



Arkansas Methodist

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



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

Volume LIV

LITTLE ROCK, ARKANSAS, SEPTEMBER 12, 1935

NO. 37

METHODIST BENEVOLENCES

WHAT, exactly, is the Methodist church, of which you, probably, are a part?

It is much more than a group of members with a building, a preacher, and weekly meeting in your community. It is a world-wide movement, a vast organization promoting various Christian enterprises around the globe.

This wider and larger service—this work of love and good will beyond your local congregation—requires a considerable monetary outlay. It is financed mainly by the "benevolent apportionments", or "conference collections". Each charge voluntarily assumes a certain amount as its fair share of these funds. That amount per capita is quite small, but the combined gifts of thousands of churches constitute a large total.

What becomes of this money? More than half of it is used for "conference work", which differs in various Annual Conferences. Usually it includes the conference schools and colleges, orphanages, superannuated and mission preachers, and religious education or Sunday School work.

The other part—less than half—is for "general work", or activity so large or remote that it cannot be handled by an Annual Conference. The causes are such as home and foreign missions, superannuated preachers, church buildings in needy areas, general administration of the Church, and Christian education, including theological seminaries, teacher training, and work with students in our colleges. The amount asked for all this "general work" by the General Conference is \$2,000,000 annually.—Church School Magazine.

MISTAKEN IDEA OF A CHURCH PAPER

THE trouble with too many Church papers is the ones who produce them seem to think all their readers are preachers, and preachers read the Church paper less than any other class.

These words were from a wise and mature student of human nature and church life as we talked things over in a press conference.

We have heard from some preachers the criticism that Church papers were not as dignified as they should be in catering to the highly educated. We ought to have more deep and solid discussion of vital issues and profound subjects. We ought to think more of the intelligencia among the trained ministers perhaps is what is meant.

It is well for these preachers to remember we would not last long with a Conference organ published on the program of the Christian Century, the Nashville Advocate or on the plan of the Methodist Review, which died because it could not get three thousand subscribers among nearly three million Methodists.

As we have seen it, a Conference organ with seven or eight thousand subscribers, and we hope with many more readers, could not hope to have seven hundred of the class indicated above. The rest of our readers are neither preachers nor professors in universities, but just humans. They would not care for much of the diet that the other classes might prefer.

The best hope a Conference organ has is among the masses of people, who want things of human interest. This is what is in the minds of the men who are now trying to give the Church papers that will bring to our people the plain things of human interest and inspiration. We cannot have a highbrow Conference organ because we haven't enough highbrows to support it. Nor should the editor all the time be thinking about pleasing preachers and professors when he sends out the papers because

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HOLD FAST THE FORM OF SOUND WORDS, WHICH THOU HAST HEARD OF ME, IN FAITH AND LOVE WHICH IS IN CHRIST JESUS. THAT GOOD THING WHICH WAS COMMITTED UNTO THEE KEEP BY THE HOLY GHOST WHICH DWELLETH IN US.—2 Tim. 1:13-14.

* * * * *

the most of his readers are not in that class. There are a lot of things to consider in this and any other line.—Richmond Christian Advocate.

SEEING NEBRASKA AND WYOMING

HAVING purposed for many years to visit California, Nevada, and Oregon because I had already traveled in all the other States of the Union, but having been let hitherto, I decided to take advantage of the opportunity to see the Exposition at San Diego and at the same time finish up the United States. Consequently I started at 2:55 p. m., Friday, August 30, and by the help of the good, old, reliable Mo. P. Railway I arrived in Omaha, Neb., Saturday at 1:30 p. m. having had pleasant journey. As my fine friend, Dr. F. E. Day, of Minneapolis, had arranged for me to speak to the Methodist preachers of Omaha, I was welcomed by Dr. Bryant Howe, the accommodating pastor of Grace Methodist Church, and conveyed to the First Church where soon the preachers assembled and I undertook to "Interpret Southern Methodism". I found them a fine, brotherly, and appreciative group and seemingly happy over the prospect of Methodist Reunion and pleased with the proposed plan and not averse to being in the group with Arkansas.

A helpful night's rest, in the attractive Sanford Hotel, where everything pleases except the bar, I awoke to find it raining hard and everybody talking about it. I addressed a combined Sunday School class of men and women and preached to the rain-diminished, but very attentive congregation at Grace Church, a large Society in a desirable residential section, and then enjoyed dinner with the charming Howe family. In spite of the rain they gave me a splendid view of the city through their car window.

I was favorably impressed. Omaha, a city of 220,000 people, admirably located on an undulating site on a bluff of the Missouri River, one of the greatest stock-markets, a prominent railroad center, with many industries, has also beautiful homes and parks, elegant churches, fine schools, and hospitals, and substantial business houses. It is fortunate in being headquarters for the magnificent Union Pacific Railroad and the Woodmen of the World, both having imposing office buildings, and each highly favored in having at its head a man born and reared in Arkansas, Mr. Carl R. Gray being the former and Mr. De E. Bradshaw, the latter. I had hoped to meet them but both were out of the city.

At 7:00 p. m. in First Church, of which Dr. Chas. J. Bready is the popular pastor, at the Young People's Forum, I gave "Some Observations of An Old Foggy", which seemed to please them. With 14 churches, a hospital, the Stuntz Hall, a dormitory for young women, and an episcopal residence, at present occupied by Bishop F. D. Leete, Methodism in Omaha is a strong factor. One thing about almost all the Protestant churches that struck me unfavorably was that practically none have Sunday night preaching. My visit was a delightful experience.

At midnight, in the convenient commodious,

and stately Union Station, I was amazed to find the "red-cap" service not only extremely accommodating, but absolutely free, the boys positively refusing "tips."

Monday I awoke as the splendid Union Pacific train, on time, was speeding through middle Nebraska. I was surprised to observe that it appeared to be a thriving agricultural country of undulating plains. Crops and trees showed no evidence of injury from last year's drouth. The North and South Platte Rivers look like broad, sandy flats with little water and low banks, but at times become raging torrents.

A little before noon Monday, I reached Cheyenne, the capitol of Wyoming, and spent two hours viewing it. Situated on an almost perfectly flat plain, with mountains in the distance, having broad streets and attractive buildings, elegant churches, and a stately capitol, smaller, but similar to our own, with its 20,000 population, it is a thoroughly modern and progressive city. I went through the Capitol, but as it was Labor Day, I met none of the officials. I had a brief chat with Dr. H. M. Pingree, pastor of the fine Methodist Church, and discovered that had about 10 years ago lectured at Mt. Sequoyah. He was very fraternal and cordial and thought his congregation would unanimously favor unification.

Taking a bus to save time, in two hours I was at Laramie, the seat of the University of Wyoming. Between these two cities is the highest point, 8,013 feet, on the N. P. Ry. It is a high plain in which are all sorts of rocky points and boulders scattered carelessly about. Laramie will be described in next letter.—A.C.M.

A TALE OF THREE CITIES

I FOUND Laramie a very beautiful city of about 11,000 population. Although it has profitable industries, being a division point for the Union Pacific Railway and an icing station, it is pre-eminently a university town. Wyoming, a large State, with a population of only a little over 200,000, has wisely concentrated all of its activities for higher education at Laramie. Consequently the University of Wyoming is a fine small university, doing excellent work. It has buildings just about equivalent to those of our University and a wondrously pretty and well kept campus. The altitude, 7,200 feet, gives it such a marvelous summer climate that it enrolls a large group of students for the summer courses, many of them working for the M. A. degree.

The several denominations have creditable buildings. The Episcopal Cathedral is large and stately. The Methodists have a fair building and a small Wesley House, with some 600 local members and minister to 230 Methodist students. I am under obligations to the scholarly pastor, Dr. Chas. Wentworth, for courtesies and valuable information. Methodism is relatively strong in Wyoming and Dr. Wentworth thinks his people will heartily approve unification.

Leaving Laramie near noon, I was surprised to see a wide plain for many miles. Westward it is largely barren and houses are few. With gradual rise and fall the Union Pacific finds an easy passage through the Rocky Mountains. In the yards at Rawlins, I spied a lone Louisiana and Arkansas freight car that relieved my feeling of strangeness.

Stopping at Ogden, Utah, at midnight, I had refreshing sleep, and next morning set out to see this industrial and railroad center of Utah, a slightly city of some 45,000 people situated on the plain west of the Wasatch Mountains. I discovered the Methodist Church, a slightly structure with a parsonage like a palace. Indeed, it had been the handsome home of a

(Continued on Page Two)

The Arkansas Methodist

PUBLISHED EVERY THURSDAY

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

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

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

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

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

SUBSCRIPTION RATES

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

Office of Publication, 1018 Scott Street
LITTLE ROCK, ARKANSAS

Make money orders and checks payable to the
ARKANSAS METHODIST

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

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

Personal and Other Items

LOVE is the only game at which two can play and both win.—Ex.

ON our way back to prosperity and normalcy is there nothing we can do to get the girls' nails out of the red?—Ex.

DR. H. A. HEISE of Columbia Hospital, Milwaukee, states that a careful study of accidents revealed that alcohol played a part in 60 per cent of the fatalities.

ANDREW CARNEGIE, the great financier, used to say: "In times of depression and quietness of trade I used to prepare for better times—which never failed to come".

REV. A. J. CHRISTIE, our pastor at Smackover writes: "Our church has just closed a very fine meeting. Mr. C. B. Talley assisted the pastor in leadership of singing. Our church has paid off its last note and will be ready for dedication soon".

REV. J. L. SIMPSON, our pastor at Winthrop, was injured Thursday, September 6, when his car skidded on loose gravel and left the highway near Horatio. He suffered various cuts and bruises and a sprained back and was taken to a Texarkana hospital for treatment. His condition is not serious.

MALVERN joined the list of Arkansas cities outlawing the sale of liquor Thursday, September 6, when unofficial tabulation of the vote in a city election showed a dry victory, 179 to 118. This was the third prohibition victory in the State for the week. Salem voted dry Tuesday. Howard County voted dry Wednesday.

THE HEBREW UNIVERSITY, located on top of Mount Scopus, overlooking the plains of the Jordan valley began ten years ago with only three courses and 141 students. Today its enrollment is more than 400 students from 21 countries. Seventeen distinguished German professors and scientists are among the members of the faculty. These students and teachers are helping to solve the industrial, agricultural and health problems of Palestine and the whole Near East.—Exchange.

THE average American family paid \$83.33 for liquor during 1934. On the average, the brewers and distillers paid \$14.97 of this amount to the Federal government in taxes.

A GIFT of \$50,000 to provide ten perpetual scholarships in Oklahoma City University, Oklahoma City, Okla., has been made by Mrs. R. K. Wootten of Chickasha, Okla., in memory of her husband, the late president of the Chickasha Cotton Oil Company.—Exchange.

IN THE CHANNEL OF BLESSING

WE SHALL get the full force of the scripture if we render, as we may properly, "All things are now working together for good to them who are now loving God." If humanity could but realize that God is love; that in every plan, in every law; in everything that proceeds from Him, there is but the perfection of love! Power, order, beauty, all speak the voice of divine love. All life is, in its span, an evidence of beneficent Providence. And this, save in one instance, is love given without the possibility of conscious reciprocity. And more, except in that one instance, no part of creation has the power of rejecting God's beneficence. To man, and to man alone, did the Creator give ability to love God in return, or to reject and defeat that love. All nature, within its created sphere, receives the love of God. Man alone may choose to separate himself from the ever-flowing channel of blessing. The channel never ceases to flow, but its gateway into the heart and life of man is reciprocal love. Herein is confidence. "All things are now working together". The universe is friendly to the one who is loving God. While modernism would not accept as literal the statement, yet, "the stars in their courses fought against Sisera," one who ranged himself against Jehovah. All God's laws, all His commandments, all His admonitions—and all His works—have for their object blessing, and God has made known to man this channel of blessing that man may be blessed. As true as God is love, so true is it that Satan is hate. God offers blessing, and that eternally. Satan offers sin, but within sin is wrapped up eternal misery and woe. The marvel of the endless ages will be that man, a reasoning creature, having full power of choice, would turn away from the love of God—and blessing, and choose sin—and woe. All God asks is a chance to prove that righteousness is the way of blessedness—that wisdom dwells in the accepted love of God.—C. A. McConnell in Herald of Holiness.

THE TALE OF THREE CITIES

(Continued from Page One)

wealthy Mormon. It supplies ample room for social activities and upstairs a spacious home for the versatile pastor, Dr. W. L. French. He immediately showed me the city in his car. The care-taker of the best of the fourteen Mormon churches graciously explained every detail of this remarkable edifice, handsomely carpeted and furnished. It has social rooms, gymnasium, dining-room, kitchen, baptistry, and a chapel with a large picture representing God introducing Jesus to Joseph Smith as he kneels near the hill where he claimed to have discovered the plates of the Book of Mormon. Dr. French has a strategic church that deserves the liberal support of Methodism.

Entraining at noon, I was soon in Salt Lake City. The country between these cities and the mountains on the east and Great Salt Lake on the west, irrigated with water from mountain streams, is fully cultivated and largely devoted to orchards and gardens. The people are practically all Mormons. Having visited Salt Lake City previously I was more interested in Methodism than in the sights, although with its 145,000 inhabitants the Mormon temple and tabernacle, its handsome Capitol, the State University beautiful for situation, and its outlook over the Salt Sea, it is a unique city in its crescent of lofty mountains.

Telephoning Dr. W. E. Blackstock, the courteous District Superintendent (equivalent to our P. E.), I was soon in his care, and, first visiting the Mormon Museum with its interesting and illuminating collection, we saw the four well located Methodist churches. Naturally this is a difficult field, and, although there is a Utah Mission Conference, its preachers retain their membership in several Annual Conferences. As

Dr. Blackstock, a Canadian by birth, was acquainted with many of our preachers, we had enjoyable conversation. He, too, seemed pleased with the prospects of unification.

As one learns about the Mormons, he is compelled to admit their wise choice of a location in this marvelous country and the almost uncanny efficiency of their organization and the zeal and loyalty of its members. If our Methodism had the last in the same degree, we could almost take the world for our Master.—A.C.M.

DEATH OF REV. E. M. PIPKIN

AT HIS HOME in Arkadelphia, Rev. Edgar Malone Pipkin, superannuate of the Little Rock Conference and former educator, passed to his reward September 6. Born in Glenville, Nevada, he came to Arkansas with his father from Georgia. He graduated from Vanderbilt University with the master's degree in 1880 and entered the ministry when a young man. He had filled pastorates at Paragould, Arkadelphia, Searcy, North Little Rock, Wynne, Newport, Osceola, Pine Bluff, Batesville and had served as presiding elder of the Pine Bluff District. He had also served as chaplain of the both houses of legislature and at the state penitentiary and the Confederate home at various times. He was at one time president of the old Arkansas Woman's College at Little Rock and later was professor in Arkadelphia Methodist College which later was Henderson-Brown College. He is survived by three sons: John G. Pipkin of Little Rock; Dr. Charles W. Pipkin of Louisiana State University; Edgar M. Pipkin of Helena; four daughters, Mrs. Ruth P. Suits of Altheimer; Mrs. H. M. Owens of Newport; Mrs. Porter Lindsey of Pine Bluff and Mrs. Ella Crocker of Arkadelphia. Funeral services were held Sunday at the home in Arkadelphia by Rev. R. B. Moore, pastor of the Methodist Church.

BOOK REVIEWS

All In the Name of God; by Everett R. Clinchy; published by the John Day Co., New York; price \$2.00.

This book gives us a scientific and historic study of our prejudices, and points out how greatly they hinder our progress toward a closer world unity and a higher civilization. The author tells us how we got this way, and, what is more to the point, how we may rid of all these evils that hold us bound within the narrow limits of our own particular closed group. He tells us that if we hope to make progress toward a wisely and well-planned future society we must recognize the rights and cultural worth of the other groups. The book is interesting, instructive, and inspiring. It should bring the reader to the full realization of the truth that it is not enough that we should all work together for this higher type of society, but that it is necessary that we think together and plan together in order that we may work more intelligently and more purposefully.

"Halt!" Cry the Dead; arranged and edited by Frederick A. Barber; published by the Association Press, 347 Madison Ave., New York; price \$1.50.

This is a pictorial primer on war and some ways of working for peace. It thoroughly arouses you against war and shows you how to work purposefully and effectively against it. The twelve chapters contain the facts and arguments presented are those set forth by nationally known leaders. Pictures, cartoons and charts help to add force to the story of the frightful cost of war; the cost in money and in human lives. Reading it would be too overwhelming were it not for the fact that you are told definitely how to begin doing something about it.

CIRCULATION STATEMENT

SINCE last report the following lists have been received: Crossett, J. A. Henderson, 53, 100%; Russellville, R. E. L. Bearden, 1; Pleasant Plains, M. L. Edgington, 1; Thornton, D. A. Weems, 4; Berryville, W. A. Downum, 4; Forest Park, J. B. Hefley, 2; Fisher St., Jonesboro, J. L. Pruitt, 24, 100%. This list shows two splendid 100% lists. The work of all these brethren is appreciated. It is urged that the pastors who have not reported send in their lists as soon as possible, as Conference time is approaching and their people will want the news from these sessions.

WAR

Oh may we pray for world-wide peace,
And ask the Lord for wars to cease;
For war is quite the saddest thing,
And it is always sure to bring
Destruction and worst havoc, too.
We do not know what it will do.
Our fine young men will have to
fight,
And they will taste war's hated
might.
It will disrupt our country so,
That we shall never really know
Just how much havoc it has caused,
Until the end and we have paused
To reckon and to take a toll
Of every lost and bleeding soul.
—Coralee P. Parker, Portland, Ark.

The Mind of Christ in the Mind of the World

The mentality with which God endows every normal human being is life's richest capital, far more valuable than all material possessions. And, as all material capital must be wisely invested in order to bring satisfying wealth to its possessor, likewise this supreme capital, which is also life's steering gear and motive power, must be invested in harmony with the mind of God in order to bring satisfying dividends to its possessor.

Failure to do this is the cause of all the pitiable human wrecks and derelicts seen all about us today, each one of which might have been a kingly son or a queenly daughter of the Lord. For there is a divinely given illumination and wisdom and guidance and inspiration for clean living and noble achieving that come to everyone who will be wholly yielded to God.

But this is also a collective reality; for there is just as truly a group mentality that directs the group life as there is an individual mentality that directs the individual life. And the group mentality just as truly determines the character and conduct of the group as the individual mentality determines the character and conduct of the individual. The inspired statement of the individual, "As he thinketh in his heart, so is he," is also true of the group.

We speak of group mentality when we say, for instance: "The City Council favors municipal ownership of public utilities." "The United States declared war against Germany." "The Church now feels the need of a great spiritual awakening."

And as every intelligent human being is a member of various human groups, and the group mentality is made up of the collective individual mentalities of the individuals constituting the group, therefore every one of us has a responsibility for molding the type of mentality of the various groups we help to form.

I am a member of a family group. If I have in me the mind of Christ, this will naturally contribute toward making my family group Christ-minded. And if every home had in it that mind which was also in Christ Jesus, no home would be broken up or made a veritable hell by infidelity, unkindness, brutality, or selfishness. But every home would be, as it should be, a type of heaven from which would go noble sons and daughters with pure and spotless character to build a new world, "wherein dwelleth righteousness."

I am also a member of the society of my community. If I have in me the mind of Christ, I will certainly not participate in, or approve or encourage, anything in my society group that is in the least out of harmony with life and teachings of Christ. It has been said of Jesus that he "was a great diner-out." We

often see him as the guest in some distinguished group. But he never conformed to any sinful or questionable custom. To the contrary, the presence of his clean and noble personality, as well as his conversation and conduct, always inspired the group for cleaner thoughts and acts. What a change for richer lives and happier home relationships and better citizenship would speedily come if every Church member in America would be possessed of the mind of Christ and live as Christ lived in all their social relationships! I have no right to claim to be a Christian unless I do that.

I am also a member of the civic group constituting my city. I should therefore, help to type the thinking and set the objectives and determine the character and conduct of my civic life, or the life of my city.

We have become an urban people. In a period of ten years twelve million American families left the country and went to the cities. Someone said of us that America was developing a new race, "the urban race"; that city life entirely changed us. That is true, but why? Because individuals, instead of coming into the city group with the mind of Christ, came into it to accept the mind of the group, and the civic mind of the cities of America (I have lived in several, and it is the same in all) is as follows:

First, to make the city big and materially rich. That would be fine, if carried out in harmony with the divine plan. But it has nowhere been thus carried out. For the brain cell of the civic mind that works in harmony with that with the objective of making the city big and rich works on the theory that in order to do so every conceivable agency of vice and corruption must be allowed to come in as an attraction for bringing men and money to help make the city big and rich. I could give definite, concrete illustrative examples of this fact that have come under my own observation.

Thus having built our cities, we have developed the cesspools of degradation, vice, and iniquity that have not only produced armies of vicious criminals, but have also lashed up their tides of pollution into the higher stratas of human society and washed away the moral and ethical standards that alone can save a civilization from decay or a nation from doom.

Since we have become an urban people, if we are to save our civilization and all the infinite riches that God has given us, we must begin to mold our civic mind into the divine mold and to build our cities on the plan that God has given us. In the twenty-first chapter of Revelation is the correct blue print for every city in America and the world. I know it is usually considered to be exclusively a picture of heaven, and it is a picture of heaven, but also of the typical city that every city could be and should be here on earth.

First of all, it is a big city—fifteen hundred miles square, bigger than most of our cities of America put together. And yet it was not necessary, as a means of building it that big, to allow in it any of the things, such as the liquor traffic, gambling, and the unspeakable degradation and pollution of prostitution, that our city builders have thought necessary in order to get enough men and money to build a city big and rich. For it is expressly stated that "here shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie: but they which are written in the Lamb's book of life."

And yet it was so rich that they paved the streets with pure gold, made the gates out of solid pearls,

and laid even the foundations of the walls with precious stones such as only the very rich can now buy in small particles as settings for their jewels.

You and I are also members of our national group. Uncle Sam thinks and acts as we think and act. But our national mind is sadly out of harmony with God; and as a result we are in uncertainty and confusion, when the divine mind is able and ready to lead us certainly and sublimely to life's highest goals and into life's richest possessions and joys. We are suffering in the anomalous situation of a supposed democracy actually converted into an oligarchy, with two per cent of our people greedily holding ninety per cent of the fabulous wealth that God has given us, and forty per cent of our people being forced to the bread line, where they are rapidly becoming unwilling parasites upon the more than fifty per cent of the so-called middle classes who have to bear the burden of supplying the government dole. The Administration and Congress seem to have forgotten that "Righteousness exalteth a nation, but sin is a reproach to any people"; "Blessed is the nation whose God is the Lord, and the people whom he hath chosen for his inheritance"; and the golden words of our Lord: "But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Our national mind has reversed this and put things first, and then forgot to seek the Kingdom of God.

John Ruskin truly said that the chief business of the state is to manufacture souls of good quality. But here is where our national mind has again been out of harmony with our nation's highest interests; for instead of being chiefly concerned about producing good citizens, we have tolerated and even legalized, for promised revenue, those degrading, debauching, and destructive agencies that both make bad citizens and destroy good citizens. And now, having thus produced these bad citizens, we are forced to shoot them down like voracious animals because they cannot seemingly be handled otherwise.

Moreover, you and I are also world citizens and have a responsibility in helping to put into the world-mind "this mind which was also in Christ Jesus." For with the mind of the Prince of Peace the world would turn from its present mad folly of commandeering its vast material wealth, its marvelous discoveries and developments of science and its man power, and even its splendid youth, for making one grand, idiotic oblation to the bloody god of war to satisfy the avid greed of the fiendish munitions makers and dealers and the glory of the bloody militarists.

Surely the hour has struck for every sane individual, whatever his or her creed or communion, to fall humbly before God for a new revelation of the divine mind, and then to arise and go forth in the strength that he will supply and try to permeate the mind of every group with that divine illumination and inspiration which alone can save us from the impending doom that this moment threatens the destruction of civilization itself.—W. H. Coleman in Christian Advocate.

Prostate Gland Sufferers

Free information regarding the treatment that I used making me feel a well man again, as others can also testify. Name and addresses given. No obligation. A. N. Beadle, 1649 W. Haha, Saint Paul, Minn. Apt. A. M.

"When the Son of Man Shall Come in Glory"

It is not a question for profitless controversy that we are introducing just now. We all believe that the Son of man is coming again. The future of this world would be dark indeed if it were not so. We would be heartsick did we not cherish that hope, that faith, that heartening expectancy. It is only in matters of detail that we do not all see eye to eye, for the whole discussion is so much bigger than our finite minds can grasp fully. We have our own personal opinion in regard to some of these incidentals. Others have their opinions that are held just as honestly as, and perhaps far more intelligently than, we hold ours. We may find in the end that none of us has understood fully, for we still see as in a glass darkly. We don't have to think alike in minor matters in order to love one another, or work together, or cherish the common hope of eternal life.

But we believe that the Son of man will come in his glory. That glory will be more than external, more than physical. It will have to do with the hope that rests upon the heart of humanity and upon his own heart, which led him to "endure the cross, despising the shame." It will be a different world then, a world in which his teaching shall have been vindicated—proven to be true and final. Righteousness somehow will be triumphant, and all the prophetic visions of great and good men of all generations will be realized. If we cannot see this consummation with the natural eye we can, with the seers of old, cherish it in prophetic vision and be satisfied; for "faith is the substance of things hoped for, the evidence of things not seen." And we live by faith, not by sight.

The glory that will attend the coming of the Son of man will have to do with human good. The two are inseparably joined together. God has no glory apart from the good of mankind. He is glorified in us only as we are blessed and bless others. We glorify him when we extend his

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reign in the hearts of men and thus help to bring about the fulfillment of his purpose. Therefore, when Jesus comes in glory it means something mighty practical and desirable for all of God's children. They can look for him in anxious, joyous anticipation, breathing the prayer, "even so, come Lord Jesus."

The emphatic word in this message of assurance is the word glory. It suggests a mighty contrast between some things that are and things that are yet to be. There was something beautiful in the coming of Christ as a little babe there in Bethlehem. To those who have eyes for the spiritual and the ideal there always is something beautiful in the advent of an innocent babe into this world of reality. Yes, something beautiful from the side of the ideal. But often there is such a fearful contrast between the ideal and the real and much of the beautiful in the advent of the Babe of Bethlehem is in the halo of romance which the imagination of two thousand years has thrown around it.

But in the stern realities of the case, there was little that could be described as glorious. The only glories were those supplied from another world—the heavenly choir—and those glimpsed by the eye of faith. This world supplied only the usual, drab commonplaces, and only the harsher aspects of those. It takes a poet's imagination to idealize the closed inn, the crude stable, the unadorned manger cradle. And the society into which he came was still worse. There was a jealous king ready to destroy him, and, rather than take any chances, ready to destroy all the babes in a whole city. It was a world of crude and cruel ways, of hardship and suffering.

Angels might sing of the glory of that lowly birth, but the world could not. It had not the eyes to discern its meaning, or the heart to respond with rapture. It was not a glory that the world could share; for it was not God's world. Sin had been doing its worst for ages. Sin was at the bottom of the crudeness, the cruelty, the selfishness that marked the world into which the new-born King came. Sin is at the bottom of the antagonisms, the economic slavery, the political corruption, the international strife that are in the world now. It is not yet God's world.

But when the Son of man shall come in his glory it will be different. Man will share in that glory and its major manifestation will be in making this world God's world. We have not the imagination to picture just what God's world will be like. But we know that there are many things in the present world that do not belong to his world. They are by no means modern things. They are such things as Isaiah and Amos and Jeremiah denounced in scathing terms, things which Jesus and his disciples, from the days of his flesh to the present, have been trying to remove. They are the things which stand out against the glory of God, the enemies which the Son of man must put under his feet before his glory can be revealed fully.

Some progress has been made, we admit, and hints of that expected glory are afforded us here, but we still are in the realm of conflict, when victory in one sector often is balanced by defeat in another. But when the Son of man comes in his glory the conflict will be complete. It will be no longer a pitched battle. Righteousness shall have sway. The beauty of the Lord shall engirdle the earth. The new heaven and new earth, so long held in the vision of God's children, will emerge into reality, proclaimed by a world redeemed.—Religious Telescope.

Early Methodist Evangelism

(Summary of address by Charles C. Selecman at Missionary Council).

We rehearse the incidents and adventures of early Methodism in order to arouse our own souls to manly fortitude and buoyant hope.

The inevitable question that confronts us is, have we a message and a spirit that will match our modern day as those pioneers met and mastered the evil conditions of their day? If our civilization is to escape the sterility and impending chaos of which there are such clear signs on every hand, we must have another moral and spiritual transformation operating not only profoundly but extensively in human society.

Take a glance at John Wesley's day, the first half of the eighteenth century. Thomas Carlyle characterized conditions in the blunt sentence, "Soul extinct, stomach well alive." Profanity was common even upon the lips of fine ladies, and drunkenness was well-nigh universal. Every sixth house in London was a gin shop. Parks and gardens were scenes of vulgarity and violence. Infidelity was epidemic, and corruption was in the air. The higher classes laughed at piety; the lower classes were grossly ignorant and abandoned to vice. Theology was described as cold and colorless, and a sermon was a solid but dry dissertation which a man reads without a gesture or exaltation of voice.

Dr. Fostick declares that the eighteenth century, with its appalling economic maladjustment and poverty, its rampant immorality and atheism, was more like our times than any period in history. It was in such a time that the Wesleys and Whitefield came to awaken a drowsy world and put it seeking a present and a great salvation. They lighted a fire that broke into a great conflagration of triumphant faith. We face similar difficulties. Great masses of the poor have been silently excommunicated from our churches. One survey in Chicago revealed that where the economic and intellectual condition of the people was such that they patronized the Saturday Evening Post they were accessible to the churches. When they got beyond that border, they were lost to the Church. Crime, pleasure, profanity, licentiousness, drunkenness, formality are today a match for Wesley's day.

What was the spirit of early Methodist evangelism? The background was a home of genuine culture and Christian piety. You cannot account for the Wesleyan Revival without reckoning with the formative influence of the Epworth Rectory. Here, with a family of nineteen children, was a father who struggled against poverty and debt without losing his faith in God or his tenderness for men, who died crying, "The inner witness is supreme proof of Christianity." Here in this home was a mother who had time to give systematic religious instruction to her children and who lived so triumphantly that when the end was near she said to her family: "Children, when I am released sing a psalm of praise." Out of such a home came John and Charles Wesley—the one a great preacher, scholar, organizer; the other the author of "Jesus, Lover of My Soul," and thousands of other hymns of joy and triumph. These men, with their co-laborers, preached, wrote, sang, traveled, and worked their way into the life of their generation.

The Holy Club of Oxford lies in the background of the Wesleyan Revival. John Wesley was one of the

scholars of his day. His Oxford plan of study included Greek, Latin, logic, ethics, Hebrew, Arabic, metaphysics, philosophy, oratory, poetry and divinity. Much of our modern evangelism is a noisy repetition of ignorant appeals to emotionalism. In fact, one of the weak spots of modern Protestantism is the wholesale abandonment of systematic study of the doctrines of Christianity. The average Protestant laymen of today is spiritually illiterate. In the early Methodist evangelism we have Oxford graduates going among the poor, preaching in open air and holding group meetings for inquirers.

One of the most disconcerting tendencies of modern times is the disposition of our churches to relinquish great blocks of poor and underprivileged people to be exploited by spurious religious groups such as the Holy Rollers, Four-square Gospel, Pentecostals, Burning Bush, Tongue of Fire, Faith Healers, and numerous other groups of the same order. The Methodist Church of today is forsaking the very classes of people to whom the Wesleys and Whitefield ministered most successfully. There is reason to hear and heed the warning of the founder of our Church when he said: "I am not afraid that the people called Methodists should ever cease to exist in Europe or America, but I am afraid lest they should exist only as a dead sect."

The self-discipline of the early Methodists also lies back of this evangelism. These men fasted, prayed, searched their own hearts for sin, gave alms beyond their ability, and labored day and night for personal holiness and to bring forth good fruit. The Methodist movement was at heart a holiness movement, and was one in which religion was made not only the chief concern but the whole concern of life. When a schoolboy, John Wesley wrote: "Leisure and I have parted company." His whole life was dedicated to God. He taught his people that softness and self-indulgence were sins. They were not to read books or sing songs that did not tend to the glory of God. They were not to put on gold or costly apparel, nor to use many words in buying or selling. They were the butt of ridicule and jest because of their strictness. They were called religious enthusiasts and cranks. Modern Methodism has gotten away from these things. We have gone to the opposite extreme. There is too much worldliness in our churches today, too many rich and proud and mighty, too many who drink and gamble and swear and desecrate the Sabbath. We are no longer cranks, but have we not lost our spiritual power? We need a return to strict spiritual discipline to suit our modern life, but maintained on a high Christian level.

The supreme contribution of early Methodist evangelism was its personal experience of assurance and the witness of the Spirit. Not until John Wesley found peace in believing at the Aldersgate prayer meeting did he prevail against the coldness and opposition which he everywhere met. From that time forth he went from one victory to another. His life was full of turmoil. He was opposed, criticized, persecuted, and repeatedly mobbed. But the fire burned on. He died saying: "The best of all is, God is with us." May his God be our God forever and ever!—Christian Advocate.

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The World Mission of Christianity

(Summary of address by Bishop W. N. Ainsworth at Missionary Council).

Unless the universe is just a mighty maze and all without a plan, God has a design in the creation and ongoing of the world. To doubt it stultifies all sense of rationality.

The purpose of God has been made plain in Jesus Christ. That his purpose is benevolent toward the human race and that it is a world purpose is not left to conjecture. Calvary has been set at the center of history. He made there, by the oblation of himself once offered, atonement for the sin of the world. The atonement has no limits. It is as ample as God. He will not willingly restrict its benefits. He designs the blessings of his grace to flow as far as the curse its found. Anything less in the divine purpose would be inconsonant with the scale of the divine character.

It is being made manifest in the evolution of history that the realization of God's purpose is a necessity to the ongoing of the world. The unity and solidarity of the race are essential to any stable society. Once the nations of the world lived apart, separated by dividing mountains and estranging seas. Today the ends of the earth have been brought together. Modern transportation and communication have bound the nations into a bundle of life from which there is no escape. Whether men want it so or not, we are acting and reacting upon one another in such a way that the woe of each is the woe of all, and the welfare of each is the welfare of all. The logic of it is inevitable; mankind must be one, or it will soon be none.

In this kind of a world we can no longer safely leave any segment of mankind to the dominion of degenerate principles. Their degeneracy will jeopardize all the rest. Disease spreads. Malaria is pervasive. Social ideals are contagious. No principle of politics, no program of industry, no standard of morals can prevail in any part of the world without its reactions in every other part of the world.

In this kind of a world Christianity alone can furnish the basis on which society can survive. It can go on only through a realized and applied brotherhood, and consciousness of the God above us underlies any adequate recognition of mankind around us. It is apparent that the world cannot go on much longer.

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er with its national antagonisms, racial antipathies, class conflicts, and its reckless greed for gold that have arrayed men and nations against one another and caused them to fear and hate and hurt one another. It is becoming increasingly plain that Jesus Christ is the only way out—not so much in the acceptance of a body of belief about him as in the adoption of the way of life that is revealed in him.

A realized unity and solidarity of the race is the only hope of a stable and prosperous and happy world. Unless the Church sees and accepts and fulfils the world mission of Christianity, the next hundred years will witness such distraction as will turn our world into the hell of other nations that have forgotten God. The issue of the next generation is a Christianized order or a collapsing world. And American Christianity must save the world or lose its own soul.—Christian Advocate.

A GOOD SUGGESTION FOR PERSONAL SPIRITUAL GROWTH AND AN EVANGELISTIC MOVE

In the Arkansas Methodist, two weeks ago, Dr. O. E. Goddard, Chairman of the Committee on Evangelism, issued a call for a group of ministers to meet in Little Rock for a period of prayer and fasting. He made it clear that this would not be a time for saying speeches and setting forth and passing on plans and methods. But it would be a time when those present may enter into a closer fellowship with God, that He may reveal to them a clearer understanding of the function of Christianity and the Church, that we may know the best methods of promoting it in the lives of people, and that we may receive the courage, which was in Christ Himself, to carry forward the revelation which comes. That is what came to me as I read his article.

It is my firm conviction that Dr. Goddard has made a most valuable suggestion to the ministers throughout the Conference by the calling of this group together for such a high motive. I can think of no more helpful means for spiritual growth than is possible in these small informal groups. Each member of the small group can council together and pray together with the others about the problems of life and the Church in a way not possible in other circumstances. Jesus often gathered small groups in secret places to share experiences.

We are all aware of the fact that only those who have the privilege of meeting with this group in Little Rock will receive the high values of that meeting. They cannot "radio" its full value out to perform a miracle in the lives of others. It is not possible for that small group to make personal contact with all the ministers in the Conference, and they could not transfer the full value of the meeting even if this were possible. The suggestion which Dr. Goddard has made is that this same type of meeting is possible for every minister in the Conference, and that it is through meetings of that nature that they will receive the same high value as will come to those in the Little Rock meeting.

The new Church year is just ahead of us. As we look forward to it we should make provision in our schedule for these small group meetings. Any group of ministers in the Conference can agree upon a place and time for their meeting. It is not necessary that it be confined to districts or any formal arrangement. It is often better if these meetings can be held on a mountain top, on the bank of a stream, in a camp, or

in some informal situation. Two or three full days is not too long for a meeting of this type. It might be well if other meetings and Conferences were planned to continue a longer period of time than is the custom.

It is entirely possible that helpful retreats may be planned and promoted by pastors in each local church for group workers. If these informal group meetings are a source of spiritual strength for ministers they may also be of great help to laymen. The pastor may well afford to spend some time in building the spiritual life of his church through this educational channel. If we had three or four hundred of these meetings during the next year throughout the Conference, it would be a real help in leading our churches into a great evangelistic move. I hope it will come true! I would count it a privilege if I may be permitted to join at least four groups of ministers during the next year in retreats.—Glenn F. Sanford.

A DAY OF FASTING AND PRAYER

As a member of the Joint Committee on Evangelism, I want to add my sanction to Dr. Goddard's suggestion that we observe Oct. 25 as a day of fasting and prayer. In directing the evangelistic part of the Centennial Celebration next year, your committee realized that it is no small undertaking if we accomplish the end desired. We all know sin stalks abroad in an unblushing way, both in and out of the Church, and that if it is in any great way counteracted and overcome, it must be by a Church-wide and world-wide revival of religion. And such results do not come easy or of themselves.

Our Lord when confronted by any great crisis, gave Himself to fasting and prayer. In the 17th chapter of Matthew, an anxious father came to Christ beseeching Him to heal his afflicted son. Christ did so. His disciples then came to Him and asked why they could not do such acts. His reply was, "This kind goeth not out but by prayer and fasting." If it was necessary for our Lord to engage in such before a great undertaking, how much more for us poor sinful mortals. Even Daniel when confronted with one of his greatest undertakings said, "I set my face unto the Lord, my God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes" (Dan. 9:3).

We as a Church and people are now confronted with the greatest need of our time, namely, a great, sweeping revival of religion. Hence on Oct. 25 let us as a Church, in a simultaneous effort, go on our faces in fasting and prayer that our gracious Lord will make bare His arms in our behalf and the heavens may gently bow with blessings rich and divine. Then the tide of sin and worldliness will give way and billows of salvation will flow through our midst. So be it, our gracious Lord, Amen.—W. C. Watson.

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.

THE ITINERANT DAUGHTER: HER STORY

By Mrs. Susie McKinnon Millar
(Continued)

It was about this time that I had my first taste of household care. One morning mother called me and said: "Jane, my dear, would you mind staying at home from school today? I need you."

"Oh, goody!" I said for I was always glad to get out of the humdrum of school days. "Why do you need me, mother? You are not sick, are you?"

Mother smiled, as she answered: "No, dear, I am not sick; but Mrs. Henry is very sick and needs me to stay with her today, and I want you to stay at home and keep house for me and look after Danny and Malcolm and cook dinner for your father and Beth and the children, and be sure to have dinner ready when Beth and the children get home from school."

"Oh! mother!" I exclaimed. "I'll just love that. May I cook whatever I like?"

Mother felt safe in giving her consent, because she knew my knowledge was limited and that we did not have very much to cook.

"I have left biscuit-dough enough for dinner. All you'll have to do with that will be to roll and cut and bake the biscuit," said mother, and, kissing me goodbye, left me alone in my glory.

Things went well all the morning. Danny and Malcolm played so happily and quietly that I hardly knew they were on the place. I swept and dusted the living-room, cleaned up the dining-room, and set the table with fresh linen, fresh flowers and great care. I was pleased with the effect. Then I put sweet potatoes to bake and made out dainty little biscuit.

Father came out of his study, looked in on his young cook and said: "Don't bake your biscuit too soon,

Jane. I'm going down to the post-office, and it will be time enough to bake them when I get home."

"All right," I cried and waved goodbye to him with my cook apron.

I sat down and read awhile. Then Kenneth came dashing in and cried: "Say, Sis, the teacher said I might come home early and help you get dinner, isn't that great?"

"Humph!" I said. "What do you think a boy could do to help cook?"

That was unfair, though, for I knew Kenneth knew almost as much about it as I did. He didn't seem to mind what I said, and stuck around and peeped into everything, helped himself to the biggest sugar lump he could find, and even went willingly when I sent him after a load of stovewood. He came running back all very much excited and dashed his load of wood down, missing the wood-box with at least half of it.

"O Jane!" he cried. "There comes Brother Stone just driving into the lot and there's a man in the buggy with him and two others on horseback. They'll be here for dinner."

I sat down and just looked at Kenneth. Then I said: "Well, you can't eat any biscuit for your dinner. There won't be enough to go around, and I don't know how to make biscuit."

That was hard on Kenneth, but he took it manfully and said: "Jane, you make good corn bread. Make some for the company."

"I will," I cried, "but don't you dare take any biscuit. Now please go ask Brother Stone and those other brethren in and see that they are comfortably settled. Then come back here and help me."

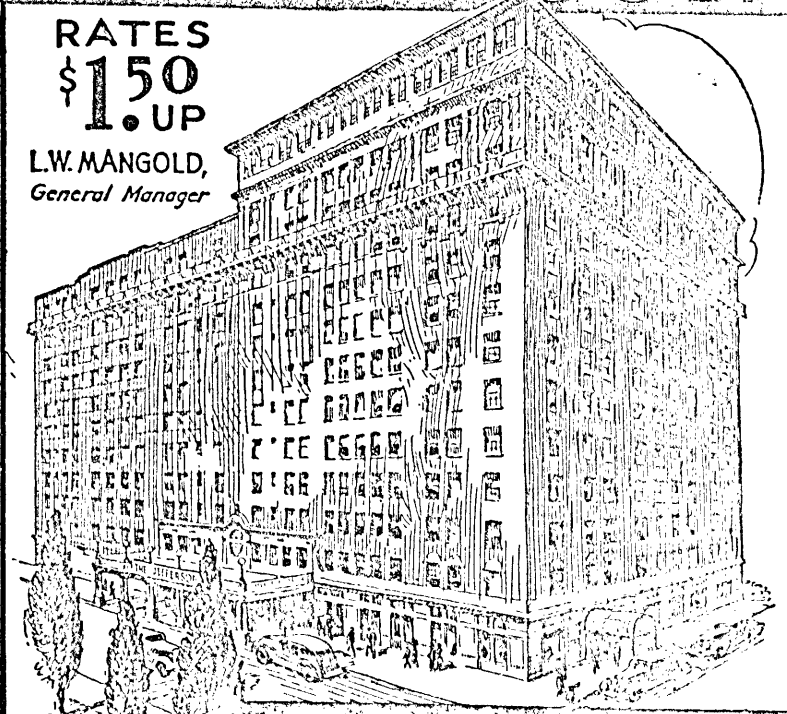
When Kenneth returned I had all my plans made and the corn bread ready to bake. I said: "Now, listen Kenneth. You go to town and find father, tell him we have company and that I want him to bring home some sausage or steak for dinner."

I had Irish potatoes, thin-sliced, already cooking. I could cook either steak or sausage, and I ran to

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the garden for pretty leaves of curly mustard to garnish the meat dish.

Kenneth missed father, but didn't mind that since it gave him a chance to get sausage, his favorite meat. He came back promptly and helped me make out the cakes of sausage.

Then father came from town with three more preachers whom he had met down town and invited to dinner. He came back into the kitchen and said: "Jane, you seem to be having a dinner party, so I brought you some steak to broil. Oh, yes, and I brought you three more guests. You already had four. Now you'll have to re-set your pretty table." Then he started from the kitchen, paused at the door and looked back and smiled, as he added: "But you are the girl that can do it."

That helped some. I felt wild and sort of all gone inside. I reset the table, which, fortunately, was a long one, fried the sausage, creamed the potatoes, broiled the steak and had everything ready to serve when Beth and Margaret got home. Beth took charge for me, and I was glad to turn it all over to her. I was through with that dinner. I helped put it on the table. Beth invited them out to dinner. I refused to appear. I was too completely overwhelmed by my first dinner and my seven unexpected guests. Since I was such a young hostess father excused me from appearing. I fled upstairs and remained there until the dinner was over and the guests safely back in the living-room. Then I came down to eat my dinner in lonely state, for Beth and Margaret and Kenneth had had to hurry back to school. But I was not to escape entirely.

Brother Stone was such a frequent visitor at our house that he felt very much at home. He slipped back into the dining room while I was eating my dinner and said: "Now, Jane, I want to know what was the matter with the biscuit at dinner."

I was indignant and said: "Nothing was the matter with them. They were fine. Mother made them before she left."

"Oh, yes, there was something wrong with them," he insisted. "When I saw Kenneth refuse them every time they came his way, I knew something was wrong, so I didn't take any either. Now, Jane, what was the matter with the biscuit?"

"They were good. Mother made them, but there were so few of them and I didn't know how to make more, so I told Kenneth not to dare take even one, and I'm glad you didn't take any either."

He looked across the table and said: "There's one left. I'll take it now." He reached out to take it, but I got it first.

(To Be Continued)

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MRS. A. C. MILLAR, Editor

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ZONE MEETING AT BEECH GROVE

Approximately 150 members of Missionary societies of Paragould District in Zone 3 were present at the meeting held Thursday, August 29, at Beech Grove. The Beech Grove group entertained the visitors for the day, serving a delicious dinner at noon at the church.

A particularly interesting program had been arranged for the meeting, which opened at ten o'clock with singing. Mrs. Garland Jessup of Beech Grove sang a solo, which was followed by the address of welcome extended by Mrs. Cleo Owens, also of Beech Grove. Mrs. Henry Alstedt of Rector gave the response. Mrs. Sam Witt and Miss Mary Elizabeth Finley of Paragould sang. Mrs. I. N. Barnett of Batesville, in a well-delivered talk on "Christian Social Life," outlined five objectives: Rural development, inter-social relations, industrial relations, law observance and citizenship and international relations and world peace. The necessity of rural development was particularly stressed.

"Missionary Work in the Church" was the topic discussed by Mrs. O. E. Goddard of Batesville and Miss Eleanor Neill, also of Batesville spoke on "Christian Work of the Church," emphasizing the benefits of prohibition. The feature of the program was a talk by Rev. A. W. Martin, presiding elder of the Paragould District. Contrasting the large number of people who have no church affiliation with those belonging to the various denominations, he stressed the need and responsibility of church members. The Corning group gave a very effective prayer retreat as a part of the program, with Mrs. E. D. Jernigan as leader. Piggott won the banner for having the largest attendance, based also on mileage. Encouraging reports were given by the visiting church representatives and one new group, Rock Spring, near Beech Grove. A play, "The Reference Book," was given by Mrs. C. W. Horne, Mrs. E. Williams, Mrs. Irvin Mandrell, Mrs. Engle Breckenridge and Mrs. B. B. Hammond, all of Beech Grove. Rev. A. McKelvey gave the closing prayer. The next zone meeting will be held in November at Knobel.

SCARRITT DAY AT ASBURY

The regular business session of Asbury Society was held at the church, Sept. 3 at two p. m., with Mrs. S. S. Pettus, Vice-President in the chair.

Mrs. P. C. Peterson led in prayer, after which the minutes and reports were given. Mrs. J. T. Reveley announced that Asbury Missionary Society is to meet with the women of Mount Carmel Church, Thursday, Sept. 12.

At the close of the session, there was a treat in store for us. A special Scarritt program had been arranged by Miss Mildred Murrie, a Scarritt student. Two young ladies, Miss Olive Smith and Miss Floritha Skinner also students of Scarritt together with Miss Murrie gave us a most delightful trip to Scarritt College. Miss Smith as our guide, took us through every room in the College, pointing out the ones of particular interest. She did it so well, that I believe we shall find our way

and feel at home, if ever we should have the opportunity of going there. Her radiant face showed that there is something else, besides the physical surroundings at Scarritt which makes a lasting impression on the students. The sincere evidence of Christian living and service for the Master was prevalent in all their talks.

Miss Skinner, in her charming way, gave us an imaginary introduction to the teachers of the college and it was indeed a pleasure to meet them. She also extended an invitation to come to Scarritt where we would be served tea in a most gracious manner by the girls. Thanks, we will be there.

Miss Murrie in her quiet, sweet way, gave us a glimpse of what the worship at Scarritt means to the students, and the opportunity it affords them to even appreciate other races and nationalities in preparing themselves to serve and give their lives to the same Jesus who lived and died for us all. And while they so enthusiastically were telling us how happy they are to be Scarritt's students, our hearts were thrilled with joy, that we also can have a part in it by contributing of our money, love and prayers for the cause. A freewill offering was given and tea was served at the social hour in charge of Mrs. Homer Adkins.—Mrs. P. C. Peterson, Supt. of Publicity.

JONESBORO FIRST CHURCH AUXILIARY

The Society of First Church, Jonesboro, had a happy and profitable day Tuesday, August 27, when they met in all-day session at the church for the purpose of making rugs for the Woman's Building at Mt. Sequoyah. The attendance was wonderful and the members of the Bono Society were present as honor guests.

Mrs. A. L. Malone supervised the rug making and the result was ten attractive, oval braided rugs, some in bright, gay colors, others in more subdued tones. These with several dresser covers to follow later will be credited to the Society as "supplies."

An informal program of reading and musical numbers was given at intervals throughout the day by Mrs. A. P. Patton, Mrs. Frank Cooper, Mrs. Turner and Mrs. DuBus.

All enjoyed a delicious luncheon at the noon hour. The fellowship was delightful and friendships and loyalties were strengthened and enthusiasms renewed.

At three o'clock the regular monthly business meeting was held by the president, Mrs. R. F. Higginbotham. Mrs. Charles Robinson was elected superintendent of study, in place of Mrs. Philip Deal, who has removed to Batesville, much to the regret of every member of the Society. Reports of officers and committees were very gratifying. An unusual amount of interest was manifested in the forthcoming Coaching Day to be held at Marked Tree, when it is expected that Mrs. E. F. Ellis and Mrs. J. W. Crichtlow will be present.—Supt. of Pub.

MAMMOTH SPRING AUXILIARY

On account of the heat the program for August was held in the basement of the church with Mrs. Price and daughter, Mrs. L. Marts acting as hostesses.

Mrs. Whittaker led the interesting program. There was a good attendance of the members and the visiting guests were Mrs. White and daughter, Mrs. Rhca and Mrs. Hamilton.

After a pleasant social hour, our

hostess served refreshments.

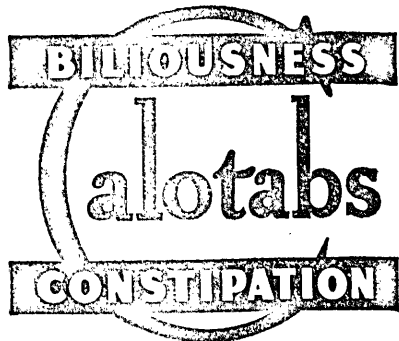
The hot weather has failed to check the progress of the Mammoth Spring Auxiliary as we have been moving along nicely under the leadership of Mrs. M. A. Wood. Two required study books have been completed and during the month of September we will take up a Bible study course. Mrs. Whittaker is a very efficient leader and makes the study courses unusually interesting.

Our cafeteria luncheons on the first Thursday of each month are quite successful. The ladies are always generous in supplying the food for these luncheons. A committee serves the tables while other members do quilting and other things to help swell the local treasury. We always send plate lunches to some shut-in member or friends on the days that we have the luncheons. After each member has enjoyed a good meal, the committee auctions the remaining food to the highest bidder. This is a good way to dispose of left-over dishes and it proves plenty of fun as there is much rivalry in the bidding.

The Edith Martin Circle is moving along nicely, having regular meetings and adding new members.

The Missionary Society and Edith Martin Circle assisted the Epworth League in entertaining a group meeting during July. The visiting Leagues were from West Plains, Koshkonong, Alton and Thayer, Missouri.

The repairing of the pastor's home has been our project during this year and we have had a porch covered and awning put up which makes a very satisfactory sleeping porch. Also a sink has been installed in the kitchen and we have a number of other repairs planned which will be carried out before the end of the year.—Pub. Supt.



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Our goal: to multiply membership by members securing additional policies on themselves and on all members of their families and friends, ages from 1 to 69.

POLICY PLANS

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

Write

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

Christian Education

ARKADELPHIA VACATION BIBLE SCHOOL

The Vacation Bible School of the First Methodist Church of Arkadelphia closed Sunday morning, Sept. 1. There were 82 children enrolled, representing the Junior and Primary Departments of the Church School.

Mrs. C. F. Lee and Mrs. J. C. Patterson who were in charge of the school, said it was their belief that this was one of the best schools in years, and they believed that children and parents cooperated better this year than usual.

The theme of study was the activities of the Japanese children in the Church program. Thursday afternoon a feature program, "The Doll Festival" was directed by Mrs. Robert Hart, Miss Lillie Mae Robey and Miss Ruby McDaniel, which was attended by a large group of mothers whose children were in the school.—Robert B. Moore, P. C.

PRE-SESSION COLLEGE CONFERENCE

The Conference at Conway, Friday, August 30, was well attended by students from all over the region. Rev. Nat R. Griswold, Conference Director of Young People's work, made the initial talk, "Religion in the New World." With the ideas and thoughts this brought to mind, we turned our attention to a world more our own, "Religion As It Is On the College Campus." Mr. Robert Bearden, Jr. of Russellville, past president of the State Y Association and the Little Rock Conference Young People, made the introductory talk, and led a very interesting discussion. From the schools represented, Hendrix, Arkansas Teachers, Little Rock Junior College, and the Searcy unit of the Chicago Conservatory, the students reviewed their own conditions, broadening the views of all the students. Lunch was served at noon. During the hour everyone was introduced.

Following lunch, Mrs. Albea Godbold, Conway, led the discussion, "Can My Religion Function Through the Local College Church?" At the close of the Conference, Mr. Billy Shelton, North Little Rock, and District Director of Young People's Work, led a worship service centered around the thought, "Christ As My Ideal." Miss Marguerite Stewart of Conway, played a piano number.

A day was much too short to discuss all the things that came up. The contributions of the different people made the Conference truly worth while. Getting to know students interested in the vital question of religion in this present day world, students from other campuses and other towns. Students who have had experience on college campuses and those who are entering college for the first time this fall, all combined to make an unusually interesting and worth while day.

The local committee was: Wenonah Fay Baughn, chairman, Mrs. Nat R. Griswold, Mrs. Albea Godbold, Doris Wood, Mrs. R. O. Beck, Beth Wood, Nan McHenry, Jane Smith, Katherine Coulter.—Reporter.

NORTH ARKANSAS CONF. HOME AND FOREIGN MISSIONARY ENTERPRISE OFFERING

(November 10, 1934 to Sept. 8, 1935)

Note: Number in parenthesis indicates number of months reported.

Batesville District	
Batesville, Central Ave.	(9) \$ 48.07
Batesville, First Church	(10) 166.65
Cushman	(8) 13.66

Viola	(4)	1.97
Calico Rock	(2)	6.51
Charlotte	(3)	3.00
Cotter	(9)	9.00
Gassville	(9)	4.50
Salado	(5)	4.08
Cave City	(4)	5.23
Mountain Home	(11)	27.47
Mt. View	(8)	9.60
Newark	(10)	21.00
Newport, First Church	(5)	27.61
Pleasant Plains	(6)	2.87
Cedar Grove	(1)	.31
Oak Grove	(9)	8.32
Stranger's Home	(9)	5.28
Clover Bend	(5)	2.67
Lauratown	(9)	6.71
Salem	(6)	6.00
Moorefield	(5)	11.00
Alicia	(5)	10.33
Swifton	(8)	17.93
Tuckerman	(10)	37.06
Yellville	(3)	3.30
Weldon	(9)	17.85
Total		\$477.98

Booneville District		
Adona	(6)	\$ 4.90
Bigelow	(7)	4.90
Booneville	(9)	45.00
Belleville	(10)	23.13
Branch	(3)	3.00
Ratcliff	(8)	6.50
Danville	(11)	36.02
Dardanelle	(7)	34.35
Chickalah	(1)	2.00
Bluffton	(1)	1.10
Mansfield	(7)	29.01
Hartford	(6)	2.76
Ola	(7)	3.75
Paris	(9)	61.41
Houston	(8)	6.46
Plainview	(7)	12.15
Prairie View	(11)	9.00
Scranton	(6)	6.00
Waldron	(6)	9.23
Mt. Pleasant	(5)	2.16
Parks	(2)	.50
Bates	(3)	1.27
Square Rock	(1)	.30
Birdsview	(2)	.78
Total		\$305.68

Conway District		
Atkins	(9)	\$ 48.67
Cabot	(8)	49.02
Jacksonville	(5)	5.90
Greenbrier	(7)	6.35
Malletown	(4)	2.65
Centerville	(1)	1.02
Lamar	(2)	2.00
Levy	(7)	7.86
Morrilton	(2)	12.55
N. L. R., First Church	(2)	15.00
N. L. R., Gardner Mem.	(10)	20.00
N. L. R., Washington Ave.	(1)	15.00
Plummierville	(1)	2.00
Quitman	(7)	15.00
Sulphur Springs	(1)	4.27
Mt. Pleasant	(1)	.59
Central	(1)	3.00
Russellville	(6)	34.30
Salem	(3)	3.00
Cato	(2)	5.90
Vilonia	(9)	13.51
Mt. Carmel	(10)	9.45
Total		\$276.95

Fayetteville District		
Bentonville	(10)	\$ 45.65
Berryville	(9)	18.68
Centerton	(7)	17.31
New Home	(7)	5.15
Oakley's Chapel	(10)	11.26
Council Grove	(1)	.73
Elm Springs	(9)	18.55
Harmon	(3)	5.10
Eureka Springs	(10)	29.13
Fayetteville	(10)	145.50
Gentry	(4)	9.00
Fallings Springs	(1)	2.60
Decatur	(1)	1.85
Green Forest	(8)	23.53
Goshen	(5)	4.08
Morrow	(—)	7.24
Farmington	(5)	7.02
Lincoln	(1)	.80
Pea Ridge	(8)	9.94
Prairie Grove	(7)	33.25
Rogers	(8)	44.14
Siloam Springs	(10)	46.84
Springdale	(11)	99.59
Springtown	(9)	20.42
Viney Grove	(8)	6.79
Rhea	(1)	.87
War Eagle	(2)	3.50
Oak Grove	(1)	1.00
Monte Ne	(1)	1.00
Winslow	(10)	24.17
Tuck's Chapel	(9)	4.97
Total		\$649.66

Ft. Smith District	
Alma	(11) \$ 12.27
Mt. View	(4) 5.93
Altus	(5) 6.13
Gar Creek	(10) 6.53
Charleston	(5) 6.00
Clarksville	(4) 41.68
Mt. Olive	(9) 3.52
Ft. Smith, Dodson Ave.	(10) 50.00
Ft. Smith, First Church	(10) 102.68
Ft. Smith, Midland Hgts.	(10) 20.00
Ft. Smith, Second Church	(1) 6.00
Greenwood	(8) 12.78
Hackett	(2) 4.98
Bethel	(5) 2.85
South Ft. Smith	(5) 6.69
Hartman	(6) 8.53
Huntington	(4) 9.95
Kibler	(3) 3.27
Ozark	(6) 12.00
Van Buren, First Church	(10) 44.74

Van Buren, City Hgts.	(6)	6.00
East Van Buren	(6)	7.11
Total		\$379.64
Helena District		
Aubrey	(10)	\$ 14.31
Rondo	(1)	.50
Brinkley	(3)	9.60
Clarendon	(6)	15.00
Colt	(6)	4.52
Smith Chapel	(2)	1.16
Forest Chapel	(1)	1.00
Wesley	(1)	1.00
Crawfordsville	(10)	15.22
Earle	(7)	49.36
Forrest City	(2)	20.30
Hulbert	(9)	16.99
West Memphis	(10)	25.00
Haynes	(9)	15.85
La Grange	(11)	17.03
Lexa	(8)	12.44
Helena	(10)	131.76
Holly Grove	(10)	45.83
Hughes	(1)	20.00
Marianna	(1)	20.00
VannCale	(2)	4.43
Cherry Valley	(10)	12.81
Hickory Ridge	(8)	14.96
West Helena	(1)	4.00
Wheatley	(7)	19.91
Widener	(10)	15.96
Madison	(7)	8.63
Tuni	(8)	2.99
Wynne	(3)	30.00
Total		\$550.56

Jonesboro District		
Blytheville, First Church.....	(10)	\$149.00
Blytheville, Lake Street.....	(2)	2.25
Yarbro	(6)	8.30
Trinity	(1)	2.00
Brookland	(5)	7.01
Pleasant Grove	(1)	1.11
Joiner	(6)	8.19
Jonesboro, First Church.....	(—)	37.50
Jonesboro, Fisher Street.....	(8)	23.87
Jonesboro, Huntington	(8)	16.00
Lake City	(8)	7.75
Caraway	(1)	1.17
Lepanto	(9)	24.88
Luxora	(4)	5.74
Keiser	(8)	11.87
Manila	(3)	8.75
Leachville	(10)	24.15
Marion	(8)	65.17
Monette	(10)	25.00
Macey	(2)	4.15
Nettleton	(4)	6.15

Bay	(3)	3.00
Osceola	(2)	24.75
Trumann	(10)	25.00
Tyronza	(5)	5.00
Wilson	(10)	29.70
Total		\$527.46
Paragould District		
Beech Grove	(1)	\$ 2.50
Camp Ground	(1)	2.20
Gainesville	(4)	4.39
Hoxie	(9)	26.32
Portia	(8)	6.45
Imboden	(6)	11.91
Warren's Chapel	(1)	1.00
Stanford	(2)	2.66
Shiloh (Lorado Ct.)	(1)	.50
Walcott	(3)	1.25
Pleasant Hill	(1)	.50
Mammoth Spring	(10)	23.51
Marmaduke	(5)	10.85
Harvey's Chapel	(1)	1.65
Paragould, First Church	(—)	25.00
Cash Lake	(1)	1.00
Piggott	(10)	30.00
Pocahontas	(7)	31.83
Rector	(9)	40.00
Smithville	(1)	.50
Ravenden Springs	(2)	.70
Pollard	(10)	11.14
St. Francis	(1)	1.00
Mt. Zion (St. Francis Ct.)	(5)	6.25
Walnut Ridge	(9)	17.97
Old Walnut Ridge	(8)	5.24
Total		\$266.32

Searcy District		
Augusta	(9)	\$ 41.52
Bald Knob	(10)	18.43
Beebe	(10)	47.17
Floyd	(5)	6.14
CaCron's Chapel	(3)	2.15
Bellefonte	(3)	3.30
Valley View	(6)	2.93
Clinton	(9)	16.72
Cotton Plant	(6)	16.95
Revels	(11)	4.74
Griffithville	(4)	7.01
Ellis Chapel	(7)	4.62
Garner	(10)	7.13
Harrison	(1)	12.44
Capps	(3)	1.15
Alpena Pass	(5)	4.07
Bergman	(7)	1.77
Heber Springs	(10)	40.24
Patterson	(2)	1.23
Fitzhugh	(3)	3.00

(Continued on Page Ten)

(Continued on Page Ten)

The WILLING-WATTS will clean your floors . . .

and do all those other hard household jobs you detest

For Only A Few Pennies Pay A Day!

The WILLING-WATTS are tireless electrical servants that will work for you 24 hours a day. They're never late . . . they never loaf . . . but spring into action whenever you say. And best of all, they work for only a few cents a day . . . easily the cheapest and best servants any home ever had!

Give the WILLING-WATTS more jobs to do!

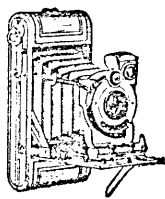
These electrical servants will clean your floors all month long for only a few pennies . . . and other tasks are done just as cheaply. You now buy for 35c the same amount of electrical service that formerly cost \$1. Make greater use of electricity!

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STEAKS
25c Lb.

MILK-FED VEAL
STEAKS
30c Lb.

GOOD CLEAN
GROUND BEEF
20c Lb.

T-BONE
STEAKS
30c Lb.

RIBS OF
BEEF
10c Lb.

COUNTRY STYLE
PORK SAUSAGE
35c Lb.

Whole Veal Shoulder, Pound 10c

DAY OLD INFERTILE
EGGS
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Home Made (New Process)
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Let us bid on your requirements large or small
Rose Garden and new home, and we'll
do your work.

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LITTLE ROCK FOLKS NEED THIS SPRATOX COMBINATION—

A guaranteed atomizer and bottle of S. & B. Spratox for 75c—A bad cold cannot be easily passed on to the whole family if you spray twice a day. It relieves the suffering and at the same time prevents many colds. Try it for sinus or catarrhal troubles too. Bring it back if it doesn't prove the best insurance against colds.

Snodgrass & Bracy Drug Co.

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Use This Handy List for What
To Buy and Where to Buy It
for school-going youngsters from 8 to 18!



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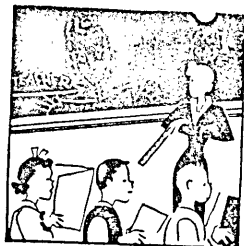
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Garments SUITS
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Hand-Finished and Every
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YOUR CLOTHES ARE
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AGAINST
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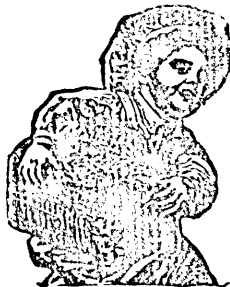
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School Days
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builds energy!

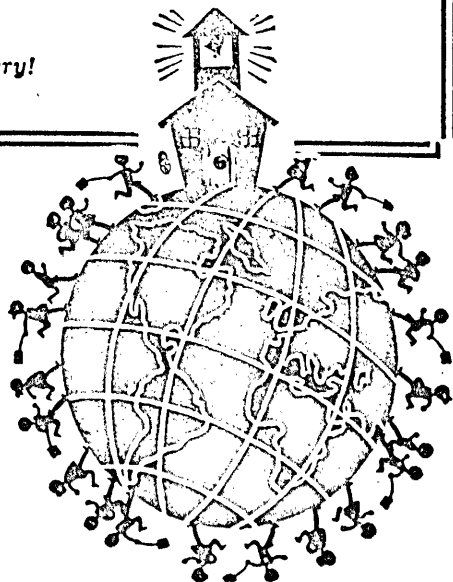


Growing youngsters burn up energy at an amazing rate, in study and in play. The easiest and best way to replace this energy is with Meyer's Butter-Nut Bread—the wholesome and delicious bread that the kiddies like so well! Get it fresh from your grocer daily!

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LITTLE ROCK, ARKANSAS

A strictly
independent bakery!



(Continued from Page Seven)

Judsonia	(3)	3.00
Kensett	(10)	16.02
West Point	(5)	2.50
Leslie	(8)	10.32
Marshall	(4)	6.82
McCrory	(10)	44.87
De View	(9)	7.40
Fake's Chapel	(7)	6.25
Hunter	(3)	4.15
Morris Grove	(1)	.50
White Hall	(1)	.35
McRae	(7)	13.10
Sixteenth Section	(4)	3.58
Copperas Springs	(6)	7.01
Labanon	(3)	1.65
Oak Grove	(5)	3.35
Mt. Pisgah	(10)	3.75
Pangburn	(5)	5.84
Cross Roads	(1)	.49
Searcy, First Church	(6)	27.00
Valley Springs	(9)	11.37
West Searcy	(11)	15.91
Higginson	(10)	13.15
Smyrna	(4)	2.55
Total		\$453.64
Standing By Districts		
Fayetteville		\$ 649.66
Helena		550.56
Jonesboro		527.46
Batesville		477.98
Searcy		453.64
Ft. Smith		379.64
Booneville		305.63
Conway		276.95
Paragould		266.32
Grand Total		\$3,887.89
—Ira A. Brumley, Exec. Sec.		

CAMP MEETING AT MT. SEQUOYAH

Our camp-meeting at Mt. Sequoyah this summer was quite a success. For many years the request has come for a camp-meeting at our Western Methodist Assembly. So great in number were the requests during the past year we planned for the meeting which took place Aug. 16-28. In securing our leaders for this meeting I am happy to say we had the best among the very best. We had with us Dr. F. E. Day of Minneapolis, Minn., one of God's great servants, who preached the first few days until Dr. Bob Shuler of Los Angeles arrived. Dr. Day and his most splendid messages were enjoyed by all who heard him. Bro. Bob Shuler was with us eight full days and he did some preaching. We have in our great Church no man who is a bigger drawing card than is Bob Shuler. He is a great preacher and a most lovable man. He preaches and talks all day then dreams out in a strong tone of voice while he sleeps at night, so the people in the same building with him said. Bro. Shuler's visit to Sequoyah will be long remembered by the thousands of people who heard him while on the mountain.

Bro. Ralph Johnson and his good wife of Nashville, Tenn., had charge of the music, and they both did their work well. Bro. Johnson is a great leader of music, and has a wonderful grip on the old Gospel hymns. His interpretation of the hymns, his readings, his solos, with his leading of congregational singing, added much to the success of the meeting. Many of our visiting pastors preached at the afternoon service, and each of them brought helpful messages. Each morning we had thirty minutes of prayer and praise service, led by the visiting brethren.

Mr. and Mrs. Ralph Johnson and I are now in a two weeks' meeting at Stigler, Okla. We will go from here to Covington, Tenn., where we will be in a meeting with Dr. Fred Peoples from Sept. 15 to 29. When you have the ear of the Lord, I hope you will remember us in your prayers.

May I ask that you begin now planning for a visit to Mt. Sequoyah during the camp-meeting next summer, the last of August, for we are planning a great spiritual feast for you.—Sam Yancey, Supt.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. Mention this paper when answering their ads.

FOR THE CHILDREN

THE KITE

Once there was a piece of paper. It was just a plain piece of paper, lying in the closet with many other things.

There were bits of string, and a hammer, and nails, and scissors and pencils and pieces of wood. One morning a boy came to the closet. He took out the piece of paper. He took the string and the hammer and nails, the scissors and the pencils and the pieces of wood. He carried them all over to the table by the window. He sat there working for a long time.

When he had finished, the boy took what he had made, and went out of doors with it. It was a kite. It had a tail made out of string with little pieces of paper on it. It had a very long string to hold it by.

The wind was blowing. Up, up, up went the kite. The boy held tight to the string. Suddenly the wind gave a big puff. It blew the kite string against a tree. The string caught on the branches. The boy could not get it down. He ran into the house to ask his father to help him.

While he was gone the wind gave a big jerk. Up, up, up went the kite. When the boy and his father came out, they could just see it, like a little speck against the sky. The boy felt very sad, but his father said, "Never mind, son. I'll help you to make another."

So the kite went sailing on the wind. It sailed over the houses, the churches, and the stores of the town. It sailed over the river, and over the fields, and over the houses, the churches and the stores of another town.

And then the wind stopped blowing. Down, down, down came the kite, into a little girl's yard. When the little girl looked out of the window and saw the kite, she was very glad. She had never had a kite to play with before. She ran out to pick it up. Then she saw that the boy had written his name on the back of the kite. Underneath his name was the name of the town where he lived.

That night the little girl wrote a letter to the boy. She told him that she had found his kite, and asked him to come and get it. The next afternoon the boy and his father and mother climbed into their car. They rode past the houses, the churches, and the stores of the town. They rode across the bridge over the river, through the fields, and past the houses, the churches, and the stores of another town, until they came to the little girl's house.

But the boy did not take the kite home. He told the little girl that she might keep it, because his daddy had helped him to make another.

"Some day," said the boy to the little girl, "I will come over to play with you, and we will sail our kites together."

They did sail their kites together, and the little boy and the little girl have been friends ever since, all because the kite went sailing by itself on the wind.—Verna Hill in Zion's Herald.

TWO GREAT ARMIES

No matter what your social position, no matter how wealthy or how poor you may be, no matter what your occupation is, you belong to one of two great armies. If you are not a builder you are a destroyer. Which? That's the question. In the silence of your inner self—answer now!

CHURCH NEWS

ARKANSAS METHODIST ORPHANAGE

"Let your light so shine before men that they may see your good works, and glorify your Father which is in Heaven."

One of the elements in human nature which must ever be fought and overcome, if we would reach the Pearly Gates, is that which gives us a murky vision and causes us to view the future disconsolately. The opinion of the writer is that if we lived rightly and depended upon the enlightening presence and the leadership of the Holy Spirit, we would not have these seasons of gloom and in spite of earthly conditions, we would be happy.

In a spirit of humility, we should approach the task ahead of us in connection with our Home for motherless and fatherless children.

The writer is satisfied that if we as Methodists would take the right view, there would be no financial anxiety connected with our work.

Again I call the attention of the readers of this note to the fact that we have no more unselfish piece of work committed to us by the Church than the care of the unfortunate children.

This week I have had four applications from children who are practically parentless, and yet the victims of the sins of the father in that he deserted them.

I thank God that I belong to a Church that is endeavoring to look after these things in the best and wisest way.

With all good wishes, I am—James Thomas, Exec. Sec.

MEETING AT CAMP GROUND

A wonderful two weeks' meeting was closed at Camp Ground Church in Gainesville Circuit, Sunday, September 1.

There were 33 professions and reclamations, and 20 new members added to the Church.

The preaching was done by Rev. M. A. Cherry, pastor, who did some fine preaching.

Camp Ground Church and community love their pastor. May God continue to bless him in his work.—Reporter.

ADONA REVIVAL

Our Presiding Elder, Bro. E. B. Williams, has just closed a very successful revival here. There were six reclaimed, two additions and the entire church revived. Everyone here says that Bro. Williams cannot be equaled for preaching a Gospel that reaches both the heart and mind.

During the meeting our Benevolences were raised in full.

Our entire community is much the better for Bro. Williams having come to us. We feel that a man of God has been in our midst.—R. A. Dorman, P. C.

REVIVAL AT VILONIA

We have just closed a successful revival meeting at Vilonia. The Church was greatly revived; we had 20 conversions, reclamations and decisions.

Rev. R. E. Wilson of Pottsville did the preaching. He preached a well-balanced and wholesome gospel. Everyone enjoyed fellowship with him, and all were delighted to hear him preach.

We had large crowds from the very beginning with an overflow crowd Sunday night. The members tell me that the meeting was attended better than usual.

The pastor appointed committees on Survey, Entertainment, Special music, and a flower committee. Each committee functioned smoothly and efficiently, and helped to make our meeting a success.

A Vacation Bible School was conducted by the teachers and several interested persons. There were over thirty children in regular attendance. At the close of the school a picnic on Round Mountain was enjoyed by the children, teachers and helpers.—Martin A. Bierbaum, P. C.

HOLMES AND FORBESS AT NORPHLET

We have just closed a two weeks' revival at Norphlet with Bro. O. E. Holmes doing the preaching, and Bro. Bill Forbess leading the singing. Both of them are fine in their field, and their work was deeply appreciated by the church and the community at large. Great crowds attended all services. The preaching of Bro. Holmes is both full of evangelistic fervor and packed with Christian thought that builds up the church. The children and young people all love "Brother Bill," and follow him in a splendid way. His specialty is in getting the congregation to sing the good old hymns. The meeting added 18 members to the church and others professed Christ and will come into the church later. We have received 45 members during the year, and the finances are in good shape. The church expects to meet all obligations in full.—R. A. Teeter, P. C.

MEETING AT HAMBURG

The 10-day revival meeting at Hamburg conducted by the pastor, Rev. E. D. Galloway, closed Sunday night. The first sermon was preached by Rev. John L. Hoover, Presiding Elder of the Monticello District. He was followed by Rev. J. M. Hamilton, pastor at Monticello, and former Presiding Elder of the District. The following night Rev. J. A. Henderson of Crossett preached a splendid sermon. Bro. Henderson was also a former Presiding Elder of this District. The Presiding Elder and former Presiding Elders preached the best sermons the writer has heard in twenty or more years, and Bro. Galloway finished up the meeting with the best series of sermons that he has preached here during the past two years.

We need a great deal more of that old-time preaching done by our Presiding Elders and singing of good

LADY FELT STRONGER AND NOT SO RESTLESS AFTER SHE TOOK CARDUI

"Before I took Cardui," writes Mrs. G. W. Akin, of Somerset, Ky., "I would be so weak and nervous and could not rest at night. My back would ache so much. As soon as I began taking Cardui I would rest better and feel so much stronger, and my back would stop hurting. I highly recommend Cardui to other ladies." . . . Thousands of women testify that Cardui relieved their pains at menstruation time, and that by continued use of it for a reasonable length of time, their strength has been renewed and general health improved. Of course, if Cardui does not benefit YOU, consult a physician. Sold at drug stores.

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USED SINCE 1820—FOR
BOILS

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

old-time hymns. And we need to remember the vows and obligations we took in the Church, and elsewhere that we have been thinking of so lightly during the past number of years.

Rev. C. B. Wyatt, of Little Rock, assisted Bro. Galloway in leading the singing.—Reporter.

BISHOP JOHN M. MOORE IN PRESCOTT DISTRICT

Bishop John M. Moore was the principal speaker at the first fall meeting of the Prescott Brotherhood at Prescott, Monday, Sept. 2, at 9:30 a. m. Approximately one hundred laymen and preachers from the District gathered for this occasion. Presiding Elder L. E. N. Hundley led a brief devotional of praise.

In a simple, direct and quite forceful manner Bishop Moore called for a united effort by laymen and preachers to make the remaining weeks of this Conference year fruitful in spiritual and financial matters. He said he did not like to use the word "Benevolences," because the financial obligations of local churches for missionary activities were in reality "trusts and responsibilities" and were to be placed ahead of local indebtedness. The brotherly, and sincere attitude of Bishop Moore charmed the heart of everyone. He emphasized briefly his faith in the new plan for the reunion of Methodism, not because he favored a bigger denomination but a more religious Church.

The preachers' reports showed to date, with several revivals yet to be held, that there had been 96 conversions and 198 members added to the Church during the year. A few churches are paid 100 per cent up to date, and the other generally report a prospect of better payments than last year.—Fred R. Harrison, Reporter.

CENTENARY CELEBRATION AT MARION

On the evening of September 4, our church at Marion, where Rev. E. K. Sewell is serving his seventh year as pastor, held a delightful celebration of its hundredth year. The celebration consisted of a gathering of pastors and members from every church in Crittenden County, together with a number of former pastors, some other ministers and several prominent laymen from the outside; a delightful evening repast; an excellent and very appropriate sermon by Bishop John M. Moore, and short talks from visiting brethren. Bro. Sewell was, of course, master of ceremonies, and did graciously his part.

The ex-pastors who were present were Rev. J. F. Jernigan, Rev. G. G. Davidson, with his wife and Rev. J. R. Nelson, who was also accompanied by his wife. Some other pastors who have served this church, still living but unable to be present, are Rev. Fred Little, San Angelo, Texas; Dr. W. C. Watson, Malvern; Rev. H. O. Hoy, St. Louis Conference; Rev. Guy Murphy, Imboden; Rev. A. B. Barry, Laurel, Miss.; Rev. Don C. Holman, Dell.

Others present were Rev. H. Lynn Wade, Rev. H. M. Lewis and family, Hon. Carl Brown, of Memphis. Supreme Court Justice Frank Smith was reared in Marion and he and Mrs. Smith were there for the celebration.

There was mention of the names of early pastors, beginning with that of Rev. Alexander Avery, who served Marion Circuit in 1837. Among these were the names of John M. Steele and Benoni Harris, old heroes. The gracious memories that were awakened, memories of friend-

ships and fellowships, of toils and triumphs, were a genuine inspiration—calling upon all present to lead lives worthy of the good and true men and women who made this Church.—Jas. A. Anderson.

HOUSTON AND BIGELOW

At the last Annual Conference I was assigned to the Houston and Bigelow Charge. We have had a very pleasant year in many ways. We had a revival meeting at each place early in the year with our Presiding Elder, Rev. E. B. Williams doing the preaching, and we have just closed another good meeting at Bigelow, with Rev. R. F. Shinn and his wife leading the meeting. Both Bro. Shinn and our elder did fine work. We have received about 30 members this year, and everything is paid in full but the salary.

Due to ill health, I will be forced to superannuate this fall. I have suffered a stroke of paralysis, and my eyesight is almost gone. I have been a traveling preacher for 20 years. The charges I have served have been very good to me and my family. May the Lord bless all of them, and as the ministerial harness is taken off me, may it fall upon my son, Charles W. Lewis of Hendrix. We wish to thank the people of Bigelow for the nice pounding they gave us last week; also, we wish to thank the Houston folks for the pounding given us Thursday night, September 5, while we were at prayer meeting.—Hoy M. Lewis, P. C.

EMORY UNIVERSITY

The Library of the Chandler School of Theology, Emory University is trying to gather together, for the use of its students and the Church, all available historical material of the Methodist Episcopal Church, South, to be kept as research material for any needing it. As the value of this material depends in a large measure on its completeness, it is important to fill the gaps in the files. If anyone has any of the issues listed below it will render a distinct service to scholarship if he will communicate with the library.

Arkansas Methodist: Any before 1917; Jan. 18, 25, Mar. 8, Nov. 29, 1917; Nov. 7, 1918; Feb. 6, May 22, June 19, 26, July 10, 17, Nov. 20, 1919; Feb. 12, 1920; Nov. 1, 1923; all issues for 1924 through 1928; Feb. 5, April 2, 1931; Nov. 3, 1932; Aug. 31, 1933.

Arkansas Conference Minutes: Any before 1883 or after 1889; also 1885-1887.

Little Rock Conference Minutes: Any before 1884; 1885-1915; 1917-1921.

North Arkansas Conference Minutes: Any before 1916; 1917; 1919-1921.

Little Rock Conference. Woman's Foreign Missionary Society. Official Record of the Annual Meeting: All except 1907.

Western Methodist, Little Rock (formerly Western Christian Advocate): All issues. Mail to Candler School of Theology, Emory University (P. O.), Georgia.

REPORT OF TREASURER OF THE LITTLE ROCK CONFERENCE

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

ARKADELPHIA DISTRICT	
Arkadelphia Ct.	\$ 34.33
Carthage - Tulp	68.55
Holly Springs Ct.	12.00
Hot Springs - First Church	705.00
Hot Springs - Grand Avenue	311.54
Hot Springs - Oaklawn	50.00

Hot Springs Ct.	10.65
Friendship Ct.	25.00
Malvern	319.00
Princeton Ct.	20.26
Sparkman-Sardis	179.00
Traskwood Ct.	8.00
TOTAL	\$1743.33

CAMDEN DISTRICT	
First Church - Camden	\$ 520.75
First Church - El Dorado	1742.00
Vantrease Memorial - El Dorado	152.75
El Dorado Ct.	64.16
Louann Ct.	37.25
Magnolia	400.00
Norphlet	25.00
Smackover	140.00
Stephens	56.00
Strong Ct.	12.00
Taylor Ct.	12.00
Thornton Ct.	13.50
Waldo	69.00
TOTAL	\$3244.41

LITTLE ROCK DISTRICT	
Bauxite - Sardis	\$ 46.00
Bryant Ct.	116.34
Carlisle Station	175.00
Carlisle Ct.	8.80
Des Arc - New Bethel	48.00
DeValls Bluff Ct.	18.00
Douglasville - Geyer Spgs.	12.33
England	110.00
Hickory Plains Ct.	24.20
Hazen	175.00
Lonoke	135.00
Mabelvale - Primrose	184.39
Paron Ct.	10.00
Roland Circuit	5.00
Little Rock-Asbury	1335.00
Little Rock-Capitol View	400.00
Little Rock-First Church	2450.00
Little Rock-Forest Park	111.60
Little Rock-Henderson	66.00
Little Rock-Highland	150.00
Little Rock-Hunter	23.75
Little Rock-Pulaski Heights	450.00
Little Rock-28th Street	75.00
Little Rock-Winfield	1250.00
TOTAL	\$7379.41

MONTICELLO DISTRICT	
Arkansas City	\$ 8.00
Fountain Hill Ct.	32.50
Hamburg	5.00
McGehee	82.00
Monticello	300.00
Montrose - Snyder	44.00
New Edinburg Ct.	61.18
Tillar - Winchester	55.00
TOTAL	\$587.68

PINE BLUFF DISTRICT	
Althelmer - Wabbaseka	\$ 43.00
DeWitt	312.00
Gillett Ct.	24.50
Humphrey - Sunshine	15.00
Pine Bluff Ct.	10.00
Pine Bluff-Carr Memorial	25.00
Pine Bluff-Hawley Memorial	57.50
Pine Bluff-First Church	500.00
Rison	188.00
Rowell Ct.	43.00
St. Charles Ct.	10.00
Sheridan Ct.	17.18
Sheridan Station	150.00
Star City Ct.	8.00
Swan Lake Ct.	100.00
Lakeside Church-Pine Bluff	170.00
TOTAL	\$1873.18

PRESCOTT DISTRICT	
Amlty Ct.	\$ 5.50
Bingen Ct.	10.00
Emmett Ct.	137.50
Forester - Mauldin	88.00
Hope	600.00
Mineral Springs Ct.	30.00
Murfreesboro - Delight	106.74
Nashville	100.00
Okolona	30.00
Prescott Station	152.45
Mt. Ida Ct.	5.00
TOTAL	\$1265.19

TEXARKANA DISTRICT	
Ashdown	\$ 230.00
Hatfield Ct.	150.00
Horatio Ct.	60.00
Horatio Ct.	60.00
Mena	182.50
Richmond Ct.	15.00
Stamps	262.08
Texarkana - First Church	1225.00
Texarkana-College Hill	24.25
TOTAL	\$2148.83

GOLDEN CROSS	
First Church-Camden	\$ 13.50
First Church-El Dorado	10.00
Little Rock-Asbury	12.75
Little Rock-Capitol View	13.25
TOTAL	\$ 49.50
GRAND TOTAL	\$18,091.53
—C. E. HAYES, Treas.	

For SORE EYES



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

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Entire Week!

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U. S. Government Specifications

Genuine 25c Quality
"LIQUID GOLD"

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PER QUART **8c** TAX ONE CENT

Refined from Fresh Crude according to Society Auto Engineer's specifications. One of the most amazing values ever offered to Little Rock Motorists. Your money back if not entirely satisfied. YOU ARE THE SOLE JUDGE!

More-Fack Guarantees,
Super-Powered Anti-Knock
"Bronze"

Gasoline

TAX PAID **17c** PER GALLON

A magnificently-powered anti-knock gasoline—absolutely the finest anti-knock motor fuel in Little Rock, regardless of the price! You'll enjoy saving with this superior anti-knock Bronze gasoline! Fill up today!

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Station No. 1, Loca'ed at
710 Main St., N. Little Rock
"OPEN DAY AND NIGHT"

Station No. 2, Located at
8th & Broadway, Little Rock
"WE NEVER CLOSE"

Five Acres of Social Menace

We've got our gardens this year. Last year, in my section, a garden was a pitiful thing; dry and scorched and fruitless.

This year the rains have come, and everything is changed. My own garden isn't much, as gardens go; but compared with what it was last year it is a vest-pocket edition of Eden before the Fall.

Just across the way, though, there is a five-acre patch which is worse this year than last. When we had no rain it was at least harmless. But now it is a propagation-center for all the weeds of our section.

Nobody has paid any attention to it, and already it has produced enough weed-seed to make trouble for everybody in the neighborhood.

Oh, yes; I know we should have ganged up on it and made it decent. One of my neighbors had been getting after me about it. "Why, Justus," he said, "just a few of us could have cleaned up that patch, and the weeds would not have gone to seed."

He was right, but I saw in his words a chance for a bit of what I still think was "sensible mischief."

This man is a member of our church, and he's very much opposed to our pastor's activity in community affairs. He often says that if we will only attend to the church's job of saving souls the ending of social evils will take care of itself.

So I said to him, "Well, Erastus, you may be right. But we've all been busy with our own places, and you can't deny that they look pretty fine this summer."

"Yes, I know," he said. "But that patch is a positive eyesore now; and think of the work it will make for us all next year."

"You must have changed your mind, Erastus," I told him, "about our pastor. He's trying to do something with the moral weed patches of the town, but you've seemed to think that if he'd attend to his own church garden these other places wouldn't bother anybody."

"I never said that," Erastus denied, with some heat. "But my contention is that if you get people saved they'll quit their meanness, and there'll be none of what you call moral weed patches."

"Maybe," I half admitted, "but I doubt it's as simple as that. You know yourself that the first thing we'd have to do with this five acres would be to go into it with scythes and grubbing hoes and even axes. Look at all the big weeds and brush and saplings on it."

"I know," he said, "but we could do it, and it would help all the gardens and lawns in the neighborhood."

"You're right," I said, for I knew he was, half-right, anyway. "But this is a job for all of us. It's too big for any one man. As you say, we could do it. And that's what our pastor says. He believes we have to get rid of a good many things in this town before we can hope to save its individual souls. And at the beginning, anyway, he thinks it's an affair of cutting down and rooting out, kind of social surgery, if you like."

"Well, I don't," he said. "You can't argue about souls the same way you do about gardens and weed-patches."

"Jesus did," I said. "Don't you remember his story of the vineyard? There was a man that was a householder, who planted a vineyard, and set a hedge about it, and digged a wine press in it, built a tower, and let it out to husbandmen, and went into another country. And when the

season of the fruits drew near, he sent his servants to the husbandmen, to receive his fruits.' He had the patch cleaned up before he expected it to become a source of profit."

Right there my neighbor heard his wife calling him to supper.—Justus Timberline in Central Christian Advocate.

The Lord's Acre Plan in the Asheville District

The rapid growth of the Lord's Acre Plan in western North Carolina is due to the capable and enthusiastic leadership of the Rev. Dumont Clarke, a consecrated Presbyterian minister, who is Director of the Religious Department of the Farmers Federation with headquarters at Asheville, N. C. From six churches of three denominations in two counties in 1930 the movement has grown to approximately two hundred churches of nine denominations in fifteen counties in 1934. Dr. Clarke has received requests for literature from twenty-seven states and five foreign countries.

On December 2, 1933, the day after reaching Asheville to begin my work as presiding elder of the Asheville District, upon the invitation of Dr. Clarke, I attended the annual Lord's Acre Rally at Central Methodist Church. Dr. Robert E. Speer of New York City, Dr. Frank P. Graham, president of the University of North Carolina and other prominent speakers, were on the program. The formal addresses were of a high order but the part of the program which gripped me was the testimony of pastors, laymen, and boys and girls in their teens who told how the Lord's Acre Plan had helped to balance the budgets of their churches and how it had magnified Christ and his work in their lives. As I listened, I became convinced that this plan would solve not only the financial problems of the rural church but also that it could become a mighty factor in developing the spiritual life of its members.

The Lord's Acre Plan is a scriptural, practical, and fruitful method of advancing the temporal and spiritual interests of the country church. It was God's plan of stewardship for the chosen people. The first fruits of field, herd, flock, and vineyard were to be brought as an acceptable offering to the Lord.

During these depression years, when the cash income of the farmer has rapidly diminished, and the conference missionary appropriations have greatly decreased, the support of many of our rural churches has become an acute problem. The Lord's Acre Plan is a simple, natural method of church support for the farmer, who, in lieu of cash, can always grow a crop and give the cash yield of the "dedicated portion" to the budget of his church. This plan has not only kept some churches in western North Carolina from closing their doors but also it has enabled mission charges to become self-supporting. If it accomplished nothing more than to help bring up the finances of the church, its use would be justified, but the universal testimony of those who have tried it is that it increases church attendance, intensifies interest in the work of the church, deepens personal devotion to Christ, and stimulates zeal in his service.

The Lord's Acre Plan not only gives every church member "something to do but also something to do with." It introduces into the church the highly valued project-method of modern educators with a dynamic

spiritual motive behind it. The group of several hundred people who attended the Asheville Rally recognized its educational value in the unanimous adoption of the following slogan: "The Lord's Acre—a Church and Character Maker." A Methodist lay leader says: "It is one of the greatest character builders in the world."

Rev. Dumont Clarke says: "Five years of experience with the Lord's Acre Plan has given me an ever-deepening conviction that it is a God given aid, so valuable that it is virtually essential to the best progress of the country church."

The Lord's Acre Plan provides a way by which individual members of the church and church school, class, department, or congregation may dedicate to the work of the church some product of the farm. The projects which may be selected for the "Lord's Portion" are legion: garden vegetables, corn, potatoes, cotton, tobacco, and other products of the soil; chickens, Sunday eggs, milk, butter, calves, pigs, sheep, and others too numerous to mention.

A small number of churches in the Asheville District have been using the Lord's Acre Plan for several years. It was working so effectively in these churches that it was decided to introduce it in all the rural churches of the district as a means of helping raise the conference collections. Consequently, at the first quarterly conference of 1934 the plan was presented and a Lord's Acre Determination Committee was named.

The following illustrations will demonstrate the fact that, when given a fair trial, the plan proves a most valuable aid in raising the church budget.

For five years, Tweed's Chapel, one of four churches on the Fairview mission, has used the plan with remarkable success. By its use the congregation has been enabled to build a splendid brick church. It had its beginning in individual projects, but for the past two years the congregation has cultivated one or more major projects. In 1933, 254 bushels of Irish potatoes brought \$203, and 186 bushels of corn brought \$139, making a total of \$342 which was applied to church budget. Last year, two acres of Irish potatoes produced 228 bushels which were sold for \$156. Individual projects increased the total.

For the past two years, the three churches of the Acton charge working the plan through church schools, have succeeded in paying all obligations. Last year, the Asbury church school raised \$106. A class of ten junior boys paid \$43.81 of this amount through the following projects: Radishes, \$2.11; sweet corn, \$5.90; field corn, \$12.75; fodder, \$5; tomatoes, \$10.15; and poultry, \$8.90.

Last year, the three churches of the Emma-Elk Mountain mission tried the plan for the first time. Thirty-four individuals, nearly all of whom were girls and boys, thru projects of vegetables, grapes, flowers, candy, and poultry, raised \$69 for conference collections. A number of individual churches have raised more than their apportionment for conference collections through one congregational project.

The Lord's Acre plan is not applicable to the rural church only but it can be used in the small community church. Fletcher, on the Fletcher-Mills River charge, has used the plan very successfully for several years. A little girl of four years in this community persuaded her parents to let her have the Sunday eggs from a small flock of chickens and gave \$6.50 to the church. Another

little girl in this congregation dedicated a lamb, which she loved, to the Lord, raised it and sold it for \$8.75 and turned it over to the treasurer of the church. Still another young girl selected a turnip salad patch as her project and sold the salad for \$10 which was applied to the church budget.—W. B. West in Church School Magazine.

A MESSENGER PASSES

In later years, when he turned from the laboratory to the philosophic contemplation of a world that he helped to fashion, Michael Pupin read messages in every star and flower, in every vibrating atom and ethereal wave. Now that he has departed and this generation reviews his achievements and considers his sturdy personality and scientific honesty, it becomes apparent that his career was a message too. A red fezzed Serbian herdsman landing at Castle Garden, ignorant of English, without money and friends, leaving his impress on his environment and ending his days a towering figure in science and engineering—the human message of his life is as inspiring as his technical triumphs. Opportunity as it was conceived by the founders of the nation opened wide the door at a simple peasant's knocking. He repaid the welcome with a hundred inventions that the country needed and with a generous gift of his rich technical knowledge to a host of students who became physicists and engineers. The story is told in his autobiography, "From Immigrant to Inventor," itself a message to those who have lost hope in society as we know it and who see only unemployment and starvation following in the wake of scientific progress.

Scientists shrink from identifying themselves with inventors. Pupin rejoiced in his inventive activities. Yet there was nothing of the tinkerer and whittler in him—the man who blindly performs a thousand experiments before he achieves success. A trained physicist, he approached a technical problem with all the aid that a powerful mathematical equipment could lend. What experiments were later to be performed stood revealed in the equations. Such inventions as the load coil, which for the first time made long-distance telephoning possible, the method of tuning which was applied in electrical engineering long before it was incorporated in every radio set, the rectification of alternating into direct current by means of the electrolytic cell, bear the

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.

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

CAPUDINE

stamp of the scientist rather than of the empiricist who rarely knows what he is likely to achieve and whose success must be attributed partly to inspiration, partly to accident. Yet there was imagination in all that Pupin accomplished—the imagination that one associates with a great artist.

It was this same quality of imagination that made him reach behind electric waves in circuits and the glow of X-ray tubes in the hope of grasping the deeper truth of which they were but the expression. Hence the spiritual messages that they conveyed to him of the world that lies beyond human comprehension, and hence his chiding of the professors who lectured learnedly on the sound that comes from a bell but said "nothing of the message that the bell conveys to our souls." Overwhelmed by the evidence of organization that he beheld in nature, he never wearied of preaching his personal doctrine of Creative Coordination. Neither science nor philosophy, it was a squaring of the unquenchable religious faith that he brought with him from his Serbian hills with physical law and order—proof that laboratory research may not only open the way to technical success but cause the spirit of a physicist to unfold as well.—New York Times.

BISHOP MARVIN

We have just found an old letter from Bishop Enoch M. Marvin, written October 12, 1867, that is good reading. This great soul, whose Episcopal career was brilliant though brief, had gone back to his boyhood home to hold a Conference. As he writes he gives us a glimpse of his great unselfish and consecrated soul:

"In the fall of 1841 I was admitted on trial into the traveling connection of the Missouri Conference. My work for the following year was Grundy Mission, extreme frontier work on North Grand River. I went to it with about as little knowledge of the work as it was possible for a boy of eighteen years to have. My knowledge of books was limited enough, but of men I knew nothing. Still I got along amongst the people, and was happy in the work and the log cabin life suited me exactly. The next Conference met in Jefferson City, capital of the State.

"Life opened up to me a new phase. I enjoyed the hospitality of one of the most elegant families in the place. For the first time I saw some of the distinguished men of the Church. Bishop Roberts, then on his last tour, presided. His locks were then as white as snow. Some of the young preachers obtained introductions to him, and actually shook hands with him. I was amazed at their temerity. The distance between him and me seemed immeasurable. If I chanced to be in the way at any time as he came and went I involuntarily retreated considerable distance.

"A quarter of a century has elapsed. The Missouri Conference assembles again—in Macon City, which was bare prairie twenty-five years ago—and I must sit in Bishop Roberts' seat. It was of overwhelming interest to me. The uncourted Voice of the Church had placed me here, and I trembled as I took the reins from which the grasp of the venerated Roberts had been loosed by death, and became a chief actor in scenes which awed me so greatly when I was a boy."—Richmond Christian Advocate.

Back to school ads on pages eight and nine should interest our readers. There are many values.

The Man Who Moved a Mountain

(George Washington Goethals—
Born June 29, 1858)

Ever since George Goethals (pronounced Go-thalz) was eleven years old and had moved to New York City from Brooklyn where he was born, he had earned extra money by doing errands after school. Now that he was a big boy of fourteen he was cashier and bookkeeper in a market, not only after school, but all day Saturday. It didn't leave much time for study or play, but by hustling George managed to get everything done. The five dollars a week that he earned was carefully put away for college. George was not sure whether he would be a doctor or a lawyer, but he knew he must have a college education. When later he found that he liked mathematics better than other studies, he began to think about being a civil engineer.

One day George learned that there was one vacancy at West Point. Could he pass the examinations? It happened that the principal of the grammar school which George had attended had been watching the boy all through his school years. He liked the way he tackled his studies, his eagerness to learn, and his willingness to work hard. He knew that George was determined to get ahead. Because of this man's high recommendation and George's fine record at school in both studies and character, the boy was admitted to West Point without having to take the examinations.

George graduated from West Point second in a class of fifty-seven. He was one of the two men chosen because of their high record to be sent to engineering college.

Two years later George Goethals was ready for work. He was a big fellow, twenty-four years old, six feet tall, with blue eyes and light curly hair and a cheerful, friendly manner that made him popular. He liked music and fun, but he never forgot the motto of his Holland ancestors, "In All Things Good."

His first engineering job was to replace a bridge that had been washed away in a flood. The supplies had to come from a distance and the job must be done by a certain time. It looked like a big task to the young engineer. He had to find out what to do and how to do it as he went along. He said afterwards, "I read books all night and gave orders all day. However, we built the bridge—and on time. Those were the orders and they were followed. But no job since then has ever seemed so hard as that one."

His work for the next twenty years took him all over the country. He built other bridges, worked on canals, built dikes and dams and rivers, planned irrigation for the desert regions of the West, built fortifications, and worked on many other important engineering projects. He made a fine record in them all. One of his superior officers said that whatever Goethals was given to do was done right.

One day in 1907, when Goethals was about forty-nine years old, he received a note saying that the President, who at that time was Theodore Roosevelt, would like to see him at once.

Although Goethals was living in Washington, he had never met President Roosevelt. He could not imagine why the President should be sending for him. He was still more astonished when President Roosevelt commanded him to go to Panama

and take full charge of building the Panama Canal.

It was a tremendous job. It meant that Goethals would have to manage about forty thousand workmen and see that their families had clean, comfortable homes, he must keep on fighting that tiny but terrible enemy of the tropics, the mosquito, which had killed thousands of people, and move the mountains aside, change the course of a river, unite two oceans of different tides, and make twelve enormous locks to complete the fifty-mile-long canal for the United States.

For nine years Colonel Goethals worked from six o'clock in the morning until ten at night, with only one vacation. Sunday afternoons he rested. Sunday mornings he spent looking after the people under his charge, hearing their complaints, straightening out their difficulties, and helping with their troubles. Any one could come to his office Sunday mornings sure that he or she would be heard and treated fairly. As one of the papers put it—

"Take your sorrows and your woes
To the Colonel;
He will understand, he knows,
Does the Colonel."

Colonel Goethals was fighting a great battle down there at Panama, and the mountains, the mosquitoes, and the climate were his enemies. "We are here to fight shoulder to shoulder," he told his workmen. "When the canal is done, that will be our victory."

As fast as the men shoveled the dirt out of the mountains, some more dirt slid down again. They dug through a hill for the canal bed and another hill fell into the space. No matter what happened, the colonel never gave up. "I never saw the colonel discouraged yet," one man said.

When the canal was nearly done, a tremendous mountain slide ruined a tremendous amount of hard work. That time nearly every one was ready to give up. They hurriedly sent for the colonel.

"What are we going to do now?" asked one of his officers in despair.

"Dig it out again," said Colonel Goethals calmly.

In his old yellow car, which was nicknamed the "Yellow Peril" because the workmen never knew when it would appear beside them, Goethals went everywhere inspecting the work. From the humblest ditch-digger to the highest salaried executive, he expected the best. He demanded loyalty, hard work, and an "honest job" for the United States. He made himself so well acquainted with every part of his own job that his men respected and admired him.

"There isn't a tool in the shop that he doesn't know—and know right," said Shorty, one of the mechanics.

"I've been a soldier or a policeman for twenty years," said another man, "and this is the straightest and cleanest job I've ever struck."

"The colonel is the squarest boss I've ever worked for," said an old railroad man.

Finally, in 1916, the big job was done and the Panama Canal was opened to commerce. Colonel Goethals was praised and honored all over the world for his great success. President Roosevelt said, "It is the greatest task of its own kind that has ever been performed in the world—Colonel Goethals has succeeded in instilling into the men under him a spirit which elsewhere has

been found only in a few victorious armies."

Until he was seventy years old Goethals continued to achieve fine things as engineer for the United States, in private business, in war, and in public affairs. He refused to lend his name to anything he considered wrong or unfair, no matter how much money was offered him.

When he died in 1928, messages honoring him came from all over the world. One thought was in them all: that George Washington Goethals was not only a great engineer but a great man, "In All Things Good."—Lydia L. Roberts in Zion's Herald.

REVOLUTIONIZING DOMESTIC LIFE

In the face of depression, tremendous progress has been made by the electric utility industry in increasing the uses of electricity in the home.

During the five-year period from 1930 to 1934, inclusive, purchase of electric power for household use increased 31 per cent. The average rate per kilowatt hour, on the other hand, showed the substantial decline of 16 per cent.

This progress is remarkable and is outstanding in comparison with that of any nation in the world—yet household power employment is still in its infancy. Only a relatively few homes are adequately lighted, or have labor saving appliances of importance. Electric refrigerators, stoves, ironers, washing machines and a thousand and one other devices are still strangers to the average American household.

The electric utilities are doing a fine work in attempting to stimulate household power consumption. They are doing it in two ways—first, by effecting steady reductions in the cost of power and, second by selling better electric appliances for lower prices and on more favorable terms. Today a complete electric kitchen can be purchased for what one or two less efficient and economical appliances would have cost a few years ago—and the household is given a number of years to pay for it.

Electricity is the housewife's most efficient servant—and it is gradually and quietly effecting a revolution in American domestic life.—Industrial News Review.

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The Set of the Sails

One ship drives east and another
drives west
With the self-same winds that blow,
'Tis the set of the sails
And not the gales
Which tells us the way they go.

Nolan Bayard and Chester Harvey both lived in the same small town. It was accorded the name "town" only by virtue of its being sprawled over a few acres of ground for, in reality, it had only three thousand inhabitants. Nolan and Chester were graduated from the same grammar school, and played on the same baseball team, and were on what Nolan considered a firm basis of friendship; for he sincerely liked and admired Chester and had every reason to believe that the feeling was mutual.

Nolan was the only branch left on his family tree—the others having fallen off from moral decay; but by virtue of his father being a prosperous merchant, and Chester's father being just "the town blacksmith," Nolan was placed in that small-town upper stratum which so often engenders the hate of those just a little below.

Chester had always lived in that precarious way which, among the genteel poor, so often hides its poverty beneath a surface of pride; and as he grew into young manhood discontent and mistrust began to throw baleful shadows athwart his life. It often happens that a person secretly hates another for no other reason than that he feels that he cannot cope with him in the game of life. So Chester began to develop, in place of what might have been the very soul of comradeship, an unaccountable hostility to Nolan. Mischiefous imaginings that Nolan felt superiority came tapping at the windows of his soul with insistent reiteration. They devoured his heart, and, all at once, he began to avoid the paths of Nolan. All the friendly corners of his mind became cold with envy and suspicion. It was something he could not discuss, and his heart froze over the secret.

Thus matters stood when the two boys—each without foreknowing it—landed at the same college—Chester to live in the darkness of a world in which he had no human companionship, to tread the sandy solitude of his freshman year alone; Nolan to swing naturally into his easy-going gait, ready to make friends everywhere. He was equipped with money, too, while Chester was going to work his way through.

Chester's mental voltage was much higher than Nolan's and the fact that he always outdistanced Nolan in the class work was his secret badge of honor. Nolan was surprised, but really happy to find Chester, his town-fellow, there, and tried in every way to be companionable; failing, he magnanimously attributed Chester's aloofness to his serious duties and his school work. Thus it came about that Nolan soon began to chum with another fellow; and each time that Nolan and his friend passed by, Chester conceived the notion that they looked at him askance and that they were discussing him.

One day Chester saw them sitting under the maple tree close by the honeysuckle hedge, in very earnest conversation; then, out of some poisoned crevice of his mind there crept the thought, "I'll slip up noiselessly behind the hedge and eavesdrop. If they are discussing me disparagingly, I'll spring upon them with a vol-

ley of abuse that they will not soon forget."

Their backs were turned to him as he stole softly behind the honeysuckles and crouched to a listening position—not ten feet away. The honeysuckle blossoms seemed to spread a blanket of perfume over him, disconcerting in its effect, but the earth was kind and moist, following a summer rain. And there Chester Harvey was unmercifully impaled on his own folly.

On the other side of the honeysuckle fence, Nolan and his friend talked; first of the college in general, then the football team, books and the many interesting things of college life. Then there was a pause in which Chester was feeling ashamed and degraded. He was in the act of creeping away as cowardly as he had come, when Thomas Riley said, rather abruptly:

"Say, Nolan, tell me something of this Chester Harvey. He seems such a likable fellow, if he'd only bend and let you approach him." Chester snatched a bunch of turf in his hand and listened for Nolan's reply.

"Sure I know Chester well. Homes are in the same town. Best pitcher we ever had on our team, and one of the cleanest, straightest fellows that ever lived. Never knew a fellow I liked better than Chester; but a year or so ago he just seemed to draw himself within himself, and since then he doesn't seem to know me any better than he does you. I wish I had a mind like his. I know we are as industrious as Chester, and you know that we study; but somehow he outdistances us both in the same work."

"Are his people poor that he is working his way through? Maybe he's sensitive about that," answered Nolan's friend.

"Well," answered Nolan, "his people are not rich, but I imagine they could easily have paid his way. It's just plain grit, I tell you—didn't want to burden them. He plays the game when no gallery applauds—he's got the real stuff, that's all."

Nolan's unstinted praise ripped Chester's heart like a keen blade. He realized in shame-faced humiliation that all this while he had been hurling his life against an imaginary situation which had produced only agony of mind. That agony lay in his eyes as he rose from his hiding place and went straight to his room.

If the President of the United States had knocked on Nolan's door that evening as he sat at his lessons he would not have been more surprised than when Chester Harvey—the old sunny Chester he used to be—entered and began school talk just as naturally as if he were resuming an interrupted conversation.

The boys renewed their friendship, Chester moved his boarding place and they roomed and studied together until they graduated. It was largely Chester's painstaking help, too, that Nolan acquitted himself so well in his senior year, and graduated with distinction.—Ida L. Johnston in Herald of Holiness.

AN IMPORTANT UNION

News that the three great divisions of the Methodist Church in the United States are planning to unite is welcomed by church liberals throughout the country.

For nearly a century that denomination has been divided into two main parts—the Southern and the Northern—and another smaller di-

vision known as the Methodist Protestant Church.

Twice efforts have been made to again unite the three bodies into one great union. Both times they failed. It is to be hoped that this time the merger will be completed.

Proponents of the measure believe it will be approved by General Conferences of both large bodies of the Church at the conferences next May, forming a body of more than 8,000,000 members, the largest Protestant Church in the country.

Since doctrines of the groups are identical, the only question obstructing unity is the racial one—and the proposal provides for separate regional conferences for Negroes in the South.

The slavery question caused the split in the Church. It has been settled for some 70 years. This union will do much toward cementing the two sections of the country.

It is a step toward a much more far-reaching union—that of all Christian denominations.—Wynne Star-Progress.

THE CHURCH AND INDIVIDUALS

The Christian is in danger of disappearing. He has a tendency to vanish in the church. In many churches the individual has become invisible. We have been asking, "What is the church doing?" That is a stupid question. You get nowhere by asking a question like that. The important question is: What is Mr. A. doing? He is a prominent man in the church. What is he doing? What is Mr. B. doing? He holds a high position in the church, but what is he doing? What is Mr. C. doing? He has belonged to the church for twenty years. What is he doing? That is the kind of question which is all-important and should be answered. It is the conduct of Mr. A. and Mr. B. and Mr. C. which is the key of the church problem. You hear men talking about the amount of money which the church has raised. How much did the church raise last year? It is a bootless question. The question of importance is, How much did Mr. D. give? and how much Mr. E? and how much Mr. F? What is the ratio between what these men spend on themselves and what they contribute toward the work of making this a better world? That is the question with which God is concerned, and it is not till that question takes the uppermost place in our mind that we shall have the key of the problem of church finance.—Charles W. Jefferson in Cardinal Ideas of Jeremiah.

A SOLOMON OR A DANIEL?

Writing under the caption, "A Daniel Come to Judgment," the Erie Daily Times tells the story of a New Yorker who, while under the influence of liquor, got into a fight with a friend and unintentionally killed him with a blow of the fist. The killer, of course, was brought into court where he pleaded guilty to a charge of manslaughter. Ordinarily, the sentence would have been a term in prison. But the judge who handled this case seems to have been a man of considerable discernment. So instead of sentencing the slayer to prison, he ordered him to abstain from all alcoholic drinks for five years, to pay the funeral expenses of his victim, and to pay the widow \$15.00 a week for five years. If the man fails to live up to this agreement, he goes to prison for a five-year stretch. Now, what's wrong with a sentence like

that? We think it an exceedingly wise one. First of all, it saves the state from having to support him in the prison for five years. It probably saves society from having to care for the slayer's family for that long. It provides some measure of help to the victim's family. Then, it pledges the slayer to abstain from alcohol for a period of five years. By the end of that time he may have conquered the appetite. We recommend this to the judges of Alabama and Florida. If they cannot pass similar sentences under the present law, the Legislatures might make some changes by which they can do so.—Alabama Christian Advocate.

FEDERAL COUNCIL RECOMMENDS EMBARGO ON ARMS

A strong stand has been taken by the Executive Committee of the Federal Council of the Churches of Christ in America in favor of the revision of our neutrality laws to place an embargo on arms and loans to nations resorting to armed conflict, according to an announcement made by Dr. Ivan Lee Holt, President of the Federal Council. The Church Council declared that "the United States should withhold aid from all belligerents in any conflict that might arise" and recommended that legislation be enacted providing that an embargo be placed on the shipment of war materials, loans, and credits to nations resorting to armed conflict, and that nationals of the United States doing business with or traveling in nations at war do so at their own risk. The full statement adopted by the Federal Council follows:

"The Executive Committee of the Federal Council of the Churches invites the people of our churches to give serious study to the steps which might be taken by our government to render war less likely and to prevent the involvement of the United States in war.

"We believe that the peace of the United States and of the world can best be secured through policies of international co-operation. It is for this reason that we rejoice in the knowledge that the United States has become a member of the International Labor Office. It is for this reason that we have long urged the United States to join the World Court and to state the terms under which our government might officially relate itself to the League of Nations. It is entirely unlikely that war will be permanently abolished until there is established a world organization in the functioning of which national currency, trade and defense policies are conditioned by the fact of world interdependence.

"Pending the creation of a world system of security, we recommend that our government undertake to render less likely American participation in war by modifying its traditional policies of neutrality. We believe that the United States should withhold aid from all belligerents in any conflict that might arise in the future. To this end, we recommend that legislation be enacted providing (1) that an embargo be placed on the shipment of war materials to nations resorting to armed conflict, (2) that an embargo on loans and credits to all nations resorting to war, and (3) that nationals of the United States doing business with or travelling in nations at war do so at their own risk."

THE TABLES TURNED

There has been a strange reversal in the views of scientific men in the last few years. During the latter part of the nineteenth and the beginning of the twentieth centuries, science looked with scorn upon the teachings of the Bible concerning the origin of the world. Those who maintained the truth of the Scriptures as over against the evolutionary hypothesis were regarded as crude and unlearned. Now comes the strange reversal, when the former "assured results" of science are being looked upon by scientific men as the mere product of the imagination, and scientists are championing the Bible in opposition to preachers.

Recently it is reported that Bishop Ernest William Barnes, speaking in the sacred precincts of Westminster Abbey, where the body of Darwin lies buried, made this statement: "Today there is among competent men of science unanimous agreement that man has evolved from an apelike stock. He arose probably a million years ago from a tangle of apes which began to vary in different directions." Sir Ambrose Fleming, a noted English scientist and president of the Victoria Institute challenged the statement and asserted that it was based on insufficient evidence. He maintained that the Darwinian theory was only a product of the imagination and that anthropological evidence lends as much credence to the biblical account of the origin of man as it does the theory that he evolved from a lower order of beings countless millions of years ago in a preglacial age. "The biblical account of man's origin," he says, "may not be altogether free from difficulties, but it is much more in touch with fact than an approved assumption of a gradual stage by stage spontaneous, automatic advance from a wholly animal form of life." The weakness of the theory of evolution is to be found at two points—its failure to explain where life originated and how it comes into existence.

As to the length of time necessary for the peopling of the earth, Dr. Fleming suggests that by doubling the population every three hundred years—the slowest rate for population increases—it would be possible to prove that a single pair of human beings could multiply into a billion pairs in nine thousand years. Prehistoric man, therefore, he asserts should have multiplied at such a rate as to have filled up almost the entire earth. Instead there are only a few dozen skulls and skeletons that have been found, and these mostly in isolated and widely separated places. He concluded his speech by warning clergymen, that in accepting the Darwinian theory of evolution they were building "on the sands of an uncertain, ever-changing science instead of resting on the rock of the increasingly verified, inspired Scripture."—Herald of Holiness.

STEALING OUR THUNDER

The message on the car card was simple. And the card was beautifully colored. Enveloped in what appeared to be the Israelitish "pillar of cloud by day," the message was this:

"I AM YOUR BEST FRIEND:
In anxiety—Relief,
In distress—Courage,
In achievement—Content,
In loneliness—Companionship,
I AM YOUR LUCKY STRIKE"

Here was embodied a great sentiment, a noble appeal, but alas! it

appealed only for one of those little things a few years ago we were told to "reach for" "instead of" a sweet.

Some of life's most meaningful words tied firmly to its abiding experiences were being applied with triviality. It is a sudden plunge from the sublime to the ridiculous to think of courage, achievement, contentment, and companionship in terms of a cigarette, regardless of the brand.

Of course those who are following the Jesus Way of Life want men to appropriate religion—but not for gaining the whole world. Religion is to be appropriated for soul force, for personality power.

The Christian religion, if it is given the simplicity of Jesus, does offer relief in our most serious anxiety. It does fortify us with courage in grave distress. It does bring content in unselfish achievement. It does offer a divine companionship in the loneliness of life. It is a religion that can truthfully say, with a single eye to human welfare, and not upon the totals of a cash register, "I am your best friend."—Paul Morrison in Central Christian Advocate.

LIVING WINSOME RELIGION

In trying to make our religion winsome we find many small places in life where it is a very difficult task. If it were not for the Christ-like spirit we would be forced many times to say "I can't." As each day comes to us we find new duties in many ways. It may be in helping some little child with a problem of life; maybe some poor mother in tears; maybe some poor man or wayward boy who comes to your door and asks for alms; or some afflicted one may ask you for a cool drink of water and you kneel by his bed and pray. We cannot say, "No," but must be willing and obedient to His will.

In being obedient to His will, we find many places where the door to Christ's life is opened through our faith in God and love of Christ. The glorious sunshine of His spirit comes into the individual's life. There you'll see your winsome religion, a religion that has let Christ shine forth.

It is a religion that lives in the shut-in home of affliction, and, when the time comes, you are forced to say, "good-bye," as you see life swiftly passing out. With just a few minutes to send your message, if it is possible. You realize then they cannot speak one word. You ask for just one smile as an evidence of Christ's religion with which we've traveled our lives together.

And as we catch the smile of "good-bye" we've sent our last message, the last word has been spoken, you feel that hand as it slips away from you to clasp no more till we meet again in our faraway home which we expect to gain by living our winsome religion.

One of the greatest blessings in this life is the soul-winning talent. It brings to my mind many years ago, when an old uncle took me by the hand and led me to the altar and explained to the congregation, "This child's influence led me here." Many years have passed since he went away. Some day when my life's work is finished here, and I reach the other side, I hope to hear him say, "You sent me here by your winsome religion."

If on the street, in the church, in the sick room, or in your little reading corner at home, remember always, keep the life of Christ be-

fore you; keep down the frowns of trouble; let His life shine through your works; cultivate the sunny disposition with the Christian conversation.

Each day of our life, we pray that our faith in God may carry us on that winsome way; to give us faith to only see the good, to see the power of Christ; to know that God is here and answers prayer.—Mrs. Martha Bizzell, London, Ark.

CAVALRY OR CALVARY?

Cavalry, or Calvary? Perhaps no two words are more often confused by the common people. They are so alike, and yet so far apart in meaning. A new acquaintance said to me the other day, "I have a boy in the Calvary." Of course, I knew he did not mean that. Would that more fathers did have their boys in Calvary. But he meant that the boy was a soldier in the cavalry. The two words have exactly the same letters, the same beginning, the same ending. But where will you place the letter "l"?

A headline the other day said that the cavalry is being abolished. I read with interest, though I expected to be disappointed. Sure enough I found that there was no purpose of carrying out a peace or disarmament program. All the headline meant was that horseflesh is being supplanted by motors.

One thing is certain. Calvary will never be abolished. It is the Rock of Ages, more abiding than Gibraltar or Mt. Everest. It doesn't even change. Its glory of love unstinting will endure to the end of time.

And by the same token Cavalry must ultimately be abolished. For these two like words speak the extreme alternatives that confront us. Cavalry—that is the way of force. Calvary—that is the way of sacrifice. And we must choose between these two.—Paul Barton, King City, Mo.

THE REAL CAUSES OF RAILROAD DEPRESSION

"The two real causes of the present poor showing of the railroads," according to John J. Pelley, President of the Association of American Railroads, "are the general business depression and the competition of other forms of transportation which are heavily subsidized and not effectively regulated."

The depression may pass, but the railroad problem will remain until our existing transportation policy—which is no policy at all, realistically speaking, but a hodge-podge of conflicting regulations and warring viewpoints—is overhauled.

From 1906 to 1933, the federal government spent on inland waterways, outside the Great Lakes, \$785,000,000—none of which has been returned to the government.

On top of this, the government itself went into the transport business in 1919, through the Inland Waterways Corporation. This endeavor has constantly distinguished itself by losing money—and is subsidized to the extent of \$2.30 for each ton of freight transported.

Between 1921 and 1932, finally, government spent more than seven billion dollars on highways—in addition to all money received from gasoline and license taxes, paid by the actual users of the roads. Thus commercial highway carriers have been provided with magnificent rights-of-way—at the expense of all the taxpayers.

The result of all this has been

to deprive the railroads of a vast amount of business that, under equitable competitive conditions, they could have held. They are the only carrier which pays its own way in every particular. They are the only carrier which is stringently and completely regulated. And, for all the talk of their usefulness diminishing, they are the only carrier which can be counted upon to haul, quickly, certainly and cheaply, the great bulk of the nation's freight.

The solution to the problem lies in extending regulation so as to embrace all carriers, and in eliminating subsidies. A bill to achieve the first is pending in Congress—and a bill to achieve the second should follow on its heels.—Industrial News Review.

A NOTABLE PRESIDENCY

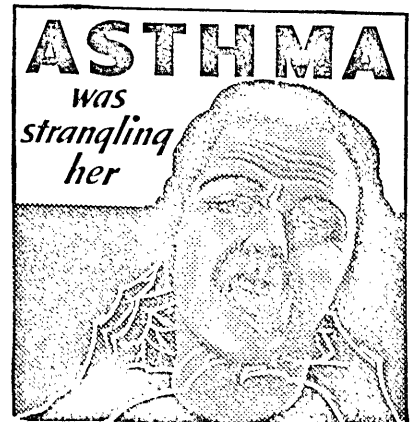
Emory University is celebrating the fifteen-year presidency of Dr. Harvey W. Cox who came to Emory in August, 1920. Dr. Cox is the thirteenth president and has served continuously as head of the institution longer than any one of his predecessors. Dr. Cox was formerly dean of the College of Education, University of Florida, and succeeded Bishop Warren A. Candler at Emory.

Notable indeed have been the achievements and growth of Emory under the leadership of Dr. Cox. As Southeastern Methodism's central university, Emory has increased its enrollment from 900 students to 1,655 since 1920. Endowment has been increased from \$2,000,000 to \$5,000,000 during this period, and the total resources have been increased from \$3,500,000 to \$10,000,000. Permanent buildings were six in number in 1920 and are now 16.

In matters of scholarship, Emory has achieved a place as one of the four or five leading institutions in the South, according to recent statements of leading educators. The enrollment of the graduate school was 36 in 1920 and is now 217.

During the administration of Dr. Cox the following new divisions of the University have been added: Wesley Memorial Hospital, the Library School, the Valdosta Junior College, and the Oxford Junior College.

The outstanding achievement of the past year has been the initiation of a program of graduate school cooperation between Emory, Agnes Scott College and Georgia Technical College.—W. F. Dunkle, Jr.



Attacks Stopped At Once

Asthma sufferers should act at once after reading this letter from one of many who have found blessed relief.

July 14, 1933.—"I had asthma so badly I couldn't sleep. I had to sit up in a chair night after night, fighting for breath. After taking only one bottle of Nacor, I can truthfully say I feel entirely well again—no asthma and no bronchial trouble."—Mrs. Julia Wacker, 1337 S. 22nd St., Milwaukee, Wis.

No need to suffer asthma torture when blessed relief can be yours. For years Nacor has helped thousands. Write today for letters and helpful booklet about relief of asthma and bronchial cough. Nacor Medicine Co., 2133 State Life Bldg., Indianapolis, Indiana.

Circles to Meet Next Monday

No. 1—Mrs. F. W. Whiteside, chairman, at the church at 2:30.

No. 2—Mrs. M. R. Springer, chairman, with Mrs. Joe Moore, 1717 Denison, 2 o'clock.

No. 3—Mrs. Byron Bennett, chairman, with Mrs. A. N. Peters, 3412 W. 14th, 2 o'clock.

No. 4—Mrs. J. S. M. Cannon, chairman, at church at 12 o'clock. Mrs. B. F. Lewis and Mrs. Rufus Hunt, co-hostesses. A luncheon will precede the business meeting.

No. 5—No meeting this week.

No. 6—Mrs. W. N. Freemyer, chairman, with Mrs. Freemyer, 1860 Marshall at 12:30 luncheon. Mrs. John Ostner, co-hostess.

No. 7—Mrs. J. Walton Martin, chairman, with Mrs. Crawford Greene, 1209 Denison, 2 o'clock.

No. 8—Mrs. E. V. Markham, chairman, with Mrs. C. A. Leidy, 1015 N. Polk at 2 o'clock. Mrs. J. L. Verhoeff, Mrs. Angus Lewis, and Mrs. F. B. Hoff, co-hostesses.

No. 9—Mrs. W. M. Rankin, chairman, with Miss Jennie Snodgrass, 1323 State, 2 o'clock. Mrs. Miles Scull, co-hostess.

No. 10—Mrs. F. A. Naylor, chairman, with Mrs. J. P. Sibeck, 2914 Arch, 2 o'clock.

ABOUT WINFIELD PEOPLE

Mr. and Mrs. Hubert Mayes and Hubert, Jr. have returned from a ten-days' stay at Lake Hamilton.

Mr. and Mrs. C. E. Hayes and Miss Ellen will motor to Virginia and Washington, D. C. this week. Mr. Hayes will attend the National Convention of the Union Central Life Insurance Company at White Sulphur Springs, Va.

Miss Pauline Porter has as her guest her mother, Mrs. George N. Porter of Wilmoth, Ark.

Dr. Paul Quillian, Mrs. Quillian and Thelma were in the city last Thursday night and Friday morning, returning home from their European trip. They asked about Winfield congregation and left best wishes.

Mrs. Rolph Brown of Oklahoma City, who will be remembered as Miss Beulah Willis, a member of Winfield, was in the city last week to attend the funeral of her grandmother, Mrs. L. C. Gleason, which was held last Saturday afternoon by Bro. Steel.

CONGRATULATIONS

Dr. and Mrs. Harvey Shipp are the proud parents of a daughter, Sarah Katherine, born Tuesday, Sept. 2. Mrs. Shipp is at the Baptist Hospital and she and the baby are doing fine. Their new address is 2615 Gaines.

OUR SYMPATHY

The congregation extends sincerest sympathy to Mrs. Clara Ehrhardt in the death of her sister, Mrs. Gaylon Brown, in Fort Smith, Sept. 5. She leaves a bereaved husband and infant son. Mrs. Brown was Miss Kathryn Batterton, for several years a member of Winfield.

The car of Mr. and Mrs. I. J. Steed was considerably damaged Monday evening when it was in a collision.

The Librarian requests that all library books be returned to the desk on Sunday morning. There are several books out which are not accounted for, and we are very anxious to locate them.

Pulpit and Pew Winfield Methodist Church

Sixteenth and Louisiana, Little Rock

MARSHALL T. STEEL, Minister

W. G. BORCHERS

Prayer Special in Brazil

MRS. I. J. STEED

Minister of Music

MISS KATE BOSSINGER

Organist

MISS MINNIE BUZBEE

Executive Secretary

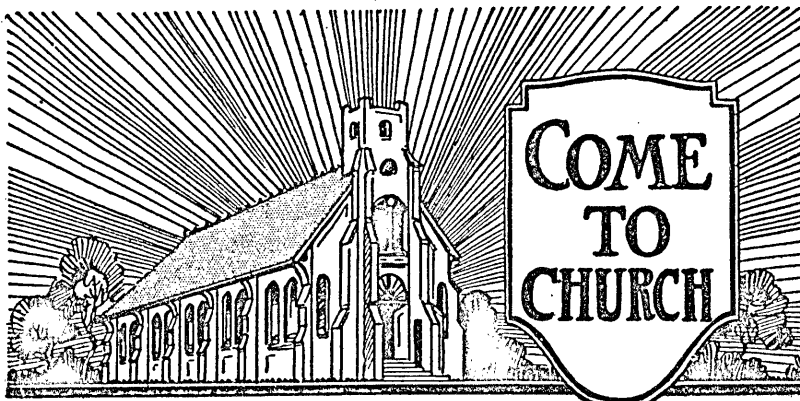
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NO. 37

SUNDAY SERVICES

11:00 A. M.—"What Matters in Religion"—Marshall T. Steel.
There will be no evening service.



YOO-HOO! IT'S TIME TO COME HOME!

In a neighborhood where there are many children you frequently hear the call of mothers from their doorsteps to their playing little-ones, "Yoo-Hoo, it's time to come home!" In the joy of their play children easily overlook even as important and desirable an event as meal time.

Children are not the only ones who become so absorbed in their play that they neglect the desirable necessities of life. Many members of Winfield's family have been playing "Hide and Seek" all summer and are unaware of the fact that the summer is over and it is time for regular church attendance to begin.

Some of you, by now, must be terribly hungry for spiritual nourishment, if you'd only stop your play long enough to find out how you feel. So your church father stands on his doorstep calling, and reminding you that there are other important things to do which when you attend to them will be a source of great satisfaction to you.

BE IN YOUR PLACE SUNDAY.

Your solicitous father,
MARSHALL T. STEEL.

Remember the Christian Advocate

At the eleven o'clock service Sunday morning the chairman of the Board of Stewards will make a brief statement concerning the Christian Advocate, our church paper. Following the service ushers will give the congregation an opportunity to subscribe to this very worthy periodical. The rate is \$2.00 for one year; or \$1.00 for six months. It is hoped that many of our members will avail themselves of the service of this great paper.

Winfield Supplies 35 Public School Teachers

Winfield has always been proud of the fact that its influence reaches out in many directions and touches lives of young and old in every walk of life.

When the public schools of Little Rock opened this week 35 of the teachers and six of the clerks were members of Winfield. Of this group five are principals. They are Mr. C. R. Hamilton, Garland; Miss Maude Hayes, Centennial; Mr. H. W. Means, Peabody; Mr. J. R. Bullington, West Side Junior High; and Mr. E. Q. Brothers, Dean of Junior College. We regret that limited space does not permit listing names of the others.

In addition to the public schools, Winfield members teach in the School for the Blind, of which Mr. W. M. Brown is superintendent, the School for the Deaf, the Arkansas Medical School and in several private schools.

Winfield Experiments With Sunday Evenings

The Winfield Board of Stewards in their September meeting Monday night authorized the pastor to proceed with plans which he described for an experiment with the Church's Sunday evening program. On account of the congregation's lack of interest in the Sunday evening preaching service and their general neglect of it, the pastor proposed to organize a forum and discussion group for the young adults of the church. The pastor will be responsible for the leadership of the group; and will lead them in the consideration of problems in personal and social religion.

There will be a few people in the congregation who have been attending the Sunday evening preaching service as their only possible service. Some of them will become active in this young adult group. A very few, probably not over a dozen, will be deprived of the church's Sunday evening ministry. The change is made because of the feeling that it will permit the church to reach a larger group with a more worthy ministry. Further details of the plan will be announced at an early date.

It was announced at the Board Meeting that Rev. J. Irvin McDonough of Crossville, Tennessee, had been employed as Director of Religious Education for Winfield and that he will assume his duties October 1.

The Board spent some time considering plans for the fall financial campaign, whose details will be announced later.

CHURCH SCHOOL IN ATTENDANCE RECORD

Members of the Church School are starting into the fall program with interest, as indicated by last Sunday's attendance which was the best attendance for the second Sunday of September for four years.

Officers of the Forum Class will meet at the home of Miss Virginia Phillips, 711 Ferry, on Friday night of this week at 7:30, to plan the fall work. Other members or prospective members who are interested in working out the fall program are invited to attend. This is an active class of young men and young women conducted, as its name indicates, in the form of a forum. Mr. J. R. Bullington, principal of West Side Junior High School, is teacher.

The teachers of the Primary Department, of which Miss Lillian Peaslee is superintendent, held a business meeting and supper at the church Tuesday evening, Sept. 3. Plans were made for Promotion Day, Sept. 29, when they will receive pupils from the Beginners' Department and will in turn send some of their present pupils to the Junior Department.

TO COLLEGE

Added to the list of Winfield boys and girls going away to school this year are:

Edwin Ross Hanna, Jr., son of Mr. and Mrs. E. R. Hanna, will attend Columbia Military Academy, Columbia, Tenn.

Miss Lois Hanna will be in her junior year at the University of Arkansas.

Miss Janet Burroughs, daughter of Mr. and Mrs. W. E. Burroughs, will go to Linderwood College, St. Charles, Mo. for her first year.

Stewart Dabbs, son of Mr. and Mrs. W. S. Dabbs, who will enter his junior year at Hendrix College.