spiritual energy into the putrid mass of human depravity to such an extent that it transformed the souls of men and gave to the essential principles of Christianity

a dominant position in daily living. The thing that troubled Wesley, and is troubling not a few today, was and is how to get the principles of Christ practiced. "How under God," exclaimed the great man, "can we get these good principles practiced?" Riches stood and stand in the way of the union of principles and practice.

Wesley was severely critical of the Quakers for the decay of the principles and ideals for which they had formerly stood, their apostasy seeming to have come from the accumulation of wealth in the Quaker communities.

Speaking to Methodists, Wesley said: "Lay this to heart, ye who are now a poor, despised, afflicted people. Hitherto ye were not able to relieve your own poor. But if ever your substance be increased, see

Back of a hearty appetite A Clean System

A hearty appetite is something to be proud of, because it usually indicates that the digestive system is in a healthy condition. Without a real desire for good, wholesome food, the body cannot be properly nourished.

Biliousness and sluggishness dull the appetite and tend to make men and women finicky about what they eat.

Slowing-up of the work of the digestive system (ordinary constipation) sometimes is attended by such disagreeable symptoms as bad taste in the mouth, coated tongue, sensation of fullness after meals, distention of the abdomen, eructations of gas, sick headache, dizziness, spots before the eyes, and a dull, tired feeling.

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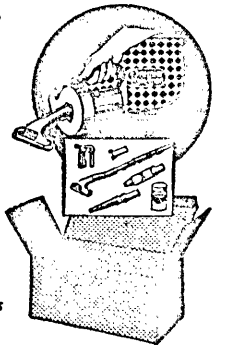
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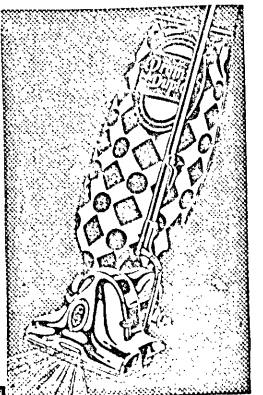


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that ye be not straitened in your sympathies, that ye fall not into the snare of the devil. Before any of you lay up treasures on earth, I pray the Lord to scatter you to the corners of the earth, and blot out your name from under heaven." (Wesley, Misc. Works, I, p. 132.)

Francis Asbury followed closely Wesley's doctrine, and during his ministry in America he sternly insisted, prior to 1800, that "Methodist preachers should provide for their expenses on a stipend of \$64 a year. In 1800 an increase of \$16 a year was permitted," but until Asbury's death "Methodist preachers received lodgings among the people and \$80 a year for their salaries, and no more."

Of course, Asbury insisted that a Methodist preacher should not marry, and when one of them announced to Asbury his approaching marriage the bishop exclaimed, "The devil and women are getting after my preachers." Consequently whenever a preacher "took unto himself a wife," it meant his location within a short time.

Thus many noble men who had every prospect before them of great usefulness in the Kingdom, were forced into retirement by this rule, and the field left to younger and less experienced preachers.

Had Wesley and Asbury lived today, they would witness a situation which would afford ample proof of the truth of their warnings regarding the destructive effects of an undue emphasis on the accumulation of wealth and the baneful effects which such accumulation had on the spirituality of Christian people.

Generally speaking, the churches had their share in creating the financial crisis which occurred following the World War, and which still haunts the world.

Many of us still remember how the sudden influx of wealth, which narrowed the vision of the churches until eyes saw and souls desired nothing so much as money and its relation to the "upbuilding of the Kingdom," shut up the gates of opportunity which could have swung wide for the spiritual redemption of the world.

A period of gathering and spending ensued, which profited the kingdom of God little, for only a few of the wide range of projects which were opened were ever finished, although the churches were organized on a business efficiency basis which equaled the most prosperous commercial concerns. No expense was spared to "make the millions grow."

In the heat of this gigantic financial enterprise of the churches in

their separate campaigns, the Inter-church World Movement was born and about \$180,000,000 was raised, partly to refinance the co-operating churches, and partly to defray the cost of interchurch activities. Misunderstandings arose and the Inter-church World Movement vanished.

But the greatest loss sustained was in the field of spiritual conquest. It was hardly possible to sing, "Like a mighty army moves the church of God." The Christian forces were having a hard time to keep from being submerged by the tidal wave of worldliness which swept the country in the wake of the financial upheaval.

When fortunes melted away the millions who lost turned not to the churches for spiritual strength to face honestly the tragic situation and solve the problem by being content to travel the slow road of more meager returns and higher ideals; but there was a grand rush to the speculative marts of Wall Street.

The vanished fortunes must be restored without delay; thus the bucketshops became centers of activity and often the last cent went into the gambling operations to save the holdings and increase the speculative possibilities. The stock-gambling spirit reached to the most secluded hamlet, and the extent of these operations was revealed in 1929, when the bubble burst and crowded ten millions of people to the wall.

As redemptive agencies in this spiritual and moral conflagration the churches could do little. Men and women ruined beyond hope of recovery, felt that life held nothing more for them, and lacking the sustaining grace of God the Christian faith, departed this life by the quickest method possible.

Those who held to life sought no refuge in the sanctuary, for it offered no financial returns. They had tasted the red wine of luxury which money had bought them before; they must have it again.

A great indifference to spiritual matters was manifested everywhere. Failure to listen to God caused multitudes to listen to the wet propagandists, and the repeal of the Eighteenth Amendment was effected.

Have the fears of Wesley that an "increase of worldly goods" inevitably results in a relapse "into the spirit of the world," when "religion is but a dream" been realized? Has the force of evangelistic zeal and power been lost? And has the ultimate potentiality of money been substituted as the dream of mankind?

A minister recently made the remark to me that he was sure we were returning to normalcy because the payments to the local budget on his charge were increasing. Financial increases may be true indicators of a return to normal conditions materially, but form no basis for indications of a return to normal spiritual life.

If John Wesley were living today, he probably would say that our supreme need was to destroy the conception that the acquisition of money is the ultimate goal toward which we as a nation should be striving; and to restore, through a redeemed leadership, the spiritual power which was lost when the churches were obsessed with the idea of making the kingdom of God secure by the promulgation of a gigantic financial campaign.

Many are feeling the need of leaders who know the way out of the

mire into which the world has fallen, and will be fearless in the proclamation of the whole truth regarding the relation of redemption to riches, regardless of its unwelcome reception.

The tremendous swing toward money has unbalanced the vital forces of life; the restoration of the balance between the spiritual and financial forces must be accomplished before the throb of life shall be felt in the pulseless arteries of the nation.—G. W. Eggleston in Central Christian Advocate.

Opening a New District In Africa

The recent opening of the new Lodja District in the Congo Mission of the Methodist Episcopal Church, South, marks one of the most important forward steps taken in the work in Africa since the time of the depression. The new district lies in the northern section of the Batetela territory that tribe among whom the Church is at work where there has never before been a mission station or a resident missionary. It comprises four large state territorial divisions.

Rev. A. J. Reid, superintendent of the new district, was formerly director of evangelistic work on the Wembo Nyama district; he has for some time been making itineraries into the "north country" where there were many large villages and many people asking for a preacher to come and teach them. Mr. Reid had already placed some native evangelists in this new territory. Therefore at the last meeting of the Congo Mission Mr. Reid was appointed to open up a station in the "north country" and establish the new district. The villages to which he had sent evangelists form a part of the new Lodja district.

Mr. Reid gives a vivid description of the actual setting up of the new station in this virgin territory in Africa:

"A few days after the Mission meeting four members of general survey committee began their search for a site for a missionary home in the new Lodja district. With the site decided upon, we began clearing forest ground and digging stumps to prepare the place for the house. Within four months we had completed a two-room temporary home, 27 by 54 feet, which we have occupied for two months. We had also

sawed 2,000 feet of lumber and constructed a temporary carpenter shed, built a long, brick storage shed, 15x 114 feet, and a shed for burning brick. We had made 60,000 bricks, constructed a large kiln for burning brick and burned one kiln. We had opened a road across the plain and through the forest nearly a kilometer long from the main auto road to our home."

Since Mr. and Mrs. Reid are the only missionaries on the Lodja district, Mr. Reid must supervise the educational as well as the evangelistic work. A regional school has already been established at Kandolo, the largest village of the tribe. Two native teachers and their wives with equipment for the school were sent out from Wembo Nyama station, the

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main station of the Congo Mission, by Prof. John G. Barden, head of educational work for the Mission. Several of the native preachers have been assigned by Mr. Reid to help in the school which opened on October 14 with an enrollment of 150. Three months later the enrollment had increased to 225. The state officials who have visited the school are much pleased with the interest and progress being made and have announced that the young men attending the school would be freed from state obligations of making a cotton garden, paying a state tax, and doing other state work. This freedom from state obligations is counted a great privilege in the Congo.

The students in the regional school have assisted in building the homes occupied by the two teachers and are planning to help in the building of a large brick church and school building combined to house the growing work.

About twenty of the native evangelists in the new district are also conducting primary schools in the villages wherein they are stationed, with an enrollment of 655 in these outvillage schools.

When Mr. Reid began the work of the new district, thirty-five native preachers were already stationed in the area. Within five months' time he had added nine other evangelists to the work, had opened up thirteen new villages, thus making a total of 65 preaching points on the district. During the same period he visited 84 villages, preached 136 times, baptized 26 children and 164 adults and conducted two meetings on the district with several hundred coming

to the altar of prayer. Very recently he baptized Chief Nianga, who is said to be the first chief of the tribe to be baptized. This chief has met and overcome the difficulty which has proved the stumbling block in the way of many other Congo chiefs and prevented them from joining the church. Chief Nianga has given up polygamy and no longer proudly claims to have 200 wives. When one realizes that the honor and glory of a Congo chieftain depends upon the number of wives he has in his harem (for they represent the amount of his property) one can begin to understand what a sacrifice it was to Chief Nianga to give up his many wives in order to accept Christianity. It is one of the strict laws of the Congo Mission that no man be permitted to be baptized and join the church who is the husband of more than one wife.

"We are exceedingly happy," says Mr. Reid, "to have the privilege of working in this new district—to open up new villages and organize the work. But the district is so large that we need at least 100 additional preachers to preach in the many villages that are begging for a preacher. We should establish immediately three other regional schools near three outlying state posts to educate the youth in a better way. The itineraries into the district villages are expensive and we also must have supplies for our schools. We are asking the prayers of the home church for this new work in which we are engaged."

THE PASTOR AND HIS AUTOMOBILE

One of the most serious problems that faces the pastor, the heavy cost of automobile operation and maintenance, is given little consideration by the average church board. The majority of Methodist charges are circuits where a car is an absolute essential. Even in stations, with rare exceptions, the automobile has become a necessity if effective pastoral supervision is to be given.

Unfortunately the parsonage automobiles do not produce any offspring to replace the outworn model or to enhance the family income as did the parsonage mare in the old days. Nor is it usual for a country parson visiting among his rural parishioners to find a few gallons of gas thrown into the back of his car as a few bushels of oats were thrown in the back of the buggy in the past.

Perhaps pastors ought to keep an accurate account of the cost of automobile transportation used in the round of parish duties, and make that an item of report at the fourth

Quarterly Conference. And official boards ought to give careful consideration to this important item in estimating salaries and budgets.

In fairness, however, another side of the picture should be presented. Many pastors pile up far more automobile miles than necessity or reason demands. The cost of parish-visitation can often be greatly reduced by careful planning of a visitation schedule in advance. An occasional well-planned afternoon of visitation traveling on good old Shanks' horses will save gas bills and improve health and appetite.

The temptation to run hither and yon on pleasure bent or at the beck and call of some companionable parishioner should be resisted as the devil is supposed to resist holy water. The pastor who becomes a taxi driver for the Ladies' Aid may stand well with the women of the parish, but it is questionable whether he is thus fulfilling his highest function as a prophet of God.

Yes, the brethren of the ministry can become just as flagrant automobile sinners as the laymen.—E. C. Hickman in Christian Advocate.

OLD-TIME CAMP MEETINGS

Ten, twenty, and sometimes thirty ministers, of different denominations, would come together and preach night and day, four or five days together; and, indeed, I have known these camp-meetings to last three or four weeks and great good resulted from them. I have seen more than a hundred sinners fall like dead under one powerful sermon, and I have seen and heard more than five hundred Christians all shouting aloud the high praises of God at once; and I will venture to assert that many happy thousands were awakened and converted to God at these camp-meetings. Some sinners mocked, some of the old dry professors opposed, some of the old starched Presbyterian preachers preached against these exercises, but still the work went on and spread almost in every direction, gathering additional force, till our country seemed all coming home to God.

In this great revival the Methodists kept moderately balanced; for we had excellent preachers to steer the ship or guide the flocks. But some of our members ran wild, and indulged in some extravagances that were hard to control.

A strange phenomenon accompanied this revival, causing no little amazement in the community, and some scandal. The excitement attending conviction of sin manifested itself in a nervous physical condition known as the "jerks", which would break over whole audiences, saints and sinners alike, and sway them as a storm sways the standing corn. I have seen more than five hundred persons jerking at one time in my large congregations. Most usually persons taken with the jerks, to obtain relief, as they said, would rise up and dance. Some would run, but could not get away. Some would resist; on such the jerks were generally very severe.

To see these proud young gentlemen and young ladies, dressed in their silks, jewelry, and prunella, from top to toe, take the jerks, would often excite my resiliencies. The first jerk or so, you would see their fine bonnets, caps, and combs fly; and so sudden would be the jerking of the head that their loose hair would crack almost as loud as a wagoner's whip.—From Autobiography of Peter Cartwright.

OBITUARIES

WRIGHT.—Fred Wright was born June 30, 1907; died March 3, 1936. He was the son of Mr. and Mrs. C. E. Wright of Vilonia, Ark. At the age of 18 he went to Memphis, Tenn., where he stayed six months and then went to Little Rock, Ark., where he was united in marriage to Miss Ora Lee Hill January 4, 1931. To this union were born three children: Freddie Eugene, 3; James Richard, 2; and Julia Ann, 8 months. For the past three years he lived at Lonoke, Ark. Last fall he moved to Vilonia. He had been in bad health for the past two years, but was not confined to his bed until six weeks before his summons came to come up higher. He bore his afflictions without complaint. He was a good father and husband, a good neighbor and respected by all who knew him. He was converted and united with the Methodist Church early in life. Funeral services were held at the Vilonia Methodist Church by the pastor, Rev. Martin A. Bierbaum.

EAST.—Mrs. Talitha Weir East was born near Okolona, Ark., Nov. 21, 1841, and died, Nov. 26, 1935. She was married to Captain Thomas Milton East, Jan. 13, 1863. To this union were born four children: two daughters and two sons, all of whom are still living: Mrs. Belle C. Winn of Columbia, South Carolina, whose husband was a Methodist preacher, a member of the South Carolina Conference, who died several years ago. She has a daughter (Mary), who is a missionary in China. The two sons, Thomas and Collier, both live in Little Rock. Mrs. Eula East Boyer also lives in Little Rock and her mother spent her last fourteen years in her home. There is also a stepson, W. B. East, who lives in Arkadelphia. She reared him almost from his infancy and scarcely knew but that he was her own son. He loved and respected her as only a dutiful son could. W. B. East has been an active worker in the Methodist Church all his life.

Captain East was a leader in the church and served as a lay delegate to the Annual Conferences for about twenty years. I knew Mrs. East since I was ten years old. I lived in her home as one of the family the year I was of age. She seemed more like an own aunt than a cousin by marriage. She was a daughter of Rev. A. L. Weir, a local preacher. She had four brothers and two sisters who lived to be grown. The brothers were A. P., Henry, Turner, and John, The sis-

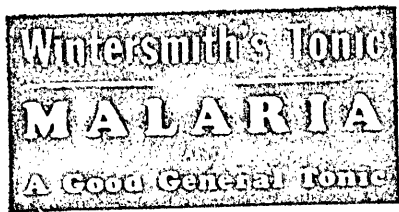
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ters were Mrs. George Brock, whose husband was a local preacher, and Mrs. Charley Duncan of Dallas, Texas who is the only one now living. The funeral services were conducted by Rev. Roy Fawcett, presiding elder of the Arkadelphia District. She was buried at the side of her husband in the Weir cemetery which was a part of her father's farm near Okolona. During 1899-1900 I was pastor at Okolona and knew all the above named folks. Mrs. East never moved her membership and was a member at Okolona 80 years. She was lovingly and tenderly cared for by her daughter and husband as could be by any loved ones. Knowing Mrs. East as I did for sixty years I bear testimony to her deep piety and fine spirit of charity.

Mrs. Boyer wrote me that her mother told her she was ready and was "going home".—S. C. Dean.

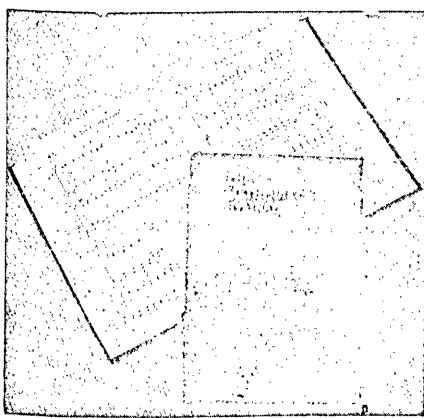
RUSSELL.—Little Lois Muriel Russell was born June 13, 1935. She was bright and seemed to be a healthy child and was growing fast. Everyone knew little Muriel and of course everyone loved her. She seemed to know the writer's voice whenever she heard him speak regardless of the crowd. She seemed almost like his own child. She took sick about Feb. 20. Doctors were summoned, but nothing seemed to do her any good. On March 1, Jesus said: "Muriel, your suffering is over; come and live with me", and she fell asleep.

Her little sister Ernestine passed to the Great Beyond March 23, 1934. Muriel has gone to meet her, and other loved ones. They are happy in the arms of Jesus.

It was hard to give her up, but we know her troubles are over; and Heaven would not be Heaven if children were not there. The circle is broken here; but if we live for Jesus here, it will be unbroken over there.

Little Muriel's body was laid to rest in the Wayland Arbor cemetery near Iuka, Ark. Services were conducted by Rev. D. H. Arney of Calico Rock and the writer.—L. L. Langston, Pastor.

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PALMER.—Before her marriage the subject of this sketch was Miss Carrie Taylor. Born in Dallas County, May 20, 1865, she was a member of one of the old pioneer Methodist families of that section. She passed away near Mountain Pine, March 16, and was laid to rest at Hart's Chapel, near Curtis, on the Arkadelphia Circuit. In 1881, she was married to J. T. Palmer, to which union there are six surviving children, three sons and three daughters. In girlhood, she gave her heart to Christ and united with the Methodist Church to which she was a devoted and loyal member until her death. Her appreciation of the Church was evidenced by the fact that she carried her membership with her in her travels from place to place. Those who knew her bear testimony to the strength and the beauty of her Christian character and life. Living to a ripe age, she wrought well, and has now entered into rest.—Roy E. Fawcett.

GRIFFITH.—The saintly wife of A. A. Griffith was born July 29, 1870, in Stoddard County, Missouri, near Dexter. Her maiden name was Mary I. A. Neal. As her parents died while she was quite young, she was reared by an uncle and aunt. Upon the death of the uncle, the girl moved with her aunt to Kingsville, Arkansas, a former post-office near Ravenden Springs. August 13, 1885, Mary Neal was married to A. A. Griffith of Ravenden Springs, where the two lived happily and beautifully until her death March 10, 1936. She died peacefully in the home where she had been almost constantly confined to her bed since the past November. Sister Griffith lived a joyful and fruitful life. In her early girlhood she united with the Methodist Church in Missouri and was from that time to the end of her life on earth a devoted member. She was the mother of eleven children, of whom two girls died, one in infancy, the other at the age of five. Sister Griffith leaves nine children, twelve grandchildren, and two great-grandchildren. All her children and four of her grandchildren are Methodists, and are warmly devoted to that church and to her Lord. Sister Griffith was sister to the wife of Rev. T. A. Bowen, superannuate of the North Arkansas Conference. Her Aunt Eliza Edwards, who was her foster mother, was the wife of another of our Methodist preachers. It was my privilege as pastor to know Sister Griffith only during her last illness. It was a singular privilege to know one who bore suffering with such rare Christian grace. I am sure that anyone who can so freely show that spirit of Christ in illness is an outstanding example of Christianity in health and activity. Well has she deserved the Master's "Well done, good and faithful servant; enter thou into the joy of thy Lord."—W. F. Shell, Pastor.

REV. ELISHA DYER: A TRIBUTE

I write these words in appreciation of my very dear friend, who, on the morning of March 23, passed on to his reward.

I met him first in 1908, then in 1909 my family moved from North Arkansas to Crawford County and settled within the bounds of the pastoral charge then served by Rev. Elisha Dyer. At that time I had not found my life work, but was reaching out for it. I soon found in Bro. Dyer a true friend and I talked freely with him. I found in him a

real friend and a helpful counselor.

In the fall of 1909 I was sent as pastor to City Heights, Van Buren. Bro. Dyer was still pastor at East End, Van Buren. We were close neighbors and it was still my good fortune to have the benefit of his counsel.

I spent much time in his home and together we faced our problems. His good wife and their daughter, Nellie, who was but a small child then, made me welcome at all times to their home. Since that time two more fine children, Ben Moss and Ruth came into their home.

For almost thirty years Bro. Dyer has faithfully served the church as a pastor. He was a helpful preacher, a good and faithful pastor, and a true Christian gentleman. He had an abiding confidence in his fellowman; was dearly loved by those who knew him. Brother Dyer never sought place or position. All he asked was a place to serve.

I visited him twice shortly before he died. He knew the end was not far away, but he was calm and confident. He arranged with me for every detail of his funeral and as he talked with me about it I was amazed at his calmness. That being arranged, we talked of current matters and visited just as we had done at other times.

He died as he had lived, in full faith and confidence in the gospel which he had preached. I shall miss his presence, but memory and friendship of this good man will abide with me always. My heart and prayer go out for his good and faithful wife and beloved children. Especially do I feel for Nellie, that faithful and efficient missionary, in the land of Korea.

May the good Father above give them strength and keep them in all their ways.—Grover C. Johnson.

Quarterly Conferences

LITTLE ROCK DISTRICT: THIRD ROUND

Hunter Memorial	April 12, 7:30 P. M.
Lonoke	April 19, 11:00 A. M.
Highland	April 26, 11:00 A. M.
Forest Park	April 26, 7:30 P. M.
First Church	May 3, 11:00 A. M.
28th Street	May 3, 7:30 P. M.
Winfield	May 10, 11:00 A. M.
Henderson	May 10, 7:30 P. M.
Austin Ct., at Mt. Zion	
	May 17, 11:00 A. M.
Asbury	May 24, 11:00 A. M.
Hazen	May 24, 7:30 P. M.
Hickory Plains, at Hickory Plains	
	May 31, 11:00 A. M.
Pulaski Heights	June 14, 11:00 A. M.
Bauxite-Sardis, at Sardis	
	June 14, 3:00 P. M.
Des Arc-DeValls Bluff, at DeValls Bluff	
	June 21, 11:00 A. M.
Douglasville-Geyer Springs, at Douglasville	
	June 21, 7:30 P. M.
England	June 28, 11:00 A. M.
Keo-Tombertlin, at Humnoke	
	June 28, 3:00 P. M.
Bryant Ct., at Salem	
	July 5, 11:00 A. M.
Mabelvale-Primrose, at Mabelvale	
	July 5, 3:30 P. M.
Carlisle Station	July 12, 11:00 A. M.
Capitol View	July 12, 8:00 P. M.
Roland Ct., at Martindale	
	July 19, 11:00 A. M.
Paron Ct., at Paron	
	July 19, 3:30 P. M.
Carlisle Ct., at Carlisle	
	July 26, 11:00 A. M.
District Conference at Carlisle, May 11th, opening at 9:00 a. m.	
—J. D. Hammons, P. E.	

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Boys and Girls Take Church Vows

Winfield welcomes the following boys and girls who took the vows of church membership last Sunday (Palm Sunday) after studying its meaning with the pastor during the preceding week:

Warren Bass, Betty Buzbee, Ledwedge Byers, Willie Byers, Barbara Mae Dixon, Jimmy Elmore, Chesney Haney, Ben Isgrig, Betty Jones, Nell Laney, Grace Evelyn Lawrence, Mary Katherine Lehman, Jeanette McIntyre, Letha Mae McIntyre, Betty Joyce Ramage, Virginia Westlake, Margaret Louise Nicklaus, and Harry Hill.

DEATHS

Winfield congregation extends sincere sympathy to several families who have suffered bereavement. Two very loyal members passed away within a few hours of each other last Saturday, April 4.

Rev. T. O. Owen of 1824 North Polk died at 5:50 p. m. and the funeral was held in this church on Sunday afternoon. Rev. Owen had long been an active minister in the state, but had been retired and in ill health for the past several years. His love for the Church and his attendance at church services, even when he was practically helpless with paralysis, was a great inspiration to his friends.

At 9:15 Saturday, Mr. Sidney J. Newman passed away at the home of his daughter, 1421 Wolfe. The funeral was held Monday afternoon in Winfield Church of which he had been a faithful and loyal member for about 49 years. He had served as a member of the Board of Stewards for a great many years and was an active member of the Men's Bible Class.

At a meeting of the Board on Monday evening, it was voted to send to the families of Bro. Owen and Mr. Newman a letter expressing the love and sympathy of the members of the Board and their appreciation of what these two lives have meant to the church.

Sympathy is extended also to Mr. D. W. Gordon and Mr. W. T. Gordon whose brother, Mr. C. S. Gordon died at Camden last Wednesday, April 1.

To the family of Rev. W. C. Hilliard whose daughter, Mrs. Effie Mitcham, died at her home in Hot Springs last Saturday afternoon.

To Mrs. Kenneth Lane whose mother, Mrs. Ruth Cunningham, died at Mrs. Lane's home, 100 Colonial Court, Monday.

PLEASE RETURN BOOKS

An attempt is being made to make more effective the use of our church school library. A prompt return of all the books taken out will do much to help. A number of these books that were used during the Little Rock Training School have not been returned. Also, the contribution to the library collection of books that have been used for texts in classes will make possible a more effective use of curriculum materials.

COMMUNION SERVICE

The pastor will administer the Sacrament of the Lord's Supper at 7:30 Thursday evening, April 9. Let every family attend this sacred service.

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

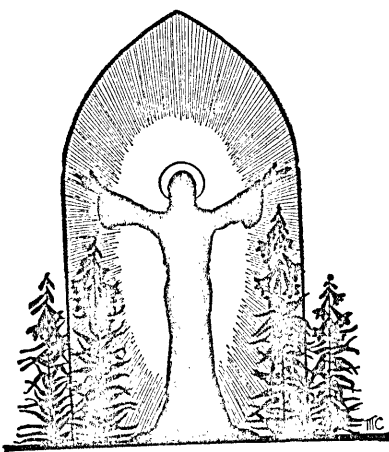
VOL. VIII

APRIL 9, 1936

NO. 15

SUNDAY MORNING

11 o'clock, "Easter Every Day". Bro. Steel



Come to Church Easter Sunday

Winfield is looking forward to a great day next Sunday. It is hoped that every resident family in the congregation will plan to attend one of the services and more if possible. The day will open with a sunrise prayer meeting at 6:30, and will close Sunday night with a beautiful Easter drama at 7:30. At the 11 o'clock service there will be an Easter sermon and special Easter music. Babies will be baptized at the opening of the service and a class of members will be received at the close.

Our Easter Offering

Every family in the church has been advised of the need to raise an extra \$2,000.00 during the month for the payment on May 1 of the interest on our building debt. It is earnestly hoped that most of the money will be raised in the Easter Offering.

Our Easter Experience

The observance of Easter should be a rich and sacred experience for every member. What we get out of it will depend largely upon what we put into it. Let us plan to make it a day of real significance in our lives.

EASTER DRAMA

Easter Sunday at 7:30 P. M., in the auditorium of the Church, an Easter drama, "He Had Great Possessions", will be given under the direction of Mrs. Russell Henderson. The entire congregation is invited to attend the presentation, which will be a fitting close to the Easter services.

New Study-Course In Forum Class

During April, May, and June, the Forum Class will study the material in "Social Action", the publication of the Council for Social Action of the Congregational - Christian Church. This is the first year for the publication of this semi-monthly periodical, but it is gaining widespread popularity. It carries a store of information on vital questions. Recent numbers have been devoted to such issues as "The Scottsboro Case", "The Church and the Alcohol Problem", "The Church and the Farmer." Those interested in this phase of the Church School curriculum are invited to join with the Forum Class in these three months of study.

ABOUT WINFIELD FOLK

Mr. Robert Cannon from Maricao, Venezuela, who is visiting his parents Mr. and Mrs. J. S. M. Cannon, has the flu. . . Billy England, nephew of Mrs. B. E. Boren, is in St. Vincent's Hospital with pneumonia. . . Mrs. Charles J. Craig of 1010 W. 11th is in the Baptist Hospital as the result of a fall last week.

Caruth Owen of New York City was called to Little Rock last week on account of the serious illness and death of his father, Rev. T. O. Owen. He will remain with his mother and brother for about a week.

Miss Glenn Moore from San Francisco, made a short visit last week to her sisters, Mrs. Beulah Shewmake, Mrs. Edyth Lenhardt, and other members of the family.

On April 1 a son was born to Dr. and Mrs. Percy Turrentine at the Baptist Hospital. Although the parents live at Arkadelphia, the event is of much interest to several Winfield families who are related to the new baby.

CLASS OFFICERS ELECTED

Buzbee Couples Class: President—Crawford Green; Vice-President—E. R. Shafer; Secretary—Mrs. Ed F. Dixon; Treasurer—C. E. Bayne; Assistant Secretary—Mrs. Charles T. Kramer; Teacher—Thomas S. Buzbee.

Mayes Couples Class: President—Mrs. Merwyn Staples; Vice-President—Mrs. Marvin Wesson; Treasurer—Mrs. William Reutelheuber; Secretary—Mrs. Hubert Bolton; Teacher—Hubert S. Mayes.

ADMINISTRATIVE COUNCIL WEDNESDAY NIGHT

The date for the meeting of the Administrative Council was changed from April 8 to April 15 at 6 p. m. Also, the date for the meeting of the Adult Council has been changed to April 22, and the meeting of the Young People's Division Faculty to April 29.

BABIES TO BE BAPTIZED

Parents who wish to have their babies baptized on Easter Sunday will please telephone the church office, 4-1994 before Sunday. Parents are asked to bring their babies to the church office not later than five minutes before eleven.

SUNRISE PRAYER MEETING

At 6:30 Easter morning, sponsored by the Young People, assisted by Bro. Steel and Mr. McDonough. Every body is invited.