



# Arkansas Methodist

OFFICIAL ORGAN OF THE LITTLE ROCK AND NORTH ARKANSAS CONFERENCES

DISTRICT EPISCOPAL CHURCH (COUNCIL)



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

Volume LII.

LITTLE ROCK, ARK., THURSDAY,

BER 12, 1933

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## THE SWING OF THE SPIRITUAL PENDULUM

HISTORY, both sacred and secular, shows that peoples and nations pass through periods of both financial and spiritual depression and recovery. We see this in the Jewish nation, among the Greeks and Romans, in the Middle Ages, and in more modern times. England alternated between frivolity and seriousness. At the beginning of the 19th Century in this country spiritual life was at its worst. Then followed the revival started by Jonathan Edwards and maintained for many years by the Methodists. During the latter part of the 19th Century we had great revivals under the preaching of such evangelists as Moody and Sam Jones. Then we became so prosperous that multitudes were satisfied with carnal things and ignored religion. At the close of the World War, in our own denomination, partly as a result of the definite evangelistic effort in connection with the Centenary Movement, we had great revivals and large increment to our numbers. However, in more recent years, the revival efforts have been casual and spasmodic, and our increase has been small.

We trust that we are not greedy for numbers just as an indication of our denominational growth; but we are deeply concerned over the failure of many of our churches to promote revivals and spiritual progress. We believe now that our people, as practically always in periods of distress, are beginning to feel their need of spiritual things. They have realized the vanity and evanescence of material delights, and are really hungering for deeper and richer religious experience. Our pastors should be alert and ready to encourage such disposition and wherever possible should lead their people in entering into a fuller experience of love and grace.

Our people have been too ready to be at ease in Zion. Let them now come to their senses, discover the hollowness of merely worldly pleasures, and resolve to devote themselves more wholeheartedly to the service of God and his Church. We care little for mere church loyalty; but church loyalty which is really loyalty to God is worthy and should be cultivated. As the Church is the medium through which practically all Christians function in their purpose to promote Kingdom ends, it is desirable that there be a higher degree of church loyalty. By this we mean not merely loyalty to the pastor and local congregation, but to all the interests of the Kingdom, such as Missions, Christian Education, Hospitals, Orphanages, denominational literature, and the other means for promoting the cause which the Church represents.

During the next few weeks as our pastors are rounding up the financial affairs of the Conference year, it will be profitable if they will preach in such a way as not merely to revive spiritual desire, but spiritual activity through practical channels. Our pastors are not expected to drive men into the Kingdom nor to force them to discharge their church duties; but they should undertake to fix the minds of their people so fully on the higher and better things that they will naturally rally to the support of the Church and all of its institutions. Let us have loyalty to God manifest in loyalty to the things that serve and represent Him.

We believe that we dimly discern the movement which will result speedily in the swing of the pendulum away from the purely worldly things to the things of the spirit. Dr. E. Stanley Jones, that modern prophet and saint, says: "The world-ground, I am persuaded, is being prepared for a spiritual awakening on a very extensive scale." Let us work and pray to help bring about the desirable consummation.

WE GIVE THANKS TO GOD ALWAYS FOR YOU ALL, MAKING MENTION OF YOU IN OUR PRAYERS; REMEMBERING WITHOUT CEASING YOUR WORK OF FAITH AND LABOR OF LOVE AND PATIENCE OF HOPE IN OUR LORD JESUS CHRIST, IN THE SIGHT OF GOD AND OUR FATHER.—I Thes. 1:2-3.

## THE PATIENT SCIENTISTS

"How they have learned the secrets of the ether! Ships in the clouds, afloat as on a sea; Voices through miles of distance singing, captured, Brought to our homes to gladden you and me.

"How selflessly they seek profounder meanings Hid in the clump of moss—the iron ore! How they have found in energy the secrets God smiled to know a billion years before.

"Counting their lives not dear so they discover Some bit of truth through eons all unguessed, Something to make the lives to come the richer, Ere they themselves shall shut their eyes and rest.

"Ah, still the Lord God walks with noiseless footfall,

Visits the workshops of these patient men— Smiles on the test tubes, the revealing lenses, And 'It is good,' he murmurs once again."

—Bertha Gerneaux Woods, in the Congregationalist.

## FERTILIZE OUR FINANCES

AFTER careful consideration, we submit a proposed plan for handling the \$6,000,000 of our Superannuate Endowment funds in such a way as to make the investments safer, yield more income, relieve our larger churches of their crushing debts, provide funds for the smaller churches and produce better collections for the Benevolences. This seems to be a large order; but let us consider the different elements.

Our General Board of Finance has an endowment fund of some \$6,000,000 which is invested largely in farm mortgages in the country around St. Louis and is producing approximately only 3 per cent per annum. Our larger churches, with few exceptions, are heavily in debt for new buildings or additions to their plants. In many cases it is very different to meet these obligations, and the collections for Benevolences are reduced because these churches cannot (or think they cannot) pay their debts and continue to pay as much as they have been paying on the Benevolences. The Church Extension Board cannot afford much help to these larger churches, because of its limited funds. By assisting the larger churches, even in a small way, the Church Extension Board has only a meager amount for the smaller churches. Now, by the plan outlined below, all of these problems may be solved.

1. Let the General Conference direct the General Board of Finance to loan to the Church Extension Board the \$6,000,000 Superannuate Endowment fund, or consolidate the two Boards under some such name as Church Endowment and Investment Board. Our Church Extension Board is already so constituted that it is capable of handling any amount of loans; but if it is thought best, let it be still further strengthened so that all funds in its keeping may be as fully safeguarded as it is possible to provide by law and practical restric-

tions and bonds.

2. Authorize this Board to lend the Superannuate Endowment funds to the larger churches in amounts ranging from \$5,000 to \$100,000, at five per cent, on long time and easy annual payments. If a church, with a \$200,000 debt could obtain a loan of \$100,000 from this Board, in most cases it could secure a reduction from its creditors and pay off all but the Board loan, and then with an interest rate of five and only \$5,000 a year to pay it could easily carry its debt and return to its former payments on the Benevolences. Thus the large church would be relieved and better collections for Benevolences secured. As our Benevolences have lost heavily by the inability of the larger churches to pay as formerly, it may be seen that there would be a possibility of great gain. If all loans above \$5,000 were made out of these Superannuate Endowment funds, then the present funds of the Board of Church Extension could be devoted strictly to loans to the smaller churches, and thus much distress could be relieved, because almost every church that needs these smaller loans could get what it needs.

3. In addition to these funds, if ample safeguards were adopted for and by the new Board, it would be possible for this Board to invite our colleges and universities to loan it their endowment funds. As this Board would have lawyers who specialized on titles and an experienced appraiser to value property that secured loans, it would be possible to make these investments safer than they now are, and to keep them invested all the time. Such investments would be much safer than most of the educational investments now are. One great advantage of this form of investment would be that, instead of the mortgages practically all being on property in a limited territory, they would be on property from the Atlantic to the Pacific and the Ohio to the Gulf. Thus there would be less peril from local unfavorable conditions, as the loans would be spread over practically half of the United States.

4. It is objected that it is always dangerous to loan in the family, as there is less sense of obligation to repay and greater carelessness in taking proper security. That may be true of individuals with their own kin; but this Board could and should be so organized by action of the General Conference and by legal inhibitions and requirements, that every loan would be made as carefully as it is now by the Board of Finance, and perhaps even more carefully. Then, the fact that these funds would all be trust funds for the superannuates or institutions would protect the Board from the demands for donations and the argument for collecting for sacred causes would really be much stronger than the present argument that the funds are needed to help other churches. Donations, when actually desirable, would be made out of the funds that the Board would have for that specific purpose.

In conclusion, we believe that the advantages of this plan are so evident and so many and the objections so few that it should be seriously considered; and we suggest that our two Conferences memorialize the next General Conference to consider this question, and, if the plan or something similar, commends itself to take the necessary steps to carry it out. At present, the Superannuate Endowment fund is loaned to persons who may not be financially as reliable as our churches are and the money is doing the church good in only one way, and that is in the small amount of interest collected. By the proposed plan it would easily be possible to double the income and render valuable services to other causes.

# The Arkansas Methodist

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A. C. MILLAR, D. D., LL. D. .... Editor and Manager  
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## Personal and Other Items

**GOOD HOUSEKEEPING**; having had a liquor advertisement in one issue, in deference to its many readers who objected, decided to cease advertising any kind of liquor.

**REV. J. J. GALLOWAY**, our pastor at Brinkley, as chairman for Monroe County, last week attended the Arkansas Council of Child Health and Protection, and made a cheerful call at this office. He hopes to have a good report.

**REV. S. B. MANN**, pastor of Thornton Charge, reports that Harmony Grove Church has been relieved of a \$1,600 debt which has run for 16 years. He and his people are happy over this settlement of a difficult problem.

**OUACHITA COLLEGE** has opened with an enrollment of 400 from 44 counties in Arkansas, nine States, and one foreign country. Among these are transfers from 25 other institutions. That is certainly a fine opening for a depression year.

**REV. S. T. BAUGH**, who recently visited the St. Charles Charge, reports that the pastor, Rev. G. E. Reutz, and his people at St. Charles have recently refurnished the interior of their church in harmonious colors and are to be congratulated on their attractive building.

**THE PAGEANT OF CORN**, an impressive temperance drama, written by Miss Eleanor Neill, the brilliant leader of the United Forces against Alcohol, was presented at the High School Thursday night of last week by the young people of the churches of Little Rock. It will be put on in other cities that would like to have it.

**EVANGELIST H. C. HANKINS**, having closed a successful meeting at Cabot, in which Baptists and Presbyterians cooperated with the Methodists, resulting in seventy conversions, is now in a revival at Pilot Grove, Mo. He has open dates in November and for winter meetings. Address him at Springdale, Ark.

**CHRISTIAN FAITH and Life**, after suspending for two months, has resumed publication as a quarterly. The price will be \$2 per annum. Bishop DuBose is a frequent contributor and associate editor, and recommends this review as the best substitute for our own suspended review. He intends to have some one represent it at each Annual Conference. Our pastors who feel the need of a good review are urged to subscribe. It is published at Reading, Pa.

**LAST WEEK** all of our subscribers who were in arrears for more than nine months were dropped, except a few with whom there is an understanding. If complaints are made to pastors, they are authorized to explain that we cannot afford to carry unpaid subscriptions longer than about nine months; but shall be glad to reinstate those who have been dropped if they will pay a part of the arrearages and a year in advance. We dislike to lose any appreciative subscriber, but cannot carry indefinitely those who are in arrears.

**BAYLOR UNIVERSITY**, the Baptist institution at Waco, Texas, has just enrolled quadruplets, the Misses Mona, Mary, Leota, and Roberta Keys of Hollis, Okla., and it is claimed that these are the only college quadruplets in America, and probably in the world. The University has also four sets of twins. This is certainly a remarkable record. Southern Baptists are a prolific people, and the membership of that denomination is increasing more rapidly than that of any other denomination. The enrollment at Baylor is 1400, which is 350 in advance of last year at the opening.

**REV. AND MRS. S. W. RAINEY**, September 30, observed the fiftieth anniversary of their marriage. Bro. Rainey is one of our honored superannuates, who during his active ministry rendered valuable service. He was born in Pulaski County and joined the Little Rock Conference in 1893. He organized the church at Crossett and the Highland Church of this city. Mrs. Rainey, who was Miss Annie L. Miller, was born in Quincy, Ill., but her parents were among the early settlers of Hot Springs. The home of this good couple is at 4600 West Twelfth Street.

**REV. S. S. KEY**, ninety-two years old, superannuate of North Arkansas Conference, preached the sermon at the annual Home Coming celebration of our church at Lavaca where he had been the pastor 62 years ago, the year after the charge was organized. It is now a prosperous charge with Rev. E. C. Brown as pastor. During its history this charge has had forty pastors, and no pastor, after leaving it, has been returned, although several have served more than one year. The charge was known as Fort Smith Circuit until 1906 when the name was changed to Lavaca Circuit.

**DR. T. H. Haden** of the faculty of Kwansei Gakuin University in Japan has prepared for the latest issue of the Japan yearbook a splendid chronology of the Japan Mission, beginning with the year 1885 when the Board of Missions appropriated \$3,000 to open the Mission in Japan, and listing the outstanding events from that time to the present day. For 1932 the chronicle reads: "The Great Depression is still in force with enormous decrease in missionary giving necessitating radical readjustment of the work. The drop in exchange value of the yen is helping us to carry on—which we are still doing with faith hope love and success."

**THE EDITOR** spent last Sunday with Rev. D. T. Rowe at Wilmot and Rev. M. K. Rogers at Montrose, preaching at the former place in the morning and at the latter at night. At 2:30 he preached at Miller's Chapel five miles east of Wilmot. These people are using a community farm project to meet their church expenses. Bro. Rowe has promised to furnish a full account of this interesting experiment. Seven new subscribers were secured. During his quadrennium Bro. Rowe has had 67 additions. His two churches, in this rich bottom country where there are few white people, are small in membership, but loyal and plucky. They pay his salary monthly in advance. He hopes to have rather better collections than last year. A new or remodeled building is needed at Wilmot, and it is expected that a building movement, postponed on account of depression, will be executed when prosperity returns. Bro. Rowe is deservedly popular with his fine people. Montrose and Snyder, villages with small white population, bravely sustain their pastor, and Bro. Rogers hopes to make a slightly better report than last year. He has had five additions this year. He and his wife have so beautified the parsonage and church yard that it is a veritable floral paradise. Their two daughters go by school bus daily to the splendid High School at Lake Village. Bro. Rogers is doing excellent work and is highly appreciated. Sunday weather was perfect and the day with

these brethren was thoroughly enjoyed. Pleasure was heightened by the privilege of riding from Wilmot to Montrose with Presiding Elder J. M. Hamilton, who keeps the highways in Monticello District hot as he contacts pastors and people. He hopes to have a somewhat better report than last year. He reports 125 Methodist students of the A. & M. College who regularly attend our church at Monticello.

## OUR ANNUAL CONFERENCES

It is understood that on Wednesday before the Conference sessions all Committees are expected to meet so that they may be ready to report Thursday morning. The Conferences will organize on Wednesday night and have a sacramental service. By opening a day later than usual, the Conferences will reduce the expense of entertainment. North Arkansas Conference is to meet at First Church, Jonesboro, Nov. 1, at 7:30 p. m., and Little Rock Conference at First Church, Hot Springs, Nov. 8 at 7:30 p. m.

## A PERFECT DAY

**LAST Tuesday**, judged by weather standards, was a perfect day; but it was more. The program for the dedication of the Woman's Dormitory at Hendrix College, carefully planned, was perfectly executed and the day will go as an achievement into the annals of Hendrix College and Conway. It recorded a triumph in building; since the erection of such a splendid structure in so brief a time without debt, is extraordinary. Inspected, it surpassed expectation, and probably has no superior in the Southwest. The music by the Hendrix Choristers was satisfying and the management of the affair was without a flaw. Prof. Emory Holloway, distinguished alumnus of 1906, in reminiscence and thoughtful address acquitted himself admirably, and Dr. John Erskine, internationally known educator, author, and art enthusiast, discussed education in paradoxes and witticisms. The presence of these distinguished educators emphasized the position of leadership of Hendrix College. They expressed themselves pleased with what they saw and will become messengers of goodwill for Hendrix and Arkansas in the educational world. At night a banquet was given by students of Columbia University and Hendrix College in this city and complimentary speeches and addresses climaxed the day. Thus ended a perfect day in the history of the college.

## BOOK REVIEWS

**The Jew Through The Centuries**; by Herbert L. Willett; published by Willett, Clark and Company, 440 South Dearborn St., Chicago; price \$3.00.

Perhaps one of the least understood and appreciated of all earth's racial groups is the Jewish race. Neighbors and fellow-citizens to the inhabitants of all lands, they have contributed abundantly to the civilization of the world, their gift unthinkingly accepted, the giver forgotten. The author of this book presents the case of the Jew in a fair and understanding light under the following subjects: Palestine; Hebrew Origins; Hebrew Contacts, Accretions and Dispersions; Fall of Judah; Close of Hebrew History; The Rise of Judaism; Priesthood and Genealogies; The Growth of Judaism; Jew and Christian; The End of the Jewish State; The Jew Through the Centuries; The Rise of Zionism; Jew and Arab in Palestine; The Jew Today and Tomorrow. This is followed by a valuable bibliography and indexes. As a reference book on the study of the Jew it is invaluable.

**O'er Land and Sea With the Apostle Paul**, by A. A. Acton, B.A., B.D.; published by Fleming H. Revell Co., New York. Price, \$1.75.

This is an amazingly interesting account of the life story of the world's greatest missionary. The author has in a popular way, set forth the facts of Paul's life without in any way attempting to discuss his teachings from a theological standpoint. What he makes clear to the reader, is the wonderful character of the man Paul as he goes out among the nation's presenting his message that Jesus, the Son of God, is Savior of the world. This is a splendid book for the busy reader who has not time for individual research, yet would like to familiarize himself with the great facts of Paul's life.

## A ROMANCE OF THE BUSINESS WORLD

A review of the history of the Publishing House of the Methodist Episcopal Church, South, from the day it came into being back in 1855 down to the present time, reveals a succession of events, some of them rather startling in their nature, which constitute a real romance of the business world.

Starting out with a limited capital secured by popular subscription, with no reserve fund to fall back on in case of need, its business, under the wise leadership of its founders, nevertheless soon took on a healthy growth, gradual but substantial, until it assumed such proportions as to entitle it to recognition as the foremost printing establishment in the South. Then came the lean years, the years of war, the panic years, when its very life was imperiled by unward economic conditions. But out of all the vicissitudes of storm and stress and adversity which have marked its course, it has emerged a shining example of what may be accomplished by exercising patience, determination, loyalty, fair dealing, and sound business judgment. There are doubtless still a few saints in Israel who can testify to the modest origin of this notable institution, and who will bear willing witness to its early struggles for existence against obstacles which for a time appeared to be insurmountable.

It should be borne in mind that the prosperity of the Publishing House is inseparably linked to the success of the local churches throughout the connection. It is upon them that the House depends for its existence; it was to serve their interests that the Southern Methodist Publishing House, as it was originally known, was established. That its present Agents, Mr. B. A. Whitmore and Dr. A. F. Smith, have caught the spirit and vision of the early fathers is evidenced by the manner in which the House has thus far weathered the storm of economic adversity through which we are passing.

In more than one crisis has the faith of our people been put to a test, and they have never been found wanting in the exercise of those qualities which are essential to the welfare of our institutions. Their loyalty to the publishing interests of our Church during the years of depression has been indeed admirable.

An important consideration which logically enters into a discussion of the affairs of the Publishing House is the fact that our superannuated preachers, those noble worthies who have literally worn themselves out in the Master's service, are the chief beneficiaries of its prosperity, since the bulk of the publishing profits goes to their relief and to the support of their widows and orphans.

Truth, it has been said, is stranger than fiction. Words may exaggerate, but figures never do. The first report of the Book Agent to the General Conference, of 1858 showed assets amounting to \$459,751.96 and liabilities totaling \$100,866.38; the report of the Book Agent to the General Conference of 1930 placed the assets of the Publishing House at \$3,030,736.74.

The first investment of the Church in real estate to be used as a publishing house represented an expenditure of \$30,000. The present value of real estate holdings of our Publishing House, which include the Administration Building and Manufacturing Plant at Nashville, Tenn., and branch houses at Richmond, Va., and

Dallas, Tex., is in excess of three-quarters of a million dollars.

The writer has often expressed the wish that it were possible for every one of our three million Southern Methodists to visit personally our Printing Plant at Nashville the hub of our publishing activities. Here is presented daily a scene of splendid animation which is well calculated to thrill the soul and stir the pride of every loyal Methodist. Covering more than two acres of floor space and representing an outlay in building and equipment exceeding a million dollars, the immensity of the plant cannot be adequately visualized without viewing the scene with one's own eyes. It is here that all our Sunday school periodicals, graded literature, Christian Advocate, Epworth Highroad, Methodist Layman, Cokesbury tracts etc., and innumerable pieces of contract matter, including merchandise catalogues and miscellaneous jobs of a commercial nature, are manufactured. Print paper and binder's supplies are contracted for by the trainload, which insures healthy trade discounts, while our purchases of printing ink aggregate annually several tons. Every department of the Manufacturing Plant is supplied with the most modern equipment, and each unit is a model of efficiency. Each department is in charge of a master craftsman, who knows his stuff and, what is more, is loyal to the heart's core. So that with such an equipment of men and means, there is nothing in the way of printing that our Plant cannot handle with neatness and dispatch.

After all has been said, the security of our publishing interests will forever depend upon the interest and support of those loyal souls who, imbued with the spirit of John Wesley, regard the pen as mightier than the sword, the printed page as an unrivaled medium of enlightenment, and the products of our Publishing House as equal, if not superior, to any which issue from the printing presses of the world.—Lee J. Watkins.

## MEMORIAL SERVICES

With the approach of Sessions of the Annual Conferences, our minds turn to the various activities of the Conference. It should be planned to be a time of spiritual awakening as well as a business session.

There are several means of giving to our ministry and laity the needed inspiration, namely: preaching services, devotional periods, common singing of hymns, the administration of the Sacrament of the Lord's Supper, the love feast, and the memorial service.

It is of the last, as a means of inspiration, that I write. It is not enough for us to answer Question 14 with the names of the deceased fathers and brothers in Israel. Rather, we need to devote a suitable period to the reading of their memoirs and the recalling of their various Christian ideals and activities, both for the purpose of honoring their lives and inspiring the zeal of those who remain to carry on the work.

The men who are passing from our ranks from year to year have pushed back frontiers, overcome hate and prejudice, made lives richer through leading them to Christ, and in their own lives magnified the principles of Christian living all at the cost of personal comfort and gain. Should they not be given honorable mention as soldiers of Christ?

In these lives are not to be found stories of defeat, dejection, and dark-

ness, rather triumph over the opposition they faced giving them inner light and joy. The Christian today is facing problems that call for courage, power, and confidence in God. These memoirs may give to him that needed strength and inspiration and may steady his belief in God and the ultimate success of His Kingdom.

I call attention to the fact that the custom of having memoirs is one of the richest traditions of Methodism. In the memoirs of the early preachers we still find inspiration, for in these we find such short inspiring paragraphs as:

"John Major, a simple-hearted man, a living, loving soul, who died as he lived, full of faith and the Holy Ghost; ten years in the work, useful and blameless."

Then the longer memoirs of Richard Whatcoat, John Dickens, Joseph Everett, and many others recall the sacrifice and piety of these early Methodists.

In the memoir of Joseph Everett (1810) we find this paragraph concerning the use of memoirs:

"It is a tribute of respect due to the memory of the faithful servants of God; (who are to be in everlasting remembrance,) that we should make honorable mention of their names, and give public testimony of their pious and faithful service to God and His Church, and by a record of their memoirs show to the present, and transmit to the future generations, some account of such characters as an example for others to follow them as they have followed Christ."

May this be our spirit both in the preparation of the memoirs and in our participation in a worthy memorial service to our beloved brethren.—Richard D. McSwain, Wapanucka, Oklahoma.

## WONDER

By Nancy Temperance Wilson

My heart has knocked at the door of death,

My hands have groped, reaching out to God;

My face has felt the Reaper's chill breath—

Yet my feet still tread the grass-green sod.

Prescott, Ark.

## BE WHAT YOU ARE—AND MORE

By Frank Simmons

Recently there appeared an editorial in one of our local papers with the title, "Be What You Are." This is a common exhortation which we all hear. The editorial was an avalanche against hypocrisy in the church. It raised the question again in my mind as to what it means to be a Christian. Negatively it means more than a profession. "Not every

one that saith unto me Lord, Lord . . ." It means more than simply being a church member, more than belief in a creed, more than belief in the Bible, more than water baptism, and more than good works. It means all these and more. It means to follow Christ in a transforming friendship. It means not so much doing something for Christ as working with him. "Take my yoke upon you." It is to be a yoke-fellow with Christ in reaching the goal of Christian character.

Jesus lived a life of reality. He hated sham. He faced frankly the cant and pretence standards of his day. He lived a life of sincerity. He was deeply sincere. "I lay down my life for the brethren." The writer of the editorial did not say or mean to imply "If you are a drunkard, be a drunkard." Or "If you are a hypocrite, be a hypocrite." But he was saying "Be sincere." We may question a man's judgment or his line of reasoning or his ability, but if we feel that he is sincere, we admire him. They tell me that there is a well-beaten path to the grave of Wm. J. Bryan. This is because the thousands who did not believe in the policies which Mr. Bryan advocated, yet most of them believed in Wm. J. Bryan. They believed that he was sincere.

"Be what you are"—and more. That means that we should make the largest use of our talents. It means that we should let our light shine and not put it under a bushel. He is a hypocrite who hides his ability to work for good. Andrew was not satisfied with just being the brother of Simon Peter. He was this and more. He led his brother to Christ. Stephen and Philip were not satisfied with being just what they were—deacons. They were this and more. They became evangelists. They used their talents. Christ was more than the Son of God; he became the Son of Man.

"Be what you are"—and more. That means progress for your spiritual life. It means the development of all your God-given powers. To stop with "Be what you are" might mean a static condition in your life. "Be what you are"—and more. That means going beyond set requirements. If you are a church member make your membership mean more than a numeral added to the roll. Make it mean more than simply church attendance. Why not be an evangelist and invite others to come, pray for your pastor and church, and give of your means to bless the world.

"Be what you are"—and more. This has a meaning for the child in the family. You are a child in the home;

## Something New!

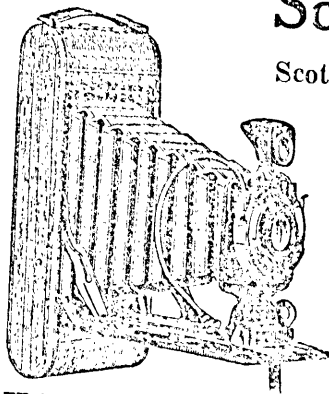
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be that and more. Be a helpful child. Be unwilling to receive all that comes to a child in the family without making a positive contribution to the good of the other members. "Be what you are"—and more. This has a meaning for fathers and mothers. We should be more than parents; we should be counselors and teachers of our children. By the example and inspiration of noble living on our part, we should inspire them to desire and live the Christian life. "Be what you are"—and more!

### Why Doctors Favor a Liquid Laxative

A doctor will tell you that the careless choice of laxatives is a common cause of chronic constipation.

Any hospital offers evidence of the harm done by harsh laxatives that drain the system, weaken the bowel muscles, and even affect the liver and kidneys.

Fortunately, the public is fast returning to laxatives in liquid form. The dose of a liquid laxative can be measured. The action can thus be controlled. It forms no habit; you needn't take a "double dose" a day or two later.

Dr. Caldwell's Syrup Pepsin has the average person's bowels regular as clockwork in a few weeks' time. Why not try it? Some pill or tablet may be more convenient to carry. But there is little "convenience" in any cathartic which is taken so frequently, you must carry it with you, wherever you go!

Its very taste tells you Dr. Caldwell's Syrup Pepsin is wholesome. A delightful taste, and delightful action. Safe for expectant mothers, and children. All druggists, ready for use, in big bottles. Member N. R. A.

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### Woman's Missionary Dept.

MRS. A. C. MILLAR, Editor

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

#### MISSION STUDY CLASS

Mrs. C. B. Nelson, District Mission Study Chairman, conducted an inspiring class for Mission Study Class leaders, September 7, at the Capitol View Church. Mrs. Nelson was sent again this year to Mt. Sequoyah by the District, where she attended the class conducted by Miss Estelle Haskin, editor of The World Outlook. The book chosen for the fall study class is "Christianity and Industry in America."

Through her attendance Mrs. Nelson was able to bring back a carefully arranged outline, with an unlimited fund of supplementary material, which will prove invaluable to the class leaders. It was evident that Mrs. Nelson had not only thoroughly comprehended the general theme of the course and its many essential details, but she also had caught the vision which Miss Haskin's personality and intellect inspire. It is expected that the fall class, with its timely theme, will prove a most popular and profitable one.—Reporter.

#### COACHING DAY AT DANVILLE

Subject—"Christianity and Industry in America."

Introduction by Mrs. Bacon.

Mrs. Lindsey, Mrs. Webb, Mrs. Wilkins and Mrs. Bacon stressed council credit.

Mrs. Webb gave paper on "Principles of Teaching."

Mrs. Lindsey gave a demonstration of the fifth chapter with Mrs. Pierce and Mrs. McClure assisting. Findings committee was appointed. Mrs. Gather, Mrs. Wilkins and Mrs. Patty.

Dismissed for noon.

A lovely lunch was served by Societies 1 and 2. Danville Society No. 2 had charge of program in afternoon.

noon, conducted by Mrs. Eric Cavinness. Mrs. Lindsey had charge of devotional.

Scripture Reading—Mrs. Lindsey. Mrs. Ross gave an interesting paper on "True Giving."

Mrs. McCrae spoke on "Our Talent," demonstrated with posters she had made.

Offering taken, \$2.75.

Solo—Miss Madge Brown.

Talk on Publicity, Mrs. E. Cavinness.

A playlet by Danville No. 1 and 2, "Publicity Pays."

Check up was held by Mrs. Bacon. Resolution offered by Mrs. Lindsey.

Dismissed by Bro. Patty.—Reporter.

#### DISTRICT MEETING AT BEARDEN

The Camden District Societies held the Annual Meeting at Bearden October 3.

The District Secretary, Mrs. Guy Proctor led in the Devotional. The leader talked of meeting God in prayer.

The welcome address was given by Mrs. W. A. Jackson to which Mrs. Roy M. Price gave a most gracious response. Our District Secretary, Mrs. Patterson, in giving her report said, "The more we put into a thing, the more we get out of it. We can understand a shortage in money and material things, but our Heavenly Father can not understand a shortage in our Christian living." In closing she told a beautiful story of the "Webb of Life."

Mrs. G. T. Henry reported for Zone One, and the following from this Zone made reports: Fordyce, Thornton, Bearden and Camden. Mrs. Roy Smith reported for Zone Two. From this Zone Stephens and Magnolia made reports. Mrs. E. D. Galloway, leader of Zone Three, made the Zone report and the following Societies reported: El Dorado, First Church, Vantrease, Wesley Chapel, Ebenezer, Bethel, Norphlet, Smackover and Quinn. Mrs. Patterson expressed appreciation and happiness over the work accomplished this year. The Conference was favored by a violin number by Mrs. C. H. Smythe.

The following Conference Officers were present, Mesdames J. L. Dedman, J. M. Stinson, and Mrs. L. K. McKinney; Also our former District Secretary, Mrs. Ray Hutchison. Mrs. Stinson talked on "Following the Council Program". She made us feel that each were members of the greatest organization that women can belong to. Lunch was beautifully served by the Bearden Society. The pastor host, Rev. Van Harrell opened the afternoon session with prayer. Mrs. J. L. Dedman spoke on the Children's Work and explained the exhibit, and a playlet on "Good-Will" was given by some children. Little Nancy Weems, lately returned from Korea with her parents, Rev. and Mrs. David Weems, sang, "Jesus Loves Me" in Chinese.

Mrs. Ethel Greenhaw gave "The Status of Women in our Church Today." A Playlet, "As It Was Yesterday" was rendered by the El Dorado First Church Women.

Mrs. Jerdine, one of our own missionaries returned from Korea, brought a great message of the needs and the efforts being made to meet them. A beautiful vocal solo was rendered by Miss Mildred Jeff Gatlin of Bearden.

Other speakers were Miss Willie May Porter, Rural Worker of Camden District, and Mrs. L. K. McKinney of El Dorado and Mrs. Henry Stevens of Magnolia.

The closing message was given by Rev. J. L. Dedman, Presiding Elder of

the Camden District—a message that sent us home with determination to be greater servants. Rev. H. H. Griffin offered the closing prayer.—Reporter.

#### ZONE MEETING AT PRAIRIE VIEW

Forty members of Booneville, Paris, Scranton and Prairie View Auxiliaries met Sept. 27 at Prairie View with Scranton as co-hostess.

Mrs. Bacon, our district secretary, was in charge and outlined the necessity of each Auxiliary planning its fall study class at once, and with the view of obtaining council credit on the work.

Mrs. Whaley read from Mat. 7, and also told us of the Mission Study work at Mt. Sequoyah.

Mrs. Bacon presented Mrs. Tolleson, Miss Lillian Adney, Mrs. Eunice Adney and Mrs. Downs in a sketch demonstrating how to make a dull chapter (the kind full of statistics and, etc.) interesting and full of meaning.

Mrs. Bacon gave a number of able suggestions on how we can keep our study course from becoming so routine as to be tiresome.

The afternoon session opened with Mrs. Sam Roberts, Booneville, as leader. Mrs. Tolleson led the devotional. "Have Thine Own Way, Lord" was sung as a prayer, followed by another interesting feature, a talk by Mrs. Downs, on "What the Woman's Missionary Society means to Methodist women."

We had Roll Call, each Auxiliary telling what was the greatest need of their society, followed by a report of the accomplishments of the societies, proving that all had been busy.

Mrs. Roberts expressed the thanks of the visiting ladies and Mrs. Rogers of Prairie View responded.

The program was concluded by Mrs. Bacon.—Reporter.

#### SPARKMAN AUXILIARY

An interesting program and business session was held October 2. Mrs. Siquelfield gave the devotional. Clippings of Missionary Bulletin News were read by the members. Business session followed; all officers reporting work done.

Special attention was given to our coming Fall and Intensive Mission study. The class will continue six weeks, one lesson a week. Mrs. Fohrell dismissed the meeting with prayer.—Reporter.

#### ARKADELPHIA DISTRICT COACHING DAY

Coaching Day for Mission Study leaders of Arkadelphia District was held at Arkadelphia Sept. 15. Mrs. A. R. McKinney, Conference Mission Study Supt., was leader and presented the text, "Christianity and Industry in America." She was assisted by ladies of the Arkadelphia Auxiliary who presented a play, "When the Whistle Blows" and a dialogue, "Women & Children in Industry."

Mrs. C. A. Evans, president of the Arkadelphia Auxiliary gave a beautiful devotional.

At noon lunch was served to the thirty representatives of the Auxiliaries and to the visitors.—Reporter.

#### MONTICELLO DISTRICT TRAINING DAY

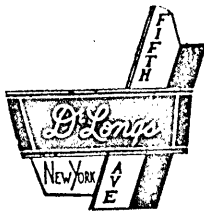
September 14, Mrs. Neill Hart conducted the training school at Dermott; and the day proved most interesting and helpful to the forty-eight ladies who attended.

Mrs. Hart presented the material of each chapter in such a way as to emphasize the various methods of teaching the class. This plan resulted in a uniqueness that insured the success

## New Fall Felts

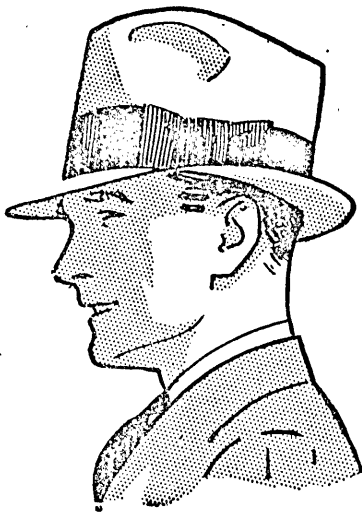
Only  
**\$2.65**

These Hats were made for men who know quality, and want style and value, in new fall headwear.



XX Quality  
De Long's

**\$3.65**



## CAPITAL HAT CO.

108 W. Capitol Ave.

(Exclusive Men's Hatters)

of the day; for it challenged the Mission Study leaders to do their best in presenting it to their women. Not to present the material only, but to engage actively in some kind of solution of the industrial situations in their communities.

The program follows:

Devotional, "Jesus' attitude Toward Labor" Mrs. V. A. Peacock.

"Methods and Materials," Mrs. Neill Hart.

"Major Episodes in History," Mrs. F. B. Height.

"Present Day Labor Conditions," M. T. Steel.

"Discussion of Spiritual Life Group." Lunch.

Play—"The Whistle Blows," Young men from Dermott.

"Discussion of Requirement for Council Credit," Mr. Henry McNeely. Dramatization, "Women and Children in Industry," (Arranged by Mrs. H. H. Gregory, and put on by the Portland ladies).

"The Better Way," a demonstration of the discussion method, led by Mrs. T. B. Scoby.

Under the able leadership of Mrs. Hart, and with the co-operation of the various auxiliaries, this day proved a real inspiration to all who attended.—Mrs. M. T. Steel, Reporter.

#### ZONE MEETING AT GRAHAM'S CHAPEL

The Central Zone of Conway District met at Graham's Chapel Sept. 28. An inspiring devotional on Religious Training in the Home was given by Mrs. John Moore. Mrs. Hallman extended the welcome. Mrs. Crichlow gave a report on Mission Study; stressing its importance. Miss Ethel Millar discussed the "Oxford Movement."

Vocal Solo—"Was that Somebody You?" by Kathleen Hallmon.

Mrs. Brumley brought a message

on Spiritual Life. She urged each auxiliary member to pledge themselves to keep "The Quiet Hour" each day.

Roll Call for Morning: Conway, 8; Salem, 3; Morrilton, 4; Graham's Chapel, 8; Greenbrier, 3; Vilonia, 4.

Meeting opened after noon with an informal devotional by members of the congregation closing with a prayer by Bro. J. W. Crichlow.

Miss Millar presented the "World Outlook." Mrs. Kirkpatrick read a message from our District Secretary, urging prompt reports. Special number, Reading, "Missionary Dues" by Betty Hackler.

Plans for Week of Prayer, Mrs. S. G. Smith. Observance of Harvest Day in our Societies by Mrs. Brumley.

Jan. 4 was set for our next Zone Meeting. We were invited by Morrilton Auxiliary to meet with them. Our Subject to be "World Outlook" and Duties of Officers.

Motion that we send Mrs. Crawford a note of sympathy over the loss of her husband, Mr. W. T. Crawford.—Mrs. Carl Moore, Acting Secretary.

#### DISTRICT TRAINING DAY AT MURFREESBORO

The Murfreesboro Auxiliary was hostess to Prescott District Training Day for the study of "Christianity and Industry in America".

The attendance was cut short by rain, but eight auxiliaries were represented: Nashville, Hope, Gurdon, Emmett, Prescott, Rosboro, Glenwood and Murfreesboro.

Mrs. C. E. Dillard, President of the Murfreesboro Auxiliary, greeted the visiting group in her usual gracious manner, and Mrs. O. A. Graves responded in the same spirit.

The devotional was led by the Murfreesboro pastor, Rev. Mr. Doak, stressing Christian womanhood, after which the meeting was turned over to Mrs. A. R. McKinney, the Conference Superintendent of Mission Study.

After an interesting and instructive discussion of methods of teaching and the main theme of the book, the ladies of the Glenwood and Rosboro auxiliaries gave a playlet, "When the Whistle Blows." This was excellently rendered.

A lovely luncheon was served by the Murfreesboro ladies.

After a short devotional, the afternoon session was resumed by Mrs. McKinney, taking the book, chapter by chapter, and bringing out the most vital and timely points. The fifth chapter, which deals with women and children in industry, was vividly portrayed in an interesting dialogue, by Mrs. Harper and Mrs. Huddleston.

The day was profitably spent, and we feel that our District will reap the benefits in increased interest in our study program.—Mrs. L. G. Lane, Secretary, Prescott District.

#### CABOT SOCIETIES

The Woman's Society and the Edith Martin Auxiliary of Cabot were entertained, Sept. 25, in the home of Mrs. J. F. See with Mrs. Arline Oliver, assistant hostess. Miss Reba Council presented an interesting program on "Forces At Work In Japan." Talks were given by Mesdames J. E. Gregory, R. W. McKay, Jack McKay and Miss Pauline Smothers. We were favored with a vocal duet by Mesdames E. L. Dean and Ben W. Henry, accompanied by Mrs. R. J. Vise. The hostess served ice cream and cake. Thirty members were present. Visitors for the afternoon were: Mrs. John H. Davis and Mrs. P. R. Sheaffer.—Mrs. D. W. Futrell, Supt. of Publicity.

## Christian Education

#### HENDRIX COLLEGE NEWS

The four delegates elected by the students attended the Methodist Student Conference at Russellville last week. They are Miss Nan Estelle McHenry, secretary-treasurer of the Conference, and Miss Sarah Daugherty, Coy Kaylor, and Miss Mary Helen Harrison. Rev. J. W. Workman spoke on "Religion in Human Welfare," and Rev. J. Wilson Crichlow on "Resources of Power."

Religious Emphasis Week, an annual feature of the fall semester, began October 2, with a talk by Dr. Greene on the "Literary Value of the Bible." Other programs were held on the mornings of Thursday, Friday, and Saturday, and the evenings of Thursday and Friday, with the Y. M. C. A. and Y. W. C. A. cooperating. The morning meetings were built around talks by Dr. Greene, and the evening meetings consisted of student forums on religious questions. In coordination with the week's program, Rev. J. W. Workman spoke to the members of the Y. M. C. A. on "Has Organized Christianity Failed?" The subjects of Dr. Greene's morning talks were "When God Speaks," "Religion First," and "Jesus."—Reporter.

#### TIMELY TOPICS FOR SERMONS FOR CHILDHOOD AND YOUTH WEEK

The Father of the Prodigal Son.  
The Father who brought his child to Jesus.

The Earthly Father of Jesus.  
As for me and my house we will serve the Lord.

Aims in the Home.  
"A wise son maketh a glad father."  
"A little child shall lead them."

"He shall turn the heart of the fathers to the children."  
Parents—Teachers of Religion.  
Baptismal Ritual.

#### RADIO MESSAGES FOR CHILDHOOD AND YOUTH WEEK OCT. 16-20

KLRA.—9:00-9:15 a. m.—Daily speaker Dr. C. M. Reves.

KGHI.—7:00-7:15 p. m.—Monday, Rev. Clem Baker; Tuesday, Mrs. W. P. McDermott; Wednesday, Mrs. J. O. Blakeney; Thursday, Rev. Roy Fawcett; Friday, A Play, "Family Agreement," given by the Theatre Art Department of the Junior College under the direction of Mrs. Delle Park McDermott.

WSM.—Nashville, Tenn.—Tuesday, Oct. 17.—4:45-5:00 p. m., Dr. Alva W. Taylor, Vanderbilt University; Thursday, Oct. 19, 4:45-5:00, Dr. J. L. Cuninggim, Scarritt College; Friday, Oct. 20, 4:45-5:00, Dr. Bruce R. Payne, Peabody College.

#### LITTLE ROCK CHILDREN'S DIVISION MEETS

Much time and thought were used in preparing the program for the Children's Division Group which met at First Church, Tuesday night, September 13, Miss Fay McRae presided. She suggested that in the moments when the workers were gathering for these monthly meetings, it would be interesting to study new songs and also for different groups to share with the other workers songs which they had learned.

For the devotional, Miss McRae read Timothy 2:15. Bro. Clem Baker led the group in prayer.

Mrs. Brickhouse of Asbury, gave a discussion on Childhood and Youth Week. The slogan for this year is "Making our Home More Christian." This week is only a beginning of pleasant relationships and possibilities.

Visiting in the home should:  
(Continued on Page 6.)

## Relieve and Control Periodic Disturbances

Do you endure draggy backaches, splitting headaches and distressing pains and aches every month? Do you suffer from cramps so bad that you have to stay in bed? Are you often nauseated? How many medicines have you tried without relief?

Don't be discouraged. Here is something that is almost sure to help you. Take Lydia E. Pinkham's Tablets a few days before the expected discomfort and notice the difference. This modern Uterine Sedative not only brings blessed relief from periodic ailments but it acts upon the cause of the trouble. Persistent use brings permanent relief.

Chocolate coated—Sold by all druggists—in this handy tin box. Larger size in bottles.



## McKINLEY FOR City Attorney

### TO THE VOTERS OF LITTLE ROCK

"When elected City Attorney, I promise to devote my full time and energy first to the affairs and business of the City of Little Rock. I pledge the citizenship a courteous, honest and efficient administration of the affairs of the office.

"I promise the public that I shall represent the city faithfully and effectively and that I shall not accept compensation of any kind in addition to the salary provided by law.

"As Deputy Prosecuting Attorney I have handled many important civil cases for the county and have tried hundreds of criminal cases for the state. I feel that this experience qualifies me to properly carry out the duties of the City Attorney. I believe that my record in this office has been such as to entitle me to the promotion for which I am now asking."

Sincerely yours,

ED I. McKINLEY

1. Help teacher and parent to know each other better.
2. Afford opportunity to know the child individually.
3. Make known to the parents the local activities for the church and what is to be done city-wide.

Bro. Baker suggested that, since so few parents have studied the literature we're trying to teach, it would be well to take samples as visits are made in the home.

Mrs. Clay Smith had charge of the Question Box. This proved to be very helpful. Questions were turned in for the next meeting.

Miss Jones, the new religious educational director of Winfield Memorial, was introduced. Mrs. Clay Smith gave a review of the new Elementary Teacher.

It was decided that the next meeting would be held at First Church. Those who are missing these meetings are losing something which would be helpful to them in their work. Every worker in the Children's Division should be present at these meetings.—Reporter.

#### FIRST CHURCH, HOT SPRINGS

First Church, Hot Springs, observed Rally Day, October 8, with a beautiful and instructive program. H. W. Jinske, superintendent, presided and stated that the ultimate objective of the Sunday School should be the development of Christian Character through the use of the Bible and appropriate supplementary literature and through experience in Christian living.

Miss Lela Nichols, superintendent of the Children's Division, briefly described the work of this division and presented each of the departmental superintendents, who in turn presented their departments in some appropriate activity. Mrs. Bryant Atkins presented the Cradle Roll; Mrs. J. O. Holder, the Beginners; Mrs. Glen Forgy, the Primaries; Miss Mamie Henderson, the Juniors; Mrs. Earl Housely, the Young Peoples Division. The Sunday School orchestra, with Richard Morris as director, had charge of the music.

Dr. Hammons climaxed the program with an impressive address, emphasizing the two-hour educational program of the church.—Reporter.

#### ON ROE CIRCUIT

Filling an engagement with Rev. C. H. Farmer, I spent September 30 and October 1 on Roe Circuit.

Saturday morning we held an Institute at Shiloh Church. One was held at Bethel in the afternoon.

Sunday morning I attended Sunday School at Roe, and by darkening the windows put on the pictures at the 11:00 o'clock hour. In the afternoon

## Loss of Appetite

### May Mean You're Rundown!

When your appetite goes back on you and you feel weak, tired and depressed, it's a sign you're rundown and in need of a good tonic. There is nothing better than Grove's Tasteless Chill Tonic.

Grove's Tasteless Chill Tonic contains both iron and tasteless quinine in highly concentrated form. Iron, to build the blood; quinine, to act as a blood purifier. These two effects make Grove's Tasteless Chill Tonic an exceptional medicine. Try it for three days and notice the results. Appetite restored, pep and energy renewed. Grove's Tasteless Chill Tonic is pleasant to take. Absolutely no taste of quinine. Even children like it. Get a bottle today and enjoy the vigor that makes life worth while. Sold by all stores.

I held an Institute with the workers. Put on the pictures at Ulm Sunday night.—S. T. Baugh.

#### A WONDERFUL RESPONSE

I take this means to express my appreciation to our Pastors and Superintendents for the fine response on Fourth Sunday Missionary Offerings. This year has exceeded my highest expectations. Our people are genuinely interested in this movement to strengthen the country church. Their wonderful response demonstrates this.

This interest is Church-wide. I have a report of thirty-four Conferences in our Church for September. These report \$15,928.81 fourth Sunday Missionary Offerings for this one month. This is the liveliest movement in the Church. Throughout Methodism the country church is being revived and strengthened. Our Bishops and Presiding Elders, as well as pastors and leading laymen, are placing more emphasis upon the supreme importance of the country church.

The following appeared recently in the Central Christian Advocate, published at Kansas City: "I know two churches; one has 200 members and the other 2,000. In every respect but one the big church is away out in front; it gives more to Benevolences (not per capita, though), its preacher is famous throughout the denomination, it educates, inspires, and develops a great Christian constituency. But in one respect the country church is ahead. It always has home-grown Christians for export to the city. They have to be home-grown. Imports are almost unheard of. We'd better not forget, as a church, where our human resources come from."

This quotation indicates the trend in the Methodist Episcopal Church. The interest among our own Southern people is reflected in the fine way in which they have supported this program of Rural Church Extension. Again, I say most sincerely, I thank you, one and all.—S. T. Baugh.

#### SOUTHERN METHODIST UNIVERSITY NEWS

The University possesses a hymn-book used one hundred years ago. On the title page of this leather-bound, five-inch hymn-book one reads: "A collection of the most admired hymns and spiritual songs, with the choruses affixed; as usually sung at camp meetings, etc., to which is prefixed a concise account of the rise of camp-meetings, and some observations relative to the manner of conducting them."

This valuable book is the gift of Sarah Hester of San Angelo, Texas, presented to President Sealeman for the School of Theology, through the late Dr. Horace Bishop. Bishop Moore borrowed it while revising the Methodist Hymnal.

The School of Theology was recently presented with a new translation of Habakkuk and Jonah. It was done in collaboration by Arthur P. Monk, Donley Culbertson, Lance Webb, Ephraim Conway, Kenneth R. Hemphill, and Ennis B. Hill, under the supervision of Dr. Hicks, professor of Old Testament. The introduction and commentaries were written by Mr. Hemphill and Mr. Hill. These two students had the translation of the two books bound in one volume and in this fashion presented an evidence of their research and study to the theological library. This gift, dedicated to Dr. Hicks, was officially received by President Sealeman, Dean Hawk and Mrs. Warnick, librarian.—S. L. Duberly.

## Church News

#### NOTICE, NORTH ARKANSAS CONFERENCE

Report by Charges will be made, in the Arkansas Methodist the third week in October, of payments received on Benevolences. Amounts reaching me by October 14 will be included.

Let's make it exceed last year's pre-conference report. — Guy Murphy, Treasurer, Cotton Plant, Arkansas.

#### CONFERENCE ENTERTAINMENT AT JONESBORO

It is less than a month until Conference convenes with us. Jonesboro is looking forward to the coming of the preachers and delegates with joy. Jonesboro Methodism, including First Church, Huntington Avenue and Fisher Street, especially welcomes you.

Letters are being received from our preachers and delegates concerning entertainment. Jonesboro agrees to entertain all the bona fide clerical and bona fide lay delegates. We promise full entertainment which begins at the noon meal on Wednesday, November 1. Delegates on Committees coming earlier than this might better make special arrangements.

ments.

We wish that we might be able to give free entertainment to preachers' wives and other visitors, but at the present we cannot promise this. So many of our people are living in apartments, having reduced the cost of living necessarily, that homes for delegates are not as plentiful as they might be in better times. If and when we have made a thorough canvass for homes, it appears that we are able to entertain preachers' wives, which we would like to do, we will put a notice in the Methodist to that effect. Otherwise, we are promising to entertain only bona fide clerical and lay delegates. Of course, there are hotels and rooming-houses where accommodations might be had, but the church will be limited in its hospitality by the number of homes that are opened for the delegates.

Connectional men will please notify the pastor when they plan to arrive and how long they will remain with us.—H. Lynn Wade, Pastor, First Church, Jonesboro, Ark.

#### DANVILLE

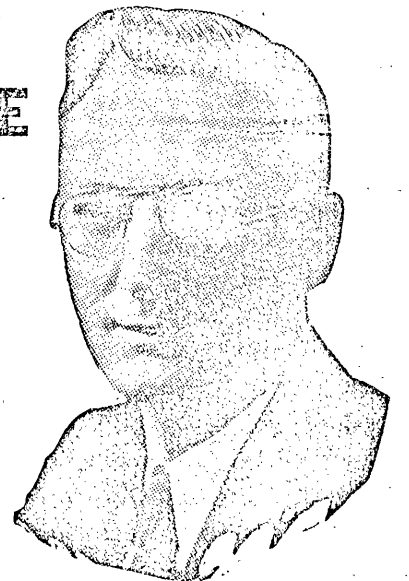
With the Conference year drawing to a close, considerable progress has been noted in the Danville Church.

During the latter days of August, Rev. Ira A. Brumley, assisted by Miss Baird, taught a very successful Training School. As a direct result

## LINWOOD BRICKHOUSE

FOR

## City Attorney



All well-managed corporations demand of their legal counsel EXPERIENCE, DILIGENCE, AND KNOWLEDGE.

The City of Little Rock is one of the largest corporations in the state. Its legal affairs involve hundreds of thousands of dollars annually. Other large corporations know that the longer their attorney handles their business successfully, the more valuable he is to them.

Linwood Brickhouse, your present city attorney, has successfully defended civil suits against the city involving over \$300,000.00. His previous training and his close application to the city's legal business makes him now more capable as the lawyer for the city than he was when he first assumed the duties of the office. A change at this time would mean employing a younger man whose experience as a lawyer has for the most part been in the prosecution of criminal cases under the Prosecuting Attorney's office.

Ask any alderman or other city official whether or not the services of Linwood Brickhouse are entirely satisfactory as your City Attorney.

#### CAMPAIGN COMMITTEE

## LINWOOD BRICKHOUSE

Candidate for Re-election as City Attorney

Democratic Primary October 31st

much good has been accomplished, and the local Board of Christian Education has endeavored to organize the Church School as prescribed by the unified plan.

The church has planned to carry out the Childhood and Youth Week program, and much effort is being expended in that behalf.

Rev. Gus A. Klein, of Memphis, during the first two weeks of August, conducted a very successful evangelistic campaign. A number of additions were received into the Church. Bro. Klein's work was highly satisfactory. The membership of the church became more consecrated, and the tithing band was enlarged.

Much interest is being manifested by an organized choir. New anthem books have been secured, and an appropriate anthem is rendered by the choir at each Sunday morning worship service.

The closing Conference year marks the third anniversary of the pastor, Henry A. Stroup, with the Danville church, and many visible improvements are noted as a result of his earnest efforts. Nearly 100 members have been added to the church during this period. The church is much better organized than it has been for several years past, and the parish boundaries have been extended. The church lawn and the parsonage have received much physical improvement, shade trees having been planted on the lawn.

Taking all into consideration, the three-year period Bro. Stroup has been with the Danville church, is considered one of the most beneficial and fruitful during recent years.—B. F. Madole, Charge Lay Leader.

#### REVIVAL AT AUGUSTA

We have just closed a good meeting. We began on Sunday, September 17, and closed Sunday evening, October 1. Mr. W. P. Forbess of Little Rock was leader of song and director of work among the children and young people. His work was entirely satisfactory to the church, and all felt that we would like to have him again. I gladly recommend him to any church needing help in a revival. He comes nearer getting everybody to sing than any one else I have had help me in a meeting. Large congregations attended throughout the meeting and many expressions of appreciation were heard.

It is not possible, at this time, to estimate the results. There were some 25 professions and a great many consecrations. No definite count was kept. Members of the other denominations attended and cooperated in every way. There is, generally, a fine brotherly spirit among the churches here.

The Methodist church here has shown itself appreciative in every way during the two years we have been here. It is as harmonious as any church I have served. There are no petty bickerings, no mean jealousies, no flurries in the choir or in the board. We expect to close up the year in good shape, and, if we return for another year, we will do so with pleasure. If some one else comes he will receive a happy welcome and a loyal support.—J. F. Glover, P. C.

#### PRESCOTT DISTRICT BROTHERHOOD

On October 5 the pastors and some of the pastors' wives and a goodly number of laymen and laywomen met in the Blevins Church. Our Presiding Elder, Bro. Hundley, began by asking all to join in singing some

of the precious old hymns.

Bro. F. G. Roebuck conducted the devotional, which was encouraging, helpful and inspiring. He thought and spoke in present day terms, along with St. Paul, when he said, "We are bound by the chains of truth, honor, love and loyalty."

Rev. Roy Jordan, Bro. Charlie Greene and Bro. E. T. McAfee were introduced as visitors.

Charge institutes were discussed and places and dates fixed. In discussing the financial phases such as Conference Claims, and other obligations that rest upon the pastors and Presiding Elder, Bro. Hundley said that we should be just as spiritual in planning and raising our financial obligations for the church and carrying out its program as we are when worshipping and feasting upon the "Bread of Life" as it comes from the Word and the heart and life of some man of God.

Bro. J. I. McClurkin, our District lay leader, met with the laymen in separate session.

At noon the good women of Blevins Church served a bountiful lunch, which was really a feast. During this period, Rev. J. L. Cannon spoke briefly on ways and means of carrying on a real prayer meeting; also at that period Rev. Roy Jordan made an impromptu speech which was humorous and cheering.

The meeting closed at 1:30 p. m. all feeling that it was one of the best meetings that we have had during the year.

The good people of Blevins, with their genial pastor Rev. G. W. Warren, know how to make you happy and comfortable.—F. L. Arnold, Secretary.

#### LITTLE ROCK DISTRICT BROTHERHOOD

The Brotherhood met at First Church, October 9, with Dr. Jas. Thomas presiding.

Rev. Chas. H. Giessen and Dr. C. M. Reves led in prayers. Practically every person present quoted a favorite scripture text. Dr. Thomas reported that his information is that more Conference claims will be paid than for a long time.

After hearing encouraging reports Dr. Thomas asked about the spiritual condition of the pastors themselves. All responded with wonderful testimonies of God's goodness to them.

Rev. T. M. Armstrong, pastor at Waldo, was introduced and spoke words of greeting.

Dr. Thomas announced that this would be the last meeting before Conference, and urged that everything be in order and all reports be in full.

Rev. Clem Baker read a resolution concerning Dr. E. R. Steel, which was adopted. The meeting was closed with a song and prayer by Dr. A. C. Millar.—C. D. Meux, Sec.

#### CABOT

We have had a good year on the Cabot Charge. Our revivals were a success in the number of conversions and accessions to the church, 64 to date. A good report will be made on our finances at Conference. The Church School program has continued to go forward, organized according to the new plan of work.

Our pastors realized that one must lose no time to have a great revival through the church and at the same time put on an extensive program of training. But this is the way it ought to be done if you have time to do it, as conversions will not mean much without training for service. We have had 55 to take credit in our

Training courses.

One of our general evangelists, Rev. H. C. Hankins of Springdale, was with us at Jacksonville. There were about 60 conversions. Bro. Hankins is a good, safe man and a most excellent evangelist.—Edward Forrest, P. C.

#### MEETINGS ON CHARLOTTE CHARGE

July 16 we began our meeting at Charlotte with large crowds. We did our own preaching and helped in singing. The Church was greatly revived, built up spiritually. The sermons were of a type of pure "Wesleyan doctrine." The results: eight conversions, five accessions by baptism; one reclaimed, one by vows, five by letter total additions, eleven. Closed out with a fine service and dinner.

Then went to Oak Ridge, and began July 30 with packed house and same preaching. The crowds grew till we were forced to move into the grove. There the people rejoiced, sang and testified. Many souls were born into kingdom. A real old-fashioned meeting. Results: 22 conversions, 13 on profession, two reclaimed, one by vows, 16 additions. The Church was built up spiritually. We closed August 13.

Began our meeting at Mt. Hermon August 13 with a well filled house—another fine meeting. We did our own preaching. The Church was built up and the people brought closer to the Lord, and to one another. Results: Seven conversions, five additions, two by baptism, one reclaimed, three by vows. Closed Sunday at 11 with a great flower service and dinner at church.

Began next meeting at Walnut Grove Sunday, August 27, and did our own preaching. Great awakening; the church brought closer together. Many were made to rejoice. Great crowds from the beginning. Visible results: Five conversions, two additions, one profession of faith.

Closed at 11, September 10 with a big dinner and flower service.—W. T. Griffith, P. C.

#### NEWARK

September 17 we closed a very successful meeting here. Our pastor at Walnut Ridge, Rev. H. O. Bolin, led in this campaign which proved to be a decided success. The attend-

ance was gratifying, sermons were spiritual and timely, twenty-two were added to our membership roll; and since the meeting has closed the work has taken on new life. The Sunday School and Young People's work are far better. Brother Bolin is a successful evangelist, a good preacher, and a very brotherly helper.

We are closing our fifth year with the good people of Newark. We have a delightful little congregation, a most beautiful church and our stay has been pleasant. When we go to other fields we shall carry with us pleasant thoughts of our extended stay and memory of many dear friends.

In addition to our work at Newark, we have held a relationship to the Batesville District as Director of Extension Work, which has given large opportunity to serve with our pastors and churches in such capacity as to endear to me the dear old Batesville District, its fine people and loyal pastors. I shall hold always as a valuable possession the friendship of these people and pastors. This work has given me a close and intimate relation with Brother Jefferson Sherman, our efficient presiding elder, who is closing a very difficult but successful quadrennium. Mrs. Sherman also has been a great friend and helper to the preachers and their families.

First Church, Batesville, a great church in the midst of this mountain district, is worthy of all the praise given her. This good church, with Brother W. V. Womack as pastor, has done much for the program of Extension in the District. The support they have given me for past five years makes me their debtor forever.—I. L. Claud, P. C.

## Help Kidneys

### Don't Take Drastic Drugs

You have nine million tiny tubes or filters in your kidneys which may be endangered by using drastic, irritating drugs. Be careful. If poorly functioning kidneys or bladder make you suffer from Getting Up Nights, Leg Pains, Nervousness, Stiffness, Burning, Smarting, Acidity, Neuralgia or Rheumatic Pains, Lumbago or Loss of Vitality, do not waste a minute. Try the Doctor's prescription called Cystex (pronounced Siss-tex). Formula in every package. Starts work in 15 minutes. Soothes and tones raw, irritated tissues. It is helping millions of sufferers and is guaranteed to fix you up to your satisfaction or money back on return of empty package. Cystex is only 75c at all druggists.

## Changes In M. & N. A. Schedule

Effective with the change in schedule September 24, the following new train connections are made possible:

### Northbound

Leave Little Rock	8:30 A. M.
Arrive Kensett	9:30 A. M.
Leave Kensett	10:15 A. M.

### Southbound

Arrive Kensett	3:35 P. M.
Leave Kensett	5:02 P. M.
Arrive Little Rock	6:15 P. M.

This connection allows passengers from Little Rock to make trip as far North on the M. & N. A. as Shirley returning same day. Direct connection at Kensett to and from many other points. For further information write

H. P. MITCHELL, G. P. A.,  
Harrison, Arkansas.

## THE GREATNESS OF WESLEY

Why is the sense of the greatness of John Wesley growing so rapidly upon the world? Because at last we are beginning to evaluate him in his true perspective. Heretofore we have been too close to him to see him as he actually was. We have cited his accomplishments and treasured his writings, to be sure, but we have not looked at him in his true setting in the history of England and of the world. Now, after a century and a half, his mighty figure looms up before us, dominating the age in which he lived.

No one can read those pulsating letters of his and fail to sense the utter consecration of the man. He made a business of prayer. It was the habit of his life. Energy? Was there ever a man since Paul so tireless, so enduring? Study his mind. Mark the range of its interests, its familiarity with all the knowable research of his day. Mark also the hospitality and tolerance of that mind—a true sign of greatness. He understood human nature, he yearned for souls. His spirit was kind and crystal-clear. But he was practical. Distantly related to the Duke of Wellington, he equaled, if he did not surpass, the hero of Waterloo in organizing ability. He had a velvet-covered hand of steel and he used it to marshal and command the forces of the Kingdom of God. Yes, here was a truly great man.—Zion's Herald (Methodist), Boston.

## THE PUBLISHING HOUSE BIBLE

One of the attractions in the Library of the Methodist Publishing House at Nashville, Tenn., is "The Exhibition Bible," so called because it was made for exhibition at the World's Columbian Exposition at Chicago, in 1893, where it was awarded a "Certificate and Medal for Specific Merit." (In 1897 it was awarded highest honor at the Tennessee Centennial Exposition.) It is especially attractive to book lovers, collectors of rare books, and artists.

The text is set in twelve point Modern Roman, parallel columns, double-leaded, making it easy to read, as it was the intention of the Publishing Agents to use the plates in the manufacture of a high-grade edition of pulpit Bibles. Dr. James D. Barbee and Mr. David M. Smith were Publishing Agents at that time, and it is believed that Dr. Barbee suggested the plan of making a Bible that would be outstanding in appearance and would establish the reputation of the Publishing House of the Methodist Episcopal Church, South, in the world of art.

This Bible, when open, measures 23x40 inches, and 23x17 inches when closed, its thickness being six inches, and its weight sixty pounds. There are 836 pages, each page overlaid with gold leaf on single sheets of vellum. Each page has a three-inch margin, with a two-inch ornamental border in colors. The color scheme and style of border vary every ten or twelve pages throughout the book.

The pages were printed singly, the border first, and when it was dry enough to handle, a sheet of gold leaf was carefully laid upon the plate and pressed into the vellum by a revolution of the cylinder of the press. The remnants of gold were carefully removed, leaving only the letters on the sheet. As this was handwork, it required time, patience, and skill.

The work was planned and directed by Mr. Frank T. Welburn, now a retired member of the Publishing House force, and Mr. Lee J. Wilkins,

who is still in active service.

The binding is the work of Mr. James Waterston, then manager of the bookbinding department, and one of the most skilled workers in that line in the United States. Mr. Waterston was a workman of the old school and an artist and designer as well as a binder. Certificates of merit as expert artisans were awarded both Mr. Welburn and Mr. Waterston by the Fair management. Mr. Welburn's certificate is in the case with the Bible.

The highest grade of Russian leather was used for the cover. The front-cover design is an embossed and inlaid Maltese cross intersected with a scene from the Temple erected by King Solomon, the New Testament being represented by an impression of Hofmann's famous interpretation of the Temple scene in which the boy Christ enters into discussion with the Hebrew scholars. There are dozens of leather insets cut into various shapes, stained with permanent tints and arranged in artistic designs. The hinges and clasps are of heavy hand-tooled brass.

A dozen or more years after the manufacture of this Bible the writer visited the Roycroft Plant of Elbert Hubbard, at East Aurora, N. Y., noted for the quality of its printing and binding. In the bindery he made the acquaintance of a Scotchman who was working on a cover design of the same character as the Publishing House Bible. I gave him a description of our Bible, and he said that he did not know there was another workman of that skill in this country. I replied that the Nashville man was Scotch and had learned his trade in the plant of Thomas Nelson, in Edinburgh.

"Is he a sma', skinny mon?" he asked. And when I admitted that he was, the Scotchman exclaimed: "That must be Jim Waterston. We were apprentices together in the Bible House of Thomas Nelson, in Edinburgh, and when Jim left Nelson's he was one of the most artistic cover-makers in Scotland."—Cokesbury Pi.

## DO YOU DISSIPATE?

Dissipation isn't confined to the careless spending of money or the excessive indulgence in raw, rude customs.

There are some people who shrink with horror from the grosser forms of sin, but who nevertheless "dissipate" in those things which are beneficial in themselves.

Some dissipate by careless reading—cheap, trashy stuff monopolizes their attention. If once they acquired a taste for better literature, they'd never go back to the thin stuff that once fascinated them.

Others dissipate by listening to discussions without doing any real thinking for themselves. Their minds are like sieves. Only the most fragmentary things cling to their brains. They never get more than a superficial knowledge of what they hear.

A good many of us dissipate in emotional feeling, stirred by art and music and even religion. Tears come to our eyes as we picture imaginary things and people, but it all ends in selfishness and the softening of our moral fiber because the stirred emotions never lead to action. This failure will finally result in the inability to feel the delights of a pure emotion which inspires to true greatness through service.

It's harder to reform when one is guilty of these more refined forms of dissipation than it is to turn over

a new leaf in the life of an ordinary dissipater—but there's hope even for the artistic spendthrift. — Charles Stetzle in Central Christian Advocate.

## IS IT RIGHT?

That is one supreme question men should now rise up and ask. But it is not being asked by many politicians, business men or by many Christian citizens. But conscience-driven men will some day ask that question and ask it in anguish and sorrow. They will regret that they were controlled by questions, "Is it expedient? Is it popular? Will it pay in dollars and cents?" And they will wish in the sight of God they had asked, "Is it right?"

Unless America can save her conscience America cannot save her life. A people may lose financial standing and her armies and navies may weaken. Her lands may fail in their harvest and pestilence break out in her homes, but she can survive all of these better than she can survive the loss of her conscience. If we lose our conscience we lose our place in the sun and we lose our standing with God. God help us to find our conscience.—Richmond Christian Advocate.

## THE COST OF LAWLESSNESS

This country must wake up to the cost of lawlessness. Things cannot go on as they are going. In the past six months the racketeers, gangsters and hijackers have killed sheriffs, deputies and policemen in every section of the United States. We have passed the days of cattle stealing, horse stealing and even automobile theft and come to the crime of men-stealing. The children of the wealthy are not safe on the way to school.

Business thieves wreck banks and plunder trust funds. Political plunderers are looked upon with amazing complacency and indifference.

The cost of lawlessness in the United States is enormous. Good citizens should do something about it. No grafter should be elected to any office the second time. Peace officers ought to be upheld in the enforcement of law. Crime ought to be extremely unsafe in this country.—Baptist Standard.

## THE GROUND OF OUR HOPE

Crises such as our country is now going through have wrought the downfall of mighty empires such as Assyria and Rome; such a crisis led to the French Revolution. In the days that preceded that revolution conditions were much like these at present in the United States. Wealth was unequally distributed, the cost of government great. A few lived in luxury, the many in want. Carlyle tells the story of a traveler finding a man and a woman climbing a hill with their last hen which they were carrying to supply the table of their lord. There was no power in church or state to fight these inequalities for distressed France and the French Revolution with its bloody course was inevitable.

The crisis in this country is as great as that which led to the French Revolution; fully one-third of our people are without profitable employment and are pensioners on the government. They are reduced to the necessity of accepting what to all intents is nothing more than a dole. Relatively few own the greater part of the wealth of the country; these live in luxury, and like the rich man in the parable can say, "Soul, thou hast much goods laid up for many years." But even the richest are un-

easy and apprehensive for they know not what to expect. Another division might be made of our people into the creditors and the debtors. The creditors have lent enormous sum of money to our governments, both state and national, to our counties and municipalities; they have lent enormous amounts also to private citizens and corporations. To pay the debt charges on these loans now requires half the total income of the country, and the charges increase from year to year. There can be no doubt that we have come to a breakdown in our financial and economic system.

The chief ground of our hope, however, for righting the wrongs under which the country is suffering is the religious character of our people. They have been trained to trust God; they are turning to God now as never before; they believe that they will not look to Him in vain.—Biblical Recorder.

## THE RESPONSIBILITY OF THE INDIVIDUAL CHRISTIAN

When you join the Church you undertake the responsibility which no other can perform, to do all in your power to bring the Kingdom into human life. Neither difficulty nor opposition nor one's own inherent laziness should be or can be any reason why that responsibility is avoided. In the days when Rome was seeking to stamp out Christianity with the bloody instrument of persecution, Christians still went ahead striving to bring Christ's Kingdom to the earth, and it was then that Tertullian wrote those words of brave purpose: "We are not worried by these persecutions, for few have joined this Church fully accepting the terms of its agreements with us as men whose very souls are not our own." Not unless the men of the pew face the responsibilities that rest upon the Church today "accepting the terms of its agreement with them as men whose very souls are not their own," will those responsibilities be met.

It seems a perfectly simple thing that the new spirit which will make a new order of life possible must begin in men's hearts. That is, in Christian hearts. That, further, is in our hearts. Unless this thing becomes personal, this responsibility, this opportunity, this endeavor, it will accomplish nothing, and the new day will be just another old day of stupid failure. And it may be bloodier than the last.

The man of the pew must begin his part in accepting this responsibility by making his own the idea of the greatness and splendor of human life that Jesus taught us. If men are but beasts we may be excused for treating them like beasts. Beasts can be exploited. They can be turned into

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## 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

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slaves for the advantage of the fortunate few. And the fortunate few can cease to worry about them—that is, if they are beasts. They have been beasts to many in these last days. The novel, the drama, has so presented them. The materialistic philosopher has so endeavored to prove them. Industry has so regarded them. But men were never beasts to Jesus. The prodigal had sunken far, but Jesus drew a sharp distinction between him and the swine grunting around him. For him was the robe and the ring and the father's kiss, not for them. The reason—he was a man, with infinite capacities!

One of the most drastic things that Jesus ever said was his condemnation of him who mistreated one of God's little ones: "Better for him that a millstone were hanged about his neck and he were cast into the midst of the sea." And one who was near to Jesus has put into glowing words that conception of the greatness of life that he must have learned from the Master himself, and that was behind all of Jesus' thinking about men: "Beloved, now are we the sons of God." Has our latest civilization ever faintly realized the implication of those words? Have the men who won the prizes in that system and who sat in the Church on Sunday remembered that among the terms of "its agreement with us" was the acceptance of this idea that was primary in the thinking of Jesus—that all men were God's sons, even the men that were despoiled to raise the prizes? If all Christians would regulate their dealings with others according to that idea at least a fair beginning would be made in the battle against greed. And if that battle is ever to be won it must either be done that way or by the severe repressions of some system that will end all liberty. An ancient day was given its choice of Jesus or Barabbas. Today the choice is between Jesus or Mussolini or Moscow. And that is not mere rhetoric.

Then the Christian must proceed to shape his relations with men according to this conception. That will call for adventurous living surely. Not to do the thing that is safe and profitable because it is selfish and not the Christ way, that is adventure! That is blazing a new path. But that is the Christian way, for the Christian

## Stop Headaches Right Now!

Take CAPUDINE is the answer. CAPUDINE contains several ingredients so proportioned and balanced to act together producing team work which provides such quick, easy relief.

CAPUDINE is liquid—already dissolved. It naturally takes hold quick without upsetting the stomach. Can you afford not to take the best? Try it for periodic pains and cold aches also. 10c-30c-60c a bottle.

## Black-Draught For Biliousness

"I have used Black-Draught for years and find it a great relief for headache and constipation and biliousness," writes Mrs. L. B. Crippen, of Pulaski, Ill. "When I get bilious, I feel tired and sluggish; have a bad taste in my mouth, and bloat at my stomach, for these ailments, I take a dose of Black-Draught every other night until relieved."

\* \* Children like the new, pleasant tasting SYRUP of Black-Draught.

way is always adventurous. That is the way in which the Church has met the great challenges that have come to it in the earlier years. The first requisite of the Christian has ever been a certain reckless intrepidity like that of its Lord. Only so was he able to empty himself and become of no reputation, that he might save men. And unless that reckless passion sweeps the pew in our day, and issues in new and higher and more heroic because more unselfish living, will we be enabled to build the new day that will be better. It is a definite battle against old traditions, against old deep-rooted habits of selfishness, against all the evil things that have brought about this evil day. They are not going to be overthrown without a fight, and that fight can never be waged by complacent souls, but by men "whose very souls are not their own."—Wm. E. Brooks in Presbyterian Banner.

### AYER DROPS CLIENT; WON'T PUSH LIQUOR

The firm of N. W. Ayer & Son, Inc., nationally known advertising agency of Philadelphia, has canceled its advertising contract with Canada Dry Ginger Ale, Inc., because the company will sell beer and whisky after repeal.

That was revealed by Wilfred W. Fry, president of the agency.

He predicted that the return of liquor will "divert an important share of America's mass purchasing power from essential commodities."

Pointing out that his company long ago adopted the policy of not advertising alcohol, Fry said:

"In the case of a client who manufactures or distributes alcoholic beverages, this would create for us an impossible situation, since we would then be in the position of making alcohol attractive to the youth of this country.

"Furthermore, we do not wish to classify our clients with the liquor business.

"This has been our policy since the last century. We believe in it so completely that we have canceled a ten-year-old agreement with Canada Dry Ginger Ale following that client's decision to engage in the manufacture and distribution of beer and whisky after repeal.

"We regret the condition which necessitated this step, but on a strictly business basis we are certain we are right."

Fry admitted repeal will bring many millions of dollars into federal, state, and local treasuries, but declared that "this contribution, in the main, will be made by that class of the public which can least afford it."

"The moral questions in repeal can be left out entirely," he said, "but from a purely business standpoint, we still cannot see a very happy result in the return of liquor.

"The liquor business has not changed. When the thirty-sixth state has been lined up, it will be run by the same old crowd in the same old way."—Editor & Publisher.

### CHURCH MEMBERSHIP

Dr. William Lyon Phelps, of Yale University, was preaching in the Yale Chapel recently to a student group when he said this about church membership: "The most fatal result from any line of action is no result. That is what is wrong with the Church today. It ought to cost more to get into it, more to stay in it, and there ought to be more difference between church members and others. Every member, for example, should give

more money to his church (where there are no dues) than he gives for membership in all his clubs put together. Then men and women who do the most for religion are not its advocates, but its witnesses. Religion is best expressed in lives."—News Bulletin.

### WE SURRENDER ANOTHER FRONT

Stanley Higgin's statement of two years ago that we "Were being licked on every front" is certainly true in our fight against booze. Dr. Joy in the New York Advocate has given us an item from the Washington Post, a description of the army canteen on the Walter Reed Government Hospital.

As you read, you can recall the long fight that finally banished booze from the army posts.

"There, is the swaying music that comes in over the radio, the boys gather each night—until taps, or until they tap the last keg of beer—and make merry. Men from the medical corps man the bar. Doughboys, field artillerymen, mule skinner, quartermasters, old Army men and new Army men, patients and orderlies, lock arms in the Walter Reed bar and toast all branches of the service. Located in the Post Exchange, the saloon de saloon at Walter Reed is a queer combination of ancient and modern bars. One-half the furniture saw service in preprohibition days and the other half is the latest model bar fixture, with electrical refrigeration and a place under the bar to keep four barrels of beer going at once—full blast. With their feet on the brass rail, patients and the enlisted personnel of Walter Reed resurrect the army songs."

Dr. Joy's comment is very timely: "Many forgotten men are coming back. Evidently the post canteen is just around the corner. When it comes, any mother's son is liable to be assigned to bartender duty. Some of the people who are voting for repeal have forgotten this detail of the old saloon era. Some of the more numerous dry voters who, by staying away from the polls, are letting the wet minority turn back the hands on the clock of progress, seem to be equally forgetful. It will not be long before they will be wide awake. This is only the beginning. Uncle Sam is signing up to lend bar for John Barleycorn. Michigan Christian Advocate.

### A BAPTIST VIEW

Out of the political welter of the present moment these issues will emerge and we shall be able to get them before the people in some clear and uncomplicated form, with some opportunity for further education of the public mind and conscience. The "spree" on which so many have gone, with its characteristic inanities and incoherences, will wear itself out. Shallow and short-sighted politicians will live long enough to discover that the law of physics has some application in politics, that reaction is equivalent or nearly so, at any rate, to action. Keep your heads level, your hearts stout, and while you are waiting learn to labor as well.—The Religious Herald.

Genuinely to follow Jesus in our day means to lay upon our backs burdens that we need not bear, to bring home to our hearts sorrows which we need not feel, to endure hardship which we need not suffer.—W. W. Pickett in Prize Sermons.

### HONOR TO WHOM HONOR IS DUE

Churches honor ministers with degrees and donations; and they give banquets to leading laymen. But the most deserving group of church workers get least attention and smallest praise—the teachers in the Sunday School.

May I propose something new for all the churches of North America—a nation-wide celebration of the service of the Sunday School teachers.

My thought is a simple one, but it will take a year of large-scale planning and activity to carry it out. All denominations, Sunday School associations and local congregations would have to enlist in the enterprise. The endorsement and approval of public officials, educators, editors and other leaders in national life would be sought.

In a paragraph, the plan is that, upon a night in some week to be agreed upon, not less than a year hence, there should be held in every community in the land the largest and most imposing demonstration possible of the nation's debt to that great host of unsung, unsalaried servants of God and of man, the Sunday School teachers; who have modestly carried on, week after week, year after year, the priceless and immeasurable work of holding aloft before the youth of the land the teaching of the Bible. Their usefulness has been beyond any man's power to measure.

Indirectly, such a "spectacular" tribute to the Sunday School teachers would do more to arouse interest in the Sunday School, and to recruit into its membership the millions now without any religious training whatsoever, than any other method possible. By directing attention to the functions of the teachers, and by expressing in every way possible appreciation of their work, the whole picture of the Sunday School would be brought anew before the public eye.

Existing denominational and inter-denominational agencies should welcome the opportunity to do the promotional work for this great, and unique celebration.—Mr. T. Ellis.

### KEEP YOUR SOUL ON TOP

America, keep your soul on top! Do not let the turmoil of the nations nor the panic of the times lure you from the path you know to be right. Do not act as though national power and material prosperity were all in all. Christ kept His soul on top. In Gethsemane He prayed, "Not my will, but thine." On Calvary He said, "Father, into thy hands I commend my spirit." When you pass through your Gethsemane or climb your Calvary, keep your soul on top. I have read of an artist who begins every picture by painting the sky. Then he fills in the nearer objects with accuracy of tone and size. In your life picture, on the canvas of your daily experience, always paint the sky first. Keep your soul on top!—Bruce S. Wright.

Bearing the cross today does not mean the danger of a violent death. It means, rather, sacrificing of our own ease, money and comfort, that some constructive improvement may be made in the condition of those who have been condemned to starved, limited, and corrupt lives.—W. W. Pickett in Prize Sermons.

Any girl can be gay in a classy coupe; In a taxi they all can be jolly; But a girl worth while is the girl who can smile, When you're taking her home on the trolley.—Ex.

# ASHDOWN REVIVAL

We have just closed a successful revival in the Ashdown church. Rev. C. N. Guice of Atkins led us in a most pleasing and effective way. Brother Guice is an evangelist of wide experience in all kinds of churches. His work is always helpful and constructive. The church was much revived and ten new members were received. We will have a net gain in membership this year and will have a good report on finances.—R. A. Teeter, P. C.

# NEW PAGEANT-DRAMA ON THE BIBLE

"Let There Be Light!" is the title of a new pageant-drama consisting of skillfully arranged music, hymns, Scripture passages, episodes, and tableaux, prepared by Elliott Field and published by the American Bible Society for churches and religious groups desiring to present a message in dramatic form on the value and significance of the Bible. An attractive feature of this pageant-drama is its unusual flexibility, for by modification it can be adapted to the use of small churches having only a minimum of equipment while larger churches will be able to use it in its entirety.

This pageant-drama especially suitable for Universal Bible Sunday, to be observed on December 10, will be mailed postpaid, for twenty-five cents in stamps or coin, to anyone addressing the American Bible Society, Dept. U. B. S., Bible House, Astor Place, New York City.

# BLUE EAGLE NOT MARK OF THE BEAST

On Tuesday of last week I spoke, by special request, at the Missouri Pacific Shops in North Little Rock on "Why I do not believe that the Blue Eagle is the Mark of the Beast." In doing so I briefly emphasized the following points.

1. In order to prove that the Blue Eagle or N. R. A. is not the Mark of the Beast I do not even have to prove all points about what the beast is. I might be able to prove that John Jones did not steal the pig, and yet not be able to prove who did get the pork. There could be evidences that would clear Jones, and still court and jury be ignorant of who was the guilty party. I think it possible to clear the Blue Eagle and yet not know what the Mark of the Beast is.

2. In these hectic times all sorts of discussions are going on. One of these that is linked with the question of the Mark of the Beast is that of the near return of Our Lord. Pet theories concerning the Second Coming of Christ, and concerning the millenium have been preached with a cock-sureness which I think is far from either sane or Scriptural. That kind of thing happens not infrequently in times of war or famines. Even good old Dr. J. B. Moody, a man mighty in the Scriptures, preached that the World War would last seven years and the Lord would come in the middle of it or at the end of three and a half years. Beware, brethren, beware.

Here are some things that, I think we can safely lay down relative to our Lord's Second Coming. (1). The Scriptures assuredly teach that our Lord will come again. He, himself, asserted and reasserted that fact. The angels also asserted the same fact as our Lord went up in ascension glory. The New Testament is full of this great and glorious truth. We should believe it all and expect

him, yea, be ready when he comes. (2). Our Lord will come openly, in the clouds of heaven with a bugle blast that will awaken every sleeping soul. Every eye shall see him. Nobody will need to say, "Lo, here" or "Lo, there is Christ," for every eye shall see him. (3). The time of our Lord's return is not revealed to us. No man is endowed with super-knowledge as to the exact time when our Lord will return. All date fixing of it is guess work. Jesus said, "It is not for you to know the times and seasons which the Father hath set in his own authority." Trying to find out the unknowable may prove hurtful, but not profitable.

(4). Our Lord has plainly told us what our business is to be while he is gone away. "Ye shall be witnesses unto me, etc."

(5). Peter tells us the reason for our Lord's delay in his return, "The Lord is not slack concerning his promise (as to his return) as some men count slackness, but is long-suffering to you—ward, not willing (or wishing) that any should perish, but that all should come to repentance." Salvation's day will be over for wicked men when our Lord returns. His lingering is the sinner's opportunity. I am happy just to be busy about the Lord's work and to await his coming in the Father's good time.

(6). The chief point in our preaching is not to be made date-fixing as to the Lord's return, but is rather the Lord's death and resurrection and repentance and remission of sins, and new life all of which gets us ready for His coming.

But now as to the Mark of the Beast, just read the references to the beast and the mark.

The Charagma, or mark was a character or sign, engraved, burned or tattooed into the skin or other object. Our nearest parallel to it is the branding of animals. The same method was used to mark or brand slaves in our Lord's time. It signified ownership as to whom one belonged and servency on the part of the other. It was in this case given as a designation to people for a religious act, that of worshipping the beast or his idol. Hence it was idol or image worship that the mark signified allegiance to. Much could be said on this point, but what about the N. R. A. or Blue Eagle? It is a civil act; not a religious. It has no semblance to a religious act. It coerces nothing or nobody in religious matters. That point alone divorces the two things completely it seems to me.—E. J. A. McKinney in Arkansas Baptist.

# BEER BREEDS CRIME

Attorney General Cummings, despite the fact that Farley has declared repeal would reduce crime, has sounded a note of alarm because of the recent rapid growth of crime, murder, and racketeering. Washington police officials report that the arrests for drunkenness in August exceeded all past records in the District of Columbia. A reliable garage owner reports that ninety per cent of the serious automobile accidents result from the use of intoxicants. Drug stores, second hand clothing shops, and even hardware stores in the National Capital are becoming saloons. And the full power of even the beer regime is not yet released. As the beer sale increases the uses of dairy products falls off, officials reporting a loss of fifteen per cent in the sale of fluid milk and ice cream; and already the reactions of the liquor traffic are registering in

the homes of the poor. How long will these multiplying evils of a returning liquor rampage be tolerated?

When one looks at the sad facts as the ravages of the liquor traffic are being given free course in our nation and great political parties default with banners stained and lowered while their leaders "conceive mischief and bring forth iniquity," one turns in hope to the words of Isaiah:

"Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear. . . . When the enemy shall come like a flood the Spirit of the Lord shall lift up a standard against him." —Harry E. Woolever, Editor National Methodist Press.

# THE SLOT MACHINE

Aside from the purely moral issue of gambling, the slot machine racket is particularly vicious. Players, often lured to spend entire weeks' wages in a vain quest for easy money, haven't a chance to win on the modernized machines. With one chance in a thousand—at best—of winning what is known as the "jackpot" (a prize of money to the value of two dollars to six dollars), it is the rare player who ever wins out over the machine. Players are fooled in many ingenious ways, not knowing that the machines can be manipulated against them. The industry is well supplied with wily lawyers who put up the defense that the machines are mint venders. This is obviously a sham, as any one could see who inspected the interior of any one of the devices. One official said the slot machine industry was the nation's "meanest racket." It is unlikely that it can be dissipated except by a vigorous drive to reach the "higher-ups" and the politicians who

profit from this grossly unfair and vicious trade.—The Churchman.

# CHRIST CONTACTING HUMANITY AND DIVINITY

Christ came down from heaven to be so far made one with the sinner in his sin, as to be entitled to take his place before the broken law; then He went back to heaven to take the believing sinner up with Him as a saint, and seat him with Himself on the throne. The Bible teaches this double identification: God becoming a man, that He may be identified with man, and that in the end, man may be identified with Him—Christ taking human nature, that He may bear man's sins and expiate man's guilt; Christ imparting divine nature to man that man may be forever sharer both of His holiness and of His happiness.—A. T. Pierson.

# NOR HAVE WE

A friend in writing to a country editor asked his opinion as to what the weather would be the following week. The editor replied: "It is my belief that the weather next week is likely to be very much like your subscription." The inquirer puzzled his head over what the editor was driving at, and finally he happened to think of the word "unsettled." He sent a check the next day. Now of course we have no ulterior motive in telling this little story; still—!—The Watchman-Examiner.

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**A TEMPERANCE CAMPAIGN**

The Anti-Saloon League of Arkansas is planning an intensive educational campaign for the cause of temperance. It is especially designed to reach the young people throughout the state. It will be conducted largely through the use of drama with characters made up of home talent in each community. Rev. H. D. Richmond, who has recently been added to the staff of the Arkansas League, will direct this work. He has conducted successful campaigns in Iowa and Oklahoma.

Several dramas will soon be available, but at present only one will be used, "Who Killed Earl Wright?" This drama depicts a young man being tried for the murder of his best friend while both were intoxicated. It is a story taken from the court records of Polk County, Iowa. The author is George Y. Hammond, a special prosecutor in the trial who secured his material at first hand. Mr. Richmond says that the story presents an absolutely unanswerable argument against the liquor traffic. In the last seven years it has been

presented in fourteen states and has been witnessed by millions.

In presenting the drama it is necessary to secure 22 local characters of whom seven have speaking parts, the others acting only in pantomime. Only one rehearsal is required.

According to Mr. Richmond, the drama was presented in Oklahoma last season 211 times, reaching 53,000 people and receiving the highest commendations everywhere. Plans are being made to double this record in Arkansas this season. In presenting the drama no admission is

charged, but a free-will offering is received for the cause of temperance.

After schools have their own programs under way it is expected to have the drama presented practically every night in the week, each time in a different community. In general, it is aimed to present this program in high school auditoriums in rural communities on week nights and in city churches on Sunday nights. It is hoped our people will be ready to cooperate. No better method of teaching the value of temperance can be found.

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### THE SOCIAL CREED OF THE CHURCHES

The Federal Council of Churches, composed of 26 protestant denominations, at a meeting at Indianapolis, last December, adopted 17 social principles which embrace many of the social ideals of the President's NRA. The "Social Creed" adopted at this meeting was begun four years ago and incorporates many of the principles in the Social Creed of the Federal Council of Churches in 1908.

The New Social Ideals of the Churches are as follows:

1. Practical application of the Christian principle of social well-being to the acquisition and use of wealth; subordination of speculation and profit motive to the creative and cooperative spirit.
2. Social planning and control of the economic process for the common good.
3. The right of all to the opportunity for self-maintenance; a wider and fairer distribution of wealth; a living wage, as a minimum, and above this a just share for the worker in the product of industry and agriculture.
4. Safeguarding of all workers, urban and rural, against harmful conditions of labor and occupational injury and disease.
5. Social insurance against sickness, accident, want in old age, and unemployment.
6. Reduction of hours of labor as the general productivity of industry increases; release from employment at least one day in seven, with a shorter working week in prospect.
7. Such special regulation of the conditions of work of women as shall safeguard their welfare and that of the family and the community.
8. The right of the employees and employers alike to organize for collective bargaining and social action; protection of both in the exercise of this right; the obligation of both to work for the public good.
9. Abolition of child labor; adequate provision for the protection, education, spiritual nurture, and whole recreation of every child.
10. Protection of the family by the single standard of purity; educational preparation for marriage, home-making, and parenthood.
11. Economic justice for the farmer in legislation, financing, transportation, and the price of farm produce as compared with the cost of machinery and other commodities which he must buy.
12. Extension of the primary cultural opportunities and social services now enjoyed by the urban population to the farm family.
13. Protection of the individual and society from the social, economic, and moral waste of any traffic in intoxicants and habit-forming drugs.
14. Application of the Christian principles of redemption to the treatment of offenders; reform of penal and correctional methods and institutions, and of criminal court procedure.
15. Justice, opportunity, and equal rights for all; mutual good will and cooperation among racial, economic, and religious groups.
16. Repudiation of war, drastic reduction of armaments, participation in international agencies for peace-

able settlement of all controversies; the building of cooperative world-order.

17. Recognition and maintenance of the rights and responsibilities of free speech, free assembly, and a free press; the encouragement of free communication of mind with mind as essential to the discovery of truth.

### THE BUSINESS OF BEING A PREACHER'S WIFE

In the true meaning of the term, a preacher's wife is a business woman. We parsonage women have definite responsibilities to our employers, and to the public. We have a certain style of dress and manner to maintain. Our business suffers if we lag, are indifferent, or self-centered. We are always in the public eye.

The uninitiated say that we should live our own lives, that we should do and be as other men's wives; that we should devote our interest to our homes, principally, and "do as we please."

Generally speaking, those who have this idea are very young.

The marked and most interesting difference in the life of the preacher's wife is the financial one. Other women in business must consider wages, time spent, overtime required and chance for promotion.

None of these considerations enter into the thought of the successful preacher's wife. Her husband is promised a "living" and, in some cases, a house. All her time is at the call of his work, and the less she thinks of promotion, the more liable it is to come. But the promotion is often not as the business world evaluates. It may mean an opportunity for more work at less pay.

In the field of finance, which fills so much of the time of other business women, the preacher's wife bears little part.

Her husband has promised to lay aside all outside interests, has agreed to accept the wage offered him by his church, and to devote his whole time to his ministry.

Those preachers who are forced to neglect their "calling" in order to supplement their income are in nearly every case unacceptable to the very parishes which make the deflection necessary.

This means that the preacher's wife, more than any other business woman, is required to know how to do without money, and how to save it wisely when she does have it.

She has, however, many compensations. She is never lonely in a strange town, she has the joys of home life, combined with the strain of a business which has no closing hours and no financial rewards.

She is loved devotedly when she is sacrificial, while other business women are often unappreciated even when working overtime at reduced pay.

She learns a calm superiority, if she is wise; not over people, but over circumstances. Experiences of life interest her, they do not overcome her.

She has seen the exquisite heroisms of life, she has worked at the business of comforting those in sorrow, she has been the stay of the faltering, the inspiration of the adventuring youth, the solace of the aged, the joy of the child.

There is no greater business in which to engage, if one believes in God, and in the promise of a new heaven and a new earth.—Ora P. Parkinson in Central Christian Advocate.

### A SIGNIFICANT STEP

It is always a source of encouragement and inspiration when a leading congregation takes a step in the right direction. Readers of the Advocate know the sentiments of the editor in the matter of Church support. We do not mean to criticize any of the pastors or the people who are working toward a day of better things in Church finances, but we do believe that God's plan of supporting the Church is better by far than any ever invented by man. We believe it will be a high day in our Church history when we get back to it. For this reason, and in the hope that it may be a stimulus to others, we print the following resolution which was unanimously adopted by one official board:

"Be it hereby resolved by the Board of Stewards of the West End Methodist Church, Birmingham, in regular session on this, the 4th day of September, 1933, that we adopt for ourselves, and recommend to the congregation which we represent, the principle of tithing as the financial policy of this church. It is definitely understood and agreed that there is no commitment to any particular application of this rule except as it shall be interpreted by every individual according to his own circumstances and conscience. We recognize it as the one Scriptural, sensible and adequate system of Church finance."

We believe that Dr. H. M. Stevenson, the pastor at West End, and his loyal laymen are wise in the adoption of this resolution, and in the manner of its statement. It is difficult, if not impossible, to lay down a rule of tithing for someone else in this day of complicated business. But we do believe that the Church member who will adopt the principle and work it out for himself prayerfully and honestly will find new joy in his Christian experience—to say nothing of better support of this Church program.—Alabama Christian Advocate.

### METHODIST PASTORS RESOLVE

The Methodist Pastors Association of Dallas, on August 29, went on record as favoring the following:

1. An immediate simultaneous statewide campaign to secure total abstinence pledges in every church, Sunday School, League, Missionary Society and other organizations in the whole State of Texas.

2. At the same time to enlist and pledge every individual in the above organizations to the "Buy-Dry" policy, that is, to buy only from firms and persons who do not sell beer, wine, etc. This is to become operative at once.

3. As about 75 per cent or more of all passenger traffic is now carried by motor driven vehicles that we at the same time secure the expression and organized cooperation of the above churches and other organizations, requesting of all corporations, companies, and persons who handle motor driven passenger and truck traffic, where the safety of human life and limb is involved, a publicly announced policy prohibiting all motor drivers of cars and trucks in their employ from the use of all intoxicating drinks, including 3.2 per cent beer and wine. This is to include airways, and is in harmony with Rule "G," voluntarily adopted by the railroads years ago.

4. Launching an intensive and systematic statewide campaign of education against alcoholism, with special attention to temperance and edu-

cation in the public schools; and a declaration of a truceless war against the liquor traffic until it is completely destroyed.

We believe that such a program effectively carried out would accomplish certain definite results and be of great strategic and practical value. It would reduce the number of patrons of the liquor business; it would curtail the profits of the makers and the sellers; it would put a host of responsible people and organizations on public record as opposed to the sale and use of beer and liquor; it would create fighting morale which is now lacking and which is certainly one of the greatest needs of the present crisis in the war on the liquor business.

### "IF THIS BE TREASON—!"

Mr. Roosevelt appeals for the full cooperation of all patriotic citizens in his efforts to save the country.

Somebody who has the presidential ear, and who is not afraid to speak unpleasant truth into it, should say to Mr. Roosevelt that he is being scandalously hindered by his own official family, so that full cooperation becomes increasingly difficult, if not impossible.

Stockholders of certain power companies in Idaho and Montana, and doubtless elsewhere, report that with recent dividend checks which were short by five per cent came a notice that the deduction would cease whenever the Federal budget was balanced or the Eighteenth Amendment repealed.

That notice was a gossily impertinent effort to influence the vote of the stockholders who received it.

If it was inserted without instructions from Washington, the offender should be dismissed from office.

If it was ordered from Washington, then—Central Christian Advocate.

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and inflamed from sun,  
wind and dust, you can  
allay the irritation with  
Dickey's Old Reliable Eye Wash  
At All Druggists  
Price 25c Dickey Drug Co., Bristol, Va.

## Children

### JUST A DOG

By Maud C. Jackson

Tom has a fine Scotch collie,  
Bill has an Airdale pup,  
Bob has a big police dog  
That tries to eat you up.  
They say my puppy isn't  
Much bigger than a frog,  
And hasn't any ped-i-gree,  
And so he's just a dog.  
But he's a real smart puppy;  
He seems to understand  
The things they say about him,  
For he comes and licks my hand.  
And when I smile and pat him,  
They know, and so does he,  
That though he's just a dog to them,  
He's all the world to me.  
—Exchange.

### SOMEBODY'S BIRTHDAY

This is somebody's birthday,  
Just as sure as fate;  
Some little boy is six years old,  
Some little girl is eight.  
Some little boy is three today,  
Some little girl thirteen,  
Some little twins are exactly two—  
Two apiece, I mean.  
Some one is eating his birthday cake  
And laughing over the plums;  
Some one is counting her birthday  
dolls  
On all her fingers and thumbs.  
Some one is bouncing his birthday  
ball,  
Or winding her birthday watch,  
Some one is not too wise or tall  
For birthday butterscotch.  
Think of the beautiful birthday books,  
Think of the birthday cheer.  
Think of the birthday happiness.  
Every day in the year.  
Every day in the year, my dear,  
Every day we're alive,  
Some happy child is one or two  
Or three or four or five.  
—Ethelwyn Wetherald in The Methodist Protestant.

### DOROTHY'S VACATION

There were no brothers and sisters. Some of Mother's friends thought Dorothy was very spoiled, and had little thought for others. Mother, although it was hard to see a fault in her only little girl, began to realize that some of these things were true. Now, Dorothy's mother was a good woman and wanted to bring her daughter up well, but you may know that it is no easy thing to do—to teach a little girl to be thoughtful of others when there are no brothers and sisters with whom she must give and take.

It was summer and mother decided to send Dorothy to a girls' camp. Dorothy was delighted. "Just one thing," said her mother, "you must promise me if you wish to go." Dorothy was so anxious to go that she would have promised anything, for it was the first summer that she had been old enough to be admitted to the camp. "You must remember to do something for someone else each day, be it ever so small a deed, and to tell me about it when you come home." Dorothy thought that would be a big job but said that she would try. She loved to try to please her mother.

The day came at last for Father to drive to the camp with Dorothy, luggage and all. It was a beautiful day and they were at the turn from the pike onto the dirt road that led to the cabins in a short while. Just be-

hind them came another car; on the side of it an invalid's chair was tied. This car stopped at the camp too. Dorothy had always been tender-hearted and sympathetic but she purposely shrugged her shoulders, as if saying to herself, "I am not going to let anything spoil my good time." Good-byes were said and Mother and Father drove away.

That night Dorothy thought of her mother when she was trying to go to sleep and she remembered her promise. "Oh, well, I will see about that tomorrow," she thought, as she fell asleep. She dreamed of feeling so stiff and tired that she couldn't walk. All the other girls ran about at play except herself and one other girl.

The next morning she looked at Joan, that was the little cripple, more closely than she had the day before. Joan's face was the same as the one she had seen in her dream, the other girl who couldn't run and play. Dorothy stretched her limbs. There was nothing wrong with them and how happy she was that it was only a dream.

Before she went to breakfast she helped Joan to her chair. Of course she had to run to catch up with the other girls on the path, but how she did enjoy her breakfast. Sports and games took up the morning. It was lunch time, but before Dorothy could go to lunch she just had to see if there was anything Joan needed. Each day the smile Joan gave her repaid Dorothy for these little kindnesses.

Camp was over, Father and Mother tucked Dorothy in with the articles she had made in addition to what she had brought with her. Dorothy was so silent that Mother finally spoke of it.

"Mother," said Dorothy, "I am so thankful for two strong feet and legs that I shall try never to be selfish in my life."

Mother kissed her little girl and knew that she had learned a real lesson.—Irene Lawhon in Christian Evangelist.

### POOR BOYS WHO BECAME FAMOUS

Charles Dickens was a label sticker in a shoe-blackening factory.

Michael Faraday, the famous chemist and physicist, was a journeyman book-binder, the son of a blacksmith.

Benjamin Franklin was a journeyman printer, the son of a tallow chandler.

Giuseppe Garibaldi, whom Italians revere as their liberator, was the son of a sailor, and was at various times a candle-maker and a small farmer.

Ben Jonson, on whose grave in Westminster Abbey is the famous inscription, "O rare Ben Jonson," was a poor boy, the stepson of a bricklayer.

Thomas Moore, author of the "Irish Melodies," was the son of a country grocer.

Napoleon was a penniless second lieutenant in 1785 and in 1804 he was crowned an emperor.

William Shakespeare was the son of a glover in a little country town; both his grandfathers were husbandmen.

George Stephenson, the inventor of the locomotive, was the son of a fireman at a colliery; he began life as his father's helper.

Trajan, perhaps the greatest of all Rome's emperors, was the son of a common soldier, and began his career in the ranks.

Virgil, whose "Aeneid" is the typical Latin epic, was the son of a small

farmer.

James Watt, inventor of the condensing steam-engine, was the son of a small merchant, who failed in business.

Cardinal Wolsey, Henry VIII's famous prime minister, was the son of a butcher.

Aesop and Homer, the most famous of the early Greek writers, were respectively, if the stories told of them are true, a hunchback slave and a blind beggar.

Sir Richard Arkwright, inventor of the cotton spinning frame, was a barber.

John Bunyan, author of "The Pilgrim's Progress," was a traveling tinker.

Robert Burns, Scotland's lyric poet, was the son of a poor nurseryman, and was himself a small farmer and a revenue officer.

Christopher Columbus, discoverer of the New World, was a sailor, the son of a woolcomber.

Captain James Cook, the famous English navigator, was the son of a farm laborer.

Daniel Defoe, author of "Robinson Crusoe," was the son of a butcher.

John Keats, author of "Endymion," was the son of a hostler.

Linnaeus, the great Swedish naturalist, was a poor student, who mended his shoes with paper, and often depended on chance generosity for a meal.

Jean Francois Millet, painter of "The Angelus," was a farm laborer, the son of a farmer.—Pleasant Hours.

### A STORY OF "OLD HICKORY"

The following story quoted from the Washington Post illustrates one of the best sides of Andrew Jackson's character:

When Jackson was president, Major Gibbon, a New Jersey man, was postmaster at Richmond, Va. a delegation from Richmond waited on Jackson to demand the postmaster's place.

"Isn't Major Gibbon an old soldier of the Revolution?" asked Jackson.

"Well, yes."

"Any charges against his official character?"

"No-o. But he stumps up and down the streets of Richmond abusing you and your administration."

"Does he?" said Jackson grimly.

"Yes; and besides he is an old Federalist."

When the delegation had withdrawn, Jackson sent promptly for the auditor of the postoffice department.

"Mr. Auditor, what sort of an official is Major Gibbon, postmaster at Richmond?"

"A model postmaster, Mr. President."

"Any charges against his official integrity?"

"None whatever, sir. His accounts are scrupulously correct, and always rendered on time."

The next day the delegation called again.

"Gentlemen," said Jackson, "you admitted yesterday that no charge lies against Postmaster Gibbon's official character or conduct. This is verified by the accounting officer of the treasury. But you dwell on the fact that he villifies me, and openly opposes my politics. For that you would have me turn adrift and penniless an elderly man—the man that led the forlorn hope at Stony Point, and left his right leg there.

"Such a man, gentlemen, has bought the right to entertain his opinions and speak them, and to abuse me as much as he pleases."—Selected.

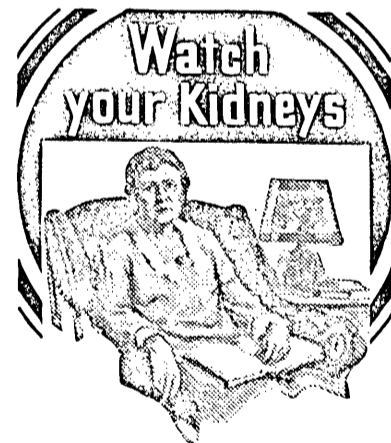
## OBITUARIES

**White.**—In the death of Mr. Jesse White, in his home at Ogemaw, Arkansas, October 3, Southwest Arkansas lost one of her distinguished and much loved citizens. Mr. White came to Arkansas from Mississippi at the age of eight. Having made Buena Vista his home, he united with the M. E. Church, South, at the age of ten. He was an unusually active member and continued to be until a week before his death. The vacancy left by him in going cannot be filled, but his life's preparation here has fitted him for a place in that beautiful home in which his soul will measure with the greatest of saints. He leaves three sons and two daughters, a host of grandchildren, and one great-grandchild to carry on their work for Christ.

The funeral was conducted by his pastor, Rev. Jas. R. Sewell, assisted by his presiding elder, Rev. J. L. Derman.

His grave is in the Buena Vista Cemetery, ten miles west of Camden.—Jas. R. Sewell, Pastor.

**Rhodes.**—Mrs. Ellen Rhodes was born in Tennessee, July 5, 1884; died at her home in Cleveland, Arkansas, October 2, 1933. She moved with her parents in early childhood to Alabama and grew to womanhood in that state. She was converted at 13 and united with the Methodist Church, continuing faithful to her church until death. She was married to Thomas J. Rhodes February 14, 1871. They moved to Arkansas in 1881 and have lived in and near Cleveland ever since. They had three children, one, little Sallie Agnes, dying in infancy. Mrs. Hallie Hilis and Mrs. Lutie Carlile survive her. Besides her two daughters, she leaves her aged husband and a number of grandchildren and great-grandchildren to mourn her going. Sister Rhodes will be missed in her community. Her whole life has been an outstanding example of Christian patience and fortitude. Faithful to the last, she died in the triumph of a living faith. Verily our people not only live well, they die well.—E. W. Faulkner, Pastor.



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**NEED** promptly bladder irregularities, getting up at night and nagging backache. They may warn of some disordered kidney or bladder function. Don't experiment. Try **Doan's Pills**. Successful for 50 years. Used the world over. Get Doan's today. At all druggists.

**Doan's PILLS**

**ADJUTANT FOR THE KIDNEY**

### REV. A. M. R. BRANSON A Tribute

Among the members of the old White River Conference was one who stood several inches above six feet and whose weight and general proportions corresponded with his exceptional height. In early years his hair was black as a raven's wing. He wore a heavy mustache and a goatee which accentuated the striking appearance he made in any company. His large brown eyes and sunny face expressed kindness, courtesy and gentleness. This handsome and picturesque preacher was the Rev. Alexander McDuffie Reid Branson.

He was born near Rome, Georgia, October 27, 1855, the son of Levi and Jane Branson. His early training was in his home and in the schools of the city of his nativity. His gracious manners and cultured speech, as well as his splendid physique, reflected the goodly heritage conferred by his noble parentage. At twenty-five he entered railway service and for two years was brakeman on a freight train. But he was destined to a ca-

reer more suited to his training. Before leaving Georgia he was licensed to preach by Bishop McTyeire. In 1883, he came to Arkansas and was admitted on trial into the White River Conference at Batesville. Bishop R. K. Hargrove presided. His first appointment was Spring Creek Circuit whose headquarters was Spring Creek, some ten miles west of La-Grange, in Helena District, which he served one year. The following year he was appointed to Marianna Station. In 1886 he was assigned to the Osceola Circuit. This proved to be a year of great interest. Among the families under his ministry was that of a well-to-do planter, in the neighborhood of Louise Chapel, a well known church on Osceola Circuit. In this planter's splendid home the young itinerant met Miss Annie Uz-zell, the cultured and refined daughter, who on December 14, 1887, became his bride. The marriage took place in the home of the bride's grandmother, where her parents had been united in marriage. An interesting feature was the bridal tour upon which the young couple embarked the day after the wedding. It was a trip by a Mississippi River steamer to Memphis, and, thence by rail, to Augusta where the groom was stationed during 1887-1888. His marriage was a fortunate one. To the

very end of his life she was his joy and inspiration.

He was ordained deacon by Bishop Galloway at Jonesboro, in December, 1886, and elder by Bishop Fitzgerald at Marianna in December, 1890. He was a trustee of Hendrix College from 1891 to 1897.

He also served the following charges: Newport Station, 1889; Auvergne and Weldon, 1890-91; Beebe Station, 1892-93; Walnut Ridge Station, 1894-97; Cotton Plant and Howell, 1898-99; Argenta Station, 1900-01; Golden Lake and Wilson, 1902; Nettleton Station, 1903; Clarendon Station, 1904-05; Augusta Station, 1906-07; Blytheville Station, 1908-09; Jonesboro District, 1910-11; Wynne Station, 1912; and Harrisburg Station, 1913-14. At the joint session of the Arkansas and White River Conferences in Batesville, November, 1914, he retired, having served thirty-one years. At Batesville he was received on trial, and it was fitting that here he should retire, and the more so as the White River Conference, in which he had spent his entire ministry, was being merged with the Arkansas Conference, henceforth to be known as North Arkansas Conference.

As a preacher Dr. A. C. Millar, editor of the Arkansas Methodist, pays him the following worthy tribute:

"Cultured and studious, Bro. Branson gave more than ordinary attention to the preparation of his sermons and was recognized as a pulpit orator of the old type. He published a volume of sermons, which for chaste language and beauty deserve a place in sermonic literature." In his tribute Dr. Millar gives another significant paragraph: "Superannuating 18 years ago, Bro. Branson established his home at Blytheville where he made himself useful as a teacher in the Sunday School and in other ways. As his ministry was almost wholly in Northeast Arkansas and he kept close at home after superannuating, Bro. Branson at the time of his death, was not widely known, but he was loved and honored where he had served as pastor and will be mourned by many to whom he ministered in the days of his strength."

As the writer had some things in common with him he feels a personal interest in him. The writer began his ministry in part where Bro. Branson began his, namely, Spring Creek. He also followed him at Beebe Station, and was his presiding elder when he was stationed in Clarendon. In this way the writer was brought into close relationship with him and came to know the warmth and kindness of his brotherly heart. There was no more modest or unselfish man

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among us. He was a perfect gentleman. While he was admired as a preacher, trusted and loved as a pastor, it was in the home that his light showed brightest. As a husband and father he was kind and affectionate. His home life was a circle of mutual respect and devotion. A strong and kindly man in the midst of clinging and admiring loved ones made his home beautiful and attractive.

At the end of a long and useful ministry, and in a quiet and peaceful old age, he passed to his reward from his home in Blytheville, Sunday, July 2, 1933. He is survived by his wife, Mrs. Annie Uzzell Branson, and a son, Uzzell S. Branson, of Blytheville; a daughter, Mrs. Wade H. Ewart of Yazoo City, Miss.; two brothers, Rev. Thos. J. Branson of Decatur, Ga., and Hon. Fred P. Branson of Muskogee, Okla.; a sister, Mrs. Jessie Adams of Rome, Ga.; and five grandchildren. His funeral service was conducted from the family residence Monday afternoon, July 3, by his pastor, Rev. Paul Q. Rorie, of First Church, Blytheville, assisted by Rev. W. J. LeRoy, pastor of Lake Street Church, Blytheville; Rev. J. R. Nelson of Luxora, and Rev. W. C. Davidson of First Church, Paragould. His body was laid to rest in Maple Grove Cemetery, Blytheville. "Well done, good and faithful servant."—W. C. Davidson.

#### WASHINGTON AVENUE CHURCH

The revival services at our church closed Sunday evening, having continued through eight days. The preaching was done by Rev. S. M. Yancey, Supt. of the Western Methodist Assembly, and Harold Bizzell, our choir director, led the singing.

The interest was sustained throughout and the attendance increased as the meeting progressed. Bro. Yancey's sermons were deeply spiritual, searching in their deep reach after human souls, preaching daily righteousness, and warning of judgment to come.

At the closing service six were received into the church, four by letter and two by profession of faith. We feel sure that the results will con-

tinue long after Bro. Yancey has gone and will show in a quickening of the spiritual life of our members.

Though the attendance was not what we had hoped for on account of some being unable to come from sickness and from press of business affairs, yet we feel satisfied that currents of thought and life have been set in motion that will reach far into the future.—Geo. A. Freeman.

#### REVIVAL AT CAPITOL VIEW CHURCH

Rev. Sam M. Yancey, Supt. of the Western Methodist Assembly at Fayetteville, did the preaching in one of the best revivals that we have had in Capitol View Church.

The membership was greatly revived; there were several reconsecrations and conversions, and twelve were received.

Brother Yancey is a preacher who can be trusted to preach the gospel and to build up the church. He is open for meetings and can be reached at Fayetteville.—C. D. Meux, P. C.

#### HENDERSON CHURCH

The Beginner Department of Henderson Church was beautiful with its new rug given by Brother Hilliard and the mothers for the party last Tuesday afternoon. Large vases of flowers, which were also given by our pastor, added to its charm.

Talks were given by Mrs. Sam Jones, Mrs. W. H. Lewis, Mrs. Nelson Elliott, Mrs. D. O. Rector, Mrs. F. Niblock and Mrs. Al Stager. A charming letter was read from Mrs. N. T. Chastain.

Little Misses Billie Sibley, Mary Virginia Martin, Helen Stager, and Elizabeth Jones were in charge of the games for the children.

After the business session a contest was held, with Mrs. Sam Jones and Mrs. D. O. Rector winning the prizes. Refreshments were served by Mrs. A. P. Sibley and Mrs. John H. Martin, and the meeting was dismissed with prayer by Mrs. Stager.—Reporter.

## Bulletin of the First Methodist Church

Claude M. Reves, Pastor

John W. Cline, Missionary in China Clem Baker, Minister of Education  
Eighth and Center Little Rock, Arkansas

**SERVICES FOR SUNDAY.**—At 10:45 a. m. the subject of the sermon will be "Kissing and Cleaving." At the vesper service there will be a special worship program and a short meditation on "Broken Ships."

**THE MID-WEEK SERVICE** will include the fellowship dinner at 6 o'clock, the social hour following, and a program at 7:30 under the leadership of Mrs. Hugh Wicker and the Mother Craft Class.

**PASTOR TO BROADCAST.**—Next week, beginning on Monday and continuing through Friday, Dr. Reves will broadcast each day at 9 a. m., over KLRA as part of the Childhood and Youth Week program.

**THREE NEW MEMBERS WERE PRESENTED** to the congregation last Sunday morning, Miss Betty Byrnes and Mrs. Doris Belser were presented by Rev. Clem Baker, and Mrs. V. G. Wallace was presented by her daughter, Mrs. R. C. Chalk. When are you going to come with a new member? Only three more Sundays remain for this kind of service. Get busy at once.

**WHAT THEY ARE SAYING ABOUT THE VESPER SERVICE.**—"I never attended a more helpful service." . . . "The hour suits me better than any other for the second service of the day." . . . "There is something in the service which one does not get in any other." . . . "I hope the arrangement is permanent." . . . "The windows are worth coming to see." Attend the service next Sunday afternoon at 5 o'clock and see what it is like.

**A CODE FOR CHURCH MEMBERS.**—The following code has been suggested for congregations in America at the present time:

Believing that National Recovery is dependent upon the moral and religious forces in the hearts of the citizens of our country, we propose a national recovery in all the churches by agreeing to the following:

1. We agree to work not less than three hours a week in cultivating the right spirit of living for God and His church in our own lives and in the lives of others.
2. We agree to be present at all the public meetings of the church as a maximum; as a minimum, at least two each week, Sunday School and public worship once each Sunday.
3. We agree to support the Church with our share of money, the minimum being one tenth of what we spend, and the maximum to be based on our love for the Church and for God's kingdom.
4. We agree, as parents, to have our children at Sunday School each Sunday ON TIME, just as we have them on time for public school.

#### THE SUNDAY SCHOOL

**ONE THOUSAND GOAL FOR RALLY DAY.**—A Goal of one thousand in attendance on Rally Day, October 22, was set by the Workers' Council. On this occasion the entire school above the Nursery and Beginner Departments will worship together in the auditorium.

**JUNIOR COUNCIL INSTALLS OFFICERS.**—The Student Council of the Junior Department installed the following officers Sunday morning: Adult Counselor, Mrs. J. H. Davis; President, Earl Davis; Vice President, Allen Hiltzheim; Secretary, Elizabeth Jessup; Librarian, Wheaton Cook; Assistant Librarian, Louie Stout; Literature Manager, Claire Croft; Assistant Literature Manager, Jimmy Victor.

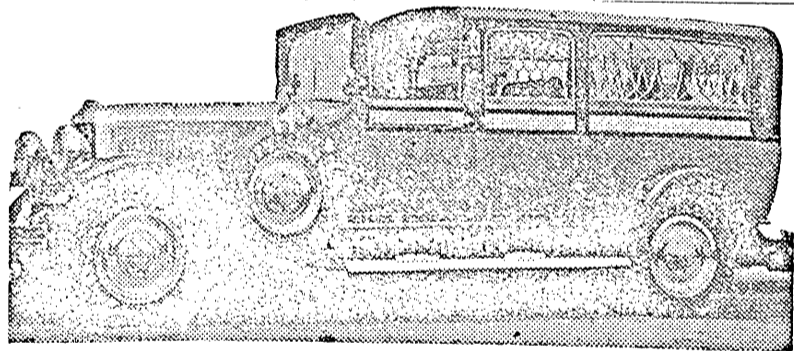
**THE WORKERS' COUNCIL,** held on the night of the 5th, was a delightful occasion. The attendance was fine. The "Pep" singing led by Mrs. L. P. Hutton was inspiring. The dinner served by Miss Medlock's girls was delicious and beautifully served. The spirit of the workers was all that could be desired. First Church is proud of this great group of Sunday School workers.

**TRAINING OPPORTUNITIES.**—The following Training Opportunities will be offered at First Church this fall:

1. A Course on "Beginner Administration," to be taught on week days by Miss McRae.
2. A Course on "Teaching Children," to be taught by Mrs. Clay Smith on week days.
3. A Wednesday night course on "Christian Education," to be taught by the Minister of Education.
4. A Sunday morning course for young people.
5. A Supervised Individual Study group.

**OFFICERS AND TEACHERS ADOPT CODE.**—At the Council the officers and teachers of First Church adopted and agreed to live up to the following code for this year:

1. Present every Sunday or notify proper officer.
2. On time every Sunday.
3. Attend all departmental workers' meetings.
4. Make special preparation for each Sunday.
5. Enrich my own religious life through Bible study, church attendance, prayer and other means of grace.
6. Cultivate pupils through home visitations and other means of contact through the week.
7. Look after absentees and prospective members.
8. Read at least one book on my work.
9. Take at least one course for credit in training.
10. Cooperate in all plans of Board of Christian Education for building up the church school.



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## WEEKLY ANNOUNCEMENTS

SUNDAY EVENING, Young People's Meeting at 6:30.

WEDNESDAY EVENING, Fellowship supper at 6:30, followed by the devotional service led by Dr. Heath.

MONDAY, October 16, the Circles will meet as follows:

No. 1 with Mrs. T. S. Buzbee, 2426 Broadway, for a 12:30 luncheon. Co-hostess: Mrs. C. E. Hayes.

No. 2 with Mrs. G. T. Overton, 111 Thayer Street, at 2 o'clock. Co-hostess: Mrs. James Jackson.

No. 3 with Mrs. Charles Mehaffy, 708 North Ash, at 2 o'clock. Co-hostess: Mrs. H. W. Means.

No. 4 with Mrs. J. F. Lawrence, 1200 West 35th, for a noon luncheon. Co-hostess: Mrs. H. T. Homard.

No. 5 with Mrs. C. H. Scott and Mrs. F. S. Scott, 2101 Arch Street, at 2:30.

No. 6 with Mrs. E. W. Jenkins, Westwood, at 2:30.

No. 7 with Mrs. J. C. Shores, 607 Valmar, at 2 o'clock.

No. 8 with Mrs. H. E. Ruff, 700 North Jackson, at 2 o'clock.

No. 9 with Mrs. W. N. Freemyer, 1860 Marshall, for a 12 o'clock luncheon. Co-hostesses: Mrs. V. M. Gevin; Mrs. W. T. Gordon; Mrs. H. A. Newman.

No. 10 with Mrs. C. C. Breeding, 1707 Summit, at 2 o'clock. Co-hostess: Mrs. J. W. Holland.

## ITEMS OF INTEREST

Mrs. M. J. Tucker, 2222 Cumberland, has been ill for several weeks.

We are happy to receive into the fellowship of Winfield Mr. W. T. Larimore, 900 Center Street, who comes to us by letter from Hugo, Okla.

## CONGRATULATIONS

We extend our congratulations to Mr. and Mrs. Phillip Martin, 1921 Summit, upon the arrival of a little son, Charles Warren, on September 22.

Also to Mr. and Mrs. Buford Jones, 810 Commerce, upon the arrival of a son on September 29.

# Pulpit and Pen Winfield Methodist Church

Sixteenth and Louisiana

Little Rock, Ark.

ESLEY OWEN HEATH, D. D. Pastor

Vol. V.

OCTOBER 12, 1933

No. 45



## SERMON SUBJECTS

11 A. M.—"CHILDHOOD AND YOUTH."

7:30 P. M.—"THE SHREWD FOOL."

## PASTOR'S COLUMN

### HOME COMING DAY

The fourth Sunday in October will be observed as "Home Coming Day" at Winfield. The pastor and the Board of Stewards are anxious to make it one of the greatest days in the history of the Church.

Make your plans now to be on hand at both services on October 22. Invite your friends and contact every member and former member of Winfield and bring them in. Use your automobile on this day to bring in shut-ins and others who could not come were it not for your assistance.

Remember, "Home Coming Day" is Sunday, October 22.



## A Missionary In India Says:—

The spirit of our giving has become one of compromise instead of sacrifice. Testing our stewardship on the principle of doing all to God's glory, let us make a trial balance while we are still in possession here on earth. Suppose we take time to make an estimate of the items of our expenditure on paper, and note the annual cost of our necessities and of our luxuries. Let us add the amount we spend in advancing the kingdom of God, and see what per cent it is of our income. When we have finished the list, let us honestly ask ourselves whether we have spent all with the thought of glorifying God, and whether we could hand over the account to our Master without shame, confident of his "Well done, good and faithful servant."

## This Thing Of Giving

"I do not understand it, any more than you do, but there is something about this thing of giving that blesses us.

"No man has ever impoverished himself by giving. It cannot be done. Those who give most, have most left. No man has ever died poor because of that which he gave away. No one has ever gone hungry after giving away his bread; some way, somewhere, bread has been provided for him.

"This thing of giving! A glorious privilege it is! How meaningless now is money that is hoarded. How hateful to himself and to his fellows is he who does not answer to the call for aid. Give—and in giving, live the life a human being is entitled to enjoy. Give—and let no thought of sorrow abide with you, because you did not give. Give—and somewhere, from out of clouds, or from the sacred depth of human hearts, a melody divine will reach your ears, and gladden all your days upon the earth."

"What, giving again?" I asked in dismay.

"And must I keep giving and giving away?"

"Oh, no," said the angel, piercing me through.

"Just give 'till the Father stops giving to you."

—Baptist Observer.



## CHRISTIAN EDUCATION

### MISSION STUDY

The Mission Study Class will meet Tuesday, October 16, at 10:00 o'clock, in the Religious Education Office. This is the second meeting in the study of "Christianity and Industry in America," with Mrs. Henry Severson as leader. The topics for consideration will be "Man and the Machine" and "Wages and Hours."

The study was opened last Monday morning with the reading of personal letters from Mrs. Franklin D. Roosevelt and Miss Frances Perkins, Secretary of the Department of Labor, to Mrs. Severson. This was followed by an interesting discussion on the progress of man toward brotherhood, and of his natural desire for security as the reward for labor.

### CHRISTIAN HOMES

Dr. Williams gives his final lecture at First Church, Friday evening, October 13, at 7:30. Every member of the family will be particularly interested in this talk.

Next Week is Childhood and Youth Week. Friday, October 20, Family Night will be observed at the church with Mrs. Dewey Price the leader. Plans are being made to install a radio at the church for that evening so that those who come to the church at 7:00 may enjoy the play given by the Junior College.

Dr. Heath will give the opening message for Childhood and Youth Week at the 11:00 o'clock service Sunday morning. The Young People's Choir, under the direction of Mrs. Steed, will give a special program as a part of the Sunday evening service.

Each day of the week, October 16-20, radio talks may be heard at 9:00-9:15 and 7:00-7:15.

### SENIOR HIGH DEPARTMENT

The officers of the Senior Department will meet at the home of their counselors, Mr. and Mrs. Dewey Price, 1616 W. 14th, Saturday evening, October 14, at 7:30.

The members of the Senior Department of Asbury Church will give a program at the 10:00 o'clock meeting of the Winfield Seniors.

### JUNIOR HIGH DEPARTMENT

Officers for the Junior High Department will be elected Sunday morning. This department ranked second only to the Adult Department in attendance last week.

### ATTENDANCE

Last Sunday there was a marked increase in the attendance in the Church School. The Couples' Class was the largest in the Adult Department. The Young People's Department gained about forty per cent over the preceding week.

### SECRETARIES

Departmental Secretaries and class secretaries will meet next Wednesday evening at the church, at 7:30, with the general secretary, Mr. Dewey Thompson, as leader.