



# 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, JULY 25, 1935

NO. 30

## HOW WE POSSESS OUR SOULS

**L**IBERTY must spring from religion. When a man knows that he belongs to God he cannot surrender his will to any fellowman, or party, or system. He is his own man. He lives by standards which he knows in his conscience must be right, not by those which are forced on him by outward authority. Not only so, but he is certain of a power behind which will prove stronger in the end than any earthly power. This is why religion gives something which can never be obtained by reason. Ever since the days of the Stoics it has been claimed that in his own reason man has the liberating force which will lift him in the end above all wrongs and tyrannous demands. The radical movement in politics was ushered in by a book, *The Age of Reason*, in which it was shown that now at last, when men had learned to think rationally, all oppression would cease. The same note has been struck, with much more skill and decision, by countless modern teachers. They tell us that the one road to freedom is to know the world better, and to trust fearlessly to the light knowledge. Yet it grows increasingly evident that something more is needed. Perhaps the most mournful and humiliating spectacle at the present time is the surrender of highly intelligent men to crowd emotion and the dictates of second-rate minds. Germany has done more than any modern country for intellectual progress. More especially in philosophical thought, which is reason in its purest form, Germany has led the world for two centuries. Yet in German universities today we have scholars and men of science writing in defense of the most childish theories; we have distinguished thinkers working out a philosophy for policies that were exploded in the dark ages. Reason can always be bribed or intimidated. We know from our own lives that when a strong passion insists on having its way it can bring the mind to supply the necessary arguments. Successful mobs and despots are never at a loss for able reasoners. It is not reason that liberates, but faith in a higher will which can overrule all others, and which will support us when we hold true to it. As soon as we lose faith in that will we are at the mercy of every wind. We have no violation of our own, and are glad to submit to any outside force that can direct us. It is only through faith in God that we can truly possess our souls.—E. F. Scott in *Religion and Life*.

## BE COURAGEOUS

**W**HEN Moses went up from the guiding of Israel, and Joshua was chosen to lead them over Jordan and into Canaan, God said to Joshua, "Be strong and of a good courage."

Joshua splendidly accomplished the task to which he was appointed, and there is no indication that he was ever doubting, hesitant, cowardly or despairing. His faith was unshakable; his courage was strong and true. He went to battle assured of victory. Under the guidance of the Lord he won and divided the goodly land among the people.

In these trying times we win nothing by cowardice, faintness or surrender to the tremendous forces of evil. We must remember that our Christ is an almighty Christ, that the God of the universe stands against all sin for all righteousness, and that the Holy Spirit is with us to work in us and through us for the accomplishment of whatever task God gives us.

If we are true to the word of the Lord, with a steadfast faith in Jesus Christ, and submitted to the Holy Spirit for him to use us, we may always believe that those who are for us are more than they who are against us. With the

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**AND THE LORD SAID UNTO ME, AMOS, WHAT SEEST THOU? AND I SAID, A PLUMBLINE. THEN SAID THE LORD, BEHOLD, I WILL SET A PLUMBLINE IN THE MIDST OF MY PEOPLE ISRAEL; I WILL NOT AGAIN PASS THEM BY ANY MORE; AND THE HIGH PLACES OF ISAAC SHALL BE DESOLATE, AND THE SANCTUARIES OF ISRAEL SHALL BE LAID WASTE; AND I WILL RISE AGAINST THE HOUSE OF JEREBOAM WITH THE SWORD.—Amos 7:8-9.**

\* \* \* \* \*

promises of God we may undertake great things, and believe for great things. When the enemy comes in like a flood, God will lift up a standard against him.

There is no denying the fact that we are living in a time of apostasy. Unbelief is bold and aggressive; worldliness has made fearful inroads into the Church, untold thousands of church members who never attend prayer meeting sit at late hours around card tables, church officials may be found on golf links on Sunday afternoon; many who have been baptized in the name of the Lord flock to dances and lewd picture shows, and live in good fellowship with those of the world who have made no profession, who trample the laws of God under foot, and reject his offers of mercy with indifference and scorn.

In spite of these conditions, which are sadly true, there are multitudes who desire to hear the gospel, who are weary of the world with its folly and emptiness, who, like the prodigal of old, find that the husks which the swine did eat, will not appease their hunger. They are longing for the bread in the Father's house. They can be reached by the gospel; we as Christians, ministers and laymen, have no right to surrender to the powers of evil, refuse to believe and enter the holy war with an enthusiasm produced by a mighty faith for victory over Satan and sin, and all the forces that would prevent our bringing the lost in broken hearted repentance and saving faith to Christ.

Say, my dear reader, it is quite probable that, after all, the Devil is not as big and powerful as his children and friends represent him. It may be we have ascribed to him a power which he does not possess. He is not an omnipotent being, neither is he omniscient. There are bounds over which he cannot pass. Millions now in heaven, many of them living in poverty, hardly able to read the Scriptures, conquered the Devil, resisted him, forced him to flee, won eternal life and have gone home to glory shouting the praises of Jesus. Let us refuse to believe that the Devil has charge of any church, community, family, or individual where we may not go with the sword of the Spirit and the power of God, break his power and bring his captives to our blessed Lord and Savior. This is no time for faint-heartedness; it is time for reading the Word, for prayer, for faith, for earnest, continued effort. Let us be strong and of a good courage.—Pentecostal Herald.

**T**HE NEW CRUSADE, a hand book of facts issued by the wets, admits that under prohibition the per capita consumption of intoxicating liquors declined over 60 per cent.

**S**PEAKING of the value of alcohol the Encyclopedia Britannica says: "None is known to be converted into substances which the body can retain."

## PLAN FOR IT

**F**OR WHAT? Why, for the camp-meeting to be held on Mt. Sequoyah August 16-25. Ever since the Assembly was opened there has been a demand on the part of some of our spiritually minded people that arrangements should be made for a great gathering of the camp-meeting style on the Mount. Hitherto it has been impracticable to arrange for it; but at the Trustees' meeting last winter it was agreed that it should be undertaken this year, and that Rev. R. P. Shuler should be the principal preacher. He was early invited and accepted the invitation. He is now pastor of the largest congregation in our Church, and has a national reputation. He is recognized as one of the greatest evangelistic preachers in America, and that means in the world. People who have heard him will go hundreds of miles to hear him again, and those who have not had that opportunity should not miss this occasion.

The time was fixed in August so that our people might get away from their crops and business for the meeting. Every Methodist family in Arkansas that plans a summer vacation should begin to arrange a schedule for August 16-25. The physical conditions on Mt. Sequoyah make possible a great gathering. There are facilities for real camping. Those who do not have tents may rent a single-room cottage in that part of the grounds where there is shade, a place for cooking, an abundant supply of pure water both for drinking and for bathing. Under the shade of the trees tents may be pitched, and provisions brought from home may be used at little cost. Those who prefer more rooms may have them in cottages, dormitories, or in the Woman's Building, which is the equal of a modern hotel in equipment and conveniences. Those who prefer to eat at the cafeteria may do it cheaply or spend lavishly on wholesome appetizing food.

Two or three sermons and services a day will be provided. In addition to Dr. Shuler there will be other prominent preachers, among them Dr. Frank E. Day of Minneapolis, one of the strong evangelistic preachers of our Northern Methodist Church. With all of these surroundings and advantages is it too much to expect that we may have the largest attendance ever found on beautiful Mt. Sequoyah? Let us plan for it and get the people there, and then pray earnestly that it may be a real pentecostal occasion, when our people may have their spiritual strength renewed, their children converted, and ideals and purposes formed that will result in a sweeping revival over our whole Southwest.

Why not plan and pray for this to be the beginning of the tidal wave of spiritual power that we believe is needed in our land today? We want the crowd, because we want the largest number possible of our people to be reached. We want them from all parts of the Southwest so that the good seed may be widely scattered. Among us are doubtless a few men and women of great faith and power in prayer. Will they not pray daily in secret that the Holy Spirit may be poured out on this occasion so that, not merely those who are on this mountain top, but our whole Southwest may be uplifted and empowered for spiritual service? Is it not possible that this may be the occasion for which many have been longing and praying? We believe our God is ready for such an uprising among his people. Let us prepare ourselves to meet his conditions.

**T**HE chief difference between a speakeasy and a saloon is that the saloon has the protection of the law, and therefore has a right to poison and debauch the people.—Ex.

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ANNIE WINBURNE ..... Treasurer

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## METHODIST CALENDAR

Sale of Lots, Mt. Sequoyah, July 20.  
Y. Peoples' Conference, Mt. Sequoyah, July 23-Aug. 3.  
School of Miss. and Evangelism, Mt. Sequoyah, Aug. 6-15.  
Camp Meeting, Mt. Sequoyah, Aug. 16-27.

## Personal and Other Items

**REV. MOFFETT RHODES**, pastor of Park  
Place Methodist Church, San Diego, Calif.,  
sends a cordial invitation to readers of this pa-  
per to come to his church, located at Fifth Ave-  
nue and Olive Street, when they attend the Ex-  
position in San Diego. As Bro. Rhodes is an  
Arkansas man, he will be especially pleased to  
welcome Arkansas people. Do not forget this  
when you go to San Diego.

**REV. J. A. HALL**, who for many years sup-  
plied hard circuits in Little Rock Confer-  
ence, is now living at Fort Towson, Oklahoma,  
and is preaching as he has opportunity. He has  
done effective evangelistic work and as a result  
some 1,000 souls have been brought into the  
Kingdom. While he has had many hardships,  
he has endured them as a good soldier and re-  
ports that he is happy on the way.

**REV. W. W. NELSON**, Star City, announces  
that about August 1 our people of Glendale  
will begin building a neat modern Methodist  
Church. This community will soon complete  
a new modern high school building worth about  
\$10,000. This is one of the best communities in  
Lincoln County. Bro. Nelson would like to buy  
a piano at a bargain, and seats for church pro-  
vided they are in good condition.

**PEACE-ACTION HANDBOOK SERIES** pre-  
sents a comprehensive plan by which one  
may work intelligently for world peace. Part  
One presents the realism of Peace-Action and  
discusses National Policies and the prevention  
of war. Part Two presents the possible methods  
to be employed, practical and comprehensive.  
Part Three treats largely of the work of the  
National Office of Peace-Action Service ex-  
plaining what it can and what it cannot do and  
telling how it is financed. The Handbook is is-  
sued by Peace-Action Service, 532 17th St., N.  
W., Washington, D. C.

## DEATH OF REV. M. F. JOHNSON

**REV. MILTON F. JOHNSON**, born in Peatone,  
Ill., Aug. 9, 1868, passed away at his home  
in Berryville, Ark., July 19. He lived in Kansas  
until grown; but was educated in Centenary  
College, then in Jackson, Miss. Joining the  
Louisiana Conference in 1898, he was transferred  
to the Arkansas Conference in 1905. He is sur-  
vived by his wife, who was Miss Myrta Wright,  
and several nephews and nieces. Bro. Johnson  
was one of the most devout and consecrated  
preachers, serving small charges faithfully and  
without complaint. His daily life was a bene-  
diction in the communities where he lived. The  
funeral services were held at Berryville in  
charge of Presiding Elder J. W. Workman as-  
sisted by Rev. W. A. Downum.

## TWO DAYS ON MT. SEQUOYAH

**THE EDITOR** spent last Saturday and Sun-  
day at the Western Methodist Assembly,  
and, as usual, enjoyed the visit. There were  
not enough bidders at the lot sale Saturday to  
sell a large number of lots. However, eleven were  
sold, some at a fair price and some at real bar-  
gain prices. This demonstrates the fact that, on  
the one hand, the lots have a real value, and on  
the other that an occasional bargain can be  
picked up. In view of these facts it was decided  
to have another sale on August 22, at 2:00 p. m.,  
during the progress of the camp-meeting, at  
an hour that will not interfere with the meeting;  
but when a large attendance is expected of the  
kind of people who might be expected to buy.  
Our pastors should urge laymen to attend and  
buy lots both for themselves and for church  
or Conferences. One owner of a very desirable  
lot has proposed to donate it to an Annual Con-  
ference if a lodge is built on it. The trees, grass  
and shrubbery, because of abundant moisture,  
are looking unusually well. Buildings are in  
splendid condition and all things are attractive.

The attendance at the Leadership School,  
during the past two weeks, has been good.  
Sunday morning Dr. J. W. Mills, one of the  
outstanding leaders of Texas, preached a strong  
timely sermon. At 7:00 p. m. Dr. J. Q. Schisler  
led in a program on Temperance Education. It  
was reported that he preached a very fine ser-  
mon at the Methodist Church that morning.

The young people were beginning to come  
in for the Young People's Conference and indi-  
cation pointed to a record-breaking attendance  
during the next two weeks. More and more  
are our youth becoming interested in these great  
programs. No finer group of youth assembles  
anywhere than that which is yearly found on Mt.  
Sequoyah.

The social life on the mountain top is one of  
the notable features of the Assembly. Friend-  
ships are formed and renewed that are priceless.  
Some of the forward movements of the Church  
are initiated or gain momentum in the daily con-  
tacts of leaders at the Assembly.—A.C.M.

## BOOK REVIEWS

**The Possible Self**; by Frank S. Hickman; pub-  
lished by the Abington Press, New York;  
price, \$1.25.

This is a study in religious education as  
an adaptation. The author says: "This essay  
is an effort to interpret the problem of self (and  
especially the growing self of the child) in terms  
of purposive psychology." And again, "Relig-  
ious education must have the most substantial  
psychological underpinning we can give it." In  
the light of the soundest psychological teachings  
of our time Dr. Hickman presents a most help-  
ful study in child training and sounds a hopeful  
note. He points out, "There is an inestimable  
advantage in a thorough-going Christian nurture  
from the cradle up. A normally developed  
Christian frame of life is just as possible as an  
abnormally developed sinful frame. Christian  
ideals and values and standards can write their  
record in the nervous system and in the com-  
plicated associational processes of the mind, just  
as well as non-Christian; and the right kind of  
nurture and training may rightly be expected to  
produce such a structure of self as will make it  
nothing short of 'second nature' for the growing  
child to do the Christian thing in every emer-

gency of life, as well as in his daily routine. In  
a larger measure than we dream, we may ask  
what we will in the formation of Christian self-  
hood, and it shall be done unto us."

**Decisive Days in Social and Religious Progress**;  
by Adna Wright Leonard; published by the  
Abingdon Press, New York; price, \$1.50.

This book contains a series of lectures de-  
livered by Bishop Leonard at Chautauqua dur-  
ing the summer of 1934. In response to the ur-  
gent request of his hearers he offers these lec-  
tures in book form. Here we find his masterly  
and pertinent discussions of "The War Menace  
And The Answer," in which we find practical  
suggestions for war prevention. "A Nation Be-  
trayed." Here he points out the disastrous fail-  
ure of the repeal of the Eighteenth Amendment.  
"Christ-Centered-Religious Education" presents  
the great progress and opportunities of the  
Church in this field. "A Plummet-Line of Mod-  
ern Christian Missions," in which are set forth  
the duties and privileges of the Christian  
Church in our rapidly changing world. "Spirit-  
ual Re-Enforcements Through Evangelism." The  
author says, "Evangelism, in the Christian sense  
of the term, seeks to make the eternal timely,  
and to lead men to appreciate those values that  
lie outside the realm of the physical senses. It  
endeavors to awaken a personal faith in Christ,  
and refuses to be satisfied with anything else."

**Church Growth In Korea**; by Alfred W. Wasson;  
published by the International Missionary  
Council, New York City.

This volume is presented by the Interna-  
tional Missionary Council with the hope that it  
will be of value to those who are bending their  
efforts to the world-wide extension of Chris-  
tianity. From a first-hand study of the prob-  
lems our church is meeting in Korea, Dr. Was-  
son gives a keen analytic discussion of the  
growth and progress of our Church in that field.  
With sympathetic understanding he discusses the  
problems which now confront Korea and sug-  
gests ways in which we as a Missionary Church  
may hope to help to solve them. Our mistakes  
and the weaknesses of our policies are pointed  
out. We are warned against discouragement  
and told that the Church has not lost its potency.  
Dr. Wasson says, in speaking of the Church:  
"It has no panacea, but it has a gospel of hope  
and is developing a technique of economic amel-  
ioration. The Church administers no opiate, but  
it does continue its ancient task of comforting  
the people and of teaching the secret of Him  
who said, 'In the world ye have tribulations:  
but be of good cheer; I have overcome the  
world.'"

**Road to War**; by Walter Millis; published by  
Houghton Mifflin Co., Boston; price \$3.00.

This is the story of America from 1914 to  
1917. It is so clearly and graphically told that  
we are left in no state of uncertainty as to the  
steps that led us into war. In the cool light of  
retrospect we marvel at the blindness and even  
the stupidity of some of our nation's leaders  
whom we, a peace-loving people, followed blind-  
ly into a foreign war. Sadness as well as a cer-  
tain sense of shame fills the heart of the reader  
as page after page of this most dramatic and  
informative book unfolds the road to war. Let  
its message so stir us that never again will we  
be so swayed by prejudice as to be plunged  
blindly into senseless and degrading war against  
our fellowmen.

## CIRCULATION REPORT

**RECENTLY** received subscriptions are as fol-  
lows: McCrory, Lester Weaver, 2; Sheri-  
dan, J. L. Leonard, 7; First Church, Hot Springs,  
J. L. Dedman, 5; Springtown, Poe Williamson,  
2; DeQueen, A. W. Waddill, 1; War Eagle, J.  
H. Henson, by Miss Dora Hoover, 22; Judsonia,  
W. E. Benbrook, 7; Asbury, H. B. Vaughn, 2.  
The work behind these subscriptions is appre-  
ciated. Others are at work and will soon re-  
port. "The Arkansas Methodist in Every  
Methodist Home in Arkansas" is our objective.  
That is not an impossible goal; but it will re-  
quire definite planning and concentrated effort  
on the part of all the pastors. If we really ex-  
pect to reach the worthy objective, let us "up  
and at it."

## Wanted—A New Incentive

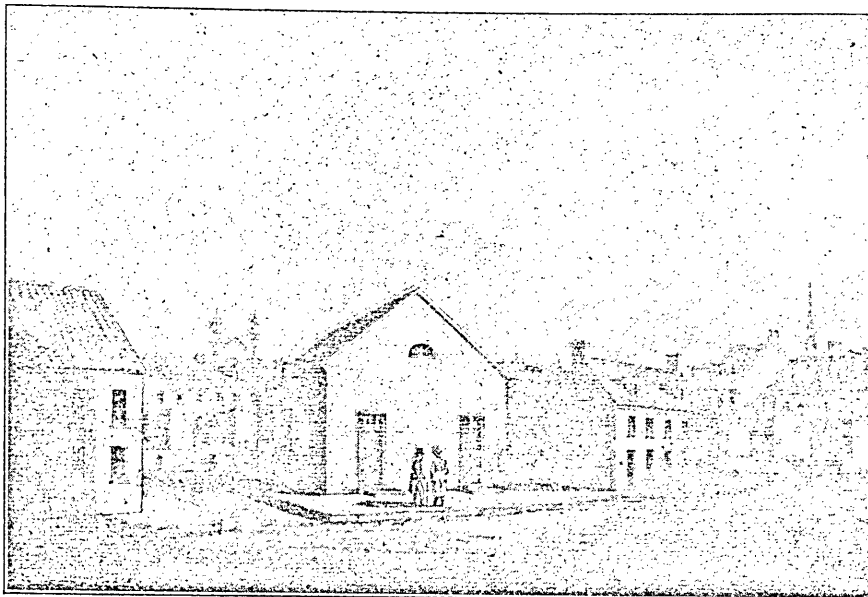
Old incentives are being destroyed. Where are we to find a new driving power for life? In this age of hard and sometimes harsh realism, the glow of the old idealism is growing dim. When on every hand the practical question, "Will it work?" is being asked, how can we rise on wings like eagles? In the midst of the stupendous changes and the disconcerting confusion of this present time, moreover, the objectives of past years are undergoing drastic modifications, ancient methods are being literally scrapped, and even time-tested motives are today severely analyzed and criticized. Everything seems to be in flux. Nothing seems to be stable. Consequently, multitudes of men and women are marking time. They are asking, "What then is worth while?" "What can we depend upon?" "Upon what model shall we shape our lives?" "What shall be our aim?" We live in a fog, an almost impenetrable fog.

For youth, particularly, the passing of old incentives constitutes not only a problem but a downright danger. We have just emerged from the commencement season, during which many addresses filled with considerable pessimism and not a few dark forebodings were delivered before vast throngs of students. There stand the graduates. What are they to do? Which way are they to turn? Where can they find a motive great enough to enable them to face the stress and strain of Twentieth-Century life and to achieve some high and worthy end?

Look at the possibilities. Heretofore, making money, building a huge fortune, has been a lure to thousands of young men and women. Without passing any moral judgment, for the moment, upon this incentive, let it be said, once for all, that the day of amassing great wealth is just about over. For many reasons this is true. Competition in a highly industrialized age, the necessity of heavy taxation, the attitude of the public toward the very rich, and the menace of poverty and unemployment not only to the victims of these evils but also to the more privileged classes, all combine to indicate that making money for the sake of power is on its way out of the picture.

"Well, then, shall I become a great lawyer?" asks the inquiring youth. If he follows this course, he should know that opportunities of shining before an admiring world have been greatly curtailed in modern times. If he follows the law, he is likely to find himself—possibly at a good salary—working as a handy man in an obscure office for some great corporation, poring over endless statistical tables and searching out precedents with which to win cases for the company that has retained him.

Preaching then? Here, of course, there is still a great opportunity—not, however, to win by oratory, but with a teaching type of ministry. The day is rapidly passing when the mere thrilling of an audience with emotional appeal and tricks of elocution is regarded as



OLD LOVELY LANE MEETING HOUSE, BALTIMORE

This building was erected in 1774, at Lovely Lane, on Calvert St., Baltimore. In it the Methodist preachers convened in the Christmas Conference, December, 1784, and organized the Methodist Episcopal Church. This event, now 150 years ago, has been celebrated the past year throughout American Methodism. It culminated in the Sesqui-Centennial Celebration in Baltimore, October 10-14. The Merchants' Club now occupies the site of this historic church.

constituting success in this field. Things have changed even in the churches.

What of the army and navy? Here in the old days was to be found glory—the officer's shining uniform, the admiring ladies, the music of the band, the tales of courage, the thrill of victory. But today war is outlawed among all decent citizens. We have had a glimpse behind the scenes; we know how wars are made. Military glory is passing out.

We ought to thank God that many of these old incentives are gone. They were mostly pagan. The fact is that in the present transition the way is being cleared for better things. From now on, there are to be developed aims and purposes with drawing power unparalleled in the history of the world. A new principle of life is emerging with groanings that cannot be uttered. Slowly humanity is awakening to the realization that there is only sham glory in self-centered incentives. Real joy waits on the altruist who with self-forgetful abandon throws himself into a movement or a cause that will lift humanity to nobler heights.

What is the new incentive? It is practical love for our fellow men rooted deep in the love of God. Days of adventure just ahead! What a chance for you, graduate of 1935, in the field of medicine? Give yourself sixteen hours a day for the next fifty years to tracking down the cause of cancer. Mark the collective evils that are gnawing away at the very vitals of our social order. Come, Sir Galahad. Smite them hip and thigh, expose them to the light of truth if it takes your life. See the nations and races of the world filled with misunderstandings and misconceptions of each other's motives and acts. Goodwill is the need. Who will give himself in terrible self-sacrifice to promote a better understanding among nations and thus prepare the way for the Lord of hosts?

The time is heavy with opportunity. On every hand the future beckons to young men and women and asks them to throw their lives, not into something that passes away with the years, but into causes and undertakings that take hold on eternity.—Zion's Herald.

## Interpretation of the Methodist Hymnal

By Charles C. Washburn

This attempt to provide a brief study of the new Methodist Hymnal is a result, first, of a deep desire on the part of the publishers to give an interpretation from the standpoint of the makers of the book, and second, because of many requests from pastors and leaders in churches for a further insight into its potentialities.

I shall try to be clear and concise and helpful from my own viewpoint as well as to express my admiration of the contents and make-up of the book which has been almost five years in the making, and which has meant painstaking, patient concentration on the part of quite a company of men, consecrated to what they themselves considered a large task and a great responsibility.

I believe my first impression of the new Hymnal is the inclusiveness of its classification, or make-up. Let us take a bird's-eye view, as it were, and read therein the mind of the hymnal committee.

First, is "Worship," which needs no further comment when we remember that the first meaning of a hymn is that it is an approach to God in ascription of praise and adoration. The beginning of any hymn book should therefore express in noblest measure worship of God in adoration and praise, and number one in the new Hymnal is Heber's hymn to the Triune God, "Holy, Holy, Holy, Lord God Almighty."

Since worship leads into the divine presence, the next major division is God in (a) His majesty and power, (b) His providence, and (c) His mercy.

A presentation of Jesus Christ the Son follows, and the hymnal suggests this sequence: (a) His advent and nativity (in hymns and carols), (b) His life, (c) His passion, (d) His resurrection, and (e) The Eternal Christ.

The fourth chief division is The Holy Spirit.

Following this stately introduction the new Hymnal offers seventy-three hymns dedicated to the Gos-

pel, comprising the fifth grand division. Of these thirty are of the Gospel Song style, and the sequence in this position of the Hymnal is worthy of particular study. These seventy-three hymns are distributed under six subheads, as follows: (a) The Call, (b) Repentance, (c) Faith, (d) Forgiveness, (e) Consecration, (f) Songs of Salvation. It is not difficult for one to see in this arrangement the mind of the committee assigned this particular task, and I am personally moved each time I study it. It seems to me to express Methodism's idea of the plan of salvation. And I feel sure there are many ministers who will welcome this clear statement, elucidated, as it were, by the almost fourscore carefully selected songs and hymns. The call of the Spirit (a) induces repentance (b) on the part of him so wrought upon, and faith (c) born of repentance claims God's promise of forgiveness (d). This gift of God, which is His divine grace, must surely lead to the consecration (e) of the happy recipient, who expresses himself in songs of salvation (f).

The sixth major heading is conclusively, therefore, the Christian Life, and the committee commissioned to this task has divided this head into eight subdivisions, namely—Discipleship (a) which presupposes according to Jesus' own words, Trials and Conflicts (b) which, in turn if accepted in His Spirit, will spur one into Activity and Zeal (c). Such expression of Christian living produces pronounced Integrity (d); Prayer and Guidance (e) are expressions of a life of Christian Integrity, which eventuates, as proved by the experience of the saints, in Trust and Assurance (f). The fruit of this latter attitude toward God is Peace and Joy (g), which, in turn, bring to the soul Hope and Aspiration (h). At this point hymns on Christian Perfection (i), a doctrine clear to the heart of the founder of Methodism, are inserted. Each time I study the new Hymnal from this angle, I grow enthusiastic at the thought of what an inspiration it should prove to all Christian workers who wish helpful song interpretation of the teaching of the New Testament and its presentation of the gospel of Jesus Christ. One hundred and twenty-three hymns are given to this study of the Christian Life.

The study of Section VII, "The Living Church," which is the body of Christ, is presented in eight subheads, namely: The Church (a), The Holy Scriptures (b), The Lord's Day (c), The Ministry (d), The Sacraments (e) (these being two, Baptism and The Lord's Supper), Fellowship (f), Christian Unity (g), and the Communion of the Saints (h).

Major divisions VIII and IX are instances of another outstanding accomplishment of the Committee on Classification. The headings of these are "The Christian Home and Family" and "Hymns for Children." If the life of the church and the church school could be brought more intimately into the home life of today, into the intimacies of the contacts of parents and children, and, shall I say, of the contacts with those who are not of the home but share in its life, perhaps the Kingdom of God would catch a new impulse. The Hymnal Commission has found a large place for hymns to be sung by the children and has furnished twenty hymns, other than those among the Christmas carols.

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These should lead the children to recognize the Hymnal as their own book, and it is hoped they may be thus led to use it continuously throughout their growing years.

Section X is of hymns of The Kingdom of God, expressed through Service (a), Brotherhood (b), Missions (c), National and International Life (d).

Division XI embraces hymns of the Eternal Life, to which those given the task of selection gave prayerful attention.

Group XII provides twenty-eight hymns for special occasions, five of which are especially designed for the youth of Schools and Colleges at their special seasons.

Section XIII is rich in suggestion and material for ritualistic services.

I have given this much discussion to the makup of the new Hymnal, because I feel sure our ministers and members have in a large measure used former hymnals too much from the standpoint of a familiarity with only a few hymns for all occasions, whereas there is a large area from which to draw, recognized by far too few. It is the wish of the builders and publishers of the new Hymnal that the ministry may give a more intensive study to the book as a whole and a more generous presentation of its contents to their people.

From the musical standpoint, there is no hymnal anywhere that could so adequately meet the varied and various demands and tastes of so democratic a people as those called Methodists. When one thinks of a society of people numbering millions, and distributed through three great communions (for the Methodist Protestant division of the Church has shared in the making of the new Hymnal), and remembers that "many men are of many minds," one must recognize the task of building a single book that will meet the varying needs and tastes of these varying minds. This has been done in very truth in the instance of the new Methodist Hymnal. There are large groups of Methodists in city and country who love the classic and ritualistic. This is fulfilled in the compositions of the masters of music, from Beethoven, Handel, and Bach of the classic age, to the very best output of the musical scholars of the modern day. Some of the new hymn tunes will surely grow into the enlarging life of the youth of Methodism who dwell on the heights in other cultural fields. On the other hand, whereas there is not one single inclusion that can be called cheap or paltry, there are scores of songs that are of the popular order, many reborn in the life of today, because of the inherent value that made them inspirational to our forbears. Notable among these are "The Ninety and Nine" and "Let the Lower Lights Be Burning." These have proved their worth, because they survive and appeal to the generation of today, even as to that of former years.

The "Songs of Salvation" chapter of the book is noteworthy in this respect.

Folk music has been included and great hymns of cordial worth are set to folk tunes that also belong to the heart. A notable wedding of words and music has in this respect been accomplished. In the book also are many compositions that may be used by professional choirs in cities and towns, and in churches of quieter communities where good taste calls for special music of high

order not of gaudy presentation. I am sure that choir leaders and organists will be quick to discover those which would appeal to their necessities. They who may wish assistance in selection need only address the publishers for such information. I should like to call again special attention to the availability of the book for the work in the church school. Even in the lower grades, it will prove valuable, because for the children the committee has found pure classics written in a style that catches the imagination of childhood and youth in both words and music. The commission felt that too much of the trivial has until now been given to the children in our various church schools, the children growing into youth and maturity with far too limited knowledge of church music worthy of use in the worship of God.

We commend a careful study of the new Hymnal to all who have to do with the cultivation of the worship periods of the life of the church, feeling assured that its contents are adapted to every varied need.

### A Good Word for the Mule

The ox knoweth his owner and the ass his master's crib, but my people.—Isaiah 1-3.

In these days of special effort to help the underprivileged, defend the abused and remember the forgotten man, something ought to be said for the mule. He has never had a square deal nor has he been appreciated for his real worth and valuable service to mankind.

Bishop E. H. Hughes of the M. E. Church says right now what this country needs is not horse sense, but mule sense. And then this brilliant Bishop goes on to show us why mule sense is better than horse sense. He fortifies his position with the following story: In the Mississippi flood a farmer's barn was being swamped by rising water. Two horses and a mule were locked in and could not get out. As the rising waters endangered their lives the horses fought against the flood until they were engulfed and drowned. The water rose up to the second story and when the farmer came the next day with a boat to inspect his barn he found two dead horses, but Mr. Mule, instead of going into a frantic fit and dying in the flood, had deliberately climbed the stairs to the loft and was calmly eating hay.

The Bishop made a telling application to us not to be hysterical because the rising flood was sweeping on us, and fret and foam and die in the waters, but have mule sense and climb above it and abide the time when the waters would abate and the flood would be over.

And it is mule sense we need in Church and State and home. A mule, like the most of us, has his faults and they stand out before and behind. Josh Billings once said the only safe place about a mule was his head when he was dead. But in the midst of his outstanding faults his good qualities also stand out. He will, like a horse run away and smash things up, but a horse in his runaway frenzy will often hurt or kill himself, while a mule, when he decides to run away, takes deliberate action and watches where he runs, always looking out for himself. He cannot be stampeded into a blind alley or into any place that

does not offer some way out. And if there is no other way out of a close place he will kick himself out. He always tests the ground to see if it is solid before he will venture on it, and he never loses his head, even if it is a mule head. A horse and other animals will overeat and when hot drink water until they have fatal results, but a mule does not overeat, nor overdrink. And in this respect he stands far above the men like Balaam who ride him and abuse him. These men who master him both overeat and overdrink.

We recall in the old days a moon-shine still in a pasture that was discovered by the farm animals, consisting of some hogs, two mules and a cow. These denizens of the pasture examined the "mash" with varying results, and when the farmer found them the mules were the only sober ones in the crowd. The hogs were drunk and wallowing in the mire like human beings seeing things and grunting in an awful manner. Old Daisy was rearing up on her hind feet and bellowing like she thought she was a Spanish bull in the arena, while the sober mules looked on and switched their tails in contemplation.

There is no mule in Virginia that would drink this booze that has made a nation of humans crazy and called a session of the Legislature. No mule takes the risk poor mortals run every day. He never tries to beat a train to the crossing, nor dispute the right of way with a steam engine. He never worries. Time and tide may come and go. Prices rise and prices fall, politicians yell and also bawl, but Mr. Mule goes on the even tenor of his way, refusing to pattern after human beings.

He has never evolved below what he is and has no intention of doing so. Other animals have, to some extent, been humanized and partially civilized. Parrots have learned to talk and some dogs to walk like people. Cats have adopted society teas and poodle dogs have become as snooty as the women who pamper them. But a mule is still a mule, and always will be. He can't be stampeded, coerced, intimidated, bribed or pampered. He looks out for number one, follows the laws of his instinct and protects himself in ways that should make the men who ride him take notice.

The N. R. A. "Down South" ordered the farmers to plow up part of their cotton crop already planted so the crop outcome would not be so heavy and thus insure better prices. When the farmers undertook to follow the dictates from Washington the next day the mules, one and all, refused to plow up the cotton they had helped their masters plant. And why? Just because from the first lesson a mule takes in plowing cotton he is taught to walk in the middle of the row and not to walk on the cotton. He becomes so well trained in this that he turns around at the end of the row without treading on the cotton. Having done this to help his master raise a crop he now refuses to walk on the cotton row, which he will have to do if he plows up the cotton he has helped his master plant.

Now, there is one for you. What do those mules think of the Government and of the farmers? Are they not walking in the light of their mule sense better than some humans are walking in the light given to them?

Isaiah long ago told the people of Israel they did not use as much discernment in proportion as a mule—

"The ox knoweth his owner and the ass his master's crib—BUT MY PEOPLE—"

Yes, a mule is a good text for a sermon in these strange times.—J. M. Rowland, in Richmond Christian Advocate.

### EACH INDIVIDUAL STEWARD IS RESPONSIBLE FOR THE ADMINISTRATION OF HIS OWN STEWARDSHIP

Every Christian is his own almoner. Under the New Covenant no priestly or other privileged class is required to stand between the worshiper and God. Every one has immediate and direct access to God. This truth has an important bearing on the subject of Christian giving. It is a personal matter. Instead of being determined by some law, some person, or some pressure from without, it is prompted by an impulse, a motive, an urge from within. "Instead of pastor or priest or church body, or law from without, telling a man what he must do or how much he is to give, it must be the prompting of a high motive coming from out of a man's heart.

Pastors or others can help to create that motive, but they must not coerce it. Love is free, spontaneous, individualistic; no one can tell it how to act. "Money wrung from a man by high-pressure methods or by legal methods is not secured by Christian procedure." No one can discharge his task of giving without learning for himself where his money is needed. Gifts should be according to knowledge, and knowledge involves effort and sometimes pain. But "one intelligent human soul is worth more to the Kingdom of God than a million dollars." The legalist says, "Let us have a common sense, businesslike rule that we will give a tenth, and then we will know exactly where we stand and what to count on." The steward of Christ cannot get off so easily as that. "The stirring of conscience which follows upon His influence will not allow the setting up of a standard more or less easy, and then a comfortable and self-satisfied, placid and prosaic contentment with the routine of it." The Christian need not expect to find ready made laws for his stewardship. He must satisfy the demands of a spirit that is above law and which cannot be clothed with uniformity.—J. E. Crawford.

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## THE ITINERANT DAUGHTER: HER STORY

By Mrs. Susie McKinnon Millar  
(Continued)

The house where we lived, when we first moved to Andersonville, was quite a distance from the business part of town. None of the neighboring houses were very close. The house stood far back from the street which was more like a road than a street. To one side was a beautiful hill covered by tall, straight pine trees. The hill was carpeted with pine straw, and made an ideal place for coasting. We made coasters out of barrel staves and became quite skilled in guiding these down the hill in and out among the tree trunks. At the foot of the hill was a little stream in which we sometimes played.

The most exciting thing about the house was its ghost. The house was haunted, or so people said; but the ghost never entered the house. It came to the front gate. We were charmed by the idea of living in a haunted house and resolved to catch the ghost or, at least, catch a glimpse of it.

The story ran that several years earlier one dark night a man had driven up and stopped at the front gate, called the man of the house, and, as he came out in answer to the call and paused in the lighted doorway, had shot him down. The horses became frightened and ran away throwing the driver out and killing him instantly.

They said that often on dark, stormy nights the murderer would drive by, stop at the gate, wait there as if waiting for the ghost of the man he'd killed, then drive on. Often, on dark stormy nights, we children would listen and it certainly did sound as if some one would drive up, stop, and then drive on.

One dark night Margaret and I decided we would wait at the front gate and maybe we'd be lucky enough to catch the ghost. She stood close behind one gate post and I close behind the other. We talked in whispers, but listened for the coming of the ghost. More than one team drove by. Just before they reached our place, they'd be making a lot of noise, then all at once you couldn't hear them. It sounded just like they had stopped, but we could see that they drove right on without even stopping anything but their noise. Then when they got all the way by, they'd begin rattling again. Our neighbor's window shade was up and the light shone across the road, and, as the wagons drove on through this streak of light, we recognized all the teams and drivers. We knew certainly that none of them were ghosts. We were very much disappointed. We told father and mother what we had been trying to do, and father told us that we'd never capture a ghost there; that the wagons always quit making a noise because the road in front of the house was deep sand and that the deep, soft sand stopped the sound. We began to fear that we would never even see a ghost, much less capture one.

In the corner of our front yard was a very tall tree, a favorite play place for most of us, especially a favorite retreat of mine. From the highest branches I could see far and the motion up there made me feel like a blowing wind or a flying bird. I was permitted to spend as much of my play time as I liked in this tree.

This fall Andersonville had two excitements in town at the same time. The Annual Conference came first, and before it was over a circus came to town. We lived too far from the church to go to all the services. I do not remember very much about it for that reason. We had a houseful of company and Bishop Granville stayed with us. I liked him and waited on him and ran errands for him. He would call me to him often and keep me by his side as he worked. Sometimes he'd tell me stories, and sometimes he'd look up and look very serious and say: "Jane, I want your advice. Do you know this brother? Tell me all you know about him."

Sometimes I wouldn't know the brother very well and all I could tell was that his whiskers were red and very long; sometimes all I knew was that when the brother stayed all night at our house, he prayed so long at prayers in the morning that the breakfast biscuit burned. Then he asked me if I knew Brother Thorne, and when I said yes, he said: "Tell me about him, Jane."

I said: "Well, he's tall and has blue eyes and whiskers and striped trousers, and he took me to church one time with five or six children and while the preacher prayed, Brother Thorne ate candy and said, 'Amen.' He gave us candy."

Bishop Granville shook his head and said: "I feared as much."

Later I heard him telling father about Brother Thorne and they both laughed and father said: "Ate candy and said 'Amen.' And the Bishop said: 'I feared as much.'"

The next morning the Bishop started to the church. I walked down with him. When we were nearly to the church we heard the circus band. I began to skip. He took me to the corner where we could see the parade. It was the first time I had ever seen a parade. I was excited and held on to the Bishop and named for him all the animals as they went by. I had never seen the real animals before, but had seen them in books. I told the Bishop I was almost as well acquainted with the animals as Noah was, even if I had never been to a circus nor lived in an ark. The clowns were funny and there were many pretty ladies on horseback and in carriages. The horseback riders pleased me most of all because I loved horses and I could ride, too, real well.

The Bishop let me stay and watch the parade as long as he could, and then told me to run on home that he had to go on to Conference, or he'd be late. I ran home; yes, I ran as fast as I could, and without stopping at the house, I made for my tree retreat and didn't stop until I reached its highest branches. From there I could see the circus tent, hear the music and catch an occasional glimpse of the riders, clowns and animals as they moved about on the lot outside the tent between acts. We had never been permitted to go to a circus, so all this was new to me and I watched it eagerly, forgetful of flight of time.

Dinner time came and I could not be found. The entire family looked for me. They called me. I did not answer. I heard them but dimly. I made no effort to answer or to come down. My whole mind was taken up with watching. I feared I might miss seeing one of those beautiful young ladies as she came riding out of the tent, standing on her horse or jumping off and on. It was all so very interesting that I

stayed up there until the afternoon was nearly gone. When I heard how much anxiety I had caused mother I was sorry and resolved to answer the next time any of my family called me.

(To Be Continued)

## GOOD TIMES—WITH OR WITHOUT MONEY

Patricia Brown hung her swimming suit on the line and came into the house. It was her duty to set the table for dinner, and this afternoon the plates, glasses and silver went on the table with a clang and a bang.

"Are you in a hurry, Patricia?" asked her mother.

"No, mother," answered Patricia. "Why?" But her mother had disappeared into the kitchen. It was not until toward evening that Patricia had a moment alone with her mother, then she said: "It was no fun swimming at the Park Plunge today because none of the other girls were there."

"Why don't you girls all plan to go together some afternoon after school?" asked Mrs. Brown.

"The girls are not going to the Park Plunge any more," answered Patricia. "They say every one goes there, so they prefer to go to the Athletic Club to swim."

"I don't see why every one's going there should be an objection," answered Mrs. Brown. "The management of the Park Plunge looks very carefully after the health of the children and the cleanliness of the water."

"The girls say they prefer a private plunge like the Athletic Club. Their fathers are members of the club, so they can go there whenever they wish. Can't father join the Athletic Club?" asked Patricia.

But Patricia already knew the answer. The Athletic Club membership would cost quite a sum of money. Her father had suffered some financial losses recently and the whole family were helping to economize. Usually every one was very cheerful about it—Patricia included. So the subject was dropped for the time.

When Friday morning came, Mrs. Brown asked Patricia if she would like to have a little swimming party at the City Park Plunge after school and then bring the girls home for supper. Patricia agreed to ask them, but said that she did not believe they would come. At noon she told her mother that only one girl accepted. Mary Ann Mason would come. "The girls were lovely about it," said Patricia, "but they said that a noted swimming expert was to be at the Athletic Club on Friday afternoon and would give an exhibition in swimming and then would give a free lesson in stunt swimming—swimming while reading a newspaper, and things like that. So, of course they could not miss that for my swimming party."

Mrs. Brown suggested that Patricia invite two younger girls who were near neighbors, and a new girl who had just entered school, and another girl whose father was not a member of the Athletic Club. Patricia rather reluctantly agreed.

So on Friday afternoon five girls with their bathing suits assembled at Patricia's home and all together they walked over to the City Park Plunge.

At six o'clock six rosy tousel-haired girls came racing home, trying to see who would be the first to reach Patricia's house. "Supper ready?" called Patricia. "We are

all starved—absolutely famished!"

"Hang your suits on the line," advised Mrs. Brown, welcoming the girls, "and then come in to the table as soon as you are ready. Dinner will be served."

When they seated themselves at the table there was a shout of laughter, for Patricia's father was dressed like a chef and appeared at the dining-room door with a platter of baked ham in one hand and a large dish of scalloped potatoes in the other. Flitting around the table in white cap and apron was Patricia's mother filling tall glasses with orangeade. How good that dinner tasted. Hot dishes and salad disappeared miraculously, so did the home-made sherbert and cookies. And after it was all over, the chef and waitress sat down while the guests and Patricia served dinner to them in great style.

When they were all starting for home, they were very sincere when they told Patricia and her mother again and again how much they had enjoyed the swimming party.

Just as the last girl was leaving Estelle Bradley passed on her way home from the Athletic Club. She saw Patricia on the porch and stopped a minute. "Did you have a good time at your swimming party?" she asked.

"I'll say we did," answered Patricia, which was the truth indeed. "Did you learn anything new from your swimming instructor at the Athletic Club?" she continued.

"He wasn't there," answered Estelle. "Had another engagement and forgot all about us, I suppose. Well, see you tomorrow," and Estelle went on her way.

The next day Patricia was quite gleeful when she reached home. She announced at once: "The girls all say they would have had much more fun at my party, and they asked me when I was going to have another one. And Marjorie Wilson is inviting some guests to the Athletic Club next week for a swimming party and supper and Mary Ann and I are invited. May I go, mother?"

"Why, surely," answered her mother. "That will be fine."

"Isn't it nice," continued Patricia, who was somewhat of a philosopher, "that a person can have as much fun without a lot of money as with it, if she only goes about it in the right way."—Carrie Bell Boyden in Zion's Herald.

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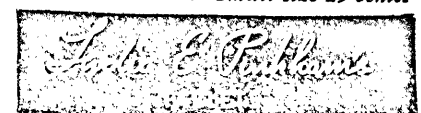
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## Woman's Missionary Department

MRS. A. C. MILLAR, Editor

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### BEGIN NOW

Begin now to accumulate your Self-Denial Offerings for the Week of Prayer, November 3-9, 1935. Eighty thousand dollars is needed for:

1. The Laura Haygood Administration Building.
2. A building for the Evangelistic Center, Seoul, Korea.
3. A gymnasium for the Community Center, Ensley, Alabama.
4. Emergency Fund for current expenses in the Home Field. Secure an offering from every member of the Missionary Society. Let us deny ourselves that these needs may be met.

### BEECH GROVE AUXILIARY

Some of the members went to Rock Springs Sunday afternoon to organize a Missionary Society. Twelve joined. Officers are: Mrs. Earl Adams, President; Mrs. Roy Dortch, Vice-President; Mrs. Howard Feldeman, Secretary and Treasurer; Mrs. R. A. Dortch, Spiritual Life Leader; Mrs. Leo Goulden, Publicity Agent; World Outlook, Mrs. Huldah Craft. Bro. Cherry and Bro. Marlor assisted in organizing. The Society will meet each third Thursday.—Mrs. B. B. Hammond.

### YEAR BOOK OF OUR MISSION IN JAPAN

Thanks to the courtesy of Miss Ida L. Shannon, an active factor in the success of our work in Japan, I have a copy of "Working Together for Christ in Japan." It is an artistic and most attractive year-book, made possible by individual subscriptions of each of the members of the Mission and our Mission Board at Nashville.

Pictures of our workers and of our schools, churches, and working centers make the Mission very real to us. It gives one a thrill of pride and admiration for the progress made in that field and should inspire us to greater efforts to meet their needs. The book closes with the following words of thanks: "To all who have helped, we missionaries wish to express our deep appreciation of the work of all at home, members of our church and the Mission Board, whose prayers and gifts have kept the work out here going during these difficult times. Not one missionary of our field has been recalled!"

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Why not heed this call?—Susie McKinnon Millar.

### ZONE MEETING AT BENTON

Zone Three of Arkadelphia District held its quarterly meeting at Benton, Thursday, July 11, with about forty present.

Mrs. W. A. Utley welcomed the visitors. Mrs. R. B. Moore of Arkadelphia had charge of the devotional, which taught a lesson on the forcefulness of love.

Mrs. F. H. McCormack of Malvern, Zone Leader, presided over the business session. Reports of Committees on Temperance indicated some progress in circulating petitions for special elections to remove liquor stores. Technicalities were explained by Mrs. R. W. Huie of Arkadelphia.

Some new phases of Christian Social Relations work were discussed by Mrs. C. A. Evans, District Secretary.

A playlet, "The Decision of Mrs. Gray," was given by five young matrons of Benton.

Musical selections were given by Mesdames R. J. Ashley, Henry Spraggins and Mr. Utley Waddell, accompanied by Mrs. K. E. Gilbert.

An invitation from Mrs. Dowdell of Malvern for October Zone meeting was accepted.

The following resolutions were adopted:

1. That a letter of thanks be sent to editor of Gazette for his able and pertinent editorials against racing and the sale of liquor;
2. That the pamphlet, "Study of Government," printed at Nashville, be used on next program;
3. That we invite our negro sisters to open meetings, when we think it advisable and would be helpful to them;
4. That the Secretary send message of condolence to our Conference President, Mrs. Stinson, who recently lost her mother;
5. That a similar message be sent to Mrs. Reeves, sister of Mrs. Cooper, whose passing away has deprived Arkadelphia District of a very valuable member.

The noon-day meditation by Mrs. F. M. Williams of Hot Springs, was very enjoyable. She used Christian Experience as her lesson.

During luncheon period Mrs. W. C. Watson, of Malvern, recalled "Interesting Historical Incidents in Our Church." Mrs. Watson's remarks made all feel very happy over our past in success and advancement.

Mrs. Dedman of Hot Springs, talked of plans of work in Zone One.

Mrs. Evans, District Secretary, expressed appreciation of success of meeting and all those responsible for same. She asked the women representing 535 missionary members to go home and tell others of our inspiration. Mrs. Evans urged that we all study current problems and that we endeavor to apply the principles of Jesus Christ in trying to solve them.

The meeting adjourned to meet at Malvern in October. Rev. A. C. Carraway dismissed the meeting.—Mrs. Walter Hughes, Zone Secretary.

### TREASURER'S REPORT

Little Rock Conference Woman's Missionary Society, Second Quarter, 1935

Receipts	
Undirected Pledge	\$4,022.19
Y. W. Circles	70.70
Bible Women	131.00
Foreign Scholarship	19.79
Missionary Salaries	59.00
Scarritt Maintenance	25.15
Total on Conf. Budget	\$4,327.83
Woman's Bldg. Mt. S.	3.00
Balance from first Qr.	59.27
	\$4,390.10
Amount used locally	\$4,817.85
Supplies reported	150.16
Grand Quarterly Total	\$9,298.84

Receipts by Districts	
Arkadelphia	\$ 553.67
Camden	691.98
Little Rock	1,422.11
Monticello	436.50
Pine Bluff	380.74
Prescott	385.65
Texarkana	449.18
Total on Conf. Budget	\$4,327.83
Woman's Bldg. Mt. Sequoyah	3.00
Special Gift	5.00

Disbursements	
Conference Minutes	\$ 176.33
Rural Worker	75.00
Other Checks	118.25
Collection Charge	4.48
Total disbursed in Conference	\$ 374.06
Sent to Council	\$4,000.00
Total	\$4,374.06

Balance on hand as of July 20 16.04

The support of a Bible Woman by the Monticello District, as a means to increase their quota, is being met with a hearty response by the auxiliaries of that District. MRS. S. W. C. SMITH, Treasurer.

### NORTH ARKANSAS CONFERENCE

Woman's Missionary Society Report for Second Quarter, 1935

MRS. W. T. BACON, Treasurer

Booneville

Receipts	
Pledge	\$2,850.29
Scarritt	59.55
Scholarships	53.00
Bible Women	60.00
Life	50.00
Baby Life	5.00
Baby	9.18
Edith Martin	161.58
	\$3,248.60
Refund	5.83
	\$3,254.43
Balance First Quarter	579.63
	\$3,834.11

To Council	
Pledge, Adult	\$ 660.69
Baby	9.18
	\$ 670.87

Life	
Mrs. E. F. Ellis (by District Secretaries)	\$ 25.00
Miss Marie Holmstedt (by Helena District)	25.00
Miss Elizabeth Gullett (by Newport W. M. S.)	25.00
	\$ 75.00

Baby Life	
Clarice Bryant (Zone 3, Fort Smith District)	5.00

Scholarships	
First Church, N. Little Rock	\$ 30.00
Frances Harrell	10.00
Troy Adams	13.00
	\$ 53.00

Bible Women	
Mable Ammons Riddick	\$ 30.00
Hope	30.00
	\$ 60.00
Scarritt Maintenance	59.55
Scarritt Scholars, Life	50.00

Missionaries	
Edith Martin	450.00
Nelle Dyer	500.00
Pearl McCain	500.00
Dora Hoover	600.00
	\$2,050.00

Total to Council, Second Quarter	
	\$3,022.42

Expenditures	
Officers	48.88
Secretaries	64.72
Misc.	443.09
	\$ 556.19
To Council	\$2,947.42
	\$3,503.61
Balance, Second Quarter	330.50
	\$3,834.11

Receipts	
Receipts	\$3,254.43
Local	6,072.40
C. S. R.	254.92
Supplies	38.10
Grand Total	\$9,619.85

## Christian Education

### TO LAKE JUNALUSKA

A two weeks' special course for all the Extension Secretaries of Southern Methodism is being offered at Lake Junaluska the first of August, and I am expecting to attend, and therefore, will be out of the office.—S. T. Baugh.

### LITTLE ROCK CONFERENCE HONOR ROLL

Thirty-two charges in the Little Rock Conference have paid their Church School Day offerings in full and hence have placed all the following pastors' names on the beautiful Honor Roll which will be displayed at the Conference at El Dorado this fall. The following names are on the Honor Roll:

E. S. Walker, J. C. Williams, A. J. Bearden, W. C. Watson, F. P. Doak, J. T. Rodgers, Leland Clegg, A. J. Christie, W. R. Boyd, B. F. Roebuck, L. O. Lee, H. B. Vaught, C. M. Reves, J. B. Hefley, O. L. Cole, I. A. Love, C. B. Wyatt, Marshall Steel, S. K. Burnett, M. W. Miller, J. D. Baker, F. A. Buddin, F. G. Roebuck, Arthur Terry, Geo. Reutz, M. T. Rose, James Simpson, R. C. Walsh, B. F. Musser, K. L. Spore, John C. Glenn, R. S. Beasley.

We are sorry that we do not have a list of the apportionments for the Monticello District, hence, are not able to include in this report the charges and pastors from the Monticello District that have paid in full. With this fine record so early in the year and with so many charges already nearly out, we are still believing that every charge in the Conference can pay out in full on its Church School Day apportionment and, therefore, place the name of every pastor and presiding elder in the Conference on the Honor Roll this fall. Wouldn't this be a great record? I believe it can be done. Let's try.—Clem Baker.

### HATFIELD CIRCUIT MEETINGS

Sunday, July 21, was a high day on the Hatfield Circuit. Rev. James Simpson, the pastor, received into the church a large group of people as a result of the simultaneous campaign in six of his churches. He will report the numbers when he has completed the work of receiving people into the church.

He reached three of the churches Sunday, leaving the others to be reached later. Rev. H. H. McGuyre helped him at Potter. Rev. J. L. Simpson helped at Pine Grove. Rev. Kenneth L. and Mrs. Spore helped at Cove. Rev. A. W. Hamilton helped at Vandervoort. Rev. R. C. Walsh helped at Wickes and the writer at Hatfield.

We had good meetings at each place. The church people were encouraged and helped, and quite a number of conversions and accessions to the church on profession of faith.

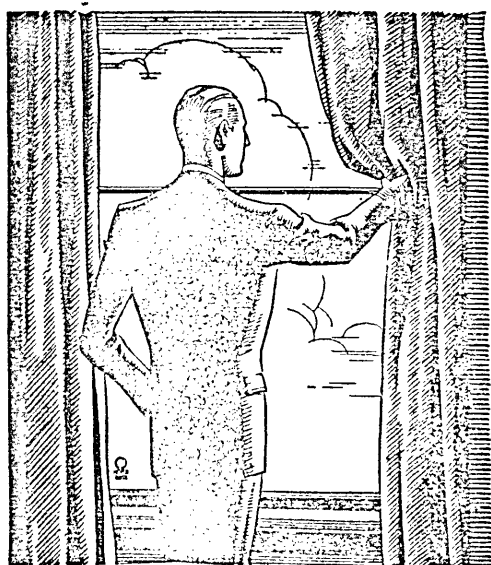
I thoroughly enjoyed the work at Hatfield. It was a pleasure to be associated with Brother and Mrs. Simpson and their niece, Miss Geneva Simpson, and the fine people at Hatfield. It was a pleasure again to visit with our honored superannuate, Rev. J. B. Williams.

Mr. Luther Cummings was our song leader and he did a good job of it. He is a consecrated layman, member of the Hatfield Church, and a splendid leader, also a composer of songs, both words and music.

It was a great experience to me



*Look Forward to a Delightful Visit to*



# FAYETTEVILLE

## AND BEAUTIFUL MT. SEQUOYAH

### MISSION STREET GROCERY

STAPLE GROCERIES ( *Stubblefield* ) TEXACO PRODUCTS  
FEED-FRESH MEAT ( *Brothers* ) COMPLETE SERVICE  
AT 523 MISSION STREET

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Strongest Bank  
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Arkansas*

**1<sup>ST</sup> NATIONAL  
BANK**

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**R. W.  
COLN  
DAIRY**  
*Phone 414-W*  
ORANGEADE  
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*A Locally Owned  
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*INSURANCE—  
LOANS—*

**EASON  
CO.**

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Easton Insurance Bldg.  
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ASSEMBLY GROUP AT YOUNG PEOPLE'S BUILDING

**HOLSUM Bread  
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**SHIPLEY  
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*More Than 40  
Varieties of Cakes*

**H. L. TUCK  
SUPER SERVICE**

Complete Line of Sinclair Products

Tire Repairing . . . Battery  
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Road Service to Visitors to  
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772**

**Fayetteville Theatres  
Welcome You!**

★ PALACE ★ ROYAL  
★ OZARK

*Western Methodist Assembly  
Delegates . . . We'll  
Be Sorry When You Go*

## *The Cost of Your Vacation Here Will Be Surprisingly Economical!*

Bed for one person 35c, and for two persons 50c; cots 25c per day with linen and maid service furnished. This price is for the cottages and the Educational building. The woman's building, single beds from 75c to \$1.00 per day and double beds from \$1.00 to \$1.25. The very best of eats at our large cafeteria at a reasonable price. Your meals will average from 75c to \$1.25 per day, according to your appetite.

A splendid Auto Camp where you can do your own cooking. Camp cottages 75c per day. They are 12 by 14 feet, well screened and lighted, but not furnished. All campers have free use of the camp kitchen, bath house with hot and cold water. Camp privileges where you furnish your own tent 50c per night, \$2.50 per week.

Free parking privileges for guest cars with night watchman on duty.

### REGISTRATION FEE

Leadership School	\$2.00
Young Peoples' Conference	1.50
School of Missions and Evangelism	1.50
Family Season Ticket	5.00
Text Books and Incidentals	Extra.

For further information write Rev. S. M. Yancey, Supt., Fayetteville, Arkansas.

## **"P and D" FOOD STORE**

You can always depend on the quality of our goods. It pays to trade with us.

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Fayetteville, Ark.

Take  
Part  
in the  
Western  
Methodist  
Assembly

## A GREAT OPPORTUNITY

At the lot sale on July 20, the full present value; others very cheap would be put on August 22, when the present for their annual meeting, and the sale will begin at 2:00 p.m. always be bargains. Some lots will be had at a bargain price. In view of this, it is urged to be present and bring other real bargains.

The lots to be sold are on the same terms as the lots sold last year. They are just as choice as any other lots on these lots. A good title can be had for the price is expected in cash. To be sold through a year. All proceeds of the sale will be for the Assembly.

The trustees want to sell the lots they have had; but they want good people to buy them. A summer cottage may be had for a very low price. The house is suitable for winter use, and the year. The hard-surface road through the Assembly lots as desirable as lots elsewhere.

Here is a great opportunity to buy lots and also benefit the Assembly. Remember the date of sale, July 20, at the center, with a population of nearly 10,000, the Ozarks and has advantages that no other community in the South has.

Remember the date of sale, July 20, at the center, with a population of nearly 10,000, the Ozarks and has advantages that no other community in the South has.

**Free  
Delivery**

**905  
N. College**

**C L E A N**

Expert Cleaning

**PETER PA**

Mr. and Mrs.



# W--- the ideal vacation spot and playground of the Ozarks !



PEOPLE'S CONFERENCE

## ORTUNITY

On lots were sold, some bringing \$100. It was decided that another sale of lots will be held. The members of the Board will meet at 9:00 a. m., on such an occasion there will be serious bidders, and may be friends of the Assembly are so that they may pick up

lots of Mt. Sequoyah. Some of the lots have been sold. There is no debt on immediately. Only one-fourth of the balance may run in three payments. The balance will be used for the promotion

lots not merely for the money to buy and build homes near the Assembly grounds at very small cost. If the lots can be rented at a fair rental all the money from the Assembly grounds now makes a fine investment where in Fayetteville.

benefit yourself and friends and that Fayetteville, an educational city of 10,000 is the most beautiful city of the South. It cannot be had in the same degree elsewhere.

Wednesday, August 22, at 2:00 p. m. Supt. S. M. Yancey, Fayetteville.

**WINNIE**  
Pressing—Blocking  
**CLEANERS**  
Compton

For You !

Phone 505



Faculty or Board of Information



Devotional Service on Assembly Ground

## PROGRAM

### Young Peoples' Conference

July 23 to Aug. 3 will be our great Young Peoples' Conference, where they will be gathered from twelve or more states. A great good time is always in store for the young people.

• •

### Missions and Evangelism

August 6-15 will be the School of Missions and Evangelism, sponsored by the Mission and Education Boards. We are expecting a large attendance.

• •

### Old-Fashioned Camp Meeting

August 16-25—At this time we hope to have the biggest Camp Meeting ever held on Mount Sequoyah. For many years we have been having requests from our people, asking that we have a ten-days' camp meeting. So make your plans early to come and enjoy this great spiritual feast. Good preaching, good singing and lots of praying, led by Rev. Bob Shuler, of Los Angeles.

Take Your Vacation at Mount Sequoyah

## Welcome to Our Store VISITORS!

Diamonds . . . Sterling Silver  
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Glasses Fitted and Repaired.

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Estimates Cheerfully Given!

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LUMBER and CEMENT CO.

School and Spring Sts.

Phone 31

(Continued from Page 6)  
personally. Of course I enjoyed preaching, and I also had happy fellowship with the preachers assisting Brother Simpson, and with Brother Sadler, the Presiding Elder of the Texarkana District.—S. T. Baugh.

### Shall We Send Our Children to College

Now that the high schools are closing and thousands of young people who were graduated during the past five years from high schools and colleges are out of work, many parents are deeply concerned with the question of whether or not it will pay to enter their children in college this fall.

Certainly no one denies the individual and social values of keeping young people employed, either at some course of study or in some gainful employment. Nor will many parents question the twofold duty of giving their children all the education they can afford: first, the duty to the children themselves, and second, the duty to the social order.

It is obvious that if society is to solve its ever present intricate problems and to set continually for itself higher, finer, and richer goals in human relationships, this generation and all succeeding generations must look to education. There is no other direction. The mind of the wailing pessimist and that peculiar individualist who never yet blessed mankind must not be given credit for wisdom in the maintenance of a healthy, democratic society. Even in the recent years when a large percentage of college graduates were offered positions

before they received their diplomas, the pessimist saw only waste of time in college training. Now, in these times when many college graduates cannot obtain employment, the pessimistic opponent of college education is in the heyday of his reactionary effluvia. Always he points to the person who made what he considers a success in life without much education or to the dumbbell who should never have been sent to college.

So much for the mind which sees only the hole in the doughnut and places no emphasis on the social values of education and education for the sake of education.

Dr. Edward C. Elliott, president of Purdue University, La Fayette, Ind., a state institution which prepares its students in engineering, agriculture, and applied science, inaugurated a job census of its more than 4,000 students who were graduated during the past seven years. The results recently published are most encouraging to the parent, who during these ominous times contemplates sending his child to college but looks to a return of his investment from the child's material success. The census shows that 89 per cent of these 4,000 graduates of Purdue University are now gainfully employed, while 2.3 per cent are housewives or are post-graduate students. More than two-thirds of the 89 per cent are permanently employed at the kind of work for which they were trained at the university.

Other data of the census show that 9.9 per cent of the total graduates obtained employment under signed contracts before receiving their diplomas. Within two weeks after receiving their diplomas, another group consisting of 39.5 per cent of the 4,000 graduates had obtained employment, and ninety days after graduation 23.9 per cent more became employed.

In other words, 78.3 per cent of the 4,000 who graduated during the last seven years were gainfully employed within three months after receiving their diplomas. The salaries of the 73.3 per cent ranged from \$600 to \$10,000 per annum. The low salaries, the census shows, were materially supplemented by fees, bonuses, commissions, and other kinds of compensation.

The census covered the activities of those graduated in the principal courses of engineering offered by Purdue University: civil, electrical, mechanical, and chemical; and pharmacy, agriculture, science, home economics, and physical education.

The Purdue University survey reveals facts and factors bearing upon "the occupations, careers, and opportunities of youth" which Dr. Elliott states "are fundamental social as well as difficult educational problems." He urges that both the large and small educational institutions apply the job census to their youth problems.

He declared with significant emphasis: "The times may be 'tough'. Nevertheless, I am certain that our higher institutions are producing an army of 'tough-minded' young men and women who are going to find useful work that can be done only by trained minds. \* \* \* For the great mass of those coming to and going from our colleges and universities, education must have a very definite and helpful relation to the work yet to be done. Learning, earning, and yearning are essential elements of the modern life stuff." —Scottish Rite Bulletin.

## CHURCH NEWS

### GROUP INSURANCE

Brethren, I must have your payments, at once. I must send our eighth payment else our policy will lapse July 26. Less than one-third have paid to date. Some are eight months in arrears. I put in my month's salary in May and June to save it, else Sister Johnson would lose her insurance. I can't pay this month without collections. If those who are behind fail to send it at once, I will publish list of names and amounts due in next week's Methodist. I can't take the responsibility of the failure. I have done my best, have made every appeal that I know to make. Read, ponder, and act at once. We have now paid

in pensions this year \$2,751; drawn in death and disability \$4,840.—L. E. Mann, Ins. Sec.

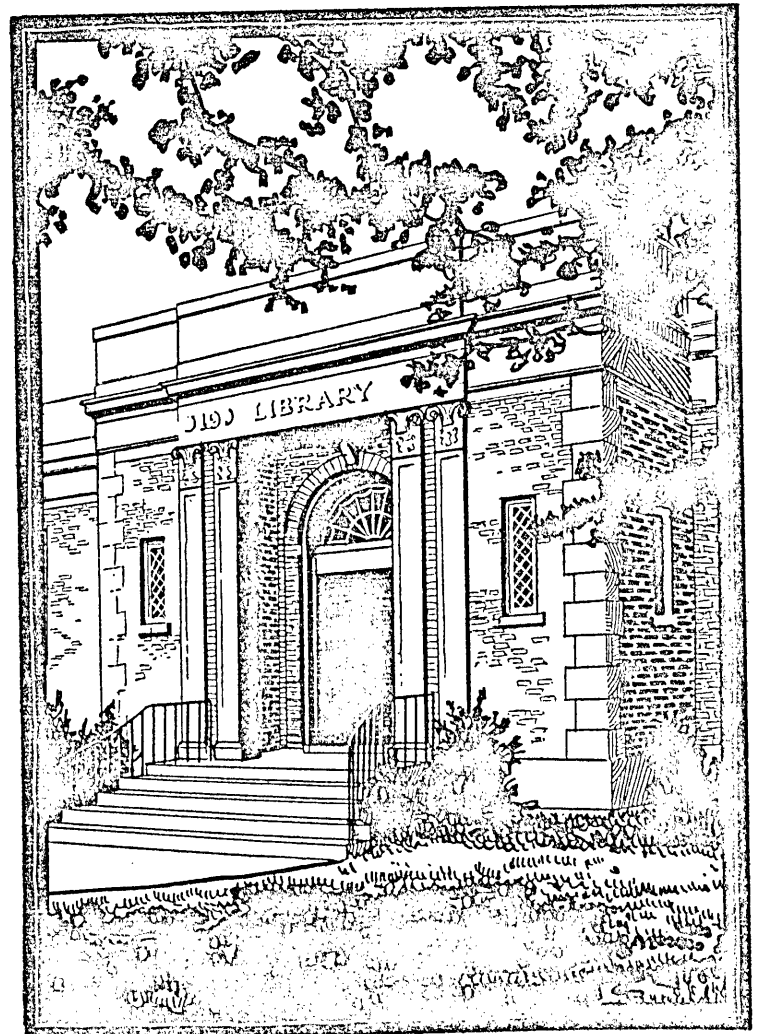
### ARKANSAS METHODIST ORPHANAGE

"And let us not be weary in well-doing; for in due season we shall reap if we faint not."

During the year that is rapidly passing, we have been very fortunate in securing the homes that we have placed our little ones in, all of which, as we see it, are splendid foster homes, making a total now of nearly 600 that we have placed in homes.

The year has been such a hectic one that we have been compelled to use our best endeavor to keep our Home, as it has always been, out of debt. To the present time, we have succeeded.

I wish I could convey to my



HENDRIX COLLEGE LIBRARY ENLARGED

In promoting the New Program of Education at Hendrix College the very extensive reading and study of current books and publications—Economic, Political, Sociological, Literary, and Religious—has greatly increased the use of the College Library. The building, which was erected in 1927 and was ample for needs then, has been outgrown both for readers and for books.

For several years, with the aid of the Carnegie Corporation, about \$4,000 worth of books have been added annually. The total collection is now beyond 34,000 volumes. Last spring the General Education Board of New York, which is assisting the New Program, contributed \$3,000 to the book fund, and it will pay the salary of a Library Director to promote this larger mission of the library. Also, with its aid, the library building is now being enlarged and needed furnishing and equipment added at a cost of about \$30,000.

### Second Story Being Added

Last week work was begun on adding a second story over the general reading room in front, which extends the full length of the building. This is to provide especially for readers of special reference and reserve-shelf books, for independent study groups, and for art equipment. In the large book-stack room in the rear of the building, a second tier of steel book-stacks is being added on top of the present stacks. These two enlargements will almost double the capacity of the library both for books and for readers. Returning students will find the library even more convenient and better equipped than ever.

**Do you lack PEP?**

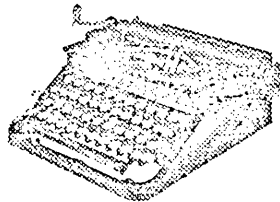
Are you all in, tired and run down?

**WINTERSMITH'S TONIC**  
Will rid you of  
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and build you up. Used for 65 years for Chills, Fever, Malaria and

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**The New Corona Typewriters Are Now Made in Price Range of**

**\$49.50 up to \$67.50**

The Silent Model is something more complete than ever offered before. Finos Brand Ribbons & Carbon Paper is the best for all make Typewriters. See them at—

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for L. C. Smith & Corona  
TYPEWRITERS  
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Little Rock, Ark.

brethren of the ministry and of the laity the needs of your orphan children so that you would not only send me an immediate check, but you would begin to think and pray over the Christmas Offering and thus help us to clear the decks as the Methodist Church ought always to do.

We have had no serious sickness in our family, but we have had sickness, but, upon the whole, we have nothing but gratitude to express to Almighty God for His goodness.

May the Lord bless us at the Home and the people to whom we look for succor. Read this and pray over it and do your best.—Respectfully and lovingly, James Thomas, Executive Secretary.

#### IMPORTANT ANNOUNCEMENT

District Laymen's meeting to be held at Methodist Church, Conway, Tuesday, July 30, beginning at 9:30 a. m. and closing about 3 p. m. Bring your basket with dinner and come. Who? Every Lay Leader, and wife every Pastor and wife, and others interested in your church work, both men and women. Local church problems will be discussed, a picnic dinner, with good fellowship will be enjoyed by all. Our District Lay Leader, Mr. Joe A. Goetz, will have charge. Date July 30, 1935.—W. M. Sherman, P. E.

#### REVIVAL AT LONOKE

We have just concluded a most inspiring meeting in the Lonoke Methodist Church, of which Rev. S. K. Burnett is pastor. Rev. J. W. Reid of Fort Worth, Texas, was with us from June 23 to July 7. This was Bro. Reid's second trip to Lonoke. He had conducted a meeting for us last year. Those who know him will agree that too much can not be said in his praise. He is one of the most kindly, sympathetic, understanding, loving, and, in fact, absolutely Christlike men that one could hope to know. He is a forceful, convincing speaker, and his hearers are assured in their own minds that he knows whereof he speaks. The morning services were outstanding, from a spiritual standpoint. The subject of prayer was discussed the first week from every angle, its meaning, its power and possibilities, and the necessity for it in the life of a Christian. The second week the subject of the Holy Spirit was discussed in a like manner.

A "firing squad" was formed early in the first week, the members of which prayed steadfastly and definitely, for certain individuals. Many of their prayers have already been answered, and, as they continue in this work, more is being accomplished daily. The young life of the church has been greatly benefited through the vesper services each night, and the special sermon to young people, as well as by personal contact with Bro. Reid.

The number of accessions to the church was not unusually large, but the spiritual pulse of the church and, we hope, of the town, has been greatly quickened. Hearts have been touched and lives consecrated anew to His cause. Many formed a more practical, workable conception of Christianity than ever before.

Bro. Reid is also an artist at the piano and brings a wonderful message in music. We are hoping to have him with us again some time to hold a Union meeting in which every denomination in town will participate.—Reporter.

#### SPARKMAN AND SARDIS

We have just closed a real successful meeting at Sparkman. It was one of those meetings that began well and it seemed that every service was better than the preceding one. This was true to the close of the meeting. This was like the leaven hid in the three measures of meal, it touched every part of the whole. There were but few members of Sparkman Church, if any, that were not reached and helped by the meeting. The congregations were unusually good for a small church and community and the interest was fine. Members of other churches were not only present but took part and were benefited by the meeting. Five splendid members were received into the church, three on profession of faith, and two by vows.

In all my ministry I have never held a meeting that the results of the meeting were more satisfactory at the close than the one just closed at Sparkman. It seems that everything worked out for the best interests of the meeting. Bro. Watson, our pastor at Malvern, was with us the second week and did the preaching to the close. His coming added power and success to the meeting. The five days he spent with us were very helpful to our church and community. He did not preach a sermon or make a proposition while here that I did not endorse. He was at his best. Every sermon seemed to be the right one and preached at the right time.

We are all under many obligations to Bro. Fred Mann who led the singing, and to Miss Faye Flory, who presided at the piano, to those who sang specials and to the splendid choir. The meeting closed on Thursday night with a full house, and most of us feeling that our Lord could expect more of us as servants in the future. We believe we will do better.—F. P. Doak, P. C.

#### I GO TO THE MOUNTAINS IN AUGUST

The sun streams across my bed in deep golden rays as it rises aslant over the mountains. The morning air is fresh and fragrant and the birds sing with a brighter note. There is that familiar caw-caw as of old under my window. I stretch luxuriantly and then hasten to get flowers while dew is still on them. There is a small, neat cabin surrounded by cool shrubbery, climbing vines, and fragrant flowers. I purchase a beautiful bunch of these for less than it would cost me to raise them. A few friendly words with the happy, satisfied people and I'm off again.

The road winds along with views for every mood, but the part I like best is where a grove of thickly growing trees hover on its edge. The trees intertwine overhead so as to cast perpetual shade and hold within that fragrant freshness of the early morn. The ground is spongy and damp under foot, and a tiny stream ripples down from a bubbling spring. Faintly I can hear the gentle tinkle of the contented cattle grazing on a hillside.

So the day passes in one swift delight, and I find myself gazing, wrapped in awe, at a sun setting gloriously behind the mighty hills while it bathes them in ever changing colors and hangs above them a fleecy pink blanket. I linger in the deepening twilight and listen for the night calls of the frogs.

Oh, I love the mountains in August even if I am right at home

just imagining this, it is so easy to bring them to me here.—North Carolina Christian Advocate.

#### A BLIND PREACHER'S CONFESSION AND REQUEST

I wish to ask the pardon of all my brethren in the ministry and my church and all whom it may concern for my critical attitude for the last few years, and especially since having lost my eyesight. I have been something like a snake during dog days. I have appeared ill and striking at everything that moves. I was honest in my attitude, but yesterday, July 18, God revealed to me that my attitude was somewhat wrong and revealed to me very clearly His will in the matter.

I now have a different attitude, shall be a different man, and preach a much kinder and more loving type of gospel. I am asking especially my brethren whom I have helped in meetings since I have become blind to forgive me for my attitude of preaching and if they can do so, give me another chance to prove up with them. I sincerely ask the prayers and co-operation of all presiding elders and pastors, also the entire Church that I may ever have the Christ-like attitude in my heart, and that the Lord may use me in a miraculous way as a soul winner. I have some open dates after August 1. Will go anywhere with or without gospel tent.—R. F. Shinn, Lewisville, Texas.

#### THE MINISTER'S VACATION

"I can bear witness from experience that even the heaviest work of the farm never so taxed all the energies of the body, mind and soul, as the work of the ministry does when a minister puts all he has into it. . . The work of the minister is, in a very real sense, creative work, and that is the very hardest kind of work. . . It is hard to sit down at your desk and endeavor to create and write a sermon. Writing is the most exhausting work that I have ever done. . . A minister has other exhausting work. He visits the sick, buries the dead and comforts the sorrowing. The word 'sympathy' means to suffer with. If the minister has a sympathetic heart he is always suffering with others. There are always sickness and death and sorrow in his congregation. . After

eleven months of incessant preaching and pastoral work, and eleven months of suffering with others, and eleven months of manifold calls of every kind, the good minister is worn threadbare.

What kind of a vacation should a minister take? A minister should spend his vacation in a way that will be profitable for the congregation which he serves. When the people see that a vacation has made their minister a better preacher, a better pastor and a more consecrated man of God, they will not be wondering why a minister should take a vacation. . . In his vacation program there should certainly be an element of rest for body, mind and soul. Tired nerves should be relaxed. A reserve of energy should be stored up to carry the minister through the eleven months until his next vacation. . . A minister's vacation should also mean a great deal to the minister's soul. . . Nobody is more in need of rest for his soul than a tired minister, and nowhere can he find it so readily as he can at the feet of the Master, learning of Him. There should certainly be an abundance of time for quiet meditation and communion with Him during the vacation period. The minister's spiritual resources should be rebuilt. . . During his vacation, the minister ought to be dreaming and planning for the coming year?"—Walter L. Lingle in Christian Observer.

#### HERE'S A GUARANTEED RELIEF 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.

#### 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.



#### Up the Tree Zacchaeus Climbed, to ? ? ?

While CLIMBING ZION'S HILL, let's help secure for

#### EVERY METHODIST, SOUND INSURANCE AT COST

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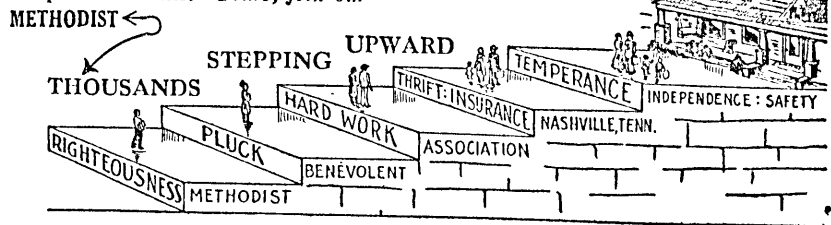
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## FOR THE CHILDREN

### LITTLE BROTHER DANDELION

Petal and Goldie Dandelion sat in their little dark house holding hands. They were waiting for the Spring-time. Their little house was away down under the ground. They couldn't see out of the house because there weren't any windows. There were just brown walls, but the two little folks listened as hard as they could.

One day Petal Dandelion said, "I think I hear a meadow lark singing."

"Well," answered his little sister, Goldie Dandelion, "maybe spring is here then."

"I think I'll go and see," and Petal Dandelion jumped up quickly. He put on his beautiful green overcoat, and buttoned it tight way up to his chin.

"Good-bye, Petal, I'll come soon, too," called Goldie Dandelion, as Petal climbed up the brown stairs. He poked his head out through the little door on the roof, then he gave a little jump and here he was! It was so bright that at first he couldn't see very well. He held his hands over his eyes. Then he peeked through his fingers. Soon he could look all around without hurting his eyes a bit.

Sure enough! There was a meadow lark singing. Petal Dandelion looked and looked to see where Mr. Lark could be, and Mr. Lark kept singing, "Right here! Look up higher! Right here!"

Petal Dandelion kept on looking and pretty soon he saw a tall, tall pole that reached up and up, most to the sky, he guessed. Right on top sat Mr. Lark, singing. "Spring is here, Spring is here," shouted Petal Dandelion. He began to feel pretty warm, so he unbuttoned his green coat and threw it back off his shoulders. Now he could see his own bright new yellow suit. It was such a pretty color. His mother knew the color he liked best. He grew warmer and warmer. What could it be that made him so warm? Petal Dandelion stood up on his tiptoes and looked all around. What a big world! He never had dreamed there could be such a big world. It stretched far, far away.

Suddenly he discovered up in the sky something that was big and round and yellow. Yes, sir, it was just as yellow as his suit. It must be his big brother up in the sky, who was making it so warm, he believed.

"I guess we are all helping to make spring come," Petal Dandelion said to himself. But after all it did seem like a very big world. A big, big world, and just a little lonesome, he guessed. His brother in the sky was so far off, and Mr. Lark had flown away.

Just then he saw something walking toward him. It must be the Boy his mother had told him about. Petal Dandelion hoped and hoped the Boy would see him. When the Boy came closer, Petal Dandelion gave a happy little laugh. The Boy had shiny yellow hair. Yes indeed! It looked just like the big brother up in the sky.

At that very moment the Boy saw Petal Dandelion and he gave a happy little shout. He skipped along as fast as he could and leaned over to take a good long look at Petal Dandelion. Then he just dashed along and into a big house. Pretty soon there he was coming back and

### BARRIER TO PROGRESS

Within the electric light and power industry is a vast pent-up reservoir of employment, of industrial expansion, of purchasing power.

The electric industry is still young, in spite of the vast progress it has made during the last generation. It is just learning what adequate lighting is, and how it may be inexpensively applied to the average home. Electric labor saving conveniences are in their infancy—the electric range, ironer, washing machine, refrigerator, are still strangers to most houses. And the latest of the great inventions which man has designed to improve living standards, air-conditioning, is just on the threshold of its development.

The electric industry has continually advanced better lighting and promoted the use of power devices. It has shown to its customers, as no agency could, how desirable and useful these things are. And, above all, it has managed to constantly lower rates to the point where a well electrified home can be operated at cost that would have bought lighting alone—and inferior lighting—not so very long ago.

Today but one factor stands in the way of continued electrical progress—that is politics. Unwarranted attacks on the industry, unjustified government-subsidized competition with private systems, special and excessive taxation, have depreciated the investments of millions of citizens by billions of dollars, and are frightening any new investors. Such policies are taking the ambition and the initiative out of management. They are preventing the nation from reaping the benefits of the millions of dollars that would otherwise be spent—and preventing it as well from enjoying the full fruits of sound electrical progress in making the home more comfortable, more efficient, more livable.—Industrial News Review.

### POSITION OF MR. WALTER W. HEAD, PRESIDENT BOY SCOUTS OF AMERICA

Recent press dispatches have carried the report of the attendance of Mr. Head upon the dinner in the organization of the Council for Moderation which was held in New York under date of June 10.

I wrote Mr. Head calling attention to this report and to the statement made by Mr. Colby who called together the group interested in this organization. Mr. Colby said: "We propose a ten years campaign, all in cooperation with churches, schools, universities, colleges, Boy Scouts, Girl Scouts, Rotary and Kiwanis Clubs, to teach the youth of America to drink intoxicating liquors with moderation." I then said in my letter: "If the Boy Scouts are cooperating in this movement I would like to know it. Our churches have cooperated with the Boy Scouts and are loyal to that organization. However, we cannot approve any such affiliation or objective as is set forth in this press report."

In reply to this letter Mr. Head, by telegram and further communications, has cleared his position. He says: "Neither Boy Scouts of America nor I individually have any per-

bringing a little girl, who called out, "Mac, what is the matter?"

Why! That was the Boy's name, Mac! and he was saying "Margie! Spring has come! Here's the very first dandelion!"—Presbyterian Advance.

manent connection with the organization referred to in your letter. Under no circumstances would I knowingly align myself with any organization, regardless of the name under which it masquerades, if it advocated the use of intoxicating liquors by boys and girls in any quantities. All my life I have taken the definite position that our boys and girls should not indulge in the use of alcoholic liquors. I have endeavored to teach them that total abstinence is the safe and only plan for their protection. You are authorized to make such use of this information and the information conveyed to you by letter as you may see fit."

I am very glad to give this statement to the press, clearing the position of Mr. Head. The Methodist Church is unalterably and forever opposed to the use of intoxicating liquors in any quantities. We believe that total abstinence is the safe and only plan for the protection of our children. We are glad that Mr. Head agrees with this position.—Wm. F. Quillian.

### RELIGION IN LIFE

Have you read the latest issue of the above magazine—the summer number of 1935? If you have not, sell something that you have, sacrifice something if need be, but be sure to get that number of the magazine and read it. It is true, it will cost more than a half dozen "True Romances," and you could buy an armful of Liberty magazines for the price that you pay for this one number; but what of that? The first article in it would much more than repay you. It is entitled "The Ladder of Faith" and is written by Geo. A. Buttrick.

Possibly some of you studied his book at the Pastors' School this summer, "Jesus Came Preaching," and know what to expect from an article by him. It gripped my imagination from the very first; and when I had read it through I turned back and read it again. There is a similarity of thought here to one of the essays in Harry Emerson Fosdick's "Adventurous Religion"—that essay entitled "I Believe in Man"; but Buttrick goes even beyond Fosdick here in clarity and depth of thought. What kind of a God do you believe in? Read this article and rethink your most vital conceptions of God. The title of the article is taken from Prof. William James' "ladder of faith" which he incorporated into so many of his class addresses we are told.

But that is only the beginning of a rich feast of good reading. Of course, it is that kind of reading that will make you think and that you must read also with your thinking cap on. You cannot read it like that dear old lady that William Lyon Phelps tells about in an account clipped from a Michigan

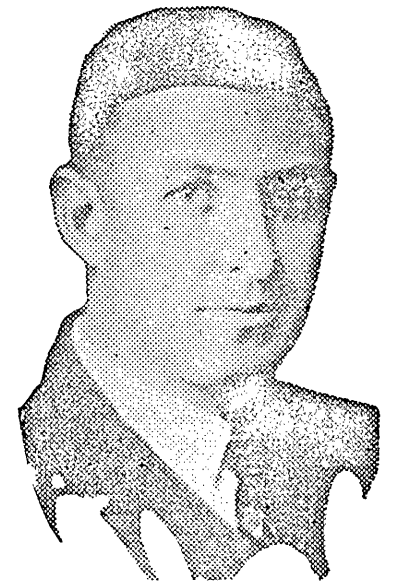
(Continued on Page Thirteen)

## Big Insurance Agencies Merge

Announcement has been made of the merger of two of the largest insurance agencies in the State. The Adkins & Williams Insurance Agency, which has been operated for the past nine years by Homer M. Adkins and Blake Williams, is being merged with Rightsell-Collins-Barry-Donham, Incorporated.

This combination will make one of the largest insurance agencies in the State. In addition to writing all kinds of insurance, except life, they specialize in real estate loans, estates, trusts, investments and bond issues.

The Adkins & Williams Insurance Agency has represented the John Hancock Mutual Life Insurance

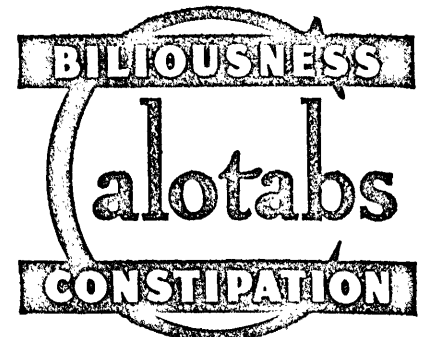


HOMER M. ADKINS

Company of Boston in real estate loans for the past seven years and this agency will likewise be handled by Rightsell-Collins-Barry-Donham, Incorporated.

Homer M. Adkins and the entire personnel consisting of Miss Marra Kertson, Miss Eleanor Mallory and Caldwell Adkins will be actively associated with Rightsell-Collins-Barry-Donham, Incorporated.

Blake Williams, assistant collector of internal revenue, will retire from the active participation in the insurance business, but Homer M. Adkins will maintain his interest in the firm.—Arkansas Democrat.



## WESLEYAN COLLEGE

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DICE R. ANDERSON, President

(Continued from Page Twelve)

newspaper, "Grandma Sadie Ettlinger of Brady claims to hold the reading championship of that township. She claims to have read Anthony Adverse straight through without skipping a word in the third attempt, in two hours and thirty four minutes. This comes close to being the world's record, it is claimed. Grandma Ettlinger, who is eighty-two, reads without her glasses and without understanding most of the time." That is a quotation from the same number of this magazine from an article entitled "A Minister and His Books," by Thomas Wearing.

The second article is by John Oman of Cambridge, England. It is on "The Book of Proverbs." Let me give you just a sample of that. "The Book of Proverbs" is not a mere collection of shrewd, worldly-wise aphorisms, but collects the lessons of applying one general principle for the understanding and mastery of all experience." "God's working is wisdom, and to know His ways is to be blessed by wisdom. It is not said that wisdom is God, but only that it dwelt with Him from the beginning."

Then that is followed by "The Significance of Jesus for Our Conception of God," by Francis Pickens Miller. "For me Jesus defines Ultimate Reality."

That is only the beginning. It is good all the way through to the Bookish Brevities on the last pages.—George A. Freeman.

#### APPRECIATION

I wish to take this means of expressing my sincere thanks for the many nice letters and expressions of sympathy that I have received from the ministers of the Little Rock Conference. They have been a great consolation to me, and I appreciate them highly. It is indeed a blessing to know your Christian friends will not fail you in a time of need. Remember me in your prayers.—Mrs. J. C. Johnson.

#### APPRECIATION OF MOUNT SEQUOYAH

Much has been said and written about Mount Sequoyah, its beautiful surroundings and the Methodist Assembly, and what it means to those, who can and will avail themselves of the wonderful opportunities our Church offers.

To the sincere Christian worker, it means spiritual growth and development, better preparation for the tasks which await us. When we come down from the mountain-top experiences, we feel strengthened by the inspiration received, through the Christian fellowship with one another.

To those who have never been there I can only say, come and see for yourselves, because the half has never yet been told.

Much is being done to beautify the grounds of the Assembly. Flowers, shrubbery and the walks, that used to be rough, feel as if they were soft carpets under our feet. The electric cross on the hill, the beautiful horizon in the west, painted by the glow of the setting sun, that together with a restful vesper service, can surely give you a divine inspiration.

The Women's Club on Mount Sequoyah has done a good and very much appreciated piece of work in furnishing curtains for all the windows in the cottages. The Sequoyah Club is paying for the library, which we all enjoy so much. You see

whenever there is unity of purpose something can be accomplished.

Last, but not least, we appreciate the untiring efforts of the Superintendent and his wife, Mr. and Mrs. Yancey, in looking after our welfare and comfort. So again I will say:

"Oh! Come! Come! Come! Come! Come! Come to Mount Sequoyah! Oh, come to the school on the hill! No spot is so dear to the Methodists As the Leadership School on the hill!"

Second term August 5-16; camp-meeting August 16-25.—Mrs. P. C. Peterson.

#### MT. ZION CELEBRATION

August 8 is the day set for the Mt. Zion Pioneer Day at old Mt. Zion near Vanndale, Ark. An ancient cemetery still is there about the site of the old church, one of the first Methodist Churches established in this part of the state. It was there that the old White River Conference was organized, and plans laid for the reconstruction period of our history after the war.

Many great pioneers lie buried there, and it is the intention of the committee, Prof. H. L. Lessenbury and Mrs. T. D. Hare, to have a large number of features in the day's program that will be of interest and value to many of our Arkansas Methodists.

Morning religious services will be under the leadership of Rev. G. G. Davidson. A sumptuous spread of dinner from hundreds of baskets that will come with the people, will follow, and the afternoon will be the time of memories, speeches, songs and good fellowship. The public is invited to come and make this a day of significant memories, and fellowship.—Ben T. Williams, P. C.

#### THE SANATORIUM PROTECTS THE WELL

Tuberculosis (except in the very early stage) is a communicable disease. It is not contagious as measles or smallpox are contagious, but every case comes from some other person, or animal, who has the disease. Unfortunately, too, the disease in the very early stage does not make one sick, so that about eighty-five per cent of all tuberculous patients have the disease in the communicable form by the time the diagnosis is made.

Furthermore, through the simple and harmless tuberculin test it has been found that in the majority of cases the other members of the household who receive it have already become infected with the germs of the disease by the time the average case is discovered. Fortunately, however, most human beings are able to resist mild doses of tubercle bacilli. Many people have tuberculosis infections who never develop tuberculosis. Those who live for any length of time in the home, or work in an office with a patient whose sputum contains tubercle bacilli, will get overwhelming doses of the germs unless the patient practices rigid precautions. All such individuals are likely sooner or later to develop the disease. This is the reason why, especially before the days of sanatoria, it was so common for whole families to be wiped out by tuberculosis.

Children are especially susceptible to tuberculosis infection. If they come in close contact, as they often do in the home, with tuberculous patients who do not take the necessary precautions to protect



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others, they will become infected and many of them will develop the childhood form of tuberculosis. This is the earliest form of the disease discoverable and can usually be cured if the child does not continue to get infection. If, however, the child continues to live in contact with an open case he will probably get such an overwhelming infection that he will develop the more serious adult form. For this reason it is especially advisable that children should not be allowed to come in contact with patients who have active tuberculosis.

Sanatoriums are usually thought of largely as havens of rest for the treatment and cure of tuberculosis. Such they are, and no small part of the diminished death rate from tuberculosis is due to the large number of tuberculous sufferers who, instead of filling untimely graves, have regained their health in sanatoriums and have returned to useful occupations. Undoubtedly, however, sanatoriums serve their most useful purpose in the control of tuberculosis by taking the patient out of contact with his family and by teaching him what precautions they should take. But it is very difficult to get patients in the home, especially the older ones who have been coughing without shielding their mouths all of their lives, to change suddenly the habits of a lifetime. In the home, too, the relatives hesitate to remind them when they neglect to take the necessary precautions for fear of hurting their feelings, though of course the patient should appreciate being reminded when necessary. In a sanatorium where all others are taking the precautions, it usually requires only a few friendly but firm remonstrances from the members of the medical or nursing staff and from the patients in the adjoining beds to make the most forgetful fall in line.

On first thought one usually thinks of a sanatorium where there are hundreds of patients with active tuberculosis as a most dangerous place for people to work. On the contrary, there is so little danger in a well run sanatorium, where all

patients are required to take the necessary precautions, that healthy employees have no difficulty in securing life insurance at normal rate.

There are 650 sanatoriums in the United States at present with accommodations for 87,000 patients. The good accomplished by sanatoriums in thus taking "out of circulation" this large number of spreaders of tuberculous infection, has reflected itself not only in reducing the mortality rate from tuberculosis throughout the United States, but also by a material reduction in the number of persons who show tuberculous infection. In other words, the sanatorium is one of the best modern weapons we have for fighting tuberculosis.—P. P. McCain in Sanatorium Outlook.

#### WHAT CAUSES TUBERCULOSIS?

Tuberculosis is caused by living germs. These germs generally enter the body through the mouth and nose and most often lodge in the lungs. We can have tuberculosis not only of the lungs, commonly known as consumption, but also tuberculosis of other parts of the body as well, since these germs may get into the glands of the neck, attack the throat, bowels, kidneys or other organs, and even the bones and joints.

Nearly everyone at some time swallows or breathes in the germs of tuberculosis, but owing to the power of resistance of the healthy body, the germs are not able to grow. That is why strong, healthy people as a rule will never have tuberculosis. Diseased tonsils and teeth should be removed, as they help weaken the body with their poisons. You particularly need to take good care of your child or yourself after a contagious disease, such as whooping cough or measles, or after a cold, influenza, pneumonia or any other disease that may have weakened the body. Avoid these diseases.

Tuberculosis in children is often caused by milk from tuberculous cows. Every family should, therefore, protect its children by using milk from cows that have been tested and found free from tuberculosis. Pasteurization of milk kills the disease germs. Milk safe for children should come from cows tested and found free from tuberculosis. Pasteurization is an additional wise precaution.—Metropolitan Life Ins.

#### Movement Toward Church Union

This week the United Church of Canada observes its tenth anniversary. This anniversary serves to call attention to the church union movement throughout the world. Church union in Canada was a great venture of faith that attracted wide-spread attention. That it has worked so well is cause for gratitude in the hearts of all who are interested in the Christian program and the religious welfare of the race.

During the last ten years we have witnessed notable growth of sentiment for church union in various countries. The union of the three Methodist churches in England, after years of prayer and labor and disappointment, was very significant. There were many difficulties in the way and not all of these disappeared with formal official union. Not all have disappeared now, and yet it is safe to say that united Methodism in England is in far bet-

ter position to serve the land in which Methodism was born than a divided Methodism could ever be.

It is interesting to note that in the ten years since the union of the Methodist, Presbyterian, and Congregational churches formed the United Church of Canada, church union sentiment in other countries has grown amazingly. In South Africa this spring the movement for uniting the Methodist, Presbyterian and Congregational churches was carried a long step forward. In Australia the same three denominations are earnestly looking towards union.

Two indisputable facts confront the churches. The first is that in essentials they are pretty generally in agreement. The other is, they are in a world in dire need of help, the sort of help the church was instituted to give. The pressure upon the churches will inevitably drive them closer together. They are here to serve and save the world. Wherever union will increase their efficiency union must come. We do not for a moment discount the great service rendered by the denominations. When there were great areas of country still unchurched these denominations were possibly more efficient because they stimulated one another to greater effort. That condition no longer prevails but on the contrary there is in many communities a competition that cannot be justified by any rule. In this time of world divisions and unrest and selfishness among the nations the churches may render a mighty service by showing enough unselfishness to unite in a common task and responsibility. Of course we do not expect to see one great church in which all church members bear one name but we do assert that the common sight of many small communities in each of which half a dozen different churches are trying to live is poor statesmanship and poor Christianity.

We American Methodists are watching with the keenest interest the progress of negotiations looking to the unification of three branches of American Methodism. Obviously no definite announcements can now be made as no report has been given out by the Commission carrying forward the plans. But we do feel justified in saying the outlook is brighter today than at any time in the past. We hail the prospect with joy and gratitude. In this country where Methodism has had its greatest growth and influence the union of the divided sons of Wesley would make a mighty factor in giving this country anchorage just when it is so desperately needed, and a mighty force in world evangelization at a time when world evangelization cannot be delayed without disaster.—Southwestern Advocate.

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—Advertisement.

#### REV. J. C. JOHNSON: A TRIBUTE

Joseph C., son of John C. and Susan Elizabeth Johnson, was born in Chapel Hill, Ark., February 22, 1876, and died at the home of his daughter, Mrs. Vivian Ripley, in El Dorado, Ark., June 28, 1935.

Joseph was converted under the ministry of Rev. J. F. Taylor in 1892, and joined the Methodist Church. It was one of the best day's work Jack Taylor ever did. Brother Taylor has brought into the church many valuable lives. But not one of all his long ministry ever reflected greater honor upon the ministry of this country prophet than has Joseph C. Johnson.

At Rock Hill, Ark., Joseph was called to the ministry, and licensed to preach by the late T. H. Ware, P. E. of the Texarkana district, in 1910. It was one of the best day's work T. H. Ware ever did. And so the honor is distributed. But there was in the life of Joseph C. Johnson, soul enough to go round. He blessed every life he touched.


In November, 1910, Joseph was admitted on trial in the Little Rock Conference at its session at Prescott, Bishop J. H. McCoy presiding. It was one of the best day's work Bishop McCoy ever did, when he brought into the active ministry of Methodism this strong, loyal soldier of Jesus Christ.

The list of his appointments runs as follows: Umpire, Eagle Mills, Mt. Ida, Patmos, Prescott Circuit, Strong, El Dorado Circuit, Bryant, Hickory Plains, Prescott Circuit, Bingen, Rowell, Taylor, New Edinburg, Leola, Buckner, Kingsland, Cherry Hill and Princeton, where his health broke, and he had to resign his work, after preaching his first sermon there at the beginning of this past conference year. Bro. Johnson is survived by his wife, Mrs. Emma R. Johnson, three daughters, Agnes, now Mrs. Pagan, of Strong, Ark.; Estalene, now Mrs. Harrison, of Bastrop, La., and Vivian, now Mrs. Ripley, of El Dorado, Ark. Besides these members of his own family, he is survived by one sister, Mrs. Lela Luttrell, of Eagleton, Oklahoma; a brother, J. W. Johnson, of Antlers, Oklahoma, and a half sister, Mrs. Frank Helms, of De Queen, Ark.

Funeral services were held in the First Methodist Church of El Dorado.

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do, by the Presiding Elder of the deceased, Rev. R. E. Fawcett of Arkadelphia, assisted by Dr. C. T. Talley, pastor of the church, and a number of the brethren.

There are a few things I must say about Joseph C. Johnson. No one can glance at the list of the appointments which he served for 25 years, and conclude other than that Joe was built of the stuff they make heroes of. And yet for a quarter of a century, he moved up and down this Conference from the mountains to the rivers, and from the rivers to the ends of the earth, preaching the Gospel of the Son of God, and never lost heart, nor complained that his task was hard. A study of Conference Minutes reveals the fact that he moved almost every year. How he ever did it, and kept a sweet spirit is more than has been written up in the books.

He won the confidence of the people to whom he ministered. The record of his life reveals the fact that he succeeded himself a time or two, going back to some former charge, and doing good work. He was twice pastor of Prescott Circuit. This could never have happened, had Joe been of a quarrelsome, indifferent disposition.

Joe Johnson was a gentleman from head to foot. He would go to the poorest charge in the Conference without a whimper. But he saw no need for anybody making an attempt to put a heavier load upon him than the situation justified. If anybody undertook that sort of thing, he did not go very far with it before he found that he was trifling with the wrong man. All of us admired this courage in Joe Johnson, and loved him all the more for the man he was. Not only so, but the man who attempted to oppress Joe Johnson as he wrought out his heavy tasks in the Church, soon found that his stock was below par, and that he had lost ground that would be regained with difficulty.

Finally, Joe Johnson was a real soldier of Jesus Christ. No enemy ever caught him off his guard. He

put on the whole armor of God, and kept it on. These were the weapons God gave him for the war he enlisted in, and he took them on to heaven with him. We have lost a faithful man, a strong preacher, and a dependable friend.—J. L. Cannon.

#### QUARTERLY CONFERENCES

##### BATESVILLE DISTRICT—FOURTH ROUND

Young People's Assembly, Camp Sylamore—Aug. 4; 11 a. m.  
Mountain View (preaching only)—Aug. 4; 7:30 p. m.  
Yellville Circuit, at Summit—Aug. 11; 11 a. m. and 2 p. m.  
Bethesda-Cushman at B.—Aug. 11; 7:30 p. m.  
Mountain Home-Gassville at M. H.—Aug. 18; 11 a. m. and 2 p. m.  
Cotter, at Cotter—Aug. 18; 7:30 p. m.  
Stranger's Home, at Williams School House—Aug. 25; 11 a. m. and 2 p. m.  
Swifton-Alicia at A.—Aug. 25; 7:30 p. m.  
Moorefield at M.—Sept. 1; 11 a. m. and 2 p. m.  
Batesville, First Church—Sept. 1; 7:30 p. m.  
Melbourne, at Melbourne—Sept. 8; 11 a. m. and 2 p. m.  
Newark at N.—Sept. 8; 7:30 p. m.  
Bexar-Viola, at Wesley Chapel—Sept. 15; 11 a. m. and 2 p. m.  
Salem at S.—Sept. 15; 7:30 p. m.  
Calico Rock Circuit, at Spring Creek—Sept. 22; 11 a. m. and 2 p. m.  
Calico Rock-Norfolk at C. R.—Sept. 22; 7:30 p. m.  
Tuckerman Circuit, at Hope—Sept. 29; 11 a. m. and 2 p. m.  
Tuckerman Station—Sept. 29; 7:30 p. m.  
Pleasant Plains, at Oak Grove—Oct. 6; 11 a. m. and 2 p. m.  
Desha, at Locust Grove—Oct. 6; 7:30 p. m.  
Newport, First Church—Oct. 13; 11 a. m.  
Umsted Mem.-Weldon at W.—Oct. 13; 2 p. m.  
Charlotte, at Charlotte—Oct. 20; 11 a. m. and 2 p. m.  
Elmo-Oil Trough-Sulphur Rock at S. R.—Oct. 20; 7:30 p. m.  
Evening Shade, at Sidney—Oct. 27; 11 a. m. and 2 p. m.  
Batesville, Central Ave.—Oct. 27; 7:30 p. m.

The last quarter of the church year is at hand. These last months are very important. These quarterly conferences are quite important, both in attendance and in work to be done and reports to be made. Let us call your attention to the following, especially:

(1) Let pastors plan carefully for the revival meetings. Carry these plans out faithfully. The destiny of immortal souls depends upon this.

(2) Let the official members of the church, stewards, trustees, church school superintendents and teachers, president W. M. S. and leaders of Young People's groups, stand with the pastor in putting over this evangelistic program. In these meetings these officials have a heavy responsibility and a fine opportunity.

(3) Let all reports be ready for the Quarterly Conference. These include the reports of the pastor, the stewards on finances, the trustees, the president W. M. S. Also remember, we elect all stewards, church school superintendents, three assistant church school superintendents, viz: (1) Superintendent of Children's Division; (2) Superintendent Young People's Division; (3) Superintendent Adult Division, and, the elective members of the Church Board of Christian Education.—C. W. LESTER, P. E.

##### CONWAY DISTRICT—FOURTH ROUND

Conway (Q. C. later)—Aug. 4; a. m.  
Pottsville (Q. C. later)—Aug. 18.  
N. Little Rock, First Church (Q. C. later)—Aug. 25; a. m.  
Washington Ave.—Aug. 25; p. m.  
Morrilton (Q. C. later)—Sept. 1; a. m.  
Russellville (Q. C. later)—Sept. 1; p. m.  
Springfield Circuit, at Batesville—Sept. 8; a. m.  
Plummerville—Sept. 8; p. m.  
Conway Circuit, at Graham's—Sept. 14; 15.  
Cabo-Jacksonville at C.—Sept. 15; p. m.  
Cato-Bethel, at Cato—Sept. 21-22.  
Gardner Mem.—Sept. 22; p. m.  
Rosebud Ct., at Rosebud—Sept. 28-29.  
Naylor Circuit, at Naylor (Q. C. at 2:30 p. m.)—Sept. 29; p. m.  
Lamar-Knoxville at L.—Oct. 6; a. m.  
Atkins—Oct. 6; p. m.  
Vilonia Circuit, at Cyprus V.—Oct. 12-13.  
Levy—Oct. 13; p. m.  
Quitman Circuit, at Central—Oct. 19-20.  
Greenbrier Circuit, at Greenbrier—Oct. 20; p. m. WM. SHERMAN, P. E.

##### TEXARKANA DISTRICT—FOURTH ROUND

Doddridge-Fouke, at Mann's Chapel—Sept. 1; a. m.  
College Hill—Sept. 1; p. m.  
Texarkana Circuit, at Few Memorial—Sept. 8; a. m.  
Fairview—Sept. 8; p. m.  
Gillham Circuit, at Gillham—Sept. 15; a. m.  
Lockesburg Circuit, at Lockesburg—Sept. 22; a. m.  
Richmond Circuit, at Ogden—Sept. 29; a. m.  
Ashdown—Sept. 29; p. m.  
Dierks-Green Chapel, at Dierks—Oct. 6; a. m.  
Umpire Circuit, at Liberty Hill—Oct. 6; 2:30 p. m.

Stamps-Garland City, at Stamps—Oct. 13; a. m.  
Lewisville-Bradley, at Lewisville—Oct. 13; p. m.  
De Queen—Oct. 20; a. m.  
Winthrop Circuit at Wallace—Oct. 20; 2:30 p. m.  
First Church, Texarkana—Oct. 20; p. m.  
Cherry Hill Circuit, at Dallas—Oct. 27; a. m.  
Hatfield Circuit, at Cove—Oct. 27; 2:30 p. m.  
Mena—Oct. 27; p. m.  
Horatio Circuit, at Horatio—Nov. 3; a. m.  
Foreman Circuit, at Miller—Nov. 3; 3 p. m.  
Foreman Station—Nov. 3; p. m.

HAROLD D. SADLER, P. E.

### Centennial History of Arkansas Methodism

The North Arkansas and the Little Rock Annual Conferences requested Dr. James A. Anderson to write a history of Methodism in Arkansas. The work has now been completed and is in the hands of the printers. It is expected to be on sale about October 1.

The history has some 600 or more pages. About 80 pages will be occupied by illustrations, excellent cuts of the outstanding men, who, from the beginning, have built up Methodism in Arkansas, with cuts of our Colleges, Orphanage, Hospital, cuts of some forty to fifty of our leading churches, a picture of every Bishop that has served in Arkansas, from Bishop Soule in 1833 to Bishop John M. Moore in 1935, and a picture of all our living preachers.

The history gives an accurate account of all the activities of the Conferences from 1815 to 1934. The name of every preacher that ever served in Arkansas is shown, with the time of his entrance. There is a record of the life and death of all the outstanding preachers of the past.

Special attention has been given to the laymen who have made our Church in Arkansas—a feature that has never before appeared in any Church history. The name of every layman that has ever been a delegate to any Conference—Ecumenical, General or Annual—appears.

The history contains a record of what has been done not only in the towns, but reaches out into our rural sections and gives an account of the leading laymen who have made our Church in rural districts. About half the counties in Arkansas, scattered all through the state, pass under review here, making record of chief laymen who have served the Church.

There is a most interesting chapter on the early campmeetings which were all over Arkansas. This chapter carries a discussion of the experiences produced by these campmeetings and the results that have flowed from them. It carries also a discussion of the validity of our fundamental Methodist beliefs about Repentance, Faith, the Witness of the Spirit—whether or not these beliefs are valid and true. The same chapter has also a most interesting discussion of Psychic experiences, with many incidents of such experiences.

The opening chapter gives Antecedent Conditions in Arkansas, that is, tells what white people were found here; there follows a chapter on Pioneer Conditions; a chapter on Domestic Life of our Pioneers; a chapter on Roads and Streams and what they meant in early days; a chapter on the salaries of the early preachers and how they were paid. And there is a most interesting chapter on "Methodism and the Mountains," showing our work with the mountain people of Arkansas.

A chapter is set apart for extraordinary people. This includes an account of Methodist men and women who have won distinction in Arkansas. It carries the pictures of all Methodist Governors of the State and of other laymen who are specially distinguished.

A full chapter is devoted to the work of the women in both of our Conferences, with pictures of their leaders.

Of course we have a full account of our Educational work, in a separate chapter; of our Orphanage; of our Hospital at Memphis; of our Church Paper, the *Arkansas Methodist*. In short, no activity of the Church since we entered Arkansas has been overlooked. You will have a history of Arkansas Methodism.

\* \* \*

The book will be bound in handsome fabricoid. It will sell for about half the price publishers usually charge for such books, since it is not published to make money, but for the edification of our people. The price will be \$3.00, cash with the order. No bookkeeping accounts can be opened at that low price. Besides, those who are sponsoring this publication are using trust funds for the purpose of getting the book out, and they are not at liberty to deal loosely in handling the business. Every cent loaned us must be repaid out of the sale of the books.

Only 2,000 books will be published. The work is being issued on the basis of advance subscriptions, and the subscriptions already filed indicate that the whole edition of 2,000 will soon be exhausted. Subscriptions are filed in the order in which they come in, provided the cash accompanies the order. A subscription without the cash will take its chances of being filled at all.

What is it all about? Why do we need a history of the Church? What good will it do you or your family to own such a book? Did you ever stop to think how poor you would be without a record of what God has always been doing through His servants? The Bible itself is little more than just such a record, a history of what God did through Abraham, Moses, David, Peter, Paul and the rest of them. It is the same God that has wrought through Wesley, Asbury, Andrew Hunter, A. R. Winfield and the men who have made a great Methodist Church in Arkansas. A knowledge of what God has done in any age or through any group of people, is of vast value, and that is why you need a history of your Church. Such knowledge moves us to a nobler life. We need it.

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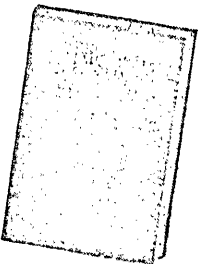
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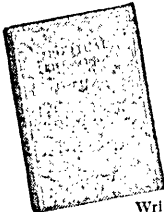
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## Rev. George Myers Will Preach Sunday

Sunday morning at the eleven o'clock service Rev. George Myers will preach. Bro. Myers is a graduate of Hendrix College and studied for the ministry at Union Theological Seminary in New York. He is now serving his first pastorate at Douglassville. We welcome Bro. Myers to our pulpit and are sure that he will have a fine message for us.

Bro. Steel will be on Mt. Sequoyah where he is spending two weeks teaching in the Young People's Conference. He is teaching the course on "Personal Religion." We are happy for our pastor to be called upon for this service to the Young People of Southern Methodism.

### ABOUT WINFIELD MEMBERS

Mr. and Mrs. Thos. S. Buzbee and their granddaughter, Ardath Lee Buzbee, left Wednesday for New York to sail July 26 on the S. S. Gripsholm for a cruise of Norway, Sweden, Denmark, Russia and other countries.

Mrs. Marshall Steel has as her guest her sister, Miss Dorothy Burroughs of Fordyce.

Mr. Charles W. Mehaffy is recovering from an accident which occurred Sunday, July 14, when he was hit by an automobile.

Miss Annie Winburne is visiting her sister, Mrs. Henry Wood, at Bentonville, and will go from there to Mount Sequoyah.

Miss Hallie Shoppach is visiting her brother, Mr. Garland Shoppach and Mrs. Shoppach, in New York City.

Mr. Gordon Nease left last Friday for Washington, D. C. to take a position with the U. S. Department of Justice of the Federal Bureau of Investigation.

Mr. and Mrs. J. A. Anderton and Billie are visiting relatives in Tennessee.

Mrs. Mabel Ginocchio is visiting her sister, Miss Louise Breeding, in Chicago.

Miss Jessie Dunlap has returned from a two weeks' motor trip to Monterey, Mexico, Galveston and other points in Texas.

Mrs. L. G. Hinkson, who recently received a Helen Keller scholarship for leadership of physically handicapped girls, is attending the Girl Scout National Training Camp Edith Macey, near Briarcliff Manor, New York.

### BOY SCOUTS TO CAMP

Boy Scout Troop No. 25, of which Mr. W. A. Weidemeyer is leader, left Monday for their annual week of camping at their camp on the Arch Street Pike. Eighteen scouts are enjoying the camp. Friday of this week is set aside as visiting day for the parents of the boys. In addition to having a good time, these boys are getting splendid training through their scout activities.

### CHANGING ADDRESS?

If you have changed, or expect to change your address, please notify the church office, 4-1994, so the church records may be kept correctly, and so you will be sure to receive your copy of Pulpit and Pew.

# Pulpit and Pew Winfield Methodist Church

Sixteenth and Louisiana, Little Rock

MARSHALL T. STEEL, Minister

W. G. BORCHERS  
Prayer Special in Brazil  
MRS. I. J. STEED  
Minister of Music

MISS KATE BOSSINGER  
Organist  
MISS MINNIE BUZBEE  
Executive Secretary

VOL. VI

JULY 25, 1935

NO. 30

### SUNDAY SERVICES

11:00 A. M.—Rev. George Myers will preach.

There will be no evening service.

## HEY! MISTER, GIVE ME A RIDE!

Some of them yell, some wiggle their thumbs and some only look wistfully as you drive along the highway, but all of them want a free ride to the next town. For some hitch-hiking is a necessity. It is their only hope of transportation. But for others it is just a cheap vacation. They want to go places and have a good time, but don't want to spend their own money.

The Church, as well as the tourist, meets hitch-hikers. Some express their desire for free salvation audibly and others, with no thought of assuming their share of responsibilities, quietly pick the communities which have been leavened by the church's ministry for their homes, but all of them want their religion to be free.

Winfield is happy to be able to give a "lift" to those who have no reliable income. These are days when we welcome the privilege of serving people who are unable to carry their own load. But we have business men and bookkeepers, teachers and clerks and others who have regular incomes who are thumbing free rides to heaven. (These are the hitch-hikers who grumble most about T-model preachers and the high cost of gas!)

I'd be ashamed to be the pastor of a Church which was unwilling to "bear one another's burdens". On the other hand I'd love to be the pastor of a congregation which would attend to the companion admonition of St. Paul, "Let every man bear his own burden". If you don't have a car it is honorable to hitch-hike, but if you do, it is a disgrace to be begging free rides either on the highway or in the Church.

Yours for the abolition of prosperous hitch-hikers!

MARSHALL T. STEEL.

## MRS. BARNHARDT TO SING

Mrs. W. C. Barnhardt will be our guest soloist next Sunday. Winfield appreciates the co-operation being given by the musicians of the summer vacation of our choir, during which time Mrs. R. E. Overman is playing the organ.

## Women Make Progress In Their Local Work

The Women of Winfield devoted the first six months of the year to raising \$1,000 for their pledge to Missions. The remaining time will be devoted to the local work. Included in this local work is the payment of the debt on the personage, which the women have assumed. At the meeting of the Women's Council last week it was reported that the semi-annual interest due on August 13 had already been raised. All Circles reported good attendance for last month, and considerable interest in visits to institutions and other social service work.

### REESE BOWEN'S CLASS LEADS

In the Church School Attendance Contest for July, Reese Bowen's class in the Adult Department has reached its quota for each of the three Sundays, which puts them in the lead. Mr. J. P. Burton, who is in charge of the contest, reports that in the Group percentages, the group of classes consisting of the Nursery, Beginners, Primary and Junior are in the lead. Representatives from each class in the Church School met Mr. C. E. Hayes, general superintendent, last Sunday morning to discuss plans for keeping up the attendance during the remaining months of the summer.

### YOUNG PEOPLE'S CONFERENCE

Miss Florence Morris from the Young People's Department of the Church School and Miss Tibby McWhirter from the Senior Department are representing Winfield at the Methodist Young People's Conference at Mt. Sequoyah.

### BROTHERS' CLASS HAS PARTY

Members of Dean Brothers' Class of our Church School held a business meeting and party on Friday night, July 19, at the home of Mr. and Mrs. Charles Jernigan.

### ASHBY CLASS STARTS LIBRARY

In addition to individual pledges made by members, the Lila Ashby Bible Class has pledged a substantial gift from the class toward payment of the Bond Interest which will be due November 1. Among other plans made to accumulate the money is the establishment of a rental library for members and friends. For a nominal sum the member has the pleasure of reading a good book and the proceeds go to the bond fund. Miss Lillian Howland has charge of the library. Interest in meeting this debt when it is due is wide-spread among members of Winfield, and several classes in the Church School are working toward making substantial gifts to the fund.

Mr. J. C. Moore, president of the Couples' Class, announces that during the absence of Mr. T. S. Buzbee, a different person will teach each Sunday. Some of these will come from the class membership while others will be chosen from the outside. Mr. B. D. Brickhouse will teach next Sunday, and Mr. F. T. Hunter on August 4.

### LOST ANYTHING?

In the Church office are several pairs of gloves, a pair of glasses and a red-and-white striped belt. We should like to turn these over to the owners if they will call for the articles.