

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

Volume LIII

LITTLE ROCK, ARKANSAS, SEPTEMBER 13, 1934

No 37

THE SUPREME NEED

IN times of darkness and confusion the supreme need is light. The light of great ideals has been the saving force through all the centuries—richer in vitality than any race, more abiding than empires, more enduring than monuments of stone. Ideals are practical. Like the beacons that guide men through the seas and the air, they are most needed in times of storm and difficulty.

Some nineteen-hundred years ago Jesus Christ gave mankind the greatest body of idealism the world has known. With none of the trappings of classroom, curriculum, grades or degrees; in an age crushed with ignorance, superstition, brutality, and corruption—by the mere force of living and teaching—Christ started a new epoch; an epoch so significant that the calendar dates from his birth; so powerful that it has changed the whole course of human events; so beneficent that untold millions of men have been lifted higher in the scale of life.

Is it not plain that what the world needs just now is a new devotion to great ideals? In statecraft, in business, in industry, in law, in the Church, in science, or in teaching, can anything be more intensely fruitful and practical than a renewed faith in the higher and finer things? Hour after hour, day after day, we are all facing situations where there is choice between the higher and the lower. It takes but a little common sense and a will to choose the higher path—to change the whole course of a life, a school, a nation, or an age. A little more faith, a little more idealism, and the confusion of today may give way to the fairest dawn the world has seen.—Journal of the National Education Association.

OUR METHODIST CONQUEST

WE are having much to say this year of our Methodist ancestry and what they were able to achieve. Many wonder how these men with such an unpromising start and so few advantages were able to win such an exalted place in the estimate of the generations following. The tendency is to compare these successes with many of the failures of later days.

These early pioneers like unto Abraham of old went out not knowing whither they went. About all they were sure of was the presence divine. God had sent them with the assurance that he would not leave them alone. With this high and holy conviction they journeyed on. Sometimes they had naught but a stone for a pillow, but the heavens were open above their heads and the angels ran up and down the sky. In the desert places, they walked with unsaddled feet by the bushes that burned, sure that God was near. God was in them, a power mighty to save. By day and by night, in winter's cold and summer's heat, through calm and storm they pressed on. The fire burned in their bones and blazed upon the altar of their hearts. Soft places and easy jobs never once entered into the plans of these men who knew nothing of the enervating perils of academic shades and the easy reliance on wisdom of earthly origin. They relied on the wisdom that comes from above as they proclaimed a God mighty to save.

These men of moral conviction and spiritual passion assailed the strongholds of sin and wickedness, never wavering in the presence of any foe. With high courage and heroic endeavor they went forth to the conquest of a continent. Something of the same devotion and a like fidelity will enable us to save the world. They subdued kingdoms; wrought righteousness; obtained promises; stopped the mouths of infidels; turned to flight the enemies of righteousness; suffered bonds and imprisonments. Yes, they went about in coarse clothes on jaded steeds; they pressed on through deserts and over mountains, preaching and singing and shouting as they journeyed. A like moral conviction and spiritual passion is our present need. This would supply

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* THE OX KNOWETH HIS OWNER, AND *
 * THE ASS HIS MASTER'S CRIB; BUT *
 * ISRAEL BOTH NOT KNOW, MY PEOPLE *
 * BOTH NOT CONSIDER. A SINFUL NA- *
 * TION, A PEOPLE LADEN WITH INIQUITY, *
 * A SEED OF EVIL DOERS, CHILDREN THAT *
 * ARE CORRUPTERS; THEY HAVE FOR- *
 * SAKEN THE LORD, THEY HAVE PRO- *
 * VOKED THE HOLY ONE OF ISRAEL UN- *
 * TO ANGER, THEY ARE GONE AWAY *
 * BACKWARD.—ISAIAH 1:3-4. *
 * * * * *

us with a devotion and a heroism similar to that which made possible the Methodist success of the century and a half gone.—N. C. Christian Advocate.

HAS IT BEEN GIVEN A SQUARE DEAL?

THE RELIGIOUS TELESCOPE, the splendid organ of the Church of The United Brethren, commenting on the work of a pastor as he closes his year's work preparing for his report to Conference, thus editorializes: "Has it (the church paper) been given a square deal—excuse the term, please—along with other vital interests? For it is a vital interest, perhaps more vital than some things that receive major attention—though we do not want to make 'odious' comparisons. Have all those expiring subscriptions been renewed? and all prospective subscribers been interviewed? We are not merely indulging in shop talk. The church paper is a 'fundamental' in church efficiency and progress, figuring in all the successes and failures of the church. Its promotion is an opportunity as well as a duty. If it has not been brought to the attention of the members as an agency for spiritual upbuilding and individual enrichment, it means that an injustice has been done, as much so as a failure to perform any other pastoral service."

SELECTING STEWARDS

THE time is here to elect new stewards for the next Conference year, and this imposes heavy responsibility upon the pastor who nominates these men and women, for next to the pastor the steward is of greatest importance. The wise and conscientious pastor will exercise great care in making these selections. He may call upon the entire church membership by its suffrage to help in the selection, or he may choose some other method that seems wise, but if interested in the welfare of the church he will not be careless or indifferent.

He should constantly be on the lookout for new members who promise great usefulness. Invariably there are some of that sort in every congregation. You ask, what are we to do with those who attend the Fourth Quarterly Conference with the hope of being selected and with that end their activity for the year? This is not quite as difficult as it first appears. If the pastor will talk to these brothers before the time of election they will generally ask to be let off, even if they are sounding out the pastor and hoping to commit him to a re-nomination. Whatever the motive take him at his word and if possible put in his wife, a son, or daughter, in order to keep the office in the family, if he really desires to stay in. But in every church there are enough stewards who do not really care to make room for "fresh blood."

We are writing with remarkable candor just here, for none of these "dead heads" of the office ever read the Advocate. There may be effective and intelligent stewards who do not read their church paper, but we do not recollect having met a gentleman of that sort. A man who knows nothing about what his church is doing and has no interest in religious books and papers, no matter how much he reads the daily papers, will hardly make a steward who measures up to the disciplinary require-

ment that stewards be men of solid piety who know and love the doctrines of their church.—North Carolina Christian Advocate.

NOBLE SENTIMENTS

ABOUT seven years ago two humble Italian anarchists were executed in Massachusetts for robbery and murder. The evidence was not convincing to the unprejudiced mind. These men were in prison for many years while efforts were being made to secure a new trial or a pardon. Before their execution one of them, Vanzetti, delivered himself as follows: "If it had not been for this thing, I might have live out my life talking at street corners to scornful men. I might have die, unmarked, unknown, a failure. Now we are not a failure. This is our career and our triumph. Never in our full life could we hope to do such work for tolerance, for justice, for man's understanding of man as now we do by accident. Our words—our lives—our pains—are nothing! The taking of our lives—lives of a good shoemaker and a poor fish peddler—! That last moment belongs to us—that agony is our triumph."

Whether these simple men were guilty of the crimes with which they were charged and for which they were executed, they felt that they were giving their lives for what to them was a great and noble cause. They may have been mistaken and misled; but their spirit was fine. Would that all of us might have that spirit—the willingness to suffer and die for our Christ! The world needs just that spirit in our Master's cause at this time. Unless we are willing to die for Him, are we worthy to live for Him? We may fail of success in secular pursuits; but life given to Him, absolutely surrendered to Him, is not wasted. Indeed, it may be that many must suffer for Him in order that the world may be convinced that we truly love Him.

RELIGION IN LIFE: A CHRISTIAN QUARTERLY

THIS QUARTERLY is now recommended by our Commission on Courses of Study, and all of our preachers are expected to have it and read it. The price is only \$2, and it is published by the Methodist Book Concern, 150 Fifth Avenue, New York City. For the two Methodisms it takes the place of the Quarterly Reviews which have been discontinued. In some respects it is better than the Reviews, as the articles are shorter and more popular in style. As every preacher should read one current periodical of this type, we suggest that all of our preachers immediately subscribe. The Christian Advocate (New York) makes this comment: "It is recommended that all our preachers shall read regularly Religion in Life, A Christian Quarterly. The Methodist Episcopal Church, South, is saying this through its Commission on Courses of Study. It is a very generous thing for Southern Methodists to say of a 'Northern' Methodist magazine. That it was said officially speaks volumes for the new spirit which pervades Methodism."

PERSONAL EVANGELISM, a booklet written by J. W. Montgomery and published by the Nazarene Publishing House, Kansas City, Mo., price 25 cents, is a passionate plea for the co-operation of the laymen in the work of saving souls. The author says: "For his own sake, for the sake of his church, for the sake of the world around him, and for the sake of his Lord and Master, every pastor with 100 members ought to strive earnestly to secure 100 assistant pastors." Get this booklet and learn how to raise up an army of workers for the Lord.

AMERICAN citizens who cherish the document that guarantees their liberty, will have an opportunity, on September 17, to join in a nation-wide, impressive program observing the 147th Anniversary of the signing of the American Constitution.

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METHODIST CALENDAR

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

Personal and Other Items

A CIGARETTE in the mouth of every man, woman, and child in the United States is the outrageous goal of the cigarette advertiser.

REV. H. R. NABORS, our pastor at Kingsland, writes that he is enjoying his work this summer and is having great success in his revivals.

REV. W. T. MENARD, formerly a member of Little Rock Conference, has been transferred from the Northwest Conference to the Pacific Conference and stationed at Richmond, Calif.

I HAVE never cared for liquor. I've always been interested in the building of fine minds in sound bodies, and liquor doesn't help that a bit.—Dan Beard, Boy Scouts National Commander.

MRS. WOMACK, wife of Rev. J. A. Womack, our pastor at Van Buren, is a patient at the Sparks Hospital, at Ft. Smith. She had an operation on September 1, and is on the way to recovery, but may remain for some time.

REV. PAUL V. GALLOWAY, our pastor at Clarendon, came in last week with a list of subscribers. He is very happy over the arrival of a junior Paul V., on August 27, at the Memphis Methodist Hospital. He is having a good year in his fine charge.

REV. W. R. JORDAN announces that Rev. A. C. Carraway, our pastor at Benton, will preach in a meeting at Capitol View Church, beginning Thursday night of this week. Already 106 members have been added to this church this year and Bro. Jordan expects a large increase from this meeting.

THE STATE FORESTRY COMMISSION plans to have a motion picture show relating to the forests visit as many towns and smaller communities located within, or close to, the forests as possible. The machinery and films needed for this forestry show have been placed in a specially equipped truck which will be sent all over the state. This equipment makes it possible to show a complete moving picture in buildings, or out of doors, where there is no available commercial electric power.

DR. J. H. REYNOLDS, President of Hendrix College, last Sunday morning addressed the Century Class at First Church this city on certain phases of education. It was an illuminating and suggestive address and was appreciated by the large class of men.

THE SPOKANE DISTRICT of our Northwest Conference, has accepted all of the "askings" sent down by the Annual Conference and is determined to raise the full amount. This is a fine start. Shall we allow a District in the "lonesome" Northwest Conference to surpass us?

DR. J. H. REYNOLDS, returning from the first meeting of the Commissions of the three Methodisms on Unification, reports a very fine spirit and an apparent desire on the part of all to come to an understanding that will lead to the reunion of the different major branches of Methodism in the near future.

WE cannot afford to overlook the fact that our country was never in greater need of adequately supported church and private institutions of higher learning. We need the type of insurance they give as to the direction of our state education. We need the type of leadership they train.—A Layman in Christian Advocate (Nashville).

THE address, "The Balanced Life," published on page 3, was delivered in Birmingham, Ala., by Secretary Roper, of the Department of Commerce, a member of Dr. Forney Hutchinson's Church in Washington City. Our paper is probably the first to publish it in full. The courtesy of Secretary Roper, the editor's personal friend, in sending it early is appreciated.

IN our issue of August 30, a song, "Salem Camp-Ground," was published; but the explanation with it was not complete. Both music and words were written by Rev. C. B. Wyatt, pastor of Bryant Circuit in which the Camp-Ground is situated, and it was intended to honor not only the Martin family, but the Scotts and others who helped to establish and maintain it.

MARTIN'S PHILOSOPHY OF LIFE is a little book by J. W. Martin of Batesville, Arkansas, the price of which is 50 cents. It contains pungent proverbs, wise witticisms, and variform verses, a few selected, but mostly of his own. It is a pleasure to add Mr. Martin to the list of Arkansas authors. As he is his own publisher, the book may be ordered direct from him.

REV. W. P. WHALEY, our pastor at Paris, writes: "Rev. Burke Culpepper began a meeting in our church Aug. 12 and closed it Aug. 29. Last Sunday we received 45 members and will receive several others next Sunday. We had great crowds. The day services were in the church and the evening services on the church lawn, which was well seated and lighted. Between 1,000 and 1,500 attended at every evening service."

G. W. ROSENLOFF, Director of Secondary Education and Teacher Training of Nebraska, says: "The tobacco evil (and it is an evil when it begins to affect immature youth) must be combated in our public schools. Perhaps no campaign has been more insidious nor is being furthered with greater determination than is the campaign of the tobacco interests to interest boys and especially girls in the smoking of cigarettes."

THE EXECUTIVE COMMITTEE of the Commission of our two Conferences on the Centennial Celebration met last Friday in the office of Dr. James Thomas, with Dr. Thomas presiding, and after considering suggestions by Drs. J. H. Reynolds and C. J. Greene and others, authorized the appointment of several committees to prepare plans to be presented to the Conferences this fall. It is the purpose of the Commission to make the Centennial Celebration rich and fruitful for Arkansas Methodism.

THE CONFERENCE OF THE NO-TOBACCO LEAGUE of Arkansas, which met Thursday of last week in our Capitol View Church, although not largely attended, was a very profitable meeting. Objectives and plans for work were considered and committees appointed to carry forward the work. Rev. W. R. Jordan, pastor of Capitol View Church, was elected president to succeed Rev. E. J. A. McKinney, and Prof. S. C. Parish was re-elected superintendent. It is expected that another meeting will be held during the session of the State Teachers Association.

THE LATE KNUTE ROCKNE, athletic director of Notre Dame University, told a member of the Boys and Girls Anti-Cigarette League that the makers of a well-known cigarette offered him \$2,000 to sign a testimonial to the effect that his crack athletes always used their brand because it did not hurt their wind. Naturally, this splendid athletic leader indignantly refused. W. W. Roper, football coach of Princeton University, bitterly denounced the unscrupulous purchase of endorsements by the cigarette makers.

AT the mass meeting of Little Rock citizens last week, for the purpose of nominating seven persons to formulate a charter for a managerial form of city government, this editor was, unexpectedly, requested to discuss the question of managerial government. The time was so short that he was able to say only that he had read about and watched such governments in other cities and had been so favorably impressed that he hoped Little Rock would try it, because it seemed to be a simple and business-like method of handling the affairs of a city.

EVANGELISM, as discussed in an article on page 4, is one of the great questions before our Church. It should be understood that revival meetings are necessary; but adequate preparation for the revival is fundamental, and training the converts and making active members are equally important. Almost every church is now burdened with inactive members, who, although nominally Christians, are in danger of being lost because of their back-sliding, and who, because they misrepresent Christ, stand in the way of sinners that should be won. We need revivals, and we need trained and active members of the Church. Until we can get the latter, the work for the former is almost useless.

DR. J. H. REYNOLDS, President of Hendrix College, on the invitation of the Official Board of First Church, this city, on Tuesday night of last week, indicated the present favorable conditions at Hendrix College and its relation to Arkansas Methodism. He believed that the new plans for the development of student life would make the college a center of educational influence not only in Arkansas but in this section of the nation. As much as any institution in the South, Hendrix College has attracted the attention and received the recognition of educational foundations and leaders. Dr. T. S. Staples, who has conducted the recent studies of advanced college curricula and life, explained briefly the new plans. These addresses were well received. Such opportunities for presenting our college to the officials of our larger churches should be frequently given, because Hendrix College is doing more than any other institution to create ideals for Arkansas Methodism.

CIRCULATION REPORT

SINCE the last report the following subscriptions have been received: Searcy, W. C. Davidson, 10; Camden, W. C. House, by B. F. Scott, 4; Ashdown, R. A. Teeter, 5; New Edinburg, John Simpson, 1; Pocahontas, G. C. Johnson, by Mrs. B. A. Browne, 3; Okolona, L. E. Wilson, 1; Tillar, W. R. Burks, 2; Buena Vista, J. R. Sewell, 1; Camp Shed Church, E. T. Miller, 100%, 14; Clarendon, P. V. Galloway, 5; Berryville, C. H. Sherman, 1; DeQueen, A. W. Wadill, 2; Newport, A. E. Holloway, 100%, 30; Kingsland, H. R. Nabors, 1. This good work by the pastors is appreciated. Let others follow. Make it unanimous.

BISHOP MOORE IN LITTLE ROCK

BISHOP JOHN M. MOORE, President of the three Conferences in Missouri and our two Conferences in Arkansas, preached twice in our city last Sunday. At the morning hour at First Church, to a crowded house, he preached a strong and illuminating sermon on "Christ the Only Foundation." At night, at Capitol View, to a capacity congregation, he preached on "The Value of the Church," and then dedicated the building. Dr. James Thomas, P. E. of the District, introduced the Bishop felicitously, and Pastors C. M. Reeves and W. R. Jordan were happy in their greetings. Both congregations evidently appreciated the Bishop's presence and preaching. A brief History of Capitol View Church was read by Mrs. Sullivan, one of the charter members. Later it will be published. On Monday Bishop Moore met the Presiding Elders of the two Conferences. Arkansas Methodism extends to this sweet-spirited Bishop a hearty welcome and anticipates a pleasant and prosperous quadrennium under his presidency.

THE BALANCED LIFE

(An Address by The Honorable Daniel C. Roper, Secretary of Commerce, on Labor Day, 1934, under the auspices of The Central Park Methodist Church Birmingham, Alabama.)

It is indeed a pleasure for me on this National Labor Day to counsel with this splendid group of men and women interested in an unselfish study of the problems of our times. The safety and progress of this government depend upon constructive conferences in the sympathetic units of our people.

Democracy has never thrived in the darkness of ignorance and misinformation. Its growth is dependent upon the light of sound education. It is upon people like those composing this audience that public and private officials must rely for necessary cooperation and support especially in strenuous and critical times.

Our church, state and other educational endeavors with the public press and related agencies are the instrumentalities necessary to maintain and perpetuate the fundamentals of democracy. These must be safeguarded, remain unshackled and be encouraged. But their responsibilities to society must be acknowledged and unselfishly met if our nation is to realize its potential destiny. Citizens who enjoy privileges and rights should accept the responsibilities that necessarily go with the privileges. The responsibilities of the press, of the picture projector and of the radio management will meet this obligation by presenting well verified facts and by interpreting such in the light of their proper purposes. I commend those splendid leaders of these agencies who are today meeting these far-reaching responsibilities. They fully appreciate that distortion of truth and inaccurate interpretations of conditions lead to confusion in the minds of the people and retard regenerative and constructive forces.

An unbiased survey of the vast field of events and problems of today will justify the conclusion that the purpose sought through our national endeavors is a "balanced life"—a life both for the nation and the individual, balanced as to rights and responsibilities, as to privileges and duties, as to opportunities and contributions. The tragic experiences of recent depression years teach us that life under our form of government is not and never can be a one-way process. No nation can maintain its economic balance while an important division of its people continues for long to receive in rewards more than it gives. We have been impressed in recent years with the fact that one economic group cannot long profit unduly at the expense of another group without disrupting seriously normal functions and the balance in our economic and social systems. Your Administration in Washington is strenuously endeavoring justly to consider and recognize the fact that wages represent the profit of the worker, salaries the profit of the executives and a return on actual capital invested profit on capital. What fair-minded person can object to this?

The balanced life, that is, the life that can and does think for others as well as for one's self is the highway to the abundant life. Henry Drummond, in one of his human essays, says: "There come times when a man may exercise even the higher right of giving up his rights." All nature teaches the lesson of giving while getting. The tree gives off its oxygen needed for man, while man in turn gives off elements which are absorbed and utilized by nature.

The distribution of God's gifts suggests an effort at balance. No one

community, through soil, temperature or natural resources, is given all. But these are distributed with the suggested lesson, both domestically and internationally, that we should cooperate with other units of humanity in utilizing and in sharing the great gifts of nature. Man, through trade relationships and frequently with the greed that distorts, may endeavor to override natural laws in the pursuance of commerce and trade, but extreme endeavors in this direction have never led to the sustained happiness of man.

We can carry this lesson with profit into the study of citizenship and there find that no man can demand continuously his rights with success without also manifesting his willingness to assume his responsibilities. Yes, citizenship, dependent upon the people for support, must be ballasted as between the demand for rights and the exercise of the responsibilities of citizenship.

Now you ask, how can we acquire and sustain the balanced life? I answer: By broadening the perspective and the basis of life, cultivating habits of thinking for others while thinking for ourselves; recognizing the fundamental fact that we are social beings and that to live successfully we must cultivate sympathetic cooperation rather than distrust or hatred for our fellow beings. It is in the interest of the balanced life, therefore, to encourage and cultivate a higher appreciation for higher things. It is necessary to coordinate our thinking and our action and, in so doing, to put first things first. Thereby we recognize the greatest lesson of the universe, which is order, emphasized in every action of nature, observed in the daily rising sun, in the complementing moons, in the order of day and night, in the efforts of nature at all times to establish order and balance. The author of the wisdom manifested in this divinely arranged plan for nature would not overlook man's highly important relationship to man. Certainly this was not intended to be less wise, or destructive of order in society.

I think now of a philosopher of more than two thousand years ago who astonished his friends by giving as his reason for forgetting himself in service for others that he found himself surrounded by human beings whose likes and dislikes, whose desires and needs were similar to his own; that, in order to make himself happy, it was necessary to make his environment pleasant and inasmuch as human beings constituted the most important element in his environment, it became selfishly and patriotically his duty first to make other people in his environment feel safe and contented. We may properly say that a sympathetic cooperative attitude toward our fellows will contribute as much or more than any other single line of individual action toward the attainment of a balanced life.

Efforts at the stabilizing and safeguarding of society will not succeed unless the people generally insist on controlling society-destroying influences like those that disrupt our sacred home life and also those like profiteering, racketeering and other forms of law-breaking. Such evils, if continued, will upset all balance between individuals, groups of individuals and the cooperative relationship between groups and their government. Unless this fundamental principle is appreciated and observed by the masses of the people, the nation cannot through police power alone save the people. Humanity must recognize that men and women are charged with the duty of protecting each other and of protecting society. Civilized people will never

be able to discard the principle that man is his brother's keeper. Men and women like those constituting this audience have a great responsibility in this regard. If they realize this and are willing to talk, work and act accordingly, our democracy can and will be sustained. Otherwise, serious times will be encountered by our nation and our people. Moral bankruptcy would surely be followed by economic bankruptcy.

The principle of economic balance is particularly far-reaching and significant. Business depressions in our past history have been characterized by what might be called automatic readjustments. Affairs were managed on the theory that natural economic forces eventually bring about harmony and balance.

This theory did work to a considerable extent while national development and expansion was the dominant force in our life. Immediately following the World War, however, the great increase in the complexity of our congested society brought about a situation which we now recognize as requiring a supplementary plan to restore balance and equilibrium as against the former solely automatic restoration of balance. This nation today is confronted with the gigantic task of maintaining a highly developed

industrial and a far-reaching agricultural civilization side by side. Other leading nations of the world are dominated by one or the other of these forms of civilization, but we have in every sense of the word a dual civilization with parallel and contradictory forces and problems confronting us as is the case with no other nation. The conflicting demands and requirements of the large number of distinctive segments and groups over a most extensive area in our nation make the problem of a balanced life particularly difficult and challenging.

It is, therefore, most important that as individuals and as a nation we make the more industrious effort to keep ballasted in our purposes, aims and actions. The tendency is to swing from one extreme to another, to become too conservative or too radical, to think disproportionately of the Constitution in terms of property rights or solely in terms of human values rather than in that well ballasted relationship to each and to both.

Those who would set aside the Constitution as having a fixed status in our advancing national life should remember that, while property rights are inseparably united with personal rights and hence must be adequately safeguarded, it is a fact that virtually every constitutional amendment for the century has been designed to give



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veto of the bishops. That amendment read as follows:

"Provided that when any rule or regulation is adopted by the General Conference which, in the opinion of the bishops, is unconstitutional, the bishops may present to the General Conference their objection to such rule or regulation with the reasons thereof, and if after hearing the objection and the reasons of the bishops, two-thirds of the members of the General Conference shall vote in favor of the rule or regulation so objected to, it shall have the force of law, otherwise it shall be null and void."

The above quoted amendment remained in the Discipline until 1870 as the latter half of Paragraph 43, when for good reasons, the General Conference substituted for it the language of the second provision as it now stands in the Discipline. Comparison of these two amendments shows the following: 1. Both amendments had the same purpose. Both proposed one thing and one thing only, namely; a definite and concrete method for making legally effective any law passed by the General Conference and then suspended by the bishops on supposed constitutional grounds. The only radical difference between the two amendments was this: The 1854 amendment permitted the General Conference to make legally effective any such legislation by merely passing it over the bishops' suspending veto by a two-thirds vote, without the necessity of any Annual Conference approval, whereas, on the other hand, the 1870 amendment which was substituted for that of 1854 (keep in mind that the measure now under discussion must be voted on in the Annual Conferences under the provisions of this amendment of 1870) requires that such measures, in addition to being passed by the General Conference by a two thirds vote, must also be "passed upon affirmatively" by the Annual Conferences before becoming effective.

When, therefore, the Annual Conferences shall have "affirmatively passed upon" this measure, the dispute between the General Conference and the Judicial Council as to its constitutionality will have been fully and finally settled. The Annual Conferences, which are alone qualified to settle such a dispute, will have said in effect:

"The General Conference was clearly right, and the Judicial Council clearly wrong. The measure is plainly constitutional and must become effective at once. Any General Conference is clearly within its rights in passing such legislation purely as a statutory matter."

In view of all the above, I therefore, affirm that, "When this measure shall have been 'affirmatively passed' upon by the Annual Conferences it will not and can not thereby become any part of the Constitution. It will take its place in our Discipline purely as a statutory law, and will thereafter be subject to amendment or repeal by any subsequent General Conference without the necessity of being again referred to Annual Conferences for approval."—George C. French, Dallas, Texas.

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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

"SCHOOL FOR RETREAT AND GROUP LEADERS OF SPIRITUAL LIFE AND MESSAGE"

The meeting begins September 19th and closes Sunday night.

Registration fee is sent to Miss Davies—one dollar for each person. Room at Scarritt is fifty cents a night for each. Meals, fifty cents for dinner, twenty-five cents for lunch, and twenty-five for supper.

The book which is the basis for study is by Leslie Weatherhead, "How to Find God." It should be read carefully before coming. Dr. Thomas will give study each day and Dr. Maynard will lead discussions that will follow. Dr. Wainwright will give two addresses. Dr. Barnett will speak and several others.

There will be method hours for considering retreats and spiritual life groups. Demonstration groups will be conducted each day. There will be hours for study and for meditation.

We are to spend five days in most earnest study and discussion with fine deeply spiritual leaders. We are hoping that our conference and numbers of group leaders can go. I feel this meeting is a preparation for the four years ahead.

Pray much for our work and that God will help each of us to make great new surrenders that will better prepare us for this work.—Mrs. Alice C. Graham, Chairman Standing Committee Spiritual Life Group Work of North Arkansas Conferences.

TEXARKANA DISTRICT ZONE MEETING

The Auxiliaries of Zone 5 met at Vandervoort September 7. The meeting was opened by the combined orchestras of Vandervoort and Hatton playing "America," followed by prayer by Rev. James Simpson.

Our Zone Chairman, Mrs. L. W. Mosely of Mena, introduced the orchestra leaders, Mr. B. P. Lichlyter, Prof. Douglas, and Miss Rice.

The song, "Bringing in the Sheaves" was sung accompanied by the orchestra.

Mrs. W. H. Knight, district representative of Mission Study, with her two assistants, Miss Cecyle Scarlett and Mrs. Seth Baker, all of Stamps, were introduced. The pastors and their wives were also introduced.

The devotional, "From Day to Day With Christ," was led by Mrs. Lena Morgan of Mena—the scripture used, "Behold, I stand at the door and knock." Her helpful talk included many Scripture quotations that made her message an inspiration.

The Chairman expressed regret at the loss of Mrs. Baggett and Mrs. E. G. Beavers from the Hatfield Circuit. After another selection by the orchestra, prayer was led by Rev. A. W. Hamilton.

The welcome address, given by Miss Loyce Bonner of Vandervoort, was enjoyed and everyone felt the welcome that Miss Bonner expressed. The response was by Miss Ruby Hoover, of Highland. She seemed to read the thoughts of everyone and told them in her own words.

After the orchestra had rendered their last selection, the chairman thanked the members and their leaders for the beautiful musical numbers and the congregation expressed their ap-

Christian Education

PICTURES AT WHITEHALL

Saturday night, September 1, I had the pleasure of giving the pictures, "The Romance of the Country Church," at Whitehall, near Pine Bluff. Rev. John G. Gieck is pastor, and Mr. J. A. Buskirk is superintendent of the Sunday School.

The service was held in the beautiful school building, and we had a large attendance, and a fine service. It was a pleasure to be with Brother Gieck and his fine people.—S. T. Baugh.

PEARCY CIRCUIT

Sunday, September 2, I had the pleasure of hearing Rev. J. A. Henderson, Presiding Elder of the Arkadelphia District, preach a most helpful sermon at Pine Grove Church, Percy Circuit. Rev. T. W. Phillips is the pastor.

Pine Grove is a growing church on Highway 70 about six miles west of Hot Springs. With proper leadership

precipitation by a rising vote. Prayer by Rev. J. C. Johnson was followed by the Auxiliary reports. Eight churches were represented: Wicks, Hatton, Vandervoort, Hatfield, Mena, Dallas, Highland and Cherry Hill.

Our Chairman told of a project launched several months ago to send a woman to Mt. Sequoyah to study Missions, of the many difficulties that had been overcome and how Mrs. W. H. Knight of Stamps, had been selected to go. Mrs. Knight was present to give us what she had learned at the Mission Study School. The ladies of the Hatfield Circuit served a fine dinner on the ground.

The afternoon session was opened by singing followed by silent prayer, closed by Mrs. Petty of Mena. Mrs. Knight continued her discourse on Mission Study. Many questions were asked and answered. A playlet, presenting the first chapter of the Mission Book on Japan, was given by Miss Cecyle Scarlett and Mrs. Seth Baker. Mrs. Knight discussed the 2nd chapter of the Book. Everything that Mrs. Knight and her assistants gave us was so interesting and instructive that we feel indeed the right woman had been selected to go to Mt. Sequoyah.

Mrs. W. L. Phillips of Ashdown, District Secretary, was present and urged every Auxiliary to send in reports and also an offering to the Conference Treasurer. She announced the District meeting to be held in Mena, October 9 at 10 a. m., and urged everyone to come.

The chairman of the Courtesy Committee read their report. The committee consisted of Mrs. W. J. Lauck of Mena, Mrs. Chris Hoover of Highland, and Mrs. H. B. Harmon of Cherry Hill. The next Zone meeting is to be held at Potter. The meeting was closed by prayer by Mrs. Phillips.—Mrs. Z. L. Mauzy, Secretary.

NEW SUPERINTENDENT OF YOUNG WOMEN'S CIRCLE

At an executive meeting of the North Arkansas Conference, Woman's Missionary Society, held at Conway, September 6, Miss Mary Jeanette Lark, daughter of Rev. F. A. Lark, Gardner Memorial, North Little Rock, was elected Superintendent of Young Women's Circles, in place of Mrs. E. G. Davis, resigned.

Miss Dora Hoover, our new rural worker is stationed at War Eagle Center, in the Fayetteville District.—Mrs. E. T. Ellis, President; Mrs. Henry Hanesworth, Recording Secretary.

and hard work this church will grow and prosper.

Brother Henderson held the fourth Quarterly Conference in the afternoon. I had the pleasure of representing our work in the Conference.—S. T. Baugh.

AT OAKLAWN CHURCH

Sunday, September 9, I had the pleasure of preaching for Rev. O. C. Birdwell, pastor of Oaklawn Church, Hot Springs, and visiting in his home. It was a pleasure to be with him and Mrs. Birdwell, and his fine people who compose this Church.

The people of Oaklawn Church, under the leadership of their noble pastor, have done a remarkable piece of work in reducing by half of their church debt. They now have it where they will be able to take care of it without serious embarrassment.

Was delighted to see in the congregation Rev. T. O. Rorie and Rev. C. F. Messer, two of our honored superannuates.—S. T. Baugh.

INSTITUTES IN PINE BLUFF DISTRICT

Dr. Watson and I have arranged a series of Institutes for some churches in the Pine Bluff District, as follows:

Pine Bluff Circuit.—Meet at Whitehall Church, Monday, Sept. 17, at 7:00 p. m.

Rowell Ct.—Sept. 18 as follows: Union at 10 a. m. and Prosperity at 2:30 p. m.

Star City Ct.—Sept. 18. Meet at Cornville at 4:30 p. m.

Swan Lake Ct.—Sept. 19 as follows: Swan Lake 10 a. m., Brewer 2:30 p. m., and Bayou Meto 8:00 p. m.

Gillett Ct.—Sept. 20, as follows: Little Prairie 10 p. m., Malcomb 2:30 p. m., and Gillett 8:00 p. m.

Sherrill-Tucker.—Meet at Tucker at 2:30 p. m., Sept. 21.

Persons Invited.—We want the superintendent, all officers and teachers in each Sunday School, together with the pastor, in these Institutes.—S. T. Baugh.

THE POWER OF THE CHURCH TO MOLD MEN

We stand indeed upon the threshold of a great age, and it is given to the thinkers in the vanguard of all denominations to make the decision—to decide whether we shall cross the threshold and enter upon a new Golden Age of Humanity, or whether we shall draw back in a state of physical and spiritual fatigue, and let go by this opportunity which the world has never before seen. In this moment of crisis the church must play the most important part. What other institution has it in its power to mold men for the New Day as this great institution has? What other institution has behind it the traditions, the sheer mechanical appurtenances associated for two thousand years with worship—which can so grip the hearts and minds of men and women? Or what other institution has the most necessary of requisites—the unselfish desire to devote itself to this great community of purpose?

From the ideal point of view at least, only the church has these; and only the liberals in all churches are free to supply the needed breadth of vision, the vitality of thought and perception, so necessary for the achieving of this great task. It is this task, this challenge, this responsibility, with which the liberal ministry of today stands face to face.—The Christian Leader.



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THE BUSY BEES

"If I were a bee I would gather honey from roses only," declared Dorothy as she inhaled the fragrance of the white one that bloomed on the bush by the doorstep.

"If you were a busy bee you would gather honey all the day from every opening flower," reminded mother with a smile. "Roses do not remain in bloom long, and after their petals fall how could you continue to improve each shining hour?"

"But surely bees like some flowers better than others," insisted Dorothy.

"Yes, and there is a common field flower of which they are especially fond. As it is very abundant and blooms all summer, they have a good opportunity to gather honey from it. This plant has numerous species. Farmers cut one kind and dry it for hay."

"Oh, you mean clover," said Dorothy. "And I do know how sweet the red clover is, for very often I have pulled out the tiny flowers from the heads and sucked the tubes."

Mother added: "Other species are: white clover; yellow, or hop clover, rabbit foot clover; buffalo clover; sweet clover, and alfalfa. You remember we ate some alfalfa honey when we visited Uncle Henry."

"My father bought some thistle honey," said Agnes Rowe, Dorothy's playmate, "and we all thought it was very nice."

"I've seen bumblebees on the great pink-purple thistle heads," laughed Dorothy, "and I wondered if the bees got pricked. That might make them so mad they would sting the poor thistles!" At this idea they all laughed heartily.

"My cousin in Florida sent us some wildflower honey," Agnes told them. "It had a very delicious flavor. I suppose bees can gather honey not only 'all the day' but all the year, in Florida. I want to visit my cousin and see some of the sweet wild flowers, as well as the cultivated ones. And they have orange honey from orange blossoms."

"But our apple blossoms are very sweet and lovely," declared Dorothy. "Even the crab-apple tree has beautiful pink and white blossoms. If I ever am a bride in May I shall wear apple blossoms."

"But of course you will be a June bride and wear roses, as they are your favorites," reminded Agnes.

"Yes, I do like roses even better and I suppose they would seem especially sweet then," admitted Dorothy.

"Bees are fond of the flowers of the buckwheat," said mother, "and make nice honey from them."

"Last summer, I spent my vacation at the Westcott farm, and they served some sage honey there," said Agnes.

"The large, showy flowers of the sage attract the bees," explained mother. "Its flavor is very delicate and refined in honey."

"The rarest honey on the market," she added, "is that which the bees make from the flowers of the eucalyptus tree, which we have never seen. Eucalyptus honey is said to be not only very delicious but especially nutritious. We will buy some, for you will like it on muffins and waffles. But we must purchase it of reliable dealers, to be sure that it is unheated. Heat impairs the quality and flavor of all honey."

"Well, I'm sure that bees must be very busy if they gather honey all the day from every opening flower," declared Agnes.

"And what a sweet old world this

ENGLAND'S AMERICAN LEGION HUT

The American Legion Log Hut at England, Ark., is a log and wood structure with a main hall 50 x 69 feet with stage at one end and kitchen, check room and lockers at the other. On the east side is a large fireplace designed to burn four foot wood. The building is unsealed and the rustic effect is carried throughout.

The rafters and studding are low imparting a homely effect.

The building was erected at a cost to the CWA and the Legion of approximately \$5,000.00 and will be used for a community building whereby the general public may be benefited. It is open to the use of the Churches, schools and all civic organizations.

CHURCH NEWS

COMMUNITY AND COUNTY-WIDE TEMPERANCE RALLIES

There is being arranged a series of temperance rallies in the State to begin Sunday, Sept. 23. Dr. F. Scott McBride, General Superintendent of the Anti-Saloon League will be the principal speaker.

FEDERAL LIQUOR PERMITS

The Federal Authorities have issued more than six hundred permits to sell hard liquor in Arkansas. Supt. Glass announces that names and addresses and location of persons or firms holding such permits can be furnished from the Anti-Saloon League office, 341 Donaghey Building, Little Rock, Arkansas.

SOUTHERN REGIONAL CONFERENCE OF ANTI-SALOON LEAGUE

A Regional Conference of the Anti-Saloon League, composed of Arkansas, Missouri, Oklahoma, Texas, Louisiana, Mississippi and Tennessee, will be held in Little Rock, three days, October 1, 2, 3. In addition to Superintendents of each state represented, there will be speakers of National reputation on the program, such as Dr. F. Scott McBride, Dr. Cherrington, Mr. Dunford, Dr. McGarey, and Mr. Christgau. Further announcement will be made later. This will be a great meeting. Temperance people should note the date and arrange to attend.

INTERDENOMINATIONAL RELATIONS AND CHURCH UNION COMMISSION

Our Commission met with the Commissions of the Methodist Episcopal Church and the Methodist Protestant Church at Chicago, Illinois August 28-29.

The Committee on Procedure submitted and the Joint Commission adopted the following:

Sesquicentennial

1. We recommend that the Joint Commission vote its hearty approval of the plan to devote an entire day of the Sesquicentennial Celebration at Baltimore in October to the consideration and furtherance of a Union of the Methodisms represented on this Joint Commission; and,

2. We urge our pastors and people to see to it that in all sectional and local observances of the Sesquicentennial, efforts be made to promote the

is!" exclaimed Dorothy. At which they all laughed happily.—The Christian World.

spirit of union, and especially that programs provide for prayer that God may lead our three Commissions in all efforts to find an efficient basis for this Union.

Mr. W. C. Perkins, Methodist Protestant Commission, presented and the Joint Commission adopted the following:

Joint Commission Objective

That the Joint Commissions of the Methodist Episcopal Church, Methodist Episcopal Church, South, and the Methodist Protestant Church, in session assembled, and acting upon authority conferred upon us by our respective General Conferences, hereby register ourselves favorable to the actual union of our three Churches, and this goal be set as the basis of our deliberations and planning.—Edwin D. Mouzon, President; J. L. Decell, Secretary.

MEETING OF PINE BLUFF DISTRICT BROTHERHOOD

The Pine Bluff District Methodist Minister's Brotherhood met at Lakeside Methodist Church Sept. 4 with Presiding Elder W. C. Watson in the chair.

Dr. G. T. Rowe of Duke University led in prayer. Rev. F. A. Buddin conducted the devotional services.

All but one pastor were present. Dr. G. T. Rowe, Rev. C. W. Holmes, pastor of the Ohio Street Baptist Church, of Pine Bluff; Rev. J. C. Glenn, pastor of the First Methodist Church, Texarkana; Rev. W. C. Hilliard, pastor of Henderson Methodist Church, Little Rock, were introduced. Several other laymen were present.

Dr. Rowe made an interesting address on North Carolina Methodism.

Dr. Watson asked for reports on accessions and payment of Conference Claims. The reports of pastors showed that there have been 319 accessions on professions of faith, and 241 on certificate, making a total of 560 accessions in the Pine Bluff District since the last Conference meeting.

The following resolutions were adopted:

WHEREAS, Dr. W. C. Watson, having served two years as presiding elder of the Pine Bluff District, has proved a wise and capable leader of unfaltering devotion to all the interests of the Church; and

WHEREAS, through his indefatigable labors, his brotherliness, and general spirit of helpfulness, he has inspired the admiration, confidence and love of both preachers and laymen, throughout the District, therefore,

BE IT RESOLVED: First, that we, the members of the Pine Bluff District Brotherhood, express to Dr. Watson our sincere appreciation of his constructive, forward-looking and faithful leadership, his uniform brotherliness, and his

spirit of helpfulness in all the work of every church; and

BE IT RESOLVED: Second, that we convey to Bishop John M. Moore this expression of appreciation and assure him that, if it should please him to re-appoint Dr. Watson to this District for another year, it will be a source of general and genuine gratification and satisfaction to all.—Fred G. Roebuck, J. D. Baker, Francis A. Buddin.

After a short intermission Rev. J. C. Glenn gave an inspirational address on conditions and the prospect of collecting the Benevolences.

At noon the ladies of the Lakeside church served a luncheon in the church parlors.

PRESCOTT DISTRICT BROTHERHOOD

On August 31, the pastors, with some laymen and laywomen, met in the Prescott Church, and at 2:30 p. m. Our Presiding Elder Hundley opened the meeting, and read: "Whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had." The thought was the "time element" for all the affairs of the Church, and that there is a time for all the activities of the Church, and the Kingdom of God, and all things for God should be done at the time that is set apart for them, and as the Annual Conference is only about two months away, we should be moving earnestly, and prayerfully, and make every hour count, that the year may be closed in the highest and best way for the program of the Church and the Kingdom.

There were some good reports. The majority of the preachers seemed confident that the claims or "askings" of the Church would be paid in full. There have been some gracious revivals over the District, with something over 200 accessions on professions of faith. Several more meetings are to be held yet in which we are praying that many more will be brought into the fold. Bro. J. S. M. Cannon spoke briefly about raising the finances of the Church and he was followed by Rev. Leland Clegg, who also emphasized the same thing from the passion of his own heart and experience, which was indeed helpful. The meeting closed at 4:00 p. m.—F. L. Arnold, Secretary.

THE EDITOR GOES UP INTO THE MOUNT

Through the insistence of Dr. A. C. Millar, editor of the Arkansas Methodist, supplemented by a two-way pass from Memphis to Fayetteville, Ark. issued by the courtesy of the Frisco Railroad, this editor had the privilege of enjoying a week at Mount Sequoyah, August 14-21.

Leaving New Orleans at night, the train reached Memphis in early morning, giving the writer time to cross the street for his "ham and eggs." (No coffee, thank you. My mother treated my boyhood malaria with quinine in cold coffee. It cured him of both the fever and the coffee).

Then the good Frisco pulled out across the old Mississippi river and up over the northeast corner of Arkansas. Increasing signs of drought began to appear. By the time the Arkansas-Missouri line was crossed we were in the midst of a section that has been blasted by it. Field after field of corn was bleached almost white by the pitiless and unrelieved rays of the sun. In numbers of cases even the seed planted will not be harvested. Pastures were as brown as they will be in January. Trees on the mountain-sides were dying, their leaves not showing the mellowing colors of autumn, but

(Continued on Page Ten)

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Here's A City Which Hasn't Stopped Growing A City In Which Life Re

THERE are few towns anywhere in the United States, which, located so near a metropolis as England is located near Little Rock, would have the civic stamina to become a thriving city in its own right! But England has done that, and what is more—it's still doing it. Only twenty-four miles southeast of the capital city, England is in the midst of one of the most fertile farming sections of the United States, which means practically of the world! Long famous for its excellent cotton crops, England's farmers also raise a large quantity of foodstuffs for their own use as well as for foreign markets.

But the agricultural development of this thriving city is not at all the whole story. If attention is called most frequently to this development it is because England is so graciously situated in its rich section. Commercially, England ranks with any city its size in Arkansas, and it has been mainly through the sagacity and civic worth of its business leaders that it has gone ahead as it has done. Here are people not content to sit back and let the years go by. England is still growing and will continue to do so as long as its present spirit is alive.

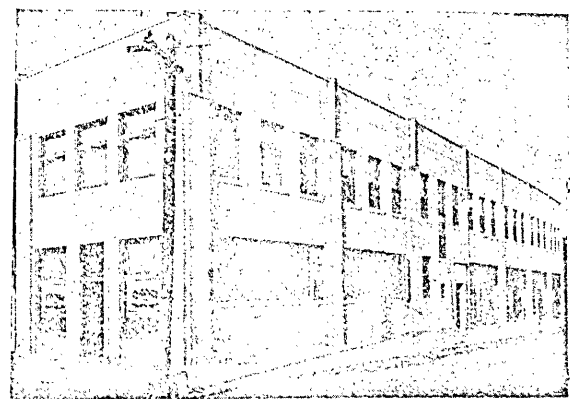
The First Methodist Church of England has had an enviable record in past years. They have accomplished many notable things, among which may be listed the erection of the beautiful brick building under the leadership of

Rev. S. T. Baugh. More than \$30,000 was raised on it and about \$9,000 yet remains to be paid.

The flood, then the drouth, then the depression have hit this community successive blows. They have been down, but have not been out. This year will mark a big forward step toward recovery along all lines. We have a hundred per cent subscription to our paper.

There is a good missionary Society, Church School, and other organizations that are uniting for the furtherance of the kingdom. There are good people in England, and good people in the surrounding communities.

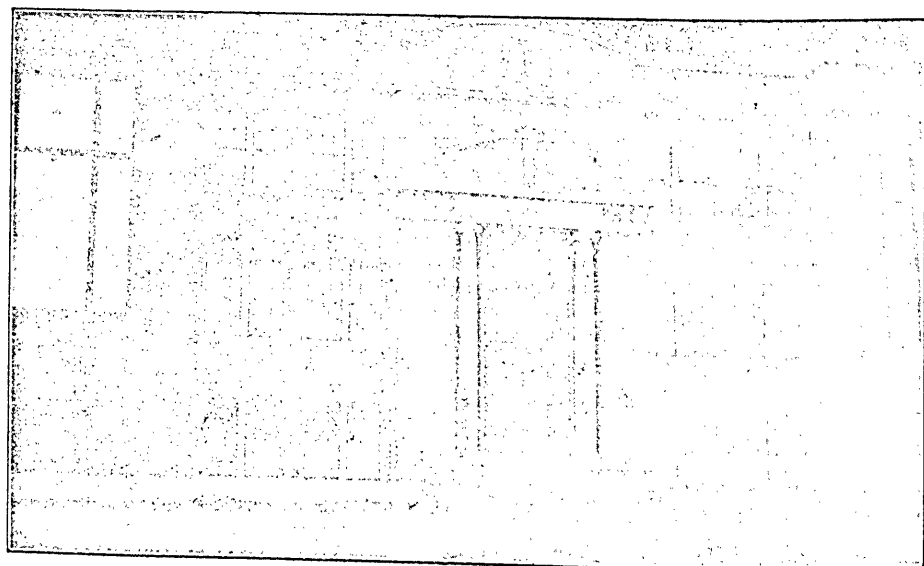
Education, much neglected in some communities, finds fertile fields in England, for here the youth of the city is educated in a large grammar school and in a thoroughly modern high school.



Above—the Bank of England, the first bank to be built in the city.



Left—a view of the England High School, a red brick structure completely modern throughout. Boys and girls of England appreciate such a school.



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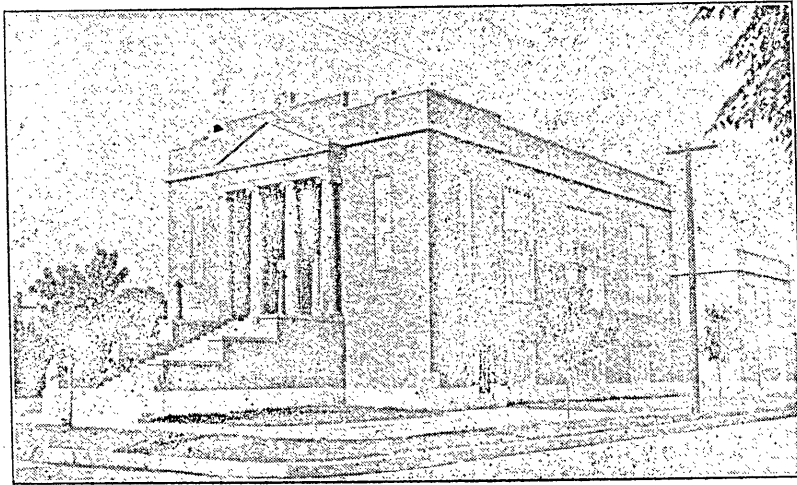
Yet! A City Which Refuses to Stand Still;
Is Worth The Living!



Above—Rev. R. E. Simpson, pastor of the First Methodist Church. A highly respected and beloved citizen of England.

England Is Religious Minded

Below you see the First Methodist Church of England, a completely modern building built in 1923. The Church was founded in 1890 by the Reverend K. W. Dodson, and quickly grew to prominence in the community. There are three other churches located in England; The First Baptist, Landmark Baptist, and Christian.



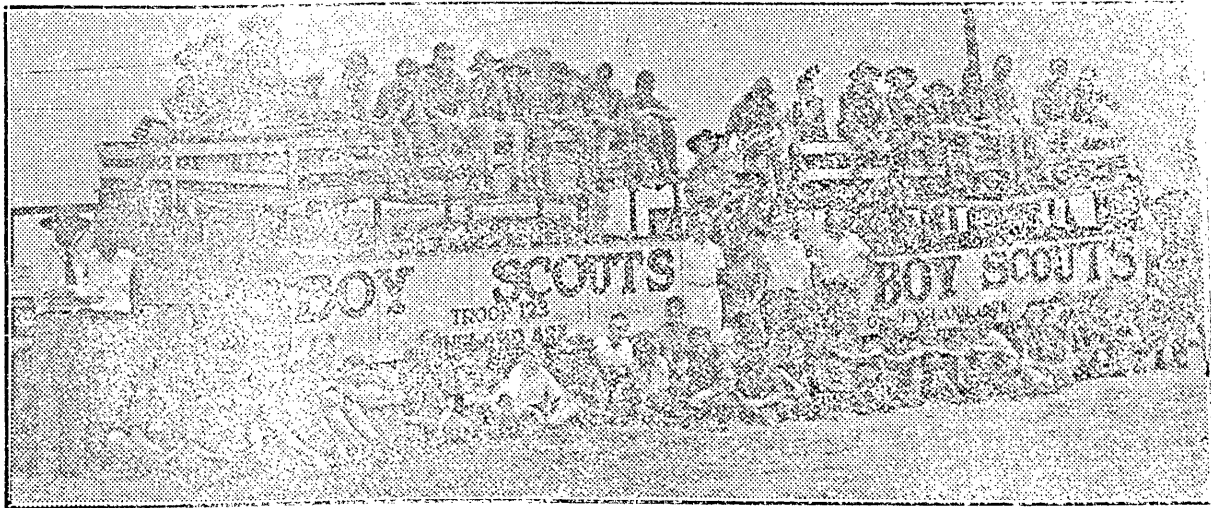
England's Boy Scouts Were "On Parade" Recently

The Boy Scouts of troop 123, sponsored by our church at England, together with other scouts who were invited, made a 4,500 mile tour during the month of July. They visited 16 states, the District of Columbia, Canada, and the World's Fair. There were 72 in the group including the bus drivers, cook, nurse, and leaders.

Visits were made to Muscle Shoals, Alabama and Wilson Dam; Nashville, Tenn.; Bardstown, Ky.; Natural Bridge, Va.; Richmond, Va.; Washington, D. C.; Philadelphia, Pa.; New York City; Niagara Falls, N. Y.; Detroit, Mich., (via Canada); Chicago (and World Fair); Springfield, Ill.; St. Louis, Mo.; and Blytheville, Ark.

The total cost was \$33.00 per boy. Part of the expense was contributed by the citizens of England. There were no accidents of any kind, and only minor sickness.

This is one of the projects undertaken for the boys of the community during the present year.



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PRESCRIPTION DRUGGISTS

PHONE 71 -- ENGLAND

(Continued From Page Seven)

the brown that might be produced by a fire. Water holes and ponds on the farms were as dry as a powder horn. The heat still intense from the train window in early morning, people could be seen sleeping on their porches and in the yards. Missouri, Arkansas and Oklahoma have suffered greatly.

Early in the morning of the second day we arrived at Fayetteville. After a breakfast we were whisked up the mountain to the grounds of the Western Methodist Assembly, which showed signs of much improvement since we were there some years ago.

Rev. S. M. Yancey, the genial and efficient superintendent, soon had us located in a cottage and was repeating his story of Mount Sequoyah. While it was quite dry on the mountain cool breezes were making a good fight against the sun and kept the red in the thermometer at a fairly low mark.

The following program constituted our mental, spiritual and inspirational menu: Morning Devotional Service, Dr. Paul W. Quillian, pastor of St. Luke's Oklahoma City; Christianity and Industrial Problems, Dr. Alva W. Taylor, member of the faculty of Vanderbilt School of Religion; What Can We Preach Today? Dr. W. C. Martin, pastor First Church, Dallas, Texas; Problems and Possibilities of the Home, Dr. Williams, former president of Gallows College for Women, now Extension Man for Hendrix College; The Mission Crisis in the Far East, Dr. A. W. Wasson, foreign secretary of the General Board of Missions; Evening Platform Hour, Dr. C. C. Grimes, pastor, Boston Avenue Church, Tulsa.

A fine feature of the discussion group work was the privilege issued by the leaders that permitted listeners to interpose a question or comment at any time that he deemed proper. The leaders were well able to survive this method.

Dr. A. C. Millar, the god-father of Mount Sequoyah, showed many courtesies and made the stay most profitable and enjoyable.

Dr. R. E. L. Morgan, pastor at Shawnee, Okla., with his wife, took Dr. Millar and this editor out to a fish hatchery five miles from Fayetteville. Past a sign which read, "Beware the dog," we drove into a most beautiful spot of shade against a mountain from whose base issued a generous spring. Friends cautioned this editor as we approached the fish stream recalling the special temptation to prevarication produced by fish.

Listen! It was the greatest "school" of fish I have ever seen in all my long life. Well, it was a university. It was more than that. It was a whole school system well organized from the kindergarten to the post-graduate school. There were thousands and thousands of fish. They were so thick you could not throw a rock in without endangering a life. In fact there were a few dead ones floating about. This was no doubt due to overcrowding and suffocation. Those in the advanced grades all wore "specks." Their eyes did not appear to be weak, but they were speckled trout.

If any reader feels dubious the editor can furnish affidavits signed by Dr. A. C. Millar and Dr. and Mrs. R. E. L. Morgan, a noble company whose veracity and integrity have never been endangered even by fish.

The meals served at the cafeteria were of the most bounteous and appetizing sort.

Best of all, that fine and happy company of people who were there made it an occasion one wishes to tuck away in his memory-book to be thought of many times in the coming tomorrows.—D. B. Raulins, Editor New Orleans Christian Advocate.

THE MT. ZION CELEBRATION

I am provoked at Dr. J. D. McKie of Wynne, and Marshall Simmons of Harrisburg, for not letting me know of it. Dr. McKie used to own an old bear and deer dog, named "Tim." He could give a good yelp when he struck a deer trail, although he could not speed faster than a good trot. So, I, if I had known of the celebration, could have given a few yelps on the other days of Methodism at old Mt. Zion, Wynne and Vandale. I now serve notice on the committee that I'll be there (D. V.) if I am as fat and spry as I am today—"July 28, 1935."

I have a good story about the first revival ever held in Wynne, under a brush arbor, September, 1884. It is a thrilling one for we had to whip out three yellow jackets nests to get our arbor built. But I'll not anticipate. I am the only grown-up now living who helped build that arbor. We need more brush arbor men today. Go to the people who will not come to the churches.—Jas. F. Jernigan.

DALARK CHARGE

Revival campaign on Dalark Charge closed Sunday, August 26 at Rock Springs Church, the pastor holding all meetings at Dalark, Bethlehem, Manchester, and Rock Springs, receiving into the Church to date 49 members, 44 on professions of faith, 5 by vows.

We had good revivals at all four churches. It seems almost like a miracle, when we take into consideration weather conditions, calamities, and and the universal unrest in the minds of the people. Every plant and herb over the entire charge is burned up. It is the most complete destruction that people have ever witnessed. There is absolutely nothing made. The ginmer made the statement in Dalark that, if all the cotton could be brought to his gin, he could gin every lock of it in two days, and I am certain he is correct. Eighty-five per cent of the people on the charge have applied for government relief, and they will have to have help or they will suffer. The pastor has held up fine during the scorching weather, preaching many times in churches where the heat registered 105 degrees.

There is one beautiful feature on Dalark Charge; our people called Methodist are heroic and courageous and with the help of our Heavenly Father we will come out of all of it conquerors in the end. We covet at least one more to receive into the church so that we may be able to write in our report for Conference this fall 50 received into the church. So far as finances are concerned we just have not got it, and nothing is in view for money until a crop can be grown next year. If we can get help enough to live on and keep from suffering from hunger and cold, we will all give thanks and go on our journey rejoicing.—J. C. Williams, P. C.

THE AMERICAN CHURCH IN PARIS

It was my privilege to attend services at the American Church in Paris on Sunday, August 19th. What a spiritual oasis after my sojourn in Russia where the Sabbath, both as a day of rest and worship, has been abolished. After hearing Danish, Finnish, Russian, Polish, German and French conversations and orations, what a blessing to hear the gospel in your own tongue! And there was the Star Spangled Banner beside the tri-color of France and at the conclusion of the offering the choir sang, as a prayer of Consecration, the last Stanza of "America."

The American Church in Paris was the first American Church established on foreign soil and is the oldest non-governmental American organization in

Europe; a union church representing evangelical Protestantism. In its stained glass windows every form of Christianity is included: Roman and Orthodox Catholic, Anglican and Non-conformist.

Three American Presidents, Ulysses S. Grant, Theodore Roosevelt and Woodrow Wilson attended this Church. Among those who have spoken here are Charles H. Spurgeon, Dwight L. Moody, Ira D. Sankey, Charles Wagner and "Gypsy" Smith. Lorado Taft, sculptor, and Josiah G. Holland, poet, have been among its Sunday School superintendents. A French Prime Minister, William Waddington, attended its Sunday School, of which Mrs. Leila Morse Rummel, daughter of Samuel F. Morse, inventor of the telegraph and one of the organizers of the Church, was the first primary teacher. Dr. Thomas W. Evans, an American dentist from Philadelphia, who arranged for Princess Eugenie's escape to England in 1870, was its first presiding Layman. Leland Stanford University was conceived by its founders as a direct result of a sermon heard in this Church and a subsequent conference with its pastor.

As a congregation it can trace its history back to the first empire. The first edifice was constructed in 1857 in the Rue de Berri; the present structure was dedicated in 1931 during the pastorate of Dr. Joseph W. Cochran. The new building, which stands on the site of the first tobacco warehouse in France, is noted for its missionary window, one of the most beautiful in Paris, and its A. E. F. Memorial window.

I was delighted to have a conference with the Pastor, Dr. Clayton F. Williams, and the guest preacher, Dr. Jesse M. Bader, Secretary of the Department of Evangelism of the Federal Council of Churches of Christ in America. As I left the Church and walked along the Quai d'Orsay to Napoleon's Tomb I said to myself, "How amiable are Thy Tabernacles, O Lord of Hosts!"—Dana Dawson in Letter to First Church, Ft. Smith.

WHAT THE CHURCH COST

When Jesus was ready to do so, He made an official pronouncement concerning the establishment of His Church.

This pronouncement read like this: "Upon this rock I will build my Church and the gates of hell shall not prevail against it."

The inspired writer immediately follows this pronouncement by words that indicate that Jesus knew what the building of His Church would cost Him, for he says, "From that time forth began Jesus to show unto His disciples . . . that He must suffer and be killed." That is what Jesus knew the establishment of His Church would cost Him. The hymnist was right when he sang of "the Church my blest Redeemer bought with His own precious blood." The Church cost Jesus His life and His death.

But Jesus knew also that He was not the only one to pay the price of sacrifice, for in the very next paragraph in the Bible, in the very same chapter (Matthew Sixteen) we read these words; "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross and follow me." That is to say, "I'm establishing a Church, my Church, on the earth; it is costing me my life; if any man wants to join this Church, become a part of it, he, too, must pay the price; he must deny himself, take up HIS cross and follow me." This he followed with two world-famous principles that the Christian must never forget: "For whosoever will save his life shall lose it; and whosoever will lose his life for

my sake shall find it." And next, "For what is a man profited, if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?"

To establish the Church, it cost Jesus His life. To carry it on, it will cost genuine sacrifice on the part of us who belong to it. This must ever be remembered. Would it not be worth the while of each of us to ask, "Am I doing all that is expected of me in maintaining the Church?"—Alabama Christian Advocate.

THE EMPTY PEW

A Tragedy in Four Acts
God alone knows the Tragedy of the Empty Pew

ACT 1**THE EMPTY PEW**

Sunday motoring
Week-end gaiety
Mental indisposition
Physical indolence
Minister depressed
Church officers wondering
Church slipping.

ACT 2**AN EMPTY HEART**

No time for God
No time for prayer
Not interested in the Bible
Not interested in others
Cobwebs grow over spiritual vision
Anxiety supplants poise.

ACT 3**AN EMPTY LIFE**

Influence for God—nil
Influence for Church—nil
Influence over children, helping them to select best—nil
Influence over people needing spiritual help—nil
Bank resource may be accumulating all the time but no spiritual wealth laid up
Materialistic and self-centered.

ACT 4**AN EMPTY HEAVEN**

No "Well done, good and faithful servant"
No "Thou hast been faithful over a few things"
No home erected by the consecrations of life
No crown of life
No training for service in the Kingdom
No "Enter thou into the joy of thy Lord."

(The End)

Capudine

EASES ACHEs

Whether it be a headache or a neuralgia or perhaps muscular aches from a fresh cold; or may be the aching discomforts that many women suffer occasionally.

Take CAPUDINE

For QUICK RELIEF

Because of Correctly Blended Formula

"LIQUID or TABLET FORM"

At Your Druggist—10c, 30c, 60c

What Better Background Could a Laxative Have!

Civilized man has tried thousands of remedies for constipation, but comparatively few have held their place in reputable medical use and retained approval in medical literature. From among these few highly favored laxatives—favor established by many years of successful use in this and other countries—are selected the ingredients which are combined in Thedford's Black-Draught. Such a scientific, dependable background should encourage any one needing a laxative to try purely vegetable Thedford's Black-Draught. It is popular because it brings such refreshing relief without being expensive.

TWENTY-YEAR AFTERTHOUGHTS

This is being written within a stone's throw of the place where, twenty years ago this morning, Sir Edward Grey, watching the lamp lighter turn out the street lights, said to himself, as he recorded later, "The lights are going out today all over the world, and many of them will not be relighted in our time."

He was a truer forecaster than he knew. On this fourth of August, after twenty years, not only are many of the old lights still missing, but other lights, whose extinction even a minister of state could not imagine, have also gone out.

Think of the speech made by the prime minister of those days; how brave and resolute it sounded then; how hollow and mocking it is now:

"We shall never sheathe the sword which we have not lightly drawn until Belgium recovers in full measure all, and more than all, that she has sacrificed, until France is adequately secured against the menace of aggression, until the rights of the smaller nationalities of Europe are placed upon an unassailable foundation, and until the military domination of Prussia is wholly and finally destroyed."

Well, four years later, the sword was sheathed. What had it accomplished of all these aims?

Has Belgium recovered, even now, "all and more than all"? Does France feel secure? Have the lesser states of Europe been set on immovable foundations? Is the fear of a militarized Germany forever set at rest?

No, says History; none of these things has happened. Not only so, but new terrors are abroad.

Western Europe is within measurable distance of supplying the civilian population—men, women and children—with gas masks, because bigger and deadlier air bombers are being built wherever a factory can be found able to produce them. And the gas bombs are being sold to anybody with the price.

If war should break out in Europe tomorrow, English built airplanes would bomb English towns; French built guns would bombard French forts; arms made in Bohemia would be used against the people of Prague; the warships of Great Britain would be opposed by enemy warships whose armor plate protection was forged in English Sheffield.

This sort of thing was done before; those internationalists for profit, the munitions makers, have seen to it that when their goods are in use once more the thing will be done again, but on a far larger scale.

That is, the war which was to have been the last, has been productive of a worse war-mindedness in the world.

These governments want their arms makers to prosper, because that is good for revenues and trade; and so they become gamblers at the tables of a more than devilish Monte Carlo, using the lives of millions of their fellow citizens as counters in the game.

In the meantime, what of the peoples

who will be expected to provide fodder for the cannon and corpses for the gas fumes?

Thank God, they are not all smitten with the madness that usurps the throne of reason in their political "leaders." There is time to immunize them against its paralyzing virus.

It is now known to thoughtful civilians on both sides of the Atlantic that the Great War was not only an unprofitable but a needless war.

Ten men can now be named—or even fewer than ten—who, in July and the first days of August, 1914, took upon themselves, with horrible coolness, the responsibility of deciding the destinies of two hundred millions—eventually more than double that number; with death for ten millions, wounds for fifty millions and economic ruin for more people than any man can reckon.

It would seem to be unthinkable that the world's peoples could allow that to happen—again. It would indeed be actually past thinking, if the people did but understand in advance what is being made possible, and perhaps inevitable.

Today, in spite of Mr. Asquith's fine words, nobody is secure, though the sword he talked of spilled more blood than any other sword in the world's history.

What the sword could not do in 1914 it cannot do in 1934.

Men need to see this as a demonstrated fact which nobody will honestly deny.

They who know it now need to be as bold in saying so as the traders in butchers' tools are in pushing their bloody business.

We need to think and say that the man who sells machine guns to governments is doing on a vast scale what the man who sells sub-machine guns to gangsters is doing in a small retail way.

We need to believe that the poisoner who provides gas and its bombs for aircraft is several moral grades below the wretch who peddles cocaine to panders and prostitutes and gunmen.

There is no gain in being mealy-mouthed on this twentieth anniversary of the day when the world saw red and began to run amuck.

War, as the late Bishop Hamilton so often told us, settles nothing; it unsettles everything.

It is today's Anti-Christ: If it has a right to be included in the world's scheme of things, then the church has no place in that scheme, and should claim none.

What is the alternative? Is there any way to prevent another and final descent into the Pit?

Surely; but it is not easy, nor welcome, to those who wish only to be let alone.

Peace as a settled and permanent thing is not won without effort; it makes its own demand and names its own price.

The alternative to war preparation (which always brings war nearer) is the positive and determined and implemented will to peace.

But it must become a widespread demand before all of its machinery can be built or even designed.

The first thing is that men shall say, and take the consequences of saying, **NO MORE WAR!**

What else could sane men, civilized men, Christian men, bring themselves to say, on this August day, after twenty years of disillusion have stripped war of all its romance, all its profits, all its promised legacy of good, and have held it up recognizably in all men's sight as hell's chief Captain of the Men of Death?—Dan B. Brummitt in Central Christian Advocate.

DAVID O. DODD

What do you know of Arkansas history? Why don't you start now compiling facts about your state that you will have these at hand in scrapbook form as needed?

Here is an interesting article on a famous Arkansan. It is contributed by D. R. Eoff of 720 Douglas street, Fayetteville:

"Because he would not squeal on his sweetheart, David O. Dodd, a youth of 19 years, was hanged as a spy in Little Rock during the Civil War.

"The youth's father was in the mercantile business in Little Rock at the beginning of the war, but disposed of his effects and moved to Camden. It was early in the fall of 1863 that he reembarked in the mercantile business in his new location. A short time before Christmas, the elder Dodd sent David back to Little Rock on business. David was requested, by Rebel scouts at Camden, to get the "low down" on the strength and movement of the Federal Army located at Little Rock. He spent the holidays with friends there, and was about to return without the information.

"After leaving Little Rock, young Dodd went to the home of his sweetheart about ten miles out, in the vicinity of the old McHenry home in which General Steele was billeted. He spent two or three days with the family, and, in the meantime, obtained the coveted information from the girl. Late one evening, with the plans and outlines well drawn and tucked away in the lining of his coat, David said goodbye to the family and his sweetheart, and started back to Camden, but in the unfamiliar woods he became confused and encountered one of Steele's guards who took him to the general's headquarters where he was searched and the tell-tale papers were found.

"Dodd was tried and found guilty of espionage and sentenced to be hanged as a spy. He was offered his freedom if he would reveal the source of his information, but David valiantly chose death rather than betray his sweetheart.

"The sentence was executed at Little Rock January 8, 1864, by orders of General Steele.

"A consolidated school building has been erected near the spot where David was captured, and dedicated to the memory of David O. Dodd. Also, a magnificent monument marks his grave in the Mount Holly cemetery in Little Rock."—Fayetteville Democrat.

THE NATURE AND USE OF MONEY

A Long Beach banker has written a book on Business which contains some illuminating statements as to the nature and use of money. "It is a habit of almost every man," he says, "to consider himself a free and untrammelled creature, working quite independently at some monotonous occupation which he has chosen in exchange for money. The business world for him, ends there. With the money he goes out and buys things from strangers. The doing so seems to him a separate act, being in no way a part of his business occupation. The fact is, however, that in buying those things he is merely being paid for his own work. He is simply in the act of collecting his real wages, and finding out how much he was actually paid. He helped to produce all those things and is now being handed his share of what all joined in producing. He thought he had been paid when the money was handed to him, but he had not been. He did not even know when he received the money how much he was being paid. He learned the amount of his real salary only when he

finally had it handed to him in goods. The money that he was temporarily carrying was only a token that entitled him to go into the various shops and places to collect his real wages. His real wages were just his proportion of all the various goods we had all joined in producing. If we as a nation produced much, he received much. If we succeeded in producing only little, or if we wasted a great part of it in war or foolishness or incompetence, then his share became less. The amount of money was just one of the tools used in industry. It was a kind of conveyor upon which his real pay was carried to him. He could elect to take his pay in anything he pleased: food, clothes, amusements, services, or he could save his money and decide later: but sooner or later he is paid in things—not money. The fluctuations that have taken place in prices have made this plainer than it used to be."

If one does not receive his real wages until the money is spent for the things of life: if money is merely the conveyor—the token receivable in the markets then there is a wealth of meaning in the words of Christ who said, "Make to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations." Here our Lord extends the symbolical use of money beyond the affairs of this world, to the ultimate goals of existence—to the eternal things. If one does not know the value of money until he attempts to exchange it for things, then one cannot know its ultimate and final value until it is exchanged for the higher spiritual values. Many who are wealthy here will doubtless find themselves impoverished when the day of judgment tries every man's work, of what sort it is. Hay, wood and stubble will be burned up—only the precious things of life will endure. The tokens of this earth will be of little value in that day. But there is a "coin of the realm" which God's true saints are treasuring up against that day, and which will purchase for them eternal joy at God's right hand. The wise man then looks not merely at the tokens—he does not even estimate their value in the things of this world, but in their relation to the kingdom of God.

What then is our money? It is merely a token which we exchange for the things in life that we desire. We may waste this on the things which quickly pass away; or we may invest it in those spiritual values which shall endure forever.—Herald of Holiness.

Get Rid of Malaria!

anish Chills and Fever!

To conquer Malaria, you must do two things. (1) Destroy the infection in the blood. (2) Build up the blood to overcome the effects and to fortify against further attack. There is one medicine that does these two things and that is Grove's Tasteless Chill Tonic! The tasteless quinine in Grove's Tasteless Chill Tonic destroys the malarial infection in the blood while the iron builds up the blood. Thousands of people have conquered Malaria with the aid of Grove's Tasteless Chill Tonic. In addition to being a noted remedy for Malaria, it is also an excellent tonic of general use. Grove's Tasteless Chill Tonic is pleasant to take and contains nothing harmful. Even children like it and they can take it safely. For sale by all stores. Now two sizes—50c and \$1. The \$1 size contains 2½ times as much as the 50c size and gives you 25% more for your money.

Don't Read This

Unless you are interested in a medicine which has helped over 700,000 women and girls. Take it before and after childbirth, at the Change or whenever you are nervous and rundown. 98 out of 100 say, "It helps me!"

**LYDIA E. PINKHAM'S
VEGETABLE COMPOUND**

BOOK REVIEWS

Marching Men of Methodism; by H. E. Spence; published by the Piedmont Press, Greensboro, N. C.

This is a very interesting and colorful pageant depicting the history of Methodism in America. Full directions for its presentation are given and suggestions for its adaptation to various localities make it easy to use. The great leaders who have been active in the development of Methodism in your state or city may be effectively worked into the pageant. It was written for the Sesqui-Centennial Committee of the Methodist Episcopal Church, South, and Methodist Protestant Churches in North Carolina, and presented first at Duke University before the Pastors' School and the Rural Church Institute.

Rainbow Cottage; by Grace Livingston Hill; published by the J. B. Lippincott Company, Philadelphia; price, \$2.00.

The author is offering her reading public another of her stories in which the simple, trusting Christian faith of a friendless girl brings her peace and happiness as well as all the good things of this life. The story is told with vividness and charm and action enough to hold the interest to the final happy outcome. "Rainbow Cottage," its lovely flower garden and the nearby sea furnish a charming setting for the story. Poverty and wealth, hardship and ease, danger and security are contrasted throughout the story and the sure paths to perfect peace is pointed out in no uncertain terms.

REPEALISTS said that repeal would kill the bootleggers. Director Choate, director of the Federal Alcohol Administration, has stated that "Bootlegging has increased 100 per cent since repeal."

Along the Years; by Helen L. Willcox; published by The Methodist Book Concern, New York City; price 35 cents.

This stirring pageant depicting the history of Methodism, offers a most impressive and instructive evening's entertainment. It is arranged in a Prologue, Three Episodes, Two Interludes, and a Finale. The production notes which accompany it are ample. It may be presented either out-doors or in-doors, either on a large or small scale. If you are in search of something of this character you will find this pageant worth considering.

The Summoning of the Nations; by Elizabeth Woodbridge Morris; published by Samuel French, 25 West 45 St., New York City; price, 35 cents.

This pageant deals with the relations of the various nations to one another as they meet in this changing world. It was written under the auspices of the League of Nations Association, Inc. It is eloquent and moving and suitable for presentation by civic and church organizations throughout the entire land. It is simple enough to interest children and suggestive enough to be of great value to their elders. Directions for its presentation are explicit.

Let There Be Light!; by Elliot Field; published by The American Bible Society, New York City; write for terms of use.

This is a Pageant-Drama written and offered to churches, all church organizations, Y. M. and Y. W. Associations, colleges, schools, and communities, with the desire that its presentation may show how applicable the Bible is to life situations and how indispensable it is to the salvation of individuals and of society. It is in reality a beautiful religious service. It is remarkably adaptable and can be modified to meet the needs of any church, however large or small.

Sermon Hearts From the Gospels; compiled by William H. Leach; published by Cokesbury Press, Nashville, Tenn.; price \$2.00.

These sermon hearts are taken from sermons preached from our Protestant pulpits by many of the ablest preachers of our day. The sermon outlines appear in the order of the first four books of the New Testament. The book is well arranged for reference and is rich with material to meet the spiritual needs of our people. Copious illustrations and quotations, and striking passages from the original sermons, appear in each outline. The book also carries a full list of sources of material and two indexes. As a source of ideas and inspiration it is well worth a place on your study shelf.

Zaharoff; High Priest of War; by Guiles Davenport; published by Lothrop, Lee and Shepard, Boston; price \$3.00.

Mr. Davenport presents to the reading public a most interesting and enlightening biography of Zaharoff, the mystery man, who is just now occupying such a prominent place in the public eye. Until recently noticed, few people suspected his powerful influence in causing the wars of Europe for the past fifty years. His one ambition in life seems to have been to gain power through wealth. His master brain worked out a system by which he could keep war alive and constantly increase his own profits by the sale of arms. Mr. Davenport discovered so many important intrigues among the leaders of Europe in connection with Zaharoff and his activities that he was forced to leave Europe. He urges that America make up and devise some worthwhile method to bring about world peace. He suggests that a spiritual awakening of the people is responsible for Zaharoff's failure to realize his great ambition, world mastery, through wealth and war.

I'VE LOST MY JOB

Well, sir, I've lost that job at last! No more I'll stagger down to beat the cold, grey dawn to work and face the boss's frown; some other chap will answer bells and sweep the office floor and punch the time-clock in the spot where I shall punch no more. Some other guy will do my work and draw my skimpy pay—I've lost my job, at last, my friend. I'm getting through today.

What's that you say? Surprised to see I'm not depressed and sad? Why, friend, I'd like to shout and sing, I'm feeling so blamed glad. I thought I'd never lose that job—for two long years I've tried, and all the time I stuck right there as though my feet were tied. I've done my best. I've sat up nights. I've hustled through the days; I've schemed and slaved to shake that job a dozen different ways. Some fellows seem to do the trick as easy as can be—their jobs don't seem to stick to them the way mine stuck to me.

The way I tried to lose that place—I'd beat the clock a mile; I'd simply eat up extra work, and do it with a smile; I cut the gossip parties out; I

didn't have to smoke a dozen cigarettes a day; I had no time to joke. I strained my mind to learn the game till I could understand the reason for the things I did—I worked to beat the band. And yet that job just stuck to me as if I'd rolled in glue—and now I've lost it—say, my friend, do I look very blue?

A foolish way to lose a job? Why didn't I just quit? That question shows you overlook the biggest part of it. A fool can leap right overboard if he don't like the boat; but if he hasn't learned to swim, how long will that guy float? Most anyone can take a leap, but when I start to jump I want to know beforehand how hard I'm due to bump. No sir! The way to lose a job is doing what I've done—you see, the firm's just handed me a whole lot better one!—Wells-Fargo Messenger.

SALESMANSHIP

Strategy is one of the things that place salesmanship in the class with the higher profession. A good example of it is exhibited in the following story, although the moral alone makes it worth the telling:

An insurance broker had solicited a certain prominent banker for insurance. The broker had explained the features of the contract best suited to the banker's requirements, the amount had been agreed upon, and the broker was reaching for the sheet with the dotted line when the applicant said: "Not so fast. A matter like this requires consideration. I want to think it over. Come back in one week from today."

"Very well," said the insurance man, "but I wish you would sign this memorandum of our understanding." A minute later he placed before the banker a business card on which he had written:

"I agree to be alive and well one week from today."

The banker read it, fingered it thoughtfully for several seconds before he replied: "I can't sign such an agreement. But I can sign that application. Give it to me." And he did sign it then and there!—Nuggets.

WHAT CHRIST THINKS

It is of interest to us what Maeterlinck, with his beautiful mind, thinks of this and that. It is important what Hegel, with his high philosophy thought of death. I like to read the life of Napoleon, and try to penetrate his mighty genius; to read rare old Thomas Carlyle and drink delight of words as he weaves them together with such magical skill. What spiritual strength one gathers from the rich words and noble teachings of Ruskin's Essays, Browning's and Wordsworth's poems, the confessions of St Augustine, Thackeray's immortal books and the great tragedies of Shakespeare! But we who are so hungry for truth in this unlighted world of ours, after reading these mighty wielders of the pen, are still hungry of heart, and we turn as little children to hear what Jesus thinks and says about the Truth. None other who knows is so eager to reveal. Oh Christ, wilt Thou not teach us the Truth as we pass this way?—Southern Christian Advocate.

PROHIBITION PROBLEMS

Prohibition created many problems. Among them were growth of lawlessness, an increase in drinking among many classes of society. Repeal of prohibition was, according to the hopeful, expected to do away with the bootlegger, lessen drinking of hard liquor.

It hasn't done that. According to observers, the bootlegger continues to supply close to half of the nation's drinkers. And, as reports from police departments show, drunkenness and allied misdemeanors are on the increase.

The result is that conscientious "wets" are worried, are seeking to find a solution to the new problems that have come with repeal. They know that if present affairs continue, it is almost certain that the country will once more vote for national prohibition. There is every reason to believe that many persons who voted to repeal the 18th amendment, in the hope that it would end once and for all a grave national issue, would vote "dry" now. A few weeks ago North Dakota voted on the liquor question—and two voters out of three were against legalizing the sale

of liquor. And also Mississippi voted 2 to 1 against licensing liquor.

Consequently, the liquor problem is up in the air, and both sides are getting ready to do battle. One great trouble is the lack of uniformity in state laws—in one state there are commonwealth-owned liquor stores, while across the border bars run wide open. The Federal government has no jurisdiction over liquor, save in the matters of tax evasion and protecting dry states.

Still another problem is presented by the quality of "repeal liquor." Bonded whiskey is exceedingly expensive—about seven dollars a quart. Most of the blends now on the market are a poor grade, many believe them to be inferior to pre-repeal moonshine. The public has been skeptical, and has bought much less legal liquor than was anticipated.

GRAY'S OINTMENT
USED SINCE 1820—FOR

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41 Lbs. of Fat
Blood Pressure Down Too**

"I have been taking Kruschen Salts for my health, and for high blood pressure and rheumatism and it helped both. My blood pressure was as high as 290 when I started to take Kruschen. I weighed 255 and now I weigh 214, that is losing 41 lbs., in about nine months and I feel fine." Mrs. W. Eckoff.

A half teaspoonful of Kruschen in a glass of warm water every morning SAFELY takes off unhealthy fat by helping to re-establish proper functioning of body organs—at the same time it energizes and helps build up robust health. Feel years younger—ACT it and LOOK it. One bottle lasts 4 weeks. You can get Kruschen Salts at any drug store in the world.

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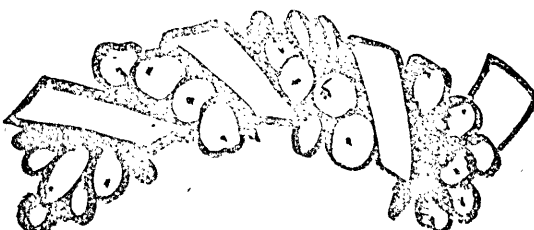
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THE GROUND OF OUR HOPE

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 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 uneasy 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 sums 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 break-down 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.

BE WHAT YOU ARE—AND MORE

I once read a newspaper editorial with the caption, "Be What You Are." The writer was shooting a broadside at hypocrisy in the church. The editorial closed with the following sentences: "When people live their religion every day in the week, practice what they preach and quit trying to make people believe that they are something they are not, this will be a better world to live in. Be what you are."

The whole editorial raised the question, "What does it mean to be a Christian?" This question needs constantly to be considered. It cannot be answered once and for all. New con-

"Pains Gone," Says Lady, After She Had Taken CARDUI

In describing how her health improved after she had taken Cardui, Mrs. Ralph R. Courtney, of Wytheville, Va., said: "I was run-down and suffered from pain in my side. I wanted to feel well again and get rid of the pain in my side, so I sent for Cardui and began taking it. By the time I had taken three bottles of Cardui, I was feeling much better. The pains had gone. I am very glad to recommend Cardui to other young women." Thousands of women testify Cardui benefited them. If it does not benefit YOU, consult a physician.

ditions arise that require a new interpretation of what it means to be a Christian.

Negatively, it does not mean simply a profession. People often profess more than they know or feel. "Not everyone that saith Lord, Lord, shall enter into the Kingdom of heaven." It is more than church membership. Many people are church members, but not Christians. It is more than belief in a creed or belief in the Bible. One can believe all the creeds and the literal inspiration of the Bible and not be governed by the mind and spirit of Christ. True Christianity is not fully explained simply by good works. It is all these and more. A Christian is an avowed follower of Jesus Christ with an enlightened conscience, with an active faith and a growing experience, and with an adjustment of all his relationships to God and to humanity according to the teachings of Jesus. He has a transforming friendship with Jesus. It is not so much doing something for Jesus as working with Him. "Take my yoke upon you." "Link up with me in the kind of life that I am living," Jesus seems to say. To be a Christian is to play one's part in the divine orchestra. It is to be in harmony with God.

Jesus lived a life of reality. He hated sham. He had a contempt for hypocrisy. This was a good word until he used it, but now it has a sting to it. Jesus lived a positive life. He faced frankly the cant and man-made standards of his day. He lived a life of sincerity. He was deeply sincere. His sincerity was enlightened sincerity. Some people are sincere in their sins, especially sins due to ignorance. Paul seems so to consider his early life.

"Be what you are." I am sure that the writer of this editorial did not mean to say, "If you are a drunkard, be a drunkard," etc. He was really making a plea for sincerity. We may question a man's judgement; we may not follow his line of reasoning; we may not be able to agree with his conclusions; but, if we are convinced that he is sincere, we will respect him and listen to him. We have a good example of this truth in the life and work of Wm. J. Bryan. It was thirty-eight years ago that he spoke eloquently and earnestly out of the conviction of his heart for such issues as election of United States senators by popular vote, woman suffrage, publication of campaign expense, etc. They tell me that there is a trail beaten to the grave of this man in Arlington cemetery. Why is this true? It is because almost every person believes in the sincerity of Wm. J. Bryan.

"Be what you are" might mean a static condition; but "Be what you are—and more" seems to me to imply that we are to make the largest use of all our talents. We are to place our light where it will drive away the most darkness. Andrew was not satisfied with simply knowing Jesus himself; he led his brother Simon to Jesus. Stephen and Philip were not satisfied with being just what they were—deacons. They were this and more; they became evangelists. Christ was not satisfied with being just what he was, the Son of God; he was this and more, he was the son of man.

"Be what you are—and more." This means progress for your own spiritual life. Too many church members have made little or no advance in spiritual attainment. They have been satisfied to rest on the experience of conversion. Many of these good people talk about the "good old days". New problems and new issues have arisen which demand fresh and new interpretation and application of the law of Christ which many people do not have.

"Be what you are—and more". This

means going beyond set requirements. "When ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do." If we love them only that love us, and salute them that salute us, what do we more than others? Christians must go beyond the standards of the world. We pass the mark of the world as we enter the second mile and there get over into the true realm of the Christian.

"Be what you are—and more". This has a meaning for the church member. Are you willing to be satisfied with your name on the church register, just this and nothing more? In joining the church you have identified yourself with the Christian way of life, and this is a positive life, not a negative one. It means that there should be some fruit among the leaves.

"Be what you are—and more". This has a meaning for the Methodist steward. You have been chosen and elected to this office. Do you want to hold the office and nothing more? Too many are doing that very thing now; they are "holding the office". They would be greatly hurt if the pastor left them off the board, but they have done little or nothing as officials.

"Be what you are—and more". This has a meaning for the child in the home. As a child you receive the benefits and privileges of the home. Do you simply take this for granted, due you because you are a child in the home? Be a child and more; make your contribution to the happiness of the home. Make the home positively better because of your added help in it.

"Be what you are—and more". This has a meaning for parents also. We have our children. Are we satisfied with just being parents and nothing more? As parents we have additional opportunities and advantages that no one else has. Our children need much more than clothes to wear and something to eat. The contribution that our children will make or fail to make to society is largely in our hands. We are more than parents, we are moulders of future conditions.

God deals in the superlative; man seldom gets beyond the comparative. Isaiah says that God will "abundantly pardon" the penitent. Jesus said that he came that we may have life and have it "abundantly." Paul says that God "is able to do exceedingly abundantly above all that we can think". When God forgives the Bible says he does more than that, he even forgets; He does not remember our sins any more. "As far as the east is from the west, so far hath he removed our transgressions from us." My prayer is that we may catch more and more of the spirit of Christ who has revealed to us the fullness of God.—J. Frank Simmons, Nashville, Arkansas.

OBITUARIES

JERNIGAN—George Wesley Jernigan, son of Rev. W. H. and Dicy Moore Jernigan, was born Aug. 12, 1849, in Henry County, Tenn.; died Aug. 15, 1934, at his home in Sulphur Rock, Ark. Someone has said that all men are good after they are dead. Be that true or untrue, here is a man who did not dare to die to be good. I write of him right out of my heart—having known him as long as I have known myself. The great and illustrious Rev. W. E. Munsey said in a lecture on "What Is Man," that he is a tripartite being—a trinity in unity and a unity in trinity. How this can be, I nor no other man knows; but God knows and that is enough for me. I knew my brother from all these viewpoints—

bodily, mentally, and spiritually. In his prime he hardly knew the end of his physical strength. Then I knew his fine mind by the thoughts it contained and as they issued into words, his words into deeds, and his deeds into character. He was a man of clean lips and a clean life. Then I knew him as a Christian. The condition of his spiritual man was made manifest in his love, devotion, and interest in religious matters. He was converted at the early age of 14; united with the Methodist Church and was a member 71 years as a layman. A prince in Israel has fallen. He left a spotless, stainless record as a legacy to his children and his grandchildren and a host of relatives and a multitude of friends. Thank God for his life. I feel a sense of loneliness that I never felt before—like the trunk of an old tree in the forest with every limb and leaf broken off. So stand I among men; but thank God when I fall my back will be to the world and face towards glory and God. Sleep on, sleep on, dear brother. God only knows when you will awake, but God does know and it is enough for me to say, "Thy will, O God, be done and not mine!"—Jas. F. Jernigan.

HARPER—One of the pioneer Methodists of Clay County. Elizabeth Jane Harper passed away at her home in Rector August 26. In the absence of the pastor, funeral services were conducted by Rev. H. O. Bolin, of Walnut Ridge, former pastor and friend of the deceased. Sister Harper was born near Huntington, Tennessee July 9, 1854. Her childhood was spent during the late days of the Civil War in the home of her grandmother who reared her. From this devout grandmother came the simple but consistent faith and the love for the church which was a part of Sister Harper's life. In 1869, she married the late Joel A. Harper. They later came to Clay County and settled at old Scatterville where they were members of one of the first Methodist churches in the county. Moving to Rector later they were lifelong members of the Methodist Church there. Sister Harper had been an invalid for the past three years and during this time the constant devotion of her family and the loving attention given her by a host of friends were evidences of the high esteem in which she was held. In her going, Methodism has lost one of its great souls, the family has lost a devoted mother, and the entire community, a dear friend. Interment was at Woodland Heights Cemetery on August 28.—S. G. Watson, Pastor.

RUTLEDGE—Margaret Pugh Rutledge was born September 23, 1906, at Portland, Arkansas. Finished at Gallo-way College, June, 1927. The next two years she studied Art in New York City, and was later associated with the Antique Shop in Little Rock. She was married to James Norman Rutledge, August 30, 1931, in the Methodist Church at Portland, Arkansas. She lived in Fort Smith, and died there on July 26, 1934. Funeral service was held in the Methodist Church at Portland, and burial was in the cemetery in Hamburg, July 29, 1934. Margaret was a model Christian, a member of the Methodist Church from girlhood. To know her was to love her. Her kind, sweet spirit made her a favorite wherever she went. She was missed when she went to Fort Smith to live; but she will be missed far more now that she has gone to live in Heaven. She was a joy to her family, and a real pleasure to the whole community. The large congregation attending her funeral showed in how high esteem she was held. The years I have known

her I have never heard a criticism of her. It is good to have a good reputation, but her richest possession was her beautiful Christian character. May God richly bless her husband, her parents, and her two sisters who are left behind. We shall meet again by and by.—J. R. Dickerson.

HODNETT—The body of H. Bascom Hodnett, Sr., Buena Vista, was laid to rest in Ten Springs cemetery in the presence of his family and a great host of near relatives and friends. Bro. Hodnett, the son of Hilliard and Sophronia Hodnett, Meriweather County, Ga., was born Jan. 14, 1858. At the age of seven he came to Ouachita County, Arkansas, a member of a family numbering eleven. God so blessed his life that he was permitted to see all of this family except one, Mrs. J. D. McClurkin, Stephens, pass on to that great beyond. He was a life-long friend and member of Ten Springs Methodist Church. He was a good man in every sense of the word. Good to his wife and children, good to his friends in that he had no enemy, doing harm to no person except himself in order that he might be a friend to man; good to God in that he sacrificially served Him. The citizenry of his community honored him in many ways; former member of the County Board of Education; member of Quorum court, to which place he was re-elected August 14, against his wishes; member of local school board for many years; member of Masonic Lodge; envied by none, loved and esteemed by all who had been blessed to know such a saintly character. On August 20 God called him home to glory. He is survived by his wife, Mrs. Elizabeth Kennedy Hodnett; seven children, Mrs. R. M. Hale, Pine Bluff; Mrs. F. G. Halton, Emmett; Mrs. E. D. Rucks, El Dorado; Miss Zelma Hodnett, Buena Vista; B. M. Hodnett, Junction City; J. C. Hodnett, Chaffee, Mo.; H. B. Hodnett, Jr., Buena Vista; eight grandchildren and scores of relatives and friends. Funeral services were conducted by Rev. J. L. Dedman, P. E., Rev. J. W. Harrell, former pastor and close friend to the family; Rev. Jas. R. Sewell, pastor; Rev. A. C. Rogers, Emmett; Rev. T. M. Armstrong, Waldo; Rev. W. W. Christie, Hampton; and Rev. P. N. Clements, Cherry Hill, were present.—A Friend.

REV. R. G. ROWLAND: A TRIBUTE

The writer was not fortunate enough to know Brother Rowland in his younger days. Not until the last few years of his superannuate life did we come to know him in any close and intimate way. There are others who knew him over a longer period and can tell more of the details of his life, but as his pastor in the last days we were close to his faithful, loyal and beautiful life. The young pastor who had him for a counsellor was fortunate indeed. He had a rare faculty for relating himself helpfully to the man who stood where once he had stood. He was zealous for the cause of Christ beyond his strength and aggressive for righteousness until the last. A frequent remark during his last weeks of life was that he regretted to go and leave so much undone that needed to be done. It was the only lament that we ever heard him express. His was a life of personal purity, wholly consecrated to the service of his Master and his Church. The congregation in which he worshiped the pastor who benefited by his Christ-like life, the friends with whom he counseled, will all miss him as one beloved. Yet he leaves with us a quality of life that cannot be forgotten and not only his memory but also his righteous influence abides.—R. A. Teeter, Pastor.

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).

The Cat's Paw

(Harold Lloyd, Una Merkel) (Fox) Lloyd, as a trusting son of missionary in China, comes to America where he is innocently involved with crooked politicians and racketeers. Clever, suspenseful, highly amusing farcial situations ensue with hero turning tables on crooks in hilarious though decidedly grim fashion. Some strong scare scenes.

For A: Very good. For Y: Very good. For C: Mostly good.

Housewife

(Bette Davis, George Brent) (Warner) Dull, trite, unconvincing triangle affair, following familiar pattern of the plodding husband prodded by devoted wife into sudden, amazing financial success. Then menace of amorous vamp, with husband's realization of wife's worth in time to avoid divorce.

For A: Dull. For Y: Hardly. For C: No interest.

Life of Vergie Winters

(Ann Harding, John Boles) (RKO) Serious, finely acted role of village

heroine, whose genuine, lifelong love affair with rising local hero (rather woodenly played) was made illegitimate by a heartless lie. Depressing situation, murder complications, false charges, finally solved for child and parents.

For A: Very good of kind. For Y: Certainly not. For C: No.

Murder in the Private Car

(Charles Ruggles, Una Merkel) (MGM) A novel mixture of hokum, amusing farce, and melodramatic murder mystery with very thrilling climax when car breaks loose. Wholesale murders take place in rear car of transcontinental train accompanied by usual scare devices. Exceedingly deft comedy.

For A: Fair of kind. For Y: Exciting. For C: Too exciting.

The Notorious Sophie Lang

(Gertrude Michael) (Paramount) Excellent crook-detective film with fine cast. Two arch crooks, hero and heroine, are first rivals, then lovers, after series of clever jewel thefts and thrilling escapes, and still scot-free at the end. Errol and Skipworth do fine comedy parts.

For A: Good of kind. For Y: Doubtful. For C: No.

Now and Forever

(Gary Cooper, Carol Lombard, Shirley Temple) (Paramount) Engaging

super-clever child only decent element. Hero-father and heroine-mistress roam world glamorously, cheating their way. He tries to sell child, commits murder, till child is conveniently "placed," and the two resume old life, happy though hunted.

For A: Depends on taste. For Y: Unwholesome. For C: By no means.

Springtime for Henry

(Otto Kruger, Nancy Carroll) (Fox) Ultra-sophisticated, romantic farce centering around affairs of a gay, philtering bachelor. Slow moving story with tawdry dialogue and flat comedy. Well staged but without sparkle. Waste of good cast.

For A: Poor. For Y: Certainly not. For C: No.

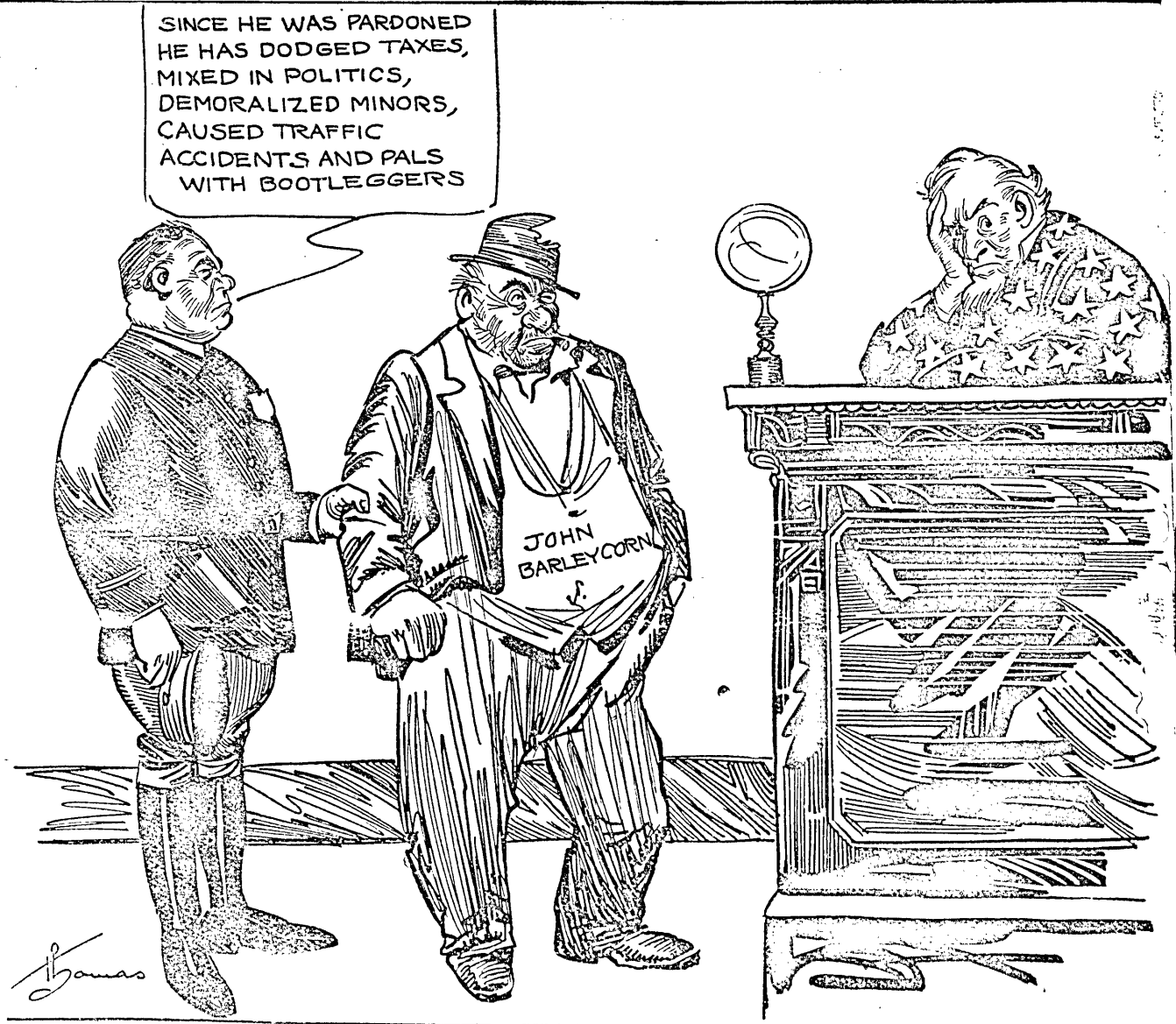
Best Recent Films for Family:

The Circus Clown, Charlie Chan's Courage, The Old Fashioned Way, We're Rich Again, Handy Andy, Treasure Island.

Films of Special Interest to Adults:

Bulldog Drummond Strikes Back, Of Human Bondage, Whom the Gods Destroy, Let's Try Again, Affairs of Celini, One More River.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.



Old John on Parole

A LONG with a lot of other hard cases, Old John Barleycorn was let out on parole a few months ago on the strength of various vehement pledges on his part and those of his supporters.

Along with other things he promised, without batting an eye, that if the people were given wine and beer, they would not want hard liquor. Booze would pay the tax bills. Repeal would stop drinking among the youth. Make it easy to get and fewer would want it. The bootlegger would go out of business, saving huge sums on enforcement. And his friends backed him up on every one of them.

How has Old John kept his parole—and promise?

Pay deficit? The Board of Equalization reports that California in April received \$3,643,936 for gas tax and but \$117,734 for wine and beer tax. Stops drinking? Arrests in Los Angeles show 129 per cent increase. Arrests in Minneapolis more than in 1916 and twice as many drunk drivers in court in February, 1934, as in the same month in 1933. Pasadena headlines run: "Liquor, Crash, Riot, Jail Nineteen in Record Day. A new all-time record!"

Has Old John kept his parole?

Already 200,000 have signed petitions for calling an election in California on local option.

It looks as if Old John's parole is about to be revoked.—Los Angeles Daily.

Women of Winfield In Group Meetings Plan Winter Work

The September meetings of the Circles of the Women of Winfield will witness a revival of interest. Many women having returned from their vacations will be at their regular places once more and plans will be made for the fall program of the organization. Interesting and worthy programs have been planned for each Circle meeting and it is hoped that all the women of the church will meet in their own groups on next Monday. Following is a list of the Circles and their meeting places:

- No. 1 at the church at 10:30.
- No. 2 with Mrs. E. L. Villareal, 5115 Woodlawn, at two o'clock.
- No. 3 with Mrs. Charles Mehaffy, 708 N. Ash, at two o'clock; Mrs. H. W. Means, assistant hostess.
- No. 4 at the church at eleven o'clock. Lunch will be served at noon in the little dining room.
- No. 5 with Mrs. E. W. Beeson, 1819 Gaines, for a one o'clock luncheon.
- No. 6 with Mrs. J. P. Sibeck, 2914 Arch, for a one o'clock luncheon; Mrs. Charles Craig co-hostess.
- No. 7 at the Blind Women's Home, 1002 South Oak, at two o'clock.
- No. 8 with Mrs. Helen Rutherford, 815 N. Spruce, at 2:30.
- No. 9 with Mrs. John Ostner, 617 West 24th, at two o'clock.
- No. 10 with Mrs. G. E. Banzhof, 2704 Chester, at two o'clock.

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 Department meets at 6:30 for their expressional program.

ABOUT OUR FOLK

Mrs. Ardeen Rutherford is at home, 1015 N. Monroe, after having spent several days at St. Vincent's Infirmary, and is much better.

Mrs. Delwin Jones is at St. Vincent's Infirmary having undergone an operation on last Tuesday.

Miss Dorothy Bradford suffered a slight injury in an automobile accident last week, and is at the home of her brother, 1423 W. 33rd St.

Miss Helen Ruth Erickson, who has been working in our Beginner Department for some time, is leaving this week for National College of Education, Evanston, Ill.

Mr. and Mrs. Cecil Plummer have returned from a vacation trip to Niagara Falls and Chicago.

Miss Bessie Frese and Miss Mildred Weathersbee have returned from a motor trip to California, Salt Lake City, Denver, Colorado Springs and Oklahoma City.

Miss Margaret Brown, of Arkadelphia, has been visiting Miss Margaret Paynter for the past three weeks.

Mr. and Mrs. C. R. Hamilton and son, Charles, have returned from a trip to Cincinnati and Chicago.

We regret to learn of the death of Robert Reed, at his home in Gallipolis, Ohio, on August 31st. Robert was in our Junior High Department, in Mr. W. A. Weidemeyer's class, before moving to Ohio. We extend our sympathy to the family.

Pulpit and Pew 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

SEPTEMBER 13, 1934

No. 37

SUNDAY SERVICES

11:00 A. M.—The Source of Religion's Vitality.
7:30 P. M.—Being Saved With Jesus.

THE MAIL BOX

To the Adults in
Winfield Church School:

Dear Friends:

We are to have an Adult Bible Conference in Little Rock at First Church beginning next Sunday, September 16. There will be meetings at 3:30 and 7:30 p. m. each day from Sunday until Wednesday. The purpose of the conference is to give us a fresh interpretation of the Bible and its bearing on modern life.

I know of no man better prepared to present an interesting and stimulating discussion of the Bible than Dr. Gilbert T. Rowe who is to be the speaker at this conference. It was my privilege to study under Dr. Rowe for two years at Duke University. He is a popular teacher and is in great demand as a public speaker. In fact, he is one of the best thinkers and preachers in Methodism. I believe you will be well pleased if you hear every address that Dr. Rowe delivers.

We are now beginning our regular program in the Church School for the Fall and Winter months. We are counting on every one of you to be present next Sunday morning and each succeeding Sunday throughout the year. Let us together resolve that we will make greater progress than ever before in the Adult Work at Winfield Church.

Sincerely yours,

M. EARL CUNNINGHAM,
Director of Christian Education.

To the Parents
in Winfield Church:

Dear Friends:

Some of you have spoken to me of your difficulties in interpreting religion to your growing children; and have expressed a real interest in being able to do something worthy for them in this matter. I have thought of your problem this summer and in response to it I propose to offer the ministry of our Sunday evening service.

In these services we will be considering the basic elements of Christianity; and I will try to help you to get a better understanding of what modern Christians believe. When it comes to teaching religion to a child, there is no substitute for parents. If our church can help you to understand, appreciate, and love your religion, you can share that experience with your child better than anyone else.

If you know any parents or young people who would be interested in this sort of a service, I hope you will bring them to church with you Sunday night. I assure you I will do all in my power to be helpful in these services; and I hope you will feel free to make any requests you may have for help with any particular question.

Sincerely, your pastor,

MARSHALL T. STEEL.

Winfield Launches Fall Program

CHOIR RETURNS FROM VACATION; NEW ORDER OF SERVICE

Next Sunday, September 16, Winfield church officially returns from its summer vacation. Our choir which has both rested and worked during the past two months will return with new enthusiasm and new ideas for a larger ministry this Fall. Winfield has long been distinguished for the excellency of its choir and their contribution to the beauty of the services of worship. This Fall we expect to reach a new high mark of distinction.

The congregation will be pleased to observe some changes in the order of service at the eleven o'clock hour. The innovations which are made are offered to help the congregation enter into the spirit of reverence by creating an atmosphere of worship.

New Order of Service

The service will open with an organ call to worship. The chimes will softly sound the strains of "Sweet Hour of Prayer." This will remind the congregation that we are in the "House of Prayer," and all personal conversation will be ended. Another new thing in the service is the "Organ Moments." We are giving the congregation a period of quiet for silent prayer and meditation. We print in the order of service a prayer which will be suggestive. We believe our people will find these moments to be very helpful.

In order to get the full value of the service you are urged to be seated in your pew by eleven o'clock. To come in late deprives you of part of the service and disturbs those who are already seated. You will also, as nearly as possible, eliminate all conversation after you have been seated. If you will follow the printed order of service carefully, it will help the service to be orderly and beautiful. We are counting on your cooperation.

Department Choirs Begin Fall Work

The Junior Choir will begin its fall work with a meeting next Tuesday afternoon, September 18th, immediately after school is out. The members of the Junior and Junior High Departments of the Church School are eligible for membership in the choir. Mrs. Steed does a splendid piece of work for our boys and girls in this organization; and they render a distinct service to our church. Parents are urged to cooperate by reminding their children of the meeting.

A new feature connected with this work this year will be a directed play period before the choir practice begins. Mr. Cunningham will be present with some good ideas for both new and old games that will be enjoyed as the group gathers.

Young People's Choir

The young people voted at their meeting last Sunday evening to take about thirty minutes each Sunday evening at six o'clock for their choir practice. Last year the young people sang for us at several of our church services; and the congregation was very appreciative of their work. With the fine cooperation of the entire group, we will have the best Young People's Choir in our church history.