



# Arkansas Methodist

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



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

Volume LIII

LITTLE ROCK, ARKANSAS, OCTOBER 18, 1934

No. 42

## A RELIGION OF ATONEMENT

**C**HRISTIANITY is a religion of atonement. It must be that, if the revelation that is also a condemnation, is not to leave us hopeless. Here again, is an assault on our natural pride. The inescapable implication of atonement is supernaturalism, just as supernaturalism inevitably leads to atonement. The history of man's religion is in part the history of man's attempt to set himself right with something in which he recognizes authority. That "something" has been conceived in all sorts of ways, from invisible beings to eternal laws, from visible powers, like priests and idols, to customs, taboos, inner voices, personal ideals. But in whatever way conceived, it has stood over against the life as a standard by which the life is to be judged. All such ideas as those of sacrifice, appeasement, expiation, atonement, and the like, have to do with self-judgment arising out of the failure to obey the authority. . . . Belief in atonement, at least when the atonement takes the "objective" form, is a sign of man's belief that he cannot save himself; and even when it is purely "subjective," and assumes that the real atonement is in what a man does in himself, it is still implied that there has been a failure, and unless something is done about the failure, there is no peace. The holy God, the sinful man, the ensuing enmity, the inability of man to remove the enmity both because he cannot change his own past and because he cannot of himself transform his own sinful status—these are fundamental elements of the Christian religion, and they hang together.—Edwin Lewis in *A Christian Manifesto*.

## THE PENTECOSTAL AUDACITY

**T**HE sheer audacity of the disciples as recorded in the Acts is one of the chief characteristics of the new life. From a cringing cowardice Peter has been transformed into a man of courageous boldness who talks to the Sanhedrin in a tone that convinces them that he "had been with Jesus." The meaning is that they observed in him the same kind of effrontery they had had to deal with in Jesus. Jesus had not been crucified for being the meek, innocent and harmless type of personality as our traditions have pictured him. They saw in his spirit an affront to the existing standards of life—religious, economic and political—and now they see in his disciples the same spirit. In a few brief years the reputation of this group has spread ahead of Paul as far as Thessalonica and when Paul reaches the city, he and his followers are denounced to the officials as "these that have turned the world upside down." Beginning at Pentecost and continuing through the early Church, the world had in it a new moral and spiritual audacity. This audacity led men to sufferings and death, but they never allowed a timid prudence to restrain their moral heroism.

If we are to win the moral leadership of the world, we must recover the Pentecostal audacity that puts heroic action in the place of the present prudential moralism. Christianity has heroism at its center. It means to take Jesus seriously, at least seriously enough for the world to tell whom we "have been with." Genuine Christianity is far removed from the timorous moralism that characterizes much of our church life of today. It is the reverse of the attitude that puts prudence at the center of life. Our peril is that we will lose our souls in being prudent. We are afraid to upset anything. It has been quite a while now since we turned anything "upside down." There are whole sides of our national life to which we dare not apply the teachings of Jesus.

Our lives today are very largely organized around the central virtue of prudence rather than the supreme Christian virtue of self-sacrifice. Francis Bacon, with his counsels of worldly wisdom and of prudential safeguards, is more nearly a proper custodian of our common life than Jesus of Nazareth who never asked immunity from any danger. Not the little virtues that cluster around prudence and make things safe for self but the virtues that cluster

\* \* \* \* \*  
\* **BUT THOU, WHEN THOU PRAYEST, ENTER INTO THY CLOSET, AND WHEN THOU HAST SHUT THY DOOR, PRAY TO THY FATHER WHICH IS IN SECRET; AND THY FATHER WHICH SEETH IN SECRET SHALL REWARD THEE OPENLY.**—Matt. 6:6.  
\* \* \* \* \*

around heroic self-sacrifice and do not ask what is safe, are the moral qualities that make one akin to Jesus.

It should be repeatedly said that the church needs nothing so badly as it needs some moral heroes who are willing to launch the kingdom of God by daring to live like Jesus. In nothing are we more unlike him than in our prudential attitude that we cannot afford to practice the Golden Rule unless everybody else will do so—for what is to become of us if we follow that rule and others do not? If we turn the other cheek, who is going to insure that the enemy will not strike? If we give away our own coat, who will provide us with one? These are the questions that prudence raises. But do we not see that the very fact that we can raise such questions shows how unlike Jesus we are? Our determination to play safe and our unwillingness to risk the loss of ease reveals how far we are from having a cross and a spirit of self-sacrifice at the center of life. A good question for us who profess Christianity is, Who protected Jesus? Who insured him the enemy would not strike?

The Pentecostal audacity more than literally fulfilled the admonition of Jesus: it not only turned the other cheek after the enemy struck but it exposed its cheek before the first stroke. Out into the same life of risk and danger the Church of today must go if it is to have fellowship with Jesus. Nothing else is like Jesus. When we lose the audacity of Pentecost, we lose our kinship to him.—*Wesleyan Christian Advocate*.

## "TO ME TO LIVE IS CHRIST"

**T**HERE was once a man in whom the Christian religion was first and foremost something to be lived. "To me to live is Christ," he said. And we might put it the other way. Christ to me as to be LIVED. Our religion is not primarily a thing of creeds and symbols, of theories and counter-theories, of arguments and rebuttals. It is not an intellectual debate concerning shoes or feet. It is having our feet shod with the preparation of the gospel of peace. It is something to be put on. "Put ye on the Lord Jesus Christ, and make no provision for the flesh to fulfil it in the lusts thereof." Have you ever thought how the figures used in the New Testament are constantly those that imply concrete and practical action? Your religion, as we have just seen, is to be put on, as you wear a suit of clothes. Christ is represented as the bread of life. Bread is to be eaten. It furnishes a concrete, definite, and practical way of keeping ourselves alive. We cannot keep ourselves alive by theories of eating, by listening to bakers' advertisements over the radio, or by stocking our homes with bread tickets. He is the water of life, we are told; and we cannot live by chemical analyses, by paintings of water scenes, or by listening to Mr. Southey while he tells us how the water comes down at LoDore. We must drink if we would live. Our religion is represented as a garment, and a garment is to be put on. It is represented under the figure of precious stones hidden in the earth, and we are to dig them up and appropriate them, and set them, and wear them. It is salt which must be used. It is light, and we must bask in it. . . . The thing I am trying to say to you is that you will entirely miss the way if you think of the Christian religion as something primarily to be argued about, rather than something primarily to be lived.—Charles F. Wishart in *The New Freedom in the Natural World*.

## CONVICTION FOR SIN

**O**NE of the most important works of the Holy Ghost in the salvation of the individual soul is that of producing in the heart of the sinner a profound conviction for sin. It is one thing for a preacher or church worker to persuade a person that it is his or her duty to make a profession of faith, join the church and try to do one's religious duties, but it is quite a different thing for the Holy Ghost to lay hold of the heart, illuminate the mind, and make the sinner remember his sins, see the wickedness of them, feel the crushing burden of guilt and suffer a consciousness of being lost, and without God or hope in the world, apart from divine mercy and the Atonement made by Christ.

Some of the deepest lessons ever learned are those that come into the mind and heart of a truly penitent sinner in prayers and tears seeking forgiveness. It is then that the Holy Ghost teaches the seeking soul the real nature and heinousness of sin and utter disgust and turning away from sin, a soul-sickness that makes sinning utterly hateful. The Apostle Paul gives a fine description of true repentance in 2 Cor. 7:11: "Ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge!" The Apostle says this is "godly sorrow." How blessed the soul in which the Holy Ghost works a godly sorrow for sin. This deep repentance, disgust, hatred and turning away from sin is an indispensable part of the preparation for the new birth, the regeneration which makes one in Christ a new creature.

Many people are coming into the churches without conviction for sin; they know nothing of the saving trust in Christ and the regenerating power of the Holy Ghost. These people are by no means hypocrites. By personal persuasion in some drive for church membership or, under the influence of an appealing sermon or, in the contagion of a great tabernacle revival they join the church. They perhaps come in on Decision Day. Their motives and intentions are good. They are doing what they have been taught to do. If the churches they join were full of spiritual life, Christian zeal and Holy Ghost power many of these joiners would fall under conviction for sin, have true repentance, seek the Lord and be truly regenerated. Sad to say, in many churches there is unbelief in the pulpit and worldliness in the pew and, in such churches, the regeneration of souls is very rare, if ever occurring.

The Word of God is the sword of the Spirit. With it the Holy Ghost pierces the heart of the sinner and awakens him or her to a sense of sinfulness, a consciousness of being lost, to an utter hatred and turning away from sin. The mission of the Holy Ghost is to convince the world of sin, of righteousness and of the judgment to come. He only can make the sinner to feel the guilt and burden of his sin. He only can reveal the beauty and blessedness of righteousness. He only can lead the soul on, step by step, to that surrender, confession and utter turning away from sin which makes pardon possible. The task of the preacher is to preach the Word and trust the Holy Ghost to make it a sword to slay the sinner, to awaken and startle the soul with a sense of its loss and danger. The Holy Ghost can bring judgment to come before the startled mind of the poor wretch in rebellion against God and make him to cry out for forgiveness in Jesus' name.

It is the solemn responsibility of the preacher to be true to the people to whom he preaches, to make them to see and know the wickedness of sin, the danger in it and the fearful judgment and condemnation awaiting those who go on in wicked impenitence. If we would have bright conversions, genuine regenerations, stalwart and aggressive Christian character, we must lay the foundation in deep conviction for sin; and if we would have this conviction we must be faithful preachers, uncovering the heart of the sinful with the Word of God and warning of judgment to come.—*Pentecostal Herald*.

# The Arkansas Methodist

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METHODIST CALENDAR

N. Arkansas Conference, Fayetteville, November 1.  
Little Rock Conference, Pine Bluff, November 8.

## Personal and Other Items

THE ADDRESS of Bishop James Cannon, Jr., until further notice is Box 144, Station C., Los Angeles, California.

REV. W. C. DAVIDSON, pastor of our church at Searcy, called while in the city Monday. His work is moving along nicely.

THE MANY FRIENDS of Rev. Edward Forrest, are grieved at his death which occurred on October 3 at his home in Cabot. He is survived by his wife and two daughters. A fuller notice will appear later.

REV. C. T. TALLY has been transferred from the Holston Conference to Little Rock Conference. He has been the successful Presiding Elder of the Morristown District and comes with a fine record. Holston men have made good in Arkansas.

DR. FORNEY HUTCHINSON, for two years pastor of the Mt. Vernon Place Church, Washington, D. C., has been transferred to Little Rock Conference and is now in our city awaiting his new appointment. He was a welcome caller Monday.

ATTENTION of the members of the North Arkansas Conference is called to the notice of Rev. Warren Johnston, pastor of the Fayetteville Church, in another part of this issue. Bus and train schedules are also given which is a great convenience to members in planning the trip.

CHRISTIANITY is a total structure, not a series of unrelated fragments. In the long run, it will be seen to stand or fall as a whole. It means a body of belief; it means a distinctive quality of individual and corporate experience; and it means a way of life. It therefore involves the mind, the feelings, and the will. Here is a threefold cord, and it cannot be broken. Or, if it is broken, it must be broken in its entirety. The Christian way of life cannot be permanently maintained without the Christian belief. On the other hand, the belief will hardly pass over into the living unless the feelings are captured. Christianity without emotion is inconceivable.—Edwin Lewis in A Christian Manifesto (Abingdon Press.)

THERE'S no law or code restriction against the putting on a little muscle and putting aside a little cash by hard work while waiting for your ship to come in.—Ex.

REV. J. M. THRASHER, a superannuate of North Arkansas Conference, passed to his eternal reward, Sept 13, from the home of his son, Tioga, Texas. This information comes just as we go to press, and it is impossible to get data of his life and work. He was a thoroughly good man, devoted to the church and consecrated to his Master's cause. As he had served the smaller appointments and was modest and retiring, he was not generally known in the Conference.

ASBURY CHURCH, this city, will have a Home-Coming Day on Sunday, Nov. 4. In the morning the adult members will have charge and at night the young people will put on a program. The pastor, Rev. H. B. Vaught, will have general charge. All former members are cordially invited. This church has had a triumphant year. All financial obligations have been met and 75 members added, with prospects for 25 more before Conference meets. Dr. James Thomas, the retiring Presiding Elder, is reported to have preached there one of his very best sermons last Sunday night.

“FEW Church members will read Church Papers?” Yes, it is well known. But, frankly, pastors, you should not permit such a condition to exist. You simply cannot build one organization which shall be a unit of that greater organization, the Presbyterian Church in the U. S. A., unless by some means your people realize themselves to be parts of the greater whole—“partners in the concern.” You can, if you attack the task with sufficient zeal, train them not merely to take but to read a church journal. And you should do what you can do.—J. E. Clarke in Presbyterian Advance.

REV. J. B. HEFLEY, pastor of our Forest Park Church, this city, has purchased the materials of the old church at the corner of 11th and Main, just back of our buildings, and will use them to erect a building for his Men's Class and Boy Scouts and for general community purposes. As the cost is negligible and most of the labor donated, the money outlay will be small. It is interesting to note that exactly fifty years before the work of demolition began, the Congregationalists, who then had an organization here, laid the foundation of this old building, which recently was condemned by our City Council.

## BOOK REVIEWS

Religious Picture Sermons; by Rev. Harold Francis Branch, D. D.; published by Harvey Shelley, 5513 Larchwood Avenue, Philadelphia, Pa.; price \$2.00.

Realizing the inspirational value of great pictures Dr. Branch presents this volume of sermons based on famous religious paintings. A remarkable discrimination is shown in the selection of paintings: I. “Jesus In the Temple With the Doctor,” by Hofmann; II. “The Rich Man and Lazarus,” by Dore; III. “Christ Raising the Daughter of Jairus,” by Hofmann; IV. “Ruth and Naomi,” by Calderon. In all he presents fifteen studies in this volume and he gives much valuable and interesting information about both artists and paintings, catches the inspirational message and with true literary skill develops an impressive sermon. Pictures to accompany each sermon may be had from the same publisher. These are priced low enough to make it possible to supply the congregation with copies.

Religion In the American College; by Edward Sterling Boyer; published by the Abingdon Press, New York; price \$1.25.

This book contains a careful study of facts as they appear in many of our leading colleges. The purpose of this volume is to present these facts and interpret them to all who are interested. Youth today is eager to discover the best way of life. In his search he questions and wishes to prove the wisdom and truth of everything that is offered. The author says: “If the student in college is to understand his world and attach a proper personal meaning to it, quite evidently he cannot do so without a fair consideration of religion. After all, the college is a person-centered institution where personalities are put above all else in value. The very source of the student's possibilities of achieving a right view of life is in the search for values. His trained ability to discriminate sharply between right and wrong, or between that which is good and that which is less good, is the greatest contribution that the college makes to him. To establish for himself a Christian-

ized social outlook, to lay down the gage of the moral battle he wishes to fight for his personal life; to hold intelligently the deep-running purposes of Jesus' way of life—these things the college, properly constituted, can stimulate him to do in the most effective way.”

## CIRCULATION REPORT

ON the heels of the last report are the following recently received subscriptions: Hunter, R. A. Bevis, 5; Corning, W. W. Allbright, 9; Monticello, O. E. Holmes, 17; Mammoth Spring, H. C. Minnis, 10; Fordyce, J. M. Workman, 34; Madison, M. A. Graves, 1; Keo, L. O. Lee, by Rev. J. F. Taylor, 6; Gillett, E. T. Miller, 1; Norfolk, F. G. Villines, 100%; 13; Wilmot, R. H. Cannon, 5; Okolona, L. E. Wilson, 9; Blytheville, W. V. Womack, 2; Green Forest, W. A. Downum, 4; Locksburg, E. W. Harris, 1; Asbury, H. B. Vaught, 1; 28th St., R. W. Menard, 1; Ransom and Cherry Hill, J. C. Johnson, 13; completes 100% for charge; Roe, C. H. Farmer, 6, Amity, E. T. McAfee, 20. This represents some unusually fine work and we fully appreciate the spirit and activity of these pastors. Let us make it unanimous. Put the Arkansas Methodist in Every Methodist Home in Arkansas. It can be done.

## THE SESQUI-CENTENNIAL CELEBRATION

STARTING for Baltimore Monday, I reached Birmingham next morning and was met by Dr. M. E. Lazenby, editor of the Alabama Christian Advocate, and Dr. D. B. Rawlins, editor of the New Orleans Christian Advocate. To my intense disappointment, Dr. Lazenby found that he could not go; but Dr. Rawlins became my companion and roommate and greatly helped me to enjoy and appreciate the celebration.

Arriving in Baltimore at noon Wednesday, we missed the first morning session; but heard warm praise of Bishop Kern's address. The welcome address by Governor Ritchie was disappointing. He did not speak loud enough to be heard by many and the address had no eloquence and little wit and less wisdom. During the following days, with the exception of the Oratorio and the Pageant (both mediocre), the addresses were of the highest order. The three Methodisms were represented in the speakers, and friends of each could be honestly and justly proud of their own representatives, while paying sincere compliments to all the others. Although all speakers necessarily mentioned certain historic facts, yet each address was a distinct contribution to a symphony which had not, from beginning to end, an inharmonious note. The unity of plan and purpose and the complete sympathy of each speaker with all others was such that, without information in advance, it would have been practically impossible to determine the affiliation of the speaker. All spoke the same language, the language of Methodism and spiritual religion. The possible and probable union of the three Methodisms seemed to be implicit in every mind, but no one ventured to criticize the others or to dictate terms; and all seemed to agree that, however justifiable the separation may have been, the grounds for division had passed, and present conditions demanded a union of religious forces adequately to meet the forces of evil and to present our Christ to the present generation. It was agreed that the spirit and principles of Methodism, regardless of section or polity, were identical and were needed in their highest and best form in the present age. By whatever route a speaker traveled he always climaxed with emphasis upon Methodism as a genuinely spiritual and intensely practical type of religion and advocated the preaching of a gospel of a warm heart and helping hand and of co-operation with all like-minded Christians.

It would be interesting and profitable if I could publish all the addresses and characterize each speaker, but space limitations forbid. On another page will be found the program and the findings, and, from time to time addresses may be published. If the proceedings are preserved in a book, I shall report and, now advise the purchase and perusal of such volume.

By rehearsing the noble deeds of our spiritual ancestors and demonstrating identity of spirit and purpose, and bringing together on one platform representatives of the three American Methodisms, the Sesqui-Centennial celebration has laid a great foundation for mutual respect and confidence which should culminate, first, in genuinely fraternal relations, and ultimately, in a practical federation of forces that will tremendously promote the interests of the Kingdom of God in our land, and finally in the whole world.—A. C. M.

**THE CHRISTMAS CONFERENCE,  
1784**

By Frank Mason North  
(Written Especially for the Methodist Sesqui-Centennial)

Eternal God, beneath Thy hand  
Stretch far the coasts of every land;  
The boundless plain, the hidden mine,  
The streams, the forests—all are Thine.  
At Thy command the mountains rise;  
Thou art the Lord of earth and skies.

Thine are the men of zeal and worth  
Who search Thy ways through all Thy earth,

Who face the storm, who brave the sea,  
In light and darkness, seeking Thee,  
Who flash the message through the air,

That God, our God, is everywhere.

Come we some stalwart souls to praise,  
Who found Thee in the far-off days,  
Who saw in continents Thy will,  
Thy truth in prairie, lake, and hill,  
But knew that only in man's heart  
The everlasting life Thou art.

Here now these rugged spirits meet  
From lonely trail, from city's street,  
From Southern heat, from Western breeze,

From kin and comrades overseas;  
Their throbbing purposes we feel,  
As bowed with them our spirits kneel.

Within their counsels can there be  
A world-wide Church's destiny?  
Will here they make a valid plan  
To search the world for every man?  
They did their part! God grant that we

May now fulfil their prophecy!

Today as yesterday the same,  
Breathe Thou on us the sacred flame;  
The paths our valiant fathers trod,  
Help us to find, O Changeless God;  
Reveal in us anew this hour  
The love of Christ, His life, His power.

**METHODIST SESQUI-CENTENNIAL**

The Program—Wednesday, Oct. 10  
Delegates' Meeting

9:30 a. m. Historic Session  
Communion Service. Umphrey Lee, L. B. Smith, Chas. W. Baldwin.

Business Organization. Session called to order by Bishop Edwin Holt Hughes. Temporary Chairman, Mr. Charles F. Eggleston. Necessary business.

Senator John G. Townsend, Jr., of Delaware, presiding.

Addresses—  
"Barbara Heck—The Puritan Conscience in Methodism." Bishop Ernest G. Richardson.

"Harry Hoosier, The Negro's Place in Methodism." Dr. R. M. Williams.

"Robert Strawbridge. The Lay Element in Methodism." Rev. James H. Straughn, D.D.

"Thomas Coke — The Missionary Reach of Methodism." Bishop Paul B. Kern.

2:00 p. m. Social Session.  
Mr. Harry L. Price, Chairman of Delegates' Committee, presiding.

Reception to Delegates. Bells of the city and state will ring one hundred fifty times in honor of the Methodist Sesqui-Centennial.

Addresses of Welcome by—  
Albert C. Ritchie, Governor of Maryland.

Howard W. Jackson, Mayor of Baltimore.

Dr. Ross W. Sanderson, Federation of Churches.

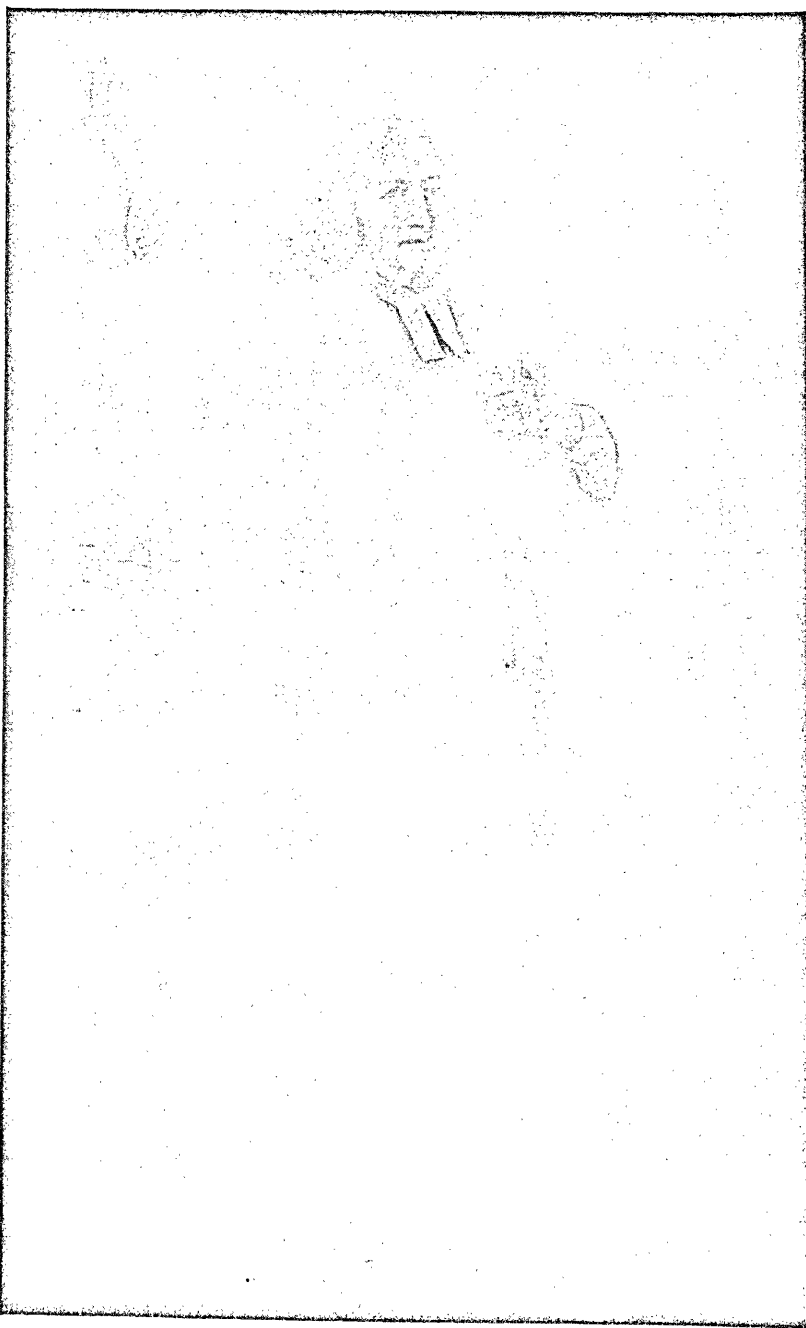
Responses by—  
Dr. Forrest J. Prettyman.

Dr. Norman L. Ward.

Dr. Edward L. Watson.

Social Interlude, Music.

8:15 p. m. Oratorio. "The Evangel of the New World." Earl Evans, conducting Chorus of 400 voices.



Courtesy of Christian Advocate.  
**JOHN WESLEY, FOUNDER OF METHODISM**

**Thursday, Oct. 11—One Day Union**

9:30 a. m.  
Bishop William Fraser McDowell, presiding.

Addresses—  
"With One Accord." Bishop John M. Moore.

"And As They Prayed." Bishop Frederick D. Leete.

Union Meeting of the Boards of Bishops and General Conference Executives of the Methodist Protestant Church. Bishop Edwin Holt Hughes, presiding.

Dr. T. Albert Moore, delegate from the United Church of Canada.

2:00 p. m.  
Dr. John Calvin Broomfield, presiding.

Addresses—  
"A Message From the Mother Church." Dr. T. Ferrier Hulme, Delegate from England.

"Our Essential Unity." Bishop William Newman Ainsworth.

"The World Mission of One Methodism." Dr. John R. Mott.

4:00 p. m.  
Pilgrimage to Methodist Shrines.

5:00 p. m.  
Reception to Bishops and General Conference Executives of the Methodist Protestant Church.

8:15 p. m.  
Bishop Edwin DuBose Mouzon, presiding.

Address—  
"United Methodism in Protestantism." Dr. S. Parkes Cadman.

**Friday, Oct. 12—Delegates' Meeting**

9:30 a. m.  
Secretary Daniel C. Roper, presiding.

Addresses—  
"Journalistic Contributions of Methodism." Dr. James R. Joy.

"Their Further Extension." Dr. William Peter King.

"Educational Contributions of Methodism." Dr. William F. Quillian, Secretary of Education Methodist Church, South.

"Their Further Extension." President G. Bromley Oxnam, De Pauw University.

2:00 p. m.  
Bishop John M. Moore, presiding.

Addresses—  
"Social Contributions of Methodism." Dr. Halford E. Luccock, Yale Divinity School.

"Their Further Extension." Dr. Ivan Lee Holt.

"Theological Contributions of Methodism." Dr. H. L. Elderdice.

"Their Further Extension." Dean Albert C. Knudson, Boston University.

8:15 p. m. Pageant. "The Spreading Flame." Written and directed by Harold A. Ehrensperger.

**Friday, Oct. 12—Women's Meetings**

9:30 a. m.  
Slogan: "Methodist Women Looking Backward—Pressing Forward."

Special Music by Mt. Vernon Place Methodist Episcopal Church Choir.

Addresses by—  
Mesdames Goode, Nicholson, Perry and Shell.

**Friday, Oct. 12—Young People's Meeting**

10:00 a. m. Worship Service—Young people in charge.

10:30 a. m. "Youth and American

Methodism." Bishop Charles Wesley Burns.

11:15 a. m. Address. Bishop Robert E. Jones.

11:45-12:30 p. m. Forum — Resource Persons and Discussions.

12:30 p. m. Luncheon—Address, Speaker to be selected.

2:00 p. m. Discussion in Groups.

3:30 p. m. "Methodist Youth and the Future." Dr. John Calvin Broomfield.

4:00 p. m. Dramatic Worship Service by the young people.

**Saturday, Oct. 13—Delegates' Meetings**

9:30 a. m. Evangelistic Session.  
Bishop Frederick D. Leete, presiding.

Addresses by—  
Dr. Clovis G. Chappell and Dr. Merton S. Rice.

Summary—"The Past and Future of Methodism." Bishop Edwin Holt Hughes.

1:00 p. m.  
Pilgrimage to Sam's Creek, Carroll County, Maryland, for a dedicatory service of Old Log Meeting House site. Dr. T. Ferrier Hulme will be the speaker.

Mrs. Laura Dempster Gronemeyer, the Great-Granddaughter of Robert Strawbridge will unveil the memorial.

3:30 p. m. Pageant. "The Spreading Flame." Children's performance.

8:15 p. m. Pageant. "The Spreading Flame." Written and directed by Harold A. Ehrensperger.

**Sunday, October 14**

Preaching in all churches (Methodist) by Bishops and Delegates at both morning and evening services.

3:00 p. m.  
Nation-Wide Broadcast.

Pilgrimages. There will be pilgrimages daily to historic shrines in and around Baltimore.

Exhibits. St. John's Methodist Protestant Church, St. Paul and 27th Streets, will be the headquarters for the exhibits of the Boards of Philanthropy of the Methodist Church. Dr. E. L. Bunce is the Chairman of the Committee on Exhibits. At the First Methodist Historical Society will exhibit relics and mementoes of historical Methodism. A portrait gallery of eminent historical personages will be arranged by Mr. David E. Roberts of the Library of Congress.

**REPORT OF THE COMMITTEE ON FINDINGS**

The members of your committee on Findings are fully aware that, while this Sesqui-Centennial Celebration is being held under Commissions regularly authorized, our present meeting represents a spiritual Conference, rather than a legislative assembly. We would not even appear to commit the people of these three Methodisms to any programs that do not stand for the assured judgment and conscience of our

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several constituencies. Yet your committee does feel certain that upon several matters, there would be an all but unanimous agreement among our pastors and Church members, while this gathering itself has been an evidence of the prevalent feeling among our congregations.

The fact that Methodism has been for many years in several sections, has not done away with moral and spiritual cohesion.

In the great regions that include the spirit and program of the Christ our different branches are wonderfully alike; and we doubt not that in the following paragraphs we speak for the unified consciousness of the people called Methodists.

We trust that the necessary brevity of statement may not lessen the impression of intensity.

1. On the liquor question we find no reason for a moral retreat. The official utterances of our Churches warrant us in affirming that we believe earnestly, and never more earnestly than now, in total abstinence for the individual and total prohibition for the State and Nation. The statistics of increasing drunkenness, and of automobile accidents due to intoxication are simply appalling.

Daily the reaction of our citizens in general toward our position must be felt. The frightful figures will directly convince the nation that its experiment with legalized evil is an inconceivable disaster.

We consecrate ourselves afresh to campaign against the traffic in rum, pointing with pride to our position not merely because of its historic, but because it is truly prophetic, standing for a civic and spiritual ideal.

We lift our temperance banner higher than ever, and declare that we will accept no discharge from our war, until that banner is one of victory in Christ's name.

2. While we would reiterate the pronouncements of our Communion with reference to the application of our Gospel to the social and commercial relations of the people, believing that Christ is equal to the solution of all problems of economics and civil life, we recognize that the nervous condition of the present period makes immediately urgent a plea for a warless world.

We do not believe that the prophets of the Old Testament were wild visionaries when they proclaimed so confidently the day of Peace.

We urge that the word of international and social concord be constantly promoted, and especially that we endeavor to further all covenants among the nations that reduce or banish armaments, and so tend to do away with the awful wastage of war and bring in the complete reign of peace on earth among men of good-will.

3. The overwhelming emphasis of this gathering has been placed on the reunion of our severed Methodism. Assembled in this historic city of Baltimore and on this perhaps equally historic occasion, we have been thinking of our concords and not of our discords.

Indeed, it has been increasingly evident that our differences belong to the past, while our agreements, which characterize the present, call for united action in the future. We desire to say to the Methodists of our land that the time has fully come for us to move forward in one body. Only so shall we keep faith with our fathers, and only so can we keep faith with our children.

We suggest to our people everywhere that during these autumn and winter months, in Annual Conferences and in local congregations, attention be given

to the celebrating of the One-Hundred and Fiftieth Anniversary of American Methodism, but with a view to creating and developing the sense of historic and essential unity of all Methodist bodies, in order that, when Union comes, it may spring out of the heart and will of a determined and consecrated people.

Ecclesiastic authorities may hinder Union, but they can never alone create Union: that must come from the rank and file of the people called Methodists.

When these declare that needless rivalries and expenditures of men and money to no sacred purpose shall cease, then will this great thing be done.

We pledge to the Joint Commission on Union our prayer and cooperation in their holy endeavor to find the road to the actual merging of our millions for the greater glory of Christ.

4. The constant note struck in the symphony of this gathering has been seized from the music of Aldersgate Street. We are already asking ourselves, Will this Sesqui-Centennial prove to be just another Celebration, or will it prove to be an enlarging release of God's grace in American Methodism?

Livingstone's well-known word was, "The end of the exploration is the beginning of the enterprise."

In like manner we declare that the end of the Celebration is the beginning of the Advance. We have reached a new Kadish-Barnea, a new Cesarea Philippi. We have heard hitherto about the sons of Anak in society, in government, and even in the Church. But we have heard here of the Son of God and of his everlasting Kingdom.

Our advance presumes an objective; and our primary objective is the "Re-Experience of the Warmed Heart."

We now call upon the ranks of American Methodism to inaugurate a period of special prayer, and of the study of God's Word, culminating in Watch-Night services on December 31, 1934—such services to mark the chronological Sesqui-Centennial of the Christmas Conference.

Yet we, who have been in Baltimore, must not merely look forward to this mood of prayer. Let it begin here and now. From the delightful fellowship of these days let us come into the assured fellowship of Christ Himself, until, moving toward Him we move toward each other in Him, and find that because we have one Shepherd, we have also one flock and one fold.—Edwin H. Hughes, Methodist Episcopal Church; Edwin D. Mouzon, Methodist Episcopal Church, South; John C. Broomfield, Methodist Protestant Church.

#### ASKINGS FOR THE NEXT QUADRENNIUM

The amount asked of the Little Rock Conference by the General Conference for General Work each year during the next quadrennium is \$45,214. This is a reduction of \$2,885 for General Work. The recent General Conference strongly urged that each Annual Conference make its askings no larger than for General Work. In fact, according to Paragraph 265 in the new Discipline, it will take the approval of the Conference Commission on Budget and also of the Annual Conference to make the Conference Askings more than the Askings for General Work. I take it that our Annual Conference will abide by the law and divide our Askings on a 50-50 basis. This then will make our Annual Conference askings \$45,214, or a grand total for both General Conference Work of \$90,428 as against a total of \$98,444 during the present quadrennium.

But this reduction of some \$8,000.00 does not help matters much. We will be facing the same embarrassing sit-

uation during the next four years that we have the past four years. According to the Journal of our Conference for 1933, page 109, the total amount accepted by the several charges in our Conference was only \$49,487. Of this amount we paid \$38,395. Now the amount we paid on Conference Claims last year, is a long way from \$90,428, which will be our assessment if we accept the amount handed down and also make the ratio 50-50.

As a Conference I think we should be honest with ourselves and also with the general interests of our Church. We had just as well face the facts. No use to try to "whoop" ourselves up at our Conference and then come home to do little about it. The most that our Annual Conference has ever paid was \$93,680.31 in 1927 on an assessment of \$131,029. You will observe that this payment is only slightly above \$90,428 if we accept the General Conference Asking and make our Conference Askings the same amount. For one I am not in favor of passing a resolution at Conference pledging myself to raise this much money when I know we will not do it, I care not how strong you may make your resolutions. I repeat, I am willing to face the facts and act accordingly even though I wish so much that it was different.

If present and past conditions and the above figures mean anything, it seems to me that our Annual Conference should be very careful and at least honest with all concerned in making the askings for the next year. The new Budget Commission will have to wrestle with this problem but I believe that the Annual Conference should feel a vital interest in making the adjustments.—J. Frank Simmons.

#### THE TIME LIMIT FOR PRESIDING ELDERS

Some serious-minded brethren become gun-shy for fear approval of the proposition sent down by the General Conference, will put a legislative matter into the Constitution. Even some who are for four-point-four say maybe there is another way of doing it. The matter is simple. The Judicial Council says that the question is a constitutional one. The Constitution is protecting the present order, an interminable term, which has become unsatisfactory to an overwhelming majority of the Church. If amending the Constitution in a constitutional way gives the Church relief at the point of its greatest distress, why hesitate? A second Constitution properly amended becomes both more sacred and more effectual. Let us follow the path of progress.—Marvin T. Haw, Kansas City, Mo.

#### STATEMENT OF PLAN AND POLICY ADOPTED BY THE COMMITTEE ON EVANGELISM

At a meeting of the General Committee on Evangelism, in Nashville, Tenn., August 9, to consider plans and policies for our Church's evangelistic program for the quadrennium, the following statement was adopted:

1. Major Objectives: The General Conference has placed upon the Committee on Evangelism the responsibility for developing plans and policies in the field of evangelism, but has outlined the task under four major objectives, as follows:

1. To promote revivals throughout the Church.

2. To inspire and train the ministry for earnest pastoral and personal evangelism.

3. To develop the evangelistic spirit and method among Church members.

4. To make available trained and competent accredited evangelists.

With these objectives in mind, the Committee is seeking to project a program of evangelism for this quadrennium which will send our great Church forward in a real spiritual advance all along the line. It should enlist the entire personnel of the Church, including our connectional personnel, presiding elders, pastors, evangelists and the laity. In a recent address to the Church our Bishops struck the keynote for this quadrennium in the following appeal:

"We have set before us a goal of not less than 750,000 new members for the quadrennium. . . . Let us attempt great things for God. Let us kindle afresh the fires of our evangelical zeal on the ancient altars of self-surrender and faith; let us tarry in prayer and expectancy till once more the fire falls; let us look for the power from on high that shall send us out as it did our fathers to 'tell all around what a dear Saviour we have found.'"

2. Points of Emphasis: In any program of evangelism which we build today, we must take into consideration the whole difficult spiritual and moral situation. The emphasis should be at three points:

1. The spiritual awakening that must be brought to the membership of the Church through daily devotions, church attendance and prayer.

2. Personal soul winning. Our entire membership, including pastors and laymen, must be urged to make it their primary responsibility and privilege to reach others for Christ.

3. The conservation and integration of our new members and the members who move from one community to another.

1. We have too often failed to give proper emphasis to the conservation and assimilation of new members. We should place special stress on this in our Four-Year Program. The period from Easter to Pentecost might be used to advantage in this respect, plac-

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Don't let Malaria tear you apart with its racking chills and burning fever. Trust to no home-made or mere makeshift remedies. Take the medicine prepared especially for Malaria—Grove's Tasteless Chill Tonic.

Grove's Tasteless Chill Tonic gives real relief from Malaria because it's a scientific combination of tasteless quinine and tonic iron. The quinine kills the Malarial infection in the blood. The iron builds up the system and helps fortify against further attack. At the first sign of any attack of Malaria take Grove's Tasteless Chill Tonic. Better still take it regularly during the Malaria season to ward off the disease. Grove's Tasteless Chill Tonic is absolutely harmless and tastes good.

Grove's Tasteless Chill Tonic now comes in 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. Get a bottle today at any store.

ing special emphasis upon instruction and integration of new members.

2. One of the chief sources of loss in membership in our Church is due to the removal of members from one community to another without transferring their church membership. Thousands of our Methodist folk are living in communities without placing their membership in the local church where they live. In our Four-Year Program, we will have large opportunity to enlist many of these unattached members. We should give this matter serious consideration and endeavor to do something in a big way to meet the situation.

3. Cooperation with Other Agencies:

1. We shall cooperate in every practical way with the Department of Evangelism of the Federal Council of Churches of Christ in America, and allied groups, in an effort to promote and deepen interest in an adequate program of evangelism among the Christian forces of America.

2. In keeping with the spirit of the joint celebration of the Sesquicentennial of American Methodism, our plans and program will be correlated as far as may be practical and feasible with the plans of the Commission on Evangelism of the Methodist Episcopal Church.

3. We shall seek the full cooperation of our Board of Christian Education and the Board of Lay Activities in the projection of a unified approach to the Church, recognizing the fact that the spirit of evangelism should permeate the program of our Methodism in its entirety in an effort to win men and women to definite allegiance to Christ, and to nurture them into the full experience of the meaning of responsibility of discipleship.

4. Our program should be projected upon such a basis as will provide for the fullest participation of the women in the Church through their organized agencies.

5. It is the sense of the Committee on Evangelism that the time has come for our Church to take a forward-looking advance in the field of evangelism, and to this end we request the Bishops of our Church, in accordance with the action of the recent General Conference, to lead us in a Church-wide Movement to consist of great mass meetings in the various Conferences. Our feeling is that such an effort to stir our preachers and people on the great question of evangelism should come as early as practicable in the quadrennium, in the early months of 1935, if possible, and furthermore, we desire to pledge our Bishops the full and hearty cooperation of this Committee.

4. Promotional Methods:

1. Evangelistic Preaching.—There has never been a time when we needed, as we do today, to emphasize the

all-sufficiency of the Christ and exalt him as the hope of the world. The pulpit is challenged by the urgency of the situation to herald the "Good News" with a view to securing definite decisions.

2. Mass Evangelism.—The day of mass evangelism has not passed. It has always had a large place in our Methodism. We urge every Church throughout our connectionism to make a definite place in its program each year for special revival service.

3. Personal Soul Winning.—One of the problems of the Church today is that the preacher does not get a chance to reach the unsaved with his pulpit message as he once did. This gap between saint and sinner may be bridged by putting unusual emphasis upon personal soul winning during the next four years. We suggest:

1. That our pastors should dedicate themselves anew to the task of winning individuals.

2. The laity of our Church, men and women, must be convinced that their primary responsibility and privilege is to win others for Christ. If the laity of our Church could only realize that they have a responsibility to the Church larger than that of merely paying the bills, it would mark the beginning of a new day for our Methodism.

4. Youth.—It is recommended that the Department of Evangelism work out some definite program whereby the young people of our Church may be used in a large way to win their friends for Christ.

5. Affecting the Work of Annual Conferences:

1. We recommend that each Annual Conference Board of Missions nominate for election by the Conference a strong Committee on Evangelism, as provided for by the Discipline, which shall be auxiliary to the General Committee on Evangelism and which shall promote evangelism throughout the Conference. This committee should be selected with much care and should include persons of real evangelistic passion who know the whole program of the Church.

2. We request each Annual Conference to make provision for holding a conference on retreat in each pastoral church within its bounds as soon after the meeting of the Annual Conference as practical, when the pastor and a group of his leaders shall spend a day or part of a day in prayer and conference concerning our Four-Year Program of Evangelism and their responsibility to it.

3. We ask each Annual Conference to designate the first Sunday in January as "Covenant Sunday." This has in it large possibilities for getting every Methodist to renew his covenant with Christ and might be observed in connection with a friendly visitation campaign to secure every-member attendance at Church.

6. Concluding Word: In all of our planning, let us keep in mind the following challenging words in the recent message of our Bishops to the Church: "The method of revivalism—preaching the fact of sin, the atoning death of Christ, the offer of salvation through faith in Christ, the witness of the Spirit, and a life of holiness unto the Lord—the method of revivalism was never more needed than today. It is the call of the hour—We need again to be the heralds of a great passion. We call upon our ministers and members to advance all along the line. Go out into the highways and hedges and compel men to come in."—U. V. W. Darlington, Chairman, Committee on Evangelism; Grover C. Emmons, Secretary, Department Home Missions, Evangelism and Hospitals, Board of Missions.

Woman's Missionary Dept.

MRS. A. C. MILLAR, Editor

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

COACHING DAY AT BATESVILLE

Batesville District Coaching Day was held at the First Methodist Church here Thursday with seven Auxiliaries of the District represented by Auxiliary presidents, mission study superintendents and members.

Mrs. Hugh U. Williamson, vice president of the local organization, in a few well chosen words, greeted the visitors and introduced Mrs. O. E. Goddard of Batesville, District Superintendent of Mission Study.

The suggestions and instructions given by Mrs. Goddard will prove of inestimable value to the local Auxiliary in presenting the new mission study book, "Suzuki Looks at Japan," and study periods will begin at the First Church soon under the direction of Mrs. Jas. H. Johnston, superintendent of mission study in the local auxiliary.

Mrs. I. N. Barnett, Jr. and Mrs. Cole of Batesville, gave a very clever portrayal of "The American and the Japanese Woman," the theme of the dialogue being taken from the first chapter of the new study book.

A luncheon was served by the First Church Auxiliary to the 35 ladies present, and during the afternoon session Mrs. Taylor Dowell of Tuckerman, District Secretary, brought several thoughts of vital interest to her hearers and stressed the importance of carrying out all obligations in full this last quarter of the Conference year.

Mrs. B. E. Snetser, Conference superintendent, read a most interesting letter from Miss Dora Armstrong, a registered nurse who is serving so efficiently at Wembo Nyami in the Congo Belge.

DISTRICT MEETING AT MENA

The Texarkana District meeting was held at Mena Oct. 9, with Mrs. W. L. Phillips of Ashdown, the District Secretary, presiding. Mrs. Phillips selected "Consecration" as the theme for the day and inspirational devotionals were given by Mrs. C. P. Michael of Mena, and Mrs. E. E. Franklin of Ashdown, at the morning session.

Mrs. A. R. McKinney of Texarkana, Conference Superintendent of Mission Study, led an interesting discussion on "Why Study About Missions?"

Miss Hortense Murry of Arkadelphia, returned Missionary Nurse from Africa, was the principal speaker of the day. Miss Murry told of her work in Africa. She described the climate and the people and then told about the schools, hospitals and churches. She said "But only about one-tenth of the people in Africa have accepted Christ. They are getting so they can help themselves some, but they are still depending on you. They need your prayers and support."

Special music was furnished by Mrs. King Collier and Miss Irene Hamilton of Mena, James Manning of DeQueen, and a quartet from Highland. Flowers were presented to Miss Murry, Mrs. Phillips and Mrs. McKinney as a token of appreciation for their work. Mrs. W. R. Dunn of Florence, gave the closing devotional on "Prayer."

Eighty-two members were present and the following pastors: Rev. James Simpson of Hatfield, Rev. A. W. Waddill of DeQueen, Rev. J. C. Johnson of Cherry Hill, and Rev. A. W. Hamilton, host-pastor. Much appreciation was expressed for the lovely hospitality of the Mena Auxiliary. The church was deco-

rated with baskets of beautiful dahlias and a bountiful dinner was served at the noon hour.—Mrs. Schley Manning, Secretary.

ZONE MEETING AND REVIVAL AT ALTUS

Seven Auxiliaries were represented at the Zone meeting held at Altus Oct. 5, with the District Secretary, Mrs. H. S. East, assisting, Mrs. Thompson of Hartman, presiding.

Rev. John McCormack, the pastor at Altus, conducted the devotional, reading a part of the 14th chapter of John. His theme was "The Christian Way."

Several interesting papers were read interspersed with special music. Consecrated, cultural and efficient these women put themselves into the program which was inspiring and helpful all the way through and put new courage into the hearts of the workers.

The next meeting goes to Mulberry.

Rev. H. H. Griffin, our genial and energetic Presiding Elder, with the following pastors were present: Rev. A. D. Stewart, Clarksville; J. M. Barnette, Hartman; Cecil Culver, Ozark; J. A. Womack, First Church, Van Buren; C. W. Good, Mulberry.

At the close of the program Brother Griffin made quite an interesting and inspiring talk, reporting that the Ft. Smith District led all the other districts in the North Arkansas Conference in additions to the church, and was second in the collections and that the reports would be made "in full" at Conference.

The Woman's Missionary Society served a bountiful lunch in the Sunday School Annex and a happy social hour was enjoyed by all.

This Zone meeting was a fitting climax coming, as it did, so near the close of the best revival Altus has had in many years.

Rev. A. D. Stewart did the preaching and Bro. John McCormack led the singing. The church was revived, sinners saved and backsliders reclaimed in the good old fashioned Methodist way. The meeting closed Oct. 1 when Bro. McCormack received 24 into the church, most of them by baptism.

Bro. Stewart and his lovely wife won a very warm place in the hearts of our people. The spiritual life of the church has been deepened and enriched so

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Germes that cause burning, itching skin, ringworm, tetter, dandruff, etc., cannot survive the strong antiseptic properties of BOND'S SKIN EASE. The liquid penetrates infected parts, kills the germes, soothes irritation. Costs only 50c. Money back if it fails. Prepared only by Bond's Pharmacy Co

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You'll be pleasantly surprised when you make up this simple home mixture and try it for a distressing cough. It's no trouble to mix, and costs but a trifle, yet it can be depended upon to give quick and lasting relief.

Make a syrup by stirring 2 cups of granulated sugar and one cup of water for a few moments until dissolved. No cooking needed. Get 2½ ounces of Pinex from any druggist, put it into a pint bottle, and fill up with your sugar syrup. The pint thus made gives you four times as much cough remedy for your money, yet it is far more effective than ready-made medicine. Keeps perfectly and tastes fine.

This simple remedy has a remarkable three-fold action. It soothes and heals the inflamed membranes, loosens the germ-laden phlegm, and clears the air passages. Thus it makes breathing easy, and lets you get restful sleep.

Pinex is a compound of Norway Pine, in concentrated form, famous as a healing agent for severe coughs. It is guaranteed to give prompt relief or money refunded.

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that we will reap the fruits of his coming to us for a long time to come. And last but not least we regret so much that we will have to give up our well loved pastor and his wife who will soon leave for Dallas, Texas, to enter S. M. U. They have captured the hearts of all the people. Their work among the young people has been especially fine. They carry our love and best wishes with them.—Reporter.

**LITTLE ROCK FIRST CHURCH STUDY CLASS**

The Study Class of First Church met at 11 o'clock, Oct. 8, at the home of Mrs. Clem Baker, with Mrs. J. R. McAllister, study leader, presiding. After a short business session Mrs. C. M. Reves presented a beautiful devotional. At noon a covered dish luncheon was served. The afternoon session was opened with a most appropriate prayer by Mrs. H. B. Allis. Miss Hildegard Smith, District Mission Study Leader, opened the afternoon study with a talk. Mrs. Ernest Matkin and Mrs. A. Rainey, in costume, introduced the characters in the book, "Suzuki Looks at Japan," with a most enjoyable dialogue. Mrs. A. M. Neel, Mrs. J. W. Ryburn, Mrs. George Burden, Mrs. R. E. Wait, Mrs. Henry Leigh and Mrs. J. C. Carroll, dressed in Japanese costumes, conducted a discussion of Japanese problems. Mrs. A. J. Quindley dismissed the meeting with prayer. Three other very interesting meetings are planned for the remaining study of this book.—Mrs. R. E. Wait, Pub. Supt.

**COACHING DAY AT MARKED TREE**

The Jonesboro District Meeting and Coaching Day was held at Marked Tree on September 28, with the District Secretary, Mrs. Henkel Pewett, presiding. The beautiful auditorium of the church was decorated in an oriental motif with lovely flowers, Japanese lanterns, etc. The attendance numbered 150 including the pastors of the District.

Rev. J. A. Sage, the pastor-host, conducted the morning devotional, with Mrs. Lyle Kiech at the piano.

Roll call showed most of the Auxiliaries to be doing satisfactory work.

Mrs. Pewett read and stressed portions of the Conference minutes, and asked that reports be sent more promptly. She urged that in the forthcoming elections the important office of Corresponding Secretary be given to women "who can read and write," since that is the one requirement for sending reports promptly. She made an earnest plea for doing the Lord's work cheerfully and systematically, and stated that there is no place in our organization for careless, slipshod methods.

Mrs. J. E. Critz spoke in behalf of supplies. Mrs. J. L. Pruitt made an appeal for the Methodist Hospital in Memphis. Rev. and Mrs. J. A. Sage sang a beautiful duet. Mrs. H. H. Blevins presented the children's work. Mrs. E. K. Sewell spoke on Spiritual Life and emphasized prayer meetings.

At this time a bountiful co-operative lunch was served in the church dining room.

The afternoon session opened with a prayer retreat which was a spiritual feast. It was conducted by the Presiding Elder, Rev. S. B. Wiggins. From this point the program centered around the missionary work in Japan and was in charge of Mrs. S. B. Wiggins. Mrs. Wiggins, who had spent some weeks at Mt. Sequoyah, explained the best methods of teaching the new study book, "Suzuki Looks at Japan." A playlet was presented by Mrs. Wiggins and Mrs. Jack Maupin, the latter in Japanese costume.

Mrs. W. R. Melton talked on Council Credits and explained the requirements. Mrs. H. L. Wade, Mrs. W. J. LeRoy and Mrs. H. M. Lewis composed the

**Christian Education**

**S. S.-Y. P. OFFERINGS IN FORT SMITH DISTRICT**

Sunday School-Young People's Day Offerings continue to come in from Ft. Smith District. When one more church pays quota in full this district will be 100 percent in its quota—Ira A. Brumley, Exec. Sec.

**NEW RECORD IN STANDARD TRAINING**

Standard Training credits in the North Arkansas Conference for conference year have passed the 2,400 mark. This sets a new record for the conference year. The previous high record was 1927-28, when 2,343 credits were issued.—Ira A. Brumley, Exec. Sec.

**CONWAY DISTRICT LEADS IN TRAINING WORK**

The Conway District has 429 Standard Training credits and 115 Cokesbury Training credits, making a total of 544 credits.

The Batesville District leads Conway District in Cokesbury credits with 180 credits.

Jonesboro District has 421 Standard credits, being only 8 below Conway District.

Fayetteville and Ft. Smith Districts are nearing the 400 mark in Standard credits.—Ira A. Brumley, Exec. Sec.

**NORTH ARK. CONFERENCE HOME AND FOREIGN MISSIONARY ENTERPRISE OFFERING SEPTEMBER**

Batesville District	
Batesville, First Church	\$ 16.67
Batesville, Central Ave.	28.03
Charlotte	1.00
Cotter	1.00
Mountain Home	2.78
Newark	2.69
Newport, First Church	28.56
Corner Stone	.55
Oak Grove	1.29
Strangers Home	3.54
Clover Bend	1.40
Alicia	3.97
Total	\$ 91.48

Booneville District	
Booneville	\$10.00
Mansfield	4.78
Paris	15.51
Huntington	2.00
Total	\$ 32.29

Conway District	
Cabot	\$10.00
Knoxville	2.65
Quitman	3.76
Vilonia	1.55
Mt. Carmel	1.25
Lamar	2.00
Conway, First Church	85.00
Total	\$106.21

Fayetteville District	
Bentonville	\$ 10.73
Fayetteville	14.55
Pea Ridge	.95
Elm Springs	2.50
Bestwater	.50
Prairie Grove	49.28
Rogers	15.00
Springdale	10.18
Rhea	3.58
Viney Grove	2.95
Springtown	7.04
Winslow	13.81
Total	\$130.97

courtesy committee which extended thanks to the pastor and members of the Marked Tree Auxillary for the delightful hospitality. Their report was adopted by a rising vote.

The meeting was closed with prayer by Mrs. J. E. Critz.—Mrs. K. P. Cullom, Secretary.

Ft. Smith District	
Altus	\$ 1.52
Clarksville	12.00
Ft. Smith, Dodson Ave.	5.00
Ft. Smith, Second	12.00
South Ft. Smith	1.00
Greenwood	1.17
Bethel	.60
Mulberry	2.00
Gar Creek	2.15
Van Buren, First Church	3.25
Van Buren, City Heights	1.00
Total	\$ 41.69

Helena District	
Aubrey	\$ 1.86
Colt	.38
Crawfordsville	2.32
Forrest City	90.00
Haynes	4.48
La Grange	1.21
Helena	28.66
Hulbert	2.77
West Memphis	2.50
Marianna	12.00
Cherry Valley	2.83
Widener	2.48
Madison	1.69
Hickory Ridge	2.72
Wynne	10.00
Tuni	1.56
Total	\$167.36

Jonesboro District	
Blytheville	\$ 12.00
Yarbo	2.10
Trinity	5.50
Brookland	2.06
Joiner	3.12
Jonesboro, Fisher St.	11.16
Jonesboro, Huntington Ave.	2.00
Lake City	1.00
Manila	2.09
Lepanto	7.60
Leachville	2.81
Pleasant Grove	3.76
Total	\$ 55.30

Paragould District	
Portia	\$ 1.00
Hoxie	2.75
Mammoth Spring	2.21
Walnut Ridge	2.05
Total	\$ 8.01

Searcy District	
Augusta	\$ 4.30
Bald Knob	1.00
Revels	.50
Heber Springs	2.00
McCrary	5.00
Valley Springs	2.17
Total	\$ 14.97

Standing by Districts	
Helena District	\$167.36
Fayetteville District	130.97

Conway District	106.21
Batesville District	91.48
Jonesboro District	55.30
Ft. Smith District	41.69
Booneville District	32.29
Searcy District	14.97
Paragould District	8.01
Grand Total	\$648.28
—Ira A. Brumley, Exec. Sec.	

**GRAY'S OINTMENT**  
USED SINCE 1820—FOR  
**BOILS**  
Superficial Cuts and Burns and Minor Bruises. 25c at Drug Stores.

**666**  
**LIQUID TABLETS, SALVE, NOSE DROPS**  
Checks Malaria in 3 Days, Colds first day, Headaches or Neuralgia in 30 minutes  
**Fine Laxative and Tonic**  
Most Speedy Remedies Known

**Why the Sudden Change to Liquid Laxatives?**

Doctors have always recognized the value of the laxative whose dose can be measured, and whose action can be thus regulated to suit individual need.

The public, too, is fast returning to the use of liquid laxatives. People have learned that a properly prepared liquid laxative brings a more natural movement without any discomfort at the time, or after.

The dose of a liquid laxative can be varied to suit the needs of the individual. The action can thus be regulated. It forms no habit; you need not take a "double dose" a day or two later. Nor will a mild liquid laxative irritate the kidneys.

*The wrong cathartic may often do more harm than good.*

Dr. Caldwell's Syrup Pepsin is a prescription, and is perfectly safe. Its laxative action is based on senna—a natural laxative. The bowels will not become dependent on this form of help. Dr. Caldwell's Syrup Pepsin is obtainable at all druggists.



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**CHURCH NEWS**

**FIRST YEAR CLASS**

The committee and class of the first year, North Arkansas Conference, will convene in the room designated at Central Methodist Church in Fayetteville, Wednesday, October 31, at 4:00 p. m.—W. V. Womack, Chairman.

**NOTICE TO MEMBERS OF NORTH ARKANSAS CONFERENCE**

Fayetteville and Central Methodist Church send greetings to the members of the North Arkansas Conference. The Conference will open at 7:30 p. m. on Wednesday, October 31, with an opening address by Bishop John M. Moore. Bishop Moore will also deliver the Sesqui-Centennial address on Methodism on Friday night.

The church at Fayetteville requests that all members of the Conference who ARE NOT COMING IN CARS please send notice to that effect at once. This request is made in order that those not in cars may be placed nearest the church.

Entertainment (room and all meals) will be provided by the church for all members of the Conference. Entertainment will begin at noon, Wednesday, October 31.

Elsewhere in this issue schedule of trains and busses arriving in Fayetteville is given.—Warren Johnston, P. C.

**SCHEDULE OF TRAINS & BUSES TO FAYETTEVILLE**

For the benefit of those coming to Fayetteville by bus or train to attend the North Arkansas Annual Conference we give the following train and bus schedule:

Frisco Trains arrive in Fayetteville—  
From South—8:35 p. m.  
From North—7:00 a. m.

**Bus Schedule:**

Buses from Little Rock—  
Leave L. R. 8:00 a. m., arrive at Fayetteville 2:45 p. m.  
Leave L. R. 1:30 p. m., arrive at Fayetteville 8:45 p. m.  
Leave L. R. 12:30 midnight, arrive at Fayetteville 9:35 a. m.

Buses from Kansas City with St. Louis Connections, arrive Fayetteville—  
11:15 a. m.  
5:30 p. m.  
10:45 p. m.

Buses from Harrison and Eureka Springs, arrive Fayetteville—  
11:15 a. m.  
5:00 p. m. Warren Johnston, P. C.

**CHERRY HILL CIRCUIT**

This is known as the highlands of the Ouachita National Forest, and the air is cool and refreshing as it is better than 1000 feet above sea level, and one needs a blanket for comfort most every night during the year.

We have had a splendid year, as the various churches that make up this charge seem to take special interest in seeing that the minister and family share with them, each church having given us a good pounding during the year, as well as other helpful and valuable gifts. These are very fine people to serve.

We have had good revivals at Cherry Hill, Dallas, Highland and Ransom Churches with the following ministers rendering very valuable help during the meetings: Rev. Jack Taylor, Rev. C. H. Gilliam, Arthur Barber (singer), Rev. Louis Averitt, and Rev. Mr. Lambert. We received sixteen members into the churches, eight on profession of faith and eight by certificate. Have also had the joy of baptising four infants and marrying one couple.

Our Conference Claims will be paid in full, and we are proud to report that each of our five churches on this charge is 100 percent for the Arkansas Methodist, and that our people are enjoying it. It will help them to be better Christians and Methodists.—J. C. Johnson, P. C.

**CALION CHURCH**

We have come to the close of one of the best church years in the history of the Calion Church. Rev. G. W. Warren, pastor, has done a great work here. We feel that there is growth in interest in the work and a deeper spiritual life in the Church.

During May, there was a two weeks' revival held by the pastor with twenty-five members joining the Church, the majority coming in by letter. The finances of the church have come out on top with 100 percent to her credit.

Our Sunday School has more than doubled since the revival, and is still increasing. We have an average attendance of about 50 each Sunday.

Miss Willie Mae Porter, rural worker, sponsored a ten-day Daily Vacation Bible School here with an enrollment of about 35 boys and girls. On the last day of the school the children of this Church and Norphlet Church were served a Korean luncheon prepared by members of the Missionary Society.

The Missionary Society has done a great work this year. During the warm weather the meetings were held in the evening instead of afternoon. A goodly number attended the Auxiliary and much interest has been shown in Bible and Mission Study classes. We are now making a study of Japan. The text-book being used is "Suzuki". The Auxiliary was organized last November.

On last Sunday evening Miss Willie Mae Porter and Miss Audrey Warren, our pastor's daughter, organized a Junior and Intermediate Epworth League here. The boys and girls have set their hearts on making it their real work and are planning to give a good program each Sunday evening.

We feel that every part of our Church work has been worth while during the year and are praying that our work will continue to move forward.—Reporter.

**CAPITOL VIEW CHURCH**

A Wesley Fellowship League for all ages above the Young People's League, has been organized at the Capitol View Church. The following officers were elected: President, Roy Turley; Vice-President, I. E. Butler; Sec., Mrs. Mildred Cleveland; Treas., Mrs. A. W. Reed. We feel that this League will be a great benefit to the Church and its people. There were 57 present at the first meeting.

The Crossbearers, the Young Men's Bible Class, are putting on a membership drive. The class enrollment of 43 was divided into two groups with J. R. Wilson and W. E. Rice as captains. The contest will terminate in Thanksgiving dinner which will be given by the losing side.

The Elizabeth Reed Sunday School class at a recent meeting elected the following officers to serve for the ensuing year: President, Mrs. Marie Spring; Vice-President, Mrs. Mildred Cleveland; Sec., Mrs. S. J. Smith and Treas., Mrs. Gladys Knowles. From the plans made this coming year will be a busy one for this young matrons' class.

This month is Rally month at Capitol View. The interior of our Church has been painted for our Golden Harvest month in celebration of our 25 years of progress. Special programs have been planned for each Sunday. First Sunday—Rally Day; Second Sun-

day—Founders' Day; Third Sunday—Children's Day, and Fourth Sunday—New Members' Day. Those present at the eight services will be on the Honor Roll. Rev. John P. Lowry led the song service for our Founders' Day program. Mrs. S. E. Hill, one of the founders of our Church, who donated 38 lots in Fair Park addition, gave a short talk. In observation of Childhood and Youth Week, we will have Children's Day next Sunday.

The Sunday School high mark for this year was 333, one of the highest in the history of our Church.

There were 272 people who took communion at Capitol View last Sunday.

This Church is in its closing weeks before Conference and we are happy to report 116 members have been received and that we will be 100 percent in all finances.—Reporter.

**RICHMOND-OGDEN-WILTON CHARGE**

I will admit when we were read out for this place last fall I had some misgivings, being moved entirely across the state, and Richmond being eight miles from the railroad and off the highway. The people received us with open arms, and we found indeed a loyal people here, who love the church. Not being used to a country circuit, it was a little hard to get fitted into a six-point circuit, but we got our bearings and have made marked progress. We held a meeting at each church, with deep interest and the cause of Christ was strengthened. In all my ministry I have never seen more powerful and effective work of the Holy Spirit than was visible in our meeting at Ogden, which was held in February.

Brother McGuyre, pastor at Foreman, helped us at Richmond, and he brought us some great sermons. Aside from this I did all the preaching in the meetings.

We feel sure that the finances will all be in full. In fact, we have half of the Conference Claims in hand now. We had a Victory Banquet at Ogden on Oct. 12, thanking the Lord for the success of the year and celebrating the fact that Ogden, had already paid everything in full, although they had doubled the salary of previous years.

We were hard hit by the drouth, but our people are of the type that does not give up.—W. C. Lewis, P. C.

**DALARK CHARGE**

We have had fine revivals at all churches. Fifty additions to the church, five babies baptized, have nearly 200 in our Young People's Organizations, one W. M. Society and looking forward to organizing two more. Our Sunday Schools have grown 50 percent better than they were at the beginning of this conference year. We have bright prospects for our Sunday School enrollment to be more than the church membership on the whole charge by the first of the year.

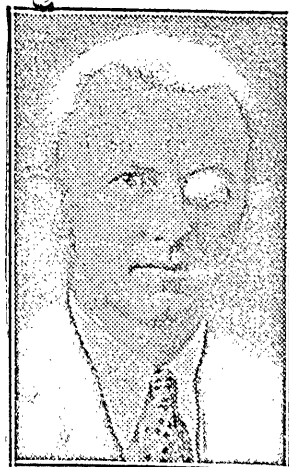
Our people are religious, loyal and heroic. They have been unfortunate and yet it may be for our good. All crops were burned up in this section, but nothing daunted, we are determined by the grace of God—that His Church must make progress. We have one of the best presiding elders in Southern Methodism, Rev. J. A. Henderson and his fine and efficient wife.

Dalark Charge entertained the greatest District Conference that has ever been held in Southern Methodism, and next to the largest Quarterly Conference that this pastor has ever attended was held on this Charge, Oct. 7, at old historic Rock Springs Church. Bro. Henderson brought us a great message at 11 o'clock. It was 100 percent gospel, seasoned highly with the Holy Spirit. We had a 93 percent attendance of all the official roll on the Charge. Added to this fine attendance we had between 200 and possibly 250 to make up the fine congregation. And not less than 85 percent remained for Quarterly Conference.

Finances are small, but when one looks over the farms in this section, they see the reason why. The dry hot weather was so severe and long remaining that even the grass roots were killed in the ground and the recent rains have not resurrected any life. But don't give us up, we believe in God and will come out safe in the future.

In the midst of all this calamity we have covered our parsonage and did

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it without any cash. Our people went to the bottom and rived out cypress shingles and put them on. The nails were donated and the preacher's wife prepared dinner for all at the parsonage. May the blessings of God ever abide with the Dalark people.—J. Cyclone Williams, P. C.

#### AMERICAN EDUCATION WEEK 1934

The theme of the fourteenth annual American Education Week November 5-11, 1934, is **Educating for Tomorrow**. The observance will be a step in the adaptation of education to the future conditions of this country. It is time for the American people to state more clearly the goals toward which they are moving, and to teach these goals to their children, upon whom rests the future of self-government.

Education is a powerful social force. The kind of education we offer children today will largely determine the character of our national life tomorrow. Altho teachers will naturally take the lead in the revision of American education, the duty is so momentous as to call for the help of every citizen.

American Education Week brings parents and other citizens together with teachers to formulate the objectives and appraise the results of education. Citizens are invited to visit and inspect the work of the schools so that they may participate intelligently in important decisions related to educational and social progress. More than half a million adults in one large city were in attendance at school meetings during American Education Week 1933.

Recent critical developments in national life make participation in the observance of American Education Week 1934 a paramount duty of good citizenship. It is expected that no less than 15,000,000 people will take part next November in this celebration, devoted to planning the future of education.

The coming American Education Week programs will be sponsored as usual by the National Education Association, the United States Office of Education, and the American Legion. Other national organizations whose memberships total millions will cooperate. The Joint Commission on the Emergency in Education, which has recently been made a great clearing-house for proposals to revitalize American education, will take an active part in shaping the programs recommended for the occasion, and through its board of 800 consultants, representing all parts of the nation, will give great impetus to the celebration in states and communities. Each community will adapt the observance to its own needs. Topics suggested for the day-by-day programs follow:

#### Monday, November 5—Planning for Tomorrow

Let every community, every school, and every organization ask itself these questions: What kind of a life do we desire for ourselves in our homes, our schools, our churches, our neighborhoods, and our industries? What steps have been taken nationally and locally to bring about this kind of life, and how can they be furthered? Emphasize the importance of co-operation and farsighted planning. Let the social and economic goals for the nation as a whole be considered carefully in their application to the state and the community. Let us dedicate ourselves anew to the ideals of democracy.

#### Tuesday, November 6—Developing New Types of Schooling

Discuss the adaptation of the regular school curriculum to the needs of changing social conditions. Show how restrictions on child labor and the decreased length of the wage-earning period of life make expansions in high

school education and the development of the junior college necessary. Show how these recent movements affect the senior college and the university. Consider the new responsibility educational institutions must assume in vocational education when children are no longer permitted to learn occupations in business and industry. Point out the increasing emphasis now being placed upon nursery school and the tendency to provide for the handicapped child and adult.

#### Wednesday, November 7—Continuing Education Throughout Life

Show how the decreasing hours adults spend in earning a living make necessary greater opportunities for enrichment of adult life. Show how a planned existence depends more largely upon intelligent participation of individuals than does a policy of economic and social drift over which man tries to exercise little control. Point out the part which evening and continuation schools, libraries, study clubs, extension courses, and other forms of adult education must play in orderly social advance.

#### Thursday, November 8—Financing Our Schools

Emphasize equality of educational opportunity as the basis of democratic government. Point out the widespread inequalities in the ability to support education among the school districts within your state. Show how the same variation in ability to provide education exists between states. Show how the growing revenue program of the Federal government deprives states of sources of tax money for support of schools and other local enterprises. Show how the emergency has greatly increased the claim of the states upon the federal government for aid to education similar to that given to industry, banking, road building, and agriculture. Make the point that the recovery program is nation-wide and that education, an indispensable part of that program, must have nation-wide support.

#### Friday, November 9—Quickening the Sense of Civic Responsibility (School Observance of Armistice Day)

Stress the fact that a good citizen does more than respect the law and honor the flag; he keeps himself informed about current happenings and their significance. On this day let the schools place primary emphasis on good citizenship and Americanism as a part of the Armistice Day program in cooperation with the American Legion. Clear the way for more active participation of teachers in public affairs. Tie school and community in a study of such local activities as better care of the poor, clean streets and alleys, wholesale recreation, more adequate libraries, and pure water supply.

#### Saturday, November 10—Preparing for New Kinds of Service

Recall the continuing effect of the machine in driving people from employment in many present-day occupations. Point out needed services in which there are now few people engaged because these services do not minister to our time-worn ideal of money profit. Show how the performance of such services as reforestation, beautification of cities, eradication of insect pests, prevention of disease through sanitation, will give employment to thousands who cannot be absorbed in industry and business, and who will still be doing work essential to the advance of civilization. Discuss the responsibilities of the schools in preparing youth for these services.

#### Sunday, November 11—Enriching Character Through Education

On this day churches will place primary emphasis upon character as the foundation of citizenship, in keeping

with the patriotic spirit of Armistice Day. The American Legion, the church, school, and home will cooperate in planning programs for the enrichment of character. Point out the increased importance of strengthening character in times of rapid change in the social structure, in order that the good things achieved in the past may not be swept away merely because they are old, or new ideals refused a trial merely because they have no precedent.

Helps for American Education Week: Write to the Division of Publications of the NEA, Washington, D. C., for the following:

For every teacher—  
American Education Week Handbook 1934—a manual of suggestions and facts. Outlines a practical plan of procedure based on thirteen years of experience in observing the Week. Makes the work of the busy teacher in interpreting education easier and more effective.

For every classroom—  
A set of messages for the bulletin board each day of the Week. Graphic and attractive. Important for interpreting education to students.

For every home—  
An American Education Week Message emphasizing the significance of education for tomorrow. Write for free sample of this leaflet.

For every editor—  
A package of suggestions for news stories, feature articles, editorials, and cartoons.

For every pupil—  
A lapel button to be worn during the Week.

For every letter—  
Gummed stickers in beautiful colors. A half million were used last year.

For special uses—  
Combination packets of materials for all needs at small cost. Special packets for kindergarten and primary

schools, for upper grades and high schools, for churches, for citizens, and for rural schools.—Journal of the National Education Association.

#### A BLIND PREACHER'S REPORT

I have held seven good revival meetings this spring and summer. One in Oklahoma, a good meeting; one in Arkansas, a good meeting; one in West Texas, F. R. Pickens, pastor, a good meeting; two in Wichita Falls District, T. W. Lovell, pastor, good meetings; one in Sherman District, Kirk M. Byrd, pastor, good meeting; one in Denton District, T. A. Malone, pastor, a good meeting. There were many conversions, and additions to the church in these meetings.

I closed my last meeting October 3. We appreciate very much the opportunity of working with these pastors and hope to do a greater work next year. I am open for meetings anywhere, winter or summer.—R. F. Shinn, Lewisville, Texas.

#### MY 66TH SPIRITUAL BIRTHDAY

September 30, I met this day by holding a service in memory of it. The said meeting was at Sulphur Rock at 11:00 a. m. A fine ideal day, a good congregation assembled. My subject—"Experience." First—As to human affairs. Second—As to heart-felt religion, the John Wesley kind. There were tears, but no amens. The amen Methodists have all (almost all) gone to heaven, and we have no substitute for a good, hearty soul-born amen. A sumptuous dinner on the ground, the which as to quality and quantity I have never seen surpassed. One good old friend of mine butchered a nice fat pig for the occasion. I have two distinct birthdays, one the flesh, and one of the spirit. 83 years, 4 months and 12 days as a pilgrim and stranger, 66 as a Christian and 60 as a preacher. "Bless the Lord, O my soul."—Jas. F. Jernigan.

RE-ELECT

Harper HARB

to the  
office of  
Municipal  
Judge!



I ask your  
support on  
one fact:

I Have Made Good!

HARPER HARB

Candidate for Re-election as

MUNICIPAL JUDGE

Subject to Action of Democratic Primary, October 30, 1934



**THE NEW DISCIPLINE**

There are 8,000 preachers and 3,400 laymen who are members of Annual Conferences, also some 17,000 chairmen of boards of stewards in local churches, who should have something more than a speaking acquaintance with this basic book of Methodist government. Here are some of the principal changes that appear in the 1934 edition of the **Doctrines and Disciplines of the Methodist Episcopal Church, South.**

Looking beyond the time-element changes and the new set-up of editorial authority on pages 1 and 2 of the 1930 Discipline, the first revision will be found in Chapter II, Section I, Paragraph 36, in which it now becomes legal for a committee appointed by the General Conference to select the place of meeting of the next Conference. In Section II, Paragraph 50, of the same chapter, similar authority is delegated to a committee chosen by an Annual Conference. For some years both General and Annual Conferences have been appointing committees to select the places for holding forthcoming sessions, due to the fact that Annual Conferences have grown to such proportions that invitations from cities or towns large enough to entertain them have not always been extended in advance; and as for choosing a place for holding a General Conference, this is now more or less of a business proposition and requires time and the working out of many details. This new legislation merely legalizes a practice that is already in vogue.

Since the Judicial Council has been in the minds of our people for the past four years, it is hardly necessary to say that it now makes its debut in the covers of the Discipline. In line with the Council, certain changes have been made in Paragraph 43 and elsewhere with reference to such duties previously imposed on the bishops as are now transferred to the Judicial Council. The Council likewise takes over the duties formerly performed by the Committee of Appeals; so this necessitated the recasting of Section I of Chapter VII, "Of Appeal of a Traveling Preacher."

According to Paragraph 128, as amended, bishops now report in writing their decisions in Annual and District Conferences to the Judicial Council—and all appeals go to the Council instead of to the College of Bishops as heretofore. In this the burdens of the bishops are accordingly lightened.

In Paragraph 44 the China Conference is authorized to provide additional members of the Annual Conference.

In Paragraph 87 the membership of the District Conference undergoes some slight change—the District Secretary of the Epworth League drops out, while the District Director of Children's Work, the District Director of Young People's Work, and the District Director of Adult Work are added.

Throughout the new Discipline the terms "Sunday School" and "Epworth League" are practically eliminated—the Church School obtaining in line with the new legislation pertaining to the Board of Christian Education.

In the Quarterly Conferences the membership is slightly changed, the former Sunday School and Epworth League officers being replaced by superintendents of church schools, presidents of Young People's Departments, the chairman of the Board of Christian Education, and the employed director of Christian education. The

chairmen of the Committee on Christian Stewardship and the Missionary Committee also drop out.

In Paragraph 109 and elsewhere the Missionary Committee, Missionary Day, and the Temperance and Social Service Committee are no more. Sunday School Day becomes Church School Day, and Education Day has been changed to College Day.

Wherever the term "ordain" or "ordinations" has appeared (as in Paragraphs 119 and 669) in connection with bishops, the word "consecrate" or "consecration" has been substituted for it; and on page 385 the language in the Form of Consecrating a Bishop, "We present unto you this holy man to be ordained a bishop" (which has remained unchanged in the Discipline since 1808), has been amended to read, "We present unto you this elect elder to be consecrated a bishop." A long stride to make after a century and a quarter!

In respect to the retirement of a bishop, new paragraphs have been added which permit a bishop to retire voluntarily under certain conditions; also, upon complaint of at least twenty traveling elders, if well founded, the General Conference may retire a bishop without his consent, and he will automatically return to the Annual Conference of which he was last a member.

Paragraph 150, making it the duty of the preacher in charge "to see that a fast is held in every congregation on the Friday preceding every quarterly meeting," etc., has been eliminated, on the theory that its essential feature is covered in Paragraph 149. (A typographical error in the Daily Advocate, in which the report of the Committee on Revisals recommending nonconcurrency had the word *feast* for *fast*, was probably responsible for a later report recommending concurrence.)

A new paragraph provides that the preacher in charge must preach once a year a sermon on world peace, the evils of war and those attendant upon compulsory military training in schools and colleges.

Chapter III, Section XVI, "Of Class Leaders," has been elided, on the ground that these once useful officers are no longer functioning.

The new Financial Plan covers quite a lot of ecclesiastical machinery, since it has absorbed, in whole or in part, all of Paragraph 227, "The District Steward's Meeting," also Chapter V, "The Support of the Ministry," Chapter IX, "The Commission on Benevolences," Chapter X, "The Commission on Budget," and Chapter XI, "The Board of Apportionment." Under this new plan the amount asked of an Annual Conference for general work will be submitted annually, while the conference may accept, increase, or decrease these askings. Similarly, the amounts apportioned to any pastoral charge may be accepted, increased, or decreased (let us pray that many churches will give serious consideration to the antepenultimate) by the Quarterly Conference, and the amount voted by the Quarterly Conference will be the amount apportioned to that charge for the connectional work of the Church. This places the responsibility on the local congregation, and many believe that this experimental innovation will bring the question of connectional finances nearer to the homes and hearts of our members and result in more intelligent support for the work of the Church. As this plan will by no means be self-operative, its success will depend upon the consecrated efforts of bishops, presiding elders, and pastors in enlightening our people concerning the needs of the Church and the work it is striving to

do in extending the borders of the Kingdom here on earth.

Paragraph 261 has been rewritten, and changes the method of trying a bishop accused of immorality in the interim between General Conferences.

The Book Committee, instead of the General Conference, now elects the Book Editor.

A new section provides for the issuance of duplicate credentials if lost by a deacon or elder.

In the chapter on the Board of Finance the number of managers has been reduced from 21 to 11, while other minor changes have been made.

The chapter pertaining to the bishops, general offices, boards, commissions, and committees of the Church presents the personnel of all General Conference commissions, committees, etc., separating the clerical from the lay members, and gives the time of expiration of membership on those bodies where the term membership does not run concurrently with the General Conference quadrennium.

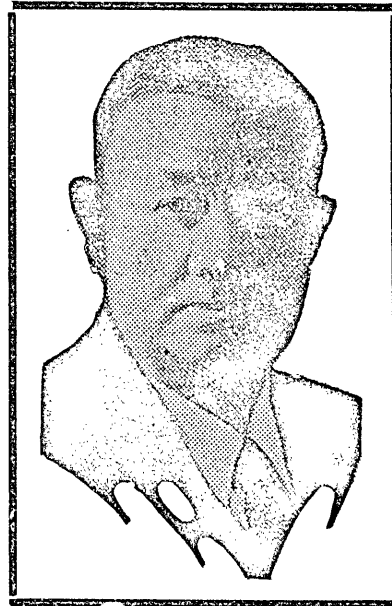
The new Discipline itself has been

thoroughly edited, the chapters re-arranged when deemed necessary for greater unity in the presentation of subject-matter, and the index is as complete as it is possible for the editors to make it. Let us hope that at least every official member of our Church will secure a copy for his library.—Curtis B. Haley in Adult Student.



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*Let's Reward 26 Years of Service by Promoting John H. Tuohey*

Alderman Tuohey's candidacy for the Democratic nomination for mayor of the city of Little Rock in the October 30 primary is submitted on the basis of qualifications and objectives.

\* \* \*

Qualifications include integrity and experience. These two major considerations are your insurance that objectives of the Tuohey administration will be carried out.

\* \* \*

Objectives include: Establishment of utility rates that will be fair and just to the citizens of this city. . . . Improvement of hospitalization facilities for our needy. . . . Taking full advantage of FERA labor to make Fair Park an outstanding recreational center. . . . Reduction of fire insurance rates through increased and better paid man-power. . . . Improved police protection through added safety devices and increased salaries.

\* \* \*

There are numerous other matters of importance, but these items are enough to show that Alderman Tuohey's administration will be devoted to the best interest of the entire citizenship.

**TUOHEY CAMPAIGN COMMITTEE**

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**THE INDIAN MISSION OF OKLAHOMA A CHALLENGE TO SOUTHERN METHODISM**

By W. U. Witt, Supt. Indian Mission

We have just closed a very fine Cokesbury Training School in each of the three districts of the Indian Mission of Oklahoma. Five of the seven tribes in which we are working participated in these schools. Two hundred and forty-six enrolled in the Adult and Young People's Divisions while the total number went above four hundred. Perhaps another two hundred sat in classes and reaped a lasting benefit but because of limitations could not qualify for credit. One hundred and three credits were awarded.

The Creek District Training School, held in the Seminole Nation and attended by Creeks, Seminoles and Euchees is worthy of special note. This encampment from the standpoint of sustained interest and numbers was a historical event in that district. A number equal to two-thirds of our entire membership attended this school. The programs rendered by the various schools in the evenings were greatly enjoyed by all and reflected great credit upon those who participated. Mrs. D. B. Childers, is the wonderfully efficient secretary of this district.

In all of the schools, one very hopeful and significant sign was the large number of young people who attended and entered into all the activities with deep interest. They are as fine a group of young people as may be found anywhere and certainly need help in their efforts to realize their noble aspirations. These Training schools are their only opportunity for any help in special Christian education.

We are greatly indebted to the General Board of Christian Education and the Women's Missionary Council for the four instructors they sent who came imbued with knowledge, and zeal and the blessed spirit of the Master. Also to the Societies of Muskogee and First Church, Sulphur, for graciously entertaining them between schools. Each teacher seemed especially prepared for the task assigned. These instructors were: Rev. Charles L. Canter and wife of Spiro, Oklahoma, Misses Dorothy Garrett and Louise Law of Scarritt College. These young ladies made fast friends with the Indians wherever they went and on the last night of the Kiowa Training School as a small token of their most helpful service, the Indians presented to each of the young ladies an expensive and beautiful Indian bracelet which made their hearts beat high with joy. Mrs. Canter is a Scarritt woman and she and Bro. Canter have long been most efficient helpers in these schools and are greatly loved by the Indians.

Our party in reaching these schools traveled about twelve hundred miles through the most bewitching and varied scenery of Oklahoma. Our highway in travel led us through the grandeur of the scenery of the Kiamichi Mountains, and over the rolling hills and fertile farms, and on across the wide stretching, scenic, treeless Arbuckle Mountains, then across the far stretching plains into the wonderful foot hills of the rugged granite Wichita Mts. which for beauty of scenery are scarcely excelled by the grandeur of the Rockies. In the midst of these wonderful environments, these poor hungry hearted people were pointed to

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better methods of church work and to hope in satisfying experiences of grace.

The Indian Mission of Oklahoma is one of the most deserving Home Mission enterprises of our church. It is a ringing challenge to every local and consecrated member of Methodism. The Christian Indians are bending every effort to save their people from being swallowed up by the greed and graft and crime of our modern times. Under the present policies of government, and with the materials at hand, nothing but religious training and the grace of God can save them. These poor people, who certainly do not have the good things of the world, are hungry for the Bread of Life. Out of their meager living of a few dollars, they are trying to carry on, and save their homes and churches. Think of a minister subsisting on a hundred or a hundred and fifty dollars a year and feeding and clothing his family and traveling a large circuit, yet that is what about two-thirds of the pastors of the Mission are doing. Is this not a cry of distress in the night? We in our comfortable homes, with fine churches and automobiles, certainly ought to feel the pain of neglect of duty in that we have scarcely raised a finger to help them and in the Judgment day Jesus may say, "Inasmuch as ye have not done it unto the least of these—ye have not done it unto me."

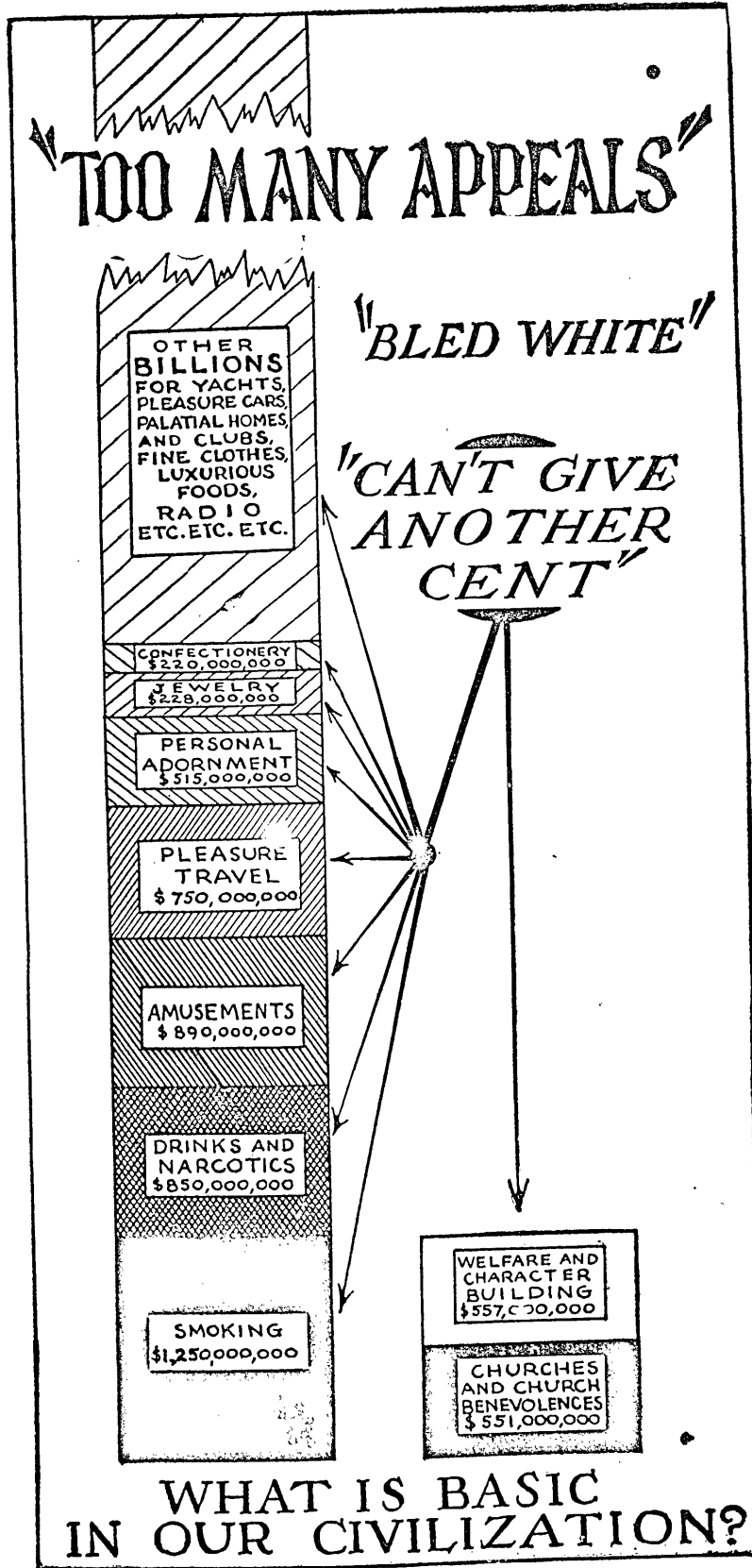
We are debtors to the Indians of Oklahoma from almost every viewpoint. We drove them out of their God given heritage in the States of the East, with little or no consideration. Along the "vale of tears," they traveled, many dying on the way from disease and exposure, before they reached their Canaan Land of Oklahoma. At our enforced bidding they left their comfortable homes, the graves of their beloved dead and everything that was dear and sacred to them. This is not all. In Oklahoma we have stripped them of their best lands through the allotment system and since then through graft, trickery and robbery, have about finished them up. As sure as there is a God in heaven unless we move speedily to atone for our sins and immediately try to help them out of their miserable plight in which we have driven them, their blood will be upon our hands. May God of all grace, help us to answer this Macedonian call for help as did his servant of old—in Southwestern Advocate.

**PROGRESS AMONG THE COMANCHE INDIANS**

Some sixty years ago the very mention of a Comanche would cause a Texan to begin to shake with fright. At that time a bitter war was being waged against the whites who were encroaching on our hunting grounds. The plains had always belonged to us, and although we were roamers, that particular part of the country had been ours for generations. The Comanches were at that time bravest of all Indians, holding themselves superior to all other tribes. Always the finest of horsemen, theirs were wonderful physiques. Perhaps their nomadic life kept them fit. Camping for a short time where game was plentiful, before the grounds were polluted they were moving on, following where the buffalo were leading. With a diet suited for their activities, and the few simple remedies known by the medicine man only the fittest survived. The early contact with white people introduced many unknown ailments to our people and especially eye, teeth, and lung troubles began to oppress the tribe. Thirty years ago, that dreadful plague, tuberculosis, was killing the Indians, who were dying like flies almost. Having lived in the open air, they were

now occupying the tightly built houses constructed by the Government. What did they know about ventilation or sanitation? When one member of a family began to pine away with TB all known remedies failed and soon the whole family contracted the disease, from using the same drinking cup and other carelessness. Cheap candy brought diseased teeth and much pain

to those who previously had teeth as strong as a wolf or any animal. Perhaps eye troubles were as bad as any thing that hit us in those days. The farseeing eye of the Indian, keen as an eagle's, began to be dimmed by maladies unknown or suspected. Today we are overcoming those things through education. We have not only had our schools, but the Government



What do we value most? Are churches and character-building agencies really worth while, and are we willing to sacrifice an occasional luxury for their maintenance?

These are the questions which the National Committee for Religion and Welfare Recovery, with headquarters at the Golden Rule Foundation, 60 East 42nd Street, New York, is asking by means of the above chart. Even during the depression, more of the American income was spent for cigarettes, candy, cosmetics, liquor, movies, jewelry, and other more substantial luxuries, than was expended upon the upkeep of churches and character-building agencies. The amount spent by Americans on tobacco and cigarettes alone is approximately equivalent to the amount spent on those institutions which conserve

the nation's religious tradition and express it in terms of human service.

Figures brought out in a recent survey made for the National Committee show that while religious bodies have gained in membership during the depression, giving has not kept pace with the increased demands. To meet this situation and to revitalize the moral and spiritual life of the United States, the National Committee for Religion and Welfare Recovery formulated its extensive program, which is stated as follows: "Everyone can do something. If you cannot give money, give time. If you cannot give time, give money. But give—for the sake of your own enlargement of soul and for the sake of those who hunger and starve physically and spiritually."

has sent out to us, Field Matrons and nurses who have helped in the homes and put into practice, better methods of home-making and precautions for healthy living.

It has been said that no Indian language contained the word for "home". That was surely true among the Comanches. In the olden days we went in clans or bands. Everything was shared in common. The future was left to provide for itself. Today one may travel through the part of Oklahoma where Comanches live and see well built bungalows, nicely furnished. If you should stop, you would be greeted with real hospitality and would perhaps find the family listening to a victrola (if it was in the cool of the evening) or tuned in to some station, listening to what was going on in the world. Perhaps the mother or a grown daughter would excuse herself to see how the pressure cooker was getting along. For now we are beginning to look out for the future. So you can see that now we are a progressive people. The younger generation that has been to school, are able to carry off any situation that may arise in social life. Many wonderful programs have been put on in churches, schools and clubs by our young people.

I am very proud of the physical and social advancement of my people, but for some reason the spiritual growth, without which the first two are worthless, has not kept pace.

The Indian was naturally religious. Even before the coming of the white man they had a belief in a supreme being, who created all things. They surely seemed to be feeling out after Him "if happily they might find Him." The paths were dark with superstition and ignorance. While they know there was a Great Spirit, they worshipped all things of nature. Solitary fasting and prayer always prepared the warrior for a great feat, also the medicine man was given power by the same preparation. Perhaps the early Protestant missionaries did not understand our devout religious nature. It may have been that there were few words in our language to interpret the Bible. At any rate, for years, about the only understanding of being a Christian was to be baptized and join the church. Public prayer was emphasized but the teaching of secret prayer was neglected. A few years ago a real revival started among our people, who had thought they were Christians before. More praying was being done with some fasting. Now there has been real spiritual advancement made, although slowly. We are learning real self-denial is necessary to bear the cross of Jesus. Although growth is slow and not what I would desire, still paganism is yielding to the light of the gospel. Much needs to be done yet but "The Light of the World" is still pleading to enter the darkened lives of many of the Comanche people.—White Parker, in Southwestern Advocate.

**GOD GREW OUR BIBLE**

It should increase our respect for the Bible to know that God grew it. He was a Gardener, not a Printer.

He grew a race, he grew a nation. he grew a system of law, he grew a Messiah, he is now growing his Church. It seems to be God's way and he did not step aside in the case of the Bible. It shows forth his handiwork, but it is the art of a Gardener not the craft of a Printer.—Michigan Christian Advocate.

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**NATIONAL COUNCIL OF METHODIST YOUTH**

"Youth moves on at any cost."

This phrase might well cover the National Council of Methodist Youth held in Evanston, Ill., August 30 to September 2. Here were gathered over a thousand young people representing the youth leaders of Methodism across the country to discuss together and with God the primary problems that face humanity in "Building a New World." Their utter humility and sincerity of purpose gave the council an uplift and a firm foundation on which to build. At no time during the council, in my estimation, did the young people forget the task confronting them and they were continually seeking the "Mind of Christ" as they sought a way to build the kingdom of God. They were not there for play, though recreation and creative times of leisure formed an important part of the program, but they were there under the mandate of the crisis before the United States and the world at large today, under the mandate of youth themselves as they earnestly seek an answer and a way out and, above all, under the mandate of God, who demands justice for His children and the creation of His kingdom here on earth. This, then, was the first significant observation—the earnestness and sincerity of purpose as shown by the young people in their deliberations.

Secondly, it is significant to note that youth today is convinced that Jesus' ethics and ideals are the answers to the present-day dilemmas, and they are willing to make His way their way at any cost. Though shaken to the roots by the theological lecture of Dr. Clarence Tucker Craig, of Oberlin, wherein he said in part, "The Sermon on the Mount is not practical," the Methodist Youth Council firmly believed that because it has not been practiced is no sign it cannot be practiced. They firmly resolved to go out and live the way of Jesus and take His teachings into every phase of life—political, social, and economic—realizing the way of the cross, though dangerous, meant ultimate peace.

Thirdly, the National Council of Methodist Youth was thoroughly pacifist. It condemned violence in any form and passed some of its strongest and longest resolutions on the subject of war. Ever mindful that the way of Jesus is a way of peace and understanding and challenged anew by Dr. Kirby Page, the council went on record as "neither sanctioning nor willing to participate in any war whatsoever." It further resolved and recommended: that the Federal Government establish a department of peace; that the United States immediately enter the World Court and the League of Nations; that the church, by General Conference action as a whole, work toward the abolition of R. O. T. C.; that armed forces be not used to support American business abroad; that we demilitarize the Mexican border; that the General Conference of 1936 continue the Commission on World Peace with an adequate budget; and that the Commission on the Hymnal be urged to eliminate war imagery from hymns and psalters.

On economic questions the council took the Socialist Christian position. It condemned the New Deal wherein it has destroyed foodstuffs and cotton and tended to recognize company union. It believed that competition for private gain and the resulting inequalities cannot be reconciled with the spirit and teachings of Jesus. It further believed "that capitalism cannot furnish the goods and services necessary for the common good in an industrialized and machine age." In its place the

council suggested the creation of Christian Socialism, by which was meant: an economic order based on the philosophy of the service motive for co-operative well-being; the social ownership of the means of production and the distribution of national resources; the use of peaceful democratic motives and the organization of laborers, consumers and voters. Here again the pacifism of the group appeared in deploring the application of violence in labor disputes.

The liquor question has not yet been settled. Methodist youth are still firm in their stand against the traffic of alcoholic beverages. A resolution was passed stating that "all members of the council refuse to deal, as nearly as possible, at any place selling alcoholic beverages and to return to their respective communities and induce others to do likewise." Growing out of this resolution appears to me one of the greatest challenges youth gives to the church today. If young people are willing to stop dealing at places that sell liquor, then the church must lower some of her barriers and permit the young people to bring their parties, their card playing, and if necessary their dancing into the church building (annexes or places so provided), and let the church become the center of social life. Youth has voiced its de-

sire to fight the liquor traffic to the end, and it seeks the support of its church in this enterprise.

I have been able to deal here only rather briefly with the major problems that found their way to the council floor. There were, however, other subjects discussed by individual groups, such as the "Educational Crisis," "Marriage and Home Building," "Building a Philosophy of Life," and "Prayer as a Resource." Thus it can be seen that the council was concerned with all phases that go into the building of a new world with God.

However, the 1934 council was in no way a complete program in itself. It acted only as a starting point for greater development. There was, therefore, set up a new national organization of Methodist youth. It will not supplant the Epworth League nor any other youth group in the field. Rather it will seek to integrate them into conference organizations to meet biennially and to elect a national council, consisting of one delegate from each conference and mission, this council to meet once a year. One of the features of this new organization is that it will take in the students of Methodist colleges and universities throughout the country and Methodist students affiliated with the Wesley Foundations. Thus the young people are



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I am a life-long Democrat.

**FULL-TIME JUDGE:**

My full time will be given to the discharge of the duties of the office of Municipal Judge.

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It shall also be my aim to make as substantial contribution as I may be capable of to the solution of the many social problems with which the Municipal Court of Little Rock must deal.

**IMPORTANCE OF MUNICIPAL COURT:**

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**COURTESY AND FAIRNESS:**

I will, at all times, be considerate, courteous, fair, patient and polite, to all persons having business with the Municipal Court.

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determined to carry forth their program of Christian action.

"Radicalism," "Liberalism," "Revolution"—these words naturally have been applied to the council. But as one who attended each session from the opening worship service to the closing communion, and served also on sub-committees, I do not feel any of these terms can be truthfully applied to the findings of this group. We have merely outlined a very definite program of Christian action as nearly as possible in accord with the teachings of Jesus. The chief criticism will no doubt come from the ministry and church itself as they look upon the findings of a group

of young people "that were swept off their feet with the glories of reform." I challenge this statement and ask that they study our proposals deeper than mere surface, where they do appear a bit radical, and see if they do not in substance represent the very center of Jesus' principles. I am convinced that the council was not swept off its feet, but that it fully realized that too long we have prayed a little and done a little and meant nothing by it, and that the time has come to seek a new vision of God and to create a new passion for building His kingdom.

To this end the National Council of Methodist Youth of 1934 dedicated it-

self, realizing it cannot accomplish these ideals of building a new world without personal religious growth, affirming its belief in the church, that is not dead, as an institution offering the opportunity for Christian fellowship and highest spiritual development and in the kingdom of God as realizable in the here and now through the incarnation of the spirit of love in our individual and social living.

"Youth marches on in Jesus."—Richard H. Bauer in Christian Advocate.

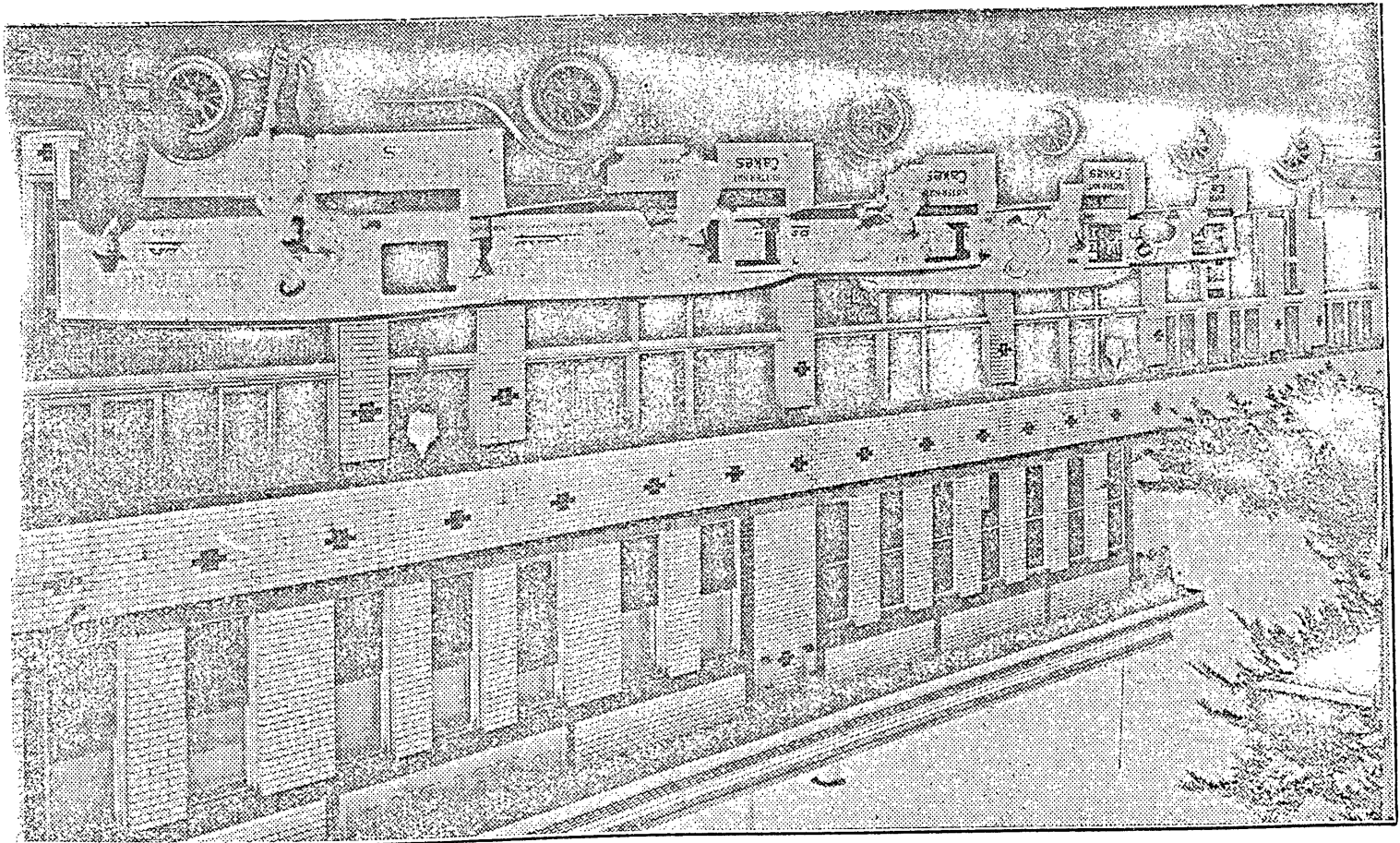
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**INTERESTING SIDELIGHTS ON THE WESLEYS**

Those who are interested in the life of John and Charles Wesley, have given us many interesting sidelights on the character and habits of these good and great men. Hung upon the vestry wall of Allhallows Church in Lombard Street, London, is this paragraph from Mr. Wesley himself, telling how he was led into the habit of extempore preaching. It was something new at that time and attracted great attention.

"On Sunday, December 28, 1788, two sermons were preached in the parish church for the benefit of forty-eight poor children belonging to the St. Eth-

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elburga Society; that in the morning by Rev. George Patrick, LL.B., and that in the afternoon by the Rev. John Wesley, M. A., from the words in the service, 'His commandments are not grievous.' The congregation was very large. While Mr. Wesley, then in his eighty-six year, was putting on his gown in the vestry, he said to Mr. Thomas Letts, a steward of the charity, 'It is above fifty years, sir, since I first preached in this church. I remember it from particular circumstances. I came without a sermon, and going up the pulpit stairs I hesitated and returned to the vestry under much mental confusion and agitation. A woman who stood by noticed my concern and said, "Pray, sir, what is the matter?" I replied, "I have not brought a sermon with me." Putting her hand on my shoulder she said, "Is that all? Can not you trust God for a sermon?" The question had such an effect upon me that I ascended the pulpit preached extempore with great freedom to myself and acceptance to the people, and have never since taken a written sermon into the pulpit.' The reason that Mr. Wesley did not have a sermon with him, he tells in another entry found in his journal. "I preached in this church at the earnest request of the church wardens to a numerous congregation, who came like me, with the intent to hear Dr. Hynlyn. This was the first time that, having no notes about me, I preached extempore."

The preparation of his preachers for the itineracy was a task for Mr. Wesley. Many of them were sadly defective in knowledge and to cure this evil he advised them to spend at least five hours every day in reading useful works. When some of his preachers said that they read only the Bible, he made this reply, "If so, you need preach no more. So said George Bell, and what is the fruit? Why, now he neither reads the Bible nor anything else. This is rank enthusiasm. If you read no book but the Bible, you are not above Paul. He wanted others too."

Mr. Wesley always prepared his sermons with great care. He seems at first to have written them out in full, but later with his wide experience in reading and in writing for the press, he was able to gather material together on short notice. He often used the same material, but sometimes in different connections. He said of himself one time, "I know were I to preach a whole year in one place, I should preach both myself and most of my congregation asleep." As to using old sermons, he says, "I was musing here on what I heard a good man say, long since: 'Once in seven years I burn all my sermons; for it is a shame if I cannot write better sermons now than I could seven years ago.'" Mr. Wesley then continues, "Whatever others do, I really cannot. I cannot write a better sermon on the 'Good Steward' than I

did seven years ago; I cannot write a better on the 'Great Assize' than I did twenty years ago; I cannot write a better on the 'Use of Money' than I did thirty years ago; nay, I know not that I can write a better on the 'Circumcision of the Heart' than I did five and forty years ago. Forty years ago I knew and preached every Christian doctrine which I preach now."

Here is an interesting sidelight on the difference between John and Charles Wesley by Mr. Moore. "Charles Wesley was altogether different. He preached just as it happened. When not having liberty he strung texts together till his sermon was all Scripture. I have heard him preach thus by the hour, all being delivered with a peculiar intonation, a sort of singing. He leaned his arms on the book and kicked the back of the pulpit with his heels meanwhile. He never studied a sermon. I believe he had a conscientious scruple about it. One night Charles said to me, "Now I knew that George Whitefield was waiting in Moorfields for my congregation from the foundry; so I determined that, as he had turned Calvinist, he should not have them, and kept them till nine o'clock. With my texts I could do this easily; but what would my brother have done with his first, second and third, think you?" John Wesley, on the other hand, generally preached only forty to forty-five minutes, and was much shorter when he had no liberty. Then he often concluded the entire service in three-quarters of an hour.—Herald of Holiness.

**OUR CHANGING GOVERNMENT AND CHURCH COLLEGES**

(Under the above caption there appeared, in the Christian Advocate of August 31, a very fine article by a layman. A part of this article is given below.—Ed.)

Among the reasons why we should place renewed emphasis on church-supported and church-controlled institutions of higher learning, two stand out as worthy of special mention in this crisis in our history.

In the first place, church institutions independent of state or federal control will be a most valuable safeguard to our country in a period of centralized government control. In all centralized state or federal systems of education there is constant danger of misuse and abuse of educational institutions in the interest of personal political advantage or as propaganda machines for special interests or theories. One need only be reminded of the State of Mississippi and the effect of the educational program of Germany, to appreciate this great danger. The most salutary influence and best insurance against such abuses can come from our independent church colleges. If we develop a federal system, or if we strengthen our politically controlled state system, let us protect our country by a strong group of Christian and private institutions. They will protect the country not only by guarding against educational abuses, but they will act as a balance wheel on aggressive or hastily devised governmental activities in every phase of our national life.

The second service which our church colleges render our nation, and which is worthy of serious consideration at present, is the supplying of leaders for our local, state, and national activities. It is apparent that we need an intelligent leadership to set up the new order which is forcing itself upon us. Followers of Jesus believe that the only lasting type of civilization will be that built on the principles which he taught. If we are to make something worth while out of our changing society, we need Christian lead-

ers not only in the pulpit but in all walks of life. Experience has convinced us that Christian colleges are the sources of most of our Christian leaders. That is not surprising; for certainly the Christian college is, or should be, in a position to lead its students to the habit and attitude of testing suggestions, plans, and institutions by the teachings of Jesus. Our Christian colleges can be counted on as important agencies through which God may answer our daily prayer, "Thy Kingdom come; thy will be done on earth."

While most Methodist laymen are probably in full sympathy with the heroic efforts of our courageous President and his assistants, and while all of us are likely to respond to the urgent call of our public-school system, 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 that they give us as to the direction of our state education. We need the type of leadership they train.

**THE MARTYR APOSTLES**

Few of us are familiar possibly with the price the apostles paid for their ministry in spreading the Gospel of Christ. They met their deaths in the following way: John, brother of James, died a natural death at an extreme old age. The rest were put to death. Andrew was tied to a cross in Patras of Achaia, in the first century; Bartholomew was flayed alive in Armenia A.D. 71; James, brother of John, was beheaded at Jerusalem by Herod Agrippa in A.D. 44; James, son of Cleopas, was thrown from the pinnacle of the Temple and then stoned to death in A.D. 65; Judas Iscariot hanged himself A.D. 33; Jude or Thaddeus, was shot to death by arrows in Armenia A.D. 80; Matthew was slain by a sword in Parthia in the first century; Peter was crucified with his head downward in Rome in A.D. 66; Philip was hanged

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on a pillar at Hierapolis, Phrygia, A.D. 80; Simon was one hundred and twenty-nine years old when he was crucified in Persia in A.D. 107; Thomas was slain in India with a spear, in the first century.—Religious Telescope.

**SERVICE—NOT PROFITS**

The church has a message now since the public has learned that the motive of profit only gets us in bad. The Christian ideal motive is service—not profits. Christian sentiment condemns the accumulation of wealth which the owner does not earn. If I possess something for which I have not labored, someone else has earned it for me. If I am content to get without giving in return, I am a civic parasite, a burden on the backs of the world's honest toilers. And why should not the church say so?

Banks, railroads, factories, shops, and other business institutions are essential to our modern life, but they should be as truly instruments of the Kingdom of God as are homes, churches, and missionary agencies. And so they will be if they are conducted in the spirit of Christ with a view to the highest service they can be made to render in meeting human needs.—D. Carl Yoder, in Religious Telescope.

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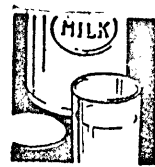
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"Marian, do you suppose I could go out to play?"

Marian looked up from her book and frowned at small Peggy. "Of course you can't," she said impatiently. "Can't you see it's just pouring rain? You stay in and play with your dolls."

"I've been playing dolls all day. I'm tired of dolls," sighed Peggy.

"Well, play something else then; only don't bother me. I want to finish my book." Marian's face wore an injured look as she returned to her reading. It did seem too bad to have her Saturday afternoon ruined like this. She had planned to walk over to see her Cousin Polly, and then along had come this rain-storm.

"I could have gone anyway, if mother hadn't had to go to that committee meeting," she thought; "and even that wouldn't have prevented me if it hadn't been for this old rain. I guess it's what they call a vicious circle. If it hadn't rained, the children could have played outdoors, and then Grandma could have kept an eye on them. But mother thought it would be too much work for Grandma to keep them amused in the house. They get so restless on a rainy day."

As a matter of fact, Marian was doing very little to amuse the children. She felt that she was doing quite enough to give up her afternoon, without devoting it to the entertainment of her small brother and sister.

For a few moments she read on, and then a crash from across the room made her look up angrily. Bobby had just finished a wonderful tower, and he raised his voice in a dismal howl as his handiwork came crashing to the floor.

"Bobby!" said his irritated sister, "don't cry like that! You'll wake Grandma. Can't you see she's taking a nap on the couch? You're too big

to be such a cry-baby, anyway. I should think you'd be ashamed!"

"Well, Marian, you're cross as two sticks, aren't you?"

Marian looked up with fresh annoyance to see her brother Tom standing in the doorway. "You're not the only one whose Saturday afternoon is spoiled by the rain. I wanted to go—"

"I don't care where you wanted to go," snapped Marian. "You can just come in here and amuse Bobby for a while. I've done my share."

"Nothing doing," retorted Tom.

Grandmother, trying to snatch a nap on the couch, stirred restlessly. If only the children would not quarrel, she did not mind how much noise they made. Then she gave a sigh of content, for there was a new voice in the room—a very cheerful, pleasant voice, such as she had not heard all afternoon.

"Hello, everybody!" some one was saying. "I wanted so much to see you all, I just walked over in the rain."

"Oh, Polly! I'm so glad to see you," said Marian. "Take this chair by the fire."

"Just a minute and I will," said Polly. "What's the matter, Bobby? Tower fall down? Let's build one this way. I'll tell you; we'll make one big enough for Peggy's dolls. We'll make a tower and a house, and maybe a store."

When the buildings were finished, Bobby and Peggy were so interested that they decided to build a whole village. Then Polly jumped up and went across the room to where Grandma was sitting. "Oh, I'm afraid I woke you up," she said with regret. "I didn't see you when I first came in, shouting, 'Hello,' and when I did see you I tried to be quiet."

"I wasn't asleep," said Grandma smiling, "and I'm as glad to see you as can be."

"Marian," Polly settled down comfortably, "maybe Grandma can show us how to put our quilt blocks together. I brought mine along." She glanced at Tom. "But that won't be much fun for Tom, will it? What will you do, Tom?"

"I'll bring in some corn and pop it by the fire," said Tom.

"Polly, this seems like a different room since you came into it," said Marian, looking at the busy, contented little group. "What magic did you bring?"

"I think I know," said Grandmother. "This old quotation will explain it, I think, 'A cheerful friend is like a sunny day, which sheds its brightness on all around.'—Girls' World."

JOSEPH B. SCOTT  
A BIOGRAPHICAL SKETCH

(As an obituary the sketch below exceeds our limits, but as it contains much interesting information about a very prominent Methodist family, it is given in full at the request of the Hightower Bible Class of Asbury Church.—Ed.)

The subject of this sketch was born on his father's farm about five miles northwest of Benton, Arkansas, near the North Fork of Saline River, on March 24, 1860, and died in Little Rock. On the morning of the day of his death he bade his wife goodbye and walked from his home to catch a street-car. In some way he was struck by the moving car and fatally injured. His body was laid to rest in the old Scott Cemetery, near Salem Campground, in the vicinity in which he spent most of his life before moving to Little Rock in 1925. He left surviving him his wife, four sons, three daughters, several grand-children, and a host of friends to mourn his loss. He was a kind husband and father, a good citizen, and a devout Christian man.

Heredity counts for much in one's

life and in this respect Brother Scott was blest. His paternal grand-father, William Milton Scott, was born in South Carolina in 1794, moved to Alabama about 1818, and came to Arkansas in 1833, settling about five miles northwest of the present town of Benton, in the community where J. B. Scott was born. He had for neighbors such men as Charles A. Caldwell, lawyer, farmer, postmaster, statesman, and judge; the Fletchers who later put Little Rock on the map financially and figured so largely in the history of the State; the Lindseys, who, before coming to Saline county (then Pulaski), had done much for the religious life of north and northeast Arkansas, particularly in the Strawberry River country; and many others equally prominent. Down the river a few miles lived William Lockhart, the first white man to settle within the present boundaries of Saline county, and the man in whose home the first sermon ever preached in this section by a Methodist, was delivered in 1817, a good man and a fine neighbor. Over at Collegeville was Ezra M. Owen, farmer, postmaster, sheriff, whose ambition to make that village the seat of the State University, and maybe the capital, was never realized, but who was a born leader and a great pioneer neighbor. And a little later came Green B. Hughes, the constructive leader and promoter of the growing young town of Benton. It was an excellent atmosphere in which to bring up a family.

William Milton Scott lived there for a year or two and then moved to what is now known as the W. H. Scott place on the Military Road, about three miles northeast of Benton, which he acquired in 1834, where he lived until his death in 1857. He was noted for his skill in curing diseases with simple remedies and his services were much in demand.

Before coming to Arkansas, Dr. Scott was married to Anna Scott, who was born in 1799, and it is doubtless to her he owed much for the success which he attained. He served Saline county as its county judge during 1840-1842, was its representative in the Lower House of the General Assembly during the session held from November 4, 1848, till January 10, 1849, and was again county judge 1850-1852. His wife died at Benton in 1867.

Of the union of William Milton Scott and Anna Scott were born nine children, of whom Joseph, afterwards familiarly known as Judge Scott, was the sixth. He was born in St. Clair county, Alabama, in 1829, and came with his parents to Arkansas at the age of four. He seems to have spent most of his adult life on the old homestead of his father, part of which he acquired and afterwards built into an estate of 600 acres, 200 of which he had in cultivation. He was married in 1850 to Elizabeth Dodd, who had come to Arkansas with her parents in 1836. She died in 1856, and 1857 he married Sarah E. Lindsey, daughter of Joseph and Hannah Milner Lindsey. To this union were born Joseph B. Scott (the subject of this sketch), Thomas D. Scott, Mary Ann Scott, who married J. F. Pelton, Isabel Scott, who married Geo. Douglass, and John W. Scott.

Judge Joseph Scott served Saline county as its county judge during 1854-1860. He was for many years a justice of the peace. He enlisted in the Confederate Army in 1864 under Colonel William A. Crawford of Benton, was with General Price on his raid through Missouri, and was paroled in 1865. His wife died on September 8, 1887. On December 12, 1890, he was married to Mrs. Emma Hutchinson, who still lives in the community and is much loved by all who know her. Judge Scott died August 18, 1903. He was a member of Benton Lodge No. 34, Free and

Accepted Masons, and of a Royal Arch Chapter in Little Rock. He served several times as Worshipful Master of Benton Lodge. He was a Democrat and a Methodist.

With such a start as this, it is no wonder that J. B. Scott was a good Christian citizen. He was educated in the rural schools of Saline county and in the school at Benton, being a graduate of the latter. He taught in the schools of his county for several years but finally gave up the profession to become a farmer. His home in the Salem community was a sort of gathering-place for the neighbors, for it was a hospitable home and people liked to go there. He was always active in promoting the church and school interests of the county, especially at Salem.

On September 27, 1888, he was married to Miss Sallie Caldwell, a daughter of Rev. James E. Caldwell of Tulip, in Dallas county, Arkansas, long an honored member of the Little Rock Conference, and, until physical infirmity compelled him to cease, one of the most effective Methodist preachers in South Arkansas. She was a grand-daughter of Judge Charles A. Caldwell, whom we have already mentioned. Of this union were born Thos. K. Scott, now a farmer in Saline county; Joseph Scott, now a salesman for the Cameron Feed Mills; Lilburn Scott, manager, and Lewis Scott, assistant manager, of the Little Rock Box and Manufacturing Company; Mrs. Anna Scott Cook, now of Hot Springs, Arkansas; Mrs. Ruth Scott Farabee, now of Little Rock; and Miss Lula Belle Scott, of Little Rock. At the time of his death, Brother Scott was a justice of the peace and, as such, was a member of the Quorum Court which manages the financial affairs of the wealthiest and most populous county in the State—Pulaski.

For over a hundred years the Scott family has been active in the social, political, educational, and religious life of this section. The Masonic fratern-

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nity, the Democratic party, and the Methodist church have had their loyal and effective support. Many of them have been Methodist preachers. Patrick Scott was a member of the board of trustees which built the first church the Methodists ever constructed at Benton—in 1858. He helped to locate and organize the church at Salem in 1859, and was conspicuous in the movement which established Salem Camp-ground in 1867. He was a preacher, though not an itinerant. Thomas D. Scott, William J. Scott, A. S. Scott (a son of William J.), Benjamin F. Scott, Moffett Rhodes, James Rhodes, Robert Rhodes, Walter Scott, and maybe others of the name entered the ministry and proved and are proving effective. One of the Scotts, in his last words to his son who was going away to college, admonished him to remember always that his name was Scott and to feel the responsibility of maintaining the good reputation of the family.

Many names that once stood for much in the life of a State pass out because of death, or failure of the family name to be perpetuated. Many examples of this could be cited in our own State. This is always unfortunate. The Scott family, however, is more numerous than most century-old families and at the end of the next hundred years, we believe the same good character and reputation will mark the Scott name that have meant so much in the first century of its history in Arkansas. We can do nothing better than to point the living to the ideals of their forefathers and to commend to them the same good God on whom their ancestors leaned and whose influ-

ence so marked their lives. If this and future generations will follow in the footsteps of the hardy Scott pioneers, there will be no cause to make invidious comparisons between the past and the present.

Brother Joe Scott ever lived up to this standard and in his death, the family has lost a kind husband and father, this class a faithful and loyal member, and Asbury Church and the State a Christian citizen.—J. S. Utley, E. P. Ingram, H. J. Cameron, Committee.

**REV. J. M. THRASHER PASSES**

Rev. James Madison Thrasher was born at Rodgersville, Tenn., March 21, 1852. Passed to rest Sept. 13, 1934, at his son's home near Tioga, Texas.

Bro. Thrasher was converted and joined the Methodist Church when about 24 years of age. He was licensed to preach and admitted on trial in the Louisville Conference in 1881. In 1896 he transferred to the Arkansas Conference. Here he served until 1924, when he was superannuated. Then he moved to Texas and located at Tioga where his son lived.

Bro. Thrasher was a real Christian. To know him was to love him. He lived true to his calling. We shall miss him.—T. A. Malone, 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).

**Blind Date**

(Ann Sothern, Neil Hamilton) (Columbia) Heroine from humble family

goes through some sordid experiences and finally solves problem of life by discarding poor but devoted and industrious suitor for a wealthy, idle and unprincipled one. Repellent scenes and badly distorted ethics.

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

**Death on the Diamond**

(Robert Young and Madge Evans) (MGM) Thrilling, puzzling, amusing murder mystery involving racketeers, gamblers, and a winning St. Louis national league ball club. Dubious implications about baseball. Lots of hilarious fun in wranglings, in baseball jargon, between players, umpire, detective and newspaper reporter.

For A: Good of kind. For Y: Amusing. For C: Doubtful.

**The Fountain**

(Ann Harding, Brian Aherne, Paul Lukas) (RKO) Strong, intelligent problem play, laid in neutral Holland during world war, finely acted by notable cast. Heroine's spiritual love for her fine German husband and her romantic love for English lover make the intensely interesting but hardly amusing dramatic conflict.

For A: Fine of kind. For Y: Not for them. For C: No.

**The Girl from Missouri**

(Jean Harlow and Franchot Tone) (MGM) Painfully cheap heroine, with vulgarian ideals and sex vocabulary, climbs from small town brothel to Broadway stardom, brazenly crashing lavish offices and drawing-rooms to get at the rich, and finally marries millionaire's son. Tawdry, vulgar, absurdly false.

For A: Trash. For Y: Pernicious. For C: No.

**I Have Lived**

(Anita Page, Allan Dinehart) (Chesterfield) Another sex hash about a heroine of checkered past, emerging from a bagnio, suffering at the hands of men, becoming stage star, enduring browbeating from her manager but finally marrying him. Crass, crude and clumsy attempt to make frailty "noble."

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

**Ladies Should Listen**

(Cary Grant, Frances Drake) (Para) Lively but hardly intelligent farce, with sexified dialogue, about a philandering hero whose apartment in Paris is rendezvous for various females busy chasing him. Artificial and cheap attempt at sophisticated picture that will "get by" the censors.

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

**Loves of Ariane**

(Elizabeth Bergner, Percy Marmont) (Foreign) Incredibly poor British production, inferior in direction, photography, sound, with insipid semi-intelligible dialogue. Silly, distasteful plot about innocent young girl student in Paris, becoming mistress of old philanderer and pretending scarlet past to hold him.

For A: Stupid. For Y: By no means. For C: No.

**Best Recent Films for Family:**

Handy Andy, Judge Priest, Treasure Island, Cat's Paw, Count of Monte Cristo, Servant's Entrance.

**Films of Special Interest for Adults:**

Life of Vergie Winters, Of Human Bondage, Whom the Gods Destroy, Let's Try Again, The Age of Innocence, The Last Gentleman.

# DR. LAWSON C. ADAY

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- 3— Consolidation of County and City Hospitals. \* \*
- 4— Amateur Baseball Grounds for Little Rock.

**My Platform:**

- 5— A City Planning Program; Widening the Streets, Beautifying of Parks and River Front With Federal Aid. \* \*
- 6— Bringing the New Deal to Little Rock. \* \*
- 7— A Municipal Auditorium for Little Rock. \* \*
- 8— Co-operation With the City Council.

## Sunday Evening Services Attractive

What does it mean to belong to the Church? Is membership in the Church like membership in a civic club? Can a man be a Christian outside of the Church the same as inside the Church? Has the Church lost some of its significance since the rise of public education? These are the sort of questions the pastor will be discussing in the service Sunday evening at seven-thirty, as he continues his series on "Understanding Our Religion." The Winfield Choir provides special music for these services and many of our people are finding them very interesting and helpful.

### CLASS OF NEW MEMBERS

A class of new members will be received Sunday at the eleven o'clock service. This will probably be the last class of this Conference year, and if you have any friends who are planning to make Winfield their church home, bring them to this service.

### SUZUKI LOOKS AT JAPAN

The third meeting of the Mission Study class will be held next Monday morning at ten o'clock in the Mothers' class-room. The topics to be discussed are:

"Japan's Educational Program."  
"Avenue of Faith."  
"Christ and the Social Change."

The Women of Winfield will entertain at tea from 3 to 5 Friday afternoon, October 19th, at the home of Mrs. C. E. Hayes, 2724 Ringo, in honor of Mrs. James Clifford.

Friday, October 26th at 2:00, Circle 3 expects to see you, When they are to entertain At Mrs. McGarry's, 2123 Main. 25 cents is the entrance fee; Please accept and call 7303.

### ABOUT OUR FOLK

Mr. H. M. Hale, 3915 West Markham, has been quite ill, but is improving.

Mr. G. H. Kimball is still confined to his bed, at his home 2000 Battery.

Mrs. Frank Spawr of El Dorado and son, Frank, have been visiting Mrs. Spawr's sister, Mrs. Fred Poe.

Mr. and Mrs. J. S. M. Cannon, and Miss Mildred Cannon, have been visiting Mr. and Mrs. Julian Cannon and family, in Amarillo, Texas, for the past week.

### CONGRATULATIONS

We extend our congratulations to Mr. and Mrs. J. Fred Poe upon the arrival of a little son, James Frederick, Jr.

### WEDDINGS

A wedding of interest to Winfield Church is that of Miss Mary Nell Burns and Mr. Aubrey R. Kerr, which occurred on August 12th. Mr. and Mrs. Kerr are at home in the Runyon Apartments, Wright Ave. and Schiller.

Another wedding of interest to our congregation is that of Miss Mary Elizabeth Crockett, daughter of Mrs. J. W. Crockett, 1705 Denison street, and Mr. Algernon Sidney Holderness, which occurred at the home of the bride. After a wedding trip to New Orleans they will be at home at the Lindenwood Apartments, 1517 Center Street.

# Pulpit and Pew

## Winfield Methodist Church

Sixteenth and Louisiana, Little Rock, Ark.

MARSHALL T. STEEL  
Minister

M. EARL CUNNINGHAM  
Minister of Christian Education

W. G. BORCHERS  
Minister in Brazil

MRS. I. J. STEED  
Minister of Music

MISS KATE BOSSINGER  
Organist

MISS EFFIE BANNON  
Church Secretary

Vol. VI

OCTOBER 18, 1934

No. 42

### SUNDAY SERVICES

11:00 A. M.—"The Fruit of the Harvest"

7:30 P. M.—"The Church"

To the Members  
of Winfield Church:

Dear Friends:

The last Harvest Banquet is to be held at the church Tuesday evening at 6:30. Another very interesting and delightful program has been planned. If, by any chance, you have not received a personal invitation to one of the three banquets from me, it is due not to oversight, but to an error in our mailing lists. In that event, please consider this letter as an invitation to this, the last, Harvest Banquet and phone your acceptance to the church office.

If any of you who were invited to the other banquets but were unable to attend them, can come to this last one, I hope that, without further invitation, you will plan to come; and will phone the church office so that plates will be prepared for you. The various organizations of your church have done distinct and valuable work this year and I want all our people to get a real vision of our great harvest; and to enjoy the celebration of the year's achievements.

There has been a fine spirit and growing interest in our services since the first of September. Wednesday evening, Sunday evening and Sunday morning offer fine opportunities for Winfield folk, not only to worship God, but also to discover and appropriate for themselves the great resources of religion for life. Let me greet you at these services this week.

Conference time is drawing near. There are only three more Sundays in this Conference year. In these short months that I have been with you I have given you the best there is in me. As the drive is made for the wind-up of our financial program, I am counting on your full and fine co-operation. With every member of Winfield doing his best we will have a worthy report.

Sincerely,

MARSHALL T. STEEL.

### FOURTH QUARTERLY CONFERENCE

Next Wednesday evening, at 7:30, Dr. James Thomas, our Presiding Elder, will lead our prayer meeting service and will preside over our Fourth Quarterly Conference. The officers of the various organizations of the church will have their written reports of the year's work. New officers to lead us for the ensuing year will be elected. The Fourth Conference is probably the most important conference of the year; and I am sure many of you will be present. All stewards and trustees and the heads of departments of the church are cordially invited to attend.

Can you spread mortar? Then you have no right to waste your time in sweeping streets. Have you the inspiration of a poet—could you sing a song that would chase the world-shadows all away? Then you have no right to waste your time spreading mortar. Can you create—could you originate something for which humanity is waiting? Then you have no right to imitate. Say—can you smile? Then what right have you to carry that gloomy, woe-begone look on your face? Say, could you lift a fellow just a little more into the glorious sunlight? If you don't, you're a coward and a brute. Don't you know that every time there is an added ability it only adds another obligation?

## Church School Program For All Age-Groups

Provision is made in our church school program for all age-groups. Every member of the family is urged to be at the church every Sunday morning from 10 until 12. The four departments of the Children's Division (Nursery, Beginner, Primary, and Junior) meet in their own rooms for the full two hours. The three departments of the Young People's Division (Junior High, Senior High, and Young People's) and the ten classes in the Adult Division have a teaching period from 10 until 11, and then join in the congregational worship service from 11 until 12.

The teachers in the Children's Division cannot do their best work unless the children are present for the full two-hour period. When a child is taken out of his department at the end of the first hour, he is deprived of important training and also disturbs the work of others. We ask all parents to continue to co-operate with the teachers by permitting their children to remain in their departments until 12 o'clock every Sunday morning.

### SENIOR DEPARTMENT NEWS

The Senior High Department has been very active during the past few days. Last Saturday afternoon, these young people had a rummage sale from which they made ten dollars to apply on the building fund of their department. On Sunday, they elected officers at the morning period and held the evening meeting on Pinnacle Mountain. They climbed the Pinnacle in the afternoon, had supper together and then joined in the vesper service, led by Margaret Easley.

The newly elected officers held their first council meeting Monday night at the home of their counselors, Mr. and Mrs. Dewey Price. The new officers are: Ernest Banzhof, president; Margaret Easley, vice-president and worship chairman; Tibbie McWhirter, corresponding secretary; Harold Baird, treasurer; Geraldine Baird, recreation chairman; Ross Hanna, missions chairman; Betty Hogan, community service chairman; and George Watson, church relations chairman.

### YOUNG COUPLES' CLASS

Last Sunday, the Young Couples' Class had the largest attendance in its history. This class is taught by Dean E. Q. Brothers. A course of study is being planned for the fall and winter months, which is of particular interest to young married people. The class will meet Saturday evening for a picnic in the country.

### PRIMARY PARTY

The second and third year children in the Primary Department will give a party for the first year pupils who came into the department on Promotion Day. The children will meet at the church from three until five, Saturday afternoon.

### YOUNG PEOPLE'S MEETINGS

The Young People's Department will meet for its teaching period at 10:00 a. m. and for its fellowship and devotional period at 5:30 p. m. Ada Sue Thomas will be the leader for the devotional meeting.

The Senior High Department will hold its regular meeting at 10:00 a. m. and 6:30 p. m.

The Wesley Fellowship for young adults will meet at 6:30 p. m.

Girl Scout Troop Resumes Meetings  
The Winfield Girl Scout Troop will hold its first regular meeting of the fall season Friday afternoon of this week. The troop will meet at 3:30 at the church.