

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

Volume LIII

LITTLE ROCK, ARKANSAS, AUGUST 16, 1934

No. 33

## PAGAN FACTORS IN AMERICA

IS our American civilization pagan? Largely, but not wholly. Who are the pagans? They are those who scorn and reject moral standards and restraints. They are those who, neglecting their moral nature, have given themselves up to impurity and profligacy. The Bible describes them as having a darkened understanding and a deep-seated insensibility of their moral and spiritual needs.

Some of our intellectual leaders have turned from the light of the Gospel to ancient pagan thinking and to pagan ways of living. They appear to be afflicted with a super-intellectualism which rejects the Bible as a divine revelation. They draw from within themselves theories and panaceas for healing the world's diseases.

Modern pagans reject the revealed law of God as binding upon themselves. They overlook or disregard the truth that the world by its own wisdom never knew God. They form their own moral standards and insist on their right to do so.

A nation is largely pagan when men most prominent in its business, financial, political and educational life speak and act as though the chief need of America and the world is more colleges, more factories, more automobiles, more railroads, more banks, more steamships, more armies, more navies, more aeroplanes, more theaters, more colossal centers of pleasure, and more wealth, while they do not give first place to the need of righteous living. A nation devoted conspicuously to material things, with only a faint whisper now and then as to man's spiritual needs, is moving swiftly toward paganism.

Whatever moral splendor our nation has had, or now has, is directly traceable to our Christian foundations and to the superstructure of law and conduct built upon them. It is the wide heralding of the Christian message that is the uppermost need of the hour. Nation-wide evangelistic zeal must precede a nation-wide moral and spiritual uplift.—Don O. Shelton in *The Bible To-Day*.

## OURS IS NOW A PACIFIST CHURCH

AS a result of action of our last General Conference the following paragraph is now in our Discipline: "The Methodist Episcopal Church, South, true to the principles of the New Testament, teaches respect for properly constituted civil authority. It holds that government rests upon the support of its conscientious citizenship, and that conscientious objectors to war in any or all of its manifestations are a natural outgrowth of the principle of good will and the Christian desire for universal peace; and that such objectors should not be oppressed by compulsory military service anywhere or at any time. We ask and claim exemption from all forms of military service for all conscientious objectors who may be members of the Methodist Episcopal Church, South. In this they have the authority and support of the Church."

Then Paragraph No. 169, Answer 20, among the duties of a preacher in charge of a circuit, station or missions, reads: "To preach at least once each year on world peace, the evils of war, and the evils attendant upon military training in schools and colleges."

Under these provisions, any member of our Church who is a student in the University of Arkansas and who claims exemption from military training on the ground of conscientious scruples, has a right to the support of the Church in his claim for exemption.

That our General Conference should, without debate, adopt such a provision as that quoted, is one of the surprises of that thoroughly sane and progressive Conference. It can only be explained by the fact that our delegates have been studying the ethics of war and have become convinced that it is contrary to the principles of Jesus Christ. Sixteen years ago, at Atlanta, the General Conference was enthusiastically backing our authorities in the

\* \* \* \* \*

\* **BECAUSE YE HAVE SAID, WE HAVE** \*

\* **MADE A COVENANT WITH DEATH, AND** \*

\* **WITH HELL ARE WE AT AGREEMENT;** \*

\* **WHEN THE OVERFLOWING SCOURGE** \*

\* **SHALL PASS THROUGH IT SHALL NOT** \*

\* **COME UNTO US; FOR WE HAVE MADE** \*

\* **LIES OUR REFUGE AND UNDER FALSE-** \*

\* **HOOD HAVE WE HID OURSELVES.—** \*

\* **Isaiah 28:15.** \*

\* \* \* \* \*

prosecution of the World War. At that time few, especially of our youth, would dare defend the "conscientious objector" lest they be suspected of cowardice. Now, the vast majority of our youth in the Churches have become convinced that war is wrong and they are willing to suffer, if need be, in order to advance the cause of peace. We are glad that our General Conference has taken this stand and justifies our youth in objecting to service or training in the art and science of human butchery. This change from glorifying war to positive condemnation of it registers an advanced position in our ethics. When the Church outlaws war instead of blessing it we are undoubtedly making progress and should rejoice.

## THE EFFECT UPON MORALE

WHEN relief agencies of communities and state cannot adequately care for the needs of the workless and distressed, we are glad that the Federal Government is willing and able to help. Theoretically, we are opposed to any unnecessary increment of power in the Federal Government. However, the means of communication and transportation now are such that state lines have almost faded out, and the evils that threaten life and morals are no respecters of state boundaries. Consequently we are rapidly forgetting sectional differences and theories and are becoming a consolidated nation in which appeals for aid in the time of peril and distress quickly reach Washington and responses quickly follow. More and more we think of ourselves as citizens of a great nation rather than mere residents of a community. For many reasons this is desirable. It is in harmony with the spirit of Methodism, which is proud of its connectionalism through which each church is interested in all and all are interested in each. Methodism means otherness and togetherness, and we are glad when civil life has practically the same significance.

However, there is a menace in the present situation in the nation. Because a State can get donations and loans for various projects, we are disposed to seek these things whether we need them or not—to say to ourselves, if others are going after these things, we might as well have our share. Then there is danger of pauperizing the individual. It has come to us from many sources that individuals in many communities, when a dole may be had, are unwilling to seek work and spurn it when offered. It is feared by many thoughtful people that public morale will be destroyed and that individual initiative will be checked. There is little doubt that much of the progress in America has been due to the bold initiative of the individual and the spirit of adventure. Doles and largess tend to destroy this spirit and cause communities and individuals to look more and more to the government, state or nation, to support them.

Dr. R. A. Millikan, president of the California Institute of Technology, in a recent radio address, declared that the nation's worst enemies are the political philosophers and sociologists who are promoting what he calls "Statism." He says that this whole movement weakens self-reliance, discourages private initiative, diminishes opportunity, stimulates bonus marches, and veterans' rackets. He indicates that the present tendency is to push men back into the "soft bosom of the State;" and he comments, "This decay of men is far and away the most insidious menace to the realization of the American dream."

With Dr. Millikan, we apprehend the danger and

trust that our leaders may recognize it and so handle all the agencies of relief as to minimize the destruction of manhood and to minister merely to temporary distress with a view to putting men and women as speedily as possible on their feet with new hope and a deeper patriotism. It is well to recall Roman history, and to remember that when the imperial government supplied the populace with corn and the circus (food and amusement) to keep the common people tractable, sturdy Roman manhood was going into a decline that culminated in the fall of the Empire. A nation is only great as its citizenship is intrinsically great. Greatness is built on true manhood and womanhood and not upon natural resources. The Southern survivors of the War between the States faced worse conditions than do our citizens and they overcame without government subsidies. The people of the West and Southwest in 1874 suffered privations as the result of the awful drouth and grass-hopper invasion equal to those which we are now undergoing, but they survived without doles or government employment. We are glad that those who need help are getting it; but we must not allow them to suffer in lowered morale if it can be avoided.

## "ORIENTALS IN AMERICAN LIFE"

THIS book, by Albert W. Palmer, is published by the Friendship Press, New York City, and sells for \$1. It is a vividly drawn sketch of the conditions of the Orientals within our gates. The Oriental mask is removed and we see how our neighbors from over the Pacific use it to protect themselves from our misunderstanding, our social and spiritual neglect, and economic discrimination. There is a spiritual hunger that our Christianity could appease if our people would treat these foreigners and children of foreign parents with fairness and sympathy. Our influence in Japan, China, Korea, and the Philippine Islands, would be vastly enhanced if our treatment of their representatives within our borders was more Christlike. The one bright spot is the Hawaiian Islands, where all of these races mingle in school and church and business. It is a genuine racial laboratory, or "Ethnological Museum." Of that land the author says: "Nowhere else on earth is so remarkable a combination of races living together with so much good-will and mutual understanding as in Hawaii. Of course, there are tensions and frictions and dangers—these are everywhere—but in Hawaii certain techniques of racial adjustment have certainly been better developed than elsewhere." He adds: "In explanation of this happy situation, it must always be remembered that the basic race, the Hawaiian, though brown of skin, was royal in rank. The Hawaiian has never been a slave. He gave the Islands their kings and queens and has no sense of racial inferiority because of the color of his skin. Consequently, when other brown-skinned peoples came, they found no predetermined prejudice already established against them. They were received on their own merits and had to start with no advance handicap of racial antipathy. Moreover, the very number of races that have come to Hawaii has probably helped the situation. There is no deep gulf between two antithetical and highly contrasted groups, but each race has found it well to meet all other races with the give and take of open-minded tolerance. The public schools also have been a constant unifying influence . . . Now, it is the glory of these schools that they serve all races equally—there is no division of pupils or financial support as between races. Unlike some states of the Union, where white children have received in educational funds two or three times as much per capita as children of another race, the brown-skinned youngsters of Hawaii get equal treatment and the best schooling obtainable." The work of the early missionaries in Hawaii was intensely practical and laid a good foundation for subsequent activities. The children of the missionaries, for the

(Continued on Page Two, Col. Three)

# The Arkansas Methodist

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A. C. MILLAR, D. D., LL. D. Editor and Manager  
ANNIE WINBURNE Treasurer

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## METHODIST CALENDAR

N. Ark. Conference, Fayetteville, Nov. 1.  
L. Rock Conference, Pine Bluff, Nov. 8.

## Personal and Other Items

REV. H. B. VAUGHT, pastor of Asbury Church, this city, is preaching in a protracted meeting at Gardner Memorial Church, North Little Rock, of which Rev. F. A. Lark is pastor.

BISHOP CHAS. B. CALLOWAY, in 1887, said: "The conviction grows with me that a generous support and general circulation of the Church papers is to be the most potential factor in our denominational success."

METHODIST HOUSE SERVICE, 740 Rush St., Chicago, Ill., is prepared to help Methodist visitors to the Exposition to obtain safe and moderate-priced accommodations and arrange trips. Write for particulars.

REV. H. H. GRIFFIN, P. E. of Ft. Smith District, recently assisted Rev. J. M. Barnett in a meeting at Spadra in which there were 50 conversions. Already there have been over 800 additions in that District this year.

ONLY an eight-page paper for a few weeks, because there will not be sufficient advertising to justify the publication of the sixteen-page paper. If our pastors will send in a goodly number of 100% clubs the larger size can be issued. The size depends on advertising and circulation.

MISS FLORENCE WHITESIDE, an Arkansas Deaconess, is spending her vacation with relatives in our state, including ten days with her mother and stepfather, Rev. and Mrs. J. A. Sage, at Magnolia. She is serving her third year as superintendent of the Kingdom House Mission in St. Louis, one of the important enterprises of our Woman's Missionary Council.

PRAYERS FOR SELF AND SOCIETY, a little booklet, prepared by James Myers, Industrial Secretary of the Federal Council of Churches, contains prayers that may be used on special days, at times of crisis, and whenever the Church should be aroused and united for social action. It is published by The Association Press, 347 Madison Ave., New York City, and sells for 15 cents a copy.

REV. E. T. McAFEE, pastor of Amity Charge, called Monday and reported a recent meeting at Amity resulting in two additions on profession of faith and another at Sweet Home Church with 30 conversions and 16 additions on profession of faith and one on certificate, and the whole community thoroughly stirred. Rev. B. F. Fitzhugh did the preaching at Amity and the pastor preached at Sweet Home.

REV. R. A. TEETER, our pastor at Ashdown, has the sympathy of many friends in the loss of his mother, Mrs. Ellen B. Teeter, who, at the ripe age of 75, passed away at her home in Pottsville, on Aug. 8, after a life full of loyal service to her Lord and the church she loved. This editor had the privilege of being entertained in her hospitable home many years ago when Bro. Teeter was a small boy. She reared a large family of whom eight children survive, also 30 grandchildren and six great-grandchildren.

THREE professional men, a doctor, an engineer and a financier, were debating which of them belonged to the most honorable and ancient profession. The doctor said: "Mine is easily the oldest. Don't you remember that in the beginning Eve was made out of a rib in Adam's side? Well, there's a surgical operation for you." The engineer said: "Yes, but before that happened don't you know the whole world was made out of chaos in six days? Now, there's an engineering feat for you." "Ah," said the financier, "but who made chaos?"—Public Opinion.

MARIE DRESSLER, the admired and beloved actress and screen star, who recently passed away, was a real philosopher. Her success came late in life, but she had no complaint or regrets over the struggles of her youth. After her sixty-second birthday, she said: "Middle age is the best part of life. You don't really begin to live or appreciate life until you're fifty. One of the most tragic and pitiful sights in the world is a middle-aged woman who feels that life is over for her, and looks and acts accordingly. They are such fools. As soon as their families are reared and their hair is turning gray, they fold their hands and give up the game. Why, if they only knew it, life is just beginning for them. They can start living for themselves instead of thinking about other people. Their responsibilities are over. I didn't really begin to live until I was fifty, and I honestly feel younger than I did at twenty-five."

## BOOK REVIEWS

Ancient Wives and Modern Husbands; by Clarence E. Macartney; published by the Cokesbury Press, Nashville; price, \$1.25.

With more than his usual charm and force Dr. Macartney presents this series of sermons based on Biblical characters. They sparkle with his ready wit, lead us on and upward by logical reasoning, touch us by their deep, sympathetic insight and encourage and inspire us to a life of higher purpose and more lofty ideals. The characters are so human and so vividly portrayed that they hold our interest as easily as would a choice bit of gossip about a near neighbor or a dear personal friend, nor do they fail to give us flashes of insight upon our own faults and failures. For entertainment and instruction they are well worth reading.

Quiet Talks On The New Order Of Things; by S. D. Gordon; published by the Fleming H. Revell Co., New York; price \$1.25.

Those who are familiar with Dr. Gordon's "Quiet Talks" series will welcome this new book in which he discusses calmly, yet with great force and clearness, the many perplexing questions which we would have answered in the light of the Truth which never changes. He discusses the stormy elements that clash on every side and points out that heart-quiet, gained through contact with the living spirit of Christ, is the highest point of human attainment, and is ours—even in the thick of the wildest storms, the greatest afflictions, if we but earnestly seek it and accept it.

Pungent Paragraphs; by Leewin B. Williams; published by Leewin B. Williams and Son, Washington, D. C.; price \$2.00.

Here is a book that almost any public speaker would welcome. It is an almost boundless source of apt illustrations and pointed sayings to drive the argument home. No effort has been spared to make this truly a handbook of wit and wisdom. It is carefully indexed for ready reference. The great

variety included in the selections assures the searcher for apt illustrations that his search will not be in vain. Both for your own amusement and for the entertainment of others, we suggest that you get this book.

Mahatma Gandhi; by Jashwant Rao Chitambar, M.A., LL.D.; published by the John C. Winston Co., Philadelphia, Pa.; price \$2.00.

This is a biography of one of the world's present-day leaders, and the author, a native of India, himself a scholar, teacher and leader, has not only given us a most intimate and sympathetic interpretation of the life, character and work of Gandhi, but sets forth a clear picture of India's present situation. This book comes nearer reaching the heart of the matter than most of the books on this same subject which have flooded the market. It is sincere, authentic, and appealing. No effort is made to exaggerate the great qualities of Gandhi nor the magnitude of his influence.

Reuben Archer Torrey; by Robert Harkness; published by The Bible Institute Colportage Association, Chicago; price \$1.00.

Mr. Harkness speaks of this book rather as a collection of pen pictures or a series of intimate impressions of a life lived in harmony with and for the glory of God. It is truly interesting and, in many instances, passing strange. The high standing of Christian living that Dr. Torrey maintained throughout his eventful career, cannot fail to inspire the reader and spur him on to greater efforts toward world evangelism.

The Walter H. Baker Company, of Boston sends us two very fine one-act plays, "Sunrise", by Louis Wilson, and "Prize Money", by the same author. The plays are listed at 35 cents each. For permission to present them, write to the publisher. They are included, by the Religious Drama Guild, in their list of religious dramas and are recommended to clubs and church societies as effective material rich both in religious and dramatic value.

## DEATH OF REV. R. G. ROWLAND

MONDAY of last week this sweet-spirited and loyal superannuate of Little Rock Conference passed to his eternal reward from the home of his daughter, Mrs. H. P. Greer, in Ashdown. Sufficient data are not at hand to give a proper account of the activities of this good man; but a tribute is promised from one who knew him well. This editor was his presiding elder during his last year at Henderson Church, and was deeply impressed with his humility, deep piety, faithfulness, and brotherly spirit. Always ready for service, he was a fine type of the loyal itinerant, loved and honored by all who knew him.

## CIRCULATION REPORT

SINCE the last report the following subscriptions have been received. Wheatley, J. L. Rowland, 2; McCrory Sta., Lester Weaver, 2; Fisher St., Jonesboro, J. L. Pruett, 23; Tyrone, G. C. Taylor, 14; Hot Springs Ct., A. J. Bearden, 1; Pangburn, R. B. Howerton, 2; Thornton, S. B. Mann, 2; Washington, F. F. Harrell, 1; Hackett, W. F. Shell, 1; Camden, W. C. House, by B. F. Scott, 73; Malcolm, E. T. Miller, 100%; 11; Buena Vista, J. R. Sewell, 1. This represents some fine work. During the protracted meeting season pastors have an opportunity to put the paper into all the families, because under the influence of a good revival people are usually more loyal and more ready to follow the lead of their pastor. The pastor who neglects this opportunity makes a capital mistake. Let us make the paper report unanimous.

## "ORIENTALS IN AMERICAN LIFE"

(Continued from Page One)

most part, remained and entered actively into the whole life of the Islands. While there are other valuable discussions in this book, the description of conditions in Hawaii will, perhaps, be the most interesting for the study of our own people. We should try to understand the Hawaiian situation, because it is altogether probable that in a few years those Islands will become a state in our Union. As economically these people are doing well and there is little crime and good general education and a genuine spirit of loyalty to our country, it is not easy to make an argument against the admission of Hawaii as a state. Get this book. You will profit by reading it.

## A SENSE OF STEWARDSHIP

Lord Jesus Blessed Giver,  
We give of thine to thee;  
Thy gifts are like a river,  
Full flowing—wide and free.  
So let our love out-going  
Among the sons of men,  
Thy strength and joy bestowing  
Return thy gifts to thee.

Oh, give us of thy Spirit  
That joys to give its all  
Thy voice—OK, when we hear it  
May we obey its call:  
That voice whose call is pleading  
From nations far away—  
We hear it, we are heeding;  
Lord, help us to obey.—Amos R. Wells.

## THE IDEAL LAYMAN

Will have a vital religious experience.  
Will have a sure faith in God.  
Will have faith in his fellow-men.  
Will believe in the Church.  
Will know the history of the Church.  
Will be enthusiastically committed to the work of the Church.  
Will be a regular attendant upon the services of the Church.  
Will invest himself in the program of Christian education.  
Will give systematic and adequate financial support to the Church.  
Will give loyal support to his pastor.  
Will translate his religion into terms of service through his daily task.  
Will be possessed of a world-vision.  
—G. L. Morelock.

## WHITE HOUSE FAMILY CENSURED

Many have such a high regard for public office that they never can criticize the individual who holds it, whether he be a legislator or administrator. This attitude is quite contrary to our American ideal of democracy. Public officials, no matter who they may be, should be subject to praise or criticism in accord with their conduct in public office as they have become the servants of the people, not the rulers over them.

Recently many were shocked and Washington hummed for a time, when the Rt. Rev. Charles Fiske, bishop of Central New York Diocese of the Protestant Episcopal Church, rebuked the White House family. Said Bishop Fiske:

"Since no one else has said it publicly, and it seems to many of us that it needs to be said, let me give brief expression to our sense of shame and humiliation that in the family of our Chief Executive there should be recorded two Reno divorces, with one 're-marriage' and another in the offing, in a year.

"That so little sense of the moral responsibilities of high position should be manifested by the family . . . seems to us to be a family disgrace, a disgrace to the nation, and a disgrace to the church of which the family are members and in which they are occasional worshippers. There have been some expressions of pride among churchmen in having a fellow churchman, a parish warden and vestryman, and a cathedral trustee, as President. Pride came before a fall. Humiliation has followed. We need another 'new deal'."

The stand of the Protestant Episcopal clergy regarding divorce is such that when the President's son, Elliott, received his Nevada divorce last year, no Episcopal clergyman was found to perform his marriage a few days later, and a retired Congregational minister officiated. The daughter of the President and Mrs. Roosevelt, Mrs. Anna Eleanor Roosevelt Dall, is now in Nevada, and will not complete the six weeks of residence necessary for procuring a divorce until the latter part of this month.—Harry E. Woolever, editor National Methodist Press.

## Announcing ADULT BIBLE CONFERENCES

Under the Auspices of the General, the Conference and the District Boards of Christian Education  
Methodist Episcopal Church, South

## One For Each District

District	Place	Opens	Closes
Arkadelphia	1st Church Hot Spgs.	4:00 p. m. Aug. 26	Night Aug. 29
Prescott	Prescott	4:00 p. m. Aug. 30	Noon Sept. 2
Pine Bluff	1st Church, Pine Bluff	4:00 p. m. Sept. 2	Night Sept. 5
Monticello	Monticello	4:00 p. m. Sept. 6	Noon Sept. 9
Camden	1st Ch. El Dorado	4:00 p. m. Sept. 9	Night Sept. 12
Little Rock	1st Ch., Texarkana	4:00 p. m. Sept. 13	Noon Sept. 16
Texarkana	1st Ch., Little Rock	4:00 p. m. Sept. 16	Night Sept. 19

Two Big Programs Daily, 4:00 P. M. and 8:00 P. M.

## The Speakers

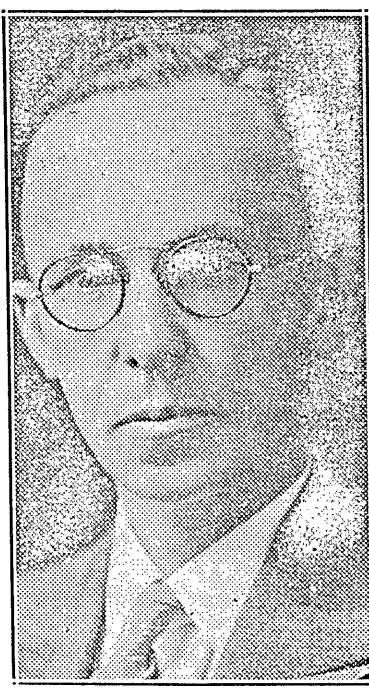


DR. G. T. ROWE

Dr. Gilbert T. Rowe, of Duke University, will speak each afternoon on Methodism, and each night on the Bible.

Dr. M. Leo Rippy, of Nashville, Tenn., Mr. J. S. M. Cannon, Rev. Clem Baker and the District Directors will lead discussions on Adult Sunday School Class work in local Churches.

The Presiding Elder in each District will lead the devotional service and be in general charge of the conference.



DR. M. LEO RIPPY

## No Classes: No Text Books: No Papers to Write

This is the first time in the Little Rock Conference that we have held a series of District-wide meetings strictly for Adult Sunday School classes and we believe that our Adult Class leaders and members will appreciate them enough to attend in large numbers from all over the District.

These Conferences will Awaken a New Interest in Bible Study and Arouse Adult Classes to Greater Activity.

Come prepared to tell how you did it and to ask how the other fellow solved your problem.

CLEM BAKER, Exec. Sec.  
J. S. M. CANNON, Adult Director.

## THE LIBERAL ARTS

As early as the time of Solon (B. C. 638), the celebrated Greek legislator, there was a distinction between the training of the body and the training of the soul. For the latter a group of studies, known as the "liberal arts" was used.

Aristotle (B. C. 384-322) defines the "liberal arts" as the proper studies for freemen who seek intellectual and moral excellence, rather than what is immediately practical thus drawing a distinction between liberal and technical education. The subjects listed as liberal arts were: Grammar, Rhetoric, Dialectic (Logic), Arithmetic, Geometry, Music, Astronomy, and Philosophy, the goal of all the arts, the Liberal Art par excellence.

Down the centuries the Liberal Arts have stood the test in Education of those who seek intellectual and moral excellence. From time to time other subjects have been added to the Liberal Arts curriculum as developing civilization showed need.

For Intellectual and Moral Excellence Attend

**HENDRIX COLLEGE**  
CONWAY, ARKANSAS.

51st session opens September 10, 1934

### Woman's Missionary Dept.

MRS. A. C. MILLAR, Editor

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

### NORTH ARKANSAS CONFERENCE Treasurer's Report—Second Quarter Receipts

Pledge, Adults	\$2,925.61
Scarritt	41.46
Bible Women (2)	60.00
Scholarships (4)	73.00
Memorial	1.00
Edith Martin	181.63
Total	\$3,282.70
Children	58.78
Refund	20.95
Balance on Hand 1st Quar.	\$ 720.95
Total	\$4,083.38

## Disbursements

Conference Expense	\$ 555.12
Tax on Checks	.28
Total to Council	2,899.49
Total Disbursements	\$3,454.89
Balance on Hand	628.49
Total	\$4,083.38
Local Work	\$5,625.44
Christian Social Relations	301.87
Supplies	1.00
Total	\$5,928.31
Total Receipts	3,341.43
Grand Total	\$9,269.79
Baby Life Member "Zoe Anita Nelson," from the Pearl McCain Auxiliary, Little Rock.—Mrs. W. T. Bacon, Treasurer, Booneville.	

### ZONE MEETING AT STRANGERS HOME

Zone No. One of Batesville District, met at Strangers Home, July 31, Mrs. Taylor Dowell, District Secretary, presiding.

The Auxiliaries in this Zone are Strangers Home, Alicia, Swifton, Tuckerman, Newport, Umsted Memorial and Hope church was represented and plans to be organized soon. There were 50 present. Each auxiliary gave interesting reports.

The welcome address was given by Mrs. Tiffie, and Mrs. Owen responded. The devotional was by Bro. Seals, pastor of Hope church. Mrs. B. E. Snetzer paid a tribute to Strangers Home Auxiliary for its wonderful women and their successful work. Mrs. Snetzer talked about the pledge and urged all to bring up their pledge. Mrs. Dowell explained the "Standard of Excellence" and had a round-table discussion.

At the afternoon session Miss Lida Shook gave a reading, "A Touch of God's Hand." Mrs. James Graham, Superintendent of Spiritual Life Group, conducted a prayer retreat. Mrs. Dowell gave the devotional. Mrs. Graham spoke on woman's need of this quiet hour each day.

Mrs. Holloway spoke for the whole group of the pleasure and joy and inspiration the meeting had been to all present. Alicia invited the Zone to meet with them in October.—Mrs. C. A. Coltharp, Acting Secretary.

## SPARKMAN AUXILIARY

The August program on "The Significance of Rural Life in the South" was inspirational.

Five members enjoyed the devotional by the president. Dialogue for the subject was given by Mesdames C. D. Cade and J. A. Leamons.

"Breaking the Hermit's Bonds"—Mrs. Wozencraft.

The Secretary read an inspiring letter from our Conference President.

The Children's Daily Vacation Bible School is progressing nicely. Mrs. Fohrell, the leader, and her assistant, Miss Mildred Leonard, are planning a public presentation of their work and at the



close of the school an Interracial Friendship program inviting the negro children to be present. The school includes the children of both churches in Sparkman. A jewel is found in the leader of our Sparkman children. The meeting closed with prayer led by Mrs. Cade.

#### ZONE MEETING AT HUGHES

Zone 3 of Helena District held its third quarterly meeting at Hughes, July 31 at the Methodist church, which had been artistically decorated for the occasion.

Forty members registered, also the following visitors: Mesdames Robbins, Southard and McCaddon and Miss Marie Holmstedt of Helena, Mrs. Hickey of Jonesboro.

The program opened with quiet music played by Mrs. C. W. Hulen, Jr., and continued as follows:

Welcome—Mrs. S. C. Russwurm

Response—Mrs. T. D. Rambo.

Business.

Appointment of Committees.

Privileges and Responsibility of Citizenship—Leader.

Responsive Meditation.

Scripture Reading: Psalm 33: 12-22—Leader.

Prayer for Our Country—Mrs. H. A. Ferrell.

Citizenship Pledge in unison.

Remarks and Prayer—Leader.

Prayer for All Nations—Mrs. G. G. Davidson.

Responsive Scripture Reading.

Violin Solo—Miss Rose Baddour, Hughes, accompanied by Mrs. N. E. Burch.

Address—Christian Citizenship—Rev. G. G. Davidson.

Benediction—Rev. J. M. Harrison.

#### Lunch

Remarks—Miss Holmstedt, District Secretary.

Report of Resolutions Committee.

Since God expects us to help answer our prayers, for it is said that faith without works profiteth nothing, and that we need God's leadership in group responsibilities as well as our individual desires and that there is no greater responsibility than that of Christian citizenship, we thank the program committee for this splendid program, especially Brother Davidson's talk, that brought to us so forcibly our duty as women voters.

We thank the ladies of Hughes for the beautiful environment in which we are meeting, the hearty welcome extended us, the beautiful violin solo and the splendid dinner that we all enjoyed so much.

We go on record as being unanimous for Christian Citizenship.—Mrs. Geo. Walker, Miss Mary Sweet, Mrs. H. M. Gatten.

Prayer of Dismissal—Rev. G. G. Davidson.

The next meeting will be at Widenor on the fifth Tuesday in October.

#### HOW WE SPEND OUR MONEY

According to the American Education Digest we, the people of the United States, spend yearly as follows: For automobiles, \$3,500,000,000; for tobacco, \$2,000,000,000; for candy, \$1,000,000,000; for soft drinks, \$750,000,000; for the church, \$469,000,000. Our dollars are spent as follows: Living, 24 cents; luxuries, 22 cents; waste, 14 cents; miscellaneous, 13½ cents; investments, 11 cents; crime, 8½ cents; government, 4½ cents; schools, 1½ cents; and church 3-4 of a cent.



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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  
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## For the Children

### DALE FINDS A JOB

"Jobs are pretty scarce just now," said Dale, as he and Dan walked home from Sunday School. "It's going to be pretty hard to earn fifty cents."

"It would be easier to ask our dad-dies," answered Dan. "But Miss Prince says it will be doing something for China ourselves if we earn it. If we ask for it, it will be somebody else giving it. Let's both think till tomorrow. You come over to my house tomorrow afternoon. We ought to be able to get some ideas!"

"All right," said Dale.

Monday afternoon came and still Dale hadn't thought of a way to earn a penny. As he passed Mrs. Arnold's on his way to Dan's Jip, her poodle, ran out. He was dripping wet.

"Catch him, Dale! Catch him!" cried Mrs. Arnold. So Dale caught Jip and carried him back into the yard.

"Thank you, Dale," said Mrs. Arnold. "Jip is getting a bath and he doesn't like it, so he ran away."

Jip wriggled and squirmed when Mrs. Arnold put him into the tub of water. "I'll hold him for you, Mrs. Arnold," said Dale helpfully.

"I can hold him now," said Mrs. Arnold. "But I wonder if you could soap him well with this dog soap. It really needs two to wash him because he's full of fleas. He'll like it after it's over."

So Dale rubbed Jip all over with the dog soap that had something in it to kill fleas. After he was soaped and rubbed, Mrs. Arnold had Dale rinse him with clean water. Then they let him shake himself dry and Dale helped to brush him. Both he and Mrs. Arnold were pretty wet when the bath was over, because Jip wouldn't keep still and the water flew.

"Here, Dale," said Mrs. Arnold, "is ten cents for you. And if Jip gets fleas again, I hope you'll come and help me give him another bath."

Dale flew to Dan's. "Hurrah, Dan!" he cried. "I know how we can earn money for the children in China. We'll put on our bathing suits and wash dogs. It's flea time and I'll bet we can get a lot of customers right in this neighborhood."

So the boys got a tub, a cake of dog soap and a brush and started out for business.

Tyke, Mr. Smith's beagle hound, scratched and scratched. "Dear me!" said Mrs. Smith, "do you think he has fleas? Yes, indeed, I'll give you ten cents to wash him."

After Tyke had his bath, Dan said, "Come and see the fleas in the water Mrs. Smith, and then perhaps you'll recommend us." Mrs. Smith said she surely would for the boys had done a thorough job.

Mrs. Morris's collie was so big that he was quite a job, though he was very good and seemed to enjoy being washed. When he was brushed he looked fine and Mrs. Morris said it was easily worth a dime for each of the boys to have her dog so clean.

"That's forty cents already," said Dale. "We can easily earn a dollar together, for there are lots of dogs around here."

"After we get our fifty cents apiece, we better keep right on, so if any of the other kids can't earn theirs, we can make it up."

"All right," said Dale. "But I don't think we ought to make it just ten cents a dog. Some dogs are a lot harder than others, and I guess a rat terrier wouldn't be worth more than a nickel."

"Oh, yes, it would," said Dan. "A

## CHURCH NEWS

### BRUSH ARBOR MEETINGS

The Methodists used to hold brush arbor revivals; but now they have quit. The Baptists are doing it now. Comment is unnecessary.—Jas F. Jernigan, Sulphur Rock, Ark.

### THE PENDING AMENDMENT

It will not be surprising if all the "perpetual motion" Presiding Elders oppose the Presiding Elder Amendment. It "unsaddles" them for four years and gives a chance for some other man to "ride" a while. I am for the Amendment and think all the sober-thinking men will be for it.—Jas. F. Jernigan, Sulphur Rock, Ark.

### MEETING IN PRAIRIE VIEW CHARGE

We held our meeting at McKendree, closing July 22. They told us it was the best meeting they had had in many years. We had much conviction. The church was revived. Had 14 conversions and 8 additions to the church. Brother Tolleson preached the closing sermon and held our 3rd Quarterly Conference at 2 P. M. after dinner was served on the church yard.

We began our meeting at Prairie View July 22, and closed August 6. We had a great meeting here. The whole community was welded to a larger vision of Christian living. We received

nickel wouldn't much more than pay for the soap. But of course a little dog oughtn't to cost as much as a big one. I'll tell you what. Let's go into a regular business and put up a sign. We've got to do good work, though, or people won't want us."

The two boys earned a good deal of money that summer, for fleas seemed to be pretty plentiful, and a lot of people were glad to bring their dogs for a bath when they found how carefully the boys washed them, even though they did laugh at the sign they put up, which read:

DALE & DAN—DOG WASHERS.

We'll sure get rid of their fleas!

Very large dogs, 20 cents.

Little dogs, 10 cents.

Rat terriers, 3 for a quarter.

Etta W. Schlichter, in Advance.

more than a half-dozen notes with the thank offerings stating how much the services had helped them. We had six conversions and three reclamations with four additions to the church.

Our next meeting was to begin at New Blaine Tuesday, Aug. 7, but was delayed until July 10, owing to the illness of my father.—A. L. Riggs, Pastor.

### REVIVAL AT MALCOMB CHURCH, GILLETTS CHARGE

What is said to be the greatest meeting in the history of Malcomb church, closed Sunday, Aug. 5 with 116 conversions and reclamations. The services, conducted by the pastor, Rev. E. T. Miller, lasted for seventeen nights.

There were souls saved in every service, except the two opening nights. Persons of all ages were among those coming forward. It was an old-time revival in which the 'mourner's bench' held a central place.

More than forty members have been received with a few others yet to be received. Six babies were baptized; a 100 per cent subscription list (cash) was taken for the Arkansas Methodist. Large crowds attended from the very beginning.

In the midst of the meeting, Mr. Ernest Bonner, Sr., made a deed of the property, including the building and more than an acre of ground, to the Methodist Church. Plans are on foot for remodeling the building, to make it one of the best among the rural churches of the District.

The next meeting began at Camp Shed Church Aug. 12.

During the first two weeks in September, Bro. Miller will preach at Good Faith church on Pine Bluff Circuit.

The final meeting will begin Sunday, September 23, and will be held in the church at Gillett.—Reporter.

### GRAVELLY-BLUFFTON

July 24 we closed a two week's meeting and Vacation Bible School at Bluffton. The pastor did the preaching and taught a Young People's Class in the Vacation School. We had four classes with an enrollment of forty-two. Mrs. McGhehey taught a class of Beginners; Miss Unice Weems the Primaries; Miss Zetta Hill the Juniors. The pastor taught a class of Young People including Intermediates and

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Most girls need a tonic and regulator when they come to womanhood. If your daughter is languid, nervous and cranky... if she complains of new pains and aches... see that she takes Lydia E. Pinkham's Vegetable Compound regularly. When she is a happy, healthy wife and mother she will thank you.

"My daughter Leona is a stenographer and switchboard operator. She was nervous and weak and often had to stay home from work. Never cared to go anywhere, lost her appetite and always had headaches. Your Compound helped her wonderfully. She is more peppy and can work now every day."—Mrs. B. Trommer, 2520 W. Juncos Ave., Milwaukee, Wisconsin.

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Seniors. This school was a great success and did much towards reviving the church and creating interest in the program of the church. We had the classes in the afternoon and regular preaching services at night.

I believe this to be one of the best and most effective methods of evangelism to be found. I believe that in this method we not only lead people to a Christian experience of salvation and fellowship with the Spirit of God, but build into their lives a program of worship and service that will make them intelligent and efficient members of the church. We had eleven conversions; took six into the church on profession of faith and two by certificate. At the eleven o'clock service Sunday morning we baptized three babies and at the night service three more. The spiritual condition of the church has been greatly improved. We have made screens for two of the Sunday School classes and decorated their rooms with pictures.

The past two weeks the pastor has been working in the Freewill Baptists in a union meeting in the Gravelly community. The pastor has done part-time preaching and several of his members have assisted in the work. To date there have been twelve conversions and a good interest in the service.—Geo. L. McGhehey, P. C.

#### MALLETOWN MEETING

Have just closed a fine revival at Malletown on the Greenbrier charge. Had 40 conversions and reclamations. Took 26 into the church on profession of faith and baptized seven children. There are five that have not joined any church.

Out of the 26 that came on profession of faith, six had been baptized in their infancy and the others were baptized when a one. I did not have to immerse anyone. You see they are Methodists. The meeting was what we call the "old-time" revival.—R. A. Robertson, P. C.

#### MAGNOLIA STATION

Two slight changes in the regular order of our church services seem to have helped us to go thus far into the summer with no indication of the usual "summer slump" in attendance and interest. The first of these changes fixed the hours of service in the morning from 9:00 to 10:45, the first 45 minutes being given to the Sunday School and the last hour to the preaching service. The other change is an arrangement by which the evening services are held on the church lawn. This feature has been exceptionally popular during the intensely hot weather. While the changes have been helpful, the presence of overflowing congregations through the summer, is due chiefly to the fact that our pastor, Rev. Leland Clegg, is a preacher of unusual ability and all classes are being drawn to his ministry. The people love to hear him preach.

The financial obligations are being met promptly each month and everything is paid in full to date, except the General Claims on which \$200 has been paid on a \$600 quota. Some long standing and troublesome local debts were paid early in the year.

As a superannuate unable to go about among the churches, or to take any active part in the work of the church, I have greatly enjoyed the ministry of our former pastor, Bro. O. E. Holmes, as I am now enjoying the pastorate of Bro. Clegg. Both of them have shown me all possible kindness, and both are beloved in the Lord. My health seems to be just about as it has been for the past two years. I am lonely and would be grateful for letters or visits from any of my friends.—J. A. Sage.

#### REVIVAL AT ST. FRANCIS

A two weeks' revival ending August 5, at St. Francis, Rev. E. J. Holifield, pastor, resulted in 65 conversions, with 25 joining the Methodist Church and several joining the Baptist Church. There were also 15 family altars established. The preacher for the revival services was Rev. Roy T. Johnson, evangelist, of Neelyville, Mo. It was the greatest revival in St. Francis in a number of years.—E. J. Holifield, P. C.

#### DELUCHE AND PLEASANT GROVE

We report two good meetings on our charge, one at DeLuce and the other at Pleasant Grove. Rev. and Mrs. L. C. Gatlin came July 16 to DeLuce. They both entered into the services and soon the Lord blessed our efforts. Bro. Gatlin is a good preacher and soon won the congregation. Folk were saved at the altar and "backsliders" returned to Christ. We received eight on profession of faith.

From DeLuce we went to Pleasant Grove. There we had another good meeting. The most touching service was on Sunday night when the altar was filled with young people, mostly young men. God's power was felt and people were rejoicing. We received twelve on profession and four by letter. The two meetings leave us in better shape and we are rejoicing on our way.—Geo. E. Reutz, P. C.

#### TREASURER'S REPORT

##### NORTH ARKANSAS

##### BENEVOLENCES

To August 7

Charge	Pastor	Benev.	Cross	Golden
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##### Batesville Dist.—C. W. Lester, P. E.

Batesville:				
Central Ave. Glover	\$	48.76		
First Church, Goddard		680.75		
Bethesda-Cushman				
McKnight		93.00		
Bexer-Viola, Edgington		5.35		
Charlotte, Griffith		9.00	2.46	
Cotter, Craig		36.00		
Elmo-Oil Trough, Dunlap		2.50		
Evening Shade, Johnston		42.49		
Mountain View, Mays		5.00		
Newark, Grimes		79.94		
Newport:				
First Church, Holloway		250.00		
Umsted Mem., Ditterline		48.86		
Salem, Faust		29.50		
Strangers Home, Love		15.00		
Sulphur Rock-Moorefield, Harris		20.00	8.00	
Tuckerman, Mann		54.00		
Tuckerman Circuit, Seals		4.00		
Yellville, Jett		30.00		
Total		\$ 1,454.15	\$ 10.46	

##### Booneville Dist.—F. M. Tolleson, P. E.

Abbot Ct., Graves		2.10		
Adona, Lewis		39.00		
Booneville Station, Spicer		310.00		
Bellevue-Havana Ct., Hutton		5.00		
Danville, Clark		180.00		
Dardanelle Sta., Lindsey		38.60	6.00	
Dardanelle Ct., Harris		29.50		
Gravelly-Bluffton, McGhehey		11.50		
Huntington-Midland, Burr		3.83		
Magazine, Fair		10.00		
Mansfield, McDonal		200.00		
Ola, Shelby		125.00	25.00	
Paris, Whaley		300.00		
Perry-Houston, Harger		15.00		
Plainview, Harger		112.50		
Prairie View-Scranton, Riggs		60.00		
Rover, Dorman		2.60		
Waldron Sta., Stroup		21.10		
Waldron Ct., Mathis		6.45		
Waltreak, Shelton		19.45		
Total		\$ 1,491.63	\$ 31.00	

##### Conway District—Wm. Sherman, P. E.

Atkins, Guice		25.00		
Cabot, Forrest		150.00		
Conway, Workman		800.00		
Greenbrier, Robertson		41.00		
Lamar, McLester		112.50		
Morrilton, Faulkner		200.00		

Naylor Ct., Wall		31.89		
North Little Rock:				
First Church, Wayland		600.00		
Gardner Mem., Lark		275.00		
Washington Ave. Freeman		37.50		
Plumerville, Harris		175.00	In Full	
Pottsville, Wilson		19.50		
Quitman, Chambliss		50.00		
Russellville, Reynolds		138.00		
Russellville, Reynolds		138.00		
Levy, Hoggard		60.00	In Full	
Vilonia Howard		11.50		
Total		\$ 2,751.89		

##### Fayetteville Dist.—F. R. Hamilton, P. E.

Bentonville, Hayden		312.71		
Elm Springs, Wright		11.50		
Eureka Springs, Byrd		36.00		
Fayetteville, Johnston		825.00		
Gentry DuLaney		45.00		
Gravette-Decatur, Campbell		4.00		
Huntsville-Goshen, Harding		3.00		
Pea Ridge-Brightwater, Sturdy		65.52	10.00	
Rogers, Morehead		100.00		
Siloam Springs, Walton		22.50		
Springdale, Hook		338.00		
Springtown, Bagley		41.89		
Winslow, Shamblin		28.50		
Total		\$ 1,833.60	\$ 10.00	

##### Fort Smith District—H. H. Griffin, P. E.

Clarksville Sta. Stewart		350.00		
Fort Smith:				
First Church, Dawson		1,500.00		
Midland Heights, Williams		285.00		
Second Church, Lark		82.00		
Greenwood, Craven		300.00	In Full	
Hackett Ct., Shell		2.00		
Hartman, Barnett		32.00		
Kibler, Stewart		62.00		
Lavaca, Brown		67.00		
Ozark, Culver		244.56		
Van Buren:				
First Church, Womack		23.25		
E. Van Buren, Dyer		34.00		
Total		\$ 3,981.81		

##### Helena District—G. G. Davidson, P. E.

Aubrey, Decker		48.00		
Brinkley, Galloway		40.00		
Clarendon, Galloway		226.00		
Crawfordsville, Wilford		53.00		
Elaine, Patchell		45.00		
Forrest City, Willcox		211.32		
Harrisburg Slaughter		158.00		
Haynes Ct., Harvison		73.00		
Helena, Crichtow		1,500.00	In Full	
Holly Grove-Marvell, Story		170.00		
Hughes, Harrison		142.00	18.25	
Hulbert-W. Memphis, Claud		140.80		
Marianna, Sherman		300.00		
Marianna-Cherry Valley Williams		52.00		
Weiner, Patton		50.00		
West Helena, Goodloe		41.33		
Wheatley, Rowland		28.00		
Widener-Madison, Graves		58.00		
Wynne, Hughey		360.00	16.00	
Total		\$ 3,696.45	\$ 34.25	

##### Jonesboro Dist.—S. B. Wiggins, P. E.

Blytheville:				
First Church, Womack		1,500.00	In Full	
Lake Street, LeRoy		90.00		
Blytheville Ct., Sutherland		13.00		
Bono Ct., Ditterline		87.00	45.00	
Brookland, Bierbaum		47.00		
Dell, Holman		3.00		
Joiner-Turrell, Randle		126.50		
First Church, Wade		1,950.00	In Full	
Fisher Street, Pruitt		375.00		
Huntington Ave., Blevins		260.00		
Lake City, Weaver		49.75		
Lepanto, Gray		5.00	5.00	
Luxora-Keiser, Nelson		75.30		
Manila-Leachville, Moore		300.00	In Full	
Marion, Sewell		295.00		
Marked Tree, Sage		250.00		
Monette-Macey, Sweet		46.74		
Nettleton-Bay, Couchman		31.00		
Osceola, Morehead		345.00		
Trumann, Bumpers		116.50		
Tyroneza, Taylor		169.00		
Wilson, Lewis		210.00		
Jonesboro Ct., Wilson		8.25		
Rosa Ct., Stafford		1.00		
Total		\$ 6,354.04	\$ 50.00	

##### Paragould Dist.—J. A. Anderson, P. E.

Black Rock, Hamilton		14.45		
Corning, Albright		150.00		
Gainesville, Cherry		5.71		
Hoxie-Portia, Hall		15.00	50.00	
Imboden, Murphy		86.20		

Lorado-Stanford, Lafavers		6.00		
Mammoth Spring, Minnis		59.25		
Marmaduke, Gatlin		18.50		
Paragould:				
First Church, Pyles		985.00	In Full	
East Side, Boyles		88.50		
Paragould Ct., Marlar		17.00		
Peach Orchard-Knobel				
McKelvy		4.65	5.00	
Piggott, Wilford		14.50		
Pocahontas, Johnson		485.00	In Full	
Rector, Watson		146.50		
St. Francis, Holifield		49.25		
Walnut Ridge Ct., Love		1.00		
Total		\$ 2,146.51	\$ 55.00	

##### Searcy District—F. E. Dodson, P. E.

Augusta, Glover		350.00		
Bald Knob, Chalfant		36.54		
Beebe Sta., Patty		181.22		
Gregory-McClelland				
Kaylor			10.00	
Harrison Sta., Oliver		300.00		
Judsonia, Benbrook		60.00		
McCrary, Weaver		280.00		
Pangburn, Howerton		25.00		
Scotland, Villones		40.00		
Searcy First, Davidson		274.87		
Valley Springs, McKnight		87.50		
Weldon, Peterson		20.50		
West Searcy, Robertson		16.01		
Total		\$ 1,671.64	\$ 10.00	

Grand Total \$24,381.74 \$200.71

Last year, this date... 13,436.40

Increase \$10,945.34

##### Standing by Districts:

Jonesboro		6,354.04
Helena		3,696.45
Fort Smith		2,981.81
Conway		2,751.89
Paragould		2,146.51
Fayetteville		1,833.62
Searcy		1,671.64
Booneville		1,491.63
Batesville		1,454.15
Total		\$24,381.74

Fort Smith District advanced this quarter from fifth to third place; Searcy from 9th to 7th.

Another Charge on the Honor Roll—Pocahontas, G. C. Johnson, Pastor.

Guy Murphy, Treasurer, Imboden, Arkansas.

#### BLIND MARRIAGES

"If the blind lead the blind, shall not both fall into the ditch?" This ancient saying comes readily to mind as one considers the startling facts disclosed by a recent study of the marriage practices of over four hundred Protestant pastors in southern California, one of America's most enlightened and progressive areas.

Careful social studies indicate that such problems as health, finances, attitude toward children, religious background, and sexual misinformation are among the most fruitful sources of marriage difficulties. Nevertheless, more than seventy percent of these pastors made no attempt whatever to inquire concerning these vital matters before performing a wedding ceremony.

If the church feels under obligation to defend as holy all the marriages it celebrates, then it would seem that such general indifference to important qualifications for marriage is almost unpardonable blindness.

The study mentioned above was undertaken for the purpose of securing an accurate picture of what were the marriage practices of all the pastors in a single geographic area. The territory selected includes both metropolitan and rural churches. It embraces most of the larger Protestant denominations, with a fair proportion of pastors of large and small congregations, and of younger, middle-aged, and older men. Most of these pastors are college train-

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ed and highly successful in their respective fields. Not a few of them have represented their section on national councils, and commissions. It represents, therefore, what is probably going on in the better sections of the nation with respect to the marriage practices of Protestant clergymen.

#### Few Questions Asked

These men were asked, among other things, to indicate whether they interviewed their couples before marriage or not; and, if so, what sort of questions they asked of the couple which would indicate their fitness for undertaking the responsibilities of marriage.

Three per cent asked no questions. Twenty per cent more asked only with respect to previous marriages. Seventy-two per cent did not get beyond such rather superficial inquiries as the religious affiliation of the couple, whether their families approve of the wedding, how long they have been acquainted, where they expected to live, and whether the husband is employed or not. Such items may be important, but nevertheless, if a pastor knew nothing more than what these inquiries would ordinarily reveal, he would still be largely blind to all the more common possibilities for conflicts likely to arise in marriage.

Twenty-eight per cent of these pastors go deeper into the problems of information and attitudes of the couples they marry. This study reveals what they ask and how the young people feel about such intimate inquiries into their affairs. It indicates something of the newer trend in intelligent marriage precedures among Protestant pastors.

#### What Should Be Asked

For the most part these are the men who have kept informed concerning the social and the psychological investigations of marriage failures, and realize that it takes something more than love and good intentions to make a success of marriage. They do not hesitate to take their couples into the privacy of their studies and make friendly inquiry on every subject which may be of possible consequence in attaining success in marriage. Almost uniformly they report that instead of resenting it, the young people like it, and send other prospective brides and grooms to them for marriage.

One of the first things these alert pastors inquire about is the religious life of the parents of the bride and groom. They endeavor to discover whether there is any probability for future religious conflict which might develop out of the unconscious attitude based upon childhood experiences. From this it is easy to progress to the personal attitudes of the couple and what they plan for their new home.

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The understanding minister can make such contacts here that in after years he may be of inestimable service to the young people and their children. Twenty-four per cent of the whole group of pastors went quite thoroughly into this matter of religious background. Seventeen per cent felt it was a strictly private matter, and fifty-nine per cent were uncertain as to whether it was of any particular importance or not.

A second inquiry of this more serious group was as to how long the couple had been engaged. They wanted to know what opportunity the parties had had to become well acquainted, and whether they really knew one another or not. Nineteen per cent of all the men made inquiries on this point; fifteen per cent objected to it; and sixty-six per cent ignored it.

Domestic finances were also the special concern of this more inquisitive group of pastors. They were concerned not so much with the amount of income, but as to whether the couple had discussed and agreed upon a reasonable plan for making such income as they had meet their needs. The fact that the rich often have more quarrels over money than the poor makes this question of real importance, regardless of the wealth of the parties concerned. In addition to the forty-one per cent of the total group who inquired whether the husband was regularly employed, seventeen per cent asked whether the wife expected to work outside the home, eight per cent whether either of them carried life insurance and four per cent only concerning whether an agreement had been reached concerning a family budget. If money matters are a frequent source of family difficulties, then the minister might well make sure that the couples he marries have faced these problems before marriage. If they need help, he can well afford considerable time in getting them started right.

Health is another vital concern in a happy home. Nevertheless, only twelve per cent of the whole group made any inquiries about it, while twenty-seven per cent objected to asking such a question on the grounds that it was too personal or none of the pastor's business.

#### Sexual Adjustment

The most competent social workers, physicians, and psychiatrists, today insist that sexual maladjustment is responsible for a larger percentage of marriage difficulties than any other single cause. All but ten per cent of these pastors either were ignorant of this fact or else deliberately shut their eyes to it, for they failed to make any sort of inquiry concerning the information or attitudes held by the couple on matters of sex. Forty-five per cent were definitely opposed to such questions being asked, and another forty-five per cent uncertain whether they should be asked or not. Only three per cent ventured to go so far as to inquire about the expectancy of the couple with regard to children, and whether they were informed as to reliable means for their proper spacing.

A surprising number of these pastors frankly acknowledge they are quite uncertain as to whether one should attempt to make such detailed inquiries into the qualifications of couples who come to be married. They further admit that they have had no training in doing such work, and are afraid couples might object to such methods. On the average about sixty per cent of the total group of pastors are in this uncertain state of mind. So far they have failed to see in such interviews an opportunity for a most fruitful ministry at a crucial and im-

portant period of life. May it not be true that failure to explain in a large measure the failure of the church to hold young married couples in larger numbers?

Besides affording an unusual opportunity for the giving of friendly help to anxious couples, it helps to avoid those occasional weddings which by any fair judgment the church ought not to bless. Blind marriages are tragic enough for impetuous young couples, but they are also tragic with regard to a pastor's influence. How dare a pastor ask God to bless as holy that which he does not know to be holy? To unite in marriage couples who are economically inadequate, sexually ignorant, mentally incompetent, religiously intolerant, or not in agreement concerning the problem of children, is the worst sort of prostitution of the sacred office. Until the churches in general take steps to prevent pastors from such blind marriages, do they not forfeit all right to be taken seriously when they attempt to discuss the morality of marriage and divorce?

#### No Suggestions to Offer

Another phase of this inquiry has to do with what books these pastors had found to be useful in providing helpful information for newly married couples. Sixty per cent of them had no suggestions to offer, many reporting that it had never occurred to them that such a service would be appreciated. Of the forty per cent who did make suggestions, there was no general agreement. Only three books were used by as many as ten per cent of the men reporting, and only eighty-eight books were used by as many as ten per cent of the men reporting, and only eighty-eight books besides the Bible were recommended. Of these, about half dealt with problems of sexual behavior, while the remainder covered such matters as general family relationships, the spiritual interpretation of marriage, and family devotions. Only thirty-six of the lot received as many as two votes, and only seventeen were recommended by as many as four men. Altogether it would appear that these ministers are either ignorant of or prejudiced against the considerable number of modern books available for such use today.

"Has any organization, group, or class in your church made a study of marriage and family problems? If so, explain to what extent." This inquiry brought forth replies showing that only about one church in ten had a definite place in any of its program for the specific discussion of marriage or family problems. Only one in twenty had special lectures on the social relations of young people, sex problems, or courses giving any special training in marriage and family life. Sixty-eight per cent of those who did report such classes or groups were in churches of seven hundred members or more.

"What attempt have you made to keep in touch with the couples you have married?" This question showed that only about fifteen per cent of the pastors took any special trouble to follow the couple they married. Unless they chanced to settle permanently in the parish and voluntarily attended the services of the church, their marriage ceremony was possibly the only contact they would ever have with the church.

Several outstanding pastors hold an annual service for brides and grooms when they welcome back couples they have married in former years, christen their babies, and counsel them in times of trouble. They keep a list of all their couples, and send them anniversary cards, and let them know that wherever they are they are not forgotten.

One pastor with more than seven

hundred couples on his list, reports only two or three as definite failures in marriage. This is less than one tenth of the national divorce record, and suggests how much might be accomplished if pastors generally should revolt against "blind marriages" and give young couples the best guidance the church can offer.

Many of the non-interviewing pastors, or those who ask only superficial questions, attempt to escape their responsibility by insisting that most of the couples who come to them for marriage are strangers and might resent being questioned so intimately by one who is unknown to them. Several men frankly stated, "I might do it for my local couples, but I would not dare to do it for strangers."

The very thing these timid souls fear, the more alert pastors capitalize. Interviewing strange couples to them is not an impertinence, but one chance in a thousand for impressing on a serious-minded couple the grip of the church and the pastor on the realities of life. Again and again these skilled men receive a gay and romantic couple into the quiet of their studies, and an hour or so later send out a sensible bride and groom who see new meaning in life, new beauties in marriage, and who have a new respect for the church and the man of God who represents it.

Again and again they appear in the congregation a few weeks later. Again and again they stand once more before the altar and take the vows of membership, later bringing their children, their problems, and their friends to a church which understands life and inspires complete living.

No mere repetition of the ritual vows can make holy a marriage which is not intelligently and basically so. To insist, as the church has, that all marriages are holy, when a great majority of pastors make practically no inquiry, and are actually ignorant as to whether the couple does come "reverently, discreetly, and in the fear of God," is to make the marriage ceremony a mockery. This any pastor does who fails to carefully and intelligently interview every couple he marries.

There is now a better way. Any man who wishes to can find it. Not every pastor will do it equally well any more than all preach equally well or manage the administrative aspects of their parishes, but all can do better than has been true in the past. As such improvement is shown, it will not be surprising if the prevailing frequency of divorce will be checked and the standing of the church in matters of marriage and family life greatly enhanced.—Oliver M. Butterfield in Central Christian Advocate.

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### THE VOLUNTARY PLAN OF "ASSESSMENT"

At the General Conference four years ago, when approached by the chief advocate of the doing away with our established plan of assessment and placing the benevolences on a voluntary basis, I remember asking him, "Have you faith enough in the Lord and the people to do that? It requires a tremendous faith."

He assured me with all his heart that he had that much faith in the Lord and the people to take that radical step. At that time I was in serious doubt that it would result in aught but tragedy. But as the months went by and we neared another General Conference, I had come over to that brother's side and not only had enough faith to vote for such a plan, but I believed we owed it to our people to change this plan so that they could take upon themselves this solemn responsibility of fixing and accepting the amount they were willing to pay for the advancement of the Kingdom of God.

And the General Conference, with little opposition, adopted this plan. It is, of course, a radical change and there are grave dangers in such an experiment. But it has great possibilities for the proper development of the loyalty and liberality of our people. And moreover it will place the responsibility on the people themselves to accept the amount they are willing to contribute for the ongoing of the program of the Church, and not have it sent down as a fixed assessment.

We firmly believe with the right approach, and right leadership of presiding elders and pastors and stewards, this will be a blessing to the Church and in short time we will be advanc-

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ing in our contributions. And we also believe it will increase our devotion and our loyalty to the Church when we have to face the personal question and settle it ourselves. There is grave danger of this plan in the hands of careless and uninterested people. It will require courage and consecration to face it and those are the qualities we need at this time.

If a pastor comes to this question and says something like this: "Brethren, we must now fix the assessment for ourselves. The Church has been asking too much and we are too poor to pay what is expected of us. Our people are burdened and we have been hard hit," we can guess what the result will be. Steward D. Pression will get the floor and move that it be cut in half or left off entirely.

But if a pastor, with the help of his presiding elder, leads his people in a spiritual approach to this question, and after thoughts of loyalty and consecration tells them the amount the Conference needs to hold the lines of our beloved Zion—shows them what is a fair proportion of the service theirs should be, and urges then to accept this amount, with backing of one or more key men (who ought to be prepared beforehand), we have faith in those people to believe they will respond.

There are some churches that will cut and some ought to increase what they have been paying. When they honestly look at it and consider their own blessings and their duty they ought to and, we believe, in many cases will fix the amount higher than was fixed for them by the assessing boards.

We ought right now to make up our minds in every place where we can possibly do so, to see that we do not fall lower than we have been in our paying to these sacred funds. Here is an example of the way we believe it will and ought to work out.

Red Oak Circuit has been formerly assessed five hundred and forty dollars. They paid last year seventy-five dollars. Nobody ever dreamed that charge would pay the five hundred and forty dollars. It was a pesky assessment loaded on them by others and so big they did not even seriously consider paying it. But now no outside board is telling them what they must do. They have come to face the question of what they ought to do and to set the figures themselves. Before they decide to pay seventy-five dollars, as they did last year, a good steward gets the floor and says: "Brethren, we couldn't pay five hundred and forty dollars and they ought not to have assessed that much. But I am not willing to see our charge pay as little as seventy-five dollars. That is not twenty-five cents apiece for all the program of the Church outside of our own local needs. We ought to be ashamed of that. I move that we fix the amount that we will pay this year at a hundred and fifty dollars."

They discuss this a while and after the pastor tells them how many blessings they have received and how much brighter the outlook for the year is with new members and new mercies they decide to beat that a little and make it two hundred dollars. Two hundred dollars is not five hundred and forty but two hundred accepted and paid is more than double what Red Oak Circuit did last year.

We believe in this principle and we have faith in God and in the people to believe with the right sort of leadership and understanding after we have gone through a cultivation period we will make a better showing under the new plan than we did under the old one. Let's show the world right here in Virginia we can and will do it and let's get ready for it now.—Richmond Christian Advocate.

### THE NEW FILMS

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

#### Bachelor Bait

(Stuart Irwin, Rochelle Hudson) (RKO) Fairly amusing farce about sincere sentimentalist who organizes elaborate matrimonial bureau devoted to the selection of the "right man for the right girl." Mostly wholesome stuff, except for exaggerated suggestiveness from Pert Kelton as gold-digging vamp.

For A: Hardly. For Y: Perhaps. For C: No.

#### Blue Danube, The

(Joseph Schildkraut and foreign cast) (UA) Unsuccessful attempt at heavy drama—slow-moving, choppy, dull dialogue, ponderous action. Wealthy countess seduces gypsy musician, his tribal sweetheart then deserts him for another, and he fails at winning her back. Fine music by Royal Tzigane orchestra only attraction.

For A: Mediocre. For Y: Unsuitable. For C: No.

#### Let's Talk It Over

(Mae Clarke, Chester Morris) (Univ) Crude, swaggering sailor is transformed into "gentleman" through interest of society girl. He learns it was merely a wager instead of kindness, upbraids her, then crashes with car. Lives of course, for happy ending. Trivial stuff, set in unwholesome atmosphere of idleness and drinking.

For A: Mediocre. For Y: Doubtful. For C: No.

#### Love Captive, The

(Nils Asther, Gloria Stuart) (Univ) Dreary stuff about quack doctor and his hypnotic cures, which arouse enmity of medical profession. Motivation often obscure, plot confused, with character of hypnotist never clearly defined, but entire situation thoroughly unpleasant with sensational climax.

For A: Poor. For Y: Unwholesome. For C: No.

#### Paris Interlude

(Madge Evans, Otto Kruger, Robert Young) (MGM) Makes glamorous hero of hard-drinking, irresponsible news reporter, who deserts heroine in Paris, is later reported killed, but turns up on eve of her marriage to his pal. Then noble self-sacrifice. Paris bar background for most of action. Unconvincing stuff well-acted.

For A: Hardly. For Y: Better not. For C: No.

#### She Loves Me Not

(Bing Crosby, Miriam Hopkins) (Para) Hilarious farce-comedy about complications arising from discovery of crude chorus girl, dressed as boy, hiding from police in students' rooms at Princeton. Parts amusing, with appealing romance—Bing's singing, of course—but in dubious taste with cheap wildly burlesqued situations.

For A: Depends on taste. For Y: Doubtful. For C: No.

#### Watching Hour, The

(Richard Halliday, Judith Allen) (Para) Well-known stage play of an earlier period ably done, cast including Sir Guy Standing as the aged and retired lawyer who comes to defense of and wins acquittal of boy who involuntarily commits murder while in hypnotic trance. Somewhat dated as to theme.

For A: Interesting. For Y: Mature. For C: No.

#### Best Recent Films for Family:

I'll Tell the World, The Circus Clown, Charlie Chan's Courage, We're Rich Again, The Old-Fashioned Way, Handy Andy.

#### Films of Special Interest for Adults:

All Men Are Enemies, Operator 13,

Sorrell and Son, Of Human Bondage, Whom the Gods Destroy, Bulldog Drummond Strikes Back.

### DISTRICT CONFERENCES

#### LITTLE ROCK DISTRICT:

##### FOURTH ROUND

Hickory Plains Ct., at  
Johnson's Chapel 11 a. m., Sat. Sept. 1  
Austin Ct., at Zion 11a. m., Sun. Sept. 2  
Carlisle Sta. .... 7:30 p. m. Sun., Sept. 2  
Capitol View .... 11 a. m., Sun., Sept. 9  
Des Arc-New Bethel, at  
Des Arc ..... 11 a. m., Sun., Sept. 16  
Pulaski Heights 7:30 p. m., Sun., Sept. 16  
Mabelvale-Primrose at  
Primrose ..... 11 a. m., Sun., Sept. 23  
Henderson C. 7:30 p. m., Sun., Sept. 23  
Bryant Ct., at Mt.  
Carmel ..... 11 a. m., Sat., Sept. 29  
England ..... 11a. m., Sun., Sept. 30  
Keo-Tomberlin,  
at Keo ..... 3 p. m., Sun., Sept. 30  
28th Street .... 7:30 p. m., Sun., Sept. 30  
Hazen-Devalls Bluff,  
at D. V. B. 11 a. m., Sun., Oct. 7  
Lonoke ..... 7:30 p. m., Sun., Oct. 7  
Winfield ..... 11a. m., Sun., Oct. 14  
Asbury Church 7:30 p. m. Sun., Oct. 14  
Parron Ct., at  
Smyrna ..... 11 a. m., Sat., Oct. 20  
Bauxite-Sardis,  
at Sardis ..... 11 a. m., Sun., Oct. 21  
Forest Park ..... 7 p. m., Sun., Oct. 21  
Carlisle Ct., at  
Rogers Chapel 11 a. m., Sat., Oct. 27  
First Church ..... 11 a. m., Oct. 28  
Hunter Mem. .... 7:30 p. m., Sun., Oct. 28  
Highland ..... 7:30 p. m., Wed., Oct. 31  
Roland Ct., at  
Harris' Chapel 11 a. m., Sun., Nov. 4  
Geyer Springs-Douglasville,  
at G. S. .... 7:30 p. m., Sun., Nov. 4  
—James Thomas, P. E.

#### MONTICELLO DISTRICT

##### FOURTH ROUND

Dermott ..... Sept. 2, 11 a. m.  
McGehee ..... Sept. 2, 7:30 p. m.  
Lake Village ..... Sept. 9, 11 a. m.  
Eudora ..... Sept. 9, 7:30 p. m.  
Portland-Parksdale Sept. 16, 11 p. m.  
Crossett ..... Sept. 23, 11 a. m.  
Hamberg ..... Sept. 23, 7:30 p. m.  
Hermitage ..... Sept. 30, 11 a. m.  
Warren ..... Sept. 30, 7:30 p. m.  
New Edinburg ..... Oct. 7, 11 a. m.  
Monticello ..... Oct. 7, 7:30 p. m.  
Tillar-Winchester ..... Oct. 14, 11 a. m.  
Dumas ..... Oct. 14, 7:30 p. m.  
Wilmot ..... Oct. 21, 11 a. m.  
Montrose-Snyder ..... Oct. 21, 7:30 p. m.  
Arkansas City-Watson Oct. 28, 11 a. m.  
Wilmar Ct. .... Nov. 4, 11 a. m.  
—J. M. Hamilton, P. E.

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## Women of Winfield Hold Circle Meeting

The summer months bring some unusual features for the Circle meetings, which are to be held next Monday, as follows:

No. 1 with Mrs. Frank Faust, 2816 Broadway, at ten o'clock. Lunch will be served at noon.

No. 2 will have a picnic at White City at 11:30 o'clock.

No. 3 at the Shrine Country Club at 10 o'clock, followed by a picnic lunch.

No. 4 at the church at eleven o'clock, with lunch in the little dining room at noon.

No. 5 with Miss Alice Buzbee, 2423 Arch, at ten o'clock.

No. 6 at the church at ten o'clock.

No. 7 at the church at ten o'clock. Come and bring your apron.

No. 8 with Mrs. James A. Clifford, 1816 N. Jackson, at 10:30.

No. 9 with Mrs. S. J. Newman, 2224 Ringo, at ten o'clock.

No. 10 with Mrs. G. H. Kimball, 2000 Battery, at two o'clock.

Sunday afternoon at four o'clock, at the home of Mrs. Barton Lee, the pastor had the privilege of dedicating two infants in Holy Baptism. The unusual feature of the service was that there were four generations represented. Mrs. Tennie Hamilton held the baptismal bowl as Bro. Steel baptized her great grandson, William Lagrange Hogan, son of Mr. and Mrs. M. L. Hogan, and her granddaughter, Helen Patricia Hamilton, daughter of Mr. and Mrs. J. M. Hamilton. Mrs. Lacey Hogan and Mrs. Barton Lee, the two grandmothers of the Hogan baby, and Mr. and Mrs. Guy Dillahunt, the other grandparents of the Hamilton baby, were present. There were several other friends and relatives at the service which was quite impressive.

We extend our heartiest congratulations to Mr. and Mrs. Charles Upton, 321 Midland, upon the arrival of a little son, on August 8th.

We also extend our congratulations to Mr. and Mrs. C. H. Scott upon the arrival of a little daughter, whom they have named Elizabeth Ann.

### ABOUT OUR FOLK

Mrs. T. H. Laughlin has recently undergone an operation at Baptist State Hospital. She will be at home, 2216 Center, the latter part of this week.

Mrs. Marshall T. Steel's sister, Miss Sadie Burroughs, underwent a serious operation at Baptist State Hospital last Monday. She is improving nicely.

Mrs. R. H. Walker, of Oklahoma City, has been visiting her parents, Mr. and Mrs. D. W. Gordon, 1721 Gaines, for the past few weeks, and has been quite ill but is now much improved.

Miss Tibby McWhirter is visiting her sister, Mrs. R. E. Overman, Jr., in Los Angeles, California.

Mr. and Mrs. Henry N. Peters, of Columbia, Mo., are visiting their parents here.

Mrs. Cassie Bivans is spending her vacation in Chicago, attending the fair.

Misses Dorothy Lee and Helen Newman spent the last two weeks at the Girl Scout Camp, at Camp Quapaw.

Miss Audrey Thweatt left Sunday for Champaign, Ill., to visit friends. Before returning home she will attend the fair in Chicago.

Miss Faye McRae is attending the Training School at Lake Junaluska, N. C.

Mr. John Ricks left last week to drive to California and other points of interest in the West.

Miss Frances Crone has just returned from a two weeks' visit with friends in Fort Smith.

# Pulpit and Pen Winfield Methodist Church

Sixteenth and Louisiana

Little Rock, Ark.

MARSHALL T. STEEL, Pastor

Office Phone 4-1994

Residence 4-1080

W. G. Borchers, Missionary Pastor

Campinas, Brazil

Vol. VI

AUGUST 16, 1934

No. 33

### SUNDAY SERVICES

11:00 A. M.—Rev. Marshall T. Steel will preach.

There will be no evening service.

## WINFIELD TO EMPLOY A DIRECTOR

Last Wednesday evening there was a called meeting of the Board of Stewards to consider the recommendations from the Board of Christian Education that Winfield should employ a Director of Christian Education for next year. After a lengthy and free discussion of the matter the Stewards voted to concur with the Board of Christian Education; and a Director is to be employed. I would like to share with the entire congregation the thought of the Board of Christian Education which prompted their recommendation.

There is no group in the church more competent to speak on the needs of our educational program than the Board which through the years has planned and directed our work. They have spent a good deal of time giving careful consideration to the matter and were unanimous in their vote to employ a Director. They agreed that our Children's Division is in unusually good condition and could do without a Director easier than any other division. When they turned to our Young People's Division they found that we are losing many who have been promoted there from the lower departments. The same is true concerning the Adult Division. In both divisions we have many fine men and women who are teaching; but they are in need of one who is able to help them plan their work and give them leadership. It is not enough for Winfield simply to care for her children; she must increase her ministry to her young people and adults.

The Board of Christian Education also considered the matter of finances. We in Winfield labor under a heavy load of church debt. Our only hope of lifting that load is in the maintenance of a healthy, vigorous organization whose effective work will command the loyalty and sacrifice of our entire membership. To take backwater in an hour like this and reduce our ministry to our local group would not be a matter of economy. It would be a matter of bankruptcy. In a year of stress an individual can economize everywhere except in the matter of his health. When his health is gone he can't pay any bills. So your Board of Christian Education feels that the employment of a Director is a health measure.

Your leaders are looking to the future. They have a clear vision of the Church's mission in our day and they have faith in Winfield's membership. They are planning for you the best year of work that is possible. In God's work there must be sacrifice, but there must be no retreat. I believe that the members of Winfield Church will give themselves to such a policy.

MARSHALL T. STEEL.

## IF CRIMINALS COULD BE SURE!

James E. Hagerty in his recent book, "Twentieth Century Crime," after reviewing a long list of statistics concerning the percentage of criminals punished, makes this interesting statement: "Of those who commit felonies the chances of arrest are no greater than one in five. If, after arrest, the chances of being convicted of the crime with which he is charged is one out of six, then the man who commits a felony has twenty-nine chances out of thirty of escaping the penalty for the crime he commits. What then is the value of punishment as a crime-preventing agency? . . . No one of the professional criminal class ever visualizes his being caught and punished for his crime when he commits it. Society learns only too slowly that certainty of punishment is a much greater deterrent from crime than severity of punishment."

## Sharing Our Time With Church Program

A Winfield member said last week, "There are many of our people who would like to do something in the church but they cannot and do not want to teach Sunday School classes." Leaders in our church have been at work on this problem. Some whom you may call radical or perhaps they are men of vision who have said that there is something of importance for every member of the church to do if that church is properly organized.

What are some of the ways by which persons are sharing time with the church program? There are our officials; administrative officers of the Church School, members of the Board of Stewards, workers of Women of Winfield, and officers of other groups in our church. There are our teachers, secretaries, class officials, special committees, ushers, and hostesses. A close estimate will show only a few hundreds engaged in these capacities.

What kind of work can the ordinary member do? Participation in the various organizations is important to the church work as well as to the individual. Program contributions are based on individual talents and should be made by a large percentage of the membership. Visiting is an enjoyable contribution for most persons. Even greeting persons at church is of value to our church program.

The plan of Winfield's educational program is big enough to enlist the participation of every member. As in most things our plans have not reached perfection, hence about one-third of our members are affected.

Let us ask ourselves two questions: "Are we giving time to the work of the church in any capacity?" and "Are we making it possible for other members to participate in a program that is leading them into the more abundant life?" If we can answer in the affirmative, then we are not those persons who go about calling attention to the time we are giving, for we have found our reward in the task itself.

### Representatives Selected

Mr. J. S. M. Cannon was last week selected to represent the Board of Stewards on the Board of Christian Education. Mrs. J. E. Lord was selected to represent the Women of Winfield. Both of these persons have been serving on the Board of Christian Education and are well qualified to represent the organizations from which they are elected.

### Young People Meet

The Young People's Department meets each Sunday evening at six o'clock for a fellowship period followed by a devotional program.

The Senior High Department meets at 6:30 for an expressional program.

### Attendance

Though other departments of our Church School have decreased in attendance during the summer months, the Young People's Department is setting a new record. At the morning session last Sunday, there were fifty-two present.

### Senior High Paper

One of the summer activities of the Senior High Department is a newspaper. The first issue of the "Senior Surprise" was most interesting. It is published by members of the department. Not only do they furnish the material but they also manage the printing.