



Arkansas Methodist

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



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

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NO. 10

IF WE COULD ONLY HAVE THIS SPIRIT FOR OUR OWN COUNTRY AND THE KINGDOM

RECENTLY DAS SCHWARZE KORPS, Hitler's organ, had the following eulogy of the Fuehrer: "You are the Fuehrer, without needing to command; you are life and you are law. You are love and you are power; my heart is full with thinking of you. You are liberty, because you have given a meaning to duty, a meaning which supplies all work with joy, strength, and value. You have taken away the curse of toiling and laboring."

This is fulsome adulation which almost ascribes divinity to this dangerous and ambitious adventurer. But there is something in it which is worth considering. From all that we can learn of conditions in Germany, admiration for the Fuehrer and loyalty to him as a leader have inspired his people with the kind of spirit which we need in our country for both church and state.

About two years ago a German-American, visiting in Germany, wrote in *The Christian Century*: Germany "is governed by the songs the Germans sing . . . In the morning of the opening day (of the Olympic games) I found myself among the curb-lining spectators . . . Tens of thousands of German youths in formation gathered for the event . . . From all parts of the city they came, marching and singing . . . It seemed that with their songs they commanded the right of way. In fact, one of their songs, 'Throughout the land resound our steps,' has words to that effect . . . Wherever you went, all over Germany, one saw these singing formations—the military, the labor service, girls as well as boys. There they came, marching, made conscious through their songs of a responsibility toward the Fatherland that they have a part in building. There they come, members of the Alliance of German Girls, singing, carrying their knapsacks and camping equipment, but—singing; members of the labor service, shouldering shiny spades instead of rifles, but always singing; detachments of soldiers, all of them singing—singing of honor and glory and power . . . It was under the impact of song and music that I first became aware of the question many have asked, but for which they have never found a satisfactory answer. 'What makes the German People ready to stand so solidly back of what to us is such a mysteriously powerful government?' We easily forget the element of emotion that enters into every phase of life and eventually may govern it. So then, the question of controlling a people resolves itself into controlling their emotions. Let them sing, and laws and elections will take care of themselves. This is the answer of the riddle that Germany appears to be . . . 'Let us write the songs.' Yes Germany confirms it . . . Hitler's Germany possesses in her songs a binding cord, a challenge, and a danger-defying weapon commonly not recognized by us among the actual armaments of that nation. And does not this suggest that by neglecting the use of America's beautiful folk-songs, the guardians of our culture have shown an unfortunate blindness to the most powerful means of cementing the children of many lands into one happiness—pursuing, homogeneous Nation?"

What Hitler is successfully using to promote his unChristian cause, might legitimately be used in our land to create enthusiasm and loyalty to both country and the Kingdom of God. Observers of religious movements will testify that song has been an effective factor. Would the Wesleyan revival in Great Britain have been successful without the songs that were used in connection with the preaching? Has not singing

* HE WENT AWAY AGAIN THE SECOND *
* TIME, AND PRAYED, SAYING, O MY *
* FATHER, IF THIS CUP MAY NOT PASS *
* AWAY FROM ME, EXCEPT I DRINK IT, *
* THY WILL BE DONE. AND HE CAME *
* AND FOUND THEM ASLEEP AGAIN; *
* FOR THEIR EYES WERE HEAVY. AND *
* HE LEFT THEM AND WENT AWAY *
* AGAIN, AND PRAYED THE THIRD *
* TIME, SAYING THE SAME WORDS. *
* THEN COMETH HE TO HIS DISCIPLES, *
* AND SAITH UNTO THEM, SLEEP ON *
* NOW, AND TAKE YOUR REST. BEHOLD *
* THE HOUR IS AT HAND, AND THE *
* SON OF MAN IS BETRAYED INTO THE *
* HANDS OF SINNERS.—Matt. 26:42-45.

been a contributing element in all of the great revivals in our own country? Recognizing these facts, let us use all of the really worthwhile religious and patriotic songs that we already have, and, in addition, produce others that will stir the emotions requisite to the patriotic and religious revival we need today.

Tennyson wrote: "The song that nerves a nation's heart is in itself a deed." Let us remember that it was de L'Isle's magical Marseilles Hymn that stirred the French people to do heroic deeds.

GOD'S ACRE

IN some rural communities a plan for raising church finances is called "God's Acre." It means that land is rented or donated and labor of members of the church is used to cultivate this land with the understanding that the net proceeds of the crop become a fund to pay on pastor's salary or Benevolences or debt or building cost, as the case may be. Reports are to the effect that it works wherever tried.

In a rural community, especially among cotton farmers, surplus cash is usually scarce; sometimes practically nil, and it becomes difficult for farmers to meet the financial obligations of their church. But under the "God's Acre" plan it is often easy to raise all funds needed. In almost every agricultural community there is land lying idle, or that may be had at a nominal rental. The farmers nearly always have a few days that are not needed to cultivate their own crops. By putting leisure labor and idle land together a crop may be raised with small cash outlay and the entire proceeds devoted to church purposes. Not only is this practical, but it may be used to cultivate neighborliness. By arranging for a group of workers to come together at the same time so that the men may be working side by side, and the women may prepare a noon lunch, the midday hour may be a happy religious picnic.

If a considerable patch of ground cannot be had, each farmer may select a certain plot and dedicate it to the use of the church and either by himself or with the help of neighbors cultivate it for church purposes. Then, if there are not opportunities for some to engage in these co-operative activities, a woman may devote all the Sunday laid eggs, or the brood from certain hens. A boy or a girl may be given a pig or a calf and by taking care of it and selling it, even if there are costs, may realize something as clear profit for the benefit of the church.

This is not simply a theory or a dream, it has been demonstrated again and again that it is practical. Now, as this is the time when farmers are getting ready for plowing and planting, would it not be fine if groups on the rural

charges would agree to adopt some such plan and with it raise enough to meet practically all of their church obligations? Some may say that this is lowering the standards and does not mean the same as paying money earned in other ways. Nay. The land is the Lord's and the labor of God's sons and daughters is his. If both are definitely dedicated to him, the fruits are a sacred fund. Indeed, this is, in some respects, better than the ordinary method even if it results in producing the same amount of money. It makes land and labor sacred, and enables the laborer to feel that his labor is definitely consecrated to God. We trust that rural charges that have never tried this method will pray and plan and work at it, and then report through this paper the results. If there are charges in our Conferences that have already used it, will they not immediately report so that others may be encouraged to try it this year?

THE ENDURING

THE stature of George Washington rises steadily higher with the years. Each observance of his anniversary fixes more firmly his place as first in the respect as well as the hearts of his countrymen. But, unfortunately, little thought is given to just what qualities he had that made him of such enduring worth. Any effort to do so would run into what seems, at first, a curious anomaly. He was not brilliant nor clever, as all who knew him agreed. His education, measured even by the standards of his time, was mediocre. He had no gift of oratory or flashing idea. His preference was for a simple country life rather than honors or power. How account then for the trust he inspired in people or the magnitude of what he accomplished? Some of the answer was once supplied by the man himself. As he was about to assume the Presidency, General Washington wrote to a friend that he was filled with misgivings on many points, that what the future might bring forth "Heaven alone can tell." In the face of this, he added, "Integrity and firmness of purpose are all I can offer."

Of course, he had much more to offer. But these were the qualities supremely needed. Not then alone, but always. Integrity is steadfast loyalty to the best a man knows. Firmness of purpose enables him to make it a rule and practice of life. It is a wise people who neglect no effort to cultivate and encourage qualities of this kind. History has no more important truth to tell than that they are the real securities of national character and well being.

In fact, the lessons of time have brought them within the scope of that penetrating utterance, recorded in Matthew 25:29: "For unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath." —Editorial in *Country Gentleman*.

DR. MOTT'S OPINION OF THE ADVANCE

AS a layman who had the privilege of serving on the teams in connection with the gatherings of the Methodist Advance in a few cities in two of the jurisdictions, I am constrained to write you to express my conviction as to the front-line importance of this undertaking.

I predict that its great significance will grow upon all discerning members of our great united Church. Some such plan was necessary to arrest the attention and appeal to the imagination of the entire Church, and also to serve as an inspiring summons and an authentic lead for all

(Continued on Page Two, Column Three)

The Arkansas Methodist

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METHODIST EVENTS

N. Ark. Conf. WMS Conference, Conway, March 26-28.
L. Rock Conf. WMS Conference, El Dorado, April 2-4.
Little Rock Dist. Conf., Des Arc, April 9.
Searcy Dist. Conf., Quitman, April 15.
Batesville Dist. Conf., Swifton, April 18-19.
General Conference, Atlantic City, April 24.
Fayetteville Dist. Conf., at Prairie Grove, April 30.
Helena Dist. Conf., Marianna, May 2.
Paragould Dist. Conf., Beech Grove, May 7-8.
Jonesboro Dist. Conf., Huntington Ave., May 9.
Texarkana Dist. Conf., Hatfield, May 16.
Prescott Dist. Conf., Mineral Springs, May 21.
Jurisdictional Conference, Oklahoma City, May 28.

Personal and Other Items

LAST November, the Boston Herald lamented
the suspension of the 118-year-old Christian
Register. The Herald said: "The country needs
religious journals more today than in the time
when they were at the summit of their influ-
ence."

MR. CLYDE C. COULTER, State Superinten-
dent of the Anti-Saloon League, who has
just returned from the Convention at St. Peters-
burg, Fla., makes report on another page. The
Arkansas Board will meet in this city on March
14 at the Y. M. C. A. Friends are invited to
attend.

REV. J. A. WOMACK, pastor of our church at
Marked Tree, reports that, in his fifth year
on that charge, conditions are good. Finances
are up and all organizations are functioning nor-
mally. At the request of the official board, for
the fourth consecutive year, he is beginning
special meetings to run through Easter.

REV. R. F. SORRELLS, pastor of Sparkman-
Sardis Charge, came in last Saturday with a
100% club for Sardis, and promise of a similar
club for Sparkman. He reports the new year
starting well. Fifteen members have been re-
ceived and finances are better than last year.
The new church at Sparkman is almost paid for.
It cost about \$3500. At a recent training school
20 credits were earned. Rev. H. H. Griffin of
First Church, Hot Springs, will begin a meeting
at Sparkman, March 31. Bro. Sorrells has been
invited to do the preaching in a meeting at Kil-
gore, Texas, where Dr. C. T. Tally is pastor.

BISHOP CHAS. L. MEAD, resident Method-
ist bishop in Kansas City, is reported to have
accepted the general chairmanship of a cam-
paign to initiate and adopt a county option law
for Missouri. Under his inspiring leadership,
our Missouri Methodists and other good church
people should be successful in such a move-
ment. We understand that the law in Missouri
is very unfair to the drys, and an improved law
is needed. In United Methodism the Church is
definitely committed to opposition to the ac-
cursed liquor traffic, and well organized and
courageously and wisely led ought to be able
to put up a winning fight.

IMMORAL CAMPS AND ROAD HOUSES

SINCE we have called attention, in a recent
issue, to the immoralities prevalent in tour-
ist camps and road houses, we are gratified that
Judge Gus Fulk of our Circuit Court, in his
charge to the Grand Jury, has called attention,
in unequivocal language, to these evils. The
following is his charge:

"It is absolutely essential to the welfare of
the youth of this community that tourist camps
be restricted to legitimate business. Road houses
where beer is sold and dancing permitted have
been known to permit sales to minors of both
sexes. Whiskey is often brought along and con-
sumed on the premises. Some of these road
houses have cabins to rent. Where they do not
have accommodations of this nature their patrons
make use of tourist camps which are in the busi-
ness of accepting as guests couples who live here
and are not tourists at all. This means that
there are some tourist camps in this county
which are no more than assignation houses, and
the road houses referred to are some of the
sources of patronage. No reflection is intended
upon camps which are really tourist camps. They
constitute a necessary adjunct to civic life, and
would be fully justified in organizing to combat
this unlawful competition.

This court charged the last Grand Jury on
the same subject. Its committee report is filed
in the clerk's office, and is available to you. This
report makes recommendations to which your
attention is invited. There are many of these
resorts which present an instantaneous oppor-
tunity for seduction, drunkenness and vice. It
may justly be said that they are in league with
crime. The courts habitually avoid radical poli-
cies, but what are we to do but resort to stern
measures when complaints come pouring in as
they do. These places are apparently a menace
to every boy and girl in the whole county, and
to the marriage relation itself. I hope the Grand
Jury will view the situation with such alarm
that indictments and closing orders will result
from evidence you secure. The court suggests
that you follow up the work of the last Grand
Jury and force the young people of this county
to seek such forms of entertainment as will be
conducive to their moral and spiritual welfare.
The prosecuting attorney is working on the
matter, and has caused several places to be
closed. All law enforcement agencies are called
on by the Court to co-operate with the Grand
Jury to assist in bringing this evil to an irre-
ducible minimum."

VISITING PULASKI RURAL SCHOOLS

ALL THE RURAL SCHOOLS in Pulaski Coun-
ty, that is all the schools outside of Little
Rock and North Little Rock, are in the Pulaski
County Special School District. Mr. J. L. Wat-
son, who is the capable superintendent of this
District, and I have had an understanding for
some weeks that we would together visit some
of these schools so that I might speak on Con-
servation of Natural Resources. Last Thursday,
a lovely almost summer-like day, we ran down
to Scotts, that fine community southeast of the
city, where I had occasionally preached and
spoken to the school. There we found a teacher-
age in process of building. It is a thoroughly
modern residence with running water, bath,
sewer and electric lights. By selling an old house
and using some old material and WPA labor,
it was possible to erect this comfortable home
at a cost of only \$650, although, if all materials
and labor had been furnished under the usual
contract it would have cost about \$3500.

Going on almost to Lonoke County, a little

off the pavement, we found the Laseter seven-
grade school. Here under the care of Principal
J. T. Hudson of Jacksonville, were about 75
children in a slightly new building with all
necessary equipment. Everything about the
building and grounds was in "apple-pie" order.
After speaking for about 40 minutes, we came
back about half way to Scotts, and on a side
road found the Davis Nelson school for Negroes.
This school has about 360 pupils under the care
of Principal C. F. Taylor. After a beautiful
spiritual song, I spoke to this interesting group,
and they gave excellent attention although it
was necessary to hold them during a part of the
lunch period. This is a 12-grade high school in
a building exactly like the other. About three
years ago both buildings were seriously damaged
by a wind storm. They were insured and by
using much of the material of the old buildings it
was possible to erect these fine modern houses
without extra cost. These two unusually good
rural schools are evidence of the splendid work
being done in the special district.

The country in which these schools are lo-
cated is some of the finest bottom land, almost
as level as a floor, well drained and with enough
sand in the soil to make it easy to cultivate.
The planters who own these farms almost all
live on them, have good homes, and are consid-
ered among the best farmers in the state. There
were many teams and tractors in the fields, and
much of the breaking for the crop had already
been done. Here also are many pecan groves
and small orchards. As there is a paved high-
way to and through this country, the families
have almost all the advantages of the city and
yet enjoy the pleasures of high type rural homes.
It makes a farm-reared man feel that he would
like to go back to the farm, if he could operate
it as do these people. It was a distinct pleasure
to make this trip with Superintendent Watson,
and we have agreed to visit other schools as we
have opportunity.—A. C. M.

DR. MOTT'S OPINION OF THE ADVANCE

(Continued from Page One)

the ministers and lay leaders, men and women,
young and old.

So far as I can recall, there has never been
anything like this movement in conception,
scope, and possibilities. There is positively no
limit to what may be achieved if, drawing on
the experiences of the centers already touched,
you and all those collaborating in the prepara-
tions, as well as the actual leadership in the va-
rious conferences, press your advantage and go
from strength to strength.

Coming at this most fateful time, a time of
striking manifestation of divisive forces, this
splendid initiative and truly prophetic action
will be of untold value in lending reality to the
unification movement of Methodism and, let us
hope, exert a contagious influence on the world-
wide mission of the Christian Church.

With deep appreciation of the fellowship and
uplift of these memorable days.—John R. Mott.

CIRCULATION REPORT

DURING the past week the following sub-
scriptions have been received: Marmaduke
and Harvey's Chapel, C. H. Harvison, 100% for
Marmaduke, 22; Imboden, C. E. Gray, 2; Mal-
vern, W. C. Watson, 16; Midland Heights, Fort
Smith, H. O. Bolin, by Mrs. Coleman, 3; Goddard
Memorial, O. E. Goddard, 100%, 100; Bono-
Trinity, A. L. Riggs, 100%, 21; Crawfordville,
H. E. Pearce, 1; Gravelly, T. C. Chambliss, 4;
Clarksville, G. C. Ames, 1; Horatio, W. C. Lewis,
1; Marshall, J. J. Clark, 4; Sparkman-Sardis,
R. F. Sorrells, 100% for Sardis, 10; Gregory,
Ernest Hance, 1; Marked Tree, J. A. Womack, 1;
Central Avenue, Batesville, E. W. Faulkner, 3;
Rosebud Ct., Smyrna Church, L. L. Langston, 4;
Morrilton, J. A. Gatlin, by Mrs. Chas. Bride-
well, 56; Holly Springs, J. C. Williams, 1. These
fine reports are highly appreciated. With milder
weather other good reports should come in
rapidly. Pastors should remember that in less
than two months General Conference will con-
vene, and their members should be reading its
proceedings. This is important. Our people
should know what our leaders are planning and
doing.

A Guide to Understanding the Bible

(By Harry Emerson Fosdick)
A Digest by Chas. Franklin

Chapter III—The Idea of Right and Wrong

Justice was the central ethical concept of the Hebrews. But justice had its limitations. One finds high ideals of just conduct within the group combined with the absence of the sense of moral obligation beyond the group, combining both

high value and narrow limitation. In primitive society stranger and enemy were practically identical. So the verticle reach of moral responsibility was not matched by its horizontal extension. The ordinary claims of humanity were largely ignored in dealing with non-Israelite groups and individuals. How modern is this attitude, especially in time of war. Against this background the succeeding course of ethical development in the Bible must be seen. The struggle of the greater spirits to outgrow this limitation and universalize the realm of ethical responsibility was one of

the most difficult and important which the Bible records.

The second limitation of Biblical morality concerned classes of people within the tribal group. Woman had a low social status and narrowly limited rights. A woman was the property first of her father and then of her husband. A man could even sell his daughters into slavery. In giving a daughter in marriage the father received financial consideration. Chivalry was conspicuous by its almost total absence. And yet, the Hebrew estimate of woman transcends the prevailing tribal estimate.

Polygamy was taken for granted in the domestic arrangements of early Israel. Gideon had many wives, likewise David, while Solomon was notorious. As for divorce man alone had rights. A husband could divorce his wife for any cause. "A bill of divorcement" was all that was required. And slavery, like polygamy, was a matter of course. Hebrews became slaves to Hebrews mainly in two ways, for debt or by the sale of daughters. Far from being a minor matter, slavery was one of the dominant facts in the social situation that the prophets faced. There was a stratified society of

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November 28, 1939

Dr. Grover C. Emmons,
Editor, The Upper Room,
Doctors' Building,
Nashville, Tennessee

My dear Dr. Emmons:

My work, as you know, takes me to many of the nations of the world. Every-where I go I discover "The Upper Room". It is really having a worldwide ministry. I have been using it as a guide for my own devotions since the first copy appeared. Recently I made a long trip on an African train. I had a fifteen day ocean voyage with the possibility of submarine attack, and travelled seven thousand miles by air. Throughout all these experiences "The Upper Room" has been my companion and cannot tell you the help it has rendered in times of loneliness and need.

You are rendering the church a great service and I want to add my blessings to you and "The Upper Room".

Sincerely yours,
Arthur J. Moore

Arthur J. Moore

WORLD-

WIDE

MINISTRY OF

The
Upper Room

ATTESTED BY A

GREAT MISSIONARY LEADER

AJM:EBB

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wealthy landowners at the top, and slaves at the bottom; and in between a mass of poor folk skirting precariously the edge of servitude for debt. A gradual sensitiveness of conscience developed about the bondage of Hebrews, but not so with regard to foreign slaves.

A third limitation to the Old Testament's ideas of right and wrong concerns morals, which might be defined as customary behavior. The observance of tribal taboos and ritual ceremony constituted a man's duty. It was regarded as the will of the tribal gods. Concern about motives and attitudes, about quality of spirit and purpose, was absent from the ethical picture. Religion did not exist for the saving of souls, but for the preservation and welfare of society. Irregularity was likely to bring down, not on the individual sinner alone, but on the whole group, the god's ruinous disfavor. Therefore coercion was ruthless. Here then, in primitive tribal life was laid the foundation of later legalism, which at its best was the boast and at its worst the disgrace of Judaism. In Hebrew parlance ethics and religion are inseparable and even indistinguishable. The Hebrew prophets at their best insisted on the absolute supremacy of righteousness as the requirement of God. Against the temptation to externality the great prophets and Jesus were intensely and constantly concerned.

It is plain that the great prophets and Jesus insistently drove back the moral problem into the inner quality of personal life. "What doth Yahweh require of thee, but to do justly, love mercy, and walk humbly with thy God?" Vengeance gave way to equitable retaliation—"An eye for an eye" was a moral advance. Advance was shown when retaliation was left to the divine executioner, "I will recompense, saith the Lord." In the books between the Old and New Testaments the wisdom of the forgiving spirit was even more clearly seen, and statements became so universal in form as to suggest unlimited application. "Everything that Jesus said on this matter is to be found in germ in the Jewish literature which preceded him." One of the most fascinating roadways along which the Old Testament thought traveled led from the conception of sin as outer nonconformity to the consciousness of sin as inner defilement, and of salvation as inner cleansing and renewal. Religion was "personal quality of spirit," God's law written on their hearts. The quality of inwardness was the very essence of Jesus' ethic.

But religion is not wholly subjective. The development of Biblical thought emphatically retained the unity of religion and ethics. The ethical side of religion concerns the status of woman and of slavery. Throughout the Old Testament and the New, slavery was a recognized part of the social structure, and woman was nowhere conceived as rightfully escaping from the proprietorship of father or husband. The ideal of personal choice rather than family sale as the basis of marriage was the inspiration of romantic love. "The trail was being blazed from polygamy to monogamy." Monogamy grew out of the deepening estimate of womanhood's worth in terms of personality. "The very fact that Jesus took monogamy for granted reveals its prevalence in his day." "What therefore God hath joined together let not man

put asunder." "In Jesus woman found the best friend she ever had in the ancient world." Sex represented no difference of spiritual status.

So far as slaves are concerned nowhere in the Bible is the institution of slavery, as such, attacked or even questioned. Indeed we may search the pages of the literary prophets in vain to find a single instance in which the question of human slavery in the abstract is discussed. What the prophets did contend for, however, was a rising estimate of human value, which, while it did not cancel slavery, affected deeply the treatment of slaves. This insight and attitude are continued and advanced in the New Testament. Jesus never explicitly questioned or discussed the institution of slavery. It was taken for granted in Palestine, as in the entire ancient world, as a natural part of the social structure. Jesus, therefore, assumed it as inherent in this present evil age. At that time no one, inside the New Testament or outside, had apparently thought of slavery as anything but inevitable, or had dreamed of its eradication. What Jesus did was to elevate incalculably the status of personality as in itself intrinsically valuable. This estimate led to the admission of slaves on equal terms with freemen into the first Christian churches. This represents the New Testament's greatest single contribution to the problem of slavery. And this was one of the major ideas presaging slavery's ultimate downfall.

Thus, humaneness toward persons was increasingly emphasized. Such humaneness was the direct result of prophetic teaching. The Jews did not live in isolation from the thinking of the world. "Egypt-to-Babylonian culture set Hebrew civilization going." Certainly, in teaching the ideal of humaneness, the Egyptians long antedated the Hebrews. Their writings contain the earliest known discussion of right and wrong in man's history. Doubtless influenced by Egyptian thought, nothing in ancient history equals the total moral quality of the Hebrew prophets at their best.

Of this great tradition Jesus was the inheritor. Inwardness and humaneness were the twin qualities of his ethic. It was not kindly sentiment alone—self-regarding motives were prominent in Jesus' teaching. Forgetfulness of the interests of one's own life found no support in him—forgive that ye may be forgiven, be merciful that ye may obtain mercy, love your neighbor as you love yourself. Love, far from being mainly emotional, was a profoundly ethical attitude. He recognized no boundaries of race, nation, sex, or economic status. "In this regard Jesus was in the great succession of the Hebrew prophets at their best."

Along with over-passing of early limitations, a growing internationalism in Israel's life and thought furnished the necessary basis for a growing monotheism. Monotheism and an international conscience grew together. A warless world was then but an ideal and hope. "They shall beat their swords into plowshares, and their spears into pruning hooks." Isaiah's notable passage announced the coming of the "Prince of Peace." He dreamed of a warless world and the brotherhood of man—diamonds of infinite value formed in the slag of Old Testament history. The New Testament arranges itself on the side of this larger out-

Victorious Giving

The year 1939 writes a new chapter for Methodism and the Kingdom. There has been "a heap o' livin'" during the past year. The people called Methodists have been living victoriously. A new day dawns. We are on the verge of great and history-making happenings. A new spirit prevails. Our laymen are awakening to a sense of the supreme privileges that have come to them through a united Methodism. Not in a generation has the Church been so alive to its mission and its opportunities. Not for a decade have our laymen been so willing to consecrate their talents and their possessions to the building of the Kingdom. "Methodism Marches On" is the glorious and inspiring response of eight million Methodists in America as they face the difficult

look. The friend is the world. Every man of every race is included by virtue of being human. A kingdom of souls of every tribe and tongue and people and nation—"Such is the undisputed character of the New Testament." "From the tribal ethic of the Bible's beginning to this world-wide gospel and this universal range of moral obligation, the Scriptures record one of the most momentous developments of thought and life in all history."

With regard to war there is no mistaking the conscious conflict in the morals of the New Testament between the ethic of love on the one side and bloody violence. Jesus counseled non-resistance, love of enemies, prayer for persecutors—reliance, that is, on moral forces. The ethic of Jesus was: violence begets violence, illwill creates illwill, war means an endless cycle of evil. Can Satan cast out Satan? "They that take the sword shall perish by the sword."

But there was a disturbing factor in the New Testament which has continued down the ages: The apocalyptic expectation of the world's immediate end, preventing the gradual reform of social institutions. However inapplicable to immediate conditions in this present age some precepts in the New Testament may seem to be, the ethical ideals of the New Testament as a whole have gone ahead of the race like a pillar of fire by night. Apocalypticism has ever caused aloofness from remedial civic and social tasks and from all sense of responsibility for the improvement of social institutions. But an ethic of love has been envisioned whose fulfillment is still the best hope of the world. The course of thought we have been tracing in this chapter is adverse to those who claim apocalypticism as the real creator of the New Testament ethic. From the beginning of the Bible to the end runs the development of inwardness, humaneness and universality as the major qualities of the good life. This development began long before apocalyptic hopes were dreamed of; it passed through days when they were a ruling category in Christian thinking to later days when, in wide areas of the Church, the old Jewish forms of expectation were sublimated, spiritualized, and explained away. Neither in its sources, its main channel, nor its outcome was this stream of development so dependent on any special category as to give that category a just claim to have determined the stream's direction.

problems of a world torn asunder by war, hate and distrust.

During the past year reports indicate record-breaking attendance at all church services, larger numbers received into the membership of the Church on profession of faith, more young people interested in and actively engaged in the work of the Church than for many previous years; enrollment in and attendance upon Church School greatly increased. Hundreds of old church debts have been liquidated and churches dedicated, hundreds of thousands of dollars have been subscribed for the reduction of church debts, scores of new churches and church school buildings have been erected, salaries of the pastors in our smaller churches and rural sections have been increased. In spite of the confusion and uncertainties and changes incident to the uniting of three great Churches into one body, there has been a marked increase in the interest in the world program of Methodism which we call the Benevolences. All across the Church there are marked evidences of a new understanding of the meaning and significance of the Benevolences. A new vision has come to many of our laymen. In increasing numbers, men and women, are catching this vision of sharing with Christ in the redemption of the world through the Benevolences and victorious living is more and more being expressed in terms of victorious giving.

During the past year out of the thirty-eight Conferences, twenty-seven had increases in Benevolent payments, totaling \$70,991.51. These same twenty-seven Conferences also paid \$54,216.50 to the Uniting Conference Fund. This latter fund, while a special, was one of the General Conference Askings and thus we add it to the \$70,991.51; and we have a total of \$125,208.01 increase, or new money paid by these twenty-seven Conferences. Eleven Conferences paid a total of \$21,166.44 less into the Benevolent Fund this year than last; but the same eleven Conferences paid \$16,112.29 into the Uniting Conference Fund. Therefore these eleven Conferences really paid only \$5,054.15 less this year than last.

From the above figures, it will readily be seen that for General and Conference Work and Uniting Conference a total of \$120,153.36 net increase was raised, which was divided as follows: \$49,825.07 net increase in General and Conference Benevolences and \$70,328.79 Uniting Conference Fund.

It should be noted that as a result of two new causes, Scarritt College and the Youth Crusade, added to our Benevolent Family by the last General Conference and because of the resultant necessary adjustment in the table of percentages, two of our Boards, namely: the Board of Christian Education and the Board of Church Extension, received slightly less this year than last. The Board of Missions, because of a reduction of 2.1 per cent, received considerably less this year than last in spite of the nearly \$50,000 increase in Benevolent payments. It is earnestly hoped and confidently expected that there will be a further increase in payments of Benevolences this year that will more than offset these deficits of the past year.

Let us continue to express our victorious living in terms of victorious giving.—C. K. Vliet, Secretary, General Commission on Benevolences.

"I COULDN'T HEAR NOBODY PRAY"

This line from the old spiritual has run in my head frequently, after having attended one of our Methodist meetings, from Annual Conference down. If we had more preaching and praying and less talking at all our meetings, I believe it would improve our spiritual condition. We all enjoy spiritual preaching. The great preaching of Bishop Meade was the high point at our recent Conference.

At each Conference the reading of the appointments is a sad time to me, because each time some brother is hurt—maybe several. However, the Lord is "nigh to them that are of a broken heart," and the preacher who is hurt by the treatment he has received at the hands of his brethren is likely to grow in grace as he learns to overcome any resentment that he may feel. On the other hand, those who are more fortunate may acquire a "superiority complex" which is absolutely deadening to spiritual growth. "Save us from the prosperous hour" is not a prayer often prayed, but is often needed.

During the Educational Campaign (I think it was) we first had "set up" meetings, and we have had them more or less ever since. In these, two or three men tell the others the "set up." In the District meetings the District Superintendent does most of the talking. Usually the preachers and members present hear him preach four times a year. He is a guest in the preachers' homes, and one would think he had time on his visits to tell them all that is required.

The preachers rarely have the opportunity to hear each other preach, because each is busy in his own charge. If a preacher is asked to preach or give a devotional, it is usually the pastor of one of the larger churches or a visitor. The preachers on the smaller works are often better preachers and more spiritual than those who hold the larger appointments. They are usually more modest and retiring, and their "growth in grace" has often been hastened by the slights and hard knocks they have had. Thus the people of the District would be benefitted spiritually by their messages and experiences. The two messages which stand out in my memory as the best I ever heard at a District meeting of any kind were given by men who had never held anything except small charges.

God forbid that we should have "caste" in our great church. "We be brethren." Bro. A. W. Martin says we should emphasize spiritual values. He is right, and I am just giving one angle of this need. May we make such an impression in all meetings, local, District or Conference that the world may be impressed "how these Methodists love one another."—Observer.

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There is no surer, easier or more pleasant way to raise needed funds for churches or clubs than with the aid of our co-operative plan. Women everywhere accept Gottschalk's Metal Sponge as the foremost metal scouring device. They buy this time and labor saver without hesitation. A sale is made almost every call. In the past 20 years we have assisted thousands of organizations to raise money. We will be delighted to help you. Write for particulars. METAL SPONGE SALES CORPORATION, Philadelphia, Penna.

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The Campus Goes Co-operative

By SUSIE MCKINNON MILLAR

CHAPTER X

Cecelia Gordon tossed her head and stamped her foot impatiently as she watched Helen Wilson and Lois Adams stop a minute on the steps of Recreation Hall to speak to Frank Saunders, who turned back and went on into the building talking eagerly with the girls. "What's the use of being the President's daughter," she cried impatiently, "if you have to put up with the insolence of every new girl that breezes in thinking she's called to rule the campus, even high hatting me when I try to be nice to them? I could simply shake that new girl."

So impatient was Cecelia and so intent on watching Helen that she failed to see Dan Morris idly lounging under a nearby tree until he called: "Hey, angel-face, why the rage? Don't tell me that a mere girl's got you down. My eye, but she's stunning; why haven't I seen her before? Who is she? Maybe it's not the girl. Don't tell me you're raving about the handsome and dashing person Frank Saunders? I'll admit he's got the looks. But why waste time on him when I'm here? Look at me. Aren't I beautiful?"

"Beautiful enough. Beautiful," agreed Cecelia. "And Frank's all right, too. But it's that Helen Wilson that gets me. She gives herself the airs of a princess and—"

"Helen Wilson!" exclaimed Dan, sitting up suddenly. "You don't mean to tell me she's here. What's she doing in this hick town? And in a school like this?"

"Don't tell me," said Cecelia, laughing as at a huge joke, "that you know her?" Since when and where, may I ask? Why she's as poor as poverty and in with a bunch of farm girls trying to run a co-operative home."

"That's a scream," cried Dan. "Why the Helen Wilson I know, and this one looks like her, is as rich as they come. I met her last year in Paris. And take it from me she's tops."

"Oh boy, and are you wrong? You can't tell me this girl had ever been fifty miles from home before she came up here to school."

"But I am telling you," insisted Dan. "I believe it's the same girl I know."

"You're telling me, but I'm not listening," said Cecelia. "You should have seen her yesterday when I tried to interest her in the beauties of the campus and sound her out on the idea of joining our sorority. She looked through me as if I didn't count and said that she was not able to join a sorority and hardly thought she'd get a bid. And I'll say she won't. Why, while I was still talking to her, she saw the funniest looking creature with all sorts of bags and bundles, stop before their cooperative joint, flop down on the steps, scatter her bundles and, believe it or not, take off her shoes and begin rubbing her feet; and that Helen Wilson said, 'Excuse me, Miss Gordon, I'm sure that poor girl needs my help,' and off she went not waiting for my permission. Can you tie that?"

"I'll bet you were sore," laughed Dan. "That might be the Helen Wilson I know, but I can't feature it. What did she do next?"

"Stopped on the steps, talked to the girl a minute, helped her pick up her bundles that were scattered everywhere, and disappeared with her through the door. I still believe in fairy tales," said Cecelia, "but Helen Wilson needn't think she's going to play little fairy on this campus."

"We've already picked our own little fairy, heh?" suggested Dan. "And her name's Cecelia. But let's stick around until this Helen person comes out again. If she's the girl I know, I'll introduce you. That'll turn the trick and we'll get her into your sorority."

"Sounds swell," agreed Cecelia, "but I can't stick around this time. I'm due at a class and I promised Dad I wouldn't begin cutting classes right away, if he'd let me stay here this year. He agreed to let me stay, but, boy, boy, did I have to beg?"

"So long then and good luck to you. It's your speech class, isn't it? Mine too, but I'm cutting it. It's an awful bore. Besides I don't want to miss that girl, if she's the rich Helen Wilson."

"Rich, my eye!" exclaimed Cecelia impatiently. "You'd better come along with me and watch me pick off all the leading roles in our plays. Frank Saunders never misses a class, and if you don't watch your step, he'll be my leading man in every single one of them."

"Don't make me laugh," said Dan. "Frank'll never get anything I want. Besides it's my duty to stay here and see about this new rival of yours."

"Oh, you make me so tired," declared Cecelia. "She's no rival of mine, nor could she ever hope to be, money or no money. She'll get nowhere here and get there fast. Why she has no pep, nor go to her. Nor any judgment. Imagine walking around with that girl she had along just now. And I'll bet you anything they went in just now to see about getting a room in Recreation Hall for some darned old religious organization. I heard that girl that was with Helen asking somebody yesterday where the Y. W. C. A. met. If I had my way none of those sappy organizations would find a place to meet. They'd be crowded out and off the campus too quick for words."

"Naughty! naughty! Is that nice? I ask you," laughed Dan. "But, Cecelia, honey, get mad often. It's really quite becoming. And does it give you snap? I'll say it does! But run along, infant. Here they come. Frank and the homely one are headed for the speech class and the leading roles; but the haughty beauty is coming my way. She must have seen me. Scram. I should be alone when I meet her. And you, my good girl, look well to your laurels or the homely one will not only capture all the leading roles, but will have Frank thrown in for good measure. So long, little girl, and the best of luck to both of us."

"Dan, you are perfectly impossible," cried Cecelia. "I could shake you."

"Not here and now," sighed Dan. "It might disarrange my tie and ruffle my poise, and I'll need every bit of my poise, now, if ever."

"If I hadn't promised Dad, I'd cut that darned class and stay right here and watch you get left," declared Cecelia.

"She can't be the Helen Wilson you know. Paris and money—I doubt if she ever heard of Paris."

"That's a swell rig she's sporting,

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and she wears it like nobody's business."

"Well, I'm off," cried Cecelia, "and bad 'cess to you."

She turned and reluctantly hastened to her speech class, while Dan smoothed his tie and moved forward to intercept Helen as she crossed toward the Dean's office.

(To be continued)

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MRS. A. C. MILLAR, Editor

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NORTH ARKANSAS CONFER- ENCE NOTICE

Delegates to the Missionary Conference which meets in Conway March 26-28, are requested to send their names and when and how they will arrive, to Mrs. Lee Reynolds, 1624½ Robinson Ave., Conway, in ample time so that the hostesses may be able to plan properly for entertainment.

BLEVINS AUXILIARY

The Woman's Society met with Mrs. S. E. Tribble Monday afternoon, February 19. Mrs. Herbert M. Stephens led in prayer. Mrs. A. B. Wetherington led the World Outlook program on the life of Young J. Allen, missionary statesman. Mrs. Chester E. Stephens, Mrs. A. B. Wetherington and Mrs. H. W. Timberlake each gave readings on the life of Dr. Young J. Allen.

There were eleven members present. Mrs. P. H. Stephens dismissed with prayer. Delicious refreshments were served.

INGALLS AUXILIARY

The Missionary Society met Friday afternoon at the church, with Mrs. T. O. Clanton as leader. Our subject was "Study of Homes in Our Land." The meeting was called to order by the president, Mrs. T. Z. Dees. An interesting business session followed. Two new members were received. Next meeting will be March 8.

Our monthly social entertainment was held Friday night with an apron party. Prize was won by Mr. J. B. Splawn as best man capable of sewing. Games and refreshments were enjoyed.—Mrs. Christine Clanton.

WORKERS' COUNCIL MEETS AT LOCKESBURG

A meeting of the Workers' Council of the Children's Department of the Methodist Church met at Lockesburg Sunday afternoon, Feb. 18. Mrs. A. C. Rogers was elected group leader; Mrs. Stuart Norwood, secretary. The Council will meet the first Sunday afternoon of each quarter. The next meeting will be at De Queen April 7, at 2:30.

Miss Fay McRae and Mrs. Fred Gantt, Conference and District Superintendents of Children's Work, were present and gave interesting and helpful talks.—Mrs. Stuart Norwood, Secretary.

UNIT OF WOMAN'S WORK ORGANIZED

The newest Woman's Society of Christian Service, in the Paragould District was organized on Tuesday, February 27, at Richwoods on the Maynard Circuit by the District Superintendent, Rev. H. Lynn Wade, Mrs. Wade and the pastor, Rev. Gaither McKelvy.

The Society is composed of nine members and elected the following officers: Mrs. Curtis Davis, president; Mrs. C. C. Borah, recording secretary and treasurer; Mrs. P. H. Hackworth, corresponding secretary and reporter. Other members of the Society are: Mrs. W. Rogers,

Mrs. R. N. White, Mrs. Ola Looney, Mrs. Clay Sullivan, Mrs. Robt. Bearden and Mrs. Beulah Gaines. The Society will meet each Tuesday afternoon at two o'clock.

JESUS AND SOCIAL RE- DEMPTION

A book bearing the above title, written by Dr. John W. Shackford, is on the press. Jesus and Social Redemption was written for the use of Christian Social Relations groups and for those desiring Bible study approved by the Council. This is a study of the teachings of the Old Testament and of the principles of Jesus regarding human relationships. All who read and study this book should arrive at an understanding of Jesus' meaning of the Kingdom of God and should feel a new responsibility for its growth. The study should offer a deep insight and a new courage to those trying to help build a Christian world. The cost is 25 cents. It may be purchased from Literature Headquarters, 712 Church Street, Nashville, Tennessee.

BARGAINS IN LITERATURE

Last spring a new leaflet, Spending Missionary Dollars, was issued to take the place of Looking Into the Missionary Dollar, printed several years ago. This new leaflet tells what one's missionary dollars given through the Missionary Society is doing in Africa, China, Cuba, Brazil, Japan, Korea, Mexico, Poland and the United States. It is the most up-to-date bird's-eye view there is of the Woman's Work of the former M. E. Church, South. As it is also the last panoramic view of the work of the missionary women of the Southern Church that will be printed, almost everyone would want what might be called a souvenir copy. This booklet contains twenty-four pages and forty-six illustrations. It sells for ten cents and may be ordered from Literature headquarters, 712 Church Street, Nashville, Tennessee.

HOXIE AUXILIARY

Preparatory for the work of 1940, the following officers and superintendents were elected to lead: Miss Rose Coffman, Mrs. J. E. Ring, Mrs. Flo Bassett, Mrs. Bly Logan, Mrs. L. G. Rushing, Mrs. J. M. Johnson, Mrs. Roy Doyle, Mrs. J. D. Belk, Mrs. R. R. Reynolds, Mrs. O. G. Greene, Mrs. R. E. Wilson, Miss Marion Bassett, Miss Pearl Baty and Miss Effie Coffman.

Weekly meetings are held: (1) Business; (2) Study; (3) World Outlook; (4) Social.

The group has for the study of this quarter, "The Stewardship Life," by J. E. Crawford.

In December a chili supper was served by the women of the church at a Fellowship meeting which was sponsored by the Business Men's Club, and to which everybody had been invited.

Talks were made by the pastors of the Church of Christ, the Pentecostal Church, the Baptist Church and by our own pastor, Rev. R. E. Wilson.

Other speakers were the superintendents of the Baptist and Methodist Church schools; the president of the W. D. C. S.; the mayor and city attorney; the P-T. A. president; the grade school principal and president of Y. B. M. C. The speeches and the fellowship were as "bread cast upon the waters." Plans were made for meetings of a like kind.

MANILA SOCIETY

The Missionary Society of Manila met Friday, Feb. 16 at the home of Mrs. H. Poe, with Mrs. Poe and Mrs. Aubrey Scott as hostesses. A large number of members were present. Mrs. H. M. Fleeman, the president, opened the meeting, Mrs. G. Mike led the prayer. The subject was "The Life of Y. J. Allen, missionary to China." Papers were read by Mrs. Jack Tipton, Mrs. C. H. Ashabraner and Mrs. Albert Scott. A most interesting report on the District Conference, which convened Feb. 18 at Blytheville, was given by Mrs. Myrtle Pearson, who was one of the delegates from Manila. Mrs. H. W. Cowan made an impressive talk on the "Confession of Sins," which was much appreciated. The regular reports were made and the business meeting was closed by prayer, after which an enjoyable social session was held. Mrs. Poe and Mrs. Scott served lovely refreshments, carrying out the red, white and blue color scheme in honor of the approaching birthday of George Washington. The same colors were also used in the dainty favors given. The next meeting will be held Feb. 23 at the home of Mrs. Herbert Stokely, with Mrs. Leonard Ballard as a co-hostess.—Mrs. Jas. B. Robson.

WORLD DAY OF PRAYER AT HAZEN

The prayer program given by the churches of Hazen at the Methodist Church Feb. 9:

Morning Service

Opening—Mrs. A. E. Jacobs.

Be still and know that I am God—Mrs. J. O. Young.

In quietness and in confidence shall be your strength—Mrs. L. G. Austin.

Duet—Mrs. Jacobs and Mrs. Young.

The work of righteousness shall be peace and the effects of righteousness, quietness and assurance forever—Mrs. C. E. Jackson.

Solo—Mrs. M. L. Page.

A period of dedication of gifts—Miss Alladean Crowley.

The kingdoms of this world are become the kingdoms of our Lord, and He shall reign forever and ever—Mrs. Sallie Bowman.

Afternoon Service

Sentence prayer.

Act of dedication—Mrs. Eugene Proctor.

Benediction, Mrs. Eugene Proctor. Mrs. T. G. Porter and Mrs. J. O. Young, pianists.

At the noon hour a delicious potluck dinner was served. Cards were signed and sent to Mrs. Ketner and Dr. Lynn who were in the hospital at this time.—Mrs. Eugene Proctor, Recording Secretary.

ZONE MEETING AT STRONG

On February 23 Camden District Zone met at Strong. Mrs. R. A. Burgess of Strong, Zone Leader, presided.

The leader brought a matter of business as to whether the Zone leader would be sent to Mount Sequoyah for study this summer. The meeting was opened for discussion. After due consideration the motion was made that the leader be sent. A vote was taken and unanimously carried.

The re-election of Mrs. Burgess as Zone leader was also unanimous.

The report of 10 Auxiliaries was given and reports were encouraging, despite the fact that the weather has been very bad and the prevalence of influenza.

Mrs. L. K. McKinney, First

Church, El Dorado, gave the devotional, on Building the Kingdom. She stressed the need of building a Christian world. The Gospel of Love and a new vision of Christ are needed.

An interesting story of a modern Good Samaritan was told by Mrs. W. A. Watson of Huttig.

Mrs. Chas. Mosley, District Secretary, gave a helpful and inspirational talk on Workmen with a Purpose. She stressed that each new officer make a study of their duties and to whom to send reports. Baby specials were to be given special consideration this year also to continue support of rural work. The closing thought was that workmen must learn new methods for the new tasks before them.

Efficiency aims were discussed by Mrs. Gatlin of Bearden. She offered a twelve point program.

The program was closed by presentation of an impressive playlet, "Cross Bearing," by the hostess Auxiliary. Mrs. Albea Godbold, El Dorado, voiced the closing prayer.

The ladies were invited to the basement where a social period was enjoyed and refreshments were served from a beautifully appointed table. Mrs. J. L. Dykes presided at the coffee service.—Mrs. H. F. Mayfield.

Girls Are Advised To Build-Up For Relief

Lack of knowledge causes many a weak, undernourished girl a lot of suffering!

Many others, however, know how the headaches, nervousness, cramp-like pain of functional dysmenorrhea due to malnutrition are helped by the proper use of CARDUI.

Some take it a few days before and during "the time," to help ease periodic distress. But CARDUI's principal use is to help increase appetite; stimulate the flow of gastric juice; so aid digestion; assist in building up physical resistance and thus help reduce periodic distress. Women have used CARDUI for over 50 years.

Troubled by CONSTIPATION?



There's no law against a person taking a strong, bad-tasting purgative. But why should anyone make an "ordeal" out of a simple case of constipation? Taking a laxative can be as pleasant as eating a piece of delicious chocolate—provided you take Ex-Lax! Ex-Lax gives you a good, thorough bowel movement without causing stomach pains, nausea or weakness. It is effective, yet gentle in action. Next time you need a laxative, try Ex-Lax. In 10¢ and 25¢ boxes at all drug stores.

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The Laymen's Forum

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ANOTHER COMMANDMENT IS SUGGESTED

Walter C. Lowdermilk, chief of research for the Soil Conservation Service, after five exploratory trips into the interior of China, and also journeys into other Asiatic, European and African countries, has suggested an Eleventh Commandment to regulate man's relations to his Creator and to his fellow men.

In his travels he has observed a world picture of the sins of civilization against Mother Earth, sins that brought destruction and death to civilizations which did not practice soil conservation.

Writing in a recent issue of the American Forests, published in Washington, D. C., Dr. Lowdermilk said: "If Moses had anticipated what I have observed in north China, and in other lands including our United States; namely, the wastage of land due to man's practices of suicidal agriculture and the resulting man-made deserts and ruined civilizations, if he had foreseen the improvement, revolutions, wars, migrations, and social decadence of billions of peoples through thousands of years and the oncoming desolation of their lands, he doubtless would have been inspired to deliver an 'Eleventh' Commandment.

"Such a commandment should read somewhat as follows:

"Thou shall inherit the holy earth as a faithful steward, conserving its resources and productivity from generation to generation. Thou shalt safeguard thy fields from soil erosion, thy living waters from drying up, thy forests from desolation, and protect thy hills from overgrazing by thy herds, so that thy descendants may have abundance forever. If any shall fail in this stewardship of the land thy fruitful fields shall become sterile stony ground and wasting gullies, and thy descendants shall decrease and live in poverty or be destroyed from off the face of the earth."

"Man generally has been an exploiter, despoiler and destroyer of natural physical plant and animal resources of the earth. He has brought upon himself the curse of destruction, impoverishment and desolation in vast areas. Today literally billions of acres of once productive lands bear the curse of unfaithful stewards. . . We find today overcrowded conditions; land-hungry nations, whose soils have been wasted, and the resulting curse has warped and crushed the human spirit. It has brought on wars, migrations, political and social decadence.

"Travels through the morgues of former prosperous areas are depressing. It is appalling to see ruins of once great cities, of civilizations and flourishing cultures, strewn like weather-beaten skeletons in the graveyards of their erosion wasted lands. In Africa we found stone wine presses as the only indication of the land use before erosion induced by man had transformed the land into desolation. Nomads pitch their tents on the ruins of magnificent stone structures.

"In the Euphrates river valley, we found lands, once irrigated, now a desert. The area once supported between 30,000,000 and 50,000,000

people and was a center of culture, refinement, and learning. Today it supports but 5,000,000, and on a very low standard. The death of this once great civilization was caused by over-grazing of adjacent lands.

"This enemy of cultivation, soil erosion, has destroyed or seriously impoverished 282,000,000 acres in America, and impaired the productivity of 775,000,000 more acres. . . This destroyer of land can be curbed; soil erosion can be, and is being controlled. The hope for the future lies in a realization that man has an obligation born of higher economics and a moral obligation to bountiful Mother Earth.

"Man expresses his moral obligation to posterity as surely through the earth as through his social institutions. Each nation today needs a Moses of land conservation to install in the national consciousness the principle of an Eleventh commandment to regulate man's relation to the holy earth as a faithful steward."

PUBLICITY

The first command of Deity should be the eternal demand of democracy: "LET THERE BE LIGHT!"

Close the doors, pull down the shades, whisper, scheme, plot, make secret pacts, hide political movements, and self-government of a free people is impossible.

All dictatorships are born in the dark. They survive for a time in the shadows. They invariably die in the light.

The one thing tyranny cannot stand is publicity. It must gag the press, stop free expression, silence the pulpit, censor the radio, control the movies, propagandize the public with half-truths—which is the shabbiest way of lying there is.

Voting and representative government are not valid guarantees against absolutism. Shrewd schemers, corrupt politicians, loud-mouthed demagogues can manipulate the masses, make puppets of legislators, and in one way or another assassinate the liberties of the people.

Not infrequently in the United States have there existed conditions under which citizens and aliens alike have been inexcusably exploited by combinations of criminal wealth and crafty office-holders operating in the dark.

The real bulwark of democracy is not the ballot box but the honest newspaper. Its best defender is not the soldier, it is the reporter who sees all, hears all, tells all.

One fearless, vigorous, watchdog newspaper can prevent what not all the prosecuting attorneys and courts can remedy; just as one electric street-light is more effective than half a dozen policemen.

There are some obvious annoyances accompanying publicity, and sometimes injustice is wrought, but these are far outweighed by the benefits. For every good man hurt by vicious prying or slander, a hundred scoundrels are held in leash by the ubiquitous newshawk.

Even the vicious yellow journal's jaundiced reports are corrected and their influence nullified when they are properly exposed to the light. Their blessing becomes a bane; their curse a compliment.

Eternal vigilance is the price of liberty, no doubt. But the power that enables us to pay that price is publicity.—Henry Hitt Crane.

We call your attention to advertisements in this issue—read them. Say that I saw the ad in this paper.

GOOD ADVICE TO YOUTH

Comparatively little danger exists in the United States from atheistic Communists except as they secretly burrow into organizations or wear false disguises. The American people, so long as they have free churches, schools, and literature, never will accept Sovietism with its present godlessness in political government. Communists under present laws have a right in the United States as individuals to freedom of opinions and actions under the Constitution; but alliance with them by persons or organizations which strive to build a nation on moral and religious principles is offensive to good citizenship. President Roosevelt, in his address to the National Youth Congress, said:

"You have a right peacefully and openly to advocate certain ideals of theoretical Communism; but as Americans you have not only a right but a sacred duty to confine your advocacy of changes in law to the methods prescribed by the Constitution of the United States—and you have no American right, by act or deed of any kind, to subvert the Government and the Constitution of this nation."—The Central Christian Advocate.

YOUTH CONGRESS DELEGATES SHOW LACK OF MANNERS

The attitude and actions of many young men and women who attended the American Youth Congress in Washington, D. C., early in February, continue to cause comment. After the fire and fury were over and Washington had a chance to sit back and relax, most observers agreed that the principal quality lacked by many delegates was good manners.

Many believe the conference was a good thing, if for no other reason than that it exploded the growing theory that Youth is infallible. It was evident from the outset that the most popular speakers were those who vaguely talked of jobs for everyone and "peace at any price," and when anyone dared to suggest that "infallible Youth" might serve both itself and its country best by honestly trying to work out its own salvation, boos and hisses were the reward.

The delegates' treatment of both President and Mrs. Roosevelt brought a storm of criticism. The President was received with boos when he mildly rebuked the communistic tendencies of the Congress, and Mrs. Roosevelt, who worked night and day to make the convention a success, was rudely interrupted during her speech. Critics point out that it is immaterial whether President and Mrs. Roosevelt were right or wrong in the opinions they expressed. As invited guests, they were entitled to a fair and uninterrupted hearing.

Many journalists, originally approaching the conference with sympathetic attitude, admitted they were shocked at the speech and manners of many of the delegates. It has been pointed out that the heckling methods employed are similar to those common at most communistic meetings and that bad manners and communism seem to go together.—Scottish Rite Bulletin.

Church Furniture
Work of the Highest Quality
At Reasonable Prices
Write for Catalogue
BUDGE & WEIS MFG. CO.
JACKSON, TENNESSEE



Ed Will Appreciate Your Vote and Support

Qualified By Experience



Here Is Where Experience Counts!

In 1933, the year before Ed McKinley became City Attorney, the percentage of convictions in the Little Rock Municipal Court on City cases alone was 39.6%.

During His Term of Office This Has Steadily Increased and Here Is the Record:

1934	42.7%
1935	58.5%
1936	55.6%
1937	65%
1938	68.3%
1939	78.5%

A Record of Service!

During the administration of Ed McKinley many new problems have arisen which have increased the work and responsibility of the office. Ed McKinley is thoroughly familiar with all of these problems.

Ed Will Appreciate Your Support

Ed. I. McKinley, Jr.
for
CITY ATTORNEY

Democratic Primary March 12

—Political Adv.





These Candidates for Your Consideration Democratic Primary



The Women of Little Rock
Should be Represented by
ONE WOMAN
on the City Council!

Elect
Mrs. C. C. Conner
Alderman
EIGHTH WARD

CANDIDATE FOR RE-ELECTION

No Liquor Stores in the
Eighth Ward

City Democratic Primary
March 12, 1940

Why All This "Splitting of Hairs"

OVER THE EXACT SPOT OF THE CANDIDATE'S RESIDENCE?

MR. BILHEIMER RESIDES IN THE CENTER of the Third Ward—an ideal location to know the problems and desires of the entire ward and thus to properly represent all sections of the ward. But . . . After All . . .

Experience! Ability! Willingness to Serve!
are the Qualifications that should lead you to vote for

JOE H. BILHEIMER

Candidate for Alderman, Third Ward

Retired in 1929, after serving 12 years as alderman, JOE H. BILHEIMER invites your favorable consideration of his unusual qualifications to serve you competently and conscientiously.

Subject to the Action of the Democratic Primary, March 12, 1940

IT'S TIME FOR
A CHANGE TO

**COOPER
JACOWAY**

for

City Attorney



COOPER JACOWAY is opposed by . . . the incumbent who is seeking his FOURTH term in this one office!

COOPER JACOWAY is opposed by . . . the present City Attorney who has been on the public payrolls 11 years and is still asking for more!

COOPER JACOWAY is opposed by . . . the present City Attorney whose terms of office included the employment of extra counsel at terrific additional cost to the taxpayers!

COOPER JACOWAY is opposed by . . . the present City Attorney who is publicly known to have participated in enormous fees from outside sources



COOPER JACOWAY is the FIRST TIME, FIRST TERM candidate for City Attorney. His 8 years private practice makes him especially fitted for the office. Go to the polls Tuesday and cast your vote for COOPER JACOWAY for Democratic principle in office.

JACOWAY
CAMPAIGN COMMITTEE

"SALT OF THE EARTH"

It is cold and rainy, and I don't relish this "duty" of mine today. I must make a long circular route into the country to visit a dozen families of parishioners. Some of the roads will be bad, others impassable, making necessary long hikes through the gumbo. Somehow my heart is not in it today, but I set out.

More than once I have managed to get my car hopelessly bogged down in this stretch of road just ahead, making necessary a team of mules, expense and lost time, and, what is worse, an unfortunately disgruntled spirit. But I miraculously make it and stop at the first house. It has been striking to me to see

how, in this day of developed means of transportation, many families spend long weeks, even months within a mile or so of their homes. At this place they haven't had a visitor in a long while, and their hearty and obviously sincere welcome lifts the weary spirit a little. As I drive off there is a pound of country butter and, of all things, a copy of "The Road to Holiness" on the back seat!

In the next home there has been recent sorrow. A word of prayer, a tear and a tightly clasped hand, and I am off again. The fog is still here, but by some strange means it has lost its oppressing atmosphere.

Next, I am received by a mother who has been alone in the house

all day. It is not what she says or does, but in her face I see a sign of welcome no amount of expressive hospitality could equal. Our talk is in regard to her son, about whom she is deeply concerned. He needs the guiding hand of that One who said, "Come unto me ye that are weary." It's a quarter of a mile to the barn where he is, and there are two fences to climb, a muddy field to navigate. But it is really no trouble.

Two miles farther on there is a cropper's cabin of pressing poverty. No, they don't belong to my church, but they belong to a bigger Church than man will ever create. Here we discuss in a practical and serious manner the possibility of a

subsidy and relief. This winter is going to be cold. As we part there is a hurriedly written memorandum in my little book. It reads, "See J. Smith, County Court House, re Reed family." Pay? No, there's no pay in it except the smile on a rustic face and a rough hand on mine.

Now it is the "home stretch." It occurs to me, in my musings, that this afternoon I have been in contact with almost all the basic human problems and sufferings, as well as serene happiness and faith. It has taken five hours over difficult roads and bleak countryside. I know that I have been in hot, ill-ventilated rooms with at least a half-dozen contagious diseases. But don't misunderstand me! I don't consider my-

City Offices Are Asking in the Little Rock on Tuesday, March 12



VOTING PRECINCTS

FIRST WARD

Precinct A—Fire Station, 23 and Arch Streets.
Precinct B—Corley Drug Store, 2403 High Street.
Precinct C—Twenty-eighth Street Methodist Church, 28th and Wolfe Streets.

SECOND WARD

Precinct A—Fire Station, 12th and Commerce Streets.
Precinct B—Frick's Drug Store, 424 E. 21st Street.

THIRD WARD

Precinct A—Winfield Methodist Church, 16th and Louisiana.
Precinct B—Fire Station, 14th and Pulaski Streets.

FOURTH WARD

Precinct A—Smith's Drug Store, 1200 Dennison.
Precinct B—Mark's Drug Store, 13th and Woodrow.
Precinct C—High School Stadium, East Stand.

FIFTH WARD

Precinct A—Paisley-Lawson Drug Store, Markham and Cross.
Precinct B—Capitol View Pharmacy, Markham and Barton.
Precinct C—Pulaski Heights Pharmacy, Stiff Station.

SIXTH WARD

Precinct A—Courthouse rotunda.
Precinct B—Frederica Pharmacy, Capitol Avenue and Gaines St.

SEVENTH WARD

Precinct A—Fire Station, 2nd and Sherman Streets.
Precinct B—Fire Station, East 6th and Fletcher Streets.

EIGHTH WARD

Precinct A—State Hospital Administration Bldg.
Precinct B—Aday's Drug Store, 13th and Pine.
Precinct C—Padgett's Store, 20th and Pine Streets.

NINTH WARD

Precinct A—Fire Station, Kavanaugh Blvd. and Beech Street.
Precinct B—Fire Station, Kavanaugh Blvd. and Harrison Street.

Your Vote and Influence will be Appreciated



LEE H. EVANS

Candidate for

ALDERMAN

EIGHTH WARD

YOUR NEIGHBOR FOR TWENTY-EIGHT YEARS

Vice-Chairman of the Board of Stewards,

Highland Methodist Church

Democratic Primary, Tuesday, March 12, 1940

Why Only the Third Ward?

The Third Ward is about the only one in Little Rock whose Aldermen both reside in the same section of the ward—the Northwest. The opposing Candidate also lives in the Northwest section.

Yet, the majority of the Third Ward's voters live in the South and East sections of the ward.

Equalize the Representation

GIVE THE SOUTH AND EAST SECTIONS OF THE THIRD WARD
A VOICE IN YOUR CITY'S ADMINISTRATION
ON MARCH 12—ELECT

SAM M. WASSELL

FOR YOUR ALDERMAN OF THE THIRD WARD

EXPERIENCED — CAPABLE — RELIABLE

self as a near-martyr or a servant of humanity. Instead of God's commendation I feel more like a prayer of repentance. What a little soul I was five hours ago! Christ said, "Go ye," and I preferred to sit smugly by my fire.

For all of this I have received a reward far greater than my contribution. Five hours with those friends and I am a different man. These, indeed, were the people to whom Christ referred when he said, "Ye—(the common man, the man of the soil)—ye are the salt of the earth." Oh yes. I forgot to introduce myself. I am the 3000 Methodist Circuit Riders of the South.

(This should have appeared two months ago, but was crowded out.)

"I HAVE A PART IN IT!"

Thus a little child expressed his joy in the help one of our missionaries gave to some children in China. This child did have a part in the help given and so do you. Each member of the church through his contribution to the budget shares in the Missionary Enterprise of the Church through that portion of the budget which goes to Benevolences.

"I have a part in it!" and what a joy it is to know that one has given help around the world through his gifts.

Our advertisers are reliable. The reader should patronize them whenever possible.

WITH SINCERE APPRECIATION
of Your Favorable Action in the Feb. 27th Primary

JESSE B. KIRTEN

Candidate for

ALDERMAN, 6th WARD

Solicits Your Support

in the Democratic City Primary, March 12th

I have been a resident of the 6th ward all my life and I am vitally interested in the advancement of my ward and my city.

Christian Education

HENDRIX COLLEGE NEWS

Twelve religious groups are represented among the 438 students enrolled at Hendrix College this year, according to a survey made recently by Prof. G. A. Simmons, registrar.

Leading the list with approximately 75 per cent of the students is the Methodist group. Next come Baptist and Presbyterian, which together have about 20 per cent.

The statistics compiled by Prof. Simmons show the following: Methodist, 314; Baptist, 43; Presbyterian, 36; Episcopal, 10; Christian, 9; Catholic, 4; Jewish, 4; Church of Christ, 4; Christadelphian, 2; Christian Science, 2; Lutheran, 1; Congregational, 1; no preference, 8.

Bishop R. Bland Mitchell, bishop of the Episcopal Church of Arkansas, spoke Tuesday morning at the Hendrix assembly. Music by the Hendrix brass quartet preceded the talk.

A memorial service honoring the late Dr. L. O. Leach, former member of the Hendrix faculty, was held at the college Thursday morning.

The services included organ music by J. Glenn Metcalf, Hendrix organist; Scripture reading by Joel Cooper, senior ministerial student; a violin solo by David R. Robertson, head of the Music Department, and a vocal solo by Mrs. H. I. Lane. Talks were made by Dr. M. J. McHenry, Dr. Matt Ellis, Frank McDonald, and W. D. Ketcheside. Dr. C. J. Greene closed the service with a prayer.

J. T. Matthews, Jr., of Heber Springs, piano major, studying under Benjamin Owen, gave the first senior recital of the year in the Hendrix chapel Friday night. He was assisted by Mr. Owen playing the orchestral parts on a second piano.

The 71-piece Hendrix concert band, opening fine arts week at the college, presented a concert at the gymnasium Sunday under the direction of M. J. Lippman. Featured on the program were a marimba solo by Mary Lou Brewer of Hot Springs and a marimba and harp duet by Miss Brewer and Mrs. Arthur Mills of Little Rock. A capacity audience, which included many out of town people, heard the concert. —Victor Hill.

MALVERN TRAINING SCHOOL

Our Training School at Malvern last week was one of the most successful that we have had this year. It was largely a Malvern School, but Brother Orrie Thompson and his people of Keith Memorial co-operated. There were 65 enrolled and 48 credits. Dr. Watson served as pastor host and dean, and did everything possible to make it a success. Mrs. Tom McLean, chairman of the Board of Education; Mr. H. A. Brooks, Supt. of the Church School, and Miss Pauline Goodman, Director of Young People's Work for the District, had worked hard to secure a good enrollment. The instructors were: Dist. Supt. Fred R. Harrison, Mrs. W. F. Bates of Little Rock, and the Executive Secretary. This is the second three-unit school held in Arkadelphia District within the last month. The third school for this district will be held at Carthage for the Carthage, Leola and Princeton charges in April. —Clem Baker.

HENDERSON CHURCH, LITTLE ROCK

It was a pleasure to accept an invitation of long standing to preach for Rev. H. H. McGuyre at Henderson, Little Rock, last Sunday. This is Brother McGuyre's second year at Henderson, and as usual, he has won the love and loyalty of the members of that splendid church. The Sunday School session of the Church School had splendid attendance and a fine congregation was present. Brother McGuyre is having a week's series of services beginning next Sunday leading up to Easter Sunday. He plans to have the Conference Claims in full. Our Conference has no more faithful preacher or finer spirit than Rev. H. H. McGuyre. —Clem Baker.

TRAINING SCHOOL AT SMACKOVER NEXT WEEK

Beginning next Sunday afternoon and continuing throughout the week, the Executive Secretary will be in a Training School at Smackover, where Rev. L. C. Gatlin of the Norphlet charge and Rev. B. W. Dills of Louann charge will cooperate with Bill Arnold in what they are expecting to be the largest one-unit school ever held in our Conference. These three pastors are the type to make this possible. —Clem Baker.

BLEVINS TRAINING SCHOOL BEGINS EASTER SUNDAY

Rev. Charles H. Giessen, our pastor at Blevins, has worked out what promises to be a very interesting event in Training School work. In cooperation with the Superintendent of Schools and the P-T-A. organization, he is to have a three-unit school in which the P-T-A. groups will cooperate with all the churches of Blevins and surrounding territory. It is planned to use the school busses and bring into this school many parents. Three courses are planned: One on character development of children; one for young people and a Bible course. —Clem Baker.

ARKADELPHIA TRAINING SCHOOL

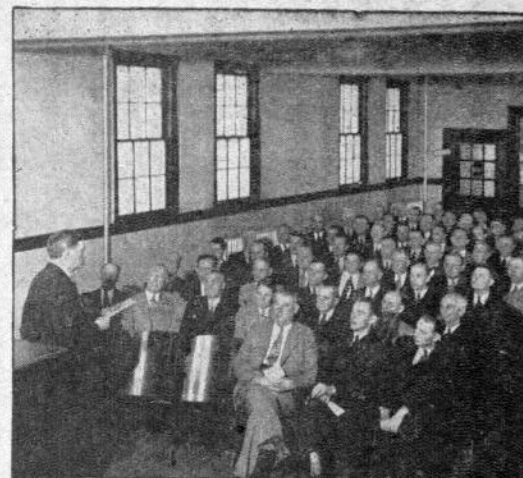
A Training School for Arkadelphia and the churches in that area is planned to be held at First Church, Arkadelphia, the week of March 31-April 5. Three courses are being planned for this school. This is another in a series of three-unit schools covering the Arkadelphia District. Plans are being formulated for a school for Hot Springs the last week in April. —Clem Baker.

METHODIST STUDENT CONFERENCE

The Arkansas Methodist Student Conference will hold its annual session at Fayetteville, with the Wesley Foundation of the University of Arkansas as hosts, beginning Friday night and closing Sunday at noon, March 29-30 and 31. This Conference is made up of representative Methodist students with their Adult Counselors from all the colleges that Methodist students are attending in Arkansas. A splendid program has been prepared and it is expected that there will be a large group of young people present. The session last year was held at Arkadelphia with Henderson State College students as hosts. This Conference is one of a series to be held in each state under the auspices of the College Section of the General Board of Education. —Clem Baker.

Featured

in the
April-May-June
Adult Student
is a new
Elective Course



"Understanding Ourselves"

By DONALD M. MAYNARD

Many classes find it desirable to substitute the Elective Course for the Uniform Lessons. Some use them for extra study on Sunday evening or during the week.

The writer of this course states that he has "not thought of the course as one in which there would be a theoretical discussion of personalities and character and how they are achieved," but rather "as an opportunity to help the person who has never heard of psychology, catch a little glimpse of some of the more apparent reasons for his behavior and the behavior of his friends." Throughout the entire course will be emphasized the contribution that Christian faith and experience make to the development of a fine, wholesome, and normal personality, with particular attention in the final studies to the values of religion, for mental health. Dr. Maynard has been teaching a course in this same area at our summer leadership assemblies, and his instruction has met with most favorable response.

The McSwain Bible Class, Greenville, S. C., has used elective courses for the past five years. Using study courses which make a special contribution to meeting needs of adults is the best way to maintain interest in an adult class.

AVAILABLE! ELECTIVE COURSE REPRINTS

The following Elective Courses have appeared in previous issues of the ADULT STUDENT and have proved very popular.

"Alcohol and the Christian Life," 10 cents each. Deets Pickett.

"A False Road to Fortune," 10 cents each. Deets Pickett.

"Toward a Better Understanding of God," 15 cents each. John W. Shackford.

"Getting Acquainted with the New Testament," 15 cents each. James T. Carlson.

"The Methodist Church, Its Message and Work," 10 cents each. Gilbert T. Rowe.

"Achieving a Christian Home Today," 10 cents each. Percy R. and Myrtle H. Hayward.

"Toward a Christian Ideal of Brotherhood," 15 cents each. W. T. Watkins.

"The Spiritual Significance of Protestantism," 15 cents each. W. T. Watkins.

"Prayer," 10 cents each. Ellene Ransom.

LET YOUR ADULTS GO FORWARD WITH THE ADULT STUDENT---offering

Issued Monthly. Price, 20 cents each per Quarter

METHODIST PUBLISHING HOUSE
Whitmore & Smith, Agents
NASHVILLE, TENN. • DALLAS, TEX. • RICHMOND, VA.
Please Order From Nearest House

INTEREST!
INFORMATION!
INSPIRATION!



FAMOUS

as its name...

HOTEL MARK TWAIN

Travelers acclaim the fine food in the two modern restaurants - the Steamboat Cabin Coffee Shop and the Old English Tap Room - they praise the friendly atmosphere and fine service - and they never forget the modern rooms and the IDEAL LOCATION of the Mark Twain.

300 ROOMS

from \$2

O. E. TRONNES, MGR.

ST. LOUIS

ONE OF THE ALBERT PICK HOTELS



EIGHTH ST. PINE ST.

MINISTERIAL EDUCATION FUND RECEIVED UP TO MARCH 2

Arkadelphia District	
Benton	\$ 21.70
Previously reported	62.25
Total	\$ 83.95
Camden District	
Smackover	\$ 15.00
Stephens	10.00
Previously reported	451.48
Total	\$476.48
Little Rock District	
Bauxite-Sardis	15.00
First Church (in part)	100.00
Previously reported	355.27
Total	\$470.27
Monticello District	
Arkansas City-Watson	\$ 8.60
Monticello	22.00
Previously reported	114.15
Total	\$144.75
Pine Bluff District	
Carr Memorial	\$ 6.00
Hawley	5.00
Previously reported	115.70
Total	\$126.70
Prescott District	
Murfreesboro-Delight	\$ 17.32
Saline Circuit	2.00
Previously reported	43.04
Total	\$ 62.36
Texarkana District	
De Queen	\$ 8.25
Foreman	4.97
Stamps	8.00
Fairview, Texas	7.09
Previously reported	23.66
Total	\$ 61.97
Grand Total for Conference	\$1,426.48
—C. E. Hayes, Treasurer, 417 Donaghey Bldg., Little Rock.	

NEW INDUSTRY FOR THE SOUTH

The last week in January saw the wheels turn in the new newsprint paper plant located near Lufkin, Texas. Paper is now being made at the rate of 150 tons per day, and practically all of it will be consumed by the newspapers of the Southwest. Making newspaper out of Southern slash and short-leaf pine is something new under the sun, or was, and the successful inauguration of this new industry marks a new day for the South. It will give employment to many people and provide a market for millions of cords of pulpwood.

The paper-making industry can prove a blessing to the South or it can be turned into a form of exploitation of the South's natural timber resources. That will depend largely upon the attitude taken by those who have pulpwood for sale, especially who may be tempted to denude their woodlots in order to cash in, in quickest time possible.

One need not fear such evil results from owners of large tracts who have learned the value of timber conservation; nor will ill-advised forestry practices be encouraged by those who have invested their money in paper and pulp mills. No one knows better than they that the permanency of their investment lies in the conservative use of timber, and the encouragement of new growth. Under proper forestry practices, Texas and other Southern States, need not fear a shortage of material, if consideration is given to the importance of saving the new growths and consuming no faster than production warrants.

The South should honor the memory of the late Dr. Charles H. Herty for all time for making possible the development of this great industry. The South owes a debt of gratitude to E. A. Kurth and others who made possible the erection of the first newsprint mill in the world consuming Southern pine. —Farm and Ranch.

SPRINGS OF WATER

And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes.—Isaiah 35:7.

CHURCH NEWS

ARK. METHODIST ORPHANAGE

I am glad to report that things are moving nicely now at the Home. Our little girl who has been in the Baptist Hospital for some time, is very much improved and is back with us and we hope she will continue to improve. We think possibly she can re-enter school before long.

I am publishing my financial statement of the Christmas Offerings received since my last report, as suggested in my last communication.

I am very happy over the fact that our brethren are doing as well as they are and I am sure that everything will come out all right in spite of unprecedented experiences and unusual health conditions.

Remember us, dear readers, in your prayers and come to see us when you can. Yours truly.—James Thomas, Executive Secretary.

ARK. METHODIST ORPHANAGE

During February, we received the following cash contributions for the Home, in addition to the Christmas offerings: Mr. and Mrs. J. S. Dante of Dumas, memorial to W. B. Meador, deceased \$2.50
Mr. J. L. Baugh, Malvern 1.00
Mr. and Mrs. O. G. Robinson, Des Arc 1.00
Susanna Wesley Bible Class, First Church, Texarkana 5.00
Streepy-McDonnell Class, Pulaski Heights Church, Little Rock 2.50
Mae Jenkins Class, Winfield Church, Little Rock 5.00
—James Thomas, Superintendent.

ARK. METHODIST ORPHANAGE, RECEIPTS ON CHRISTMAS OFFERINGS THROUGH MARCH

LITTLE ROCK CONFERENCE	
Arkadelphia District	
Amount previously reported	\$ 626.17
Friendship Ct., additional	4.90
Holly Springs S. S.	4.40
Hot Springs, Grand Avenue Church	30.00
Total	\$ 665.47
Camden District	
Amount previously reported	\$ 907.48
Hampton	5.50
Kingsland Circuit	11.00
Total	\$ 923.98
Little Rock District	
Amount previously reported	\$1558.62
Geyer Springs S. S.	5.00
Keo-Tomberlin:	
Keo, additional	1.41
Humnoke	5.00
Tomberlin	4.50
Little Rock, Capitol View	23.00
Total	\$1597.53
Monticello District	
Amount previously reported	\$ 673.84
Pine Bluff District	
Amount previously reported	\$ 888.35
Prescott District	
Amount previously reported	\$ 305.23
Forester S. S.	1.00
Okolona	20.00
Prescott Station	25.00
Total	\$ 351.23
Texarkana District	
Amount previously reported	\$ 971.88
Foreman	23.00
Richmond Circuit, Ogden S. S.	3.20
First Church, Texarkana, additional	6.00
Total	\$1004.08
Grand Total received from Little Rock Conference to 3-4-40	\$6104.48
NORTH ARKANSAS CONFERENCE	
Batesville District	
Amount previously reported	\$ 108.19
Mt. Home S. S.	1.00
Charlotte Ct., Hopewell S. S.	1.00
Cotter S. S.	9.27
Miss Alice Hatfield, Tuckerman	3.00
Total	\$ 122.56
Conway District	
Amount previously reported	\$ 271.51
Dardanelle	10.00
Midway S. S., Briggsville-Gravelly Ct.	1.00
Total	\$ 282.51
Fayetteville District	
Amount previously reported	\$ 102.64
Fort Smith District	
Amount previously reported	\$ 185.41
Clarksville S. S.	25.00
First Church, Fort Smith	60.00
Hackett Ct:	
Hackett S. S.	5.00
Bethel S. S.	1.00

Paris S. S., additional	1.00
Prairie View, Scranton:	
McKendree S. S.	2.00
Viney Grove	4.00
Scranton	3.00
Mansfield	12.10
Total	\$ 298.51
Helena District	
Amount previously reported	\$ 257.32
Jonesboro District	
Amount previously reported	\$ 237.08
Joiner S. S.	5.00
Nettleton-Bay:	
Nettleton	3.00
Bay	2.00
Osceola	10.00
Total	\$ 257.08
Paragould District	
Amount previously reported	\$ 132.65
Mrs. Lotta Pierce, Shiloh Church, Paragould Ct.	1.00
Total	\$ 133.65
Searcy District	
Amount previously reported	\$ 146.30
Augusta	30.25
Griffithville Ct., Higginson	2.00
Mrs. Dora Hollabaugh, Miss Frances Hollabaugh, of Harrison	2.00
Total	\$ 180.55
Grand Total Received from North Arkansas through 3-4-40	\$1634.82
Miscellaneous Gifts, previously reported	\$5.00
Grand Total Received from both Conference through 3-4-40	\$7744.30
—James Thomas, Superintendent.	

FIRST CHURCH, LITTLE ROCK

Sunday, March 10, is decision day in the Church School. At this time our pastor, Rev. Warren Johnston, will seek a definite decision for Christ on the part of each member of the Junior and Junior High Departments. There is a time in the life of every individual when he is faced with the question, "What part will Jesus and his principles of living play in my life?" This time has come for many of these boys and girls, and the opportunity to decide is given. All parents should see that their boys and girls are present to decide the stand they will take.

The pastor will conduct a training class Monday, Tuesday and Wednesday, March 11, 12, 13, on the meaning of church membership and the responsibilities of church members. When we join the church we agree to follow the Master as our guide, to live the Christian life, to support the services of our church by our presence and by our means. We pledge our allegiance to Christ in building the Kingdom of God.

Last Sunday was "Pay-Up Day" for the first quarter of the church year. The membership responded well, bringing us a little nearer to our goal of balancing the budget for these three months. Next Sunday the "Honor Roll" of all who have paid their pledges for December, January and February will be published.

Easter is one of the most significant events in religious history and is a period of deepening of spiritual qualities. It should mean to each of us a religious growth and a re-consecration to the building of the Kingdom of God. Special features of our commemoration of this great sacrifice are:

Palm Sunday—March 17 (Day of Triumphal Entry). (1) Dedication of infants in baptism at opening of morning church service. (2) Reception of children into the church at the close of the service.

Maundy Thursday—(Day of the Last Supper). 7:30 p. m., Full Ritual Candle Light Communion Service.

Good Friday—March 22 (Day of Crucifixion). 12:00 m. to 3:00 p. m., Three-hour Service. "The Seven Last Words" by DuBois.

Easter Sunday—March 24 (Day of Resurrection). Church School at 9:30 a. m. (Goal, 1,000). Church service at 10:45 a. m. Reception of young people and adults into the fellowship of the Church. Play, 7:30 p. m., "For He Had Great Possessions"

It is our hope that each member of our church will take advantage of all these opportunities for the deepening of the spiritual life by attending them. It is only through seeking God's blessing that we may attain the highest privileges of being his children.

The following were received into the fellowship of First Church last Sunday: Miss Virginia Turner, Mrs. Prentice Booe, Miss Beth Whelan. We welcome them into our church and pray that it will be a blessing to them and hope that they may find a place of real service among us.—C. R. Hozendorf, Assistant Pastor.

CONWAY DISTRICT EVANGELISTIC INSTITUTE

Upon the recommendation of the District director of evangelism of the Conway District, Rev. E. H. Hook, pastor of First Methodist Church, North Little Rock, the preachers of the district voted to meet for a two-day session to discuss the problems and methods of evangelism and to outline a program for the entire district. The District Superintendent, Rev. E. T. Wayland, called for the preachers to assemble at First Church, North Little Rock, on Monday, February 26. All but two of the active pastors were present. In addition there were several visitors, among whom was the Conference Secretary of Rural Work, Rev. G. C. Johnson, who gives a large part of his time to the interests of evangelism throughout the North Arkansas Conference.

Rev. Gaston Foote, the pastor of Winfield Church, of Little Rock, brought three messages that deeply stirred the preachers and visitors. In a dynamic and dramatic manner he preached at the opening session on "Evangelism as the Paramount Task of the Church." In an evening service attended more fully by the public, he lifted up guideposts for the minister and laymen in serving the cause of Christ, and he closed the meeting on Tuesday with an urgent appeal for the Methodist Church to save itself by saving others. At the suggestion of Bro. Wayland the last service was closed with an act of consecration and pledge of service on the part of all present. From these inspiring messages the preachers went away with a greater zeal for their task.

But there were also practical and helpful round-table discussions, led by Rev. Roy Bagley, pastor of Washington Avenue Church of North Little Rock, and by Rev. E. H. Hook. Bro. Bagley led in discussion of the problems: (1) The relationship of the revival to evangelism; (2) The need of proper preparation on the part of both preacher

Back Pain and Kidney Strain

Wrong foods and drinks, worry, colds and overwork often put a strain on the kidneys. Backache, Getting Up Nights, Burning Passages, Swollen Ankles, Rheumatic Pains, Nervousness, Dizziness, Circles Under Eyes and feeling worn-out, often are caused by non-organic and non-systemic kidney and bladder troubles. Usually, in such cases, the very first dose of Cystex goes right to work helping the kidneys flush out excess acids and wastes. And this cleansing, purifying kidney action, in just a day or so, may easily make you feel younger, stronger and better than in years. A printed guarantee wrapped around each package of Cystex insures an immediate refund of the full cost unless you are completely satisfied. You have everything to gain and nothing to lose under this positive money back guarantee so get Cystex from your druggist today for only 35c.

and congregation; (3) Types of invitations and how to make proper use of them; (4) Themes upon which to preach in revival services; (5) The necessity of conserving the results of a revival by a continuing program of evangelism.

Bro. Hook led in the discussion of: (1) The importance of mass evangelism today; (2) Hindrances to personal work; (3) Preparation for personal work through prayer, study of the Bible and evangelistic literature, and complete personal surrender to the leadership of the Holy Spirit; (4) Making a survey; (5) Tabulating results of the survey; (6) Selection and training of personal workers; (7) Meeting excuses and objections on the part of prospects.

Some of the conclusions generally agreed upon were: The so-called "re-vival meeting" is not an outmoded method of bringing people into a saving relationship with Jesus Christ. The revival is not a form of magic, but it is an integral part of the church program. The Methodist Church in recent years has not given proper emphasis to mass evangelism and needs to give more emphasis to this in the future. Careful preparation is essential to the success of a meeting and every means possible of securing information about prospects should be used. Careful selection should be made of a group of personal workers in each church and prospects assigned to these workers. The information from surveys should be carefully checked or tabulated and systematically used throughout the year.

Though there was at times sharp difference of opinion freely expressed, the whole atmosphere was one of harmony and a mutual concern over winning persons for Christ and bringing them into the fellowship of church membership.

A mimeographed blank with each charge and each point on the charge was put into the hands of the preachers. Time was taken for each preacher present to tell his plans for evangelism in his local church or churches for the year. Every preacher filled in his blank with the plans that each pastor reported. This gave every pastor in the District a knowledge of the plans for each charge. Then the District Superintendent made assignment of pastors serving stations to circuits where they would give their services without expense to the circuit church for a revival meeting during the summer. In a large part of the churches plans were announced for pre-Easter campaign of visitation and preaching services. A majority of the churches also announced in addition plans for a summer revival. Previously the District as a whole had agreed to make a survey and have it completed in each charge by March 5.

The District Lay Leader, Mr. Joe A. Goetz, North Little Rock, was present at all the sessions and made helpful suggestions about how to make a survey and promised to mail each pastor the number of survey cards he needed.

Entertainment was provided by the three Methodist Churches in North Little Rock. The expense of transportation was shared by the preachers of the district receiving larger salaries. This expense was reduced to the minimum by an arrangement whereby a limited number of cars brought all the visitors.

FIGHT COLDS by taking Dr. Pierce's Golden Medical Discovery over a period of time. Helps build physical resistance by improving nutritional assimilation.

VALUABLE HELP FOR STEWARDSHIP COMMITTEES

The Layman Company, which co-operates with all denominations, will send for one dollar to any committee or individual, on approval, a package containing over 500 pages of pamphlets, bulletins and tabloids, including three playlets, "The Spiritual Basis for the Tithe," and an account book; also a proposal for a Ten Weeks of Tithe Education at so low a price that distribution to an entire church through ten weeks costs only three and a half cents per family.

When you write please mention the Arkansas Methodist; also give your denomination.—The Layman Company, 730 Rush Street, Chicago.

PRESCOTT DISTRICT MEETING

The preachers of Prescott District met at Gurdon Thursday, February 29, with Rev. A. C. Carraway and the women of the Gurdon Methodist Church as hosts.

The devotional, led by District Superintendent, J. D. Baker, was in joint session with the provisional meeting of the Women's Society of Christian Service for the District.

After the worship period the pastors met in separate sessions with Rev. Kenneth L. Spore, district director of evangelism as chairman. Final or tentative arrangements were made for revival meetings for every church in the District.

Rev. O. E. Holmes checked with the preachers on the schools of missions held, and Rev. A. C. Carraway arranged for an itinerary of the District looking to the setting up training classes in every charge.

At noon the ladies of Gurdon served a delicious lunch, at which time the pastors introduced their personal delegates from the W. S. C. S.

The early part of the afternoon was given to committee meetings. In the latter part of the afternoon the District Superintendent checked on every item of the program of our church.

ST. JOHN'S CHURCH, ST. LOUIS

"While attending a meeting of the American Association of School Administrators, it was my privilege to attend Sunday School and Church in St. John's Methodist, St. Louis.

The Men's Bible Class, which I attended, is a live organization. It appeared that every member and every visitor felt at home and thoroughly enjoyed being there. The class interest and spirit is due to a number of factors: (1) The men are sociable. As I was approaching the church at least three men greeted me before I got in; (2) The teacher knows how to give a spiritual message to a group of men; (3) The class has some objectives, one of which is helping a boy through college; (4) One of the men took the name and address of all visitors and presented them at the end of the period; (5) They also emphasize the preaching service.

At eleven o'clock the minister, Dr. John Brandon Peters, preached an excellent sermon on "Prayer and the Kingdom's Task." Dr. Peters stated that prayer is not communicating, but communing with God. It is not an occasional act but a habitual attitude. It is realizing the presence of God. He quoted William James, the eminent psychologist, as saying: "There have been times I needed help outside myself and I got it."

Again Dr. Peters related an inci-

dent from the life of Dr. Charles Mayo of the famous Mayo clinic. A friend said, "Dr. Mayo, have you ever been able to dissect the soul?" Dr. Mayo replied, "I have not, but I have seen it pull men through when all the skill of medical science had failed. The will to live saved when nothing else would help."

"Thus," continued the minister, "we have a man at the top in the field of Psychology and another at the top in the realm of Medicine, who testify to the power of the spiritual and to that inner communion which characterizes all true prayer. If men would have spiritual power they must be in touch with its source and cultivate its art."—H. W. Jinske, Arkansas College, Batesville.

THE JURISDICTIONAL CONFERENCE OF THE SOUTH CENTRAL JURISDICTION

(Release authorized by the Committee on Arrangements.

Frank C. Tucker, Secy.)

The Jurisdictional Conference of the South Central Jurisdiction will convene at 9:00 a. m., Tuesday, May 28, 1940, in the Auditorium in Oklahoma City, Oklahoma.

The hotels in Oklahoma City have agreed to give accommodations at one half the standard rate to delegates only. Wives and husbands of delegates and visitors will pay standard rate. The Committee on Local Arrangements will not assign delegates to rooms. Delegates will make their own reservations. A list of hotels will be published soon.

The Bishops of the Jurisdiction approve and recommend the following standing committees: Episcopacy; Education; Missions and Church Extension; Itinerancy; Annual Conference Boundaries and Journals; Publishing Interests; Evangelism; Pensions and Relief; Temporal Economy and Lay Activities; Temperance; American Bible Society and International Relations; Hospitals and Homes.

The Bishops are the Program Committee for the Conference. A hand-book is now being printed and will be sent to all delegates.

Apportionments for Jurisdictional Conference Expense should be paid by March 15. Mr. Lovick Pierce, 1910 Main St., Dallas, Texas, is the Acting Treasurer of the Jurisdiction.

FREEDOM OF THOUGHT IN THE OLD SOUTH

By CLEMENT EATON

With this volume, Dr. Eaton was the winner of the \$1,500 centennial prize offered by Duke University Press for a scholarly manuscript in the field of social, literary, or artistic history of the United States. The competition was held in connection with Duke University's celebration in 1938-39 of the one hundredth anniversary of its origin.

"The suppression of the Southern anti-slavery men furnishes one of the most impressive monuments in history of the ultimate folly of intolerance." Such is the conclusion of the author of this study of the Southern liberals and the reaction of Southern society to them. The history of Southern liberalism is not merely a regional study, but, in the words of Professor Arthur M. Schlesinger of Harvard University it is "a timely and timeless subject."

In presenting the "free lances" of the Old South within their proper setting, the author has portrayed a large segment of the intellectual history of the region between 1790 and 1860. Various chapters deal with the literature of the Old South,

in which scattered sparks of realism were overshadowed by a dominant romanticism; the press, and the dilemma of the Southern editors; religion, and the significance of deism and the Methodist camp meeting; education, "the frail reed of academic freedom below the Potomac," political theory and its ardent supporters; the incubus of slavery; the fate of reform movements, and the peculiar local twist of the national romantic tendency; the influence of Calhoun and other leaders on the Southern mind.

A study of these manifold phases of Southern life illuminates the social revolution that took place in the South between the time of Thomas Jefferson, when liberal ideas were in the ascendant, and the era of Calhoun, when a profound conservatism shadowed the land of Dixie. Throughout, the author has given an admirably balanced account of the liberal as well as the conservative elements of the pre-war South in comparison with conditions in the North.

Freedom of Thought In the Old South should prove of especial interest to those who are concerned with the outcome of the great intolerance that has reared high its head in world events of today. Price is \$3.00.—Duke University Press, Durham, N. C.

REPORT ON THE ANTI-SALOON LEAGUE CONVENTION, ST. PETERSBURG, FLORIDA

By CLYDE C. COULTER

State Superintendent

The Thirteenth Annual South-eastern Regional Convention of the Anti-Saloon League of America, was held in St. Petersburg, Florida, February 25, 26, and 27, this year. It was attended by many of the temperance leaders from various sections of the nation, and regarded by them as the most successful of the St. Petersburg Conventions held in recent years. This "Sunshine City" of Florida, is in the midst of a most successful tourist season, and of the thousands who spend their winters in St. Petersburg, a very high percentage are people of high moral and Christian character. Great throngs of these men and women attended the morning and afternoon and evening sessions of the convention. Expressions were heard from persons representing many sections of the country to the effect that the forces of righteousness and decency in America are becoming more and more disgusted with the

Constipation Relief That Also Pepsin-izes Stomach

When constipation brings on acid indigestion, bloating, dizzy spells, gas, coated tongue, sour taste, and bad breath, your stomach is probably loaded up with certain undigested food and your bowels don't move. So you need both Pepsin to help break up fast that rich undigested food in your stomach, and Laxative Senna to pull the trigger on those lazy bowels. So be sure your laxative also contains Pepsin. Take Dr. Caldwell's Laxative, because its Syrup Pepsin helps you gain that wonderful stomach comfort, while the Laxative Senna moves your bowels. Tests prove the power of Pepsin to dissolve those lumps of undigested protein food which may linger in your stomach, to cause belching, gastric acidity and nausea. This is how pepsinizing your stomach helps relieve it of such distress. At the same time this medicine wakes up lazy nerves and muscles in your bowels to relieve your constipation. So see how much better you feel by taking the laxative that also puts Pepsin to work on that stomach discomfort, too. Even finicky children love to taste this pleasant family laxative. Buy Dr. Caldwell's Laxative—Senna with Syrup Pepsin at your druggist today!

increasingly bad situation in the nation, caused by the man-polluting, soul-destroying liquor business.

The key-note address was delivered by Bishop Ralph Spaulding Cushman, President of the Anti-Saloon League of America. His message was enlightening, inspiring and challenging. Bishop Cushman emphasized his belief that the liquor traffic would destroy even the church if it could. He rejoiced in the eternal truth, however, stated by the Savior Himself, that the gates of Hell shall not prevail against the church. Men and women of many denominations expressed themselves as being more than ever grateful that we have this great Christian statesman as president of the Anti-Saloon League of America.

This convention was held in the great First Baptist Church, and one of the bright spots was the constant cordiality and helpfulness of the pastor of that church, Dr. David M. Gardner. The writer had a number of visits with him, in the very last one of which Dr. Gardner expressed himself as genuinely glad to have had again this great host from all over the nation, in his church.

Representatives from a number of states reported definite gains in dry territory. Pennsylvania now has more dry territory, by local option elections, than she has had since many years before the coming of national prohibition. Other states reported similar conditions. In Kentucky, the biggest whiskey producing state in the nation, forty-nine counties have voted dry since that state legalized liquor, in November, 1935.

One of the most unusual reports came from the very wet city of Chicago, one section of which is Beverly Hills, which is a political unit comprising twenty-four precincts. An election was held in Beverly Hills, and every one of the precincts voted dry.

In a brewer's convention, one of the speakers made this statement: "If we do not stop the organized dries, we will have prohibition again by 1947." This writer serves notice to the entire liquor industry that the dry forces are not going to be stopped whether we have prohibition by 1947 or later or earlier. There are many reasons why the dry forces will not be stopped, the main reason being, that they are marching and fighting under the banner of Jesus Christ.

Let the Christian forces of Arkansas take courage and go forward. Our cause is a righteous one, and when the liquor people themselves are in many quarters indicating, and in some cases frankly expressing, fear because of the growing dry sentiment, surely the Christian forces should gird themselves and with renewed hope and determination enter into and support the temperance and prohibition cause. God said unto Moses: "Speak to the children of Israel that they go forward." So is He speaking to us today. Let us hear this command, and in full confidence and in joyous and grateful obedience GO FORWARD against the liquor traffic until it is finally and completely destroyed.

The Basic Spiritual Requirements For A Minister

Among the spiritual requirements of a Christian minister, three stand out conspicuously:

(1) He must be a convicted believer in Jesus Christ as the one sufficient Guide and Saviour of mankind. People ask of a religious leader: "What can he affirm with assurance?" It is not enough that he shares their quest for truth, and their longings for a new day of social righteousness and peace. It is not enough that he is sympathetic with their personal difficulties and feels keenly the public wrongs and distresses of races and nations and economic groups. He is supposed to have "good news," and lacking that he ought not to pose as a minister of the gospel. In a day as desperate as ours people have no time for those who wish to offer their opinions on matters which mean life or death to individuals and society. It is not opinions, but convictions, which are wanted. Everyone who presumes to speak on such themes as God, duty, justice, the meaning of pain, deliverance from fear and anxiety and despair, the conquest of personal and corporate evil, the secret of peace, etc., raises in his listeners the query: "What does he know of this?" Only the assured believer has the right to claim a hearing. He may have many unanswered questions; he may be certain of only a tiny area of truth; but if he is sure of the worth of Christ as Way and Truth and Life, he can represent Him and give Him the chance to open His resources to those who urgently need them.

(2) He must be a loyal servant of the Christian Church. He accepts office in a venerable institution. Its heritage is entrusted to him to transmit to his generation and the next. He is accorded a post of leadership in the company of Christians, and must deserve the confidence of his associates in faith and work. The good name of a sacred fellowship is in his keeping—his life, his work, his words can do it serious injury or increase its usefulness much for the Church. He cannot be uncritical of its current benefits, or worship, or methods of work. But despite faults and weaknesses, he must be unalterably devoted to it and resolved to invest all that he is and has in its service. Only devotees, heart and soul for the Church, can awaken reverence and loyalty for it in others and lead them in their corporate life with God.

(3.) He must be supremely interested in men, women and children. There are excellent men who are chiefly concerned with ideas. They may be productive scholars and stimulating teachers: they do not belong in the group of leaders in the Church of whom it is said "they watch for your souls." There are other useful men who are absorbed in social movements; not Tom, Dick and Harry, but public questions, economic problems, international relations, the housing or the amusements or the race issues in a community are their major interest. These obviously have a direct bearing upon the life of individuals: but the pastor has to think first of them and only secondly of the social factors which affect them.

Students often find an abrupt transition from their college and seminary interests when they are set in a parish. Here are plain people, most of whom know little and

care less about questions which were the subject of discussion in class-rooms and student conversation. The language of academic circles is not their vernacular, and it cannot be used in talking to them. Their personal problems may seem very tame in comparison with the case studies of some course in psychology. Few have religious experiences as spectacular as those treated in James' Varieties. But in this they are not different from the figures or gospel pages with whom Christ worked nor the persons in the churches to whom St. Paul sent personal messages at the close of his letters. Every congregation is supplied with those whom many consider cranks or bores. It requires "eyes of the heart" to see other things in them. Unless a man has mastered perhaps the most difficult of all commandments—"Honor all men," and has a genuine outgoing sympathy enabling him to feel what another is feeling, he cannot be the representative of the friendly Son of man. More ministerial tragedies are due to this lack of appreciation of boys and girls, men and women, than to perhaps any other cause. If one feels of a minister: "He really is interested in me," he will listen to what is said in the name of God.

These three requirements—faith in Christ, devotion to the Church, interest in folk—by no means exhaust the list of spiritual requisites. One might speak of such personal qualities as patience, truthfulness, courtesy, a sense of proportion making big things big and little things little. Or one might enlarge upon industry in study, in preparation for public worship, in calling; upon open-mindedness to new light; upon cultivating beauty in metaphor and phrase and distinction in style of writing and speech. But these three spiritual requirements come first; without them all others are vain.—Henry Sloan Coffin, in The Union Preview.

JENNY'S LESSON

"Jenny," said a very tired mother to her daughter one afternoon, "will you help me sew this braid on your sister's dress?"

"Oh, mother, how can you ask me to help you when you know that it takes all my time to make those pictures?"

"What pictures?" inquired her mother.

"Why, a lot of us girls met yesterday at Katie Eastern's house and formed a club. We call it the Busy Workers, because we will be always helping the poor. We are making pictures for the poor sick children in the New York hospital. Do you not think it is a good plan?"

"Perhaps it is," said her mother absently.

So Jenny leaving her mother to sew on the braid, started upstairs to make pictures. She had not been up there very long when Katie Eastern came in.

"Well, Kate," said Jenny, "I thought you were never coming."

"I would have been here sooner, but we had company for dinner, and Chloe had so many dishes to wash that I stayed to help her."

"Well, Kate Eastern, you shock me! The very idea of your helping your servant," said Jenny, very much surprised.

"Now look here, Jenny: didn't we girls form a club, and each promised to do all we could to help others?"

"Well, that hasn't anything to do

with helping servants wash dishes," said Jenny.

"Yes, it has, too. I couldn't go out trying to help other people, all the time knowing that mother or some of the servants would be glad for my help. Do you think you could?"

After a pleasant afternoon, at tea-time Kate went home. As soon as she was gone, Jenny came downstairs and went to find her mother.

"Mother," she said, "have you the braid sewed on Netty's dress yet?"

"No," replied her mother, "I have not been able to get it done."

"Then I will help you, mother, and after this I mean always to help you first, and then work for any others I can help."

And after that Jenny always helped outsiders all she could.—Selected.

GIVE THE CHURCH PAPER A CHANCE

Give the church paper a chance! A few Sundays ago we heard Dr. George E. Heath, pastor of Wesley Methodist Church, Worcester, make a forceful five-minute appeal for subscriptions to Zions Herald at the close of a Sunday morning service.

A Fine Catechism For Infants

Some years ago Mrs. Geo. Thornburgh prepared an Infant Catechism which met a felt need and became deservedly popular. It was supposed to be out of print; but recently a considerable number was found. The original price was five cents a copy and 50 cents a dozen. They may now be had for 5 cents a copy or 25 cents a dozen. Order of the Arkansas Methodist. Stamps may be used in payment.

Are YOU This Person?

Christian man (or woman): age, 18-60 (say), living in city or town; free all or part of day; good health; missionary in spirit; eager to promote the Gospel in own or nearby community; needing fair financial remuneration. Liberal discount to those selling.

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Ask (without obligation) for particulars about "colportage" work. Please mention this paper BIBLE INSTITUTE COLPORTAGE ASS'N, 822 N. Wells, Chicago, Illinois.

Beware Coughs from common colds That Hang On

No matter how many medicines you have tried for your common cough, chest cold, or bronchial irritation, you may get relief now with Creomulsion. Serious trouble may be brewing and you cannot afford to take a chance with any remedy less potent than Creomulsion, which goes right to the seat of the trouble and aids nature to soothe and heal the inflamed mucous membranes and to loosen and expel germ-laden phlegm.

Even if other remedies have failed, don't be discouraged, try Creomulsion. Your druggist is authorized to refund your money if you are not thoroughly satisfied with the benefits obtained. Creomulsion is one word, ask for it plainly, see that the name on the bottle is Creomulsion, and you'll get the genuine product and the relief you want. (Adv.)

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JOHN R. DICKEY'S EYE WASH
OLD RELIABLE

refreshes and brings comfort. Used 65 years. Genuine in red box. 25c and 50c at drug stores. Ask for large size with dropper.
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LIQUID, TABLETS, SALVE, NOSE DROPS

He told his congregation that he believed in the paper, that it was the best religious weekly in the country, that it should be in every home, that he had always promoted it in every church that he had served, and had found from experience that the Herald was a most efficient assistant pastor. In five minutes this live pastor secured twenty-nine new subscriptions. It can be done.—Zions Herald.

MOVING FORWARD—IN MISSIONS

"Despite all the black facts of life around us, God calls us not to retreat, not even to hold on, but to go forward." This sentence headed the statement of the National Christian Council a few years ago, yet, it is a sentence which is contemporary to our present situations throughout the world. "God calls us not to retreat, not even to hold on, but to go forward."

Christianity is a "Missionary" religion and being missionary Christianity is integrally tied-up with the imperative of Christ, "Go ye," an imperative which has brought to fruition an entire civilization dominated by one central religious pattern. However, a "Missionary" religion that is centralized in Christ's imperative cannot retreat nor even hold on, it must GO FORWARD. "Go ye" forward with Christ. "Christ is our motive and Christ is our end. We must give nothing less, and we can give nothing more."

Your support of the budget enables your church to pay its debt to home and foreign missions.

OBITUARIES

ANDREW JACKSON WEEKS: A TRIBUTE

This is not a biographical sketch; it is not even a brief summary of editorial activities, but a slight appreciation of a brother editor who cherished a fine friendly spirit through a long and busy life. Devoted to his Church, interested in all the wider movements of his day, and a lover of his fellow man, A. J. Weeks won friends in the many and varied circles of his Church on both sides of the Atlantic. His droll, indifferent manner and deliberate speech, mixed with excellent good humor and much wit, made striking appeal to vast groups of Americans.

Born in the deep South, our Brother Weeks early in life migrated to the wide-open spaces and breathed the free air of Texas. Few men knew Texans and loved the great Southwest as did he. But he was not bound to Texas and to Texans. Methodism, North and South, yea, on both sides of the water, enlisted his best efforts and his abiding love. In the pastorate and as editor of various papers he gave a good account of himself.

The sudden passing of A. J. Weeks in the closing month of the year linked him in my own mind to the sudden going of Dan Brummitt of the North on the eve of Uniting Conference earlier in the year. Brummitt fell just as he turned in the last "copy" for the "special edition" of the Christian Advocate. Weeks had made ready the "forms" of the Southwestern as he was girding himself afresh for the coming Methodist Advance. In a most real way the Uniting Conference and the Methodist Advance were one. Both men labored to the last; both passed

very unexpectedly; both were rare spirits.

Our brother of the higher latitudes and our recently departed editor of the lower parallels were much alike; but they were really one in their devotion to the demands made of a Methodist editor. Both were found at Methodist assemblies in the North and in the South, eager to report the movements of Zion. Weeks was fully as much interested in English Methodism as was Brummitt, a man to the manner born. So both of these, our dearly loved brothers of the press, were one in spirit as they joined in the manner of their sudden departure in this wonderful year of Methodist Union.

The passing of Andrew Jackson Weeks, so soon after the going of our dear brother, Dan B. Brummitt, robs the Methodist press of two faithful and devoted servants and leaves the South Central Jurisdiction with few to fill their places.

The union here is severed, but to us remains a rich heritage in the noble example left us by one who made the world better and happier by his having passed this way.—M. T. Plyler, for the Editors assembled in Charlotte, N. C.

KESSLER.—Mrs. Frances Virginia Kessler departed this life Monday, Dec. 18, at the home of her daughter, Mrs. E. G. Castel. She had been ill for several months, but her going was unexpected. Fortunate is this community to have had one who had reached the ripe age of 78, going about scattering happiness and good-will. The burial service was at the City cemetery Tuesday, conducted by Rev. J. J. Webb, pastor of the Huntington Methodist Church. A host of sorrowing friends attended. Our long association with Mrs. Kessler impressed upon us the fact that she was a woman of rare qualities of heart and mind. The welfare of her neighbors and friends took precedence over all selfish interests. She lived an humble, beautiful Christian life. In her going her friends have lost a citizen whose worth cannot be estimated and the Methodist Church a most devoted member. The writer feels a deep sense of personal loss. My life has been made happier and better by knowing her.—Mrs. C. N. Anderton.

GRAVES.—John Sterling Graves was born in Center Point, Ark., July 5, 1850, and passed to his reward from the home of his daughter, Mrs. Mary Hanes, in Center Point, February 10. He united with the Methodist Episcopal Church, South, at Bluff Springs, Ark., at an early age. He was later married to Miss Comel Oxford. To this union were born eight children of whom two survive: Mrs. Buckie Dildy of Broken Bow, Okla., and Mrs. Mary Hanes of Center Point. He was a loyal member of the church and, was a faithful attendant upon its services. (As long as his health permitted). In addition to the above named members of the family, he is survived by one sister, Mrs. Dollie Haller of Center Point, Ark., and one granddaughter, Mrs. W. C. Lee of Dierks, Ark. Funeral services were conducted in the Center Point Methodist Church by the pastor, assisted by the Rev. Arthur Terry of Nashville. Burial in Bluff Springs cemetery.—J. H. Ward, Pastor.

MAY.—Mrs. John P. May (nee Sallie Elizabeth Applewhite), was born at Colliersville, Tenn., Nov. 26, 1853. When six years old she moved, with her parents, John and Nancy Jane McFerrin Applewhite, to Arkansas, and the family settled in Cross County. On February 14, 1871, she was married to John P. May, who had come to Arkansas from Mississippi and established a drug business at the old town of Wittsburg on St. Francis River. When Vandale was made the county seat of Cross County, the May family located there and made this their home for many years. In 1901 Mr. May passed away, and following his death Mrs. May moved to Searcy. Later she made her home at Portland with her daughter, Mrs. John D. Pugh. In 1920 the Pugh family moved to Little Rock and Mrs. May came with them, and here has lived continuously to the time of her death, February 2. She was the mother of eight children. Four of these preceded her in death, and two sons and two daughters survive her. Those surviving are: F. Garland May of Pine Bluff, Mrs. John D. Pugh of Little Rock, Mrs. William H. Davis of DeWitt, and Charles McFerrin May of Rosebud. In addition to these she is survived by ten grandchildren and four great-grand-

children. The grandchildren are: Guy Noel May and F. Garland May, Jr., of Pine Bluff; Mrs. David Brown Crenshaw of Fort Worth, Texas; John D. Pugh of Pine Bluff and Werter Robert Pugh of Little Rock; William H. Davis, Jr., of DeWitt; John Robert, Nina Marie, Margaret Elizabeth and Milton May of Rosebud. The great-grandchildren are David Brown Crenshaw, Jr., Julia Ann Hay, daughter of Mrs. Mildred Bedell May and the late John Ewell May of Pine Bluff; Charles Scott May and Thankful May of Pine Bluff. The story of such a life cannot be adequately told through the mention of dates, names and places. Those who knew her best remember her as a remarkable woman. Possessed of a winsome personality and a strong and beautiful character, she lived a life that was long in its years and rich in its quality. In her were to be found, at their very best, those elements which have given to the womanhood of the Southland imperishable glory. But she was above everything else, a mother, and it was in the realm of the family circle that she showed herself most truly noble. To those who were related to her by the ties of nature she was all that a mother can be, and to a countless host who were privileged to know and love her she was "Mother May." The secret of her life, with its strength and beauty, one could not miss. She was a Christian. Her religion gave color and character to all she thought and said and did. From earliest childhood she was a member of the Methodist Church. It must have been the easy and the natural thing for her to be a loyal and devoted Methodist, for Methodism was passed on to her by a mother who bore one of the illustrious names of Southern Methodism. She was a niece of the great John B. McFerrin, a Methodist preacher in Tennessee for 62 years, who wrought mightily in his day for the cause of Christ and for the on-going of Methodism in the South. Her funeral service was conducted on Sunday afternoon, February 4, by her pastor, Rev. Warren Johnston, in First Methodist Church, which she so dearly loved and in which she so faithfully worshipped, and her remains were laid to rest in Roselawn cemetery.—C. M. Reves.

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