



# Arkansas Methodist

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

Volume LIV

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## METHODISM AND THE LIQUOR TRAFFIC

If anybody is in doubt about what the Methodist Church thinks about this business let that doubt now be dismissed. We are against the whole traffic in any form. We believe in total abstinence. It is not our business to follow "public opinion". It is our business to proclaim the Christian ideal of life for individuals and society. Our laymen must not expect us to compromise on this issue. Nine-tenths of them would not respect us if we did. Intoxicants do no one any good. They do endless harm to multitudes. The drinker wastes his money, endangers his health, imperils his home, jeopardizes his business, slows down his brain power, hastens his departure from God and religion. And anything that contributes to that type of moral and physical collapse is diametrically opposed to Christ's idea of human personality. Liquor is not a food or a medicine; it is a poison, slow but deadly.

I expect the preachers in my area to denounce it. There is no need for being inflammatory, unduly personal in utterance or losing one's self-control. But that a Methodist preacher should be silenced by the weight of pressure upon him by officials of his church or business interests of his community, is unthinkable. If this issue arises in any church frankness compels me to say that I am on the side of the preacher who in love has chosen to bear his witness and serve God rather than men.—Bishop P. B. Kern in North Carolina Christian Advocate.

## DANGEROUS TO NEGLECT

It has been my experience, when pressed with travel, rapid changes and attending to many things, that I have neglected my daily Bible reading. Not the hastily read Psalm or chapter, but of sitting quietly with the Bible for several chapters—a bit of searching the Scriptures. When thus deprived, I find a sense of loss and leanness in my soul.

It is gracious to feed upon the Word of God; even if the newspapers are neglected. I have frequently given quite a bit of time to the morning paper, but thrust it away from me with a feeling of disgust. I got so little that was of any value, not even good "hot air". I am not saying it is wrong to look over the morning paper, but I think those who do so will agree that we get little moral stamina or spiritual strengthening from the columns of the average daily. It is well to know something of what is going on about us, but no paper, magazine or book should take the place of the Word of God.

God is speaking to us from His Word. It is there that we hold communion with him; our hearts are uncovered, our souls are searched and divine light reveals us to ourselves. It is good for one to have the revelation of his own heart's deeper, hidden motives. The Word of God is a candle, whose light should go into every corner and cranny of our being. It is the bread of life, water of salvation and sunlight of God. How blessedly we rise with renewed strength, and a sense of a spiritual repast, when we have spent a quiet, thoughtful hour with the Word of God.

One reason why the preaching of the gospel does not have more immediate and powerful effect upon the people, is because, in many a large congregation, there are few who read the Bible with any regularity, or distinct understanding of what they read, and why they read. If the preachers be saturated with divine truth, faith and love, he will be able to deliver a helpful message to those who read the truth as it is written in the Scriptures, and who believe

AND A CERTAIN JEW NAMED APOLLOS, BORN AT ALEXANDRIA, AN ELOQUENT MAN, AND MIGHTY IN THE SCRIPTURES, CAME TO EPHESUS. THIS MAN WAS INSTRUCTED IN THE WAY OF THE LORD; AND BEING FERVENT IN THE SPIRIT, HE SPAKE AND TAUGHT DILIGENTLY THE THINGS OF THE LORD, KNOWING ONLY THE BAPTISM OF JOHN. AND HE BEGAN TO SPEAK BOLDLY IN THE SYNAGOGUE; WHOM WHEN AQUILA AND PRISCILLA HAD HEARD, THEY TOOK HIM UNTO THEM, AND EXPOUNDED UNTO HIM THE WAY OF GOD MORE PERFECTLY.—Acts 18:24-26.

it. Two or three really devout persons in a congregation who are thoughtful Bible readers, who cannot get along without the Word of God, who meditate and delight in, who pray while they read and after they have read, sitting in the audience with shining, receptive faces, will mean a better message to the entire audience. They stimulate the minister and draw the truth from him; he gets out of himself and preaches better than he knows.

It is a difficult task to preach to a stupid audience, to a people who live selfishly, who are most all animal; who eat, and sleep, and trifle, or mayhaps, labor, but no God consciousness, no longing like the hart for the waterbrook, no reaching out of the soul for spiritual contact and fellowship. My grandfather used to send me to the thicket to cut poles for the bean vines to climb; it was a pleasant task to stick them deep into the ground, and wind the vines about the poles and give them a start. Sometimes a bunch bean got dropped in the pole bean row; it mattered not how much pole you gave this bunch bean, or how much effort you made to get it to climb, there it squatted. It would not, in fact, it could not, climb; it was a bunch bean. Some people are like that. I don't care how good a talk, or sermon, or illustration, or how much earnestness you put into it, they sit and look at you, stupidly, hoping you will get through so they can eat and take a nap.

It would be a great thing if, throughout this nation, we could have a revival of Bible reading; not for controversy or display of knowledge, but to learn the law, the will, the nature and ways of God; to discover our own souls in the light of divine truth; to lift ourselves into higher realms of thinking, speaking, working and loving the truth of God. Oh, reader, wilt thou join me in a careful, thoughtful reading of the Word of God?—Pentecostal Herald.

## THE KINGDOM OF GOD

WE must lay aside a defeatist mentality, for the stars in their courses, the fundamental tendencies of the universe, the result of trial and error in human living, the very pressures of the human spirit after a workable way to live—all these, and more, work in behalf of the new Kingdom. "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom". We must catch the stride of victory. We must preach the inevitability of the Kingdom not as a paralyzing inevitability, but as one that constitutes a call; for the Kingdom is ours only if we individually and collectively will it. We must will it! A great statesman once said, "If I believed that Jesus Christ had died for me, I should be able to think of nothing else". Some of us profoundly believe just that, and we must, therefore, let it possess us completely until it

shall become a contagious fire. A Hindu chairman said this, "If what the speaker has said tonight isn't true, it doesn't matter; but I tell you if it is true then nothing else really matters." If the Kingdom isn't true, let us forget it and dismiss it—it doesn't matter; but if it is true, then nothing else really matters. It is the one compelling motive which should gather up all lesser motives within our lives and point them toward the one business of making the Kingdom a realized fact.—E. Stanley Jones in Christ's Alternative to Communism.

## HARD MONEY AND SOFT MORALS

A TEXT for our day: "The love of money is a root of all evil".

Do Christians need to face this fact today more than in other days? They do.

Although we spend billions to keep people alive (with a weather eye on elections), this is a time of cold-blooded and conscienceless grasping after money and the power it holds. A time of hard money getting and soft principles—soft to the stage of decay.

Our reading tables shriek forth the clamant demands which once scrupulous periodicals print, asking our patronage for liquor, cigarettes, cosmetics, and the rest; much of the urging is based on faked and deceptive claims—for revenue.

We are urged by public men, from the President down, to support in affluence that perpetual Public Enemy No. 1, the liquor trade—for revenue.

The arms makers incite and cultivate national hatreds and rivalries—for revenue.

For revenue lotteries are seriously proposed; for revenue open and wholesale gambling is encouraged.

Lengthen the list yourself. You have no lack of material.

If ever there was a day for the Church to make war on greed, this is the day. Greed is the universal fashion and passion.

But we cannot fight with denunciatory words only. That would be much too easy, and much too plainly marked for failure.

Our business as Christians is to illustrate in our lives, all the more clearly in this time of greater need, the life that does not need to be "rich in this world".

We need not be confused or doubting.

We have the word of our Lord, who now, as in His earthly life, would say to us that greed is ever deadly, and that deliverance from the desire which thrusts out the grasping hand is freedom and life.—Central Christian Advocate.

ANT hills so large as to look like military fortifications form one of the sights of the Congo Mission. The compound at Tunda station, now one of the prettiest and smoothest of the entire Mission, was formerly a wide grassy plain thick with large termite hills. Most of these hills have been removed. One was turned into brick, about 125,000 brick being made from it. Another was used to built up the main road to the station and fill up all holes; another has been leveled off across the top by the native boys in the station school and forms a permanent platform for the presentation of out-door plays, pageants, and programs; while another is now used as a bell "tower." One has been left as a sort of landmark.

PROHIBITION closed 177,000 saloons. According to a statement made by Senator Shepherd on the floor of the U. S. Senate, there were 437,704 of the new and worse saloons in operation seven months after repeal.

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## Personal and Other Items

**REV. OTIS G. ANDREWS** is scheduled to begin a two weeks' meeting on Sept. 15, at the Methodist Church in Black Rock, where the Rev. Griffin Hamilton is the pastor.

**PASTORS**, please keep in mind the importance of getting the church paper into the homes of your new members. They need it, and you will help them thus to become informed and loyal.

**CANADA** repealed its prohibition laws, and according to a Toronto paper: "The city of Toronto, with 100,000 people on relief, is said to be spending \$12,000,000 a year on alcoholic drink."

**THE** repeal press is tremendously pleading with the brewers to be good, and obey regulations. These pleas are sandwiched in between stern warnings, in shaky voice, that if they will not be good, prohibition will come back.

**DR. J. H. C. KING**, Hot Springs, remitting for his renewal, writes: "I congratulate you for being able to put out so fine a paper. Its loyalty to Christ and its high standard of Christian living are just what we need at this time."

**REV. J. P. HUMPHREYS**, formerly a member of the Arkansas Conference, for many years a member of North Texas Conference, recently died at Nocona, Texas, at the age of 86. He is survived by his wife, two sons and three daughters.

**MISS MARY B. McSWAIN**, who has been working as a case-worker with the Pulaski County FERA in the Little Rock and North Little Rock offices, left Sept. 1 to take a position as worker in Kingdom House, our settlement house in St. Louis.

**GOVERNOR G. H. Earle** of Pennsylvania, arguing that the best market for American goods is among the farmers made prosperous, says: "As governor of a great industrial state and as an industrialist myself, I would rather sell a radio to every American farmer than a rifle to every soldier in Europe."

**BAPTISM**, by Rev. John H. Kelley, is a fine discussion of an interesting subject. It is thoroughly scriptural. If you would like to have it, send 10 cents in stamps to the author at Fayetteville, Route 3, Box 113. Dr. B. H. Great-house, a friend of the author, recommends it.

**FIRST CHURCH, JONESBORO**, Rev. H. Lynn Wade, pastor, has arranged for Sunday night Chautauquas during September. The speakers will be: Judge Camille Kelley, Memphis; Dr. James Thomas, Little Rock; Bishop H. M. DuBose, Nashville; Dr. A. M. Harding, Fayetteville; Rev. J. Wilson Crichlow, Helena, Arkansas.

**O. C. SHAVER**, editor of the Sharp County Record, renewing, writes: "The ARKANSAS METHODIST has been coming to our home during its entire life period of nearly 54 years, my father paying his subscription before the first issue was published. No Methodist in Arkansas should be without it; first, because it is our church organ; next, many articles are themselves worth the subscription price."

**VITA ITALIANA**, by A. Marinoni, published by Henry Holt and Co., New York, price \$1.12, is a little reader which is intended for those who are beginning the study of Italian. As it has a vocabulary with each exercise, one who knows Latin or Spanish, can read it. The stories will acquaint the reader with interesting aspects of Italian life. As Professor Marinoni is a member of the faculty of the University of Arkansas the book should interest Arkansas students of language. Try it and see how you like Italian.

**"TO ALL HONEST** movements for real temperance", said Colonel Jacob Ruppert, President U. S. Brewers' Association, "the brewers of the country should give their full-hearted support, for in the development of temperance lies the security of beer and the success of the brewers". These words in the March issue of the Brewers' Journal-Western Brewer reveal the motive at the heart of the paper's slogan, conspicuously printed on every front cover, "BEER, THE TEMPERANCE DRINK OF THE NATION".

**COLORADO** has a local option liquor law. Under its provisions the cities of Greeley and Ft. Collins went dry, the latter by a vote of three to one. They are educational centers. Greeley has the State Teachers College, and Ft. Collins has the State Agricultural College. An effort is being made to deprive these two communities of old-age pension funds because they are not buying the liquor that provides income for these pensions. The liquor interests will pay for privileges and strike back when deprived of them.

**IT** is interesting to note that the policy of the new Methodist Church of Brazil is to send out the missionaries into new territory to open new work. This is exactly contrary to the suggestions in the 'Laymen's Report,' which advised that all evangelistic work be given over to the national leaders. Some Brazilian leaders claim that the missionaries have the advantage over the nationals in opening new fields, since the missionary can gain the confidence of the people more quickly than the national. Although this is a debatable question, it is a fact that the Church is sending the missionaries into virgin territory for pioneer work, sometimes under very adverse circumstances.

**DR. F. R. LILIE**, dean of the Biological Sciences, University of Chicago, says: "There are certain things that never can be known through science. These are the greatest of human interests: the field of theology and metaphysics, which cannot be approached by the scientific method. The human species has not reconciled itself to the limitations of science. It never has and never will. This must be approached by the method of philosophy. The progress of science forbids us to be dogmatic. Science is founded on the idea that the world is real and not a figment of the imagination. There must be a universe of reality encircling us that we shall never know ultimately. The attitude of science toward this should be a pretty modest one. We do not know the beginning or the end of evolution or the forces concerned with it".

## BOOK REVIEWS

**Social Salvation**; by John C. Bennett; published by Charles Scribner's Sons, New York, price, \$2.00.

The author deals frankly and fearlessly with the questions of sin and social evil, and points out how interdependent are man and society for salvation. In urging the task of social redemption on the Christian, he says, "We need not feel that the burden of the whole world is on our shoulders. We can work in harmony with the grain of the world. We can know that there are other forces of persuasion at work beside those which we recognize as allies. God can make unexpected combinations out of the poor contributions of each of us. Moreover, our own strength depends upon alternation of moral striving and a quiet and receptive spirit. We can always have the confidence that the ideal and the real are both on the side of a world of peace and justice. But it does depend upon us whether or not that new world is to come soon or late. And it does depend upon us whether or not the persuasive process is powerful enough to prevent the most destructive catastrophe. Catastrophes may be the price of redemption and if they are borne voluntarily by those who see their meaning they have the value of the cross. But they are in fact borne chiefly by helpless victims to whom they have no such meaning. It is the fate of those victims which is at stake when we accept or reject our responsibility in the social process." There are so many splendid helpful discussions that the book is well worth the price and the time for careful reading.

**The Church: Catholic and Protestant**; by William Adams Brown, Ph. D., D.D.; published by Charles Scribner's Sons, New York; price \$2.75.

This book holds that the Christian Church as an institution is not only vital to the individual Christian but to Christianity itself. A thorough analysis of the forces that make for unity and the differences that count. He holds that the sympathetic practice of concerted prayer is the key to fuller understanding and closer union. "Here", he says, "we must find our ultimate dynamic. Only through this unifying experience can we hope to attain a united church. It is to such prayer that God is calling his church today—not to a flight from the world to some oasis of inward certainty and peace, but to service to the world through the contagious witness of an unconquerable faith. This is the summons which comes to us out of the very need of the time, from the sense of loneliness and desolation in human hearts deprived of the security in which they trusted, from the bewilderment that follows the breakdown of familiar standards in the presence of unforeseen and unanswerable questions, most of all from the challenge of an aggressive secularism that, in the name of human progress, would throw overboard as outworn superstitions the painfully won treasures of historic religion. In experiences such as these God is revealing to his church the insufficiency of any merely human resources—humanity's need of the kind of faith which in an age not less perplexed and shaken than our own first brought the church to birth". He claims that the attitude of the individual Christian can do much to promote union and urges that we fix our attention on: the fact of the living God who in Jesus Christ has given us the answer to humanity's needs; that we center our attention upon Jesus Christ as our guide in daily living. We can remember that the church will be just what we are willing that God should make it through us; that millions of simple Christians share our faith; that whoever and wherever these be we shall think of them as brothers; fellow-workers and fellow-shippers with us in the one undivided life of Christ's Church". The author adds, "But there is one condition of Christian discipleship which cannot be evaded. One must give oneself without reserve. . . . It is to such a service that the church invites. It is through such fellowship alone that it can achieve its end. Corporate unity is important; how important we are only beginning to realize. But in the last analysis it is a by-product of something deeper and more precious—a unity of spirit, which makes the church in fact one."

## FLOWERS

When I shall reach the Heavenly  
clime,  
The place that is, of all, sublime,  
I'll greet my Father face to face,  
And ask of Him a little space  
In the Celestial garden plots  
To plant a few forget-me-nots,  
With lilies, daisies, golden bells,  
Some violets in shady dells,  
And other flowers sweet and rare  
That shed their fragrance on the air;  
So e'en the angels in their flight  
Will pause to view the colors bright.  
I hunger not for golden street,  
But for the loved ones I shall meet,  
That I may place within their hands  
Some flowers grown in Heaven's  
lands. —Margaret H. Glass.  
Conway, Ark.

## Constitution Day: September 17th

The Constitution still lives! The celebration of the 148th Anniversary of the adoption of the Constitution of the United States, September 17, will begin on Sunday, September 15, and continue through that week. Churches, patriotic societies, young people's organizations and other groups and orders are earnestly requested, by the National Committee of the Society of the Sons of the American Revolution, to join in this educational, patriotic observance of this historic event. Pastors are requested to deliver appropriate sermons or messages on the preceding Sunday, September 8.

The recent unanimous decision of the Supreme Court of the United States against a Federal act not in accord with the fundamental law of the land and the Constitution, has brought to the attention of the American people the need of a better acquaintance with this charter and instrument of our ordered government. Distinguished and patriotically minded men are today giving searching thought to the principles of the Constitution as laid down by the founders of the Republic concerning the protection of our national ideals and constitutional rights as set forth in our American system of government.

It is well to note afresh the words of Daniel Webster, the defender of the Constitution, spoken on December 11, 1850: "The Constitution of the United States is a written instrument; a recorded Fundamental Law; it is the BOND and the only BOND of the union of these States; it is all that gives us a National character. Almost every man in the country is capable of reading it, and that which deeply concerns all should be made accessible to all."

David L. Pierson, father of Constitution Day, Chairman of the National Committee, makes a thoughtful observation in these words: "We are facing one of the most serious crises in our history. We are passing through one of those ever recurring cycles which try men's souls. During such times one is apt to lose his head and grasp at any straw for relief. This tendency is now apparent, as illustrated by the many suggestions to amend the constitution. Amendments from time to time may be advisable or even necessary. No amendment should, however, be considered which would alter the basic principles of that instrument."

Governors and mayors throughout the nation are issuing proclamations for the observance of Constitution Day. Daughters of the American Revolution, Daughters of the Revo-

lution, the Children of the American Revolution, the service clubs (Rotary, Kiwanis, Lions, Exchange, etc.), Boy Scouts, Girl Scouts, Campfire Girls, Patriotic Sons of America, Daughters of Liberty, Junior Order, U. A. M., and many other organizations are now preparing to take part in the celebration.

It is urged that the flag be displayed from our homes as well as the public buildings and others in which the people meet throughout the entire day on September 17.

An excellent questionnaire on "Our Government, How Founded," prepared by Mr. Pierson, may be had by addressing the National Society of the Sons of the American Revolution, Frank B. Steele, Secretary General, 1227 16th St., N. W., Washington, D. C.

This is an excellent production and gives a brief compendium of facts set to the question and answer form, both informing and inspiring.

"The Constitution must and shall be preserved."—Harry L. Bowlby.

## Choosing a College

Come in. I'm glad to talk with you about choosing a college for your son. The most formative years in a boy's life are those spent in college. If I can help you select the right college, I will be rendering you and your son an invaluable service. For the right college can give your boy some things that he will probably get nowhere else. It can push back his intellectual horizons and give him a feeling of kinship with the marching hosts of humanity as they sweep out of the centuries that are gone into the unknown and uncharted future. It can help him realize that he is not an isolated individual but a world citizen. It can broaden his sympathies, making him sensitive to the sufferings of men and women who wrestle with life in the uttermost parts of the world. It can introduce him into the inspiring fellowship of those who, by their mental sweat, have led mankind from savagery to civilization. It can hand him the torch of culture and bid him carry it with distinction. It can teach him the glory of standing for those great moral and spiritual values that have enriched the race and made life worth-while. It can train and enlist him in the good fight to create a better human world.

Don't send him to Podunk College. It has no academic standing. Because it lacks proper equipment and a well trained faculty, it can secure no recognition from the rating associations such as the North Central Association of Schools and Colleges or the Southern Association of Colleges and Secondary Schools. A degree from Podunk is not worth the paper it is written upon, for no graduate school would honor it. Podunk is a good college to avoid.

Don't send him to Prejudice University. It is merely an agency of sectarian and partisan propaganda. Several years ago it bartered its educational birthright for a pile of gold. It was given \$100,000 on condition that it would teach a certain set of theological and social propositions. It is no longer a college; it is a hot-bed of bigotry. Intellectual honesty is the very core of character. Prejudice University is not searching for the truth. It is seeking to bolster up a set of religious and social dogmas. Such a policy betrays the truth; for truth seeks only a fair field and no favors. Such a policy

betrays the faith of Christ; for his faith fears no investigation and it welcomes the turning on of light. Such a policy betrays youth; for youth has a right to formulate its religious and social tenets after a careful survey of competing opinions. Prejudice University is the school of the closed mind, and the spirit of the age will soon make it the school of the closed gate. Prejudice University is a good school to avoid.

Send your son to a liberal arts college. What is a liberal arts college? The phrase "Liberal Arts" usually refers to the kind of subjects taught. But in using it I shall have reference to the spirit of the school. A liberal arts college is one where the spirit of tolerance reigns. Now tolerance does not mean indifference to truth. It means a passion for truth that makes one unwilling to close his mind to light no matter from what quarter it comes. A visitor once inquired of a teacher in a Moslem University whether they taught that the earth went about the sun or whether the sun went about the earth. "Your excellency," said the Moslem, "on that point we are entirely liberal—we teach both." That is not being liberal; that is being foolish. True tolerance means a love of free and fearless investigation. True tolerance holds firmly to convictions while allowing others the same privilege. It seeks to understand and appreciate the position of those who hold convictions that it cannot share. The liberal arts college seeks not to reflect popular views and standards but to test and correct them. It is not content to follow the procession; it aspires to lead it.

In choosing a college you will, of course, note its physical equipment—buildings, endowments, etc. These things are important. They are the instruments by which its work is done. But more important than its physical equipment is the atmosphere that prevades it. Atmosphere is like the air—invisible but life-giving. The atmosphere of some colleges is charged with frivolity and sophistication. They are Country Clubs the pleasure of which is marred by attendance on class, but the snobbery of which is unexcelled. In such colleges it is about as easy to cultivate the mind as to raise orchids on the polar ice. There are other schools that have a counting house atmosphere about them. Their chief aim is to turn out men and women able to make a good living rather than to lead a good life. Of course there is no reason why a college should not train men and women to do both. There are still other colleges that resemble circuses. In them the extra-curriculum activities are of more absorbing interest than the classroom work. The side-shows have eclipsed the main tent. The stadium is more imposing and important than the library. A school with a noble stadium but whose library reminds you of a secondhand bookstore is a good school to avoid. Why not choose a college that has both a good stadium and a good library? You have to choose between the development of your son's body and the culture of his soul. He is entitled to both.

The faculty of a college largely determines the atmosphere that permeates it. Therefore, one ought to pay particular attention to the caliber and character of the teaching force. The finest things to be had in college are not so much taught by the teachers as caught from them.

What a teacher speaks louder than what he says. An ounce of example is worth a ton of exhortation to a growing boy. Teachers who inspire students to do and be something are the chief assets of our educational system.

"Mark Hopkins sat on one end of a log,

And a farm boy sat on the other.  
Mark Hopkins came as a pedagogue  
And taught as an elder brother.  
I don't care what Mark Hopkins

taught,  
If his Latin was small and his  
Greek was naught,  
For the farm boy he thought,  
thought he,  
All through lecture time and quiz,  
The kind of a man I mean to be  
Is the kind of a man Mark Hop-  
kins is."

Mental poise and judgment, a sense of values, reverence for God and man, a passion for truth and beauty—these things are unconsciously caught from great teachers like Mark Hopkins. Hence, in choosing a college it is pertinent to ask, what kind of men and women teach there? Does the teacher know his subject? Does he know how to impart that information with precision and power? These are important questions. But there is one more important. Can he inspire the student a love of learning? Can he create in the student a hunger and thirst after knowledge?

The attitudes caught in school are the stuff which a student's philosophy of life is made. One teacher stands before his class and after introducing them to the immensities of stellar space says, "Astronomically speaking man is almost totally negligible. He is only a tiny parasite infesting the epidermis of a midge among the planets." Another teacher, surveying the same astronomical facts of a vast universe which can be measured only in terms of light, says something like this: "Astronomically speaking man is the astronomer. The mind that measures the heavens and plots the course of the stars is more valuable

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in the sight of God than all the whirling galaxies." The students of the first teacher are almost certain to adopt a pagan, fatalistic philosophy of life. The students of the second teacher have a chance to formulate a Christian philosophy of life. The difference between the two teachers is not a matter of information but a matter of attitude and spiritual insight.

Why do so many students lose their religious faith in college? Often it is due to the fact that their faith has been built upon false and untenable foundations. In the home or the church, they have been taught conceptions of God and the Bible and the universe which are untenable in the light of modern knowledge. When these false conceptions collide with the modern world view, they crumble and the student's house of faith crashes about him. The wise Christian teacher can help the student build a more intelligent foundation for his faith. But the teacher who is himself skeptical can do nothing for him. Your so-called "open-minded" teacher, critical of all religions because indifferent to all, is helpless in such a situation. From him the student will receive, as Professor Hocking points out, protection against error and dogmatism, but not against spiritual starvation. Blessed is the student whose teacher's life is rooted in a great faith that has stood the test of the ages. If you want your son to come out of college with his Christianity purged of its false accretions and vitalized by intelligence, look well to the religious attitudes of the faculty. Do not select a college where the teachers are nominal church members. Such teachers will smother your son's faith. Select a college where the teachers are active, intelligent Christians, able to give a reason for the passion and hope in them.

Before you go, there is one more point you ought to consider in the selection of a school. You ought to look at its graduates. The acid test of the worth of a college is the quality and usefulness of those who have studied in it. By their fruits shall colleges be known. In estimating the worth of a college's products you will, of course, be fair. It is not fair to judge a college by one or two scrawny graduates who are moral and social liabilities to their community. You do not judge a cornfield by the scrawniest ears it produces. You judge it by the best grain of which it is capable, or at least by the average. So with a college.

What kind of men and women does this particular college turn out? Are the majority of its graduates selfish, or are they socially minded? What kind of citizens do they make? Are they content to keep out of jail, or do they get into and behind all those movements and institutions that seek community betterment? What do they do for the under-privileged—exploit them or seek to enrich their lives? A gentleman is one who seeks to put more into the stream of life than he takes out. Are the graduates of this college gentlemen in this sense of the word?

The school that turns out good philosophers but poor citizens is a good school to avoid. Find a college whose graduates are enlisted in the service of church and state. Find

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a college whose graduates are taking the right of the line in the moral and spiritual advance of the race. That is the college for your son; for he has in him the stuff of which leaders are made. Such a school will send him forth at last enriched and enriching.—W. B. Selah in *Christian Education Magazine*.

### The Moral Certainty of Immortality

He who insists that death ends all must concede that nature has made a preposterous waste in furnishing the spirit of man, with wings that long to fly, yet forbidding him to leave the ground.

If you should discover in the tanks of an airplane only a few gallons of gasoline, you would be justified in inferring that only some such hop as from Wichita to Kansas City was being contemplated. But if in the tanks you should find several hundred gallons you would be justified in inferring that a Lindbergh was about to strike out for a distant continent. The equipment of the ship indicates a distant destination. No young animal sprouts wings except as a prophecy of flight, or fins unless it is destined to live in the water.

So with the equipment of the human spirit. "The outfit of the animal," said James Martineau, "seems an ideal provision for the purely terrestrial sphere in which it is placed, while the outfit of man, if the terrestrial sphere be all that is appointed for him, seems clearly a vast over-provision. 'If this life be all, why have we been endowed with spiritual aspirations at all? Without immortality nothing is intelligible; with immortality everything is.' As George Herbert Palmer said of his wife Alice Freeman Palmer: 'Who can contemplate the fact of her death and not call the world irrational, if out of deference to a few particles of disordered matter it excludes so fair a spirit?'"

No, the only credible thing to believe is that God has made us for some higher ends. Said Charles Darwin: "With respect to immortality, nothing shows me so clearly how strong and almost instinctive a belief it is as the consideration of the view now held by most physicians, namely, that the sun with all the planets will in time grow too cold for life. Believing as I do that man in the distant future will be a far more perfect creature than he now is, it is an intolerable thought that he and all other sentient beings are doomed to complete annihilation after such long-continued slow progress."

Sometime ago, the French Field Marshal, the Great Foch, passed on. And by coincidence, or inevitability, his last word was the battle cry of the French army: "Allons!" Onward! Let us be going! As the Yanks would have had it, Let's go! What a cry to greet the time of our departure with! And yet, what a natural one! After the struggles of this life it should be most natural to cry with Jacob, after his night of wrestling with the angel, "Let me go, for the day breaketh!"

Only one will be able to say that with more enthusiasm and confidence and peace, if he holds also the Christian conviction of St. Paul at Easter time: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day!"—*Christian Century Pulpit*.

### I Am Worried About Your Morals

(The 1935 Graduating Address at the University of Chicago, Delivered by President Robert M. Hutchins).

It is now almost fifteen years since I was in the position you occupy. I can therefore advise you about the dangers and difficulties you will encounter. They are not, in my opinion, chiefly economic or financial. Presumably some of the American people will always be able to earn a living; and presumably the graduates of a great university will have a good chance of being among them. You have the advantage of your fellow-citizens. You have learned how to work; you have had some experience with people; you have had good teachers and read good books; you have been enlightened by the accumulated experience of mankind. If anybody can hope to survive, you can.

I am not worried about your economic future. I am worried about your morals. My experience and observation lead me to warn you that the greatest, the most insidious (if I may borrow a word), the most paralyzing danger you will face is the danger of corruption. Time will corrupt you. Your friends, your wives, or husbands, your business or professional associates will corrupt you; your social, political, and financial ambitions will corrupt you. The worst thing about life is that it is demoralizing.

The American system is one which offers great incentives to initiative. It is based on the notion of individual enterprise. The path to leadership is open to anybody, no matter how humble his beginnings. The most striking paradox of American life is that this system, which must rest on individual differences, produces the most intense pressure toward uniformity. The fact that any boy can become President, instead of making every boy an individual, tends to make him a replica of everybody else. "Getting on" is the great American aspiration. And here the demoralizing part comes in: the way to get on is to be "safe," to be "sound," to be agreeable, to be inoffensive, to have no views on important matters not sanctioned by the majority, by your superiors, or by your group. We are convinced that by knowing the right people, wearing the right clothes, saying the right things, holding the right opinions, and thinking the right thoughts we shall all get on; we shall all get on to some motion-picture paradise, surrounded by fine cars, refreshing drinks, and admiring ladies. So persuasive is this picture that we find politicians during campaigns making every effort to avoid saying anything; we find important people condoning fraud and corruption in high places because it would be upsetting to attack it; and we find, I fear, that university presidents limit their public utterances to platitudes. Timidity thus engendered turns into habit, and the "stuffed shirt" becomes one of the characteristic figures of our age.

The pressure toward uniformity is especially intense now. More effective methods of applying it are constantly appearing. The development of the art of advertising and the new devices now at its disposal make more moving than ever the demand that every American citizen must look, act, and think like his neighbor, and must be afflicted with

the same number of gadgets. In the second place, almost everybody now is afraid. This is reflected in the first hysteria of certain organs of opinion, which insist on free speech for themselves, though nobody has thought of taking it away from them, and at the same time demand that it be denied everybody else. It is reflected in the return of billingsgate to politics. It is reflected in the general resistance to all uncomfortable truths. It is reflected in the decay of the national reason. Almost the last question you can ask about any proposal nowadays is whether it is wise, just, or reasonable. The question is how much pressure is there behind it or how strong are the vested interests against it.

Current fears are reflected too in the present attacks on higher education. From one point of view these attacks are justified. From the point of view of those who believe that Heaven is one big country club universities are dangerous things. If what you want is a dead level of mediocrity, if what you would like is a nation of identical twins, without initiative, intelligence, or ideas, you should fear the universities. From this standpoint universities are subversive. They try to make their students think; they do not intend to manufacture so many imitative automatons. By helping the students learn to think the universities tend to make them resistant to pressure, to propaganda, or even to reward. They tend to make them dissatisfied—if there were no dis-

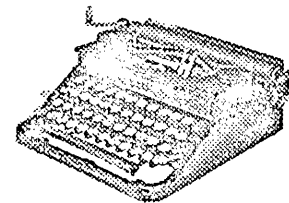
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satisfaction there would be no progress—and they are likely to make them want to do something to improve the conditions under which our people live. They tend to make them individuals, therefore, and individuals on a strictly American plan, asking no quarter for themselves, but alive to the needs of their fellowmen.

So much is this the case, so sharp is the contrast between the atmosphere of America and the aims of the universities, with the country afraid of independent thinking and the universities committed to nothing else, that in one sense the universities may be accused of deliberately unfitting their students for life. Their graduates may not "get on." They may not even be interested in getting on. Yet you will note that the virtues which a university seeks to inculcate are those which our form of government contemplates and without which it cannot endure. In subverting ignorance, prejudice, injustice, conformity, mediocrity, self-satisfaction, and stupidity; and in sponsoring instead the cause of intelligence and independence the universities are performing an essential service to democracy. Democracy rests first on universal comprehension to which the universities contribute through the education of teachers for the public schools and through the discovery and communication of knowledge. Democracy rests second on individual leadership, not necessarily political, but intellectual and spiritual as well. To this the universities contribute through the labors of their professors and their graduates. As Thomas Jefferson saw when he established the University of Virginia, these services are always indispensable to democracy. But the founders of this Republic can hardly have foreseen how acute the need of them would be today. They cannot have anticipated the terrific storm of propaganda from every quarter that now beats upon the citizen. They cannot have expected a government by pressure groups, groups able and willing to drive into oblivion anyone who opposes them. They cannot have imagined that the day would come when individualism would mean, look out for yourself and the devil take the community. If they had foreseen these things they would have left even more prayerful exhortations to their countrymen to foster and strengthen the higher learning.

So I am worried about your morals. This University will not have done its whole duty to the nation if you give way before the current of contemporary life. Believe me, you are closer to the truth now than you ever will be again. Do not let "practical" men tell you that you should surrender your ideals because they are impractical. Do not be reconciled to dishonesty, indecency, and brutality because gentlemanly ways have been discovered of being dishonest, indecent, and brutal. As time passes resist the corruption that must come with it. Take your stand now before time has corrupted you. Before you know it, it will be too late. Courage, temperance, liberality, honor, justice, wisdom, reason, and understanding, these are still the virtues. In the intellectual virtues this University has tried to train you. The life you have led here should have helped you toward the rest. If come what may you hold them fast, you will do honor to yourselves and to the University, and you will serve your country.

## THE ITINERANT DAUGHTER: HER STORY

By Mrs. Susie McKinnon Millar  
(Continued)

The merchant was not only amused by Sarah's mimicry; he was pleased and impressed, so much so that he called father into his store the next day and said: "Brother Mitchell, I want to tell you how much pleasure your little daughter Sarah gave me yesterday with her clever impersonation." Then he related the incident and added: "I think we will have to arrange for that young lady to go off to school somewhere that she may have an opportunity to develop that talent of hers."

Father said: "Her mother and I are anxious to send her and are planning to do that some day, but we cannot manage it this fall."

"I hope, Brother Mitchell, you will allow me to help in this matter. You know I am financially able and wife and I are very fond of young people, although we have no children of our own. We are both especially fond of Sarah and wish to be responsible for a year's board in the college of your choice and a course in dramatics."

Father thanked him, but hesitated to accept so much. The merchant insisted and it was all soon arranged. As father started out the merchant called after him: "Tell Sarah to come down in a few days, as I have decided to throw in a pair of shoes with a pair of stockings, too."

When father got home and told us the news we were all greatly excited. Mother and father and Sarah decided that she could be ready to go that fall. They picked a college in Kentucky. Everything was in a rush. The merchant's wife came by and took Sarah down town with her. At the store Sarah found that the merchant and his wife had already picked her out a new trunk and had put into it all sorts of nice pretty things that a girl might need or want to take away to school with her.

In a little while all was in readiness and Sarah, the second daughter, set out on her great adventure, out into the world in search of an education. We missed her very much; but her letters were great events. They gave us vivid pictures of her school days.

That fall father bought a new District parsonage. We were to stay on the Madison District, but would move into the new District parsonage. It was on the other side of town from where we were living. It was a large two-story house on a high hill and had a lot of ground around it. Some of the brethren said: "It has ample yard, gardens, lots, barns, and two large pastures. Brother Mitchell can run a farm of his own, have a camp-meeting, or go into the real estate business."

It all seemed very nice to us and we worked eagerly until we were moved and comfortably settled in the new District parsonage. It was the second district parsonage in our Conference and we were proud of father for getting both. Several of the other presiding elders wrote him that they'd swap districts with him until he'd get a district parsonage on their district.

At the edge of one of the pastures was a servant's house which we rented to a colored couple, Ida and Henry, who worked for us. Father bought two wild horses from a drove, right off the western plains. He wished to use them in traveling his District; so he engaged Henry

to break them and work them until they'd do to drive. Henry was good with horses and quite vain over his skill. He had a derby hat that he always wore when he went to ride, or try to ride horses. When the horse would buck Henry's derby would fly off and he'd call Ida to come pick it up and hand it to him. Ida was scared, almost to death, of those horses, and her eyes looked ready to pop out of her head; but she always managed to pick up the hat and hand it to Henry. Mother said it looked like Henry was trying to train Ida and the horses at the same time. When we were out of school we always lined up on or by the lot fence to watch the horse-breaking performance. Often quite a long line of men and boys from down town would be at the pasture fence to watch. They said that they had come to Brother Mitchell's wild west show.

All the week Henry rode the horses or hitched them to a wagon and hauled wood with them. Then on Friday or Saturday they were hitched to father's buggy and held securely until father got in the buggy and took the lines. Henry would step aside and father would dash away to his appointment. He said his new team was fine if he had to go fifty or sixty miles, but a little hard to stop short of that.

He enjoyed his horses, though, and found them especially useful for he was engaged in leading a fight against the whiskey forces and needed to cover his District quickly and keep in close touch with events. He was the recognized leader of the temperance element. The whiskey crowd often made threats against his life, and sometimes made wild-looking demonstrations. Neither father nor mother were easily frightened, but, sometimes we children used to feel just a little "jumpy" when the whiskey crowd would ride around our house at night yelling and firing off their guns.

All this wild horse-breaking and whisky fighting had its effect on our games and we added wild bits and circus stunts to the plays we wrote and tried to act. It was, no doubt, badly mixed, but greatly enjoyed by the young actors and their neighbors. But life was not all rosy play.  
(To be continued.)

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## Woman's Missionary Department

MRS. A. C. MILLAR, Editor

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### OAK GROVE AUXILIARY

On Wednesday, August 28 our Missionary Society met at the Church. A very interesting scripture lesson was read and commented upon by our president, Mrs. J. H. Barker. There was only about fifty per cent of the membership present but we had a very enthusiastic meeting. After a slow-up through the hot days we are taking a fresh start and hope to finish our official year with all obligations met.—Ada Cranford, Pub. Supt.

### FORREST CITY AUXILIARY PICNIC

The annual picnic of the Woman's Missionary Society was held at Woody's Grove yesterday afternoon from four to six. Each of the four Circles was well represented, the total attendance being 75, including the following visitors, Mrs. T. Z. Moore, Whiteville, Tenn., Mrs. M. B. Currie of Madison, Mrs. Webber of Brinkley, Mrs. Ellas, recently of Clarendon, but now of Forrest City, Miss Betty Payne of Harrisburg, Mrs. Tucker, Mrs. Breckenridge and Rev. Mr. Hayden of this city.

The meeting was called to order by the president, Mrs. F. W. DeRossitt, who presented Mrs. H. A. Ferrell as chairman of the program committee. Mrs. Farrell in turn introduced Rev. Mr. Hayden, who, after an opening prayer, spoke on "The Unfinished Task," using Dr. Goodspeed's version of the Great Commission, "Go to the whole world and proclaim the good news to the creation."

A leaflet on rural work in Korea was given by Mrs. Farrell.

The entertainment feature of the afternoon was a song contest in which Mrs. Laser, Mrs. Kinder and Hall proved to be talented conductors of equally talented choral clubs.

Brief business meetings were held by all the circles with their chairmen, Mrs. H. R. Neblett, Mrs. H. O. Watson, Mrs. Garnet Prewett, and Mrs. Frank Rauscher, presiding.

The usual delightful picnic menu was served most efficiently by the local committee with Mrs. Frank Rauscher, chairman of Circle 4, in charge, assisted by the chairmen of the other circles and their committees. Thus another picnic with its pleasant association and joyous good fellowship becomes a happy memory.—Reporter.

### CAMDEN DISTRICT RURAL WORK

This is Camden District Rural Work broadcasting over Station W. M. S., through courtesy of our ARKANSAS METHODIST. Our first speaker is Deaconess Willie May Porter, who has been our worker for the past seven years and now leaves us for her furlough year, which will be spent at Scarritt College for Christian Workers, Nashville, Tenn.

Co-workers of the Little Rock Conference Missionary Society: There is no "moaning of the bar" as I leave the Camden District Rural Work, for the tide is "too full," just as the years have been "too full" of labor and love, for blues, depression, or any other such "ailment" to creep in, but only happiness and joy have had a chance because the glad ac-

complishments have crowded out the other. But let's not spend our time on the past years, for reports of those have been given you each year in our Missionary Society Journal and the Council's Annual Report, and from time to time in District, Zone and Auxiliary meetings and in the ARKANSAS METHODIST.

This summer we have conducted eight Daily Vacation Church Schools ranging in attendance from 7 to 72. Bro. Walker has already reported the results of the 72 (only his 7 was taken for a 9). Pupils of the smallest school, even though their public school had just closed, came for seven days at eight in the morning and stayed until four in the afternoon, then back to the Church at 7:30 for singing for every one. The attendance was never less than 28. That was time for the cutting of bushes, etc., getting ready for the planting of the "crop"; so our big boys could not attend enough to be counted, but several came for an hour or more "while they rested" each day, and were always back at night. What did we do from nine to four? Well, we just haven't the space to tell but one thing. We had no organist for the Sunday School, so we had been giving music lessons to a twelve-year-old girl after Church School when we attended the School during the winter. Now she had a 30-minute lesson twice each day with the others standing around us. The first Sunday in August was Homecoming Day in this church. At the singing that afternoon she played four hymns well. Pardon us for being proud for her accomplishment.

The greatest cause for the fullness of the tide, however, is the fact that your next worker, Deaconess Louise Law, is here, and I am showing her around these last two weeks. She seems so indescribably well fitted for the work, that I can't see any chance for me to get back to the Camden District, at least until it is time for her Sabbatical year. Miss Law is our next speaker. Having been the recipient of the Little Rock Conference scholarship at Scarritt College where I received my training in Christian work, I am more than delighted to have the opportunity of working with you who are interested in the work of the Camden District. I shall do my utmost to carry forward the work so successfully established by Miss Willie Mae Porter. I am eager to serve the Camden District and will appreciate any request for any service I can render. My address is 502 N. Washington Ave., El Dorado.

We will now hear from Mrs. L. K. McKinney, president of the Rural Mission Board.

After having the fine report of our present worker, Miss Porter, and being introduced to Miss Law, there seems little for me to say, other than that our encouragement is great as we look forward to another year's work in this broad field of Christian endeavor. A feeling of sadness is with us as we see Miss Porter leave. Her fine work, the splendid contacts she has made, and her noble Christian character have greatly endeared her to us, but we realize her need of the furlough year and the hope to have her in our Conference at another time cheers us. We welcome Miss Law, who seems splendidly fitted to take up and carry on the work so well begun.

Your contributions have been fine this second quarter, the one designated as "Rural Work Quarter." We have recognized each with a card

## Christian Education

### FALL SCHEDULE

Following is the schedule of my work through September and October, as worked out through the summer. I have answered calls in each of the seven Districts, and have tried to distribute my time so as to render service for our people in each District in the Conference.

I regret that I am unable to answer the numerous calls which have come to me from all over the Conference for some time before Conference. My desire is to answer every call but such is impossible.

Sept. 15—Preach at Hollywood, Arkadelphia Ct., and begin a Cokesbury School there. Institutes to be held at the other churches during the days the school is in progress at Hollywood. Schedule to be arranged.

Sept. 22—Preach at Strong, and begin a Cokesbury School there. In-

saying "thank you." Your interest and prayers have been a great inspiration to the Board and the Deaconess. Can you not help us further by making possible the early payment for the car that must be bought for Miss Law? Her work carries her from 6 to 40 miles each day and as much as 70 miles on Sunday. As she meets with Sunday School groups, Missionary Societies, Children's groups on week days, or holds Vacation Bible Schools, she also makes calls from house to house, getting acquainted, serving the sick and being whatever help she may. Please send your contributions for the car to me, at 502 N. Washington Ave., El Dorado, as early as you can and remember the work in your prayers at your meetings. We are signing off now until a later date.

stitutes to be held as follows: Bolding, Monday, 2:00 p. m., Rhodes' Chapel, Tuesday, 2:00 p. m. Visit Huttig, Wednesday.

Sept. 29—Preach at Delight, and begin a Cokesbury School there. Institutes in country churches during the days the school is in progress at Delight. Schedule to be arranged.

Oct. 6—Preach at Horatio, and begin a Cokesbury School there. Institutes in country churches during the week, with schedule to be announced later.

Oct. 13—Begin Cokesbury School at Carlisle. Institutes on Austin Ct., that week as follows: Monday, Oct. 15, Smyrna 10:00 a. m., Mt. Zion 2:00 p. m. Tuesday, Concord 10:00 a. m., South Bend 2:00 p. m. Mt. Tabor Wednesday 10:00 a. m.

Oct. 20—Begin a Cokesbury School at Rison. Schedule of Institutes to be arranged later.

Oct. 27—Week promised the Presiding Elder for the Monticello District. Schedule not complete.—S. T. Baugh, Ext. Sec.

### AT CONCORD CHURCH

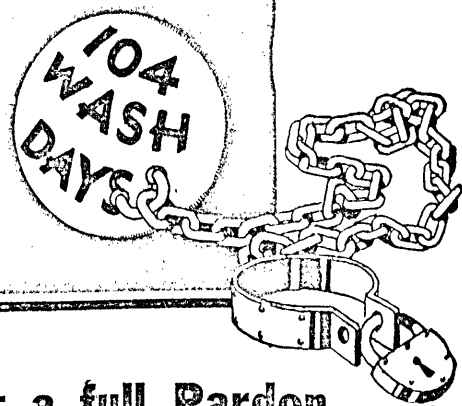
Sunday, September 1, I preached at historic old Concord Church, on the Austin Circuit. This is the boyhood church of Rev. Francis N. Brewer, the late Rev. James Robertson, Hon. John E. Martineau, and Senator Joseph T. Robinson, and many other fine citizens.

Concord is now a strong church. They have a fine Sunday School with 110 present Sunday, led by Mr. F. H. Martineau. Rev. Doyle L. Wilcox, the popular pastor, had just

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closed a splendid revival meeting which had greatly encouraged our people.

Bro. Wilcox led his people in building a beautiful modern parsonage last year, finishing it this year. It is a credit to any Charge, and our people are to be congratulated. It is always a pleasure to be with him and his people.—S. T. Baugh.

#### PROMOTION DAY

Promotion Day should be observed in each Church School in the Conference the last Sunday in September. A faithful observance of this day will not only give recognition to faithful pupils who are passing from one grade or Department to another but will do much to correct many of the troubles connected with assigning pupils to proper grades and classes. Adequate suggestions for this observance can be found in the current Church School periodicals.—Clem Baker.

#### UNION AT CENTERVILLE

Miss Sybil McKenzie, President of the Young People's Union of the Booneville District organized a Young People's Union at the Methodist Church at Centerville, Sunday night. The following officers were elected: President, Miss Ruby Windham; Vice-President, Miss Loree Davis; Secretary and Treasurer, Miss Juanita Webb; Reporter, Miss Cleo McElwee. Mrs. Zona Worsham was appointed Counselor for the Union by the pastor, Rev. W. M. Adcock.

#### A NEW COURSE FOR PARENTS

"Achieving a Christian Home Today" is the title of the new elective course for parents which is to be published in the *Adult Student* during October, November and December, 1935. Groups of parents in the Church School, will find this course stimulating and helpful. There is no extra cost for the material, since it is found in a regular Church School periodical. These classes can meet at the regular Church School hour on Sunday morning, thereby making an extra meeting unnecessary. Thus, without extra expenditure of time and money, the parents of the Church can help in dealing with the religious life of their homes. Churches should make their plans to use this new course for parents during the fall months.—C. A. Bowen, Sec.

#### LITTLE ROCK CONFERENCE ADULT BIBLE CONFERENCES

The first of a series of Adult Bible Conferences that will take the entire month of September and reach every District opened Sunday afternoon for the Little Rock District at First Church, Little Rock. Dr. W. A. Smart of Emory University is speaking twice daily at these Conferences and Clem Baker is leading the discussions on the work of the Adult Division. This is the third Conference we have had in Little Rock and the attendance is the best we have yet had. Dr. Smart has some great messages. We trust our people in each District will keep these Conferences in mind and take advantage of this unusual opportunity that is being offered.—Clem Baker.

#### MEETING OF YOUNG PEOPLE'S CABINET

The quarterly meeting of the Little Rock Conference Young People's Cabinet was held at First Church, Little Rock, Monday morning, September 2. Those present were: Victor Perdue, Theda Belle Findley, Grace McCarty, Pauline Goodman, Frank Newton, Mrs. W. A. Blanken-

#### CONFERENCE Y. P. DIVISION OFFICERS

These are the new officers of the Young People's Division of the North Arkansas Conference, reading from right to left: John Bayliss, Russellville, president; Miss Elaine Simpson, Paragould, vice-president; Miss Helen Heatherington, Jonesboro, publicity agent; Miss Juanita Griffin, Fort Smith, secretary, and Joe Bill Hackler, Mountain Home, treasurer.

ship, T. T. McNeal, Edward W. Harris, Harold D. Sadler, Arthur Terry, S. T. Baugh and Clem Baker. Our treasurer, James H. Johnson, reported that he had married a "brand new wife" and, therefore, could not be present, however, he sent in a splendid report. The president, Victor Perdue, presided. Good reports were given by all the Conference and District Officers. The chief topic for discussion was the Methodist Young People's Conference to be held at Memphis, Tenn., during the Christmas holidays. The Little Rock Conference is entitled to 126 delegates to this Conference. Twenty-five of these are to be preachers and Adults and 101 are to be Young People within the ages of 16 to 23. The cabinet elected the 25 preachers and Adults to represent them and apportioned the 101 Young People's delegates to the several Districts as follows:

Arkadelphia District	10
Camden District	17
Little Rock District	25
Monticello District	10
Pine Bluff District	20
Prescott District	7
Texarkana District	12

The cabinet recommended that each District organize a District "On To Memphis Committee," composed of the Presiding Elder, District Director of Young People's Work and the Presidents of the Unions within the District. This District Committee will seek to fill the quota of Young People assigned to the District. Young People wanting to go to the Memphis Conference should communicate at once with, either, the Presiding Elder or the District Director of the District. The next meeting of the cabinet will be held at Memphis during the Memphis Conference.—Clem Baker.

#### A NEED FOR STRONGER EMPHASIS ON CAMPUS RELIGIOUS ACTIVITIES

The frontier of the Methodist Episcopal Church, South, is on the campuses of our educational institutions. On the one hand our problem has increased in the same ratio as our young people have left home in increasing numbers to pursue their college and university training; while on the other hand our religious interests in these young people and our zeal to guide them in their religious life during these years of campus experience has not in-

creased in any noticeable proportion. In fact, many campus leaders say we have "muffed" this business of directing student religious activities. The time is at hand when local church and college administrations must co-operate in the task of giving religious guidance to our college men and women. The college should take the initiative in planning this co-operative program. The most vital spot in Christian college life is the religious interests of its students. Someone has said, "In some respects the college campus is the front line trench of Christianity. Here every peril of religious faith in modern life must be faced long before it reaches the average Christian, and here the opportunity of regenerating and reorganizing a confused religious world and a morally impotent civilization is particularly inviting."

A faculty man made this statement not long ago, "We give our intellectual assent to the principle that the curriculum includes everything that makes a contribution to character building on the campus. We attach importance to what goes on inside the classroom and give little guidance to the religious activities of our students." We employ a well trained athletic director, give him faculty rating and a salary equal to anyone on the campus. If athletics were placed on a voluntary basis little would be accomplished."

How frequently we declare from the platform and in our promotional literature that the principal reason for our institutions' existence is to develop the proper religious attitudes and values in students. Then

in actual practice we place the responsibility for the religious guidance of students upon a voluntary committee of the faculty. (Sometimes upon student representatives).

Perhaps you are saying that this does not represent all the facts, that a great many needs are being met and a great many things are being done. That is true. The problems that most campus leaders face are:

1. Not enough is being done.
2. What is done is not co-ordinated.
3. Sporadic efforts of otherwise busy people accomplish little.
4. In competition with other college interests which are highly organized religion suffers.

How shall we meet this need? There is a growing feeling that it will become necessary for our larger institutions to employ a Director of Religious Life, with faculty standing—teaching at least one course—whose task will be to direct the religious activities of the campus.

Smaller colleges are seeing the necessity of relieving heads of Departments of Religion from heavy teaching loads, so they may supervise and correlate the religious program of the campus and community. A simple organization composed of the Committee on Campus-Church Relations and a Student Council of Religious Activities is meeting a very definite need on our campuses.

Many methods are being used, and others will suggest themselves. Experience over the church is justifying our emphasis on the plan suggested above. But, whatever the means employed, the investment of time and energy employed in a co-operative campus-church program of religious activities will show great returns in terms of spiritual growth in the lives of those who are to be leaders of tomorrow.

In conclusion, we must live, aggressively practice, and preach religion. We shall be forced to make religion realistic and practical, or the college student will ignore its claim. The student world is demanding, and will demand more strongly in the future, that religion and life shall be closely articulated.—Christian Education Magazine.

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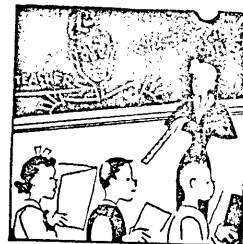


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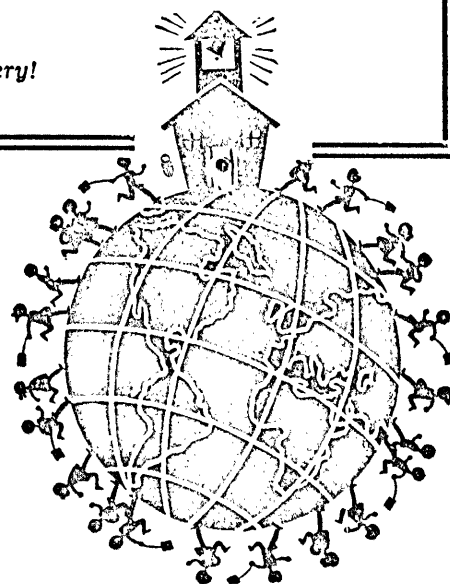


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## CHURCH NEWS

### ARKANSAS METHODIST ORPHANAGE

The care of more than 600 children who have passed through and are now in charge at our Home for Orphans has been the responsibility of approximately 133,000 Methodists in Arkansas. Very little has been contributed by other than our Methodist people. A few who were not Methodists have contributed, and the gifts have been joyfully received.

When this Home was established as an agency for the care and training of fatherless and motherless children, the Methodist Church agreed to assume full responsibility for all children admitted to the Arkansas Methodist Orphanage.

It is a growing conviction of your Secretary that our people are not only willing but will be glad, when it is properly presented to them, to do a noble part by this great institution.

I can't help but be amazed at times at what seems to be an unconcernedness on the part of some of our people. I am praying that this year may end any anxiety, and that our Christmas Offering soon to come will be the most liberal and far-reaching of any we have ever made.

I wish our people might visit our Home and see just what we are doing. Your hearts would be touched and your pocket-books would be loosened and whatever might be your financial condition, you would share with us in this Christ-like work.

I want to beg my brethren, especially of the ministry, to pray for us and to visit us whenever they can and see just what your Church is doing.

With genuine love for you and expressing an interest in the work that has been assigned to you by the Bishop and his cabinet, I am, yours truly—James Thomas, Exec. Sec.

### ARKANSAS METHODIST ORPHANAGE

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

H. M. Martin Dairy.....\$2.00  
Maggie Shives S. S. Class,  
Washington Ave. Church,  
North Little Rock..... 5.00  
Susanna Wesley Bible Class,  
First Church, Texarkana..... 5.00  
A. S. Hall, Union City, Tenn. .... 2.82  
—James Thomas, Supt.

### RECEIVED IN THE HOME DURING AUGUST, 1935

Mr. Bernard Frederick, City, 12 dozen delicious sandwiches; Keeton Enterprises, City, 4 cases cold drinks; Inez Smith Bible Class, Pulaski Heights Church, City, \$2 cash to Dot for vacation; Mrs. Howard Johnston and boys, City, 2 tricycles, books and games; Miss Joe Bond, City, birthday cake and pajamas for Opal; Mr. J. P. Burton, City, Guitar and instruction books; Mrs. Harris, White City, 2 white rabbits; Primary Department and W. M. S., Moro, Ark., box of canned fruits and vegetables.—Mrs. S. J. Steed, Matron.

### Protect YOUR EYES



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

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### A WORD FROM FIRST CHURCH, CONWAY, TO PASTORS AND PARENTS

Five hundred Methodist boys and girls will be leaving Arkansas homes soon for the colleges in Conway. There are good religious activities and influences upon the campuses, but these do not displace nor render needless the influence of the Church in the lives of students. It is the Church which has ministered to the religious life of our young people before they go to college. It is the Church which will meet this same need in their lives when they have finished school. For that reason Methodism strongly believes that however many other wholesome influences and interests may challenge the loyalty of students while in college, they should have, insofar as possible, a normal Church life that there may be no four-year break in their loyalty to the Church while they are away from home.

First Church, Conway, is conscious of its responsibility to the students who come from all over Arkansas and beyond. The minister keeps the students in mind in the making of sermons. The people of the Church welcome the young people to the services and other activities. Professor and Mrs. Nat R. Griswold are counsellors for the Young People's Department of the Church. They willingly give many hours of their time in helping to plan and carry out the program of the Department. They work just as faithfully and cordially for and with students from one college as another. There is a fine spirit prevailing among the students from all three colleges and our own local young people. The Department is officered by persons from these four groups. The young people have morning and evening meetings on Sunday and occasional mid-week sessions. There are several Sunday School classes; they are taught usually by professors from the colleges. Teachers and subjects are changed every twelve weeks so as to keep this part of the program fresh and interesting to the students. The Sunday evening meeting is one of fellowship, inspiration and discussion.

This Church will try to "contact" every Methodist student who comes to Conway this fall. Pastors and parents can help us by reminding their young people of our interest in them and by urging them to co-operate with us in our efforts on their behalf. Letters from pastors and parents about young people coming here will help us. Tell us about their interests, abilities, what work they have been doing in the Church at home, etc. All such letters are considered strictly confidential.—Albea Godbold, Pastor.

### SALEM CAMP-MEETING

The historic Salem Camp-meeting this year made new history. A feature never before introduced into camp-meetings in Arkansas was tried out, and from reports the people wish to make it a permanent feature of their annual program.

Several months ago as Presiding Elder, we took up the matter of running an educational program in connection with the daily program of the camp-meeting with Rev. Clem Baker, executive secretary of the Board of Christian Education. He was of the opinion that it would work. Then conferring with Rev. Alton Shirey, the pastor, and with some of the directors of the camp ground, we agreed to try out the plan.

Bro. Baker planned for the faculty and secured Miss Fay McRae

for the Children's Work. He took the work with the Young People's Department, and J. S. M. Cannon and C. K. Wilkerson gave the work for the Adults. This program was carried out through the last week of the meeting with gratifying results.

We secured as the preacher for this week, Rev. Leland Clegg, chairman of the Conference Board of Christian Education. His morning messages fitted into the educational program, and his evening messages were evangelistic. Reports from the meeting have been the most favorable, both as to the educational work done and the fine messages of Bro. Clegg.

I wonder if this may not be the beginning of a new day for our camp-meetings. The people at Salem have grown so enthusiastic about it they are asking if we cannot arrange to hold other educational programs during the year, thus putting to use many times over that splendid property which in the past has been used only once during the year.—J. D. Hammons.

### MAGNOLIA

Since my superannuation five years ago my wife and I have made our home in Magnolia. As I am physically unable to take any active part in the work of the church I am finding comfort and pleasure in observing the progress of the work as it goes forward under the guidance of younger and more efficient men and women.

Our Magnolia Church is enjoying a year of quiet yet continuous growth. During this Conference year there have been 49 additions to the membership of the church, 27 of these were on profession of faith. A total of 74 credits in Leadership training have been issued to workers in our Church School.

A Vacation Bible School has been held with an enrollment of 116 and 88 credits given.

The Church School has been organized by Divisions and the Board of Christian Education is taking an active part in the life of the church.

An Educational building is in process of construction and will be completed by early fall. It is 50 x 70 feet, two full stories. The Children's Division will be housed on the first floor and the Young People's Department and the social activities of the Church will be provided for on the second floor. The house is for brick veneer construction and is admirably arranged.

It will cost several thousand dollars and will be finished free of debt. The Church budget has been unified and 85 per cent of the current obligations has been paid.

Arrangements are being completed with the General Board of Education for the establishment of a Wesley Foundation which will make it possible for the local Church to minister more effectively to the religious training of the large body of students who are attending the Magnolia A. and M. College.

A series of special evening services were conducted by our pastor, Rev. Leland Clegg, during the week of Aug. 4-11. These services were held on the Church lawn, where all of the evening services have been held during the summer. The singing was led by a large chorus choir under the direction of the regular leader, Mrs. Chester Green. The congregations were exceptionally large and the services were marked by a fine spirit of interest and appreciation. Twelve members came into the Church at the close of the meeting—ten on profession of faith.

I add this personal word that my health is still very bad but I was able to attend all of the services of the meeting save one. I hope to be able to attend the Annual Conference at El Dorado which will complete my fiftieth year in the itineracy.—J. A. Sage.

### FINANCIAL REPORT OF ARKANSAS METHODIST HISTORY COMMISSION, AUG. 21

#### Receipts from Little Rock Conference

Arkadelphia District.....	No Report
Camden District.....	
House from Camden.....	\$ 9.25
Walker, Louann-Fairview.....	8.25
Jacobs, Chidester.....	5.00
Total.....	\$22.50

Little Rock District	
G. W. Donaghey.....	\$100.00
Fred Isgrig.....	25.00
J. H. Carmichael.....	25.00
Vaught, Asbury.....	17.00
Wilcox, Austin Ct.....	5.00
Shirey, Bryant Ct.....	5.00
Rutledge, DeVall's Bluff.....	2.00
Teague, Carlisle.....	8.00
Cole, Highland.....	9.00
Wyatt, 28th St.....	4.00
Hefley, Forest Park.....	5.00
Meyer, Doug-Geyer Spgs.....	2.00
Gieson, Des Arc.....	5.00
Simpson, Hickory Plains.....	5.00
Burnett, Lonoke.....	1.00
Total.....	\$218.00

Monticello District	
McGehee and Montrose.....	\$ 3.00
Thomas, Portland.....	1.50
Total.....	\$ 4.50

#### Pine Bluff District.....No Report

Prescott District	
Fred Harrison, Hope.....	\$ 24.00
Rogers, Emmett.....	6.00
J. O. A. Bush, Prescott.....	3.00
Total.....	\$ 33.00

Texarkana District.....	No Report
Total Little Rock Conference.....	\$278.00

#### Receipts from North Ark. Conference

Batesville District	
O. E. Goddard for Dist.....	\$200.00
Mrs. Ella Cole, Batesville.....	3.00
Total.....	\$203.00

#### Booneville District.....No Report

Conway District	
Harris, Plummerville.....	\$ 3.00
Fayetteville District.....	No Report
Ft. Smith District.....	No Report

Helena District	
Davidson for District.....	\$ 75.00
J. T. Bateman, Clarendon.....	3.00
Total.....	\$ 78.00

Jonesboro District	
J. Q. Schisler.....	\$ 35.00
H. L. Wade, Jonesboro.....	50.00
Total.....	\$ 85.00

Paragould District.....No Report	
Searcy District	
Glover for District.....	\$ 40.00
Total North Ark. Conference.....	\$409.00

The following contributions have been received with no indications as to which District deserves credit. Can you give information? A. A.

## Quick Relief for Chills and Fever and Other Effects of Malaria!

Don't put up with the suffering of Malaria—the teeth-chattering chills and the burning fever. Get rid of Malaria by getting the infection out of your system. That's what Grove's Tasteless Chill Tonic does—destroys and drives out the infection. At the same time, it builds up your system against further attack.

Grove's Tasteless Chill Tonic contains tasteless quinine which kills the infection in the blood. It also contains iron which builds up the blood and helps it overcome the effects of Malaria as well as fortify against re-infection. These are the effects you want for COMPLETE relief. Grove's Tasteless Chill Tonic is pleasant to take and absolutely safe, even for children. No bitter taste of quinine. Get a bottle today and be forearmed against Malaria. For sale at all drug stores. Now two sizes—50c and \$1. The \$1 size contains 2½ times as much as the 50c size and gives you 25% more for your money.

Pittman, no address, \$3.00; Hatty May Bennet, San Antonio, Texas, \$3.00; G. M. Barton, check on Memphis bank, \$3.00.

Note: This report is being sent to all Presiding Elders and District Directors for their information and inspiration. Please notify me of any mistakes. 350 pages of the book are already printed. We met our first payment of \$500 when due, August 19. Another payment of \$500 will be due when first 500 books are printed about October 1. Please help us be ready to meet this contract.—Clem Baker, Secretary.

#### REVIVAL AT BRYANT

We closed our revival meeting at Bryant, Saturday, Aug. 17, with a baptismal service at Forest Hills Lake, where five adults were baptized by immersion. During the meeting 28 members were received into the church, 23 on profession of faith. Eleven of those uniting with the Church were heads of families. One man, 70 years of age, professed his faith in Christ and was baptized. It was a real revival and one Bryant will long remember.—Alton J. Shirey, P. C.

#### REVIVAL AT SCRANTON

Just closed a very successful revival at Scranton last Sunday. The people's hearts were moved by the inspiring messages that Brother E. B. Williams, Presiding Elder of the Booneville District, delivered. He was assisted by the pastor, who directed the song service. The meeting resulted in twelve additions to the church, seven by vows and five by certificate. The Conference Claims were paid in full and in addition the elder's expenses were paid and he was showered with about fifty cans of canned goods, all good eats.—A. L. Riggs, P. C.

#### REVIVAL AT HART'S CHAPEL

We closed a successful revival effort at Hart's Chapel Sunday morning, August 25.

Two members were added to the church, five were converted, and two were reclaimed.

The spirit was very evident and with the assistance of the organist, Mrs. Ewing, the song leader, Mr. Monkern, and the cooperation of the choir and all who came, we enjoyed a week of spiritual benefit.

Three-fifths of the remainder of our claims at this place were paid or pledged.

We wish to thank the other organists and all others who contributed to the value of the meeting.—Harold O. Scott, P. C.

#### REVIVAL ON McCORRY CIRCUIT

We closed our meeting at Fake's Chapel Friday night, August 23. On account of a Baptist meeting beginning on Saturday night, we had to close sooner than we meant. We ran the meeting from Sunday night until the following Friday night.

Had a fine meeting. Had eighteen conversions and reclamations and took seventeen into the church, all by vows except one by certificate. Also baptized two infants.

Bro. W. E. Benbrook of Judsonia did the preaching. He did some fine preaching to the delight of the people. It was real gospel preaching, and it brought conviction to the people. Do not be afraid of Bro. Benbrook not doing you good work.

This congregation contemplates building a church. Pray for us that this work may be accomplished.—R. A. Robertson, P. C.

#### MOUNT ZION CELEBRATION

Present and former Crowley's Ridge residents, many from hundreds of miles away, gathered at Mount Zion, historical burial place of Eastern Arkansas pioneers, to pay tribute to those who lie buried in the ancient cemetery.

Church dignitaries, prominent professional men and just plain citizens mingled together at the celebration to honor the hardy first settlers who helped build the Arkansas that now is from a wilderness.

United States flags side by side with the ancient emblem of the Confederacy decorated the improvised stage, colorfully symbolizing the unity between the North and South.

Many of those sleeping in the cemetery died while the Stars and Bars floated over Crowley's Ridge—many of them fought and died under that flag. A few of the ancient gravestones bear dates even before the Civil War.

The Rev. G. G. Davidson, presiding elder of the Methodist Church in this District, opened the day's program with a song, followed by a prayer of invocation by the Rev. M. A. Graves.

H. L. Lessenberry, Cross County examiner and president of the Association sponsoring the celebration, made the welcome address.

Dr. A. C. Millar, editor of the Arkansas Methodist made the response. The Rev. James F. Jernigan followed with a song and prayer.

A sermon by the Rev. Sanford Hayden of Forrest City was the next on the program. He used as his text Matthew 7:1.

Song and comments by Mr. Jernigan, announcements by Mr. Lessenberry and the benediction by the Rev. Ben T. Williams of Vanndale completed the morning's program.

Thanks for the picnic lunch served at noon was expressed by Rev. Mr. Decker of Harrisburg.

At a business session after noon Mr. Lessenberry was unanimously elected president of the association and Mrs. T. D. Hare was re-elected secretary and treasurer.

Dr. J. D. McKie, the next speaker, compared the Crowley's Ridge country of today with that of 50 years ago when he first moved here.

"This country was not a wilderness then—it was a cultured, civilized country, with educated leaders. In the medical world there were Van Patton, Robbins, and Price; in the legal circles there were Friedson, Rennau and Cameron. Morals then were three times as high as they are now. Morally, spiritually and intellectually this section of the country then is not to be compared with the present time," the physician said.

Rev. I. B. Manly of Houston, who is believed to have traveled farther to attend the celebration than any other, was the next speaker.

"I have come many miles to attend this occasion, but my heart is cheered when I look into the faces of those who knew my ancestors. Holy memories surround these grounds where some of the first preachers held their meetings—Bro. Gregory, Dr. Britt and Bro. Benoni Harris—pioneer settlers and minis-

#### HERE'S A GUARANTEED RELIEF FOR BURNING, ITCHING SKIN

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ters. I cannot express my joy at being here. I know of nothing that should be promoted more than this annual celebration.

"A chapel and an iron fence should be built here to mark this sacred spot," the Texan concluded.

Rev. M. A. Graves of Widener, who has been collecting material to assist in compilation of the History of Arkansas Methodism, was introduced by Mr. Lessenberry.

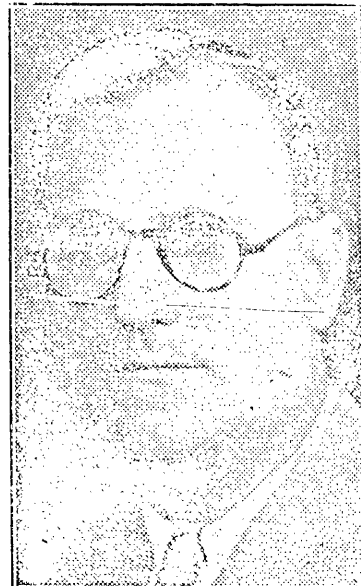
The Rev. James F. Jernigan of Sulphur Rock, who held the first revival meeting ever held in Wynne, followed with a few remarks.

"The Rev. J. M. Steele and the Rev. B. Lee were two of the greatest ministers in the pioneer days. The Rev. H. T. Bythe once said to Bishop Keener that we couldn't afford to abandon this country, for when it was developed it would be one of the garden spots of the world. That

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**SCHAER NORVELL**  
BROADWAY AT FOURTH



was endorsed and in 1870 the White River Conference was formed.

"When I held the Wynne revival meeting I was assisted by Col. Robinson, Ike Block, and Judge Brookfield and others. In 1906 the first Conference was held in Wynne."

He paid particular tribute to Ike Block for his untiring assistance to him in his work.

M. D. Simmons of Harrisburg, the only man present who attended the White River Conference in 1870, was then introduced.

R. C. Brown, Memphis attorney, was the final speaker.

"I concur with Dr. McKie in that this was never a backwoods settlement. I have never denied being from Arkansas and instead I have never missed an opportunity of proclaiming my nativity."

"There is a peace and joy here that passes all understandings—there are times in our lives that all of us must go back to the places dear to our hearts. My ancestors—T. P. Hare, Jacob Hare and John Hare, who took part in the early history of Methodism, endear this spot to me. Many historical facts make this spot one that should by all means be marked."

"I move that steps be taken toward placing a permanent marker here to show our loyalty and respect for our dead. An open air auditorium should be built and an iron fence. I move that a committee be appointed for this purpose."

Mr. Lessenberry said a committee would be appointed soon. The Rev. Ben T. Williams closed the meeting with prayer. — Maureen Wallin in Wynne Star Progress.

#### THE DAVIDSON CAMPMEETING

The meeting at Davidson Camp Ground, 14 miles west of Arkadelphia, closed Sunday night, August 25, with a service in which there were approximately 2,500 persons. It was said by those in charge that this was one of the greatest encampments ever held on these grounds.

There were 165 families encamped, a population of 698 people, representing several denominations; and many who drove out each day from near-by towns and communities.

The meeting convened Friday evening, August 16, with an early candle-light service. The Rev. R. C. Walsh, pastor of the Methodist Church of Horatio, was in charge. Brother Walsh was well known and highly respected before he came to Davidson, but before the meeting was concluded he was much loved and honored. He preached a straight forward message that proved him to be not only a real minister of the Gospel, but also one who loved and yearned for the salvation of men. He was assisted by the Rev. Harold Scott and the Rev. L. E. Wilson, pastor hosts, and visiting ministers. Mr. O. L. Baker of Okolona was in charge of the music and young people's activities, being assisted by Mr. Bud Morris of Gurdon. A full program was followed which provided for every person from the smallest child to the oldest camper. The central note of all was the winning of souls for Jesus Christ and the deeper consecration of those professing to be Christian.

The Camp authorities stated that one of the outstanding features was

the fine and noble effort of the 200 young people encamped to make the occasion all that it should be. They not only entered enthusiastically into their services but took an active part in the whole program and were ever ready to respond when called upon. The high point of enthusiasm and interest for this group occurred Friday afternoon, when James Sloan Ross of Okolona and Miss Louise Capps of Gurdon were chosen king and queen of the camp. The crowning ceremony was enjoyed by a large audience.

It is the opinion of the authorities that there has never been a more congenial and earnest group encamped at Davidson Camp Ground. They were more than pleased with the fine spirit prevailing and the utter lack of misbehaving. It is believed that great and abiding good was accomplished and the meeting was a great success. — Robert B. Moore.

#### NEAL STAYS HERE

Not many people would decline a call from Pine Bluff to Chicago. Especially if a substantial increase in salary accompanied the call.

Rev. C. C. Neal did just that thing. He was offered a church in a Chicago district very recently, but has sent "regrets," preferring to stay in Pine Bluff.

To some who may not know it, Neal has for years been one of the most useful Negro workers in this community in religious and educational fields. He prefers to work quietly for about 11 months in the year, but every once in a while occupies the spotlight in publicity when he holds a good-will meeting at Arkansas Haygood College for his white friends and supporters. Neal never fails to feed his guests abundantly, mostly with food raised by the students. Lip-smacking barbecued meat, served with trimmings, with watermelon for desert, makes a repast irresistible.

But even more irresistible are the reasons Neal advances for public support of Arkansas Haygood and other colored institutions, by white people. For 20 years he has worked in every way possible to help his race pull themselves upward by their boot-strings, with a little of the "white folk's" friendly good-will and financial assistance.

Neal has never given us an outline on paper of his principles for race advancement. But we know from his endeavors that they may be broadly classified as follows:

Educational training, religious training, optimism, work, thrift.

A man must practice what he preaches to be convincing, and Neal does this, literally as well as figuratively. Of versatile talents, he is pastor of Stout Calhoun C. M. E. Church, and delivers good sermons to his congregation. He has a knack which is almost uncanny of getting leading citizens of the white race to back him in his efforts, and can make a rousing good speech on almost any topic with no advance notice whatsoever.

And now the man who has done so much for others is to be recognized with a testimonial meeting the latter part of September. Three white bishops and an ex-governor of Arkansas, all his friends, will be invited to attend with many others.

Neal deserves this tribute. And he will take with modesty any words of praise at the meeting, just as he has taken numerous backsets over the past 20 years with courageous optimism. — Pine Bluff Daily.

## FOR THE CHILDREN

### HOW THE WRIGHT BROTHERS LEARNED TO FLY

Two boys were sitting together near a big window watching their father, who would soon come home. Their names were Wilbur and Orville Wright. When at last Mr. Wright came in sight, the boys ran out joyfully to meet him. They noticed that he held one hand behind him.

"What is it?" they cried together. For answer Mr. Wright brought out a queer little object that looked something like a tiny box kite. "Here's a helicopter," he said.

"Look! I will throw it on the ground," and he tossed it away from him. William held out his hands to catch the little object, but it did not fail. Instead it rose into the air.

The boys had never seen such a thing.

"Daddy," said Orville, "if birds and a helicopter can fly, why can't we?"

"You have no wings."

"But why can't we make them?" Orville wanted to know.

"Well," said Mr. Wright, "some day when you grow to be a man perhaps you can make some wings big enough to use yourself."

"I will," said Orville.

"I will build a kite big enough to ride on when I am a man," said Wilbur.

This happened way back in 1878. The year 1900 came, and Wilbur and Orville Wright were now young men.

"Well, Wilbur," said Orville one day, "you never made that kite big enough to take a ride on."

"No," answered Wilbur, "and you never made your wings to fly with."

"I still think," Orville said, "that we ought to be able to fly. Just think of those big eagles that fly so easily. Some of them are almost as heavy as we are."

"Well, let's watch the birds and see if we can find out how they do it," suggested Wilbur.

To help them carry out their plan, the two brothers began to build a "glider." The glider looked something like a very large kite, and it also looked in some ways like the little helicopter that Mr. Wright had brought home to Wilbur and Orville so many years before.

When the glider was finished they picked it up and started out for the little town of Kitty Hawk by the sea. Around on all sides were great sand dunes and thousands of birds soared in the sky.

The Wright brothers spent long hours lying in the sand watching these birds, and they learned that they could fly long distances without flapping their wings. That showed that the birds were floating on currents of air just as a swimmer can float in the water. They saw how the birds tipped their wings this way and that in order to balance and steer.

"Now that we have seen how they do it," said Wilbur, "let us try it, too, with our glider."

Out on the dunes they took the glider, fastened to the end of a strong rope. They tugged it to the top of Little Hill and balanced it on the edge of the slope. Finally they gave it a gentle push out over the cliff. Down the slope it went—slowly at first, and then more and more quickly, until it was fairly racing. The brothers held their breath. Suddenly the wind lifted the wings and

the glider swept off the slope and flew.

The brothers were very happy about this, but their work was not done yet. They knew now that the glider would fly—but could they ride it? Could they steer it?

Again they brought the glider to the top of Little Hill. This time Wilbur was fastened in and Orville pushed it off just as before. Again it was caught up and again it flew.

"Now," said Wilbur after he had returned to the ground, "we must learn to steer the glider and to balance it so that it will stay in the air a long time." Day after day they practiced until both could steer and balance quite well.

"Now," said Orville, "I think we ought to put a motor in our glider." They began at once to build the motor and when it was fastened to the glider the engine was started and it rose into the air and carried a passenger.

The Wright brothers' glider became known the world over. Its name was changed to airplane.—Selected.

### CARDUI RELIEVES PERIODIC PAINS AND NERVOUSNESS

Women who suffer severe pain and nervousness at monthly periods, due to poor nourishment as often shown by a run-down condition, may find Cardui as helpful as so many women have reported. Here is what Mrs. Carl Graf, of Georgetown, Fla., writes: "Cardui has been very beneficial to me—having used it as a young girl and since when in a run-down condition. I can testify to its relieving pain during my menstruation periods and as a tonic for women." . . . Thousands of women testify Cardui benefitted them. If it does not benefit YOU, consult a physician.

### Attend F. B. C. New Term Sept. 2

Students who desire a business course should enroll in the Fayetteville Business College. Modern, practical; low tuition cost. Write H. O. Davis, President, for New Bulletin.

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## Southern Methodist Sanatorium and the Golden Cross

We as a Church have not reached our objectives in the treatment of our people suffering from tuberculosis. The Memphis General Conference committed the Church to the establishment and operation of an institution to this end. The sanatorium in Tucson, Ariz., is a splendid beginning. But it is only a beginning. Our splendid organization, our membership, with our wealth as a Church, should do nothing less than carry out the splendid purpose in caring for our own people suffering from this dreaded disease.

The climatic conditions at Tucson are such as to present to the country at large a natural sanatorium for this class of sufferers. Our 80 bed institution occupies the most attractive elevation in the city. It is located only seven blocks from the state university. With our one and one-half blocks of city property, our two large and modern buildings, together with cabins and a seven-room cottage, present an attractive plant to all who come to the city and form a delightful and restful home for those who have to come here for the benefit of the climate. Our campus is one of the attractive spots of the city. Pepper trees, palms, oleanders, natural desert plants, beautiful lawns, evergreen shrubs, flowers, with the background of the Catalina Mountains—all form a picturesque setting.

For seven years we as a Church have operated this institution. Many hundreds have found here healthful and arresting treatment. Many are today back home working and happy after a sojourn in one of our modern rooms and after receiving the treatment of graduate nurses in the care of those who suffer from this disease.

Every day brings urgent requests for free treatment from some part of our Church. We are forced to say, "No." It is wrong; it is cruel; it is unnecessary. We have not as yet faced the matter in a sincere way. We are not guiltless. What should be done can be done if we will pay the price. To pass by on the other side will never class us with the good Samaritan. If as a Church we "look on" our Methodist people who suffer from this disease, sacrifice to the end, they are lifted up and "taken to an inn," we will lift our Church into a realm of service we have all too long neglected.

The plan of the Church is potential to this end. Our Golden Cross holds within its provision adequate possibilities. The splendid organization is simple, workable, and touches every part and person in our great Methodist family.

Let each Annual Conference Board of Missions put emphasis on the work of Golden Cross registration. See that each local church director enters on the work in May of each year fully committed to the importance of the work committed to them. Create a conscience on the subject; let pastors co-operate. Then after a 100 per cent registration, let all monies be kept in the hands of the Conference teller when within the bounds of that Conference, or it may be reduced to the presiding elder's district. If any person should need hospitalization in this climate, let him be sent here and requisition be made monthly on the said Conference teller, and in this way that

Conference would know who reaps the benefit of the Golden Cross money, where it goes. Should a person be sent here from a given field, the director of the Golden Cross who is put on the annual registration would then approach a person, state where his money will go. In place of one dollar, many will give five and ten dollars. This will popularize the Golden Cross, and the money will go where it is intended.

Let us as a Church face this matter honestly. Let us recall the mandates of the last General Conference. Let General Boards and Annual Conference Boards accept with sincere purpose the obligations placed upon them; and when this is done, let adequate provisions be made for all our own people who must have this climate and treatment, and no longer trifle with a sacred opportunity and obligation.

Since our beginning, and even now, we have patients from almost every state in the Union—people of all creeds. This we should do and not leave our own people suffering in climates where little hope is held out for their recovery.

The question of a general hospital is one that can be settled only by the General Conference. If we as a Church will get behind this sanatorium and do what the Memphis General Conference committed the Church to do, and each succeeding General Conference has re-committed the Church to do, we will find people with money who will assist in a large way to care for these suffering people. I have been here for 28 months. We are full. Very few of the patients are Methodists. If we will follow the above plan, we can care for our own, and no man feel any burden. Our existence is critical. I appeal to my own Church, which I have served for almost half a century.

Here is an institution, the only one owned by the whole Church, one which should grow larger year after year, and with our lands, we can enlarge from time to time, until we will, in the future, grow into a dominant, ever-increasing influence in the Southwest country, where developments will far surpass all other sections of the United States within the next 25 years. We cannot afford to do less than the General Conference has ordered.—W. J. Sims, Supt., Tucson, Ariz.

### BELIEVES IN SUPPORTING MASONIC HOMES

Mr. Nathan Cadwallader, of Faribault, Minn., who is ninety-eight years old, is looking forward to celebrating his seventy-first year as a Master Mason on October 17, 1935. He was born in Seneca County, Ohio, February 10, 1837, and became a Member of the Fraternity in Fostoria Lodge No. 288, Fostoria, Ohio, October 17, 1864. Moving to Faribault, Minn., after an honorable discharge from the Union Army, Mr. Cadwallader became affiliated with Faribault Lodge No. 9 in 1870.

Always much interested in Masonry, and especially Masonic homes Mr. Cadwallader presented the Home in Minnesota a check for \$1,000 on his ninety-sixth birthday. Recently, while he was visiting his cousin, Mrs. John Gephardt, of Indianapolis, he called at the Indiana Masonic Home. Appreciating the completeness of the Home, he presented Mr. Elmer F. Gay, Superintendent, his check for \$200 as a free will offering.—Scottish Rite Bulletin.

## A Choral Entrance

One of the most vivid memories of my school days is that of the last address I heard from Henry Ward Beecher. It was given to the young men in the School of Theology. It was just one month before his death, and it was the last time I ever saw and heard that prince among the pulpit orators of our land. I counted it a privilege then and I have cherished the memory of it ever since.

I sat at his feet where he stood, and I caught each passing gleam of light in his eye, and each of the fleeting shadows and illuminations which his varying lines of thought sent flashing into and over his face; and I thought I had discovered one secret of his power in the unusual depth of tenderness his speech betrayed and in the broad, prairie-like sweep of sympathy which filled all his soul and was musically sounded in every syllable.

He told us of his own early struggles and then of his later triumphs. He recounted the revival services he had conducted in Indiana and the victories which God had given him his long life through. Then his voice trembled and his eyes grew moist with tears as he leaned over to us with the exhortation taken from the Scripture, "Brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall. For so an entrance shall be administered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

"An abundant entrance we always call it," he went on to say. "But more strictly speaking it is a choral entrance which is promised. Did you ever get the picture of that text? The Roman warrior coming home from his many victorious battlefields; at the city's gates his family, his friends, his fellow-citizens and the thousands who rejoiced in the triumphs he had won all meet him as their common saviour, benefactor, and beloved friend. On all sides the blare of trumpets and the melody of the many instruments of music; always going on before, the uplifted chorus of song—an abundant, triumphant, choral entrance ministered to the warrior returning home.

"Do you get the picture of the text? Be diligent, brethren, and you will never fail; and finally a choral entrance will be ministered to you at the gates of the city of gold. I have labored for many years and in many fields and from all those congregations I have served many, have gone up to their rest, and now at the gates of the city they are waiting for the pastor who led them to Christ.

"My eyes are getting dim, my brethren, but I seem to see that multitude standing there; gray-haired fathers who did valiant service for the Lord, pure-eyed women who loved the sanctuary and the time of prayer, sweet-faced little ones who took my hand so willingly when I led them to the altar of God.

"And when I approach the city's gate of pearl their song will be upraised on every side; and, amid their welcomes, greetings, chords of triumph on their harps of gold, a choral entrance will be ministered me into the city of God."

That was in January. In one month's time he had been stricken down. The choral entrance toward which he looked had been given him

before the telegrams announcing his death had reached the daily press, and while the city and the people mourned, heaven's corridors were ringing with the choral acclaim.

Beecher told the Yale divinity students at one time, "If I were asked what had been in my own ministry the unseen source of more help and more power than anything else, I should say that my mother gave to me a temperament that enabled me to see the unseeable and to know the unknowable, to realize things not created as if they were—and often times far more than if they were—present to my outward senses." It was that temperament at play which we were privileged to see and hear on that memorable day.—D. A. Hayes in Central Christian Advocate.

### "THOU SHALT NOT STEAL"

Rev. Henry T. Wheeler, in charge of evangelistic work on the Tunda District of the Congo Mission, was recently visiting a very large village where missionary work had been begun only a short time before. The village chief came to Mr. Wheeler and told this little story:

"When you were having your camp meeting in the forest near Tunda, I was there one day and I heard some one say: 'God says you must not steal.' I remembered this when I returned to my village, for here in this large village we could not leave a thing outside the house for thieves. So I told my people what I had heard at the meeting—'God says you must not steal.' My people heard me and today you can leave your things in the street and no one will bother them."

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## William Booth— Prophet of God

William Booth was an Old Testament prophet in a semi-military garb of modern days. About him was something of their restless zeal which gave him no peace and consumed him like an inner fire. Like them, too, before his long and toilsome day was done, he flamed with a red-hot gospel of salvation and punishment for sin. Unlike them, his message was world-wide. They lived, worked, preached, and died in a little country. General Booth, as his illustrious predecessor, John Wesley, claimed the world for his parish. Before his death the blood and fire of the Salvation Army was known in all parts of the earth.

Booth began his working life as an assistant in a pawnbroker's establishment. After an arduous week he often used to travel long distances on a Sunday to preach. The passion for souls was born in him then; that passion never died so long as he had breath to proclaim his Master's message. He drove him (no other word can describe more aptly his call to the ministry) into the ranks of the Methodists; it drove him out from his brethren to stand in utter loneliness, a prophet indeed, on the Mile End Waste; finally it drove him to the founding of the Christian Mission from which the Salvation Army directly sprang.

From the beginning his word was to the outcasts of life. He preached a Gospel that was unsparing in its severity, that proclaimed hell red with fire and torment for those who would not repent. Yet that message freed thousands from the heavy chains of drink and lust, and sent them back to give their lives with a joyful abandonment to the proclamation of the Evangel.

In some respects those days revived the enthusiasms of the Evangelical Revival. Men once again cried out in agony, as they were convicted of sin; once again men and women endured every kind of insult and persecution and went on with riotous joy in their holy task. They went out into the highways and byways, the submerged areas of the great cities, to compel the wanderers to come in. Yet it is not the purpose of this article to write of the organization which General Booth built up, but of his own work as a preacher. We do well to remember that the organization was born and begotten of the preached word. Indeed, for years, Booth was hesitant about organization, and had an intense hatred of "possessing property." He was afraid of the respectability which seemed to be so frequently an accompaniment of cushioned pews. His one concern was to save men's souls. It was only in later years that the vast social machinery of the Army was created. Booth came to that because he felt a deep uneasiness at offering the saving tidings of the Gospel to a man with an empty stomach. It seemed to him like an insult to a man's humanity. Always the social machine was secondary; the immortal soul was the only thing that mattered. There is a story told of Booth which may be legendary, but which perfectly describes his outlook and attitude. He was asked what he thought of Trade Unions. Impatiently he replied: "What are Trade Unions to me or I to Trade Unions? I am saving the lost; I am setting their feet on the ladder. Stand aside!" William Booth was

that kind of man or nothing—a soul-saving preacher.

He almost always spoke in public at great length; seventy or ninety minutes was no unusual time for him to continue. His Hebrew appearance—on his mother's side there were Jewish antecedents—his piercing eyes, in later life his snow-crowned head, and his long white beard, made him a picturesque and authoritative figure; a prophet in whom was no guile.

No account of Booth's success would be complete without some mention of Catherine Booth, his wife and loyal helpmeet until her death in 1890. The worth of her deep spiritual quality to her fiery husband is beyond question. She was the fidus Achates, without whom it is impossible to think of the Army or its Commander in the early days. Had she lived it is possible that the domestic dissensions—three of his children left the Army in the General's later years—would never have taken place.

At the close of his life Booth became one of the most respected men in the world. He traveled far and wide, yet he remained as he had begun—a single-minded preacher of the Gospel of hope to despairing humanity.—Edmund B. Potts in Christian Words.

### DECLINE OF PROGRESS

There are two kinds of decline: a decline that means progress and a decline that means surrender. The horse and buggy method of travel has declined, but that means progress. The attendance at prayer meeting has also declined. That does not mean progress.

The circulation of religious papers in Protestantism has greatly declined in the last few years. We invite the ministers and laymen of our Church to consider which kind of decline this is. Is this decline due to the fact that we have discovered a better device and that the religious paper must go the way of the horse and buggy because we now have a spiritual automobile into which we can put the Church and rush it toward the goals for which religious journalism struggled more slowly? If so, by all means let us motorize the Church as quickly as possible. We are for decline anywhere if it means progress.

But if the decline of religious papers is the kind of decline which means progress, just where is the new device we have invented to put in the place of these papers? Whoever lays down an outmoded tool for a better one is wise, but wisdom never lays aside an old tool until the better one is at hand. Where is the new instrument of power which justifies the Church in allowing the circulation of religious papers to decline?

The day of illiteracy has passed. This is a reading world, at least, our part of it is. The Methodist Church is a reading church. We had as well repudiate the law of cause and effect as to suppose that what the church reads will be reflected in the church's character. What the church is reading will as certainly affect its spiritual life as what men eat affects their bodies. If we cannot arouse the church to a hunger for religious reading matter, we cannot arouse it to any other kind of religious hunger.

The decline of the religious press does not mean progress; it means surrender. When our pastors face the full meaning of the situation, they will go into action to change

this trend. The daily paper, with its sensational news of crime and its columns of social scandal, does not feed people spiritually. The heavens seem as brass to many a preacher as he stands in the pulpit on Sunday morning because his people have filled their minds with the crime and filth of a nation's life for a week; and they cannot be melted into that spiritual glow that makes a great hour of worship.

Ministers have this fact to face: That in the main they preach to people on Sunday morning who have not been prepared for worship by any reading during the week. They come with minds that have fed upon other types of reading, leaving the minister the task of counteracting these influences. If the church papers were put in every Methodist home in Georgia, while not all would read it, the total effect would be such as to change the tone of preaching. Ministers would speak to better prepared minds. They would not have the over-secularized mind to counteract. Their message could be more positive. There is a difference between administering an antidote to poison and giving food. No congregation is dead or harder to preach to than an uninformed congregation that simply does not know the great Christian issues of this hour.—Wesleyan Christian Advocate.

### SOAK-THE-RICH A LAST RESORT MEASURE

The soak-the-rich policy of the administration seems to be a bitterly ironical sequence of the administration's prohibition repeal promises. James A. Farley, chairman of the Democratic National Committee, spent much of his time after the election of President Roosevelt, campaigning for Repeal, promising the voters that "The burden of income taxes should and will be relieved with the passage of the repeal amendment." And on May 24, 1933, he promised the voters of New York that "Without doubt repeal of prohibition will bring in enough revenue to offset the new taxes which Congress is going to enact now to give new jobs."

Irene du Pont in testimony given before the Senate lobby investigation had it figured out that the legalizing of beer alone, with the British tax rate would, save \$10,000,000 per year in taxes on one of his several corporations, and bring into the national treasury \$1,320,000,000 annually, and added, "Note, too, that this tax would be practically net for it would be a stamp tax, and there would be no scandals concerning rebates, and no snoopers in business offices examining books."

Joseph H. Choate, Jr., afterward Federal Alcohol Administrator, said during the repeal campaign, that it would "balance the Federal and State budgets and eliminate the taproot of depression and unemployment. For those benefits we cannot and must not wait." And while it is true that we did not wait, it is also true that we did not get the promised benefits!

The irony of the situation is that after cajoling the rich nabobs into paying the cost of electing this administration on the promise of legalizing beer that the rich might evade taxation, a bill to "soak the rich" is now the President's chief "must" measure.

But the rich are the last ones to feel the barbed point of this joke. Brother John J. Citizen felt the squeeze of increased Federal and

State levies long before Mr. Horatio Money Bags had the hint that he would be permitted, under present plans, to pay his fair share of the cost of the government he enjoys. The fact is that under this raw deal Beelzebub Booze is the only winner. W. G. Calderwood.

### OUR GREATEST NATIONAL PERIL

The greatest peril of our day is not the "Red" menace. It is not the low price of wheat or high price of gasoline; it is much graver than these. It is a peril that becomes more and more threatening as time goes on, and the problems of government become more complex. It is a peril that is immeasurably greater in representative government than in a monarchy. The supreme American peril is the failure of the Christian citizen to participate actively in political affairs. It reaches its climax in their failure to vote. This menace, ominous as it is, is regarded lightly by multitudes of Christian citizens. The very group to which the nation looks for its protection from evil people and evil forces is the group we speak of as respectable citizens. Through every political unit of the nation runs this poison of indifference to civic duties. Through the municipality, the county, the state, and the nation it flows like a devastating gulf stream. Very small minorities control important elections, and determine the questions most vital to the public welfare; because Christian citizens are too indifferent or too lazy to take the trouble to cast their votes for good men and safe measures. Thus the most responsible element in American citizenry is deaf to the manifest call of God's kingdom. This land must be rescued from the peril of non-voting citizens. This indifference is the greatest American peril. It hangs menacingly over the land—a sword of Damocles.

Maintenance of our free institutions depends upon the faithful performance of our political duties by the intelligent, honest, moral citizen. To the neglect of these duties, most of our evils are to be traced. Through this laxness, the reins of government which should never be out of the grasp of the intelligent, honest cit-

### PURELY VEGETABLE LAXATIVE MEDICINE

It is just as natural for the digestive system to respond to the laxative action of Thedford's Black-Draught as it is for the body to pick up energy from foods from the garden. Both are vegetable products of Nature. Black-Draught is composed of laxative herbs, selected in the course of long medical experience. And in Black-Draught they are prepared by simply drying and finely grinding them so that the human digestive system can most easily absorb the medicine needed to relieve constipation. When you need a laxative, get acquainted with Thedford's Black-Draught.

### 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.



izens, are held by those who manipulate them for selfish purposes. There is no quality more distinctive of a model citizen than zeal in political duties.—The United Presbyterian.

### THE NEW HYMNAL

By Bishop Warren A. Candler

The *Methodist Hymnal*, the official hymnal of the Methodist Episcopal Church, South, the Methodist Episcopal Church, and the Methodist Protestant Church, will soon be issued from the presses of the Churches named.

It was prepared by a Joint Commission composed of representatives of the three Churches, and deserves to be used by all their congregations.

Most, if not all, the evangelical churches have revised their hymnals during the last several years. The *Methodist Hymnal* was the last of such revisions made, and its makers derived many benefits from all that preceded it. It is perhaps the best of all.

It is a book of 653 pages, and it contains the ablest of the old hymns and the finest of the new compositions. It is not a perfect compilation, of course; but it is difficult to find a better one. Some good people will miss a few of the older hymns, so dear to their memories, and some newer songs are included which may not meet universal approval. After all allowance is made for these omissions of the old and insertions of the new, the *Hymnal* is worthy of acceptance and use by all "the people called Methodists" in the United States.

It is doctrinally sound and musically admirable. Let the pastors of all our churches see to it that their congregations procure adequate supplies of the *Hymnal* without delay. The purchase of the new book will supersede the necessity of buying any other books for any of the services of the Methodists.

The great hymn by Charles Wesley, "Come, O Thou Traveler Unknown," which Dr. Isaac Watts considered the greatest hymn in the English language, is No. 311 in the new *Hymnal*, set to a singable tune. Our people have neglected too much this lofty composition, and they should now make up for this neglect by singing it often.—Atlanta, Ga.

### IT PAYS

The advantages of higher education are manifest. It pays in position and influence. It pays in added years of service. The right kind of an education helps a man to be versatile, adaptable, and progressive. It pays in the saving of time. It is worth-while to sharpen the tools with which one is to work. It pays in added personal power and equipment. It gives self-mastery, poise of judgment, carefulness and an accuracy of method which is of incalculable value. It admits one to a new world of appreciation in nature, music, art, literature and science. It develops a higher type of manhood. It strengthens moral integrity. It intensifies religious zeal and develops an intelligent sort of social service. It pays in dollars and cents. A certain electric company began by employing college men. It has found that 90 per cent of them succeed as compared with 10 per cent of the men who enter business on leaving high school or grammar school.

It pays in admirable fellowships that stir an inspiring memory. It was a fine fellowship that marked the student days of Whately and

Arnold at Oxford; Southey and Coleridge at Oxford; Tennyson and Hallam at Cambridge; Hawthorne and Longfellow at Bowdoin.—W. W. Youngson.

### WHAT DRINK DOES TO YOUNG PEOPLE

A call on the Head Resident of a social settlement located in a congested section of Chicago revealed some startling results of the legalizing of liquor. Her remarks especially concerned the many young people of the crowded district which constitutes their neighborhood.

"Has the legalization of liquor made any difference in your work and among your people?" the Resident was asked.

"A very marked difference," she replied.

"Liquor has become a major problem with us.

"There is a vast increase in drunkenness. Crowds of young men take their girls down to the Loop (Chicago's Broadway) at night and drink at the worst taverns. Returning home toward morning their wild laughter and coarse language betray their frightful condition to the neighborhood. Boys and girls who never drank in former days now ignorantly permit themselves to be robbed of their self-respect by alcohol.

"Many more drunken young men are to be seen on the streets than formerly. The street cars fairly reek with liquor after working hours, and grow worse as it gets later.

"There is a marked difference in the attitude of young people toward drinking. Formerly some thought it smart to defy the law but now they flaunt their liquor in the face of everybody, for has not the Federal government declared it to be legal? Young people do not question the right or wrong of drinking, though some of the young mothers do resent the discomfort that drink has brought into their family life.

"Night life has become a sinister thing since liquor has come back. Girls now work as barmaids in the taverns, and as hostesses. Many of these have come in from the country or small towns, where lack of money or other unhappiness in the home has pressed the daughters to find some way of escape.

"There is a Night Club on every corner and young people crowd into these resorts, seeking to imitate the social life formerly known to the rich.

"Yes," concluded the Head Resident, with emphasis, "liquor has become a major problem in our work for our neighbors. The only hope lies in education to show what alcohol is and what it does to people."

### A LAY SERMON

Several years ago on an August Sabbath a stranger came to the morning service who preached to me a better sermon than I preached to him. He was there on time. He knew what he was there for. He knew what to do when he was there. He knew how to find the responsive reading and how to locate the psalms. He joined heartily in repeating the creed, the responsive service and the singing of praise. He was an attentive listener who kept both eyes and ears open. He did not hurry to get out of the building. He was ready for human fellowship as well as divine fellowship. I do not know what he put into the plate, but as he had a seat well forward,

I saw him make a contribution. When I spoke to him after service I asked him if he were a tourist. He replied that he was a business tourist. He represented an Iowa firm that manufactured an attachment for threshing machines. Several of these attachments had been sold in this neighborhood and he had traveled nearly two thousand miles to see that they were properly installed to function most efficiently. I asked him what was the matter with their book of instructions. I expressed the opinion that modern farmers were so mechanically minded that they could easily follow directions in a plainly written booklet. To which he replied: "A book of instructions is a mighty poor thing with a machine the buyer has never seen in use. Machinery is like religion; it needs a demonstration. After that there is no excuse for failure."

Religion needs a demonstration? Yes. It needed one when Jesus came. Moses and the prophets wrote a handbook on holy living, but they could not demonstrate it to their fellows. Even men religiously minded made a mess of its interpretation. There never were better intentioned men than the best of the Pharisees. Saul of Tarsus is an excellent sample. And his "former manner of life" is an excellent comment on the fact that a book of instructions is a mighty poor thing by itself. They needed a demonstration. And they got it in Jesus of Nazareth. And we have that demonstration. There is no excuse for failure.—A. W. W. in Christian Union Herald.

### OBITUARIES

EDWARDS.—Eliza J. Edwards was born in Missouri, June 22, 1847, the seventh child of Henry R. Welch and Eleanor Margaret Welch. She was a member of the Methodist Church for 77 years, having joined in 1858. She was married three times: To R. R. Bryant in 1867; to J. H. Trantham in 1886; and to Rev. J. R. Edwards in 1903; all of whom preceded her to the glory land. She passed away on the night of Aug. 8. Her funeral was in the Methodist Church at Ravenden Springs, conducted by her pastor, in the presence of a large number of relatives and friends, and her body was laid to rest in the Janes cemetery, near Ravenden Springs, Ark. Sister Edwards had no living relatives nearer than nephews and nieces. I have never found any one with greater faith in God or greater love for the Church than she had. Everyone who knew her, had the utmost confidence in her religion, and said she was a great character. It was indeed a benediction to be in her presence. She was truly the pastor's friend, and it was a great privilege to be her pastor, and be with her in the work of the Lord.—W. J. Williams, Pastor.

COLLINS.—Miss Velma May Collins was born May 16, 1909, at Banner, Arkansas, and died August 7, 1935. She was converted in early life and joined the Methodist Church at Wolf Bayou, later moving her membership to Heber Springs where she was a member at the time of her death. The funeral services were conducted at her home, by the Rev. C. H. Bumpers, her pastor, the Heber Springs choir assisting with the music. Burial was in the Banner cemetery, where she was laid to rest beside her father and mother who had

preceded her in death in February. Her father, Rev. T. B. Collins, was a Methodist preacher, serving the community where he lived. Velma leaves to mourn her going two sisters, Mrs. L. C. Casteel and Mrs. D. M. Wood of Denver, Colorado, and two brothers, Floyd S. Collins of Banner and Noel Collins of Heber Springs, and a host of friends wherever she was known.—A Friend.

HALE.—Mrs. Clara Packard Hale was born May 3, 1846 in White Sulphur Springs, Meriwether County, Ga., and died in Nashville, Ark., March 25, 1935, which made her almost 89 years old. When 11 years of age she was converted and joined the Methodist Church at the old camp-ground in Warm Springs, Ga. She was a faithful and devoted member for the remainder of her long and useful life. She was the granddaughter of a Methodist preacher, and also had a brother who was a preacher, Dr. W. F. Packard. She was a devoted student of the Bible. She had her favorite chapters, like all lovers of sacred literature. They were John 14, Isa. 55, Matt. 5, Ps. 23 and 103. She believed in the promises of God which she found in the Bible. She trusted God. Her parents were substantial people and were vitally interested in building a good Christian society. From her home radiated a wholesome Christian influence. Sister Hale was receptive to this creative and cultural atmosphere. Her parents moved to Arkansas in the early sixties. In 1869 she was united in marriage to Dr. E. G. Hale of Monticello, Ark. To this union were born six children, three of whom survive: Dr. A. W. Hale, Mrs. Pearle Cranford, and Miss Hattie B. Hale all of Nashville. It was my good fortune to be the pastor of Sister Hale for two years. Often was I cheered when I visited her and Miss Hattie who so tenderly and sweetly looked after her mother in her declining years.—J. Frank Simmons.

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## First Parsonage Baby For at Least 50 Years

According to the "old-timers," Robert Turrentine Steel, who was born on August 25, is the first baby to have been born into the Winfield parsonage for at least 50 years. (He may be the first in all the 67 years of the church's history, but no one wants to take the responsibility of making that statement). This, added to the fact that he is the son of our pastor and his wife, is an additional reason why Winfield will watch with keen interest and good wishes the life of the little newcomer.

Mrs. Steel and the baby were moved home from the Baptist Hospital Tuesday of this week and both are doing nicely.

### ABOUT WINFIELD FOLK

Miss Blanche Alley and Miss Ella Teasdale, with a party of friends, are on a motor trip to Norfolk, Virginia and other points.

Miss Ann Buckley will return this week from a visit to her mother in Chattanooga, Tenn.

Mrs. Dewey Glasscock and daughters, Rachel and Laura, are visiting relatives in Georgia.

Mr. and Mrs. Charles M. Hamilton and Charles have returned from a two weeks' vacation spent near Eureka Springs.

Mrs. Annie McGarry has had as her guests for the past two weeks her daughters, Mrs. W. M. Blackshare of Hot Springs, and Mrs. G. D. Faulkner of Jonesboro and her four children.

Mrs. R. W. McWhirter accompanied Mr. McWhirter to St. Louis last week, where Mr. McWhirter underwent treatment in the Missouri Pacific Hospital.

Miss Martha Moore has returned from a two weeks' visit with relatives in Paris, Texas.

Mr. and Mrs. Herbert Lawrence and son, Louis Muller are spending the week in Oklahoma City.

Mrs. J. A. Dowdy and Miss Maxine are visiting relatives in Paris, Tenn.

Frankie Crone, little granddaughter of Mr. and Mrs. D. W. Gordon, has returned from a month's visit with friends in Eureka Springs. Miss Geraldine Gordon is spending a two weeks' vacation with her sister, Mrs. R. H. Walker, in Oklahoma City.

### CONGRATULATIONS

Mr. and Mrs. Roger Fake are rejoicing over the birth of a daughter, Margaret Ann, on Monday, Aug. 26 at St. Vincent's Infirmary. Although not members of Winfield Church, Mr. Fake is a faithful member of the choir.

Snow Wilson III, is the grandson of Mr. and Mrs. R. Snow Wilson. He was born at the Baptist Hospital last Sunday.

### MARRIED

Mr. John Fulton, Jr. and Miss Clara Bleidt were married at the home of the bride last Sunday afternoon at five o'clock. Bro. Steel performed the ceremony. They will live at 2021 West 17th.

### THE WAYNE CLARKS BACK

Winfield is glad to welcome back into the congregation Dr. and Mrs. Wayne Clark who have been away for nearly a year at Rogers, Arkansas. While away Dr. Clark spent some time taking a post graduate course at Northwestern University, Chicago. He has re-opened his dental office in the Donaghey Building. They are living at 411 Pearl.

# Pulpit and Pew Winfield Methodist Church

Sixteenth and Louisiana, Little Rock

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

MISS KATE BOSSINGER  
Organist  
MISS MINNIE BUZBEE  
Executive Secretary

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SEPTEMBER 5, 1935

NO. 36

## SUNDAY SERVICES

11:00 A. M.—"One Secret of Christ's Personality"

By Rev. J. D. Hammons.

There will be no evening service.



DR. J. D. HAMMONS

## PRESIDING ELDER TO PREACH

Dr. J. D. Hammons will preach at Winfield Sunday morning at eleven o'clock. It is his regular appointment for Winfield for the fourth round. His coming is our signal for the beginning of the work of the Fourth Quarter of the Conference year and reminds us that another Conference year is nearly at an end. Winfield is always proud of her Presiding Elder and welcomes him to her pulpit.

## STEWARDS TO MEET

On Monday evening at 7:30 at the church the Winfield Board of Stewards will have a very important meeting in which there will be a full discussion of plans for the fall program of work. The pastor is very anxious for every steward to be in his place at this important meeting.

## FREE!

Sunday morning at the close of the eleven o'clock service there will be free copies of the Christian Advocate available for those who want one. The Christian Advocate is the General Organ of our Church and is one of the ranking religious periodicals in the country. Its editorials are timely and sane; its comments on current events are illuminating and pointed; its news is fresh and significant; and its articles are interesting and worthy. We want you to look over a copy of it this week and if you are impressed with it, you will be given an opportunity the Sunday following to subscribe to it at two dollars a year. Its contributing editors include Dr. Paul Quillian, Dr. W. C. Martin, Dr. Forney Hutchinson, and other prominent church leaders whose names would be familiar to you.

## Curtain Club Planning Fall Activities

The Executive Committee of Winfield Curtain Club held a meeting at the home of the president, Marvin Wesson, Jr., Tuesday evening, Aug. 27. Plans were discussed which will be set forth at the first general meeting of the Club in the Recreation Room of the Church at 7:30 Tuesday, Sept. 9.

All persons who will be interested in the activities of the Curtain Club for the next year are cordially invited to attend.

## SENIOR DEPARTMENT PICNIC

The Senior Department of the Church School had met in one general session during the summer, with Mr. Joseph Durham serving as superintendent. Last Sunday was reorganization Sunday, getting ready for the individual class work.

The boys and girls held a contest to see which would have the larger attendance. The girls won and the boys treated them to a hamburger supper at Boyle Park last Monday evening.

## GOING TO COLLEGE

The best wishes of Winfield congregation follow our boys and girls who are leaving for college this fall—some for the first time, some to finish their work there. The following are known to be going:

Chas. Hegarty, Jr., son of Mr. and Mrs. Chas. Hegarty, to the Theological School at Southern Methodist University, Dallas, Texas.

Miss Maxine Dowdy, daughter of Mrs. J. A. Dowdy, is entering her Senior year at Hendrix College at Conway.

Miss Mary Ethel Smyers is returning to the University of Arkansas.

Miss Eugenie Florian, daughter of Mr. and Mrs. E. J. Florian will be in her third year at State Teachers' College at Conway.

Miss Lois Thomas, daughter of Mr. and Mrs. W. A. Thomas, will enter Vanderbilt University at Nashville, Tenn.

Miss Mary Mehaffy, daughter of Judge and Mrs. Thos. M. Mehaffy, will enter Bethel Women's College at Hopkinsville, Ky.

Miss Catherine McFarlin, daughter of Mr. and Mrs. G. O. McFarlin, will attend Sullins College at Bristol, Virginia.

Roland Brickhouse, son of Mrs. Eulalia Brickhouse and grandson of Mr. and Mrs. Ben D. Brickhouse, will attend John Brown College at Siloam Springs, Arkansas.

Miss Kathryn Owens, daughter of Mrs. W. A. Owens, is returning to Columbia University, New York for her third year.

Miss Julia Bowen, daughter of Mr. and Mrs. J. P. Bowen, will be in her Senior year at the University of Arkansas.

Miss Coy Pearce, daughter of Mrs. C. G. Pearce, will enter the University of Arkansas.

Miss Mary Alice Darr, has been given a leave of absence from the public schools of the city, where she has been teaching, so that she may attend the University of Arkansas to work on her degree of B.S. in Education.

Paul Hegarty is working on his Ph.D. degree in Cornell University and doing Research Work and serving as instructor.

There are very likely other boys and girls in Winfield who are going away to school. The office will appreciate being notified so that our record may be correct.