



Arkansas Methodist

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



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

Volume LIV

LITTLE ROCK, ARKANSAS, JUNE 6, 1935

NO. 23

"BECAUSE OF THEIR UNBELIEF"

NO MIGHTY works, because of unbelief!" And that, too, in Jesus' own country, among his former neighbors! Unbelief explains more failures than any other word in our vocabulary. But of course it isn't always the explanation given. Sometimes it would be the last one to enter the thought of those concerned. They have other explanations more flattering to their vanity, or more plausible to superficial thinking. Some of them would be more logical, more scientific, but if the real cause of shattered expectations were written in the simplest manner possible it would resolve itself into the single word, "unbelief." Many a time we go out on a long verbal pilgrimage when a single word would do.

Unbelief is not an attractive word. No one would think of listing it among the ten or twenty or even the one hundred most beautiful words of the language. Perhaps the word itself is not so unattractive, but it is associated with a repulsive idea. Unbelief is never a thing to be proud of, unless one is disposed to be proud of his weaknesses, as a few people actually are. But in sober thought unbelief is something to be ashamed of, the occasion for repentance, a blemish on personality which one may well pray to have removed. It was so recognized by that anxious father who besought Christ's healing ministry for an afflicted son. Conscious of the inadequacy of his faith he said with tears in his eyes, "Help thou mine unbelief."

Did we say Jesus failed there in his own country? The very suggestion seems sacrilegious. And yet it is what the Book says. "He did not many mighty works there because of their unbelief." Those old neighbors of his had their minds set against him. They had known him as a child, and never had seen anything extraordinary about him. People seldom do see anything extraordinary in their neighbors' children—unless it be extraordinary perversity. They see what they are capable of seeing, and nothing more. Those people had known the family to which Jesus belonged, his mother, his brothers and sisters. And still knew them. "Are they not all with us?" and they might have added, "Are they not just ordinary folks?" It did not occur to them that one member of the family could rise above the rest. All members of the family should be alike. So they reasoned among themselves.

And because of their academic reasoning which precluded a responsive or receptive attitude of mind they were unable to receive the blessing that the Savior so longed to bring to them. He had to leave them in their sad spiritual plight, unable to help people who are unable to be helped. He turned away from the scenes of his nativity in disappointment.

Indeed Jesus fails sometimes, because the success of his mission depends, in part at least, upon the people. He never has worked apart from folks, and always shares responsibility with them. That is why unbelief is so displeasing to God. It hinders his work, retards the progress of his cause, holds people in bondage, sets itself against the eternal spiritual realities by which God's people must live. It causes failure upon those higher life levels. Where unbelief holds sway, God can do no mighty works.

How reasonable then the Scripture which declares that "without faith it is impossible to please God." And without faith it is equally impossible for God to please man. He can do no mighty works in the human heart; he cannot minister to a soul diseased; he cannot lift the sinner out of the mire and clay of his de-

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* **NEVERTHELESS I TELL YOU THE** *

* **TRUTH; IT IS EXPEDIENT FOR YOU** *

* **THAT I GO AWAY; FOR IF I GO NOT** *

* **AWAY, THE COMFORTER WILL NOT** *

* **COME UNTO YOU; BUT IF I DEPART,** *

* **I WILL SEND HIM UNTO YOU.—John** *

* **16:7.** *

* * * * *

basement and set his feet upon the rock. Why did not your church enjoy a victorious revival? Oh, you might say that conditions were against us; there were distracting elements too great to overcome; there was illness among some of our most faithful workers; there was—but, you had just as well stop right there. For the real cause of failure was none of these things. It was in the hearts of the people. Had they believed that God was there in power, that a genuine work of grace was really needed and that victory was possible, victory would have been a glorious reality in spite of all the difficulties and all the adversaries that might have been arrayed against them. And this is true of all other undertakings for God and the church.

Our unbelief, then, should be as displeasing to us as it is to God. And it will be, if we are honest and sincere, for then we will see our unbelief in its true light—a blemish, a weakness, a sin—never a thing to be flaunted or coddled. That unbelief is doubly offensive to God that is paraded as if it were a mark of intelligence and distinction, a thing desirable and honorable. Let the ugly thing be seen and appraised for what it is—an enemy of all righteousness. No good thing has it ever done. No worthy achievements has it to its credit. Its fruits only darken the pages of history, belonging to the category of national calamities. None of history's bright pages ever were written by unbelief, and none of the bright spots in individual experience ever have been associated with an unbelieving mood.

There is but one redeeming attitude toward unbelief. It is that expressed by that heart-broken man who regarded it with tears and cried out in the bitterness of his soul, "Lord, help thou mine unbelief." Oh, for more prayers like that! Unbelief cannot stand in the presence of prayer. It never abides with sincerity of mine and heart. It soon steps aside and makes way for the earnest seeker after truth. It is immediately drowned by tears, and is buried out of sight when the soul in conscious helplessness casts itself upon the mercy of the Master.—Religious Telescope.

THE STRUGGLE FOR LIBERTY

WE ARE FACED BY the evident fact that the larger part of the world has slipped back into bondage, disguised under more or less specious forms. In this country and a few others it is still possible for men to live their own lives and think as they see right; but who can tell how long it will last? Ten years ago America was prosperous while the rest of the world was poor. It has now lost its wealth, like the others, and perhaps ten years hence it will likewise have lost its freedom. This is a fear that is secretly present in all our minds; and for this reason many of us are deeply suspicious of movements which appear to be sweeping everything before them—Socialism, Fascism, Communism, and all the rest. By whatever name they call themselves we feel that there is the same general motive behind them all. It is not that we are blindly prejudiced against any-

thing that is new, for we recognize that in many ways these movements are generous and progressive. Neither are we selfishly afraid of personal loss, since most of us, alas, have very little to lose. Our trouble is that we were brought up in the tradition of liberty. We were taught to believe that liberty is the great human interest, compared with which all the others are as nothing. Just as much as any revolutionary we long for the time when there will be peace, brotherhood, food and work, and opportunity for all. But if the perfect society is only to be realized by stamping out all liberty, by creating some community of human ants or bees in which there will be no will but that of the hive, we prefer the present system with all its failings. We feel that if the goal before us is that of a society in which all separate men and women will be pulped together into one uniform mass, it will be a thousand times better that the race should cease to exist. It would indeed, have no reason for existing. If man has been placed on earth for any purpose it is that he should develop himself as a free spirit. There are communities of ants and bees already, and they achieve that sort of life much better than we should ever do, with all our organization. Our destiny in the scheme of things is to form a society of men. The reaction from liberty is the outstanding fact of our time, and there has never been anything quite like it in previous history. Hitherto the call to liberty has always been inspiring, even when it was manifestly used for some sinister purpose. Today it seems to have lost its spell. We have the spectacle of nations giving up their liberty, not only without protest, but apparently with pride and enthusiasm. They seem honestly to believe that by suppressing the individual will they have somehow risen to a higher plane, from which they can look down on those that still honor human rights. . . . There lies before us in the coming generation perhaps the decisive battle in the age-long struggle for liberty. This precious birthright of man has never been so much imperiled; and we all realize that it is infinitely precious. In New York harbor, at the very gateway of the country, there rises the statue of Liberty, and strangers have often smiled at this brave gesture. But it stands for something intensely real in the minds of all Americans. They know that the Nation rests on liberty, and if this goes, everything else will go with it. How is liberty to be preserved? Not by patriotic songs and orations, and fireworks in July. Not by armies and fleets and education, and even the wisest enactments. All these methods have often been tried before, and have come to little. The citadel of liberty is religion, and we must make sure of this central thing. So long as men keep their faith in God they have laid hold of something which is beyond the world, and no worldly power can master them. "Where the Spirit of the Lord is, there is liberty."—E. F. Scott in Religion in Life.

WE SHOULD PROFIT by the experience of previous generations. The best record of the religious experience of our race is found in the Old and New Testaments. Moreover—although other races have their Holy Books—the Old Testament of the Hebrews is the one which best presents a religion with one God—a spirit—who is to be worshiped in spirit and in truth; while the New Testament is the best presentation of the teachings of Jesus of Nazareth and His immediate followers. Other fine books have since been written; but none has stood the test of time. **THIS IS WHY I READ THE BIBLE.**—Roger Babson.

The Arkansas Methodist

PUBLISHED EVERY THURSDAY

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

Owned, maintained, and published by the Methodist Episcopal Church, South, in Arkansas

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Our Foreign Advertising Department is in charge of JACOBS LIST, Inc.

Address correspondence to the Home Office of Jacobs List, Inc., Clinton, S. C.

Arkansas Advertising Manager, O. E. Williams
1018 Scott Street, Little Rock, Arkansas

SUBSCRIPTION RATES

One year, in advance \$1.00
Subscribers should watch the date on label and remit before expiration to avoid missing any issues. If date is not changed within two weeks, notify the office. Mistakes will be cheerfully corrected.

Office of Publication, 1018 Scott Street
LITTLE ROCK, ARKANSAS

Make money orders and checks payable to the
ARKANSAS METHODIST

Matter for publication should be addressed to the Editor, and should reach the office Monday, or earlier, to insure appearance in the next issue. Obituaries should be brief and carefully written.

Entered as second-class matter, January 31, 1908, at the Post Office at Little Rock, Ark., under the Act of Congress of March 3, 1897. Acceptance for mailing at special rate of postage provided for in Section 1103 Act of October 3, 1917, authorized September 12, 1918.

METHODIST CALENDAR

L. Rock Con. Y. P. Assembly, at Conway, June 10-14.
Boys' Camp, at Mt. Sequoyah, June 10-19.
Pastors' School, at Conway, June 17-28.
Girl's Camp, at Mt. Sequoyah, June 20-29.
Conf. on Social Questions, Mt. Sequoyah, July 4-7.
Leadership School, Mt. Sequoyah, July 8-22.
Sale of Lots, Mt. Sequoyah, July 20.
Y. Peoples' Conference, Mt. Sequoyah, July 23-Aug. 3.
School of Miss. and Evangelism, Mt. Sequoyah, Aug. 6-16.
Camp Meeting, Mt. Sequoyah, Aug. 16-27.

Personal and Other Items

DEV. H. C. HENDERSON, pastor of First Church, Ft. Smith, on May 30, delivered the address for the graduating class of the city Junior College.

DEAN V. L. JONES, of the University of Arkansas, a prominent member of our church in Fayetteville, will teach this summer in the University of Colorado.

PROF. CANDLER LAZENBY, a son of Dr. M. E. Lazenby, editor of the Alabama Christian Advocate, has become a member of the faculty of Dickinson College, Pa., one of the colleges of the Methodist Episcopal Church.

THE NEW YORK TIMES reports that rum running has grown to such proportions that legislation is being sought to extend Federal control beyond the twelve-mile limit which the liquor interests so vigorously opposed during prohibition.

MRS. JOHN HUFFMAN, who has been a member of Central Methodist Church, Rogers, for fifty years, recently celebrated her 91st birthday. She wishes to thank many friends for expressions of love. Mrs. Huffman is the mother of Mrs. F. A. Lark, Ft. Smith.

SALE OF LIQUOR lost out in the first two elections that have been held on the question by referendum in Arkansas towns. Citizens of Alma voted 124 to 18 against legal sale of liquor Tuesday, and Tuckerman voted dry 119 to 9. We do not know anything of the local condition in either town, but the overwhelming dry majority in both instances would indicate that people of Arkansas are still opposed to the legal

sale of liquor, even in original packages, not to be drunk in the place of purchase, and under other rigid restrictions of the Thorn law. The Legislature made a bad guess when it thought otherwise and enacted the Thorn liquor law.—Russellville Courier-Democrat.

PROF. GEO. M. REYNOLDS, son of Dr. J. H. Reynolds of Hendrix College, has completed his work in Columbia University for the degree of Doctor of Philosophy. He is a graduate of Hendrix College and for several years was a member of the faculty of Centenary College, Shreveport, La.

REV. S. M. YANCEY, Superintendent of the Western Methodist Assembly on Mt. Sequoyah, was the speaker at the banquet of the Junior Bankers in this city on Thursday of last week. He reports fine progress on hard-surfacing the Assembly road and erection of the electric cross, and expects a record attendance on the summer programs.

AN INVITATION from the citizens of Fayetteville and the trustees and faculty of the University of Arkansas, to be present at the ceremonies dedicating the new Library and Chemistry Buildings, June 10, has been received. It is with regret that we cannot attend on this important and interesting occasion. The University is to be congratulated on securing at last these two much needed buildings.

THE YOUNG BUSINESS MEN'S Association of Little Rock has gone on record as opposed to licensing of a dog racing track in the capital city. The track "would take more than \$90,000 a month out of Little Rock and the county. Such money, which should go to legitimate business interests, would go into the pockets of out-of-state interests," declared one of the sponsors of a resolution presented the governor, the racing commission and others in opposition to the proposed licensed race track. Yet the Arkansas law has permitted the setting up of a track in West Memphis, which depends almost wholly for patronage upon Memphis, Tenn., where horse racing and dog racing are prohibited by Tennessee law. This has always impressed us as a dirty deal for Memphis.—Russellville Courier-Democrat.

IF YOU HAVE NOT—

IF YOU HAVE NOT seen Mt. Sequoyah, fail not to see it this summer. Always beautiful, it is now, under the careful supervision of Supt. Yancey, daily increasing in beauty and attractiveness. Arkansas is peculiarly fortunate in having within its borders this popular summer resort. It is now one of Southern Methodism's Capitals, advertised in the Church School literature, supported by Connectional Boards, visited by up-to-date Church people. The programs this year surpass those of all previous years. Beginning June 10 with the Boys' Camp, it offers entertainment, instruction, and inspiration until the end of the Camp meeting August 19-27. If you expect to spend any part of the summer away from home, do not overlook Mt. Sequoyah. For the attractive program, write Supt. S. M. Yancey, Fayetteville, Ark. No Arkansas Methodist who ever goes ten miles from home, should be satisfied till he sees Mt. Sequoyah.

RURAL ELECTRIFICATION

IT WAS A GALA-DAY at Vilonia on Wednesday of last week, and I had the privilege of being there and making a short talk on "Some of the Values of Rural Electrification." Vilonia, due east of Conway about 12 miles on the road to Beebe, is on a slight elevation in a lovely valley between two ranges of hills. It is one of the best up-land farming sections of the State, and the farmers are among the most enterprising. I have been visiting there for more than 40 years; consequently I was unusually happy to join with the good citizens in their rejoicing over the completion of the line of the Arkansas Power and Light Co. to that community. The program of music and recitation by local talent indicated excellent training. Dr. Hardy, Mr. Lasley, Mrs. Pence, and Mr. H. C.

Couch, President of the P. and L. Co., all made appropriate talks, and the large audience that filled to capacity the spacious auditorium of the splendid school house, listened attentively. There must have been 3000 or more people on the grounds, and all seemed to enjoy the occasion.

The Arkansas Power and Light Company, under the inspiring and sane leadership of Mr. Couch, has already added millions of dollars to the values in our State, and is starting on a thoroughly digested program of expansion that means more for the building up of all interests in the State than does any other commercial enterprise. Electricity, generated by our abundant water-power, means the damming of streams and empounding of waste water, reducing the danger of floods and providing large bodies of water for fishing, bathing and boating, thus drawing thousands of tourists to the State. It means the giving of city advantages to country people, and making them contented and happier. It means the bridging of the chasm that so often exists between the people of city and country and thus eliminating the frequent misunderstandings and feeling of class difference. It means the possibility of establishing many useful industries in small communities and thus affording opportunities for utilizing local natural resources and creating diversification in the occupations in our State. It is a rich contribution to the social, industrial, and economic life of our State. Mr. Couch, after some three years useful membership on the Reconstruction Finance Corporation, has an acquaintance with financial leaders of the nation and a comprehensive view of the activities of the whole country. Now, he has deliberately decided that the greatest service he can render to his State and the Nation, is to promote the use of Arkansas electric power and help to make the people happy and to encourage industrial diversification. His Company is spending millions on extending its lines, and, if demand justifies, they will be still further extended until practically every community in the State that wants electric current, may have it. The water that has long run to waste and flooded the lower lands, will be linked with the home and mills of our State and will make a large and valuable contribution to public welfare. Our people should appreciate what this company is doing and proposing to do, and should co-operate in every reasonable way. One of the achievements of the P. & L. Co., is reducing the cost of current 65 per cent while the cost of living has risen 41 per cent and the cost of government has increased beyond comprehension. Congratulations to Vilonia! May many other rural communities soon have the same advantages!—A. C. M.

BOOK REVIEWS

Recent Development of Religious Education in the Methodist Episcopal Church, South; by E. B. Chappell; published by the Cokesbury Press, Nashville, Tenn.; Price \$1.50.

With Dr. Chappell's wide experience in connection with the varied activities of our Church, he is well qualified to give a clear statement of our forward steps in the field of Religious Education. This volume should be of great value to all pastors and leaders in our Church, as it is a fair interpretation of our objectives, methods, and accomplishments in this undertaking. The reader will get a vision of not merely one phase of the movement but a comprehensive view of the whole.

The Cross of Canyon Crest; by George Melvin Hayes; published by the Concordia Publishing House, St. Louis, Mo.; Price \$1.00.

This is an interesting romance pictured as taking place in the beautiful Missouri Ozarks. The tone of the book is deeply spiritual. Courage under great hardships and almost overwhelming odds, joined with a simple faith in God's constant care, results in a triumph for the old pastor and his family and friends, and draws together the hill and valley folks into a progressive community life which expresses itself through the new school, hospital, and church which grew by the guidance of God under the cross of Canyon Crest.

SOMEONE'S GOLDEN DEED

I love to write of birds that sing,
And garden walks where flowers
play.

I love to write of anything
That livens up the dullest day.

I love to write of waters, too,
That sparkle and are very smooth.
I also love the skies of blue;
For all these things most truly
soothe.

But best of all I love to write
Of one who sows a joyous seed.
It is my very best delight
To write of someone's golden
deed.

—Coralene Parker Pugh, Portland,
Arkansas.

Address At Placing of John Hus Painting In Mission Building

(The address of Bishop Arthur J. Moore when he presented the Hus painting to the Board of Missions at its recent meeting in Nashville. The painting hangs in the Chapel of the Missions Building.)

I have the honor this morning to appear as the representative of our fellow-Methodists in Czechoslovakia. In commemoration of the fifteenth anniversary of the founding of the Methodist Mission in Czechoslovakia this magnificent painting has been sent by our comrades there as a gift of love to the Church in America.

They have asked me to say that the gift is unconditional. It has been given in the hope that it may hang upon the walls of this auditorium as a permanent expression of the love and gratitude of the Methodists of the land of John Hus.

The painting was purchased by voluntary contributions, from Methodists all over Czechoslovakia. Only those were asked to contribute who felt sincerely grateful to the Methodist Episcopal Church, South, for bringing back to Czechoslovakia, the oldest Protestant country in Europe, its former Protestant faith after it had suffered from nearly 300 years of Roman oppression.

The original painting by Brozik hangs in the Assembly Room of the city Council of Prague, having been purchased by the city shortly after it was completed in 1882. The painting glows with the rich colors of the pontifical and imperial robes and trappings of the Middle Ages, shown against the background of carved and paneled walls, with light falling through the painted Gothic windows. The painting depicts John Hus, standing before the gorgeous ecclesiastical court, robed in simple black, with his face uplifted toward the broken rays of sunlight that filter through the high windows, and with his hand upon his breast as if to call God to witness. It is just at this moment when William, Bishop of Concordia, on behalf of the august assembly, reads the condemnation of the thirty theses attributed to Hus and pronounced the sentence imposed upon his person. All his writings are to be destroyed and he himself declared to be heretic, and as such, after being degraded and deconsecrated from the priesthood, is to be turned over to the secular authorities for punishment.

Following the reading, a delegation of bishops dressed Hus in the

vestments of the priesthood and, placing a chalice in his hands, began the ignominious ceremony of degradation and deconsecration. The Archbishop of Milan pronounced the sentence: "O cursed Judas, who hath left the realms of peace and allied thyself with the Jews, we today take from thee the chalice of salvation." Hus replied that he hoped to drink of the chalice in the heavenly kingdom on that very day. One by one the insignia of the priesthood were taken from him; then the Archbishop said: "We commit thy soul to the devil." And Hus answered: "And I commit it to the most sacred Lord Jesus Christ."

After the sentence was pronounced, the Emperor Sigismund, who is shown in the center of the picture on an improvised throne, turned Hus over to the civil authorities for carrying out the remainder of the sentence. He was escorted by a band of 800 armed men to a place outside the city, where he was bound with chains to a stake, and the fagots and straw piled around him were set on fire. Chanting the old hymn, "Christ, thou Son of the Living God, have mercy upon me," Hus's voice kept bravely on until he reached the third stanza, when the wind blew the flames into his face.

But though his voice was hushed, his teachings lived on in the hearts of his followers, and out of the anguish of those dying moments grew the Church of the Bohemian and Moravian Brethren, the nearest approach in the fifteenth century to the primitive Christian Church. This Church was the forerunner of Luther's reformation 100 years later, and 300 years later was closely connected with the revival movement of John Wesley, who acknowledged that it was largely through his contact with the Moravians that he felt

his heart "strangely warmed."

Accompanying the picture was a simple statement of the love and gratitude felt by the Czech Methodists for the Mother Church in America in the following words: "In view of all considerations, and with a single eye to God's glory, the Methodists of Czechoslovakia, mindful that the 1935th year of our Lord is the 15th year of the founding of the Methodist Mission in Czechoslovakia, the 200th year of the first contact of John Wesley with Moravians on board the ship sailing for America, and the 520th year of the martyrdom of John Hus in Constance, do hereby remember with gratitude in their hearts the blessed association of the Czech people with the Mother Church in America, and as a permanent token of their love they send Zizala's faithful copy of Brozik's famous picture, "John Hus Before the Council in Constance." It is our prayer that this painting may not only be a continual reminder of our love and loyal devotion to our Church, but that it may become a pictorial sermon, speaking to those who will see it of the sacred ties which bind the Methodists to John Hus and to their brethren in Czechoslovakia.

Methodist Book Committee Meets

By Nolan B. Harmon, Jr.

Through the interest and generosity of Mr. J. Lee Davis, the manager and administrator of the Natural Bridge Estates near Lexington, Virginia, the member of the Book Committee of the Methodist Episcopal Church, South, were entertained at Natural Bridge on the way to their annual meeting held recently in Richmond. Mr. Davis,

Zizala's faithful copy of Brozik's great painting, 'Hus Before the Council of Constance,' as a gift of love and a token of gratitude to their friends in America." (The story printed on the souvenir reproduction of the painting.) The painting is now exhibited in the Assembly Room of the Methodist Board of Missions in Nashville, Tenn.



JOHN HUS BEFORE THE COUNCIL OF CONSTANCE

who holds his membership in Monument Church, Richmond, has for a long number of years served as a member of the Book Committee. Acting as host to the group, he invited the Committee to assemble at Natural Bridge and see the wonder of Virginia's "Miracle in Stone"—prior to the annual meeting itself.

The members of the Book Committee, except two, were present at Natural Bridge on the evening of May 14. In addition to the Book Committee members, several of whom were accompanied by their wives, were: Mr. B. A. Whitmore, Senior Publishing Agent; Bishop and Mrs. Collins Denny and Mr. and Mrs. Collins Denny, Jr., Rev. James A. Johnson, pastor at Lexington, Va., and Rev. W. J. Miller, Concord N. Carolina. At Natural Bridge an unusual program of illumination and music is given each evening. Sightseers from far and near come to sit beneath the vast overhanging arch, while a voice reproduces through a concealed loud speaker the Biblical story of creation—"In the beginning God created the heavens and the earth." The walls and arch of the Bridge have been skillfully illuminated by the art of the same engineer who planned the night illumination at Niagara, and while the Bridge itself is awesome in the day, the nocturnal illumination is also impressive in the extreme. The entire party of Book Committee members and tourists sat in silence, awed by the solemn majesty of this great natural wonder.

Mr. Davis conducted the party to Lexington where the historic cemetery and Washington and Lee University were hastily inspected and the Lee Chapel visited. President Gaines of Washington and Lee came across the campus to welcome the visitors. A debt of gratitude is owed

by the members of the Book Committee to Rev. J. A. Johnson, our enterprising pastor at Lexington, who so considerably looked after them while they were in his city.

The presence of Bishop Denny added very much to the enjoyment of the party. His encyclopedic knowledge of Virginia history made him a splendid guide for the sight-seers, and questions of all sorts referred to him he promptly answered with his usual accuracy and authority.

At Charlottesville the early afternoon was spent in visiting Monticello, the home of Thomas Jefferson; and nearby Ashlawn, for many years the residence of James Monroe. After this the party made its way to Richmond. There Mr. Davis received the formal thanks of the Book Committee for his forethought and courteous hospitality in planning this unusual itinerary.

The Book Committee settled down to business on May 16 in the assembly room of the Richmond branch of the Publishing House. Bishop Denny, who was for sixteen years a member of this Committee, was an honored visitor. Two of the items of business are particularly important: The appropriation of \$75,000 to the Superannuates—quite an increase over the amount given last year; and the probability of a new building for our Dallas Branch House. The Book Committee was gratified that the Publishing House had enjoyed a good business the past year.

THE SEVENTEENTH ANNUAL MEETING OF THE BOARD OF FINANCE OF THE METHODIST EPISCOPAL CHURCH, SOUTH

St. Louis, Mo., April 29, 1935

By Luther E. Todd, Secretary

The Seventeenth Annual Meeting of the Board of Finance was held in St. Louis, Mo., April 29, 1935. The attendance was 100 per cent, as follows: Bishop U. V. W. Darlington, Bishop Sam R. Hay, Bishop John M. Moore, Dr. B. R. Turnipseed, Dr. J. G. Akin, Dr. C. Q. Smith, Dr. L. M. Twiggs, Dr. C. W. Tadlock, Dr. C. Wesley Webdell, Mr. Will Stackhouse, Mr. E. C. Watson, Dr. C. M. Montgomery, Mr. M. A. Nelson, Mr. Benj. F. Frick, Jr., and the Secretary.

The Secretary's Annual Report contained the essential facts concerning progress of the work, and the following will be of special interest to the Church:

1. Superannuate Endowment.—The total Superannuate Endowment in the hands of the Board as of March 31, 1935, was \$6,288,441.86. Of this total \$3,846,150.74 is in the General Fund and \$2,437,188.52 is in the Conference Funds handled by the Board. Of the total endowment in the hands of the Board, as of March 31, 1935, the sum of \$388,585.18 is subject to annuity.

2. Distribution to Claimants.—For the fiscal year the Board collected \$197,056.94 as income from all invested funds, and \$82,320.48 from the General Work Budget.

On July 1, 1935, the Board will be able to distribute direct to the claimants, on the basis of service years, and from said income of the General Fund, approximately \$140,000.

The Board will also be able to send to the Annual Conferences at their next meetings, for distribution among their claimants, on the basis governing their distributions, the sum of \$70,656.01.

Thus the Board is distributing this

year for the claimants' support a grand total of \$210,656.01, which is a creditable amount under present business conditions.

3. Annual Conference Endowment.—So far as the Board has been able to obtain information on the subject, the Annual Conferences now have a total endowment of \$4,283,537.89. Of this sum, \$654,670 represents the reported value of 204 superannuate homes owned by the Conferences; \$1,219,333 is in various securities handled by local trustees of the Conferences; and \$2,409,534.89 is in trust with the General Board of Finance.

The value of the Publishing House which is in the nature of endowment for the support of the claimants, is not included in the figures given above. Furthermore, it is doubtless true that the Annual Conferences have some other assets equivalent to endowment for the benefit of the claimants which the Board is not able to report for lack of definite information concerning those holdings.

4. The Investment Reserve Fund.—This fund was created for use in restoring capital losses as far as possible. Excess receipts over the book value of investments, any contributions so specified, and any other available amounts so directed by the Executive Committee, are credited to this fund. The amount in this fund as of Mar. 31, 1935, was \$43,990.30.

5. Superannuate Endowment Bequests.—The Board has evidence in its files that bequests have been made to Superannuate Endowment, amounting to a considerable sum. Their actual value cannot be reported until they are collected. Furthermore, it should be noted that these bequests are only those of which the Board has knowledge, and there must be many others which have not as yet been reported. The Board received during the past year from bequests the total of \$10,364.39.

6. Contributions on the Annuity Plan.—During the year the Board issued no annuity bonds, but paid from investment income the annuities (\$25,375.82) on all such bonds outstanding (\$388,585.18).

7. Collections from the General Work Benevolent Budget.—From this source the Board collected during the year the sum of \$82,320.48 (as compared with \$72,407.90 for 1934 and \$66,115.76 for 1933). The \$82,320.48 collected for year ending March 31, 1935, was used as stipulated in paragraph 555 of the 1934 Discipline: \$1,000 for the General Superannuate Endowment Fund, \$58,707.79 for distribution to the superannuates and widows of preachers, and \$23,612.69 for the expenses of the Board (collections from this source throughout the Board's history have been used strictly as required in said paragraph 655).

For the previous quadrennium the Board had approved askings of \$175,000 in the General Work Budget. But upon the recommendation of the Commission on Budget, the last General Conference reduced the Board's approved askings to \$90,000. Therefore, our future collections from this source will be drastically reduced.

8. Total Support of the Claimants.—There are now 3,036 Claimants—1,259 superannuates and 1,777 widows of preachers. This is an increase of one claimant over the total number reported last year. The total amount paid these claimants from all sources during the year which closed March 31, 1935, was \$569,344. The average per capita

THE ITINERANT DAUGHTER: HER STORY

By Mrs. Susie McKinnon Millar
(Continued)

When we got off the train at Cooperville, we were met by an old friend of father's and mother's, Major Burton. He took us to his home where we were entertained for several days. That was before the days of district parsonages in our conference. Consequently father had to rent a place and furnish it enough for us to live in. It was hard to find a house large enough for his family with rent small enough for his purse, but at last he found a lovely old place out in the edge of town.

The house was roomy, well-built and in good repair. It had a wide porch all the way around it, and doors and windows leading out on the porch. The house was ideal. There was a flower yard, a garden, a woods lot, a spring, a spring-house and a spring branch. It belonged to a lovely lady whose husband had recently died. She was not going to use the house for several years, and, as she knew and liked father and mother, she offered to rent the place for a very small sum.

There we spent many happy days wandering through the woods. We had our own flower beds to cultivate and our little gardens within the big garden, where we planted whatever we pleased. We vied with one another to see who of us could most often have our vegetables used at meal-times and our flowers used to beautify the dining room and living room. The woods lot and banks of the spring branch gave up their treasures, too.

Often father had to be away at night and mother had need of all her courage. We had no neighbors within calling distance of the house and many times mother's courage was put to severe tests.

One occasion I remember especially, because I waked up in the middle of the night while it was happening. We were trained to see that the house was properly closed at night, with only the windows in our sleeping rooms opened a little for air. But late one very cold winter afternoon neighbor children came to play, and one child slipped out through a seldom used door and

amount paid them for the year was \$260 for superannuates and \$136 for widows—which compares with an average per capita for the previous year of \$258 for superannuates and \$131 for widows. Since the Endowment movement started, the church's claimants have received \$2,961,507.56 from this source for their support.

9. The Expenses of the Board.—The expenses for the regular work of the Board for the year amounted to \$23,612.69; and for the Special Effort Department \$3,644.75, of which \$1,638 constituted the total expense for the Conference Directors of Superannuate Endowment.

10. Payments on Adjusted Quotas.—During the year the Board received \$17,792.12 from various Charges by payments on adjusted quota balances. Of a total of \$10,407,386.82 pledged to the endowment by the Quarterly Conferences in the Special Effort Campaign \$4,316,864.74 has been paid, and \$5,167,168.87 charged off by the Quarterly Conferences. Since the charge-off, certain Charges reassumed \$1,052,751.06 on which they have paid \$168,969.60, leaving a balance of \$888,611.37 for them yet to pay.

left it unfastened. At night all lights were out. In mother's room the fire in the old-fashioned fire-place had been covered to preserve the coals for morning. This glowed through the ashes and gave a little light in the room in which mother slept. Close to her bed was Danny's little bed. The children's bedrooms opened into mother's room and the doors stood open after bed time.

Past midnight mother awakened. There, standing close to the head of her bed, looking down at her in a puzzled way, was a man wrapped in a blanket. He looked as if he were cold and had come a long way through the snow.

Mother demanded very calmly: "What do you want? Why did you come in here? How did you get in? This is a private home."

"Yes, madam, I know it is a private home," replied the man. "I thought my cousin lived here, but you do not look like my cousin. I knocked, but no one came to the door. I tried the door and found it unfastened, and, as it was so bitter cold, I came in to get warm."

Mother said: "I'll accept your explanation, and now that you have warmed, please leave. Your cousin no longer lives here, and it is not convenient for me to have you spend the night. There are good hotels in the town."

He began: "Madam, Madam, I apologize! I apologize! You must really excuse me. I—"

Mother broke in: "That's all right, sir; but please leave now at once, before you disturb the household."

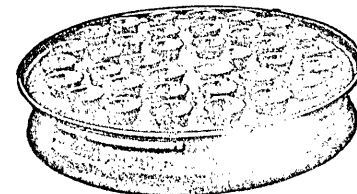
Bowing very low, he turned and left, closely followed to the door by Sarah and Margaret who had been awakened by the talking. They securely locked that door and made the rounds to see that all were closed. I had been awakened too; so I came and got in bed with mother. She said she was glad to have me. Her calmness soon quieted our fears and peace reigned for the rest of the night.

None of us felt so calm the next morning when we learned that our

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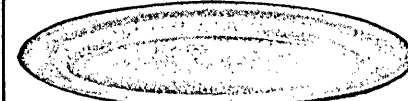
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midnight visitor was a dangerous crazy man who had just broken out of jail.

Mother felt thankful for the dim light that had kept her from recognizing the crazy light in his eyes. She might, otherwise, not have been so calm, and only her calmness had enabled her to command and control the situation.

Spring came and the hills were crowned with blossoms. Then came the wild fruits, so tempting to childish appetites. Margaret had been studying at school about the human body; so one day as we were picking huckle-berries she said: "No one could eat very many of these berries because the stomach can hold only a quart."

I spoke up and said: "Mine can hold two quarts, and I'll show you! I'll eat a whole quart of these huckleberries and drink a quart of water."

They all thought it would be fun to let me try. They gave me a quart measure of nice berries and Kenneth ran to the spring for a quart of water. I began. The berries were fine. After a long time the deed was done; the last berry had been washed down by the last drop of water. I was very sick for a few minutes. I did not want any supper that night and Margaret said that hereafter she would doubt the wisdom of school books, but father told her not to be too quick to condemn them, to remember that I had not been able to retain the two quarts, therefore she might retain the knowledge she had acquired from her text-books at school. When father used big words and talked to Margaret like that she was very happy because she loved big, big words, and was always trying to find new ones and use them.

(To be Continued)

WHEN YOU MAKE YOUR WILL

The Board of Education of the Presbyterians has a paid advertisement that we copy without apology and with special commendation for the reader's careful consideration:

"Pardon me," said the lawyer, when the will had been duly drawn, "but I would like to know why you are providing that the bulk of your big estate shall go for Christian education?"

"There are two main reasons," replied the business man. "The first is that I would rather invest in men than in things. By leaving my property for Christian education I am assured that it will be forever used to develop and train the highest type of manhood.

"The other reason is that a British Parliamentary Commission, after spending nineteen years in investigating British charities of every kind, reached the following conclusion:

"Of all objects of charity, the highest education has proven wisest, best, and most efficient of all, and that for two chief reasons: first, because of the superior integrity and ability of the trustees who consent to administer such funds, together with the intelligent appreciation of those aided by them, combine to furnish the best guarantee that they will be kept perpetually administered in the purpose and spirit of the Founder whose name they bear; and second, because in improving higher education all other good causes are most effectively aided."—The Lutheran.

Patronize the advertisers in Arkansas Methodist.

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)

XX.—Methodism Split into Two Great Churches—1844—

All prior controversies were but preliminary skirmishes leading to the onslaught and terrific struggle that engaged the General Conference of 1844 which left the Church prostrate and dismembered into a Northern and Southern branch with two different General Conferences, two different sets of Bishops, two different Books of Discipline, but with the same doctrines, the same form of government, the same descent and lineage and the same right to the name Methodist Episcopal Church in America.

Every one knows that slavery was not the only rock upon which that epoch-making Conference split. Bishop James O. Andrew's connection with slavery was but the occasion and not the ultimate cause of disunion. The truth is gangrene had already set in, through previous disputes and through two radically different theories of Methodist economy, and the time had come for major surgery.

All along the Northern Conferences had held to a strong General Conference and a weak Episcopacy. The South held the opposite. The North believed the Bishops were officers of the General Conference and could be dismissed at will, or they could resign as any other official. On the other hand the South believed the Bishopric is another order for life; it cannot be relinquished at will.

Nor can the General Conference recall or dismiss a Bishop; he can only be unfrocked for immorality and that upon conviction after a fair and impartial trial. "He is not an officer of the General Conference" said the South. "He is the executive department of the Church in which the General Conference is the Legislative. He is, therefore, co-equal with the Conference and may be displaced only by impeachment proceedings."

New York was the meeting place, 1844 the year; thus the Church fired the first gun of Civil War 16 years before Fort Sumter.

The North was represented by such stalwarts as Olin, Bangs, Peck, Finley, Hamline and Durbin. In ability and eloquence the South was one whit behind. Giants like Capers, Pierce, Paine, Smith, Green, Winans, McFerrin, Longstreet astonished the country with their logic and oratory.

The galleries were packed with the elite. Visitors from every part of the country crowded to the spirited debate whose echoes shook the nation. Men who had been in Parliament and had frequent attendance at the United States Senate sat spell bound while these Church statesmen held them day after day.

The issue was joined when it was reported that Bishop Andrew had married a lady who owned slaves. In Georgia state laws forbade manumission. Bishop Andrew had made

a legal deed expressly denying any claim to these slaves.

The northern delegates after a great deal of fencing and polite skirmishing passed a resolution asking Bishop Andrew first to resign, then to desist from exercising his office as Bishop so long as he remained thus connected with slavery. He would have resigned, but—just then the fire works began. Could a Bishop resign? "Yes," said the North: "No" said the South. L. L. Hamline of Ohio made, perhaps, the greatest speech of that memorable session. (It made him Bishop and was like Bryan's immortal "Cross of Gold" speech that made him famous.) He crystallized in classic form and elegant finish the northern theory of the Episcopacy. He made the Bishop an officer of the General Conference to be deposed at will. The General Conference was the Supreme power in Methodism. It alone created Bishops; it could set them aside. As for a trial; to be sure in case of immorality where character and orders were involved; but not where only the office was involved. The Conference could declare the office vacant without trial and no injustice done the man as his character, his ordination was not touched.

Then the venerable Bishop Soule threw himself into the breach. It was not the South he was befriending. Nor for slavery was he pleading. He was defending the Constitution that he himself had penned in 1808, championed in 1820 and now was ready to die for in 1844. He made a brilliant plea for the Episcopacy as something distinct from an office. It was an order equal with the Conference to pause and not take any action at this session since the whole church needed to think and pray over this case before final disposition should be made. Action now might split the Church. In vain. The vote was taken and Bishop Andrew was virtually deposed 111 to 69. The Southern minority gave a notice of a Protest which later was spread upon the minutes; answered by a reply from the majority. Dr. Longstreet then drew up a "Declaration of the Southern Delegates" showing that conditions now necessitated a division in the Methodist Church.

Dr. John B. McFerrin then moved that a Committee be appointed to draw up a Plan of separation whereby there could be an amicable and friendly division of the Church on a constitutional basis. Carried; and it was according to this "Plan" adopted by the General Conference of the undivided Church that the Methodist Episcopal Church South was later organized. Be it understood:

(1) The Southern Church did not secede as the Southern States did later.

(2) The Division was made by the knowledge and consent of the governing body of the entire Church. (N and S).

(3) The Southern Church took over the Discipline, name, doctrines, original interpretation et al of the Methodist Episcopal Church in America.

(4) Finally, the Supreme Court of the United States decided all in favor of the Southern Church awarding it every claim contended for.

Next year 1845 a Convention of Southern delegates met at Louisville, Ky. to decide finally upon an

organization. Thus, according to legal form and under the Discipline the first General Conference of the Methodist Episcopal Church South was called and met in Petersburg, 1846.

The venerable Bishop Soule offered his services to the southern Church. And this son of Maine became the first Senior Bishop of the Church in Dixie. Of course Bishop Andrew also was declared a Bishop in the Church South. William Capers and Robert Paine were also elected and thus the new church began with four active Bishops. True, Bishop Soule cast his lot with the South because its interpretation of the Episcopacy coincided with his.

Came and passed the billows of war. Out of the fire of 2000 battles where brother smote brother and friend pierced friend a re-united nation arose to follow the paths of peace.

Time has brought healing balm and now Methodism appreciates both North and South. Has not each shown that what is held as truth is dearer than life? As this is written the Sesquicentennial of Methodism is being faithfully celebrated by the cooperative efforts of both great branches of the Church. The hope is expressed, too, that a formal re-union is not far distant.

THE END

TIRED and IRRITABLE



WHO wouldn't be cross when period pain was dragging her down? Relieve the pain and discomfort by taking Lydia E. Pinkham's Tablets. All druggists sell them.

Mrs. Marion Sidor of Chicago says: "I was very tired and irritable. I had severe pains and terrible headaches periodically. My husband bought me your Tablets and they helped me wonderfully."

Why don't you try them next month?



Do you lack PEP?

Are you all in, tired and run down?

WINTERSMITH'S TONIC

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Woman's Missionary Department

MRS. A. C. MILLAR, Editor

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

ANNIVERSARY DAY IN THE AUXILIARIES

A leaflet has been prepared containing valuable silver anniversary material. It includes the address made on anniversary day at the recent Council meeting held in St. Louis, Mo. It will help Auxiliaries in their celebration of the silver anniversary. This leaflet can be secured by writing to Literature Headquarters, 706 Church Street, Nashville, Tenn.

LEOLA AUXILIARY

The Missionary Society of Leola is doing some good work. We meet in different homes every Monday afternoon; have interesting programs; and full attendance.

The first of April we had a silver tea at the home of Mrs. H. G. Toler, and invited the Baptist ladies. There were 50 present. We had a splendid program and delicious refreshments.

In May we gave a play entitled, "Don't Tell A Soul," and made good on that considering the weather. Have something planned for June to try to raise money.—Mrs. Fred Rigan, Reporter.

COLT AUXILIARY

The Colt Missionary Society for the quarter ending March 31 has 17 members and has pledged \$35 for this year. We paid \$5 for Conference Claims, \$1 for membership in the Methodist Hospital Auxiliary, \$1 for Woman's Building at Mount Sequoyah, \$4 on Scarritt Maintenance Fund, \$8.75 for local church work, and \$8.75 for pledges, totaling \$29.50.

We have studied our foreign mission book, "Methodist Mission in Japan." We had a good representation at the Zone Meeting in Forrest City and also at the District Meeting at Brinkley, and one delegate at the Missionary Conference at Newport.—Reporter.

SPIRITUAL LIFE SUGGESTIONS

A new booklet under the title, "Spiritual Life and Message Movement," has just come from the press. It contains thirty pages of helps and suggestions on the spiritual movement being fostered by the Woman's Missionary Council. The contents include the following: Aims and Plans for the Movement, Suggestions for Spiritual Life Groups, Suggestions for Spiritual Life Meetings, and Suggestions for Retreats. This booklet will be found invaluable for all leaders in the Spiritual Life Movement. Order from Literature Headquarters, 706 Church Street, Nashville, Tenn. Price, 10 cents.

NORTH LITTLE ROCK SILVER JUBILEE MEETING

The Missionary Society of First Methodist Church, North Little Rock, held an unusually interesting meeting at the church, May 27. Mrs. S. H. Williams presided.

A Silver Anniversary program was presented in commemoration of the 25th anniversary of the Woman's Missionary Council. The meeting opened with singing "Forward Through the Ages."

The devotional was given by Mrs.

Christian Education

SUNDAY AT HAWLEY MEMORIAL

It was my privilege to worship with Rev. Arthur Terry and his good people at Hawley Memorial last Sunday. The Church School, presided over by Brother G. C. Walker, is thoroughly organized and well attended. In spite of school closings and summer time vacations there were 180 present at the Sunday School session of the Church School. This Church has the unified budget and takes care of the entire budget through the Church School, hence, the offerings are unusually large. For the first time, I heard Brother Terry preach. He impresses me as knowing how to prepare and deliver about as good a sermon as any of the younger preachers of our entire church. He is an untiring worker and under his four years leadership, Hawley Memorial has made remarkable progress. Being the oldest Methodist pastor in point of service in Pine Bluff, Brother Terry is called upon for much service outside of his own local congregation. Among other responsibilities resting upon him is the Presidency of the Pine Bluff Ministerial Alliance. Brother Terry is also a member of our Conference Board of Christian Education and as such, has been charged with the responsibility of promoting our camps and assemblies for the Intermediates. Like many another Methodist preacher, he showed mighty good sense when he came to get married. Mrs. Terry is the former Hallie Oates, so well known and loved in Little Rock Conference Young People's circles. She is showing herself to the manner born as a keeper of the parsonage home and a true help-mate to her preacher husband.

Sam Eason. Mrs. J. F. Wills led in prayer.

Since our Missionary Society has been organized almost 25 years, we thought it fitting to have the charter members with us at this meeting. The following charter members were present: Mrs. J. F. Wills, Mrs. M. J. Barlow, Mrs. C. J. Humphreys, Mrs. Dave Scott, Mrs. H. N. Plummer and Mrs. Gould.

Each member told some interesting facts regarding the early history of the Society. Following these reminiscences there was a vocal duet by Mrs. Dave Scott and Mrs. Brown. The history of our Society was read by Mrs. S. H. Williams. Mrs. E. T. Wayland told of some of the accomplishments of the Missionary Society at large. Mrs. M. J. Barlow gave a report of the recent Annual Meeting.

During the second half of the program some very interesting numbers were presented. Mrs. Garland Beavers sang a number, accompanied by Mrs. J. O. McDougal. Mrs. Lowell Douglas, who has recently been appointed director of the Senior and Young People's Choir, very charmingly presented a group of songs and readings. Each number was given in appropriate costume. Miss Lillian Plummer sang a solo.

Following the program a beautifully planned tea was presided over by Mrs. C. J. Humphreys and Mrs. H. A. Copeland. The Circle chairman, Mrs. Tom Henson, Mrs. Frank Henig, and Mrs. J. Montgomery, were hostesses for the afternoon.—Mrs. R. J. Rice, Reporter.

band. This home is blessed also by the presence of Mother Terry who scatters sunshine everywhere she goes. The Little Rock Conference is going to hear great things from this fine young preacher and his good wife in the years that are ahead of us.—Clem Baker.

CAMDEN DISTRICT YOUNG PEOPLE'S CONFERENCE

One hundred and twenty-five young people and their leaders from the churches of the Camden District met at Fairview, on the Louann-Buena Vista Charge, on last Thursday.

The Conference convened at nine o'clock. Mr. Frank Newton of El Dorado, the District Director, was unable to attend. The meeting was opened by the Presiding Elder of the District. After a devotional service, officers were elected. Edward Agee of El Dorado, was elected President; Miss Ruth Atkinson, of Fordyce, was elected Secretary; Oliver Clegg of Magnolia, was elected Vice-President.

The first part of the morning was taken up with reports of the Unions, and with plans for better work of the Union groups. The Conference decided to group the Louann-Buena Vista, Camden, Chidester, Thornton, Hampton, Bearden, Fordyce and Kingsland Charges into one Union group and called for a meeting soon after assembly.

The second part of the morning was given to discussion of the training work and the literature provided by the church for the help of the young people in the work.

At 11 o'clock Rev. J. E. Cooper, Presiding Elder of the Pine Bluff District, brought the Conference message. He gave a fine sermon on "Overcoming."

Basket lunches were served on tables provided by the Fairview Church. After the meal, some time was spent in recreation under the direction of Mrs. Whitlow, Superintendent of the Young People's Division of the Magnolia Church.

On reconvening in the afternoon there was a devotional service led by Rev. A. J. Christie, of Smackover. Arthur Terry of Pine Bluff, spoke on the Christian Adventure Assembly at Magnolia. Rev. Leland Clegg of Magnolia, spoke on the Young People's Assembly at Conway. Members discussed plans for attendance, and the means of transportation. Reports indicate a large attendance.

The group voted to make the Conference an annual affair, and to leave the time and place of the next meeting to the District Director and his cabinet.

Resolutions of thanks were passed, expressing appreciation of the hospitality of the local church and to those who helped make the meeting.—Reporter.

DELEGATES TO LITTLE ROCK CONFERENCE YOUNG PEOPLE'S ASSEMBLY, TAKE NOTICE

The Little Rock Conference Young People's Assembly opens at Hendrix College, Conway, with a banquet at 7:00 p. m. next Monday night, June 10. This will be the first meal served at the college. All delegates should plan to arrive at the college as early after noon on Monday as it is possible for them to get there. Registration will begin at 2:00 p. m. Monday. Those arriving first will naturally have the choice of rooms and also avoid the rush which always comes late

in the afternoon. District Directors are urged to be on hand promptly at 2:00 p. m. in order to direct the classification of delegates from their respective Districts.—Clem Baker.

JUNE 24-26 PLANNED FOR PASTORS, PARENTS, AND WORKERS WITH CHILDREN

Those most interested in the Christian education of children—pastors, parents and Church School teachers of children—are invited to share in the fellowship of the Conference-wide meeting for Children's Workers, beginning June 24, at 2:30 p. m., and closing June 26, at 2:00 p. m.

Miss Mary Skinner, director of Children's Work in our church, will be with us the entire time, and will address the entire Assembly at each session.

Mrs. Clay E. Smith, Mrs. Fay Reed, Miss Lula Doyle Baird, Miss Faye McRae, Mrs. F. M. Tolleson, Miss Ola Ford, Mrs. Paul McHenry, and Mrs. Golda Hines (head of the Nursery School, State Teachers' College), will lead discussions in the various groups of Junior, Primary, Beginner and Nursery Workers, to be held at each session.

Miss Skinner will lead the group of One-Room Church Workers with Children, this group also to meet at each session.

A special feature of the program, will be a World Friendship Luncheon, Tuesday, June 25, served by the Woman's Missionary Society of the Conway Church.

Watch next week's *Methodist* and the next issue of the *Christian Education Bulletin* for a full program.

Those coming from out-of-town will be privileged to live in Galloway Hall (the new girls' dormitory at Hendrix) and eat at Tabor Hall (meals supervised by Mrs. G. A. Hulen), throughout the meeting, for only \$2.00. The registration fee will be 50 cents. Please bring your sheets and pillow cases.

We are looking forward to a happy and profitable time, and it is hoped that every church in the Conference will send representatives.—Mrs. Ira A. Brumley, Director Children's Work, N. Ark. Conference.

ON TO MOUNT SEQUOYAH

Judged by the requests for information, the programs of the General Board of Christian Education at Mount Sequoyah, Fayetteville, Arkansas in July and August will be well attended. The first term of the Leadership School is set for July 8-22; the Young People's Leadership Conference, July 23-August 3; and the second term of the Leadership School, August 5-16.

The Young People's Conference is for young people 16 through 23 years of age, and a most attractive program has been arranged. Every Young People's Division should send at least one representative for the inspiration and help that will come to its work. This occasion will be a high point in the experience of the young people.

In the first term of the school there will be rich courses in Bible, missions, district work, children's, young people's, and adult work, and special courses in Christian education. Among the instructors are Dr. H. L. Pritchett, Southern Methodist University; Miss Edna Acheson, East Orange, New Jersey; Dr. H. C. Sprinkle, Jr., Editor of the *Adult Student*; Dr. W. W. Alexander, Atlanta, Ga.; Dr. J. Q. Schisler.

Special activities are offered for

children on the grounds in the week day sessions of the church school in addition to the good times they will have on the playground.

During the second term special emphasis will be given to evangelism and missions and a most stimulating program is provided for those who take vacations in August.

Plan now to take a vacation with profit where you can have the association with Christian people in an atmosphere that will mean much in the enrichment of your life. There will be high fellowship, interesting addresses, vespers on the hillside, rich courses of study, and wholesome recreation.

For catalog write Division of Leadership Training, 810 Broadway, Nashville, Tenn.

COMMENDING THE MANILA LEAGUE

Sunday evening, May 12, I attended church at the First Methodist Church, Jonesboro, and saw as fine a group of young people as I have ever seen, give a program. It was one of the best I have ever seen anywhere in the form of a religious service.

It was intellectual, beautiful and full of information, so inspiring it lifted you up into a heavenly atmosphere, stirring your soul to its very depths.

The strange thing about this service—I expected to see a nice write up in the paper, but there was never an inch of space given it.

Now, if this same group of young people attended a road-house, beer garden or honkey-tonk, had a car wreck, half of them got killed, and created a lot of excitement, the newspaper reporters would run over each other trying to get it all on the front page.

So far, I haven't seen it in the church paper, and as I am sure most of these young folks read the *Arkansas Methodist*, I would like to compliment them through your columns.

Brother Wade, pastor of First Church at Jonesboro said the Manila League refused to come to Jonesboro on their preaching night. They have two Sundays each week. (They have half time), and they had to stay for their pastor's service. I think that makes a good news item in itself.

In the write-up, I do not fear that I have exaggerated in the least, but I do fear that I am not saying enough.—F. H. Cobb.

PAGEANT BY MANILA LEAGUE

The Epworth League of the Manila Methodist Church presented a pageant, "The Gate Beautiful," at the First Methodist Church in Jonesboro, Sunday evening, May 12.

This pageant has unusual merit and has met the approval of all churchmen who have seen the presentation. It was presented in Jonesboro for the second time by request of the pastor, Rev. H. Lynn Wade.

Since the first presentation, a new scene has been added, emphasizing the home as the vital thing in the church and nation.

This sacred drama has a message for both old and young. It is so plain and simple that a little child can understand and enjoy it. It is so broad and deep that the most profound thinker looks on in wonder.

The Scripture basis for the program is Revelation 22, and the secret of a successful church is fully revealed. "The Gate Beautiful" is

an original pageant, and is the product of home talent.—F. H. Cobb.

NOTICE LITTLE ROCK CONFERENCE BOARD OF CHRISTIAN EDUCATION

Our Chairman, Rev. Leland Clegg, is calling the Board of Christian Education of the Little Rock Conference to meet at Hendrix College, Conway, at 2:30 p. m. Friday, June 21. All members of the Board are earnestly urged to be present.

The Executive Committee of the Board met last Friday and reviewed the work of the Board for the past six months. Those present were: Rev. Leland Clegg, Rev. R. B. Moore, Rev. Kenneth Spore, Dr. C. M. Reves, Mr. C. K. Wilkerson, Mrs. Clay E. Smith with Clem Baker and S. T. Baugh.—Clem Baker.

TEMPERANCE MATERIALS IN CHURCH SCHOOL PERIODICALS

Church School Magazine

Frequent references in lesson materials, editorials, book reviews, worship services, and numerous illustrations.

October, 1934.—"Science in the Arena with Alcohol," by Cora Frances Stoddard; "Facing the Alcohol Problem with Youth," by Ina Corinne Brown.

January, February, March, 1935.—Three articles prepared by Ina Corinne Brown for use by teachers of the elective course, "What Alcohol Is and What It Does," appearing in the ADULT STUDENT for the same issues, as follows: January—"Understanding the Alcohol Problem"; February—"What Alcohol Does to Persons"; March—"Can We Solve the Alcohol Problem?"

April, 1935.—"Some Plans for Education in Evils of Alcohol," by J. Q. Schisler.

May, 1935.—"In the Wake of the Destroyer."

Adult Student

Lessons and interpretative articles—May 13, 1934; August 19, 1934; October 28, 1934; February 17, 1935.

May, 1934.—"Old John Barleycorn's Boast" (poem); "The Grange and the Liquor Traffic."

July, 1934.—"Samples of Public Opinion."

August, 1934.—"What Do You Think?"

January, 1935.—"The Liquor Situation Today," by R. E. Smith; "Public Enemy No. 1," by Paul W. Quillian.

January, February, March, 1935.—Adult elective course, "What Alcohol Is and What It Does," by Bertha Rachel Palmer.

February, 1935.—"In a Fool's Paradise," by R. E. Smith; "Fundamental Principles of Temperance Education," I. Deets Pickett.

March, 1935.—"Fundamental Principles of Temperance Education," II, Deets Pickett.

April, 1935.—"Fundamental Principles of Temperance Education," III, Deets Pickett.

May, 1935.—"Fundamental Principles of Temperance Education," IV, Deets Pickett.

Intermediate Quarterly

Lessons for October 28, 1934, and May 26, 1935.

Senior Quarterly

Lessons for October 28, 1934; May 13, 1934; August 19, 1934; February 17, 1935; and June 23, 1935.

Home Quarterly

Lessons and interpretative articles for May 13, 1934; August 19, 1934; October 28, 1934; February 17, 1935; and June 23, 1935.

Epworth Highroad

October, 1934.—"Champions of the Right," Sunday School Lesson, October 28, 1934; "World Movements for Control of Alcohol," Epworth League Topic, October 28, 1934.

December, 1934.—"Book Review of 'Narcotics and Youth Today,' by R. E. Corradini.

February, 1935.—"Religion in Art, The Celebration," by Paul Sample.

March, 1935.—"How Would You Use Advertising?" (Box on page 62).

May, 1935.—"Honor Thy Father," by O. G. Herbrecht; "In the Wake of the Destroyer."

June, 1935.—Epworth League subjects: "What Is Alcohol?" June 9; "What Alcohol Does To Us," June 16; "Why Do People Drink?" June 23; "Society and the Alcohol Problem," June 30.

August, 1935.—"Alcohol and the Human Body," the first of a series of ten articles.

October, 1935.—Sunday School Lessons, October 20 and 27.

Haversack

September 30, 1934.—Epworth League (Intermediate) Topic—"What Is Alcohol?"

October 7, 1934.—Epworth League (Intermediate) Topic—"Why Do People Drink?"

October 14, 1934.—Epworth League (Intermediate) Topic—"Alcohol and the Person I Want to Be."

January 13, 1935.—"Accidents and Alcohol."

March 31, 1935.—"Alcohol and the Motorist."

April 14, 1935.—"A World War Hero and Prohibition."

August 9, 1936.—Epworth League (Intermediate) Topic—"Alcohol, We Meet An Enemy."

"LEAP FROG"

Several of our Presiding Elders played the old game of Leap Frog last week. Dr. Hammons leaped over the Pine Bluff and Texarkana Districts and carried the Little Rock District with him to first place. Cooper held second and Sadler third honors. Hoover holds on to fourth place with a bulldog grip. Rule jumped Fawcett and landed in fifth place. Hundley with the smallest apportionment is coming. His District stands well to the top in the percentage of schools sending in offerings. Watch this space

next week. The race is warming up.—Clem Baker.

WE THANK THE FOLLOWING PASTORS

W. W. Christie, B. F. Roebuck, R. A. Teeter, R. E. Simpson, C. M. Reves, E. L. McKay, J. W. Thomas, E. T. McAfee, E. B. Adcock, L. E. Wilson, Louis Averitt.—Clem Baker.

CHURCH SCHOOL DAY OFFERINGS LITTLE ROCK CONFERENCE

JUNE 3	
Arkadelphia District	
Previously reported	\$ 144.38
Camden District	
Fostina	1.00
Waldo	20.00
Norphlet	4.06
Previously reported	125.63
Total	\$ 150.69
Little Rock District	
First Church, Little Rock	\$ 150.00
England	25.00
Previously reported	165.12
Total	\$ 340.12
Monticello District	
Watson	\$ 6.00
Arkansas City	1.42
Parkdale	1.65
Previously reported	151.58
Total	\$ 160.65
Pine Bluff District	
Previously reported	\$ 231.00
Prescott District	
Amity	\$ 2.00
Bigg's Chapel	2.15
Doyle	.95
Okolona	7.67
Previously reported	73.00
Total	\$ 85.77
Texarkana District	
Rock Hill	\$ 1.18
Previously reported	195.00
Total	\$ 196.18
Standing By Districts	
Little Rock District	\$ 340.12
Pine Bluff District	231.00
Texarkana District	196.18
Monticello District	160.65
Camden District	150.69
Arkadelphia District	144.38
Prescott District	85.77
Total	\$1,278.79

—C. K. Wilkerson, Treas.

A GOOD INVESTMENT

Now, when government bonds bear a low interest rate, people of moderate means are seeking a safe investment at higher interest. The Western Methodist Assembly, on Mt. Sequoyah, is selling annuity contracts, amply secured, and paying from 5 to 8 per cent, according to age of annuitant. Fine business men, who have studied the proposition, recommend it. For information, address T. L. James, of T. L. James & Co., Inc., Ruston, La., or S. M. Yancey, Fayetteville, Ark.



NEW GLAND HEALTH FOR MEN PAST 40!

Scientist's Discovery Re-stimulates Important Prostate Gland

USED BY ANYONE AT HOME—BRINGS AMAZING RELIEF FROM GETTING UP NIGHTS AND OTHER WEAKENING SYMPTOMS

WOULD you like to again enjoy life with youthful strength and health? Now science has made an amazing discovery for you—a new home treatment for the prostate gland—a most essential gland in men.

Do you suffer night risings—pains in back, legs and feet—fits of weakness and discouragement? These symptoms are

traced in untold thousands of men past 40 to decline of this vital prostate gland. Now comes Thermalaid. No drugs, diets or exercises. Safe and easy as washing your face. Endorsed and used by many doctors. Used by over 100,000 men; thousands praise it in glowing reports. Sent on

trial with this understanding: If you don't feel ten years younger in 7 days, you pay nothing. Write for offer and daring free book of facts for men past 40. W. J. Kirk, Pres., The Electro Ther-

mal Co. 202 Morris Ave., Steubenville, Ohio.

CONFIDENTIAL BOOK FREE

If you live West of the Rockies, address The Electro Thermal Co., 500 Wm. Fox Building, 202, Los Angeles, Calif.

W. J. Kirk, Pres., The Electro Thermal Co., 202 Morris Ave., Steubenville, Ohio.

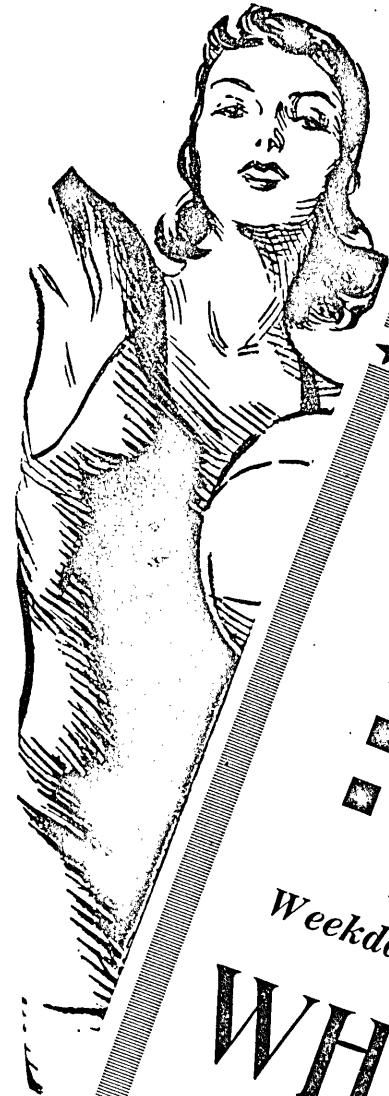
Without obligation to me, please send my copy of your confidential book, "Why Many Men are Old at 40" with details of your simple home treatment for prostate gland weakness and 7-day Trial Offer.

Name
Address
City State.....

FOR RECREATION AND

these fine recreation spots invite you to spend part of your summer at the utmost! Swimming . . . Riding . . .

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WHITE CITY SWIMMING POOL IS OPEN!

- Now—you can swim in the clearest, purest water in all Arkansas! Our sparkling artesian water pool has just been opened for the season and we cordially invite you to partake of the refreshing recreation which only swimming can give. Come anytime—bring your friends and your family. Season tickets on sale for Children, Adults and Families.

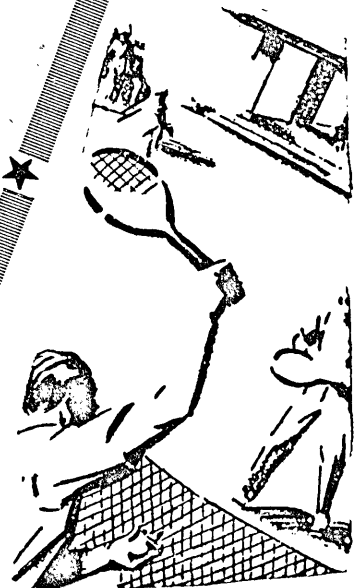
DON'T FORGET PFEIFER'S Swimming Meet and Bathing Suit Revue

- A swimming meet and style show will be held Friday night, June 7th, at 8 p. m. under the sponsorship of Pfeifer Bros. Contestants will be entered from all parts of the state, and silver trophies will be given as prizes in each event. Following the many events there will be held an elaborate bathing style revue and exhibition of beach apparel. Entry blanks are available at the pool and at Pfeifer's.

WHITE CITY IS OPEN:
Weekdays, 2 til 10—Sundays, 7 til 10

WHITE CITY SWIMMING POOL

Operated by Little Rock Recreation Commission



VACATIONING? then don't forget—

Gypsy Cream (for Sunburn) 40c
Suntan Oil 35c & 60c
DuBarry Beauty Kits \$1
Vita Ray Weekend box \$1
Cara Nome Skin Lotion \$1

Snodgrass & Bracy

110 Main St. Phone 4-0963

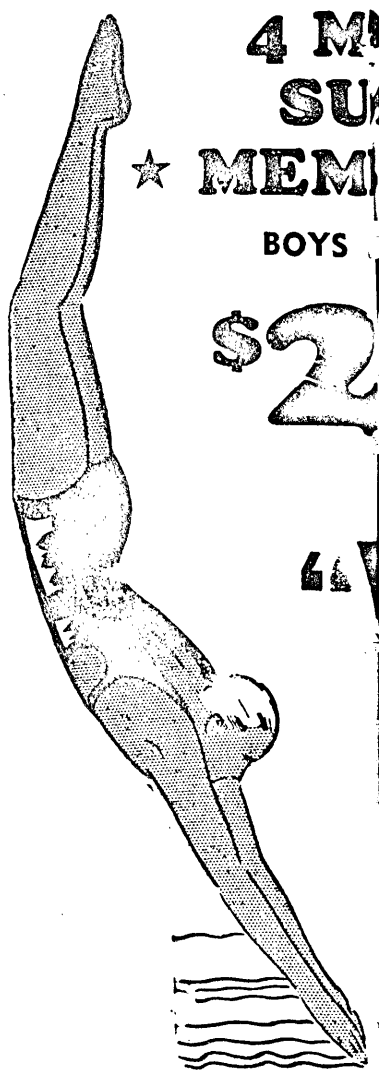
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BOYS

\$2



Enjoy Swimming, Volley Ball, Handball, Indoor Baseball, Gym Classes, Sun Baths, Shower Baths, Reading Room, Checkers and Chess all summer. Also Summer Camp.

COME SEE US—Y. M.

KEEP COOL

TRUE INSPIRATION!

all of your summer vacation . . . enjoying life to the
Meditation! A perfect vacation!



Offer!
MONTHS
IMMER
ERSHIP ★

MEN

\$5

THE

Y 77

JUNE
JULY
AUGUST
SEPTEMBER

ink of it! A full and complete
membership in your "Y" with all
privileges for four months for only
for Boys and \$5 for Men. En-
now before this offer closes.

6TH & BROADWAY

AT THE "Y"

A Vacation Spent on MT. SEQUOYAH Will Mean a Vacation of Inspiration and Recreation!

If you want an enjoyable, restful and invigorating va-
cation, consider the advantages of Mt. Sequoyah, the
home of the Western Methodist Assembly.

Here each year hundreds of visitors come—visitors
from states on all sides of Arkansas—to relax, study
and enjoy Mt. Sequoyah's unsurpassed facilities.

Mt. Sequoyah is high up in the Ozarks—noted for
healthful, invigorating atmosphere. The facilities for
serving visitors are complete—the cost is extremely
low. Plan to come THIS summer.

- ★ Swimming!
- ★ Fishing!
- ★ Volley Ball!

- Boating!
- Tennis!
- Saddle Horses!

Conference For Methodist Stewards 4 BIG DAYS---JULY 4-7

The Conference for Stewards will be held at Mount
Sequoyah Assembly, July 4 to 7. It won't be just
another meeting—it will be unique—a great confer-
ence distinctly for Stewards. Inspiring addresses—
worthwhile Roundtable discussions. Plan to come and
stay for the entire session.

This Summer Visit
MOUNT SEQUOYAH
FAYETTEVILLE, ARKANSAS

We Suggest:

LADIES HIKING BOOTS
RIDING BOOTS SHOES
RIDING BREECHES

Men's Outing Clothing—Breeches
Shirts—Hats—Shoes

All Kinds of Fishing and
Sporting Goods

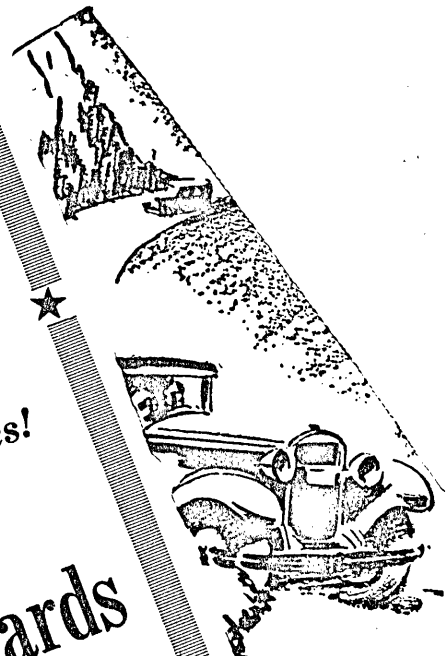
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In the Ozark foothills, 23 miles
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most reasonable. Every type of
sport, dramatics, nature lore, etc.
Horseback riding arranged if de-
sired, at small extra charge. Write

MISS MARY SIMPSON
604 West Third St. Little Rock



CHURCH NEWS

ARKANSAS METHODIST ORPHANAGE

The readers of the **Arkansas Methodist** want to know certain things about the Orphanage, whether they belong to the Church or not, and I am glad they do.

Only yesterday I received a check from a man with a note attached stating that he was planning to do a nice thing for the Orphanage a little later on, but the most important question is: "What does the Orphanage mean to you?" and the purpose of this short communication is to answer that question.

Your Orphanage did cost a considerable sum of money, but that is not a fair estimate of its cost. It represents labor and love and the prayers of many hundreds of loyal Christians, living and dead, and stands today because courage triumphed over difficulties and faith found joy in sacrifice. It stands today, in the next place, because men like Colonel George Thornburgh led in its permanent establishment.

So, when you begin to estimate the value of the Home for Orphans, you must know that its value is more than money can buy. You must wipe out the dollar mark and throw yourself into the beautiful service of helping to care for fatherless and motherless children. The truth is that God measures His children not by what they have, but by what they share and every man, woman and child can do something for the care of the orphans.

I have been thinking recently a good deal about the word "opportunity," and see clearly that there are opportunities for you to be useful, Reader, in a manner peculiarly suited to the taste and special ability of each man who loves the unfortunates. The Methodist Orphanage needs you and you need the Methodist Orphanage.

This is only an appeal from my heart, Reader, that you do something at once for your Home, sending us checks to meet expenses, beginning to prepare for the largest Christmas offering you have ever made and to divide your estate when you make your will, leaving a part of it to the Orphanage.—Jas. Thomas, Exec. Sec.

ARKANSAS METHODIST ORPHANAGE

Received in the Home in May: American Chemical Company, city, 4 cases cold drinks; Circle 3, W. M. S., First M. E. Church, city, 2 sand boxes, 1500 lbs. sand, 4 rope swings; Dr. M. L. Norwood, Lockesburg, Ark., country cured ham; Mr. Owen G. Allen, Manager Kroger Store No. 799, 200 buns, 4 pound cakes, 400 delicious sandwiches; Mrs. E. A. Henry, city, box of good clothing; State Emergency Relief Administration, 5 1-2 lbs. cheese; Bethesda Woman's Missionary Society, quilt; Circle 6, Pulaski Heights Church, clothing; Primaries No. 2, Portland, Ark., Mrs. J. A. Monk, teacher, five scrapbooks.

We are happy to have this opportunity of expressing our sincere appreciation to the Margaret Clifford Bible Class of Winfield Church for hearty co-operation and loyalty to our Home. For the past several years they have played the part of Big Sister to four girls. Peggy Slaughter has been the fortunate

one to be able to stay and finish and receive from them an expression of love in a most wonderful way, by trying to meet her wishes and desires for the beautiful clothes and other necessities that are so helpful in making a sweet girl graduate happy. All who have read our **Arkansas Methodist** know they have contributed \$5.00 monthly. We feel that meeting and knowing these women and the messages of love and inspiration given to Peggy in their homes and other places have brought strength and courage to her to go forward. We feel that the investment in humanity which these women have made has not been in vain for they have received great returns in the beautiful life of a sweet girl. We wish to express particular appreciation to the Inez Smith Bible Class of Pulaski Heights; the Young Adults Bible Class of Asbury; the Nancy Green Bible Class of Highland; the Young Matrons' Class of Highland; the W. M. S. of Highland; the Primary Department of Highland of which Peggy is Secretary, and all individuals who contributed to the happiness of this occasion with beautiful gifts. We are planning for a busy and happy vacation.—Mrs. S. J. Steed, Matron.

ARKANSAS METHODIST ORPHANAGE

During the month of May, we have received the following cash contributions for the Home:

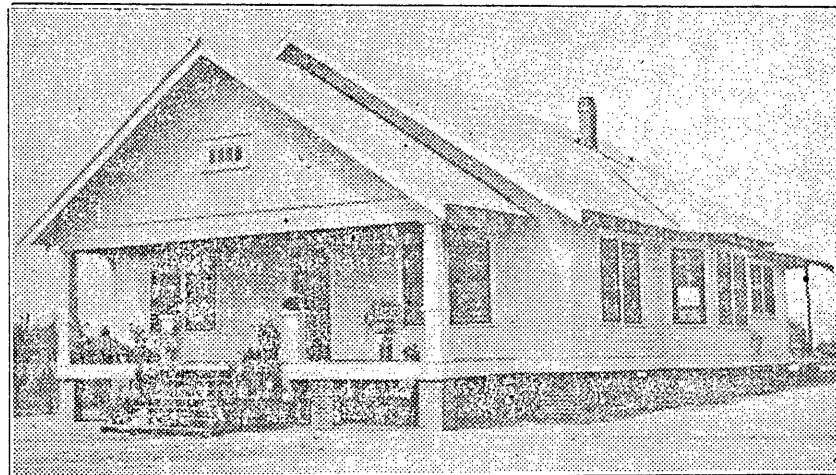
Mrs. King Wade, Hot Springs.....	\$ 5.00
H. M. Martin, Dairy, L. R., R-3.....	3.00
First Church, Camden	1.00
First Church, Texarkana	12.50
First Church, Crossett	3.00
Harrisburg S. S., Easter Offering....	5.00
Streepy-McDonnell Class, Pulaski Heights Church, Little Rock.....	2.50
New Bethel S. S., Des Arc, New Bethel Charge55
Midland Heights M. E. S. S., Ft. Smith	5.00
Susanna Wesley Bible Class, First Church, Texarkana	5.00
Marguerite Clifford Class, Winfield Church, city	5.00
Christmas Offerings Received This Month	
First Church, Little Rock, (additional)	5.00
Blackland S. S., Columbus Circuit, Prescott District	1.03
Dodson Avenue Church, Ft. Smith....	10.00
Brinkley S. S.	12.21
—James Thomas, Supt.	

THE SEARCY DISTRICT CONFERENCE

With reports indicating vigorous growth and findings which marked insight and moral vision, the Searcy District Conference sat in a two-day session at Marshall, May 9-10. The presidency of the new presiding elder, Rev. E. H. Hook, and the pulpit ministry of Dr. C. M. Reves, guest preacher for the Conference, gave courage and guidance in the direction of essentials.

B. R. Johnson, Searcy, was re-elected District Lay Leader. Dr. J. M. Williams again heads the list of lay delegates to the Annual Conference, with L. L. Walker, W. E. Boyer, Miss Euna Dobbins, Mrs. Lester Weaver, M. J. Russell, Mrs. P. B. Davidson, B. R. Johnson, Mrs. E. G. Kaetzell, Mrs. Henry Hanesworth and Mrs. S. O. Patty completing the list of eleven. Alternate delegates elected were Mrs. C. H. Bumpers, Mrs. T. E. McKnight, Mrs. M. J. Russell, Mrs. Charles Franklin, and John Sugg.

Report blanks had been furnished every pastor by the presiding elder and these reports revealed that eleven revivals already have been held in the District and 343 have been added to the churches, 209 on profession of faith. Twenty-nine of the 46 church schools have observed



NEW PARSONAGE AT MT. TABOR CHURCH FOR AUSTIN CIRCUIT

The loyal Methodists of Austin Circuit have torn down the old parsonage that stood for about 50 years and replaced it with a new modern building. This project was started about a year ago. Timber for the framing material was donated by Dr. J. F. Brewer, Pete Bennett, and Hubert Russell. Albert Glover, who runs a small sawmill, sawed the logs into lumber with no cost. Free labor cut and hauled the logs and lumber. There was an old brick fireplace in the old building made of hand-made brick. This was torn down and used to build the piers under the new building. The flooring and ceiling of the old building were used to ceil the new. Over this old lumber we put canvass and paper and it looks very nice.

The present parsonage has six rooms and a bath room, and a front and back porch. The front room and dining room are, we might say, one large room, the division between them being a colonade. The size of these two rooms being 21x28 feet, it is a very nice meeting place for the Board of Stewards, or Women's

Missionary Society, or any social event such as League socials.

Each of the churches on the Charge has been given a room to finish inside and furnish, the larger rooms for the stronger churches and the smaller rooms to the weaker churches. All the rooms, except one bedroom and the bath, are finished very nicely inside.

The kitchen has a nice built-in cabinet and ironing board, also a built-in woodbox. The outside of the woodbox may be seen just back of the bay-window in the picture. This is very handy, making it so you can put all the wood in from the outside. Another for the heater wood, is in the back bedroom. There are also built-in book shelves in the colonade.

Roy Laseter, who has a furniture store in Little Rock, gave a beautiful front room suite to the parsonage in memory of his father and mother. His father, Rev. W. F. Laseter, deceased, was a former pastor of this charge.

The total cost of this new parsonage, not including the inside finishing work, was \$725.00. All is paid except \$200. This will be paid this fall.—D. L. Wilcox, P. C.

Sunday School Day and raised \$139 in the offerings for that cause. Two hundred eleven credits have been earned in training work. The **Arkansas Methodist** has 162 new subscribers.

The pastors reported \$8,060.00 paid on salaries. This is 40 per cent of the total payment for last year. Conference and General Claims are paid in the aggregate of 60 per cent of the accepted sum for the year, or a total of \$3,461, which is 78 per cent of the total sum paid last year.

The Committee on the Spiritual State of the Church, with Rev. Chas. Franklin chairman, commended the presiding elder for his leadership in evangelism, Brother Hook having preached more than 180 times in 8 revivals thus far in the year.

The Committee on Lay Activities, with the emphatic support of the presiding elder, urged the observance of Layman's Day on June 9, called attention to the necessity of alertness in social conditions and public morals, and urged the use of local option laws by initiation in the communities where the sale of liquor is offending.

Dr. C. M. Reves was the Conference preacher and his message was well ordered and forceful. The presence of Rev. A. M. Hutton, evangelist singer, was helpful and appreciated by the entire Conference. Rev. I. A. Brumley brought special representation of Hendrix College and the Conference Board of Christian Education.

Dr. A. C. Millar, editor of the **Arkansas Methodist**, was in attend-

ance throughout the entire session. One of the warmest expressions of the body was a resolution of appreciation which paid admittedly inadequate tribute to this saintly and sacrificial leader and thanked him for his benign and helpful presence.

The hospitality of the pastor, Rev. G. N. Villines, and the church and town people was cordial and beautiful. The hills were in their spring-time dress and the sun smiled on the picturesque country surrounding the little city. Only two pastors failed to attend the session and forty-four delegates and two local preachers answered the roll call. It was in every way refreshing and a heartening session.—B. C. Few, Sec.

REVIVAL AT CLINTON

With Bro. A. M. Hutton of Clarks-ville leading in the singing and our pastor, Rev. E. G. Kaetzell, doing the preaching, a revival was held at the Clinton Church the first two weeks of May that was the best we have had for years.

Bro. Hutton is a splendid singer and his work with the children was, we feel, of real value.

Bro. Kaetzell, who is a fine evangelist, preached two sermons each day. The morning services were well attended and large audiences heard his evening messages. About twenty persons were converted and forty-three joined the fellowship of the church.

As evidenced by the testimonies given, the church as a whole was greatly strengthened and we are going forward with a new enthusiasm

to carry out the work of our church this year.

The parsonage has been painted, papered and re-finished and we are justly proud of it.

Bro. Kaetzell was sent to Clinton several months ago, after the death of our pastor, Bro. Jordan, and, while we realize that it has been hard for him to fill this vacancy, he has certainly accomplished a great deal in the short time he has been with us. He and Mrs. Kaetzell are co-operating splendidly in all civic and religious movements and are loved and appreciated by the entire community and under their leadership we hope to do great things for the Lord this year. — A Member.

TEXARKANA DISTRICT CONFERENCE

The Conference convened at Lockesburg, May 8, with Rev. H. D. Sadler, Presiding Elder, in the chair.

The devotional was conducted by Bro. Sadler after which the roll was called and all pastors were found present except Rev. A. W. Hamilton of Ashdown, who was sick. Fred Gantt was elected secretary.

Visiting ministers were: Dr. Jas. Thomas, Rev. Clem Baker, Rev. S. T. Baugh, Rev. J. D. Baker, Rev. O. E. Holmes, Rev. G. W. Roberson, Rev. Chas. Simpson, Rev. R. D. McSwain of Oklahoma, and Dr. H. I. Robinson, P. E. of Texarkana (Texas) District were introduced.

Bro. Sadler announced that Mr. C. A. Overstreet, Mr. W. E. Silliman, and Mrs. Fred Gantt, who were to speak, could not be present.

Rev. Clem Baker and Rev. S. T. Baugh spoke on the educational work of the church; Rev. J. D. Baker on the need of revivals; Mr. C. I. Parsons on the Young People's Work, and Mrs. Henry Knight, the new District Secretary, on the Work of the Woman's Missionary Society. Rev. John C. Glenn spoke on "Beautification and Preservation of the Church Property."

Dr. Jas. Thomas preached a vital and helpful sermon at 11 a. m.

The afternoon session was opened with a devotional by Rev. R. L. Long of Foreman.

The following laymen were elected as delegates to Annual Conference: J. L. Long, W. R. Boney, C. L. Cabe, Fred Gantt, K. H. Skinner, A. L. Propps, M. P. Olney, Dr. T. E. Fuller, A. P. Steel, L. C. Acuman, Mrs. Henry Knight and J. W. House. The following were elected alternate delegates: Mrs. W. L. Phillips, C. L. Leighton, C. I. Parsons, Roy Woolard, R. B. McMurrough, G. B. Pride, and J. L. Keener.

The reports of the pastors showed

How Cardui Benefits Middle Life Troubles; Strengthens Women

"I was in a weak and run-down condition, passing through the change of life," writes Mrs. Nannie Bunnell, of Waco, Texas. "My appetite was poor and I was restless at night. One day, I decided to try Cardui. After my first bottle, I felt better and stronger. I continued taking it until I had taken six bottles, after which I felt well on the road to recovery." . . . During the change of life, a woman should be strengthened against the major changes that are taking place. Take Cardui. Thousands of women testify Cardui benefitted them. If it does not benefit YOU, consult a physician.

that most of the finances were in good shape and that a large number of new members had been received into the Church.

Reports of the various committees were read and adopted.

Captain Morgan, Chaplain at the CCC Camp at Dierks, was introduced and told of his work among the boys in the camp.

R. L. Tipton of Foreman was licensed to preach. He will enter Hendrix College.

After singing the doxology the Conference was closed with the benediction by Rev. Louis Averitt. — Fred Gantt, Sec.

REPORT OF THE TREASURER OF LITTLE ROCK CONFERENCE JUNE 1

Since Conference, through May 31, I have received the following remittances on Conference Claims:

Arkadelphia District	
Arkadelphia Circuit	\$ 18.64
Carthage-Tulip	42.38
Holly Springs Circuit	6.00
Hot Springs:	
First Church	705.00
Grand Avenue	235.00
Oaklawn	50.00
Hot Springs Circuit	10.65
Malvern	319.00
Princeton Circuit	20.26
Sparkman-Sardis	179.00
Total	\$1,585.99

Camden District	
First Church, Camden	\$ 520.75
First Church, El Dorado	942.00
Vantrease Memorial, El Dorado	152.75
El Dorado Circuit	42.92
Louann Circuit	37.25
Magnolia	300.00
Smackover	140.00
Stephens	56.00
Strong Circuit	12.00
Waldo	69.00
Thornton Circuit	13.50
Total	\$2,286.17

Little Rock District	
Bauxite-Sardis	\$ 46.00
Bryant Circuit	96.48
Carlisle Station	175.00
Carlisle Circuit	8.80
Des Arc-New Bethel	48.00
DeValls Bluff Circuit	18.00
Douglasville-Geyer Springs	9.30
England	110.00
Hickory Plains Circuit	21.95
Hazen	175.00
Lonoke	135.00
Roland Circuit	5.00
Asbury, Little Rock	1,335.00
Capitol View, Little Rock	400.00
First Church, Little Rock	1,400.00
Forest Park, Little Rock	90.45
Henderson, Little Rock	25.00
Highland, Little Rock	120.00
Hunter Memorial, Little Rock	18.75
Pulaski Heights	300.00
28th Street, Little Rock	75.00
Winfield Memorial, Little Rock	1,250.00
Mabelvale-Primrose	108.16
Total	\$5,970.89

Monticello District	
Eudora	\$ 20.00
Fountain Hill	16.00
McGehee	62.00
Montrose-Snyder	44.00
Tillar-Winchester	55.00
Total	\$ 197.00

Pine Bluff District	
Altheimer-Wabbaseka	\$ 43.00
DeWitt	212.05
Gillett Circuit	24.50
Humphrey-Sunshine	15.00
Pine Bluff Circuit	10.00
Carr Memorial, Pine Bluff	25.00
Hawley Memorial, Pine Bluff	57.50
First Church, Pine Bluff	500.00
Rison	158.00
Rowell Circuit	43.00
St. Charles Circuit	10.00
Sheridan Station	100.00
Sheridan Circuit	6.00
Star City Circuit	8.00
Swan Lake Circuit	100.00
Lakeside Church, Pine Bluff	170.00
Total	\$1,482.05

Prescott District	
Amity Circuit	\$ 5.50
Forester-Mauldin	63.00
Hope	400.00
Mineral Springs Circuit	30.00
Murfreesboro-Delight	68.26
Nashville	100.00
Prescott Station	152.45
Total	\$ 819.21

Texarkana District	
Ashdown	\$ 230.00
Hatfield Circuit	150.00
Horatio Circuit	60.00
Mena	162.50
Richmond Circuit	15.00

Stamps	262.08
Texarkana:	
First Church	1,050.00
College Hill	24.25
Total	\$1,953.83
Grand Total	\$14,295.14
—C. E. Hayes, Treasurer, Little Rock Conference.	

FORT SMITH DISTRICT CONFERENCE

The sixty-seventh session of Fort Smith District Conference is a matter of record. It met in Charleston, where Brother John McCormack and his good people made every effort to provide for our physical comfort.

All the pastors of the District, except Brother O. D. Peters of the Clarksville Circuit, were present. Being a student in school it was imperative that he remain with his examinations.

The attendance of delegates was most excellent. Several charges had full delegations and they remained throughout the session until the final benediction.

Brothers James A. Anderson, Glenn Sanford, C. W. Good, Elisha Dyer, and L. E. Mann of this Conference were present and an honored superannuate of the Louisiana Conference, Rev. W. F. Henderson, father of our pastor at the First

Church, Fort Smith, also attended.

The spirit was fine. Brotherly love prevailed. The helpful sermons were delivered by Brother H. C. Henderson of Fort Smith and Brother Allen D. Stewart of Clarksville. It is the conviction of the writer that people still like to hear the pure Word of God preached by men who stand four-square to the world.

Brother Griffin, our Presiding Elder, dispatches business in a very orderly and helpful way.

The laymen of the District, under the leadership of Mr. Sam Galloway, Mr. R. S. Bost and Mr. C. E. Beard, had charge of the program on the morning of the second day. A notable event of that program, was an address of Mr. Charles Stuck, Conference Lay Leader. The address was one that will long be remembered and will be productive of much good.

The Conference elected seven delegates to represent us at the next annual Conference in the order named: J. A. Day, Fort Smith; George W. Johnson, Greenwood; Sam Galloway, Fort Smith; Dr. W. R. Hunt, Jr., Clarksville; Mrs. C. E. Beard, Fort Smith; T. L. Hunt, Fort Smith; E. W. Shuler, Ozark; Judge

An Enthusiastic Customer Told Us the Other Day:

"At average cost of only \$7.10 monthly I do everything electrically!"

While in our office paying a bill, she told us she considered electric service the cheapest thing she buys. To quote her own words: "I do everything electrically. I have an electric refrigerator, iron, toaster, percolator, food mixer, washing machine, vacuum cleaner, sewing machine and radio. Yet, using all these labor-saving, time-saving and health-saving electrical servants (including complete home lighting), costs me an average of only \$7.10 a month."

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ARKANSAS Power & Light Company

Harvey Couch, President

Frank M. Wilkes, General Manager

HELPING BUILD ARKANSAS

Hugh Basham, Clarksville; J. P. Clancy, Ozark; R. S. Bost, Clarksville, and Mrs. J. M. Barnett, Alma. The alternates, listed in order of election are: J. R. Tucker, Van Buren; J. R. Chastain, Mulberry; T. N. McAllister, Mt. View Church on the Kibler Charge; Victor Anderson, Fort Smith; and Mrs. G. W. Moore, Huntington. East Van Buren was chosen for the next Conference.

Church School Day apportionments are paid in full. Nearly all the District Fund has been paid. Salaries are in good shape and a substantial amount has been paid on Benevolences. Several revivals have been held and more than 450 members have been added to the Church. We feel hopeful and are pressing on for the goal.—Jno. A. Womack, Sec.

A CONCRETE PROBLEM OF THE RURAL CHURCH

The Texarkana Circuit is facing a concrete problem with the present system of public education. The Circuit is composed of five churches located in as many communities. Rondo, Mount Pleasant, and Harmony Grove are three rural communities without a school house. Sylverina has a three-teacher school doing grammar school work, while Pleasant Hill has a one-teacher school with classes from the first through the sixth grade. All the school children from Rondo, even the little fellows in the first grade, are carried by bus to Texarkana.

While Mount Pleasant and Harmony Grove are two communities without a school house, they have a consolidated grammar school, known as Union which is centrally located, with bus transportation. Union is a grammar school of the Texarkana (Arkansas) school system, although it is located in the open country, five miles south of town. The teachers are employed by the city school-board and make their homes in Texarkana.

The Texarkana (Arkansas) High School is the high school for the five communities. Rondo with the two communities served by Union School are a part of the Texarkana system. By special arrangement Sylverina and Pleasant Hill send their high school students to the city. Bus transportation makes this possible.

We do not advocate the return of the one-room school to each rural settlement; neither do we endorse the other extreme of sending all the children of a country community to a city school, as is the case at Rondo. Any system of public education that makes it possible for our young folks to avail themselves of a high school education is commendable, yet the local system presents a serious problem to the churches of the Texarkana Circuit.

Texarkana is a trade center and Saturday is still trade day. There is not a cross-road store nor filling station in any of the five communities of the Texarkana Circuit. The state law affords Texarkana a lower rate on gasoline tax; thus it is not profitable to operate a station in the vicinity of the city. The situation is favorable for the commercial interests of Texarkana with the children in town five days a week for school and social activities connected with school life and the family in town all day Saturday for business and pleasure, but unfavorable for the rural church.

If our youth are taught by exper-

"The Blue Coat and The Red Flag"

By Hon. Wm. D. Upshaw

Declaring that "the red flag of anarchy and the black flag of liquor march side by side in defiance of every righteous law of God and man," former Congressman Wm. D. Upshaw of Georgia, and Prohibition candidate for President in 1932, spoke to a large and enthusiastic crowd at the First Baptist Church in North Little Rock, Sunday night.

"Liquor is just as bad as it ever was" said the dry crusader; "just as bad as it was when it was outlawed by the 18th Amendment—just as bad as it was when Arkansas outlawed the manufacture and sale of 'liquid damnation' long before National Constitutional Prohibition made the Stars and Stripes a 'Stainless Flag' before the eyes of the watching world. Liquor is still poison, liquor blights, liquor debauches, liquor damns for time and eternity; and until liquor changes its devilish nature, God helping us as loyal Christian citizens, we will not change our militant attitude toward the traffic in this narcotic drug that makes a man a fool and a devil in the same horrible hour."

Senator Robinson's Brilliant Indictment

"Coming back to Arkansas, with whose wonderful boys and girls I have had inspiring fellowship in more than a hundred high schools and colleges, I am naturally thinking of that brilliant indictment of liquor which your own favorite and famous son, Senator Joe T. Robinson, made when he debated this question with his former running mate, Gov. Al Smith, before the Democratic Executive Committee in Washington. With flashing eye and eloquent tongue Joe T. Robinson thundered: 'You shall not place the skull and cross-bones of an outlawed traffic upon the stainless escutcheons of the Democratic Party.'

"That blazing, blistering indictment," said the fiery Georgian, who used to keep Washington "on its ear" when he was in Congress exposing the "naughty drinking higher ups"—"that indictment, I remind you, was uttered before the last Chicago platforms of both old parties surrendered to liquor's insolent demands; but my basic contention is that the vote of a Convention—the passage of a reeking resolution by a body of time-serving men and women, did not lift the sign of the 'skull and cross-bones,' visible or invisible, upon every jug and bottle and barrel of liquor now being sold legally by a government that one time called intoxicating liquor

ience to depend upon the city six days in the week for school, business and social life, it will naturally follow that they will go to the city upon the seventh day for spiritual life. It is inevitable that parents take their children to the city church-school on the Sabbath, having sent them to the city public-school all week. If our youth are taught by precept and example that the best schools and best teachers, best churches and best ministers are to be found in the city, "the Romance of the Country Church" and "the potential possibilities" that sustain the circuit rider of the Twentieth Century, will "fold their tents like the Arabs and silently steal away" merely leaving behind them "footprints on the sands of time."—Robert E. Beasley, P. C.

the brew of devils and the passport to hell.

What Wrought the Change?

"In the name of that righteousness that exalteth a nation, according to the word of God, I ask what wrought this change? God's word did not do it, for the Bible says: 'Woe to him that giveth his neighbor drink, that putteth thy bottle to him and makest him drunken also.' That same Bible in the same chapter says: 'Woe to him that buildeth a town with blood and establisheth a city by iniquity.' And it means the same as if it had said in modern terms: 'Woe to that party—woe to that voter, that buildeth Arkansas by blood and establisheth America by iniquity.' If you really want to know who and what wrought this change, I will tell you that this change in the government's attitude came through the moral and political cowardice of the hesitating, vacillating, equivocating, fabricating politicians who allow their attitude to be influenced by their latitude, politicians who wink a wet eye at Little Rock and a dry eye at Conway and Arkadelphia—politicians, who run with God's sober crowd on Sunday and the devil's drinking crowd the rest of the week. I tell you, ladies and gentlemen, you cannot trust a public man like that to represent you in the Legislature in Little Rock or Congress in Washington. Christian citizens should trust no man who has the smell of liquor on his personal breath or his political platform.

Protecting a Highway Robber

"It is a fearful indictment," said the speaker, "but it is as true as it is awful, that your great and beautiful commonwealth has joined the Federal Government in legalizing the greatest highway robber ever protected by civilized government. If the million and a half people in the state of Washington, where I spoke to 25,000 students during March, spent 36 million dollars for liquor in 1934, then it is reasonable to compute that Arkansas, with a larger population, will spend at least 40 millions for liquor this year. God save the picture—a wealthy state on its knees seeking government relief—a nation spending nearly five billions the coming year to employ the idle and feed the hungry, literally spending millions in each wet state and billions of money in this whiskey-soaked United States of America, to debauch the very people whom they propose to keep from starving.

Merchants Being Robbed

"And legitimate merchants in Arkansas are being robbed of the 40 millions of dollars being spent in this state for debauching liquor. No political economist has ever been able to figure out how the same dollar that goes for booze will also buy shoes and clothes, nor how the same dime that buys a mug of beer will also buy a loaf of bread. It is a clashing inconsistency. It is governmental barbarism for any state or nation to try to build prosperity by filching the dollars and depleting the earning capacity of the citizens who buy themselves the debauchery of earth and the damnation of eternity.

Wouldn't Poison Pigs

"The United States Government and the State of Arkansas would not think of legalizing a business that would poison pigs or chickens or sheep or goats or cows or horses. Every town in this state would ride

any man on a rail or cover with tar and feathers any man or set of men who would start a business that would poison domestic animals; and yet fathers and mothers who claim to love God and their children recently voted for a business that poisons boys and girls, men and women, in this world and destroys them in the world to come. Hear me, my fellow Americans, we can never win back what we have lost or hold who we hope to win, as long as we train and vote with any party, whatever its name, that depends on liquor votes at the polls. We must have a party in power 100 per cent dry.

Same Old Liquor Devil—A Legislative Monstrosity

"Protecting a business that destroys its own patrons is a legislative monstrosity. The utter failure of the New Deal Taverns, in most of the wet states that are now selling hard liquor, not only by the drink just as they did in the 'old saloon,' but forcing decent girls to be barmaids in all cafes and hotels, only proves again what we always knew, that you can no more control or 'regulate' a liquor shop and let it keep on selling liquor, than you can regulate a pole-cat and let it keep on being a pole-cat. All the world knows they can't be 'regulated.' Instead of 'rigid regulation' as the friends liquor pleased, the liquor business needs government chloroform.

"Whether liquor is sold by the drink in a New Deal Tavern, or by the jug and drunk in a dispensary, or by the package in a store, or by the bottle in a club, as the little girl said to the bony old doctor who had scared her with a skeleton: 'Don't come calling after me—You are the same old devil if you have got your clothes on.' And these liquor shops under new names are the same old liquor devil, if they have got government clothes on, and we must smash every jug and break every bottle in the new liquor program.

"Not Politics But Liquortix"

"In the words of the old farmer, 'I am not talking politix but liquor-tix.' I found when I was in Congress, what everybody found during the great battle made by 45 wet organizations to repeal the national prohibition law. I exposed much of their 'damp' devilment on the floor of Congress. I found all party lines broken when John Barleycorn showed his serpent head. I found there what all of us know—that liquor will make a Republican vote like a Democrat and that liquor will make a Democrat smell like a Republican, and they both smell alike if they are satiated with liquor in person or politics.

Tribute to Roosevelt

"I am a patriot. I stand with uncovered head before the great personality in the White House. I honor his every honest effort to build our national morale and arrest the staggering column of our shattered finances; but I would be ashamed to look in the glass tonight when I get back to the Albert Pike Hotel, if I were to let any kind of human fear make me afraid to say that you know, God knows, and I believe the President himself knows that he has not made his titanic task one whit easier by planting one foot on a beer keg and the other on a liquor barrel. We cannot build the fabric of national recovery by the legal debauchery of the human race."

Pure Seed-Plant Act Is Rigidly Enforced

The average Arkansas farmer is prone to feel that he gets little return for his tax money. He sees his gasoline tax go for improving a few primary highways, serving only the major cities, while the farm-to-market road he must travel in all weathers receives scant attention, with the work usually done by some one needing a job rather than an experienced highway workman; he sees his school tax go for interest on some ornate empty school building, while his children go with little or no schooling unless the Federal government steps in. However, Arkansas remembered her farmer citizens when the Legislature enacted the Plant Act of 1917 and the Pure Seed Law of 1921. The Arkansas Plant Board set-up under the original act has been of untold value to the farmers of Arkansas. It has saved many farmers a season's hard work which would have netted him practically nothing due to defective and ungerminated seed and diseased plants.

We are quoting some results of their last year's work as set forth in their 1934 report to the Governor:

82 nurseries were inspected for disease in thirty-two counties.

14 shipments of diseased nursery stock from other states were seized and destroyed.

Permits to ship into Arkansas of three out-of-state plant growers were cancelled because diseased shipments were being made.

Six persons were convicted for bringing uninspected nursery stock or other plants into Arkansas.

92 commercial sweet potato plant growers' beddings were examined in 35 counties, and all or parts of 12 of these were destroyed because found diseased, or were quarantined to prevent sale of diseased plants.

11,000 sweet potato plants were certified as free of disease for 28 Arkansas plant growers, and shipments were made into 32 states.

2,346 crates of onion, cabbage, tomato and sweet potato plans were inspected while in transit to Arkansas points, of which 71 crates were seized and destroyed because diseased.

554 acres of strawberry plants were inspected for 142 growers, of which 42 acres were condemned because diseased.

139 samples of apples were analyzed for spray residue at the request of growers or shippers, to enable them to comply with the Federal Pure Food law.

Five thousand dollars' worth of defective vegetable seeds were replaced by seedsmen as a result of the Board's test.

Four seedsmen were fined in Federal Court for shipping misbranded seed into Arkansas.

Cases against two other seedsmen are now pending in Federal courts (prosecution started on evidence supplied by Plant Board that seed was misbranded).

Eight seizures were made by the government of adulterated or misbranded seed shipped into Arkansas, evidence for which was secured by the Arkansas Plant Board (total of 1,224 bags of lespedeza, sorghum, sudan grass, oats, barley, wheat and rye).

The Plant Board furnished the evidence on which was effected the largest federal seizure of misbrand-

ed seed ever made in the United States—3,940 bushels (three carloads) of oats, wheat and rye seed containing noxious weed (shipped into Arkansas from Tennessee).

530 samples of seed were taken by inspectors for analysis.

1,068 samples of seed were tested free of charge for residents of Arkansas.

The following cases were submitted to the government during the year by the Plant Board and are now pending:

(1) One case in which soybeans were misbranded as to variety.

(2) One case in which cotton seed was misrepresented as to germination.

(3) Three cases in which farmers were defrauded by mail order seed houses (alfalfa seed).

Misrepresentation in sorghum varieties was apparently checked by action of the Plant Board in running field tests to determine variety. Similar tests were run with soybeans and are now being run with oats.

\$200 was paid to a Grant county farmer by a seedsman to reimburse him for loss of 20 acres of soybeans which proved to be misbranded as to variety, and similar cases are now pending in Sharp and Columbia counties.

Fraudulent claims in selling cotton seed are now under investigation.

Twenty-one Arkansas dealers and seedsmen were called for hearing to show why they should not be prosecuted for selling untested or misbranded seed.

Court proceedings were started against one Arkansas seedsman for selling misbranded seed.

2,385 bags of untested seed were ordered off sale by inspectors.

(Note.—In making field tests of seed and in investigating frauds, much valuable assistance was given the Board by the College of Agriculture, University of Arkansas, by the specialists of the Extension Service, and by the Experiment Stations. The Federal cases were handled by the Division of Seed Investigation, U. S. Bureau of Plant Industry, on evidence submitted by the Arkansas Plant Board).

This work is supported by a total yearly appropriation of \$12,350.00 (Acts 210 and 171), and by fees collected for plant inspection, which amounted in the last fiscal year to \$4,082.69. Although not deposited in the State Treasury these fees and disbursements therefrom are audited in the Comptroller's office, and a monthly report is made to him.—The Arkansas Farmer.

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By using Dickey's Old Reliable Eye Wash; cleanses, soothes, heals. Used for 60 years. Genuine in red box, 25c at drug stores.

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FOR BURNING, ITCHING SKIN

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

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Liquid - Tablets
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MALARIA
in 3 days
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WHY WRITE A HISTORY?

Why write a History of Arkansas Methodism? Certainly not for our amusement. Nor for our entertainment. Nor even for our information, primarily. And certainly not for the money that can be made out of it. What, then, is the purpose?

Why was it worth while to write the History of Abraham, of Moses, of David, or any of the ancient servants of God? Why do we have the Acts of the Apostles, which is simply a history of what God did through Peter and Paul and others? The plain truth is that the Bible, taken as a whole, is little less than a record of the experiences men have had with God and a history of what God did through these men. How poor we should be, if we had not these records! They are inspired, you say; but of what value is the inspiration except as it conveyed the truth? It is the truth there which is important, and the manner of getting it is not the primary question at all; the truth about what God has done and is doing, that is the primary thing always.

And is ours the God of the dead and not the God of the living? Did He do wonders in the ancient days and cease from them in our day? Was Jesus mistaken when He told His disciples that they would do greater works than they had seen Him do? If He was not mistaken, when did that promise cease to be of value? The plain truth is that God moved through Martin Luther, John Knox and John Wesley as truly as He ever moved through Moses and David and Isaiah. And God has wrought wonders through

Andrew Hunter, W. P. Ratcliffe, A. R. Winfield, John M. Steele and hundreds of humbler men here in Arkansas during the last hundred years, till through their devotion and heroism He has builded here a mighty agency which we call Arkansas Methodism, with a membership of 150,000 and a constituency of 350,000, not counting our colored friends. The Bible was written

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to keep alive the memories of what God wrought in the ancient days. We write a history of our Methodism for precisely the same reason—to keep alive the memory of what God has done here in Arkansas through Methodist people. If we need one, we need also the other; for what is the essential difference?—Jas. A. Anderson.

CAN WE PAY GOD

If a man will sit down and count over the blessings with which God has blessed him, as the Thanksgiving season invites every soul to do, there will arise in his heart an emotion not of appreciation and gratitude alone, but of obligation—a desire to make some return to God for His goodness.

But what can a man give to God?

His are the cattle on a thousand hills. His the gold of the mountains. His already is the substance that I call mine.

How can a mere man bring satisfaction to the heart of the great God how compensate the Creator for his unnumbered benefits?

A Psalmist felt that problem long ago, and found its answer. "What shall I render unto the Lord for all His benefits toward me?" he asks, and replies to his own question, "I will take the cup of salvation, and call upon the name of the Lord."

We can not pay God back in kind.

The only way we can pay Him at all is to take all that He gives.

To accept His salvation is payment for all His other gifts.

To let Him forgive and heal and inwardly furnish our souls and fashion us in the likeness of His Son is all the pay He desires, as it is also all the pay we can give.

This is the paradox of Thanksgiving—that we can discharge our obligation to God only by increasing it!—Christian Century.

EXCELLENT IDEA

The most fundamental reform of all those now stirring the land is that which aims to increase the study of the Bible by the young folks, who, in this generation, have much less Bible study at home than in former years, and the Sunday School alone is found to be entirely insufficient to furnish them against temptation and for efficient service. A successful effort is being made to have the public schools read Old Testament passages relating to the same period as the International Sunday School Lessons, and so we are developing an "All-week Plan of Bible Study" for all the people. In half of the States the Sunday School Association is getting into connection with the public schools on the North Dakota or Colorado plans, of having credits given for thorough Bible study done by the pupils of the public schools outside of school in the churches or elsewhere. Many forces are getting together in what is called the "Back to the Bible Uplift Movement," realizing that the only radical and thorough cure for the great problems that confront our own land is in bringing the Bible to bear upon young lives by making it attractive and impressive, both in the Sunday School and public school. Shall this not be done in the home also, where revived family altars would be the greatest of all reforms?—The Christian Herald.

Patronize the advertisers of the Arkansas Methodist. They are our friends.

FOR THE CHILDREN

FIVE CATS AT A PARTY

"Frosty is three years old next week", said Marjorie Burke one Saturday morning. "It would be fun to give him some birthday presents."

"Oh, let's have a birthday party for him," said sister Norah.

"He couldn't say 'thank you' except by crying 'meow meow'," said Marjorie, laughing as she stooped to pick up the big cat who was purring at her feet. The streaks of gray across his black fur made him look as if he had brushed against snow or frost, so he had been named Frosty.

"It would be fun to invite Beatrice and Beth, the Sawyer twins, and ask them to bring their cats," said Norah.

"We might give a catnip mouse to each cat," planned Marjorie eagerly. "Spunk and Spot and Frosty would have great fun together. Let's go and invite the twins now and plan the party."

"The new girl who has just moved in across the street has a cat," said Norah thoughtfully. "I saw it today. It is a gray cat with a short tail."

"It must be a bobtail cat," said Marjorie. "If we knew her, we might ask her to come to the party."

"Let's ask her anyway and then we shall know her," suggested Norah. "She looks lonesome playing over there by herself. I heard her mother call her Anna, and Anna called the cat Star."

Anna Martin's eyes sparkled when the two girls invited her to the cat party, and she promised to come and bring Star.

The next Saturday afternoon there were five cats in the Burkes' kitchen, for a cousin had come and brought Goldie, a big yellow cat.

"Five girls and five cats make quite a party," said Beth.

"How did you ever think of the playthings for the cats?" asked Beatrice.

"We gave Frosty some for his birthday and he wanted to share them with his cat friends," explained Marjorie.

On the kitchen floor were five cardboard boxes, one for each cat, and in each box was a piece of old cloth to make it warm and comfortable for a cat nap. A rattle and some little round bells lay under a chair. In one corner were some marbles and rubber balls. Long pieces of string for the cats to play with hung from two stairs. Under the window were some old slippers and some big balls made of crumpled newspapers. In a row in front of the stove were five catnip mice.

"There they go!" cried Anna, as the five cats scampered for the mice.

"Oh! Oh! Did you ever see anything so funny?" said Beatrice. "Look at them bump into each other and roll over and over."

For almost an hour the girls

watched the cats and laughed until they were too limp to stand up and had to sit down on the floor.

The cats chased their tails and each other, they raced around the room and over the chairs. They tumbled head over heels over the mice, they pushed the rattle and jingled the bells over the floor and leaped for the strings. They scampered after balls and marbles and rushed furiously at the newspapers, catching them between their paws until they were torn to pieces.

"I think it is time for their refreshments now," said Norah. She placed five saucers of cream in front of the stove and in one second there was a row of cats there too, and Frosty, Spunk, Spot, Goldie, and Star were lapping cream as fast as their little red tongues could move.

"It is time for our refreshments too," said Marjorie as she led the way to the dining room. How the girls exclaimed when they saw the table! It was covered with a big white paper tablecloth on which had been pasted many pictures of cats.

"We cut them from old magazines and papers," said Norah.

Each girl found an envelope beside her plate and in it were more pictures and some poems and stories about cats.

"We thought it would be fun for us all to have cat scrapbooks," said Marjorie. "These clippings will help us begin, and we shall watch for anything about cats. We can take snapshots of our cats and exchange them too."

After the sandwiches and cookies and cocoa were all gone, the girls played "cat" games, as Marjorie called them. They made lists of words with "cat" in them, such as Catch, Caterpillar, and Catfish. Then each girl told a story about a cat. Each girl in turn had to make the funniest meows and cat noises that she possibly could, but the others must not laugh. Whoever laughed first had to take next turn. Afterwards they played "puss-in-the-corner."

"We have had a lovely time," said Beatrice when it was time to go, "but now we must take our cats home."

"I always liked cats, but now I like them more than ever," said Anna, "because they have helped me make new friends. Star and I shall not be lonesome any more."

The girls went into the kitchen,

and there curled up under the stove, and not in their nice boxes after all, were five balls of fur. Frosty, Spunk, Spot, Goldie, and Star had played so hard and eaten so much at the cat party that they had gone sound asleep.—Lydia L. Roberts in Zion's Herald.

Careless Housekeepers Are Penalized Heavily for Neglect—

Think about it! Millions of dollars worth of fine clothing, rugs, upholstery, etc., destroyed annually by the destructive moth — "Cenolin," the best moth proof remedy is a small investment (\$1.50 quart—85c pint) and if properly sprayed will moth proof the articles for years — (Sprayer 15c). We specialize on "Killers" of all kinds of pests—write or phone

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Up the Tree Zachaeus Climbed, to ? ? ?

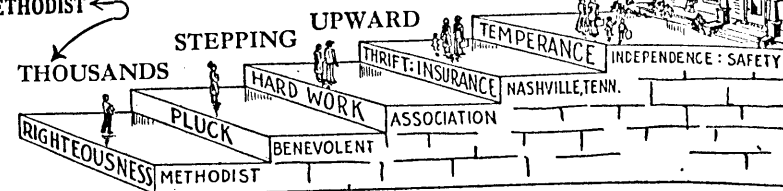
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THE VOICE OF GOD

Through all the glowing countryside God speaks.
 Cloud shadows lying on far sunlit hills;
 Deep woods where golden note of wood thrush trills;
 The bramble-bordered lane, fragrant with noon;
 The silent mill-pond, white 'neath misty moon;
 Through all of these God speaks.
 O'er shifting waste of ocean sands God speaks.
 Where silver marsh-grass circles wind-swept dune,
 Swaying unceasing to the waves' low croon;
 Where storm winds batter at resisting coasts,
 And dauntless sea-gulls keep their lonely posts—
 Through all of these God speaks.
 Above the city's ceaseless din God speaks.
 Through traffic's racking roar and breathless heat,
 In shadowed alley and on teeming street,
 Wherever surging human tides are found,
 And man has need—this too is holy ground,
 And clearest here God speaks.
 —Maude White Hardie, in N. Y. Christian Advocate.

MILK CONSUMPTION DECREASING UNDER REPEAL

The farmer is experiencing a decreasing demand for his best paying crop and one of the country's most important industries—dairy products. During 1933, on the farms 102,309,000,000 pounds of milk were produced. In 1934, production fell to 98,940,000,000 pounds, a decrease of nearly 4,000,000,000 pounds or 500,000,000 gallons, according to figures furnished by the Department of Agriculture. At the prevailing farm price, this meant a loss of \$58,400,000 to the producer alone, without taking into account the loss to dairies and other intermediate dealers.

The depression is usually cited as the cause of decreased milk consumption, but this is only partially true. During this very period of depression a surprising amount has been spent for liquors. During the calendar year 1934 consumers spent at least \$3,000,000,000 for beer and other liquors. The government poured out relief money to the needy. There was apparently plenty of money for liquor, but less for the health food and beverage, milk, and the farmer's principal source of income was correspondingly reduced.

Farmers derive a greater proportion of their total farm income from dairy products than from any other agricultural commodity. Of the total estimated gross income from farm production in 1933 of \$5,985,000,000, dairy products accounted for \$1,263,000,000, or approximately 21 per cent, while grains accounted for 8.5 per cent, cotton and cotton seed 11.4 per cent, vegetables 12.5 per cent, poultry and eggs 9.4 per cent, and cattle and calves 8.2 per cent.

Milk consumption in the cities and villages of the United States dropped from 40.0 gallons per capita in 1932 to 38.8 gallons in 1933, and 37.7 gallons in 1934. This is below the level which the Bureau of Home Economics of the Department of Agriculture indicates is necessary for health in a restricted diet for emergency use, and less

than half the amount of milk which the adequate diet demands.

What has become of the argument that repeal would help the farmer?—Anti-Saloon League.

THE OTHER SON

One day two well-dressed but somewhat intoxicated young men staggered into a Marcon studio, and said they wanted to have their pictures taken.

"All right, my boys," said the photographer; "how do you want me to pose you?"

"We'll 'tend to—(hic)—that," one of the lads replied; "won't we, Josey?"

They pulled out a couple of whiskey flasks and zigzagged over to the background screen. There they arranged themselves, each with an arm around the other's neck, while each free hand held a bottle to the lips.

"Now, shoot away, old man," one of the boys directed the photographer.

The two young men lived back in the country. Instead of taking the cars home they decided to walk on the track. On a curve around the hill one of the boys was run over and killed by a train. At the inquest the half-empty whiskey flask which was not broken was in evidence.

Some weeks later an old woman, attired in mourning, visited the studio, and gave her name to the photographer.

"I heard you took a photograph of my son a while back," she said; "I want it."

The photographer tried to protect the memory of his customer.

"It wasn't a very good picture," he explained. "Maybe you've got an old one at home; send that down and I'll copy it for you without charge."

"But I want the one he had taken last," she insisted.

The photographer still hesitated. He was a good man, and he had a gentle old mother of whom this woman in black reminded him.

"I'd rather not make the picture for you," he told her; "it's not good. You won't like it at all. The truth is," he added desperately, "he had it taken with a bottle of liquor to his mouth."

"That's just why I want it," said the mother. "You see I've got another son."—C. E. World.

CORRECT DOCTRINE—RIGHT LIVING

When this passing world is done,
 When has sunk yon glaring sun,
 When we stand with Christ in glory,
 Looking o'er life's finished story,
 Then, Lord, shall I fully know,—
 Not till then,—how much I owe.

When I stand before the throne,
 Dressed in beauty not my own,
 When I see Thee as Thou art,
 Love Thee with unsinning heart,
 Then, Lord, shall I fully know,—
 Not till then,—how much I owe.

—McCheyne.

OBITUARY

KELLEAM.—Concerning our sister, Mrs. Margie Kelleam, who passed to her reward from Los Angeles, California, May 18, 1935, I write: "Our Margie" was born and reared in Arkansas and graded high among the fine young people of that great section of America, and was early a member of the Methodist Episcopal Church, South. Later she was

wedded to Mr. Will Kelleam, of Charleston, Ark., a young man of special merit and also of the church. He went very early to the place of Royal Splendor, prepared for the sons and daughters of the Eternal King. At the funeral of our father, Rev. B. Williams, at Eureka Springs Margie was present. And in taking leave, after the impressive ceremonies by the city pastors and the Masonic Fraternity, spoke in affectionate words to members of the household, and to her brother, who writes these lines.

We are not hastening to the unseen beyond. A lingering program looks to be not yet finished, as it shall please the Supreme Leader. However, the final gathering must occur at that time. Some will be "waiting" and others will be "watching," but to Margie it has already been said, "Go in and get your mansion."—A. H. Williams, Attalla, Ala.

BARNETT.—J. W. Barnett was born at Tyro, Arkansas, April 1, 1860. He was married to Miss Annie Clower, March 18, 1885, the ceremony being performed by Rev. J. H. Gold, pastor of Mt. Pleasant Circuit, Drew County, Arkansas. To this union was born five children all of whom survive: Mrs. Argie Henry, Camden, Arkansas; Mrs. V. B. Couch, Pittsburgh, Texas; Laron Barnett, Crossett, Arkansas; Joe Barnett, Seattle, Washington; Clifton Barnett, Houston, Texas.

Early in life Brother Barnett was converted and united with the M. E. Church, South, and lived his entire life a devoted Christian. For a number of years he was employed

as bookkeeper for the Tillar Mercantile Company of Tillar, Arkansas, also, for a time was employed by Peter Sain of Tillar, and for a few years was engaged in business for himself. The business of any firm was safe in his hands, I don't think I ever knew a more devout Christian. I was his pastor during the World War, when our sons were being called to service in the army, and his youngest son enlisted and spent months in France, but there was no change in the spirit of this man of God; he stood true to God and his country.

On September 27, 1926, his beloved companion of more than forty years passed to her reward, leaving him very lonely. Soon after her death he went to Pittsburgh, Texas, to make his home with his devoted daughter and son-in-law, Mr. and Mrs. V. B. Couch. While living in that city he made many friends in the church and community. To know him was to love him.

On May 8 this faithful soldier of the Cross laid aside his armor and went home to God, and to meet his loved companion, and other loved ones who had gone before. His body was brought back to Tillar, his old home, for burial.

On Saturday, May 11, in the church where he had held his membership so long, a large crowd gathered to pay this last tribute of respect. The services were in charge of the pastor, Brother W. R. Burks, others having part in the funeral were Brother Leonard of Sheridan, Arkansas, Brother Andrews of Pittsburgh, Texas, and the writer.—J. H. Cummins (His old pastor), McGehee, Arkansas.

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Winfield Congratulates Its Graduates

Winfield is proud of its boys and girls who were graduated last week and extends very best wishes and congratulations. The following graduates are from families connected with Winfield Church and Church School. High School: June Banzhof, Nellie Fae Lawrence, Varian Lepbetter, Mary Elizabeth Martin, Shirley Smith, Lois Bartlow, Janet Burroughs, Amanda Dunaway, Betty Farrell, Moina Dell Farrell, Harold Baird, A. B. Cox, Lex Davidson, Ross Hanna, Junior, Charles W. Hogan, C. A. Leidy, G. Edwin Scott, Jim Thomas, Charles Barker, Roland Brickhouse, Robert Mitchell, and Billy Welch.

Junior College: Elizabeth Easley, Eugenia Florian, Bob Laney, Ada Sue Thomas, Edgar Thomas, Park McDermott, and David Morton.

University of Arkansas Medical School: Troy Shafer.

Hendrix College: Walter Laney.

ABOUT WINFIELD FOLK

Miss Mary Frances Clifford will leave next Sunday for Nashville, Tennessee where she will take a course in Public School Music in Peabody University.

Mr. William Weidemeyer of Champagne, Ill., with his three children, has been visiting his parents, Mr. and Mrs. W. A. Weidemeyer, this past week. When he returned home he left his oldest daughter, Betty Jean, to spend the summer with her grandparents.

We are very happy to see Mr. Roger Fakes back in our choir again after an absence of several weeks during which he has been out of the city.

Mr. and Mrs. James B. Jackson are happy over the birth of a daughter, Mary Carolyn, last Wednesday, May 30, at Trinity Hospital.

Miss LeMary Hogan, daughter of Mrs. Charles W. Hogan, 1505 Broadway, was married Saturday, June 1 to Turner A. Wood. After a trip to New Orleans and Biloxi they will be at home at 1614 N. Harrison.

Miss Dorothy Barton, Athletic Director of the Y. W. C. A., was married on May 15 to Charles Clifford Clark. They are not yet permanently located.

Miss Nancy Rutherford of 1015 N. Monroe, has been ill for five or six weeks but is improving. Her mother, Mrs. Ardeen Rutherford, is one of our shut-ins, but she has been feeling better lately.

Miss Mary Nell Thompson, daughter of Mrs. Lofie Thompson, 2822 W. 14th street, had to spend some time in Trinity Hospital as a result of an automobile accident May 23. She is at home and is doing very well.

Mr. R. W. McWhirter returned last week from St. Louis, having spent several week in the Missouri Pacific Hospital.

ANNOUNCEMENTS

The Mothers' Bible Class will meet at the church Thursday, June 6, with a covered dish luncheon. The program will be in charge of the Financial Committee, of which Mrs. E. W. Beeson is chairman.

The Board of Christian Education and the Advisory Council of the Church School will meet at 6 o'clock Wednesday evening of next week, June 12.

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. IV

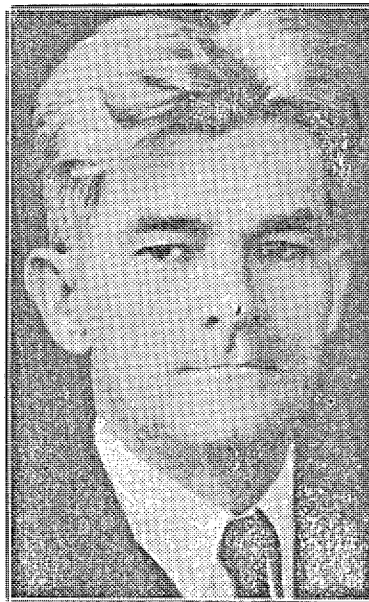
JUNE 6, 1935

NO. 23

SUNDAY SERVICES

11:00 A. M.—H. T. Harrison will speak.

8:00 P. M.—Union Service at First Church.



H. T. HARRISON

Winfield to Observe Laymen's Day

Mr. H. T. Harrison will speak at Winfield at the eleven o'clock service Sunday. The service will be a part of our celebration of Laymen's Day. The churches of Southern Methodism are using June 9 for Laymen's Day Services which are designed to rekindle the interest and activity of the laity in the great causes of the church.

Our laymen could have made no finer selection of a speaker for the day than they did. Mr. Harrison is qualified in every respect to lead our thought in such a service. He is the son of a Methodist Parsonage; he has been for years an officer in the Methodist Church; for nearly twenty years he has taught one of Southern Methodism's best known Bible Classes; and he is one of the most distinguished public speakers in the South.

Winfield members will rejoice in this opportunity to hear Mr. Harrison. Mr. Harrison's subject will be "The Man Who Defied a King, Laughed at a god, and Ran From a Woman." He suggests that the congregation read chapters 17-18-19 of First Kings to get the background. Mr. Thos. S. Buzbee will preside at the service.

Boy Scouts Plan Entertainment

The Winfield Boy Scout Troop will present a comedy "The Last Daze Of School" at the Church Friday night of this week at eight o'clock. Mr. Dewey Thompson, who is a Troop Committeeman, will direct the play. The admission fee is 10c and 25c. A fine entertainment has been prepared; and it is hoped that the Winfield congregation will give loyal support to its boys.

The Troop, with Mr. W. A. Weidemeyer as Scout Master, is trying to raise some money to send a Winfield Scout to the National Scout Jamboree in Washington, D. C., August 21-30. President Roosevelt has invited the troops of the nation to send one delegate each. About 30,000 scouts will be encamped in Washington for ten days.

Board Expresses Appreciation of Choir

At the meeting of the Board of Stewards Monday night the following

ing resolution was passed:

"We wish to express to the musical staff and the members of the church choirs our sincere appreciation for the fine work they have done during the year. The Board of Stewards is not only cognizant of the contribution that good music makes to the worship of the church, but recognizes the part that musical education and appreciation play in the development of high cultural and spiritual values in our people."

A letter was read from the Bondholders' Committee stating that the plan for handling the church debt as previously announced had been recommended for acceptance subject to the approval of all bondholders, some of whom live in other states.

Mr. J. S. M. Cannon, chairman of the Board announced an Institute for Stewards July 11 and 12 for the benefit of churches in the Little Rock District, conducted by Dr. J. E. Crawford, Associate Secretary of the General Board of Lay Activities of the Southern Methodist Church.

DR. AUGUSTUS R. WINFIELD

The Gazette for Sunday, June 2, under its "Glimpses of Yesterday" column had an interesting story and pictures of Dr. and Mrs. Winfield. Our church was named for Dr. Winfield, who was its seventh pastor. He served from 1880 through 1883, while the congregation was in its first church home, a small frame building on 12th and Spring, known then as Spring Street Methodist Church.

It is interesting to note that we still have several members who joined at old Spring Street. They are Mrs. E. A. Lillis, Mrs. E. H. Sanders, Mrs. A. T. Toours, and Mr. W. A. Weidemeyer. There are other members of our church who attended Sunday School at old Spring Street but did not unite with the church until after the chapel was built at 15th and Center.

NEW MEMBERS

Winfield is glad to welcome the following new members who joined last Sunday: Mr. and Mrs. C. M. Bowden and their sons, C. M. and Cecil, who live on the Mabelvale Pike; Mrs. M. E. De Lance, 2114 Ringo; Mrs. P. H. Doan, 200 Fountain; and Mrs. E. R. Hanna, 111 Fountain.

PASTOR OUT OF CITY

Bro. Steel is in Hollister, Mo., June 3-13 where he is leading one of the discussion groups at the Student Y. M. and Y. W. C. A. Camp. He is specially happy in this work because it gives him an opportunity to render service in a student conference which in his student days rendered great service to him. The students in this conference will come from the colleges and universities all over the Southwest. Winfield members are happy to have their pastor called upon for such important work.

MISS BRICKHOUSE TO GIVE RECITAL

Miss Marguerite Brickhouse will present fourteen pupils in piano recital on June 11 at 8:15 o'clock. The recital will be given in the Couples' Classroom and all who are interested are invited to attend.