



# 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, AUGUST 1, 1935

NO. 31

## WORSHIP IN EDUCATION

TOO much of education in religion, too much of our education generally, has been doctrinaire and didactic. The child has learned about God; but has not come to know God, directly and at first hand. Such a second-hand religion is no help when one comes face to face with intellectual problems, or with the ethical, personal problems of one's own life. All he can say is, "So-and-so told me that somebody said God is wise and loving; but I've never been able to see it." In such an hour the strain of crisis simply banishes all the favorable conditions that once surrounded the teaching. It was a bright and sunny hour; but the seed was not planted deep enough. In the burning heat of today, or the week of dry hot winds from the desert, the tender plant inevitably withers and dies.

Religion is essentially contact with the invisible, faith in God who is unseen but is very near, trust in his sure response, confidence in the reality of his laws, personal committal to his will, expectation that he will meet us more than half way when we turn to him. How then can a person be religious at all unless he experiences something of this in his own life? If we are really trying to educate our children in religion, we will not be content to tell them about God, but will lead them into his presence, introduce them, so to speak, and let them come to know him for themselves. This is a very practical matter. It is right to discuss prayer; but that should be only the preface to actual praying, to actual worship, in the class, in the church-school service, in the church, and as a group. And the service should be in the closest touch with reality, and ring true. The prayers, the hymns, the selections from Scripture, should all mean something to the child, voice his needs and aspirations, satisfy his wants, speak directly to him and for him.—Frederic C. Grant in Religion in Life.

## MISSIONARY ZEAL COPIED BY BUSINESS

CHRISTIANITY has started many good things and when its zeal gets into any thing it makes it go. But unfortunately many who profess to be Christian have absorbed the zeal of Christianity and used it in other enterprises.

A recent writer says: "The missionary zeal of the church has been copied by business. Its social activities have been taken up and made the material for a scientific sociology. In international relations the church has been outstripped by peace societies. In meeting the times of immediate distress it has yielded to the Red Cross. All of this means that religion can attach itself to any type of good action and then abandon it when the need is met or when it is done better by some other agency."

The great trouble with the church today is that many prominent members, getting their training in the church and their better impulses from the influences of the church, are almost afraid to make their contributions of money and time through the church, lest they be considered "pious" or narrow. But they give freely of both time and money to good enterprises outside the church, which have been started by the church, and get the reputation of being public-spirited and broad-minded citizens.

We would not confine the giving of church members to their own organization; but this kind of conduct on the part of a considerable number of wealthy and progressive church members will ultimately result in the weakening of the church, the very power house for all

\* \* \* \* \*

JOSIAH WAS EIGHT YEARS OLD WHEN HE BEGAN TO REIGN, AND HE REIGNED THIRTY AND ONE YEARS IN JERUSALEM. AND HIS MOTHER'S NAME WAS JEDIDAH, THE DAUGHTER OF ADAIAH OF BOSATH. AND HE DID THAT WHICH WAS RIGHT IN THE SIGHT OF THE LORD, AND WALKED IN ALL THE WAY OF DAVID, HIS FATHER, AND TURNED NOT ASIDE TO THE RIGHT HAND OR TO THE LEFT.—2 KINGS 22:1-2.

\* \* \* \* \*

these good movements; and when that happens these good works themselves will begin to decline. Church loyalty that recognizes nothing good outside of one's own denomination is poor religion; but that liberality which sees most of the opportunities for good outside one's denomination will ultimate in the fading out of his denomination and the failure of all these good works for lack of the fundamentally Christian spirit.

Business has copied many of the admirable things that originated in the church. It is now time that the church should copy the zeal and activity of business.

## MAN'S ACHIEVEMENTS (?)

THE jungle is ordinarily accepted as the world's most cruel center. We have made "the law of the jungle" synonymous with unfeeling action, yet the jungle, "red in tooth and claw," is gentle and reassuring compared with mankind on the loose. The lion tears his prey limb from limb, the tiger and the elephant fight their blind infuriated duels, the snake strikes its victim and devours voraciously, and the bird of prey drives talons of steel into quivering flesh. It is all fierce and relentless. Yet while it is doing and when it is done, the stars still shine overhead, the trees keep on growing, there is the music of streams running over stones, and the little flowers carpet the floor of the forest with fragrant loveliness. When the jungle deed is done, there is still the infinite peace of growing things. Let man fight, however, and there is no such pity out of their struggle. They kill not as the beast kills, one foe at a time, but number their murders by the hundred thousand. In the presence of ten million human corpses the jungle has a right to preen itself upon its mercifulness and to thank God it is not as civilization nor even as these humans.

Not only do men kill thus mathematically, but in the process they wipe out every beauty of the earth on which they battle. The stars are blotted out by the smoke of their guns, the trees are splintered and killed by their shells and their poisons, the streams are polluted by their filth when they are choked with their dead, on the ground at their feet, "the flowers of the forest are all weeded away!" In the wake of death man leaves the ugly and intolerable waste of desolation. Not among all the beasts and birds is there any that combines ingenuity and madness in such diabolical combination as this waster of his kind and his environment, that we call man. He is the ultimate tragedy of creation.

Even in peace his work is only less destructive than in war. He spoils the mountains and the forests to build his cities and then allows these piles of what once was beauty to become breeders of dirt, disease and crime. He robs the bowels of the earth of their coal and minerals, crushing, crippling, and killing men to do it, and

then causing the minerals mined to create new weapons of greed and slavery and war. He turns the banks of rivers into ugly howling tenements of merchandise and even when Nature touches his spirit with a sudden and majestic glory, he turns her work into a circus ground, introducing his blatant idiocies into the picture until the marvel itself is almost lost behind his commercial monstrosities. Instead of an island washed by the stirring sea, a city clogged with slums; instead of a hillside clad in a robe of vegetation, a pile of slag overshadowing miners' hovels; instead of gold, money; instead of iron and copper and coal, an assembly line, a hideous factory and a gun; instead of a river of water, a stream fetid with the wastage of industry; on the rim of the Grand Canyon, a hot-dog stand—these are man's achievements. This is the progress of which he boasts.—Frank Kingdon in Religion in Life.

## THE MYSTIC'S RELIGION NEEDED

WE hold that the mystic, with the vividness and intensity of his religious experience, his new insights, his practical devotion to humanity, and his certainty of God, has the form of religious consciousness greatly needed today. Such religious consciousness will clothe personality with an authority and forcefulness more effective than that derived from technical studies or from dogmatic dicta. It will supply man with a moral passion that is convincing and fearless, tireless and commanding, genuine and forceful. It will root conduct in the Eternal Soul; it will derive ideals from Infinite Goodness. God, for such an one, will be not only immanent but transcendent. A revival and culture of mystical religion will be the best and surest antidote to the vagaries of Christian Science and Theosophy. It will prove a necessary balance for the prevalent externalism of life and practice by recovering the inwardness of vital religion. It will ever seek to conserve and utilize the outstanding achievements of the sciences, and inspire the right use of the products of the laboratory in saving civilization rather than in destroying it. We need not fear the mistakes of the past. Today men are thinking of God in terms of Jesus Christ.—John W. Hoffman in Religion and Life.

## HOW TO PROMOTE PROHIBITION

DR. R. P. SHULER, pastor of our great Trinity Church in Los Angeles, in his discussion of the problem of prohibition at Mt. Sequoyah, told of a very practical method of helping the dry cause. He said that in that city a certain manager of a large cafeteria did not sell liquor, and was not doing well. He presented his case to Dr. Shuler and the latter announced it in his church and had other pastors announce it. This cafeteria immediately began to prosper. The same thing was done by two other managers of cafeterias, and now all three are dry and are prospering. Dr. Shuler says that he has a large bulletin board in front of his church, and on that he keeps the names of the business houses that refuse to handle liquor, and that in this way these dry concerns are getting the patronage of the best people.

If this method were followed generally, it would soon result in separating eating houses, hotels, and other places of business into the wet and the dry, and the dry concerns would have a superior patronage, and people who prefer to do business with merchants who will not sell liquors, may have the clean and wholesome places of business in which to eat and shop. Why not try it? Our readers are urged to patronize those who advertise in our paper because they are reliable and opposed to the liquor traffic.

# The Arkansas Methodist

PUBLISHED EVERY THURSDAY

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

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

## BOARD OF DIRECTORS

Little Rock Conference	N. Arkansas Conference
James Thomas	Wm. Sherman
J. D. Hammons	J. M. Williams
C. M. Reeves	R. C. Morehead

## PASTORS ARE AUTHORIZED AGENTS

## ADVERTISING DEPARTMENTS

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

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

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

## SUBSCRIPTION RATES

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

Office of Publication, 1018 Scott Street  
LITTLE ROCK, ARKANSAS

Make money orders and checks payable to the  
ARKANSAS METHODIST

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

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

## METHODIST CALENDAR

School of Miss. and Evangelism, Mt. Sequoyah, Aug. 6-15.  
Camp Meeting, Mt. Sequoyah, Aug. 16-27.

## Personal and Other Items

**REV. F. A. BUDDIN**, pastor of First Church,  
Pine Bluff, and family are taking their  
month's vacation among relatives in Spartan-  
burg, Kingstree, and Charleston, S. C.

**REV. BENTLEY SLOANE**, former educational  
director at First Church, this city, now as-  
sistant to Dr. Forney Hutchinson in Tulsa, Okla.,  
preached at First Church last Sunday morning.

**REV. AND MRS. F. A. LARK** of Ft. Smith an-  
nounce the approaching marriage of their  
daughter, Mary Jeannette, to Lindsay C. Poin-  
dexter of Monroe, La. The wedding will take  
place on August 12 at Mountain View Church,  
near Alma, the old home church of the Lark  
family.

**JUDGE C. T. COTHAM** of Hot Springs last  
Sunday delivered a strong and helpful ad-  
dress to the Century Class of First Church. Mr.  
H. T. Harvey, the teacher of that class, was at  
the same time addressing a class at First Church,  
Hot Springs. These interchanges of services and  
courtesies are mutually profitable.

**MRS. SHERMAN**, wife of Rev. Wm. Sherman,  
presiding elder of Conway District, last  
week was injured in an automobile accident  
near Morrilton. She was taken immediately to  
the hospital at Morrilton where first aid was  
administered, and then carried to Conway. She  
is reported as not seriously injured, and is im-  
proving.

**BISHOP H. A. BOAZ** and Dr. G. W. Truett are  
leading in the fight in Texas to prevent re-  
peal of the prohibition law. Recently they spoke  
to more than 6,000 people in the Southern Meth-  
odist University stadium. They are speaking in  
the leading cities. Bishop Boaz is giving his  
time and paying his own expenses. Former  
Governor Moody sent them a check for \$100, but  
it was turned over to the campaign fund. The  
election is set for August 24.

**MR. J. T. NELSON**, one of our faithful mem-  
bers at Ozan, whose wife passed away on  
July 4, expects to make his home with his son,  
Paul, in Trinidad, Colorado.

**SMUGGLING** of liquor has greatly increased  
under repeal. Revenue losses to the United  
States, through this source, are reported by the  
news press to total \$50,000,000 per year.

**HUGH CAMPBELL**, St. Louis Millionaire, son  
of a Middle West pioneer fur trader, in his  
will, provided that his estate, valued at \$1,200,-  
000, after the death of an invalid brother, is to  
go to Yale University to erect a memorial build-  
ing in honor of another brother.

**REV. GUS KLEIN**, general evangelist, writes  
from Waldron, saying: "I am here in a  
sweeping revival held in the open on the lawn  
of the church. Many from ten miles out are at-  
tending. Bro. Stroup, the pastor, is greatly be-  
loved. I like to be with him because his pre-  
paratory work is so genuine it is easy to have a  
great revival. He is one of the hardest workers  
I know."

A preacher from another state thus writes:  
"Your issue of July 18 deserves to be in ev-  
ery home in our Connection. It is the best I  
have read in a long time and is so versatile as  
to be of interest to young and old in every walk  
of life. The Arkansas Conferences are fortunate  
in having such a paper. Continue the good  
work. Such a paper cannot fail to bring results."

**REV. A. W. WADDILL**, our pastor at DeQueen,  
writes: "Our Church has just closed a very  
successful one-week Daily Vacation Bible School,  
in which 53 enrolled. The School was for Pri-  
mary and Junior Departments only. Finances  
are a little behind, but the stewards are plan-  
ning to make a special campaign during August  
to bring them up. Wife and I are hoping to  
spend a few days in the camp-meeting at Mount  
Sequoyah."

## LET US PRAY

**OUR** pastors are urged to co-operate in send-  
ing to Mt. Sequoyah many families that wish  
to take their vacation in August. The camp-  
meeting will begin August 16 and run till Au-  
gust 25. Dr. R. P. Shuler of Los Angeles will be  
the principal preacher, assisted by Dr. F. E. Day  
of Minneapolis, and others. Arrangements may  
be made for camping on the Assembly Grounds  
by writing to Supt. S. M. Yancey, Fayetteville.  
It is hoped that at this time a great revival of  
religion will begin and spread throughout the  
entire Southwest. Let our praying people be  
much in prayer that the Holy Spirit may come  
in power and direct all the activities of the meet-  
ing. Let us all pray.

## A CORRECTION

**REV. A. H. WILLIAMS**, now of Attilla, Ala., is  
the younger Williams in the story, "Attack-  
ed by Moonshiners," published in our issue of  
July 11. He finds certain errors in that story  
and writes the following as a correction: "I went  
instantly to the shop where Pledger fell. The  
blacksmith did not hold me, but protested and  
warned me of danger. A few minutes after I  
came from the shop and spoke to a man and boy  
to help me move Pledger, my father and W. H.  
Metheny rode up. The man and boy only shook  
their heads. Just then also two horseback trav-  
elers halted. We then took Pledger to the black-  
smith's house. There was no going to the shop  
without thought of trees or shop protection; but  
no going from the place until all was settled.  
Everything was in the open, and apparently  
without fear. The preachers were not lost in the  
mountains and speeding through the shop was  
only hearsay."

By comparing this statement with the article,  
any misapprehension may be cleared up. Bro.  
A. H. Williams was born and reared in Arkan-  
sas; but in middle life went to Mississippi and  
later to Alabama, and since his superannuation  
has lived in Attilla. His story of the tragedy  
was in the Nashville *Christian Advocate* several  
years ago; but we had overlooked that fact.  
When we recently published the story that had  
appeared in the *Arkansas Gazette*, we purposed  
to give our younger readers some idea of the  
difficulties and dangers which the pioneer  
preachers had to undergo.

## BOOK REVIEWS

**Paths of Glory**; by Humphrey Cobb; published  
by The Viking Press, New York; price  
\$2.50.

This is a war story, so real, so alive with  
human interest, yet so tragic that it presents a  
strong universal appeal for world peace. It is the  
story of men who moved heroically, yet naturally  
and simply, through a military situation which  
it is hard for one who has never lived through  
it to realize could ever have existed. The story  
is vivid, and powerful, yet simply told. One feels  
strangely drawn toward some of the characters  
and deeply moved by the conclusion. The book  
gives an added impetus to our efforts toward  
world peace.

**Three Interpretations of the Universe**; by John  
Elof Boodin, published by the Macmillan  
Co., New York! price, \$3.00.

The interpretations of philosophers set  
forth in this volume are the result of the au-  
thor's own research and not based on the com-  
mentaries of others. In order that the reader  
may have ample material on which to base his  
own judgments extensive quotations and cita-  
tions have been included in the text. The vol-  
ume ends with a brief sketch of the author's  
point of view, and, while we may not accept  
that or some of his interpretations, we cannot  
fail to appreciate his scholarly presentations of  
past philosophies, preserved in their own his-  
toric pattern, yet translated into the language  
and pattern of our own creative life. He be-  
lieves that in philosophy, as in other human en-  
deavors, we can only hope to be mediators be-  
tween the past and the future; that there can be  
no finality in human effort.

**God**; by John Elof Boodin; published by the  
Macmillan Co., New York; price, \$2.00.

In an effort to help confused humanity  
clarify its conception of God, Professor Boodin  
presents his own idea of God—ever present all-  
powerful spirit of love, urging us ever upward to  
heights of joy we can otherwise never hope to  
reach. He makes it plain that we constantly  
grow into a fuller understanding of God thru  
whole-hearted acceptance of His divine guidance.  
He stresses the fact that, while the human mind  
with its limitations cannot fully comprehend  
God, it must needs accept Him, since without  
Him we cannot hope to comprehend anything  
else. The author claims that there is only one  
sin—selfishness; and only one virtue—love,  
which is the fulfillment of the law. The author  
says: "Only a hope which is rooted in faith and  
love can heal the schisms within the human  
soul and heal the schisms into which humanity  
is divided in its blind struggle." And again:  
"Let the love of humanity be a flaming sword  
against institutions and schemes that would de-  
grade man into a mere thing. Let there be war  
against the blindness and illusions which have  
made the inequalities which rob man of his her-  
itage in Mother Earth. Though the struggle be  
long, yet will it keep alive the fire of hope; and  
it shall surely triumph in the ages, if man keeps  
his hope alive. Most precious of all, it will free  
the soul of man from slavery. Only the free  
can be happy. Man must be liberated from the  
blindness which makes man a tool against his  
brother man. Let brother forever refuse to car-  
ry arms against brother in the service of the  
selfish that have used humanity for their game.  
Let man rather suffer anything than to be made  
a blind tool against man. But let there be no  
vindictiveness in the wrath against the blind-  
ness of man. Let there be love for man, that  
the schisms may be healed."

## CIRCULATION REPORT

**DURING** the past week the following sub-  
scriptions have been received: Warren, J.  
W. Mann, 1; Booneville, W. J. Spicer, 2; Da-  
lark, J. C. Williams, 2; First Church, Hot  
Springs, J. L. Dedman, 1; Lonoke, S. K. Bur-  
nett, 100%, 26; Green Forest, Roy Bagley, 100%,  
16; Lakeside, F. G. Roebuck, 1; DeQueen, A. W.  
Waddill, 1. The work of these brethren is ap-  
preciated. Protracted meetings are in progress  
and people become more loyal. It is a good  
time to get them to take their church paper.  
All are expected to take it. Why not start now?  
Let the good work go on!

## HOME

Give me a home that two have built  
With dreams and sacrifice and  
song,  
Where youth and age have laughed  
and wept,  
And love has mellowed every  
wrong;

Whose walls have echoed with the  
ring  
Of children's voices in and out,  
The merriment of festive board,  
And human kindness 'round  
about.

Give me a home where selfishness  
Is spent in doing little things  
That rate so high in happiness  
The whole house breathes the  
peace it brings.

Then give me grace to understand  
That men may build from house  
to dome  
With all the art of masonry—  
But only love can build a home!  
—Eleanor Scates Dulany in Arkan-  
sas Farmer.

## John Wesley, M. D.

Throughout the ages, many men of many minds have interested themselves in the healing art. Particularly have medicine and religion gone hand in hand. So, it is a matter of no surprise to find that so versatile and brilliant a man as John Wesley should concern himself with the physical as well as with the spiritual welfare of his followers, and we find from his pen, under the title *Primitive Physick: or an Easy and Natural Method of Curing Most Diseases*, the inspiration for what I have written.

The work first appeared in June, 1747. Its popularity is attested by the fact that it went through thirty-two editions and revisions, the last in 1828. Of these, twenty-three were published during Mr. Wesley's lifetime. It is quite possible, too, that his unique business methods may have been a wide factor in wide distribution. We find Mr. Wesley writing to a preacher: "You remember the rule of conference that every assistant should take my books into his own hands, as having better opportunities of dispersing them than any private person can possibly have. I desire you to do this without delay. The *Primitive Physick* should be in every family."

I have a copy of the fourteenth edition, a small book of 156 pages, bound in the original calf, with gilt title and date labels. It is on paper of fair quality and the typographical work is good. Incidentally, it carries the advertisement of a list of 168 books, published by Mr. J. and C. Wesley, whose titles range from *Hymns Occasioned by the Earth-Quake* to *Serious Considerations Concerning Absolute Predestination*.

John Wesley's urge to write a medical formulary probably was prompted by the thought that his flock was being fleeced by the physicians. In his preface he hints rather broadly that he fears that the doctors of his day were apt to exploit their patients, and continues quite naively, "yet there have not been wanting from time to time, some lovers of mankind, who have endeavored, even contrary to their own interest, to reduce physic to its ancient standard: who have labored to explode out of it all hypotheses, and fine-spun theories,



ROBERT STRAWBRIDGE  
*The Pioneer Preacher of American Methodism*

## STRAWBRIDGE SHRINE

The Methodist Historical Society of Tri-Methodism of Maryland in their research into the planting of Wesleyan Methodism on American soil, reveals the fact that Robert Strawbridge came to America about the year 1760, settled in the Sams' Creek neighborhood, near the county line of Carroll and Frederick Counties, Maryland, just east of New Windsor and not far from Westminster, the county seat of Carroll County.

Here he resided as a tenant for a few years, at the expiration of which time he purchased the property of John England. The deed of

and to make it a plain intelligible thing, as it was in the beginning. Having not more mystery in it than this—'Such a medicine removes such a pain.' These have demonstrably shown that neither the knowledge of astrology, astronomy, natural philosophy, nor even anatomy itself is absolutely necessary to the quick and effectual cure of most diseases incident to human bodies . . . so that every man of common sense, unless in some rare cases, may prescribe either to himself or to his neighbor, and may be secure from doing harm, even where he can do no good."

Mr. Wesley called his book merely a "Collection of Receipts." These number 979 in all, and are recommended for the cure of some 280 separate ailments. He admits that his "receipts" are only intended for the relief of mild and simple diseases and suggests that "in uncommon or complicated diseases, or where life is in danger, I again advise every man without delay, to apply to a physician that fears God."

The remedies are many and varied. For a cold in the head, "Pare very thin the yellow rind of an orange. Roll it up inside out, and thrust a roll into each nostril." To cure baldness, "Rub the part morning and evening with onions, till it is red and rub it afterwards with honey."

Some of the cures would be distinctly funny, if the conditions for which they are recommended were not so serious. "For a cancer of the breast use, the cold bath. This has cured many. This cured Mrs. Bates, of Leicestershire, of a cancer in her breast; a consumption, of a sciatica, and rheumatism, which she had near

transfer is among the land records of Frederick County.

For a decade or more, Mr. Strawbridge went forth from this home a flaming evangel of the Cross, making converts to the blessed Christ and primal recruits to Methodism. The Methodist Historical Society has established the authenticity of this home beyond question, and ten years ago placed upon the front wall of this house a beautiful bronze tablet bearing the following historical facts. We quote, in part: "The birthplace and cradle of American Methodism. Here was organized the first Society of Methodists in American Methodism." "From Asbury's Journal, May 5, 1801."—Methodist Protestant-Recorder.

twenty years. She bathed daily for a month, and drank only water." Such a statement today would surely invite severe criticism from the local medical society, and an investigation by the Better Business Bureau.

For the cure of jaundice it is recommended that one "wear celandine upon and under the feet: or, take a small pill of castile soap every morning for eight or ten days: Tried." By affixing the word "tried" to a remedy, Mr. Wesley implied that he himself had used the recommended remedy and had found it efficacious. The word is appended to many of the recipes.

For hoarseness one is advised to "Rub the soles of the feet before the fire with garlic and lard well beaten together, over night. The hoarseness will be gone the next day." For quinsy the prescription reads, "Apply a large white-bread toast, half an inch thick, dipped in brandy, to the crown of the head, till it dries." For the "head-ache," "apply to each temple the thin yellow rind of a lemon, newly pared off." "Chin-cough or hooping-cough" was cured by "rubbing the back at laying down with old rum. It seldom fails."

Not all of Mr. Wesley's notions of treatment were so unscientific as some of these. For instance, note the manner of living which he recommended: "Observe all the time the greatest exactness in your regimen, or manner of living. Abstain from all mixed, high-seasoned food. Use plain diet, easy of digestion: and this as sparingly as you can, consistent with ease and strength." "Use as much exercise daily, in the open air, as you can without weariness. Supper at six or seven on the

lightest food; go to bed early, and rise betimes. To persevere with steadiness in this course, is often more than half the cure. Above all, add to the rest (for it is not labor lost) that old, unfashionable medicine, prayer. And have faith in God, who 'killeth and maketh alive, who bringeth down to the grave and bringeth up'."

His directions for the care of infants might, with slight modification have been written by a present-day specialist in diseases of children:

"To prevent rickets, tenderness, and weakness, dip them in cold water every morning, till they are eight or nine months old, afterwards their hands and feet.

"No roller should ever be put around their bodies, nor any stays used. Instead of them, when they are put into short petticoats, put a waist-coat under the frocks.

"Let them go bare-footed and bare-headed, till they are three or four years old at least.

"Tis best to wean a child when seven months old. It should lie in the cradle at least a year.

"No child should touch any spirituous or fermented liquor, nor animal food before two years old. Their drink should be water. Tea they should never taste, till ten or twelve years old. Milk, mild-porridge and water-gruel, are the proper breakfasts for children."

Mr. Wesley was an enthusiastic advocate of cold bathing. He says its systematic use cures children of any one of a long list of ailments from "convulsions" to "want of sleep" and "prevents the growth of hereditary ailments," this list ranging from apoplexies to rheumatism. In adults, cold bathing "frequently cures every nervous and every paralytic disorder, in particular," and there follows an enumeration of forty-six affections, from asthma to varicose ulcers, with special emphasis on its value in "frequently curing the bite of a mad dog, especially if it be repeated for twenty-five or thirty days successively."

Wesley appreciated the necessity of proper oral hygiene when he wrote, "To kill the inimalcula that cause the gums to waste away from the teeth, gargle thrice a day with salt and water." He gives the following ingenious explanation of the replacement of the deciduous teeth by the permanent set: "The shedding of the teeth is wisely intended, and brought about in a singular manner. Their hardness will not admit of distention like other parts of the body, hence after an enlargement of the jaw-bone, the original teeth are not longer able to fill up the cavities of it. They must stand unsupported by each other and leave spaces between them. Under the first teeth therefore is placed a new set, which by constantly pressing upon their roots, rob them of their nourishment and hold, and finally push them out of their sockets."

Mr. Wesley shared with his contemporary, Benjamin Franklin, an unwarranted faith in the therapeutic efficacy of static electricity. Both men maintained "institutes" for the treatment of disease by this agency. With his usual enthusiasm, Mr. Wesley popularized the treatment by publishing, in 1760, *The Disideratum, or Electricity made Plain and Useful*, by a Lover of Mankind and of Common Sense. He justified his stand by writing that "while hundreds, perhaps thousands, have received unspeakable good, I have not known one man, woman, or



child, who has received any hurt thereby. So that I cannot but doubt the veracity of those who have affirmed the contrary." Again is appended a long list of diseases improved by the use of electricity, from "Sir Anthony's Fire" to "Wens."

One's evaluation of Mr. Wesley's medical classic depends entirely on the point of view. Maldwin Edwards remarks that, "He had a remedy for every ailment known, and the majority of his prescriptions now provoke a smile. Yet people believed in his power so much they got better despite his remedies".

On the other hand, George Dock, one of the most learned and astute physicians in the United States, reminds us, in a lengthy and critical review of Primitive Physick that it but reflects the medicine of the eighteenth century. In any event, it is a far cry from Mr. Wesley's flights into the realm of medicine to the magnificent temples of healing, the hospitals, sponsored and maintained today throughout the land by the Methodist Episcopal Church—hospitals with a total value of more than \$53,000,000, and which have aided more than 3,500,000 patients since the first hospital opened its doors in Brooklyn in 1881. It was a most fortuitous circumstance that the little seed which Mr. Wesley planted fell on such marvelously fertile soil.—Edgar F. Kiser, M. D., in Christian Advocate, Central Edition.

### Religious Liberty and Christian Conscience

The English-speaking commonwealths now possess, more than any other peoples, ideals and a vital literature, applying to civil and religious liberty. When the Barons of England—from some of whom not a few living Americans are lineally descended—met in the meadow of Runnymede, near London, June 15, 1215, they wrested from King John certain liberties that have been the glory of our people to the present time. The Bill of Rights, 1689, when William and Mary ascended the throne, more than confirmed the privileges granted by King John. It, in fact and by implication, extended the right to enjoy political and religious freedom to an extent before unknown. Included in these privileges were admittedly and necessarily what we call rights of conscience.

The securing of these rights was a legitimate result of the courage and steadfastness with which the preceding generation of Englishmen had accepted loss of property, prestige, imprisonments, death itself, rather than to violate their consciences as to their primary obligation to God with respect to their manner of worship, engaging in war, or yielding their minds or bodies to any form of conduct they considered to be sin. The law of Christ written in their own hearts and on the printed pages of the New Testament was the royal law by which they were ready to triumph or fall. We of England and America are today the inheritors of their faith, the guardians of the sacred privileges and immunities they have handed down to us. Are we, officially and individually, faithful to our trust?

What is conscience? It is defined as "the moral sense within oneself that determines whether one considers one's own conduct right or wrong." Again, "the act or power of moral discrimination; scrupulosity." Thus we have a "good con-

science" when our decisions and actions are inspired by an unfeigned love for humanity—a love motivated by and complying with the Spirit and appeals of Jesus Christ. It cannot be otherwise. Gold, diamonds, realty, bonds, dominance, applause cannot be compared to an unsullied conscience before God.

Intolerance may seize governments and a majority of citizens, even in periods of peace. The visit of the United States fleet to the antipodes in 1908 caused a great wave of naval and military enthusiasm to sweep over New Zealand and Australia. A "Defense Act" was put into force in both countries. These acts demanded military training and were applied to children from fourteen years of age and upward. They were contrary to the very genius of our English traditions. A parliamentary return in New Zealand, 1913, reported 10,245 prosecutions of lads in a then population of about 1,100,000. Official figures, furnished by the secretary of the defense department of Australia, and confirmed from other sources, show that by 1913 there had been within two and one-half years 22,143 prosecutions of boys in that country. The sentences to "continuous detention" amounted to 2,999, but after that date they were largely increased in proportion to the number of subsequent prosecutions. The population of Australia was then about 4,800,000. Many children and their parents were fined. Lads from clean homes and Sunday Schools were compelled to stand side by side with "foul-mouthed" trainees. Space does not permit the presentation of details here. The history of the cruel punishments meted out to boys from fourteen years of age and upward in the fortresses, jails and military barracks of these two countries would be unbelievable were it not for the fact that it is substantiated by official and other reports. Can the silent grandeur of the Southern Alps of New Zealand, the restless enterprise of the sturdy sons of Australia, the sweet countryside of human anchorage of England, the glory of the scenery and throbbing cities of America compensate for any loss of the better ideals inherited from our fathers, who purchased our liberties with poverty and blood?

Some may feel it is impossible to imagine that America should adopt universal compulsory military training. Who knows? What is the trend? Look at many of our high schools where preparation to hug the wolf of war is being exploited and extended, with military training and titles, urged by pretty girl sponsors. What camouflage; what hiding from our youth the beastly characteristics of war; one step more and unanticipated legislation may, before we know it, invade the consciences of many of our people.

The demands of certain State educational institutions that young men may not participate in the advantages of higher education unless they surrender their Christian consciences and take military training strikes at the very root of our liberties, as Christians and citizens. America at this critical hour needs young men and women whose hearts have been stirred by the ethical teachings of Jesus; we cannot afford, by public opinion or through legislative methods, to penalize the religious convictions of our youth.

Within the British Empire General Smuts of the Union of South

Africa undoubtedly is considered its wisest statesman, its noblest champion of freedom. He is always called to London in times of national and international emergency. Upon the occasion of his installation as Lord Rector of St. Andrew's University, October 18, 1934, in a notable address he proclaimed: "The fair promise of Nineteenth Century progress has ended in disillusion. . . . There was the failure of the Great War. . . . There is a decay of principles which is eating at the very vitals of free government. . . . The disappearance of the freedom-loving individual, and his replacement by a servile mass-mentality, is the greatest human menace of our time. . . . The new dictatorship is nothing but the old tyranny writ large. I fear the new tyranny more than I fear the danger of another war." General Smuts urged the imperative need of not yielding to the "sterilizing tyrannies which are now forging new shackles for the human spirit."

Where is the thoughtful, patriotic American citizen who would dare say that General Smuts was wrong? Experience reveals that when love of liberty has declined, the rights of conscience have been suppressed; when conscience has been suppressed, liberty has suffered. The decision of the early Christians—as recorded in Books of Acts, that God must be obeyed rather than human authority when there is conflict between the two, in short, the imperial sovereignty of the Christ-created conscience, holds good today. Happily our great Church groups are being aroused to this menace of the hour; we cannot forget our storied past. Let us, as loyal members of the body politic, as followers of Jesus, hold fast to the intellectual and religious freedom, the finer Christian ideals, that have helped to make America beautiful and great.—Wm. C. Allen in Reformed Church Messenger.

### What Is the Bible?

What is the Bible? It is inspired common sense. The humblest man reads it because it meets his various needs; it appeals to his sound judgment; it is reasonable.

What is the Bible? It is common sense adapted to every walk of life. It not only has a ministry for gladness and for sorrow, but it speaks with equal felicity to the tradesman and to the banker, to the man who runs the elevator and to the most brilliant passenger he carries. And in all particulars its effectiveness has not diminished since its first edition came from the press. Human publications have their day and become obsolete; but God's Word is like himself—"the same yesterday, today, and forever."

But how inadequate would be any statement failing to emphasize the intimate and affectionate place of the Bible in the soul of man! There are many who seem to see only its severe passages; but preeminently the Bible is a love letter—God's love letter. The Bible is God's Word; and because God is different from every other father, so his Letter is different from every other parental epistle.

The Bible is God's Word about himself. It tells us who and what He is. It describes his purposes and explains his plan. No man can ever find the fullness of knowledge of God who does not search the Scriptures.

The Bible is God's Word about his

supreme creation. If man would know himself, he must know the book that Tyndale died to open. You may dispute the biologists of many schools, but with them all you will find yourself at last quoting the textbook that declares, "In the beginning, God \* \* \*"

The Bible, alone of all the books opened to human thought, dares chart the course for both body and the soul from the beginning to the end and into the beyond. It alone tells us whence and how and why we came, and whither we go.

And because the Bible does reveal God; because it does explain man, his creation, his rise, his fall, his struggles, and his destiny; because it does introduce and interpret Jesus Christ, man's only sufficient Saviour—the Bible is and ever shall be the Book for the Ages.

And now you will allow me, I am sure, a personal testimony.

I found its pages, first, wet from the tears of my mother. I took it from her tender hands. In the morning long ago, when I saw its worn volume opened upon her low chair behind the stove of our humble cottage, it seemed to bear upon its silent face a gracious calm; and in a later year, upon a distant field of war, when I read its messages to a lad whose body held a dozen wounds and whose heart as many hurts, it had still a voice of comfort and assurance.

Always associated with it are the strong and reverent words of my father—"Never have I turned to it in vain." It has been for me the book of the valley of sorrow and death, the book to answer my questions, to solve my deepest problems, to stimulate my ambitions, to feed my heart, to satisfy my mind, and to challenge my soul. It has never

**ST. LOUIS**

**AUDITORIUM HOTEL**

*Preferred... for its strategic location to all St. Louis activities... two short blocks from Union Station... nearest first class hotel to Municipal Auditorium.*

**Unique Homelike Atmosphere**

**Splendid Cuisine**

**Considerate Service**

**Catering to the Commercial Traveler and Tourist.**

*Rates with private bath \$2.00-\$2.50-\$3.00*

**Special Weekly and Monthly Rates**

**Largest and most modern Garage in America**

**1/2 Block from Highways 40, 50 and 66**

**Pine Street at 18th**

failed, and it is forever rich and new.

Let me honor it, then; honor it and myself by giving it the central place of my library; honoring it with the obeisance of a mind that acknowledges and salutes its exquisite beauty, that draws upon its infinite wisdom, and that bows down before its divine inspiration. Ah, and let me honor it beyond all words and all sentiments—honor it by giving to it the central place of my life and by making it the guide of my daily living.—Daniel A. Poling.

### THE ITINERANT DAUGHTER: HER STORY

By Mrs. Susie McKinnon Millar  
(Continued)

Conference lasted over Sunday. Early Sunday morning we went to Love Feast, and most of the preachers told their Christian experiences. All the talks were very helpful and interesting. I wish I could write some of them into this story. At the morning preaching hour the Bishop preached and although I cannot repeat his text his sermon has often helped me to strengthen my courage. That night we were all eager to go to the conference. It was the closing session and the Bishop was going to read the appointments for the coming year. All the preachers anxiously awaited this reading which meant so much in their lives. Many would get disappointments, hardships, long moves and poor charges; but most of them would take their appointments and go forth bravely to fill them. How I loved, respected and admired these brave men. The Conference seemed to me almost like just one great big family of brothers. Father was returned to the Andersonville District. We would not have to move out of town, but we hoped the new district parsonage would be finished and we would move into it.

Finally the district parsonage was finished and we moved. The church stood between the district parsonage and the station parsonage where the preacher lived. The two households spent many happy hours together, sometimes at one parsonage and then at the other.

Brother Claud, the pastor of the station, was a stern, high-tempered man. His wife and children feared him, and I think that really made him worse. He punished his children very severely often without cause. He whipped his little son because he walked in his sleep and walked out of an open upstairs window. Father talked to him and told him that he should give thanks to God that the child was not killed by the fall and that he should place the child under the care of a good doctor. This only made Brother Claud angry. A few days after this his little daughter, Myrtle and our Danny were sent on an errand. On their way home they met a half-witted man who started to run after them, calling for them to wait for him. Then just as he caught up with them he fell on the sidewalk and had a hard fit. The two little girls were badly frightened and ran into the living room at Brother Claud's where we were spending the afternoon. They were so badly frightened that they cried. Mother put her arms around Danny and talked to her until she was comforted and quieted and better fitted to meet any other trying experience and one was not long in coming. Brother Claud walked in

and looked at Myrtle crying. His black eyes snapped and he said: "What! Crying again! I told you that I didn't want to hear you cry again," and he picked her up and whipped her very hard. That made Myrtle cry all the more. Her mother took her and put her to bed and tried to quiet her, but she had fever from fright and so much weeping.

Danny said to mother: "Mother, if Myrtle ought to be whipped oughtn't I to be it, too? I cried."

Mother said: "Mother does not think so, dear; you have not done anything wrong."

Several days later Danny came running into the house from her play and said: "Mother, I just now saw Brother Claud going down town and it made me want to come in the house and say my prayers and thank God that Brother Claud isn't my father." And all the rest of us felt like saying Amen to that prayer.

About this time I had a long and rather severe spell of fever, and recovered so slowly that I had to stay out of school for some time. One of our neighbors, Miss Fannie Gardner, had a little private school which Margaret attended. She came over and persuaded mother to let me go to her school. She said that she would take special care of me and not let me study hard; that she would see that I didn't make myself sick again. Mother let me go.

Miss Fannie put me in a class with her lazy nephew, John McDougal. I liked John very much. He was good and kind to me, but he never studied and seemed very lazy and dull to me. We finished the Arithmetic we were studying and were to take up a more advanced one. Miss Fannie told me not to buy one, that she had one that I could use and would send it over to me that afternoon. She forgot to send it. The next morning my lesson was unprepared. She scolded me and would not let me explain, but, worst of all she praised John and said if I didn't work harder I couldn't keep up with him and she'd put me out of the class. I tried again to explain, but she wouldn't let me. She took hold of me to put me out of the class. I must have lost my head. I know I lost my temper. I climbed right up and sat down on her shoulder. I used hands and heels and teeth and used them effectively. She couldn't shake me off. She said: "Why, you little wild cat! I'm going to send you home."

I slid down and said: "No, you are not going to send me home, for I am going home myself."

I ran all the way home and was sick when I got there. I had a serious relapse and was sick for several weeks.

Miss Fannie got home and found the book which she thought she had already given to me. She hurried over with the book to say how sorry she was that she had been so hasty and to ask mother to let me come back to school. Mother thanked her, but told her that she thought that I really was not well enough to be in school. She also told Miss Fannie how sorry she was that I had acted ugly in school that day. Miss Fannie said she didn't blame me, and they discussed it a while and decided that I had behaved as I did because I was sick.

Some weeks later I was up again and able to spend long hours out in the sunshine, but was not able to go back to school.

(To Be Continued)

### Woman's Missionary Department

MRS. A. C. MILLAR, Editor

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

### SILVER ANNIVERSARY IS OBSERVED AT MENA

Mena Auxiliary observed the Silver Anniversary under the direction of the local president, Mrs. Robert W. Peck, assisted by Miss Mollie Marshman, Supt. Young People.

Opening hymn—"The Kingdom is Coming"—Choir.

Hymn—"Tell Me the Story of Jesus"—Congregation.

Prayer—Mrs. C. P. Michael.

Devotional—"Missions"—Mrs. W. E. Anderson.

A brief history of the Mena Auxiliary, in memory of each former president. As the name was called a flower was placed on the altar by little Miss Earlene Beasley. Mrs. Marvin Shields was leader for this lovely number.

Song in Japanese—"Jesus Loves Me"—Billie Ruth Morden.

Highlights of the Little Rock Conference Meeting—Mrs. W. A. Finks.

Silver Anniversary Report of the Woman's Missionary Council—Mrs. Curt Shields.

Seven young women in costume sang "In Christ There is No East or West," giving a short talk about the people and country they represented.

Hymn—"We've a Story to Tell to the Nations."

Closing—League benediction.—Mrs. Lesly W. Mosley, Pub. Supt.

### PIGGOTT OBSERVES SILVER ANNIVERSARY OF COUNCIL

The Society met Tuesday at the Church in an all-day meeting.

The program opened with Rev. M. N. Johnston, pastor, leading the devotional. He also gave the morning address. At noon the Silver Anniversary of the Council was observed with a luncheon. A beautifully appointed table was arranged, centered with silver candelabra holding white lighted tapers, flanked on either end by tall vases filled with pink gladioli.

Seated at the speakers' table were—Zone President, Mrs. Florence Holifield, and Mrs. Monroe Gauge, of Rector; members of the Pollard Auxiliary; "Aunt Josie" Thomas, Mrs. J. M. Myers, Miss Ella Mowery, Miss Joyce McConnell, Mrs. E. E. Castleberry, and Mrs. R. V. Robbins, president of the local Auxiliary acting as toastmistress.

Mrs. E. E. Castleberry was heard in two vocal numbers: "Lindy" by Neidlinger and "Deep River," acting as her own accompanist.

Miss Ella Mowery was first, giving the highlights from the first Council meeting 25 years ago. Miss Joyce McConnell spoke on the 25-year period of the Council. The main speaker was Mrs. Holifield who gave a most interesting and instructive talk on the Council which met in St. Louis in April, and which she attended.

After lunch the Edith Martin Circle gave a Korean play which was well staged under the direction of Mrs. Johnston.

Later the ladies parlor was the scene of a well-arranged birthday party, honoring those members having birthdays in this quarter. Unknown friends were disclosed, pres-

ents exchanged and names drawn for another six months. Mrs. Holifield spoke on the work of the District.

The Edith Martin Circle served punch and wafers from a well-arranged table in the pastor's study. Misses Frances Johnston, Milla Gene Robbins, Mary Sue Moore, Charlene Throgmorton, Mary Frances Johnston assisted in arrangements and serving.

### ZONE MEETING AT HERMITAGE

Zone No. 1, Monticello District, held its July meeting on the eleventh at Hermitage. The program was built up around the theme "Road Builders," this being symbolical of our missionary program, past, present and future.

The program follows:

Song service, led by Mrs. W. O. Pontius.

Devotion—Hermitage, Mrs. W. B. Reasons.

Lord's Prayer in unison.

Talk—"Trail Blazers"—First Women taking interest in missions and church work outside of home, by Mrs. Frances Neal of Warren.

Talk—"Road Wideness"—Local work and general information about schools and institutions up to 1911, by Mrs. C. R. Roy of Wilmar.

Piano solo by Miss Pauline Kulbeth of Warren, an original composition.

Song—Doxology.

Picnic lunch in shade of trees on church lawn.

Song opened afternoon session.

Devotions—Mrs. J. W. Mann of Warren.

Talk—"Forks in the Road"—Special work by consolidated board in both home and foreign fields, by Miss Mary Ed Martin of Jersey.

Talk—"Road Menders"—Continued improvement of work and activities of five or ten years and other general remarks for our education in our missionary work, by our District Secretary, Mrs. Verlie Bush of Warren.

Vocal solo by Miss Pauline Kulbeth.

Zone President, Mrs. W. D. Anderson of Wilmar, presided at the business session, at the close of which, upon request, Mrs. W. O. Pontius told of her experience as a missionary teacher in the colored work in Haven Home, Savannah, Georgia.

The attendance was good and the hospitality of Hermitage ladies was much appreciated.

The above program was planned by Mrs. W. O. Pontius, Mrs. Louis Ederington and Mrs. Frances Neal of Warren, Mrs. Pontius presiding over program.

### HYSTERICAL WOMEN

ARE you nervous and unreasonable? Subject to sudden tears and violent outbreaks of temper? These are often symptoms of feminine upsets. Take Lydia E. Pinkham's Tablets:

They relieve periodic pain and discomfort... make trying times easier.

"I saw your Tablets on display at the drug store," says Mrs. Charles C. Dils of Dayton, Ohio. "They relieved the discomfort."

Your druggist sells them, too. Small size 25c. Try them next month.

*Lydia E. Pinkham's Tablets*

## Christian Education

### THE PASTORS' SCHOOL: AN AFTERTHOUGHT

It is generally conceded that the last Pastors' School was, all told, the best in our history. Pastors' Schools may have been needed 40 years ago when we began having these schools in our State. They are indispensable now.

That we are living in a new age, that the attitude of the people is different from what it was ten years ago, that the vocabulary of ten years ago is not the vocabulary of today, that sermons made ten years ago will fall flat now, that there is vastly more atheism today than we had ten years ago, that our people are baffled and bewildered about many things, that church work from A to Z must be re-thought—these and many other facts are so obvious that it would be superfluous to state them.

Diagnosing the present pathological situation, is not the hardest part of it. Finding the specific or the prophylactic is the desideratum. What message and what program has the Church for such a time as this? If the Church has no voice for this time, no remedy for these ailments, it, like many other outworn and outlived institutions, must go to the junk heap of undesired and antiquated machinery. Communism is offering a panacea. What has the Church to offer?

Preachers, young or old, who have not apprehended the changed condition, should either locate or superannuate. He who has not or is not re-thinking his sermons, his programs, his outlook on the work has been playing Rip Van Winkle. The preacher who has not come to grips with these new conditions has been asleep. But even the wide-awake are baffled at the unprecedented and enigmatical situation in the midst of which they are. What can they do?

Personal contacts with the men who have delved deepest into these conditions, is one of the best helps. At the last session of our Pastors' School there were three or four men who have grappled with these problems until they are seeing some rays of light. Their new viewpoint, their new vocabulary, their new inner light, were strangely fascinating. What a blessing, what a help to the bewildered pastor these men were! What a calamity that some pastors and elders did not make these contacts in the class room. I'm not pretending to say that all who took lessons under these men will solve all the perplexing problems now disturbing us pastors. I'm not saying that all who failed to come will fail to find a way out of this wilderness of doubt and fear. But I am saying that all who got these lessons, who got their brains fertilized with new thought and their hearts fired with new experiences, will approach these problems with more intelligence, and, other things being equal, will render a more efficient service.

A great educator said to me the other day: "Our preachers must think, or our Church is gone world without end." If we cannot out-think atheism and communism, we shall lose in the conflict. Let no preacher be deluded. Communism and atheism are in his church. They may or may not be in the pews, but

their names are on the roll and he has a pastoral responsibility. The paralysis of atheism and the dissatisfactions engendered by communism are his to deal with and it is no easy task. The intellectual battles our fathers fought, were but kindergarten play compared with ours. We may not choose to combat atheism and communism and we may shut our eyes to their subtle approach; we may hide our heads in the sand, ostrich-like, and say there is none here, but it is there.

In addition to the Pastors' Schools where we make these contacts, we can sometimes find a book just off the press that is helpful. Of the half dozen I have recently read on this line, only one is worth reading. This day I have finished reading: "God in These Times," by Henry P. Van Dusen. The press is grinding out books galore that purport to help on this line, but many of them are so vague and the arguments so tenuous that one's faith is not strengthened. Indeed, some of them leave you stranded in the wilderness of doubt. But I found Van Dusen's book helpful.

A preacher today needs ten times more ability, ten times better equipment, ten times more tact, ten times more energy than he needed when I began my ministry more than forty years ago. Thanks to the Board of Managers of the Summer School for bringing to us some men who introduced us to some present-day problems.—O. E. Goddard.

### DUAL MISSIONARY OFFERINGS Little Rock Conference For June

The following Sunday Schools in Little Rock Conference report offerings for Home and Foreign Missionary Enterprise for June. This is the first report since Annual Conference:

Arkadelphia District	
Sparkman	\$ 2.75
Zion	.20
Princeton	1.03
Ebenezer	1.75
Manchester	1.57
Magnet	.72
Tulip	.50
Waverly	.73
Dalark	.93
Malvern	5.00
Carthage	2.00
Macedonia	1.00
Mt. Olivet	.50
Total	\$ 18.63

Camden District	
Parker's Chapel	\$ 1.53
Norphlet	3.35
Logan's Chapel	.30
Hebron	1.00
Fairview	1.72
Camden	14.41
Rhodes Chapel	3.00
First Church, El Dorado	21.78
Kilgore	.40
Harrell	1.09
Norphlet	1.55
Fredonia	3.00
Magnolia	6.00
Buena Vista	.25
Mt. Prospect	.42
Smackover (3 months)	25.72
Total	\$ 88.52

Little Rock District	
Rogers Chapel	\$ .25
Roland	.25
Hickory Plains	1.20
Pepper's Lake	1.23
New Hope	1.69
Johnson's Chapel	.75
Lonoke	2.00
Hunter Memorial	3.08
Bethlehem	1.17
Sardis	1.00
Henderson	4.00
Hebron	1.50
Winfield	12.50
First Church, L. R.	17.21
Mabelvale	1.80
Hazen	2.70
Total	\$ 52.33

Monticello District	
Wilmot (5 mo.)	\$ 7.50
Extra	2.65
Rock Springs	.37
Winchester	1.00
Jersey	.50
Newton's Chapel (6 mos.)	6.50
Dumas	8.09

Monticello	8.55
Hamburg	1.86
Total	\$ 37.02
Pine Bluff District	
Gould	\$ 1.14
Pleasant Grove	.58
Lakeside	9.35
Altheimer	1.88
Bayou Meto	1.75
Stuttgart	10.39
DeWitt	6.50
Ulm	1.00
Sherrill	4.00
Center	.57
Wabbaseka	4.50
Tucker	.47
Bethel	1.00
Prairie Union	2.47
Sheridan	2.00
Carr Memorial	2.00
Camp Shed	1.00
Hawley Memorial	3.10
Humphrey	1.00
First Church, P. B.	13.17
Total	\$ 67.87

Prescott District	
Ozan	\$ 2.00
Gurdon	4.58
Blevins	3.09
Okolona	3.00
Amity	1.25
Hope	7.50
Doyle	.25
Emmett	7.23
Total	\$ 28.90
Texarkana District	
Cove (3 mos.)	\$ .97
Walnut Springs	.67
Horatio	2.19
Bradley	2.00
Vandervoort	.37
Doddridge	.40
First Church, Texarkana	11.71
Lockesburg	1.47
Hatfield	.80
Doddridge	3.00
Mann's Chapel	1.00
Total	\$ 24.58

Standing By Districts	
Pine Bluff, 20 Schools	\$ 67.87
Little Rock, 16 Schools	52.33
Camden, 15 Schools	88.52
Arkadelphia, 13 Schools	18.63
Monticello, 9 Schools	37.02
Texarkana, 10 Schools	24.58
Prescott, 8 Schools	28.90
Total, 91 Schools	\$317.90
—C. K. Wilkerson, Treasurer.	

MISSIONARY OFFERINGS BY YOUNG PEOPLE'S ORGANIZATION Little Rock Conference June 22-July 27	
Little Rock District	
Winfield	\$ 25.00
Asbury	12.65
Total	\$ 37.65
Monticello District	
Dermott	\$ 5.00
Hamburg	10.00
McGehee	5.00
Total	\$ 20.00
—James H. Johnson, Treas.	

The advertisers of this paper appreciate your patronage.

## Methodist Benevolent Association

FOR LIFE INSURANCE  
(Chartered 1903)

### PURPOSE

To provide homes and support for widows, orphans, disabled and aged ministers and members of the M. E. Church, South, by a practical business insurance system on safe at cost rates.

### PROGRAM FOR 1935

Our goal: to multiply membership by members securing additional policies on themselves and on all members of their families and friends, ages from 1 to 60.

### POLICY PLANS

Whole Life, 20-Premium Life, 20-and 15-Year Endowment, Endowment at 60, 65, or 70. Disability-Annuity and Juvenile on Term to 16 and Whole Life. Growing memberships. Assets over legal requirements. All claims paid without delay.

Write

J. H. SHUMAKER, General Secretary. Home Office: Association Building, 808 Broadway, Nashville, Tennessee.

FOR *Breakfast*

MEYER'S  
BUTTER-NUT BREAD



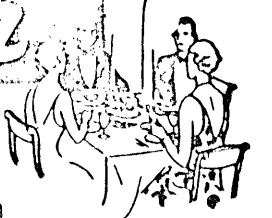
FOR *Lunch*

MEYER'S  
BUTTER-NUT BREAD



FOR *Supper*

MEYER'S  
BUTTER-NUT BREAD



A PRODUCT OF

AMERICAN BAKERY

Chas. Meyer, Owner

State's Largest Home Owned Bakery



## Making the New Methodist Hymnal

Time: About four years ago. Place: The Red Room of the Hamilton Hotel in Washington, D. C. Scene: The first meeting of the Joint Hymnal Commission of the Methodist Episcopal Church and Methodist Episcopal Church, South. Dramatis Personae: All sorts of church dignitaries, several bishops, a heavy scattering of D. D.'s, together with a goodly percentage of college presidents and other distinguished laymen. Each church had selected five of its bishops, five traveling elders, and five laymen. The laymen were either college presidents or men of outstanding ability in the field of church music.

The Commission which gave us the present book was composed chiefly of ministers and bishops selected for their familiarity with the church music, but they were not able to bring to the work of compiling the Hymnal a knowledge of the technical and practical matters of hymnody. To do this the former Commission employed a musical editor, who, at his leisure, matched tunes and hymns, etc. His work was highly praised by musicians; but as he was not a Methodist, in many cases some of our old, familiar hymns were put to unsingable tunes. This time the churches took care to see that on the Commission there should be representative musicians thoroughly familiar with Methodist music. Dr. Washburn, of Scarritt College, editor of the Cokesbury Hymnal; Rev. J. Abner Sage, then a member of the Music Faculty of Southern Methodist University; Dr. Lyman, of Syracuse University, New York; Dr. Earl Harper, editor of the Abingdon Hymnal; Dean McCutchan, of DePauw University; and Dr. James R. Houghton, of Boston University, made up a company of men highly trained in this special field.

Introductions were made at the first meeting of the Commission, and all visiting dignitaries presented. Members of the former Commission who were reappointed to the new one were honored by special presentation: Dr. W. F. Tillet, Bishop John M. Moore, Dr. Fitzgerald S. Parker, Dr. H. N. Snyder, of our group, and Dr. Harrington, of the Northern Commission. There was much hands-across-the-Mason-and-Dixon-Line stuff in the first moments of the Commission's work. Everyone was anxious to be brotherly. There would never have been a new hymn book if its members had kept on being as polite as they started out to be. All that went by the board when the Commission finally got down to business and work began in earnest.

There was considerable talk at first about how to begin the work. Finally it was decided to appoint four committees, which should work in between meetings of the full Commission. These committees were (1) On the retention of hymns, commonly known as the Old Hymns Committee, which had the duty of going through the present Hymnal and certifying hymns which should be retained; (2) a New Hymns Committee, which faced the job of going through every hymn book printed in the last thirty years and selecting out all the promising new hymn material. This committee also had the more gigantic task of handling the enormous number of

manuscript hymns sent in by every Methodist who had ever written a hymn, or who had a father or grandfather who had left a churchly poem back in the family trunk somewhere. At the head of this committee were Dr. Earl Harper, President of Evansville College, and Dr. W. F. Tillet, the great hymnologist of our Church. Dr. Harper is a young man, a talented musician who possesses great versatility. He and Dr. Tillet, with other members of their committee, did a remarkable piece of work. Every modern hymnal was examined, even the German and Welch hymn and tune books were carefully scrutinized, while the new British Wesleyan Hymnal furnished several excellent hymns. They personally read all manuscripts sent and referred to the Commission such material as they felt might be of value for the Hymnal.

There was (3) an Old Tunes Committee, which passed on the retention of tunes in use in the present Hymnal. Often this committee suggested that a certain tune be retained, but that it be put to other words, just as the Old Hymns Committee would often ask that a hymn be retained, but request that it be put to a more suitable tune. The New Tunes Committee (4) was charged with the duty of discovering and recommending new tunes. It had to put to music the manuscript material, and it also had to match old hymns to more appropriate tunes. For instance, that old Methodist stand-by, "Oh How Happy Are They," in the present book, is fixed to an unsingable tune. The Commission retained the hymn after a sharp fight and gave it to the New Tunes Committee. This committee put it back to its old tune of years ago, "The Convert," saying that if the hymn was kept at all it ought to be kept as the Church originally had it. The New Tunes Committee had to work very closely with the New Hymns Committee, and very often there were joint meetings.

Dr. Robert G. McCutchan, who was selected as the musical editor of the new Hymnal, took charge of correlating the work.

The meetings of the Joint Commission were held in various places—first in Washington, two or three times in Cincinnati, once in Asheville, N. C., twice in Lake Chautauqua, N. Y., during the summer. Methodist bodies in all these places were most courteous and did everything possible to assist the Commission. The Cincinnati people furnished a choir to try out the tentative selections of the Commission. There were magnificent singers on the Commission itself, and in nearly every case a new hymn or a new hymn tune was put to the test by the body. "How does it go?" or, "Let's hear it," was the constant challenge. If a hymn "sang well," that fact provided an almost unanswerable argument. A protagonist of a hymn could usually get his hymn over if he could have it sung, especially if it were an old favorite. No one who served on the Commission will forget the magnificent voice of Dr. James Houghton, or with what gusto he could sing some of the splendid musical compositions presented to the Commission.

Everything was done by vote, and the majority present always prevailed. In spite of the fact that two great churches were represented by different commissions, there was never the least sign of any division

along sectional lines. There were sharp differences, but these were motivated by matters of personal taste and training rather than any wider bias. If there was any cleavage at all in the Commission, it was what Bishop Hughes called the "lowbrows against the highbrows," with reference to music. The bishops of both churches represented rather a conservative element and took, of course, a broad view of the whole situation. They had to think—in fact, the whole Commission had to think—of little unpainted churches out in Texas or Idaho, just as much as, or even more than, St. John's Church, in St. Louis, or Mount Vernon Place, Washington. Indeed the one argument that was always respected when one was fighting to save a favorite hymn was that this hymn was constantly used and was very dear to the people of one's own section. I heard the New Englanders claim one or two hymns as favorites in New England—hymns no Southerner ever hears, hymns that the Indiana and New York Methodists said they never heard and didn't like. Likewise I heard some of our Texas representatives say that their people were fond of hymns which the rest of us knew were not sung over the South, and which the Northerners said they never had heard. This argument, however, was always respected, though a time or two, when one New Englander told how beloved a certain hymn was in his section, another got up and said he never heard it. Also when one of the Texans was making a plea for a hymn telling how everyone loved it in Texas, and Bishop John M. Moore answered by saying that he had never heard it. At this the rest of the Commission overwhelmingly squelched the Texas brother, or the lone New Englander, as the case might be.

The first appearance of representatives of the Methodist Protestant Church was considered a great event by all taking part in building the Hymnal, and marked in a very real way an advance in the idea of a united Methodism. The Methodist Protestants have among their leaders men of the highest type, and these brought into the deliberations of the Commission minds of piety, discernment, and culture. Although holding and believing in an absolutely antithetical view of church government from that held by our Methodist Protestant brethren, this writer is sure that a united Methodism at some future date is going to be far richer for the contribution that the Methodist Protestant Church makes to it. Certainly that Church was of tremendous help in building the new Hymnal.

There were two guiding principles—so it seemed to the writer—that underlay the entire work of building the Hymnal, principles that should be understood and appreciated by all our Methodist people. First, the book had to be inclusive rather than exclusive. Inasmuch as it is expected to serve eight millions of Methodists, the hymns selected or retained must be general enough for all, that everyone may find in it his own hymns. As has been said, the wishes of every section, or even of a small minority, were often respected with regard to some well-beloved hymn. The Methodist foreign fields were always carefully considered. Criticisms of our present hymns coming in from the mission fields of

both the Northern and Southern churches had much to do with the editing of the hymns. The writer personally voted against the inclusion of "The Star-Spangled Banner," not only because it was a war song of a particular era, but because he did not think our Methodist people in foreign lands should feel that the book is unduly a United States book. Some of the Southerners said they were ready to vote for Julia Ward Howe's "Battle Hymn of the Republic," but the majority of the Joint Commission, both South and North, did not feel that it should be in the new book.

Another principle, somewhat the antithesis of the above, was the feeling that the majority's voice should be final, and gracefully accepted. It is easy enough to assent to this as a theory, but when thirty members of the Commission voted out one of your favorite hymns, and you could find but three others to support you in voting for it, it seemed tragic for the moment. I have seen men look sick over the loss of a beloved hymn. But every hymn book must be a compromise if it is to be used by many people. The only way to have a hymn book which pleases everyone is for everyone to make his own individual hymn book. Obviously this is impossible, and so there must be "give and take" in any such compilation. We hope that all Methodist people will remember this if they fail to find some particular favorite hymn in the new Hymnal. To calm all fears along this line, however, let it be said now that I do not know a single general favorite hymn of the Church that was left out. Over against this let it be said that the new volume will be rich in all sorts of splendid, new, usable material, and will be a vast improvement over the present one. Our present book is filled with unused hymns.

The Commission was ruthless in applying the pragmatic test to every hymn that was proposed for the new book. Quite often a plea would be made to retain some hymn which, because of its tradition or because of some quotation from it, was dear to a member of the Commission. Then the question would instantly be asked: "Is it ever used?" If a chorus of "I never have heard it" or "We never use it in our section" arose, out the hymn went. I saw Dr. Tillet make a great plea for the retention of Dies Irae, now No. 599 in the Hymnal. He truly said that this was the most famous of the medieval hymns, and that Sir Walter Scott's translation has made it a classic. But who ever uses it? To Dr. Tillet's plea, "Joe" Gray, now Chancellor of American University in Washington, got up and said: "Well, brethren, the question simply is, Is this Hymnal to be a museum for the preservation of antiquities, or are we making a hymn book for living Methodist people to use in their public worship? If you want to preserve antiques, keep the Dies Irae. If you are making a book to be used, we need that page for something else." The Dies Irae went out. Dr. Tillet, however, did save "Shepherd of Tender Youth," the hymn of Clement of Alexander, on the basis that it was probably the earliest extant Christian hymn, and ought to be kept in an official collection of our great Church. Let me say now that Dr. Tillet's contribution to the work of the Hymnal Commission was very great. He brought to the building of the book

(Continued on Page Ten)

# The Ministry of *MUS*



The  
Three  
Branches  
of  
American  
Methodism

Unite  
to  
Sing  
Sacred  
Songs  
in  
the  
Sanctuary  
Let  
Us  
Sing!



ISAAC WATTS

JAMES MONTGOMERY

MARTIN

*Harmon A. Randall*  
*J. C. Broomfield*  
*John M. Moore*  
*A. D. and Smith*  
*Frederick R. Leste*  
*Titus Lowe.*

*U. V. W. Darling Fox.*  
*R. Y. McPuck*

*Wilbur Fisk Tillet*  
*Earl Emgeart Harper*  
*Albert Riemenschneider*  
*J. Abner Sage*  
*Sam R. Hay*  
*Edwin P. Hughes.*

*Orax Thomas Olson*  
*H. Lester Smith.*  
*Charles Washburn*

METHODIST H  
÷ 1930  
÷ CINCINN

THE signatures of  
shown here were  
Harmon, Jr., from the  
souvenir of the Con  
mounted on a large  
famous hymn writer  
the Commission ask  
sioners should sign  
tures. Dr. Fitzgerald  
he had always adm  
like to write his nam  
overheard Dr. Parke  
he would sign under  
dale, with becoming  
the very last line left  
mon presented the ar  
for the first signatur  
convenient.

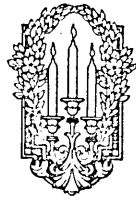
PHILIP DODDRIDGE

THOMAS KEN

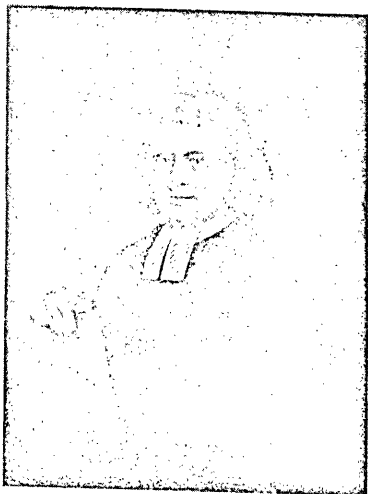
RICHARD



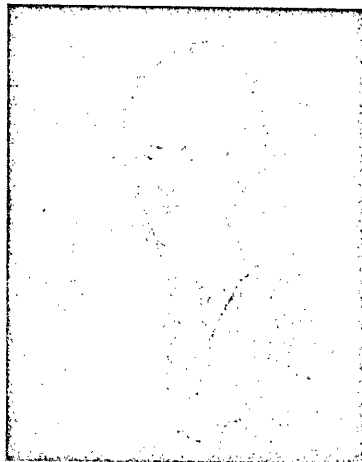
# IC Through Methodism



LUTHER



CHARLES WESLEY



WILLIAM COWPER

The  
People  
Called  
Methodists  
Believe

in  
A Trinity

of  
Activities:

Prayer,  
Preaching,

and  
Praise.

Let  
Us  
Praise!

Parley

AL COMMISSION

1934 ÷

DEC. 1932 ÷

Hymnal Commissioners  
ed by Dr. Nolan B.  
v-Commissioners as a  
s work. Dr. Harmon  
ll steel engravings of  
t the last meeting of  
the Hymnal Commis-  
sions between the pic-  
s, in signing, said that  
in Luther and should  
r Luther. Dr. Tillett  
vation and said that  
nery. Dr. John Lang-  
, signed his name on  
signatures. Dr. Har-  
ment to Bishop Candler  
ers filled in wherever

James R. Foughton  
M. Plummer  
Karl. Fannington  
Wm. J. Anderson  
Henry J. Crane  
Henry N. Fryder  
Guy E. Snarely  
J. H. Hatcher

Don Lee Allen  
J. S. Hawley  
E. C. Marosky  
L. E. Fortlines  
H. L. Elsdorfer  
Marlow L. Freeman  
Howard Symon  
Nolan B. Harmon Jr.  
John W. Langdale



PHOEBE CARY



REGINALD HEBER



XTER

(Continued from Page Seven)  
not only his voluminous and ripened knowledge of hymnology, but an aggressiveness and vigor that usually belongs to a much younger man. His services were invaluable.

The universal call that came up from the Church, North and South, was to print the book so that the words should appear within the musical staff. One or two of the older musicians did not wish this—notably Dr. Harrington, of Wesleyan University, Connecticut, the composer, by the way, of the lovely "Christian Song" in our present book ("There's a Song in the Air"). Bishop Hughes, at the first meeting of the Commission, said he had never heard any demand for the words to be printed within the musical staff, and that he was not impressed by this call. But when the Commission met the second time, Bishop Hughes reversed himself and said he had been traveling around, and the demand for words and notes together was about all he heard from Methodist people everywhere. In truth, it was literally overwhelming, and the Commission, of course, obeyed it.

The format of the new book, with page arrangement, lines between the staff, etc., will be highly pleasing to everyone. There was a powerful tendency to cut long hymns to four verses where this was possible, and where it was not the longer hymns were shortened to five or six verses, if this could be done without destroying their unity.

Another powerful demand came from young ministers asking for the inclusion of hymns for social justice and the like. This, of course, is in line with the prevalent trend—or what until recently has been the trend in Christian thought—to emphasize the kingdom of heaven on earth rather than the mystical other-worldliness of the ancient individualistic hymn writers. Our young ministers who have sworn to fight and die before they will go to war to fight and die also asked for hymns of peace. Others wished for temperance hymns and the like. But behold, when the piles and piles of manuscript hymns came in to Dr. Earl Haper and his committee, hymns of social justice were few and far between, and good ones as scarce as hen's teeth. I heard a visiting Methodist dignitary, who did not know he would ever be quoted, say privately that the ordinary temperance hymn is "such confounded rot that you can't use it"—an observation with much more truth than elegance. To a certain degree this might have been said of many of the hymns on social justice which were submitted to the Commission. The truth is, the ordinary crusader and reformer is not a hymn writer, but a man of action; while, on the other hand, the poet or mystic is not usually looking at the cotton-mill girl at the loom, or at the little boy in the coal mine. In fact, it is hard to set cotton mills or coal mines to music, or to put slum conditions into a symphony. Even a hymn to peace often has to have a "martial air" about it to get it over with the great congregation. Perhaps in this anomalous situation will be found the lack of hymns for social well-being. A few good ones there were, indeed, and Dr. Frank Mason North's magnificent "Where Cross the Crowded Ways of Life" was, of course, retained. I think it is the best hymn of its type yet drafted.

One hymn was proposed that be-

gan, "Oh thou laborer in the workshop," and Bishop Hughes wanted to know why it did not begin, "Oh thou clerk within the grocery, 'Oh thou boy within the drug store'—all of which will explain why, in spite of the demand for hymns that call for a better community life here and now, there are not many new ones to be found in the new hymn book. Why can't someone give us a great hymn on the "Watch and be sober" motif of St. Paul, one that would take the place of all the pious piffle that our children have to sing for temperance hymns?

Those who served on the Commission will remember for the rest of their lives the warm fellowship and friendships made during the meetings of the Commission. It was a great experience. The protracted time required to do the work, the intense labor, and the skill and discernment needed, and the heightening of one's faculties when cultural and religious values were both called into play, made an unforgettable impression. The tension over a sharp debate was often relieved by the wit of Bishop Candler or Bishop Hughes, or by one of the sallies of Dr. Frank Crane. I shall never forget a solemn debate over the retention of that hymn in which each verse ends with the refrain. "The Lord will provide." It happened that Bishop Candler was in the chair and the whole body agreed that they never heard that song used. One of the Northern men said they never did sing it up North. At this Bishop Candler, in his well-known drawl, said: "Well, we used to sing that hymn down on my father's place in Georgia for a long time after General Sherman had marched by." This brought down the house and, I believe, saved the hymn.

So the book is now ready to be presented to Methodist people, and is the resultant of the work of a group of men who were in a real way a cross-section of American Methodism. Every viewpoint of the people called Methodists was personified by some of the men or perhaps some one man on the Commission, and I doubt not that the book will be truly representative of all our people. The Commissioners never forgot that they were speaking for millions who had no voice except through them. This thought was always enough to override personal bias for or against a hymn.

The new hymns in the book will make a great addition to our service of worship, and the practical value of the volume will be enormous. If every minister will study his own copy and familiarize himself with the splendid material brought to him in it, he will be much better able to lead his people to appreciate the treasures now given him by our Publishing House and the Hymnal Commission. Methodism, when all is said and done, is not liturgical, in spite of all the programs pressed upon us by those who would put more "content" in our worship. With all the gothicizing of our church buildings—divided chancel, high altar, and all the rest—we Methodists are incurably a preaching people, and ought to remain so. Likewise we are a singing people, and our singing when done with fervor takes the place of all the addenda to worship which some leaders have insisted that we should have.—Nolan B. Harmon, Jr. in Christian Advocate.

## FOR THE CHILDREN

### THE GREAT OAK'S MESSAGE

Mother, dear, what is the Great Oak saying?

I think he is speaking,

Or is he just creaking?

See how he beckons! Is he just playing?

No, little Boy, he isn't just playing;

A sermon he's preaching,

A lesson he's teaching.

See how the storm lashes! But how he stands!

And this is what he is saying:

"Stand straight, little Boy, and strong

In your purpose in life,

In your fight against wrong,

In your hold upon truth—

Be strong, little Boy, be strong!"

—Catherine R. Davis in Christian Advocate.

### MAGPIES RESCUE AN AUSTRALIAN WOMAN

The following story comes to us from Sydney, Australia:

A fierce battle between a woman and a huge hawk was fought at a sheep station near Goulburn, 140 miles southwest from Sydney.

The woman, Mrs. Gertrude Flynn, was going to drive the cows home for the night, when she heard them bellowing and saw them rushing madly in all direction.

As she drew nearer she saw a huge hawk attacking the cows. Swooping down at them the bird was pecking furiously and clawing at the backs of the frantic animals.

Mrs. Flynn picked up a large stick and when she came near the hawk, struck at it. The bird then turned from the cows and attacked the woman.

One of the hawk's claws ripped her dress from shoulder to waist. Mrs. Flynn fought desperately to save her life. She aimed heavy blows at the bird, but its talons continued to inflict severe gashes on her, and she was almost exhausted when she found unexpected allies.

While the fight was being waged, a small flock of magpies came to Mrs. Flynn's assistance and pecked at the bird of prey. Singly, the hawk could have killed the magpies with ease, but numbers told, and soon he was in flight. Mrs. Flynn was so seriously injured that she had to be taken to a hospital.

We do not always know how close at hand needed help may be, nor what good friends even small birds may prove to be.—Wings and Paws.

### IN SEARCH OF A MOTHER

In a great forest there once lived a little acorn. He had a nice oak tree mother and had many good times. When the little breezes would come through the forest they rocked Little Acorn to sleep. Then when he did not want to go to sleep he would play "hide and go seek" with his brother acorns and sister leaves.

But alas, all good times must come to an end! One day the air grew cold and the North Wind came puffing through the forest.

Oh! It was a terrible moment when Little Acorn felt himself being whirled through the air to the ground. He was carried far, far away from Mother Oak and he felt frightened and lonely.

He lay still to think of a plan and finally he said: "I believe I will go in search of a new mother,

for there is no hope of ever getting back to Mother Oak. I would like to have that pine tree for my mother. I will ask her.

"Mistress Pine Tree, oh Mistress Pine Tree! Won't you please be my mother? North Wind blew me from Mother Oak, and now I am in search of another mother, for I can never get back to her."

Kind Mistress Pine Tree smiled sadly and shook her head. "I am afraid I cannot," she said, "for I am the mother only of needles and cones. I am very, very sorry."

So Little Acorn turned to wood-rose blooming nearby. "Won't you be my mother?" he said.

"No, I cannot," said the rose, "for I am the mother only of roses, leaves and thorns."

So Little Acorn found himself asking the birch tree, the maple tree, and the butternut tree, but they were all mother of something else instead of acorns.

Night found Little Acorn still in search of a mother, but, being very, very tired, he nestled deep down among some leaves and soon forgot his troubles.

But! On awakening he discovered something — something which filled him with joy. He felt strong, loving arms about him. He had found a mother—Mother Earth.—Dorothy E. Stevens, in The Continent.

### 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.

## FORK UNION MILITARY ACADEMY

An Honor Christian School with the highest academic rating. Upper School prepares for university or business. ROTC. Every modern equipment. Junior School from six years. Housemother. Separate building. Catalogue. Dr. J. J. Wicker, Fork Union, Virginia.

## For Headache

due to inorganic causes

You'll be delighted to learn how quickly and pleasantly Capudine relieves headache and brings welcome relaxation. Use Capudine Liquid or Capudine Brand Tablets. No narcotics. Will not upset stomach. Pleasant to take.

## CAPUDINE

## BILIOUSNESS

## Calotabs

## CONSTIPATION

## CHURCH NEWS

### ARKANSAS METHODIST ORPHANAGE

"Bear ye one another's burdens and so fulfill the law of Christ."

At this season of the year I am thinking of the possibilities that belong to our people which will enable them to furnish to the Home canned fruits, canned vegetables, canned meats and other things of like character.

Some of our circuits are already working on these lines and I believe this summer and fall will mark the most liberal period on the part of our people, that we have had on these lines. I beg you to think over it and deliver to us as rapidly as possibly these commodities above mentioned which mean so much to us.

It means so much to rear and equip motherless and fatherless children for success in this life. Up to the present time, thank God, we have succeeded and we appreciate the prayers and interest of our people.

Only yesterday I received a small postoffice money order from a lady in North Arkansas to help us on. These things are constantly occurring. I wish everyone whose eyes fall upon this article will recognize the justice of our call and help us now.

Again, I call attention of the preachers and leaders in our Church to the necessity of a great Christmas Offering. I blush sometimes with shame when I recall the fact that in our adjoining State one church gave more as a Christmas Offering than a whole Conference gave here in Arkansas. This is not because our people are not interested, but it is because they have not thought through it. There is no better people anywhere than the Methodist people of Arkansas and none more liberal and broader in their sympathy.

I beg you to pray for me, for Mrs. Steed and her helpers, and for our children. We are constantly receiving new ones into the Home and placing children out.

With love for all, I am, yours sincerely—James Thomas, Exec. Sec.

### BISHOP CANNON IN EUROPE

Bishop James Cannon sailed for Europe on the Berengaria, July 26, to attend meetings of several International Religious and Reform Bodies: Continuation Committee on Faith and Order will meet at Hinds-gaul, Denmark, August 4-8; World Alliance for Peace through the Churches at Chambray, Switzerland, August 12-18; Continuation Committee of Universal Christian Conference on Life and Work at Chambray, August 18-24. Bishop Cannon has attended meetings of all these organizations every year since 1920 as the representative of the Methodist Episcopal Church, South. He has been appointed a delegate by the College of Bishops to the World Conference on Faith and Order to be held at Lausanne, August, 1937. The meetings this summer will be especially important in shaping up the plans for the 1937 conferences.

A special meeting has been called at Montreux, Switzerland September 1-3 by the International Temperance Union. As Chairman of the Executive Committee of the World Alliance Against Alcoholism Bishop Cannon will attend this con-

ference, reporting conditions in the United States and aiding in the formulation of International policies and programs. His report from the United States is both distressing and hopeful. The results of repeal have been so shocking in a tremendous increase of accidents and accompanying increase of drunkenness (especially among women and youth), crime, killing and maiming by drunken drivers, that such a great reaction has set in as to inspire hope for a speedy return of Prohibition. Washington, the capital city, is today the disgrace of the nation with its multiplied drinking places and drunkenness. The President of the United States, whether he likes it or not, is today the patron saint of the Liquor Party which depends upon the Administration to protect its interests. Virginia is so disgusted with its State Control System that it will soon repeal the law and join the other dry Southern States, Tennessee, Alabama and Georgia, on the march back to National Prohibition.

### THE HISTORY OF ARKANSAS METHODISM

At a recent session of The Arkansas Methodist History Commission it was decided to publish the History of Arkansas Methodism at the earliest date possible. The officers of the Commission were authorized to take out articles of incorporation and let the contract for the publication of the History. The possible assets seemed to be sufficient to justify the Commission in taking these steps.

Some years ago, as is well known, our two Conferences asked Doctor Jas. A. Anderson to prepare this History. Doctor Anderson has put in years of unrelenting toil in the preparation. This is not an enlarged illustrated Year Book after the manner of the Texas volume. This is a history of our work from its incipency up to 1935. It was written by an erudite man with ability to breathe the breath of life into the cold facts. Dr. Anderson had rendered more than a half century of service as pastor and presiding elder before he superannuated. Great as his work has been as a promoter of our larger church interests in the State for a half century, this History will be his "opus magnum."

Of course, this book will not be an encyclopedia, but it will be an adequate exhibit of what we have done in the first one hundred years. One hundred years from now it will, as a source book, be worth one hundred times what it is worth to this generation, valuable as this may be. Our pioneer circuit riders who scaled the mountains, swam the streams and exposed themselves to the dangers incident to life in that day, should be known to the people one hundred years from now. The environment, the background, the primitive conditions under which they labored should be read by our posterity a hundred years from this time. All this is graphically portrayed in this volume.

Every preacher, living or dead, who ever did work in Arkansas territory or State will be found on these pages. A record of every layman who was ever a delegate to an Annual, General or Ecumenical Conference, will be in this book. The great work done by our women will be found in this History. The distinguished sons that Arkansas has sent out to other States will be mentioned. Our long and serious work

of Christian Education will have a large place in the volume.

In short, this will be the most elaborate, exhaustive and trustworthy history of one State's History of Methodism ever attempted in this country. Why not Arkansas lead in this contribution to succeeding generations? Methodism in other States has written handbooks, year-books, and brief histories, but nothing equal to this has yet been attempted in any other state. A century from now people with historic turn of mind, who want to know about early Methodism, will rise up to call us blessed.

Thanks to the Annual Conferences for initiating this matter years ago. Thanks to Dr. Anderson for his indefatigable labors in producing the manuscript. Thanks to the presiding elders and the district leaders who have guaranteed resources for the publication of the History. Thanks to all who have contributed money for the enterprise. Thanks to Dr. A. C. Millar whose unflinching interest in the publication of this history heartened the rest of us when we were on the border of despair. Thanks to God who has enabled our Church to do something in this first century worthy of going on record and handing down to our progeny.—O. E. Goddard.

### REVIVAL AT EMMET

We last evening closed a very successful two weeks' meeting in the Church at Emmet. Rev. O. E. Holmes, of Nashville, Ark., did the preaching. Bro. Holmes is a deeply spiritual man and has a great message for both the Church and the world. Our people came to appreciate Bro. Holmes as a man and as a preacher. It was not till the last of the second week that a great victory came to our forces. There were fifteen additions to the Church, the oldest being a man 56 years of age.—Alva C. Rogers, P. C.

### BIRDWELL AT NASH, TEXAS

Come over into Nash and help us came the Macedonian call to Rev. O. C. Birdwell, of College Hill Church, Texarkana, by the pastor Rev. J. D. Wallace and people of Nash Methodist Church. Due to the many uncontrollable circumstances Nash Church, like many others, suffers and feels keenly the distress produced by the times in which we live. Almost we despaired of having revival fires burn once more upon our altars. But with the coming of this Pauline character, with a gospel message filled with truth, love and mercy, yet possessing a firm positive condemnation of sin, faith was strengthened, hope revived and joy prevailed.

So discouraged were we that on the opening night only two adult members of the church were present, Bro. Wallace being away in a meeting at one of his other churches while his good wife lay on a bed of affliction. But with this small beginning our meeting of ten days closed with the church filled with people, a fine spirit prevailing, and eleven additions.

We rejoice to find a man like Bro. Birdwell, willing to leave his own busy pastorate and come to do his best for others. The spirit of Christ was manifest in his ministry. He won the admiration of both saint and sinner and endeared himself to all who heard him. His sermons were spiced with wholesome humor, fading always into some sublime truth that could not fail in

finding lodgment in the minds of both young and old.

Our church has new life and a new vision. Even our beloved pastor, Bro. Wallace, seemed to have his own heart touched by the blessing that fell from heaven. His new smile was a benediction to us all.

We pray God's blessing to be upon this man of God and that his efforts may be crowned with victory wherever he may go.

We rejoice again in the reports that come from the church which he serves of a continued growing interest in all the church activities and especially that of the spiritual life. Truly he is a God-called man for an especial place in the building of the Kingdom.—A. S. Laird.

### FAULKNER MERCHANTS AND THE SALES TAX

Events of the past few weeks give the people of Conway and of Faulkner county further reason to be proud of their merchants. It is indeed gratifying that in the midst of the furore prevailing in some sections of the state over the imposition of the sales tax, the business men of Faulkner county have quietly and patriotically shouldered this new burden. No merchant of Faulkner county, so far as the Log Cabin Democrat has observed, has attended any of the numerous remonstrance meetings held for the purpose of inspiring opposition to the sales tax. Doubtless some of them dislike the tax and would be glad to see it repealed. But all appear to be conscientiously endeavoring to obey the law.

It is always permissible to protest and to endeavor to bring about the repeal of an objectionable law. But the good citizen never attempts to inspire rebellion against the enforcement of the law of his state. And this was largely the tactics of the opposition in bringing their fight upon the sales tax. It is indeed gratifying that the merchants of Faulkner county have given no support to such a movement.

The sales tax is probably here to stay. It has prevailed for years in many states and no state having once adopted it has repealed it. After all, consumption taxes are about the fairest that can be levied. The gasoline tax is an outstanding example. But it is sincerely to be hoped that through honest and economical administration of the state government a considerable part of the proceeds of the sales tax may eventually be used to reduce the taxes on real estate and personal property.—Log Cabin Democrat.

### REVIVAL AT MT. OLIVET

We closed our meeting at Mount Olivet Church Sunday night, July 21. Rev. J. Frank Walker from Louann conducted the services. We had a great revival with thirteen conversions, and even though there were others who did not give their hearts to God, I feel that we were all filled with a greater desire to live closer to God.—J. I. Prince, P. C.

Read the ads in this paper.

### EMORY AT OXFORD

Fully accredited boys' preparatory school and junior college. Division of Emory University, Atlanta. Influences of Christian home. Careful supervision, close association with experienced faculty, healthful location, superior equipment. Sixteen intra-mural sports. Substantial endowment permits \$435 rate. 100th year. For catalog, Address Geo. S. Roach, Division Executive, Box R, Oxford, Ga.



### REVIVAL ON ARKADELPHIA CIRCUIT

We have just concluded a week of successful revival effort at Mount Pisgah on the Arkadelphia Circuit. Rev. A. J. Bearden of Hot Springs Circuit did the preaching and brought some wonderful gospel messages. He endeared himself to the people. I led the singing with Miss Jo Ellen Arnold at the piano. We had a spiritual awakening, one accession to the church, and went over the top with our Conference claims.

The people of the community say it was the best revival they have experienced there in five years.—Harold O. Scott, P. C.

### REVIVAL AT BAYOU METO

A meeting at Bayou Meto, on the Swan Lake Circuit, from July 7 to 17, resulted in 20 additions to the church on profession of faith. Rev. E. T. Miller of Gillett assisted the pastor, Rev. V. D. Keeley. Brother Miller preached strong evangelistic messages. The entire community was stirred. A number of church members took vows of reconsecration. Besides the large number received on profession of faith the church as a whole was truly revived. The people of Bayou Meto church and community consider this one of the greatest revivals ever held in this section.—Reporter.

### MEETING AT BETHLEHEM

We entered into our second revival for this season, Sunday, July 14. The pastor preaching the opening sermon. Bro. J. Frank Simmons came Monday, taking charge of the meeting, preaching twice a day and closing out Sunday, July 21. Attendance at day services was fairly good. The school, dismissing and attending each service, added considerable to the congregations. Interest was good to commence with and continued to grow to the close of the meeting.

Several families had had sickness in the homes, some of them improving enough to attend the latter part of the meeting. Some did not get to attend at all. Bro. Simmons quickly adjusted himself to conditions and preached to the delight of all the people. He brought a series of sermons that were convincing, convicting, and educational. I think I never listened to stronger reasoning—deep, clear, simplified, filled with the Spirit, demonstrating love for humanity, holding Christ before the people at every service. He does real constructive work with the church, leaving us in much better condition than he found us.

There were no additions to the church, but there are but few people in the Bethlehem community that do not belong to the church. We all fell in love with Bro. Simmons. His sweet Christian spirit and trained mind soon captured our people, both young and old. We feel that bread was cast upon the waters and will be gathered many days hence. May the blessings of God abide with Bro. Simmons, his good family, and the work of the Kingdom committed to his care and leadership.—J. C. Williams, P. C.

### METHODIST HOSPITALS HIGHLY COMMENDED

Dr. Edward H. Hume of the Chinese Medical Association at Shanghai, who has been making critical investigations of the hospitals in China, has highly commended the hospitals of the Methodist Episcopal Church, South. Dr. Hume's observations are contained in a letter to Dr. Ivan Lee Holt, pastor of St. John's Church, St. Louis, who came in touch with Dr. Hume during his recent visit to China. Dr. Hume comments as follows: "During the last few weeks since you left Shanghai, I have had further opportunities to visit the medical work of the Southern Methodist Mission. I am not yet through these visits and shall write more fully later on, but I cannot sail away for the United States this week without saying to you that the three hospitals under the Southern Methodist Church, at Changchow, Huchow, and Soochow, seem to me to be as vivid demonstrations of what a Christian medical unit should be as any hospitals I have seen in China.

Let me be more explicit and rate these three hospitals on four counts. They rank high on each: (1) They are concerned about a high quality of professional work both within the hospital and in insisting upon post-graduate training for every member of the staff. (2) They are well linked with their respective communities. This is a difficult thing to achieve because nationalism makes officials sensitive. There are obstacles here and there but these will be overcome and the spirit that determines to secure anchorage is alive in all these three centers. (3) They are seeking to relate themselves by many kinds of extension work with the country around them, with the schools of their towns and with the health program of the National Health Administration. (4) There is a genuine sense of co-operation between the hospital and the church. This is an aspect of unspeakably great importance.

I want you to know of my joy in these observations. My visits to hospitals are always those of a friend, but they are always severely critical of shortcomings that ought to be removed. I know you will be glad of my delight in these three great medical centers in your church."

### COUNTY LOCAL OPTION

The Commissioner of Revenues for Arkansas has adopted the policy of issuing license for liquor stores in rural localities the same as in incorporated towns and cities. We, therefore, suggest that local option campaigns be county-wide rather than for a town or city. These places of sale of liquor will be a menace to adjacent rural communities and towns.

A county-wide local option campaign will require more labor and greater expense, but the results will be better, and likely it will be easier to carry a county dry than the town alone. Generally the rural people are opposed to liquor, and will vote to prevent its sale in the county if it is probable that liquor may be sold in their community.

This office will be glad to co-operate with any county. We will furnish all blanks necessary with instructions as to procedure under the law.—John H. Glass, Superintendent, Anti-Saloon League of Arkansas, 338-339 Donaghey Building, Little Rock.

## The Church and Mr. McBrayer

Since such wide publicity has been given to the case of the Methodist Episcopal Church, South, against Rev. H. E. McBrayer, and since there has been so much misunderstanding and misrepresentation of the law and procedure of the Church, at the request of the trial committee the following facts are made public.

The Methodist Church stands unequivocally against the manufacture and sale of intoxicating liquor to be used as a beverage, whether it be done legally or illegally, and in paragraph 655 of our book of Discipline the law of the Church provides that any minister or member who engages in the sale or manufacture may be expelled for immorality. The same paragraph specifies four things which may be considered as aiding and abetting the sale of liquor, namely: 1. Signing petitions for the sale; 2. Becoming a bondsman for any person as a condition for obtaining a license; 3. Acting as a dispenser under a dispensary law of any State, county or municipality; 4. Renting property to be used for such sale. One guilty of any one of these acts is to be admonished privately, then in the presence of witnesses, and if there is no amendment he may be dealt with as in a case of immorality.

Rev. H. E. McBrayer was charged with immorality, this paragraph being cited, the indictment reading, "In that he aided and abetted the sale of intoxicating liquors as a beverage in speeches and statements made at various places in Georgia during April and May, 1935.

The trial committee held that since the evidence did not show that he had aided and abetted in any of the four ways specifically forbidden, he could not be convicted under this paragraph, since it is the function of a trial committee to apply law as it is, and not to make law. Even if it is alleged that other ways of aiding and abetting the sale of liquor are the moral equivalent of the ways enumerated under the law, only a General Conference has the right to so declare and give it the force of law.

But the law of the Church, in paragraph 304 of the Discipline, provides that when a minister is tried for immorality of any character and the evidence does not sustain such a charge, but that it has been shown that he is guilty of gross imprudence and high unministerial conduct, the trial committee may so declare, and sentence him to reproof, suspension, or deprive him of his ministerial office and credentials. In the course of this trial evidence was presented that in the unanimous judgment of the committee made it necessary for them to convict the accused of gross imprudence and high unministerial conduct.

The claim that freedom of speech and of the press gives to every man the right to say whatever he pleases is utterly fallacious. The Manual of the Discipline, which is the official interpretation of Methodist law, sets forth the position of the Church on this question in the following clear statement: "Our ministers and members are entitled to full liberty of speech and of the press equally with all citizens, subject only to the restriction and responsibilities imposed by the laws

of the land, by the obligations of Christianity, and by the existing regulations by which we are voluntarily associated as Methodists and Methodist ministers." A citizen has no right to say some things forbidden by the law of the land: a citizen who is a Christian is restricted from saying some other things by the law of God: a Christian citizen who is a Methodist minister has further limited his freedom to speak by vows he has voluntarily assumed. The trial committee carefully considered: Did the accused in his speeches and published statements violate any vows he had taken as a member and minister of the Methodist Church?

It cannot be denied that all the force of the Methodist Church as an organization has been thrown on the side of Prohibition. Repeated resolutions by General Conferences and Annual Conferences, statements by the college of Bishops and by well nigh all the official groups of our Church have uniformly favored and fostered prohibition, so that it may certainly be asserted that measured by official pronouncements the Methodist Church stands for prohibition.

But it is also true that so far as the law in the Discipline is concerned, there is no statute requiring any member or minister to favor prohibition. (It is worthy of note, however, that in discussing the "great evil of intemperance" the word used in the Discipline is not regulation but "extirpation.") The Church does not claim infallibility for her utterances, and has made no effort through any law to deny the right of any member or minister to think or say that the Church has made a mistake in its attitude towards prohibition. But in dissenting from the position of the Church in official pronouncements and in opposing that for which it stands, it is possible for a minister to go to such lengths as to violate ministerial ethics or even to be guilty of gross imprudence and high unministerial conduct.

In discussing the position of the Church on prohibition, Mr. McBrayer repeatedly used language that in the judgment of the trial committee was in the highest degree reprehensible, and altogether unworthy of a minister who has

### For SORE EYES



A few drops of Dickey's Old Reliable Eye Wash cleanses, soothes and promotes healing. Used for 60 years. Genuine in red box, 25c at drug stores.

DICKEY DRUG CO. - - - Bristol, Va.

## COMMERCIAL PRINTING



Friends of the Arkansas Methodist who are in need of any kind of printing will receive careful consideration by placing their orders through the Arkansas Methodist.

Phone 4-3449  
O. E. WILLIAMS, Manager  
Little Rock

To quickly allay skin irritations or hurts, depend on soothing

**Resinol**

vowed his loyalty, obedience, and devotion to the Church. When asked to retract or modify these statements, he replied that there was enough truth in what he had said to make it proper to stand by all his utterances, and when during the trial his brethren asked him if he would not even then modify these public statements, he made the same reply.

Mr. McBrayer placed himself between the horns of this dilemma. If he honestly believed that the Church was playing the coward in that he charged that it knew that it had led the people astray and lacked the courage to confess it; that the Church was a hypocrite in that it now knew that prohibition was a curse and continued to advocate it; that the Church should be classed with Al Capone and Dillinger and the like for favoring Public Enemy No. 1, as he branded prohibition; if he had honestly and deliberately reached this estimate of the moral character of the Church, how could he wish to remain in the Church? If he realized that these statements were not justified and that in the interest of fairness they should be withdrawn or modified, how could he plume himself upon his sincerity and his moral courage if he allowed his pride to hinder him from making the manly confession that he had gone beyond proper bounds?

What sane man can afford to take the position that a minister should be permitted to use his place in the bosom of the Church to defame it and slander it, and that the Church should be denied the right to administer discipline?—W. H. LaPrade in Wesleyan Christian Advocate.

**666** checks  
**MALARIA**  
in 3 days  
**COLDS**  
first day.  
Liquid - Tablets  
Salve - Nose  
Drops  
Tonic and  
Laxative

**HOW TO RAISE MONEY FOR  
NEW SONG BOOKS**

**THE NEW  
COKEBURY  
HYMNAL**

This is the Hymnal you need, and our free book of Finance Plans shows how to raise the money for song book purchase. The New Cokesbury Hymnal includes the grand old hymns, and many new selections, rich in spiritual power. 288 pages; 290 hymns; 23 pages responsive readings; 13 pages worship programs.

**ROXITE BINDINGS**  
Substantially bound in waterproof, vermin-proof blue Roxite cloth, gold stamped, the price is only \$40.00 per 100; in durable manila, \$25.00 per 100. Write for returnable sample.

**A SPLENDID LITTLE  
SONG BOOK . . . only  
\$12.50 per 100**

Spiritual Life Songs is just the book for smaller churches, church schools, adult classes, midweek and evangelistic services. 142 favorite hymns. Beautifully printed; substantial manila binding. Returnable sample on request.

Send for Samples and  
FREE Finance Plans

**METHODIST PUBLISHING HOUSE**

(CONSUMERS PRESS)  
WHITMORE & SMITH, Agents  
NASHVILLE, TENN., DALLAS, TEX., RICHMOND, VA.  
ORDER FROM NEAREST HOUSE

### THE NEWSBOY'S MOTHER

He was a ragged little newsboy who lived with his mother. They were all in all to each other. Tenderly he cared for her, bringing to her small earnings and doing his best to help her in the household tasks.

One day the tired mother, weary of her hard struggle, closed her eyes to the scenes of the earth. The lad was inconsolable. How could he live without her? After a few days of giving way to the bitterness of his grief he began to wonder what he could do to show his love for her.

The picture of the unmarked grave came before his eyes. Other graves were marked by stones; why not hers? Of course, stones cost a great deal, and his earnings were small.

But love found a way. At a cutter's yard he found that even the cheaper stones were far too expensive for him. He was turning sorrowfully away when he saw a broken shaft of marble, part of the debris from an accident in the yard. Eagerly he asked the price of the irregular piece. The low price named by the proprietor came within his means. But he knew he would be unable to pay for cutting the inscription. The brave little chap made up his mind to do his best to prepare the marble himself.

The next day he carried the stone away on a little, four-wheeled cart, and managed to have it put in position. One who was curious to know the last of the stone made a visit to the cemetery one afternoon. On his return he thus described in an article what he saw and learned:

"There was our monument at the head of one of the graves. I knew it at once. Just as it was when it left our yard, I was going to say, until I got a little nearer to it and saw what the little chap had done. I tell you, when I saw it there was something blurred my eyes so's I couldn't read it at first. The little man had tried to keep the lines straight, and evidently thought the capitals would make it look better and bigger, for nearly every letter was a capital. I copied it, and here it is. But you want to see it on the stone to appreciate it:

"MY MOTHER  
SHEE WAS ALL I HAD.  
SHEE DIED LAST WEEK.  
SHEE SED SHEAD BE  
WAITING FUR—"

And here the lettering stopped. After a while I went back to the man in charge and asked him what further he knew of the little fellow who bought the stone.

"Not much," he said, "not much. Didn't you notice a fresh little grave near the one with the stone? Well, that's where he is. He came here every afternoon for some time, working away at that stone, and one day I missed him, and then for several days. Then the man came out from the church that buried his mother and ordered the grave dug by her side. I asked if it was for the little chap. He said it was. The boy had sold all his papers one day, and was hurrying along the street out this way. There was a runaway team just above the crossing, and—well, he was run over, and lived but a day or two. He had in his hand, when he was picked up, an old file sharpened down to a point that he did all the lettering with. They said he seemed to be thinking only of that until he died, for he kept on

saying: "I didn't get it done; but she'll know I meant to finish it, won't she? I'll tell her first thing when I see her in heaven, where she's waitin' for me. I did my best to get it done, but I couldn't but she'll know that I did my best."—"Author Unknown.

### PRACTICAL MEANS OF GRACE

Certain means of grace are almost as necessary in the development of spiritual life, the strengthening and keeping of the soul, as food is for the nourishment and health of the body. Let us consider a few of them.

First, the Word of God. Those who would be preserved, guided and used of the Lord must read the Bible. They must give some time to the Word of God, even to the neglect of newspapers, magazines and novels; more than that, religious papers and books cannot take the place of the Word of God.

Those who habitually and regularly read the Scriptures will come to find a spiritual stimulus, nourishment and delight that will make the Word of the Lord wonderfully interesting and blessed. No one can know how to live in harmony with the teachings of the Word who does not know what it teaches. There is a grace and wisdom, a poise and power, that come to those who regularly, humbly and prayerfully read the Scriptures, that cannot be found elsewhere.

Next, we would mention Prayer. If we are so situated it should be family prayer. We should pray in the sanctuary whether we are called upon for public prayer or not; but we are thinking now of the closet, of the secret place of prayer, where none but God can hear; where we shall be free from temptation to be heard of men; where we are, naturally, compelled to be sincere, and where there is no thought of display. When we read the Scriptures, God is speaking to us; when we pray we are speaking to him.

It is good to engage in intercessory prayer; to have special objects—to think seriously, to keep the mind and thought in harmony with scripture teaching; to ask God's blessing upon individuals, upon families, upon churches, upon preachers, upon missionaries, upon institutions. It will enlarge our spirit of compassion and love to pray much for others and for those enterprises and institutions that are carrying forward the work of the Lord. Reading the Scriptures will lead us to prayer, and praying will send us back to the Scriptures to search for the attitude and conditions that we should occupy and meet in order that we may have an answer to prayer.

The Scriptures will tell us that, "He that turneth away his ear from hearing the law, his prayer is an abomination to the Lord." We must listen to the Lord in his Word if we hope to have him listen to us in prayer. Jesus teaches us that we must forgive if we would be forgiven. The hearts of those who pray must not be set to do evil, must not harbor any hatred, or malice, or selfish ambition. James tells us that we fail to receive because we would consume the blessings of the Lord upon our lusts; in other words, that when we pray with a selfish motive we need not expect to be helped.

The third means of grace is that of Service. Not only a kindly attitude toward our fellowbeings, but

action. We should improve our opportunities to speak to our fellowbeings in the interest of their souls; a word of kindly rebuke, of entreaty, of warning and exhortation, has often proven to be the arrow of conviction that has led to the salvation of a soul. In revival meetings and at the camp meetings, we ought to be active, looking about us, speaking to the people and inviting them to the altar of prayer and helping them to saving faith; but we should not limit our personal efforts to these public gatherings, but be on the alert, soul hunters, with an eye for an opportunity to give a helping hand and a kindly word, and to open the way to inquire into the spiritual state of a fellowbeing, and give a goodly word of exhortation. Those who have a fixed habit of reading the Word, who will be often in prayer, and who are watchful and wise in their efforts at soul winning, will be kept by divine power; they will be used of the Lord; they will grow in grace and, by and by, they will hear, "Well done, thou good and faithful servant."—Pentecostal Herald.

### SCIENCE BECOMING AN ALLY OF FAITH

Many of our readers are unaware that recent trends in science are away from materialism and toward belief in the supernatural and spiritual. The breaking up of the atom and its sub-divisions into infinitesimals that trail on over into immaterial force, had much to do with bringing this new receptivity of science toward the spiritual. Also it is a somewhat easily grasped in principle by the lay mind, which is not always true of the processes of scholastic reasoning.

The able writer, Dr. C. W. H. Amos, in his recent volume, "Vital Challenge of Biblical Certitude" (Marshall, Morgan and Scott, London), declares that "The New Era has been opened in which it is hard to find reasonable excuse for the suggestions of conflict between science and theology." He quotes recent utterances of outstanding scientists that justify this statement.

For instance, he quotes Prof. A. N. Whitehead, a mathematical scientist, as saying:

"Science, once the foe of faith, is now becoming its ally. . . We must transcend the limitations of physical science, even in its broadest vein, and admit the working and operation of a superhuman guiding and directing power."

And this from Sir James Jeans, a famous Cambridge scientist:

"Modern scientific theory compels us to think of the Creator as working outside time and space, which are part of His creation, just as the artist is outside his canvass."

It would appear that science in its best representatives is no longer arrogant in its claims to exclude God from His own universe as Creator and Sustainer. Dr. Amos names Prof. E. W. Hobson, Cambridge mathematician, Professor A. S. Eddington, great English scientist, and Prof. J. S. Haldane, F. R. S., as bearing witness to belief in the

**GRAY'S OINTMENT**

USED SINCE 1820—FOR

**BOILS**

Superficial Cuts and Burns and Minor Bruises. 25c at Drug Stores.

spiritual and in God. Prof. Haldane says:

"The ordinary world which we see and feel around us is a spiritual world of values, in which we find the manifestation of God. If we lose sight of this spiritual world we have lost sight of what is alone ultimately real in ourselves. Science by itself cannot guide us, since from its very nature it does not deal with the values which are supreme."

Prof. Hobson declares that science is entirely unjustified in asserting that miracles are impossible. "If that impossibility has been sometimes asserted, the assertion is merely a piece of priori dogmatism, quite incapable of substantiation on scientific grounds." And Prof. A. S. Eddington bears testimony that "Science withdraws its moral opposition to free will."

In connection with this utterance of Professor Eddington, it is interesting to note that the following question was addressed to 200 Fellows of the Royal Society of England: "Do you consider that man is in some measure responsible for his act of choice?" One hundred and seventy-three answered in the affirmative, seven in the negative, and twenty were doubtful. They were also asked: "Do you think that science negatives the idea of a personal God as taught by Jesus Christ?" No fewer than 103 Fellows answered "No."

The inference from this position of the Fellows is far-reaching. If, in the light of the best and truest science today, freedom of choice is accorded to man, how much more can we not predicate that God is unable, as the Re-creator of a sin-damaged world, to act exceptionally or miraculously in the interest of its redemption and restoration. Dr. Fitchett says in his able work, "Where the Higher Criticism Fails":

"Our own relations to Nature, as intelligent agents, carries with it the power to use natural forces which to Nature itself are impossible; and this makes results outside the range of natural laws themselves credi-

ble. And why should not God be able to do in the vast sphere of the universe what we can do in the tiny sphere of our lives?"

Such utterances as the above tell the story of a changing attitude and new humility in science. Many of its best and most prominently accepted voices are turning back toward God and even to the Holy Scriptures as His inspired revelation.

We shall be wise as Christians always to give our first and largest attention to becoming and being spiritual Christians—such as are set down as our exemplars in the New Testament Scriptures. To do this is to make the most vital contribution possible to the precious faith which we love. To do this is to make the largest possible contribution to withstanding and overcoming unbelief, whether of scholastic predilection or of ordinary sinful human nature.

Yet it is by no means a matter of indifference whether the educationists of today shall train the youth of the world, through the constant representations of class room and book and lecture, to believe that the world is a self-evolved mechanism, on the one hand, or on the other, that the world is the direct creation of the eternal God, who has revealed Himself to us in the pages of the Bible and there made known to all whence life came, what life means, and whereunto life leads.

It may take long for the helpful revised findings of the best scientists to percolate down to the masses who follow in their way. But the present trend gives hope that we shall see a scurrying away to places of low visibility on the part of many teachers and preachers whose faith-destroying theories have been with assurance trumpeted aloud from pulpit and lecture-room.

The world is in great need of a re-discovery of God. Knowledge of Him has become obscured in the churches themselves through the backsliding of many of His people. We are grateful to God for the help-

ful temper which has come to leading scientific thinkers.

But in spiritual recovery this cannot and will not substitute for a genuine and humble returning to God and His Christ on the part of many who profess to be His followers, but who have to the great weakening of His churches come to look far more like camp-followers.—Western Recorder.

#### CHURCH UNION

Knowing of the keen interest of our people in the progress of the negotiations for Methodist Union, I am sharing with them the following information:

During the first week in July the three sub-committees of the General Commission met at Western Maryland College, Westminster, Md. as the guests of President A. N. Ward.

The time was spent building the basis of union, and the work accomplished will be submitted to the General Commission at its meeting at Evanston, Ill., August 14. It is hoped that the basis will be so nearly completed at that time as to make that the last meeting of the whole Commission.

Before separating at Westminster, Bishop William F. McDowell said with great emotion: "Those who were not in the negotiations twenty years ago, are unprepared by experience to realize the distance we have come toward our goal. How I thank God for this hour!"—Broomfield, Pres. M. P. General Conference, in The Methodist Protestant Recorder.

#### AMERICA'S WEALTH WIDELY SPREAD

Observation shows that the productivity of the American worker, reinforced with power and with improved machinery, is the greatest in the world, and that the income thus produced has been widely spread among all classes of the population.

If this were not the case, the widespread distribution of millions of automobiles, electricity, refrigerators, telephones, radios, and individually owned homes which actually took place would have proved impossible. There would not have been the money to purchase them.

On the face of things, the absurdity of statements that 2 per cent of the people receive 60 to 80 per cent of our national income is apparent.

As a matter of fact, if such a poor distribution of wealth existed, the very mass-production and mass consumption of goods, in which the United States has led foreign countries, would have been impossible. Our great plants, our millions of employed workers, would have been impossible.

In other words, the soap-box orators, who have been poisoning the public mind with false statistics, have been trying to explain away the plain truth.

As the Brookings Institution of Washington has reported, those who work for a living receive as wages about 85 per cent of all the national income. The remaining 15 per cent goes as a return on capital investments, more than half of which is owned by individuals of moderate income who own the stock in our corporations.

The figures are proved by a study of the Federal income tax statistics. The truth is that those receiving incomes of \$5,000 a year, or more, in 1933, got less than 10 per cent of the national income.

Our real job, therefore, is not of re-dividing national income, but of increasing our total wealth through

increased production and consumption. American experience shows that most of these increases will go into wages.—Industrial Press Service.

#### CRIME AND EDUCATION

Much misinformation prevails concerning the value of education as a deterrent to crime. Dr. B. O. Dugan, University of Tennessee, declares that the existing orgy of crime is not tracable to the failure of the educational system. Criminality decreases as education increases. He points out that one of every five persons in the penitentiary comes from the illiterate 5.5 per cent of the state's total population.

Dr. Sidney B. Hall, state superintendent of schools in Virginia, and president of the National Committee for Federal Aid to Education which is endeavoring to obtain federal aid for public schools, said:

"Education is the best investment business and industry can make. Of 500 prisoners in Sing Sing, 225 left school before finishing the sixth grade. Only eight of the 500 completed a college education."

In a recent address before the Pennsylvania State Education Association, Governor Paul V. McNutt of Indiana declared:

"The U. S. is spending \$1,500,000,000 a year to incarcerate 500,000 prisoners, while schools spend only \$200,000,000 more to educate 26,000,000 children."—Scottish Rite Bulletin.

#### QUARTERLY CONFERENCES

**SEARCY DISTRICT: FOURTH ROUND**  
First Church, Searcy, Aug. 4, p. m.  
Griffithville, at G., Aug. 11, a. m.  
McCrory Ct., at DeVine, Aug. 18, a. m.  
Fitzhugh, Aug. 18, p. m.  
Garner, at Dogwood, Aug. 25, a. m.  
Beebe, Aug. 25, p. m.  
Clinton Ct., at Pine Mt., Sept. 1, a. m.  
Clinton, Sept. 1, p. m.  
Pangburn, at Mt. Pisgah, Sept. 7, a. m.  
(Dinner on the ground).  
Marshall, Sept. 8, a. m.  
Marshall Ct., at S. B., Sept. 8, 2:30 p. m.  
Leslie, Sept. 8, p. m.  
Harrison, First Church, Sept. 11, p. m.  
Harrison Ct., at Valley V., Sept. 15, a. m.  
Scotland, at S., Sept. 15, p. m.  
Hunter, at H., Sept. 22, a. m.  
McCrory Station, Sept. 22, p. m.  
Augusta, Sept. 25, p. m.  
Gregory-McClelland, at G., Sept. 29, a. m.  
Cotton Plant, Sept. 29, p. m.  
Valley Springs, Oct. 2, p. m.  
Judsonia, at Bradford, Oct. 6, a. m.  
Bald Knob, Oct. 6, p. m.  
Beebe Ct., at Stony Point, Oct. 13, a. m.  
Kensett, at K., Oct. 13, p. m.  
Heber Springs, Oct. 16, p. m.  
West Searcy, at W. S., Oct. 20, a. m.  
McRae, at McRae, Oct. 20, p. m.  
—E. H. Hook, P. E.

#### TEXARKANA DISTRICT—FOURTH ROUND

Doddridge-Fouke, at M. C. 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 L.—Sept. 22; a. m.  
Richmond Circuit, at Ogden, Sept. 29; a. m.  
Ashdown—Sept. 29; p. m.  
Dierks-Green Chap. at D., Oct. 6, a. m.  
Umpire Circuit, at Lib. Hill, Oct. 2:30 p. m.  
Stamps-Garland City, at S., Oct. 13, a. m.  
Lewisville-Bradley, at L., Oct. 13, p. m.  
De Queen—Oct. 20; a. m.  
Winthrop Cir. at Wallace, Oct. 20, p. m.  
First Church, Texarkana—Oct. 20; p. m.  
Cherry Hill Cir., at Dallas, Oct. 27; a. m.  
Hatfield Cir., at Cove, Oct. 27; 2:30 p. m.  
Mena—Oct. 27; p. m.  
Horatio Cor., at Horatio—Nov. 3; a. m.  
Foreman Cir., at Miller—Nov. 3, 3 p. m.  
Foreman Station—Nov. 3; p. m.  
HAROLD D. SADLER, P. E.



**NIGHT OR DAY**  
We Are Ready to Serve—  
To Safeguard Life and Limb


Phone **4-0251** for

**SUPERIOR AMBULANCE SERVICE**

**R. F. Drummond & Co.**  
Funeral Directors for More Than Half a Century




1014 Main Street Phone 4-0251



**Church Furniture**  
Work of the Highest Quality  
At Reasonable Prices  
Write for Catalogue  
**BUDDE & WEIS MFG. CO.**  
JACKSON, TENNESSEE

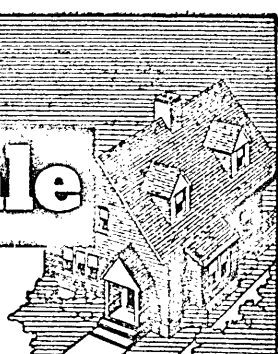




# Rexall

## August Factory-to-You Sale

Prices sacrificed on hundreds of items to make more friends





Big Tube  
Lavender  
Shaving  
Cream  
and Styptic  
Pencil

BOTH  
FOR

**35c**

Cool because it's men-  
tholated. Even two-a-  
day shavers say "cool."

**BRUSHES**

Klenzo Tooth Brushes 19c  
Shampoo Brush 49c  
Klenzo Bath Brush 98c

**GANDY**

Wrapped Caramels, 10 oz. 10c  
Cream Filberts, 1 lb. 19c  
Horton's New Process Bar, 1/4 lb. 15c  
2 for 10c  
Brigham's Alphabet Blocks 43c  
Jordan Almonds, 1 lb. 43c



Shari  
FACE POWDER and  
ROUGE

Both for  
**\$1.29**

Shari brings out  
hidden beauty in  
youthful tones.

**PHARMACEUTICAL**

Cascara Hinkle No. 3 pink 100's 19c  
Zinc Oxide Oint., 1 oz. tube 15c  
Twin Tabs Laxative, 1 gr. 100's 49c

# 10 New Chevrolets

GIVEN AWAY

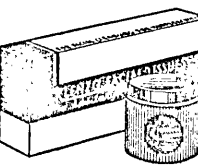
# FREE!

De Luxe Four Door  
Sedans. Latest  
models!



Nothing to  
buy—no cartons  
to send. Get your  
entry blank at the  
Rexall Store during this  
Factory-to-You Sale. It tells  
how to win one of these cars  
given by the United Drug Co.

**GET YOUR ENTRY BLANK AT OUR STORE**



Jonteel Cleansing Cream  
and box Klenzo Facial  
Tissues

Both for  
**50c**

Deep cleansing with  
Jonteel Cream. Then  
a sanitary convenient  
method of removal.

**YOUR CHOICE of these TALCUMS**



**17c each**  
**3 for 50c**

Firstaid Adhesive Plaster <sup>White</sup> 1' x 2 1/2 yds. **13c**

Liggett's Milk Chocolate Bar 1/2 lb. **2 for 15c**

**Rexall Remedies**

Corn Solvent 19c  
Eyelo, 8 oz. 39c  
Elkay's Fly-Killer, 8 oz. 29c  
Fungi-Rex, 1 1/2 oz. 39c  
Rexall Orderlies, 60's 39c  
Petrofol, 16 oz. 33c  
Vita-full, 16 oz. 49c  
Rex-Salvine (for burns) 29c  
Foot Powder, 4 oz. 19c  
Corn Pads 19c  
"93" Hair Lotion, 14 oz. 79c

**Proctor Products**

Witch Hazel, 16 oz. 29c  
F. E. Cascara Aromatic, 4 oz. 39c  
Castor Oil, 3 oz. 19c  
Alum Powder, 4 oz. 9c  
Boric Acid Powder, 4 oz. 13c  
Cascara Tablets, 5 gr. CC 100's 23c  
Io. 6 Disinfectant, 16 oz. 39c  
Mycerine Suppositories  
Adults—Infants, 12's 19c  
Inc Stearate, 1 oz. 17c  
Mercurochrome, 1 oz. 29c

**SPECIAL!**



Large Size

Klenzo  
Dental Creme and  
2 1/2 OUNCE Klenzo  
Antiseptic

Both for  
**39c**

Sparkling teeth and  
assurance of a clean,  
sweet breath.

Shari  
FACE  
POWDER  
and  
BEAUTY  
CREAM



Choose a  
cleansing  
or  
beauty  
cream to  
go with the  
face powder.

Both for  
**\$1.39**

**HOSPITAL**

Eli Cotton, 16 oz. roll 29c  
Gauzels, 1 doz. 23c  
Adhesive Plaster, 1' x 5 yds. 19c  
Clinical Thermometers 98c  
Dainty Deodorant, 4 oz. 29c  
Germicidal Soap 19c

This full pint **Mi 31 ANTISEPTIC SOLUTION** and  
**YOUR CHOICE of any one of these 5 items**





100  
Puretest  
ASPIRIN



Tin of  
60 Rexall  
ORDERLIES



Full  
pint Rexall  
MILK of  
MAGNESIA



Full  
pint Puretest  
RUBBING  
ALCOHOL



Big  
tube Mi 31  
SHAVING  
CREAM

Here is a BIG SAVING! Simply buy this full pint of Mi 31 Antiseptic Solution and take your choice of any one of the other 5 home necessities—both articles to cost you only 59c. Mi 31 is the antiseptic solution with the reinforced formula. Even diluted to half strength it is a dependable antiseptic and purifies bad breath.

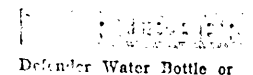
**BOTH FOR**  
**59c**

**STATIONERY**

Cascade Parchment Paper and Envelopes 29c  
Cascade Vellum Pound Paper or 50 Envelopes 29c  
Lord Baltimore Vellum Gentlemen's Club 39c

On Mail Orders Add 10%  
to Cover Packing  
and Postage

Hundreds of Items Not  
Listed on Sale at Corres-  
ponding Low Prices



Defender Water Bottle or Syringe 69c  
Symbol Household Gloves 29c  
Symbol Ladies' Syringe 98c  
Swim Trunks 29c

# SNODGRASS & BRACY

## DRUG CO.

THE REXALL DRUG STORE  
Quick Free Delivery 8 A. M. to 11 P. M.  
LITTLE ROCK, ARKANSAS

Phone 4-0963

## 110 MAIN ST.

## Winfield Members Go Many Directions

"I know not where the white road goes  
Nor what the blue hills are.  
But man can have the sun for friend  
And for his guide, the star.  
And there is no end of wandering  
When once the call is heard,  
For the road calls, and the river calls,  
And, oh, the call of the bird."—  
Gerald Gould.

Many Winfield members are heeding the vacation call in various ways—from a week-end in the country to a trip to foreign lands. The office does not hear of most of these, but we are wishing for all at least a wee bit of a time away from the regular routine, and a return to every-day work refreshed physically and spiritually.

Miss Mildred Cannon sailed from New York last Monday on the S. S. Britannic for a tour of six weeks in Europe. She motored from Little Rock with her parents, Mr. and Mrs. J. S. M. Cannon, and visited in Washington. Mr. and Mrs. Cannon will continue their trip to Boston and Quebec and return by way of Atlanta to visit their son.

Mr. Thomas Ramsey is spending two weeks with the National Guard at Fort Sheridan near Chicago.

Mrs. Carrie Boren is visiting a friend in Illinois.

Mr. Dan Cotton is vacationing in Washington and New York.

Mr. and Mrs. G. P. Patten have returned from a motor trip to Atlanta.

Vernon McCoy, son of Mr. and Mrs. O. B. McCoy, is visiting an aunt in Anaheim, California.

Miller Gewin, who is working in Chicago, is visiting his mother, Mrs. V. M. Gewin, 1410 Marshall.

Mr. John Ricks has returned from a trip to Mexico City where he attended the International Convention of the Lions Clubs.

Dr. and Mrs. C. F. Shukers will spend August camping in the Ozarks and visiting their parents in Kansas and Missouri.

Mrs. H. G. Paschal and two children spent July visiting Mrs. Paschal's mother in Tillar, and visiting other towns in southern Arkansas.

Miss Marguerite Brickhouse is on a motor trip through Kansas and Missouri, with her brother, Mr. J. M. Brickhouse and his family.

Miss Margaret Buzbee, leader of the Girl Scout Troop at Pulaski Heights Grammar School, is serving as one of the Councilors at Camp Quapaw, near Benton, where the Girl Scouts are in camp.

Mr. and Mrs. Tweed Painter have moved to Nashville, Tenn., where Mr. Painter is connected with La Beck Department Store. Mrs. Painter was Miss Marguerite Gordon of 2619 Wolfe.

Dean E. Q. Brothers, Mrs. Brothers, Duane and Barbara Jean are spending three weeks in Kansas, visiting Dean Brothers' relatives.

Work is our only excuse for living. Without something to do there would be no reason for existing.—Ex.

Fewer cranks and more self-starters would help get business going again.—Ex.

# 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

AUGUST 1, 1935

NO. 31

## SUNDAY SERVICES

11:00 A. M.—Bro. Steel will preach.

There will be no evening service.

## "FOR MY OWN PEACE OF MIND"

Her youthful point of view and outlook on life belie her white hair and her more than three-score-and-ten years. She is one who lives her religion, who has depended upon it to help her through her many trials and sorrows. And it has not failed her. One cannot visit her without coming away stimulated, realizing where she gets her strength.

One of Winfield's most loyal members, in early years she gave unstintingly of her time and ability for the service of her church. Although she is now unable to continue that service, or even to attend, her interest in her church has never wavered.

Now alone, and with a small and most uncertain income, she has not been able to contribute to the church budget as in former years, a condition of affairs which has caused her much grief.

Hoping to receive some money on a debt, she said to another Winfield member. "Before I do anything else with it, I want to send some money to the church". (And the sum she mentioned was larger than a good many able-bodied persons earning regular salaries are paying. . . The story of the Widow's Mite is as true today as it was 2000 years ago).

She spoke of how her inability to pay had grieved her, knowing how greatly the church needs the money. And she added, "But more than that, I need it for my own comfort and peace—a peace that doesn't come unless I am doing all I can for my church which has done so much for me."

What a splendid spirit to show! And what a splendid thought to pass on to others out of her long years of Christian experience. If every member of Winfield had that spirit it would not be necessary to spend so much valuable time on finances. The pastor, the stewards and the entire membership could devote more of their energy to the real work for which the Church exists.

## BRO. STEEL BACK NEXT SUNDAY

Bro. Steel, who is teaching the course in "Personal Religion" at the Young Peoples' Conference at Mt. Sequoyah, will be back in the pulpit next Sunday.

Winfield appreciates the co-operation of Rev. George Meyer who preached for us last Sunday, giving a most worthwhile message to a good congregation.

## Women of Winfield Meet Next Monday

The Women of Winfield will hold their joint meeting at the church on next Monday, August 5, at 10 a. m. Mrs. J. E. Lord, president, will preside over the business meeting.

The program, "Workers in Rural Villages of Korea," will be presented by the Young People. Taking part will be Misses Florence Morris, Margaret Easley, Lois Thomas and Eugenia Florian. Miss Tibby McWhirter will give a report of the Young People's Conference at Mt. Sequoyah.

At the close of the meeting sandwiches and tea will be served for ten cents by Circle No. 8, of which Mrs. E. V. Markham is chairman.

## KAMP KI-Y

Frances Lore, Dorothy Newman, Billy Gordon and Warren Pipkin are representing the Junior Hi Department of our Church School at Kamp Ki-Y this week.

The camp is situated in the mountains near Hot Springs—an ideal place for getting acquainted with the out-of-doors. It is a Christian Adventure Camp, sponsored by the Little Rock Conference Board of Christian Education as a part of its regular summer program. Its purpose is stated as: (1) Guidance in Christian living; (2) Development of loyalty and interest in the local church; (3) Formation of new friendships; (4) Wholesome experience in outdoor living.

## PICNICS

The Senior Department of the Church School is having a watermelon supper and swimming party at Millwood on Thursday night of this week.

Reese Bowen's class had a swimming party at Willow Springs last Wednesday evening.

On Friday evening of this week Dean Brothers' Couples Class will have a swimming party at Millwood.

## WINFIELD'S SICK

Miss Madeline Youmans, 4808 Crestwood Drive, is recovering from an operation for appendicitis at Trinity Hospital.

Mrs. Mamie Shumaker, 1103 West 5th, who has been quite ill, is improving.

Mrs. Olive Shelton has been ill at her home, 1604 Denison.

Mrs. J. W. Crockett is ill at her home, 1705 Denison.

During the absence of Dr. Paul Day, Superintendent of the Junior Hi Department of our Church School, Mr. Thomas Ramsey and Miss Evelyn Florian are serving as Superintendent. Mr. Ramsey served during the first three weeks and Miss Florian will serve the remaining time.

## MAY HIS TRIBE INCREASE!

A former member of Winfield who, with his family, moved to another city about two years ago, came to the office and said the family would be coming back to Winfield in the fall. And although there were several months to spare, he left a substantial contribution toward the church budget. This is the spirit that has made it possible for Winfield to maintain its position of leadership.