



Arkansas Methodist

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



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

Volume LIV

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SHALL THE SPIRIT OF THE FOUNDERS ABIDE

PROF. WM. N. RICE, a distinguished alumnus of Wesleyan University, on its seventy-fifth anniversary, in the following language, expressed the spirit of the college that seeks to be truly Christian: "Wesleyan has been made a Christian college in the past by teachers whose words and whose life were an inspiration; but perhaps no less by students who brought from Christian homes the benediction of their fathers' counsels and their mothers' prayers, and through whose lives the influence of those Christian homes was diffused in the community around them. If Wesleyan is to be Christian in the future, it must be, as in the past, by the life of its members. It is for us who make up the constituency of Wesleyan today—trustees, instructors, students, alumni, patrons—it is for us and our successors to determine whether the spirit of the founders shall abide; or whether faith and loyalty to truth shall give place to cynical skepticism or flippant indifference, and the consecration that ennobles life be swamped in the tide of frivolous amusement and self-indulgence".

TAKING STOCK OF AMERICA

ONE of the favorite theme-songs today of demagogues and publicity-minded politicians is that the American system has failed. But C. L. Bardo, president of the National Association of Manufacturers, took stock of what this system has produced through private initiative and a free flow of investment capital, and here is what he found:

That with 7 per cent of the world's population, this country has 32 per cent of the railroads, 58 per cent of the telephones and telegraph facilities, 36 per cent of its developed water power, 76 per cent of the automobiles, 33 per cent of the radio broadcasting stations and 44 per cent of the radio receiving sets.

In the United States are produced 60 per cent of the world's oil; 48 per cent of the copper; 43 per cent of the pig iron; 47 per cent of the steel; 58 per cent of the corn; and, prior to the coming of the AAA, 56 per cent of the cotton.

Our standard of living is so much higher than in foreign countries that we consume one-half of the world's coffee, one-half of its rubber; one-half of its sugar; three-fourths of its silk; one-third of its coal and two-thirds of its petroleum.

In 1933, a depression year, there was spent in the United States more than three billion dollars for education, and that was more than the amount expended for education by all of the other countries in the world, to put one out of every five children through high school, and one out of every 116 through college.

This country has more than 7 billion dollars invested in public and private schools and nearly 4 billion dollars invested in colleges and universities. It has nearly 4 billion dollars invested in churches.

Most workers in America are capitalists already. In 1930, 14 million families owned their own homes. More than half of all the farmers owned their own farms. In 1934, including postal savings, there were more than 38 million saving accounts in banks throughout the country with aggregate deposits exceeding 2 billion dollars. In the year 1933 there were more than 9 million members of building and loan associations, with assets approaching 7 billion dollars.

At the beginning of 1934 there were over thirty-one and one-half million ordinary life insurance policies in force for a face value of over 70 billion dollars and there were in addition over eighty-eight and one-quarter million industrial policies calling for payment of almost eighteen and one-half billion dollars.

Such is the picture of our social order. Such

AS THE FATHER HATH LOVED ME, SO HAVE I LOVED YOU; CONTINUE YE IN MY LOVE. IF YE KEEP MY COMMANDMENTS, YE SHALL ABIDE IN MY LOVE; EVEN AS I HAVE KEPT MY FATHER'S COMMANDMENTS, AND ABIDE IN HIS LOVE.—John 15:9-10.

is the triumph of America's philosophy of government—a government of the people, by the people and for the people. This new principle in public affairs provided an incentive for American enterprise and initiative, released forces unknown in human history and provided a standard of living which the rest of the world in its wildest dreams had never even pictured. That standard of living is a fact. Although it's a miracle, it certainly isn't a myth.—Industrial News Review.

OURS IS A RISING SUN!

LET us continue to be frank in facing and evaluating our work; let us keep out the welcome sign to those who, by constructive criticism, would keep our work from becoming stereotyped and deadening. Right now the major criticism, I take it, is coming . . . three B's that are buzzing with might and main. Those three are Barthianism, Buchmanism, and Bolshevism, called into life by the seeming failure of the church at this or that point. Each may prove to be an ad interim movement, of passing but not permanent significance. I'm not so certain about that; for instance, I do not feel that the Barthian movement can be dismissed as a mere post-war reaction. It did arise during those crisis days; however, a disease that appears on one's body in a crisis reveals a need that must be faced and dealt with, even though its peculiar urgency is due in large part to the crisis conditions that produced it. Barthianism is, to say the least, a wholesome antidote for an excessive emphasis upon a near-humanism basis in our character education and Christian education work. We need to be called upon to check up at that point, that we may be motivated and empowered by a dynamic faith in a personal Father and Redeemer. Buchmanism is in part a reaction against the lack of personal contact and oversight in our religious work today, due to our mass-production methods. It calls back into the forefront of our thinking the fundamental good to be found in the old Methodist class meeting, and would demand that we not lose the personal evangelistic note of urgency. Bolshevism is a revelation as to what will come to pass if the church centers its emphasis upon worship as an end in itself, rather than as a means to an end, and what may be expected if the church becomes a mere tool of the state. It reveals what is inevitable if the social implications of the gospel of Christ are not made part and parcel of our message. Karl Marx, on the basis of his contacts with church leaders in Russia, could not but exclaim, "Religion is an opiate of the people". As one has said, "If our gospel ends with the individual, it ends." And yet as Dr. Harry Emerson Fosdick has so well added, "The individual and the social note are like the two ends of the Hudson Terminal; if you enter either end, and keep on traveling, you are bound to come out at the other".

We find ourselves face to face with so much work each and every day, so many petty tasks that must be attended to, that we often neglect to protect certain movements for quiet meditation when we should be getting new revelations concerning the nature of God, new insights as

to His will, and new light bearing upon the solution of the many baffling problems. The drive of work is terrific, yet it is just this that makes it all the more important for us to obey the divine voice within which says, "Be still, and know", know His nature, His will, "know that I am God", thy God (Ps. 46:10). "I will strengthen thee, yea, I will help thee" (Isa. 41:10).

Our work isn't as we would have it, and as we will have it, under God's leadership, but the outlook is encouraging. In many ways the situation in the religious realm today is as it was in the political realm during the meeting of the Constitutional Convention in Philadelphia in May, 1787. Benjamin Franklin, who sat directly behind George Washington, was frankly disturbed by the way things were moving. Each of the thirteen colonies was clamoring for its own rights; there was a noticeable lack of co-operation. On the back of the chair which Washington sat was the picture of a sun and, as Franklin glanced at it, he could not tell whether it represented a rising or a setting sun. As he sat there working for the unification of the conflicting claims of the several colonies, he frankly stated that he was not certain whether the body represented a rising or a setting nation. At length, as certain conflicting claims were settled and as the future of the United States was assured, he declared with fervor, "It is a rising sun!"

Ours too is a rising sun! May we labor with might and main so that the kingdoms of this world (the individual, ecclesiastical, industrial, and social kingdoms) may become the kingdoms of our Lord (Rev. 11:15).—Lavens M. Thomas, Jr., in Church School Magazine.

"BOB" SHULER AND LOS ANGELES

LEAVING Las Vegas at noon, I arrived at Pico, a suburb of Los Angeles at 9:11, and, having been instructed by Dr. Shuler, I was met by his son, Jack and quickly conveyed to his home where a "box supper" had gathered a large group of members. Having no parsonage, Trinity Church had agreed that their pastor might live on his 22-acre farm 16 miles away. Here he has a home with all the conveniences of the city and his own vegetables, fruits, milk, butter, poultry, and hogs, and an abundance of artesian water for irrigation. As he can quickly go and come over a paved road, it is an ideal arrangement for the two girls and five vigorous boys, under the supervision of capable Mrs. Shuler. They live a happy wholesome life.

On Saturday, in his car, Dr. Shuler gave me opportunity to see Los Angeles. Sunday morning I addressed the adults of the Sunday School and a large group of three classes, and assisted in the sacramental service in which approximately 1,000 persons communed. Trinity, in the heart of the city, is a down-town church of nearly 5,000 members. The auditorium, with the gallery, accommodates some 1,500, and was filled, as I was told it usually is. Dr. Shuler's vigorous gospel preaching and his brave fight on civic rottenness have constantly drawn large congregations and assured him of a host of loyal friends. He is a force for righteousness in both city and state. His pastorate in this great metropolis is undoubtedly providential and has given Southern Methodism prestige that otherwise it could not have. While there is an impression abroad that Los Angeles is a church-going city as a matter of fact in proportion to population, churches and members are few, and congregations difficult to build up and maintain. Dr. Shuler has been able, in spite of hindrance, to assemble an efficient organization and Trinity Church operates as any live down-town church

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Personal and Other Items

SOME philosopher has said that "orthodox financing" is the system by which one generation pays the last generation's debts by issuing bonds for the next generation to pay.—Ex.

SINCE our report last week Malvern and Green Forest have had local option elections and have voted out the liquor stores. However, there is a contest at Malvern and the result is now uncertain.

MRS. MINNIE WEBB FORREST, whose husband, Rev. Edward Forrest, died last year, is now engaged in church work at Huntington, West Virginia, and may be addressed at 1670 Fifth Ave.

THE LITTLE ROCK CONFERENCE Committee on Evangelism authorizes the announcement that Dr. Walter Anthony, pastor of Travis Park Church, San Antonio, will be the Conference preacher at the sessions at El Dorado.

PASSING through Hoxie last Friday, the editor had conversation with Rev. E. H. Hall, our pastor, who is organizing the people for a local option election on liquor sale. He is having a good year and already has received 30 members and expects Benevolences to be paid in full.

THE opening at Hendrix College early this month was unusually good. The enrollment last week was 330, which is a little more than the total for all last year. When it is known that admission requirements are as high as those of the great universities and that practically all students pay tuition or work to pay tuition and there are no complimentary scholarships for the purpose of increasing numbers, this record is very gratifying.

JUDGE McGEHEE ON GAMBLING

THE retiring Grand Jury of Pulaski County reported that gambling of various kinds was common, and suggested that, if it could not be stopped, it should be licensed. Charging the new Grand Jury, Judge McGehee this week criticized the retiring Jury, and said: "It is the easiest thing in the world to stop gambling. The officers of greater Little Rock and Pulaski County can stop

it within a week. It is your duty to see that they do it. The mayors of the two cities and the sheriff are the heads of these law-enforcement agencies and may be removed from office for failure to do their sworn duties." Insisting that there is no necessity for open tolerance of gambling in the county, the Judge told the Grand Jury: "You have plenty of weapons to use in your drive against gamblers and it is your duty to use these weapons. The Grand Jury is composed of representatives of the people charged with the duty of carrying out public mandates as expressed in existing laws".

We heartily approve Judge McGehee's stand and trust that the various officials will promptly undertake to do their duty. It is a crying shame that the harpies of the gambling fraternity have been allowed to prey upon the weak and gullible people who think that they can get quick and easy money through gambling. We shall watch with great interest the results of Judge McGehee's charge and warning.

CIRCULATION REPORT

THE following subscriptions have recently been received: Wilmot, R. H. Cannon, 2; Vilonia Circuit, 16th Section Church, M. A. Bierbaum, 100%, 5; Harrison Circuit, W. M. Edwards, 3; Lamar, V. F. Harris, 3; Crossett, J. A. Henderson, 1; Russellville, R. E. L. Bearden, 1; West Helena, W. H. Goodloe, 8; Waldron Circuit, J. H. Mathis, 27. Some fine work. Other pastors are invited to co-operate in collecting on subscriptions before the Conferences meet. Many formerly made up good lists just before the Conference sessions. These lists should be renewed. Ultimately every pastor will put the paper in every home in his charge. Why not now?

PREPARING FOR METHODIST UNION

LAST year the Springfield Churches of both Methodisms united in inviting the Missouri Conference of the Methodist Episcopal Church and the Southwest Missouri Conference of the Methodist Episcopal Church, South, to meet this fall in their city. As the first is the larger Conference, including in its territory all of Missouri and Arkansas, and the second only includes one-third of our Church in Missouri, the first Conference met a day earlier than ours, and was a little later in completing its business. However, both were able to finish by Sunday evening.

I was able to attend only on Friday and Saturday; but enjoyed those days immensely. Joint sessions were held for all of the inspirational addresses and several anniversaries. Dr. Clarence True Wilson, the great secretary of the Northern Church, spoke vigorously on "The Unrepealed Problem," as only Dr. Wilson can. Bishop Ralph S. Cushman, one of the last bishops elected by that Church, delivered three fervent messages on "The Need of the Evangelistic Spirit in Methodism." His style is more that of the best modern evangelist rather than that of a bishop. Bishop John M. Moore spoke twice effectively and fraternally, and Dr. J. C. Broomfield, President of the Methodist Protestant Church, conducted several devotionals, and Saturday night delivered an impassioned address on "The Things That a United Methodism Must Do To Make the Union Effective." He is a remarkably strong and attractive speaker. I had no opportunity to hear Bishop Meade, who presided over the Northern Conference, nor several other good speakers.

I had to leave Saturday night; but understood that on Sunday the ordinations would be unique in that representatives of all three Churches would take part, probably the first instance of such an event and an auspicious foretaste of coming union. The spirit of all participants was fine, and all seemed to feel that a real union would come as speedily as the ecclesiastical machinery would permit. In my conversation with men of the Northern Church I found only the heartiest approval, and I know that our own Missouri preachers are favorable. As both Churches are strong and competitive in Missouri this spirit augurs well. Union in that great State will solve many difficulties.

Methodism is strong in Springfield, with four churches of each denomination and one of the Methodist Protestants. Rev. E. W. Potter and St. Paul's Church, one of the largest and strongest in Missouri Methodism, assisted by the other churches entertained royally. I had a delightful home with Judge and Mrs. Alfred Page.

Springfield, with a population of some 65,000

is the metropolis of the Missouri Ozarks. Situated on a plateau 1,350 feet above sea level, it is neither as hot as the extreme South nor as cold as the extreme North; but has a livable all-year climate. It is one of the centers of the Frisco Railway, and has a branch of the Missouri Pacific, and many fine highways. It has many factories and ships large quantities of fruit and poultry. In addition to fine public schools, located there is the Southwest Missouri Teachers' College with the largest enrollment of any of the five colleges for teachers and a group of dignified buildings. Then there is Drury College, under the auspices of the Congregationalists, a well established and strong A-Grade liberal arts college that usually enrolls some 400 students. With beautiful parks and shaded streets, surrounded by a picturesque country, Springfield is a very attractive city.

While the S. W. Missouri Conference, seriously affected by drouth last year and the latter part of this year, is not yet up to standard on the Benevolences, it was gratifying to learn that the collections indicated an increase of nearly 14 per cent over last year; the increase in membership was 1,099; and the outlook promising. Bishop Moore's presidency was satisfactory and appreciated. I enjoyed meeting many old friends in this Conference where I was initiated into the itinerancy 49 years ago.—A. C. M.

"EOB" SHULER AND LOS ANGELES

(Continued from Page One)

should, and is real leaven in the immense civic lump.

At the Sunday services I had the pleasure of meeting a score or more of Arkansas and other friends, among them several former students, one who was in my classes in Missouri 50 years ago and whom I instantly recognized, albeit his hair was white. After two days of delightful fellowship in the happy Shuler home, I departed for San Diego with Bob Junior as my capable driver.

What can I say of Los Angeles? Its bigness and its variety, if fully described, would fill a volume. It has grown like a mushroom, but is not ephemeral. Although, having room to spread, it has few sky-scrapers, its business and public buildings are spacious and substantial. The streets are broad and parks abound. One park, involving a high hill, is in process of improvement, and, it is alleged embraces more acres than are in any other park in America. It has fine schools, with many thousands of students in its two great universities one under Methodist auspices and the other the Southern branch of the University of California, and the famous Institute of Technology of which Dr. Milliken (who has twice spoken at Hendrix College) is the head. The most conspicuous public building is a nine million-dollar county hospital for indigent citizens. The residences, many of them veritable palaces, are usually of the Spanish type, and streets and lawns are shaded with palms and other tropical trees, and lovely shrubs and vivid flowers, entrance the beholder.

Within the city limits are some 1,230,000 inhabitants, representing numerous races, and in surrounding cities, ranging from 25,000 to 150,000, are enough to total 2,000,000 for greater Los Angeles, and there are enough wide-open spaces in the immediate environs for another million. A soft and alluring climate, irrigated acres producing semi-tropical fruits and vegetables, oil wells, the movie industry, many minor activities, and a horde of tourists combine and conspire to produce growth and even permanency. Its leaders believe in Los Angeles, and anticipate a bright future for their magic city.

Incidentally, Gay's Lion Farm, with its 200 lions, that supplies the movies, zoological gardens, and traveling shows with properly trained lions, is a sight worth seeing. To see baby lions and two-year-olds fed and old Gilmore charge when provoked, and to hear the resounding terrifying bellowing of angry and hungry beasts, are unforgettable incidents that increase respect for "the king of beasts". And to ride on the winding road to the top of a central mountain and then gaze upon the sparkling sea of electric lights extending for miles in all directions is a scene that amply rewards the beholder. Whatever may be said of its morals and manners (and I am not passing judgment) "the city of the Angels" in outward appearance deserves its seraphic name.—A.C.M.

FOOTPRINTS

I found thy footprints, Lord, today
In a neighbor's garden out my way.
There 'midst the flowers and grassy
stems,
They were set like sparkling gems.
So, Lord, I know that Thou art
near,
I sense thy presence in raindrop's
tear;
And, some joyous hour of happy
year,
May I come home and find Thee
here?—Olive Layton, Pine Bluff.

Joint Commission, Interdenominational Relations and Church Union

Fifty commissioners from the Methodist Episcopal Church, the Methodist Episcopal Church, South, and Methodist Protestant Church, meeting in Evanston, Ill., August 16, approved without a dissenting vote a plan for merging the three bodies in one, under the title, "The Methodist Church." The plan will not become operative until ratified by vote of the several churches in General and Annual Conferences, a process requiring at least six years, involves reorganization. There will be one General Conference, six Jurisdictional Conferences in the United States, a number of Central Conferences outside the United States, and a Council of Bishops, elected by the several Jurisdictions and Central Conferences. Five of the Jurisdictions are on geographical lines and are designed to secure homogeneity of interest and facility of administration; Northeastern, from Maine to the Potomac and Ohio; Southeastern from the Potomac and Ohio to the Mississippi; North Central, the six states bordering the Great Lakes, with Iowa and the Dakotas; South Central, including Nebraska, Kansas, Missouri, Arkansas, Louisiana, Oklahoma, Texas and New Mexico; and Western, the Mountain and Pacific Coast States. The existing Negro Annual Conferences of the Methodist Episcopal Church are assembled in a single Jurisdiction of equal powers with the others including election of bishops and full representation in the General Conference.

Under the plan the Annual Conferences will be composed of ministers and laymen, who will administer local matters and elect the delegates to the General and Jurisdictional Conferences. The Jurisdictional Conferences will elect their own bishops and will take over many of the functions formerly exercised by the General Conferences of the three uniting Churches. They will meet once in four years, as will the General Conference.

A Judicial Council is set up which will pass on the constitutionality of legislation and board action, and hear and determine appeals from a bishop's ruling. It is in effect a Supreme Court.

The Plan now goes to the several General Conferences for approval, beginning next May with the Methodist Episcopal and Methodist Protestant bodies. The Southern General Conference meets in 1938. If it is accepted by majorities of two-thirds it will be passed down to the several Annual Conferences where majorities of two-thirds, and in the Southern Church, three-fourths, are required for ratification.

If and when ratified, a Uniting Conference will meet within a year to formulate rules and regulations and write the Discipline of the Methodist Church. In the Uniting

Conference the Methodist Episcopal Church and the Methodist Episcopal Church, South, will each have 400 representatives and the Methodist Protestant Church will have 100. The bishops who are effective when unification is consummated, together with two bishops who may be elected by the Methodist Protestant delegates in The Uniting Conference, will be the bishops of The Methodist Church.—Committee on the Press, J. R. Joy, H. E. Woolever, L. B. Smith, J. L. Decell.

"Choose the Hymns— and Print Them"

(But there's a great deal more involved in issuing a new Hymnal than these two steps would suggest).

By Edwin B. Chappell, Jr.

"I have always thought that the production of a Hymnal was the simplest thing in the world," said the young lady. "One must choose the hymns and then print them. What else is there to it?"

Considerable!

Dr. Fitzgerald S. Parker, one of the Southern Methodist members of the Hymnal Commission, might tell the young lady of the many meetings of the Joint Hymnal Commission which has been responsible for the new Methodist Hymnal, to be issued this fall. He might tell her of the careful consideration of many hundreds of hymns—new hymns, old hymns, strange hymns, familiar hymns, hymns that were dug up out of some ancient collection and found to be just as vital as they were many years ago—in an effort to put together in one volume the collection that would prove most meaningful and helpful for our people.

All this, of course, before the music or the words for a single hymn have been set!

But it is of what takes place after the Commission has done its work that I would tell the young lady—and you. In effect, the Commission says something like this to the publishers:

"Here are the hymns and their tunes. Here are the Responsive Readings. Here are the Orders of Worship and the various Indexes. Now give us a book of which our people will be proud. And don't make any mistakes; we don't want to see them once a Sunday for the next ten years."

Very few printers in the United States are equipped to set music, so the first step of the publishers is to go to Boston where one firm has been specializing in the setting of music for many years. Those who work for this firm are experts, but the difficulty lies in the fact that Boston and Nashville are separated by a number of miles. Questions are continually coming up in Boston that must be answered in Nashville, and vice versa. To say the least, the work does not move forward as rapidly as an extra edition of your daily newspaper!

In spite of the most careful editing which the copy has received before going to Boston, the questions pour in.

Do we capitalize all pronouns that refer to the deity? Should "name," when it has to do with Jesus, be capitalized? What are our rules for punctuation? The International Dictionary says one thing, and the author of the hymn another. Who will be the authority? Didn't such and such an author die in 1919 instead of 1920? Wasn't such and such a composer born in 1715 instead of 1718? Does the copyright on hymn number 240 contain the exact words

that it should? Didn't another copy-right run out a few years back? And so on—and so on.

Carbon copies of many letters fly between Boston and Nashville and Greencastle, Indiana (the home of Dean R. G. McCutchan, editor of the Hymnal for all three co-operating denominations), and New York City, headquarters of the Book Editor of the Methodist Episcopal Church. Plates that have been shipped from Boston to Nashville and New York must be changed. One hesitates to place a final O. K. on a page for fear that tomorrow a telegram will arrive announcing that the author of the hymn (or his descendant) insists on placing a semi-colon at the end of the second line, instead of the comma already set up.

The Commission is right! A mistake in the Hymnal is a serious matter.

In addition to the round note and the shaped note editions, there is also a word edition. Every word of the 562 hymns for this, as well as all the other material, must be set at Nashville. The setting and re-setting of this book alone requires the full time of two linotype operators for a period of twenty days. They must strike the keys more than two million times and use more than four thousand pounds of metal before their part of the work is complete. Foremen and assistant foremen, compositors and stonemen, galley boys and messengers—all are called into service for hours and hours of service.

As far as is humanly possible, the Hymnal must be perfect.

After each page of all three editions has been checked and rechecked so many times that more than one workman can almost recite its contents by heart, a trip is made to the foundry where plates are cast. These plates will go on the presses.

Such an imposing stack of plates they make, too. Six hundred and sixty pages for the music editions, seven hundred and four for the word edition. Three thousand pounds of metal are necessary in making these plates.

There they are, waiting for the hungry presses. And no wonder the presses are hungry. They have been getting ready for this job for months. They have been reinforced with the latest and most enduring equipment so that they will stand up under the severe run.

Two hundred and seventy-five thousand pounds of paper have been purchased for this first edition, a quantity that if cut to a single strip of 36 inches would run along for one thousand two hundred and fifty-nine miles. It required six cars to bring it in.

There are barrels and barrels of ink to feed to the presses. Two thousand five hundred pounds of it. Enough to fill up several fountain pens!

Now we are ready for the first impression. Surely but convincingly the great press moves. An impression is made. And before the job is completed, that press and others must make one million eight hundred and twenty-five thousand similar impressions. If the entire work had to be run off on one press, it would have to keep going for sixty-five days of twenty-four hours each, without a minute's rest, before the last page had come out.

There comes a day, however, when the pressmen contemplate with genuine satisfaction the great stacks of paper which the presses have poured forth. Under their watchful eyes there has been no slip. There are no blemishes, no weak places. Every sheet is a work of art.

It is the bindery that has the last word. The stacks of printed paper are now taken to that important department and placed in their proper order. These huge packages that you see stacked against the wall are twenty-two thousand lineal yards of cloth that will be used in the binding. And there are fifty thousand pounds of binder's boards that are waiting to have the cloth placed around them. There are trimming machines that will give each book the appearance of having been trimmed most carefully by hand, and there are other machines that will keep the books pressed down until they are free from any tendency to bulge.

Finally, the first book is ready for the Superintendent's critical eye. He turns the pages slowly, noting a dozen things that would escape the attention of the layman, and when he gives the order to proceed, we can know, with all reasonable amount of assurance, that the book comes up to the original high specifications.

Truly, the making of a Hymnal is more than selecting one's hymns and running them off on the presses. It is a colossal task that requires the trained minds and hands of hundreds before Mr. Church Member can sing from it in his pew. It demands of our Publishing House the expenditure of \$100,000 before a single copy is sold.

Yes, There Is a Southern Magazine

Recently, a Southern newspaper editor wrote an editorial mourning the South's lack of any substantial popular literary magazine. The South, he declared, can support such a magazine; so why doesn't it have one?

The answer is, of course, that it does both have and support a firmly established popular magazine devoted entirely to Southern interests, both modern and traditional. Holland's, "The Magazine of the South," in the past thirty years has amassed a circulation of nearly half a million subscribers throughout fifteen Southern states. And it has done this by the simple policy of tailoring its material to fit the South.

The Very Titles Are Southern

To indicate how consistently it has given its pages to Southern material, we need mention only a few of the outstanding series of articles it has published: The New Industrialism in the Old South, New South, Mason and Dixon's Line Today, Wings Over Dixie, Cotton, Education in the South, States That Are Dixie's, The Lure of Southern Trails. The very titles breathe the atmosphere of Dixie!

But not series only. Holland's has published also countless single articles on every aspect of Southern life, old and new, economic and social, historical and traditional and modern. Little-known but significant and remarkable episodes in the lives of famous Southern historical figures, often throwing completely new light on their characters, find place here with discussions of the South's present-day people and problems.

Then there are the various departments, all "tailored to fit the South." Under "Southern Personalities," for instance, Holland's publishes each month the story of some living native Southerner who has achieved relatively permanent eminence of national or international scope, or who is engaged in some unusual or unique work of distinct value to society. And Holland's garden pages

are perhaps its most popular single department; for Holland's is the only publication in existence that can and does give Southern readers accurate garden information written by Southern garden experts solely for the South, with its diverse individual conditions and requirements of soil and climate.

An Appeal That Is Growing

Today, Holland's appeal to and interest for the Southern reader is stronger than ever before; and because Holland's is alert, alive, modern, and growing, the force of that appeal will not diminish but increase. For Holland's, to say it another way, is not resting on this background, solid as it is, but is using it simply as a springboard from which to go forward in the future. Holland's, being wholly of and for the South, firmly believes in its future because it believes in the future of the South, and the two are synonymous. Holland's is convinced that the next half century belongs to the South!

Material for the Coming Year

For the year ahead of us, Holland's has planned what it feels will be an even more interesting schedule of material for the South. You may have been reading the stories of various Southern cities in Holland's; and if you have, you know they are stories such as could find publication in no other periodical, for no other is as interested as Holland's in the South and Southern cities. These city stories have met with such approving response from its readers that Holland's is continuing them indefinitely.

In an early issue, leading the way, will be the account of the completed restoration of all the historical buildings in Williamsburg, Virginia, to the condition they enjoyed in the seventeenth and eighteenth centuries. This great work—the result of a minister's ideal and a famous oil magnate's money—has been going forward for several years.

The South's Gigantic Centennial

During the next twelve months, the Texas Centennial celebration, marking the passing of a century since the Lone Star's army defeated the forces of Mexico at San Jacinto and Texas became an independent republic, will be much in the public, and particularly the Southern, eye. We say "particularly the Southern" because the Texas Centennial is in effect a Southern event for two reasons: (1) by far the greatest majority of the famous men and women who helped to free and then to build Texas were born and grew to manhood and womanhood in the older states of the South; and (2) the Texas Centennial is the first exposition of major magnitude to be held south of Mason and Dixon's Line.

Indeed, from the standpoint of expenditures by the Exposition agencies, it may prove to be the largest one yet held in the United States. The Columbian Exposition at Chicago, 1893, cost \$13,000,000; the World Fair at St. Louis, 1904, \$19,500,000; the Panama-Pacific Exposition at San Francisco, 1915, \$16,600,000; the Sesqui-centennial at Philadelphia, 1926, \$13,600,000; and A Century of Progress at Chicago, 1933-34, \$15,000,000 (original underwriting fund, \$10,000,000). The Texas Centennial's original underwriting fund

for a six-month exposition is \$13,200,000 for the Centennial Exposition at Dallas alone; and the ultimate expenditure at Dallas will exceed that at Chicago. To the cost at Dallas must be added \$2,800,000 Federal and State appropriations for celebrations at other points in Texas, plus expenditures by the towns and cities themselves.

It is therefore of special interest to the South that Holland's will publish in forthcoming issues brief but distinctive biographical sketches of as many of the men and women who made Texas as can be put into the space available. And these sketches, let us repeat, will be not only a tribute to Texas' early history, but even more a veritable roll call of splendid men and women from the grand old states of the Old South; indeed, probably nothing could more clearly establish the unity of interest that has for a century bound Texas and the older South inextricably into one, and will continue so to bind them.

Millions Through the South

Because of this common interest, too, it is expected that by far the largest percentage of the millions of visitors to the Texas Centennial celebration will come from the other Southern states; and it is further believed that a substantial part of the visitors from outside the South will pass through the South on their way either to or from, or both to and from, the Exposition.

With this in mind, Holland's is beginning in its January issue a series of articles called Centennial Trails. In these will be described the main routes of travel from the Atlantic Coast and other points to the Texas Centennial Central Exposition at Dallas, and to other historical Texas towns and cities where local celebrations will be held. In addition, information concerning Monterrey and Mexico City, how to get there and what you may expect to see there, will be included in Centennial Trails and offered in separate articles.

"Make the Beautiful South More Beautiful"

But while the main goal of these Trails will be Texas, the stories will describe also the multitude of historical and scenic places to be seen along the various routes through the other Southern states. And in its garden pages, Holland's will stress the tremendous importance of beautifying Southern towns and highways, during the coming season. We cannot emphasize too much the fact that visitors in millions will be going to and from Texas, most of whom—90 per cent is not too optimistic an estimate—will pass thru Southern towns and cities, and along Southern highways.

For this reason, the South will have an unprecedented opportunity to show itself to these new eyes as the loveliest region in all America; and by increasing its beauty even more, it will gain both new friends and new citizens. For this reason, throughout the next twelve months the South's motto may well be, "Make the Beautiful South more beautiful."

And this applies to every Southern community, whether it is on a "Centennial Trail" or not. These Trails are merely suggested routes; countless thousands will undoubtedly pass along other Dixie routes.

So now you see what Holland's plans to offer—in addition, of course, to its regular features, its fiction, and its other articles—during the next twelve months. After that there will be something else, something new, but always something Southern!—Holland's Magazine.

THE ITINERANT DAUGHTER: HER STORY

By Mrs. Susie McKinnon Millar
(Continued)

All too soon for our restless spirits fall came and with it school days, cutting short our vacation pleasures. Sarah returned to her college work in Kentucky. I entered high school and found many new and interesting things awaiting me there. We had a new high school principal. He was a man of many notions. One of them was that we should wear uniforms of a semi-military style. I hardly knew which I found the more exciting, my new studies or my new uniform. Sometimes it was one, sometimes the other. When I was solving Algebra problems or conjugating and declining in my Latin class, I felt very grown and studious and liked the feeling very much; but when I'd get home and join the children in their play, I took as keen delight in walking fences, climbing trees, jumping ditches and running races as I ever had. I decided that it took more than the study of books to make one grow up.

The uniform was almost like a game. I felt just like I wasn't me when I put it on. The cap looked just like an old-fashioned soldier's cap. I spent many more moments in front of the mirror in my room, trying to decide which great general I really looked most like. This I kept to myself, but I paraded my cap as much as possible, even in the many attempted circus acts. I practiced in private and before the admiring eyes of my companions.

One day that fall Brother Stone brought his little daughter to spend a week with us. She was an odd little girl, just the kind of child that tempted me to tease. It didn't really take much to tempt me then. Her name was Florence and Florence thought my cap was very strange. She said: "Jane, how can you wear that wicked cap?"

I said: "Wicked cap? How can a cap be wicked?"

She said: "It is wicked. It looks like a man's cap and it is wicked for a girl to dress like a man. Does your mamma know you have it?"

"Hush, please," I said. Don't talk so loud. This is my circus cap, and of course, my father and mother don't know about it."

"Circus cap!" she cried. "Why, Jane, you wicked girl, what do you mean by that?"

"Why, you know," I said, "since you ask me and since you've seen the cap, I guess I might as well tell you that I ride in a circus."

She looked about, wild-eyed and too shocked to say anything; so I continued: "Yes, I ride in a circus out of school hours. I wear this cap and I've got some dandy tights that go with the cap when I ride."

I failed to tell her that the circus was our own private little game and all the fancy riding took place out in our back lot.

She stood up and stamped her foot at me and shouted: "Oh, you wicked girl! I am going right down stairs now and tell on you."

I caught hold of her and said: "Oh, please, Florence, don't do that. They might take my suit away from me and not let me ride anymore."

"Well, that's just what they ought to do," retorted Florence, "and punish you, too. So there!"

"But," said I, "that would not be fair to the circus man who has sold tickets to people who want to see me ride."

"Oh, it's wicked," she replied, and was ready to cry.

I said: "Well, honey, don't you cry. How would you like for me to give up riding in the circus for your sake? Because you are such a good little girl and want me to?"

She turned and threw her arms around me and cried: "O Jane, that's lovely, and I'll reform you and then you won't be wicked anymore and it will be our secret."

I agreed; but I felt a little ashamed for having teased her so much, and I was more than a little doubtful about being able to get rid of my wickedness so easily.

Florence sighed and said: "You must really look wonderful when you ride. I wish I could see you ride just once before you give it up."

I promised her I'd ride for her in our back lot the very next afternoon as soon as I got home from school, if she'd be a good little girl and forget all about my wickedness. The next afternoon I rode, but I did not wear my cap. I stood up on our gentle old horse and rode around the lot. She was so thrilled, I was afraid she might fall from the high fence where she was perched to watch me. As I rode by she called me and I rode near to see what she wanted.

She whispered: "O Jane, it's simply grand. I'm so excited. Won't you please let me run and get your cap and you wear it just once, so I can 'magin' how you look in the real circus?"

I stood on one foot, turned around and sat down facing the horse's tail and said: "No, no! You mustn't do that. Somebody might go by and see me wearing it; then they'd know who the circus-rider was and that would be too bad for my father's work."

That was something she could understand and she had to be satisfied with it, because even as young as she was she had learned that a preacher's child had to give up many harmless pleasures because some members of the congregation considered them unsuitable for a preacher's daughter, even when they'd permit their own children to enjoy them.

(To be continued)

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SERVICE REWARDED

Miss Julia Wasson, who has been in China for twenty-seven years, was greatly honored on her recent birthday, which marked her sixtieth year. Miss Mary Blackford tells the story of the celebration:

We tried to keep our plans a secret, and were fairly successful. At six o'clock the night before her birthday we all assembled in the auditorium to await her coming. The platform was decorated with big gold characters. The children were dressed in their best clothes, but the faculty members were really the show of the evening. We were all dressed in red skirts and embroidered top garments. The children literally howled with glee when they saw us coming in—and well they might, for I'll admit we were quite a show. Someone finally brought Miss Wasson in and seated her in the middle of the stage, and we went up, the faculty first, then the children, class by class, to make our bows. Later we all ate mien together in the social hall which was just as gorgeously decorated as the auditorium. After supper we went back to the chief entertainment of the evening, plays, songs, etc. One that was especially good was the visit of the eight fairies to the empress. The girls had gotten really wonderful old costumes from some theatrical company, and their acting quite fitted the splendor of their garments. When the program was over, in came girl after girl bringing gifts in grand array. The school gave Miss Wasson a lovely rug, a pin, a dark red satin embroidered be-deu, a red satin hanging, and money. Then there were countless other gifts. Even the gardeners brought up a picture upon which all their names had been embroidered. I was afraid Miss Wasson might be quite overcome, but she was not, and thanked everyone very graciously.

The next night the alumnae entertained in her honor. They had made for her a dark red crepe satin dress, a black coat and shoes. I did not attend the party, but those who did said it was very lovely. They gave Miss Wasson money for a fur coat and any number of other gifts. She is planning to buy a typewriter to use for writing letters to the alumnae.

CLARKSVILLE AUXILIARY

The Adult Missionary Society of First Methodist Church, was host to the Missionary Societies of the other churches of the city at their Fifth Thursday Federated meeting, Aug. 29. Notwithstanding the rainy afternoon, 50 women were present. These Federated meetings were inaugurated here several years ago, the different churches alternating in being host and leader of the program. The meeting was led by the chairman of the program committee, and was centered around great Christian women leaders of the past.

The meeting was opened with group singing, with the song, "Forward Through the Ages," which was followed by prayer, led by Mrs. A. D. Stewart.

Mrs. Charles Haigwood had charge of the devotional, using as her subject, "Heroes of Flight." She read from Rev. 14:6-7. Mrs. Haigwood gave some beautiful thoughts on the

lives of women heroes of the Bible, saying: "In every part of the land today, our sisters have entered, pushing back the frontier for the next generation. Deborah, a mother of Israel, to whom the people came for judgment, lit the world with knowledge, and left behind her a spirit of faith for the coming generations. Ruth with the ability to make right choices, proved her faith in God and womankind, paving a new pathway on the frontier. Hannah, who did not possess the leadership of Deborah, nor the decision to sustain others as Ruth had, but she trained and inspired, and gave to the Lord, her son whom she had prayed God to give her, showing the self-sacrificing spirit. The name of Mary, mother of our Christ, whom John had called Blessed among Women, comes down to us through the ages, saying: My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior."

The program was featured by impersonation of three great Christian women: Miss Isabelle Mae Ward spoke as Miss Sarah E. Smith, Presbyterian Missionary to Japan, giving the story of her life, and interesting facts connected with her work, relating incidents in her life which were touching. She even took us to the close of her world's career. The listeners were breathless, when Miss Ward paused; and when she again spoke she said, "I am talking from Heaven now where I arrived after leaving you," giving the date of her departure. Her impersonation was indeed inspiring.

Mrs. L. C. Tedford, wife of the pastor of the First Baptist Church, represented Miss Lottie Moon, one of the outstanding Christian women of the Baptist Church. Giving the history of her life and her people was interesting and instructive, showing how "God moves in a mysterious way His wonders to perform." Mrs. Tedford is a pleasing speaker and brought home to her hearers a wonderful message.

Last but not least, was Mrs. A. P. McKiethen, who in her address was Miss Barbara Heck, first Methodist Missionary to America. Mrs. McKiethen, like the two preceding speakers, brought an interesting and instructive message, and in her winning way she caused you to think you were listening to the original Miss Heck.

Other good numbers of the afternoon were a solo, "Moment by Moment," by Mrs. Elmer Taylor, accompanied by Miss Margaret Sibert, and a solo, "Jesus Lover of My Soul" by Miss Wilberta McBee, accompanied by Misses Mavine and Nadine Lewis. Short poems were read by Miss Grace James, Mrs. V. T. Sibert and Mrs. Ed Haigwood.

The program closed with group singing, "Blest Be the Tie That Binds," after which cake and punch were served and a social mingling together of the ladies was enjoyed. —Mrs. P. M. Pinckard, Pub. Supt.

28TH STREET AUXILIARY

The 28th Street Auxiliary met at the church, Sept. 10, in their regular combined monthly meeting. A very interesting business meeting was held in the forenoon, led by our President, Mrs. Houston. A delicious covered dish luncheon was served at noon. A lovely birthday cake adorned the center of the table, the occasion being birthdays of Mrs. R. K. Hill and Mrs. W. S. Perry.

A most interesting and spiritual program was given in the afternoon, led by our Mrs. Hite Bennett. There were 19 members present. Mrs. Lula Calk was our welcomed guest. —Mrs. W. S. Perry, Supt. of Pub.

ZONE MEETING AT TRUMANN

Zone No. 2 of the Jonesboro District, met in the Methodist Church at Trumann, Sept. 12, in an all-day session. In the absence of Mrs. Elliott, Zone Leader, Mrs. LeRoy of Trumann presided, having charge of the morning devotional. Rev. Mr. Taylor of Tyronza led in prayer. Scripture read responsively. Mrs. LeRoy gave a few words of welcome.

At this time Mrs. Pewett, District Secretary, took the chair and presided during the remainder of the meeting.

Mrs. R. L. Davis of Trumann, was elected Recording Secretary. Mrs. Pewett asked each member to be thinking of someone for Zone Leader as the leaders will be elected by the group instead of being appointed as before.

Rev. Mr. Guice of Tuckerman, conducted the quiet hour from eleven to twelve.

Song.

Prayer, followed by a very inspirational talk by Bro. Guice, using as his scripture the 5th chapter of Galatians. He said to bear the fruit of Spirit we must live a Christian life.

Rev. Mr. Sewell of Marion, dismissed with a prayer after which we went to the Community House where a lovely luncheon was served.

After this we reassembled at the church for the afternoon session.

The Prayer Retreat was held by Rev. Mr. Taylor, Tyronza. He gave some wonderful thoughts on "The Lord's Prayer."

Mrs. E. H. Sewell talked on the "Spiritual Life Groups."

At this time a playlet, "Not Exempt" was presented by the Trumann Auxiliary.

An offering of \$2.41 was taken for the District Parsonage.

Mrs. Miller of Tyronza, gave a very interesting talk on "Life in a Korean Village."

Mrs. Wiggins stressed "Coaching Day," which is to be Sept. 27 at Marked Tree. She urged as many as possible to be there.

Mrs. Pewett thanked the Trumann ladies for their hospitality and all who had a part in making the day a helpful and happy one.

The towns represented were: Marion, Tyronza, Lepanto, Jonesboro and Trumann.

Rev. Mr. Taylor dismissed with prayer.—Mrs. R. L. Davis, Secretary, Trumann, Ark.

ZONE MEETING AT CARTHAGE

Zone No. 2 of the Arkadelphia District, met Wednesday, Sept. 4, at Carthage with the Carthage Society as hostess.

The program, led by Mrs. C. C. Cox of Carthage, opened with song, followed by prayer by Rev. E. S. Walker, pastor of Carthage. Welcome address by Mrs. Crowder of Carthage; response by Mrs. Harper of Leola.

Miss Dawn Leonard of Sparkman, led the devotional and announced the subject of the day, "Going Forward."

Mrs. Richardson of Sparkman, told of the wonderful work done in the Vacation School held for the negroes at Sparkman and displayed a number of articles made by them.

Piano solo by Mrs. Taylor of the Princeton Society.

Mrs. Stinson of Camden, our Conference President, made an interesting talk on "The Missionary Society and Its Growth."

Silent prayer closed by Rev. Vance Martin, pastor of Princeton Church.

After several committees were appointed for the day the morning session was closed with a prayer led

by Rev. J. D. Spruce, pastor of the Leola Church.

A picnic lunch was served by the Carthage ladies.

The afternoon session opened with prayer, led by Miss Julia Wyllie of Carthage. Devotional by Mrs. E. L. Richardson, Zone Leader.

The count for the day's attendance was 56.

Reports were heard from Committees on Extension of Work and Hospitality.

Zone No. 2 pledged themselves to send a box to the Methodist Orphanage in October.

Sparkman Society received the basket of flowers for having the highest percentage present.

The next meeting will be held at Leola with the Leola ladies as hostesses. Closing prayer by Rev. T. D. Spruce.—Flournoy Fuller, Sec. and Reporter.

SPIRITUAL LIFE WORK IN THE McCRORY MISSIONARY SOCIETY

For nearly three years the Spiritual Life Committee of the Missionary Society has held regular meetings every Wednesday morning at the home of one of the members. Recently as members of the group looked back and thought of what had been accomplished—everyone said that her life had been greatly enriched by putting aside this hour in the morning for prayer, meditation and Christian fellowship.

In these meetings the Bible has been central, each member bringing to the meeting some rare thought during the past week and sharing these with the rest of the group. In this way we have never had a specified leader, but each shares what she has, sometimes the ideas brought are more than can be used in the period and are saved for some future time.

The meetings have never had more than eight in attendance, often not that many. They have regretted that they have never been able to interest more people in this kind of meeting. They have felt that a good motto to hang on the outside of the prayer room is, "GO IN" and a good motto to hang on the inside of the room is "GO OUT." Thus the idea of the prayer group is that they may meet together for prayer and sharing of experiences in order that their own spiritual lives may be deepened and they may have something to share with others when they go out. They have always felt that the enjoyment of spiritual things was not

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an end in itself but a means of helping others. Several meetings have been held in homes of those who were sick. A year ago the desire to reach others and share the good things they had enjoyed resulted in being guided to invite other women of the church to join with them in an intensive study of the Bible.

Fourteen women joined this class which met once a week for about 15 weeks, studying the life and letters of Paul, and taking examinations at the close and securing Training School credit. Those who took part enjoyed this course so much that during the first two weeks in August the committee asked the pastor, Rev. Lester Weaver, if he would lead them in another Bible study, this time using STEWARD-SHIP OF LIFE. From these two courses much good resulted.

Another activity of the group was guidance to hold a day of prayer. This was held last July. Everybody was invited. The meeting began at 10:30 and closed at 1:30. It was divided into three sections, with five minutes intermission, with the general theme, "How Can I Find God?" The first meditation and discussion was, "Can I Find God Through Surrender?" The second was, "Can I Find God Through Bible Study and Prayer," with a sharing of experiences; and the third was, "Can I Find God Through Service to Men?" Quiet meditation and silent prayer occupied much of the time. In spite of a very hot day all who attended were greatly helped.

During this time there have been several other Spiritual Life groups among the young people of the church. For nearly two years the pastor led a group of high school boys in a like meeting on Tuesday afternoons after school. This group resulted in great help to the boys,

and has been disbanded only because most of the boys have gone off to school or to work. One winter the Business and Professional Women, during a period when most of them were out of work, held a meeting regularly at the church once a week for prayer and sharing of experiences. Probably the greatest result of Spiritual Life meetings is the increased capacity for fellowship with Christ that results from this Christian fellowship.—Mrs. Lester Weaver.

COACHING DAY AND ZONE MEETING IN HELENA DISTRICT

Zone No. 1 of Helena District held an unusually interesting meeting on Sept. 10, at West Helena. There were six Auxiliaries represented and several visitors from other Zones.

Owing to the absence of Zone Chairman, Mrs. W. A. Peel, of Elaine, Miss Marie Holmstedt presided.

The morning session was given to Coaching Day, for the study leaders of the book, "That Other America," with Mrs. Peter Kittel, of Forrest City, District Superintendent of Mission Study, in charge of the following program:

1. Roll call of Auxiliary, study leaders introducing themselves.
2. Appointment of Findings Committee; announcement of purpose of the day—Mrs. Kittel.
3. Purpose of Mission Study: 15-minute discussion period led by Mrs. Kittel.
4. Progress in the Last Five Years—Miss Holmstedt.
5. Types of Classes: Council and Information—Mrs. Kittel.
6. Principles of Creative Teaching—Mrs. J. Wilson Crichlow.
7. Demonstration of one sub-topic: Helena Auxiliary—Mrs. J. F. Wahl, leader.
8. Attention directed to: (a) World Outlook articles on Latin America, listed; (b) Pamphlets and display materials; (c) Magazine articles and clippings; (d) Articles from Mexico; (e) Follow up activities.
9. Closing worship period.

Afternoon: Zone meeting session opened with Prayer Retreat, led by Mrs. C. B. McCaddon of Helena, District Superintendent of Spiritual Life. After a series of sentence prayers, "Sweet Hour of Prayer" was sung. Mrs. McCaddon spoke of what a Spiritual Life Group stands for, gave worthwhile suggestions as to material, time and place for these hours so essential in any Christian's life.

Bro. Crichlow talked of the "Prayer Life of Jesus," using the description of the Holy Land, he has so recently visited, as a background for his message, and by so doing made everyone feel as never before, the realness of our Lord's experiences on earth.

Vocal solo, "Prayer Perfect," Mrs. Warfield Gist, of Helena. Brother Goodloe, repeating the hymn, "The Mercy Seat," and leading in the Lord's Prayer in unison, brought this impressive prayer retreat to a close.

After a short business session and reading of the minutes of last meeting, reports from Auxiliaries, report of District Parsonage Committee Chairman, Mrs. Geo. Walker, Sr., of Forrest City, report of Findings and Resolutions Committees, offering taken for Edith Martin's Salary, and an invitation to meet with Aubrey second Tuesday in December, expressing our thanks to West Helena for hearty welcome and genial hospitality, meeting was dismissed with prayer by Bro. Crichlow.—Mrs. E. S. Franklin, Sec. Pro. Tem.

Christian Education

HENDRIX COLLEGE NEWS

"Don't let the sideshows divert your attention from the main tent, which is that you shall get an education by studying," Dr. Gilbert T. Rowe of Duke University told Hendrix College students in speaking of the relationship of curricular and extra-curricular activities at the opening assembly of the fifty-second session of the school.

"Whatever else you may be here for, your primary purpose is to get an education," said the former member of the Hendrix faculty in his speech that replaced the traditional address by the president.

Introducing Dr. Rowe, Dr. J. H. Reynolds, president of Hendrix, announced that custom had been violated in order that Hendrix students might hear Dr. Rowe, who had come to Conway from a meeting in Fort Smith before returning to Duke.

"After watching Hendrix grow from a beginning with only six faculty members, I consider you extremely fortunate to be beginning a year as students here. There isn't a college in all the land that stands higher or commands greater respect in educational circles than Hendrix," Dr. Rowe told the students in speaking of his affection for the institution.

Dr. Rowe also delivered the first sermon of the college year for Hendrix students at the Methodist Church in Conway.

In order that old and new students might become better acquainted, and that there might be a closer relationship between students and staff officers, the student social committee, with the assistance of Miss Katherine Gaw, official dining-hall hostess and voice teacher at Hendrix, has devised a new plan of dining-hall management which went into effect this week. According to this plan there will be a senior host or hostess, and a guest of honor at each table. Staff officers and members of the Junior Class will serve as guests. All other boarding students have been asked to form congenial groups and to find permanent places in the dining-hall.

HOLLYWOOD COKEBURY SCHOOL

Sunday, September 15, I drove to Hollywood, attended Sunday School, presided over by Mr. John D. Hart, Superintendent, and preached to a fine group at 11:00 a. m.

At 2:00 p. m. we organized a Cokesbury School and taught two class periods. At night I preached to an appreciative audience at Mt. Pisgah, six miles from Hollywood.

Monday, Tuesday and Wednesday nights we continued the Cokesbury School at Hollywood, closing Wednesday night with seven credits.

Rev. Harold O. Scott is pastor. In addition to his duties on the circuit, he has enrolled in Henderson College where he is carrying a heavy course.—S. T. Baugh.

MALVERN

Sunday morning, September 8, I had the pleasure of preaching at Malvern, for my good friend, Dr. W. C. Watson, the pastor. It was a pleasure to be with Dr. Watson, and also to meet my many friends in Malvern. Quite a number of my friends in other churches were present.

Dr. Watson is having a wonderful year. He loves his people and they love and appreciate him. It is a

happy situation, all of which pleases me very much.

In the great congregation present were my own father and mother, one brother, and my sister's children. As I grow older I appreciate more and more the training I had as a child in a Christian home. We were poor people, but the ideals of our home were of the highest, and I thank God for it.

In the last analysis, life consists in our fellowship with God through Christ, with our loved ones and our friends. That is about all there is to life. Such fellowship is worth all it cost; yes, it is worth everything, for it is everything.—S. T. Baugh.

REPORT OF CHILDREN'S WORKERS MEETING

The Directors of Children's Work of the North Arkansas Conference, met at First Church, North Little Rock, on Sept. 9, for counsel and careful planning of the work for the coming year. Those present were: Mrs. Ira Brumley, Miss Lula Doyle Baird, Mrs. M. E. Moore, Mrs. Fay Reed, Mrs. F. A. Lark, Mrs. Ben Williams, Mrs. Sam Wiggins, Mrs. A. W. Martin, and Mrs. Elmer Hook.

Mrs. Brumley, Conference Director, presided. She read from "The Prophet" by Kahlie Giban, for a period of meditation.

Some of the group had enriching experiences during the summer while studying at Lake Junaluska and Mt. Sequoyah. These were related and were most interesting and helpful to all.

The following report, although recognized as being incomplete, was given by Districts, on the number of Vacation Church Schools held during the summer: Batesville, 12; Conway, 7; Fayetteville, 11; Ft. Smith, 9; Helena, 11; Jonesboro, 3; Paragould, 5; Searcy, 2; Total 62. Plans were made for increasing the number of schools next year.

The following recommendations were presented to the Conference Council of Christian Education which was in session at this time:

(1) That emphasis be given Parent Education: (a) Through organized classes for study. (We call attention to the elective course "Achieving a Christian Home" by Dr. and Mrs. P. R. Hayward, found in the Adult Student beginning in October and continuing through December). Such courses to be used in the regular Sunday morning class session; (b) Through observance of Childhood and Youth Week. A special feature this year being the introduction into the home of our new magazine, "The Christian Home"; (c) Through group meetings for parents.

(2) That we build happy and joyous associations in the lives of children and workers through: (a) District Group Meetings; (b) Training Schools; (c) Vacation Church Schools; (d) Meaningful promotion experiences; (e) Church School Day; (f) Children's Workers Conference. This conference is to meet in June at Conway, at which time we invite Miss Mary Skinner to lead in a study, using as a text "New Trails in Christian Education"—Smith. To this class will be invited Children's Workers, Parents, Pastors, and Presiding Elders.

(3) That we co-operate in the fullest in promoting world friendship; (a) Develop an interest in and an appreciation of the peoples of the world, through some form of co-operation with the people of the world; (b) That we use the unit on "Peace" and on "Mexico" as a means to this end; (c) That Children's Divisions report their Fourth Sunday

Wintersmith's Tonic

Not only the old reliable remedy for

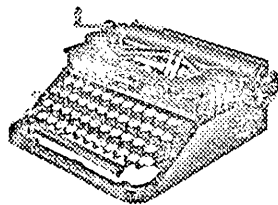
MALARIA

in all of its forms, but

A Good General Tonic

which stimulates the appetite and helps restore the strength.

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offering and receive the folder "You Are Helping."

(4) We recognize our work as that of Christian Evangelism, and we recommend the use of "You and Your Church" and "Children and Church Membership" in the Junior Department.—Mrs. F. A. Lark, Sec.

CONFERENCE COUNCIL OF CHRISTIAN EDUCATION

The North Arkansas Conference Council of Christian Education met in North Little Rock, September 9 and 10. The churches of North Little Rock furnished entertainment for members of the Council.

Bishop John M. Moore, Dr. J. Q. Schisler, and Dr. Gilbert T. Rowe delivered addresses during the session.

Each of the individual groups worked out plans for District and Conference programs for the new Church School year. The reports of their suggestions for the Board of Christian Education program will go to the Board for its annual meeting on October 30.

The following members of the Council attended:

Presiding Elders—Rev. C. W. Lester, Rev. E. B. Williams, Rev. William Sherman, Rev. J. W. Workman, Rev. H. H. Griffin, Rev. G. G. Davidson, Rev. Sam B. Wiggins, Rev. A. W. Martin, Rev. E. H. Hook.

Directors of Children's Work—Mrs. M. E. Moore, Miss Lula Doyle Baird, Mrs. Fay Reed, Mrs. F. A. Lark, Mrs. Ben T. Williams, Mrs. Sam B. Wiggins, Mrs. A. W. Martin, and Mrs. E. H. Hook substituting for District Directors of Paragould and Searcy Districts.

Young People's Division Council—Mr. John Bayliss, Miss Juanita Griffin, Mrs. Ruth Steinsiek, Mrs. Johnnie McClure, Mr. Billy Shelton, Rev. James Upton, Rev. Ethan Dodgen, Miss Letha Phillips, Rev. S. O. Patty.

Adult District Directors—Mrs. O. E. Goddard, Rev. R. S. Hayden, Mr. Saffell, Rev. J. J. Webb, Rev. Warren Johnston substituting for Fayetteville District.

Conference Staff—Mrs. Ira A. Brumley, Rev. Nat R. Griswold, Dr. J. M. Williams, Rev. Glenn F. Sanford and Rev. Ira A. Brumley.

CHILDHOOD AND YOUTH WEEK

Pastors, Superintendents, are you including the observance of "Childhood and Youth Week" in your fall plans for the Church School? Each pastor has been sent a folder of announcements, suggested activities, and sources of material. If you did not receive your copy write to our office and another will be sent.

All churches should avail themselves of this opportunity of considering anew the responsibility of the adults to the children and youth.

Watch the *Arkansas Methodist* for an announcement of the radio program related to the community influence upon the moral and religious development of children and young people. Several leading stations will broadcast talks given by outstanding persons. Invite friends to your home for a radio party.—Fay McRae.

MISSIONARY UNITS FOR PRIMARIES AND JUNIORS

The world friendship unit, "Home Helpers Far and Near," for Primaries is now off the press and the one for Juniors, "How Peace Grows," will be available not later than October 1. The price for each unit is 25 cents. Write for these materials now so that the Publishing House may fill your order early. The booklets will contain specific guidance, but watch the Elementary Teacher, Boys and Girls, Our Lit-

tle People and Junior Lessons for supplementary material. All teachers using the Group Graded lessons will find these booklets very helpful in teaching the November lessons.

In the larger school these lessons should be substituted for the regular November lessons. The Elementary Teacher for October gives a splendid article on pages 441-442, which will be of much help to teachers. New Beginner Lessons for the Small School.

"Stories for the Little Child" is the pupil's folder of the Beginner Group Graded Lessons to be used in the small church school. The teacher's helps will be printed in the Elementary Teacher.—Fay McRae, Director Children's Division, Little Rock Conference.

NEW SALEM APPRECIATES THE WORK OF MRS. SOUARD

The Church and Sunday School at New Salem on the Hot Springs Circuit appreciate the arduous work of Mrs. Souard in conducting the Sunday School so that it might bring the greatest amount of good to the greatest number in the community.

We realize that Mrs. Souard for the past three years has, under difficulties and sacrifices known only to herself, carried on the Sunday School successfully.

She inherited a large debt of several years standing and has paid it off, and kept the Sunday School supplied with all necessary supplies.

Her work has been highly successful and satisfactory to all workers.

She was always at her post with a prepared program. At all times and under all circumstances she has been considerate, and patient. She has been faithful to the trust reposed in her.

The Church and Sunday School express to her our sincere thanks for her Christian service and loyalty in this great work; and we regret that she can not see her way clear to continue in the work.—Committee.

VACATION SCHOOLS AT MURFREESBORO AND DELIGHT

To one who has never had the adventure of serving a country circuit the ways of circuit-riders may seem passing strange. The preacher who decides to have a Vacation Church School on his Charge and appoints a committee to see that it is done—then promptly turns his mind to reading the book that will help in his new sermon outline and hears nothing more of the school until he is asked to make a closing talk or award certificates—such a preacher can usually, the day after the school, send in a glowing report of his achievement. Perhaps he can even have some member of the committee to write the report for him, and he feels complacently that one more of the many things expected of him is off hand.

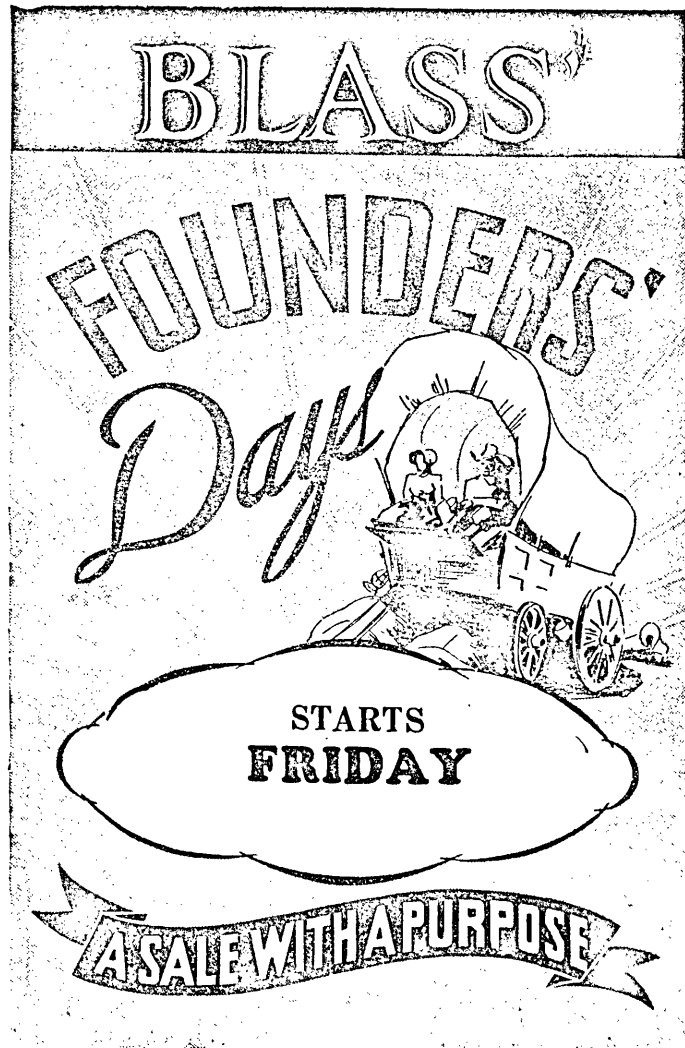
But how much he has missed!

There is about as much difference between the experience and the way that a circuit preacher must have a Vacation School as there is between a cake bought already iced from the bakery and a cake you have made yourself, with your own jam, your own fresh eggs, your own cow's own butter, and your own sturdy beating!

But a circuit rider's wife, when she "takes her pen in hand," is prone to wax too eloquent. All I intended to say is that we have been so very busy that we haven't had time before to write up two very happy summer experiences.

Early in the spring the pastor and
(Continued on Page Ten)

An Announcement That Should Be Of Interest to All Readers Of the Arkansas Methodist



Our Big Annual Store-Wide Sale

To honor the Founders of this institution and to thank you for the patronage that has made Blass Arkansas' largest and best store.

See Thursday's Gazette for 8 Pages of Bargains

Read our 8 page section in Thursday's Gazette for the hundreds of sensational values and if you are unable to come to Little Rock, write Myrtle Murray . . . mail orders promptly filled. Please include postage and sales tax.

BLASS'

Arkansas' Largest and Best Store

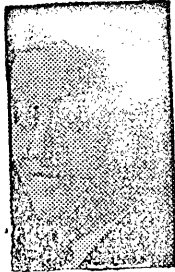
EVERYBODY Is Going to

FALL FESTIVAL

Good Morning Folks . . .



PAUL W. FINLEY



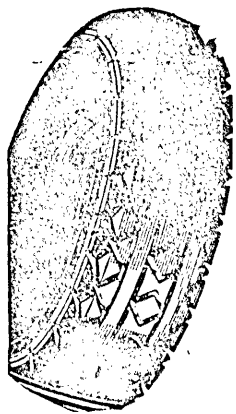
JAMES B. FINLEY

We invite you to visit us at our conveniently located Drive-In Service Station at Fourth and Center Sts.

It is with pleasure that we announce our appointment as distributors of Seiberling—the 30,000-mile air-cooled tire.

We offer you complete Station Service, Specialized Sinclair Lubrication, Sinclair Motor Fuels, Batteries, Accessories, Car Washing and Tire Repairs.

Our Time Payment Budget Plan on Tires, Batteries and Radios will assist you materially in budgeting your automotive expense. We will appreciate a visit by you.



Finley Brothers Tire Co.

Paul W. Finley
James B. Finley

Phone 4-0888 4th and Center

Terming the fall festival which is planned for Little Rock for the week of October 7 at Fair park as a movement for the commercial, social and economic development and betterment of the city, the Little Rock Chamber of Commerce extended congratulations to Ben D. Bickhouse, former mayor and president of the festival association, on the progress which has been made with the arrangements for the festival week.

The principal entertainment feature will be the Barnes-Carruthers presentation of "Soaring High," a series of acts which have been converted into a single program to be presented from an open-air stage in front of the grandstand at Travelers Field each night. More than 5,000 tickets have been sold for the initial performance here.

Cervone's band is one of the units in the Barnes-Carruthers program, and the band will be under the personal direction of I. Cervone, former bandmaster at the Great Lakes Naval Training Station.

The chamber of commerce endorsement of the festival plans was contained in the following letter from H. H. Tucker, president, to Mr. Brickhouse:

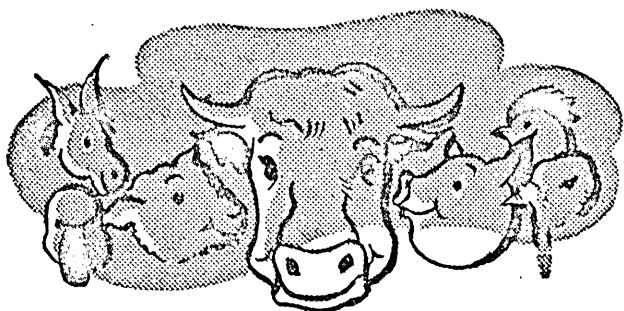
"The Little Rock Chamber of Commerce, being interested in all movements for the commercial, social and economic development and betterment of Little Rock, desires to congratulate you as chairman of the Fall Festival Committee upon the progress being made in connection with the development of that program, and heartily endorses same."



Arkansas' Fall Festival will further the interests of our State.

ANOTHER
A

GEORGE
Combs



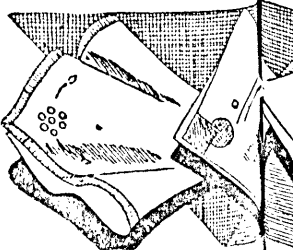
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FESTIVAL

LITTLE ROCK Oct. 7 to 12



Active committee planning for exhibits for the Little Rock Fall Festival, to be held at the State Fair Grounds, Little Rock, October 7-12, is under way, with nearly 50 committeemen and women searching the State for attractive displays. The leadership in the exhibit division is being taken by various Pulaski county organizations, but since there has been no state-wide exposition for several years, leaders of the movement expect co-operation from all parts of the state in the various divisions.

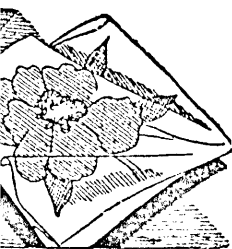
The Fall Festival Association, in the first year of its endeavor, is determined to make the week self-sustaining. No cash premiums will be offered for exhibits, neither will any entry fees be charged. However, attractive ribbons will be awarded to first, second and third place winners in all divisions. If the people of Arkansas demonstrate by their support of the Fall Festival this year that such an event fills a need, attempts will be made to make it an annual State-wide event on a State fair scale.

Exhibits this year will be for poultry, livestock, dairy cattle, dairy products, agriculture, horticulture, 4-H Clubs and County Home Demonstration Clubs. The exhibits will be housed in the old State Fair buildings at Fair Park, which have been loaned to the Fall Festival Association through R. E. Overman, mayor of Little Rock. Exhibits are already being collected and the response of the people has been most gratifying.

FORWARD STEP FOR ARKANSAS

The show window of our State's progress. Anything that
serving of the wholehearted support of our people.

E. W. NEAL
Owner of State Lands



SELL - AT - HOME

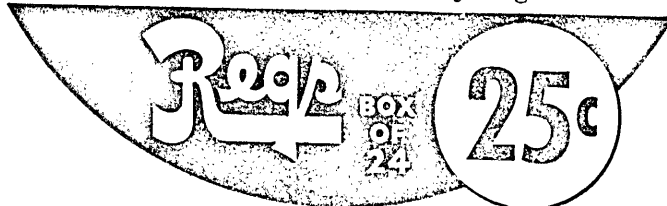
Too often the high cost of selling in widely scattered markets increases the cost of goods beyond the competitive level, thereby restricting sales.

Many Arkansas Manufacturers would be better off, perhaps, if they intensively cultivated their home market at first... striving to give better service at lower costs than competing products made elsewhere.

PEERLESS ENGRAVING CO.
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From junior to grandad, Regs are the new, gentle way to relieve constipation. No harshness. No griping. No ill-tasting, stomach-upsetting potions. Just a little chocolate flavored tablet that every one likes. And Regs are safe for women at all times. Try Regs.



FEMININE HYGIENE

- Rexall Hygienic Powder 50c
- Verazeptol 63c
- Bocanol 50c
- Hy-Da Way Fountain Syringe \$2.98
- Rexbury Fountain Syringe 49c

One tablet equals one teaspoonful
Rexall Milk of Magnesia

The convenient way to get the benefits of Rexall Milk of Magnesia. Carry in purse or pocket. Correct dose

Rexall Milk of Magnesia Tablets	36 tablets	25c
	85 tablets	45c
	250 tablets	\$1

FOR ALL TYPES OF White Shoes

First it cleans the shoes, then a thick, creamy layer of white that won't rub off.



Elkay's WHITE SHOE CLEANER

CREAMS—LOTIONS

- Cara Nome Cold Cream, \$1.00 to \$2.00
- Cara Nome Pore Cream, \$1.00
- Cara Nome Skin Lotion, \$1.00
- Vita Ray Vitamin Cream, \$1.00
- Marcelle Non-Allergic Cosmetics, 50c to \$1.00
- Max Factor's Cosmetics 50c, \$1
- Dorothy Perkins' Cosmetics 50c to \$1.50
- ELMO CUCUMBER CREAM 60c to \$1.00
- DuBarry Beauty Lotion, \$1.00

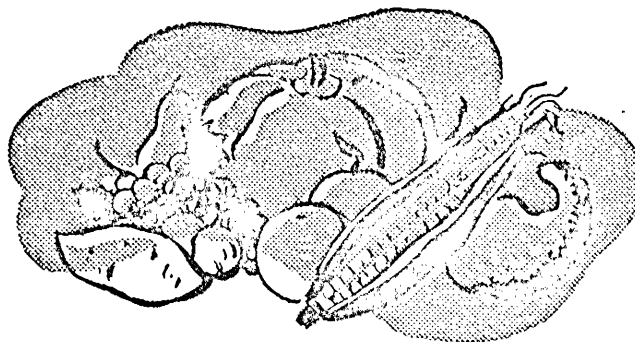
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NO MIDDLEMAN IN THE REXALL PLAN—YOU GET THE SAVINGS



his wife began to plan together for Vacation Schools at Murfreesboro and Delight. Let me say in passing that the Vacation School not only is a splendid opportunity offered the children, but it enriches the lives of those who work together in it more than any one feature of the year's work, not excepting the summer revival. The pastor who teaches a boy to make things with hammer and saw; who plays games with him, quietly pointing out the real fun of "playing fair," has no trouble in interesting that boy in study and worship.

On a country circuit there is little money available. The workers must all be volunteers. Even in a two weeks' school it may mean that you must let something you planned to can go uncanned—or a dress you had planned to make go unmade—or a trip you would like to take be postponed or cancelled altogether. It means you must give completely of your whole self for the period that the school takes, with no reward other than the joy of service.

Our teaching force, both at Murfreesboro and at Delight, was composed of workers willing to make this sacrifice. They gave of their best, and their best was splendid.

At Murfreesboro we planned for about 50 and there were 113 children enrolled, with an average attendance of 70. The projects were carried out enthusiastically, and so pleased was everybody with the outcome that plans have already been made to include the cost of next summer's school in our church budget at the first of the new year.

The school at Delight was equally successful for the smaller community, with 65 children enrolled and an average attendance of 40. There were ten volunteers helping at Murfreesboro, and twelve at Delight, who did not miss a day.

We could not dodge revival meetings, peach harvests, etc., sufficiently to hold a school at Saline, our other church, but hope to plan better next year and reach this church first of all.

The mornings' programs, including worship, study, work and play, were planned with a view of giving the children of the community a wider vision of the joy that comes when the principles of Jesus are applied to every phase of life. We think both schools accomplished this purpose, both in the lives of the children and in the lives of those who had the privilege of teaching in the schools.

We wish that every church, from the smallest to the greatest, would plan to give their children and Christian workers the joyous experience of a Vacation School next summer.—Mrs. C. D. Cade.

DUAL MISSIONARY OFFERINGS

Little Rock Conference for August

The following Sunday Schools in Little Rock Conference report an offering for the Home and Foreign Missionary Enterprise for August. This is the eleventh report since Conference.

Arkadelphia District	
Arkadelphia, (Y. P. \$2.50)	\$ 12.50
Carthage	2.00
Dalark	.36
Magnet Cove	.41
New Salem	.70
Tigert Mem. (4 Mo.)	4.00
Malvern	5.00
Princeton	1.02
Macedonia	1.06
Sparkman	.63
Total	\$ 27.68

Camden District	
Bearden	\$ 5.55
Mt. Ida (3 Mo.)	1.20
Buena Vista	.25
Camden	11.39
First Church, El Dorado	22.16
Parker's Chapel	2.00
Harrell	.70

Norphlet	2.48
Mt. Prospect	.53
Waldo	4.00
Total	\$ 50.26

Little Rock District	
Sardis	\$ 1.00
Salem (4 Mo.)	8.88
New Hope (2 Mo.)	.85
Carlisle	12.00
Rogers' Chapel	.30
Douglasville (5 Mo.)	7.04
Pepper's Lake	1.00
Hickory Plains	1.20
Johnson's Chapel	.33
Bethlehem	.98
Forest Park (3 Mo.)	4.50
Hunter Memorial	2.68
Pulaski Heights	10.00
Winfield	12.50
Lonoke	2.00
Mabelvale	1.52
Roland	.21
Total	\$ 66.99

Monticello District	
Hamburg (2 Mo.)	\$ 4.91
Hermitage	2.00
Lake Village	2.25
Monticello	3.43
Montrose (4 Mo.)	4.22
New Edinburg	.93
Hebron (4 Mo.)	2.64
Warren (3 Mo. of 1934)	22.12
Rock Springs	.49
Total	\$ 42.99

Pine Bluff District	
Altheimer	\$ 1.93
Wabbaseka	1.64
Little Prairie	1.00
Gould	1.00
Sunshine	.50
Carr Mem. (2 Mo.)	4.00
First Church, Pine Bluff	9.41
Hawley (2 Mo.)	2.00
Lakeside	8.11
Rison	1.82
Ulm	1.52
Sheridan	2.00
Sherrill (2 Mo.)	5.25
Stuttgart	7.00
Bayou Meto	.80
St. Charles	.59
Pleasant Grove	.39
Total	\$ 48.96

Prescott District	
Doyle	\$.30
Blevins	2.46
Hope	7.50
Okolona	3.00
Total	\$ 13.26

Texarkana District	
Doddridge (2 Mo.)	\$ 1.17
Rondo	.75
Sylvana	.63
Harmony (2 Mo.)	2.50
Vandervoort	.21
Horatio	2.20
Walnut Springs	.09
Lockesburg	1.25
Mena (3 Mo.)	15.00
Fairview	6.00
First Church, Texarkana	6.92
Total	\$ 36.80

Standings By Districts	
Arkadelphia, 10 Schools	\$ 27.68
Camden, 10 Schools	50.26
Little Rock, 17 Schools	66.99
Monticello, 9 Schools	42.99
Pine Bluff, 17 Schools	48.96
Prescott, 4 Schools	13.26
Texarkana, 11 Schools	36.80
Totals, 78 Schools	\$286.94
—C. K. Wilkerson, Treas.	

MISSIONARY OFFERINGS

By Young People's Organization

Little Rock Conference

Aug. 23 to Sept. 20

The following offerings for Missions were sent in by the Young People of Little Rock Conference after the fourth Sunday in August. This is the second report since the Assembly.

Monticello District	
Hamburg	\$ 10.00
Tillar	1.00
Total	\$ 11.00
Pine Bluff District	
Hawley Memorial	\$ 3.00
Texarkana District	
Horatio	\$ 1.00
First Church, Texarkana	15.00
Total	16.00

Standing By Districts	
Arkadelphia District, no report	
Camden District, no report	
Little Rock District, no report	
Monticello District, 2 Churches	\$ 11.00
Pine Bluff, Dist., 1 Church	
2 offerings	3.00
Prescott District, no report	
Texarkana District, 2 Churches	16.00
Totals, 5 Churches	\$ 30.00
James Johnson, Treas.	

Gospel Workers and Sunday School
Teachers can use Bunyan's (Author Pilgrim's Progress) "Questions and Answers" for the Inquirer and others with great success. Splendid 72 page illus. Booklet, all gospel absolutely. 15c: 2 for 25c postpaid.—F. H. Stearns, Burlington, Vermont.

CHURCH NEWS

A TRIBUTE TO REV. P. Q. RORIE

Whereas, the Rev. Paul Q. Rorie has rendered efficient and helpful service in the Little Rock, and North Arkansas Conferences, as a fearless preacher of the Gospel of Jesus Christ; and, whereas, he was rendering a splendid service at Stuttgart, in the Pine Bluff District, when the call came for him to inherit his eternal reward; Therefore Be It Resolved: (1) That we, the Presiding Elder and Pastors of the Pine Bluff District, in our regular Monthly Brotherhood meeting, held in the First Methodist Church at Pine Bluff, this fifth day of September, do hereby acknowledge our loss in the going of a faithful brother of the ministry and express to the members of his family, our heartfelt sympathy in this their bereavement, and assure them of our prayers and interest in their indescribable loss; (2) That a copy of these resolutions be sent the members of Brother Rorie's family, and also be printed in the Arkansas Methodist.—The Presiding Elder and Pastors of the Pine Bluff District.

ARKANSAS METHODIST ORPHANAGE

"For the righteous Lord loveth righteousness; His countenance doth behold the upright."

Your Secretary is at the present time very busy trying to meet the requests of brethren all over the State and in this work he is finding much pleasure, and joy comes to his heart.

As is known by our constituency, our fiscal year closes October 1, at which time we begin a new year.

Last Sunday I was in Stamps with Brother Edward Harris and his splendid congregation. Had a fine reception and I am sure that good will come out of our meeting.

I am impressed as I go over the State that I have never seen Methodism in better condition than it is within our two Conferences. Preachers whom I have touched all seem

to be happy and the people delighted, and I hear less bickering and complaint and evidence of dissatisfaction than I have heard in some time.

I am praying that the two Conferences may bring to each one of us new inspiration and equip us for larger service for the incoming year.—James Thomas, Exec. Sec.

REVIVAL ON CHARLESTON CIRCUIT

Had a good meeting at our country church, Grand Prairie. Two weeks' meeting closed yesterday at eleven. Thirty conversions. All adults but three. I took 25 into the church. We have repaired seats of the church. Have money in treasury to replace old windows with new ones. Paid Conference Claims in full. Had over 100 there for Sunday School and church yesterday. I started last night to preach in meeting at Branch for Bro. Coffey, pastor there. His meeting has been going on a week and I shall be there this week. Great crowd last night.—John McCormack, P. C.

HOT SPRINGS CIRCUIT

On August 4 we started our meeting at Bethlehem Church with the Rev. F. P. Doak doing the preaching, and he did it well, and to the point, but seemingly with little effect. We had planned to have Bro. H. S. Hoover of Cherry Hill with us to do the singing, but Brother Hoover was delayed about getting to us till Wednesday on account of his son getting badly hurt when a team of mules ran away and threw him from the wagon and ran over him.

Then on the 17th our P. E. had called a meeting of the entire Circuit, and at that time, we had with us Bro. Clem Baker, Miss Fay McRae, Miss Pauline Goodman, who all made wonderful talks, and gave us such helpful advice. Then we had a great feast served by the ladies of Mt. Valley, as this was where we had this meeting. In the afternoon the Rev. J. L. Dedman of First Church, Hot Springs, brought us a wonderful message. At this time we also had our Fourth Quarterly Con-



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30c a Week

pays for 10 pounds of FRANK'S DAMP WASH . . . everything washed and returned just damp enough to iron.

70c a Week

pays for 10 pounds of FRANK'S Rough Dry . . . flat work and unstarched pieces completely finished, everything else starched ready to iron.

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FRANK'S
LAUNDRY

60c a Week

pays for 10 pounds of FRANK'S Dry WASH . . . flat work finished, wearing apparel dried, starch pieces starched.

SERVICE
Costs
No More

\$1 a Week

pays for our DeLuxe service, minimum pounds, FAMILY Finish, everything completely finished, ready to use.

FRANKS LAUNDRY

Milton Loeb
1000-08 Spring

Edward Frank
"Care Is Our Wash Word"

ference, presided over by our Elder, Bro. R. E. Fawcett.

On the 25th we began a meeting at New Salem, the Rev. E. D. Hanna opening the meeting by preaching at 11 a. m. and night, and on Monday night Bro. Dedman came and remained till we closed out. He also did some very fine preaching, but with little avail. Our meetings have not been what we wanted, but not because of the preachers not doing good work. They all are good men and among our best preachers, but the folks can't decide to take Christ as their personal Savior.

During all this we have been doing a little repair work on the parsonage. We have reroofed it, cut the walls down 18 inches, and made it on the modern style, and repapered it, and we are now ready to paint it, and that will be done before Conference. And this is not the best part of it, it will all be paid for when it is done.

Brethren, it just takes the "Do-it spirit" to do these things, and we have it over here on the Hot Springs Circuit. Come and see. Oh, yes: We have bought a living-room suite that cost us \$70 and that is paid for, too.—A. J. Bearden, P. C.

REVIVAL AT STIGLER, OKLA.

Rev. Sam Yancey of Mount Sequoyah and Ralph E. Johnson of Nashville, Tennessee, have just closed a most satisfactory revival at Stigler, Oklahoma, where Rev. W. Y. Switzer is pastor. The preaching by Brother Yancey was of a high order and productive of great good. Brother Johnson has few peers as a leader of song and as a musician. The feature of the meeting was the work of Brother Johnson and his good wife with young people and children. Their program is unique and effective. No finer team has worked in this section than these good people. They are now at Covington, Tennessee in a meeting.—W. Y. Switzer, P. C.

COMMENDING THE MT. SEQUOYAH CAMPMETING

God has some wonderful spots. Unfortunately, his people are not in charge of all of them. But some of them are being kept in tune with his purposes. Out in my big, abundant West is Mt. Hermon among the red-woods. I have been there seven times and never left without being refreshed. I have a little retreat of my own at Big Bear Lake, 8000 feet above mad, wicked, selfish, sinful Los Angeles. I can really pray up there beneath the pines.

Well, I have just spent eight days at one of God's choice spots. Mount Sequoyah, up above a dozen little valleys, pyramided fresh and green and inspiring where the skies have never lost their blue, is in my heart to stay.

Superintendent Sam Yancey, Dr. Millar, Bishop Paul Kern and those who loved this little mountain invited me to hold a camp-meeting. I confess I didn't hold it, but it did grip me. I tried to preach twice daily. Brother Johnson, of Nashville led some wonderful singing and told us about the great hymns of the church. I found many camping there when I arrived. People came from all about and God came with them. We really had a most happy time and while I am never satisfied any more with the results. I do thank God for the opportunity, the blessing that came and the fellowship that resulted.

What I want to say is this. This camp meeting idea is great. It should be perpetuated. It should spread. We need a season of prayer and meditation, of gospel preaching and

heart-searching, of spiritual manifestation and challenging re-dedication. Few sinners may come. Few came to Mount Sequoyah, save the kind that are all about us and to which we ourselves belong, the kind that are saved by grace and need a little more every day. For undoubtedly the Church needs a fresh anointing, and by the foolishness of preaching such has come in the past and will come in the future, if the fires of a glorious manifestation ever burn again.

I am urging the Methodists of the middle Southwest to perpetuate this camp-meeting, begun this year at Mount Sequoyah. Come next year in great numbers. Bring large delegations. Camping facilities and advantages abound here. Eats are fine on this hill. And, boy, you can eat! Bring your sons and daughters. It will amaze you how the contagion will spread.

In this day of a thousand vexing problems and questions beyond our ken, it is great to feel that God yet lives and that his abundance is undiminished and his mercy still enduring forever. You catch the thread again in such an experience as we have just had on this spot. And it goes with you back to the valley and the plain.

So I sincerely hope that next year some gospel preacher like Arthur Moore, Bud Robinson, Edwin Mouzon, H. C. Morrison or What's-his-name, will find his way up this winding road and the multitudes will gather, as gather they did this year, and God will come down our souls to greet and glory crown the mercy seat.—R. P. Shuler, Los Angeles, California.

REPORT TO THE FOURTH QUARTERLY CONFERENCE OF THE WINSLOW-CHESTER CHARGE

1. CHESTER CHURCH.—I am glad that I can report that the Chester Church School is using Methodist literature and they are doing very good work. The young people are having rather a difficult time in building worship programs. But I have met with them in special sessions for the last three times I have been there, and I think that it will be better. I have instructed the children at every opportunity given both in the church and the home.

I am glad to report that Miss Wolfenden professed faith in Jesus Christ and expressed a desire to unite with the church. We are also glad to receive Mrs. John Marlowe by letter from the Baptist Church of Blytheville. There have been no removals from the church. The Women's Missionary Society is doing very good work, meeting at night now and finding it to be better on account of working during the day.

The church has paid its Conference Claims in full for the year, and its District work as well. The Presiding Elder and Pastor are paid in full to date. We have started our revival there tonight.

2. WINSLOW CHURCH.—The Church School has held up remarkably well in the summer months for which we are very thankful. Through the Church School we are going to raise over and above the budget enough to pay at least \$100 on the church debt. We already have over \$80 in the treasury now. The church has been paid out on claims and District work, in full for the year.

We are glad to report that four girls went to Mount Sequoyah for the Leadership Training School. They earned eight credits making a total of 14 for the church this year. Although we have had no training

school, we have had our Vacation Bible School and it has been a great blessing to the church.

There have been no additions to the church this quarter, but we regret very much to report the loss of Mrs. Catherine Mugley by death.

The Woman's Missionary Society is doing fine work. Fourth Sunday Missionary offering has been observed all year. I feel sure that there is no longer any doubt as to our installing electric lights.

We are praying and working with the people, giving the very best they have to turn in one of our best years. With a number of souls saved, our Charge in full, the church building in good shape with new stained glass windows painted by a local art worker, and electric lights installed, and our church debt reduced at least a hundred dollars.—Kenneth Shamblin, P. C.

REVIVAL AT GAR CREEK

On September 6, we closed a gracious two-weeks' meeting in the Gar Creek Church in the Ozark Circuit. Splendid song services were conducted each evening with Mr. Herbert Shuller and Mr. Hoyt Lee in charge. Several special musical numbers were also greatly appreciated by the large audiences and the pastor.

Several old residents reported that the crowds were the largest to attend a revival meeting in this church in the past ten or twelve years. The pastor brought the message and was loyally and whole-heartedly supported by the prayers of those fine Christian people. Through our united efforts, six souls were saved and five joined the church on profession of faith. We thank the Lord for this special outpouring of His Spirit.—Brooks M. Waggoner, P. C.

REVIVAL AT GREENWOOD

A two weeks' revival was held in Greenwood closing Sunday night, Sept. 8. The pastor, Rev. J. W. Glover, conducted the services. He brought to the congregation inspiring, helpful messages twice a day. Brother Glover, in a spiritual way made a strong effort to build up the

church for service as well as to reach and bring in the unsaved. The members of the church are appreciating the efficient work the pastor is rendering and are co-operating in the entire program of the church. Mr. Jno. E. Cowne, the choir leader for many years, led the singing for the revival. With Mrs. Cowne as pianist the choir contributed a drawing feature for the services.

Miss Reba Dawson conducted the services for the children with Miss Dorothy Lane Cowne as pianist and helper. These services were helpful for the children.

Mr. E. V. Swift conducted the Young People's prayer services each evening. A large group of young people were in attendance. All the services were of high type and well attended and we feel that much and lasting good was accomplished in the building of Christian character and leading the church to the more abundant life.

There were 12 additions to the church, 10 on profession of faith and two by letter. The meeting closed with a very able sermon by the Presiding Elder, Rev. H. H. Griffin, after which he held the Fourth Quarterly Conference.—Reporter.

SETTLERS NEAR BONO HOLD SECOND PROGRAM AT TRINITY

The second annual services for pioneer settlers were held at the original site of old Trinity Church, five miles northeast of Bono, Sunday. Five graves mark the place where the church, built before 1850, once was located. The graves are those of Nicholas Schisler (buried in 1864) and Mr. and Mrs. Jesse Goodman and two children.

Last year's services were held at the Fifty-six School on Thanksgiving Day. The services this year, according to John L. Goodman, were the first public services held in 78 years.

George A. Lamb of Bono gave a brief history of the old ox trails and events of the days when such pioneers as "Uncle" Bill Lane, Nicholas Schisler, Jesse Goodman, and many others first settled this community. Others on the program were: J.

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Q. Schisler of Nashville; Alba Lane and Herman Horton of Jonesboro, and G. W. Lackey and J. H. Carney, pioneer settlers, who sang early songs.

Many of those present were from the first to the fourth generation of the two men here buried. "Uncle" Jimmie Mitchell of Jonesboro, pioneer of the county, was the oldest person present. He is over 85 years old.

O. P. Schisler of Jonesboro, present chairman of the program committee, is planning for a program next year that will attract hundreds of pioneer people to the service.—Wayne Dent in Jonesboro Sun-Times.

SOCIAL AND MATERIAL VALUES OF THE CCC

There is a widespread interest in the work of the Civilian Conservation Corps as a plan of social reconstruction—the employment and continued education of young men.

The first eighteen months of the CCC has cost the Nation \$500,000,000. Its proponents emphasize its accomplishments. It is their opinion that probably no equal amount expended by the Government has meant so much to the national economy; first, in reconstructed manhood; second, in bringing food, clothing and shelter to hundreds of thousands of citizens in and outside of the camps; third, a quick release of millions of dollars into distressed centers throughout the country; fourth, in lifting the general tone in an effort to bring about prosperity; fifth, in preserving thousands of acres of denuded forest areas and areas endangered by soil erosion; sixth, in eradicating destructive rodents, insects and tree destroying diseases on millions of acres of land, and many other national improvements.

Many observers declare that there is not a phase of these activities of the CCC that is not producing marked social values, and the spiritual values connected therewith are far outstretching the material values. These young men, aged 18 to 25, are engaged in preserving that in which each has a direct social interest, and while they work they develop mentally, morally and physically amidst nature's most wholesome surroundings.

The educational program which has been in operation a little more than a year reflects great credit to the U. S. Office of Education. Outlined by Dr. C. S. Marsh under Dr. George F. Zook, former U. S. Commissioner of Education, and carried over under the present Commissioner, Dr. John W. Studebaker, the dominant aims of the educational program are:

1. "To develop in each man his powers of self-expression, self-entertainment and self-culture."
2. "To develop pride and satisfaction in cooperative endeavor."
3. "To develop as far as practicable an understanding of the prevailing social and economic conditions, to the end that each man may cooperate intelligently in improving these conditions."
4. "To preserve and strengthen

good habits of health and of mental development."

5. "By such vocational training as is feasible, but particularly by vocational counseling and adjustment activities, to assist each man better to meet his employment problems when he leaves camp."

6. "To develop an appreciation of nature and of country life."

Because of political pressure there is grave danger that the education of these youths, now so well planned, may be taken from the advisory capacity of the U. S. Office of Education and given to inexperienced hands. It is, of course, the hope of every parent and well wisher of the young men and the country that the educational planning will remain where it is and not endanger it to the activities of politicians or other self-centered groups.

In light of the 10,000 positions in the CCC open to political patronage, the President needs the moral support of the country in precluding any such national catastrophe.

Let there ever continue to hover over all our national development the great democratic idea which shall direct the way to institutions that will give it the highest expression and the most permanent abode. The CCC camps is one such institution.

Keep, then, politics out of the Civilian Conservation Corps Camps whether such be in education or other activities in these camps.—Scottish Rite Bulletin.

HOW AUSTIN KNOWS THE SALOON

Until the Eighteenth Amendment was repealed, Austin, Ill., a community of homes, had not known the saloon. It accepted the "Tavern" under a solemn assurance that it was something eminently respectable. Austin, a community of homes, of children, of good schools and progressive churches, knows now that the saloon is a destroying and contaminating menace in its midst. The liquor traffic, with traditional bad faith has broken all pledges, and sinned against all laws, and offended authority and connived at the sinning.—The Chicago Daily News.

SHARE-THE-WEALTH PLAN

Believing that it is a disgrace for a man to die rich, George F. Johnson, veteran shoe-maker, Endicott, N. Y., has had his own ideas about sharing the wealth. In 1919, when Endicott-Johnson passed out of private ownership into a corporation of shareholders, "George F.," as his workers call him, had \$7,000,000. Now, in his late seventies, he has only \$2,000,000, and he hopes to live long enough to put the final \$2,000,000 where it will do some good. The good the \$5,000,000 is doing is seen in the social welfare schemes that Mr. Johnson has helped his workers themselves to establish. He believes that every man has a right to own his home, to care for his medical needs, to enjoy recreations of his own choosing. Accordingly, he has set up a home-purchase plan with no strings of company allegiance, a community hospital, and a system of parks, playgrounds, golf courses, libraries, and swimming pools. He is sure that his policy pays, and submits as evidence the fact that there has never been any labor trouble in his factory. No men were dismissed during the depression, and today the plant employs 3,000 more men than in 1929.—T. Otto Hall in Advocate.

In England drivers who are total abstainers are given a 10% discount on their auto insurance.—Ex.

Orgies of Dancing

An Associated Press dispatch from Chicago says: "The 'birthday balls' held in celebration of President Roosevelt's birthday drew a resolution of protest Tuesday from the Illinois Conference of Augustana Synod Evangelical Lutheran Church. The church convention objected that the parties 'encouraged the modern dance.' Its resolution was directed not to the President, however, but to sponsors of the balls."

"The resolution, adopted unanimously, echoed sharp criticism made earlier by the Rev. Dr. Peter Peterson, of Chicago, conference president, who called the birthday parties 'an orgy of dancing.'" These pious Lutherans took timely and wise action upon this subject of dancing, which seems to have become a mania in the last five years throughout our country. They are just in exempting the President from any blame in the matter. There is no reason to believe that he approved all these dancing celebrations of his birthday. He could hardly condemn them under all conditions.

Dishonoring the President

But a dance in honor of the President's birthday dishonors the Presidency and the occupant of that high office. To use such a diversion under the pretense of raising money for the Warm Springs Foundation shows no credit to those who propose it. Failure to support so great a charity unless allowed to dance shows there is no real pity in the hearts of the dancers for little children who cannot walk; but they want a pretense to cover that doubtful diversion, which they themselves see is of doubtful propriety.

It used to be the custom to have inaugural balls when a governor of a state was inaugurated. That custom was broken by that great Christian and statesman, Alfred Holt Colquitt, when he was inaugurated Governor of Georgia, and it has not been repeated in Georgia since so far as my memory recalls. There is no more real connection between the inauguration of a governor to a high office and a ball than there is between the celebration of the President's birthday by a dance. Such things are out of place and out of taste at both inaugurations and the celebration of a President's birthday.

Moral Slump in Evidence

There seems to have been a slump in moral life and religious convictions since the World War, and the churches have relaxed their opposition religiously. This demoralization following a war always occurs. Wars beget worldliness, and, while worldly diversions are not as gross as immorality, they are really more dangerous to personal piety. Through them Christian life perishes as by a sort of spiritual asphyxia. The disease works death while the victim is unconscious of the perishing of spiritual life. By these things the world conquers the Church and the Church ceases to conquer the world. All the Christian Churches have at one time or another condemned the reprehensible diversion of dancing.

Episcopal Clergy Oppose Dance

Some years ago the "Episcopal Clergy of the Convocation of the Valley of Virginia" addressed to their people an unanswerable communication declaring that "theatre going and dancing were incompatible with church membership." Their position thus taken was in line with all the official deliverances of the Episcopal Church in our country. That great bishop, Bishop C. R. Mc-

Ilvaine, of Ohio, spoke correctly and vigorously when he said:

"Let me now turn to two subjects in which there is no difficulty of discrimination—the theatre and the dance. The only line I would draw in regard to these is that of entire exclusion. An yet, I am well aware how easy it is for the imagination to array both of these in such an abstract and elementary simplicity, so divested of all that gives them their universal character and relish, that no harm could be detected in either. . . . The question is not what we can imagine them to be, but what they always have been and will be and must be, in such a world as this, to render them plausible to those who patronize them. Strip them bare till they stand in the simple innocence to which their defenders' arguments would reduce them, and the world would not have them. . . . If the writer be asked whether, in his view, in the pomps and vanities of this wicked world, which are renounced in baptism, are included theatrical amusements and dances, he answers without hesitation, in the affirmative."

Presbyterian Divine Speaks Out

Agreeing utterly and entirely with the words of Bishop McIlvaine, the great Presbyterian preacher, Benjamin M. Palmer, of New Orleans, spoke as follows:

"Above all, do we profess to be followers of him whose style and title on earth was the 'Man of Sorrows'? Do we profess to bear about in our bodies the dying of the Lord Jesus? and have we been to the communion-table expressly to remember him in his death, and have fellowship with him in his sufferings? O tell it not to earth, lest it rend again the very rocks and break once more the slumbers of the dead—a

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dancing disciple of a crucified Redeemer! Indeed, so deeply impressed is my own mind with the inconsistency of dancing with baptismal obligations, I hesitate not to utter my mature conviction that members of the Church who consent to the dancing of their children are perfectly amenable to the discipline of God's house, on the ground of their breach of vows."

Southern Methodist Bishops' Views

In an episcopal address the Bishops of the Methodist Episcopal Church, South, uttered by request of the General Conference, a warning against dancing and other worldly diversions, saying:

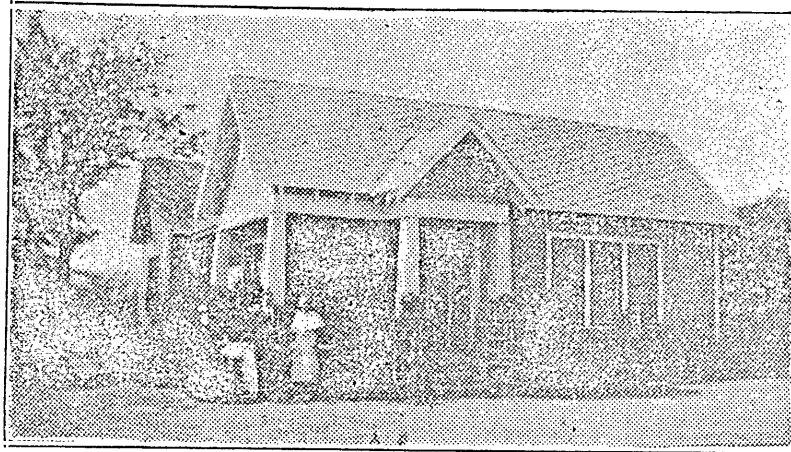
"Young persons of cultured mind and elegant manners, who may desire to be sincerely religious, are specially open to danger from the tone of surrounding fashionable society, and from the plausibilities of the worldly spirit. But the law of gratification, which rules the world, and offers the present and immediate, is, and ever must be, opposed to the unbending law of duty, which God and conscience impose. There can be no compromise here. There can be no inward experience of grace, no valid religion of the heart, which is not preceded by a full, unreserved, unequivocal commitment to the Lord Jesus. This commitment involves self-denial—taking up the cross and following Christ. It is the surrender of the will to a supreme governing purpose—of the affections to a supreme governing love. A religion of mere culture, of amiabilities and aesthetic tastes, of sentiment, opinion, and ceremony, may readily allow participation in diversions which cannot be used in the name of the Lord Jesus—in dancing and reveling; in theatrical and operatic and circus exhibitions; in the gambling operations of the turf, not to mention the recently revived excitements of the cock-pit. But the religion which is a divine life in the soul of Christ's true disciple heeds the voice of conscience, and feels the powers of the world to come. . . . Such a religion needs not, desires not, allows not participation in worldly pleasures, in diversions which, however sanctioned by fashion, are felt and known to be wrong by every truly awakened heart."

All Churches Unite Against Dancing

In short, all Christian Churches have at one time or another condemned dancing as inconsistent with the Christian profession and life; and no one should seek to dissent from the united voices of all the Churches. Some years ago Dr. Austin Phelps put this view of the subject very frankly in his book of sketches entitled "My Portfolio."

"The Christian Church being what it is, no man on any question of practical morals can afford to stand alone. This is specially true concerning things of secondary importance, as the amusements of a people. . . . Oblivion of this truth is apparent often on the spirit in which the Christian law of amusements is discussed. It is debated too warmly as a question of individual liberty. But, as such, is it worth debating? Liberty in such matters is not worth its costs, if we gain it at the expense of Christian fellowship."

All the Christian churches should unite their views with that of the Lutherans, and arrest the "orgy of dancing" in which Christian life is being impaired throughout the land. No general revival of religion can be expected while these orgies prevail throughout our country.—Bishop Warren A. Candler in Alabama Christian Advocate.



HEBER SPRINGS PARSONAGE

Due to the unceasing efforts of the pastor, Rev. C. H. Bumpers, and the church membership generally this attractive parsonage has recently been completed, and erected at a total cost of \$2,148, all of which has been paid except \$400. In addition much labor was donated. The home is modern throughout, having seven rooms and bath, five closets and built-in cabinet work, fireplace, lights and water.

The Woman's Missionary Society has completely furnished the living-room, dining-room, and guest bedroom with new furniture.

The beauty of the lawn has been greatly enhanced by the planting of fifty-one two-to-four-year-old evergreen shrubs which were secured through the efforts of Mrs. Bumpers.

The local paper gives the following history of the parsonage:

The history of the homes of the pastors from the beginning of the Methodist Church in Heber Springs to the prospective new parsonage is a story as interesting as it is long.

Before any church was built services were held in the Court House, with a part-time pastor, sometimes twice a month. The Baptists and Methodists each had preaching once a month for several months.

Near 1887, the first parsonage was built, a two-room house, on the ground where now stands the home of Mr. Ben Treas, the acre of ground for this being given by Mr. Scott Wilson, who was one of the first trustees of the church. The first preacher to occupy this parsonage home was Rev. Mr. Best. After him was Rev. J. A. Brown, but at this time the parsonage being so far out in the country and his wife being nervous and afraid, they only stayed a very little while until he built a house nearer the Court House—the home which is now owned by Mrs. Johnny Hodges.

As far as can be learned there are no charter members of the church living. Memory alone serves to recall these incidents, all records having been destroyed, and we do not know just when or how this little parsonage left the hands of the church people, but our good preacher, Frank Barrett, with his wife and mother, had rooms at what is now the Ella Wood cottage, on Main Street, and later, the cottage by the Horton House, which was then the Wilson Hotel and run by Mrs. Maggie Wilson. Mrs. Wilson's daughter, Miss Mae and Mr. Lute Moore were the first couple to be married in the little church, which was built in 1889.

Rev. Luther Craig, as pastor, lived in the house on the spot where now stands the home of Miss Stella Willis.

The first Presiding Elder was Rev. Mr. Garrettson, others of the early years were Talkington, Gregory, M. M. Smith, Skinner and Galloway.

In December, 1900, the Board of

Trustees composed of W. L. Thompson, W. C. Watkins and J. S. Wilson bought from John Bittle, for the sum of \$450 the house which was used for a parsonage until 1926, when it was destroyed by fire.

Rev. Mr. Davis was the first pastor to live in this new home. Only two pastors have died while on this work, and rather an odd thing it seems, that both were named Wallace Ed Wallace, a single man, in the early history of the church, and the other whose window and son, Bascom, now live in Searcy.

Bro. H. H. Hunt came to us in 1911 and stayed three years, and it was due to his untiring efforts, with the help of his good wife, that our present church was built. The first fund for the building of this new church was started by Miss Laura Henry and her little Sunbeam Band, with their mite boxes.

Bro. H. H. Griffin, followed Bro. Hunt, and it was during his pastorate that the church was completed. Bro. Hunt built the home which he later sold to Judge Hammock and the parsonage was for some time rented to Bro. Ruff. Bro. Griffin occupied the cottage north of the O. B. Robbins home.

Our beloved Bro. A. T. Galloway was pastor at the time the parsonage burned in the fall of 1926. This building caught fire from the Madison house which burned next door to Bro. Galloway's residence in Heber Springs was more like a rolling stone, since, including the two homes in which he was sheltered after the fire, and the storm, he lived in nine different houses. After the fire they stayed at the home of Mrs. Thompson for two weeks and then moved to the Hastings Boarding House, where they lived until the church bought the James Mitchell home for a parsonage. Scarcely was this furnished and the family duly settled in their new nest when the storm came, destroying everything. Again friends were privileged to shelter this family and they stayed a few days at the home of J. L. Mullens, until they moved into rooms at the Miller house on Main Street, later taking the Ingram house. After a few months they moved upon the hill, where they had rooms with Mrs. Ed Johnson. Wanting a house to themselves and nearer in town they again moved, this time to the house owned by N. A. Speed, just back of the church. Here they stayed until his transfer from Heber Springs. This served another two years as a parsonage home for Rev. H. A. Stroup. When H. H. Blevins and family came they moved into the home of Mrs. Emily Huie, where they stayed a few months when her return required them to move again, this time to the Brose Masingill house. Rev. Mr. Franklin lived in the Albritton home a few months until it was sold, at which time house hunting was again in order.

The Ben Edwards home, in Moore and Case Addition, was secured, and occupied until Conference. The present pastor, Rev. C. H. Bumpers and Mrs. Bumpers are living in the home of Mrs. Hazel Frauenthal.

All of this ramble, with a total 22 houses-and-more in which our good preachers have lived, brings us to the point at hand, the very great necessity of building this parsonage as a home for our preachers in Heber Springs.

MOUNT ZION BEAUTIFIED

The celebration at Mount Zion, near Vanndale, Aug. 8, was a notable and very happy occasion. All who attended it were graciously entertained and were greatly helped in a social intellectual and religious way. The celebration has already been reported and many have read of the occasion with deep interest.

The writer, being present and seeing the answer to prayers in concrete form, desires to call the attention of the general public to the patriotic and civic pride already shown in this historic and sacred place, MOUNT ZION, on Crowley's Ridge, Vanndale, Arkansas.

Where the Methodist Church organized the White River Conference nearly seventy years ago, and a place made dear and sacred by noble citizens and lovely Christian people being buried there, is indeed a hallowed spot, and one in which people of greatest pride and highest patriotic spirits cannot take too much interest nor hold too dear.

What has already been accomplished at Mount Zion in transforming a wilderness into a garden, simply by the interest and energy of a few people, is a marvel to our eyes; and it should stir a spirit of pride and patriotism throughout all the Crowley Ridge country, and should move the heart of every minister

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who has traveled that section of the country.

It is remarkable what a few people can accomplish when their hearts are moved and spirits stirred. Mr. H. L. Lessenberry, Mrs. T. D. Hare, and Rev. Ben T. Williams and his accomplished wife, with some good helpers and friends were the human leaders in this splendid movement. Too much praise cannot be given workers of such noble aspirations; and their reward is a supreme happiness beyond expression.

People throughout Cross and adjoining counties should be inspired to beautify the neglected cemeteries where many of their loved ones are buried. In driving by a number of burial grounds in Cross County, the writer's heart was saddened to see so great neglect of church yards and cemeteries. Some could hardly be entered and others seemed almost abandoned.

As stated before, a splendid iron fence should be placed around Mount Zion and a neat chapel built within for occasional services. About four fine women with good influence in different communities can secure material for this purpose, and free labor with two good leaders will do the rest. Let Mr. H. L. Lessenberry, Vandale, Ark., hear from you.

That wonderful celebration dinner, Aug. 8, was enough to convince all modern doubters who ask: "Can God furnish a table in the wilderness?" Ps. 78.

The day and the inspiring occasion will long be remembered. I most heartily thank all I met for their lovely kindnesses.—Irvin B. Manly, 401 Cosmos St., Houston, Texas.

TAKES ISSUE WITH GRAND JURY ON LIQUOR VIOLATIONS

September 17, the Arkansas Gazette published the report of the Pulaski Grand Jury. The paragraph referring to the liquor problem is as follows: "Find Liquor Violations Curbed by Repeal." "After this Grand Jury was impaneled the legislature repealed the bone dry liquor law and licensed the sale of liquor, which has practically eliminated the violations of the liquor laws. A few cases have been brought into the municipal courts, but none have been presented to the Grand Jury and the officers apparently have this matter well in hand."

The facts are, that under the new

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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.

liquor law, it is not necessary that violations of the law be referred to the Grand Jury, since violation of the law is a misdemeanor and not a felony and may be tried and a penalty fixed in Municipal Court, and reaches Circuit Court only when an appeal is taken. The report states that a few cases have been brought into the municipal courts. The writer was not able to get data from the clerk of the Little Rock Municipal Court, but did obtain figures from the North Little Rock Municipal Court, which shows the violations of the liquor law as tried by that court as follows:

Possessing whiskey for sale: March, 17; April, 8; May, 17; June, 24; July, 10.

Selling whiskey: March, 1; April, 2; May, 2; June, 27; July, 5.

Transporting whiskey: March, 2; April, 0; May, 4; June, 4; July, 0.

Operating stills: March, 0; April, 0; May, 2; June, 2; July, 1.

Manufacturing whiskey: March, 0; April, 0; May, 3; June, 2; July, 1.

Possessing stills: March, 0; April, 0; May, 4; June, 3; July, 0.

Furthermore, by reference to records in the federal revenue office, it will be found that there have been issued 88 retail liquor dealers licenses by the federal government and the state records show that the state has issued 48 liquor licenses for the same territory. Thus, the federal government has issued 40 more licenses than have been issued by the state. It is said, however, that this discrepancy can be accounted for by the fact that some wine and beer dealers purchased federal retail liquor dealers licenses. The Thorn liquor law provides that the possession of the federal liquor dealers license is prima facie evidence that the party is engaged in the illegal sale of liquor.

Furthermore, the evils of liquor are not manifest in a report of the violations of the liquor law. With 48 liquor saloons doing business in Greater Little Rock, it is evident that much more liquor is bought and consumed by the public than was bought from the bootlegger and consumed under prohibition. In the North Little Rock Municipal Court, Monday, September 16, there were 13 cases of drunkenness.—John H. Glass, Superintendent, Anti-Saloon League of Arkansas.

LAW ENFORCEMENT AGAINST SLOT MACHINES

On May 2, 60 women of the Missionary Societies of the Searcy District of the M. E. Church, South, petitioned the Circuit Judge of the First Judicial District to close out the slot-machines of his district.

On June 25, 175 ministers attending the Methodist Pastors' School at Conway endorsed the movement for law-enforcement against slot-machines throughout the state.

Backed by these two bodies a strong letter was sent to all the Circuit Judges of the State, twenty-two in number. Thirteen very favorable answers have been received. One letter was quite equivocal, and eight have made no reply.

The Governor has been interviewed, and he wrote as follows: "It is within the power of the Circuit Judge to order the sheriff to destroy the slot-machines in his district. If the sheriff refuses to do so, he can remove him and appoint a man who will do it. He can remove the prosecuting attorney for like cause. He should see to it that the grand jury indicts each man who operates one of these machines. I think you should advise the circuit judge by letter of what is going on.

He knows what his duty is. Disregard for one law begets disrespect for all laws. When any Circuit Judge in this State fails to do his duty, and I can get possession of the facts which show it, I shall call a special session of the Legislature to impeach that judge." These are strong words from the Governor in the interest of law-enforcement.

One Judge replied to the letter sent him: "The good citizenship of this nation must accept the challenge of the lawless element and fight the battle for law and order as never before. You may be sure of the fact that I shall employ every agency at my disposal to enforce the law against gambling, liquor and all other vices as rigidly as is possible." This is about the character of thirteen replies. Let us hope that the other eight who have not replied are of the same mind, and that they will soon put themselves on record.

Another judge approved my "endeavor to arouse public sentiment against these various violations." And he added, "Most of our trouble in the enforcement of criminal law is the lack of public sentiment behind the officers. It is a very difficult matter to enforce the law, if good people will not stand behind the law-enforcement officers."

The lack of an aroused public sentiment endangered the law against slot-machines in our last Legislature. The good women of the Missionary Societies, and the W. C. T. U., and the ministers of the State are determined that when the Legislature meets again the question of legalizing slot-machines will not so much as be suggested.

But the slot-machines are at this moment simply in hiding waiting for a change in the moral weather. They have not been destroyed nor exported from the state. Their owners are grieving for the lack of returns on their investment. They are a constant source of temptation to owners and dupes alike. When the good people of the State get really in earnest concerning the welfare of their children and the shielding of the State's weaklings from temptation, slot-machines will be destroyed so that there will be no comeback. We might even get so civilized as to ask why slot-machines, which are nothing but mechanical thieves, should be allowed importation into a State when their use is a violation of State law.

But there are slot-machines still in operation in Arkansas. Clearly some Circuit Judges are failing to perform their sworn duty. In what Districts are they still running? In what counties and towns are they still in evidence? The ministers and good women of the churches are disposed to see that the law is enforced. They live in every county and town in the State. Nothing is or can be hidden. They are checking up on slot-machines. Backed by the Governor's strong words they are demanding law-enforcement.

I am calling upon the ministers of the State of Arkansas, the good women of the Missionary Societies of all the churches, the members of the W. C. T. U., and upon any others interested, to write me a personal letter and let me know if slot-machines are in operation in their communities. Give me the name of your circuit judge, and I will press the matter of law-enforcement further. Slot-machines must be driven from the State. With the consent of the ministers of our Pastors' School at Conway, I am acting as their agent in the matter of law-enforcement. Publicity will secure action on the part of every Circuit Judge of the State.—Chas. Franklin, Bald Knob.

FOR THE CHILDREN

TEN LETTERS

"Oh! Isn't that too bad!" exclaimed ten-year-old Marian Crane, looking up from her letter. "Ethel May has hurt her foot and she will have to stay in the house for ten days more."

"She will miss playing out of doors and having fun with the other girls," said Myrtle, her younger sister.

"I wish we could do something for her," said Marian. "The days will seem so long."

"Let's send her a letter every day," suggested Myrtle. "Everyone likes to get mail and she will have a surprise every morning."

"That would be fun," cried Marian. "My! We shall have to think hard to make the letters different."

"You write a letter today and I will send mine tomorrow," planned Myrtle, "and we will keep on taking turns for ten days."

The first two letters were easy to write, for the girls told about school and their playmates, but Marian found the third letter hard to begin. "Dear Ethel," she wrote and then stopped. "We have told Ethel about our books and games," she said with a worried frown. "I don't know anything else to write about unless it's Fluff," she added as the big gray cat came into the room. Then Marian laughed and began to write. A little while later she called Myrtle in to hear the letter that she had finished.

"Dear Ethel," she had written, "My two mistresses want me to write to you, so I dipped my front paw in the ink and began. They told me you had hurt your foot and I am very sorry, so sorry I will say a hundred meows for you. Once I cut my right hind foot on a piece of glass and I had to walk on three legs for several days. It is too bad you haven't four legs because you could hop around on the ones that were not hurt. I don't see how anyone can hop on one leg very long. If I tried it, what should I do with my tail? It is very long and bushy and I am very proud of it. One day Myrtle tied a blue bow on my tail and I had great fun tearing it off. I did not like the taste of the ribbon. I think pink would have tasted better. It is time for my saucer of milk now, so I must stop. I hope you get well soon and feel so good you will purr and purr just as I do when Marian rubs my back.

"Yours purringly,
"Fluff."

"Oh, that certainly is a surprise letter," said Myrtle with a laugh. "O dear! What shall I write next time?"

It was nearly bedtime before Myrtle had her letter done, and Marian could not read it at first, for the fourth letter was very strange. It read:

Raed Lehte,

I epoh uoy yojne ruo srettel. Ew yojne gnitirw meht, tub ruo sniarb era ysub gnidnif wen eadi rof uoy. Nac uoy poh no eno toof yadot? Flulf tsuj depmuj pu no ym ksed dna tsomla tup eht dne fo sih liat ni ym kni eltob. I kniht eh detnaw of etirw uoy niaga. I epoh uoy lliw noos eb llew.

Sruoy Ylgnivol,
Eltrym.

"It looks and sounds like a foreign language," said Marian. She puzzled over it for a few minutes and then she laughed. "Oh, I know now!"

she cried. "It is easy when I read every word backwards."

The fifth day Marian made a picture letter. She cut some tiny pictures from magazines and pasted them for a border on two pages. At the top of the first page she put the picture of a little girl and at the end of the letter she pasted pictures of two little girls and a cat. When she had written some school news, and described her new dress, the letter was ready and looked very gay.

It was Myrtle's turn to write the sixth letter and she thought about it all the evening before she went to bed. She dreamed she was sitting on a cloud writing a letter to the moon and using a star for a pencil. Every few minutes the star fell out of her hand and rolled away and she had to jump from cloud to cloud to catch it. When she waked she wrote Ethel a letter in which she made up a story about "The Little Star Who Ran Away and Fell into the Dipper One Sad Day."

"I never thought to write a story," said Marian. "I will write some verses."

In the seventh letter Marian wrote what she called some "Marian Goose" jingles:

Ethel, Ethel, quite contrary,
How is your foot today?
We hope before long
It will be well and strong
And you will be outdoors to play.

Marian and Myrtle
Went up the hill
To write poor Ethel a letter.
They thought and they tried
They laughed and they sighed,
But couldn't do any better.

Our dear Ethel was a merry old soul,
A merry old soul was she,
She called for some cake,
She called for some pie.
She called for her meals all three.

"Oh, that is the best idea yet!" exclaimed Myrtle, when she read the letter. "I have mine all planned for tomorrow, but I need your help tonight. I want to find some puzzles and riddles in the papers and cut them out. I will paste them to the four sheets of my letter paper and Ethel will have a puzzle letter that will keep her busy for a long time. In our last letter I will send the answers."

When Marian's turn came she was all ready with the ninth letter.

"It is only scraps of paper," said Myrtle in surprise as she opened the envelope. "Oh, there are words on each piece."

"Yes, and when she puts each piece in its right place in a row she can read all the letter," explained Marian.

"Hurray! Hurray! This is the tenth day!" cried Myrtle the next morning. "Today we send our last letter. This one will be easy, for I am going to get every one in the family to write a few lines in my letter and sign his or her name, and I will paste in a picture of Fluff."

"It has been fun," said Marian.

"The best part was the lovely letter we had from Ethel's mother," said Myrtle. "She said our idea has made Ethel so happy that she is going to keep the idea going and get some of her friends to join her in writing a daily letter to grown-ups who are shut in."

"And Ethel is going to send surprise letters to a cousin who is sick," added Marian. "I can see a whole procession of letters traveling over the land and surprising people."—Lydia L. Roberts in Methodist Protestant Advocate.

OBITUARIES

HILL.—Benjamin Franklin Hill was born near Nashville, Ark., Sept. 25, 1855, and died June 18, 1935. He joined the Methodist Church when a boy of 14 years of age. Before he was grown he was elected a steward. For fifty years he served in this capacity and most of that time as the chairman of the board. No steward ever took this office more seriously and worked at it more earnestly. He loved God, his church, and his pastor as few members do. His church always came first in his life. I think I have never seen such devotion to God as Brother Hill displayed in his life. No church work was too humble for him; what his church and pastor wanted done, that Brother Hill wanted too. Rev. O. E. Holmes, the present pastor at Nashville, who lovingly laid this good man to rest, made the following remark to me: "Brother Hill was the best man I ever knew." Other pastors of Brother Hill and people who knew him have been heard to make similar remarks about him. I was his pastor for two years. What an inspiration he was to me! It was harder for me to preach if Brother Hill was unable to be present. His good wife, Laura A. Hill, who survives him is just as truly a saint as was her saintly husband. How this preacher did enjoy his visits to this Christian home! It was the next door to heaven. Three sons survive: Alfred W. Hill, Roswell, N. M.; Albert Hill, Nashville, Ark.; and C. Will Hill, Little Rock, Ark.—J. Frank Simmons.

HOWELL.—Mrs. Jennie Roberson Howell, 78, died at her home at Fordyce, Sept. 10. She had been active in religious and educational work in Bradley, Cleveland, and Dallas Counties for more than 50 years. She was a charter member of the first Women's Missionary Society of the Methodist Church in Arkansas. The Missionary Conference of the Methodist Church celebrated its golden jubilee in Warren in 1923 with Mrs. Howell as guest of honor. Mrs. Howell organized the first Women's Missionary Society and the first Young People's Society in the Fordyce Methodist Church. She was instrumental in the organization of the Fordyce Benevolent Association and served as president for several years. She was married in 1889 to T. P. Howell of Fordyce and united with the First Presbyterian Church with him in 1890. Mrs. Howell is survived by a son, Vann Howell of Fayetteville; a grandson, Tom Howell, Jr., of Miami, Fla.; two step-daughters, Mrs. J. C. Norcott of Little Rock and Mrs. C. H. Daily of Camden, and a step-son, Ivy H. Howell of Waldo. Funeral services were held at the Presbyterian Church with Dr. J. M. Workman, pastor of the Methodist Church, in

CARDUI RELIEVES PERIODIC PAINS AND NERVOUSNESS

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

charge, assisted by the Rev. W. I. Elledge, pastor of the Baptist Church.

WELLBORN.—Elizabeth Blount Wellborn, daughter of John and Jane Wellborn, was born in Pensacola, Florida, Jan. 24, 1847. She moved with her parents to Columbia County, Ark., about 1853. At an early age she joined the Methodist Church and lived a consistent Christian life. For some years she taught school. After the death of a sister, she went back to Alabama and brought her seven orphan children home with her and reared them to manhood and womanhood. After these children were reared she took care of an afflicted brother. She then lived with her sister, Mrs. J. R. Keith, and helped take care of her and her family till she and her husband died. Then she made her home with Solon, one of the children, till her death, which occurred Sept. 10. She ministered faithfully to the sick and distressed. In fact, her whole life was practically spent in service to others. She ever stood for that which is noble, good and true. She will be greatly missed by her relatives and friends. But we know where to look for her when the storms of life are over. May the blessings of God rest upon her loved ones left behind and may they meet her in the Father's house!—F. C. Cannon, Pastor.

HARDIN.—Mrs. Mattie Caroline Hardin was born July 3, 1848, in Lafayette County, Mississippi, near the town of Oxford. On May 28, 1872, she was married to Dr. A. E. Hardin of College Hill, Mississippi. In 1887 Dr. and Mrs. Hardin moved to Ft. Smith, Arkansas, and this has been their home since that time. Dr. Har-

din passed to his reward May 13, 1920. There were eight children born into the home, five of whom are surviving, Earl U. and Temple Hardin, Ruth L. and Carrie Hardin, of Ft. Smith, and Mrs. Mark R. Aston (Lillian Hardin) of Miami, Fla. The Hardin home through all the years has been a Methodist home in the largest sense. Dr. Hardin was treasurer of the North Arkansas Conference for a long term of years, and was most active as a layman in the Conference. The doors of the home were always open to the ministers of the Church, and the hospitality of these two saints of God is a household word in Arkansas Methodism. Day or night, winter or summer, there was always a place and a welcome for all who came, and few of our Arkansas preachers have failed to know the warmth and glow of this welcome. Over the home Mrs. Hardin presided with that fine grace and cordiality which always marked her, and made all who came within the circle of her life the better thereby. Through the years of her life in Ft. Smith, Mrs. Hardin was an active member of the Methodist Church, and shared with her husband in the promotion of mission organizations in various parts of the city, some of which presently developed into strong churches which now serve Ft. Smith in a large way. The name Hardin is writ large upon the pages of Methodist history in Ft. Smith. For the past two years Mrs. Hardin has been in failing health, largely due to the burden which the increasing years have brought. On Sunday, July 28, 1935, she passed, one of God's saints, to that eternal home prepared for those who love Him.—H. C. Henderson, Pastor.

TO YOUR SADDEST HOURS WE BRING A COMFORTING NOTE

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Young Adult Group Gets Good Start

Last Sunday evening a fine group of the young adults of Winfield gathered at the church for their first regular meeting this fall. The fellowship from 6 to 7 was delightful; and the tea and sandwiches served at 6:30 were very refreshing. A good number who were not here for the first hour came in at seven for the discussion of "What Makes Life Happy?" The group was led by Bro. Steel in the discussion which was lively and interesting.

Next Sunday evening the group will discuss "What Changes Would Jesus Make in Modern Industry?"

PERSONAL ITEMS

Mr. and Mrs. R. G. Garlington are in Nashville, Tennessee, for a week.

Miss Mildred Weathersby of Los Angeles, a former member of Winfield, is visiting her parents, Mr. and Mrs. M. H. Weathersby, on Park Hill.

Miss Kate Giles left this week for Cambridge, Mass., to live with her daughter, Nell. Her new address is 10 Dana Street, Cambridge.

Brother Steel is out of the city this week assisting Rev. Charlie Simpson on the Hickory Plains Circuit in a revival meeting. He will be back in time to fill his pulpit next Sunday.

Mr. and Mrs. J. W. Holland have had as their guest this week Mrs. C. E. Rice, Mrs. Holland's cousin. Mrs. Rice stopped in Little Rock on her way to her home in Fresno, California, after a trip abroad.

Mrs. Ewing C. Reed has been assisting at the Student Conferences of the State Y. M. C. A. at Mount Pettit Jean during July and August, and will go again this week-end. These conference groups are made up of representatives from the College Y. M. and Y. W. C. A. and the Hi-Y groups.

Mr. and Mrs. Bruce Griffin of Bass, Arkansas, are the proud parents of a son, Joe, born September 8. Mr. and Mrs. Griffin were former active members of the Couple's Class.

WINFIELD'S SICK

Mr. Dan B. Keeley, 329 Dennison, had his tonsils removed last Friday.

Mrs. Jett R. Ricks, Jr., is a patient in Trinity Hospital.

Mr. Marvin Wesson is ill at his home at 2919 Gaines.

Mr. Collie B. Wilson had his tonsils removed last week.

The brother of Mrs. Hubert Mayes, Mr. R. E. McIntosh, sustained a broken shoulder in an automobile accident last week. He is now at St. Vincent's Infirmary and is reported to be getting along nicely.

TO COLLEGE

Miss Ada Sue Thomas, daughter of Mr. and Mrs. Jewel G. Thomas, 1324 Summit, is going to the University of Tennessee at Knoxville.

Ernest Banzhof, son of Mr. and Mrs. G. E. Banzhof, at 2704 Chester, has gone to Monticello A. & M. College.

A CORRECTION

In a recent issue of Pulpit and Pew we referred to Robert Turrentine Steel as the first baby in the parsonage for at least 50 years. This should have read 36 years. A girl, Ewell, now Mrs. C. C. Thompson of Colorado, Texas, was born to Rev. and Mrs. A. O. Evans Sept. 12, 1899. We are glad to make this correction.

Pulpit and Pew Winfield Methodist Church

Sixteenth and Louisiana, Little Rock

MARSHALL T. STEEL, Minister

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

MISS KATE BOSSINGER
Organist
MISS MINNIE BUZBEE
Executive Secretary

VOL. VI

SEPTEMBER 26, 1935

NO. 39

SUNDAY SERVICES

11:00 A. M.—Sermon—Rev. Marshall T. Steel

6:00 P. M.—Open House for Young Adults

6:00 P. M.—Young Adult Discussion

"THANK YOU, GOD"

You haven't helped us slaughter an enemy tribe, you haven't helped us plunder a neighbor's camp, you haven't even promised us material gain in your service. Abraham and Isaac and Moses, feeling you had blessed them in such a fashion wanted to say "Thank you" and so they gave you a tithe of their increase. Their thoughts of you were not like the thoughts of those who have been taught by Jesus, but their gratitude was genuine and admirable; and it puts us to shame.

You have given us a Gospel Message which we love and which our generation needs; you have given us fathers who dreamed great dreams of our service and started for us a worthy adventure; you have given us a magnificent church building in which to train our people for the better life—and we are glad. We wouldn't trade our blessings for those given to any generation; so we would like to say "Thank you".

What can we do to make you glad? You don't want nice gifts up in heaven, you don't want "things" to enjoy, but you do want assurance that your servants have not labored in vain; that your work will be carried on, and that your children respond to your love.

Yes, Lord, we will join the company of the thankful, and in October we will bring to the church a tithe of our income. We are determined to wipe away our debt and to dedicate this church to thee.

THE WINFIELD CONGREGATION.

TWO MEMBERSHIP BANQUETS

Wednesday Evening, October 16

Wednesday Evening, October 23

These are to be two interesting occasions for the entire membership. You will hear more about them later. This is just to let you know they are coming.

Junior High Choir Starting Activities

The Junior High Choir which is one of the several choirs which will serve the church this year under the leadership of Mrs. I. J. Steed, is composed of boys and girls who have been promoted from the Junior Choir. Some of them have worked in the Choir for two or three years.

The Girls' Division of this group met last week and made plans for the year, and elected officers and committee members as follows: President, Martha Shelton; Vice-President, Sarah Louise Steed; Secretary-Treasurer, Elizabeth Ann Allen. Recreation Committee, Mary Frances Winburne, chairman; Joyce Keaton, Allie Claire Jordan, Capitola Wells. Social Service Committee, Virginia Bailey, chairman; Margaret Garner, Sarah Louise Steed, Beth Hammett. Librarian, Joyce Keaton and Margaret Garner.

The Social Service Committee is in charge of social service work for Thanksgiving, Christmas and Easter. They are already accumulating a fund, through personal donations, to be used in this work for others.

The Boys' Division of this Choir will meet very soon to elect their officers.

PROMOTION DAY

On next Sunday students from the graded section of the Church School will be promoted to advanced classes. The departments in which promotions will take place are Nursery, Beginners, Primary, Junior, Junior High, Senior, and Young People. While the transfer of pupils will be made next Sunday, actual work in the new departments will begin the first Sunday in October.

Dr. Shipp's class in the Young People's Department had a picnic at Ferncliff last Wednesday.

BOOK REVIEW

The Lila Ashby Bible Class will sponsor a Book Review on Monday night, Sept. 30, at 8 o'clock, to be held in the Couple's Class Room on the second floor at the 16th Street Entrance. The admission charge of 15c will be used toward the Building Fund Pledge of the class.

FORUM CLASS TO HEAR DR. SHIPP

Dr. A. C. Shipp will be the guest speaker at the Forum Class, of which Mr. J. R. Bullington is teacher, next Sunday morning. He will speak on "Overcoming an Inferiority Complex."

The Board of Christian Education will meet at the church next Wednesday evening at 6 o'clock. Supper will be served.

The Girl Scout Troop No. 4, of which Miss Margaret Buzbee is leader, will have a party in the recreation room Friday night of this week, from 7:30 to 9.

We were glad to have the boys and girls from the Junior Department and their teachers worship with us in the main auditorium last Sunday. There were 75 boys and girls present. This last period of their two-hour session is usually held in their department rooms of the Church School. We plan to have them in the congregation once a month, but for various reasons they did not meet with us in August, and we were especially glad to have them last Sunday.