



Arkansas Methodist

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



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

Volume LVI

LITTLE ROCK, ARKANSAS, FEBRUARY 18, 1937

No. 7.

THE BISHOPS' CRUSADE

An address to the Church by the Bishops of the Methodist Episcopal Church, South.

I. The Crusades in the middle centuries were illustrious movements for the recovery of the Holy Land from the blighting thralldom of barbaric hordes. Great leaders of Church and State, fired with holy zeal, mobilized daring armies to strike unhallowed hands from the shrines of Christian faith.

The Christian Church has greater cause for a Crusade today than in the middle centuries. Unhallowed hands rest heavily upon the world. Blighting forces dominate the domains of justice and righteousness, of virtue and honor, of peace and human goodwill. Mars and Mammon have joined forces and grip the world in their crushing embrace.

Totalitarian might in government, wealth, labor and all phases of social control avows its right of supremacy with utter disregard for justice, conscience, and the moral state of man. Thrones of sovereignty are not merely unfriendly, but aggressively hostile to the principles and purposes of the Kingdom of God. These mad makers of modern might brand religion as an enemy and an opiate.

For the Christian Church to sit complacently and allow such a desperate state to continue would be treason to our Lord and the Kingdom of God.

II. Christianity must fight if it would win. The arena of its contests has been enlarged far beyond that of the historic Crusades.

More than a century ago Christianity began to rap on the portals of the slumbering people. The awakening has brought the opening of all doors. Knowledge and invention have entered, but Christianity lingers in the vestibule.

The ancient religious philosophies have been entrenched rather than destroyed by the impact of western civilization. Extreme nationalism and acute race consciousness have developed. Political and commercial competition have caused people to identify Christianity with the Anglo-Saxon culture and to erect barriers against it. While in all lands there are many devout and stalwart Christians, yet in many places there is an attitude of stubborn opposition and active resistance to Christianity as a consequence of their knowledge of the deficiencies in our western life.

The science and philosophy of the West have not been reassuring to religious beliefs in the East or in the West. The injection of sociology, economics and theory of government into American Christianity, has brought confusion into religious thinking and lessened attention to religion as long held by many persons. In addition to all this the intolerance, often found among Christian divisions, has left some stigma upon Christianity. Indeed Christianity has many obstacles and foes, and it must fight if it would win.

III. What chance has Christianity to win? Has anyone the right to expect it to win against such odds in a world of such misunderstanding, confusion, perplexity and antagonism as we have today? Well, it has won in many eras in vast areas of human life, as civilization and history abundantly testify. It has always triumphed when the heroic inflamed spirit and impelled its action. The heroic spirit is its supreme need for this age, and, with that restored, triumphant adventure and achievement will come to it again. The Christian Church suffers not so much from incapacity as from sterility of courage and conscience. There is too little iron in its religious blood and too much anemia in its soul. There must be passion, vigor, courage and sacrifice if real victories

AND GOD SHALL WIPE AWAY ALL TEARS FROM THEIR EYES; AND THERE SHALL BE NO MORE DEATH, NEITHER SORROW, NOR CRYING, NEITHER SHALL THERE BE ANY MORE PAIN; FOR THE FORMER THINGS HAVE PASSED AWAY.—Rev. 21:1.

THE HOUSE VOTES DRY

LAST Monday morning our House of Representatives, by a vote of 56 to 37, with 6 absent or not voting, adopted the Vesey Bill, the purpose of which is to repeal the nefarious Thorn Liquor Law. This reflects great credit on the House, and, we think, shows that the members really represent the people who have never had the opportunity to vote on this question. It expresses the resentment against the un-democratic action that swept away all prohibition laws without giving the people the right to decide for themselves. Now, if the Senate as truly represents its constituency, the bill will receive a favorable vote. Then, if the House will adopt the Featherston Bill (Senate No. 7), which gives local option to civic units on beer and wine, the Legislature will have done fine work and the fair name of Arkansas will be regained. Of course, the opponents of these measures argue that it reduces revenue needed for schools and old-age pensions. The answer to that is that, if we are to have a sales-tax, the money which has been spent on intoxicants will be spent on articles that pay a sales-tax, and this will easily replace any loss from liquor revenue, to say nothing about the great saving in court costs due to crimes associated with drinking. Then, they argue that it will mean the return of boot-legging; but the records of the courts show that boot-legging has not stopped, and experience proves that it is easier to sell boot-leg liquor when other liquor is legal, as it is difficult to discriminate. The scare of poison boot-leg liquor is simply a ghost raised to excuse those who favor legal liquor. Members of the House, we congratulate you and thank you. You deserve the profound gratitude of the people of Arkansas. Repeal will bring a measure of prosperity and greater decency, because, according to Holy Writ, "Righteousness exalteth a nation, but sin is a reproach to any people."—Prov. 14:34.

are to be won. Wherever the Church has these virtues it always wins, and when they become dim the Church is pushed aside and man loses his way in the world. The command to the Church today is to arouse from its complacency, grasp the essentials to conflict and conquest, and set forth with a sturdy step and undaunted to recover humanity and save a world.

IV. Our Methodism, we are compelled to admit, is not meeting its opportunities and responsibilities with the spirit and power which its capabilities warrant. Look at the small number of additions to the Church on profession of faith (in many churches none at all), at the deplorably small attendance upon public worship in many churches, at the want of enthusiastic support of missions, education and the great philanthropies of the Church.

Many communities are left without religious

cultivation. Many of us ministers are discouraged and have lost the passion with which we began. We have too much complacency in the face of great moral and religious destitution, too little concern about the fearful possibilities, here and hereafter, that face a great proportion of the human race, and too much indifference to the production of a worthy humanity. Too few Christians seem alarmed at the inevitable doom that threatens sacred institutions and the peril that confronts youth in all lands. The superficialities of life and society engage and consume us. Our philosophies, theologies, and ethics lack human-heartedness.

Something is demanded to arouse us from religious slumber and break up this distressing state of religious stagnation. Surely we need a veritable crusade for the restoration of an adventurous faith, for the recovery of an energized loyalty, for the awakening of an assertive conscience, and for the rekindling of a burning passion for the salvation of men. Such a crusade will drive us to the Cross and to the altars of repentance and sacrifice.

V. Our Methodism has called a Crusade for the recovery of the Church's lost vigor and spiritual power, for the rekindling of the ministry's zeal and for the restoration of the lost radiance to our religious experience. The major emphases are: Soul winning and life deepening, and missionary passion, sacrifice and activity.

From them should arise a new allegiance to the faith and work of our Church and a new loyalty to its own institutions. The Benevolences are sacred trusts involving urgent necessities which this Crusade earnestly seeks to promote. They are now "pegged" within narrow limits and great interests are seriously suffering. There should come a quickened sense of stewardship responsibility and a conscience in the Church for the adequate care of ministers, especially those in rural sections, of superannuates, old people, and orphans and a concern for the immediate payment of all debts. The emphasis on missions and the deeper and stronger spiritual life of the Church, is absolutely necessary to furnish the needed dynamic for our Methodism.

VI. One specific objective should by all means be attained by this Crusade. The Board of Missions should be free of its embarrassing and obstructing debt.

Necessity compelled the contracting of this debt when the financial structure collapsed in 1929. The Board's income dropped suddenly to one-half. Missionaries and their families on the field had to be cared for, and all the institutions had to go on in some way. As quickly as possible missionary personnel was reduced, work curtailed and retrenchment effected everywhere. Had not the Board in faith used its credit the entire missionary structure would have been put in jeopardy.

Until the debt is entirely liquidated there can be no restoration and no advance. The debt at the peak was \$650,000. By careful financing and close economy it has been reduced to \$385,000. This Crusade will celebrate in every church on April 23 and 25, 1937, the 89th anniversary of the going out of the first missionaries of Southern Methodism. A farewell offering will be made at that time. We confidently expect the entire debt will be wiped out on that date.

That may not be considered a great achievement, but in reality it will be a stimulating victory. It will put heart into the Church. It will restore morale. It will give the Church a new sense of its power and capability. More than that, it will free a great Board for world service in giving Christ's gospel to the peoples of the nations.

VII. Our exposition of the status of the (Continued on Page Two, Third Column)

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Personal and Other Items

MRS. SIMMONS, the widow of the late J. Frank Simmons, expects for the present to make her home with her sister, Mrs. George Cherry, at 5308 B St., Little Rock.

PRESIDING ELDER J. D. BAKER announces that the Prescott District Conference will be held at Gurdon, May 18-19. Rev. W. W. Nelson will preach the opening sermon at 7:30, May 18.

REV. A. J. Bearden, pastor of Hot Springs Circuit, sends for the Red Cross \$3.25 from Mt. Valley S. S. and \$13.00 from Bethlehem S. S. The women and the school of Mountain Pine have turned in quilts, blankets and cash to the amount of \$73.00.

THE late Elihu Root, one of America's greatest lawyers and statesmen, in his will provided for a gift of \$200,000 to his alma mater, Hamilton College, a small liberal arts college at Clinton, N. Y., which is of the same type as our own Hendrix College.

BISHOP JOHN M. MOORE, since the death of Bishop Mouzon, our senior active Bishop, announces the following provision for the presidency of Bishop Mouzon's Annual Conferences: Bishop Darlington for Western Virginia; Bishop Ainsworth for Baltimore; and Bishop Kern for Virginia.

OUR readers are urged, since the Vesey Bill, repealing the Thorn Liquor Law, has passed in the House, to communicate immediately with their Senators, requesting a favorable vote; also a favorable vote in the House on the Featherston Senate Bill for local option on beer and wine. Prompt action may mean a real victory for the dry cause in our State.

THE editor had the privilege of addressing a group of three adult Sunday School classes last Sunday morning at Pulaski Heights. These large classes filled the auditorium in the Education Annex. It was a pleasure to hear Dr. J. D. Hammons at eleven as he preached a stimulating sermon to a large congregation. Rev. Neill Hart, pastor, is leading this rapidly growing church in their fine activities. In many ways this is an ideal charge, but it does need a completed building.

IN last week's paper the lines under the two large pictures on page 4 were unfortunately exchanged. However, we suspect that our readers had no difficulty in deciding where each belonged.

REV. W. R. SCHISLER, principal of Instituto Ginassial De Passo Fundo, Brazil, writing about his subscription to the paper, says: "We are in the midst of our holiday season, since this is summer time down here. Our new church is moving along nicely and we are enjoying our school work with our Brazilian boys and girls."

ARIZONA SUNSHINE, the first number of a little paper published by Rev. Odem L. Walker, formerly of Little Rock Conference, now P. E. of Tucson District, has been received. It is full of interesting articles about Arizona and our T. B. Sanatorium. If you would like to get in touch with Arizona Methodism, send a dollar to Rev. O. L. Walker, editor, 705 N. Euclid Ave., Tucson.

A RECENT announcement by the Treasury Department of the United States indicated that during last year the American people drank more liquor, smoked more cigarettes, and played more cards than during the preceding year. Taxes were paid on 114,887,960 gallons domestic liquor in 1936 as compared with 90,618,171 in 1935, and on 14,713,257 gallons of imported spirits against 7,222,909 the previous year. Beer and other fermented and malt liquors increased from 45,207,080 barrels in 1935 to 53,197,820 in 1936.

WE think, perhaps, as little of God in our day's work as the honey-bee thinks of mathematics as he shapes his cell, or as the spider does as she spins her web. But once in a while we come up on a mount of vision or we catch a peep-hole insight of what it all means—and we fling ourselves at our task for the sheer love of God. An unknown mystic of the 14th Century nobly expressed this loyalty when he said, "I would be to the Eternal God what a man's own hand is to the man."—Rufus M. Jones in *Some Problems of Life*.

BISHOP MOUZON DEAD

CALLLED to the telephone near midnight, Feb. 10, by a reporter who was seeking information, I was shocked and grieved beyond measure to learn that Bishop Edwin D. Mouzon had, without illness and without premonition, suddenly passed away at his home in Charlotte, N. C., a few hours before that call. At New Orleans, early in January, he seemed to be in perfect health, and had delivered one of the strongest and most inspiring messages on the program of the Missionary Council. He had just returned from sharing in the Bishops' Crusade and had preached Sunday morning. With Dr. C. C. Weaver, pastor of the First Church, he was talking about his recent trip. He suddenly stopped talking, leaned back in his chair, and a few moments later passed away. It seems incredible. As our senior active Bishop, he was enthusiastically doing his part in the Crusade. He seemed to be much needed. Now he is gone, and there is no one to take his place. His death is a great loss to our Church. With too few active Bishops already for the work to be done, this depletion of their number will impose an extra burden of supervision on the small number (only ten) who remain.

Born at Spartanburg, S. C., May 19, 1869, Bishop Mouzon was not an old man and seemed good for active service for the five years until his superannuation, under the law of the General Conference, in 1942. Graduating from Wofford College in 1889, he that fall joined the Texas Conference and was appointed to Bryan. Other appointments were: Austin, Caldwell, Galveston, Flatonia, Abilene, Fort Worth, Central Church (Kansas City), Travis Park, San Antonio, Professor of Theology in Southwestern University; elected Bishop in May, 1910. He participated in the founding of Southern Methodist University and held many other important positions. Having presided over what is now the North Arkansas Conference six times and Little Rock Conference five times, he was well known and highly respected in Arkansas. In 1928 he was one of the leaders of the South who refused to support Alfred E. Smith, and, with others,

organized and helped to break the "Solid South." Favoring the Union of Methodism, he was on the Commission on Unification, and had hoped to see a United Methodism. He was a great preacher and the author of several books. Truly a great man has fallen and the Church is bereaved. He was married to Miss Mary Elizabeth Mike on his 21st birthday, at Bryant, Texas. His wife died on Nov. 19, 1917. In 1919, Aug. 21, he married Mrs. Mary P. Langdon, who survives him, together with his children, Mrs. C. H. Thomas, Edwin D., Mrs. J. G. Peurifoy, Jas. Carlisle, and Olin A. A daughter (Mrs. J. R. Spann) died several years ago. It was understood that burial would be in Dallas, Texas.

DEATH OF REV. J. F. SIMMONS

REV. J. FRANK SIMMONS, our pastor at Dermott, died at his home on Feb. 13. Born in the Sardis neighborhood, near Bauxite, he graduated at Hendrix College, and was in 1914 admitted on trial into the Little Rock Conference. He served such charges as Asbury (Little Rock), Nashville, Grand Ave., and was presiding elder of Texarkana District. He gave several years to missionary work as Centenary and Missionary Secretary. A well informed and careful student, he was able to stimulate through accurate information and write for the church papers articles on most questions that showed marked ability. Deeply consecrated and thoroughly clean in life, he was a fine example of what the ministry should be. His leadership in thinking and planning will be missed. He is survived by his widow and daughter, Miss Mary Ellen, his mother and three sisters, Mrs. W. O. Williams of England, Mrs. Joe Mashburn and Mrs. George Cherry of Little Rock, and four brothers, Fred L. of Brinkley, P. D. of Little Rock, E. E. of Memphis, and A. B. of Chicago. The funeral was at Asbury Church Monday morning. Licensed to preach by this editor, he was a warm personal friend who will be greatly missed.

CIRCULATION REPORT

REPORT for this week: Crossett, T. T. McNeal, 1; Lavaca, R. A. Dorman, 2; Magnolia Ct., Mouzon Mann, 2; Prairie View-Scranton, New Blaine, J. G. Gieck, 100%, 7; Sherrell, T. M. Armstrong, 1; Batesville, First Church, O. E. Goddard, 100%, 124; Bonanza, Hackett Charge, J. H. Humphreys, 100%, 6; Vanndale, C. H. Harvison, 12; Marshall, T. C. Chambliss, 6; Piggott, Earle Cravens, by Mrs. F. H. Jones, 100%, 50; Lavaca, V. F. Harris, 1; Paris, G. G. Davidson, 2. These 100% Clubs look good. May there speedily be many more! That is the objective for every charge in Arkansas. May we not reach it this year?

THE BISHOPS' CRUSADE

(Continued from Page 1)

Church and its work must not be considered pessimistic. This is not a sound of retreat; it is a call to advance. Christianity is alive. Our Methodist Church possesses immense and unmeasured possibility. It can win great victories. Its capabilities in men, money and method can scarcely be estimated. Its doctrines and spirit are unsurpassed. This Crusade is launched with utter confidence and will be carried out with exhilarating courage. The outcome will be the glorious achievement of its objectives.

Adventurous faith is surging for a great advance. When the Christian Church out-thought Athens and Antioch and Alexandria and Rome, it made the dominant philosophy. When its moral and religious purpose stood supreme, it mastered sovereigns and ruled kingdoms. When it out-paid and out-preached a decadent ecclesiasticism, it stirred nations and set currents of salvation flowing in the lives of sin-cursed men. When it dared to proclaim and do the will of God, it was mighty among the forces of the earth. With the consciousness of its vast responsibility, shall it not arise with new and irresistible power for such a time as this? The greatest day in our Church is still ahead. Speak unto the children of Methodism that they go forward!—Edwin D. Mouzon, John M. Moore, U. V. W. Darlington, W. N. Ainsworth, James Cannon, Jr., Sam R. Hay, Hoyt M. Dobbs, H. A. Boaz, Arthur J. Moore, Paul B. Kern, A. Frank Smith.

THE CALL

There's a Voice comes down the ages:
 "Follow Me—follow Me!"
 It has gripped both fools and sages
 With its "Follow—follow Me!"
 It has set the echoes ringing,
 It has set the sad hearts singing
 With the message it is bringing:
 "Weary ones, to shadows clinging,
 Follow Me—oh, follow me!"
 'Tis a call to high adventure:
 This insistent "Follow Me!"
 And for weakness, bitter censure
 Echoes from that "Follow Me!"
 Sturdy youth for action yearning;
 Those who life's real worth are learning
 While their hearts o'er wrongs are
 burning
 Answer while to battle turning:
 "Master, we will follow Thee."
 —Clyde R. Meredith in Christian Advo-
 cate (Central.)

"As I Have Loved You"

The wonderful lover of men said to His disciples, as the shadow of the cross fell across His pathway: "This is my commandment, That ye love one another, as I have loved you." (John 15:12.)

"Love one another AS I have loved you." This causes the earnest and sincere heart to ask HOW did Jesus love? In a general way we can answer—completely and graciously. But let us see this love in operation as Jesus rubbed shoulders with His disciples, keeping in mind that, "Jesus Christ is the same yesterday, today and forever." As He loved then, He loves now and evermore will love. He is the unchangeable Christ.

First, His love was full of sympathy. He knew these men needed and wanted sympathy, somebody to feel their sorrow, share their disappointments, enter into their problems and have compassion with them in their defeats. He was tender with them, as a mother is to her wounded child. He literally kissed away their wounds with pity. What a wonderful lover, brethren and friends! Thank God for some one who understands our needs and frailties enough to be kindly and pitiful with us. Listen! We need sympathy more than harsh criticism. Jesus wants us to love as He loved. He wants us to be sympa-

thetic in our love. Oh! The aching, bleeding hearts we find wounded? Yes, they need healing balm. They need some one to understand. God give us sympathetic hearts. "As I have loved you, love one another."

Next, His love was full of mercy. He was misunderstood and even despised by some; yet He never ceased to love them. When He was on the Mount of Transfiguration enjoying that marvelous experience with Peter, James and John, the remainder of His disciples were with the people below, or at the foot of the mountain meeting defeat. They failed, because of lack of faith and gave occasion for the critical to say, "How limited is the program and power of the Teacher," but when Jesus descended and sensed the situation, He overlooked the powerlessness of these men and healed the victim of their defeat. When, upon the cross, His great forgiving heart cried, "Father, forgive them" In the prayer He taught the disciples, there is a petition of mercy—"And forgive us our debts, as we forgive our debtors." The blessed Saviour commented on this as follows: "For if we forgive men their trespasses, your Heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Brethren, the fact of mercy is a serious consideration. Why? Because our pardon before God depends on our pardon of men. Jesus speaks. Hear ye Him. Let us search our hearts. Do we hold anything against another? If so, for our own eternal good let it be gotten out of the way. "Love as brethren; be pitiful; be courageous; not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing," exhorts the apostle Peter. If we love one another as Jesus loved us we will not render "evil for evil, or railing for railing," but will gladly forgive one another.

Again, if we love one another as He loved us, we will be patient and longsuffering. "Having loved his

own which were in the world He loved them unto the end." Ah! unceasing, undying love in our hearts under all conditions and experience is akin to that of the Son of God. May our love be pure and holy continually. Paul wrote, "Love suffereth long." Let us be patient toward one another. Quoting Paul again, "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." Instead of patiently bearing their infirmities, there is a tendency to become discouraged with the weak. Jesus loved the weak and was patient with them. Brethren, He loved such a poor weak one as I. Consider how long it took the crudeness of the fishermen, Peter, James, John and Andrew, to be overcome; yet John himself wrote, "Having loved His own, He loved them to the end." How the dear Lord bears with us! How longsuffering He is. Let us strive to become more and more like Him in this phase of love. We are inclined to be impatient; but genuine love in our hearts and lives will overcome this condition to the glory of the Lord.

Last, but not least, if we love as He loved us we will be humble. "Be clothed with humility." "Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time." Paul writes this: "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith." Look at Jesus! He is eating at Simon's table. Who is Simon? A Pharisee who is religiously precise. See, a woman, who is a sinner, is entering the house in which Jesus is now. What happens? Contempt from Simon, but pity from the humble Teacher. He ate with publicans and sinners, because He "humbled himself." Because a brother may command a larger salary than another, is no reason to look down upon him. "There is no respect of persons with God." It is not being starchy, but

faithful that counts. He who exalts himself shall be humbled. Why be full of pride? Are you more important and greater than another? Jesus was the most humble of all men. He took the place of a common servant and washed the disciples' feet. He came not to be ministered unto, but to minister. How? In deep humility and love. Yes; if we love one another as Jesus loved, we can be no other than a self-forgetting humble follower, "esteeming others better than ourselves."

In conclusion, John the apostle writes: "By this shall all men know that ye are my disciples, if we have love one toward another." God help us to love more and more as Jesus our Lord and Savior loved. Let us seek to become more like Him.—Bates Sturdy, Colt, Arkansas.

THE REVISED VERSION NEEDED

I was reading the opening sermon in The Pulpit of Feb., 1937, published by The Christian Century. To my surprise I came across the quotation, "Whom say ye that I am?" I recalled that nearly five years ago I found the same quotation in The Pulpit of August, 1932. And here the preacher added, "A father might put the quotation to his own growing son, 'Son,' he might say, 'Whom say ye that I am?'" This sentence is doubly wrong, for "whom" is in the objective case and "ye" is in the plural number, though addressed to a single person. Why do preachers make these glaring mistakes in English? In the Greek idiom the form is, "Whom say ye me to be?" which is correct. Just why the King James translations left "whom" in the objective case, and at the same time transferred the infinite "to be" into the nominative "I am," it is hard to say. But why repeat their error? The Revised Version corrects this mistake in English. It reads "Who say ye that I am?", as do all modern versions. So, I ask, though a minister may prefer to use the King James Version, as most people do, why continue to quote it literally (Continued on Page Four)

THE SOUTHWEST VALLEYS ASSOCIATION

INVITED by Pres. R. E. Overman to offer the invocation at the meeting of the Arkansas Valley Association, which met in our city, on last Friday and Saturday, this editor had the privilege of sitting in the meetings and, in a small way, participating in the deliberations. It is an organization that was started about two years ago by Mayor Overman for the purpose of getting Congressional action for flood control. Governor Carl E. Bailey delivered a brief but practical address, assuring the Association of his desire to support its objectives. After a number of short talks by representatives of the different States, Congressman John E. Miller, of Searcy, who has deliberately sought helpful legislation, explained the situation and promised to push his bill and other measures for relief. He made a very favorable impression and won liberal applause. The resolutions adopted included practically everything advocated in the editorial in our issue of Feb. 4. A new organization to be known as the Southwest Valleys Association, with headquarters at Little Rock, and regional offices in several cities in different States, was set up, and Mayor Overman was elected president. The new organization was created so as to include representation from the eight Southwestern States that are co-operating. There was practical unanimity and much enthusiasm, and it is confidently believed, because the attention of the whole country has been concentrated on the recent disastrous floods and the terrifying possibilities if all of the tributaries of the Mississippi River should be simultaneous-

ly at flood stage, that plans can be made, not merely for flood control, but for flood prevention with accompanying benefits in soil and forest and water conservation and incidentally power production. This editor, who has been profoundly interested in the solution of these problems, is very happy over the outcome of this meeting. Much credit is due our Mayor Overman for his progressive leadership.

BOOK REVIEWS

Church and State in Contemporary America, by William Adams Brown; published by Charles Scribner's Sons, New York; price \$2.75.

Not only in America but throughout the entire world the problem of the right relation of church and state, is demanding thoughtful consideration. This volume attempts to give a thorough and thoughtful discussion of the problems involved that it may serve as a source of information to the leaders who must be responsible for the position of the Protestant churches from every angle. "Church and State in the World Today," Part II, "Church and State in Contemporary America," Part III, "Church and State in the World of Tomorrow." In addition to these divisions we find appendices treating of, I. "Church and State in Colonial America," II. "The Eastern Orthodox Churches in the United States," III. The "Tenure of Church Property," IV. "Church and State in Canada," V. "The Established Church of Sweden." There follows a splendid classified Bibliography. It is a book

which no thoughtful student interested in Christian unity, can afford to miss.

Lupita; by Alberto Rembao; published by Friendship Press, New York; price \$1.00.

This story gives a stirring picture of the Mexican struggle that has been going forward through recent years. It is written by a distinguished Mexican, a son of the revolution, who is able to present a graphic picture of the struggle for social and spiritual, as well as economic freedom. The author's style is marked by a sympathetic understanding of his fellow countrymen and the many forces still contending for mastery in Mexico. The characters are children of the revolution and their actions arrest and hold the interest of the reader to the end of the story, leaving him with a clearer understanding of their problems and a keener appreciation of their courageous effort to reach a higher and surer plane of civilization. John A. Mackay, in "The Foreword" says: "The reader can not fail to be impressed with the magnificent poetic diction, the wide culture, the sensitive understanding, and the burning spiritual passion which mark this volume. These of themselves would be sufficient to single it out as an entirely unique contribution to our understanding of a Latin American country."

THE greatest legacy a hero leaves his race is —to have been a hero. And the greatest legacy a genuine patriot leaves is the public spirit which his life creates and which becomes the necessary air that those who come after him will breathe.—Rufus M. Jones in *Some Problems of Life*.

(Continued from Page Three)
when it involves an error in English?

And I recall something else I read the other day. It was in The Pastors' Manual of The Bishops' Crusade. It does not involve error in English, but it does in translation. It reads, "Wist ye not that I must be about my Father's business?". The author adds, "What was his business? He emphasized it by parable, miracle, and personal activity." He quotes the great commission, "That has been, is, and always will be the business of the church." The word "Business" is emphasized and is made the heart of the exhortation.

But the Revised Version, which gives undoubtedly the true translation, does not use either the word or the concept of business. It reads, "How is it that ye sought me? Knew ye not that I must be in my Father's house?" The Greek unfortunately is not determinative—it uses neither business nor house. But to link parable, miracle, and the great commission with the "business" of a boy of twelve is premature. If business was so imperative why eighteen silent years immediately following at Nazareth? We mistakenly read the business of his mature years into the consciousness of a child. The boy was but expressing surprise that his parents had sought him, even for three days. They surely knew his chief interest as a boy in Nazareth. Not on the streets nor in the market place, as they were judging average boyhood, but in the Temple they would find Him.

So why build an argument in behalf of the Bishops' Crusade concerning the chief "business" of the church, when that word was mistakenly put into the mouth of a child? And especially when the Revised Version might have spared us this felicity?—Chas. Franklin, Hartford.

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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ARE YOU A WEAK WOMAN?



Read this: "Any little duties about the house made me feel so tired. I suffered from headache and backache and my nerves were all upset, all due to functional disturbances," said Mrs. Anna Gatewood of 1229 W. 9th St., North Little Rock, Ark. "After using Dr. Pierce's Favorite Prescription as a tonic my nerves seemed better and I could eat more and sleep better." Buy now! New size, tablets 50c., liquid \$1 & \$1.35.

A SERIAL STORY Parsonage Family

By
SUSIE McKINNON MILLAR

"Will we ever get there? Get there? Get there?" chanted the small red-headed boy in the big car, as he danced up and down and glanced eagerly from side to side.

"Be quiet, George," cautioned Grace.

"And keep off of my feet," chimed in Tom.

"We'll be there when we get there," sagely remarked Harriet.

The twins, Betty and Bob, merely giggled.

Brother Howard glanced back and smiled at the eager child, shaking his head in a manner that George understood to mean, "Don't bother me now," then turned back to listen intently to Mr. Burton, who undertook to enlighten the new pastor before they reached the parsonage.

Sister Howard, too weary for words, sighed and never once opened her eyes.

The business of being a preacher's wife and answering the call of the Annual Conference to move from one charge to another, often taxes the courage and strength of the bravest. Only strong, true Christian faith, love for the preacher, a deeper love for the Master's cause, and trust in His loving care make it possible for her to face this ordeal with a song in her heart and a smile on her face. Sister Howard was truly a brave and loyal wife to a courageous itinerant Methodist preacher, a true disciple of Christ. But for any one small woman, leaving old friends, directing the transfer of household goods, looking after the welfare of a visionary husband and of six active children, form a large order.

Eagerly George bent over and kissed his mother and shook her gently, shouting, "Oh, Mother, do open your eyes and see all this town. It's lots bigger than Shelby, where we came from. And, oh boy! But we're here! Here! Here!"

The big car swerved and turned smoothly away from the main street of Dayton and came to a halt before a neat little cottage nestling far back from the sidewalk, sheltered by a cluster of handsome old trees and separated from an old-fashioned church by a wide, grassy lawn.

As the door of the car opened, George rolled out, bounced on the sidewalk, and darted away toward the door of the cottage, where Mrs. Burton, Mrs. Jones, and Miss Pickens, the committee from the Missionary Society, waited to welcome the new pastor and his family.

With more dignity and order the others followed George up the walk. Brother Howard, thirty-six years old, tall and scholarly looking, with the eyes of a dreamer; Sister Howard, thirty-two years old, trim, neat and alert, yet moving slowly, as if reluctant to enter this new field that had called her from her many friends in Shelby; Grace, fourteen years old, tall, slender and graceful, much like her father in appearance; Betty and Bob, twins, nine years old, and as much alike as two fat,

rosy-cheeked, curly-pated, black-eyed youngsters could well be, always happy and giggling as if they knew a huge joke on the world; Harriet, twelve years old, quiet, thoughtful, and as sedate as if she were twenty; and seven year-old-Tom, shy and holding fast to Harriet's hand. In unbroken line they moved forward toward their new home.

Hastening from the car ahead of them, moved Mr. Burton, pompous and self-important, chairman of the Board of Stewards, ready, with a possessive air, to present the new pastor and his family to the leaders of their flock.

George, aged five, red-headed and adventurous, brushed by the reception committee, rushed through room after room, and was in time to meet his family at the door, calling excitedly: "Oh, Mother! You cried too soon about having to leave Shelby. It's better, lots better here. Do, do please hurry up and come right on in and you'll see! At Shelby you didn't have but one dresser with a good mirror, and here there are three with good ones and one with a cracked one." Then he added, as if he'd just thought of it and the thought worried him, "I hope I don't have to have the cracked one for mine. Do I, Mother? Do I? Will I? Must I? Say no, Mother. Please say no."

Mr. Burton caught George and said good-naturedly, "Hold on there a minute, Redhead. Let me turn the preacher and his family over to these ladies, and then you and I'll go see about that broken mirror."

"But I don't think it's really broken, just cracked; and it makes me look so funny. You wouldn't believe it. Like two of me, one way I looked, and like me split in the middle the other way. Can you really fix it? I hope so. Then I wouldn't mind having it for mine, when we fix it. Then you and me'll fix everything. Oh goody! Come on, let's hurry, hurry!"

"Oh goody, yourself, young man! It's a good thing you are not twins. Let's hurry. We must see about that mirror before it turns you into twins. Here we are, ladies. Meet George Redhead Howard, the life of the parsonage."

As Mr. Burton introduced him, George stuck out his hand to shake hands with the ladies.

"My hands sure do look black, don't they?" he asked confidentially. "But you needn't be afraid to shake hands with me. The black won't rub off. I tried it on mother's dress while she was looking out the window just before we got off the train. So you see it's all right to shake hands with me. I think I'll like you all better than I did Mrs. Preston. She's ugly and she always says, 'Geowdge, you bad, bad boy! I know you've been chasing my cat! Which I hadn't, because mother told me not to, never at all for anything, which was all the why I didn't.'"

"Well, well, the black doesn't come off, does it?" Mrs. Burton exclaimed as she shook his hand. "Aren't you afraid you're turning black? And you really do love to chase cats, don't you? Well, that's just fine. You must come to see me and chase the cats that come into my garden to catch birds. I need a little red-headed boy to chase cats for me and to play with my little girl. She's nearly as big as you, and she likes to chase cats. Will you come?"

Mrs. Jones interrupted sourly. "You'd better not chase my cats,

young man, if you know what's good for you."

"You'll come, won't you?" Mrs. Burton repeated hastily.

"Oh, I'll come and chase the cats. But, pshaw! Why haven't you a boy 'stead of a girl? Girls can't do nothing."

"So girls can't do anything! Well, come with me, my young man, and I'll show you what a girl can do about getting some of that black off of you."

With that Grace carried him off.

"I see two other little black boys who have gotten mixed up with the Howard family," Harriett added.

"They're where they belong," Tom answered shyly; "for the Howard girls are black too."

"We're not, too, either," declared Betty, ready to start a fight, as she caught Tom's arm and placed her hand by his. "See there, now, Mr. Smarty! My hand's whiter than yours."

"Hold on there, youngsters," cried Mr. Howard. "It looks to me very much like 'Black' would be a good name for the whole family. We'd better excuse ourselves and begin to get scrubbed or we won't be ready for the dinner at the church, to which Mr. Burton says we're all invited."

"And," said Mrs. Burton, "We want you every one there if you have to come as the 'Black' family. We'll leave you now and hope to see you at dinner later. We hope you'll all feel at home here and enjoy living among us as much as I'm sure we'll enjoy having you here."

Then she and the other ladies went with Mr. Burton down the steps and out toward the waiting car. And the new preacher and his family with one accord turned their steps toward their new living room. There they rested quietly a few moments, and Brother Howard voiced a prayer of thanks to their Heavenly Father who had brought them safely to this new home; and he prayed for His guidance and blessing upon them in their efforts to serve these people.

After this brief period of rest and communion with God, they inspected their new home and began adjusting themselves to their new surroundings. The contents of their hand baggage was soon scattered about the place in wild confusion. The trunks arrived and were placed in their proper nooks to be opened. Under Sister Howard's skilful management the place soon began to take on the semblance of a home. Order reigned for a brief period, and here and there were heard sighs of contentment as one after another of the weary travelers sank down on the nearest chair for a brief rest. Then preparations for their attendance at the Church dinner began in earnest.

Excitement ran high as each one tried to help himself and everybody else to get ready for the dinner. Nothing they wanted seemed to be where they were sure they'd packed it, or where they knew they'd put it when they'd unpacked it. Everything they found was lost before they could use it.

But the worst of tangles unwind if you just give them time. The children were ready. They lined up in the hall to talk things over, while Brother and Sister Howard finished their preparations and discussed their plans before joining the children.

"This don't look like us when we got here, does it?" Tom asked.

(Continued on Page Five)

(Continued from Page Four)
 "I should hope not," exclaimed Harriet.

"Nobody'd ever think we were the 'Black' family now," agreed Grace.

"We look as fixed up as anything," declared George, viewing his brothers and sisters with affection and enthusiasm. "Muth and Dad ought to be proud of us. Oh boy! Don't Betty and Bob look swell? I wish we were all twins. I look the most like Grace, except she's more taller and pretty and has dark hair in place of my red. She can be my twin, and Harriet and Tom, and Betty and Bob are already it. Now I guess we're all twinded up and ready to go."

Sister Howard came out to join them, and, hearing the last of

George's remark, asked, "What are you talking about, George? Do you mean wound up? Well, you certainly are that. I hope you don't talk everybody to death tonight. Don't tell all the family secrets this first time. You certainly are wound up now, but maybe you'll soon run down."

"I don't either mean wound-up," protested George. "I mean twinded up, like Betty and Bob."

"Oh," sighed Sister Howard. "Twins! So you want us all to be twins, do you? How'll Dad do for my twin?"

"Mothers and Dads don't need to be twins," said Bob. "They are much better just what they are."

"I think everybody is a lot better to be just themselves, whatever they

are," announced Harriet emphatically.

"I agree with that," declared Brother Howard. "So let's go to the dinner now and be ourselves—our very best selves."

"And I hope the dinner'll be its very best," sang George as he skipped out ahead of the others, only to dart back and take Grace's hand and walk quietly toward the church.

(To Be Continued.)

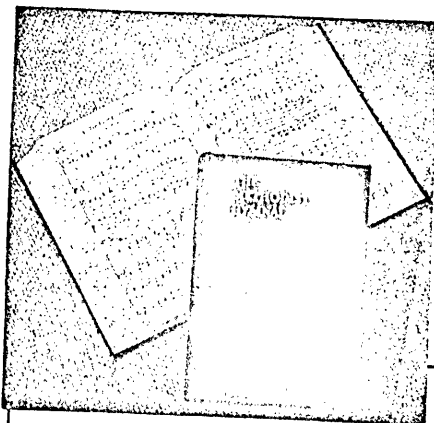
CLEVELAND ON COMMUNISM

President Grover Cleveland, on Dec. 3, 1888, in his fourth annual message to Congress said:

"Communism is a hateful thing, and a menace to peace and organized government. But the communism of combined wealth and capital, the

outgrowth of over-weening cupidity, and selfishness, which insidiously undermines the justice and integrity of free institutions, is not less dangerous than the communism of oppressed poverty and toil which, exasperated by injustice and discontent, attacks with wild disorder the citadel of rule.

"He mocks the people who proposes that government shall protect the rich and that they in turn will care for the laboring poor. Any intermediary between the people and their government, or the least delegation of the care and protection the government owes to the humblest citizen in the land, makes the boast of institutions a glittering delusion and the pretended boon of American citizenship a shameless imposture."



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Dear Sirs:

I believe you will be interested in a report of our New Hymnal Dedictory Service held in our church here Sunday evening, especially since when we ordered the Hymnals last September I wrote you we would finance the purchase by the memorial feature plan.

At the first mention of this plan it took wonderfully with our people. A large number of our families immediately subscribed for from one to ten. The response to the efforts of the memorial Committee appointed, of which Mrs. C. W. Henley was chairman, was really enthusiastic. Payments on the ten-month schedule have been prompt, proving this an ideal way to finance them.

The placing of the memorial bookplates on the inside front cover has naturally enhanced the sacredness of the Hymnal, causing it to be more widely used in our worship, and tending to make it an object of special study, thus resulting in a higher appreciation of its superior value.

I should like to commend this method to every congregation in Methodism. I do not believe there is a church any where that could not successfully use the plan for supplying itself with the finest Hymnal ever published. The universal use of this great Hymnal in our worship would certainly, in my judgment, do much toward deepening the spiritual life of our Methodism and bringing on the church-wide revival which is our greatest need.

With all good wishes, believe me,

Most cordially,

(signed) French Wampler

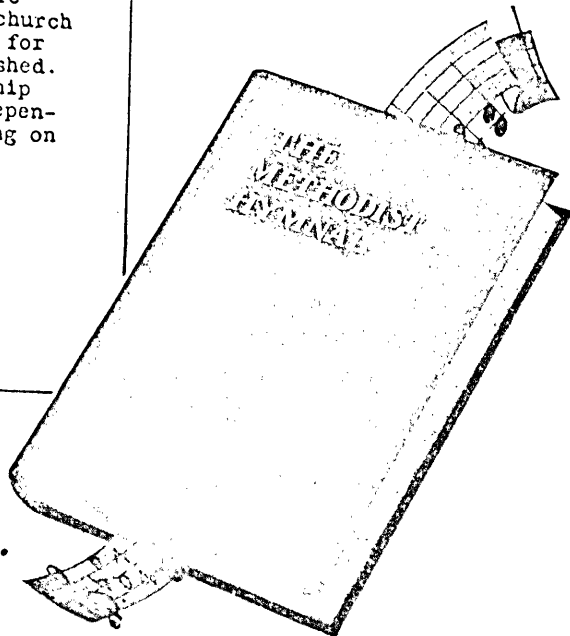
What a glorious opportunity to instill a new spirit of devotion and consecration in your congregation by singing with enthusiasm The Hymns of the Ages found in the New Methodist Hymnal. And, why not? The Memorial Plan will work in your church too!

The idea of the plan is to suggest to the membership of the church that each one give one or more copies of the Hymnal as a memorial to a departed loved one, or as a testimonial to someone active in the work of the church, or in honor of some former pastor or Sunday school superintendent. This has been done in the past on organs and memorial windows—so why not for Hymnals?

The Hymnals cost \$1.00 each, and in many instances members will buy twenty-five or more copies as memorials. There are members in your church who are only waiting to be asked. Appropriate Memorial Book Plates are available to be placed in each Hymnal with space for the name of the person to be memorialized or honored.

If you are a pastor suggest the plan to your congregation; if you are a member of the congregation, then suggest it to your pastor. Think how nice it would be to have in your church The New Methodist Hymnal on Easter morning!

Write to us for full particulars.



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Woman's Missionary Department

MRS. A. C. MILLAR, Editor

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ANNOUNCEMENT

All Auxiliaries of North Arkansas Conference are urged to elect delegates to the annual meeting not later than March. The opening date of the meeting is April 13, the place is Fayetteville. All names of delegates must be sent to Mrs. Karl Greenhaw, Fayetteville, who is chairman of Homes Committee. Adult Auxiliaries are entitled to one (only) delegate each; young women's circles are entitled to one each; and each secretary of Children's work is also a delegate.—Elva Peninger Smith, Recording Secretary.

JOINT MEETING OF ZONES 2 AND 3, LITTLE ROCK DISTRICT

Zones 2 and 3 were entertained at Winfield Church February 9, in an all day meeting, for regular officers training day, with about 150 members present. Cooperative lunch was served.

The meeting opened at 10 o'clock with Mrs. R. M. Sullivan, chairman, presiding.

Mrs. Dewey Price brought greetings from Winfield Auxiliary, Mrs. J. R. McAllister of First Church responding.

Mrs. P. C. Peterson of Asbury gave the morning devotional, using "Love" as her theme, based on 1st Cor. 13, closing with prayer.

The District Secretary, Mrs. T. E. Benton outlined the plans for the meeting, announcing the following instructors: President, Mrs. James Thomas; Secretary, Mrs. T. E. Benton; Treasurer, Mrs. Couch of Asbury; Mission and Bible Study, Mrs. Guy Cazort; Christian Social Relations, Mrs. B. J. Reaves; Young Women's Circles, Mrs. Gaston Foote; Publicity and World Outlook, Mrs. Allis of First Church; Supply Work, Mrs. J. D. Hammons, and Spiritual Life Groups, Mrs. H. L. Galusha.

Mrs. Reaves spoke briefly on her work as Conference Superintendent of Christian Social Relations.

Miss Fay McRae brought us a timely message on the children's work, explaining it in detail.

The classes were assigned private rooms for a discussion period of 30 minutes. After reassembling the following announcements were made: World Day of Prayer February 12, World Outlook Sunday, February 14, The Woman's Missionary Council at Columbia, S. C., March 11-15; Annual Conference at Camden, April 13-14.

On suggestion of our Conference officers, Dr. J. D. Hammons recommended that we invite the Woman's Missionary Council to meet in Little Rock in 1938, Mrs. O. W. Petway, President of First Church, offering their church for the meeting. This motion was unanimously adopted. We are glad to have this opportunity presented to our members to attend such a great meeting. It will mean much to those who take advantage of it.

The morning session closed with prayer by Mrs. Benton.

Mrs. R. L. Young, Jr., of Lonoke, opened the afternoon program with a piano prelude, after which our guest speaker, Mr. James V. Reid,

Evangelist, of Fort Worth, Texas, brought a great inspirational message on "The Missionary Imperative." Mr. Reid has made four trips into the mission fields of Cuba, Central and South America and has gleaned a wealth of first hand knowledge of many races. He reminded us, as Southern Methodist women, that we are children of one Father, and that we should feel our responsibility toward these people, who have not heard the gospel story. We consider it a high privilege to have had Mr. Reid with us. He has held many successful revivals and always meets a hearty welcome. He is a talented musician and composer of music and verse. He concluded with two original piano arrangements, "Sweet Hour of Prayer," and "Softly Now the Light of Day."

Rev. D. T. Rowe of Lonoke gave the benediction.—Mrs. T. E. Benton, District Secretary.

A HAPPY EXPERIENCE IN RACE RELATIONS

A program that was greatly enjoyed by the Christian people of both the white and the colored races, was recently given at the Murfreesboro Methodist Church with the splendid help of Mrs. Alice Preston, principal of the colored school, with members of both the white and colored churches participating. The program, which was an outgrowth of several weeks of earnest study by the Woman's Missionary Society, and which was given as a token of sincere appreciation of the achievements of the colored people under severe handicaps, follows:

1. Voluntary—Mrs. Rosco Brewer—Music by Negro composers.
2. Song—America the Beautiful—Congregation.
3. Introductory Talk—Mrs. C. D. Cade.
4. Songs—Colored People—"Steal Away to Jesus," "Swing Low Sweet Chariot."
5. The Negro's Gift of Music:
 - (a) Talk—Mrs. Rosco Brewer.
 - (b) Solo—"Carry Me Back to Old Virginy"—Wallis Callaway, Jr. (with congregation joining in the chorus.)
 - (c) Story of Roland Hayes—Mrs. Ben Rankin.
 - (d) Story of Fisk Jubilee Singers—Mrs. Mahan Grizzard.
 - (e) Song—"Heab'n"—Colored people.
6. His Gift of Poetry:
 - (a) Poem—"Little Brown Baby"—Beatrice Walker.
 - (b) Poem—"The Quilt"—Florence Bullock.
 - (c) Poems—"The Teacher" and "A Song of Thanks"—Mrs. Alice Preston (Principal of colored school.)
7. Song—"Lord, I Want to Be a Christian In My Heart"—Colored people.
8. Talk—"His Gift of Painting and Sculpture"—Miss Effie Lofton.
9. His Gift of Science and Invention:
 - (a) Story of George Washington Carver—Mrs. William Spivey.
10. His Gift of Labor—Mrs. Wallis Callaway.
11. "Do You Know?"—Interesting facts given by members of the Woman's Missionary Society.
12. Presentation of Picture of Geo. Washington Carver to Colored School—Mrs. Bascom Carroll.
13. Response—Mrs. Alice Preston.
14. Talk—Miss McIntosh, Jeanes supervisor for colored schools

of Howard and Pike counties.
15. Song, God of Our Fathers—Congregation.

16. Prayer—Rev. C. D. Cade.

The program was followed by a splendid exhibit of posters and work done by the children of the colored school.

The talks given by Miss McIntosh, Jeanes supervisor, and that of Mrs. Alice Preston, were of a type to lift us all to a higher plane of thinking and living.

Friendly contacts during the past year with these fine representatives of the colored race and their pastor, Brother Allbright, have helped us to a better understanding of the practical problems daily met and overcome by these people who are our closest neighbors, and a study of local conditions of housing, church and school, as well as social problems, has left an eagerness on the part of the women in our church to help, which is already bearing fruit.

To those few who harbor the fear that such programs are unwise and are likely to lead to unpleasant complications, I would like to point out a few of the "re-actions" to our program:

After the program, the faces of the people of both races were alight with the sharing of a happy experience.

One woman said, "I listened spellbound to these things my people have done, and it made me happier than I have ever been in my life."

Another said, "What a beautiful program; and now I think we should plan a program ourselves, telling how the white people have helped us, and invite them to hear it."

This study and the contacts made have been a blessing to those who entered into it wholeheartedly.—Mrs. C. D. Cade.

ZONE MEETING AT MONTROSE

The Ashley County Zone meeting was held at Montrose Feb. 11, with Snyder as co-hostess.

The following interesting program was rendered:

Piano solo, Miss Julia Nichols, Parkdale; Words of Welcome, Mrs. Guice, Montrose; Response, Mrs. Ludlam, Hamburg; Devotional, Mrs. W. O. Scales, Parkdale; Vocal Solo, Mrs. Robert Hill, Portland; Lecture, Dr. Janet Miller, Little Rock; Prayer, R. L. McKay, Montrose.

Luncheon, followed by the afternoon session. Quiet Music, Mrs. McKay, Montrose; Prayer, Rev. R. E. Simpson, Portland; Talk, The World Outlook, Mrs. Hill, Wilmet; Vocal Solo, Mrs. Hundley, Hamburg; Talk, Going Forward With Year's Work, Zone President, Mrs. Augspurger, Montrose.

At the business session, each Society was represented. Portland had the largest attendance, numbering 11. An invitation was accepted for next Zone meeting at Portland

Christian Education

BABSON APPROVES SMALL COLLEGE

Roger Babson, in his special letter of January 4 to the business people of this country, devoted the entire letter to the importance of their developing regular habits of church attendance and of interest in the religious education of youth through the Sunday School and other agencies of the church. The letter concludes with a postscript which reads as follows: "One thing more. Use your influence to have your children and grandchildren attend a small college of high standing, one to which your church denomination contributes. Avoid big colleges, especially those popular colleges which have thrown religion out the window."

EXTENSION WORK IN NORTH ARKANSAS

It is a common knowledge in our Conference that Rev. Glenn F. Sanford has been appointed pastor at Bentonville and has given up his work as Extension Secretary of the Conference. I can speak for the members of the Conference Board of Christian Education in expressing our sincere appreciation for the valuable services which Brother Sanford has rendered for nine years in this office. He easily ranks with two or three of the best Extension Secretaries in the entire Church. We are certain that his interest in the rural churches of our Conference (and that is most of them) will continue and that opportunities will be found for him to make his contribution in their behalf.

At a meeting of the Executive Committee of the Board in Little Rock in January it was decided to carry on the extension work during the remainder of this year through the Executive Secretary in cooperation with the Presiding Elders and volunteer workers, and that the Executive Committee of the Board itself would meet some time during the summer and select a man for Extension Secretary and request his appointment at the next session of the Annual Conference. This action of the Executive Committee has been approved by a majority of the Conference Board.

At a meeting with the Presiding Elders it was agreed that Brother Brumley would work out a plan of

in April. Discussion followed about the number of meetings to be held. It was unanimously decided to meet once each quarter. Mrs. Buck, District Secretary, spoke about the duties of the Auxiliary officers. Mrs. Simpson expressed the Zone's appreciation to the Hostess Societies for the lovely luncheon and every other thing done for our entertainment.—Mrs. J. A. Monk, Dist. Sec.

Calotabs Help Nature To Throw Off a Cold

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

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

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

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

extension work with each Presiding Elder for his District for the remainder of the year, and this is under way. Brother Sanford will complete some enterprises he had begun before going to Bentonville.

The Board recognizes that there will inevitably be some loss at certain points in the Extension work of the Conference in the fact that Brother Sanford has dropped out. We hope to lose as little momentum as possible by using volunteer workers in each District during the summer and by selecting the best men available for this work next year. —J. Q. Schisler, Ch'm Conference Board of Education.

SOME RESULTS OF THE SURVEY IN LITTLE ROCK DISTRICT

The final reports on the survey in the Little Rock District have been received from only a small percent of the preachers, but these reports reveal sufficient prospects for the church and the Church School to challenge the best in all the workers in this District for the next two months. Here are some of the results: Brother Love reports from the Des Arc-DeValls Bluff charge that he found 56 members of his Sunday School above eight years of age who do not belong to the church. He also reports 27 other Methodists on his charge whose letters have not been placed in the churches on that charge, and 132 people not belonging to any church who prefer the Methodist church. The total potential new members for his charge is 220 and the total prospects for his Sunday School is 171.

Brother Arnold, reporting from Hazen, finds: 35 Sunday School members not belonging to the church; 12 church letters; 30 non-church members preferring the Methodist church, making a total of 77 prospective church members and 175 prospective new members for our Church School.

Brother Wilcox at Mabelvale, alone, found 33 members of his Church School not members of the church, 27 church letters, 86 non-church members preferring the Methodist Church, with a total of 346 prospects for church membership and 179 for his Church School.

Brother Cannon, reporting for Henderson, with his survey only 75 percent completed, found 132 members of his Church School not members of the church, 12 church letters preferring Henderson, 28 non-church members preferring Henderson, making a total of 171 prospective new members of his church with 225 new prospects for his Church School.

These are just a few samples of what was found in our survey.

In addition to the cards retained by the preachers, I have 500 names of church-letter Methodists who live in Little Rock, but who do not

belong to any Methodist Church, and stated that they had no local church preference. When all the reports are in we shall doubtless find nearly as many Methodists and potential Methodists in the District who do not belong to the church as is the present total of our church membership. We wonder if these conditions do not prevail throughout the Conference, if so, what a challenge it should mean to all of us as we face the new year!—Clem Baker.

GOOD DELEGATION FROM LITTLE ROCK CONFERENCE AT SOUTHERN METHODIST UNIVERSITY MINISTERS' WEEK

The second annual session of "Ministers' Week," conducted at S. M. U. under the supervision of the School of Theology, was held last week. More than 500 preachers representing nine States in the Southwest, were in attendance. There were ten preachers from Little Rock Conference. They were: J. E. Cooper, R. E. Fawcett, F. G. Roebuck, Rex B. Wilkes, Gaston Foote, H. S. DeVore, H. B. Vaught, Fred Harrison, Andrew Christie, and Clem Baker. Mrs. Cooper and Mrs. Wilkes accompanied their husbands. The program began Monday night and closed Friday at noon, with five hours of lectures and discussions each day. Three outstanding leaders in American Protestantism made up the program. Dean Albert C. Knudsen of Boston University, giving the Fondren Lectures, centered his thought on the old-time Methodist doctrine of "Experience." Dr. William Adams Brown, for nearly a half century at Union Seminary and known to all students of religious literature through his many books, delivered five thrilling messages on the "Place of the Church and the Christian Minister" in this modern world. Dr. R. H. Edwards of Cornell University, using as his subject, "A Person Minded Minister," was to me the most practical and helpful of the three. He came to grips with the actual every-day work of the minister and spoke so intelligently and sympathetically that he won the hearts of all. We shall hear more from him in Arkansas when he comes to teach in our Pastors' School next June. Dean Hawk of the School of Religion presided at all the meetings and shows that he is the man for the place. He is intelligent, religious, sympathetic, and convinces one that above everything else he has the interest of our young ministers at heart. We came away from Dallas more than ever convinced that all our young ministers in this Southwest area should go to S. M. U. for their seminary training.—Clem Baker.

A TRIBUTE TO REV. J. FRANK SIMMONS

This is Monday and one of the "bluest Monday's" that this preacher has ever experienced. At ten o'clock this morning they buried one of the truest friends I have ever had. The out-of-town edition of the Gazette did not carry the announcement of his death Sunday, and I did not receive notice of his funeral until eight o'clock this morning down in Camden, too far away to reach Little Rock in time to participate. Ten years ago Frank and I agreed that which ever should go first, the other would be there to say "Good-bye." All of us loved him and all will miss him. He was one of the truest and best men we have ever had in the Conference. But no one

will miss him more than the writer. Throughout these twenty-three years that I have been trying to carry on the educational program of our Conference, he was one who always seemed to understand and never failed to help in every way that he could. For several years he was a member of our Board of Education. During the four years he was Presiding Elder he gave our work first place in his plans. He was one of our first accredited teachers and just the week of his death, he had received accreditation for enlarged service in this field. During the years that he was Conference Missionary Secretary we had offices together and it was then that I came to know his best. He was a man of strong convictions and rather frank in expressing them, but his soul and his motives were as white as the snow. He was a student of the best books and a writer of no mean ability. No other man in our Conference had a greater gift along this line. Among other reasons he recently gave for being so delighted over his new appointment at Dermott, was the fact that he would have more opportunity for study and writing.

Just last week at Dallas, Dr. William Adams Brown said that a minister should be one who, regardless of his dress, would always be recognized by his conduct as a minister of the Gospel. This was eminently true of Frank Simmons. No one ever heard him say one word, tell one joke, or do one thing that would in any way reflect upon his sacred calling. Our sympathy goes out to his loved ones whose temporal life, like all of us who knew him, is poorer by his going, but whose spiritual inheritance is enhanced by another tie that binds us to the Father's House.—Clem Baker.

NOTES FROM THE LITTLE ROCK CONFERENCE

By CLEM BAKER

The Little Rock Training School.

The nineteenth session of the Little Rock Training School will be held at First Church, Little Rock, the week of March 7-12. Representatives from the several Methodist churches of Little Rock and North Little Rock have organized a "Booster Club" to bring out the usual fine attendance for this school. Twelve courses will be offered this year.

Rev. J. E. Cooper is one of the instructors in the Shreveport Training School being held this week. He has a class of 50 and writes that the total enrollment of the school has exceeded 500.

First Church, Camden. Under the leadership of Dr. C. M. Reves, our church at Camden pledged \$484 to the Ministerial Education Fund last Sunday. This is more than sufficient to take care of one ministerial student and prospects are bright for this great church to take over the support of two students by the beginning of the fall session.

Rev. Leland Clegg has recently gone through a severe attack of the "flu," but was able to occupy his pulpit last Sunday. Magnolia has been one of the hardest hit of all our towns during the recent "flu" epidemic.

Fordyce Training School. Rev. Arthur Terry is the teacher in a one-unit Training School being held at Fordyce this week. The pre-enrollment Sunday had exceeded 50. Willard Clary was the moving factor in the organization and promotion of this school.

Rev. R. L. Long is conducting a Training School in his own church at Stuttgart, teaching the course on "The Survey of the New Testament." There are 25 enrolled for the course.

Rev. Frank Scott, though retired from active service, is still one of the most active men in our Conference. He lives in Camden and never misses a chance for helping his pastor administer to the sick, the poor, and the needy. He and Mrs. Scott were happy over a visit from all their children last Sunday.

Church School Day Programs are now on hand and several schools have requested and have been sent their supply. We are ready to send them out for all schools wanting to observe this day any time in the near future. The regular day set by the Conference for this observance is the third Sunday in April.

WASHINGTON

Washington was destitute of the poetic sentiment. He saw a great end with wonderful distinctness, and the path to that end, and in the prosecution of this gigantic task December and May were both one. He may have been thankful for flowers, but he did not complain about thorns. His heart was not easily broken. When his troops were hungry and in rags he spoke to them only the more kindly. When too feeble to fight he could retreat. He could wait as long as any general living. When the roads were good he advanced more easily; but when mud and snow were deep he still advanced. When the great Benedict Arnold, one of his best trusted friends, betrayed a most valuable garrison, Washington closed up the open gate in a few hours. When Congress was without sense and without skill, Washington was on hand with both, at all hours, with a wisdom that never left him for a moment in seven years. Never before had the world seen such a clear grasp of the value of human liberty and such a uniform realization of means to an end. His mind did not flash like a cannon or like a meteor. It poured out constantly, like the sun. The calmness which he possessed was not that of insensibility, but it was that of an unchanging power.—Swing.

Dr. Pierce's Favorite Prescription is a tonic which has been helping women of all ages for nearly 70 years. Adv.



● The next time you come home with tired, aching feet—try Sloan's Liniment! Just pat it gently on. Feel that soothing, restful warmth as Sloan's stirs up the circulation of fresh, healing blood. Tired muscles relax... aches and pains are eased away. No wonder so many millions look upon Sloan's as their "friend in need". Only 35¢.



Pat on gently! Don't rub!



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Your kidneys contain 9 million tiny tubes or filters which may be endangered by neglect or drastic, irritative drugs. Be careful. If functional kidney or bladder disorders make you suffer from Getting Up Nights, Nervousness, Loss of Pep, Leg Pains, Rheumatic Pains, Dizziness, Circles Under Eyes, Neuralgia, Acidity, Burning, Smarting or Itching, don't take chances. Get the doctor's guaranteed prescription Cystex, the most modern advanced treatment for these troubles. \$10,000.00 deposited with Bank of America, Los Angeles, California, guarantees that Cystex must bring new vitality in 48 hours and make you feel years younger in one week or money back on return of empty package. Telephone your druggist for guaranteed Cystex (Siss-Tex) today.

CHURCH NEWS

JONESBORO DISTRICT MEETING

The Jonesboro District will have its District meeting at Jonesboro, First Church, Monday, March 1, 10 a. m. to 3 p. m. We will have the same program that was announced for Jan. 28, which was later postponed on account of high water. Those on the program will please take notice and be ready to appear at the time announced.

Those attending are requested to bring lunch and BE ON TIME. The program will begin at TEN O'CLOCK and not any later. The women of First Church will furnish pie and coffee. We hope to have a full attendance of preachers and laymen.—Eugene H. Potter, P. E.

SCARRITT RADIO PROGRAM

Scarritt College for Christian Workers is to give a radio program over Radio Station WSM, Nashville, Tenn., on the evening of Feb. 26, under the auspices of "The Teachers College of the Air." The thirty-minute program will present the training given for various types of Christian workers by Scarritt College. Members of the faculty and students from ten or twelve countries will participate and the Scarritt choir will furnish music. Everyone is invited to listen in.—Time: 10:15 p. m. (C.S.T.), February 26.

ARK. METHODIST ORPHANAGE

Christmas, 1936, has come and gone, leaving happy memories in every heart in your Home for fatherless and motherless children, and gifts that will be enjoyed during the whole year. Never in my connection with the Orphanage has there been such an outpouring of love as that evidenced through gifts for your children from the Little Rock Conference on the Christmas Offering, amounting now to over \$5,000. The North Arkansas Conference will do, I trust, equally as much, except they take theirs as they like during the year.

In spite of the gladness and joy that come to me from the condition of the Home, some things have made me sad this week. My friends are leaving me so rapidly. Bishop Mouzon's death was a tremendous blow to me. He was my personal friend, and, when I use the word "friend", I mean it with all of its bearing. Through the years, he has been my devoted friend. God's workmen fall out and die, but the work goes on and the Church will prosper in spite of their leaving.

I am very anxious for our brethren to begin to talk to their congregations about endowment for our Home. There will be no trouble on earth to get it if our brethren of the ministry will taken an interest in it. There is hardly a charge that would not be a gold star charge if our preachers would advocate remembering the Arkansas Methodist Orphanage in their wills.

Remember that we need money now so send it to us if you can.

With a heart full of love for everybody connected with my

Church and your Church and with a desire to love everybody outside of the Church, I beg to subscribe myself as, your brother, James Thomas, Executive Secretary.

FLOOD RELIEF

The Law of the Church (Discipline, paragraph 283) states, "No General Board or general interest such as a school, college, university, orphanage, or hospital, shall make a church-wide appeal for funds without the approval of the General Conference, or in the interim between Conferences without the approval of the College of Bishops and the General Commission on Budget in the case of a General Conference interest."

The Ohio River flood, the worst tragedy in American history, has damaged and destroyed about \$300,000.00 worth of church and parsonage property and has created an emergency which demands an immediate appeal to the Church at large. There is no law which forbids the Bishops in charge to appeal to their Episcopal Districts and even to the entire Church.

After a conference with a number of pastors and other interested parties at the office of the Board of Church Extension, Bishop Mouzon and Bishop Darlington are sending forth an appeal to their Episcopal Districts and also to the entire Church for aid in the rehabilitation of churches and parsonages and also to aid in the support of pastors whose charges are unable to support them because of the flood. They are stating in their appeal that I, as Secretary of the Board of Church Extension, endorse the appeal, and I am sending this letter to the Church papers to state personally that the Church should respond to their appeal and to express the hope that the contributions of individuals and churches will be prompt and liberal.—T. D. Ellis, Secretary.

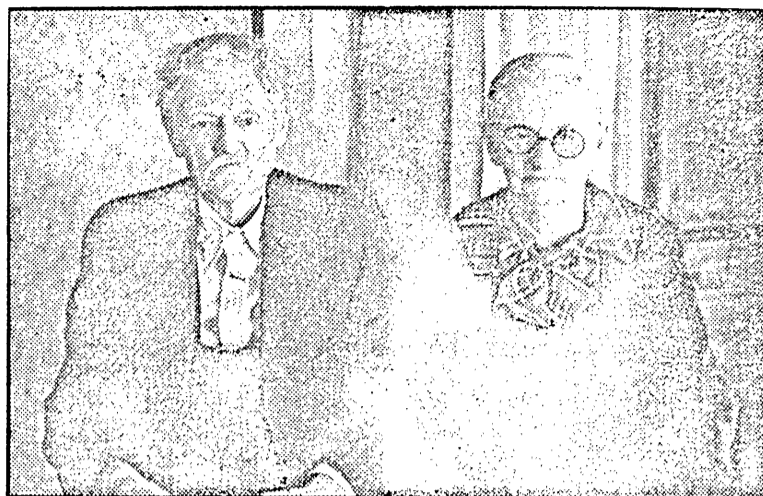
WASHINGTON, A SUCCESSFUL FARMER

The fame of George Washington as a soldier and statesman has always overshadowed his other achievements. By nature George Washington was essentially a farmer—a high grade farmer. This information is contained in a statement issued by the Division of Information and Publication of the George Washington Bicentennial Celebration.

Farming was Washington's first love and it was always with reluctance that he left his farm to answer the call of his country. Washington himself described his love for farming when he wrote, in 1778:

"I think . . . that the life of husbandry above all others is the most delectable. It is honorable, it is amusing, and with judicious management, it is profitable. To see plants rise from the earth and flourish by the superior skill and bounty of the laborer fills a contemplative mind with ideas which are more easy to be conceived than expressed."

When Washington was away from home he was never too busy for thoughts on farming. We find him writing to his superintendent at Mount Vernon giving minute directions on the various problems which arose. In 1789, when Washington was making his good will tour of New England, he made copious notes on farming methods in the Northern States. Whenever a tract



A REMARKABLE RECORD

On January 2, 1937, Mr. John S. Pass and wife of Harrison, Ark., celebrated their sixty-first wedding anniversary. Perhaps they are one of a very few couples in Arkansas who have lived together so long and been members of the Methodist Church, South, for more than that time, they both having joined this church before they were married. John S. Pass joined the church in 1872, and for all but two years has been an official in some capacity, either as class leader, steward, S. S. Superintendent, or member of Board of Trustees. Lucinda Albright joined the church in 1872 or 1873, and was married to John S. Pass, Jan. 2, 1876, by Rev. Mr. Dees, a pioneer Methodist minister. Having been reared by pious parents, they started their new home life by erecting a family altar, and in all their sixty-one years of married life that altar has been maintained. To this union three children were born. The son passed on in early manhood. The two daughters, Mrs. J. L. Shouse, of Harrison, Ark., and Mrs. F. G. Hollabaugh, of Leslie, Ark., together with four grandchildren, still live to visit the home and receive the inspiration and benediction of devout Christian parents. Although old in years, they are still active members of the Methodist Church, South, S. S. of Harrison, and are rarely absent from the church services or the midweek prayer service.—A. Daughter.

on agriculture came his way, Washington made time to read and study it.

As soon as the Revolutionary War was over Washington rushed back to his farm. His lands were run down because of poor management; but soon the celebrated general got down to work, and before long George Washington was recognized as one of the best farmers in the country; a scientific farmer in every sense of the word.

Washington loved his land. He was an active farmer. His roads were constantly repaired, he built the largest brick barn in America; and he was one of the first farmers to build an ice house. On his farm could be found skilled carpenters, millwrights, bricklayers and painters as well as trained agriculturists.—Selected.

A WARNING TO LIQUORITES

There seems to be a growing feeling that the return of prohibition is not very far away. Those who were and still are bitter opponents of the eighteenth amendment, or any other radical liquor legislation view with alarm and frank regret the evident resurgence of public sentiment. Irvin S. Cobb, famous Kentucky reporter, editor, author and militant anti-prohibitionist expressed a warning to the liquor men of the future in a recent statement in the Washington, D. C., Evening Star.

"Some of us contend," writes Mr.

CERTIFIED FROSTPROOF CABBAGE AND BERMUDA ONION PLANTS, OPEN FIELD GROWN, WELL ROOTED, STRONG. CABBAGE: EACH BUNCH FIFTY, MOSSED, LABELED WITH VARIETY NAME, JERSEY WAKEFIELD, CHARLESTON WAKEFIELD, SUCCESSION, COPENHAGEN, EARLY DUTCH, LATE DUTCH. POSTPAID: 200, 65c; 300, 75c; 500, \$1.00; 1,000, \$1.75; EXPRESS COLLECT, 60c per 1,000. ONIONS: CRYSTAL WAX, YELLOW BERMUDA, PRIZETAKER, SWEET SPANISH. PREPAID: 500, 60c; 1,000, \$1.00; 6,000, \$3.50. EXPRESS COLLECT, 6,000, \$2.00. F.O.B. FARMS. FULL COUNT, PROMPT SHIPMENT. SAFE ARRIVAL, SATISFACTION GUARANTEED. UNION PLANT COMPANY, TEXARKANA, ARKANSAS.

Cobb, "that there were two main underlying reasons why this country went 'dry' the way it did go. One reason was brewers. The other was distillers.

"If a person of dubious repute

FIGHT COLDS

Doctors say that one good way to help prevent colds—and the first step in fighting them off—is to make sure your bowels are open! Don't despair because old-fashioned laxatives haven't relieved you. Use FEEN-A-MINT, the modern, different laxative—the laxative in delicious chewing gum. Feen-a-mint looks different—tastes different—you take it differently—no wonder it acts differently! There's no griping, no nausea, no upset stomach, and no disturbance of sleep. Feen-a-mint acts in the lower bowel, not in the stomach, and that's one reason why it's ideal for the youngsters, too. Feen-a-mint is the favorite laxative of more than 16 million wise people, young and old. Try this non-habit-forming, economical, different laxative! For a free sample write to Dept. WD4, Feen-a-mint, Newark, N. J.

FEEN-A-MINT

THE DELICIOUS CHEWING GUM LAXATIVE

STOP THAT HEADACHE

This way relieves you Fast

Don't let anybody tell you to "GRIN AND BEAR" a headache. It wears you down. Spoils appetite. Makes you irritable, inefficient on the job.

All that's UNNECESSARY because there's an EASY way to get speedy, more complete relief. Simply take Bromo-Seltzer.

This gentle remedy has been giving millions DEPENDABLE help for years! It not only STOPS the PAIN of the headache. It helps in other ways. SETTLES the stomach, SOOTHES nerves. Reduces the excess acid in the blood that accompanies some types of headache. Helps nature restore your normal alkaline reserve.

There's nothing just like Bromo-Seltzer. Get it at any drugstore, soda fountain. Keep it at home, too.

Bromo-Seltzer

ECZEMA Itching and Burning quickly subdued and healing of the angry skin aided with Resinol
Sample free Resinol, Z. Balto., Md.
Resinol

opened a saloon in a neighborhood already provided, where, in order to live, he must break the liquor laws, there was, too often, a type of brewer ready to put up for the license, and a type of distiller to help with the rent. . . . One hears it directly charged that certain producers of alcoholic drinks are greedily back at the same old tricks.

"Well, the next time the people of this country vote liquor out—and there'll be a next time, unless the sane men in the industry can curb the offenders within their own ranks—it'll be for keeps, no matter how deplorable the results in bootlegger and graft and crime and corruption. You can tell a lunk-headed profiteer as far as you can see one—but unfortunately, you can't tell him anything else."—W. G. Calderworth.

KAI-SHEK AND WORLD PEACE

"We believe that in the practical application of Christian ideals lies the surest and swiftest way toward world peace. Without the acceptance and application of its teachings the development of international friendship and co-operation will be retarded if not rendered impossible of achievement."

Thus spoke Generalissimo and Madame Chiang Kai-shek, Christian leaders of the new China, in a message of greetings sent to the World Sunday School Association.

"We speak to you from the heart of China, now beset by grave trials and menaces. Notwithstanding, we have found inspiration to hasten with movements designed to effect her rehabilitation and equip her to take her proper place as a contributory agent in the great task of world betterment. The New Life Movement is nation-wide in its aims and achievements. Through it the people are reviving and adapting to modern conditions the ancient virtues, and find stimulation in its program of social reforms. The People's Economic Reconstruction Movement supplements it and aims at the systematic and scientific development of natural resources of the country as a contribution toward the raising of the standard of living of the people and the enrichment of the world with China's raw materials.

"China is struggling through chaos—not entirely of her own making—toward order, and all that she requires of the world during this critical time is freedom to go about the business of rehabilitation herself and obtaining for her people security, happiness, and prosperity. China has menaced none and has lived in friendliness with all, and we ask only that sympathy and prayers be accorded us that we may be able to fulfill our task unhindered and successfully.

"We recognize all that Christianity has given and is giving to the people of China, and we believe that the Christian church in China will increase a thousandfold its contribution to the enrichment of world Christian fellowship."—Ex.

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Southern Methodist Leadership in Social Thinking

Over a year ago The Advocate remarked upon the fine and aggressive social leadership shown by The Christian Advocate at Nashville, the general organ of the M. E. Church, South. Two recent items show its awareness to what is going on in the region to which it ministers most largely:

Miss Jeanette Rankin, who is well known to Montana people as being the first American Congresswoman, is now a resident of Georgia and is actively connected with movements for world peace. She was recently accused by the Macon Telegraph of being a Communist. She entered a libel suit, asking for \$50,000 in damages. The suit was settled out of court and a retraction of the statement promised by the editor.

The second item is even more important. It has to do with the recent verdict of a Federal Court which found an Arkansas planter guilty of virtually enslaving out-of-work negroes under the guise of vagrancy laws. Says our Nashville contemporary: "The Federal judge and jury rightly interpreted the spirit of the law in convicting a man who thus deliberately imposed upon his less fortunate fellow men. The decision will help to raise the status of working men, both white and negro, in this section and throughout the country."

If further confirmation of our original assertion is needed, it may be found in a Memphis News Letter which appears in the Christian Century of December 16. The correspondent is Rev. John Clarence Petrie, who also writes occasionally for The Churchman, Zion's Herald, and the Christian Advocate. He is a thoroughly competent observer trained for the priesthood of the Roman Catholic Church, and now pastor of the Unitarian Church at Memphis:

"Personal inquiry has now led me to believe that the strongest agency for liberalism among Southern churchmen is the Southern branch of Methodism. This is not to deny the presence of many liberals in the pulpits of other churches, but there is a difference due to the polity of Methodism. Usually the Southern liberal minister occupies a pulpit in a prosperous city parish. But with Methodism the climb to the larger churches is slow. Each year the divinity schools in the South, to say nothing of those of the North such as Union, Yale, Chicago, Boston University, pour out young Southerners who have to go out into small country parishes. These men are nearly all liberal thinkers in theology, and are nearly all intensely devoted to the betterment of social conditions in the South. They love the South and they love Methodism. Anyone with an eye can see what is happening—that the liberal movement among Methodists is growing, as it should, from the bottom up, not from the top down. It is becoming indigenous to the soil. A half dozen of these forward looking young men are in small country towns in north Mississippi alone. Some I have met, others I have corresponded with, still others I know of through ministerial friends of mine who are working with them. It is heartening indeed."

A significant illustration of this development may be found in the

outstanding presidency of the Federal Council of Churches by Dr. Ivan Lee Holt, who for more than a score of years has been pastor of St. John's M. E. Church, South, St. Louis, Mo. All the presidents of the Federal Council have been representative Christian churchmen of high character, and all of them have rendered service of moment. But no one since the beginning has more clearly seen the possibilities of the Council, sensed the urgent need for co-operation and unity or given more aggressive leadership in bringing them about than Doctor Holt himself. A considerable part of his report to the recent Council meeting at Asbury Park was quoted editorially by The Christian Century, and there is every indication that the Protestant churches of the country will take his admonitions seriously to heart. Which reminds this editor that over twenty years ago, at a small Federal Council dinner in New York, he was seated next to two Southern Methodist leaders. Both of them felt called upon during the evening to warn their brethren that their sincere and loyal support of the movement was personal and not representative. Indeed, one of them intimated that they might be victims at any time of pot shots from the rear. However, that did not happen, and both men were later elected bishops, so that their pioneering attitude was convincingly approved. Not only does the world move in this field, it moves with constantly accelerating speed.—The Christian Advocate (Pacific Edition).

EDITORS AND PAPERS

The result of the recent Presidential election has emphasized the impotency of the daily press in influencing political opinion. Although fully 75 per cent of the daily press and general magazines outside the South tore their shirts in an attempt to put Landon in office, he was one of the worst beaten Presidential candidates in the political history of the nation. And neither did the farm press escape entirely without serious smudges upon its reputation for influencing public opinion. Two well-known farm magazines located in one equally well-known Pennsylvania city let their political zeal get the better of their editorial judgment.

But in most instances the farm press followed the sound editorial policy of discussing the vital issues affecting the farmer's welfare frankly but without partisanship. "Issues not men, policies, not parties" was their motto.

An editor makes a serious mistake when he presumes to advise

his readers about politics, religion, or love affairs. These seem to be three matters on which one wishes to make up his own mind. Readers appreciate information regarding issues and policies, provided they feel it is accurate and unbiased, but they eternally resent an editor's presumption in making decisions for them.—Progressive Farmer and Southern Ruralist.

Rheumatism

Relieve Pain In Few Minutes

To relieve the torturing pain of Neuritis, Rheumatism, Neuralgia or Lumbago in few minutes, get **NURITO**, the Doctor's formula. No opiates, no narcotics. Does the work quickly—must relieve worst pain to your satisfaction in few minutes or money back at Druggist's. Don't suffer. Get trustworthy **NURITO** today on this guarantee.

Gas, Gas All the Time, Can't Eat or Sleep

"The gas on my stomach was so bad I could not eat or sleep. Even my heart seemed to hurt. A friend suggested Adlerika. The first dose I took brought me relief. Now I eat as I wish, sleep fine and never feel better."

—Mrs. Jas. Filler.
Adlerika acts on BOTH upper and lower bowels while ordinary laxatives act on the lower bowel only. Adlerika gives your system a thorough cleansing, bringing out old, poisonous matter that you would not believe was in your system and that has been causing gas pains, sour stomach, nervousness and headaches for months.

Dr. H. L. Shoub, New York, reports: "In addition to intestinal cleansing, Adlerika greatly reduces bacteria and colon bacilli." Give your bowels a REAL cleansing with Adlerika and see how good you feel. Just one spoonful relieves GAS and constipation. At all leading druggists.

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COUGHS...

Get After that Cough Today with **PERTUSSIN**

Pertussin is so good for coughs that over ONE MILLION PRESCRIPTIONS were filled in a single year. This estimate is based on a Prescription Ingredient Survey issued by the American Pharmaceutical Association. It relieves coughs quickly by stimulating the tiny moisture glands in your throat and bronchial tract to pour out their natural moisture so that sticky, irritating phlegm is easily raised. Coughing is relieved—your throat is soothed.

Save money by buying the big economical-size bottle—enough for your whole family. Or, try Pertussin first at our expense. Use coupon below for FREE trial bottle.

30¢ Prescription FREE **PERTUSSIN** "MOIST-THROAT" METHOD OF **COUGH RELIEF**

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I want a Free trial bottle of Pertussin—quick!

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Insurance policy that pays insured income of \$1,084.70 each year of life after age 65, pays beneficiary \$10,000 in event of death before age 65. Contract has regular legal reserve cash values. For details write **BETTER WAY LIFE INSURANCE COMPANY**, National Standard Building, Little Rock, Arkansas. Live agents wanted in Arkansas.

Not God But Man

Certain calamities which afflict communities can be traced back to human mistakes of ignorance. If the people in personal or corporate action build houses upon the sands, or towns and cities upon overflow lands, it is their unwisdom which causes the wreckage from winds and floods. Human wastefulness and greed needlessly have destroyed forest: eroded or impoverished the soil; made no wise provision for storing water in times of floods; recklessly built or invested in hostility to nature's processes. One Federal officer reports that 44,000-000 acres of land, equal to 550,000 eighty-acre farms, have been rendered worthless by erosion. The top soil from 88,000,000 other acres has been removed by erosion and careless agriculture.

Human diligence and wisdom can prevent many calamities from occurring. Steel cars have abolished the fatalities which loosely built wooden cars made inevitable when former railroad accidents happened. Block signals have prevented many collisions and wrecks. Railroads of America have carried millions of passengers without one fatality in a year.

Engineers over twenty years ago built five great dams and reservoirs across the Great Miami Valley to hold back flood waters. In recent weeks Dayton, Hamilton, and Middleton, which suffered terribly from uncontrolled floods in 1913, escaped peril. While other river cities suffered immense loss, Dayton even provided electric current to keep Cincinnati from total darkness. After the direful experiences in 1913, which cost the city of Dayton 361 deaths and property losses amounting to one hundred million dollars, the Miami Conservancy

EYES STING? BURN?

Get John R. Dickey's Old Reliable Eye Wash from your druggist today. It brings soothing comfort and relief to itching, tired and irritated eyes. 25c and 50c sizes. Genuine always in red carton. Dickey Drug Co., Bristol, Va.

HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief. It is composed of several ingredients which blend together to produce quicker and better results.

Capudine does not contain any opiates. It acts quickly and restores comfort. Try it. Use it.

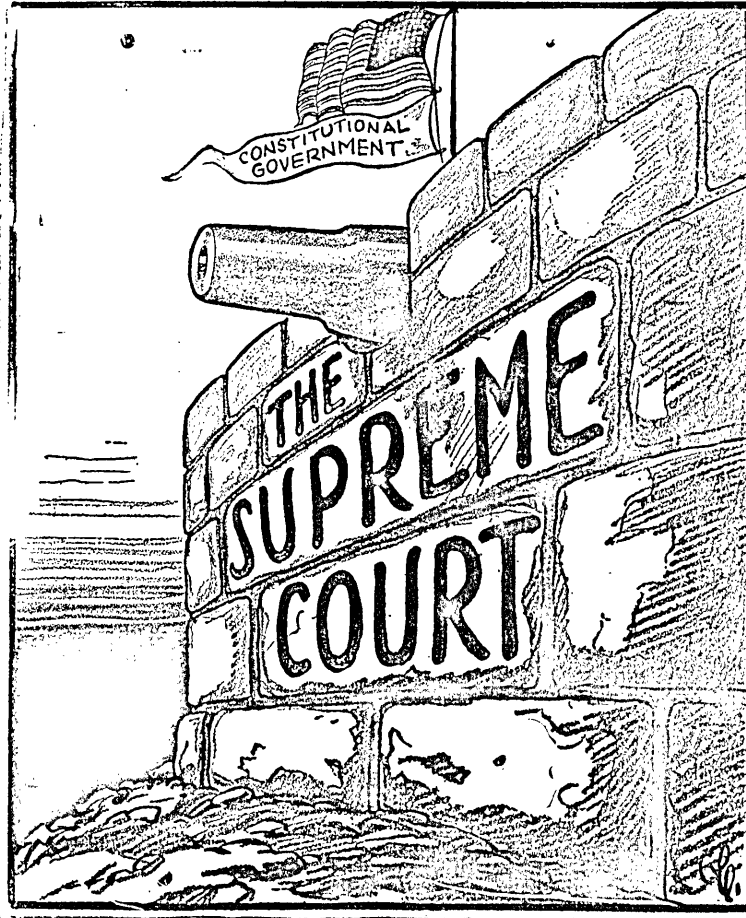
CAPUDINE

Ask for Sample of S&B Spratox to Fight Colds and Sinus Troubles

The complete outfit, atomizer and Spratox both for 75c. It is the most effective cold remedy we know anything about. We want you to try sample and be convinced. Extra bottles 25c, 50c and \$1.00. It can be used as nose drops but it reaches the affected parts in nose and throat better in spray form. Phone today for sample when ordering something else.

**Snodgrass & Bracy
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THE LAST FORTRESS



SEPARATION OF POWERS

What protection have we against the danger of concentrating too much power in one man or in one group of men?

One of the great principles of our Constitution is the separation of powers under which the legislative, executive and judicial departments are distinct and independent. In referring to this, Washington said:

"The habits of thinking in a free country should inspire caution in those entrusted with its administration, to confine themselves within their respective Constitutional spheres; avoiding in the exercise of encroachment upon another. The spirit of encroachment tends to consolidate the powers of all the departments in one, and thus to create,

whatever the form of government, real despotism. A just estimate of that love of power, and proneness to abuse it which predominates in the human heart, is sufficient to satisfy us of the truth of this position.

"If, in the opinion of the people, the distribution or modification of the Constitutional powers be in any particular wrong, let it be corrected by an amendment in the way which is the customary weapon by which free governments are destroyed. The precedent must always greatly over-balance in permanent evil any partial or transient benefit, which the use can at any time yield."

This principle of the separation of powers, first perfected in our Constitution, is a protection against despotism.—Max Berns.

spent about thirty-three million dollars in building dams and reservoirs. In twelve years more the bonds issued to pay the costs will be cancelled. These projects protected the city from five later floods. The cost to southern Ohio alone by the 1937 flood is estimated at seventy million dollars. Flood insurance in form of engineering protection will be cheap compared with the cost of successive disasters.

No physical tasks are impossible to skilled engineers and scientists. The Panama Canal, the San Francisco bridges, the Rocky and Sierra Mountain tunnels, the vast irrigation reservoirs, the prevention of typhoid and yellow fevers, the purification of water, are examples of triumph over natural obstacles and epidemics.

Let the people build their houses and their towns and other enterprises away from flood crests; build dams and reservoirs to divert and store flood waters (even the mighty Ohio river can be tamed); reforest the hillsides which now as treeless slopes shoot the rain and snow into river channels until they overflow the low lands; move towns to new and safer sites; use necessary national resources in co-operation

with community needs to establish safety; work in harmony with natural laws, not against them; and faith in God will increase and the welfare of the people be advanced.

Not God but man is responsible for many calamities which could have been avoided by timely scientific wisdom and engineering.—Christian Advocate (Cincinnati Edition.)

RELIGION IN SCHOOLS

Once when inspecting a school, a visitor asked this question of the head teacher: "Where in your time table do you teach religion?" The latter answered: "We teach it all day long. We teach it in arithmetic, by accuracy. We teach it in language, by learning to say what we mean. We teach it in history, by humanity. We teach it in geography, by breadth of mind. We teach it in handicraft, by thoroughness. We teach it in astronomy, by reverence. We teach it in the playground, by fair play. We teach it by kindness to animals, by courtesy to servants, by good manners to one another, and by helpfulness in all things. We teach it by showing the young that we, their elders, are their friends." —Ediphone Voice Writing.

FOR THE CHILDREN

JENNIE'S DECISION

"Oh, what beauties!" exclaimed Jennie and Anne, as mother drew from the box that had just arrived two wonderful dolls. Aunt Sylvia had sent them as a birthday present to the little girls. Jennie and Anne were twins and were celebrating their birthday together.

"Give me the blue-eyed one, please, mother," cried Anne.

"No, give her to me!" and Jennie made an effort to take her from mother. And just at that moment, mother was wondering what she could do to settle the matter, when an idea came suddenly.

"Now, girls," she said, "I will tell you what I shall do, hold two straws, a long and short one, behind my back, and the one who draws the long one gets Dolly Blue-Eyes!"

"Good," said Jennie.

A moment later she was dancing about the room in an ecstasy of delight; she had drawn the long straw and Dolly Blue-Eyes was hers!

Now Dolly Brown-Eyes was also as pretty as could be, yet tears of disappointment rose to Anne's eyes as mother placed her in her arms.

The little gathering was a very merry affair, and when it was over the children said it was a grand success, but somehow Jennie hadn't enjoyed it; every time she looked at Dolly, her blue eyes seemed to say, "Aren't you sorry for Anne? Poor Anne! She wanted me too!"

Yes, she was sorry for Anne, and she knew what she was going to do about it too. As Jennie laid Dolly Blue-Eyes in her little bed that night, and tucked her in, the pink blankets all around her, she whispered, "Good night, Dolly Blue-Eyes; you are mine tonight, but tomorrow night you are going to be Anne's; I couldn't be happy if I kept you, when I know how much Anne wants you!"

And with that decision, Jennie was happier than she had been all of the day.

I wonder if you know the reason why?—Olive Plants.

COMMISSIONER'S SALE

Notice is hereby given, that in pursuance of the authority and directions contained in the decretal order of the Chancery Court of Pulaski County, made and entered on the 15th day of December, A. D. 1936, in a certain cause (No. 54409) then pending therein between Peoples Building & Loan Association complainant, and Grace Lela Potter as administratrix of the Estate of Charles Elmer Potter, deceased, et al., defendants, the undersigned, as Commissioner of said Court, will offer for sale at public vendue to the highest bidder, at the east door or entrance of the County Courthouse, in which said Court is held, in the County of Pulaski, within the hours prescribed by law for judicial sales, on Friday, the 12th day of March, A. D. 1937, the following described real estate, to-wit: Lots 8, 9 and 10 in Block 21 Newton's Addition to Little Rock, in Pulaski County, Arkansas.

Terms of Sale: On a credit of three months, the purchaser being required to execute a bond as required by law and the order and decree of said Court in said cause, with approved security, bearing interest at the rate of 8 per cent per annum from date of sale until paid, and a lien being retained on the premises sold to secure the payment of the purchase money.

Given under my hand this 16th day of February, A. D. 1937.

H. S. NIXON,
Commissioner in Chancery.
J. A. WATKINS, Solicitor for Plaintiff.
2-18-37

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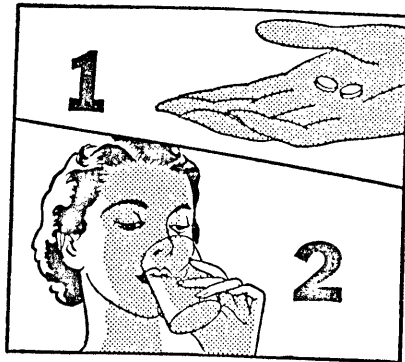
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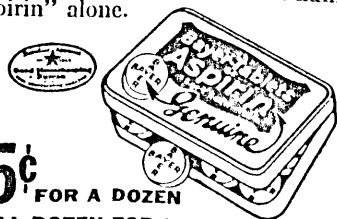
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been more men at the meetings than have been attending in the past. That augurs well for the missionary work of the church.

We have come to the time when we must have an awakening in the missionary work of the Church. The missionary spirit must come with power again. That spirit must possess the heart and life of our people. We are living in the midst of sinners who are lost. We are not much concerned about the people out of the Church any more. We seem to think we have little responsibility for those who are not already in the Church.

To find one in the Church now who is deeply concerned about the salvation of the people who never come to church is a rather rare experience. We seem to think we are to grow up a generation of Christians from within the church membership.

When one considers carefully the possibility of growing Christians from within the church there are some facts that are rather disconcerting. Not half of the membership of the usual church attends church twice regularly on Sunday. Not one-tenth of the members of the usual church ever goes to prayer meeting or any other form of religious service during the week. Not half of the members of the usual church pay anything to the support of the program of the Church. Of those who do pay very few of them pay anything like a proportionate part of their incomes to the work of the Kingdom. It seems that a very liberal estimate would be that forty per cent of the members of the church do about all the work that is done; do practically all the paying that is done; are wholly responsible for the program of making the Church effective in the community and world. In other words, it would appear that the problem of growing a generation of Christians out of the homes of the church membership of today is one that would require much thought and adjustment.

What, then, is the Church to do about making a Christian world? If the chances are that we have a condition existing in half the church homes that would almost preclude the possibility of growing up a generation of Christians from such homes, are we to conclude that we have no other resource from which to draw?

The answer to that question can be given only from those who have some idea of the power of the Christian message over sinful and corrupt lives. The Church that has lost its sense of the divine power that regenerates lost and sinful lives, so as to make them into Christians, is not capable of going ahead with the program of making this world Christian. Only those who know Christ as the Savior of sinful men can see how we are to save the world and make it at last Christian. The passion to tell the lost people that there is a Savior who can save them from their sins and make them good Christians, is the source from whence flows the multitudes that will make up the choice characters of the Church. If we have lost the message of forgiveness and love for lost people, we have little excuse for calling ourselves Christians. If we have no message that is powerful enough to redeem those who come from Godless worldly homes, we ought to surrender our titles as evangelists.

It seems that the Bishops' Crusade

is an effort on the part of the Bishops to lead us into a fuller knowledge of that grace and power that has so long been lacking in our midst. If we can again surrender ourselves to God and feel afresh His Spirit coursing through our motives and passions, there is no reason why we shall not be able to go to the poorest, meanest people in our communities and tell them of a Savior who saves from sin and weakness. If we can reach the place where we shall be willing to have God refresh us from his presence with a new sense of his power and guidance, we shall be able to gain new members to the Church.

Without the missionary passion there remains little excuse for the Church. If we are not missionary spirits, we can hardly claim we are the followers of Christ. But by that spirit we shall make all men know that we are the children of a great and glorious Gospel. We can have that spirit, if we desire. That spirit is within reach of every living person who knows of Jesus and his cause.

It is high time for the Church to repossess the idea that it is the instrument of God for saving a lost world; that the salvation of people is the goal of the entire Church work; that all people have a legitimate part in the salvation that comes from presenting our Savior Jesus Christ; that only as Christians tell of their victories over sin with a passion, will the world be convinced that the Church has any real message for lost people.

The Church needs to return to a passionate effort to do the work of evangelizing the lost, both within and without the Church. If all people would pray for a new zeal and go at the work of the church with a new interest, there is little doubt that members would be brought to the Church in greater numbers than we have seen in a long while.

Will the Church be able to meet its obligation to present Christ to the world or will it just go along and be another institution for people to support?—J. L. Rowland, Secretary Board of Missions, N. Arkansas Conference.

OBITUARIES

DAVIS.—Mrs. M. C. Davis was born Oct. 15, 1857. She fell asleep in Jesus Feb. 7, 1937. In her youth she gave her heart to God and united with the Methodist church. To her Lord and Master she was faithful to the end. She was united in marriage to Mr. Jim Brown and to this union two children were born; one survives her mother, Mrs. Bob Stell of Delight, Ark. After Mr. Brown's death, she later was united in marriage to Rev. W. J. Davis on March 1, 1882, and to this union seven children were born. Six survive the mother: Mrs. R. F. Gentry of Nicholson, Miss.; R. C. Davis, of Arkadelphia, Ark.; Mrs. Otis McCalman, of Delight, Ark.; Rev. J. J. Davis of Kinder, La.; Mrs. Ernest Carroll of Antoine, Ark.; and Mrs. Guy Ames, of Marlin, Okla.; and one sister, Mrs. Alice Stover, of Antoine. Many relatives and a host of friends mourn the death of the departed. Funeral, Feb. 8, at Antoine church with Rev. Louis Averett in charge. He was assisted by Rev. C. D. Cade, Rev. F. P. Doak and the pastor. The body was laid to rest in the Antoine cemetery.—Joe H. Robinson, Pastor.

Quarterly Conferences

PRESCOTT DISTRICT

Second Round

Emmett-Bierne, Feb. 28, at Holly Grove, 11 a. m., Conf. 2:30.
 Shiloh-Bluff Springs, at B. S., Feb. 28, 3:00.
 Prescott Ct., at Holly Springs, Mch. 6, 11 a. m., 2:30.
 Columbus C., at Columbus, Mch. 7, 11 a. m., Conf. 2:30.
 Washington-Ozan, at St. Paul, Mch. 14, 11 a. m., Conf. 2:30.
 Nashville, March 14, 7:30.
 Bingen C., at Biggs Ch., Mch. 21, 11 a. m., Conf. 2:30.
 Blevins, at Friendship, 7:30.
 Forester at Oden, Mch. 28, 11 a. m., Conf. 2:30.
 Mt. Ida, at Mt. I., Mch. 28, 7:30.
 Mineral Sp'gs C., Apr. 4. Place to be selected.
 Prescott Sta., Apr. 4, 7:30.
 Murfreesboro, at Delight, April 11, 11 a. m., Conf. 2:30.
 Gurdon, Apr. 11, 7:30.
 Amity Ct., at Antoine, Apr. 18, 11 a. m.
 Glenwood-Rosboro, at R., Apr. 18, 7:30.
 Okolona, at Center Grove, April 25, 11 a. m.
 Pike Ct., Apr. 25, 3 p. m., place to be selected.
 Spring Hill Ct., at S. H., May 2, 11 a. m.
 Hope, May 2, 7:30.
 The Prescott District Conference will be held at Gurdon May 18, 19. Bro. W. W. Nelson will preach the opening sermon 7:30 p. m., May 18. We had to place our District Conference on this date because of the District-Wide Stewards' Institute to be held at Hope, May 12-14, by Dr. Morelock.—J. D. Baker, P. E.

TEXARKANA DISTRICT

Second Round

Doddridge Ct., at Olive Branch, Feb. 14.
 Winthrop Ct., at W., Feb. 21, a. m.
 Ashdown, Feb. 28, a. m.
 Texarkana Ct., at Pleasant Hill, Mar. 7, a. m.
 College Hill, Mch. 7, 7:30.
 Dierks-Green Chapel, at D., March 14, a. m.
 Richmond Ct., at Hicks, Mar. 21, a. m.
 Lewisville-Bradley, at L., Mar. 28, a. m.
 Stamps-G. City, at S., Mar. 28, 7:30.
 Lockesburg, at Belleville, Apr. 4, a. m.
 DeQueen, Apr. 4, 7:30.
 Stamps-Garland City, at S., Apr. 11, a. m.
 Fairview, April 11, 7:30.
 Cherry Hill Ct., at Dallas, Apr. 17, a. m.
 Hatfield Ct., at Wickes, Apr. 18, a. m.
 Mena, April 18, 7:30.
 Foreman Ct., at Arkinda, Apr. 25, a. m.
 Horatio, at Walnut Springs, Apr. 25, 3:00.
 Foreman Sta., April 25, 7:30.
 Gilham Ct., at Wafford Chapel, May 9, a. m.—J. W. Mann, P. E.



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Dr. L. L. Huntington To Lead Forum

Next Sunday evening Dr. L. L. Huntington will lead the third of the February forums. His subject will be, "Is War Inevitable?" Dr. Huntington, who is Director of General Education for the Tennessee



Valley Authority, has been in Little Rock since September directing the Little Rock Public Forums.

It is hoped that many of our members will hear this discussion on a matter which is of vital importance to everyone.

YOUNG PEOPLE ENTERTAIN CITY LEAGUE UNION

The young people of Winfield entertained the City League Union in Fellowship Hall last Monday night, February 15. About 170 young people from the various Methodist churches were present. An interesting program was presented, including a play, "A Dish of China Tea," by students of Mrs. E. T. McDermott and a boxing stunt by the senior boys of Winfield. A short worship service was directed by Robert Core. After the League benediction, punch and cookies were served from attractively decorated table.

A little daughter, Minnie Sue, was born to Mr. and Mrs. Wesley Weidemeyer on Friday, February 5. Mrs. Weidemeyer is now at home, 3505 W. 4th, but the baby is still at St. Vincent's Hospital.

OUR SYMPATHY

Our sympathy is extended to the following members who have suffered recent bereavements:

Mr. Troy A. Shafer was called to Portsmouth, Ohio, because of the death of his brother-in-law on February 5.

Mrs. Shelby Pearson's mother, Mrs. Maria Barron, passed away on Monday, Feb. 8, at the home of her granddaughter, Mrs. Dale Loyd, 1411 Arch.

Mr. J. A. Anderton was called to Memphis because of the death of his brother, J. W. Anderton, on Feb. 3, as the result of an accident in a train wreck.

Mr. R. M. McKinney was called to Paris, Ark., because of the death of his grandmother, Mrs. S. M. McKinney, on February 9.

Pulpit and Pew Winfield Methodist Church

Sixteenth and Louisiana, Little Rock

This page is devoted to the interests of this church

GASTON FOOTE
Minister

MISS MINNIE BUZBEE
Executive Secretary



MRS. I. J. STEED
Minister of Music

MISS KATE BOSSINGER
Organist

VOL. IX

FEBRUARY 18, 1937

NO. 7

SUNDAY SERVICES, FEBRUARY 21, 1937

- 10:00 A. M. Church School.
- 11:00 A. M. "Tackling Trouble"—Gaston Foote
- 6:00 P. M. Senior and Young People's Leagues
- 6:30 P. M. Young Adult Group
- 7:30 P. M. Forum on "Is War Inevitable?"—Dr. L. L. Huntington, Leader

THE PASTOR'S MESSAGE GASTON FOOTE

National Defense

This is national defense week throughout America. Its purpose is to inform Mr. Average American of the necessity of an army and navy sufficient in power and training to meet all possible national emergencies. We do not doubt the fact that a great nation like America needs a great army and navy. But we seriously doubt the motives of modern militarists when they say that the tremendous increase in our army and navy appropriation is purely for DEFENSE.

I am not a pacifist if by pacifism you mean the abolition of all force. I am the recipient of the protection of a police system that, in a measure, protects the sanctity of my home. The organized government which is my protection must have somewhere along the line the force of authority to enforce its edicts. If by arresting, through force of arms, a dozen anarchists you save the lives of a hundred defenseless women and children you have defended life, not destroyed it. No, I am not a "stop-the-war-at-any-price" pacifist. Neither am I a militarist. I do not believe that the only way to settle international disputes is through force of arms. I do not believe that the great armies and navies that the nations are building are going to make the world one whit more peaceful. I do not believe that, just because we have always had wars, we must be driven to the conclusion that we always will. As men now look with disfavor upon dueling as a means of settling personal differences, so I believe nations may some day look with disfavor upon war as a means of settling international disputes.

In 1930 the U. S. budget for the army and navy was 465 million dollars. The first Roosevelt budget for the army and navy was 540 million dollars. In his latest budget, now before Congress for adoption, the figure is 991 million dollars. Is this more than doubling of the monetary appropriation for national defense purely a defensive measure? There are many who believe that this increased expenditure is either a tremendous waste of national funds or a preparation for another expeditionary war outside of continental United States. Of course, it may be both.

That there is great waste of money in the expenditure of nearly a billion dollars there can be no doubt. Testimony given at the recent arms inquiry revealed the fact that submarines built for the American navy in 1924 were "accepted and paid for and immediately decommissioned as unseaworthy, with the statement that they were more dangerous to the crew than to the enemy." Admiral Sims, commander of the navy during the World War, made the statement before his death that, in the event of war, the only thing to do with "the sort of battleships the navy is now building would be to tow them as far as possible up the Mississippi and anchor them there in the hope that they might escape the enemy's attention." The President has just authorized the construction of two new battleships, the keels to be laid in June, which will be nearly five knots an hour slower than the battleships being built by other nations of the world. Would not these ships be obsolete before they were even finished? Then why build them? It may be because lobbying representatives of shipbuilding and steel companies will reap great profits by such contracts whether the money is spent wisely or not.

The present national defense budget calls for the construction of 176 tri-motored seaplanes capable of 40 hours sustained flight with a cruising speed of 150 miles an hour. Do we need such ships as these if we plan to keep them in American waters for national "defense"? Would it not be extremely difficult to keep such ships at home if they could fly to Japan or England in 48 hours? It is plain that our billion dollar defense budget is not merely for defense. Much of it is in preparation for conflict outside the U. S. and more of it wasted in the building of obsolete fighting materials.

Play to Be Reviewed By Mrs. Foote

The Mothers' Bible Class is sponsoring a review of the 1936 Pulitzer prize play, "Idiot's Delight," by Robert Sherwood. Mrs. Gaston Foote will give the review at the home of Mrs. James Thomas, 1907 Broadway, at 2:30, Tuesday, February 23, admission 25c.

The Mothers' Class is following its plan of the past two years of making a substantial donation toward the church building debt and the proceeds of this review will be devoted to that purpose.

YOUNG ADULT PROGRAM

The Young Adult group will meet at 6:30 next Sunday evening in the Ashby Bible Class Room. Miss Floreta Skinner will review William Sweet's book, "Our American Churches," which the group expects to study later.

NEW MEMBERS

Winfield congregation welcomes the following new members who joined last Sunday, February 14:

Mr. and Mrs. G. A. Norwood, 312 North Schiller. . . . Mr. Fred S. Balch, 1904 Arch, President of Community Motors, 600 Broadway.

Since the beginning of the Conference year, 36 new members have been received.

WINFIELD'S SICK

Many members of Winfield have been ill during the past few weeks. The following are still confined at home: Miss Ida Bush, 1521 Marshall. . . . Mrs. Jim Buzbee, 400 Pine. . . . Mrs. C. B. Winburne, 1306 Arch. . . . Mrs. W. E. Maddox, 329 Denison. . . . Mr. Fred Funda, 2610 Summit. . . . Mary, the little daughter of Mr. and Mrs. A. W. Craig, 2020 State, is ill with pneumonia at the Baptist Hospital. . . . Mr. J. H. Franklin, father of Miss Bernice Franklin, is in the Baptist Hospital. . . . Mrs. Hudson Steele has returned to her home, 1417 W. 7th, from Trinity Hospital and is improving. . . . Mr. Guy Dillahanty has been moved from Trinity Hospital to his home, 1406 McGowan, but is still very ill. . . . Mrs. M. E. Bradford, who has been in St. Vincent's Hospital, is temporarily at the home of a friend, 2417 Chester, until she is able to be moved to her home in the country. . . . Mr. John H. Caldwell, 800 Battery, is ill. . . . Mrs. Ed Dixon was called to Hope last week because of the serious illness of her father, Mr. P. A. Dulin, who was taken to Rochester, Minn. for treatment at Mayo Brothers Hospital.

THE BOY SCOUTS INVITE YOU

Observing National Boy Scout Week, Winfield Troop No. 25 invites Winfield members to a program for adults Thursday of this week at West Side Junior High School, at 7:30. Dr. H. B. Watts, pastor of First Methodist Church, will give the address and there will be a demonstration of scout work.

The troop showing the largest number of parents or friends attending will be given a prize. Mr. W. A. Weidemeyer, Winfield Scoutmaster, hopes that Winfield will be well represented.

GLASSES FOUND

A pair of tortoise shell nose glasses in a case was found in the sanctuary Friday, Feb. 12, after the World Day of Prayer meeting.