



Arkansas Methodist

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



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

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No. 6

REVIVAL OF READING NEEDED

DR. W. P. KING, the able editor of the *Christian Advocate*, in a recent editorial, makes the following suggestive comment: "I am wondering if it is possible for the pastors to bring about a revival of reading, a revival of the kind of reading that will minister to the spiritual life and growth. Thoughtful preachers everywhere recognize the failure of very many of their members as to any real interest in literature of the higher and more helpful type. It is to be feared that we are too prone to regard this failure as incidental, somewhat regrettable, but unavoidable. Comparatively few sermons give emphasis to the importance for spiritual development of reading Christian literature. I am convinced that the Church is suffering a severe loss which the prophet expressed: 'My people perish for lack of knowledge'."

THE MORAL EQUIVALENT OF WAR

WILLIAM JAMES, the distinguished psychologist and philosopher, in his *Representative Beliefs in Modern Thought*, wrote: "I devoutly believe in the reign of peace. . . . Extravagant ambitions will have to be replaced by reasonable claims, and nations must make common cause against them. I see no reason why this should not apply to yellow as well as white countries, and I look forward to a future when acts of war shall be formally outlawed as between civilized peoples. . . . All these beliefs of mine put me squarely into the anti-militarist party. But I do not believe that peace either ought to be or will be permanent on this globe, unless the states, pacifically organized, preserve some of the old elements of army discipline. A permanently successful peace economy cannot be a simple pleasure economy. . . . We must make new energies and hardships continue the manliness to which the military mind so faithfully clings. Martial virtues must be the enduring cement; intrepidity, contempt of softness, surrender of private interest, obedience to command must still remain the rock upon which states are built. . . . Men now are proud of belonging to a conquering nation, and without a murmur they lay down their persons and their wealth, if by so doing they may fend off subjection. But who can be sure that other aspects of one's country may not, with time and education and suggestion enough, come to be regarded with similarly effective feelings of pride and shame? . . . So far, war has been the only force that can discipline a whole community, and until an equivalent discipline is organized, I believe that war must have its way. But I have no serious doubt that the ordinary prides and shames of social man, once developed to a certain intensity, are capable of organizing such a moral equivalent as I have sketched, or some other just as effective for preserving manliness of type. It is but a question of time, of skilful propagandism, and of opinion-making men seizing historic opportunities. . . . It would be simply preposterous if the only force that could work our ideals of honor and standards of efficiency into English or American natures, should be the fear of being killed by the Germans or the Japanese. Great indeed is Fear; but it is not, as our military enthusiasts believe and try to make us believe, the only stimulus known for awakening the higher ranges of man's spiritual energy."

This suggestion of "a moral equivalent for war," made many years ago by one of America's most penetrating and illuminating thinkers, should awaken us to the possibilities of the tremendous power of the idealism that would make all mankind a brotherhood, willing and anxious

* * * * *

AND HE SAID UNTO THEM, TH
BATH WAS MADE FOR MAN,
NOT MAN FOR THE SABBATH;
THEREFORE THE SON OF MAN IS
LORD ALSO OF THE SABBATH.—Mark
2:27-28.

* * * * *

to fight the enemies of greed, appetite, and sordid selfishness; make us more willing to deny ourselves to save life rather than to destroy it. Fortunate are we that a great multitude of our finest youth are thinking such thoughts and preparing themselves to sacrifice all selfish interests and aims in order to make ours a better world. There is nothing heroic in killing others; the only heroic thing about war is a willingness to be killed for a cause. If we are truly Christian, that cause should be helping and not hindering, saving and not destroying, self-denial and not self-aggrandizement. Let us stand behind our youth if they seek to bring in that happy day.

ATTITUDE TOWARD OTHER RACES

THE CHURCH has no right or reason for anticipating a genuine spiritual transformation unless it becomes willing to assume the Christian attitude toward other races. The Church cannot make spiritual progress unless it discards its heavy luggage of racial prejudice and enmity. We have far too many members in our churches who are either utterly ignorant of the mind of Christ or who utterly ignore his mind. They need to be reminded of the strong words of Dr. T. R. Glover: "You can either have Jesus Christ or you can have race prejudice, but you cannot have both." An exhortation to manifest the Christian spirit toward the Negro race is met with the bugaboo of *social equality*. The fact, however, is that social companionship, regardless of race, is a matter that cannot be coerced or demanded, but is the choice of the individual. If you do not want to associate with me, then you do not have to do so, and it will be mutually agreeable. In social life, members of each race are more congenial in their own group, but this fact affords no excuse for snobbery and contempt. Neither does it mean that we are to refrain from association with members of another race.—*Christian Advocate* (Nashville).

"THE ROAD TO REUNION"

THE ROAD TO REUNION, 1865-1900, by Paul H. Buck, Assistant Professor of History at Harvard University, which is published by Little, Brown and Co., Boston, price \$3.25, is a very unusual discussion, characterized by an abundance of quotation from original sources and frankness and fairness of opinion on the issues involved. Now, when Methodists, North and South, having apparently become brotherly and reconciled, are planning to unite, it would be profitable for our leaders to read this book. While it is largely a review of the politics of the era, it shows how even the Churches became enmeshed in the complicated network and sometimes evidenced no better spirit than the political parties. Then, too, students of present-day history may better understand the interplay of economic and social forces now by reviewing the events of a previous generation. The following excellent estimate of the book has been expressed by Dr. Arthur M. Schlesinger, Professor of History at Harvard University: "A finely conceived, sensitively written book which treats one of the unnoticed miracles of modern history, the reconciliation of North and South in the

generation following the Civil War. Dr. Buck describes the varicolored strands, social, economic and cultural, that entered into the process of this subtle interaction of these elements. . . . It shows how they gradually wove a new pattern of national unity. The book is a brilliant performance. No one interested in American history can afford to neglect it.

As the Negro was then in large measure "the bone of contention," we may today realize that today in both Church and State he is a problem that is hard to solve. We strongly advise our readers to get this valuable and interesting book. The writer confesses that he became so engrossed in reading it that he forgot the passage of time and found himself ready to retire only in the hours far past midnight.

A WOMAN WITH VISION AND JUDGMENT

IN THE CHRISTIAN ADVOCATE (Nashville), Dr. W. H. Nelson, editorial correspondent, writing of the recent session of the Pacific Conference of our Church, pays the following deserved tribute to a remarkable woman:

No writeup of the Pacific Conference held in Glide Memorial Church would be complete without a reference to Mrs. Lizzie H. Glide, whose Christian generosity made this church possible. We do not know of another woman in Southern Methodism who has given so much of her material possessions to the Church as Mrs. Glide. Wesley Church, Mary Elizabeth Inn—a home for working girls—Glide Memorial Church in San Francisco; Wesley and Epworth Halls in Berkeley, student homes near the University of California, all came out of Mrs. Glide's noble benefactions. Mrs. Glide also paid the debt on Epworth Church, Berkeley, and Central Church, Sacramento. In times past she has been a large and cheerful giver to missions, and to Asbury College—California Hall on that campus is her gift. Besides that she has given generously to college funds, and has maintained several scholarships.

Mrs. Glide has throughout a long life manifested a keen interest in working girls, and in young men who wanted an education, especially those preparing for the ministry. There has also been in her life a holy zeal for Missions. Mrs. Glide never depended upon other people to help her do a great work. Practically all of her gifts and the buildings she put up were initiated and completed by her. We are quite sure that if all of her gifts could be totaled they would exceed two million dollars. Our work in San Francisco owes its success to this splendid building where we met, and which Mrs. Glide gave in memory of her husband.

ROGER BABSON, statistician and financial expert, says the large educational and religious endowment funds passed through the depression in better shape than did the investments of most banks, investment trusts, and individual investors. This is encouraging for all who have contributed to these great funds. Churches and colleges have been particular in the selection of trustees of their investment funds. In their character they have endeavored to protect the character of their investments. Moreover, the percentage of commissions and overhead expense in handling such funds is kept at the minimum. Church people having money to invest through direct gifts or annuity funds may from their church boards or college trustees learn that they offer many safe and profitable ways of investment. Such funds are safeguarded. Annuity funds are assured a perpetual service, and during the life of the annuitant a compensatory return.—*Christian Advocate*.

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METHODIST EVENTS
Aldersgate Regional Rally, Little Rock, March 7.
Fayetteville District Conf., Elm Springs, April 19-20.
Paragould District Conf., Walnut Ridge, April 21.
Searcy District Conf., Cotton Plant, April 25-26.
Batesville District Conf., Newport, May 10-11.
Jonesboro District Conf., Manila, May 12-13.
Helena District Conf., West Memphis, May 17.
Fort Smith District Conf., Mansfield, May 17-18.
Conway District Conf., Gardner Memorial, May 19-20.

Personal and Other Items

THE CUBA CONFERENCE, recently held, gave
a unanimous vote of 35 for the Plan of
Methodist Union.

AMERICAN taste is degraded, and one of the
things that shows it is the dance.—Will
Durant in *The Crisis in American Civilization*.

TWO hotels in Washington, D. C., the Hotel
Grafton and the New Ebbitt, are "dry."
Christian people should show their appreciation
by patronizing them, when possible.

DR. A. C. DIXON, pastor of the Metropolitan
Temple, London, is reported to have said:
"The observation of every pastor teaches him
that the dance hinders the growth and useful-
ness of Christians who indulge in it, and it ex-
erts a positive influence in withstanding the
Spirit of God."

REV. J. R. SEWELL, our pastor at Wilmar,
writes: "We lacked only seventy-six cents
of doubling our Christmas offering over that of
last year. A splendid offering was received at
one church yesterday in behalf of Ministerial
Student Fund. Having some of the most spirit-
ual services of my ministerial experience."

REV. ALVA C. ROGERS, pastor of Henderson
Church, Little Rock, has suffered the loss of
his father, Mr. S. J. Rogers, who passed away at
the Baptist Hospital, last Sunday night, aged 89.
The funeral was conducted last Tuesday at
Kingsland, by Rev. F. N. Brewer, and Rev.
L. E. N. Hundley. The pall-bearers were mem-
bers of Henderson Church. The survivors are
the widow, Mrs. Annie F. Rogers, the son, Rev.
Alva C. Rogers, a daughter, Mrs. T. B. St. John,
music teacher in the Watson Chapel School near
Pine Bluff, four grandsons, and two great-
grandsons.

RADIO MESSAGE FROM BISHOP ARTHUR J. MOORE, JAN. 29

China Conference gratefully acknowledges
sympathy and help of Mother Church and
earnestly solicits unremitting efforts for
relief of China's stricken people. See
Romans 8:35-39.

SHOULD not Christians remember that Isaiah
was "out of step" with the public opinion
of his day? So was Jeremiah; and John the
Baptist; and Stephen the first Christian martyr;
and Antipas, who, because of his active mani-
festation of his Christian convictions, was slain
by the followers of Satan; and so was Jesus
Christ himself.—G. A. Briggs in *The Christian
Index*.

THE Arkansas Gazette of Feb. 3, in its news
of Fifty Years Ago, has the following item:
"The Rev. Z. T. Bennett has been elected editor
of the ARKANSAS METHODIST to fill the place
made vacant by the death of the lamented Dr.
A. R. Winfield, which has since been occupied
by the Rev. Horace Jewell. Mr. Bennett is the
founder of the White County Beacon, is a force-
ful writer and no doubt will make an able suc-
cessor to an able predecessor."

LET us fight hard and furiously, early and
often, for other people's rights rather than
our own. Let the churches fight for their min-
isters' right to speak out in the open where the
people are and pray that God will give them
wisdom as well as courage. Let the ministers
fight for the rights of the churches which they
serve, the right to have the privilege of coun-
selling with them in all their major moves. Let
us all ask a good God to give us all the good
sense we can take on board, and to mix in a
double measure of sweetness and light to carry
us through 1938. And remember, we are to
struggle for the rights of others and pay any
necessary price for their rights. Give them lib-
erty or give us death.—Michigan Christian Ad-
vocate.

SUNDAY NIGHT AT GARDNER MEMORIAL

IT rained last Sunday morning; but I was not
preaching; and at night it was clear and cool;
consequently my record as a "rainy-day"
preacher was broken, and I was not displeased.
Of course, one should never be "displeased"
with the weather, as it is one of those things
which he cannot control and must take as it
comes. The important thing is to accept it and
make the best of it.

Once I was gravely rebuked by a pious old
negro, who claimed that he had been a servant
in the family of Sam Jones, the great evangelist.
He came into my office one day after it had been
raining hard for several days. I said to him:
"We are having too much rain, Uncle Zeke."
He replied: "That is what you think, Doctor.
But the Lord, he knows best."

During the hour before the preaching ser-
vice at Gardner Memorial, North Little Rock,
the three divisions of the Young People met in
the auditorium and heard a young Southern
Baptist missionary on furlough from the Belgian
Congo, who was to speak later at the Baring
Cross Baptist Church, describe the tribes with
which he was working and make an impassioned
plea for the Christ-like life. I was glad that I
had the privilege of hearing this earnest mes-
senger of our Lord Christ.

At the preaching hour we had a fine congre-
gation, most of the youth remaining for that
service. They seemed interested and I appre-
ciated the attentive hearing. Rev. Jefferson
Sherman, who was appointed to this church last
fall has been heartily and graciously received
and has fallen deeply in love with his fine peo-
ple, whom he enthusiastically praises. The es-
teem seems to be mutual. Already 14 new mem-
bers have been received. The acceptance for
benevolences has been increased \$50, and the sal-
ary raised \$100. In spite of the fact that many of
the members for some months, mostly railroad
employees, have been without work, the collec-

tions are good. All of the organizations are
active, and attendance on all services is good
and increasing. Some repairs have been made.
The church is getting ready to entertain the
Conway District Conference May 19-20. Brother
Sherman, an untiring worker, always hopeful,
inspires hope and courage, and will doubtless
have a happy and successful year.—A. C. M.

BOOK REVIEWS

This Is Life; by Paul Hutchens; published by
Wm. B. Eerdmans Publishing Co., Grand
Rapids, Michigan; price \$1.00.

This is the story of modern young people
and their vexing problems. A mystery and quite
a number of dramatic situations are woven into
the story. On the whole, its characters are
fairly well sustained. Some of the characters
appear quite human and lovable. The story is
presented in a more pleasing style than the
author's former novels.

John; by Irene Baird; published by J. B. Lip-
pincott & Co., Philadelphia; price \$2.00.

This is a vivid and charming picture of a
quaint and interesting character who gave up
wealth and position that he might be free to en-
joy the gifts of God among the simple people
of a little Canadian village. With a dauntless
faith in the friendship and love of God he
moved forward along life's way alone, yet never
alone nor lonely. His courage and faith touched
all who came his way, giving them fresh cour-
age and hope. And at the close of his earthly
career he was able to pass on the torch of his
faith to the fine manly young son of the wo-
man he loved. The book is full of a wise and
helpful philosophy of life.

The Royal Road to Mexico; by William C. S.
Pellowe; published by the Watergate Pub-
lishing Company, Detroit, Michigan; price
\$1.00.

This is an interesting story of an actual
journey through Mexico. A list of interesting
books is given that the traveler may read with
interest and profit. The book is richly illus-
trated with photographs, and the author gives
a keen and sympathetic interpretation of the
Mexican character and the many difficult prob-
lems confronting him. He makes a strong plea
for more friendly relations between us and our
neighbor to the South. If you are thinking of
making an automobile trip into Mexico, you
will find this book useful.

The Preacher Of Today; by John A. Morrison;
published by the Warner Press, Anderson,
Indiana; price \$1.00.

Dr. Morrison's style is simple, direct, force-
ful, and not without humor. He writes from his
wide experience as preacher, and teacher of
preachers. His ideals and standards for the
preacher are high. He understands human na-
ture and our world today and gives sound and
wise advice to the preacher who would give his
best to his calling. Under the following subjects
he gives most enlightening and inspiring discus-
sions: "The Preacher Of Today," "The Preacher
—His Call," "The Preacher—Beginning Easy
Entrance," "The Preacher And His Gifts," "The
Preacher—Is He Passing?" "The Queen Of The
Parsonage," "The Preacher And The World,"
"The Preacher—His Most Grievous Fault," "The
Dimensions Of A Sermon," "The Preacher In The
Midst Of Mystery," and "The Master Preacher."
This is a very fine and helpful book, and should
be in the hands of every young minister.

CIRCULATION REPORT

SUBSCRIPTIONS received since last report:
Ozark, A. N. Storey, 22; Monette, M. N. John-
ston, 2; McCaskill Church, C. H. Giessen, 9; Gil-
lette, Earle Lewis, 19; Hunter, M. L. Kaylor, 4;
Pea Ridge, B. A. McKnight, 5; Douglasville-
Geyer Springs, Curtis Williams, 13; Gentry, Ben
T. Williams, 3; Hampton, Alfred Doss, 1; Warren,
L. E. N. Hundley, 1; Carr Memorial, Pine Bluff,
S. T. Baugh, 100%, 62; Camden, C. M. Reeves, by
B. F. Scott, 1; Knobel, J. B. Stewart, 4; Thorn-
ton, G. L. Cagle, 5; Wilmar, J. R. Sewell, 1.
Some good work, highly appreciated. Let us go
on to circulation perfection, the ARKANSAS
METHODIST in Every Methodist Home in Arkan-
sas. This is the year to reach that objective.

A PENITENT CHURCHTune: *Ellers.**"Saviour, Again to Thy dear name we raise."*

Father of life, in this high, fateful hour
We humbly seek Thy wisdom, love and
power;
In penitence and grief we now confess
That we have sinned against Thy right-
eousness.

Falsely we trust in base inhuman power,
No protest voice where greed tramps
down Thy poor;
We ask Thy blessing when race mur-
ders race,
And let the state, O Lord, speak in Thy
place.

We strive with zeal for outworn form
and creed,
While heeding not our brother's direful
need;
We break our ranks where mass Thy
foes, O God—
Let us repent beneath thy chastening
rod!

From calloused heart, where hearts of
others bleed,
From thoughtless whim which prompts
some loveless deed,
From selfish pride that barter's human
weal,
Redeem our Church to do Thy holy will.
Unite Thy church in Christ-like love and
zeal;
Cleanse deep her soul; in her Thy life
reveal;
Till truth divine may guide her every
choice,
And life's wild tumult heed Thy still
small voice.

—Walter Lyman French.

Ogden, Utah

**The Difficult Art Of
Living Together**

When men differ in respects that seem to them to be vital, or in convictions that seem to them to be central as is the case with their religious faith, it is hard for them to live together harmoniously or cooperatively. When they are compelled by circumstances to live side by side in a single neighborhood, sharing a multitude of common responsibilities, such differences are in danger of creating tensions, competitions and conflicts that are formidable obstacles to a wholesome community life.

The solution for such situations that is being applied in some parts of the world today is that of enforced uniformity. Totalitarianism, whether of the Nazi, Fascist or Communist sort, would shape men to a single pattern, in the belief that only so can they live together successfully. All loyalties of a particular kind must be submerged in a single loyalty to a state or to its human leader. All liberties are subordinated in the process, and freedom of speech, of press, of assembly and of conscience itself are sacrificed upon the altar of national unity.

Such a solution makes little appeal to the genius of the American people. Our history and traditions are against it. The founders of the republic came of a stock that had fled from the Old World to escape its spiritual tyrannies and they were of no mind to reestablish them here. The first amendment to the Constitution affirmed and guaranteed those natural rights that seemed to our ancestors to be essential to freedom.

It is true that the differences of race, culture and religion which characterize our population have many times emerged to plague us and to disrupt the relations of one group to another. We have had our race riots. Secret organizations of the ignorant or the vicious arise from time to time to incite religious prejudice and foment strife. There is always a fanatic whose concep-

tion of Americanism involves the denial of the rights of those who are different from themselves.

But the bulk of the American people are ready to tolerate differences, and are resolved to find a way of living together in spite of them. We have had here a plurality of racial strains and religious faiths from the beginning. Each has made its contribution to the history of our country; each has a stake in its welfare and progress. These differences will persist. Israel Zangwill's metaphor of the melting pot was not descriptive and the popularization of the idea was harmful. There does not appear to be a tendency on the part of the divergent cultural elements in the American population to lose their identity and merge into each other.

Nor is that to be desired. The American Way, as contrasted with experiments that are being tried elsewhere, is to respect and maintain the distinctive characteristic of each component group and unite them in a voluntary partnership for the shaping of the good society. Better than the metaphor of the melting pot is that of the orchestra, where each instrument, maintaining its own individuality, contributes to a single harmony.

This is the principle which Brotherhood Day, observed under the auspices of the National Conference of Jews and Christians during the week of Washington's Birthday, is intended to promote. It carries the slogan, "Make America Safe for Differences."—National Conference of Jews and Christians.

Next Steps in Methodist Unification

(By Harry Earl Woolever, Secretary of the Methodist Episcopal General Conference Commission on Interdenominational Relation and of the Joint Commission on Methodist Union.)

The wound of the Nation as represented by the separation of the Churches is surely and rapidly healing. The votes in favor of uniting the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church, indicate a new day in the religious forces of the nation.

Senator John C. Calhoun, in the closing speech of his career, pointed to the separation of Methodism as a breaking of the cords which had bound the nation spiritually. Now, after some eighty years of organic division, the three prominent divisions of Methodism have shown by the votes in their Annual Conferences their earnest desire to be united as one body to be known as *The Methodist Church*.

The only action remaining is the vote by the General Conference of the Methodist Episcopal Church, South. It is reasonable to expect that this body, delegated from the Annual Conferences which have voted better than six to one in favor of union, will also give an affirmative vote. This expectation is justified by the action of former General Conferences and by the attitude throughout the Church. This final vote on the Plan of Union prepared by a joint commission of the three Churches, will be taken in late April or early May, at Birmingham, Alabama.

The Next Step

The Plan calls for a Uniting Conference within twelve months after the vote of the General Conference of the Methodist Episcopal Church,

South. The writer reviews the plans for the Uniting Conference with a sense of reverence, not only for what it portends for the future, but also because of the earnest labors of the late Bishop Edwin D. Mouzon as chairman of the special committee having this Conference in charge.

Even the date of the Uniting Conference grew out of the purpose of Bishops Mouzon and McDowell to make this the greatest event in ecclesiastical and spiritual history since the Reformation. It is planned to bring the outstanding leaders of world Methodism to this great gathering, which will mark the union of three of the greatest evangelical branches of Christendom. At first it was proposed to require that the Uniting Conference be held within six months after final approval of the Plan of Union, but the possible need of more time for preparing a program including outstanding Christian leaders from many parts of the world caused the limit to be extended to twelve months.

There is another reason making essential a sufficient time allowance. Preliminary commissions will have much work to do in drawing up practical foundations for the uniting of the various boards and activities of the present denominations. There must be developed also a "plan for the control and safeguarding of all permanent funds and other property interests of the three Churches and the interests of those persons and causes for which these funds were established."

Something of the magnitude of this task is evident in the fact that the work of the Uniting Conference, as specified in the Plan, cov-

ers the harmonizing of all the multiple activities of the present bodies, such as the uniting of benevolent boards and missionary activities, the adjustment of the membership of the Jurisdictional Conference, and the fixing of the ratio of representation of the Annual Conferences in the Jurisdictional, Central, and General Conferences.

Until the meeting of the Uniting Conference, the Plan provides that "each of the uniting Churches shall be governed by the rules and regulations of its own Discipline."

Composition of the Uniting Conference

The Uniting Conference is to be a body of 900 delegates, of whom 400 shall be from the Methodist Episcopal Church, 400 from the Methodist Episcopal Church, South, and 100 from the Methodist Protestant Church, "Chosen in such manner as may be determined by the respective General Conferences."

The Methodist Protestant Church in its General Conference provided that its Commission on Union should decide the ratio for election of delegates to the Uniting Conference and should notify the Annual Conferences, which are to elect the delegates. The indications are that the election will be on a basis of one lay and one ministerial delegate to every 4,500 church members or major fraction thereof.

The Methodist Episcopal General Conference provided for the election of its 400 delegates as follows: It elected the lay members and ministerial members of its present Commission on Interdenominational Relations as delegates. This provided for 25 delegates. The Annual Conferences in the United States are to elect on the basis of one

CHINA'S HOUR of TRAGEDY

The whole situation is daily growing worse, both on account of the approach of winter and the ever-widening area of devastation.

Christian missionaries are still on the field. Shall we leave them empty handed?

Let us respond with the zeal of the martyr and sacrifice with the joy of abandoned Christians.—W. G. Cram, General Secretary.

CONTRIBUTIONS FOR CHINESE RELIEF

Previously reported	\$115.75
Miss Effie Coffman, Hoxie	1.00
W. M. S. Fisher St. Church, Jonesboro, Mrs. T. N. Stephens, President	5.00
Junior High Dept., First Church, Little Rock	5.00
Jewell Kirby, Mulberry	1.00
Centennial Epworth League, El Dorado Mission	1.50
Adult Division, First Church, Little Rock, H. E. Riley, Superintendent	17.00
TOTAL	\$146.25

(Contributions will be reported here. Make checks payable to J. F. Rawls, Tr., Board of Missions; but mail to the Arkansas Methodist. They will be forwarded to Nashville, Tenn.)

ARKANSAS METHODIST

1018 Scott St.
Little Rock, Ark.

Enclosed please find check for Chinese Relief.

\$ Name of Sender

Charge District

Please make checks payable to J. F. Rawls, Treasurer.

delegate for each one hundred ministerial members of an Annual Conference. And Conference having an additional two-thirds of one hundred ministerial members, or more, shall be entitled to an additional delegate. Each Lay Conference will choose a number of delegates equal to the number of ministerial delegates. Each Conference is to have at least one ministerial and one lay delegate.

The Bishops are empowered to elect the balance of the representation of 400; that is, they will choose some forty to eighty delegates-at-large. These are to be chosen so as to give representation to the foreign Conferences and to the connectional boards and the missionary societies.

The General Conference of the Methodist Episcopal Church empowered its Commission to meet with those authorized by the other General Conferences to appoint six committees to provide and present to the Uniting Conference for its consideration plans dealing with "(a) Membership, Conferences, Ministry, Judicial Administration, and Temporal Economy; (b) Rituals; (c) Connectional Boards and Societies; (d) Publishing Interests; (e) Permanent and Pension Funds; and (f) such other matters as imperatively call for advance consideration."

The General Conference of the Methodist Episcopal Church, South, will not only vote on the Plan, but will also make the necessary provisions for the election of its delegates to the Uniting Conference. If the vote now anticipated be given, at once the forces of the three Churches will commence to function to carry out the expressed desire for a Church united after decades of organic division.

Time and Place of Meeting

The Uniting Conference, which is charged with putting union into actual operation, will doubtless meet in a central city within six or seven months after the Bishops of the Methodist Episcopal Church, South, have proclaimed the vote complete in that Church. The Plan provides that the Bishops of the two Episcopal Churches and the President of the Methodist Protestant Church shall fix the time of the meeting. A Joint Commission on Entertainment is to set the place of meeting.

The Uniting Conference will be a gathering of over a thousand delegates and officials. It will be in session for an extended time because the institutions and activities to be united are the largest of this nature ever consolidated. Their membership and activities cover every State and some forty nations.

In informal discussions, the City of Washington has been suggested as the most logical meeting place because of its national and neutral character and because all three of the uniting bodies have strong churches within its boundaries. There is also a vigorous institutional life here, supported by all three Churches. Included are a university, an administration headquarter-

ters of the Board of Temperance of the Methodist Episcopal Church, and other strong Methodist institutions. Washington is also close to such great northern and southern centers as Richmond, Baltimore, Philadelphia, and Wilmington, in which great union meetings might be held simultaneously during the period of the Uniting Conference.

If the signs of the times in Methodism may be read in the spirit of Christian brotherhood, there will be a great reunion of Methodists in America and the world before another twelve months. Those who have prayed for this culmination are now praying that it may be the occasion of a great spiritual revival such as once characterized the unified Methodist forces. The inspiring gathering in Chicago of the United Methodist Council on the Future of Faith and Service, is expected to give added impetus to such a revival and a new basis for the hope that the spiritual renaissance so greatly needed in the world today may be consummated with the increased size of the Methodist Church, the roots of which go back to Aldersgate when the heart of John Wesley was so strangely warmed.

The 200th Anniversary of Aldersgate in 1938 will have a stimulating effect upon the Union activities. Surely to those among the 8,000,000 who are anticipating this union of Methodists, the "year of Jubilee is here." To millions of other followers of the Nazarene, the union of Methodists marks the beginning of the union of all the evangelical Christian forces of the world.

THE UPPER ROOM ATTAINS A MILLION CIRCULATION

The circulation of the current issue of The Upper Room, for the first quarter of 1938, including the English, Spanish and Hindustani editions, has reached one million copies, the largest circulation ever attained by any Methodist periodical and probably the largest of any Protestant publication. An even greater circulation of the April, May, June issue (The Aldersgate Number) is possible.

While the bulk of the circulation of The Upper Room is within the various branches of American Methodism, almost every other Protestant denomination has recognized the value of its contents for the Christian home, regardless of denominational affiliation. The fact that The Upper Room is being used so far beyond denominational lines is full proof that it is meeting a world-wide demand for a devotional guide suitable for individuals and the home.

Although The Upper Room is being advertised more widely than any religious periodical ever has been advertised—the equivalent of at least one full page advertisement each quarter in fifty religious publications, not to speak of direct mail publicity each quarter to 35,000 pastors—and is sold (in quantities of ten or more) for only five cents per quarter, it is not a losing proposition and has shown a profit to date of which no business venture would be ashamed. It has never been subsidized by any board or department of the Church, but has been able to pay its own way from the beginning.

Elsewhere in our columns appears a full page advertisement of the Aldersgate Number (April, May, June issue) of The Upper Room, which is now ready for distribution.

ALDERSGATE ADDRESSES

Aldersgate and the Transformation of Character

PRÉS. HENRY N. SNYDER, Wofford College, Spartanburg, S. C.

"As we look back in order to look forward, it is the man to whom the heart-warming came that is the supremely important matter. It was the fact that it transformed, in a sense, the character of a superlatively great original human personality that justifies what Methodism is thinking and doing now. The further important thing is that the quality of this greatness has increased steadily through the years in the estimate of mankind. John Wesley has almost escaped the debunks in the field of biography.

"What were the steps John Wesley followed until he came at last to realize in the field of religion the full measure of the greatness of his personality? First of all, we must not forget that he was no ordinary person, and his unusual mind and temperament he applied to religion virtually to the exclusion of everything else. . . . None surpassed him in his effort to find God by the way of Good Works, from Oxford on spending himself in an iron discipline of systematic service; and, then, that other path of the perfectionist, was ever his in vision and practice as he sought to know God over the road of a perfect life rigorously and methodically lived according to approved rules and regulations.

"When at last he was able to say out of a heart aglow with the divine presence 'He has taken away my sins, even mine, and saved me from the law of sin and death,' he found himself at last in the bosom of God," and he knew it. It is significant that he knew it. However far this experience was to carry him in the more than 50 years that were to follow, to him at the time it was a personal and individual matter. John Wesley was so transformed in character as to become the prophet of a new spiritual interpretation of the meaning of life and the creator of a new system of ecclesiastical organization for making his purpose effective.

"This transformation put all his past experiences in proper perspective and subjected them to the test of a new valuation. Creeds, doctrines, opinions about which he once set so much store, did not seem to count for much any more; all the ancient symbols of religion became but shifting shadows above a deeper reality. After Aldersgate that vision of perfection which belonged to his early life became a growing inner experience of increasing accomplishment, and not a matter of conforming day by day to certain rules of conduct.

"Now, 200 years have gone by since this transformed priest of the Church of England broke with tradition and entered into a new frontier of religious thinking and living. He took men as he found them in their eighteenth century world, helped them recover the lost image of God in their own natures and led them into such a realized experience of the divine Spirit in their own hearts as to make life over for them in their day. It is a great piece of history which Methodists

should never forget, and which each new generation of Methodists should interpret, not waiting for two centuries to go by for the renewal of their interest.

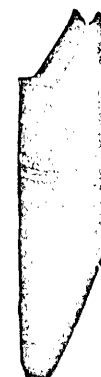
"Much water has gone under the bridge since John Wesley so profoundly disturbed his generation and set it toward new goals. During the 150 years since he, closing his eyes upon it, gasped at the end. 'The best of all is, God with us,' much has happened to his Church. I think he would be troubled by some of the things that have happened. He was the greatest welfare worker of his day and a reformer who made life easier and happier and more wholesome for the toiling and forgotten man of his day. I fear, however, much of what his Church is doing today would serve to remind him of his own futile struggles along the paths over which he went to find God—only to be the most dissatisfied man of his day.

"While he would be interested in today's books and discussions concerning God, Christ, mind, personality, religion, he would discover he would have to learn a new language and master a host of strange ideas to be intellectually at home and at ease in this world. We can be sure that Wesley would preach to his spiritual heirs using not the language or thought patterns of his own eighteenth century but in the speech of this 20th century of intellectual confusion and spiritual uncertainty. But there would be neither confusion nor uncertainty in the central truth of his message to us. He would say, 'To one thing I call you as you look about you at today's duties and ahead toward the world of tomorrow, and that is, to a Faith strong enough to bring God into the individual heart for the re-

(Continued on Page Six)

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This Is the Aldersgate Commemoration Number—

April-May-June

The
Upper
Room

Months of careful planning were put into the preparation of the April, May, and June issue of THE UPPER ROOM. Each meditation was prayerfully prepared with a view to its spiritual appropriateness for the day designated and its devotional value to the whole theme of the Aldersgate Commemoration.

This issue of THE UPPER ROOM has been planned for use as your daily devotional guide during the period set aside by the church to express the appreciation of all Methodism for the Aldersgate experience of John Wesley. Its daily use will be helpful to an understanding of the real meaning of Aldersgate and enable you to share its spirit.

THE DAILY USE OF THE UPPER ROOM IN EVERY METHODIST HOME IS OUR SLOGAN FOR 1938.
HELP US MAKE IT A FACT!

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birth of personality and the reshaping of character for all the uses and ends of life.

"In this experience a Methodist must make his peculiar contribution toward a better civilization. Others may seek other ways. But this is the Wesleyan way. And the great figure we are looking back upon would somehow be searching again at the head of the Methodist hosts, leading in thought and spirit and plan, no longer a name and a memory."

Aldersgate and Endowment For Service

MISS DAISY DAVIES,
Atlanta, Ga.

"Activities of every kind, meetings of every type, crowd our days, but how futile and ineffective much of it is. We make speeches, teach classes, preach sermons with little expectation of results and are not disappointed. There has been too much emphasis on activity and too little on preparation for activity; too much pride of programs and plans and too little listening for God and waiting for him to work through us.

"If there could come a conviction of need of God's power so that all who are so full of activities in planning and working on the program of the Church waiting for guidance and endowment for service, what a difference it would make in the Church and the world. All about us are the demons of hate, greed, prejudice, selfishness, waiting for the world of power to exercise them. With all our conventions, beautiful Churches, fine music, wealth of literature, educational programs, the transformation of lives and communities is few and the results of our activities are small.

"We have a beautiful machine, streamlined, with every type of organization and multiplied meetings and perfect equipment, but almost standing still, incapable of getting far or pulling a load. Most of our energy and money and time is spent in keeping the equipment in order. One thing is lacking—an overwhelming love for God and the building of His Kingdom that makes us willing to deny self and leisure and comfort in order that His Kingdom may come and His will be done on earth as it is in heaven. It is the spark of divine power that warms our hearts and makes our experience of God so vital that we are compelled to share with others the wonderful good news of God's power to forgive sin and empower for service.

"During the days when we study again the experience of John Wesley at Aldersgate, shall we be satisfied to review his marvelous life and the story of his achievements, or shall we tarry at our Aldersgate until the fire from God's altar burns out the dross and selfishness and sin of our lives and sends us out to find others to whom we can reveal the love of God; to work with eagerness until wars shall cease, greed gives place to unselfishness; and everywhere, among all races and types, men shall brothers be?"

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Aldersgate, the Basis of Methodist Doctrine

DR. JAMES H. STRAUGHN,
President General Conference,
Methodist Protestant Church

"The basic experience of God through faith in Christ Jesus is the first step in the unfolding of Methodism. The impact of the Spirit of God on the soul of John Wesley 'stuck.' He was never the same man again. His preaching took on new fervor and meaning.

"A second lies in this: that importance must be given to the fact that this type of experience became the normal and expected experience of those who were converted to Christ through the preaching of these leaders. In this sense Aldersgate is a symbol.

"There is a third factor in the understanding of Aldersgate as it is reflected in the doctrinal forms of Methodism, and that is the character of the man to whom the experience came. This individual experience, whichever we choose, can never be complete except as in the person of John Wesley. The same sort of experience came to his brother Charles and while it stirred the poetic strain in him, Methodism would never have come to fruition under his guidance. Here was a man of mighty intellect who so stamped his personality upon the experience as to make it synonymous with his own name. Many have the warm heart and many possess the acute intellect but their combination is rare, and when wedded a new world is born. That is the secret—the emotional experience and the great intellect.

"Aldersgate, then, as a basis of Methodist doctrine in a simplified statement is the introduction of a new fact into the religious life of a great man.

"When we think of Methodist doctrine, we do not think of the entire body of theological thought undergirding the movement, but rather of these distinctive beliefs that differentiate Methodism from other evangelical bodies and from the Church universal, and constitute its distinctive message. And these are they which are implicit in the Aldersgate experience.

None of these doctrines are original with Methodism, as a matter of fact, Methodism has not bothered itself much about doctrines, but with life. Its distinctive quality lies in great emphases, the extent to which it has stressed doctrines as old as Christianity itself. Mr. Wesley never undertook to develop them into a system. He defended them because they were vital to Methodist practice; he stated them because having found the Way himself he knew the direction where God in Christ could always be found.

"Salvation by faith, as a doctrine, needs constant discriminating statement. The whole Protestant world is built on the doctrine but not as Mr. Wesley understood it. Wesley maintained a balance between faith without works on the one hand and works without faith on the other. His emphasis on 'Grace' sometimes led him to be accused of Calvinism, but his answer was that while salvation was the free gift of God's grace, it was at the sinner's repentance, not at God's 'discretion.'

"Methodism believes whatever it wants to believe and it takes a bold person to write it down. The rea-

son is not far to seek. Methodism is concerned about life—life that is and life that is to be. Why should it be necessary to relate all our statements to some co-ordinating system, the surest evidence in the world that relating it we would of necessity be wrong. If growth in grace means anything, it means a constant revision of what we once believed. What we require as inclusive of the whole is a saving faith in Christ Jesus our Lord. We preach and believe after this manner:

"That it is the personal right of all believers to have religious satisfaction; that the authority for this is in the Word of God; that this religious experience is of the grace of God manifest in Christ Jesus and wrought by the Spirit of God. That we may know we have passed from death unto life; from the state of an alien to the state of a son of God. That in addition to our consciousness of being reborn, we may have the witness of the Spirit. That we are in possession of a new force by which we go forth to resist the world, the flesh and the devil. Out we go to bear testimony to redeeming love; to live well, and as good Methodists with the witness in ourselves, to die well."

Aldersgate, the Motive of the Program of the Church

DR. EDWIN LEWIS,
Professor of Theology, Drew University, Madison, N. J.

"Aldersgate does not mean compromise. The conditions under which the Church of the first century worked were difficult, yet in that century the Church achieved an amazing triumph. It did so because its faith was fresh and spontaneous and in its strength it faced successfully a hostile world.

"There is a growing hostility to what the Church represents. The term, 'The Christian West,' grows increasingly less intelligible. What may be called the intellectual atmosphere of our time is full of menace. Christianity is committed to a certain definite idea of the world and of human life, and of God. It presents the world as meaningful, and human life as supremely valuable, and God as a real Being, the Creator of man, the Judge of men, the Lover of men. Some of the ablest minds, however, of the present day are openly challenging the Christian view, and they have a large following. The advance in scientific knowledge seems to them to reduce man to a mere incident of a vast process, and to make the idea of a personal creator incredible.

Along with this intellectual atmosphere goes a certain moral atmosphere. It is impossible to dismiss God and to remove man from the place of centrality in the world without affecting all that we mean by right and wrong. To belittle man because the universe seems so big is to overlook the fact that the mind which conceives and discovers magnitude is infinitely more meaningful than the magnitude which it conceives and discovers. To deny this is to be guilty of superficial thinking, yet how widespread is the denial that the natural order and the moral order find their key in the conscience of man, and man,

therefore, is of fundamental value. The prevalent cry today is *Give us things*.

"The Church has to face this situation. It speaks for God in a time in which God is being questioned. But it also speaks for the human soul at a time when souls are being made subservient to things. To every man, irrespective of any other consideration, the Church says: 'You can be lost; you can be saved.'

"The Church necessarily relates Jesus Christ to this message. It makes Him central in the dealings of God with men. There is a potential relation between Jesus Christ and every human soul, and it is the task of the Church to transform that potential relation into an actual relation. This was the conviction that dominated Paul. He invariably presented Jesus Christ as the God-given Redeemer of man and the eagerness with which he sought the souls of men and set himself against everything that would degrade them had its roots in his own experience.

"Precisely this is what happened to John Wesley at Aldersgate. The inner sources of power in both Paul and John Wesley were released by their realization of who and what Christ was, and by that act of faith and self-surrender whereby they personally laid down upon the Christ. Wesley, like Paul, found the all sufficient motive to service in the words, 'for Christ's sake.' Aldersgate reveals the secret of power, which works in two directions—the organization of the individual life around a new center intellectually felt, and the impelling of the life thus transformed along a path of sacrificial service that stops at nothing."

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Woman's Missionary Department

MRS. A. C. MILLAR, Editor

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MEETING OF LITTLE ROCK CONFERENCE OFFICERS

An executive session of Little Rock Conference Society was held at the Hotel Marion, Little Rock, Jan. 27, at ten o'clock. The president, Mrs. J. M. Stinson, presided.

The officers, secretaries and superintendents present were: Mrs. J. M. Stinson, Mrs. H. K. Wade, Mrs. Walter Ryland, Mrs. Jessie H. Smith, Mrs. H. B. Vaught, Mrs. N. J. Gantt, Mrs. B. J. Reaves, Mrs. Tom McLean, Mrs. A. C. Millar, Mrs. J. M. Workman.

Worship service was led by Mrs. Workman, who brought the heart-searching questions, "Is it possible for every Christian to have the 'heart warming' experience of John Wesley? Could it come to us, as it did to him? Do we really want it, and are we willing to pay the price? Such an experience in the hearts and lives of Christians would bring the world to the feet of Jesus Christ."

The Recording Secretary was given permission to make an immediate contract for the 1938 Minutes.

From the report of the Conference Secretary, Mrs. Wade, some increase was noted in every department of the Connectional work.

Letters from the Mission Board concerning the safety and activities of the missionaries in the war areas in China, have been received. Financial aid is still badly needed for relief of Chinese Christians.

The Executive Committee voted to send a contribution of \$50.00 to this fund, and the Supt. of Supplies was asked to promote this cause through her Department.

Mrs. Wade stated that the per capita giving showed a slight increase, and that World Outlook subscriptions slightly exceeded the quota assigned.

Mrs. J. W. Mills will be unable to attend the annual meeting.

Mrs. Jessie H. Smith, Treasurer, reported that the \$17,500 pledge to Council had been paid in full, and that each District in the Conference showed an increase in finances over last year.

A conference budget of \$20,100 was adopted for 1938, and a pledge of \$18,500 to Council was voted. The Conference plans to support Miss Thelma Fish in the foreign field, when she graduates from Scarritt College.

A letter from Miss Elizabeth Workman, inclosing payment in full of the loan made her by the Conference, was read by the Secretary. Miss Workman expressed her sincere appreciation for all that the members had meant to her in her religious development.

The Treasurer was given permission to have new expense blanks printed.

A larger use of the Woman's Page in the ARKANSAS METHODIST was urged by Mrs. Millar and Mrs. Stinson.

Plans for the Annual Meeting were discussed, and the date March 29-31 was set.

It was decided to invite as guests of the Conference, Misses Noreen Dunn, Thelma Fish and Lucy Clark.

The President appointed the following program committee: Mrs. H. K. Wade, Mrs. J. M. Workman and Mrs. Karl Neal.

Mrs. Vaught, secretary of Young Women's Circles, stated that during her illness, the literature and correspondence had been cared for by members of her family and that several new Circles had been added.

Mrs. J. M. Stinson, President of the Conference, was nominated as the Woman's candidate for a place on the Board of Missions of the Methodist Episcopal Church, South.

Morning session closed with prayer by Mrs. Reaves.

Afternoon session was opened with prayer by Mrs. Wade.

Mrs. N. J. Gantt, Secretary of Children's Work, stated that she felt that the number of reports sent in is not commensurate with the work being done by the Children's Division, and urged that the work be reported. Good use was made of the unit, "Christmas Around the World," by those using the Group Graded Lessons.

Mrs. Workman, Chairman of the Committee on Spiritual Life and Message, reported letters having been sent out regarding the Aldersgate Commemoration and the World Day of Prayer. She urged that Spiritual Life leaders assume the responsibility for the observance of the Week of Prayer, in their Auxiliaries.

Mrs. McLean, Supt. of Study, reported outstanding results from the fall study on the Moslem World. She stated that "Out of Aldersgate" may be studied for credit on the Efficiency Aim, but not for Council credit. She urged that the women attend the study course at the Pastors' School.

Mrs. Reaves, Supt. of Christian Social Relations, stated that reports had been received from 87 Auxiliaries. She mentioned the General Conference of the C. M. E. Church, which will convene in Hot Springs in May. The Conference voted to give \$10.00 to Lula Toler to assist in the publication of the Guide to Missions, a missionary paper for colored people.

The Conference will continue its program of education against lynching.

The Committee agreed to accept a quota of 1200 subscriptions to the World Outlook for 1938.

Mrs. Stinson closed the meeting with some helpful thoughts based upon the verse (II Tim. 1-6) "Stir up the gift of God which is within thee." She urged that we use the spirit of consecration, the sense of God's power, and the desire for service in His name, as a furtherance to the work of the Conference.

The meeting adjourned with a season of prayer for a deeper consecration of ourselves to the task before us.—Mrs. Walter Ryland, Recording Secretary.

HEADACHE

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

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It is composed of several ingredients which blend together to produce quicker and better results.

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HOLLY GROVE AUXILIARY

The Society at Holly Grove has elected the following officers: President, Mrs. R. H. Cole; Vice President, Mrs. H. C. Lair; Corresponding Secretary, Mrs. M. F. Wimmer; Recording Secretary, Mrs. J. B. Sain; Treasurer, Mrs. J. B. Lambert; Secretary of Young Women, Mrs. C. C. Burton; Secretary of Children, Mrs. G. L. Franks; Superintendent of Study, Mrs. O. M. Washington; Superintendent of Publicity, Mrs. G. W. Wester; Superintendent of Social Relations, Mrs. F. C. Nolen; Superintendent of Supplies, Mrs. Louise Johnson.—Mrs. G. W. Wester, Pub. Chairman.

ZONE MEETING AT CROSSETT

Zone No. 2 met in Crossett, on January 28, with Mrs. Augsberger, Montrose, leader.

Devotional, Mrs. Clifton Simpson, Hamburg; prayer, Bro. McNeal, Crossett.

Talk by our District Secretary, Mrs. V. O. Buck.

Clarinet solo, Mrs. James Walters, Crossett.

Bro. Vaught, Presiding Elder, Monticello District, preached a very inspiring sermon.

Mrs. Heflin, McGehee, Message on Church School Work.

Local Auxiliaries of Wilmot, Hamburg and Monticello reported.

Nominating committee was appointed as follows: Mrs. Austin, Montrose; Mrs. Jones, Hamburg; Mrs. Spirey, Crossett.

A nice lunch was served by the Crossett ladies. The afternoon devotional was given by Mrs. Moffatt of Crossett.

The report of the Nominating Committee was accepted as follows: Zone Chairman, Mrs. T. W. Sciefres, Crossett; Secretary and Treasurer, Mrs. J. E. Lawson, Crossett; Wilmot Missionary Society will entertain the next Zone meeting in April.

Talk—Mrs. Gephart.

Vocal solo—Mrs. Mason, Crossett.

Mrs. V. O. Buck conducted a very instructive Officers Training course.

"Just What Is a Missionary Society," by Mrs. Neal, Warren.

Collection, for \$3.00 for which were short, \$6.60 was collected.

Mrs. McDermott, Wilmot, expressed thanks to the Crossett ladies for their generous hospitality

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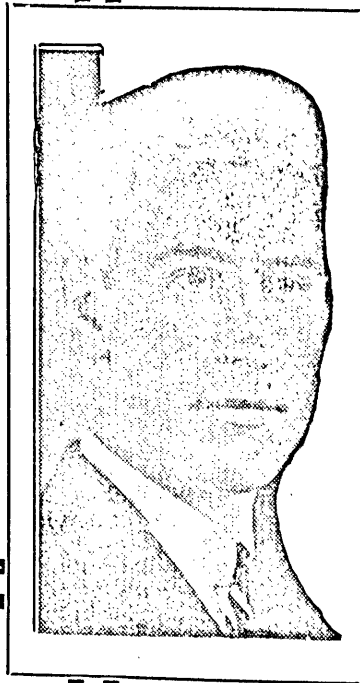
FIRST TERM

In the incumbent's first campaign for City Attorney back in 1933, he shouted long and loud about his opponent running for his THIRD term in office . . . he cited this as being "Undemocratic" . . . "perpetuation in office" . . . and "the longest term served by any City Attorney," and so on.

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and the lovely dinner, fine spirit and fellowship.

A very beautiful consecration service for new officers was given by Bro. McNeal.

Solo, Mrs. Lester Mason.

The meeting closed with prayer by Bro. T. T. McNeal.—Mrs. Jones, Acting Secretary.

REPORT OF THE CONFERENCE TREASURER

The following is the report of the Treasurer for fourth quarter, 1937, Woman's Missionary Society, Little Rock Conference:

Receipts By Districts

Arkadelphia District	\$ 788.33
Camden District	1,356.13
Little Rock District	1,394.63
Monticello District	808.25
Pine Bluff District	869.46
Prescott District	627.73
Texarkana District	935.11

Total from Auxiliaries \$ 6,779.64
Local reported 7,215.61
Grand Quarterly Total \$13,995.25
Balance from Third Quar. \$ 33.99

Total through checking account 6,813.63
Total expended fourth quarter 5,539.70

Total balance at close of fourth Quarter and Year \$ 1,273.93

Amount Sent to Council

Fledge	\$ 3,520.72
Baby Specials	22.09
Adult Life Membership	25.00
Baby Life Memberships	15.00
Foreign Scholarships	30.00
Bible Women	355.00
Scarritt Maintenance	137.25
Week of Prayer Offering	1,254.94
Total to Council	\$ 5,360.00
Total used in Conference	\$ 179.70

The Life Members made this quarter are as follows:

Adults—Miss Mary Elizabeth Schloss of First Church, Pine Bluff.
Baby—Nancy Jean Hundley, Warren; Katherine Tyler Steel, Dallas, Texas; Noel Chun Ballard, Tillar.

This check completes our pledge of \$17,500.00 to the Council. The report of the year will be given next week. It will be "figuratively" interesting and is a splendid record of what women can do to help spread the Gospel of Jesus Christ in a sinful world.—Jessie Hotchkiss Smith, Treasurer, Hot Springs.

COTTER AUXILIARY

The Esther Case Missionary Society of Cotter met at the beautiful home of Mrs. H. J. Denton January 19.

A very interesting missionary program was given, with Mrs. J. A. Van Beber in charge. Topic: "Gifts for World Wide Missions."

Interesting discussions were made by Mrs. Eli Craig, Mrs. L. Conyers and Mrs. A. M. Smith. The program was closed with a prayer by Mrs. Conyers.

Delicious refreshments were served to seventeen members and eight guests.

McCASKILL AUXILIARY

The officers of McCaskill Society were installed at the church Sunday night, January 9, by Mrs. Timberlake, our Zone leader of Blevins, assisted by the pastor, Rev. C. H. Geissen.

Officers are: Mrs. Chester, McCaskill, President; Mrs. Bert Scott, Vice-President; Mrs. Otis Harris, Recording and Corresponding Secretary; Mrs. John Gaines, Treasurer; Mrs. Argil Henry, Mission Study Supt.; Mrs. Sidney Stone, Supt. of Publicity; Mrs. J. E. Gentry, Supt. of Supplies; Mrs. Greene Shuffield, Supt. Social Relations.

At the regular monthly meeting January 10, a pledge service was

held and pledge cards for the year were signed.—Mrs. Sidney Stone, Publicity Supt.

LEOLA AUXILIARY

The Missionary Society met with Mrs. L. D. Lea January 21 in a mission study lesson. Mrs. Lea led the introductory, and Mrs. W. L. Bryan had charge of the devotional. Almost every member had parts on the program.

We are using for our mission study "What Is This Moslem World?" Have from one to two chapters each week and have almost completed the book. There were fifteen present.

Mrs. Rogers is proving to be an excellent teacher. Our attendance is fine at all meetings, considering the weather. The next meeting will be with Mrs. D. F. Phillips.—Willie Alice Phillips, Supt. of Publicity.

EDITH MARTIN AUXILIARY OF CABOT

The Edith Martin Auxiliary met January 25 with Mrs. Jack McKay in the home of Mrs. E. F. Bogle in a program and social meeting. Mrs. Lewis Smith led a very interesting program on "Our Gift to Missions." We were favored with a vocal duet by Mrs. Ivan Ross and Miss Reba Council. Talks were given by Mesdames J. C. Alexander, D. W. Futrell, H. M. Dodson and Miss Pauline Smothers.

Mrs. O. M. Plummer read a poem "Pronouns." At this time a miscellaneous shower was given Miss Reba Council, bride-elect. Delicious refreshments were served.

Several of our members are studying for credit our new course of study that Brother Glover is teaching "The Life of Christ."—Mrs. H. M. Dodson, Supt. of Pub.

ZONE MEETING

One of the first Zone meetings of the year was held in Malvern all day January 28, with a good attendance. The meeting was presided over by the president, Mrs. W. A. Utley, of Benton. Mrs. T. W. McCoy of Benton gave a beautiful and inspiring devotional. Mrs. J. D. Watson, the president of Malvern Auxiliary extended to us a very cordial welcome which was responded to by Mrs. Harold Sadler of Benton.

Mrs. Dedman of Hot Springs gave a very spiritual and beautiful Aldersgate Commemoration Retreat. In closing she said: "Love is the greatest gift of life; with love in our hearts is the only way to live to catch the spirit of the Aldersgate movement. We should be willing to sacrifice for others and give of our spiritual food to others."

Good reports were given from all churches in this zone, showing splendid work had been accomplished by our Auxiliaries this last year. Honorable mention was given Mrs. Gussie Turrentine East of Arkadelphia, who is a daughter of one of our former pastors. She now serves Arkadelphia Auxiliary as treasurer, and has done some excellent work. Several good reports came to us that had been accomplished during this last year by preachers' daughters and grand-daughters, making us realize again the value of well trained leadership which is often found in our pastor's family.

We were very glad to have with us our Presiding Elder, Bro. Fawcett. Also Bro. W. C. Watson, pastor of First Church, Malvern.—Mabel C. Phillips, Secretary.

REPORT OF NORTH ARKANSAS W. M. S. TREASURER

Fourth Quarter's report, 1937, North Arkansas Conference, Woman's Missionary Society, Mrs. W. T. Bacon, Treasurer.

Receipts	
Pledge	\$4,383.88
Scarritt	207.05
Bible Women	150.00
Scholarships	50.00
Young Women's S. S.	49.00
Edith Martin	486.93
Baby Special	41.67
Baby Life	100.00
Junior Life	20.00
Life	175.00
Memorial	35.00
Africa	2.00
Week of Prayer	1,142.08
	\$6,842.54
Car refund	35.00
Local	7,149.82
C. S. R.	766.90
Supplies	45.00
Grand Total	\$14,830.26

Expenditures	
To Council—Pledge	\$2,776.05
Baby Special	41.67
Scarritt	296.05
Bible Women	150.00
Scholarships	50.00
Y. W. Scholarships	80.00
Life (8)	200.00
Baby Life (20)	100.00
Junior Life (2)	20.00
Memorial	50.00
Africa	2.00
Week of Prayer	1,138.66
	\$4,814.43
Officers	78.27
Secretaries	65.89
Refunds	23.00
Miscellaneous	32.37
	\$5,013.96
Reports	\$6,842.54
Refund on Car	35.00
Balance Third Quarter	528.78
	\$7,406.32
Expenditures	\$5,013.96
Balance Fourth Quarter	\$2,392.36

Pledge to Council, \$16,500.00, with \$80.00 additional, was not in full. Pledge to Conference was overpaid, with every District but one meeting their pledge.

Life Memberships

Mrs. C. I. Evans, by the Irene Franklin W. M. S., Booneville; Mrs. W. T. Bacon, Fort Smith District; Mrs. F. A. Lark, North Arkansas Conference; Mrs. Peter Kittel, Zone No. 1, Helena District; Mrs. A. G. Anderson, Newport, First Church; Mrs. B. W. Hafner, Newport, First Church, Lela Head Johnson Circle; Mrs. Cledice Jones, Batesville District; Mrs. Lillie Oliver, Corning.

Memorial Memberships

Mrs. John T. Huffman, by Mrs. F. A. Lark; Mary Cash Coe, Tuckerman.

Baby Life Memberships

Edgar Franklin Sharp, Newport, First Church; Patsy Ann Brandon, Minnie Webb Forrest Zone, Conway District; Stella Bell Jones, Central Zone, Conway District; Lewis Ferrel Burton, Central Zone, Conway District; Frederic Truman Williams, Zone 1, Fayetteville District; Mary Virginia Wakefield, Port Smith District; John Cade Gieck, Zone 2, Fort Smith District; Lois Jean Parish, Zone 2, Fort Smith District; Patricia Ann Moore, Zone 3, Fort Smith District; Ann Moore, Zone 3, Fort Smith District; Mary Elizabeth Dodgen, Aubrey, Ronda, and Moro; John Clay Kenward, Jonesboro, First Church; Alice Marilyn Means, Jonesboro, First Church; Evelyn Pat Lynn, Marion; Betty Ann Jett, Mammoth Spring; Beverly Ann Sutherland, Mammoth Spring; Charlene Hatfield, Midland Heights, Fort Smith; Charles House Cole, Zone 1, Helena District; Three, names to be sent, Searey District.

Junior Life Memberships

Mrs. Elizabeth H. Millar, Miss Ethel K. Millar; Carolyn Beatrice Hale, Nettleton.

Give a copy of Anderson's History of Arkansas Methodism as a birthday present.

Christian Education

FIELD NOTES

By CLEM BAKER

Rev. A. C. Rogers has a serious problem on his hands. Since Conference his Church School has grown so rapidly that he has filled every available space and still the school is growing.

Rev. W. L. Arnold has received 40 new members since going to Smackover last Conference. Bill always loves his people and soon they all love him.

Rev. J. A. Henderson has recently had a very successful non-credit Training School at Hawley Memorial, with Rev. S. T. Baugh as the leader.

Rev. R. A. Teeter was the instructor in a good Training School at Roe last week. Rev. L. E. Wilson is the pastor.

Rev. Vance Martin, after a long siege of illness, is on his feet again and is back in Henderson State College where he graduates in June.

Rev. J. L. Tucker, after a year's rest, is at Bearden and is starting with his usual fine vigor. No finer man among us than is Tucker.

Rev. Alfred Doss is one of our busiest young preachers. In addition to serving the Hampton-Harrell charge, Brother Doss is serving as District Director of Young People's work and attending college at Monticello.

Rev. Charles H. Giessen who did such outstanding work as Young People's Director for the Camden District, has been elected Associate Y. P. Director for the Prescott District.

Rev. Everett Vinson and his bride of a few weeks were given a surprise shower by the W. M. Societies of the Camden District during the noon hour at the Institute held in Camden last week. Everett is serving the Magnolia Circuit. He and his wife are both attending Magnolia A. and M. College.

Rev. J. A. Wade, our pastor at DeVall's Bluff, has the sympathy of his many friends while he is at the bedside of his preacher son, seriously ill in Nashville, Tenn., where he is a student in Scarritt College.

Rev. Robert Core, serving the Bryant Circuit, is back in Hendrix College where he receives his A.B. degree in June.

Rev. J. E. Cooper, at Pulaski Heights, is proving that three years in the cabinet is fine training for the pastorate. Always a good pastor, Jim is doing the best work of his life in this delightful charge.

Rev. S. T. Baugh will be the teacher in a Training School at Alt-heimer to be held in the near future. We congratulate Bro. Teeter on being able to secure the ser-

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 to 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 a diuretic, both of which are needed in the effective treatment of colds.

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

vices of one so well fitted for this task.

Rev. M. O. Barnett is in the midst of a new church building program at White Hall on the Good Faith-White Hall Charge.

Dr. W. C. Watson announces that Bishop John M. Moore will dedicate our church at Malvern on Sunday, February 27. Dr. Watson has recently led his congregation in a successful debt-paying campaign.

Rev. Kenneth Spore is to be congratulated upon his sensible article entitled "Let's Sing the New Hymns" appearing with his picture in the current issue of "The Pastor." Good work, Kenneth.

Bishop John M. Moore delivered what was generally recognized as the most thought-provoking address heard at the recent Missionary Council at Savannah. We Arkansas folks at the Council were mighty proud of our Bishop.

Rev. L. E. N. Hundley has been elected Dean of the Christian Adventure Assembly to be held for the Pine Bluff and Monticello Districts at Monticello A. and M. College, June 13-17, this year.

Rev. C. R. Hozendorf, Associate Pastor and Director, is leading First Church, Little Rock, in a campaign for 1000 in attendance at Church School by Easter.

Rev. F. A. Buddin and **Mrs. Buddin** of First Church, Pine Bluff, have both been elected to the faculty of The Monticello Christian Adventure Assembly, Brother Buddin to teach and Mrs. Buddin to serve as dean of women.

Rev. F. G. Roebuck of Lakeside is rendering the Conference splendid service in Epworth Training Conferences and Assemblies. He will be the instructor in the Fordyce Training Conference the week of February 21.

TRAINING SCHOOL AT CHIDESTER

Last Thursday night we concluded a Training School at Chidester. Twenty-three were enrolled and sixteen were awarded certificates. Our congregation at Chidester is not large, but this is one of the most satisfactory churches of its size that I have found in the Conference. It has a new building completed last year which is beautiful and adequate in every respect. It was built on the cash basis and is ready for dedication. The Church School, under the leadership of Superintendent Tom Benton, and as good a Board of Christian Education as I have found, is thoroughly organized. This is one of the few schools that I know where the attendance averages practically 100% of the enrollment. Rev. Rufus F. Sorrells is the good pastor. Our Conference is fortunate in having this fine young preacher with his excellent wife as recent additions to its membership. Mrs. Sorrells is the daughter of Dr. C. T. Tally, and, therefore, is at home in the parsonage.—Clem Baker.

MISS FOREMAN IN THE CAMDEN DISTRICT

Among all the fine people connected with the General Board at Nashville, Tenn., one of the finest is Miss Lucy Foreman who is giving her life in the interest of the small church. Every Conference in the Connection is happy to have a visit from Miss Lucy. It was, therefore, an unusual streak of good luck when Bro. Rule secured her for a whole

week to hold Institutes for the rural churches in the Camden District. Institutes were held at Fairview on the Buena Vista Circuit, Centennial Mission, Magnolia,

Strong, and Hampton. It turned out to be a week of extremely cold weather and unusually high water, but the attendance was good and the interest exceedingly fine. We

believe that everyone who heard Miss Lucy was inspired to a more efficient and faithful service. Accompanying Miss Foreman was Miss Fay McRae who is also vital-

THE TRAP IS SET IN THE FIRST ELECTION FEBRUARY 14

Those who are advocating a new form of government for Little Rock say that the first election—the one next Monday—is nothing . . . That you merely express at the polls your desire to "see a charter" . . . But the TRUTH is when you cast a majority for Home Rule you authorize a change in government . . . You vote yourself out of any voice in the selection of officials, who under our present laws must come before you every two years for an endorsement of their official conduct . . . A charter would be submitted and you would be asked to adopt it . . . If you refused to adopt the first one, another one and then another one and so on until one was "finally put over."

DON'T BE FOOLED — IT'S THE FIRST ELECTION THAT COUNTS

Sponsors of the NEW GOVERNMENT—THE DICTATOR-MANAGER form—would have you believe that you should vote for Home Rule just to see what kind of charter they will give you . . . But don't be fooled by this . . . THE FIRST VOTE IS THE ONE THAT COUNTS.

WE NOW HAVE REPRESENTATIVE GOVERNMENT

Let us just suppose that Little Rock had been governed under DICTATOR-MANAGEMENT during the past three years . . . The people would have no voice . . . Yet under our present form of government the people spoke through their aldermen and they prevented payment of a \$77,000 fee advocated by the "DICTATOR" . . . It was the voice of the people that voted this down and reduced the amount by more than one-half.

WHO ARE THE MEN BEHIND THE GUN?

Sponsors of the reform government plan to spend hundreds of dollars advertising those "Who want to see a charter" . . . Are they using these names in the hope of enrolling others? . . . Some of those whose names are being advertised dislike it . . . Because they cannot give wholehearted support to the plan as devised by the few who are really promoting the scheme . . . Why don't the men who are really behind the gun make known their selfish motive? . . . They know that this would defeat the scheme and their only hope of enrolling a few votes is to capitalize on the names of SOME men whose motives cannot be questioned . . . BUT HOW ABOUT SOME OF THE OTHER NAMES? The people are more interested in the issue involved than they are in names.

VOTE THIS WAY →
TO SAVE YOUR VOICE
IN CITY AFFAIRS



LITTLE ROCK GOOD GOVERNMENT CLUB

206 W. Capitol Ave.

Phone 2-3146

—Political Advertisement.

ly interested in the country church. During the week Miss Foreman and Miss McRae were teachers in a Training School held at Vantrease Memorial at the evening hours. Portraying his usual zeal for everything good for his people, Brother Rule laid aside everything else and gave the entire week to these Institutes. It was a good week in the Camden District.—Clem Baker.

REMEMBER OUR PREACHER BOYS NEXT SUNDAY

The eyes of Methodism are upon the churches of the Little Rock Conference next Sunday, February, 13. This is the day when our Conference is going to show Methodism again the way to take care of its preacher boys. Twenty-six of these boys are now in College and University. Eight or ten others whom we know about, want to enter college next fall. The offering taken next Sunday will not only provide for the boys in school the second semester of this college year but will determine how many we can make it possible to enter next fall. We need at least \$3000.00. No quotas have been sent out. This call is so appealing that we believe every church will do its best regardless of quota. Let no congregation, no matter how small, fail to do its part. The offering should be sent next Monday to Mr. C. E. Hayes, Treasurer, 417 Donaghey Building, Little Rock, so that we may forward the money at once to these boys in school. In the round of Institutes last week this cause was presented and we were heartened by the interest manifested by all our preachers. We must not fail.—Clem Baker.

N. ARKANSAS CONFERENCE, COLLEGE DAY OFFERING FEBRUARY 5

Conway District	
Washington Avenue	\$ 5.00
Fort Smith District	
Dodson Avenue	15.16
Hackett	5.00
South Fort Smith	2.33
Helena District	
Widener	25.00
Hickory Ridge71
Jonesboro District	
Marion	\$ 7.00
Nettleton	3.00
Bay	2.00
Lake Street, Blytheville	4.00
Luxora	3.00
Fisher Street, Jonesboro	5.00
Huntington Ave., Jonesboro	6.00
Osceola	13.45
Monette	7.25
Macey	4.00
Black Oak	3.00
Joiner	3.50
Gilmore	2.00
Turrell	3.00
Whitton	4.00
Leachville	5.00
Manilla	5.00
Dell	10.00
Marked Tree	26.00
Paragould District	
East Side, Paragould	\$ 7.25
Total	\$176.65

CHILDREN'S WORKERS

The Council of Superintendents of Children's Work, of Little Rock, met at Winfield February 4. The new Yearbook for Children's Workers was studied under the leadership of the following: Purpose of the Yearbook, Mrs. S. V. Frederick; Use of the Yearbook in Lesson Planning, Mrs. W. F. Bates; Use of the Yearbook in Studying the Elementary Teacher, Mrs. M. W. Miller; Plans for Evangelism, Miss Fay McRae. Mrs. Florence McGuire gave the devotional.

The Council has been much concerned about the underprivileged children in Little Rock, and has endeavored to cooperate with other character building agencies in the

city, in providing more opportunities for them.

Miss Fay McRae announced that, with the aid of Mrs. W. P. McDermott, the Council had obtained a portable building from the school board for use as a Community House. This building will be moved to Squatter's Island, in the near future, and will be opened as a Community House there. The Council will sponsor this House.

The following members attended the Council meeting: Mrs. Florence McGuire, Capitol View; Mrs. Roy Beall, Mrs. Maude Sibley, Mrs. A. Rollins, Mrs. L. V. Martin, Henderson; Miss Fay McRae, Winfield; Mrs. S. V. Frederick, Mrs. J. E. Garrison, Highland; Mrs. M. W. Miller, Mrs. B. G. Henson, Primrose; Mrs. W. S. Probst, Mrs. Evelyn Johnson, Hunter; Mrs. Herbert Smith, Mrs. W. F. Bates, Pulaski Heights.

ALDERSGATE INSTITUTES IN LITTLE ROCK CONFERENCE

Five of the seven Districts in Little Rock Conference held their Aldersgate Institutes last week: Monday at Arkadelphia with Rev. Roy E. Fawcett, presiding; Tuesday at Little Rock with Dr. J. D. Hammons; Wednesday at Pine Bluff with Rev. Leland Clegg; Thursday at Monticello with Rev. H. B. Vaught; and Friday at Camden with Rev. E. C. Rule. The attendance at all was unusually good. The largest attendance was at Camden where a crowd practically filled the large auditorium of First Church for the all-day meeting. In keeping with the general plan outlined by the Aldersgate Directors, the following members of the Conference Aldersgate Commission presented the several phases of the Commemoration period: Dr. James Thomas, Conference Missionary Secretary; Dr. W. C. Watson, Director of the first phase of the Bishops' Crusade; Mr. J. S. M. Cannon, Conference Lay Leader; and Clem Baker, representing the Board of Christian Education. In addition to the above mentioned, the following brought special inspirational messages: Rev. J. L. Hoover at Arkadelphia; Dr. J. D. Hammons at Little Rock and Monticello; and Rev. E. C. Rule at Pine Bluff. In each of these Institutes an afternoon session was held at which time the Presiding Elder met with his pastors while the District Secretary of the Woman's Missionary Society and the District Adult Director met with the laymen and women. It was the general agreement of all attending these Institutes that they were the best we have ever held. Our people in Little Rock Conference are entering whole heartedly into the Aldersgate Commemoration program with every prospect of this movement bringing the greatest revival to this Conference that we have had in many years. The Institutes for the Prescott and Texarkana District will be held this week. — Clem Baker.

FIFTH SUNDAY INSTITUTE ON ROE CIRCUIT

Rev. Leland Clegg, the new Presiding Elder on the Pine Bluff District has revived a plan used successfully by several Presiding Elders in the past, whereby the fifth Sundays are to be used for Rural Church Institutes. His first was held at Elm for all the churches on the Roe Circuit the fifth Sunday in January. In spite of a very cold, rainy day the church was filled to capacity.

CHURCH NEWS

CHURCH EXTENSION NOTICE

The Little Rock Conference Board of Church Extension will meet in First Church, Little Rock, on Monday, March 7. All applications for aid should be in the hands of the Board's secretary, Mr. J. S. M. Cannon, 211 Arch Street, Little Rock, before that time.—R. H. Cannon, Chairman.

ALDERSGATE INSTITUTE FOR LITTLE ROCK DISTRICT

The Institute met at First Methodist Church, Little Rock, February 1, at 9:15 a. m., with Dr. J. D. Hammons in charge. Dr. Hammons conducted a devotional service which was followed by talks by Dr. Jas. Thomas, Rev. W. C. Watson, Rev. Clem Baker, Bro. J. S. M. Cannon and Dr. J. D. Hammons. Their talks were of such a nature as to inform those present what the Aldersgate Commemoration is expected to accomplish, how it is to be accomplished, and inspire the workers to make the effort that will be required.

The Laymen were dismissed at 12:00 noon. The preachers all remained, fasting as they went into the heart-searching period of personal questioning.

In a brief meeting of the Brotherhood, which preceded the questioning period, a report of the Committee on Evangelism was presented by Dr. H. Bascom Watts, Chairman of the Committee. The report is a program, which was unanimously adopted. It is as follows:

1. That March 15-25 be observed throughout the Little Rock District as a period of Personal Evangelism.
2. That every church in the District have an appropriate commemorative service on the evening of May 24.
3. That Bishop Hughes of the M. E. Church be extended an invitation to address a mass meeting at Little Rock May 29 as a part of the Aldersgate Commemoration.
4. That some outstanding preacher be secured for a City and District-wide Evangelistic Campaign to be held in Little Rock June 12-26.

The next meeting of the Brotherhood will be held Tuesday, March 8, at 2:00 p. m.—Alton J. Shirey, Secretary.

ity. The program lasted from ten o'clock in the morning until four in the afternoon, concluding with the quarterly conference at three o'clock. In addition to the Presiding Elder, those participating on the program were: Prof. Fred Moore, District Director of Adult Work; Mr. J. S. M. Cannon, Conference Director of Adult Work; Miss Fay McRae, Conference Director of Children's Work, and Clem Baker. In the afternoon, group meetings were held for the three divisions of the local church. At the noon hour an old fashioned country dinner was served in the church. Rev. L. E. Wilson, in his second year on the Roe Circuit, is in high favor with his people and is doing a magnificent piece of work. He is fortunate in having on his charge Rev. J. E. Waddell, who was present and participated in the discussions. It is our conviction that these fifth Sunday meetings are very much worth while. — Clem Baker.

ARK. METHODIST ORPHANAGE

I am just in from a series of Missionary Meetings in the Little Rock Conference that were turned, by order of the Board of Missions at Nashville and the Bishops, into Aldersgate Meetings. This week we went to Arkadelphia, Little Rock, Pine Bluff, Monticello and Camden.

The meetings were well attended and showed great interest. Speeches were made by the Presiding Elders, Dr. W. C. Watson who represented the Board at Nashville, the writer, who is Secretary of the Board of Missions for this Conference, and Brother Baker, our Executive Secretary, and Mr. J. S. M. Cannon, the Conference Lay Leader. Other speeches now and then were dropped in, but these principal speakers, aside from the writer, made great addresses.

At Pine Bluff, a lady came to me and said she did not believe as much as she had heard about the Savannah meeting, that they had as great speeches as we are having in these meetings.

I do feel encouraged over the bright prospects for the Church and for our revival and I pray God that all Methodists in Arkansas may get a new experience of heart-warming.

The more I know of the Presiding Elders of the Little Rock and North Arkansas Conferences, the more pleased I am. If I am not mistaken, we have strong cabinets. I know we have in the Little Rock Conference. No truer or more loyal

WORKS IN 2 WAYS ON DISCOMFORT OF

COLDS



1. Take 2 BAYER ASPIRIN tablets and drink a full glass of water. Repeat treatment in 2 hours.

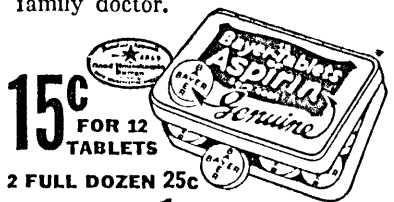
2. If throat is sore from the cold, crush and stir 3 BAYER ASPIRIN tablets in 1/2 glass of water. Gargle twice. This eases throat rawness and soreness almost instantly.



All it usually costs to relieve the misery of a cold today—is 3¢ to 5¢ — relief for the period of your cold 15¢ to 25¢. Hence no family need neglect even minor head colds.

Here is what to do: Take two BAYER tablets when you feel a cold coming on — with a full glass of water. Then repeat, if necessary, according to directions in each package. Relief comes rapidly.

The Bayer method of relieving colds is the way many doctors approve. You take Bayer Aspirin for relief — then if you are not improved promptly, you call the family doctor.



15¢ FOR 12 TABLETS
2 FULL DOZEN 25¢
Virtually 1 cent a tablet

set of men have I ever known than those who compose the Cabinet.

The Orphanage is doing well. We have nothing to complain of. We are depending upon our brethren to help us.

With love for all, I am, your brother.—James Thomas, Executive Secretary.

ARK. METHODIST ORPHANAGE

We have received the following Christmas Offerings since my last report:

Little Rock Conference	
Junction City Ct., Camden Dist.	\$ 8.50
Wilmar Ct., Monticello District:	
Wilmar	\$ 5.50
Mt. Tabor	5.00
Rock Springs	4.74
Mt. Pleasant	2.23
Andrews Chapel	1.77
Total	\$19.24

Prescott District	
Mineral Springs Ct., Center S. S.	\$ 1.00
Mount Ida-Norman	6.00
Saline Ct., Pike City	.50
Boto	.50
Total	8.00

Texarkana District	
Foreman Station	\$20.00
Total	\$55.74
Amount Previously Reported	\$5,413.49
Grand Total	\$5,469.23

Correction: In a previous report, we gave Murfreesboro-Delight Charge credit for Saline S. S. \$2.00, and Mr. Percy Walsh, Delight, R. F. D. \$6.16. These amounts should have been credited to Saline Circuit. Up to this time, we have received from the Saline Circuit, Prescott District, A. N. Youngblood, pastor, \$13.15.

NORTH ARK. CONFERENCE

Fayetteville District	
Fayetteville	\$50.00
Springtown Circuit:	
Springtown S. S.	\$ 6.40
Highfill	2.60
Centerton	13.00
Total	\$22.00

Jonesboro District	
Joiner Circuit:	
Joiner	\$ 5.00
Gilmore	3.00
Turrell	1.00
Whitten	1.00
Total	\$10.00

Paragould District	
Mammoth Spring	\$ 5.50

Searcy District	
Quitman Circuit, Sulphur Springs	
Sunday School	\$ 1.54
Total	\$80.04
Amount previously reported	\$1,195.50
Grand Total	\$1,275.54
Grand Total Received to date from both Conferences	\$6,744.77
JAMES THOMAS, Supt.	

PINE BLUFF DISTRICT SHARES IN THE ALDERSGATE COMMEMORATION

More than 100 ministers and laymen and women of the Pine Bluff District met at Lakeside Church, Pine Bluff, February 2, for a full day, characterized by spiritual fervor, a sense of the Divine Presence, and an evangelistic and missionary passion. Rev. Leland Clegg, presiding elder, was in charge of the meeting. Dr. James Thomas, Dr. W. C. Watson, and Rev. E. Clifton Rule were the speakers of the morning and each spoke with extraordinary conviction and spiritual power. Lunch was served at noon by the ladies of Lakeside Church.

The group reassembled at 1:15 and, after a brief period dealing with the specific objectives for the district in the Aldersgate observance, Mr. J. S. M. Cannon, our Conference Lay Leader, delivered an address, out of his experiences at the recent Missionary Council in Savannah, and all present testified that they had never heard Brother Cannon speak as he spoke that day. His message was illuminating, informing and tremendously searching and moved our hearts. Rev. Clem Baker, followed, closing the program for the day. It was a day that will long be remembered by those present, and is destined to bear fruit in a great spiritual awakening throughout the entire district.—Francis A. Buddin, Reporter.

BRANCH

We are having the best year of our lives so far. Many things have been done to build up the Kingdom. Several men and women have been saved and some of them have joined the church. Our crowds are growing at every point. We have organized three Leagues and reorganized the whole charge. We got all the Conference Claims subscribed and half of them paid for the whole year.

We also sold the old parsonage at Branch and bought a good one and made it modern and the W. M. S. bought a Roper gas range \$80.00 cook stove. We then sold the old parsonage at Cecil and will use the proceeds to repair the church at Cecil. Twenty-three years ago I served the Ozark Circuit and went out of the county that year and this year Bishop Moore assigned me to Branch Charge which is in Franklin County where I was born, near Ozark. I certainly am enjoying renewing acquaintances and working in my home county again. God certainly is blessing our labor. I visit most all the time and it does create interest.—James L. Shelby.

HICKORY PLAINS

We arrived at the Hickory Plains parsonage January 19, and were given a cordial welcome. I believe no more friendly people could be found anywhere. We feel that we are very fortunate in having with us a man like Brother Charlie Simpson and can truly see that he and Bro. F. C. Cannon have done a fine work here. We are looking forward to a great year.—Orrie L. Thompson, P. C.

BROTHER CADE FIRST

Congratulations to Rev. C. D. Cade, pastor of Murfreesboro-Delight Charge on being the first preacher to send in his contribution to the Ministerial Sustentation Fund, the amount being \$4.50.

There may be some confusion among the preachers to whom these contributions should be sent, and I am hereby notifying you that the Conference Treasurer has been designated to receive these funds and will be glad to hear from any of the preachers when they get ready to send their remittances.—C. E. Hayes, Conference Treasurer, 417 Donaghey Bldg., Little Rock.

PRIZE FOR PEACE DRAMA

A first prize of \$200.00 is being offered by the Religious Drama Council for the best one-act play on the subject of Peace. There are causes of peace, just as there are causes of war; there is a cost of peace, just as there is a cost of war. It is to stimulate thought and action on this timely subject that this contest is being sponsored. Drama is a means not only of reaching many people, but also of stirring them to action. We hope through this contest to take a step forward in the cause for peace. The other awards will be: Second prize, \$100.00, donated by Samuel French; third prize, \$50.00, offered by the Religious Drama Council; and fourth prize, a bronze medal, donated by Samuel French.

The contest is to open March 1, 1938, and close on July 1, 1938. The plays must be suitable for production in churches by children, young people or adults. The playing time must not exceed one hour. The judges will be chosen from leaders in the professional theater, educational drama, and peace organizations. The prize winning play will

be submitted to Samuel French for an offer of publication. For further information and a copy of the rules address Religious Drama Council, 71 West 23rd St., New York City.

BACK TO ALDERSGATE

I have read of a phantom ship that left port under fair skies and favorable wind, with every promise of a successful voyage, but it was becalmed in mid-ocean. Here it remained until captain, crew, and all the passengers died. By some strange power the ship moved out and on, being manned by dead men, whose mechanical skill brought the ship into port.

There was a time when angels hovered about the masts of the Methodist ship, winds of heaven filled her sails, and the fires of the Holy Ghost burned in her furnaces. That was the time of the brush-arbor services, the camp meeting, the class meeting, the love feast, and the observance of fasting and prayer.

I have some recollection of the camp meeting. It was in Southwestern Arkansas, at Salem (for there was much water there). A preachers' tent provided sleeping quarters for all visiting ministers. I lodged with my father in the preachers' tent. I was impressed with the devotion of these men, who gave much time to prayer. Their conversation was of a godly sort. A committee named the one to preach. It made little difference who filled the pulpit, for often the Holy Ghost would take charge of the meeting. The men and women would return from their grove meet-

ing with songs and shouting, giving testimony of forgiven sins and salvation felt in the heart. Such services without a sermon often resulted in many being saved.

Large preparation was made for the camp meeting. The time was set six months in advance. August was a good time, for crops were laid by then. The campers usually owned their cottages, which formed a square about the large tabernacle. The first week of the meeting was given to conditioning the Church. How those ministers did fight sin in believers! They denounced dancing, card-playing, whiskey-drinking, Sabbath desecration and feuds in families and communities. It was a fine self-examination, confession, and repentance. The Church was called into the altar for prayer and reconsecration.

There was forgiveness and assurance of brotherly love and Christian fellowship. Some of those laymen could pray, I remember one, he was an Amen Corner steward. He began in a low confident voice, just as if he was talking to an intimate friend. He confessed his "short comings and his oft misdoings," he thanked God for his Christian friends, the ministers, and the Church. His voice grew stronger as he lifted his hands as if to touch the batteries of heaven, he pled with God to have mercy upon the unsaved, some of whom were his own children, and those of his neighbors. He besought God to "touch and tender their hearts," to send drought, sickness, or even death, if that should be necessary to bring them to the foot of the cross. By this time

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there were loud Amens, and shouting among the mothers who went into the congregation to find their sons and daughters, put their arms around their neck and fall at their feet in prayer. Then as gracefully as a sea bird alights upon the water, he closed his prayer with words as gentle as the words of a mother spoken to her hurt child. He said that he was unworthy that the Lord should give all he asked, but his petition was in the name of Jesus and for his sake. It was a prayer of confidence and of faith. On such an occasion, a man by the name of Mooney went into a trance; he was down between the benches on the straw, people gathered about him. One asked his wife if she was afraid her husband would die. "No," she said; "but if he should die, he will never have a better time."

The camp meetings are all but gone, the class meeting is gone, the love feast is gone, except the annual love feast at our conferences. A lady told me that she attended the Annual Conference just to be in the love feast, for they were food to her soul. Fasting and prayer on Friday before Quarterly Conferences is a thing almost forgotten.

A different technique has been used by the Church during the last quarter of a century. Roving evangelists have found a fertile field for revival campaigns, some of them professionals whose revivals were, as some one said, "A cross between an old fashioned camp meeting and a county fair." "Others put on the best show in town," they went out to "get the bag limit," using such slogans as "Quit your meanness," "Hit the sawdust trail," or "Just obey the word." This period filled the Church with members like an old man whom I hauled to meeting, almost dragged him to the altar, and prayed him through. When I called upon him to give his testimony of what the Lord had done for him, he replied, "You will have to excuse me for I am not posted on the subject."

We have almost abandoned the upper room and gone into the supper room, we observe more feast days than we do fast days, there is more waiting on tables than there is waiting upon the Lord, the result is, we have more pies than we have piety. I attended a Sunday evening service, not long ago, in one of our oldest churches, a leading minister was the pastor, just a handful of people present. He gave a very fine book review, had a social half hour and light refreshments. I was so disappointed for I wanted a good sermon that night. Something is wrong with a technique that requires a crew of seventy-five to yield one member in twelve months time. I have confidence in the Aldersgate Crusade, I believe there is power at the place of prayer where the heart is warmed to pull the Church out of the calm into which it has drifted. Back to Aldersgate where confessions are made and sins forgiven, back to the place where God gives you something to remember and to talk about, back to the place where grace and strength are given to live victoriously and sacrificially in the Church. A good heart warming in the Church will cause a stir in this poor old sin cursed world and start a procession toward heaven that will cause the angels to gather above the hills again and sing their anthem of "Glory to God in the highest and on earth, good will to men."—C. F. Mitchell in Christian Advocate.

EXPERIMENTING IN BRAZIL

Two weeks ago our study of political and social experimenting had to stop before looking into the case of Brazil. Recent happenings in that great country have so many angles, both local and international that they may well deserve separate and specific attention. With that in view I have in the interim made as careful and detailed a study of the subject as I found possible. The results are considerably short of satisfactory. Everywhere I have found that expositions of the known facts end with a question mark as to the future.

What has occurred may easily be detailed; why it happened, the last phase of it, particularly, is by no means clear. In 1930 Dr. Getulio Vargas, governor (in Brazil the title is "president") of the important state of Rio Grande do Sul, was a candidate for the presidency in an election due that fall. During nearly all of the period since in 1889 Brazil ceased to be an empire and became a republic, its affairs have been in the hands of men from one or the other of the two large and populous states, Sao Paulo and Minas Geraes. The presidency of the republic has been handed back and forth between the two under a sort of gentlemen's agreement. For several decades Rio Grande do Sul, a state, as its name indicates, far to the south, has been insistently demanding that its size and wealth entitled it to share in this honor.

When the election of 1930 approached it was understood that this recognition would be given. During the campaign, however, it developed that the two powerful central states were planning to ignore their pledge. The President at the time was Washington Luis, a Paulista. It was intended that he should so manipulate the election as to throw it to another, leaving the candidate of the South once more out in the cold. This outraged not merely the Rio Grande people, but many others throughout the big, rambling republic. So when Dr. Vargas suddenly moved to set aside the President and with him the coming election, he had the good will of most of the country outside the two ruling states, including a majority of the armed forces.

Thus by force of arms the youthful governor of Rio Grande do Sul overthrew the federal government of Washington Luis and made himself President ad interim. (In the countries speaking Portuguese and Spanish that sort of thing happens so often that they have a word for a temporary officer, *interino*.) There was a brief but rather bloody period of fighting before Sao Paulo, the proudest and richest (coffee) state in the country, yielded to the new order. After it was over and Vargas well established, he decided that the country needed a new constitution. That was framed in 1932, and under its provisions the temporary President was elected for a regular term of six years.

President Vargas (in Portuguese they usually speak of him as Getulio, employing only the given name) is a well-educated man of decidedly liberal sentiments. In any Latin country that word always implies, among its other meanings, an anti-clerical attitude. A friend of his says that in his younger years he was so strongly opposed to the Catholic hierarchy and what they stood for that he named one of his sons Luther, not so much out of admiration for the great reformer

as to show his contempt for clerical taboos.

A presidential election is due in 1938. Getulio, who is a very astute and realistic politician, found himself confronting a dilemma. During the past two or three years a new political organization has appeared in Brazil. Its members call themselves "integralistas." Their tenets and objectives are such that the word seems to mean the same as fascist. Their heroes are Hitler, Mussolini, the emperor of Japan and de la Roque, the French fascist leader. To them have rallied the clerical leaders and the monopolistic financiers. Their ostensible objective is to put down "communism," if necessary by force. This beating of the tom-tom against communism is being indulged in lately in many other countries besides Brazil.

There are in Brazil people who call themselves communists. They seem to be rather loosely organized and to bear little resemblance to the orthodox followers of Karl Marx. Competent observers on the ground agree with one of the members of the Brazilian Congress who recently remarked, "In Brazil there is a great deal of anti-communism, but very little communism." There is, however, great unrest in that country. The working classes and the poor in general are suffering from low wages and high living costs. A correspondent of one of my magazines, writing from Rio just before the recent coup of President Getulio, notes that such unrest may easily be confused with communism. "All the miserable and underfed are regarded as potential communists, and all who sympathize with the miserable and underfed are treated as communists. This same observer elsewhere remarks: "Hunger is the appalling factor in the Brazilian situation. From the pot-bellied Caboclos of the Amazon to the sleek-looking senoritas who sell high-priced merchandise in Rio's elegant stores, all are hungry."

The present government of the country has done much to alleviate such evils. The labor and other social provisions of the constitution of 1932 are modern and liberal. Could a successor to Vargas be elected as devoted as he is to the welfare of all the people, these reform measures might continue to be carried into effect. As President Vargas could doubtless so manipulate the election as to secure the choice of a man of his party. But, realist that he is, and observing the compact, nation-wide, and strongly financed integralista movement, he has foreseen that these people would infallibly organize an armed revolution against any government not to their liking and would probably succeed in overthrowing it. Then, of course, they would set up a dictatorship of the Mussolini type, providing for a totalitarian, regimented state, controlled by the financiers and the clergy. The same order

would naturally result should they themselves win the election.

So again, as in 1930, this shrewd and far-seeing young man has decided that there shall be no election. Also that if Brazil is going to have a dictator, he will see to it, for the present, at least, that the dictatorship shall be of a liberal complexion. Retaining still the loyal support of the armed forces of the republic he has been able to proceed with such arbitrary measures as have seemed good to him. About all the evidence that I have been able to gather points to the conclusion that his drastic actions have had their origin not in a campaign against communism but rather in one against threatened fascism.

But dictatorial power is heady

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Beware Kidney Germs If Tired, Nervous, Aching

Are you Run Down, Nervous, suffer Aching or Swollen Joints? Do you Get Up Nights, or suffer from Burning Passages, Frequent Headaches, Leg Pains, Backache, Dizziness, Puffy Eyelids, Loss of Appetite and Energy? If so, the true cause often may be germs developed in the body during colds, or by bad teeth or tonsils that need removing. These germs may attack the delicate membranes of your Kidneys or Bladder and often cause much trouble. Ordinary medicines can't help much because they don't fight the germs. The doctor's formula Cystex, now stocked by all druggists, starts fighting Kidney germs in 3 hours and must prove entirely satisfactory in 1 week and be exactly the medicine you need or money back is guaranteed. Telephone your druggist for Cystex (Sliss-tex) today. The guarantee protects you. Copr 1937 The Knox Co.

For Quick Cough Relief, Mix This Remedy, at Home

No Cooking. No Work. Real Saving

Here's an old home remedy your mother used, but, for real results, it is still the best thing ever known for coughs that start from colds. Try it once, and you'll swear by it.

It's no trouble at all. Make a syrup by stirring 2 cups of granulated sugar and one cup of water a few moments, until dissolved. No cooking is needed—a child could do it.

Now put 2½ ounces of Pinex into a pint bottle, and add your syrup. This gives you a full pint of actually better cough remedy than you could buy ready-made for four times the money. It keeps perfectly, tastes fine, and lasts a family a long time.

And there is positively nothing like it for quick action. You can feel it take hold instantly. It loosens the phlegm, soothes the inflamed membranes, and helps clear the air passages. No cough remedy, at any price, could be more effective.

Pinex is a concentrated compound of Norway Pine, famous for its prompt action on throat and bronchial membranes. Money refunded if it doesn't please you in every way.

WARNING ORDER

In the Pulaski Chancery Court
State of Arkansas, County of Pulaski—ss.
H. C. ANDERSON, Plaintiff
vs. No. 56677
MINNIE ANDERSON, Defendant
The Defendant, Minnie Anderson, is warned to appear in this court within thirty days and answer the complaint of the plaintiff, H. C. Anderson.
H. S. NIXON, Chancery Clerk.
By CHAS. T. BOSLEY, D. C.
Dated January 21, 1938.
Jerry H. Glenn, Solicitor for Plaintiff.
John L. Sullivan, Attorney ad Litem.
6-4t

medicine, as has recently been found in Russia. The likelihood that it can be made to promote liberal reforms is remote. A dictatorship is by nature hostile to those attitudes and that training of the individual that are the foundation of liberal reforms. There is, moreover, the very real danger that the dictator himself, however liberal may have been his former convictions, will be made drunk with power. Instances of that in other Hispanic countries, where, incidentally, dictatorships are no new thing, are not far to seek. Gerardo Machado, for example, went into office as president of Cuba some fifteen years ago as the leader of a liberal movement. But power turned his head and he became a bloody and murderous tyrant. Now he is a fugitive, old and sick, guarded in a New York hospital, preliminary to being surrendered to the Cuban authorities, who will put him on trial for high crimes and misdemeanors. Already, a number of prominent men of President Getulio's own party, some of them earlier friends of his, have been jailed. The former republic of some twenty states has been unified by abolishing the states as separate entities. Will the president-dictator be able still to preserve the liberal tradition, and will he cooperate with free republics such as our own? Can there be such a thing as a totalitarian liberal state? Questions such as these haunt the minds of even the friends of Getulio Vargas, with one of whom I have conversed at length before writing these lines.—The Watchman in Christian Advocate (Nashville).

CHRISTIAN BACKBONE

By Bishop Ralph Cushman

The saddest side of the present liquor situation, as far as the Church is concerned, is to me the spinelessness of certain professing Christians.

One can excuse the attitude of some otherwise good citizens who, because of home influences, have always been opposed to prohibition. One can have sympathy for some former fighters against the liquor traffic who have become confused in their thinking and are now at a standstill.

One can even say an excusing word for those who have become wearied of the battle and for the moment have quit the fight saying, "What's the use?" But the person to be pitied, if not despised, is the man who has thrown away his backbone together with his ideals. The cocktail hour has got him! He has sold his inheritance for a mess of social or business pottage—or some other kind. This kind of person reminds you of Pope's lines:

"Vice is a monster of such ugly mien,
That to be hated needs but to be seen;
Yet seen too oft, familiar with its face,
We first endure, then pity, then embrace."

The reason the world has not forgotten Daniel and men like him is that "he purposed in his heart that he would not defile himself."

From the beginning Christ insisted that His disciples were to be different. They were not "to follow the multitude to do evil." They were to have convictions that reached clear down to their backbones. Jesus warned His disciples that they were to be "the salt of

the earth." The outstanding purpose of salt is to keep things from going rotten. The disciples of Christ are to keep the world from going rotten. Jesus prayed for His disciples: "I pray not that they should be taken out of the world but that they should be kept from the evil" in the world. Paul echoed Jesus' strategy for the making of a new world when he said to his followers, "Come out from among them and be ye separate and touch not the unclean thing."

The liquor problem will never be solved save as it is solved by the disciples of Christ who take seriously His word, "If any man would come after me let him deny himself and take up his cross and follow me."

During the prohibition regime I received an anonymous letter from one who was evidently a bootlegger. He called me all sorts of names because of my published activities against the illicit liquor business. He ended up by saying, "And you are just like all the rest of these preachers. You have your cellar full of it and yet try to keep the rest of us from getting it."

A few days later, in talking with an outstanding prohibition agent, I said, "That bootlegger's letter puzzles me. Do you really think he believes 'I have my cellar full of it?'"

The answer was, "Of course he does. A man of his type can't understand how anyone would deny himself of anything so good as booze."

Well, booze may be good tasting to some people, but there is an increasing number of people who are realizing what the best citizens understood long before the Christians, that "Wine is a mocker and strong drink is raging and whosoever is fooled thereby is not wise." One of the encouraging facts of this present moment is that a growing number of drinking men and women are becoming more and more disgusted with the results of liquor drinking at the present hour. The increase of crime, the degeneration of womanhood, the drunken driver, are so menacing our civilization that many are recognizing that something must be done if we are to save the morals and the lives of the youth of this generation.

And yet I insist that the problem cannot be solved until those who profess to be Christ's followers are ready to deny themselves for the sake of building the Kingdom of God on earth.—Exchange.

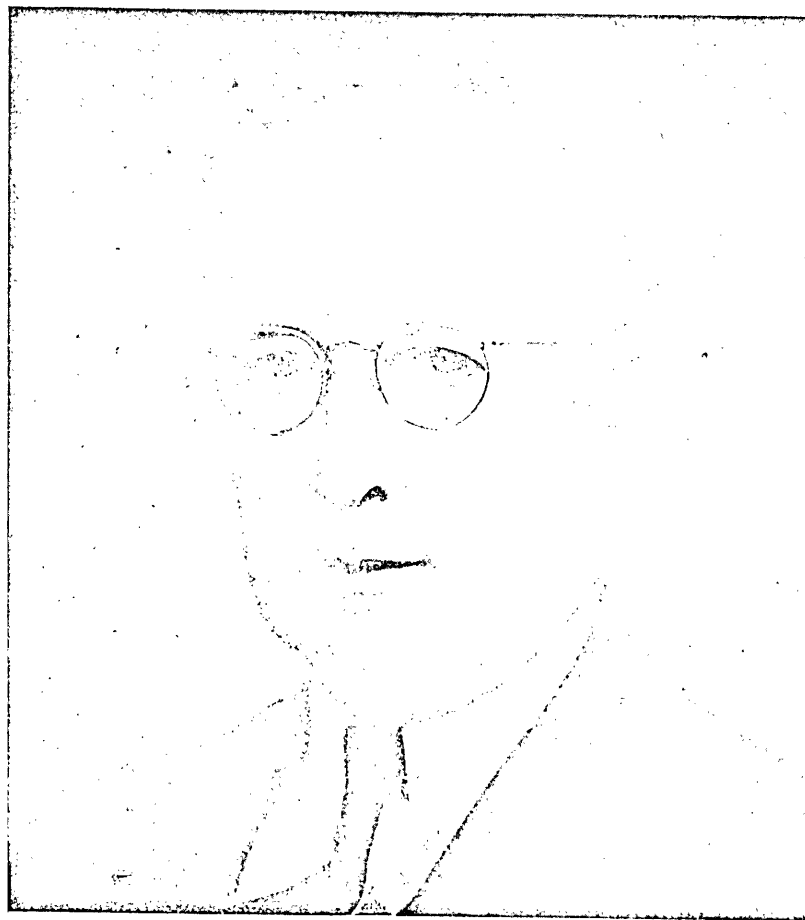
WITH ONE ACCORD, IN ONE PLACE

You may remember that I had something to say lately about the "long prayer" in church on Sunday morning. Maybe you'll be interested in a variation of this prayer that our pastor uses now and then. He didn't invent the method, but he makes it live.

He calls it, in the order of service, "A Fellowship of Silence." The congregation sits with bowed heads, and the organ plays softly. As the music dies out, our pastor says, very quietly, "Now that we are still, and ready for the privilege of prayer, let us each pray as his interest and desire may suggest."

Then he gives us a few guiding sentences with plenty of pause between so that we have time to pray:

"Let us thank God for the common mercies—food and shelter and clothing; for the sun and rain; for the joy of labor and the sweetness of rest." (Continued next page)



A Frank Statement from R. E. Overman

When I realized that the aldermen opposing the City Manager Plan and the Arkansas-Louisiana Gas Company and their affiliated companies were attempting to use my approval of the City Manager Plan with a cry of "perpetuation in office" I was glad to eliminate myself as your possible City Manager, as I do regard the city of Little Rock higher than I regard my own position. I hope that the public now can take my message and my suggestions as an evidence of civic minded interest in the progress and development of Little Rock. I want you to take this from me as one of the most sincere statements I ever made:

Under the present aldermanic form of government Little Rock has very little chance of reducing your gas rates, of eliminating your meter charges, of improving your library, of taking care of your parks with efficiency and of safeguarding the value of other acquired properties amounting to ten million dollars in the past three years.

This is necessarily true of the aldermanic form of government because no member of the city council represents more than a fraction of the city of Little Rock and naturally their thoughts are on pleasing that fraction rather than the most good for the entire city.

It is true that we have accomplished a great deal in the past three years under this form of government, but in practically every instance an ordinance was passed giving me complete and full authority to handle these jobs. I then took two or three aldermen and the Board of Control and handled the entire affair. So severely has this method of operation been criticized that you need not hope that it will be done again in the future, because the very elements opposing this type of thing are now sponsoring your aldermen's opposition to the City Manager Plan.

The public is not aware of the deplorable lack of efficiency at the Little Rock city hall. No private business could long endure under such a system. Your aldermen blame me for a great deal of it, but, regardless of where the blame belongs, the system is wrong. And the savings by efficiency in the city hall of Little Rock can accomplish the things mentioned above and reduce many of the present taxes now paid by the people of Little Rock.

These are the reasons I am for the Council-Manager Plan for Little Rock.



R. E. OVERMAN

Adv.

"Let us thank God for our friends, in home and neighborhood and far away, by whom our lives are made richer and fuller and more human."

"Let us thank God for the gospel, the good news of Jesus Christ, that has come to us with the power of a new life."

"Let us pray for our own—our children, our parents, our kindred, our neighbors—that they may have the same reasons as ourselves for thanksgiving and praise."

"Let us pray for our nation, our President, our Congress, our governors and judges and other public servants, that they may serve God better by serving all the people in all good conscience and with all their powers."

"Let us pray for all nations, that they may realize their kinship and their debt to one another, and may remember God's love and care are for all men and over all men."

"Let us pray for the peace of the world, for understanding and good faith and toleration and the will to interdependence and the spirit of fellowship."

And so on. Of course he varies his sentences, so that this sort of prayer can become a custom without becoming just a form.

I believe in a certain amount of variety in the church services, but I like this sort of devotional exercises for a better reason than just as a welcome change.

In most pulpit prayers, even when they are really addressed to God and not to man, it is not easy for us in the pews to feel that we are actually taking part. The minister's "we" doesn't quite include us; it is more the editorial "we" than the "we" of something shared.

But when our pastor leaves the praying to us, except so far as he suggests what we might pray for, or about, he makes it seem really individual. I never take my own silent part in these silent prayers without feeling that "it's me, O Lord," both standing in the need of prayer and definitely praying.

Incidentally, today you could find in our church at least a dozen people willing to pray in public, who would have flatly refused if they'd been asked before our pastor introduced his "Fellowship of Silence" into the Sunday-morning order of worship.

How do I know that we now have more people who can "lead in prayer?" Because it's been tested in several of our church-night meetings. Most of those who took part said they'd learned something about it from trying to follow our pastor's lead on Sunday morning, when he asked us to pray silently and together.

Make no mistake; there's more value in public prayer than we've ever guessed, though we may have heard thousands of pulpit prayers. And one of the ways to get more of it is to join our own silent prayer to those of fifty or five hundred other Christians, at the same time, in the same place.

Let us pray!—Justus Timberline in Christian Advocate (Central Edition).

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

Heavy Fruiter—Three-bale Acre Cotton. Very prolific from ground up. Big five-lock bolls. Extra early. Best inch staple. As much as 48% lint. Write for special price and free seed. Vandiver Seed Co., Lavonia, Ga.

RAILROADS

We've been hearing considerable lately about the plight of the railroads. Traffic has gone down. Expenses have gone up. The rails are in financial trouble. Many reasons for that, but the fact remains that a well developed and efficient transportation system is something this nation must maintain at all costs.

Railroads pay a large bit of the general taxes in Arkansas. Take the railroad taxes out of several counties and most of your county schools would close for lack of money. Take the earning power of railroads away from their bonds and securities held in many insurance companies and endowment funds and insurance companies would have difficulty and many schools would close because their endowments would be wiped out by the failure of the railroad bonds.

Railroads have had much to do with developing this country. A national transportation system ties America together, drops the strawberries from Florida, the oranges from California on the table of the New York family every morning and hustles the baked beans of Boston to the table of the Hollywood movie star. That can only happen when you have a transportation system geared to the times. Railroads have made considerable progress in freight and passenger traffic handling in recent years. There are jobs which railroads can do that other forms of transportation cannot do as well or as cheaply.

The rails are over regulated. Often they could do better if they were not hedged about by a myriad of rules and regulations.

We think the roads should be given the right to do the jobs they are cut out for doing with the least possible restrictions. We are not one who would say that other forms of transportation should be scuttled for the railroad. There are jobs that the river boat, ocean steamer, airplane and motor truck can do better than the rails can do. We think those agencies which can do the job more efficiently should be allowed to do that job without any special subsidy or detailed regulations. We think the same should hold for the rails on the jobs they can do best.

But the rails do not always have the opportunity to do their job well and efficiently. A case in point is a law now before congress which will limit the length of a freight train. This is under the guise of a safety measure or labor making measure. Well let's look at the facts. Accidents have been going down as more powerful locomotives and better tracks have been built. What is the use of building mighty locomotives, and keeping up good tracks if they are going to use them for kiddie cars.

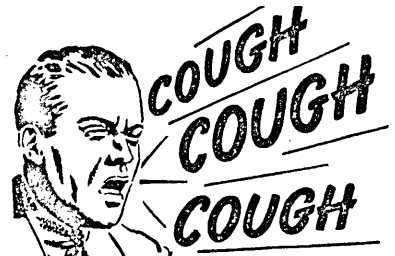
What would you as a farmer think if some Washington agency should tell you that you could use only one mule to a plow, or that you would be allowed only a double shovel behind your tractor capable of plowing four rows at a time.

That's what this law does to the railroads. We don't think farmers approve of that principle. We think the average community understands the part a well-developed and efficient transportation system plays in community life and business life. We believe you'll let your congressman know how you feel on the subject.—The Arkansas Farmer.

OBITUARIES

JOHNSON.—Bro. Thad Johnson was born at Delaware, Logan County, Ark., Jan. 11, 1876. He was married to Miss Ella Brown of Blaine, Ark., Oct. 7, 1899. To this union six children were born. He moved with his family to Dyer, Ark., in 1910. Bro. Johnson was born of the Spirit early in life, and united with the Methodist Church in which fellowship he faithfully lived until January 2, he slipped away to be at home. Bro. Johnson was fully conscious that he must go, oftentimes expressing the fact that he was near the end, making all the arrangements for his funeral, selecting Revelations 5:8-13; Psalms 23, as the Scripture to be read, and the two songs, "Abide With Me," and "Beautiful Isle," to be sung. He is survived by his wife, one son, Kendall Johnson of the home; four daughters, Mrs. M. S. Hamilton of Memphis, Tenn., Mrs. J. C. Selby of San Antonio, Texas, Mrs. Wm. C. Clark of Corpus Christi, Texas, and Mrs. Dyer Meadows of Dyer, Ark.; three sisters, Mrs. Fannie Curtis, Mrs. Emma Phelps, both of Scranton, Ark., and Mrs. Ella Cole of Kansas City, Mo.; two brothers, H. F. Johnson of Delaware, Ark., and E.

R. Johnson of Fort Smith, Ark. Funeral services were conducted from the Methodist Church at Dyer by his pastor, in the presence of a large congregation of relatives and friends.—J. C. Cofer, Pastor.



Get quick, soothing cough relief the "MOIST-THROAT" way.

Cough—cough—cough—dry throat—watery eyes—head swimming—no wonder you feel awful. Don't neglect your cough—it'll wear you down. Get quick relief with Pertussin! This safe, pleasant herbal remedy stimulates the glands in your throat to again pour out their natural moisture. Annoying, sticky phlegm is loosened and easily raised. Your throat is soothed, your cough relieved. Many doctors have prescribed Pertussin for over 30 years for children and grownups. Millions have relieved their coughs by this "moist-throat" method. Pertussin is safe, acts quickly. Economical, too. On sale at all druggists.



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DRUMMOND'S Service of Sincerity provides an atmosphere of beauty, thoughtfulness and reverence, fitting and tasteful in every detail. Everything is done exactly as you would wish it. Our many long years of experience assures you of correctness, thoughtfulness and quiet dignity.

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FOR THE CHILDREN

AT THE FLOWER ZOO

I went to see the flower zoo,
And here met birds and beasts I knew:
I heard the pussy-willow purr,
And saw the chickweed and larkspur;
The large horseradish and cowslip,
The white-faced dogwood and catnip.
The tiger lily, too, was here,
And whispered in the elephant's ear;
The foxglove chased the leopard bane,
And ox-eyed daisies leaped a chain!—
Althea M. Bonner, in *Our Dumb Animals*.

AN ENVELOPE OF SURPRISE

Judith loved to have Cousin Mary come to spend the night. She was a nurse in the children's hospital and she always had so many interesting stories to tell Judith about her little patients.

One day when she came Cousin Mary told her about a little girl named Gloria who had to lie in bed quietly for a long time. Her leg was in a plaster cast, so little Gloria had to lie flat on her back.

"She gets very lonesome," said Cousin Mary, "and it is hard for her to read, and most of the toys are too heavy for her to play with. Poor little Gloria; sometimes she cries."

Judith thought a lot about Gloria after Cousin Mary went back to the hospital. Then she talked with mother, and after that Judith was very busy for several afternoons after school was over.

Next week when Cousin Mary came, Judith asked about Gloria.

"If only she were not so lonesome," said Cousin Mary, "she would get well quicker."

When Cousin Mary went back the next morning Judith gave her a big manila envelope fastened with a clip with something inside. "For Gloria," Judith said, "and please bring the envelope back next week for something else."

Cousin Mary brought the empty envelope next week. "Gloria was so happy with the paper dolls," she said. "Where did you get so many?" She spread them out over the quilt

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 11th day of January, A. D. 1938, in a certain cause (No. 56488) then pending therein between People's Building & Loan Association, complainant, and Mrs. Mary J. Wasem, 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 Wednesday, the 23rd day of February, A. D. 1938, the following described real estate, to-wit: Lots 4, 5 and 6, Thalhimer's Subdivision of Block 7, Glendale Addition to the City of 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 10 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 2nd day of February, A. D. 1938.

H. S. NIXON,

Commissioner in Chancery.

J. A. Watkins, Solicitor for Plaintiff.

5-31

DANGEROUS

It is dangerous to sell a SUBSTITUTE for 666 just to make three or four cents more. Customers are your best assets; lose them and you lose your business. 666 is worth three or four times as much as a SUBSTITUTE.

and played they were at a party. Sometimes she played they were at the seashore. She has been so happy every day."

When Cousin Mary went back the envelope was filled again.

"Gloria loved the scrapbook made of paper," Cousin Mary told Judith. "It was not too heavy for her to hold, yet it was not so floppy as the cambric ones. She looked at the pictures and she has learned two of the little poems. She is very happy with the dolls and scrapbook which you sent her."

Every week Cousin Mary brought out the envelope, and every week she carried something back to Gloria. At first the things were very small and light. Judith cut up a lot of children's magazines and made a scrapbook of puzzle pictures to match the first scrapbook she sent. There were more paper dolls, a pretty basket made like a May-basket, filled with some of the tiny shells Judith had gathered at the seashore, and a starfish on top. Then, as Gloria grew stronger, there were tiny dolls with dresses that she could put on and take off, and some of Judith's books loaned to her to read.

One day Cousin Mary looked very happy. She looked at mother, who nodded, then she took Judith's hand and said: "I have some good news to tell you. Gloria is well enough now to leave the hospital. But she has no home, for she has no father and mother. She lived in a big building with lots of other children. It will not do for her to go back there just yet, so Gloria is going to spend the summer with you and mother and daddy at the beach. Then in the fall, if you two little girls learn to love each other, daddy will go to court and get some papers that will make Gloria their little girl and your little sister."

How happy Judith was. "I love Gloria already," she said.

"And she loves you," said Cousin Mary, who had brought many messages of thanks from Gloria to Judith. "I am sure that you will have happy times together all summer, and in the fall I shall have two little cousins instead of one to love."—*Story World*.

THE COSTLY WAY—BUT FREE!

A collier came to me at the end of one of my services and said, "I would give anything to believe that God would forgive my sins, but I cannot believe that he will forgive them, if I just turn to him. It is too cheap."

I looked at him, and said: "My dear friend, have you been working today?"

"Yes, I was down in the pit."

"How did you get out of the pit? Did you pay?"

"Of course I didn't pay anything. I just got in the cage and was pulled to the top."

"Were you not afraid to trust yourself in that cage? Was it not too cheap?"

"Oh, no," he said, "it was cheap for me, but it cost the company a lot of money to sink the shaft." Then the truth broke upon him, and he saw that he could have salvation without money and without price. It had cost the infinite God a great price to sink the shaft and rescue lost men.—*Rev. G. Campbell Morgan*.

Anderson's History of Arkansas Methodism will deepen the loyalty of any Methodist family. Get it.

INTERNATIONAL Sunday School Lesson

CONSERVING THE SABBATH FOR MAN

LESSON TEXT—Mark 2:23-3:6.

GOLDEN TEXT—And He said unto them, The Sabbath was made for man—Mark 2:27.

"A man's soul is in a bad state when he begins to regard man-made rites and ceremonies as things of superior importance and exalts them above the preaching of the gospel. It is a symptom of spiritual disease. There is mischief within. It is too often the recourse of an uneasy conscience. . . . No wonder St. Paul said to the Galatians, 'Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed on you labor in vain.'" These are the comments of John Charles Ryle, Lord Bishop of Liverpool, on the lesson of today.

The formalists of Christ's day, the Pharisees, had overlooked the heart of God's law and the holy living which it was intended to produce, and had bound up even the observance of the Sabbath (which was intended to be a day of rest and gladness) in such a mass of technical "thou shalt nots" that it was a day of fear. They had a false outward profession of worship and had entirely missed the true spirituality of God's law, a fact which drew upon their heads the anger and rebuke of our Lord.

While we as Christians do not observe the Jewish Sabbath, there are principles of doctrine and life bound up in this lesson concerning the Sabbath which we may with profit apply to our day of rest—the first day of the week—the resurrection day, often called "the Lord's Day."

I. False Spirituality Unmasked.

The two incidents in our lesson reveal that under the cloak of earnestly observing the law of the Sabbath the Pharisees were actually covering their own hypocrisy and their hatred for Christ.

The accusations against the disciples because they had taken and eaten grain was not on the ground that they had stolen, for the law (Deut. 23:25) guaranteed that right to the one who passed through his neighbor's field. They contended, however, that the disciples had worked on the Sabbath in picking and hauling the grain.

The healing of the man with the withered arm revealed that back of their professed concern for the Sabbath was a real hatred for Christ. It is an appalling thing that in the house of worship on the very Sabbath day these men, outwardly so religious, were plotting against our Lord. "They watched him," and even so the enemies of the cross watch us who are his followers. They are not concerned that the man with the withered arm, or with the withered soul may be helped, but only that they may find something to condemn. And even now their descendants are sitting in the pews of our churches. May God convict them of their sin!

II. True Spirituality Defined.

Jesus cuts across human hypocrisy and hatred to declare that the

true keeping of the Sabbath is to do the work of God. No work of necessity (like plucking the grain) or of mercy (like healing the withered arm) is ever out of place on the day of rest.

How shall we know what we may do on the Lord's Day? Two guiding principles appear in our lesson. (1) Know and follow God's Word. Note the use that Jesus made of it in verses 25 and 26. No man will misuse the Sabbath or the Lord's Day who understands God's Word and obeys it. (2) Live in accordance with the spirit of the Lord Jesus. When tradition stood in the way of the best interests of man, He broke with tradition. If He could do good on the Sabbath He did it. He declares that the Sabbath is under his control, and He says that it was made for man's good.

A word of caution is needed, for some have sought to interpret this lesson as providing biblical ground for doing all sorts of things on their day of rest. That day is for man's good, not for his destruction. His greatest good is served by rest, worship, spiritual development, Christian fellowship, and the doing of deeds of necessity and mercy. The desecration of the Lord's Day in our time is a serious matter. Let us not contribute to its deterioration. America needs Sunday as a day of rest and worship.

III. Righteous Indignation Manifested.

Our Lord rightly showed His holy anger (v. 5) against his hardhearted critics. He was the Holy One who did not permit His anger to go beyond its proper expression. Man, it must be confessed, seldom is able to control and direct even his righteous indignation. But there is such a thing as being angry without sin (Eph. 4:26), and one could sometimes wish that God's children could be moved to a holy anger against all sin and unrighteousness.

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 11th day of January, A. D., 1938, in a certain cause (No. 56329) then pending therein between Peoples Building and Loan Association complainant, and Frank Williams, Sr., 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 Wednesday the 9th day of February, A. D., 1938, the following described real estate, to-wit: Lot Six (6) Block Twenty-Three (23), Rock Island Addition to Argenta, now North 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 7 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 20th day of January, A. D., 1938. H. S. NIXON, Com. in Chancery.

TOM F. DIGBY,

Solicitor for Plaintiff.

3-31.

666

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and
FEVER
first day

Liquid, Tablets
Salve, Nose Drops

Headache,
30 Minutes

Try "Rub-My-Tism"—World's Best Liniment

For Others

An important phase of the program of women's circles is their local social service work. Besides visiting institutions regularly and sending magazines and cheer of various kinds, each of the Circles has some special project.

Mrs. A. C. Shipp's Circle is interested in tuberculosis ward at County Hospital. The Circles headed by Mrs. Paul James, Mrs. C. B. Wilson, Mrs. James Thomas, Mrs. C. E. Hayes, Mrs. E. Q. Brothers, Mrs. R. D. Ginocchio, and Mrs. E. W. Beeson, have the Blind Women's Home as their project. In addition to visits and contributions of fruit, magazines, and canned goods, several of the Circles are paying the entrance fee for some of the girls. Mrs. J. S. M. Cannon's and Mrs. E. F. Dixon's Circles serve as big sister to two high school girls. Not only do they help these girls financially, but render much valuable service through personal contact.

The Business Women's Circle, Mrs. J. Thad Wilson, Chairman, helps in many ways the children at the State Hospital.

AMONG OUR MEMBERS

Miss Florence Morris is in St. Vincent's Hospital having undergone an operation last week.

Mr. Earl Atkins is ill at his home, 2001 Valmar.

Mrs. J. W. Rucker, 2412 State, is improving after an illness of about two weeks.

Mrs. E. L. Farmer is ill at her home, 2211 Battery.

Mrs. J. C. Reed is ill at the home of her son, 1115 Schiller.

Mr. Tom Lillis from Tacoma, Wash., who spent his boyhood in Winfield, is visiting his mother, Mrs. E. A. Lillis.

Mrs. E. R. Russell and family who have been living in Hot Springs since last year are back at their home, 101 Ridgeway.

Our sincere sympathy is extended to Mr. R. J. Langhammer, 1809 Izard, whose brother passed away last week.

CHOIRS TO BROADCAST

Parts of the five Winfield choirs will participate in the "Go To Church" movement sponsored by the Men of the Churches and the Ministerial Alliance. On Friday night of this week portions of the Junior, Junior High, Senior High girls, Young People's double quartette, and Adult Choir will sing from 7:00 to 7:30 over KARK, Mrs. Steed directing.

VALENTINE PARTY FOR BUSINESS WOMEN'S CIRCLE

Members of the Business Women's Circle will have a Valentine party at the home of Miss Mildred Cannon, 445 Midland, at 8 o'clock Friday evening, February 11.

BOY SCOUT DINNER

Next Tuesday evening, February 15, the Winfield Boy Scout Troop will entertain their Mothers and Fathers with a banquet in the Scout room.

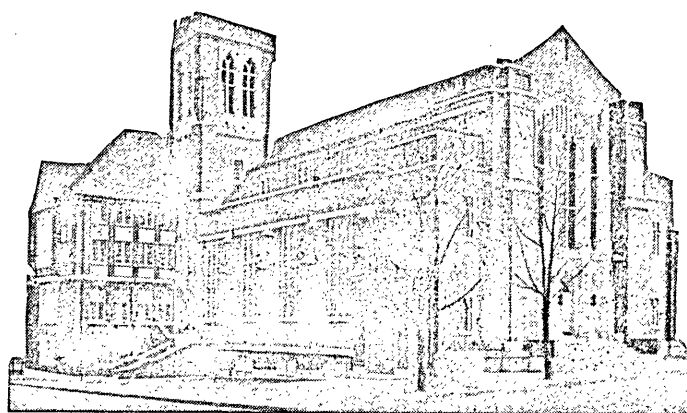
This troop, which is No. 25, will also have part in the Merit Badge Show to be presented February 10, 11, and 12. They will have a display on bee culture.

Dr. Foote will be banquet speaker at the Pine Bluff District Young People's rally at Lakeside Church, Pine Bluff, Friday evening, Feb. 11.

VOL. X

Pulpit and Pen

NO. 6

**Winfield Methodist Church**

Sixteenth and Louisiana, Little Rock

This page is devoted to the interests of this church

GASTON FOOTE
MinisterCHARLES THIGPEN
Associate MinisterMRS. I. J. STEED
Minister of MusicMISS MINNIE BUZBEE
Financial SecretaryMISS MARGUERITE CLARK
Membership SecretaryMISS KATE BOSSINGER
Organist**NEXT SUNDAY AT WINFIELD**

10:00 A. M. Church School, All Departments

11:00 A. M. "PRODIGAL SOCIETY"—Sermon by Pastor

6:00 P. M. Senior and Young People's Leagues -

7:30 P. M. "HOW TO BE HAPPY."—Sermon by Pastor

THE PASTOR'S MESSAGE

By GASTON FOOTE

Millions for Munitions—Mites for Missions!

President Roosevelt, on January 28, sent his big navy message to Congress asking for a straight 20 per cent increase in the size of the navy. This is a 20 per cent increase over the alarmingly large naval budget of \$568,000,000 under which we are now operating. While it may be admitted that this action is entirely in line with the recent policies of imperialistic governments such as Germany, Italy and Japan, it is decidedly unbecoming to a democracy from whose shores have gone prophets advocating a League of Nations, a World Court, Disarmament Conferences and Peace Pacts. This announcement of an increased navy calling for three more battleships, two new aircraft carriers, nine destroyers, nine cruisers and nine additional submarines, has been emblazoned as headlines upon the newspapers of the world. No wonder foreign news commentators are asking, "Is the American peace policy being wrecked?"

The President justifies himself in this action by meekly saying, "our national defense is, in the light of increasing armaments of other nations, inadequate for purposes of national security and requires increase for that reason." He defines adequate defense as being "protection not only of our coasts, but our communities far removed from the coast, and the keeping of potential enemies hundreds of miles away from our continental limits." SO! By naval defense the President means that we must have a strong naval force in Japanese waters, in Chinese waters, in Spanish waters, in the Panama canal zone, and along the length of the Atlantic and Pacific coastlines. To which we reply that such a navy, if it could be floated without bankrupting America, would increase the possibilities of war, invite inevitable mistrust of other nations, and FAIL to give us what the President calls adequate defense.

A policy of calm on the part of America in this moment of international unrest would have done more to ease the tension of war than any other one thing. But militaristically inclined potentates of America seem to have the President's ear and he has chosen a course similar to that of imperialistic governments. A greater teacher than Mr. Roosevelt has said "The spirit is mightier than the sword" and we are inclined to believe, with Ghandi of India and Kagawa of Japan, that He is right. O! America, with your millions for munitions and your mites for missions, when will you begin practicing what you preach?

Christian Education

By CHARLES THIGPEN

Church School Attendance

Last Sunday 612
A year ago 423

Department Reports

	On	Pres.	Time	Cont.	Ch.
Jr. High	113	104	72	80	
Sr. High	64	45	41	38	
Y. P.	36	29	17	22	

Adult

Forum	10
Fidelity	12
Ashby	18
Brothers	24
Jenkins	25
Hinton	38
Men's Class	44
Couples Class	62

Total..... 233

CHURCH SCHOOL RECORD ATTENDANCE

The attendance of 612 at our Church School last Sunday was the largest attendance Winfield has had since March 1935. This increased attendance was no accident. It came as a result of much work on the part of the officers and teachers who are constantly seeking greater attendance of absentees and new members. Keep the good work up.

THE TEACHER AND ALDERS-GATE

The nearer we come to the 24th of May, the more we realize what this commemoration can mean to us personally as well as to the Churches of Christ.

This should be above all a time to reconsecrate ourselves to our task through: (1) careful preparation for the work which the Church has given us to do, (2) faithful attendance upon the services of the Church, (3) eagerness to render the very best service of which one is capable, and (4) a deep spiritual emotion which will be impelling and constructive for years to come in our lives, as such an experience was in the life of John Wesley.

IN THE DEPARTMENTS

The Junior High group had the largest attendance last Sunday I have been able to find recorded for the past six or eight years.

Next Sunday evening the Senior High group will meet at 6 o'clock for a period of directed recreation and refreshments, after which Billy Gordon will lead the group in another of the series of discussions on "Democracy." The topic, "Farm Life Is Changing."

At 5:30 Sunday evening the Young People will meet for a "pot-luck" supper in the small dining room. After supper, Mr. and Mrs. R. R. Neilson, Department Counselors will be in charge of the program. Special music will be offered by Mr. and Mrs. Louis Stewart.

BEAUMONT DONATES SIGN

Mr. L. C. Beaumont painted for Winfield Church a beautiful sign which is located at the corner of 16th and Main. The members of the Junior Board of Stewards erected it. It is a beautiful and dignified sign and we are grateful to all who made it possible.

CONGRATULATIONS

The following members of our Church School graduated from Little Rock Senior High School last week: Misses Vivian Steed, Frances Simmons, and Margaret Grooms.