



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

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WORLD PEACE AND AGRICULTURE

THERE is an inescapable connection between war clouds over Europe two decades ago and dust clouds over the Middle West in 1935. Shells blasted the topsoil off northern France, but their reverberations loosened the topsoil of the plowed prairies of our middle-west. True, the kind of rescue and reconstruction which American agriculture needs today is less spectacular than that needed by the European peasants sitting among the shell-torn wreckage of his farm. But even though American agriculture's need for reconstruction is less in dramatic form, less directly challenging, that need is not less real.

Some of our American farmers contributed their share of blood and suffering on the battlefields, and even those who stayed at home, out of range of the guns, felt the shock of war on their markets. When the war was over, the need of American agriculture for reconstruction—yes, and for relief and rescue too—was no less than the need in those countries which took the first wave of destruction and unbalance. Indeed, 17 years after the war we are just beginning to learn the full measure of its blight on industry and agriculture. For the American farmer the war first created an immense market and then took away, not only that extraordinary outlet, but much of his normal, pre-war outlet for exports besides. The agriculture of this country suffered far more from the devastating after effects of war than from the conflict itself.

Yes, the real effect of war, has been just as great, here. Had our country seen the forces which were at work on American agriculture after the war, expressing themselves in terms of human misery endured by the majority of our farmers during the last decade, had our vision been as great as our humanity, I believe that reconstruction measures would have been undertaken long before 1933.—Chester C. Davis, Administrator of the AAA.

LET US KEEP OUR HEADS

NOT many Americans, however startled they may have been by the decision of the United States Supreme Court on the unconstitutionality of the, NRA made public on Monday of last week, have even yet sensed its deep and solemn significance. Without doubt this finding of the highest tribunal in the land ranks in historic importance with the Dred Scot decision of 1857. Whatever may be the practical effect of the nullification of the act, there can be no doubt but that this decision, concurred in by all nine of the justices, including both liberals and conservatives, is technically sound. Nevertheless, there are some points that must not be overlooked.

When Franklin D. Roosevelt was inaugurated President in March, 1933, the country was in a crisis the seriousness of which only a few of our leaders even slightly apprehended. In some respects the situation was comparable to a state of war when large powers are given to or assumed by the President. Something had to be done, and done without delay. Mr. Roosevelt measured up to the demands of the hour. He acted decisively and began at once to follow measures calculated so save the nation from ruin. He deserves credit for both his judgment and his initiative. Again, it must not be forgotten that, with all the mistakes that must be charged against the New Deal, it served to calm down the advocates of extreme measures, to curb the greed of poverty profiteers, to stimulate hope in the hearts of all citizens, to bring actual practical relief to vast multitudes of the unemployed, and a word to steady the whole situation.

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THEN TIDINGS OF THESE THINGS
CAME UNTO THE EARS OF THE
CHURCH WHICH WAS IN JERUSALEM;
AND THEY SENT FORTH BARNABAS,
THAT HE SHOULD GO AS FAR AS AN-
TIOCH; WHO, WHEN HE CAME AND
HAD SEEN THE GRACE OF GOD, WAS
GLAD, AND EXHORTED THEM ALL,
THAT WITH PURPOSE OF HEART
THEY WOULD CLEAVE UNTO THE
LORD; FOR HE WAS A GOOD MAN
AND FULL OF THE HOLY GHOST AND
OF FAITH; AND MUCH PEOPLE WERE
ADDED UNTO THE LORD.—ACTS 11:
22-24.

* * * * *

The crisis is not yet over, though doubtless its seriousness has been greatly reduced through the various measures of relief that have been employed by the Administration during the last two years. Possibly new plans, more carefully worked out and in stricter harmony with constitutional principles, may be able to tide the country over the months just ahead until permanent recovery is achieved. Certainly we do not desire that a Fascist movement, in defiance of the sound principles of freedom for which our fathers fought and died, shall be developed in the United States.

But meanwhile the first business of every loyal American is to keep his head. Beyond the abstract merits of the decision of the Supreme Court there are bound to be developed certain psychological and political effects that must not be overlooked. The present situation, however righteous and necessary may have been the Supreme Court action, is loaded with dynamite. We must now be realistic enough to take a clear, honest view of current conditions. The decision falls like a bombshell in the midst of millions of men and women who for months have been feeding upon the vehement denunciations of Huey Long, Father Coughlin, and Dr. F. E. Townsend; it falls upon great multitudes of our fellow citizens suffering from financial distress and even abject poverty; it falls upon the members of organized labor, always highly sensitive to the least move that seems to indicate some new injustice about to be practised by industrial leaders; it falls upon a group of extreme radicals ready and waiting to interpret the decision for propaganda purposes. The first reaction of all these groups is that the destruction of the NRA amounts to the opening of the flood-gates of a new oppression.

On the other side, what? While such high-minded leaders as Harper Sibley, president of the United States Chamber of Commerce, are warning the business men and industrial leaders of the country to hold steady and not to lower wages or increase hours, there are nevertheless many signs of exultation that the code has been broken down, and of a determination to make the most of the new opportunity for profit without much regard to human rights and needs. We are told that "price-slashing in every direction has begun" and that "decent living standards for labor are running out sand in an hour-glass." Cut-throat competition and ruthless business methods are again showing their heads. Many sincere business men of high ethical aspirations will of course "play the game," but the vast majority of the big barons now look back upon the fright of the depression as an unnerving nightmare that has now passed into history. They are again up to their old tricks. They have learned nothing from the terrible crisis. They refuse to heed its solemn warnings.

The decision will also be used as a football

by unscrupulous politicians, both Democratic and Republican, to embarrass the Administration in its plans to salvage what is good in the NRA and effect new recovery legislation. Thus the interests of the people are likely to suffer while demagogues quarrel in their struggle for power.

All this makes for new restlessness and dissatisfaction, and tends to foment revolution. In our zeal to escape Fascism, which of course must be avoided, we are in danger of falling into Communism. "But we need have no fear of revolution in democratic America." So declare those who are at ease in Zion. The French, the Russians, the Spanish, the Mexicans, the Chinese may suffer from revolutions, but Americans—oh, no, we are under the spell of some magic protection. But are we? Let us be realistic enough to see that revolution is a possibility even in America. It is therefore incumbent upon every American citizen to keep his head at a time like this. He must do his bit at every opportunity in helping to develop a strong public opinion that will oppose to the very gates every type of injustice and unfairness, and ever seek the common welfare of all our citizens.

Meanwhile, the advisability of enacting an amendment to the Constitution which would provide more adequately for the conservation of human welfare should be given serious consideration. It has been said, with at least some measure of truth, that "The Declaration of Independence is all for man; the Constitution is all for property."—Zion's Herald.

CHRIST AND POLITICAL IDEALS

CHRIST once said, "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you." From this statement and the context it seems evident that Christ meant that the way to economic security was through giving prior attention to moral and spiritual realities.

May it not be, therefore, that the failure of politicians to deal adequately with economic problems in national and international life today is largely due to the fact that the Church is failing to produce the moral and spiritual basis which is essential before they can possibly hope for success? What is the use of the politician worrying his head about tariffs or the gold standard, when the churches fail to make their impact upon the wickedness and waste which is really at the bottom of our economic distress?

It would appear that the best and quickest way for the church to make its contribution to the solving of economic problems, and thus prove itself a true friend of the worker and of the unemployed, is to concentrate upon its own job—that of preaching the Gospel of the Lord Jesus Christ. The work of the church is to raise the moral ideals of the people, to strengthen the spiritual impetus of the nation, and by the impact of redeemed and consecrated personality, to check the wickedness and selfishness which is the root cause of all human misery. Discussing political and social problems from the pulpit empties the churches and leaves the problems discussed further from solution.

A great Old Testament prophet thundered at the priests of his day for failing to "make a difference between the holy and profane." We need today another such prophet. Christ said, "Except a man be born again, he cannot see the Kingdom of God." Some modern disciples of Christ seem to think and do actually preach that the way to the Kingdom of God is via the nationalization of the railway! Hundreds of parsons are doing their best to overthrow the sanctity of the weekly rest day by asserting that all days are equally holy. One would think by the mod-

(Continued on Page Two)

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METHODIST CALENDAR

Camp Meeting, Mt. Sequoyah, Aug. 16-27.

Personal and Other Items

THE NATIONAL ANTI-SALOON LEAGUE is executing at Winona Lake, Ind., Aug. 26-27, a great program with speakers of national reputation leading in the discussions.

DR. C. J. GREENE, vice-president of Hendrix College, on Wednesday of last week, preached the baccalaureate sermon for this year's second graduating class of Arkansas State Teachers College at Conway.

THE TEXAS METHODIST ORPHANAGE, under the will of Rev. J. W. Harmon of Austin, has received a bequest of \$2,056. Arkansas Methodists should remember their Orphanage in their wills as well as in their life-time.

REV. JAS. F. JERNIGAN writes "Crisis Conversions" is the best thing I have seen in the *Arkansas Methodist* for the last fifteen or twenty years. It is Bible. Read it, young preachers. Digest it. That is what Methodism needs today more than any other one thing. You will find it in the issue of August 15".

DR. DANIEL A. POLING, President of the International Society of Christian Endeavor, Editor-in-Chief of Christian Herald, and nationally known radio, platform and pulpit speaker, plans to accept charge of a church and re-enter the regular pulpit after the completion of the world tour which he is now making in the interest of Christian Endeavor. This tour will take him into some thirty countries, and will require about ten months.

THE Methodist Episcopal Church in Missouri, by Rev. J. W. Anderson and Rev. Samuel Warner, is a story of the "heroes, struggles, and victories" of the Northern branch of Methodism and its progress in Missouri. Attention is called to the fact that out of the original Missouri Conference, as it was before the division in 1846, have come thirty-six Annual Conferences. This little booklet, which sells for 25 cents, contains much valuable information. It is slightly mar-

ed by incorrect statements concerning the division of Methodism. If you wish a copy send the price to Dr. J. W. Anderson, Kirksville, Mo.

REV. NEILL HART, pastor of Pulaski Heights Church, is preaching to large congregations at Hunter Memorial Church. Already ten members have been received since the meeting began. A total of 48 has been received by Rev. I. A. Love, the pastor, this year. The meeting will continue this week.

PASTORS, be sure to get the church paper into the homes of the new members of the church. You will find that they will be more faithful and loyal if they are fully informed about their Church through the medium of their denominational paper. The protracted meeting is a great opportunity to get the church paper into Methodist homes.

JOHN PAUL AND PINNIX BOYD and their sister, Miss Lucia, passed through our city on Aug. 16 enroute to Mt. Sequoyah to attend the camp-meeting. They had with them as their guests, Rev. A. C. Rogers, their pastor, and Mrs. Rogers. Bro. Rogers speaks in the highest terms of the loyalty of these good members. They have built a nice little chapel on land donated to the church near their home a few miles out from Emmet, and the people whom this church will serve gave freely of their labor to construct the building.

DEATH OF REV. W. W. ANDERSON

AT THE HOME of his daughter, Miss Garnett Anderson, in Searcy, Rev. William Wesley Anderson, aged 97, superannuate of the North Arkansas Conference, passed to his heavenly home, August 14. Born in Chester, Illinois, he came, in 1861, to Arkansas as a soldier in the Federal Army. In a number of important engagements, he was wounded at the battle of Shiloh. Remaining in the South at the close of the war, he was converted and baptized in the old First Church, Little Rock. He was licensed as a local preacher in 1868 and joined the Arkansas Conference the next year. He served Jonesboro and Paragould and other important charges in White River Conference until compelled to retire on account of the infirmities of age. He was a deeply religious man, and a truly great preacher, his eloquence at times being phenomenal. He preached his last sermon at Searcy, Dec. 9, 1934. He is survived by five daughters: Mrs. J. A. Stoker and Miss Garnett, of Searcy, with whom he had made his home in recent years; Mrs. C. H. Campbell of N. C.; Mrs. Arthur Hannan of La.; and Mrs. J. T. Shewmate of Russellville; besides nine grandchildren and six great-grandchildren. Funeral services were at the Methodist Church in Searcy, August 16, conducted by the pastor, Rev. W. C. Davidson, and Rev. Wm. Sherman, P. E. of Conway District, who had been his pastor.

LOTS OF LOTS

AS announced last week, it was decided to have no auction sale of Assembly lots during the camp-meeting; but persons who want lots, and there should be many, will have an opportunity to see them and purchase at a very great advantage at that time. The prices range from \$100 to \$600 a lot, the price depending on size and location. Every lot has beautiful shade and all have possibilities of connection with sewers, water-mains, and gas-mains. There is now a fine hard-surface road from the city, and the distance is so little that one living on Mt. Sequoyah is often just as convenient to the city as those who live inside the corporation. While it may be warm in the day-time, it is always cool at night. Then if one will compare the day-time temperature with that of almost any place in our Western territory, it will be found that it is from five to ten degrees cooler than in these other places. It is usually five degrees cooler than on the square of Fayetteville. Remember, too, that one of the great State Universities is at Fayetteville, and families may have its advantages for their children, if living on Mt. Sequoyah. There are just now lots of lots on the Mount that may be purchased, but we predict that many will be purchased this year. Remember, too, that the proceeds of the sales will be used for the benefit of

the Assembly, and that there is no debt on the lots and a good title can be given immediately.

THE MT. SEQUOYAH CAMP MEETING

DETAINED in the office one day, I spent last Saturday and Sunday at Mt. Sequoyah. Dr. Frank E. Day, distinguished preacher from Minneapolis, had arrived the day before and was preaching to the edification and delight of the people. I heard him three times, and each sermon seemed better than the preceding. He is wise, witty, instructive, eloquent, and spiritual. Sunday morning at the Sunday School hour Rev. T. M. Moore of Hollis, Okla., delivered a very helpful address. At 3:00 p. m., Rev. John Hoover, P. E. Monticello District, taking the place of another preacher who had been unexpectedly called away, preached an illuminating and wonderfully helpful sermon and kept everybody awake through that drowsy hour. Rev. Ralph E. Johnson, evangelistic singer, and his wife have charge of the singing. He is a truly great singer, and he, at one hour each day, tells something of hymn authors and incidents, making each occasion unusually interesting. Although the meeting had only begun Friday night the congregations were large. Several groups are camping. Twenty young people, accompanied by two or three adults came from Mangum, Okla., to spend ten days. Dr. R. P. Shuler was expected to arrive Wednesday morning and to preach daily until Wednesday, August 28. As this is three days longer than he had been advertised, many who at this time have not been able to attend, may yet get the benefit of four or five days of the meeting. Great crowds are expected during this week. All who can should come. Let us work and pray that it may be a deeply spiritual occasion and that results may be far-reaching and permanent.

BOOK REVIEWS

Finding the Way; by Robert Harris Gearhart, Jr., published by the Association Press, 347 Madison Ave., New York; price cloth \$1.70, paper \$1.00.

Dr. Gearhart, with his long experience as campus pastor, is well qualified to present the questions which are today confronting and puzzling our thoughtful young people. In simple yet vivid style he pictures the world in which Jesus lived and shows how like our present-day problems are to the ones that confronted him. He points out how clearly Jesus answers all these perplexing questions, not by work and arguments alone, but by daily living. Jesus taught as he lived and lived what he taught. He presented religion not as law but as life. To Him and to all His followers God does not mean vengeance to be escaped but expanding opportunity to be enjoyed. Every page of this little book glows with some vital truth which will add strength and hope to the thoughtful reader.

Silver Collar Boy; by Constance Wright; published by E. P. Dutton and Company, Inc., New York; price, \$2.00.

This is a tale of Eighteenth Century London, beautifully and skillfully told. It is part fact, part legend, and part imagination. We may like it or not like it, as our fancy dictates, but we recognize it as a rare bit of fiction, exquisitely executed. The illustrations greatly enhance the value of the book. They are by Rex Whistler.

CHRIST AND POLITICAL IDEALS

(Continued from Page One)

ern tendency in the matter of dress and undress that the words "modesty," and "immodesty," will soon drop out of our language. In the matter of the world's heroes, the distinction between the idealism of Dillinger and Gandhi does not seem to be very apparent.

The first church at Jerusalem, faced with this same problem, appears to have solved it by adopting the attitude expressed in the words of the twelve Apostles: "It is not reason that we should leave the Word of God and serve tables." Important as the economic problem was, they recognized that more important and vital was the propagation of the message entrusted to them.—A London Journalist, in "Britain Without God."

A Day of Prayer and Fasting, Oct. 25, 1935

It is known to the readers of this paper that the Little Rock and the North Arkansas Conferences have a Joint Committee on Evangelism whose duty it is to direct the evangelistic part of the Centennial Celebration next year. Considerable correspondence has been carried on among the members as to what we should do. It is obvious to the committee that the former methods, manipulations, mechanics, and maneuvers do not work as they once did. That we re-think Evangelism is quite as necessary as to re-think Missions, Education, Agriculture or anything else in this changing world.

Your committee is frank to say that at this time they have no mechanics to suggest. A re-study of the primitive church, the New Testament church, impresses us vividly that the early church was a Spirit-filled and Spirit-led Church. Could not the Church of today also be a Spirit-filled and a Spirit-led Church? If so, we must be willing to abandon old methods, cease making a fetish out of forms, and be willing to be Spirit-filled and Spirit-led in our Evangelistic program. He may lead us in forms and methods different from those used by our fathers. The old-fashioned annual revival, the camp meetings with groans and shouts were quite different from the methods used by John Wesley, but none the less effective. Had John Wesley been brought back to earth to see one of these old-time, glorious revivals, he would have been surprised, for he never saw anything like them. He probably would have been broad enough to say: "Good! This method suits the psychological situation of this day."

When we do not know how to meet a situation or solve a problem in the Church what do we do? We ought to look to the Spirit for guidance. This is precisely what the committee is asking Arkansas Methodism to do. We have called a meeting in Little Rock, Friday, Oct. 25, where the committee and others like-minded will spend a day in prayer and fasting for the Spirit's guidance in this very matter. All in Little Rock or contiguous thereto, who are so minded, are invited to spend the time with the Committee.

There will be no set speeches, no special music, no formal program. The group will meet at 11:00 a. m., and continue in session until 1:00 p. m. No one is invited or desired who cannot spend the whole time. If anyone is not sufficiently interested to give the whole time he is not interested deeply enough for his or her prayers to help us. It would be an interruption for one just to drop in on his way to or from lunch. Only those who are willing to give the two hours and to refrain from eating the noon meal are wanted. The room in which the prayer retreat will be held will be announced later.

It is further suggested that every church in the two Conferences join in this period of praying and fasting at this same time. In stations the pastor can be present and direct the praying. In the circuits the pastor is requested to appoint some one to direct the meetings in the places where he can not be present. Thus we shall have more than 500 congregations engaged simultaneously in prayer and fasting for guidance in

the coming revival campaign for 1936.

It is further suggested that "shut-ins" and others who for any reason cannot come to a church at these two hours be alone on their knees praying for the same campaign. Is it too much to hope that all our members in the whole State would stop for two hours and suspend everything else and have a time of united intercession for the greatest religious awakening Arkansas Methodism has ever had?

It is suggested also that the paramount petition be that the Spirit shall guide this Committee in making the plans for next year. Your Committee will meet that same afternoon. If any plan that is manifestly from the Lord emerges, it will be formulated and brought to the Annual Conferences for adoption. A plan emerging after such a day of supplication as this might lead us to such victories as we have not yet seen. SO MAY IT BE.

Presiding Elders are requested to begin now advertising this plan. Each District should be praying as a unit. With sixteen Districts on their knees simultaneously, something unusual will come to pass.—O. E. Goddard, Chairman Joint Evangelistic Centennial Committee.

College Religion

"Indifference rather than hostility to religion" is the general attitude of students in the large American universities, according to the pastor of a Methodist Church in a university town. He finds that not over thirty per cent of the 1,200 students from Methodist homes attend any religious service "with some degree of regularity." He further says "the mood of the campus toward religion and the churches is utter indifference. They are not questioning religion, but silently ignoring it." On the other hand this pastor finds among his student friends in the Wesley Foundation "a bit of the finest young folks with whom it has been my privilege to work in a rather long experience with youth. They are eager, able, active, and deeply consecrated to the work. When I grow discouraged over the general outlook, I think of them and take heart."

In view of these statements, which we believe would have the approval of others who are familiar with present-day religious conditions in the colleges, not all the blame can be placed on the religious chill of the average college classroom. For some young people bring to college a depth and reality of religious conviction which is proof against such influences. The boy or girl who has had no genuine religious experience in his pre-college days, and who has failed to observe that the professed religion of his parents found convincing expression in their thoughts and acts may well be indifferent. The slipshod religious educational methods of the church school have left him untouched, and, though joining the church as a matter of routine, the relationship has held no vital meaning for him. In the freedom of the college life with its many calls to his expanding intellect and emotion it is not strange that a freshman with such a background steps out into a different world. He may register as a Methodist but he is quite ready to confess that the name means nothing to him.

And that other Methodist student

groups who gladden the heart of the Wesley Foundation worker. Who are they? The college did not make them Methodists. They brought it with them. Some learned it in homes which were so pervasively Christian in their spirit that no child could doubt its reality. Others "caught" the contagion from teachers or associates in whom religion was the central and vitalizing force. The colleges have their own shortcomings. Few of them in these days are hot-beds of faith. But the way to keep our children from that indifference which college life makes so easy is to live the life of the Spirit ourselves, to make religion central and contagious in our homes. Then it will be impossible for our boys and girls to be indifferent to its claims. They will know that there is something in it.—Christian Advocate (New York).

Church Growth in Korea

The writer has just finished a careful reading of this great little book by Alfred W. Wasson. While the author deals only with church growth in Korea, he presents many facts that will be of great value to any preacher anywhere, who longs for a fruitful ministry. He has carefully noted the things that helped and the things that hindered the growth of the Christian religion in Korea. These same things will help or hinder anywhere.

The style of the author is classic, his plan is comprehensive, his spirit is Christian. The vast array of facts and dates could only be gathered by an intelligent man whose heart was in the work. The first chapters are devoted to the organization of the mission, which was started in 1896. Its prime mover was T. H. Yun, a hereditary Korean baron, whose American education was received at Emory College and Vanderbilt University.

Thence he went to the Anglo-Chinese College, over which Doctor Young J. Allen presided. While there he was baptized and received into the Church. He was the first Korean member of the M. E. Church, South. He gave the first Church organized in Korea its first house in which to worship. He labored as college president, and in other ways for many years, and suffered much for his religion. At his request the Mission was started by Bishop Hendrix. The first missionary was Dr. C. F. Reid, known and loved by many of us in America. One year after the organization of the Mission twenty-four adults had been baptized. In reporting the growth of the Mission it is refreshing to note how completely the author has eliminated himself. While he occupied a responsible position in the Mission's educational work, this fact is not mentioned. He also possesses a number of hard-earned academic degrees, and an honorary LL.D., none are ever appended to his name. He persists in subscribing himself plain Alfred W. Wasson.

In the chapters that follow he gives a detailed account of eight years of rapid growth, and twelve years of retarded growth, and has carefully and bravely noted the things that promoted, and the things that hindered growth, a few of which we will mention.

Things That Helped—The aim of the Mission: "They were in Korea to save the Koreans and to them salvation had a very clear-cut mean-

ing. It meant peace with God and an upright moral life. They knew what they were trying to do. They measured their success by the number of converts. Converts were propagandists. At their baptism they were asked: 'Have you since you became a Christian led anyone to the Saviour?' Every missionary was equipped with two boxes, one for food, the other for bedding, books and tracts. Besides these he had a folding cot, all of which was packed on a pony. With this outfit the missionaries would frequently be gone from home six weeks, preaching the gospel to country people. A great flood occurred in Korea. Thousands of homes were destroyed and growing crops were ruined. It did not seem possible that the preachers could be cared for. The Presiding Elder called the preachers together and asked: 'Shall I apply to the Board of Missions for help?' The preacher hardest hit said: 'No. Why should I seek an easy way for myself when my people cannot escape their distress?' So said all the preachers. Dr. Hardie, a great preacher, became oppressed with a sense of failure. He says: 'I had for years greatly desired to see Koreans convicted of sin, and converted; but nothing of the kind had occurred in my ministry. Although I had seen many led to an intellectual acceptance of these things.' Then this passage came into his mind, 'How much more shall your Heavenly Father give the Holy Spirit to them that ask him?' He then went before the people and confessed all. He was soon followed by a great Korean preacher who made a like confession. A great wave of conviction and confession rolled over the whole Mission. Every sin a human being can commit was publicly confessed. The whole Mission approved the revival. It spread to the schools. They suspended the regular schedule for preaching, Bible study and prayer. Drunkards, gamblers, thieves, adulterers and murderers were made new in Jesus Christ."

Things That Hindered—In government schools the separation of religion and education, the teaching of modern science, and the critical attitude of teachers tended to undermine all religion. In the Mission schools the same tendency appeared in a somewhat milder form. Christianity was charged with being in conflict with science, and an obstacle to enlightenment. The works of Herbert Spencer, Tolstoi and Darwin were circulated in cheap form. Familiarity with Marx, Lenin, and Nietzsche became a badge of up-to-dateness."

The author has faithfully noted the internal impediments to growth. Among them he mentions a question of orthodoxy among missionaries, discussion between Fundamentalists and Modernists, the teaching that Christ will heal all our sickness. When they found they got sick and stayed sick in spite of their Christianity, they were confused. The ministry of suffering they did not understand. Christianity is not health insurance. They were also taught that if they would pay tithes, they would prosper, which did not work out in practical life. It was the ingrained habit to put the interest of the Church first. When the Christianizing of a native is forgotten in the struggle to build up the Church, ecclesiasticism has eclipsed religion.

The New Technique—"When the charge was made that the Church is

a parasite, it consumes all it gets, and guarantees nothing. The Rev. J. S. Ryang, a native Presiding Elder, said: 'If the Church will do all it can to help the Korean people in their struggle for bread, it will be a far better argument against the charge than any defensive argument they could make.' Then he went to Denmark to study conditions there. Upon his return the Church entered upon its rural operations. A farmers' union was organized. Farmers' Institutes were held. Modern farming was taught in every possible way. The Koreans looked upon the Church as their friend. In this year (1929) there was a gain in membership for the first time in four years, and the next year the gain was greater."

From these things the author concludes: "The growth of the Church depends at last upon its conformity to the law, 'Whoever would be first must be servant of all.' 'Christ came not to be ministered to, but to minister.' Christians seek to serve, not to be served."—B. H. Greathouse, Lincoln, Ark.

A CHRISTIAN NEWSPAPER

Can a newspaper in a county seat town be run on a Christian basis?

For four years I have watched with keen interest and appreciation the work of the Oskaloosa Independent (Kansas). Its editors are wide awake, scholarly, Christian men, with strong convictions and civic pride.

For seventy-five years this paper's editors have challenged the forces of evil and stood firmly for the cause of righteousness. They have held prominent positions in the activities of the state and the church, and have always been leaders in the field of education.

Its founder, J. W. Roberts, was a pioneer Methodist preacher; his son and successor (Frank), the present senior editor, was a delegate to the 1928 General Conference, and the grandson and business manager (John) is a member of the Conference Religious Education Committee.

I know of their oft refusing to print articles, or accept advertisements, which would have meant hundreds of dollars added to their income, because these did not fit into the Christian principles of the paper.

You never find in this paper advertisements of liquor, or tobacco, or Sunday ball games, or Sunday movies. Neither do you find announcements or reports of dances or bridge parties.

There is no play upon the scandal of the day, but in every issue the positive side of living is exalted. In every issue evil is challenged at every turn of the road, whether it be political, social, economic, international, or ecclesiastical.

But few communities have as high a moral tone as this one due largely to the fact that these editors have stood firmly behind the church and the school and every community activity, on the basis that the Christian way is the best way.

Why has this paper lived seventy-five years? Because its editors have been always creative Christian lovers of God and man.—E. E. Harbour in Central Christian Advocate.

For SORE EYES



DICKEY DRUG CO. • • • Bristol, Va.

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.

THE ITINERANT DAUGHTER: HER STORY

By Mrs. Susie McKinnon Millar
(Continued)

We found one difference in the parsonage. The two front rooms upstairs had been nicely finished and a doorway cut into the back so that it might be used for storing things. The upstairs was turned over to the four big girls, mother said, "to her four young lady daughters." I was delighted to be classed as a big girl and to be allowed to room upstairs, but still I wanted to be classed with Kenneth and Danny and Malcolm as one of the little children, for I noticed that little children seemed to have less required of them. I was the middle child, though, and found myself being put with first one group and then the other. When I objected to that father said: "Well, Jane, you ought to be twins. I am firmly convinced that the middle child ought always to be twins. How would it do to name you Jane and Judy?" Father often enjoyed teasing me. He said it rested him.

In one of the rooms upstairs we fixed up a stage and were permitted to make up plays and act them. We had lots of fun at that. All the children and young people in the neighborhood joined us and most of our out-of-school hours that winter were spent in writing, learning, practicing and giving plays. It was a happy winter, but not altogether free from trouble.

The small door that had been cut into the attic which made the back of the upstairs, often proved to be the door leading to trouble. It was dark back there and had no flooring. Over the place where the stairs came up was a built-up place clear across the attic. It looked like a big box. We always pretended that it was a box full of mystery, although we all knew just what it was. I was the best pretender and often frightened Margaret by pretending that I was an Indian girl, the daughter of a chief, and that I had my Indian brother shut up in that big box waiting for me to let him out. When I'd shake down my straight black hair and streak my face with circles of chalk and start toward that door, Margaret would scream. Although she had watched me dress and knew that it was all "pretend," still she'd scream. Then I'd be called downstairs to stay until I learned to behave better. It was a great temptation to make Margaret scream.

I wrote a good deal at this time, much that I preferred to keep to myself. Mother gave me a big blank book. I wrote in that and kept it in my room. It was my private book, and, of course, no one touched it until one day Sarah decided she'd read it. She read it and found it so amusing that she memorized passages from it. A few days later she and I were upstairs cleaning up and she began repeating passages to me. I stopped what I was doing and looked at her wildly just a minute, then I literally flew at her, and, although she was several years older than I and strong and active, she had more than she could do to save herself from my fury. She finally made her escape downstairs. Although she was badly shaken, she did not want to tell the family how I had hurt her. She thought I had some excuse for being angry. She had to tell mother and mother fixed a penalty for both of us and tried to show us how we had both been

wrong. My quick temper often caused the family uneasiness and got me into lots of trouble.

Beth was getting to be quite a young lady and we were greatly interested in all her young lady dresses that she had brought home with her from Georgia. But we were much more interested in watching the young men of Madison who called on her and took her to concerts and parties. Kenneth and I noticed, too, that there were several young preachers on father's District who came through Madison and stopped at our house as often as possible and stayed a night, or as much longer as they could find excuse for staying. There were three cousins by the name of South, young preachers, Brother Will South, Brother Ben F. South and Brother Tom South, who came often and stayed as long as possible and spent as much time with Beth as they could manage. Beth did not seem to want to talk to them, but couldn't get away every time. Sarah and Margaret sometimes tried to tease her, but not Kenneth and Jane. We thought it was all too romantic and interesting.

One day Margaret came into the room where Beth and Sarah were working and said: "Sarah, can you tell me how to go South?"

Sarah thought she meant it, so she began by saying: "Why, there's just one way to go South from here and that is on past the church and —"

"You are wrong," broke in Margaret and turning to Beth she added: "Beth knows three ways to go South, don't you Beth? By Will, by Ben or by Tom, which road will you take, Beth?"

Beth blushed and mother made Margaret stop teasing her.

These young preachers were all quite a bit older than Beth, but they were all quite serious in thinking she was just what they wanted and never lost an opportunity to stop and tell her so.

Brother Tom South was tall and dark, and had a long beard, and, in the summer wore what we called a bread-tray hat. He had a good appointment and was very serious and dignified and seemed so old that Kenneth and I failed to recognize him as Beth's beau. He came to see Beth one day and put his bread-tray hat down in the hall. Some one left the hall door open and our little dog came in and picked up the hat and dashed out into the front yard with his new plaything. He got the hat caught on his head and when I ran after him to take it away from him, he stood up on his hindlegs and hopped along so funny that we all shouted with laughter. Brother South came and looked out the window. He seemed to think I had given his hat to the dog. He ran out crying: "Jane! Jane! Stop that, I say! Oh, you impossible child! Give me my hat!"

I hadn't touched his hat. I just turned and looked at him and walked in the house.

Margaret said: "Brother South, Jane did not give the dog your hat. He got it himself and she was trying to save it for you."

He got his hat and left hurriedly. Beth was extra good to me that night and gave me her bowl of berries at supper time.

Brother Ben South was too timid to make any headway with Beth or any impression on Kenneth or me; so we hardly noticed him as he came and went.

(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

CABOT AUXILIARY

The Edith Martin Auxiliary of Cabot met Tuesday afternoon, July 30 in a program and social meeting in the home of Mrs. L. C. Stover with Mrs. J. D. Wood, assistant hostess. Mrs. Jack McKay led the program on Schools of Korea. Mrs. Ben Henry conducted the devotional, loving people was stressed. Mrs. Lois Dean gave a very interesting talk on making connections. Miss Pauline Smothers talked on the student at Carolina Institute. The student from Lucy Cunningham School was discussed by Mrs. Marian McCain and Mrs. W. F. Waymack discussed the student from Ewha College. Mrs. Ivan Ross read a poem, "Teaching the Soul." At the close of the meeting, the hostesses served delicious refreshments. Mrs. C. C. Matthews of Little Rock was a guest.—Mrs. Ben Henry, Supt. of Pub.

MENA AUXILIARY

The second and fourth Fridays are Missionary Business and Study days, respectively, socially mixed with fellowship, the odd Fridays being open for study periods and miscellaneous matters of importance.

Friday, July 19, closed a worthwhile missionary study book, "Orientals in America," by Palmer. Mrs. H. H. McGuyre proved to be a very efficient leader in this study.

After deep meditation may we not definitely undertake to bring an effective Christian ministry and service within reach of every community, and to everyone with whom we come in contact?

It is the plan of Mena Methodists that we study two Mission and one Bible study during the year.

A new plan for our children is on, and the work for young women has been widened.

It is gratifying to note the work and effort put forth by members of Mena Auxiliary through circle groups.

Honor should be given the gal-

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.



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Be sure to get the genuine.

MRS. WINSLOW'S SYRUP

lant men of our Church for their part in beautifying our lovely Church and parsonage. The women come in for their share in helping to redecorate and furnish the parsonage, remodeling and painting cupboards, shelves and the like in the Church kitchen and for the purchase of a beautiful new stove.

Last week Circle 2 quilted a lovely "Rainbow Diamond Quilt" (in the basement of Church) for Mrs. Gwaltney. Members not quilting furnished and made ready a nice lunch for those quilting.

The quilters paid a small sum for their meal. After quilters, guests, and members had been generously served, a large amount of lovely food was sent to a worthy and needy family.

Friday afternoon, July 26, from 3 to 5 o'clock there was a special meeting, carrying out the "Big Sister" idea of good fellowship and sisterly love. Co-hostesses from Circles 1 and 2 were Mesdames Burgess, Harshman, Delzell and Alley. Leader, Mrs. R. W. Peck.

Dallas Auxiliary members were guests.—Mrs. Lesly W. Mosley, Pub. Supt.

PARKIN AUXILIARY

Our attendance for the month was good in spite of the heat. We paid our last note on garage at the parsonage and have met our other obligations too, so far, but I fear the coming August Dog Days will interfere with our work. We are looking forward to the fall when we will take a fresh start for the winter's work we can accomplish throughout the official year, as there is yet much to be done in our missionary hive of workers. Some of our members are on the sick list, but are improving. The Lord will provide a way for us to succeed. He never fails and we depend on His mysterious guidance.—Mrs. W. C. Drummond, Pub. Supt.

Advertisers in the *Arkansas Methodist* are deserving of the support of the readers.

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(Official)

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Christian Education

A WEEK IN THE ARKADELPHIA DISTRICT

Filling an engagement made at the Pastors' School, I spent last week in a series of group Institutes in the Arkadelphia District. These Institutes were arranged by Presiding Elder Fawcett and his pastors for the purpose of inspiring and helping the rural churches. Four Institutes were held. Wednesday at Rockport for the Friendship and Traskwood charges; Thursday at Sardis for the Sparkman-Sardis, Holly Springs, and Dalark charges; Friday at Tulip for the Carthage-Tulip, Leola, and Princeton charges; Saturday at Mountain Valley for the Hot Springs Circuit. All the pastors were present and participated in the program. These were Brothers Robison, Andrews, Doak, Williams, Prince, Martin, Spruce, Walker, and Bearden. Visiting preachers included Dr. Watson, Brother Dickerson, Brother Dedman, and Brother Cade. In addition to the Presiding Elder and pastors, those taking part on the program were: Mrs. Huie, Miss McRae, Pauline Goodman, Prof. Womack, Dr. Watson, Brother Dedman, Prof. Griswold, Brother Cade, Brother Dickerson and the writer. Our program began at 10:00 each morning and concluded about 3:30 each afternoon with time out at noon for a bountiful dinner on the ground at each place. The attendance was good. During these four days we were able to reach workers from nine rural charges, 40 rural churches, 35 church schools and about 650 people in all. The writer and Presiding Elder had a fine night in the home of Brother Linnie Wozencraft, our superintendent at Sardis, while Miss McRae was the guest of Dorothy, the youngest of the Taylor family of Sardis fame. My impressions from this week were:

First, Brother Fawcett is one of the widest-awake elders in our connection.

Second, his preachers are on the job and loyally supporting him in his program.

Third, Fawcett has a splendid District organization and knows how to work with his staff.

Fourth, our people have an optimistic outlook and expect to make a 100 per cent report at Conference. Fifth, I am convinced that this plan for grouping circuits for all-day Institutes offers our best opportunity for promoting Christian Education in the summer-time among our rural churches.

I trust that another year we may be able to plan such Institutes in all our Districts.—Clem Baker.

"JUST AROUND THE CORNER"—SOME DATES TO REMEMBER

September is one of the very busiest and most important months in the mind of the wide-awake superintendent and pastor as they plan their Educational Program. Here are some important things to remember and plan for:

First—Our Adult Bible Conference with Dr. Smart. One for each District. Date and places announced last week.

Second—The Election of Church School Superintendents, three Assistant Superintendents and other "Elective" members of the Board of Christian Education.

Third—The observance of Promo-

tion Day the last Sunday in September. Programs can be secured from our Publishing Agents.

Fourth—The observance of Childhood and Youth Week the third week in October. Material for this can be found in September and October Church School periodicals.

Sixth—Meeting of new Board and making plans for new year.—Clem Baker.

J. T. PRINCE AND HOLLY SPRINGS CHARGE ON HONOR ROLL

We are happy to add the name of J. T. Prince to the Little Rock Conference Roll of those paying Church School Day offerings in full from the Holly Springs Charge. Brother Prince was one of the first in the Conference to raise this offering in full, but a part of the offering was sent our Young People's Treasurer rather than to Mr. Wilkerson and has just recently reached this office. Hence, the delay in giving proper credit.—Clem Baker.

YOUNG PEOPLE'S CABINET TO MEET SEPTEMBER 2

The Cabinet of the Little Rock Conference Young People's organization will meet at First Church, Little Rock, at 9:00 a. m., "Labor Day," Tuesday, September 2. All members of the Cabinet are expected to be present as plans for the new Conference year will be made at this time.—Clem Baker.

MCCASKILL VACATION BIBLE SCHOOL

The first Vacation Bible School ever held at McCaskill on the Blevins-McCaskill Charge was held on June 17-28 and everyone was delighted with the results. Mrs. Charley Thomas supervised the school and was assisted by a splendid corps

of instructors, six taking part altogether. Vacation School material was used in each department, which consisted of the Primary, Junior and Intermediate groups. The courses given were: "Children of Other Lands," "Land Where Jesus Lived and How Nations Share."

The project of the Juniors was the piecing of a Friendship quilt for the pastor and wife.

On the afternoon of the closing day the work of the children was placed on display, and the parents and friends were invited to inspect the work. Refreshments were served and the school was pronounced a huge success.—Reporter.

VACATION BIBLE SCHOOL AT BLEVINS

The Vacation Bible School for Blevins Church on Blevins-McCaskill Charge was held June 17-28.

Mrs. Simms of Prescott assisted in organizing and was present throughout the first week. Thirty-three children were enrolled, 31 attended regularly. The Beginner, Primary, Junior and Intermediate Departments were represented. Lesson material used was: "Nature Study," for the Beginners; "Children of Other Lands," for the Primaries; "How Nations Share," for the Juniors; "Our Homes," "Our Father's World," for the Intermediates.

This was the first attempt in the way of a Vacation Bible School for this church. Some trouble was encountered in securing instructors but this was overcome and the school proved to be very satisfactory and helpful.—Reporter.

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CHURCH NEWS

ARKANSAS METHODIST ORPHANAGE

"It is better to trust in the Lord than to put confidence in man. It is better to trust in the Lord than to put confidence in princes. The Lord is my strength and my song, and is become my salvation."

There seems to be an awakening throughout the State on the subject of ballasting our Orphanage. I am receiving letters from our pastors giving me the names of men and women who are considering leaving us bequests. One was received today where there is hope of a considerable bequest being left to us.

After we get children in our institution, the Methodist Orphanage, we make them promises of security and care. Some of us proceed to leave them high and dry.

We prepare an institution, we fill it with children who come to us without any volition on their part, grown people are the ones who send them to us, then we begin to cover ourselves with the immunity of excuses and fail to provide those elemental things that are necessary.

We believe there is no more Christian work given to man than ministering to helpless children. There is nothing granted to man in which they are permitted to more nearly take the Saviour's place than in building up a feeling of safety and security in the minds of bewildered children. God help us, as Methodists of Arkansas, to do our part well in this sacred thing.

Keep in mind, reader, the appeals that I make from week to week. There are so many things for the preachers to do for it is up to us to succeed or fail. Remember first, to send us contributions now; second, to make the Christmas Offering at the coming Christmas the biggest the State has ever made; third, to begin to see people who will leave us part of their estates. There are plenty of them wherever our preachers will get to work.

With all good wishes and assurance of love and friendship for my brethren, I am, yours truly—James Thomas, Exec. Sec.



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REVIVAL IN OZARK CIRCUIT

We have just completed a two weeks' revival meeting at Pleasant Grove on the Ozark Circuit. The pastor was assisted by Rev. Ray L. McLester of Altus and Rev. J. A. Reynolds of Ozark, in conducting these services. Besides having four conversions and five added to the church, the entire spiritual condition of the community was improved greatly by the inspiring messages of these two fine men. May God's blessings rest upon them both and upon this church.—Brooke M. Waggoner, P. C.

REVIVAL IN HARTMAN CIRCUIT

We began our meeting at Mt. Zion, Sunday, July 28. Monday our P. E., H. H. Griffin, came and from then until the close of the meeting he did the preaching to the delight of everybody. I have heard a number of our regular evangelists through a series of sermons, but I don't think I have ever heard one who could equal our Presiding Elder.

The meeting continued only nine days and the weather was unusually hot, yet we had 25 professions and 27 accessions to the church, most of whom were grown people.

Splendid work was done by Chick Morgan and Miss Frances Sharp of Spadra in organizing the Young People and leading the song service. Chick is a real song leader and Miss Frances is splendid at the piano.

We have organized three Woman's Missionary Societies on the Charge since Conference, which makes four on the Charge, one for each Church. Our Presiding Elder said: "This is the only Circuit in the District which has a live Missionary Society at each church."—J. W. Harger, P. C.

OLD MT. ZION, AUG. 8, 1935

I know of no more suitable figure of speech to express my joy and delight on this occasion than to use this (from clover to clover, Red Clover). My entertainment was in the superlative degree from A. to Z.

When invited to attend by my long-time friend, Hon. R. C. Brown of Memphis, Tenn., I at once began to enjoy the occasion, first by recollection; second, by anticipation; third, by realization; and fourth, as Will Sigman said by "reflection." Dr. A. C. Millar was present when Will coined this word, "reflection," and said it was not in the dictionary and I said, "Well, Doctor it will be in this article and you had better publish it. So I am at home enjoying my visit by reflection."

Old Mt. Zion is the church where the Old (to me lamented) White River Conference was organized in 1870. Rev. J. M. Steel wanted to abandon the bottom section and introduced a resolution to that effect, but the day was saved by Rev. H. T. Blythe, Col. J. F. Smith, of Marion, and Rev. B. Harris. The "hill-billy" preachers were afraid of the bottoms and did not want to go there. Rev. Ben F. Hall went to Marion in the early days; lost his wife and would never go to the bottoms again. But the wisdom and vision of Bro. Blythe, Col. Smith, and Bro. Harris has long been established as to the value of this bottom section.

The celebration on Aug. 8, was in honor of the early days of Methodism in that locality. The day was a great day. Men were there from Memphis, Tenn., to Houston, Texas. Wit was on its best metal and memory was delivered of all her treasures. There were three old ex-pastors, I. B. Manly, M. A. Graves, and

the writer. Rev. G. G. Davidson, P. E., Dr. A. C. Millar, Bro. Decker and Hayden. Of my old friends who were grown-ups in 1884-5, when I was pastor, only nine were there. I'll name them: Chief of this dear bunch is Dr. J. D. McKie; Buck Legg, Forrest Hamilton, Hub Brown, Pete Murphy, Rev. W. M. Knodle, Mrs. Grace Hare Speed, Mrs. Effie Levesque, and Mrs. Molly Lewellen. Dear Bro. Knodle is near the last river. I called to see him. All is well, living or dying. The popular young preacher, Bro. B. T. Williams, and his amiable wife are due my thanks for their kindness to me.

All in all it was the biggest day of my life except one, that was on Sept. 30, 1868 when I got a good case of old-fashioned John Wesley, "heart-felt religion." Hallelujah! Amen! God grant such an experience to every Methodist preacher and member. Bless the Lord.

I preached my sermon on "sin" at Vannale Sunday morning and I'll give any preacher two bits to invite me to his church to preach this sermon to him and his people. I preached it at Hoxie and the correspondent of the Walnut Ridge Times-Dispatch said it was inspirational and informational on sin.—Jas. F. Jernigan, Sulphur Rock.

COMFORT FOR SHUT-INS

Behold how good, and how pleasant it is for brethren to dwell together in unity.—Ps. 133:1.

The writer has recently had a beautiful experience on that line.

We live far out in the country, 15 miles from Fayetteville, Ark., in a community where open communion is not practiced. My wife and I have not had an opportunity to take the sacrament of the Lord's Supper for years. A few Sundays ago a Presbyterian preacher came 20 miles to preach in our house and administer the communion.

After a splendid sermon, an experience meeting was held. Many testified to the power of Christ to save, and our hearts were greatly comforted. Two Hardshell Baptist preachers were present and spoke in the meeting.

In my early ministry I often preached to old people in private homes, and found it to be a great means of grace to myself as well as to those who heard me. The custom, if kept up would bring comfort to many old people and shut-ins.—B. H. Greathouse.

REVIVAL AT HUNTER

Beginning July 28 and closing August 7, the revival at the Hunter Church, which was conducted by Bro. Talkington of Griffithville, was one of the most effective meetings held here in many years, the result being 22 conversions and 18 additions to the church, in addition to the revival of good feeling and fellowship among all persons of the community.

Bro. Talkington's sermons were safe, sane and scriptural and he showed an untiring effort to reach the unsaved as well as to build up the Christian to a more abundant life. The congenial way in which he delivered his forceful sermons, brought us to the closer fellowship which all Christians need.

The attendance was all that could have been expected, as the house was filled to overflowing most of the time. Of course, quite a number were of other congregations and we express our appreciation of the way in which they co-operated with us to make a success of this meeting.

As pastor of the church, and I believe this expresses the sentiment of the entire community, both Christian and un-Christian, I can recommend him as a pastor and evangelist.—R. A. Bevis, P. C.

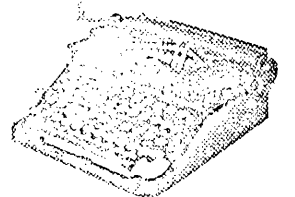
WHAT HOLDS UP RECOVERY?

What today is standing in the way of re-employment and is thereby prolonging the suffering of millions of people?

That is the most important question before the American people, and its answer is almost daily becoming more clear and discernible.

There is no doubt that many Americans feel today that the general pattern of the New Deal legislation has tended toward Socialism. Rightly or wrongly, that feeling exists, and so long as it does unemployment is certain to be with us, for it leaves a sense of uncertainty

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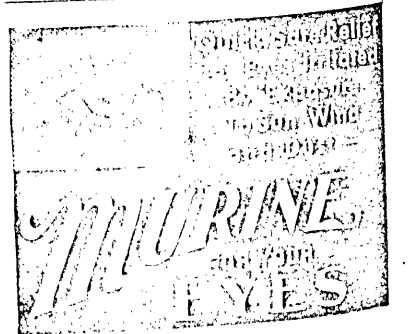


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about the future which is harmful to the nation's stability.

So long as there is doubt as to what the future holds, the person of small means will not purchase needed articles, the buying of which would stimulate employment. By the same token, the investor will not risk his money to expand industry and give employment. The manufacturer will not dare to extend his production beyond orders in hand. It is a vicious circle.

This uncertainty is not without foundation, and neither is it without a means of being dissipated. There is no doubt that many New Dealers openly talk of the collapse of our recognized economic institutions. They see Socialism as the way out and openly voice these beliefs. They seek to centralize economic power in Washington and in order to accomplish this espouse publicly the curbing of power of the Supreme Court and a Constitutional amendment to curtail the powers of the States.

Nothing could be more stimulating to re-employment than a ringing declaration from President Roosevelt repudiating such statements by his advisers and announcing his strict adherence to the Constitution. This should include a statement that finding jobs for the jobless is our first objective and until that is done, those who seek only reforms and changes in our social structure will be unheeded.

The people and industry—and certainly the unemployed—would welcome such a declaration. Until it does come we are on a treadmill.—Exchange.

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FOR THE CHILDREN

THE RED SKIRT

Eldridge Hinkle and his sister Mary were the children of a farmer in New York State. One day in July they took their baskets and went out to pick blackberries.

"Let's go along the railroad, Ellie," said Mary. "There is a big patch of briars just the other side of the cut."

So they walked along the railroad to the "cut" and then worked their way into and around the thicket of briars. It was a great year for blackberries, and their baskets were soon full of ripe, juicy fruit.

"Come, Mary," said Eldridge. "We have gathered enough. Let's go home."

They came out of the thicket and reached the railroad at some distance above the point where they had left it. They had walked but a few steps along the tracks when Eldridge suddenly stopped.

"Oh, Mary, look at that rail!" he cried.

Mary looked. She saw that there was something wrong with the track. One of the rails seemed to have been lifted out of place and it lacked several inches of meeting the one next beyond it.

"What's the matter with it, Ellie?" asked the little girl.

"Why, don't you see? That rail is out of place. Somebody has pried it loose from the ties and lifted it over to this side. Maybe it was careless workmen; maybe it was robbers."

"Oh-h!"

"If a train should come along it would run off the track and everybody would be killed."

"Oh, dear," sighed Mary. "It is nearly time for the up-train from Poughkeepsie now. What can we do?"

"I'm sure I don't know," said Eldridge.

He took hold of the loosened rail to try to lift it back to its place; but it was so heavy he could not move it. He looked first one way, then the other; but he could not think what to do.

"There it comes now!" cried Mary, and both of them distinctly heard the "toot-toot, toot" of the train at the crossing half a mile away.

"If I only had a red flag, I could stop it," said Eldridge.

"Here, then," said Mary, quickly. "Take my red skirt," and in the twinkling of an eye she had loosened it from her slender waist, stepped out of it, and handed it to her brother.

The train was coming swiftly toward them. Mary quickly dodged behind some bushes and hid herself. Eldridge stood bravely on the track and waved the red skirt. The train, being a light one, was easily checked. It stopped with a thud just as the engine touched the firm end of the misplaced rail.

"God bless you, my boy!" cried the engineer, leaping from his cab.

But Eldridge was already behind the bushes where Mary had concealed herself. "Quick, Mary, put on your dress," he whispered. "Don't let them see you that way."

When the conductor came up, the children were nowhere to be found. They had taken a roundabout path through the woods pasture and were hurrying homeward.

I have never heard that the owners of that railroad offered a re-

ward to Eldridge and Mary. But the remembrance of the simple but noble act, whereby lives were saved and much suffering and loss prevented, will cheer them as long as they live and bless them far more than any gift of money.—Golden Deeds.

OBITUARIES

HARWOOD.—Mrs. Elizabeth Harwood, whose maiden name was McWhirter, was born in Oldcastle, Ireland, August 23, 1831, and consequently lacked only nine days of 104 years when she died, August 13, in Conway, at the home of her daughter, Mrs. J. H. Reynolds. At the age of sixteen she came to America, with a brother and sister, and settled in Brooklyn, N. Y., where on Nov. 3, 1860, she married Francis Harwood. Moving to Missouri in 1878, the family lived on a farm near Brookfield, until in 1904 they moved to the town where Mr. Harwood died in 1924. Mrs. Harwood then came to Conway and made her home with Mrs. Reynolds. In 1928 she fell and fractured her hip, and from that time till her death was not able to walk. She was the mother of three children: Samuel Harwood, Brookfield; Elizabeth (deceased in 1924) wife of Rev. A. C. Millar, and Margaret, wife of Dr. J. H. Reynolds, President of Hendrix College. She is survived by her son and Mrs. Reynolds and the following: grandchildren—Ethel K. Millar, Conway; Paul H. Millar, Little Rock; George D. Millar, Searcy; Mrs. David Driver, Porto Alegre, Brazil; Dr. Geo. M. Reynolds, Shreveport; Mrs. Bryant Davidson, Shreveport; Mrs. Chas. C. Hower, Hanover, Ind.; Francis Harwood, Brookfield, Mo.; Mrs. A. T. Shuler, Ft. Smith; and great-grandchildren—Paul, George, and Elizabeth Millar; Ruth and David Driver; and Harwood, Sarah, and James Shuler. Services were held in the Reynolds home in Conway, August 14, conducted by the writer and Rev. Jas. A. Reynolds; and the body was taken to Brookfield for burial beside that of her husband. Mrs. Harwood was an Episcopalian in her youth; but united with the Presbyterian Church with her husband and held her membership in that church until she passed away. She assisted her husband in making a genuinely Christian home. Quiet, but devout, and genuinely religious, she lived a thoroughly consecrated life devoted to training her children and co-operating with her neighbors to make a good community. A real homemaker, unselfish, thoroughly ethical in her every-day conduct, Mrs. Harwood was honored and loved by all who knew her. After she was confined to her bed, she became anxious to follow the loved ones who had preceded her to the house not made with hands. At last she fell on sleep and is now with the Master she loved and served.—A. C. Millar.

CAPUDINE

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QUARTERLY CONFERENCES

Monticello District—Fourth Round
McGehee, Sept. 1, 11 a. m.
Warren, Sept. 1, 7:30 p. m.
Wilmot, Sept. 8, 11 a. m.
Dermott, Sept. 8, 7:30 p. m.
Crossett, Sept. 15, 11 a. m.
Hamburg, Sept. 15, 7:30 p. m.
Portland-Parkdale, at Portland, Sept. 22.
Arkansas City-Watson, at Arkansas City, Sept. 29, 11 a. m.
Monticello, Sept. 29, 7:30 p. m.
Dumas, Oct. 6, 11 a. m.
Tillar-Winchester, at Selma Q. C. at 4 p. m., preaching 7:30 p. m., Oct. 6.
Fountain Hill Ct., at Fountain Hill, Saturday, Oct. 12, 11 a. m.
Wilmar Ct., at Wilmar, Oct. 13, 11 a. m.
Eudora, Oct. 20, 11 a. m.
Lake Village, Oct. 20, 7:30 p. m.
Hermitage Ct., at Green Hill, Oct. 26, 11 a. m. and 7:30 p. m.
New Edinburg Ct., at New Edinburg, Oct. 27, 11 a. m.
Montrose-Snyder, at Montrose, Nov. 3, 11 a. m.
JOHN L. HOOVER P. E.

Pine Bluff District—Fourth Round
Sept. 1, Pine Bluff Ct., at Good Faith, 11 a. m.
Sept. 1, Sherrill-Tucker, at S., 8 p. m.
Sept. 4, Hawley Memorial, 8 p. m.
Sept. 8, Carr Memorial, 11 a. m.
Sept. 8, Grady-Gould at Grady, 8 p. m.
Sept. 15, First Church, 11 a. m.
Sept. 15, Sheridan Sta., 8 p. m.
Sept. 22, Lakeside, 11 a. m.
Sept. 22, Humphrey-Sunshine at H., 8 p. m.
Sept. 29, Stuttgart, 11 a. m.
Sept. 29, De Witt, 8 p. m.
Oct. 2, Swan Lake Ct., at S. L., 8 p. m.
Oct. 6, Rison, 11 a. m.
Oct. 6, Sheridan Ct. at S., 3 p. m.
Oct. 13, Rowell Ct., at Center, 11 a. m.
Oct. 13, Star City Ct., at S. C., 8 p. m.
Oct. 20, Roe Ct., at Shiloh, 11 a. m.
Oct. 20, Altheimer-Wabbaseka, at A., 8 p. m.
Oct. 27, St. Charles Ct., at DeLuce, 11 a. m.
Oct. 27, Gillette Ct. at G., 8 p. m.
Adjourn Sessions:
Oct. 9, First Church, 8 p. m.
Oct. 16, Lakeside, 8 p. m.
Oct. 23, Sherrill, 8 p. m.
Oct. 24, Pine Bluff Ct., 8 p. m.
Oct. 25, Hawley Mem., 8 p. m.
Oct. 26, Sheridan St. and Sheridan Ct., 8 p. m.
Oct. 28, De Witt, 8 p. m.
Oct. 29, Stuttgart, 8 p. m.
Oct. 30, Humphrey, 8 p. m.
Oct. 31 Rison, 8 p. m.
Nov. 1, Star City, 8 p. m.
Nov. 2, Grady, 8 p. m.
Nov. 3, Carr Memorial, 8 p. m.
J. E. COOPER, P. E.



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Looking Forward to Promotion Day

The last Sunday in September is Promotion Day in all the graded classes of the Church School—from the Nursery to the Young People's Department. Teachers are trying to help the pupils think through the things they have learned during the year, and are watching them to see whether they have grown in their religious development during the year.

In its two-hour session each Sunday, the Church School endeavors to teach children not only the written word but the every-day practice of Christian principles. They learn these principles by the concrete work they do on Sundays and during the week.

ABOUT WINFIELD FOLK

Mr. and Mrs. E. V. Markham, Evelyn and Vernon, Jr., are on a motor trip to points in California.

Mrs. Maude Walt had as her guest over the week-end her son, Mr. Maurice Quilling who is living in Dallas, Texas.

Bill Pendergrass, formerly active in the Church School and Young People's Work, was a visitor in the congregation Sunday. He is living in Neosho, Missouri.

Mr. and Mrs. Berch Adams have moved to Pine Bluff, where Mr. Adams is to be manager of Good-year Tire and Rubber Company office.

Bro. and Mrs. Steel have as their guest Miss Sadie Burroughs of For-dyce, Mrs. Steel's sister.

Our Church School teachers who are traveling abroad have remembered their classes. The Mothers' Class received a card from Mrs. L. E. Hinton last week. She was leaving Japan for Korea. The Couples' Class received a letter from Mr. T. S. Buzbee written on board ship, just before they landed at Sweden.

WINFIELD'S SICK

Mrs. Frank Beale underwent an operation for appendicitis at the Baptist Hospital Sunday, March 11. She is back at her home, 1705 Fair Park Blvd., and is improving rapidly.

Mrs. J. M. Sullivan, 2019 Schiller, is at the Baptist Hospital following an operation.

Mrs. Clara Earhardt was called to Fort Smith last week on account of the illness of her sister, Mrs. Paul Gaylor Brown, formerly Miss Kathryn Batterton and a member of Winfield.

MARRIED

Last Saturday afternoon at four o'clock at the church Miss Mary Eunice McKenzie and Mr. Lynville Wright were married by Bro. Steel. Mr. and Mrs. Wright will live in Jackson, Mississippi.

HAVE YOU MOVED?

If you have moved recently or are expecting to move, please see that the church office is notified of your correct address.

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 22, 1935

No. 34

SUNDAY SERVICES

11:00 A. M.—“A United Methodism”—Dr. J. H. Reynolds
There will be no evening service.



DR. JOHN HUGH REYNOLDS

HENDRIX PRESIDENT TO SPEAK ON METHODIST UNION

Dr. John Hugh Reynolds, President of Hendrix College, will speak at Winfield Church Sunday morning at 11:00 o'clock on “A United Methodism”. He has recently returned from the meeting of the Unification Commission in Chicago which worked out the details of the proposed merger of the three large branches of American Methodism. The churches involved are The Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church.

For the past twenty years Dr. Reynolds has been specially active in the promotion of the cause of Church Union. Twice before he has served on the General Conference Commission on Unification. He is the only man from Arkansas on the Commission this year. His influence and valuable leadership is recognized throughout this church.

Winfield has for many years manifested an interest in church union and will be specially happy in the privilege of hearing Dr. Reynolds' message on the Commission's recent proposal.

WINFIELD ADULTS, ATTENTION!

Dr. W. A. Smart of Emory University who is one of Southern Methodism's most popular speakers is to be in Little Rock for a series of addresses on the Bible the first four days of September—Sunday through Wednesday at 3:30 in the afternoon and at 7:30 in the evening. A large number of Winfield members will want to make their plans to hear Dr. Smart. Watch the Pulpit and Pew for further announcements next week.

It Met a Real Need For This Girl

She was an attractive girl from a cultured family in a small town and had come to Little Rock to try her wings. At first it was terribly lonely, boarding and seeing only the people at the office. Someway, she couldn't seem to meet the people who shared her high ideals and her interest in the finer things of life. Her letters home could not help but reveal the homesickness which she tried to hide.

Then some one invited her to Winfield. She became interested in the Church School classes, the Curtain Club and other activities, the Wednesday night services, and later joined the church.

Frequently she would say to a friend, “Oh, I'm getting to know so many people. And it seems so good to feel that I am really a part of a group who is interested in the same things I am interested in.”

Occupying a high place in the lives of young people, serving as “home” to many, is just one of the many ways in which Winfield is serving the community.

Do you know of some young man or young woman who would like to come to church if only there were some friendly person to come with them, sit with them and keep them from feeling so strange and alone? Right now is a good time to call them over the 'phone and invite them to come next Sunday.

“High religion looks upon the death of Jesus as the supreme proof of his loyalty to the will of God as he conceived it; his determination not to retreat from his God-given ideal and mission in order to save his life; his insight that men are changed most profoundly not when some one teaches and exhorts them, but when some one loves them enough to suffer with them and for them; and his conviction that the purposes of God may be furthered rather than defeated by such faithfulness even unto death. The cross reveals the divine love and goodness working through seeming defeat to eventual triumph. In the death of Christ we have the most profound revelation of God's undefeated love and His eternal purpose to overcome evil by sheer grace and goodness.”—Bruce Curry in “Speaking of Religion.”

DON'T THROW IT AWAY

The Goodwill Industries, 1203 West 7th, will appreciate receiving old clothing, furniture, or almost anything in your home that you are not using. Many persons, who cannot pay cash for articles, can get them at the Goodwill Industries, paying for them in work—repairing and altering material sent there. This work enables them to receive help without losing their self respect. If you cannot deliver the articles, 'phone the Industries office and they will call.

WAS IT YOU?

Will the person who placed currency in an envelope without a name last Sunday please 'phone the church office 4-1994, so credit may be given on your pledge.