



Arkansas Methodist

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



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

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THE COLLEGE OF QUALITY

IN the April Hendrix College Bulletin are found the following opinions of the college: Dr. H. J. Thorkelson, General Education Board, New York, says: "I do not remember to have come in contact with a group of professors who were more alive and knew so well what they were about, as the Hendrix faculty."

Dr. Edwin Mims, a former Arkansas man, now of the Vanderbilt University faculty, writes: "I have been impressed by the thoroughness of its work, and by the idealism that animates the faculty and students. Hendrix has taken a strong influential place in higher education circles of the South."

Dr. G. P. Tuttle, inspector for the North Central Association, writes: "In scholarship, in training, and in personality of the faculty, I consider Hendrix definitely above the average of many of the strong colleges of the North Central Association."

The following is a further comment on the faculty: "Hendrix has both a stable and a scholarly faculty. Its professors have been here an average of fifteen years. Several professors have been repeatedly called to teach graduate work in the summer schools in Peabody College, the University of Illinois, and the University of Chicago. Some are writing books and others are doing important research work."

Of the spiritual life the following is said: "Hendrix has always emphasized the fact that the material and intellectual have no value unless accompanied by the spiritual. The student Y. M. C. A. and Y. W. C. A. are both active organizations with large membership. Each recognizes the importance of balanced living and maintains well equipped rooms devoted to the social and recreational as well as the religious life. There is also a Life Service Group. Hendrix herself enters positively into the spiritual interests of her students. Her schedule includes regular chapel services. She brings each year some inspiring speaker to conduct a Religious Emphasis Week. Instructors constantly present their subjects with a Christian point of view and once a year devote class periods to a frank discussion of their religious convictions. Instructors also co-operate with the Young People's Department of the local church, offering a large variety of informational and helpful courses designed especially for college students."

From these things, as well as many others, it may be known that Hendrix is pre-eminently a college of quality. Our people should recognize this and appreciate the immense advantage of educating their youth in an institution that prepares them well both for living and for further work in education. The standing of Hendrix College in the educational world and her contacts with universities give her graduates prestige and opportunity.

MORAL CALLOUSNESS AND ITS CURE

IN a recent issue of The Nation, a writer, discussing the apparent indifference of our people to moral delinquencies, says: "To an old-fashioned American like myself, this universal indifference to dishonesty, the moral callousness of our supposedly 'best people,' is the amazing fact of the day. . . . It may be that our troubles lie deeper than unbalanced budgets, mortgage indebtedness which cannot be paid, unemployment, and the gold standard, all these problems they are fanatically fussing over in Washington these days. The social infection which manifests itself in so many unpleasant symptoms may lie in the very fiber of American character itself, which no longer condemns crime when it attains six figures. Democracy, if it is to work at all, requires a belief at least in the ideal of common honesty."

This comment in a journal which is not inter-

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MANY DAUGHTERS HAVE DONE VIRTUOUSLY, BUT THOU EXCELLEST THEM ALL. FAVOR IS DECEITFUL, AND BEAUTY IS VAIN; BUT A WOMAN THAT FEARETH THE LORD, SHE SHALL BE PRAISED. GIVE HER OF THE FRUIT OF HER HANDS; AND LET HER OWN WORKS PRAISE HER IN THE GATES. —Prov. 31:29-31.

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THE PUBLIC PRESS

The traditions of the American press for fairness and truthfulness are a part of our American heritage. As one of the most effective instruments of public education, the press must be maintained on this high level else it will become a public menace and an oppressor of our people. Nothing is more certain to undermine democratic institutions than the dissemination of false information on public questions.

We declare that the American newspaper, particularly the metropolitan newspaper, is today one of the chief enemies of the kingdom of God. Every noteworthy movement toward the Kingdom, from world peace to prohibition, has been thwarted again and again. The great moral questions of today are obscured from the people by the fog of newspaper propaganda which shrouds the clearness of the purposes of special privilege. The result is an American public opinion, poor in thought and rich in instincts of narrow nationalism, selfishness, and moral indifference. The record of the press in the people's fight for the Eighteenth Amendment is a challenge to the existence of our Government.

We believe that the truth is too precious to be intimidated or concealed. Moreover, we believe that the Church of Jesus Christ is called to deliver the truth. Therefore, we call upon our people to support our Church press as they have never done before; that in these days of propaganda, information on issues involving humanity may come to our people untainted by predatory interests. —Resolution Adopted by N. W. Indiana said conference.

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ested in religion as such, but only in morality apart from religion, is significant. This journal has very high ideals of social and civic conduct, but does not relate them to God.

There was a day when the consciousness of God barked large in the minds of Protestant Christians. As the supreme law-giver and administrator He must be considered, and violation of his law was sin, and sin required repentance and atonement. Today humanity as such is almost worshiped, and God is ignored. This is partly due to two very different elements in ethics: emphasis on the human side of the Sermon on the Mount and the atheistic and materialistic trend of Science. In both cases this is perversion. While stressing the value of man, Jesus was not minimizing God, and in discovering the secrets of the universe, Science was not consciously eliminating Him. Nevertheless much modern teaching and preaching, without intentionally ignoring God and minimizing sin, has so exalted humanistic and agnostic ideals that the present generation has in large measure lost the idea of God as a supreme ruler the violation of whose laws is sin, that sin itself

has been so horridly. In seeking to promote the humanity we have largely failed to its fundamental relation to the King- God and righteousness. We go to church, worship God, but to be pleased with platitudes sermonettes and popular music. We use Sabbath day as a day for mere recreation and as a day holy unto the Lord. In these two particulars we, like college students in considering courses in Ethics and Logic, exercise the right of election, and practically ignore fundamentals. By also failing to pay, out of our abundant wealth, the tithe which is God's by right and not of our own volition, we have rejected God's lordship and our position as tenants on his lands.

Is it any wonder that, with the loss of the sense of God's sovereignty, the proper use of the Sabbath, and the recognition of our relation as tenants, we should also lose respect for our civic and social obligations? Our relations both to God and our neighbor are such that we cannot, by emphasizing only one, sanctify the other. There may be atheists who, because they have lived among men who honored God, are moral; but it is practically impossible to adopt an atheistic code of morals that positively impels to righteousness. To overcome the present moral callousness, it will be necessary to know God as an active and interested supreme ruler and his laws as holy and immutable, and then to seek more definitely to obey his laws because they involve recognition of both God and our neighbor.

A PUZZLED BEERITE

THE Arkansas Democrat, which favored repeal of the 18th Amendment, and now is impatient because we do not immediately have beer, is badly befuddled over the question of "local option." Because the dries in 1916 opposed the repeal of statewide prohibition and argued against the return to county option, the editor tries to make sport of those who now argue in favor of local option in case a beer bill is passed. He says: "In 1916 it (local option) was 'bad' and had no place on the statute books. Today it is 'good' and belongs there. It leaves Joe Doe dizzy from trying to hop from one side of the fence to the other to keep up with the logicians."

To one who knows the history of liquor legislation there is no trouble to understand the position of the dries and recognize its logic. Prohibition began with small local units and gradually progressed to the larger. At each step forward the wets would always argue for the status quo. They at first wanted no restrictions; then when we got county option, they favored the option in the smaller areas; when we got statewide they favored local-control. Now the dries reverse the process. They favor nationwide prohibition; but when they cannot get that, they favor statewide prohibition; when they cannot get statewide, they favor county option; and when they cannot get that, they favor option in the smaller units. There is nothing illogical about either process. Each favors all it can get, and when it cannot get all, it favors the next best thing.

However, the dries have a decided advantage in argument, because the United States Supreme Court, rendering a decision, has declared: "There is no inherent right in a citizen to sell intoxicating liquor by retail. It is not a privilege of a citizen of a State or of a citizen of the United States."

The Kansas Supreme Court has declared: "The article is one whose moderate use, even, is taken into account by actuaries of insurance companies, and which bars employment in cases of service involving prudent and careful conduct—an article conceded to be fraught with such continuous peril to health, that it is a different status before the courts and the legislature from other

Continued on page 2, Col. 2

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Personal and Other Items

MISS Annie Winburne, our secretary and treasurer, last week took a part of her vacation at Conway. The remainder of her vacation will be taken a day at a time as may be convenient.

REV. W. T. Menard, formerly a member of Little Rock Conference and recently a member of the Pacific Conference, has been transferred to the Northwest Conference and stationed at Walla Walla, Wash.

RESTAURANT men in New York City are much disappointed over income from beer. They agree that after the first flurry, large beer sales in restaurants dropped away. "More beer may be sold but that means less coffee sales," declared one doubtful restaurant keeper.—Ex.

REV. C. M. Reves, D. D., pastor of First Church this city, while playing golf last Friday, was hit in the eye by a ball. His glasses were broken and the eye seriously injured. He is now resting in the Baptist Hospital and is expected to recover without the loss of the sight of his eye.

REV. A. M. Shaw, D. D., pastor at Vinton, La., called last week. He and Mrs. Shaw are taking their vacation by visiting among friends and relatives in Warren, Star City, Lonoke, Conway, Little Rock, and Hot Springs. He reports very difficult financial conditions in his Conference.

A STORY is told of a farmer who had two calves and agreed to give one to the Lord. Just before butchering time one of them died, and the farmer sadly announced to his wife, "It was the Lord's calf that died!" Perhaps in the depression period God's share seems to have suffered more than our own?—Bulletin, First Church, Boise, Idaho.

REV. H. B. Vaught, pastor of Asbury Church, held series of services last week from Monday until Saturday at Taylor's Chapel and received six adults into the church and baptized seven children. He has received to date 147 members. He is preaching to large crowds at every service and the evening congregations are larger than those of last winter.

BISHOP H. A. Boaz has been quite ill; but is now out of the hospital and is rapidly recovering at his home in Houston. He desires to express his appreciation to his many Arkansas friends for their letters of sympathy. He may rest assured that he is not forgotten in our State where he rendered splendid service during his quadrennium among us.

SUICIDES, homicides, robberies, exposure of bank stealings, gambling and numerous other collapses gather about the wild orgy through which we have come. Still, we feel that all we need is a return of prosperity measured in easy money. What is the use unless we have the sense and character to use it? The real work for recovery lies at the door of the church.—N. C. Christian Advocate.

FIRST Church, Jonesboro, Rev. H. Lynn Wade pastor, recently celebrated the fiftieth anniversary of its Sunday School. A very complete history of the church was published in its Bulletin. The most remarkable event was the preaching of a sermon by Rev. W. W. Anderson, a former pastor, who has reached his ninety-fifth year. Read the account of the celebration on page 5, written by Rev. J. F. Jernigan, who, having been presiding elder in 1898, was present and took an active part in the anniversary.

THE News and Observer reports 26 arrests for drinking in Raleigh last week-end. The week before it reported 23 arrests for the same offence. Hearst's wet Washington Times reported 525 in custody—211 of these for drunkenness—adding, "This sets an all time record for the number of arraignments." Strange reports these! We were assured that with the coming of beer there would be big money and the bootlegger would be put out of business. Instead we are threatened with a tide of drunkenness in Raleigh and in Washington.—N. C. Christian Advocate.

THE legislature will be in special session next week and is expected to pass some kind of beer law. Our readers are requested to read the protest on page 4 from the presidents of the colleges at Conway and then urge their representatives and senators to protect all school communities against the effort to force the sale of beer upon them. It would be an outrage to take away from dry communities all power to protect themselves against the sale of the beverage that was most objectionable in saloon days. Readers, please act quickly.

THE people will make a fatal mistake if they put their faith for prosperity in any speculation or form of easy money which does not reckon with downright honesty and industry. "Zury," a pioneer Illinois farmer, gruffly gave some financial counsel which has not become worthless. "No sirree! Money's a thing that can't be manufactured by a shark in an office—it's suthin' that's got to be dug aouter the graoun' and then traded off fer suthin' that's growed a-top of graoun; corn, hawgs, wool—suthin'r other that takes labor. All other kinds of money's jes' a scheme to git our hard arn't prodooce for nothin'!"—Ex.

CENSUS figures of 1923 showed a most favorable effect of prohibition upon crime statistics as compared with 1910. Arrests for disorderly conduct were down 51.5%, vagrancy 52.8%, assault 53.1%, larceny 42.3%, fraud 55.7% while the number of offenders under eighteen years of age had declined by 43%. Since this record, there have been in some categories substantial increases in crime, but official records of the British Government for 1928 (report of the Home Secretary) show an increase in house breaking of 72%, shop breaking 129%, attempts to break in 110%, entering with intent to commit felony 123% and various miscellaneous frauds 195%.

TUESDAY of last week our people assembled in the Travelers' Park to show appreciation of the services of our senior senator, Hon. Joe T. Robinson. It was said by Senators Reynolds of North Carolina and Harrison of Mississippi that in his leadership in the Senate he had rendered great service and in influence stood next to the President himself. Arkansas is naturally proud of the recognized prominence of her distinguished native son and it was proper thus to do him honor. Our only regret is that having been elected as a professed "dry" and representing a State that up to July 18 had been considered "dry", he led in promoting action submitting repeal of the 18th Amendment and passage of the Beer Law. We can understand how as the recognized legislative leader of his "wet" party, he might feel under partizan obligation to support these measures; but we think that, in keeping with his relation to the constituency that elected him, he like Senators Glass and Caraway, might have been excused from zealous activity on this moral issue. If he had opposed

such Congressional action, it is practically certain that, with an honest count, Arkansas in the recent election would have voted to retain the 18th Amendment. It is with regret that we feel under the necessity of criticizing the record of our most distinguished citizen. It is too much to expect a politician to be consistent, but a statesman should be consistent in fundamentals. It is to be hoped that some day our great senator will realize his error in this particular and will help us to overcome the evils which are sure to follow the present trend in morals.

BOOK REVIEW

Forestry Almanac: 1933 Edition; compiled and edited by the American Tree Association; sold by the American Nature Magazine Association, Washington, D. C., price \$2.00.

At the present, when interest in Forestry has been stimulated by the employment by the Federal Government of some 250,000 young men in various forest activities this book becomes exceedingly valuable. It contains information about the U. S. Forest Service, National Forests, State and Municipal Forests, Forestry Organizations, Foreign Forestry, Forestry Schools, Statistics, National Park Service, and a very complete Bibliography of Forestry. By means of this book one can either find the information which he needs on any forestry problem or necessary directions to other sources of information. Because Arkansas has vast tracts of land adapted to growing trees and almost useless for other purposes, the problems of state and municipal forests should be studied. This work provides the key to all such studies, and should be in every public library and many private libraries. Today every public-spirited person should know something of forestry problems, and our youth in schools should be given the opportunity to obtain desired information such as is furnished by this volume.

Twilight Of Royalty; by Alexander Grand Duke Of Russia; published by Ray Long and Richard R. Smith, Inc., New York; price \$3.00.

This is a lovely example of the art of book-making. In addition it is a most interesting and well-written narrative of the lives of modern Royalty, written by one who is related to most of the royal families of whom he writes and is prepared to give us an intimate and authentic interpretation of these lives. It is most enlightening. Not only does it make the situation in Europe much clearer to the average reader, but it also throws strong flashes of light on some phases of government in our country upon which we would do well to ponder. For entertainment and instruction read the book.

Building The House Of God; by Elbert M. Conover; published by the Methodist Book Concern, Cincinnati; price, \$2.50.

The author, Director of the Bureau of Architecture of the Methodist Episcopal Church, has given much serious thought and attention to the matter of church buildings. The result of this study is this volume, a most practical and helpful guide to all who have the erection of houses of worship entrusted to their care. Every phase of the subject, from the selection of the locality to the finishing touches, is dealt with thoroughly. The book opens with a discussion of "Leadership in Church Building" and is followed by "I. The Significance Of The Church Building," "II. The Language and Spirit Of Architecture," "III. Building The House Of God Through The Ages," "IV. Our Heritage From The Parish Churches and Cathedrals Of England," "V. Building The House Of God In America," "VI. The Problem Of Modern Church Building," and at least sixteen other interesting chapters followed by a "Check List" and "Bibliography." The book is copiously illustrated with plans, drawings and photographs. It would prove most useful to Church builders.

A PUZZLED BEERITE

(Continued from Page 1.)

kinds of property, and places traffic in it upon a different plane from other kinds of business."

It ought not to be difficult for any one with a sense of fairness to see the difference between permitting a community that wants liquor to have it, and forcing it upon a community that does not want it. But brewers and their defenders do not always appreciate moral distinctions. Certainly the educational communities that had protected themselves against the old saloons, which sold beer, have a right to demand equal protection if beer is to be sold in the state.

A. COURAGEOUS AND CONFIDENT CAMPAIGN OF THE CROSS

By Bishop Arthur J. Moore

The real spirit of Methodism is expressed by a single line in one of the hymns written by Charles Wesley: "O let me commend my Savior to you." In this terse sentence is expressed the experience which gave birth to Methodism and the purpose which justifies our existence. But for that wonderful experience which came to John Wesley on the twenty-fourth of May, 1738, when he felt his heart strangely warmed and received the assurance that God had saved him from the law of sin and death, there would have been no Wesleyan Revival, and the great sisterhood of Methodist Churches around the world would have had no existence. We must not forget our history. It was in that personal experience of Christ's redeeming love that Mr. Wesley found the inspiration and power which, under God, created Methodism.

From the beginning the credentials of Methodism have been the evangelistic passion and the evangelistic message. In the face of unbelief and shocking immoralities, despite industrial and spiritual depression, the early Methodists lighted their evangelistic fires, and gave themselves with sacrificial passion to the telling of the good news. Having received the direct assurance of the forgiveness of their sins, and spiritual adoption into the divine family, they refused to believe that this was an exceptional privilege inaccessible to other men. They found fellowship with each other, and made their impact upon the world by declaring that this experience and power was to be the common experience of all men. Their joyful experience gave them tongues of fire. Their one mission was to bring all men into a saving knowledge of the truth as it is in Christ Jesus. They felt that upon them a very special responsibility rested for the conversion of the world.

The normal mood of Methodism is the evangelistic mood. Whatever place other groups may assign to evangelism, there is no question but that it is essential and vital for Methodism. We have always regarded ourselves as the heralds of the joyful message of salvation, both here and hereafter for all who believe in Jesus Christ. A Methodist Church which does not evangelize may have names and numbers, but it lacks meaning. The stirring history of our advance across this continent is the story of resistless evangelism. Our supreme emphasis has not been a philosophical theory, or even a theological system, but a prophetic call to sinful men to accept Christ and go forth to a new life of faith and sacrificial service.

Methodism needs a new baptism of this missionary and evangelistic fire. The flaming urgency of those early Methodists must be restored. There can be no effective substitute for the evangelistic passion. It is quite easy for a Church to forget its divine mission and settle down into a self-satisfied attitude ministering only to itself. Some congregations tend to become exclusive—a group of respectable people—with only a slight passion for humanity. Of course such Churches have little enthusiasm and no spiritual daring because they fail to see that Jesus identified Himself with broken and disinherited outsiders, with the lost, the least, and the last.

In the beginning every Methodist was an evangelist. They had more than a faltering hope that their sins were forgiven. They enjoyed the "full assurance" of redemption. As

a result there rose up a great crowd of witnesses—some of them rough and unlearned, but they knew their facts, and were hot and eager to bear testimony to the power of the living Christ.

Never was there a greater need for the effective proclamation of a gospel of life, hope and salvation than there is today. To many balanced and competent observers the very foundations of our social order seem to be crumbling. The structure which our fathers labored so patiently to build is trembling if not tottering. The disintegration of the normal home life, the lack of reverence for law, the sag in the moral idealism of our people reveal that our world is sadly in need of redemption. Our help must come from God or it comes not at all.

We profess to believe that in the gospel of Jesus Christ there is not only salvation for the individual believer but the solution of all our social problems. Have we the courage to inaugurate a courageous and confident campaign in all our churches in which we challenge men to accept Christ?

Preceding every great spiritual awakening there has been a moral self-complacency amounting to nothing less than spiritual deadness. It is when such conditions obtain that men grow hungry for spiritual help, and become conscious of their sin and their need of God. We are in such a time. There is everywhere a spiritual expectancy. Nothing but the living Christ will meet the need of this hour. There are untold numbers of persons hungry for spiritual reality. Their longings can never be satisfied until they find Christ.

What an incomparable challenge comes to us as we face the present situation. The Church alone can point the confused mind and groping spirit of the world to One who takes away sin and gives peace. Will we do it? If so, how? By new methods? Yes. New Gospel? No. The essential facts of the gospel must remain if it is to be the eternal gospel. We must go again to the source of divine power. This means prayer; personal and corporate prayer; importunate, knocking, seeking, asking prayer—until we receive. Once our hearts are set on fire by the love of Jesus the victory is assured. With a new vision of the Savior, a more complete surrender to His mastery, and a new yielding to His redemptive purposes, with hearts gladdened and uplifted by His presence, let Methodists everywhere go forth to sing "O let me commend my Savior to you."—In Nashville Christian Advocate.

JESUS IN OUR AFFAIRS

A Study of John 21:1-13.

1.—Jesus is intensely interested in what His disciples are doing; whether they are fishing, farming, merchandizing, teaching, preaching, house-keeping, working for themselves or in the employ of others. He is interested whether we are succeeding or failing. It ought to be a comforting thought to know that He is. You may have toiled all night and caught nothing, like the disciples that night on the sea of Tiberias. You may have farmed and not only have taken nothing, but lost much of what you did have. You may have operated your store or mill or gin during this depression at a loss. You may have practiced your profession or calling at a financial loss. You may as a church seem to be operating under tremendous difficulties or handicaps. But to know that Jesus sees and understands ought to encourage your hearts.

2.—Jesus makes himself known. Ofttimes when you have toiled and

failed when you have done your best, Jesus stands nearby. You may not recognize that it is Jesus; just as the disciple did not know Him as He stood that morning on the shore of Tiberias; just as Mary the morning of the resurrection, who was weeping, saw Jesus standing nearby and did not know that it was He. Jesus may be standing near in the form of a friend. Finally he speaks to you, Children, how are you getting along? Have you had any success? Have you any meat? And you answer, No; we've failed. Our efforts have availed nothing. We have realized nothing from our cotton crop. Cattle are worth very little. We can't get anything from our lumber. Ginning does not pay. We've operated our store at a loss.

Then you hear a voice saying, "Don't give up; do not be discouraged, proceed this way; cast your net on the right side of the ship, and you shall find. You do so, and you have more fish in your net than you can manage. Then you begin, like the disciple whom Jesus loved, to realize, it is the Lord. It is Jesus who has been giving me directions; it is His voice I have heard.

3.—Success follows obedience. Success always follows obedience. No disciple who follows his Lord can fail; whether he has little or much of material possessions. Jesus said, "A man's life consisteth not in the abundance of the things which he possesses." No group, no church can fail as long as they heed their Master's voice.

4.—Jesus is able to meet His disciples needs. When the tired, hungry disciples pulled in to shore that morning after following Jesus' directions, they saw a fire of coals there, and fish laid thereon, and bread. This calls to mind the Scripture: "God is able to supply all your needs through riches of grace in Christ Jesus." There is an abundance in the Father's house for every need whether temporal or spiritual, and it is at the command of Jesus. He said all things that the Father hath are mine. When you follow directions, you need not doubt that the storehouse of the Lord will open to you. "No good thing will the Lord withhold from them that walk uprightly."

5.—Jesus requires your co-operation. To my mind, we now come to the most important lesson of this whole incident. Jesus expects and requires His followers to co-operate with him as far as possible. Although He had coals and fish laid thereon, and bread, He said to the disciples, "Bring of the fish which ye have now caught." God is able to feed every hungry person in the world without man's help, but would it be best for the hungry world? When the children of Israel were in the wilderness and had no way to get bread, God sent the manna, even forty years. He fed the prophet Elijah by the help of the ravens when he could get no food. But God expects man to do his part. There is much truth in the saying, "God helps those who help themselves."

Co-operation with the Lord is best for us. If everything were handed us on a silver platter, would we appreciate it? Centuries ago the old monks began feeding everybody who came to their monasteries. They soon developed a contingent of beggars. Many people will not work as long as the Red Cross or someone will feed them. I do not think the principle of the government dole a good one. Co-operation develops us. It makes us strong for the tasks of life. It creates self-respect.—F. C. Cannon.

THE COLLAPSE OF THE CITY CHURCH

Many elements join in the threatened collapse of our city churches in those centers where the lines are breaking all about them. A sense of helplessness has come upon them in the present struggle to hold their own. There is no note of triumph and assurance of victory. No golden day beckons.

We are sure the failure of all the people to sing contributes much to this. The church tries to live too much by proxy. A choir is hired to sing and a preacher is paid to preach and to pray. By the time the choir gets through with its anthems and solos and the preacher has finished his philosophical and theological discourse no note of victory remains.

Methodism has won its way by testimony and songs sung by the people out of a joyous experience. Most of our city churches need nothing quite so much as joyous congregational singing and the elimination of "big" sermons from preachers who think they are great preachers. Men were accustomed to tell Henry Ward Beecher that the people came to hear him preach. "No," said he, "the crowds come to hear Plymouth church sing."

Moving songs by the crowds made glorious the old time camp meetings and they are to the front in the evangelistic efforts today. Every church that is winning its way in city and in country place makes much use of the songs of Zion sung by the crowd.—N. C. Christian Advocate.

THE EDITOR AND THE PASTOR

(Summary of Address Delivered by William E. Gilroy, Editor of The Congregationalist and Herald of Gospel Liberty, at the Recent Annual Meeting of the Editorial Council of the Religious Press.)

Two things an editor hopes for from the pastor: first, understanding, and second, support. As for understanding, it is a question whether the editor has not tended to expect it without cultivating it and without making the problems and conditions

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of his work intelligible to those whose good will he seeks.

In the matter of support there is need for an annual presentation of the paper's interests with the ministers' endorsement and good will. In the case of The Congregationalist it is the outstanding ministers of its constituency, the men nationally known and of greatest influence, who have been the most ready to give support. The indifference and the quibbling usually are on the part of lesser men who refuse to follow such worthy examples. The late Dr. Gordon, minister of the Old South Church in Boston, on his own initiative put on a campaign in his church that netted The Congregationalist about 170 subscribers, and his successor, Dr. Russell H. Stafford, has continued his excellent support. If other pastors in the denomination had shown such interest over a period of years, the problem of the paper would easily have been solved. Dean Charles R. Brown once said that The Congregationalist going into a home is worth a pastoral call a week. It would be a great help if ministers everywhere could be brought to see what Dean Brown as a pastor appreciated, and could avail themselves of the interest and support that would inevitably come through the weekly visit of a religious paper into the home of their people.

HOW SHE LOST 18 POUNDS OF FAT

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"Will say in regards to Kruschen: I took it to reduce. I lost 18 pounds after using one bottle and feel fine. Just bought one more bottle today and expect to lose 18 more pounds. I now weigh 148 and feel fine." Mrs. Harry Robinson, Akron, Ohio, (Jan. 6, 1933).

Once a day take Kruschen Salts—one half teaspoonful in a glass of hot water first thing every morning. Besides losing ugly fat SAFELY you'll gain in health and physical attractiveness—constipation, gas and acidity will cease to bother—you'll feel younger—more active—full of ambition—clear skin—sparkling eyes.

A jar that lasts 4 weeks cost but a trifle at any drugstore in the world—but demand and get Kruschen and if one bottle doesn't joyfully please you—money back.

COLLEGE HEADS APPEAL TO GOVERNOR

Dr. J. H. Reynolds, president of Hendrix College; Col. H. L. McAllister, president of Arkansas State Teachers College, and Dr. J. S. Rogers, president of Central College, signed the letter to the governor, which appears below:

Honorable J. M. Futrell, Governor of Arkansas, Little Rock, Ark.

Dear Governor Futrell—We are gratified to learn that you have taken the position that any bill to be passed by the proposed special session of the general assembly, providing for the sale of beer, must contain a provision that it does not authorize the sale of beer in localities where the sale of intoxicating liquors is forbidden by special acts of the legislature or by orders of the county court under local option petitions.

Here at Conway the sale of intoxicating liquors is prohibited by a county court order under the three-mile law, and also by a special act of the general assembly. There is no demand whatever here for any modification of existing laws applicable to this community so as to permit the sale of beer. On the contrary, the people of this community are almost a unit against such a modification, and we do not believe that the sale of beer should be forced upon a community that does not desire it. The whole argument of those who have favored repeal of the eighteenth amendment has been that each community ought to be permitted to settle for itself the matter of the liquor traffic, and it seems to us that it would be highly inconsistent for them now to insist that by a state-wide law the sale of beer, known to be an intoxicating liquor, and defined as such by our legislature and our courts, should be legalized in localities where it is not desired by the citizenship.

We earnestly hope that you will use your full powers to have the legislature provide in any measure passed, that the legislation does not repeal any existing special laws or court orders protecting any commun-

ity against the sale of beer or other intoxicating liquors, and that if the general assembly disregards your wishes you will veto such legislation. May we hear from you?

THE PARSONAGE DOES IT PRETTY WELL

Some stories will stand considerable repetition. This is one of them, about the Rev. G. B. MacDonald, a Methodist preacher of the nineteenth century.

A Methodist preacher lived in London on a salary of \$750 a year. He had a wife and five daughters.

If circumstances were similar to those of other homes maintained on such a salary, the busy mother doubtless had plenty of cooking and dishwashing, cleaning, mending, and sewing to do. More than likely the children had to help with the dishes and the dusting and get their lessons by themselves.

But these girls grew up. Four of the five married. The first became Lady Edward Burne-Jones, wife of the great artist. The second became Lady Edward Poynter, wife of the president of the Royal Academy and mother of Sir Hugh Poynter, one of the big steel men of Canada. The third married John Kipling and became the mother of Rudyard Kipling. The fourth married a man named Baldwin. Her son, Stanley, is a former prime minister of England and a vigorous member of the present government.

That record is not likely to be beaten, but it is different only in degree from many a record being made by children of the parsonage, Methodist and others.

The faithful preacher and his wife have no easy life; they are not interested in ease. But they do care for the great realities, including those of parenthood.

Now and then a minister's child is a disappointment and a grief; but, take them as they come, you would search far for better homes to be born in than those of inconspicuous and perhaps humdrum parsons—Central Christian Advocate.

Woman's Missionary Dept.

MRS. A. C. MILLAR, Editor

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

MONTICELLO DISTRICT

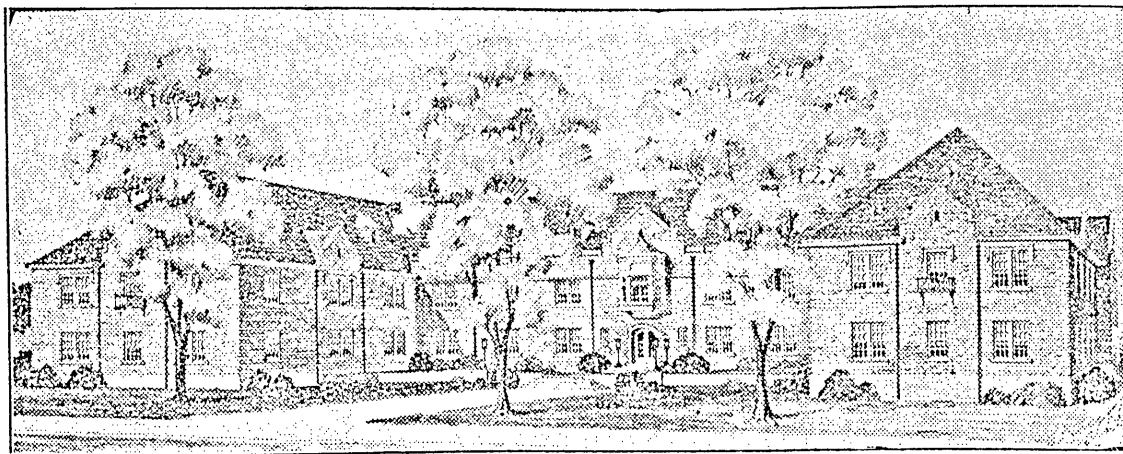
Zone No. 1 of the Monticello District, held an all day meeting at the Rock Springs Church on Monday, July 31st, with 30 members and three pastors and a host of folk from the Rock Springs community present. Something detained members from Hermitage and Warren. Monticello, Wilmar and Rock Springs auxiliaries were well represented.

The meeting was opened by the Zone president, Mrs. W. S. Anderson of Wilmar, and a devotional period was conducted by the pastor, Rev. J. C. Williams. After a few remarks made by Mrs. Anderson on the Need of the Zone meeting she introduced the Rock Springs president, Mrs. H. B. McKeown who had charge of the program for the day. The first number was a sweet song sung by three small girls. Mrs. Felix Groce then greeted the guests with a few well chosen words responded to by Mrs. Marshall Steel of Monticello. Miss Amanda May McKeown sang. A brief history of the Rock Springs auxiliary by Miss Mabel Nichols was read. It was interesting to note that the men of those days felt it a privilege to become members of the missionary society by the payment of \$1.00 per member per year as dues, also that each Sunday following the S. S. Program a box provided with lock and key and a slit in the top was placed on the table and all who wished marched down the aisle while some song was sung and deposited their offering in the box. At the close of the year the box was opened and its contents turned over to the pastor for missions. Sad was the child that did not have a nickel, at least, to put in this box. Pennies in those days were not as yet in vogue. This plan is worthy of emulation yet.

The Rock Springs auxiliary has been in existence with brief recesses since 1888. Such sainted women as Mrs. E. V. Carr, Mrs. J. A. Bassett, Mrs. Barbara Blakely and Mrs. Emma Lanhon were among its first members. Mrs. A. O. Evans was the first Foreign Missionary Society District Secretary, and in 1893 the third conference president. Mrs. Lou A Hotchkiss, mother of our Mrs. S. W. C. Smith of Hot Springs visited this auxiliary. Rev. J. A. Sage was instrumental in the organization of this auxiliary and later Rev. A. O. Evans was a benefactor in promoting its work. After this interesting paper Miss Lillian McKeown read a Temperance selection. Two small girls again delighted the audience with two short songs and the benediction was pronounced by the presiding elder, Rev. J. M. Hamilton. An hour of fellowship and a bountiful picnic dinner was enjoyed and, though the weather was extremely hot, iced tea greatly refreshed all.

At one p. m. all were reassembled in the church and the afternoon devotional was led by the president of the Monticello auxiliary, Mrs. W. H. Finn. This was followed with a Round Table Discussion led by Mrs. Thompson of Monticello on the subject of Ups and Downs and How to Make Ups out of Our Downs. Many helpful suggestions were given by members of the different auxiliaries which help to overcome obstacles. Mrs. Finn

Over 80 Per Cent of Rooms Already Reserved in this New Dormitory for Women



HENDRIX COLLEGE

Conway, Arkansas

50th Session Opens September 11

Church News

DR. WALDRIP AT MT. SEQUOYAH

Supt. S. M. Yancey announces that Dr. W. F. Coleman, pastor of Polytechnic Church, Ft. Worth, will speak at the Western Assembly next Saturday night and Sunday morning, and that Dr. M. N. Waldrip, of Cape Girardeau, Mo., will preach Sunday night, Monday morning and night, and Tuesday morning and night. This is good news to the many friends and admirers of Dr. Waldrip. The Pastors' Retreat, with several Bishops and many other preachers, will continue during the week, ending Sunday, August 20. All Arkansas pastors who can should attend.

REVIVAL AT CUSHMAN

The meeting held at Cushman the past three weeks closed Sunday. Rev. H. M. Lewis, the pastor, was assisted by Rev. Robert Shinn from Lewisville, Texas. Good attendance was continued throughout the series of services.

Bro. Shinn, although physically blind, saw with a clear spiritual understanding the work and will of God. He delivered many inspirational and uplifting sermons which were beneficial to both saint and sinner.

Through the co-operative work of all denominations in the community twenty-one souls were brought into the Kingdom of God. There were thirteen additions to the Church.

By the efforts of Henry Evans, song leader, and the faithful pianist, Miss Mary Lou Shell, the singing proved to be an important and essential part of the services.—Edna Simpson.

LITTLE ROCK DISTRICT BROTHERHOOD

The Brotherhood met at First Church, August 7, with P. E. James Thomas in the chair.

Rev. B. F. Fitzhugh and Rev. W. R. Boyd led in prayer. Dr. Thomas called attention to the illness of Rev. J. L. Criswell and to the recent accident to Dr. C. M. Reves.

A letter of appreciation from Rev. and Mrs. W. R. Boyd for flowers during Mrs. Boyd's recent illness was read.

Mrs. K. H. Spore, Mrs. I. A. Love,

We women need to be informed and it is our duty to be a positive force in helping to form public opinion. "Know the facts yourself," she said, "then spread them in your family and among your friends."

An account of the Prayer Retreat at Brevard, N. C., was given by Miss Estelle Haskins, one of our Council officers. The invitation to attend this retreat read thus: "Those who are hungering for a deeper spiritual life, may come to Brevard," and 92 came in spite of the difficulty of access to this mountain town.

Dr. A. W. Wasson, in his message on "The Outlook of the Missionary Enterprise," spoke encouragingly of the great unfinished task ahead of us. The changes taking place in the missionary enterprise show that the movement has life and vitality. We are "at the daybreak of the missionary enterprise," he said.

Two special numbers were beautifully given by Mrs. Blanford of Rogers who sang "Hold Thou My Hand" and "His Eye is on the Sparrow."—Mrs. C. T. Easterbrook, Acting Secretary.

Mrs. M. T. Workman and Mrs. W. R. Boyd, preachers wives, were present.

The following laymen were present: R. H. Hammond, A. H. Prince, A. N. Misenheimer, Mrs. Blanch Block, Mrs. Pierce Osborne, Mrs. H. L. Galusha, Elmer Hill, G. R. Hill, J. H. Robbins, J. W. Bradshaw, C. O. Evans, C. A. Fawcett, J. S. Glover, C. K. Wilkerson and Mrs. J. A. Buffington.

A season of prayer was had in which several persons led.

Rev. C. N. Baker led in prayer for Brother Criswell and Dr. Reves that they may speedily recover.

Dr. Thomas read I Cor. 13, and emphasized the fact that love is the one thing that the world stands most in need of.

The Conference Lay leader, Mr. J. S. M. Cannon, spoke of the outlook in the District and expressed confidence in the outcome.

Rev. S. K. Burnett reported that Sister Burnett was improving in health.

Rev. A. C. Caraway of Benton, a recent transfer from Colorado, was introduced and spoke words of greeting. Brother Caraway was made a member of the Brotherhood.

Pastors reported on the Sunday morning services of yesterday and of outlook for finances. Good congregations were reported and optimistic reports were made as to finances.

Mr. C. K. Wilkerson spoke of the importance of an optimistic outlook and of being enthusiastic about our work.

The secretary was instructed to write letters of sympathy to Dr. C. M. Reves and Rev. J. L. Criswell.

A motion was adopted that we thank Dr. E. O. Heath and Rev. E. T. Miller for their good work in the campaign to prevent the repeal of the 18th Amendment. Dr. Thomas called attention to the Arkansas Methodist. The meeting was dismissed with prayer by Dr. Heath.—C. D. Meux, Secretary.

JONESBORO'S SEMI-CENTENNIAL

The feast is over, a feast of real fat things, socially, mentally and spir-

itually. I was cordially invited by Pastor H. Lynn Wade, royally entertained in the home of my long time friends, Judge J. S. and Mrs. Minnie Parsons. The occasion was a Semi-Centennial Sunday School celebration. The Methodist Church was organized here in the Baptist Church fifty years ago. The program consisted of the ex-pastors preaching night after night, beginning on the 23rd. There were seven of these ex-pastors present: J. W. Crichtlow, G. G. Davidson, J. M. Hughey, Wm. Sherman, W. C. Davidson, W. B. Ricks and W. W. Anderson; three living ex-pastors absent: R. C. Morehead, Fred Little and H. K. King. The preaching was all of a high order—good, better, and best.

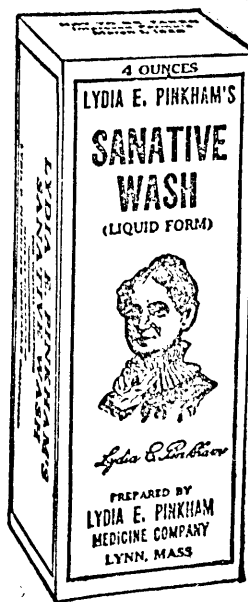
The climax was on Sunday, the 30th, at 11:00 A. M., when W. W. Anderson, 95 years old, preached an able, strong and soul-feeding sermon, with a song by Laymen Levi Cook, an old Confederate veteran, 89 years old. He and Bro. Anderson sat side by side, but fought each other during the bitter days of the 60's. So the blue and the gray sat side by side in sweet brotherly fellowship. The lion and the lamb lay down together.

Your scribe, at the close of the sermon, sang the Centennial Song, the audience joining in the chorus. Old-time Methodism was in evidence, tears, suppressed shouts and amens. So ended the feast of good things, as to personal contact.

Jonesboro is rich in Methodist history. It has a great, loyal Methodist Church. It is not an old town. Has entertained the Conference seven times: 1865, John M. Steele, President; 1886, Bishop Galloway; 1893, Bishop Keener; 1900, Bishop Galloway; 1908, Bishop Hendrix; 1919, Bishop Mouzon; 1928, Bishop Boaz; and it expects to entertain the Conference again this year with Bishop Dobbs presiding.

There were old members and sweet memories. Spiritual wit and humor were at their best, and memory was delivered of all her treasures.

The pageant on Sunday night was



LYDIA E. PINKHAM'S Sanative Wash

A cleansing, refreshing, non-irritating antiseptic for feminine douches. Used by women for over forty years. A medicated wash which soothes and helps to heal minor irritations. Hospital tested and approved. Large bottle, 50 cents.

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LYDIA E. PINKHAM'S PILE SUPPOSITORIES

Bring welcome relief from the agony of itching, burning, bleeding piles. Simple to use, 75¢.

Don't neglect constipation. Take LYDIA E. PINKHAM'S PILLS FOR CONSTIPATION... a dependable laxative for men and women. Chocolate coated. Cost about one cent a dose.

Made by the makers of—

LYDIA E. PINKHAM'S VEGETABLE COMPOUND

attended by 1,200 or more people and was an educational, inspirational and spiritual uplift and onliff in the promotion of Christianity in Jonesboro.

The Church Bulletin, prepared by Pastor Wade, is a rare, rich and religious document, containing the pictures of pastors and presiding elders, with other interesting matter.

All in all, from start to finish, the occasion was delightful and indicated a healthy condition of our great church in Jonesboro—Jas. F. Jernigan.

"RUM AND ROMANISM"

The August issue of The Civic Bulletin, Albany, N. Y., has an able article by Judge Gilbert O. Nations on "The Vatican Created and Directs the Repeal Movement." Many striking facts are given, as well as some startling statements from high-up members of the Roman Catholic hierarchy from the Pope down, to show the bitter and unrelenting hostility of the leaders of that Church against the 18th Amendment, even in some cases advising their members to ignore or disobey it!

The last page of this Civic Bulletin is devoted to an editorial on "Prohibition—A Battle between Protestants and Catholics," which also contains a lot of surprising facts. This whole Bulletin is very illuminating and should have a wide reading. A sample copy will be sent free to anyone, upon request. Send a post-card to The Civic Bulletin, Box 627, Albany, N. Y., and get a copy of this Bulletin with its illuminating facts about Romanism and the many startling statements from members of the Roman Hierarchy against Prohibition and the 18th Amendment.

HOME LOANS ARE LIMITED TO THOSE IN DISTRESS

There seems to be some misunderstanding as to the purpose of the Home Owners' Loan Corporation. Hence much of the time of those who are administering the relief is taken up with people who cannot be helped.

The purpose of the Act is to give aid to the following classes of people:

(1) Those who have lost their homes during the past two years through foreclosure or sale of property for taxes.

(2) Those against whom foreclosure proceedings have already been filed or who are facing foreclosure proceedings.

(3) Relief under certain conditions for repairs, taxes, assessments, etc., where it is necessary to protect the equity which the owner has in his home.

It must be kept clearly in mind that this is emergency relief and can be extended only in cases of distressed loans. It must also be remembered that no money will be advanced beyond the actual indebtedness against the property and in the case of repairs, only the actual cost of re-

pairs will be made. The Corporation will not make loans on mortgaged property where the mortgage is not due. If property is already financed by some other agency and that agency is willing to continue to carry the loan, it is clearly not a distressed case and the Home Owners' Loan Corporation cannot handle it.

It should also be remembered that relief is for home owners only and does not apply to any other class of property. It must be shown that the property is the home of the applicant and that he wishes to retain it as a home. Under no circumstances can the Corporation make loans on rental property, public property or property acquired for speculative purposes. The owners of all such property should be advised not to make application as it will only serve to clutter up the files of the Home Owners' Loan Corporation, consume the time of the employees and contribute to further delay in handling distressed loans which come within the provisions of the Act.

LOCAL PREACHERS

Nearly 2,500 white churches of the Methodist Episcopal Church in the United States are served by supply pastors. Some are students in colleges or seminaries, expecting to enter the regular ministry; some are retired members of Annual Conferences, but the large majority are local preachers, also known since the General Conference of 1932 as accepted supply pastors. Very few of them will become members of any Annual Conference. They constitute a group of the hard-working, faithful pastors whose labors and successes too often are unrecognized and unrewarded in any just way. The colored Conferences have about 300 supply appointments.

Methodism in America was founded and built up in the beginning by local preachers, and Philip Embury and Robert Strawbridge were local preachers. For many years, with the exception of Francis Ashbury, all the pastors were local preachers. William Taylor, at the time of his election as missionary bishop, was a local preacher. Every member of an Annual Conference at some time or other was a local preacher. That office is the gateway into the ministry. John Wesley developed the local preacher system into an efficiency which remains to this day in England.

The field of the local preacher always has been hard. Frontier circuits, weak rural churches, struggling city mission points have been their realm. With few exceptions they have been the wayside preachers, driving the roads to rural churches and shepherding the families on the farms and in the villages. They have had a picturesque, patient, and self-sacrificing ministry.

In soul winning, in patient devotion, in readiness to accept the most difficult fields, the supply pastors have been unexcelled. They have not always had the youth or the educational training whereby they could gain admission into Annual Conferences, but they have had zeal, consecration, self-sacrifice, and spiritual experiences second to none.

In a crude but truthful sense usually they have received as appointments the "left-overs" in the list. All too often their estimated support has been unpaid as well as scanty. They have raised benevolences, built churches, preached with fidelity, and loyally urged their congregations to support the Annual Conference claimants. One tenth of their support has gone to this latter group, but seldom, if ever, has one dollar been set aside by church or Conference to provide

the local preachers with a retiring annuity. They had no claim like the members of Annual Conferences. Their old age has been forgotten until very recently. A provision has been made in the Discipline which gives authority to Annual Conferences to create a permanent endowment fund for retired local preachers, but this has had scarcely a beginning.—Western Christian Advocate.

NATIONAL INDUSTRIAL RECOVERY ACT

The following is an outline of H. R. 5755, which appropriates \$3,500,000,000 to aid in national industrial recovery:

Title I—Industrial Recovery, deals with codes for trade competition, trade union agreements, etc.

Title II—Public Works and Construction Projects.

Section 201—Administration.

(a) President authorized to appoint Federal Administrator. The Administrator appoints and utilizes such federal and state officers and employees as he sees fit—fixes duties, tenure and salaries.

(b) Expenses paid out of appropriation.

(c) The Act becomes inoperative after two years or sooner if declared inoperative by the President or Congress.

Section 202—Scope.

(a) Construction, repair and improvement of public highways and parkways, public buildings, and any publicly owned instrumentalities and facilities.

(b) Conservation and development of natural resources, etc.

(c) Any projects of the character heretofore constructed or carried on either directly by public authority and with public aid to serve the interests of the general public.

(d) Low cost housing and slum-clearance projects.

(e) Any project heretofore eligible for loans under Emergency Relief.

Section 203.

(a) With a view to increasing employment quickly the Administrator or delegated authorities may:

(1) Construct or aid public works projects undertaken previously.

(2) Upon prescribed terms make grants to states or other public bodies for public projects not in excess of 30 per cent the cost of labor and materials.

(3) Acquire property in connection with any public works project.

(4) Aid in financing railroad maintenance and equipment.

(b) All expenses on federal projects charged against the projects.

(c) The President, in his discretion, and under such terms as he may prescribe, may extend any of the benefits of this title to any state, county or municipality, notwithstanding any constitutional or legal restriction or limitation on the right or power of such state, county or municipality to borrow money or incur indebtedness.

Section 204—Sets up conditions under which not less than \$400,000,000 may be spent on highways and related projects.

Section 205—Sets up conditions under which not less than \$50,000,000 available under this Act may be spent on national forest highways, roads, bridges and related projects, etc.

Section 206—Conditions under which loans and grants will be made:

(1) No convict labor shall be employed.

(2) Except in executive, administrative and supervisory positions no one shall be permitted to work more than 30 hours in any one week.

(3) All employees shall be paid just and reasonable wages for limited hours of labor to insure a standard of living in decency and comfort.

(4) Employment reference shall be given to ex-service men with dependents and then in the following order:

(a) Citizens and aliens declaring for citizenship who are bona fide residents of the political subdivision in which the work is to be performed.

(b) Citizens and aliens declaring their intention of becoming citizens who are residents of the state, territory or district in which the work is to be performed: Provided, that these preferences shall apply only where such labor is available and qualified to perform the work to which the employment relates.

(5) That the maximum of human labor shall be used in lieu of machinery wherever practicable and consistent with sound economy and public advantage.

Section 207—The President is empowered through the administrator to approve any assignment executed by a contractor with certain limiting provisions and conditions.

Section 208—The Act authorizes an expenditure of \$25,000,000 with which to purchase subsistence homesteads.

Section 209—Grants the President authority to prescribe rules and regulations.

Section 210—Authorizes the Secretary of the Treasury to borrow under the Second Liberty Bond Act such amounts as is necessary to meet expenditures authorized by this Act.

Sections 211-219—Deal with reve-

It Is A Burning Shame

that so many churches are without sufficient insurance, and not properly safeguarded against fire.

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Has been furnishing protection AT COST continuously since 1899.

Fire, Lightning, Windstorm and Automobile Insurance for Members.

No assessments; easy payments; profit to policyholders; legal reserve for protection of policyholders same as stock companies. Parsonages, Homes and Personal Effects of Church Members insured.

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Rid Your System of Malaria!

Shivering with chills one moment and burning with fever the next—that's one of the effects of Malaria. Unless checked, the disease will do serious harm to your health. Malaria, a blood infection, calls for two things. First, destroying the infection in the blood. Second, building up the blood to overcome the effects of the disease and to fortify against further attack.

Grove's Tasteless Chill Tonic supplies both these effects. It contains tasteless quinine, which kills the infection in the blood, and iron, which enriches and builds up the blood. Chills and fever soon stop and you are restored to health and comfort. For half a century, Grove's Tasteless Chill Tonic has been sure relief for Malaria. It is just as useful, too, as a general tonic for old and young. Pleasant to take and absolutely harmless. Safe to give children. Get a bottle at any store,

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Station No. 2—224 W. Third St. N. L. R., Phone 7766

Station No. 3—Markham at Cross Phone 7777

GUENTERS' SERVICE

GOODYEAR STATION

SUDDEN SERVICE

nues and modification of previous revenue acts.

Application blanks for loans may be had by addressing Donald H. Sawyer, temporary administrator, Federal Emergency Administration of Public Works, Washington, D. C. Full instructions are issued with the blanks.

THE WAY INDIAN CHIEFS VIEW REFORESTATION WORK

Jay B. Nash, who was placed in charge of the Indian reforestation work by Mr. Collier, Commissioner of Indian Affairs, reports that the full quota of Indians, 14,400 in number, are now in full swing in 53 reservations. He states that the Indians are very enthusiastic about the conservation work. In their tribal meetings they have declared this plan to be one of the best ever set up by the U. S. Government for the benefit of Indians. One Indian Chieftain said, "We are in need and our young men want work. You solve both our prob-

lems and we are today very happy." An Indian council said: "We will do better work than the white camps, we are working for ourselves, we improve our own land, and the Government pays us for helping ourselves. We will be very happy to work."

"About 20 per cent of the Indians will live in their own homes and walk to work, which will be provided in the community. About 40 per cent of the Indians will set up their own camps, and with their families will live near the work. One old Indian said, 'We have always camped. We know how to live in the woods; our families will be happy with us.' In these instances the Indians will do their own cooking and will organize their own community life. In about 40 per cent of the cases, small camps will be erected," Mr. Nash said.

About 25,000 Indians will be helped, as on many of the reservations the Indians work alternate weeks, one week on reforestation work and one week at home tending crops or doing other necessary work on their land.

Assistants will be placed in the camps to take care of the routine duties, and to promote wholesome camp morale through the use of leisure. In addition to many of our own American games which the young Indians play, there will be singing, dancing, hunting, fishing and handicraft activities. Indians who are gathered into camps, will be divided into groups. These groups will compete, not only in their games but in their reforestation work. This pleases them, it was stated, as they want to compete in this work with the white men.

The way the Indian Chiefs view the reforestation work is a real challenge to the white man. Though the white man in camp does not have his permanent abode on the land he improves, he should feel that his work is a contribution to the common-

wealth in which his interests ought always to come second only to his immediate welfare. With the increasing complexity of our civilization, it is difficult to determine where our social and industrial interests begin and end.—Ex.

SOAK THE BREWER!

The oil companies pay the gas tax. The foreigner pays the tariff. The landlord pays the real estate tax. The merchant pays the sales tax. The movie manager pays the ticket tax. The bus company pays the bus license. The pedler pays the occupation tax.

I've worked on one man in our town who still behaves as if nobody ever paid a tax unless he took the money out of his pocket and handed it to the tax collector.

He is one of those men who believe that the brewer pays the beer tax, for the sheer joy of selling him the stuff at fifteen cents a bottle.—Justus Timberline in Central Christian Advocate.

A TITHER'S TESTIMONY

Probably the greatest event of my life occurred on January 1, 1887. On that day my wife and I made a written vow that we would devote a definite share of our income for religious and humanitarian work, and that this should be a first charge. Since that date we have often increased the proportion, so that the original percentage is left far behind. As our income has increased, we have felt that religious and humanitarian work had a greater claim upon us. The distribution of the Lord's portion has been the greatest joy of my life and a real means of grace. It has kept me in constant touch with the promotion of Christ-like work of all kinds, and anything I have been able to do for Christ and humanity (including profit-sharing with my work-people for over twenty years) has grown out of the vow made thirty-three years ago.—Wm. P. Hartley, English Manufacturer.

OBITUARIES

WATKINS. — Mrs. Laura A. Watkins was born April 7, 1886, in Vernon County, near Nevada, Missouri. She came to Arkansas at the age of 18 and settled in Kensett, where she was married to Benjamin F. Watkins with whom she lived happily till his death in 1903. Ten children were born to them, six now living. She professed faith in Christ in early life and joined the Methodist Church which she loved and cherished till the summons came to her July 7, 1933. She was the only Charter Member remaining of the first Methodist Church in Kensett. Her Christian experience was very clear and beautiful. The presence of the Lord was real in her life. She loved the Church and the cause of Christ. She was loved because of her many deeds of kindness, her high Christian ideals and her spirit of sunshine and cheer. She had been in poor health for many years and for the past seven years had been confined to her bed, but amid all of these years of suffering she never complained, but bore it all quietly and patiently and was always looking on the bright side of life. I never knew a sweeter spirited or more loving and tender-hearted person than she. She was perfectly submissive in her afflictions, willing to go on or to remain. Her friends and neighbors loved and appreciated her and felt the power of her Christian character. She leaves five sons: Frank, Mack, John, William and

Kensett; Bedford of Monette; Hardy of Little Rock; one daughter, Mrs. J. A. Norton of Kensett; two sisters, Mrs. Tom Henry, of McRae, and Mrs. Beaura Gentry of Letona, and eleven grandchildren who mourn her going, but feel a joy in knowing that her life was such as to leave the assurance of her perfect rest with the redeemed of God.—Her Granddaughter, Pauline Watkins.

QUARTERLY CONFERENCES ARKADELPHIA DISTRICT Fourth Round

Hot Springs Ct., Sept. 3, 11 A. M.
Tigert Memorial-Lonsdale, Sept. 3, 7 p. m.
Oaklawn, Sept. 6, 7 p. m.
Dalark Ct., at Rock Springs, Sept. 10, 11 a. m.
Malvern, Sept. 10, 7 p. m.
Carthage-Tulip, at T. Sept. 17, 11 a. m.
Sparkman, Sept. 17, 7 p. m.
Friendship Ct., at Rock Port, Sept. 24, 11 a. m.
First Church, Hot S., Sept. 24, 7 p. m.
Arkadelphia Ct., at Hart's Chapel, Oct. 1, 11 a. m.
Arkadelphia Station, Oct. 1, 7 p. m.
Pearcy Ct., at Friendship, Oct. 8, 11 a. m.
Pullman Heights, Oct. 8, 7 p. m.
Traskwood Ct., at Traskwood, Oct. 15, 11 a. m.
Benton, Oct. 15, 7 p. m.
Princeton Ct., at Mt. Zion, Oct. 21, 11 a. m.
Holly Springs, at Providence, Oct. 22, 11 a. m.
Grand Avenue, Oct. 22, 7 p. m.
Leola Ct., Oct. 29, 11 a. m.
—J. A. Henderson, P. E.

CONWAY DISTRICT: Fourth Round

Aug. 13, First Church N. Little Rock a. m.; Gardner Memorial, p. m.
Aug. 20 Conway, a. m. and p. m.
Aug. 27, Springfield, a. m.; Mallettown, 2:30 p. m.; Plumerville, p. m.
Sept. 3, Naylor, at Hammons' Chapel, a. m. and 2:30 p. m.; Morrilton, p. m.
Sept. 10, Lamar, at Knoxville, a. m.; Pottsville, at London, p. m.
Sept. 17, Quitman, a. m.; Greenbrier, p. m.
Sept. 24, Vilonia, at Cypress Valley, a. m.; at Sixteenth Section, 3 p. m.; Cabot, 8 p. m.
Oct. 1, Washington Avenue, a. m.; Levy, p. m.
Oct. 8, Russellville, a. m.; Atkins p. m.
—J. Wilson Crichtow, P. E.

Pine Bluff District (Fourth Round)

Lake Side, August 6, A. M.
Hawley Mem., Aug. 6, P. M.
Altheimer-Wabbaseka, at W. Aug. 13, A. M.
Sherrill-Tucker, at T. Aug. 13, P. M.
First Church, Aug. 20, A. M.
Carr Mem.-White Hall, at C. Aug. 20, P. M.
Grady-Gould, at G., Aug. 27, A. M.
Star City, at S. C., Aug. 27, P. M.
Sheridan Ct., at Center, Sept. 3, A. M.
Sheridan-New Hope, at S. Sept. 3, P. M.
Roe Ct., at Shiloh, Sept. 10, P. M.
Stuttgart, Sept. 10, P. M.
Swan Lake Ct., at Bayou Meto, Sept. 17, A. M.
Humphrey-Sunshine, at H., Sept. 17, P. M.
Rowell Ct., at Wesley's Chap., Sept. 24, A. M.
Pine Bluff Ct., at Good Faith, Sept. 24, P. M.
St. Charles Ct., at Deluce, Oct. 1, A. M.
Rison, Oct. 8, A. M.
DeWitt, Oct. 15, A. M.
Gillett-Little Prairie, Oct. 15, P. M.
Let all Pastors see that every church has a trustees' report. Let each pastor have nominations for officers in triplicate. W. C. Watson, P. E.

Rev. L. W. Evans has a remedy for coughs caused by T. B., colds, pneumonia or influenza, also malaria, chronic or otherwise, that is worth investigating. Address him at 1818 West Tenth St., Pine Bluff, Ark.

Bald? Don't Lose Hope

Mr. R. E. Proctor, Cinco, W. Va., writes: "I was partly bald for ten years. Recently I used 2 bottles of Japanese Oil and now have hair 2 inches long on the bald spots." JAPANESE OIL, the antiseptic counter-irritant, is used by thousands for baldness, falling hair, loose dandruff and scalp itch. Price 60c. Economy size, \$1. All druggists. FREE booklet, "Truth About the Hair"—write National Remedy Co., Dept. J, 56 West 45th St., New York

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WEEKLY
ANNOUNCEMENTS

The Young People will have their devotional meeting at the church at 7 o'clock Sunday evening.

The monthly meeting of the Administrative Council and the Board of Christian Education, will be held at the church at 6 p. m., Wednesday, August 16.

ITEMS OF
INTEREST

Dr. C. M. Reves, who had a very painful injury to his right eye last week, is at the Baptist Hospital. We are very glad to report that he is improving nicely.

Mrs. M. D. McClain, 1623 W. 8th St., has as her guest her sister, Mrs. E. O. Chapman, of Oklahoma City.

Miss Lila Ashby left last Sunday afternoon for Mountain Valley where she will spend two weeks.

Miss Mary Louise Shofner is spending a few days in Chicago, attending the Century of Progress Exposition. From there she will go to New York City, Newark, N. J., and Schenectady, N. Y., to visit friends and relatives.

Mrs. E. V. Visart, 410 Palm St., has been ill for several days.

The Misses Peaslee, 2323 Vance St., have as their guest their cousin, Mark Heathcoate, of Weathersford, Okla.

Mrs. S. W. Moore, of Sapulpa, Oklahoma, will be the guest of her sister, Mrs. M. L. Morton, for the next week-end.

Mr. and Mrs. Hubert Mayes are on a motor trip through Tennessee, Kentucky, Alabama, Georgia and North Carolina.

A wedding of interest to Winfield Church is that of Miss Mary Reid Hill, of 400 North Cedar, to Samuel Wesley Thompson, of Augusta, which occurred on May 2, at Conway. We extend to Mr. and Mrs. Thompson our best wishes.

We extend deep sympathy to the family of Mrs. L. M. Taber who passed away last week at the Ada Thompson Home. She had been a member of Winfield Church for many years and a regular attendant at Sunday School as long as she was able to come.

Mr. and Mrs. N. J. Sebastain and boys left Monday morning to motor through the Ozark mountains for a week or two.

It will be appreciated if members who are making a change in address will phone the new address to the church office in order that our records may be kept correctly; also in order that you may receive your Pulpit and Pew each week.

Pulpit and Pew
Winfield Methodist Church

Sixteenth and Louisiana

Little Rock, Ark.

ESLEY OWEN HEATH, D. D. Pastor

Vol V.

AUGUST 10, 1933

No. 37

SERMON SUBJECTS

11 A. M. "A COMMUNION ADDRESS"

8 P. M. "WHITHER AMERICA?"—Dr. Heath.

PASTOR'S COLUMN

LIGHT FROM THE CROSS

Education, says Plato, "Is a turning away of the soul from images and shadows of things to the real facts of existence. It is an awakening and unfolding of the whole nature."

Christ crucified is one of the most tremendous facts in the history of God. The Cross is the moral lever of the world. Here we find a solution to the problem of human suffering. Christ's dying on the Cross did not diminish it, but He gave it new meaning. It is here we learn the power of self-sacrifice and in our day we need to remember that every forward step in the world's program is a sacrificial step. Many of our people today are called upon to sacrifice in order to help our country, and if they do it gladly there will shine a new light in their faces.

In the Cross we realize the meaning of sin. You cannot treat sin lightly in the light of the Cross. It broke the heart of God and certainly it should break our hearts. Mr. Burroughs in "The Summit Of The Years," quoting Walt Whitman says:

"I think I could turn and live with the animals, they are so placid and self contained.

I stand and look at them, long and long.

They do not sweat and whine about their condition,

They do not lie awake in the dark and weep for their sins."

But that, my friends, is the difference between a man made in the image of God and an unthinking beast and for that reason a man ascends to the stars and thinks God's thoughts after Him, while a beast remains a beast.

It is in the Cross that we find victory over failure. The world has never known a greater failure than Jesus of Nazareth on the afternoon He died on the Cross. But out of that great failure came the world's greatest triumph. Jesus slew death with its own darts and left it quivering and vanquished at the foot of His Cross. Is there not a lesson here for the failures of the 20th Century?

In the light of the Cross we find God as a loving Father. And to the Christian this should exclude all other knowledge. God is no longer merely a wonderful Potentate back of the universe. He is no longer the provincial God of an obscure nation. He is the Father of all men.

It is in the light of the Cross that we learn how to live and that we know how to die. The poet has expressed the thought we would leave with you.

Pausing a moment ere the day was done,
While the earth was scintillant with light,
I backward glanced. From valley, plain and height,
At intervals, where my life path had run,
Rose cross on cross; and nailed upon each one
Was my dead self. And yet that gruesome sight
Lent sudden splendor to the falling night.
Up to the rising stars I looked and cried,
Showing the conquests that my soul had won.
'There is no death! for year on year, re-born
I wake to larger life; to joy more great,
So many times have I been crucified,
So often seen the resurrection morn,
I go triumphant, though new Calvaries wait.' "

IN THE CHURCH
SCHOOL

ATTENDANCE

The Adult Department ranked first last Sunday with a total of 120 present. Next came the Junior with 80 present and third place was taken by the Primary Department with 50 there. Both the Junior and the Primary Departments have done outstanding work this summer in keeping up the attendance record.

Mrs. L. E. Hinton's class was the best in the entire Sunday School. Other outstanding classes in the Adult Department were the Couples and the Lila Ashby. In the Young Adult Department both the Bullington and the Mehaffy classes exceeded their quota.

Duane Brothers, who has just returned from a vacation in Florida, brought with him a coconut in the shell in order that he might share his trip with the other boys and girls in the Primary Department. Other members of this department are planning to follow Duane's example.

Members of Miss Olive Smith's class in the Junior Department, met at the church at three o'clock, Friday, August 4, to work on the poster and scroll which they will present to the Department when they are promoted in October. Miss Lucy Lore assisted in the work. At five o'clock the children had a Watermelon Supper to which they invited Miss Effie Bannon, Dr. Heath, Mrs. W. T. Gordon, and Mrs. H. A. Newman.

Dick Neal, 1316 Cumberland, a member of Mr. Ray Scott's class in the Junior High Department, has been very ill for the past ten days.

Last Sunday evening members of the Senior League gave a radio play on the life and works of Brother Borchers, our missionary in Brazil. Those taking major parts were: Pat Shores, Marvin Wesson, and Reese Bowen. Next Sunday Miss Olive Smith, a former teacher and worker in the Young People's Department, will be the main speaker. Miss Elizabeth Seay will be the leader.

Miss June Smith, of the Senior Department, is visiting in Paducah, Ky. Miss Margaret Easley is visiting relatives in Dickson and Nashville, Tenn.

Miss Mary Elkins, secretary in the Junior High Department, spent her vacation at the Alpine Swimming Place.

DOES IT WORK?

Does it work. Does religion work in our life? A non-working religion is worthless and merits the scorn of the world.

Religion is meant to work as a tree is meant to bring forth fruit. If it produces Christlike character and conduct, if it makes us brave and true in the face of difficulty and patient in the time of trial, if the spirit of forgiveness triumphs over resentment, and love conquers hate, then it is working.

Do not wait until you can understand everything, do not wait until all religion can be put into an easy formula; but put yourself, by simple faith, in line with those glorious forces of light and liberty and joy which flow from God through Christ crucified, and join the innumerable company of those who, if asked, "Does it work?" will give their glad and glowing testimony to the grace and power of the gospel.—F. C. Watts.