



# Arkansas Methodist



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

Volume LIV

LITTLE ROCK, ARKANSAS, APRIL 4, 1935

No. 14

## "THE LEAGUE OF DECENCY'S FIRST YEAR"

UNDER the caption above The Christian Century gives a fair appraisal of the accomplishments of the League, which was started about a year ago by Roman Catholics and promptly joined by Protestants and Jews with a view to cleaning up the motion pictures. Among other comments are the following:

"What has this crusade accomplished? Any intelligent patron of the movies will give an unhesitating answer. He sees the results in his local theatre. Current pictures are not only far freer from objectionable material, but they have a higher percentage of positively constructive films. *Variety*, the trade organ of the theatrical industry, estimates that the boycott actually cost the producers nearly ten million dollars, partly in the scrapping of pictures scheduled for production and partly in sending others back to the studios for dry cleaning. Local censorship boards (only five States have censorship boards) report that they now have to cut from 40 to 60 per cent less than a year ago. Best of all, the public is being given such pictures as, 'David Copperfield,' 'The Little Minister,' 'Clive of India,' 'The Mystery of Edwin Drood,' 'The Country Chairman,' and 'Lives of a Bengal Lancer.' Scheduled for early production are: Dante's 'Inferno,' Galsworthy's 'Forsyte Saga,' 'Pearl Buck's 'The Good Earth,' Lloyd Douglas' 'Magnificent Obsession,' and Karel Capak's 'R. U. R.' Such pictures represent not more than 10 per cent of the total year's output. But no other year has offered even that percentage of first-rate pictures.

"But this is not all. More important is the fact that the producers, fearing that the crusade would eventuate in a campaign for legal censorship, acted quickly and set up a censorship of their own within the industry. This, in 1934, they put into effect and implemented the Code of Ethics which they signed so solemnly, ballyhooed so loudly, and ignored so contemptuously in 1930. They gave their hired defender, Mr. Will Hays, the authority to pass upon every picture released by the Motion Picture Trust, which is responsible for about 98 per cent of the pictures produced in America. Mr. Hays delegated his previewing duties to Mr. Joseph I. Breen, a Roman Catholic layman, and a staff of able assistants. Mr. Breen or his assistants now preview every picture which the Trust produces. They check it against the somewhat vague promises of the Motion Picture Code of Ethics of 1930. They have authority to reject a picture in whole or in part. When they finally approve a picture for distribution, they give it a certificate commonly known as the 'purity label.' Any Trust producer who distributes a picture without this label is subject to a fine of \$225,000 imposed by the industry.

"Striking as are the concrete results of the Legion of Decency's first year, no less striking is the list of things it has left undone. It has failed to tackle anything except the most outward and superficial indecencies. It has entirely ignored the sickness within. It has concerned itself with obvious symptoms and ignored inner causes. It has not a word to say about dishonesty or insincerity in the making of pictures, nor about the inanity of the short reels, nor about a free market, nor about block-booking and blind-selling and the ownership of local theatres by national producers. These, in the view of The Christian Century and most students of the motion picture situation, are the underlying causes of the chief mischief of the movies. Until these causes are removed the worst evil of the movies will not be removed.

"What is this worst evil? Nothing less than this: The movies constitute a new educational system in conflict with the system represented by our schools and churches. That was the fundamental finding of the exhaustive Payne Fund studies. Our schools and churches have been upholding spiritual values;

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\* AND AS I BEGAN TO SPEAK, THE HOLY \*  
\* GHOST FELL ON THEM, AS ON US AT \*  
\* THE BEGINNING. THEN REMEMBERED I \*  
\* THE WORD OF THE LORD, HOW THAT \*  
\* HE SAID, JOHN INDEED BAPTIZED WITH \*  
\* WATER; BUT YE SHALL BE BAPTIZED \*  
\* WITH THE HOLY GHOST.—Acts 11:15-16. \*  
\* \* \* \* \*

the movies, material values. Our schools and churches have been teaching that the good life is one that is honest, courageous, hard-working, controlled, loyal, faithful, cheerful, kind. The movies (with a few notable exceptions) have been subtly teaching that the good life is one that is exciting, daring, passionate, bold, sophisticated, smart. If the movies are right, we would do well to scrap our present schools and churches and rebuild them as institutions to promote acquisitive life. On the other hand, if our schools and churches are right, we must rebuild our system of making and distributing movies.

"Decency is not enough. A picture may be decent and still be dishonest because it exalts the wrong values. It may be decent, and still be vicious. It may be decent, and yet be deadly dull, and dullness may be as harmful to the soul as indecency. We have said it before; we say it again: What we want is honesty and sincerity and some touch of greatness in the making of pictures. We want pictures that do not lie about the true human values. We want pictures that are sincere in their portrayal of life; pictures by artists who see life steadily and see it whole; pictures that no longer defame America and her people among the other nations; pictures which portray us as we are, blundering, perhaps, but struggling toward a better common life, urged onward by a certain inner heritage of convictions about life, liberty and the pursuit of happiness; not propaganda; nor preachy pictures or sentimental ones. We want great pictures—pictures with great characters, great conflicts, great humor, great imagination, and, if possible, something of the poetry of life. . . . With rather desperate eagerness we want the producers to rebuild their production and distributing systems so that the motion pictures will become the allies and not the enemies of our schools and churches in the building of a better country and a better world."

## "ALCOHOL AND MOTORS"

THE ATLANTIC MONTHLY, although published in a Puritan city, is not puritanic, and its pages, in recent years, have had frequent articles criticizing Prohibition. Consequently the article, with the above heading, in the April number, is especially worthy of consideration; especially as the author, Mr. Curtis Billings, a member of the staff of the Public Safety Division of the National Safety Council, was among those who favored repeal of the 18th Amendment.

In part, he writes as follows: "Since the repeal of national prohibition, the American people have been faced with a peculiarly unfortunate pair of circumstances making worse a situation which was bad enough before. The first is that a huge portion of our population is now engaged regularly in the admittedly hazardous activity of driving an automobile. The second is that intoxicating liquor has become cheap and very available. The most flagrant of this dual danger is the roadside bar. Prior to prohibition many cities and states, now dripping wet, were dry and had been for years. During prohibition a great and increasing number of persons were driving, but the liquor was not so palatable, so cheap, or so readily available. A large number of us looked forward to repeal as a means of correcting a multitude of obvious abuses, not the least of which was the breakdown of the traditional attitude of respectable people toward drinking and even drunkenness. We feared the danger of increased automobile

accidents, but we hoped and rather thought that the improved quality of the liquor, the assured supply, and the opportunity to buy it and consume it calmly in decent places would offset the disadvantages of quantity and ubiquity. In this thinking, we failed to consider the body of knowledge developed by workers in the medical and associated sciences on the inescapable physiological and psychological effects which ethyl alcohol has on man. I say we failed to take this information into consideration. Most of us knew nothing about it. We are finding it out now. We are discovering that it is just as impossible to argue away the effects of alcohol on a human being as it is to legislate away an ancient, popular and ingrown habit. If you expose yourself to smallpox or measles, you are liable to get smallpox or measles. Nobody disputes the fact. If you drink, you are not the same as you were before. And that cannot be controverted either. The reader is probably thinking: 'Of course, that is true if you are considering a quantity of liquor such as most prudent people would not think of drinking.' But unfortunately I am talking about the effect an ounce and a half of ethyl alcohol or less, such as is contained in no more than three ordinary highballs. It is a cold fact—as I shall attempt to show—that the many drivers who have merely been drinking, as distinguished from the few who are patently drunk, present the real menace to safety on the highways today."

Mr. Billings then goes into the details of a large number of careful experiments tried by impartial scientists to determine the effect of a small quantity of alcohol upon the mental and physical reactions of persons who had taken only these small quantities. In addition, he gives the reports that have been made concerning accidents due to the moderate use of liquor in many cities and states since the repeal of the 18th Amendment. He then ends his article thus: "The conclusions to be drawn from this article are inescapable. Drinking is a social custom. It is a style—right now unhappily in the mode. Thus the responsibility of leaders is particularly great. One invites twelve friends in for the evening. They all come in cars. Should cocktails be served? People of influence and strength must set a proper example if drinking driving is to become in the popular mind as reprehensible a practice as it actually is. The problem is one which is more likely to find its solution in law observance than in law enforcement. People must acquire the habit of not drinking if they intend to drive, or of not driving if they have been drinking. Influential citizens can also do much to spur police on to more efficient handling of the incorrigible few who, undeterred by social disapproval or their own conscience, will drink and drive."

We advise all public officials and teachers and social leaders to get this Atlantic Monthly article and learn for themselves the cold facts about the menace of the driver who drinks but does not get drunk. Unless Arkansas people understand and observe the conditions incident to drinking, we shall have, under our new laws, a veritable flood of automobile accidents. We are minded to quote in substance what a very distinguished physician is reported to have said in an address before a body of university students. He held up a pamphlet and said that it was written about one hundred years ago, and warned against drinking because drunkards could not enter heaven. He continued, saying that he did not know the effects of intoxicating liquor upon the soul and consequently was not preaching; but, with his knowledge of the effects of intoxicants upon the body and the dangers incident to drinking even a small quantity, the person who took a single drink was a d— fool. As we are living in a day when people take the advice of scientists and physicians rather than that of theologians, we trust that many who might not fear the effects of alcohol upon their souls, will cease drinking because of the dangers to themselves and others when driving on the highways.

# The Arkansas Methodist

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

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## METHODIST CALENDAR

Paragould District Conference, at Rector, Apr. 23-24.  
Batesville District Conference, at Mt. View, Apr. 25-26.  
Conway District Conference, at Lamar, Apr. 25-26.  
L. Rock District Conference, at Capitol View, May 2.  
Helena District Conference, at Parkin, May 2-3.  
Pine Bluff District Conference, at Stuttgart, May 3.  
Prescott District Conference, at Mt. Ida, May 7.  
Texarkana District Conference, at Lockesburg, May 8.  
Searcy District Conference, at Marshall, May 8-9.  
Booneville District Conference, at Belleville, May 9-10.  
Arkadelphia District Conference, at Benton, May 14.  
Fayetteville District Conference, at Lincoln, May 14.  
Jonesboro District Conference, at Tyronza, May 21-22.  
Ft. Smith District Conference, at Charleston, May 23-24.

## Personal and Other Items

**ATTENTION!** Be sure to read the Publishing House notice on page 11.

**PRESIDING ELDER R. E. FAWCETT** announces that the Arkadelphia District Conference will meet at Benton on May 14.

**BOONEVILLE DISTRICT CONFERENCE**, by inadvertence, was announced for March 9-10, when it should have been May 9-10. It will be held at Belleville.

**HOUSTON WASSON**, son of Dr. A. W. Wasson, Foreign Secretary, Board of Missions, for the last three years a holder of a Rhodes scholarship in Oxford University, has been awarded the \$1,400 Sterling Fellowship in Yale University Law School.

**ARTHUR BRISBANE**, the brilliant writer of syndicated articles, who ardently advocated repeal of the 18th Amendment, recently wrote: "Drink and automobiling do not go together, safely. Gradually, that will be realized as automobile drinkers die off."

**DR. J. S. SENEKER**, Professor of Religious Education in Southern Methodist University and a member of North Arkansas Conference, is bereaved in the death of his father, Mr. I. E. Seneker, a worthy Missouri layman, who passed away at the age of 78.

**SUPT. S. M. YANCEY**, W. Methodist Assembly, reports that this week work on hard-surfacing the Mt. Sequoyah road and on the electric Cross will begin. It is hoped that many Sunday Schools will make small contributions to the cost of this Cross. Remit to J. R. Cole, Jr., Cole Bldg., Tulsa, Okla.

**DR. HENRY R. MILLS**, Superintendent of the Arkansas District of the Missouri Conference, Methodist Episcopal Church, who has been living in this city, has moved to Bentonville, and should be addressed there. We regret to lose him from our city.

**REV. T. O. LOVE**, pastor of Stranger's Home Circuit, writes: "Our work is going well. We have two fine Young People's groups. We are praying for 100 professions of faith this year. Have had two successful Training Schools under the leadership of Rev. A. W. Harris of Moorefield."

**THE 1935 EDITION OF THE YEARBOOK OF AMERICAN CHURCHES** is announced to come from the press early in April. It is the only volume undertaking to present a picture of American Protestantism as a whole. There are also summaries of Catholic and Jewish developments.—Published by Association Press, 105 E. 22nd St., New York; price \$1.75.

**THE EDITOR** had an engagement with Rev. C. A. Simpson, pastor of Hickory Plains Circuit, to spend last Saturday and Sunday on his charge; but the heavy rains so impaired travel that the engagements to preach at six places could not be met. However, while waiting at Lonoke, the editor had a pleasant visit with Rev. S. K. Burnett who is enjoying his work in that good station.

**GOOD CITIZENS** should immediately assess themselves for poll-tax so that they may have the right to get poll-tax receipts which are necessary to vote. The last day to assess, without penalty, is April 10. As important issues will come before voters next year, citizens who want honest officers and good government will assess and get their receipts. Do not fail. Much may depend on your vote. A single vote sometimes determines an election.

**THE GENERAL MINUTES AND YEARBOOK** of the Methodist Episcopal Church, South, for 1934-5, edited by Dr. Curtis B. Haley, and published by Whitmore and Smith, Agents, Nashville, Tenn., has been received. As always, it contains a fund of valuable information about our denomination which cannot be had in any other single volume. It should be on the desk of every pastor, and laymen will be amply repaid by having it at hand for frequent consultation about the institutions and activities of the Church.

**REV. J. H. GLASS**, Superintendent of the Arkansas Anti-Saloon League, has been seriously ill for a month; but is now able to be in his office. However, it may be several weeks before he can again take the field. As plans are being formed in counties and municipalities that expect to free themselves of liquor-selling by invoking the local-option provisions of the law, it is highly important that the League work be kept going. Consequently friends of the League are requested to send in contributions without waiting to be solicited. Address them to the Little Rock office.

**REV. J. L. TUCKER**, pastor writes: "The program of liquidation of the church debt at Pullman Heights, Hot Springs, is growing beyond all expectation. Several outstanding business and professional men outside of the church membership are leading in this movement. Several \$100 subscriptions have already been made. It is proposed that this entire debt of \$10,600 be raised by May 1. Our people and friends say that it can be done and are working like they mean it. We ask the prayers and co-operation of our friends over the Conference. Our meeting began March 24 and will continue to April 12. Rev. Kenneth L. Spore of Texarkana, is the preacher."

**DR. RUTH HUGHEY** has been awarded a fellowship by the Guggenheim Memorial Foundation for research work in English Poetry, having discovered, in an English library, an anthology of 16th Century poems, while engaged in literary work in England. The discovery is characterized as "the outstanding find in English scholarship so far in this century." Dr. Hughey, the daughter of Rev. and Mrs. J. M. Hughey of Wynne, Ark., was born at Gentry, Ark., while her father was principal of the Hendrix Academy at that place, and is an A.B. of Galloway College, an M.A. of the University of Mo., and a Ph.D. of Cornell University, and has taught in Henderson-Brown College and the University of Mo. She purposes to edit this anthology and write a book on a collateral subject. Dr. Hughey is now visiting her parents at Wynne.

**MRS. LUCY REYNOLDS**, wife of Rev. Jas. A. Reynolds, pastor at Ozark, passed away at Booneville, March 25. The funeral was at the Methodist Church at Conway in charge of Rev. H. H. Griffin, P. E., assisted by Rev. Albea Godbold, Dr. J. D. Hammons, and Rev. G. G. Davidson. Mrs. Reynolds was 52 years of age, and is survived by her husband, a daughter and a son, four sisters, and one brother. A noble consecrated woman, a true Christian, and a genuine helper of her husband, she was loved and honored by all who knew her. In feeble health for many years, her going was not unexpected.

## BOOK REVIEWS

**Men and Women of Far Horizons**; compiled and edited by Jesse R. Wilson; published by Friendship Press, New York; price \$1.00.

This book is composed of selections from the Student Volunteer Bulletin, "Far Horizons." Mr. Wilson, formerly a missionary in Japan, now general secretary of the Student Volunteer Movement, has selected the material in this book not so much for its historical value as for the true spirit of Missions revealed in these unstudied accounts of the actual experiences that go to make up the lives of our laborers in foreign fields.

**Smoke**; by Dorothy Clarke Wilson; published by Walter H. Baker Co., Boston; price, \$0.25.

This is an interesting play in one act. It deals with a vital sociological question. It won first prize in the play-writing contest sponsored by the Religious Drama Council of the Greater New York Federation of Churches. Full directions for its presentation accompany it. Both characters and costumes are described.

## OUR CENTENNIAL HISTORY

**WE** are making preparation to get out the History of Arkansas Methodism written by Dr. Jas. A. Anderson. A company has been formed to finance the project, being known as "The Arkansas Methodist History Corporation." Rev. H. L. Wade is President; Dr. J. D. Hammons, Vice-President; Rev. Clem Baker, Secretary, and Rev. Wm. Sherman, Treasurer. This company met in Little Rock last Monday to arrange to sell the stock of the company. This stock will be issued in shares of \$25.00. The authorized stock is \$6,000, not all of which will be required, but enough must be sold to provide the expense of getting out the book. There will be no contract for publication till enough money is in to pay these expenses. It is hoped that enough can be secured to allow the book to go to press early in July.

The company elected Dr. Anderson himself to be sales-manager for this stock. He was averse to doing it, saying that he did not "like to be out peddling his own brains." But he yielded to the unanimous judgment of his brethren. He is to appoint a District Manager in each Presiding Elder's District. It should be remembered that this is not Dr. Anderson's personal enterprise; it is work the Annual Conferences asked him to do, and is for the benefit of Arkansas Methodists. Dr. Anderson has already put months of arduous labor on the History, work that would have cost several thousand dollars, if paid for. It is a history of which we think all Methodists in Arkansas will be proud. We hope, therefore, that Dr. Anderson and everyone of his assistants will have the cordial co-operation of all our preachers and people. Every Methodist can afford to make some contribution to a work like this.

## CIRCULATION REPORT

**SUBSCRIPTIONS** received since the last report: Humphrey, W. T. Bone, 5; Philadelphia, F. C. Cannon, 12, completing 100 per cent for Taylor Ct.; Parkin, J. M. Harrison, 2; First Church, N. Little Rock, E. T. Wayland, 10; First Church, Pine Bluff, F. A. Buddin, 1; Bald Knob, Chas. Franklin, 7; Gardner Mem., N. Little Rock, C. R. Culver, 30; Bryant Ct., A. J. Shirey, 73, finishing 100 per cent for the charge; Iuka, L. L. Langston, 100 per cent, 7; Huntington Ave., Jonesboro, H. H. Blevins, 27; El Dorado Ct., G. W. Warren, 2; Marion, E. K. Sewell, 100 per cent, 37; Prairie View, A. L. Riggs, 11; Harmony Grove, D. A. Weems, 3; Aubrey, Ethel Dodgen, 15. Fine work, highly appreciated. The 100 per cent for Bryant Charge, by Bro. Shirey, all things considered, is a remarkable report. On with the campaign. May no pastor be willing to have his charge unrepresented. It may not be possible in every case to get 100 per cent; but it is possible to have a respectable list. May we have reports from pastors who, so far, have not reported?

## My Extension Work For Christian Homes

By Dr. J. M. WILLIAMS



When the Trustees of the College began a venture in Christian education in 1933, having to do with the Home and its relationships, they were making an experiment entirely new in college undertakings. This was to be wholly an off-campus project. The matter was brought to the attention of the North Arkansas and Little Rock Conferences and met with their approval and support.

What has been undertaken? What objectives are in view? What successes have been attained? What interest have Alumni shown and what future is there for such an effort?

In the main, people take their homes too much for granted. They think of them as natural consequences rather than planned accomplishments. Study for a week in a community brings many to see the fact that home interests are community interests.

The entire community influences the life of the child and in the largest sense the child belongs to the entire community. The child with his gifts and initial setting comes from the home, the school helps in discovering and developing nature's endowments, and at the same time the church is endeavoring to surround the growing life with Christian social ideals and

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Christian standards in endeavor and attainment. Together they all help make the atmosphere in which the child must grow and find his way.

Parents, teachers and ministers should work together for the wisest development of personalities. Nature's gifts to the child make the field for exploration and development. It becomes a common obligation for all to unite that each child may have the fairest chance for the finest growth and the largest maturity. Such a study puts the child, small or large, again "in the midst" and his life rather than material things holds the center of interest.

Fundamental principles of human growth are discussed; the lives of boys and girls are studied separately and in association; adolescence for each is given its place; courtship is sanely and frankly reviewed; and some much needed instruction is given about ideals of Christian marriage. One evening is given to a study of the marriage relationship; how it furnishes the background, attitudes and atmosphere for home-making; and how the personalities of husband and wife may make the highest development.

Child life in every community cuts across all social lines and church lines. Youth in the main is fair and democratic. Keeping these facts in mind, a community week, such as these have shown themselves to be, has tended to secure the finest co-operation possible among churches through the help of their pastors and individual members who are vitally interested in the projects of the P.-T. A. All hands are shown to be at a common task and constructive co-operation becomes the yardstick for measuring community endeavor. A study is made of how youth and those of older years may join in an enterprise to grow finer folk.

Alumni have joined in giving the venture a fine support. Former Gal- loway women, being in the main mothers and teachers, have evidenced the largest interest. Many Hendrix men have been of invaluable assistance in planning and seeing the work through. The general response of all has been highly gratifying.

What of the future? We all have studied things more than life. We all need to know more of and attempt more in the family world. Human laws control human growth and development. This is true of the physical, mental and spiritual life. Flowers have a law of growth and development in God's Kingdom of the flower world. We know that world, and grow flowers with faith and assurance. He did not make a world of fact for flowers and leave man at the mercy of chance.

Biographical records of great families show generation after generation progressing along lines of conscious endeavor. Far too few have had the knowledge and the will to do in a large way what these have pioneered. The South is rich in lineage, and potentialities. Here blood and religion are least marked by foreign taint. It is needed to get the eyes of people opened to see; to awaken faith sufficiently strong to carry through; to effect combinations of fineness in human life that possible recurring generations may be stronger, more largely endowed, inheriting that abundant life He came to bring to those who dare the straight and narrow way.

## The Story of Music In Hendrix College

By DR. ROBERT L. CAMPBELL



The story of music in Hendrix College really begins in the autumn of 1929. Before this date, it is true, there was a certain amount of music activity upon the campus. The band had been a prominent and valuable organization for years, and glee clubs for both men and women offered a further opportunity for the expression of musical talent among the students. All these, however, were extra-curricular in character.

The merger of Henderson-Brown and Hendrix made it imperative that the College place music upon a recognized academic basis; and the Administration was faced with the problem of securing a music faculty and establishing a department of music.

The task was not an easy one. Hendrix had for over forty years been regarded as a school of letters and sciences. The public was not accustomed to associate the idea of music with Hendrix. The College had no equipment. Whatever was done had literally to be built from the ground up.

The Administration recognized the extreme importance of securing a Director who could place music upon the same level of excellence as that which had been developed in other fields. Mr. Clem Towner was finally secured to take charge of the new work.

Both in training and in personality Mr. Towner proved to be ideally fitted for the undertaking. After receiving his Bachelor's Degree in Music from Nebraska Wesleyan College, he continued his studies for two years in Berlin under some of the most eminent of the German music masters. Both in Germany and later in America he did advanced work in composition with Dr. Edgar S. Kelley, now dean of the Theoretical Department of the Cincinnati Conservatory. From this famous American school of music Mr. Towner secured his Master of Music degree. For a number of years he was director of music in the Oxford (Ohio) College for Women. He came to Hendrix as a director and a teacher of demonstrated ability.

Upon his arrival in Conway Mr. Towner decided upon two goals for the newly established Hendrix College of Music. The first of these was to provide musical training of a high type, both theoretical and applied. The second goal was to bring music into the everyday life of the school in such a way that it should touch all members of the college community, and through them, the people of the state.

As a means of obtaining the first objective a carefully devised music curriculum was laid down. Through this course of study the student may secure the B. M. degree, or he may secure the A. B. degree with a major in music, or he may elect either theoretical or applied music while majoring in some other field. A significant part of the course is the work offered in public school music. There is a considerable demand for students trained in this area, and Hendrix has placed a num-

ber of her students in positions. The growth of the College of Music has been one of the most gratifying things in the history of Hendrix. Capable students have been attracted in increasing numbers. A noteworthy feature is the unusual work done in original composition. Mr. Towner, himself a talented composer, has inspired some extremely creditable efforts among his students.

Mr. Towner has been no less successful in his second undertaking—that of giving music a large place in the lives of those students who are not doing specific work in the department. Realizing that choral singing offers perhaps the best means by which untrained people can be brought to love good music, the Director organized the Choristers soon after his arrival. This organization has become the largest single extra-curricular activity group on the campus. It has grown from a modest beginning to a company of more than sixty students and faculty members. It has appeared in many of the Arkansas towns and cities and has been one of the most effective agencies for bringing Hendrix College to the favorable attention of the people of the state.

Although the Choristers have secular numbers in their repertoire their most significant activity has been in the realm of sacred music. Gaul's *Holy City*, Rossini's *Stabat Mater*, and the *Messe Solennelle* and *Gallia of Gounod* have been sung in recent years. The group is now preparing the *Dubois' Seven Last Words of Christ*. The Choristers have come to be known as singers of the great and noble music of religion, and their programs are in demand. Through them the College is rendering a conspicuous service to the Church by presenting to many congregations music which would ordinarily be heard only in the large city churches.

It would be difficult to estimate the contribution which music has brought to the Hendrix campus within the last five years. Such things are not to be measured or weighed. But no one who has been on the ground for a decade or more can fail to notice the change. Students listen critically and appreciatively to concerts and recitals. Music has become a normal topic of college conversation. Two thriving honorary societies—one for men and one for women—express in a concrete way student interest. But if one wishes to get the truest picture of what music is doing to Hendrix people he should step into the rehearsal room at 6:30 on Monday and Thursday evenings and watch fifty or more individuals—faculty and students—most of them with untrained voices, laboring for an hour under Mr. Towner's direction. The music that they are singing is difficult; but they have learned that good music is worth all the effort one must put on it. Rehearsals are for them not a task but a pleasure. If it be true that one function of the college is to foster genuine culture among its students and its constituency, then the Music Department of Hendrix College has amply justified its establishment.

The Chorus, although the largest musical group on the campus, is by no means the only active musical organization. The band, under the able direction of Mr. Don Martin, is always justly popular, especially at ath-



letic contests and out-door assemblies. The orchestra and the string ensemble provide excellent opportunity for further instrumental training. The gowned chapel choir plays an important part in the formal Thursday chapel services.

The entire music faculty of the College is distinctive. Mrs. Towner, who teaches pipe organ, piano, and such theoretical subjects as music appreciation and public school music, is an artist and an instructor of rare ability. She is a skilled accompanist, and much of the success of the Choristers has been due to her inspiring co-operation at the organ or the piano. The voice work is handled by Miss Katherine Gaw, one of the strong members of the Gallows faculty who came to Hendrix at the time of the merger. Miss Gaw has developed a number of outstanding young voices since she joined the Hendrix faculty. Instruction in the strings is given by Mr. David Robertson. Two years ago, when Hendrix had as her guest Dr. John Erskine, famous writer and President of the Juillard School of Music in New York City, Dr. Erskine was so impressed by the work in music that was being done at the College that he made it possible through the Juillard Foundation for Mr. Robertson, a product of the Juillard School, to join the Hendrix faculty. Mr. Robertson is a brilliant violinist and teacher, and has already won for himself a distinctive place in the Hendrix community.

Music in Hendrix College is past the experimental stage. Its development has been definitely typed. Good equipment has been secured and more is being added steadily. Within the last few weeks the Carnegie Foundation, in recognition of the merit of the Hendrix program, presented the college with one of its sets of music materials, consisting of phonograph, records, scores and books, the total value of which is \$2,500. The quality of the work done in Music at Hendrix is on a par with that done in the Sciences and Letters. The Methodist Church of Arkansas is fortunate in that its young people can receive specific training and general cultural influence from so distinctive and efficient an institution as the Hendrix College of Music.

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## "A Reddie, A Warrior, A Son"

By JAMES W. WORKMAN

Henderson-Brown, '19; Yale, '21, '23, '24

One of the delightful tales told at the reunions on the Henderson campus, is about one of the rather small, slender students, not particularly athletic, who, when the old buildings burned, carried a large, upright piano, down a steep, narrow, sinuous flight of wooden stairs to the ground below the third floor whence he started with it, and did it alone, unassisted. How he ever carried it I have not yet learned. But he did it. "There were giants in those days." It was a later financial conflagration in which the church (would not, or could not, but certainly) did not carry on on that campus after the summer of 1929, but the piano carried down out of the conflagration.

Whatever else the transition in our church's education has meant, it meant the coming of Mr. Towner, Miss Gaw, Miss Lincoln, Mr. Robertson, Mrs. Towner, Mrs. Dowdy and a host of faculty and student talent—the piano, in avatar—to the Hendrix campus. The future prospectus of the institution has at once taken on a vitally appreciated interest, provision for, and favorable estimation of the fine arts, of beauty and joys that last. So the Warrior's campus has become concerted with the fine arts lifted up in the midst of the classic, the athletic, the personal, the social, the scientific, the literary, the administrative, the religious, and in fact, the entire functional process of life there—all in the realm of the spirit. And this includes inimitable Tabor Hall and its immortal (tho' in the flesh) ministrations of a certain excellent lady.

In fact, when my father was pastor at Winfield, and my elder brother started at Hendrix, I too dreamed of such an elevation myself, one day, in his train. But the Bishop appointed the train south for our tribe, and we landed on Reddie ground. There elder brother came next spring after his third year at Hendrix, to follow in our train in Reddieland. I doubt if our tribe had ever got exposed, much less "finished" in college, had not the benevolent providence of a series of Bishops kept father feeling that providence himself had decreed him to be an educational administrator, at least till the last of his sextet from the greenhouse had worn once at least a tasseled mortarboard with black tassels over one ear to another. (Lest the greenhouse be misunderstood, that was the president's home.)

When I attended the recent funeral of the beloved and sainted Coach Jimmie Haygood, my mind flooded with memories of the gridiron, courts, diamond, field, track, dressing-room, campus, chapel and trips abroad to enemies' campuses, from Vanderbilt to E. P. I. and Hendrix to Ouachita, but uppermost above them all Coach Jimmie's mythical spirit, his smile, and his possessing tone and quiet word, "Run all the way in, boys, run all the way in, with all you've got left." Hay-



good Field will always be an Eden of memory to me, and I shall continue to "run all the way in, boys, with all I've got left." But Arkansas athletic traditions have rapidly shifted recently, and two men, to my mind are in the spiritual succession of Coach Jimmie Haygood. They are my old High School Coach Quigley at Little Rock and Ivan H. Grove of the Warriors. Both men have the "training" of their boys uppermost above the intention of winning the score at any price. Having "pastored" the Warriors through a hectic five-year period, I find an hybrid athletic blood in my veins mingled of Malvern (I know not what), of Tiger strain from Quigley's cub-kennels, of Reddie stream from Coach Jimmie's happy stadiuming ground, and Ivan Grove's haunting Warrior's slaying field. (Who is slayed is not always the visitors, but that's part of the game too, by the way.) And with the ever-moving trends, athletic realms are also on the go, and the leadership of Coach Grove, Coach Smith, Miss Callender, and the constant association of faculty members in sports, hikes, campfires, and house-warmings, the uniquely Christian genius of personal interest at first hand closeness and confidence dawns upon one as one of the significantly stable and sound adventures of youth in quest and possessing-realization of life at its best in the flesh.

Time and space fail to allow an estimation of the Hendrix library, the beauty of the campus, the ever-increasing seriousness of students and faculty together in earnest concern, many of them increasingly, for the finer things of the spirit, sensing through worship the beauty, the good, and the true, the delicious tang of Dr. Greene's words, in laugh or lore, Mr. Martin's anesthetic correlation of all arts in satisfactory financial accounting, again—Tabor Hall, and Mrs. Hulén's temptations to an epicure's vocation, of this order of faith, food, finance, philosophy, fun, and family

## Why I Give Active Support to Hendrix College

By REV. PAUL V. GALLEWAY

To honor one school does not mean to hate all others. To be for one does not mean to be against another. I am a graduate of Henderson, but am giving my active support to Hendrix College.

I owe much to Henderson-Brown College; to its spirit and to the men and women on its faculty for their contributions to my life. I shall always honor them and enjoy returning to Henderson State to see many of them still there. I respect and admire the fine work that the College is doing, but the State has changed the course of that school and so I am giving most of my interest to Hendrix College.

Hendrix draws my active support because of its purpose and the direction to which it points. It has some real aims and I like the end and the means. In the first place Hendrix has won my support because it has gained my respect and admiration because of these reasons: (1) Its leaders are forwarding looking; (2) they are awake to the time and needs; (3) they are willing to face things as they are and face the facts courageously; (4) they are friendly to people, to truth, and to the Church they work with. That calls for administration—the kind that grows into love for such an institution.

I like Hendrix because it is a small church college. It has a place that no other school has. It has produced a leadership in Church and State that means strength and progress and character. I am glad that I went to a small Church college where wholesome friendship and healthy ideals prevailed. The small college has produced men and women with a philosophy of life that is wholesome and good. I want to support Hendrix College actively because the Church needs it. It has given some of the best leadership that we have. Without it we cannot imagine where we would be. We need not only its graduates, but its influence, its training through schools and courses, and representatives. We need it because of its willingness to lead us in thinking. Then, our young people need Hendrix. I can point to many that Hendrix has helped. They were helps that nothing but a small Church school could give.

I am thoroughly sold on this: Hen-

unity, any sympathetic inventory becomes at once a pot-pourri of a fragrant fellowship. The genius of each personality and name has an own unique appeal and reality. So space shuns time's intrigue.

In fact a son of the Church is proud to be a spiritual son of such an adventurous and dedicated household. To know the heart, mind and furiously laboring devotion of President Reynolds to the one purpose of his life, is to become inflamed with a kindred passion. To know the wit and radiance of Mother Harwood, now in her 104th year, and the charm of culture and simplicity of the hostess in the president's home, is to become possessed of a dream of a life at its best for the chosen youth who may make up the generations of the useful. No longer servants, here, in education, but rather friends, one of another, is the ideal and the increasingly real adventure and realization in the Hendrix life. It is more than a college, a campus, or a charter. It is a real way of life.

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drix is the best school I know of when it comes to developing a person in full living. I am in full accord with its teaching of the real message of Christianity. I like the program that it is working on.

If I may slip in an extra paragraph I'd like to say that I like Hendrix because of its athletics and directors and the stand that it takes, and also because of the food that comes to you at Tabor Hall. It leaves you with a "good taste in your mouth" for Hendrix College.

It is a school with a mind and a school that is willing to lead out into new fields of thinking and Christian living. Every time I visit Hendrix it makes me more eager to support it and to tell our people about it.

In short, I am for it because of our need for it, because of what it has done, because of what it stands for, and because of what it points to.

## Intra-Mural Sports for Girls

By MIRIAM CALLENDER, Instructor Physical Education for Women.

Intra-mural athletics now enjoy wide-spread vogue in colleges and uni-



versities. First men participated, then came a parallel response on the part of women. These "with-in-the-walls" (campus) activities furnish many desirable ad-

vantages and involve distinct problems of organization and administration.

As organized at Hendrix College, intra-mural sports are a source of much wholesome recreation, fun, and rivalry between student groups. For girls these activities include volley ball, captain ball, dodge ball, soccer, hockey, hiking, modified track, archery, tennis, and swimming, according to season. All students are encouraged to join in some form of organized sport. Instructors take measures to make the games real recreation and to safeguard the welfare of participants by providing ample direction.

Intra-mural games furnish not only fun and wholesome recreation, but also an important share in the work of health education and physical development. Some of the benefits resulting from wisely guided participation in these games for girls are the profitable employment of leisure time, helpful social contacts, formation of friendships, acquiring a love of play for fun of the game instead of the "win or die" attitude, more robust health and development of physical powers—strength, endurance, control of movement, and the creation of a lasting interest in some sport that can be continued and enjoyed after graduation.

Wise participation in intra-mural activities also has a beneficial effect upon one's scholarship, because healthful recreation builds up energy rather than dissipates it. When physically fit, one can accomplish more work and do it better.

## A Glorious Opportunity

By PERCY GOYNE



Every year, a continuous stream of letters flows into the registrar's office from high school students, expressing their desire to attend Hendrix.

Most of these letters carry recommendations concerning moral status, high school record, etc., and exhortations to make it possible for that particular student to attend college. A sample of the letters is quoted here:

"Dear Sir:

"I am 18 years old and graduate from high school this year. It has been my one desire all through life to attend Hendrix College after finishing high school. I have a straight "A" average in all my work, and wish to study medicine. I can furnish recommendations from a number of people, including two of your Alumni.

"At present I have no money for college expenses, but will do any kind of work. I shall appreciate anything you will do towards helping me realize my life's ambition to attend Hendrix.

"Yours sincerely,

Such a letter has a very touching appeal. What can the college do? It is helping many; it would like to help all; but that is an economic impossibility.

Many students in the college now are earning a part of their expenses. This is how a few of them do it:

One young woman found a place in a private home to earn her room and board. She is planning for Life Service work and is given free tuition by the college.

A young man is working for a local newspaper to earn money for his college expenses. By self-sacrifice in many ways, he is realizing his ambition for a college education.

A civic organization in one community each year helps one of its young women pay her room and board; and she is doing work at the college towards paying her expenses. She is making an outstanding record and will make a worthy asset to her community.

One young man, studying for the ministry, is being financed by his church missionary society. The college gives him free tuition.

There are many other like cases. Some work in filling stations, drug

stores, department stores, wash dishes, wait on tables, are janitors, work on campus, in library, offices, etc., seeking the realization of one goal, "a college education."

But many are less fortunate in securing something to do, or some organization to help them realize their ambition. In nearly every community in the state there is a young man or woman in a position similar to that of the young man who wrote the above letter—a young man or woman who has every qualification to profit from a college education, but unable to do so for lack of funds. What a glorious opportunity for a community or a civic group to render a public service.

It would be a real privilege for some men and women to have an occasion to contribute to the education of a worthwhile student. They realize that it is not merely a contribution to an individual, but that it is a public service; that they are having a part in the progressive development of the future citizenship of their community. What better way can one contribute towards a strong citizenship and Christian ideals of the nation, state and various communities, than by aiding young men and women to obtain an education in a highly equipped Christian college such as Hendrix, which will in turn enable them to take their places as leaders in the communities from which they come?

This is social work of the highest order. William J. Norton says: "It is a leaven in the spiritual life of the country. It is a lubricant in the mechanical processes of daily existence. \* \* \* The reflex action on the lives of the volunteer participants in social work is so valuable in resuscitating the haggard spiritual capacities of the people that we must not restrict the right of the individual to practice privately those things which, because they are helpful to his neighbor, are good for his own soul. We need private philanthropy and we shall always need it."

Certain men and women over the state have felt this urge to help young men and women obtain an education. They have sent their check to the college, indicating that they wish their contribution to be used towards the education of some young man or woman. I heard one man say that he felt it to be one of the greatest public services that an individual could render to humanity.

You who read this may feel that you wish to contribute something to a public service of this nature. If so, either select a youth in your community and aid him; or else follow the example of others and send your check to the college, designating the purpose for which you send it.

## THE ITINERANT DAUGHTER: HER STORY

(By Susie McKinnon Millar)  
(Continued)

They kept us and that's all we wanted then. We went down stairs together and when we passed the dining-room door our mothers forgot their naughty little girls, for they saw two solemn little boys, Kenneth and James crawling about over the dining table which has been only partially cleared after dinner. They were mixing salt and pepper, cream, jelly, jam and sugar and had a generous supply of jelly and jam over their faces, heads and frocks. Mrs. Johns said: "How will I ever get that jam baby home?"

Mother said: "I'll call Beth and Sarah."

She called them and they said they would bring in a tub of water and let the little fellows climb down off the table into the tub. Then mother called Margaret and Lilly from their reading and told them to bring two little clean outfits of Kenneth's when they came down. Beth and Sarah had a great time getting the two little boys off the table into the tub. James pulled the tablecloth off with him, but everything was already spilled and not many of the dishes broke. After they were clean, we all sat down in mother's room and mother read to us out of the Bible and we all sang. Then we knelt down and mother prayed. I don't remember what she said, but it made us all feel quiet and peaceful inside. Mrs. Johns gathered all her children about here. Then she turned to mother and said: "Dear Sister Mitchell, you are a blessing to me. You put new meaning into life for me."

She kissed mother good-night and went home. Father was away at a quarterly conference and the station preacher had gone to preach that night in another town. We did not go to church. We were all sleepy enough to go to bed early.

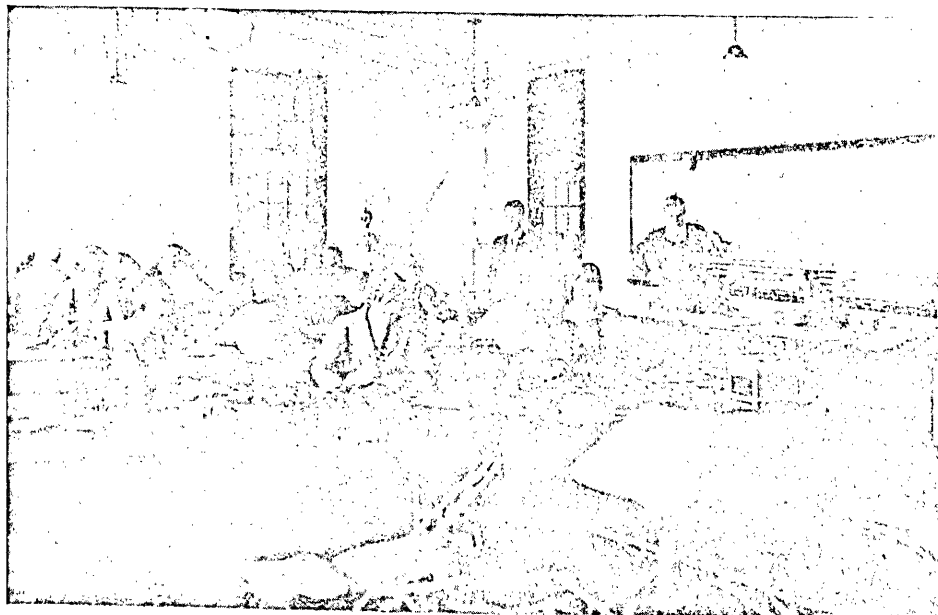
One night that next summer after prayers mother said: "Children, you know we have quarterly conference here Saturday. Your father will preach Sunday, both morning and evening. We ought to observe a day of fasting and prayer Friday and pray for God's blessing on his work. Your father and I are going to fast all day Friday. If any of you children want to join us in fasting you may do it."

Beth, Sarah and Margaret all said they wanted to fast. I said, "Mother, how do you fast?"

She said: "You do without eating anything for a certain length of time so you can think of your spiritual needs and pray more seriously."

"Don't you think I'm big enough to

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begin fasting this time?" I asked.

Mother said: "Yes, dear, if you wish to. We'll talk about it later."

Friday came and we had no breakfast. Family prayer was longer than usual. Father, mother, Beth and Sarah each read a selection from their Bible. Margaret and I repeated some of our memory verses. Then father and mother each prayed, and we all repeated the Lord's Prayer together. Then we went about our household tasks. Beth, Sarah and Margaret went to school. Mother took Kenneth in the kitchen and gave him some breakfast because she said he was too little to know why he was fasting. Mother gave Beth, Sarah, Margaret and me some dinner, but she and father fasted until supper time. Saturday morning the quarterly conference held its meeting. Father asked me if I'd like to go with him to quarterly conference, and, of course, I wanted to go. I had never been to one. Mother got me ready. Margaret stayed at home to look after Kenneth and little sister, while Beth and Sarah helped mother do the Sunday cooking as well as all the Saturday work. We never had cooking done at our house on Sunday. Father and I went over to the church. Brother Cole was already there, and all the stewards were there. They all shook hands with father and some of them shook hands with me and all told me they were glad to see me and hoped I had some good advice for them. I didn't know what advice was, but I said: "I haven't even got any advice for myself; but I've come to see what a quarterly conference is all about."

One man said: "Some of us grown people don't know that yet."

Then father went up in front of the pulpit and sat down by a table. I sat close up on the front bench. The men all came up to the front and sat down. Father called on Brother Cole to pray. Then father talked to them a while, and called out their names and they answered. I wanted to ask father why he asked them if they were there when he could see for himself they were; but mother had told me to try to be quiet. Then father called for their reports. I didn't listen very closely because I didn't understand much of it. But when old Mr. Heinz got up to make his report I listened because he talked so funny. He said: "Bredren, I am not liking my rebort. It is not so goot. I get here a peeg, there a bushel or two of corn, here a queelt, there maybe bushel of botatoes or turnibs. What will you? Our breacher hasn't a frau to keeb, und we can not give everything to the bresiding elder. I like not this way of baying the breacher mit arrangements. Let's bay the breacher mit money und let him make his own arrangements."

Father and Brother Cole both said "Amen," and after all the reports were given, Mr. Jarrell, the Sunday School Superintendent said: "Brethren, there is a little matter I think we ought to take up and settle. Brother Green has been here in town conducting successful meetings in other churches ever since he conducted ours two months ago. He was talking with me this morning just before I came over here, and he thinks it would be a good thing if we'd have him conduct another revival for us before he leaves town. He says he will charge only half what he charged us the first time. I promised to take the matter up with you. I think that it would be an excellent thing to have him."

Then he sat down and before father could say anything Mr. Heinz jumped up and said: "Bredren, the Lord has been mighty goot to us. First we had a goot meeting here. Then the Bres-

## RETHINKING METHODISM

(This is a Chapter in Rethinking Methodism, by Rev. R. E. Smith, Dean of Centenary College, Shreveport, La. With his permission it is here reproduced as a serial of twenty chapters. Send 25 cents to the author and get the complete booklet. Any profit from the sale will go to a loan fund for needy ministerial students at Centenary. Readers are urged to buy the booklet.—Ed.)

(Continued)

### XI.—How Methodism became a Church

The year 1784 saw Mr. Wesley cut the knot and set his societies free from the Established Church of England. First he dealt the stroke in England by his "Deed of Declaration" which was a legal document declaring the Methodist Societies to be a Dissenting Church and no longer societies within the Anglican body. This was the only legal way by which he could control the many new Methodist Chapels being built all over England. The Deed authorized "the Legal Conference of 100" Methodist preachers, nominated by John Wesley to own and control all Methodist property. It empowered them to name their successors forever. All Wesleyan churches, schools and property in England today are held by this Deed and this body of 100.

Next, Mr. Wesley cut the Americans loose from the Established Church by ordaining Coke, Whatcoat and Vasey and sending them over to ordain others and to organize them into a real church. And this was the Christmas gift he was preparing for his Methodist children in America in 1784.

After the Bishop of London flatly refused to ordain even one man for the Methodist work in America, Wesley did it himself! Calling the scholarly Dr. Coke to his room, Wesley with the aid of another regularly ordained man, Dr. Creighton, solemnly laid hands on Dr. Coke's head and ordained him Bishop of America. They then ordained Whatcoat and Vasey as elders, or presbyters, to go with Coke.

The great founder then whispered in Coke's ear that he should ordain Francis Asbury also as a Bishop for America and for good measure ordain about a dozen elders. This would solve the question of the Sacraments. But a church needs a Ritual, Articles of Faith and a full equipment. Wesley determined to fill the whole order to the last detail. Taking the Book of Common Prayer of the English Church

byterians had one. Then the Babbist and the Christians, and the Lord greatly blessed us all. Now I think we ought not to have any longer the breaching, but ought to quit and let the Lord tend to some of his other beesness."

Then he sat down. Brother Cole stood up. Father said: "Brother Cole." Then Brother Cole said: "I agree with Brother Heinz. I think we should not now undertake to hold a protracted service."

Father said: "Let us take a vote on the question. All in favor of holding a special service now make it known by standing."

Mr. Jarrell and one other man stood up. Father said: "The motion is lost. Let us stand and be dismissed."

We all stood up and father prayed, then we all went home. Brother Cole said: "We'll all go home now, and as Brother Heinz says, 'Let the Lord tend to some of his other business.'"

(To Be Continued)

he used his scissors and paste, cutting the 39 Articles down to 24, rewriting here and there, softening many hard phrases and adapting the lot to American needs. An order of worship and complete Ritual also were written.

Armed with Wesley's Certificate of "ordination", the Articles of Faith, the Ritual and a letter of instructions, Coke landed at New York shortly before Christmas 1784. Whatcoat and Vasey were at his side.

The meeting of Dr. Coke and Mr. Asbury was a dramatic and affecting scene. It was at old Barrett's Chapel

in Delaware. Dr. Coke was already in the pulpit preaching when the tall, princely pioneer of Methodist itinerants entered. At the close of the sermon there was a moment of tense silence. No one moved. Then Asbury strode to the front. Neither of the giants had ever seen the other. But spirit recognized spirit and soul was knit to soul. Asbury kissed Coke on the cheek and two men embraced while tears and emotion swept the onlookers. No one present ever forgot that occasion.

(To Be Continued)

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### CEDAR GROVE AUXILIARY

Cedar Grove Society met March 20 at the home of Mrs. Eula Keating and had an interesting program, using for the opening Exodus 3:1-10, and opening prayer by Mrs. Rhoda Blount. Reading, "Christian Neighborhood," by Mrs. Naomi Wolf. "The Life of Abraham," by Mrs. Edna Peel. "The Life of Isaac," by Mrs. Eula Keating. "The Life of Jacob," by Mrs. Idona Pearson. "The Life of Joseph," by Mrs. Blount and Mrs. Pearson. The Society is full of real interest.

We met with 80 per cent attendance in membership and three guests: Miss Oleta Brown, Mrs. T. C. Webb, and Mrs. Procter. The meeting closed with a chain prayer.—Mrs. J. H. Brown, Supt. Pub.

### CUSHMAN AUXILIARY

Cushman Auxiliary entertained with a Silver Tea, March 26. Several visitors from First Church, Batesville, and from Bethesda Auxiliary, were present. A very enjoyable program was given, one of the high points being the talk on Africa by Mrs. O. E. Goddard of Batesville, First Church. It made the crying need of our missionary movement more apparent.

Cushman Auxiliary is very proud of Bethesda Auxiliary, as we feel that we aided in their organization. They have been adopted as our Little Sisters.

Cushman has regular weekly Study Classes with the fourth Wednesday as our Social and Program Day.—Mrs. A. F. Denison, Cor. Sec.

### MRS. SCARBOROUGH HONORED BY W. M. S. OF NEWPORT, ARK.

A special feature of the March meeting of the Woman's Missionary Society of the First Church was the bestowal of a life membership upon Mrs. O. W. Scarborough of 4 Edgehill Road, Little Rock.

This was made possible by contributions from the Auxiliary and the three Circles of the organization. A life-membership pin was a special love gift from Circle No. 4. Mrs. Scarborough was a charter member of the Missionary Society of First Church and for many years served as local treasurer of the organization. She was also the general chairman of the Circles from the time of organization until she left Newport to live in Little Rock.

Mrs. Scarborough was active in church and community life and Newport suffered a distinct loss when she was forced to leave here after the disastrous fire in 1926.—Mrs. A. G. Anderson.

### ZONE MEETING AT LEVY

The Southern Zone of the Conway District met at Levy, March 5. The meeting was called to order by our new chairman, Mrs. Greer of Levy.

Brother Culver, pastor of Gardner Memorial, led the morning devotional and gave a splendid talk. Mrs. R. D. Loy sang a solo, Mrs. Goss at the piano. Officers' Training Classes were then formed and were in session until 11:30 when Bro. Wm. Sherman gave an interesting talk on "Woman's Work in the Church."

At the noon hour a delicious luncheon was served by the ladies of the Levy Society. At the afternoon ses-

sion Bro. Wayland of First Church, North Little Rock, led the devotional. Miss Millar of Conway presented the "World Outlook" in a very unique and helpful way. Mrs. Douglass of First Church favored us with a solo entitled "Prayer," Mrs. Goss at the piano. Mrs. Wayland, our District Secretary, gave a report of the District work. Mrs. J. F. Wills gave a splendid talk on "Spiritual Life" and urged us to keep our spiritual life groups in good working order. First Church will be the next place of meeting. After a good day spent in Christian fellowship we were dismissed by prayer.—Mrs. N. M. Shive, Zone Secretary.

## For the Children

### A TRUE MOUSE STORY

"Molly, mamma wants you in the parlor. Hurry."

"Oh dear! I was just finishing Agatha's apron." Molly held it up with pride as she spoke, but big sisters are unappreciative.

"Well, put it away. I am to brush your hair and put on you a clean apron. Mrs. Warren wants to see you."

"Very well, when I thread my needle and stick it in." Molly unwillingly folded up her doll's spring sewing, which lay scattered all about. But she was an obedient little girl; and when Sister Bess had finished making her toilet, she went at once downstairs.

Just as she shook hands with Mrs. Warren something dreadful happened. She distinctly felt something move in her pocket. It gave a little jump and then was quiet; then it jumped around until Molly was nearly frantic. She was sure a mouse had gotten into her pocket, and at the thought she uttered a scream that brought mamma to her.

"What's the matter?" asked mamma. "It's a mouse; it's a mouse! I feel it in my pocket. O-o-o!" Demure little Molly actually screamed.

Mamma grasped the pocket and held it. "Now, darling, it will not trouble you anymore," she said. A funny look came into her face, and she began to laugh. Then she put her hand in the pocket and drew forth—a spool of thread. "There is your mouse," she said.

Molly suddenly checked her tears and began to laugh too. "Why, it has been unwinding ever since I left the nursery," she exclaimed, catching sight of the thread trailing along the floor. "I wonder where the beginning is?"

"Run and see and wind it carefully as you go," said mamma.

With tears still wet upon her April face, Molly retraced her steps, winding all the time. And where do you think she found the other end of her thread? Why, in the very needle she had stuck in Agatha's apron and laid away in her little work-basket.—Holiday Magazine.

**CAPUDINE**  
for  
**ACHES and PAINS**

FOR pains due to headache, fresh colds, neuralgia, and for muscular and joint aches, use Capudine. Capudine contains several ingredients which act together to give quicker relief. Ask for Capudine Liquid or the modified formula, Capudine Brand Tablets.

## Christian Education

### SUGGESTIONS FOR STUDY OF PASTORAL CASE WORK AND COUNSELLING

This is the sixth section of the Bibliography on Pastoral Counselling which was prepared by Mrs. Westcott Wierman for the pastors of Arkansas. This Bibliography is being published at the request of many pastors. It is hoped that you save these reports which, when put together, will make a rather complete list of materials on the subject. The report for this section deals with

### Human Difficulties and Maladjustments

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## Now Relieve Your Cold "Quick as You Caught It"

### For Amazingly Fast Results Remember Directions in These Simple Pictures

The simple method pictured here is the way many doctors now treat colds and the aches and pains colds bring with them!

It is recognized as a safe, sure, QUICK way. For it will relieve an ordinary cold almost as fast as you caught it.

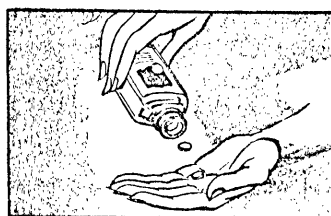
Ask your doctor about this. And when you buy, be sure that you get the real BAYER Aspirin Tablets. They dissolve (disintegrate) almost instantly. And thus work almost instantly when you take them. And for a gargle, Genuine Bayer Aspirin Tablets disintegrate with speed and completeness, leaving no irritating particles or grittiness.

BAYER Aspirin prices have been decisively reduced on all sizes, so there's no point now in accepting other than the real Bayer article you want.

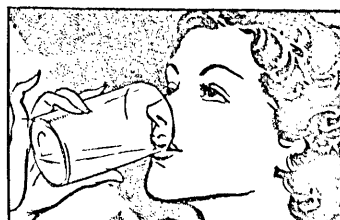
NOW  
15¢



PRICES on Genuine Bayer Aspirin  
Radically Reduced on All Sizes



1. Take 2 BAYER Aspirin Tablets. Make sure you get the BAYER Tablets you ask for.



2. Drink a full glass of water. Repeat treatment in 2 hours.



3. If throat is sore, crush and stir 3 BAYER Aspirin Tablets in a third of a glass of water. Gargle twice. This eases throat soreness almost instantly.

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#### SOUTHERN METHODIST UNIVERSITY NEWS

President Chas. C. Sealeman has announced that Governor James V. Allred has accepted an invitation to be the principal convocation speaker for the Twentieth Anniversary Celebration of Southern Methodist University, May 9-12. The convocation is scheduled for Saturday morning.

While complete details of the events of the Celebration have not been completed, it is known that the events for Saturday will include the convocation and a huge barbecue given complimentary by the University to hundreds of alumni, ex-students and friends.

This Celebration will be far more extensive than any previously held on the University's campus. Invitations will soon be mailed to some 10,000 alumni, ex-students and friends to attend the events. Many S.M.U. ex-students organizations throughout the state are planning to send representatives to the Celebration.—Reporter.

#### FACULTY OF WHITWORTH COLLEGE—1935-1936

David Martin Key, M. A., Ph. D., LL. D., President; George Freeman Winfield, M. A., D. B., Associate President and Dean; James Oscar Leath, M. A., B. D., Vice-President, Religion; Thos. Jefferson Gipson, B. A., Business Manager and Bursar, Commerce; Nettie Walker, B. S. C., Secretary and Registrar; Mabel Elizabeth Drennan, M. A., Dean of Women, Mathematics; Nora Hotchkiss Leath, M. A., Psychology and Education; Pearl Harris, M. A., English; James Milton Leath, M. A., Field Secretary, History; Charles Russel Campbell, M. S., Science; Margaret Woodward, M. A., Spanish and French; Marguerite Irene Carl, B. A., Assistant Registrar, Commerce; Margaret Dunkle Hardy, M. A., Latin; Dorothy Warner, B. S., Home Economics; Wincle Carruth, B. S., Physical Education; Harriet Keller Winfield, M. E. L., Librarian; Amelia B. Ruxton, B. A., Expression and Dramatics; Gertrude Melton, B. M., Director of Conservatory and Music; Catherine Jordan, B. A., Voice and Public School Music.

## CHURCH NEWS

### FAIRVIEW, BUENA VISTA-LOUANN CHARGE

The Fairview stewards met Feb. 12, and the meeting was opened with prayer by J. W. Miller, chairman. Roll-call showed present: J. W. Miller, Floyd Hughes, A. N. Fogle, Sam Walker, Mrs. B. M. Milner, Carlton Milner, and Rev. J. F. Walker, pastor. Visitors: Mrs. J. W. Miller and Mrs. J. F. Walker. Conference and District Claims were explained, \$50 and \$13, respectively. Renewing the subscriptions to the Arkansas Methodist was stressed and favored. It was suggested that letters of appreciation be sent to all the ladies who had made quilts. Selling our interest in the Buena Vista parsonage was discussed, and it was suggested that a present of our interest be made to Buena Vista. The meeting closed with prayer by Rev. J. F. Walker.—Carlton Milner, Sec.

### ARKANSAS METHODIST ORPHANAGE

Who does not love little children? Nothing is dearer and nearer to our hearts than the little ones, especially the fatherless and motherless. It is but natural that men and women should make provision for them, and you are not surprised when you read this: Men and women of all stations in life are corresponding with and talking to me about gifts and bequests to the Arkansas Methodist Orphanage.

It should not be left to the well-to-do solely, but everyone should become interested. I spoke in one of our leading pulpits recently, and a woman was so touched by the situation that from her meager holdings, she gave me the first gift of the town; and from this town larger gifts will come, but none will be more appreciated than this first small gift.

I am thinking of Mr. Duke who gave so lavishly to education and hospitals in the Carolinas. But how incomplete his great giving would have been had he overlooked the orphanages; but, as a matter of fact, from the Duke Endowment North and South Carolina have used during the first ten years \$1,085,334 of this fund.

So far as the writer knows, the orphanages, as a rule, in Arkansas are

performing a great service. I know this to be true in Little Rock, as the City Orphanage, Dr. Christian's Orphanage, the Roman Catholic Orphanage, and the Methodist Orphanage are all doing a mighty work. In addition to these, the orphanages throughout the state are doing splendidly, especially the Baptist Orphanage at Monticello and the Presbyterian in the same town, both of which I have seen and know to be representatives of a liberal constituency.

May the good God help Methodists to carry on as they are able to do. Send your contributions and subscriptions to the writer.—James Thomas, Executive Secretary.

### ORPHANAGE REPORT

Received in the Home during March: W. M. S. Dumas, box of clothing, games, toys, and new material; W. M. S. First Church, sandwiches, cookies, and apple pie; A check for \$25 from Mr. Sam Sanders, city, to be used for the happiness of the children; Invitation from Dr. A. C. Millar and Supt. Yancey to be guests at Mt. Sequoyah in August. Something to look forward to; Circle 2, Pulaski Heights W. M. S., new underwear, socks, and belts for the boys; Joe Bond, city, car-ride and other courtesies for Opal, three dresses and coat; W. M. S., Capitol View, painted hospital beds and other furniture; Mrs. C. L. Orrell, Hopkinsville, Ky., 6 beautiful hand-made dresses, size 8; Streepy-McDonald S. S. Class, Pulaski Heights, delicious cookies and candy, home-made; W. M. S. Wynne, quilt; Virginia Howell Bible Class, Asbury, generous supply of notions.—Mrs. S. J. Steed, Matron.

### ARKANSAS METHODIST ORPHANAGE

During March, we have received the following cash contributions for the Home for Orphans:

Streepy-McDonald Class, Pulaski Heights Church, City	\$2.50
Susanna Wesley Bible Class, First Church, Texarkana	5.00
Marguerite Clifford Class, Winfield Church, City	5.00
W. J. Bruce, City	.50
Lewis and Norwood Insurance Agency, City	5.00
During the month, we have received the following Christmas offerings:	
Arkadelphia District	
Friendship S. S.	\$1.10

Butterfield S. S.	1.83
Magnet Cove S. S.	1.70
Midway S. S.	1.69
Rockport S. S.	.65
Social Hill S. S.	1.20

### Camden District

Thornton Circuit, Harmony Grove S. S.	\$1.00
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### Little Rock District

Winfield Church, Little Rock, additional	\$3.50
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### Pine Bluff District

First Church, Pine Bluff, additional	\$2.00
--------------------------------------	--------

### Fayetteville District

Bentonville S. S.	\$9.27
-------------------	--------

### Helena District

Earle S. S.	\$8.00
—James Thomas, Supt.	

### PRAIRIE VIEW CHARGE

We have just had our Presiding Elder, Rev. E. B. Williams with us. He brought a very instructive message on the parable of the Vine and the Branches at McKindree on Saturday night. Also delivered a very inspiring message on the "Church" at New Blaine Sunday morning. He held our second Quarterly Conference this afternoon. Although, on account of the rain, but few attended, reports were good. The finances are about the same as they were at the second Quarterly Conference last year, which was held April 22.

We are making some progress in most all lines. We have not reached our 100 per cent on Arkansas Methodist at all points, but expect to by May 1.—A. L. Riggs, P. C.

# 666

checks  
**COLDS**  
and  
**FEVER**

Liquid-Tablets  
Salve-Nose Drops

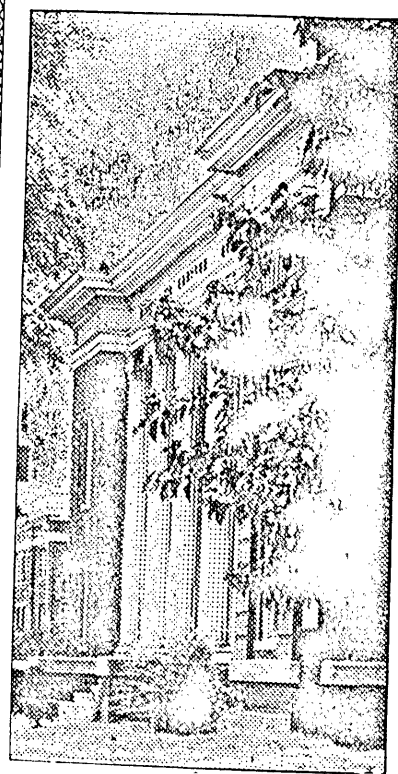
first day  
**HEADACHES**  
in 30 minutes

## ADVICE TO WOMEN



Mrs. Susie Hamilton of 1636 Walnut St., Shreveport, La., said: "I had cramps and pains periodically. I also had frequent headaches. Dr. Pierce's Favorite Prescription helped to rid me of the feminine weakness; in fact, helped me in every way. I also gave it to my two daughters when they were developing and it built them up wonderfully." All druggists.

New size, tablets 50 cts., liquid \$1.00.



# WHITWORTH COLLEGE

Fully accredited Junior College for girls. Seventy-seven years. Rich in history and traditions. Ten buildings. Endowment permits moderate tuition. Literary, Music, Expression, Dramatics, Commerce, Home Economics, Physical Education. Limited enrollment. Atmosphere of true Southern culture. For information address,

G. F. WINFIELD,  
Associate President.

Brookhaven, Mississippi.



## OLD ARKANSAS

(Tune "Arkansas Traveler")

Old Arkansas, you're on the bum,  
You've got your wine, you've got your  
rum;  
You've got your racin' and now you're  
facin'  
Nobody knows what other woes.

Old Arkansas, you're on the bum,  
The legislators make you hum,  
A-grindin' axes, a-raisin' taxes  
For revenue until you're blue.

Old Arkansas, you're almost dead,  
You've humbly bowed your once proud  
head;  
But friends are hopin' from out this  
dopin'  
When all is through that you'll "come  
to."

Old Arkansas.

—Mollie Cannon Jones.

\* \*

## LEADERS OF TODAY

By Nell Wallace Couch

Fold back a page of history,  
And read the record clear,  
When men were bold, so we are told,  
And virtue knew no fear.

George Washington could not be  
bought,  
Brave Lincoln had no price;  
But men today, for little pay,  
Will legalize a vice.

Oh, would that now our men of state  
Could be as staunch and wise;  
But for each ill, they pass a bill,  
And slyly compromise.

(The poems, "Old Arkansas" and  
"Leaders of Today," were recently  
read before the State Authors and  
Composers Society meeting when the  
Magnolia Chapter gave the entire pro-  
gram at the Albert Pike Hotel, Little  
Rock.—Ed.)

ARKANSAS URGED TO "BUY  
ARKANSAS"

Necessity for Arkansas residents to  
buy Arkansas-made products was  
stressed in a statement yesterday by  
Lex B. Davis, publisher of "Know Ar-  
kansas" and "Among Arkansas Lead-  
ers." Mr. Davis urged placing of the  
proper valuation on Arkansas and pro-  
ducts manufactured here.

Mr. Davis' statement follows:

"Buy Arkansas-made products. How  
many thinking people of Arkansas rea-  
lize or have given thought to just what  
this means to them and their families.

"There are people among us who  
are either pessimists or asleep, who

## HELP IN MEETINGS

Contact me for revival meeting dates.  
Will go anywhere, mission, poor or  
neglected places, school houses, larger  
places also. Will manage finances my-  
self.—R. F. Shinn, Blind Evangelist,  
Lewisville, Texas.

EASY TO RAISE MONEY  
for your Favorite Organization

40,000 organizations have raised much  
needed funds through the sale of Gott-  
schalk's Metal Sponge. Our liberal co-opera-  
tive plan will make it easy to obtain the  
money necessary to carry on your work.

Gottschalk's Metal Sponge is known to the  
housewife from coast to coast. It cleans and  
scours pots and pans twice as fast with half  
the effort. Keeps the hands dainty and  
white. This year, two new items will add

materially to your profits  
—Kitchen Jewel and  
Hand-L-Mop. They sell  
on sight and repeat.  
Write for our liberal  
money-making plan.

METAL SPONGE  
SALES CORP.John W. Gottschalk, Pres.  
2726 N. Maccher St.,  
Philadelphia, Pa.The Little  
Fellow that  
does the  
BIG Job

are unaware of the magnificent enter-  
prises and the industrial development  
that is going on within the borders of  
our state. There are people among us  
who are unaware of our potential pos-  
sibilities, who are ignorant of the splen-  
did quality and fertility of our soils,  
and that they are producing everything  
for the need and comfort and susten-  
ance of man.

"Arkansas people should know Ar-  
kansas. We must sell Arkansas to Ar-  
kansas people in order that we may  
have faith to sell it to the outside  
world.

## Possessed of Rich Land

"Arkansas has more alluvial land  
than any state in the Union. Arkansas  
grows rice, wheat, corn, cotton, hay,  
strawberries, tomatoes, potatoes, melons,  
beans, peas, peanuts, cantaloupes and  
fruits. She has vast orchards of pears,  
peaches, apples and grapes.

"Arkansas is one of the leading live-  
stock producing states, with her mules,  
horses, cattle, sheep, goats, hogs and  
poultry. Livestock and poultry raising  
are becoming an important asset to  
the Arkansas farmers.

"Arkansas has the finest of building  
stone, zinc mines, coal mines, and she  
also produces the finest pearls, man-  
ganese, lead, clay, granite, iron, silver,  
chalk, glass sand, phosphate rock, lime-  
stone, whetstone, slate, soapstone and  
many other kinds of minerals. Arkan-  
sas has a pottery clay that makes the  
finest grade of artware, Niloak pottery  
and Camark pottery — both of these  
potteries ship their famous wares to  
all parts of the world.

"One of the greatest pearl fisheries  
is situated in Northeast Arkansas. Ar-  
kansas has the largest lumber mills, the  
largest stave factories and greatest  
store of merchantable timber of any  
state in the union. Ninety per cent of  
the world's supply of aluminum comes  
from Bauxite mined in Arkansas.

## Ranks Among Leaders

"Arkansas stands among the first  
states in the production of oil and gas.  
Arkansas has button factories, scissor  
factories, glass factories, the largest  
apple vinegar factories and the largest  
evaporators in the world. She has  
grape juice factories, tomato juice fac-  
tories, canning factories of all kinds,  
dress factories, cotton factories, broom  
factories, shoe, hat, overall, pants, hose  
and candy factories. Hoop, stave fac-  
tories. Also flour mills, feed mills and  
paper mills. Oil refinery (Arkansas  
owned) one of the largest in the coun-  
try. Arkansas has rice mills, coffee  
mills, lumber mills and box factories.

"The greatest health and pleasure  
resort is located in Arkansas. Her health  
giving waters are known throughout  
the world.

"In fact we have in Arkansas every  
kind of factory imaginable. There are  
approximately 800 factories that man-  
ufacture Arkansas products. We grow  
almost every food product in large  
quantities.

"Our gas lines from our oil and gas  
fields supply most of our communities  
with natural gas. Our light and water  
supply with our outstanding super-  
power system of the day, the Arkansas  
Power and Light Company, headed by  
that foresighted, tireless worker, Har-  
vey C. Couch, a man of wide vision  
and one who is capable of executing  
his ideas. Back in 1914, Mr. Couch and  
a few associates bought the electric  
systems at Arkadelphia and Malvern  
and from that date on, the Arkansas  
Power and Light Company began to  
spread and develop and today it has  
a record of which not only should it  
be proud but one that reflects credit  
on the whole of Arkansas. It is ren-  
dering a great public service to the  
state and is luring new industries to  
the state.

"Coffee grown in South America  
shipped to Arkansas can be roasted and  
blended with the accuracy and flavor  
as the same coffee shipped to other  
states. We have equally as well equip-  
ped plants. . . . The difference is this  
—that the coffee roasted in Arkansas  
and bought by Arkansans is money that  
stays with us and it returns to you  
manifold. The money you send out of  
the state for merchandise that you  
can buy here is money that helps build  
the other state.

## Trade Benefits

"Buying Arkansas-made products  
means increased employment. Increased  
employment means more cash in cir-  
culation; more cash in active circulation  
means increased retail, wholesale and  
manufacturing buying power, more  
buying power means the easing of tax-  
ation and other burdens. It also means  
a safe and sane state prosperity.

"Get the habit of calling for and de-  
manding of your merchant Arkansas-  
made products. The merchant will be  
glad to stock Arkansas products if  
there is sufficient demand and on the  
other hand we can not expect the mer-  
chant to stock Arkansas merchandise  
when the buying public demands out-  
of-state goods.

"Women are always ready to stand  
shoulder to shoulder for anything that  
stands for the betterment of the com-  
munity and if we want prosperity we  
must have them for our co-partners so  
I suggest that the state and local  
chambers of commerce let the women  
in on your proposed program. They  
will really do something worthwhile.  
Build Arkansas and Arkansas will build  
you."—Arkansas Gazette.

## HOW RELIGION SAVES

"A vital religion, inculcating in a man  
an undiscouraged spirit of good will,  
can enable him to overcome the world.  
As I remember the sermons that I used  
to hear on good will, love, unselfishness,

generosity, and such like, they are gen-  
erally keyed to the idea that there is  
so much of trouble in the world that  
we ought to love people for their sakes.  
May I suggest that there is so much  
need in our own souls that we would  
better possess ourselves of good will  
for our own sakes if for nobody else's?  
What good will does to its possessor  
is far more beautiful than anything  
it ever can do to anybody else. . . . If  
we could learn to say with one of the  
old reformers, 'My soul is too glad and  
too great to be at heart the enemy of  
any man,' we would overcome the  
world."—Harry Emerson Fosdick.

Theodore Roosevelt while President  
of the United States paid the Meth-  
odist circuit rider the following tribute:  
"The Methodist Church plays a great  
part in many lands, and yet I think I  
can say that in none other has it play-  
ed so great and peculiar a part as here  
in the United States. Its history is in-  
dissolubly interwoven with the history  
of our country for the sixscore years  
since the Constitutional Convention  
made us really a nation. Its essential  
democracy, its fiery and restless energy  
of spirit, and the wide play that it  
gave to individual initiative all tended  
to make it peculiarly congenial to a  
hardy and virile folk. The whole coun-  
try is under a debt of gratitude to the  
Methodist circuit riders, the Methodist  
pioneer preachers, whose movement  
westward kept pace with the move-  
ment of the frontier, who shared all  
the hardships in the life of the fron-  
tiersman, while at the same time min-  
istering to his spiritual needs and see-  
ing that his material cares and the  
hard and grinding poverty of his life  
did not wholly extinguish the divine  
fire within his soul."

Patronize the advertisers who use  
the Arkansas Methodist. They have  
bargains for your selection.

Fifty Years  
.. of Progress

Fifty years of steady progress in build-  
ing such a great educational institution  
as Hendrix College is a brilliant  
achievement for Arkansas Methodists.

We feel that every student in Arkansas  
contemplating college study should se-  
riously consider this excellent co-edu-  
cational institution.



## Peerless Engraving Co.

Artists—Designers—Engravers

LITTLE ROCK

**LIQUOR BILL UNFAIR AND ARBITRARY**

Society moves by zigzags. It goes to one extreme and then swings back to another. This is true with liquor. The prohibition forces went too far in restrictive legislation. Now the liquor forces are planning to commit the same blunder. Each by extreme measures lays the foundation for its own destruction.

**Liquor Given a Privileged Position.** At least the Thorn bill does so. The Dillon bill is not before me. This bill throws the whole burden on the dries, whereas up to the present the wets were under the necessity of showing that the people wanted liquor. Apparently the position of Arkansas for decades has been that liquor is an evil, and the burden of proof was on its friends. This measure seems to treat it as a virtue, and the burden of proof is thrown on those who regard it an evil.

In the first place, it repeals outright a 45 year old local act prohibiting the sale of liquor within ten miles of Hendrix College. The same sweeping repeal provision destroys all protective measures built up in the past for schools, colleges and churches. Friends and supporters of Hendrix College have never wanted liquor sold near the college. The Thorn act, however disregards this conviction without consulting the people and places over against it a view of state policy registered in the negative.

In the second place, the local option provision is drawn in such a way as to make its exercise almost impossible, and in the case of Conway it would allow liquor to be sold for a minimum of six months and probably nine months before it could be petitioned out. Why

did the friends of liquor feel it necessary to require 35 per cent of the electors to petition for the privilege of voting on the measure, a ratio from two and a half to five times the percentage required on referendum and initiative petitions? We can initiate even an amendment to the constitution with 15 per cent, and can invoke through referendum petition a vote on acts of the legislature with a much smaller per cent. Will not the people of the state be forced to the conclusion that the liquor people are not willing for the public to vote on the matter because they have put into the measure an impossible local option provision? Will tactics like that not create strong sentiment against the measure?

In the next place, will not the utterly unfair and arbitrary provisions of this bill raise up against it, conservative forces that ordinarily do not participate in liquor fights, and will these forces not soon sweep off the statute books this measure? Are the liquor forces by the extreme provisions of this measure not digging their own graves? Are they not putting cudgels into the hands of their enemy that will crush them? Moderation is a wise virtue for all people pressing any cause.

Hendrix College, therefore, and Conway strongly appeal to fair-minded men in the legislature to correct these ill-advised provisions. The General Assembly should require the wets to petition liquor into Conway and other communities protected by long standing acts, rather than throw the burden made impossible by the high percentage on the dries. In no case should such a high percentage be required. It should not exceed 10 per cent of the legal electors. Liquor should not be sold by an act of the legislature in com-

munities protected by special acts until by a vote of the people they authorize the sale of liquor. Such arbitrary legislation is calculated to provoke the friends of Hendrix College and all other colleges in the state to a fight against the measure, when, if it were reasonable and fair, they might not be thus arrayed against it.

Since the special act protecting Hendrix College passed in 1891, two other colleges have been located here, and hence the evil of legalized liquor here has been greatly increased. When our fathers protected the colleges throughout the state, we did not have more than 1,200 or 1,500 students in them. Now we have 5,000. We appeal to the patriotism and fairness of the General Assembly to make these changes in the proposed legislation. Indeed, the whole bill should be referred to the voters before it becomes operative.—J. H. Reynolds in Log Cabin Democrat.

**CAN WE FOLLOW GENERAL LEE?**

Can we follow in his attitude to war? "War, of which he was so supreme a master, was to him abhorrent, only possible as a dire necessity, in defense of home and friends?" He never glorified war. On Christmas day, 1862, just after his great victory over Burnside, at Fredericksburg, he wrote to his wife: "But what a cruel thing is war to separate and destroy families and friends and mar the purest joys and happiness God has granted us in this world, to fill our hearts with hatred instead of love for our neighbors, and to devastate the fair face of this beautiful world! I pray that on this day when only peace and good will are preached to mankind, better thoughts may fill the hearts of our enemies and turn them to peace."

In one of his letters during the war, Lee said: "The loss of our gallant officers and men throughout the army cause me to weep tears of blood, and cause me to wish that I could never hear the sound of a gun again."

He was a most humane commander, respecting the rights of non-combatants and "observant of the most advanced rules of civilized warfare." What higher honor could be paid him than this: "It was indeed always as a parent, not merely as a military superior, that Lee believed in controlling and disciplining his army." Was such a spirit too soft and sentimental for the stern business of war? The London times gives us the answer: "Lee has never been surpassed in the art of winning the passionate love of his troops, and, as with all generals of a high order, his lieutenants looked up to him with perfect confidence, and saw in his commands a presage of victory."

Now contrast Lee's ideal of conducting war with that of an Austrian officer, who several years ago, wrote: "Live and let live" is no device for an army. Contempt for one's own comrades, for the troops of the enemy, and, above all, fierce contempt for one's own person, are what war demands of everyone. Far better is it for an army to be too savage, too cruel, too barbarous, than to possess too much sentimentality and human reasonableness. If the soldier is to be good for anything as a soldier he must be exactly the opposite of a reasoning and thinking man. The measure of goodness in him is his possible use in war. War, and even peace, require of the soldier absolutely peculiar standards of morality. The recruit brings with him common moral notions, of which he must seek im-

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mediately to get rid. For him victory, success, must be everything. The most barbaric tendencies in men come to life again in war, and for war's uses they are incommensurably good."

No doubt about the fact that "the most barbaric tendencies in men come to life again in war"—and a soldier of the type just mentioned glories in it. But the moral evil of war weighed heavily upon the soul of Lee. As individuals, as a nation, can we follow Lee in his attitude to war?

Can we follow Lee in adversity? Gamaliel Bradford says: "Hardly anything in the man's character is grander than the way in which he instantly adapted himself to new circumstances and began to work as a loyal and devoted citizen, even when the United States still refused him the rights and privileges of citizenship."

After the war, when some one, talking with him, wondered what was in store for "us poor Virginians," the General replied: "You can work for Virginia, to build her up again, to make her great again. You can teach your children to love and cherish her." Impressed by such a lofty ideal, the New York Herald said: "Displaying neither bitterness nor regret over the irrevocable past, he conquered us in misfortune by the grand manner in which he sustained himself, even as he dazzled us by his genius when the tramp of his soldiers resounded through the valleys of Virginia."

Can we follow Lee in his attitude toward his adversaries? After the war he counseled that all bitterness be put away. When a lady cherished some bitterness toward the government, he said: "Madam, don't bring up your sons to detest the United States Government. Recollect that we form one country now. Abandon all these local animosities and make your sons Americans."

Referring to these noble words, Gamaliel Bradford, of Massachusetts, author of "Lee the American," says: "Abandon all local animosities and make your sons Americans! What finer sentence could be inscribed on the pedestal of Lee's statue than that? Americans! All the local animosities forgiven and forgotten, can we not say that he, too, though dying only five years after the terrible struggle, died a loyal, a confident, a hopeful American, and one of the very greatest?"—H. H. Smith, Ashland, Va.

#### MATERIALS FOR NEW CHURCH MEMBERS

For Pastors and Church School Workers: Children and Church Membership. A manual of helps and suggestions for preparing children for church membership. NEW. Manuscript prepared by the General Board of Christian Education.

For Children: (1) Your Church and You. A booklet explaining the meaning of the Church, the Church vows, etc. NEW. Manuscript prepared by the General Board of Christian Education.

(2) Church Membership Card Certificate. A membership certificate in card form for children. NEW. Manuscript prepared by General Board of Christian Education.

For Adults. The Open Door by Thos. A. Smoot. A booklet for young people and adults explaining the meaning of church membership, the Church vows, etc. May be used also with children. NEW. Manuscript prepared under direction of the Book Editor and Publishing Agents.

Children and Church Membership: Price 10c each, 55c per half dozen, \$1 per dozen. A Manual for use by Pastors and Teachers. The purpose of this manual is to help pastors and oth-

er church school workers who are preparing children for church membership to share the plans of pastors who have been extraordinarily effective in preparing children for this experience, to help these workers to make the best possible use of what these children are learning in the church school and home, and to supply them with a program built around the Methodist ritual and capable of producing reverence and impressiveness in a religious service of utmost importance to the child. It contains a brief description of the historic Methodist position concerning the relation of children to the church, practical suggestions from pastors as to how children may be thoroughly prepared for reception into the church, several rather detailed descriptions of how meetings of children candidates and their pastor might be held, selected passages of Scripture to be memorized, an explanation of the vows of Church membership, and a complete service to be used when the children are received into the Church. This manual can be used at any time of the year when the pastor has a class of child candidates in preparation for church membership. From six to twelve copies would be needed ordinarily so that the pastor and his helpers will be adequately supplied. This manual refers more than once to "Your Church and You," a beautiful folder which should be supplied to each child, and to the certificate of reception into the church which should be presented to each person who takes the vows. These three must be used together if the plans outlined in the manual are to be carried out most successfully. This sort of thing has been demanded by pastors for several years. It should be gladly received throughout the Church.

Your Church and You. Price 10c each, 60c per dozen. Booklet 4 x 5 1/2 inches, white paper extension cover. Manuscript prepared by the General Board of Christian Education. This is a small booklet for use by the child who is preparing to join the Church. It explains to the child in simple language the meaning of the Church, the obligations of the Christian to his Church, the Church vows, and some of the New Testament teachings about Christianity. "Your Church and You" should be supplied to every child before taking the Church vows.

Church Membership Card Certificate (No. 917). Price 10c per dozen, 40c per hundred. Manuscript prepared by General Board of Christian Education. A printed certificate of reception into Church Membership prepared especially for children. This certificate, filled out by the Pastor and presented to the child after his reception into the Church, should create and keep alive in the child his sense of relationship to the Church. It serves as a token of official recognition by the Church.

The Open Door, by Thomas A. Smoot. Price 15c each, \$1.50 per dozen. There

has been a long felt need for something to place in hands of new adult and younger church members that explains briefly the meaning and importance of Church membership. This booklet by Dr. Thomas A. Smoot, of the Virginia Conference, is especially recommended for use in preparing these candidates for joining the Church. It comes out of the experience of an active and successful pastorate over a period of twenty-five years or more. In understandable impressive terms are given the meaning of Church membership, its privileges and its sacred obligations, an explanation of the vows, and a presentation of the Christian way of living. The open door into the house of the Good Shepherd's care is made beautiful and inviting. It may be used very effectively with members who come by transfer. It serves as a forceful reminder of neglected obligations and forgotten privileges. Churches may be urged to adopt its use in this manner as a regular practice, keeping a supply always on hand for the purpose. Its use is by no means limited to young people and adults and many pastors may prefer to use it with young children.

#### WHAT WE NEED

O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!—Isa. 40:9.

The Kingdom of God is not in word, but in power.—I. Cor. 4:20.

For our gospel came unto you not in word only, but also in power, and in the Holy Ghost.—I. Thes. 1:5.

For God hath not given us the Spirit of fear; but of power and of love, and of a sound mind.—II. Tim. 1:7.

But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witness unto me both

in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.—Acts 1:8.

We need the Gospel of Jesus Christ preached without mixture. It is the only remedy that the Word of God offers for a world that is covered with darkness, a people polluted with sin. One does not have to be a philosopher to see where we are headed for. Having a form of Godliness yet without power, we are headed for eternal destruction. Talk about a rural gospel, rural evangelism, as though it were separated in two classes and masses, causes one to think like this: Give it to the country in hot-cake form and to the cities in pound-cake form.

Jesus said, "Except ye repent, ye shall all likewise perish." A gospel that will produce conviction in the country will produce conviction in the city. If we believe in God, we must believe in the universal human brotherhood. Christ stood for one common brotherhood of all races and classes of men by revealing God as our Father. One is our Father, even the heavenly. One is our Savior, even the Christ. One is our leader, even the Holy Spirit.

This old world has been a long time studying the lesson of universal human brotherhood, as our blessed Lord gave it to us. But we seem to be very slow to comprehend, very far from knowing the lesson, or, at least, we fall short of doing the lesson.

When this lesson is learned and put into practice, many problems confronting both State and Church will be solved.

We need to practice the Golden Rule. We need to probe this modern and confused age with the great truths and sound principles of that great reformer Wickliffe who opened a trail and led his followers to a more perfect day. He was one hundred per cent Protestant, believing that every man should have the right to examine the Bible for himself, and that no man

(Continued on Page Twelve)

## ATTENTION PLEASE!

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(Continued from Page Eleven)  
had a right to make another man's conscience his slave.

When Luther nailed his theses to those cathedral doors at Wittenberg, every blow of his hammer was for the freedom of individual conscience.

Our own forefathers, the signers of the Declaration of Independence, caught the spirit of Magna Charta, the spirit of Wickliffe, the spirit of Luther, the spirit of Christ, when they said: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty and the pursuit of happiness."

If this old world could learn that we all belong to one great universal brotherhood, and that Jesus Christ, by the grace of God, tasted death for every man, we would be coming very near to the time when the Levite would be changed into a good Samaritan. We need to recognize the full significance of these most beautiful words: "As my Father hath sent me, even so send I you." We would then be in a position to solve the great missionary problems at home and abroad. Oh, how bad we need to open our ears to the Macedonian call, "Come over and help us." The color of a man's skin has nothing to do with the universal brotherhood.

We talk about what is needed in the rural work. No man knows better the needs of the country and conditions of country people than one who has been born, reared, and educated and preached for thirty years in the country. Country preachers are handicapped. We just can not do what we see and know should be done. The financial conditions in the country are embarrassing. We are held back for lack of financial ability to work our charges as we know they should be worked. Our country people are not in a position to finance the country preacher.

It is an easy thing to tell a preacher what to do, but quite another thing to do it. What we need: We need Stewards in the Church who have been born of the Spirit, who know and love the doctrines of the Church, and who will inquire into the spiritual condition of the membership of the Church. We need more professions and fewer programs. We need to preach repentance and faith toward God through Jesus Christ. We need to preach the doctrine of the new birth. Salvation by grace. "Except ye be born again ye cannot enter the kingdom of heaven." "By grace are ye saved." We need to preach a personal devil and a burning hell. A living Christ and a heaven of peace and joy. The church is crowded with people today whose religion does not go below the collar bone.

We need Sunday School superintendents who have the burden of lost boys and girls on their hearts, who will prepare a message for the whole school either at the opening or the closing hour of the service.

We need to change the methods of holding Quarterly Conferences. We need to devote the Sabbath Day in our Quarterly Conferences to soul-stirring evangelistic messages. Our Stewards and other officials in the church, together with their pastors, need to fast and pray the day before Quarterly Conference. We will then be getting in a position where the Holy Ghost can come down upon us, and then we will redeem the good name and heritage of Methodism, and we will again become a church of power. "Ye shall receive power after that the Holy Ghost is come upon you."—J. C. Williams, Dalark.

### THE OLD PREACHER'S LAST SERMON

Burdened with years of labor, the old preacher lay upon his couch, waiting the summons of the messenger to call him across the river. Around him were gathered his children and brethren. Tears were flowing freely from many eyes. He roused a little, murmuring something none could understand. "Raise my head," he said. "Is it time for the sermon? The lights are burning and the song seems to have died away." All voices were hushed as he continued:

"Well, my text is from Jesus: 'In my Father's house are many mansions—blessed words of promise. You poor lowly ones who dwell in cabins remember it is a mansion awaits you; and you poor, waiting ones, remember there are many of them. I promise my children to come home—but that mansion is my home. I'm too weary to preach long tonight, my brethren."

"What is that I hear? The music should not begin before the sermon is over—strange voices, too—no, not strange, 'tis the wife of my youth leading the choir—yes, and mother, too. I can't preach; let me lie down and rest!" He opened his eyes. In them was a far-away look, but what he saw none of the watchers could tell. Raising his hand solemnly he said: "Let

us pronounce the benediction. May grace, mercy and peace abide—" An unintelligible murmur, and the hush of silence came, to be broken by the sighing and sobbing of the watchers. The old preacher had preached his last sermon.—From Old Magazine.

### GOD'S OPPORTUNITY

We found great comfort and inspiration in the chance statement of an earnest man the other day that, after all the great thing we had to do, looking toward the future and its problems, was to let God get into our life to guide and direct and inspire. In the first place we did not have to drag Him in or to plead with Him to come, but only to make a way for Him to enter. And in the second place we were absolutely precluded from thinking that the situation was too serious for Him to handle, or the problem too hard for Him to solve. To any candid and thoughtful man the future for the race, as it looks today, is an uphill road with all chances of a tragedy at the end. But it is just because we see it so that there is hope. Once more it will be true that Man's extremity is God's opportunity. In the midst of our great perplexity and staggering difficulties the great thing to do is to give God His chance. Once more it will be found that the Almighty is able to save men

out of the great trouble into which their sin and neglect have brought them.—Christian Guardian.

### QUESTIONS FOR PARENTS

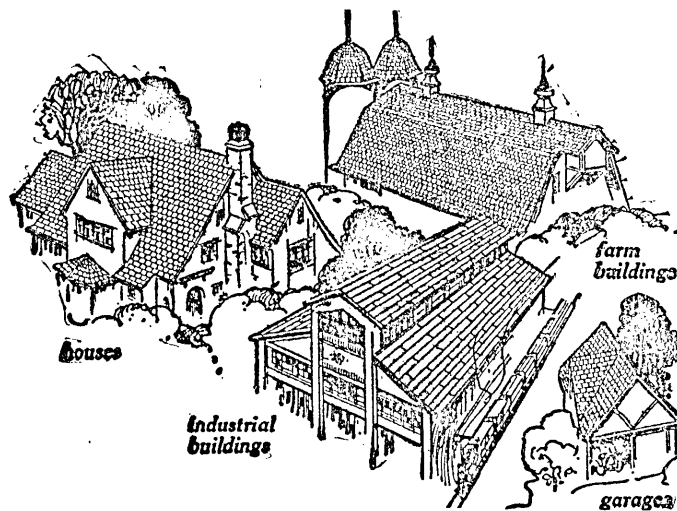
Do you see that your child is regular in attendance at Church School? Do you help your child to be on time? Do you encourage him to get a balanced program by staying for the two hour service? Do you show your interest in your child's Church School work by helping him take care of his literature, reminding him to use the books, and talking with him about his work?

If you do, you are a dandy. May your tribe increase!—Ex.

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## A SCIENTIST ON THE DANCE

Only occasionally have we given space in this Magazine for any extended quotation, but we gladly reproduce a scientific statement of Dr. E. S. Sonners, prominent physician of Chicago, which has caused a near sensation in many quarters:

I attack the modern dance as a reversion toward savagery.

I consider it my right and duty, as a physician, to call a spade a spade. It is true I am on the point of leaving Los Angeles. But I return next year with my wife and three children, all grown but unmarried, to make this my home.

As a medical man, I flatly charge that dancing's charm is based entirely upon sex appeal. I charge that dancing is the most advanced and most insidious of the maneuvers preliminary to sex betrayal.

Nothing more nor less than damnable, diabolical, animal, physical dissipation.

A young girl dances five hours or more practically uninterruptedly, half-walking, half-running a distance of perhaps 30 miles.

Is this normal? Is there any other work or play at which she willingly would, or could, perform this exertion? Do athletes do it? Five miles tire the seasoned golfer. The girl undergoes this because she is drugged by suggestive music and emotional overstimulation into a drunkenness, a fanaticism, a frenzy that takes her back nearer to the beast we are supposed to be evolving away from.

Do brother and sister dance like that? Father and daughter, mother and son? Two men or two women? Why is the long-married husband much sooner than that wearied of dancing with his wife, and vice versa? I tell you, the basic spell of the dance is the spell of illicit physical contact.

There is in all Los Angeles, hardly a sinner so hardened, so conscienceless, so depraved, that he would willingly press with me into the darkest African jungle and witness to their unhintable conclusion the unspeakable orgies of the voodoo dance, logical fulfillment of the bestiality of the dance, there in secret places in the dead of night by the waning glare of dying fires while the wry soul of nature throbs to the tom-tom's fevered beat.

And yet I say to you that the sensual animal grunt of the suggestive saxophone is a legitimate descendant of that orgiastic music.

You ask—do I mean to tell you all humanity is so low? I answer—no: Many people avoid such dancing. And a man who has learned what true love really is—something more than physical—does not willingly so dance with a woman he truly loves, nor watch her dance with others.

Under what other shield can a man or woman, a youth or maiden, so promiscuously fondle so many of the opposite sex in a single night—or a lifetime?

An end to this lascivious railing at Puritans. A Puritan is a man who realizes that every man has a little of the Old Adam in him, and that this primitive physicality must be held in check. We doctors know there are mysterious currents, affinities that seem almost chemical. I am no prig or prude, and so I tell you frankly it is not safe to subject even the strongest men and women to the subtle temptations of promiscuous dancing. A trail of broken homes proves it.

We are headed toward the pit. The dance craze is a sign. For spiritual communion, for intellectual compan-

ionship, the physical stimulation of the dance, with its fingerlings of the lowest and most primitive emotions, is not necessary. It drugs the spirituality. It anaesthetizes the intellect.—Bob Shuler's Magazine.

## CHRISTIANITY INDESTRUCTIBLE

Sometimes I read articles or hear men speak about Christianity and its prospects who say, "Is Christianity going to survive?" or hear addresses upon the possibility that Christianity may resolve itself into some humanitarian religion, and I wonder whether such persons have lost the sense of humor or the sense of history, or both.

Men and women, the Christianity of the Lord Jesus Christ is a fire which He came to kindle. "I came," He said, "to kindle a fire." You and I are not like a group of men upon a lonely moor, kneeling down to prevent a little spot of fire being blown out by the great winds of the world, although to listen to some people you would think we were. The Christian churches are not nervously engaged in trying to prevent the extinction of Christianity from the universe; Christianity is in far wiser hands than ours, as it has always been. What you and I have to do is to keep in touch with the fire. The fire will always burn; the question is whether it will burn in our lives, whether it has got material to use in our devotion and thought and perseverance that will enable God to do the work of lighting and warming our age. That is the problem for our service and that is where we are to earn again the great truth that the Christian religion, the Christian service implies first-hand acquaintance with God.

Now that may seem a very obvious thing to say, but that is the fact: today the world is loud with voices speaking against God, denouncing Christianity. We don't need to be upset about that; that has always been the case. The world is full of people talking about God, discussing religion in various aspects, and we forget that Christianity will never survive by listening to people talking about God. Christianity begins and continues and thrives as we hear God speaking to us. It is the voice of God, and the great weakness of our service today is that we are not giving enough time to hear the voice of God. We are making our worship too much a lecture or a concert, and we are failing to do as our fathers did, with all their defects. Our fathers knew that worship meant to

be still and know that God is God, to hear the voice of God speaking, and that is at the heart of Christian service.—James Moffatt.

## A LESSON ON FORGIVENESS

Once in the olden time, and in a far-off country, there lived a saintly man who, because of his constant charities and his kindness to all who were in any kind of need, was called John the Almsgiver. He was bishop of Alexandria, and was continually sought after for his wise counsel and sympathy.

On one occasion a certain nobleman desired to speak to him, and when admitted into his presence poured out an angry tale of one who had grievously offended him. "That man," he cried passionately, "has so deeply injured me I can never forgive him—no, never!"

The bishop heard him through in silence, and after a pause said it was his hour of prayer. Would he go with him into the chapel? The nobleman complied, and following him, they knelt down together. Then the bishop began to repeat aloud the Lord's Prayer, his companion saying it after him.

When he got to the petition, "Forgive us our trespasses as we also forgive those who trespass against us," he paused, and the nobleman not heeding, went on with the word alone. Finding his voice was alone, he, too, stopped, and there was a solemn silence.

Then the message sent by God's grace flashed like lightning through his mind. He was calm; his anger was gone; and, rising from his knees, he hurried to the man who had offended him, and there, on the spot forgave him freely.—The Dearborn Independent.

## Tells How CARDUI Relieved Pains and Renewed Strength

"Before the birth of my children, I suffered so much from weakness in my back and pains in my side," writes Mrs. Joe Brown, of Greer, S. C. "I felt so worn-out. I was so nervous I could not rest at night. I read of Cardui and decided to take it. It strengthened me and stopped the pain. I do not know what I would have done without Cardui." . . . Cardui has been used by women for over 50 years. It is purely vegetable, harmless. Get a bottle, today, and try it! Thousands of women testify Cardui benefitted them. If it does not benefit YOU, consult a physician.

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## BOOK REVIEWS

**Chinese Children of Woodcutters' Lane;** by Priscilla Holton; published by Friendship Press, New York City.

This is an interesting little story of child life in China. It gives a vivid and lifelike picture of conditions under which the little children of China are today working and playing. With its natural and easy style and pleasing illustrations it is calculated to stimulate a child's interest in and friendship for its little Chinese cousins.

**Tabernacle Hymns Number Three;** published by Tabernacle Publishing Company, Lake St. and Waller Ave., Chicago; price \$0.65; full cloth binding \$50.00 per 100; paper \$32.50.

This is a most attractive book, suitable for either church or Sunday School use. It is neat and well bound and contains an excellent collection of strong old hymns, gospel songs and choruses. Its wide range of choice music makes it valuable to any church.

**A Church-School Teacher's Notebook;** prepared by Edwin L. Shaver; published by Pilgrim Press, Chicago; price 25c.

Mr. Shaver is Secretary of Leadership Training Congregational Education Society and has given considerable attention to the needs of church-school teachers. The plan of this personal notebook is designed to help the teacher grow in resourcefulness. How to make the book; what to put in it; where to get materials; how to use your book. Size: 24-6 x 9 inches loose leaf sheets enclosed in an envelope.

**Convictions;** edited by the Rev. Hodgen, M. A., Hon. D.D., D.C.L., with the assistance of the Very Rev. H. N. Bate, and Ralph A. Brown; published by the Macmillan Company, New York.

This book is intended as a working manual for leaders in the cause of Christian Unity. It is composed of responses of the Churches to the report of the World Conference on Faith and Order, held at Lousanne in 1927. It includes: "The Society of Friends; Methodist Churches; Congregational and Baptist Churches; Disciples and Churches of Christ; Reformed and Presbyterian Churches; United Churches; Lutheran Churches; Churches of the Anglican Communion; The Old Catholic Churches; The Czechoslovakian Church and the last chapter deals with Orthodoxy, Conclusion, Report of Conference, Analytical Index of Subjects, and Table of Churches.

**Jesus and Human Personality;** by Albert Edward Day; published by the Abingdon Press, New York; price \$2.00.

This book contains a series of lectures delivered at Yale in 1934, under the auspices of the Lyman Beecher Foundation. They form a series of intensely interesting studies on the development of human personality and point out the vital part Jesus must of necessity take in this process if personality is to reach its highest goal. The lectures, each complete and soul-stirring, treat the subject under the following heads: Preaching and Personality, Personality and Society, The Secret of Personality, The Ideal Person, Personality and Success, Personality and Self-Respect, Personality and Comradeship, Personality and Moral Failure, The Religion of Jesus. The book contains an excellent list of references for each lecture. The lectures are directed primarily to preachers and the author says: "My closing plea is for such preaching as will bring to people all the values for personality that are found in Jesus and that will teach them how to lay hold on those values in the Ideal Person for the enrichment of their own persons." His standard for the preacher is high and he claims that something of the passion of St. Paul must enter into the preaching before it can become significant in the making of a new humanity. More than pulpit recognition of Christ is required of the preacher.

**T**HERE should be a department in journalism in each of the theological seminaries, in which our theologs, while studying Greek and Hebrew roots, would savor the roots of denominational progress and success. This progress and success are rooted in our Baptist press. These young preachers should be taught how to get subscribers for the papers as well as to deadhead them for space in which to blow their horns.—J. B. Cranfill in Western Recorder.

## METHODIST LAW AND LICENSED LIQUOR

**W**HILE the state law has been modified so that intoxicants may be legally sold in our state, the law of the Methodist Church still stands. It is as follows (Discipline of 1934, Paragraph 655, Answer 30): "Let all our preachers and members abstain from the manufacture or sale of intoxicating liquors to be used as a beverage, from signing petitions for their sale, from becoming bondsmen for any persons as a condition for obtaining a license, from acting as a dispenser or voluntarily accepting an appointment or election as such under the laws of any state in which there is a dispensary authorizing the sale of intoxicating liquors by the state, county, or municipality, and from renting property to be used for such sale. If any member shall violate any of the provisions of this paragraph, he shall be deemed guilty of immorality; nevertheless, in the case of a member who shall sign a petition for such sale or become a bondsman for any person engaged in such traffic, or shall rent property to be used for such sale, or shall act as dispenser or voluntarily accept election or appointment to any office created for the purpose of selling or dispensing intoxicating liquors on behalf of the state, county, or municipality, it shall be the duty of the pastor to deal with the offender as provided for in paragraph 327."

The following is paragraph 327: "Let private reproof be given by the preacher in charge or by a leader; and if there be an acknowledgement of the fault and promise of amendment, the person may be borne with; otherwise the preacher must take two or three faithful friends, who shall labor to bring the offender to proper repentance; and if he will not hear them, and there be no sign of amendment, the offender must be dealt with as in case of immorality."

It is sincerely to be hoped that none of our members may become liable under this law, as all members should be loyal to the rules and laws of their church; but if there are offenders, it becomes the duty of the pastor to administer the law no matter how disagreeable it may be.

## VISITING CLARKSVILLE AND ENVIRONS

**S**UNDAY, March 24, I was at Clarksville. The heavy rains had rendered the basement of the church too damp for use; hence the Sunday School classes were crowded into the upper rooms; and I had the privilege of addressing three classes that almost filled the auditorium. At eleven I preached to a fine congregation. At 3:00 p. m., I was at Mt. Olive Church, on Clarksville Circuit, where Presiding Elder H. H. Griffin preached a strong sermon and held the Quarterly Conference. After a hearty supper with Mr. Harve Taylor, who has one of the finest peach orchards I have ever seen, Rev. O. D. Peters, the pastor, and I went to the church where I was expected to preach; but a threatening cloud frightened the people away, and we returned to Clarksville, where Rev. A. D. Stewart, the pastor persuaded me to preach to a congregation, which, on account of its size and the stormy night, indicated the pastor's popularity and drawing power. On Monday I attended chapel services at the College of the Ozarks, and talked to the fine body of students in the beautiful chapel. With the faculty and choir in academic gowns and a carefully arranged program, the service is orderly and conducive to reverent worship. It was a distinct pleasure to be introduced by my old student, Prof. Frank McAnear, who is a valuable member of the faculty. The College has an unusually beautiful location and attractive group of buildings, a strong faculty and large group of fine-looking students, many of whom are working their way. President Hurie, who has been successful in securing funds and increasing attendance, to my regret was absent. A few minutes later I was introduced to the local High School students by another of my former students, Principal Agee, and enjoyed talking to them. They, too, constitute a fine group of youth in a well managed institution.

Bro. Stewart is in the third year of his happy pastorate and expresses the belief that his people are growing distinctly more interested in the spiritual life. This is demonstrated in full collections and overpaid salary last year, both so cheerfully and early accomplished that little needed to be said about finances. This year the church accepted \$150 more than was paid last year, and led the Ft. Smith District in per cent of increase. The congregations,

Sunday School, W. M. S., and Y. P. S., are all good and growing better. Personal work is being done and meetings are held in the homes. During this pastorate 125 have been added to the church. A debt of long standing on the parsonage has been paid. It was a pleasure to break bread (and far more than bread) in the parsonage home and meet Rev. G. A. Burr, Mrs. Stewart's father, a superannuate, now living with them.

Rev. O. D. Peters, the fine young pastor of Clarksville Circuit, is a student in the College of the Ozarks. He has three small churches and his salary is meager, but he enjoys his work and is in favor with his people. He grew up within the bounds of the circuit and knows conditions and is trying to meet them. Most of his people are fruit-growers and the peach orchards are among the finest in the state. On account of last year's drouth and the recent cold weather the crop will be short. With great mountains in view in all directions, the scenery is wonderful and inspiring. Not a paper was going to these people; but I presented it at the Quarterly Conference, and left with eight subscribers and the assurance of the pastor and officials that the number would be increased to 15 or 20. Barring the failure to have a night congregation at Mt. Olive, I enjoyed my visit among these good people.

In spite of the dry summer last year and the depression, Clarksville appears to be prospering. With a new Court House and Post Office, soon to be built, there will be visible improvement. Bro. Stewart cheerfully confesses that he has a delightful and desirable charge.—A. C. M.

## FAITH THAT SCORNS COMPROMISE

**T**HE burning martyrs that lit up Nero's gardens by night died for what they steadfastly believed. By faith the heroes of old "Subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. They were stoned, they were torn asunder, were tempted, were slain with the sword: they wandered about in sheep skins and goat skins; being destitute, afflicted, tormented." It sounds like strange doctrine to our modern ears. We are not made out of such heroic stuff, nor moulded in such imperial fashion. But no individual nor church is truly great without the high passion that springs full orb'd and full armed from a faith that scorns compromise and soars majestically above prudential considerations.—Southern Christian Advocate.

**T**HE realization of the co-operating influence of God—what the Church has called "the grace of God"—has always aided men to face moral tasks which involved sacrifice. Jesus went to the cross; martyrs have given their lives; reformers have suffered; and lovers of their kind have served because they believed that whatever might be their own fate the cause which they served must ultimately succeed, since it was in accordance with the will of God. Such faith is something more than the heroism of a forlorn hope; it is not belief in a mechanical progress. It is born of a confidence in God. We may "work out our salvation with fear and trembling," but we can work it out also in confidence, because we are co-workers with God.—The Institute, University of Chicago.

**S**CARRITT COLLEGE for Christian Workers, on account of financial conditions, for the past two years has not offered a full program of work during the summer quarter. With improved conditions it becomes possible to return to their former custom of giving summer courses. Public school teachers, social workers, young people who have completed college training and who have not fully decided on their life work, and others who are interested in local church work will find it profitable to spend a summer in Scarritt. For information write to Rev. A. E. Barnett, Director of Summer Quarter, Nashville, Tenn.

**P**UNCH, Britain's famous journal of jokes, excluded liquor advertising a few years ago, to the astonishment of the world. Its friends prophesied that it would bankrupt the publication. A recent report showed that it has gained 254 new advertising accounts and has the largest circulation in its history—and that in the face of depression.

**P**ROHIBITION reduced the average number of drunks in the Salvation Army hotels in Chicago from an average of 250 to 6.—Evangeline Booth.



## OBITUARIES

**McMILLAN.**—Mrs. Emma McMillan passed to the life triumphant March 25, at the age of 62. A more devoted wife and mother could hardly be found; a more loyal servant of the Church could not be desired. We pay tribute to one who for more than 40 years trod the road of royal service in fellowship with God. She was reared to have faith in God. She became a charter member of the Central Avenue (Batesville) Church in 1892, and since that time has held many positions and has rendered much service which can never be forgotten. Many of us have looked to her for spiritual leadership and guidance. The loss to our Church is but heaven's gain. A

friend is gone but she has only been translated with the redeemed and now her spirit hovers over us to beckon to the life triumphant. She was a great neighbor; every one's distress was her distress. She had a mother's heart and her ear was always open to the cry of a child. Always cheerful and heroic, she met the vicissitudes of life as becomes a child of the King.—Earle Cravens, Pastor.

**McCOLLUM.**—March 16, God saw fit to take from our community Mrs. Jennie McCollum. Aunt Jennie was a faithful mother and a true friend to all. Having lived to the age of 73 years, though she has quit the walks of life, her influence lives on. She was a member of Mt. Zion Church. Having joined in early life, she lived a faithful member until God called her home. She leaves behind three boys and three girls and several grandchildren. To the bereaved we would say mother is not dead, she has only gone to the home she prepared while here on earth.—A Friend.

**McCOLLUM.**—Mrs. Virginia Rebecca McCollum, 73 years of age, passed to her reward March 16, 1935. Her entire life was spent in the Mt. Zion community. She was a faithful member of the Mt. Zion Methodist Church, having joined in her youth. Mrs. McCollum is survived by one brother, Ben Hicks; three sons, R. H., Charlie and Herbert; three daughters, Mrs. Vira Gately, Mrs. Mamie Palmer and Mrs. Lennie Ross; 14 grandchildren, and four great-grandchildren. Mt. Zion community is a better community because this woman lived. She will be greatly missed but her influence will live on.—D. L. Wilcox, Pastor.

**LEE.**—Mary Catherine, daughter of Rev. J. E. and Mrs. M. A. Caldwell, was born in Calhoun County, Arkansas, on July 7, 1855. She was baptized in infancy by the sainted Rev. A. R. Winfield. On Dec. 19, 1878, she was married to Thomas L. Ryland, and to this union were born two daughters, Martha P. and Amanda J. On Oct. 28, 1886, she was married to G. W. Lee, and to this union were born six children: Anna F., Robert V., Ira E., Geo. W., Charlie W., and Flora. Only four of the children survive her. She departed this life March 11, 1935. In the absence of her pastor, Rev. T. D. Spruce, our pastor at Leola, conducted a helpful funeral service at her home near Tulip, and she was laid to rest in the cemetery at Princeton on March 12. Sister Lee was reared and nurtured in the home of one of the most loved and respected pioneers of Arkansas Methodism. A product of the preacher's home, she was influenced by many of the great leaders of Methodism in our State. It seems to be a beautifully fitting thing that her soul took its flight from the historic Tulip community, where a century ago sturdy pioneers wrought and counted it their highest duty and privilege to establish Methodism in this, one of the outposts of our early civilization.—Earl S. Walker, P. C.

**SKINNER.**—Mary M. Skinner, aged 85, was born in Darlington, South Carolina, Dec. 16, 1849, and died at the residence of one of her daughters near Cato, Ark., Feb. 17, 1935. Her husband died a number of years ago but she is survived by two sons, R. E. and R. W. Skinner, and two daughters, Mrs. F. Harris, and Mrs. A. C. Brown. There are 24 grandchildren, and 11 great-grandchildren. She has a host of friends and relatives who mourn her going. Mother Skinner was converted and joined the Methodist Church in

early childhood. And her life was one of Christian beauty and loving service. Hers was the kind of Christian life that appealed to all who came in touch with her. It was my privilege to have lived near her for over two years at Gardner Memorial Church, she living with her son there; and, while she could not often attend church because of her age and weakness of body, yet I was with her much. I can not express the happiness of having this opportunity of knowing a life so sweet and beautiful, so Christian all the time. She is no stranger in heaven, for she had walked and talked with Jesus and loved him all the days of her life; and there were many of her loved ones there to greet her when she came home.—F. A. Lark.

**MASSIE.**—Mrs. Massie (Mary Emiline Lenora Weir) was born Feb. 26, 1849; was married to John Henderson Rhea, Jan. 15, 1868. He lived only a few years and passed on. June 25, 1919 she was married to W. D. Massie. He lived just a short time and left her alone again. Not having any children of her own, she reared six orphan children in her home. On March 4 she passed to her reward after sev-

eral months of illness at her home at Black Rock. She leaves one brother, Buret Weir; one sister, Mrs. Sallie Forrester, and several nieces, and nephews and other relatives, and a host of friends. She professed faith in Christ, August, 1867, at old Flat Creek Church, one of the oldest Methodist Churches in Arkansas. The church was organized in 1815 and was on the first circuit in Arkansas. She believed in heart-felt religion that helped a person to live a certain kind of life. Her funeral service was held in the Black Rock Methodist Church and every place that a person could stand was taken. The house was filled to the doors. In her passing she left her beautiful little home to the Methodist Orphans' Home at Little Rock. The funeral was conducted by the pastor, Rev. Griffin Hamilton. Methodism is losing more than we think, as we bury the old saints that stood true to God and the church. They lived with God. Just stand in their presence and you would know it. If we could go out to the city of the dead and wake up these that believed in God, what a blessing it would bring. They were God's people. Blessings on her relatives and friends.

## MUSCULAR RHEUMATIC PAINS

It takes more than "just a salve" to draw them out. It takes a "counter-irritant"! And that's what good old Musterole is—soothing, warming, penetrating and helpful in drawing out the pain and congestion when rubbed on the sore, aching spots.

Muscular lumbago, soreness and stiffness generally yield promptly to this treatment, and with continued application, relief usually follows.

Even better results than the old-fashioned mustard plaster. Used by millions for 25 years. Recommended by many doctors and nurses. All druggists. In three strengths: Regular Strength, Children's (mild), and Extra Strong. Tested and approved by Good Housekeeping Bureau, No. 4867.



"Baby Cory coughed night after night," writes Mrs. F. H. Cook, Verona, N. J. "Doctor said, 'Pertussin.' Two days later, her cough was gone!"



NATURE put thousands of tiny lubricating glands in your throat and bronchial tubes to keep them moist and healthy. When you "catch cold," the normal secretions of these glands change in character. They clog, throat dries, phlegm thickens and sticks... tickles. You cough!

PERTUSSIN, extract of a famous medicinal herb, clears up the clogged moisture glands that cause dry throat. It liquefies the mucus. Phlegm loosens—is raised quickly, easily. Then, relief!

Pertussin is safe for old and young. Contains no harsh or injurious drugs. Won't upset the stomach.

GLANDS HERE CLOG—THROAT DRIES—WHEN YOU CATCH COLD, THEN COUGHING STARTS!

DOCTORS have prescribed Pertussin for over 30 years because it is so safe and effective.

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LITTLE ROCK

## Curtain Club Plans Attractive Meeting

The Winfield Curtain Club will meet at the Church Tuesday evening, April 9, at 7:30. At the business meeting of officers for the new year will be elected.

The feature of the meeting will be the presentation of a one-act play by the Trojan Theatre Guild from the Little Rock Junior College. This, as most of our readers know, is the group sponsored by Mrs. McDermott.

Following the meeting try-outs will be held for the next three-act play which is to be directed by Mr. Jerry Bowen.

The entire congregation is invited to this meeting. There is no admission fee.

## FAMOUS ORATORIO TO BE SUNG AT HIGH SCHOOL

Next Tuesday evening at 8:00 the Civic Music Association will present Haydn's "Creation" at the High School auditorium. As the name suggests, the theme is the story of the creation, and the music is the finest of its kind. Several members of Winfield's choir will sing in the chorus of eighty voices, which will be accompanied by a twenty-piece orchestra.

The Civic Music Association is a non-profit organization whose purpose is to create an interest in better music; and to satisfy that interest. Their work is worthy of your interest and support; and the members of the Association are to be commended for their sacrificial service to the community.

## TWO CIRCLES ADVANCING MEETINGS

Circle No. 3 will meet Monday, April 8, with a one o'clock luncheon at the home of Miss Alice Buzbee, 2423 Arch St. Mrs. E. C. Reed will be co-hostess.

Circle No. 6 will meet on the same day with Mrs. B. C. Isgrig on Fourche Dam Pike with a Dutch-treat luncheon. Mrs. M. L. Walt and Mrs. W. N. Freemeyer will be co-hostesses.

## ABOUT OUR FOLK

Miss Mildred Wilson, who has been ill for some weeks at her home, 2307 Ringo Street, is reported improving.

A wedding of interest to Winfield congregation is that of Miss Beatrice Phelps and Guy E. Thompson, Jr., which took place March 27 at the Second Presbyterian Church. Mr. Thompson is the grandson of Mrs. Kate Collins.

Mr. and Mrs. L. W. Morris wish to express their thanks to their friends of Winfield for the kindness shown in their recent misfortune when their home burned.

Occasionally a good member of Winfield says: "I prefer not to make a pledge, but to give to the Church just when I feel like it. You can always count on me to pay something before the end of the year." We are wondering how his family could meet its current needs if his employer paid him "just when I feel like it, or at least before the end of the year." Or if he could meet his obligations to the merchants and utility companies on that basis.

Today's church must operate on a business basis, meeting monthly obligations each month. And the records show that those members who make a pledge and pay regularly pay several times as much as those who "pay when they feel like it."

# Pulpit and Pew Winfield Methodist Church

Sixteenth and Louisiana, Little Rock

MARSHALL T. STEEL, Minister

W. G. BORCHERS  
Prayer Special in Brazil

MRS. I. J. STEED  
Minister of Music

MISS KATE BOSSINGER  
Organist

MISS MINNIE BUZBEE  
Executive Secretary

Vol. VI

APRIL 4, 1935

No. 14

## SUNDAY SERVICES

11:00 A. M.—"A Christian's View of War and Peace."  
7:30 P. M.—Rev. Marshall T. Steel will preach.

## THE MEANING OF EASTER

There are many indications that business institutions are paying more attention to the celebration of the great events of the life of our Lord than His Church. Christmas and Easter are the high points on the financial chart of many of our stores. Our business leaders plan for the coming of these anniversaries months in advance. They teach their customers to look forward to the coming of Christmas and Easter sales; and their advertisers and decorators do all in their power to make a gorgeous spectacle of these events. Numberless customers come away from the sales in debt to the stores for months to come; so that Easter makes an indelible impression on the family budget.

The thing which gives me greatest concern over this situation is the perverted view of these festivals which the commercialization of them gives to the public. We are led to believe that a worthy celebration of Christmas demands new jewelry, furniture, automobiles, etc.; and many never would realize that Easter had come and gone unless the Easter Bunny had laid them a new suit, a new dress, or a lovely corsage. That is, the commercialization of these sacred days has a tendency to identify them with things rather than with spiritual experiences.

My interest is not to condemn business, but to call Winfield members to an exploration of the real meaning of Easter. Certainly the resurrection of our Lord has greater possibilities for the revival of religion than it has for the revival of business. If church members and church leaders will be diligent in the searching out of its resources of faith and hope and strength, they will surely discover and possess the Spirit which gave vitality and power to the early church. If we could share more of the Easter faith, we could share more in the triumph of our Lord.

The Protestant Churches of Greater Little Rock are to be united in Pre-Easter services at the First Methodist Church from 12:05 to 12:35, Monday through Friday of Holy Week. These services will give us a chance to express the spirit of our Lord in brotherhood as well as to contemplate the Christian message. I hope that Winfield will be represented there. On Thursday evening of Holy Week we will have a communion service in our own church. That occasion, of course, is the anniversary of the Last Supper, and the service should be exceedingly helpful to us. All of the regular services will be in keeping with the Easter theme.

I hope that the entire membership will plan to give the services of the church first place on their calendar for the next three weeks. And then, having caught anew the spirit of our Lord through worship, let us come to the service Easter Sunday morning to lay on His altar a worthy offering for the extension of His Kingdom.

MARSHALL T. STEEL.

*Come to Church Sunday*

## Dr. Hammons Holds Second Conference

Dr. J. D. Hammons, Presiding Elder of the Little Rock District, held the second Quarterly Conference for Winfield Church at the Stewards Meeting Monday evening at 7:30. After a brief devotional talk, the Presiding Elder heard reports from the Pastor, the Superintendent of the Church School, the President of the Women of Winfield, and the Chairman of the Board of Stewards.

It was announced that the District Conference would be held at the Capitol View Methodist Church, May 2. The Conference elected Mr. E. V. Markham, Mr. Ray Scott, Mrs. J. E. Lord and Mrs. James Thomas as Winfield's delegates; and gave the pastor authority to appoint any alternates if necessary.

## Stewards Meet

Following the Conference, Mr. J. S. M. Cannon took the chair to preside over a short meeting of the Board of Stewards. The Board authorized Mr. G. H. Kimball to express its appreciation to Miss Effie Bannon and Mr. Wiley Perry for the fine service they had rendered the church in the past through the church office and the choir.

The financial statement showed that March was the best month this year for finances, but that there is still a considerable deficit on our budget. The Board endorsed the program of the Finance Committee to raise \$2,250 on Easter Sunday as a special offering. The pastor and Mr. C. E. Hays made short talks urging the Board to give hearty co-operation in this work.

## SENIOR BOYS PLAY BALL

The boys in the Senior Department of the Church School organized a basketball team and entered in the inter-church tournament at the Y. M. C. A. last week. Friday night they played the team from First Baptist Church and won 45-29. On Saturday night they defeated the Nazarenes 45-22. These two victories placed them in the finals against Asbury which held the championship last year. Monday night they lost to Asbury 36-20. The Senior Department, under the leadership of Dr. and Mrs. Harvey Shipp, went to the game Monday night to support the boys.

The team was sponsored by Mr. Joe Durham who is the teacher of the older boys class in the Department. The members of the team are: Ernest Banzorf, Captain, Harold Baird, Ross Hanna, C. A. Leidy, Ralph Lehman, Earl Saunders and Walter Erwin.

Following the game the Department had an April Fool party at the church for the team. After some delightful games, refreshments were served.

Every family enjoys most those things in which each member participates, particularly after a general planning. The children appreciate being allowed to sit in and take part in the plans.

It is hoped that our Easter Offering will represent the interest and loyalty of every member of every family in the church. Let father's substantial check lead the way, but let the offerings of mother, son and daughter and down to the youngest child, accompany it. Then the Easter Offering will have a real meaning to all.

Easter is only two weeks away. Have you called your family conclave?