



Arkansas Methodist

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



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

Volume LIV

LITTLE ROCK, ARKANSAS, OCTOBER 3, 1935

NO. 40

THE SOLUTION OF THE PROBLEM

THE PROBLEM of church finances can easily be solved if church members would quit the use of tobacco, chewing-gum, cold drinks, and half the picture shows, and save the money spent on gasoline wasted in mere "gadding about"; and then devote the money thus saved to payment of the claims of their church. Then, if they would conscientiously tithe, the church treasuries would overflow, and Missions, Colleges, Hospitals, Orphanages, and other worthy institutions would lack for nothing. We challenge our membership to try it. Thus spiritualizing material things, they might with confidence pray for and expect a real revival of religion. But as long as church members think more of the little luxuries of life that minister purely to the flesh, their prayers for revival are mockery. We cannot rob God and expect spiritual blessings.

EVERYBODY'S BUSINESS

DURING the last few years there has been a steady and encouraging decrease in the average annual fire loss. However, figures for the last year, issued by the National Board of Fire Underwriters, show that a decided slow-up has occurred in the rate of decline. Fire costs the nation less than it did a few years ago—but we are now experiencing less success in forcing the loss down still further.

The 1934 loss amounted to \$2.08 per capita. That may not seem a large amount—but, looked in the light of the fact that it amounted to over two and three hundreds of millions of dollars a year is being sacrificed to fire—millions that could otherwise be used for home and business building, for investment, for all the articles and services that keep the wheels of industry turning.

Further, the true size of the fire waste cannot be shown in figures. A fire, for example, may destroy a \$100,000 factory. Yet the factory's destruction may mean that several hundred men are thrown out of employment, that a town's principal industry no longer operates, that taxes are lost to the community, that local merchants, a large part of their customers gone, are forced out of business. A hundred thousand dollar fire thus cause a total loss of many times that amount.

Fire is everybody's business. We all pay for the waste—we all benefit when it is reduced. And the best friend of fire is public apathy, that permits hazards to grow unchecked, and allows the commonest risks to multiply and get out of hand.

Fire prevention should not be regarded as anybody else's business. Foresight and caution impose the same responsibility upon us all.—Industrial Review.

LET US TARRY IN THE UPPER ROOM

HERE is a very general discussion throughout the country on the necessity of a great spiritual awakening. Many intelligent and serious people feel that a true revival of Bible religion is the only thing that can meet the exigencies of the hour and save the home, the church, and the nation. We fully sympathize with this view of the situation.

For four decades we have been sounding the note of warning and trying to emphasize the one great truth which alone can save the individual, the race, and the world—Jesus Christ. The Gospel has power to save; nothing else has. We believe in education, moral and political reforms, scientific and practical progress, but all of these must be permeated by the power of the gospel—the Christ—or they are doomed to failure. We believe that the same Bible truths preach-

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SING ALOUD UNTO GOD OUR STRENGTH; MAKE A JOYFUL NOISE UNTO THE GOD OF JACOB. TAKE A PSALM, AND BRING HITHER THE TIMBREL, THE PLEASANT HARP WITH THE PSALTRY.—Psalm 81:1-2.

* * * * *

ed by John Wesley and his coadjutors will produce the same results today that they produced in the days of Mr. Wesley. The faithful preaching of a full and free salvation by consecrated, Spirit-filled men, is the great need of the hour. That will bring a genuine revival. All classes of society will be touched and blessed. The early Methodist doctrine of the fall and depravity of the race, the need of regenerating grace and sanctifying power, appealed to the heads, the hearts, and the needs of men, and so it will today. Give us ten thousand Methodist preachers, bishops, elders, superintendents, pastors, evangelists, mightily preaching the old Methodist doctrines, urging the people to the altar to seek the salvation of the Lord, to pray through to a full assurance, and this nation will catch fire with such a revival as the world has never known.

Notwithstanding the worldliness, the wickedness, and the unbelief on every hand, there is a very large class of people in this nation who are hungering and thirsting after God, who are not at all satisfied with their present spiritual attainments. If a revival should break out it would attract people by the hundred thousand. They have seen so much of mere profession, shaking hands, and so little indication of the mighty power of God among men that a powerful spiritual movement, from the very novelty of it, would draw the multitudes, hold the attention, awaken the conscience, convince the judgment, wield the decision of the will, and crowd the altars of all our churches with weeping, praying seekers after the Lord.

We have throughout Methodism a very large sprinkle of people, clerical and lay, who steadfastly adhere to the teachings of Wesley and the early Methodists. Shall we not get busy? Shall this year not see hundreds of revival efforts, where full salvation is proclaimed, and where the simple altar methods are used, and where faithful ministers for three, four, five, and six weeks, without let up, hesitation or fear, apology or compromise, press with vigor and faith, revival campaigns. Let us renew our faith and zeal and seize the opportunity, the time when the people, all serious people, are feeling the need of a genuine work of grace.

Brethren, calling on God, let us give ourselves to such effort, to such earnestness of prayer, to such untiring zeal as we have never known before. Let those who will, try their new religions, human schemes and man-made efforts; we have the truth of God that will bring from the heavens the answer of fire. A great obligation rests upon us in this crisis of history. Let us meet it with an undaunted faith in God and a quenchless love for souls. We cannot buy a revival with money. There are many tens of thousands of people who will give their money to their Church who will not give their hearts to God.

There is a disposition on the part of some to undertake a very human revival that shall reach little, if any higher, than human means. It will seek "divisions," and seek additions to the Church, and undertake practical plans of influencing men, rather than to recognize the stubborn fact that without the new birth it is impossible to enter the kingdom of heaven. Nothing could be more unfortunate than that we should pull the great revival effort down to mere human enthusiasm and church joining. There is quite enough of the world in the Church today. Our crying need is power from on high.

First of all, we need a great spiritual awakening in the Church. Tens of thousands of our

church members who have gotten in by various means need to be regenerated. Ministers and lay leaders need to tarry in the upper room of consecration for the filling of the Holy Ghost. If the Church can be truly revived and filled with the Spirit, sinners will come flocking to Christ like doves to their windows at the eventide.—Pentecostal Herald.

PROTEST OR CONSENT?

THE bitterest memory in the life of Paul the Apostle must have been that he stood by consenting while Stephen was stoned.

Saul threw no stones at Stephen but he held the garments of those who did the stoning. He uttered no protest; but he "stood by consenting."

The Church is not responsible for the bestial cruelties of the liquor traffic unless it fails to utter its protest.

If we keep silent, we consent. If we try simply to forget the matter, we consent. If we fail to make use of all the moral and material prestige and power of the church against the present iniquitous method of dealing with the liquor question, we consent.

Drunken drivers may crush the innocent in America's roadways but not by our vote, not by the withholding of our money, not by the consent of our silence.

We protest.—The Voice.

SAN DIEGO AND THE EXPOSITION

ARRIVING in San Diego about 5:00 p. m. Sunday, I was cordially received at the parsonage and delightfully entertained by Rev. and Mrs. Moffett Rhodes, who were expecting me. At night I preached in the stately and commodious Methodist Church. Bro. Rhodes, originally a member of Little Rock Conference, has been in the West about eighteen years, and has had some of the best appointments in California and Arizona, and has been quite successful in organizing and promoting the Young People's Assemblies. He is well pleased with his present important charge and seems to be appreciated by his people.

Starting early Monday, we spent the morning in the California Pacific International Exposition. As might be expected in a city of 150,000, the Exposition is necessarily on a smaller scale than those at Chicago or St. Louis; but the exhibits are high class and varied and up to date, and well worth seeing, especially by those who were not able to see the recent Exposition at Chicago. The Ford exhibit, television, and the Shakespearean plays (put on as nearly as possible like the originals), are particularly attractive. The Balboa Park and Spanish type of buildings, in my opinion, are far more beautiful and appropriate than those of any other Exposition I have seen. The landscape could scarcely be surpassed. Most of the buildings were used in the previous Exposition; hence, although thoroughly rehabilitated, they cost little and make possible financing without loss. The Federal Government has spent over a million, and, as usual, has a fine exhibit.

However, I was far more interested in San Diego, the oldest municipality in California, and surroundings, and, with Bro. Rhodes as my guide and interpreter, I was able to see much in a half day. Situated largely on hills overlooking the business section and the harbor, the residence area, with wonderful trees and flowery lawns, is singularly attractive. The harbor, deep and land-locked, with U. S. Naval and Marine Stations, even without improvements, is naturally adapted to use as a base for a navy, and usually has a large collection of war craft. Proximity to Mexico and the Gulf of California adds to its importance. With its fortified entrance it is a miniature Gibraltar.

We ran down to Tijuana, just across the Mexican boundary. In pre-prohibition days and before President Cardenas stopped race-track gam-

(Continued on Page Two)

The Arkansas Methodist

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Personal and Other Items

THE KANSAS CITY DISTRICT of the Southwest Missouri Conference paid the Benevolences in full this year.

REV. R. C. WALSH, our pastor at Horatio, writes that he had a splendid two weeks' Vacation Bible School and his people were so delighted that they are planning for another next year.

DR. W. C. WATSON, our pastor at Malvern, writes: "I am winding up a good year. Have received 78 members into the church, and everything will be in full when Conference meets. Congregations are fine".

A DASTRA PUBLICATIONS, 868 City Hall Station, New York City, is seeking original religious poetry and for the best poem received and accepted before Dec. 1, 1935, will award a prize of \$25.00. Write for particulars.

MARION, county seat of Crittenden County, last Monday, made a record by voting 100% against the liquor store in a local option election. The vote was 109 against license. Among the 215 qualified voters not one was registered for the liquor store.

REV. A. L. RIGGS, pastor of our church at New Blaine, has had a very successful meeting, with Rev. W. M. Adcock of Ola doing most of the preaching. There were nine conversions and eight additions to the church. The Benevolences are paid in full.

REV. JOHN E. BROWN, evangelist of Siloam Springs, under the auspices of the Ministerial Alliance of North Little Rock, last Sunday night began a series of evangelistic services to run three weeks in a temporary tabernacle erected for this meeting.

DR. PAUL W. QUILLIAN, pastor of St. Luke's Church, Oklahoma City, former pastor of Winfield Memorial Church, as the guest of the Boy Scouts of America, will deliver an address, "Let Parents Be Prepared", at the Little Rock High School, the night of October 10.

DR. T. B. MANNY, formerly Professor of Sociology at Hendrix College, recently head of the Division of Farm Population and Rural Life of the U. S. Department of Agriculture, has been elected head of the Sociology and Public Welfare Department of the University of Maryland.

WHITWORTH COLLEGE, Brookhaven, Miss., a Junior College for Women, connected with Millsaps College, opened its 78th session with overflowing dormitories. The enrollment was 20 per cent more than that of the same date last year. Its friends are hopeful of a very successful year.

THE GADSDEN DISTRICT, North Alabama Conference, six weeks before the annual session, reports a little over 100% collected on Benevolences. This remarkable record has been made under the leadership of Presiding Elder J. D. Hunter and District Lay Leader J. B. Wadsworth.

CENTRAL COLLEGE, Fayette, Mo., the editor's alma mater, opened with a Freshman Class of 267, the largest since 1928-29. There is also an increase in other classes, so that the total enrollment is 568, or 107 more than at the opening last year. Central is now by far the strongest denominational college in Missouri.

THE carrier who delivers our mail remarked recently that there had been an unusual number of changes of addresses among those whose mail he carries and that most of the people who were changing were moving into better houses and that there were now as compared with last year relatively few vacant houses or apartments.

LOCAL OPTION elections have been held in the following communities this year to decide whether the people were willing to have stores for the sale of hard liquor and all voted dry: Arkadelphia, Ashdown, Carlisle, Corning, Gentry, Green Forest, Malvern, Plainview, Piggott, Imboden, Salem, Tuckerman; and Howard county in which are the following towns: Dierks, Center Point, Mineral Springs, and Nashville. Fordyce and Foreman are the only communities in which a vote has been taken that favored retention of the liquor stores.

THE PENTECOSTAL HERALD'S editorial, "Let Us Tarry in the Upper Room," which is reproduced on our first page, so fully expressed our own sentiments and convictions that we urge upon our readers earnest consideration of its suggestions. More than anything else in our country do we need a revival of pure and undefiled religion—religion that will cause us to sacrifice worldly possessions and social distinctions and political ambitions, if need be, in order that the interests of the Kingdom may be promoted. "Let us tarry in the upper room."

REV. V. E. CHALFANT, pastor of Lake Street Church, Blytheville, writes: "We have just closed a two weeks' revival period, with the help of Dr. Herman E. Butts, pastor of St. Paul's Methodist Church, Memphis, and Moody B. Cunningham. Our church has been truly revived. A great number of our membership were reclaimed and reconsecrated. Several were added to our fellowship by certificate and vows. A class of fine boys and girls is being prepared for church membership. We have high hopes of coming out in full for Conference".

SUNDAY WITH THE NAZARENES

INVITED to address Mr. Fred Holder's Sunday School class in the morning and to speak over the radio at 5:00 p. m., I was present at the close of the Sunday School period and heard Judge R. A. Cook, at 11:00 a. m., deliver a strikingly helpful address on "Sowing and Reaping". He gave facts and figures and conclusions drawn from his experience as sheriff and county judge of Pulaski County, showing clearly the sad results of parental neglect and indulgence in bad habits. This address should be repeated in every pulpit in Little Rock, and we strongly urge our pastors to invite Judge Cook to deliver it in their several churches.

The Nazarene Church, at Ninth and Battery, of which Mrs. Agnes White Diffie is the busy and capable pastor, is a veritable bee-hive of activity. It has real revivals three or four times a year. It uses the radio on week days and on Sundays to fine advantage. While it has had a large increase in membership during Mrs. Diffie's pastorate, its Sunday School enrollment is just about twice the church membership. Its members believe in prohibition, do not use tobacco, tithe, easily raise more than their quota of financial claims, and make regular payments on their church debt. If there are those in our

church who doubt the validity of a woman's call to preach and her efficiency as a pastor, we suggest that they drop into this church and study its efficiency and success. Also, if there are those who are having difficulty with their church finances, we advise a study of the methods of this Church of the Nazarene. Without the slightest disloyalty to my own church, I believe we have something to learn from these fine Christian people. Their annual Assembly, which is similar to our Annual Conference, is meeting at this church this week.—A.C.M.

CIRCULATION REPORT

THE following subscriptions have been received since last report: Pullman Heights, J. L. Tucker, 2; Vantrease Memorial, El Dorado, D. T. Rowe, 100%, 45; Lake Street, Blytheville, V. E. Chalfant, 1; Wilmar, C. R. Roy, by Mrs. W. S. Anderson, 6; Horatio, R. C. Walsh, 11; Buckner, Alfred Doss, 3; Lake Village, V. W. Harrell, 2; Des Arc, C. H. Giessen, 3. This good work is appreciated. May it encourage others to do likewise. Pastors who sent in late lists last year are urged to have them renewed before they go to Conference. We are on our way to our 100% goal, the "Arkansas Methodist in Every Methodist Home in Arkansas". It can be reached by united efforts. Why not during the coming year? Let all pastors talk it over with their official boards before going to Conference so that they may be ready to put the paper in the budget at the beginning of the next year. Brother Pastors, will you do your part?

BOOK REVIEWS

Prayers for Girls; by Elizabeth Robinson Scovil; published by Thomas Nelson and Sons, New York.

Taking the attitude that prayer is the basis of all religious life, the author offers an inspirational and well organized little volume of prayers. They are prayers for all occasions that may arise in a young girl's life, and are such as would appeal to her deeper nature and stir her and inspire her to lead a truer spiritual life.

Prayers of the Social Awakening; by Walter Rauschenbusch, Boston.

This is not a new prayer book. It is one that for many years has led, stirred, and inspired leaders working toward a social awakening to higher spiritual ideals. This is a memorial edition. The author was one of the great and greatly beloved leaders of our age. In this volume he has tried to point out new paths of prayer to the throne of Grace. The prayers are written to meet the needs of man as he strives in the crowded ways of life to conquer the difficulties that beset him on every side. A brief and instructive discussion of The Lord's Prayer introduces the book. Speaking of this prayer, the author says, "It is not the property of those whose chief religious aim is to pass through an evil world in safety, leaving the world's evil unshaken. Its dominating thought is the moral and religious transformation of mankind in all its social relations. It was left us by Jesus, the great initiator of the Christian revolution; and it is the rightful property of those who follow his banner in the conquest of the world."

SAN DIEGO AND THE EXPOSITION

(Continued from Page One)

bling, this place was a favorite resort for wine-bibbers, suckers and sight-seers; but now it seemed almost deserted. There are a few fine buildings and paved streets; but most of the houses and stores are ordinary. The visitor is beset by boys who sell cigarettes, and as the price is insignificant and some may be brought over the boundary duty—free, it is an opportunity for the smoker to save a few dimes. Bro. Rhodes and I succeeded in fighting off the cigarette vendors, and escaped with our pocket change undiminished.

As oranges, lemons, and many other fruits abound; seafood in great variety is plentiful; and the climate balmy the year around; San Diego attracts many visitors and holds some of them indefinitely. For those who can afford to stay it is hard to break away from its charm.

After a day of unalloyed sight-seeing, deeply in debt to Bro. Rhodes, who insisted that I must return again to swing around a wider circle, I took a Santa Fe train for Los Angeles to start next day on my long journey to Portland.—A. C. M.

An Appeal to the Methodist Pastors In Arkansas

Every pastor is seeking to enrich the spiritual life of his church. Secularism is rampant. What can a pastor do to arrest the movement from the church? Unless there is a deepening of the spiritual life of our people the influence of the Church will continue to diminish. Every conscientious pastor is disturbed about the present spiritual status of his church.

Your Centennial Commission on Evangelism has set Oct. 25, as a day for prayer and fasting that we in our church in this State may have a genuine spiritual awakening. It is hoped that every pastor will see to it that this day is observed in every church. Nothing else can be more important for this day than this season of prayer and fasting. It is a strenuous time. Conference will be near at hand. The collections must have attention. The final tug of war to pay out in full will be on. The Commission was not unmindful of this. But they felt that the vitalization and enrichment that would come to our Methodism from a simultaneous observance of such a day would be worth more to the Kingdom of God in the long run than to put that time in on hectic efforts to pay out in full. It would likely be easier to pay out in full if we had a membership that would suspend everything else and give themselves to prayer and fasting.

Whether the church groups meet in their respective churches for this observance, depends largely upon the attitude of the pastor. The indifferent pastor will likely not have it observed. The pastor is the divinely ordained leader in the local church. His ability to put over the program outlined by the leadership of the Church depends much upon his loyalty, alertness, tact, and energy. Many of our people will feel that they are too busy, too much pre-occupied to take that much time off. They need some instruction from an able leader as to values—as to what is first and what is secondary.

Your committee has no set program to suggest. Let the people assemble at their appointed place of worship. The pastor or some one appointed by him (on circuits) probably should lead the meeting. It is not a time for speech-making; not a time for musical program; not a time for entertainment. Offer no bait to get the people to come. Invite all who will come and spend the two hours in prayer. Some groups may have audible prayers. Some may have all silent prayers. Some may have a Quaker meeting. This is almost what the Commission has in mind. Assemble at the place of worship and then let the Spirit have his way.

The time suggested is from 11 a. m. to 1 p. m. Each group may make the time longer or shorter. But insist that all who come stay for the entire time. Avoid if possible having people drop in on the way to or from lunch.

Our next appeal will be to the church membership. Let every pastor do his best to enlist his people. The address to the members will follow this appeal to pastors. The Commission and the Arkansas Methodist will not be to blame if this day is not properly observed.—O. E. Goddard for the Commission.

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

A Story in Three Chapters

In calling attention to the need for spiritual recovery in America the National Committee for Religion and Welfare Recovery has issued a "Story in Three Chapters" to make clear the background of Loyalty Days, Oct. 5-6.

CHAPTER I

The Great Recess'ion

1914 THE BASIC EVIL.—*Sin, selfishness, greed in the individual human heart. Nationalism. Race prejudice, bitterness, hatred. Feverish preparation for war.*

1914-1918 THE GREAT WAR.—*Wholesale carnage. Millions of young men killed. Other millions of souls seared by hate, bitterness, resentment, revenge. Ideals shattered. World brotherhood paralyzed by war's brutalities.*

1919-1929 THE GREAT ORGY.—*Pseudo-prosperity. Selfish scramble for post-war plunder. Avarice. Thirst for profits, speculation. Wild extravagance.*

1929-1935 THE GREAT DEPRESSION.—*Foreign markets severed by suicidal nationalism. Factories closed. Ten million unemployed. Twenty million on relief. Broken morale. Economic and social confusion bordering on revolution.*

1935 — THE GREAT RE-Discovery.—*Love is better than hate. Forgiveness, nobler than revenge. To give, more blessed than to receive. Character, more precious than gold. Moral and spiritual values are paramount — "Turning to God."*

"Righteousness exalteth a nation"

LOYALTY DAYS. 1935

A nation's chief asset is the character of its citizens. The church and related institutions, says the National Committee for Religion and Welfare Recovery, always have been, are, and always will be major factors in any worth-while program of character-building.

During the past century, church-membership in the United States has increased eighty fold, or nearly four times as rapidly as the population; but churches are not receiving public support, financial resources and personal devotion commensurate with the need and opportunities for strategic character-building and history-making service.

Our economic breakdown was largely due to moral and spiritual failures, and our social restoration depends upon moral and spiritual recovery.

This is why the National Committee for Religion and Welfare Recovery has designated October 5-6 as Loyalty Days, calling upon all church members and sympathetic citizens to rededicate both life and substance to the service of God and their fellow-men, and to recognize that the recovery of material wealth and prosperity will avail little without sound foundations of religious faith and unselfish moral purpose.

The recent mobilization of the American Navy in the Pacific, followed by extended manoeuvres of the army in war practice games at an expense of many millions of dollars, has impressed our citizens with the strength of our armed forces. Other far larger armies are mobilizing today throughout Europe, Asia and Africa.

But the greatest forces of civilization are not military and naval. They are moral and spiritual. In this hour of world crisis, the urgent

CHAPTER II

The Great Invitation

O come, let us worship and bow down: let us kneel before the Lord our maker.

I was glad when they said unto me, Let us go into the house of the Lord.

Depart from evil, and do good; seek peace, and pursue it.

If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.

Seek ye the Lord while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.

A new commandment I give unto you, that ye love one another.

call is for the mobilization and effective expression of those forces that make for peace, good-will and service to all mankind.

This mobilization and expression of spiritual forces is called for on Loyalty Days when "All citizens are cordially invited and all church members confidently expected in church and synagogue".

Further information on Loyalty Days may be had from pastors, priests or rabbis or by addressing Committee for Religion and Welfare Recovery, Lincoln Building, 60 East 42nd Street, New York.

DO YOUR PART!

Fire Prevention Week is to be observed from October 6 to 12. And here is a thought worth considering in the meantime:

Friendly fire—fire under control—is one of man's greatest boons. It keeps us warm, cooks our foods, motivates our industries, and serves us in countless other ways.

Unfriendly fire—fire out of control—is one of man's greatest enemies. It destroys property—causing irreparable economic loss. It menaces life. It hampers progress. It threatens community development, and industrial activity and employment.

A building for example, represents something beside money. It represents energy, achievement, labor. If it is a factory building, it represents creative, productive wealth. When fire destroys that building, insurance will give back part of the money it cost, but nothing can give back the energy that was wasted. Nothing can make up for the work lost, the jobs destroyed, the diminished purchasing power the fire caused. The indirect costs of fire—costs which cannot be put into a balance sheet—are the real measure of our national fire waste. Those indirect costs are many times the direct costs.

CHAPTER III

The Great Recovery

Social reconstruction, so much desired, must be preceded by a profound renewal of the Christian spirit.—Pope Pius XI.

We will have no permanent recovery in this country, no matter what laws are passed, until we experience from coast to coast a sweeping religious revival.—Bishop James E. Freeman.

Our civilization cannot survive materially unless it be redeemed spiritually.—President Wilson.

The strength of a country is the strength of its religious convictions.—President Coolidge.

The churches are the greatest influence in this world of ours to overcome the present tendency toward greed.—President Franklin D. Roosevelt.

Only the Golden Rule will save the country—not a rule of gold.—Roger W. Babson.

Perhaps Jesus Christ did have a more significant message on the remedy for depressions than Adam Smith.—Secretary Henry A. Wallace.

Somewhere, as you read this, a home is being burned to the ground. A factory building is a smoldering ruin. A man is screaming in pain from a burn that will prove fatal. All this is the result of someone's oversight, someone's carelessness, someone's stupidity. Are you willing to do your part to minimize such happenings in the future?—Industrial News Review.

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AGAINST OLD AGE

The Old Days or the New Days?

More than sixteen centuries separate St. Paul and John Wesley. They were the greatest Christians of their days. That which made them great was as new and as old as the Cross of Christ. All the horrors and all the glories of the ages were summed up on that Cross. Some of the most damnable and hellish things of the ages were done in the name of Him who died on that Cross. All the love, joy, peace, brotherhood, all the good of the world's history had their springs in the spirit and meaning of that Cross.

Against the background of the world's life today there is but one light. That light is in the Christ of God. His principles are the highest man knows. In whatever greater measure any people of other years practiced His principles, we had better imitate. He would better begin it immediately. Talking about going back to, "The Good Old Days," will never cause us to practice His principles. People have been talking about going back for a long time. None have ever gone back.

Vast differences separate the days of Paul from the days of Wesley. But they had to deal with the same roots of uprightness. They drew from the same Eternal Fountain of Life. Perhaps more and far reaching changes have come since the death of Mr. Wesley than since the birth of Christ. But we still have the same roots of sin. We must draw from the same Fountain of Life.

"Religion's garments, its habitations, its intellectual formulations, its theological vehicles are now and always have been in habitual flux." That is true whether we want it to be or whether we like it. We can never bring those things back when they are gone. There are certain reproducible experiences of the soul which are not confined to place and time. Those reproducible experiences are all we can or need to keep. The spirit and meaning are what we need to be concerned about.

We do have a great heritage from the past. Some of it is glorious and good. Part of that heritage contains the abiding elements of the Master. Other parts were ephemeral and non-essential. We do not have any use for that part. Perhaps we have no greater need than to break away from some of the past.

Sam Jones is reported to have said, "Many people think a man cannot be saved without going to the altar . . . that altar business started down in Georgia about sixty-nine years ago." The difference in Christ and the modern preacher is that Christ said, "Follow me" and the preacher says, "Get down at the altar and agonize." He must have had in mind the altar in the sense of the mourner's bench. However that may be, the cue to the kind of a revival we need lies in, "Follow me."

Strange physical spasms sometimes accompanied the preaching of Mr. Wesley. That was merely incidental. He never did try to produce it. In fact he never did like it. We do not know what per cent of the people who had those spells made good Christians. But we do know that a lot of shouting and noise since Mr. Wesley's day has not amounted to much. When we talk about going back, if for one thing we have in mind, noisy meetings which used to be more common, we might as well forget it. Much of that was always foxfire. Besides it is not coming back in any widespread way. It might help many people if the results of wickedness

could be made so real that they would have hard fits. But that would have to be incidental. It makes bad matters worse to try to produce it. I have seen it tried.

We have no ground for wanting any more high powered evangelistic campaigns with committees and application cards for membership to be signed. There has been enough of that for us to be certain we are not suffering for lack of it. There has been enough joining like going into a club. The more one thinks about it the more it looks like we need to go where we have not been.

Many of our churches could not seat half the members who could go every Sunday. We do desperately need an increase in attendance in most of the churches. But there are as many people going to church in this country as there have been in the twenty-five years I can remember. Of course that is not true in all individual churches but it is true generally speaking. Unchurched sinners do not come like they did in some other days of my life. But there are multitudes of sinners at church every Sunday. One cannot help but wonder if the cure for unchurched sinners not coming does not lie in cleaning up among the church sinners. But on the other hand one cannot remember when there were not plenty of church sinners. It is a big problem certainly not to be cured by going back. After all it is an inside problem. Listen at the Master.

"Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and all uncleanness." Who was he talking to? Exceedingly religious folks. An inside problem crucified Jesus. If the church ever falls on ruin it will not be atheists from the outside who will cause it. Jesus made a great departure from the past. They murdered Him for it. There is more in His Cross than any people have ever gotten out. Our problem cannot be solved without another great departure. I am not talking about taking away the Divinity of Christ or changing the historic frameworks.

In the fifth chapter of his letter to the Galatians Paul names seven lusts of the flesh. Lest he had left out something he said, "And such like." He says, "They which do such things shall not inherit the kingdom of heaven." "Follow me" leads straight away from all lusts he named and everything of the same nature. Thousands of people seem to think that only a few of the lusts lead to destruction. Multitudes who hold up their hands in holy horror at adultery, drunkenness, murder and heresies are being literally eaten to eternal death with envy, jealousy, hatred, greed, idolatry, covetness, variance and etc. As God is my witness, I believe that is the worst trouble in the church today. No revival is going to matter much which does not reach the roots of all the lusts of the flesh. It will take another great departure to bring it about.

In the same chapter Paul names nine fruits of the spirit. He says there is no law against them. Following Christ leads straight into the practice of all the fruits of the spirit. When we walk in those fruits our heads and our hearts are both in them. The "Social Gospel," and "The Simple Gospel" are both there. We are not going to get anywhere talking about "Head Religion," "Heart Religion," "Social Gospel," and "Simple Gospel." What we need is to get away from the lusts of the flesh and into the fruits of the spirit. If we have any revival which will

THE ITINERANT DAUGHTER: HER STORY

By Mrs. Susie McKinnon Millar
(Continued)

My imagination was working overtime that fall and more than once almost worked harm to its victims. Such was the case with young Bro. Williams who fell into my hands one Saturday morning while I was depressed by having to stay in and clean house when I wanted to be away in the woods gathering nuts. Brother Williams was a fine, earnest young man who felt called to preach. He had been serving a small circuit on father's District, and came in that morning to talk with father and complete his plans for joining the Annual Conference. The Conference was to meet in Madison the very next week. Bro. Williams was very much in love with a pretty young lady whom we all liked. He wanted to join the Conference, take a regular appointment, marry his lovely lady, and devote his life to the itinerant ministry. Father was away from home so Bro. Williams stayed and talked to me as I worked. I was glad to have him stay because we all liked him. I did not intend to discourage him, because I thought that to be an itinerant preacher was the most worthwhile thing a young man could choose.

He said to me: "Jane, tell me about the life of a preacher's family. Is it reasonably easy?" And he started to sit down in one of the chairs.

I looked up from my work and said: "Oh! Wait a minute. Don't sit down in that chair until I fix it."

He said, as he looked around at the chair, "Why! What is the matter with it?"

"Nothing much," I replied, "It is just one of those little things that go to make the life of a preacher's family eventful. It's merely a parsonage chair, but, if you don't tighten its legs up real often and set it down just so, it would even let a bishop sit on the floor."

make any difference in the life of the people as a whole that is what we must do.

The old-time religion was good for Paul and Silas. It was good for our fathers. But our world is not the same as the world of Paul and Silas or our fathers. There is a box here in my room. It is filled with wires, tubes, condensers and other materials. I push a little switch. In a few moments I hear a voice from some far away land. I get into a pile of machinery and tin. In an hour I am fifty miles away. Something flies over my head going at a terrific speed. Men look through telescopes into the illimitable distances beyond the clouds. Machines do the work of many men. What is all that? The extension of the eye, hand, feet, ear and voice.

Through the extension of some of our native endowments our world has been drawn up into a little ball. We are involved in relationships and problems of a magnitude such as no people ever knew until recent years. Our religious life is all tied up with the whole of life. We cannot meet the spiritual needs of our day without a deeper and wider measure of the principles of the Master than any other years ever knew. It is not enough to come up and get ready for Heaven. "Follow me," was for this life. I have seen many people get ready for Heaven who did not get ready to follow the Master in life. Christians today in every realm of life are the products of yesterday.—Hugh E. Wright in Alabama Christian Advocate.

"Why do you keep such a chair? Where did you get it?" he said.

"Oh!" I said, "Old Mrs. Jenkins gave it to the parsonage because it wasn't any good, and she hated to throw it away. Of course, we keep it because you know a room has to have chairs in it, and we are never able to buy them."

Brother Williams looked troubled and said: "Jane, will you please tell me just how everything really is in a preacher's life? I want to know, for I don't think a man ought to go into it with his eyes shut."

I liked nothing better than to dramatize things, so I began and painted the blackest and bleakest picture of hardships that my young mind could fancy. I made much of long, uncomfortable journeys, of unfriendly and critical congregations, of poverty and privations, strong enough to turn the hearts of the most courageous from the path of an itinerant preacher. I noticed Brother Williams as I talked. His face got sadder and sadder with each scene I painted. His gloom seemed very funny to me at first, but suddenly it came to me that what I was doing was not a joke; that it was a sin against this fine young man; that I was placing a barrier between him and the work he longed to undertake; that I was depriving the cause I loved of a worthy workman. I immediately set about undoing the mischief I had just done. If I had painted the gloomy side dark, I succeeded so well in painting the bright side of the picture that Brother Williams went ahead and joined the Conference; after Conference married his lovely lady; and they together served the cause of Christianity long and well.

At this Conference the Bishop and his wife stayed with us, as did six other preachers and laymen. How we did all love and admire this fine old white-haired Bishop Ferguson and his dear little gentle wife. The Bishop was ever ready to talk and he always found us ready to listen. He was a fine talker. One minute he'd have us all laughing and the next thing we'd know we'd be crying. We felt that we already knew him because we had read several of the books he had written. We decided we'd rather hear him talk than to read his books. His stories, his mimic negro sermons, many of them will stay with us always, but not longer than the memory of his kindly smile and manner and his sweet Christian spirit. Seldom have we had a more delightful guest.

Conference left us at Madison, on the District for another year. School days were crowded with the usual round of duties and pleasures. We always made the required grades because learning was easy for us and pride would not permit us to fail. In June Margaret graduated from high school with highest honors. I was quite proud of her. I wasn't sure which I was proudest of, her highest honors, her essay, her parties, her beaux, her pretty dresses, her gifts, or her part in all

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the class activities. Commencement night was the best of all. Margaret was so pretty and sweet and smart and popular and she delivered her speech so well that I sat and looked at her all the time and tried to imagine how it would be when I came to graduate.

Sarah came home and the summer passed with its usual round of household duties and neighborhood frolics, and for me a special treat.

Beth got her a summer school out in the country, and late in the summer I was invited by her landlady to come and spend two weeks with them. I found many things to interest me. The school was different from any I had ever attended. The people were different, too; but they were all nice and friendly. There was so much fresh fruit and so many other good things to eat that it is a wonder I did not get sick or fat; but I did neither. The lady I was visiting laughed at the idea of my ever getting fat. She said: "No, Jane, you'll never get fat until you learn to sit still, and I think you'll never do that."

Fall came all too soon, and school days began again for some of us. Beth went to teach in the high school at Wheeler. Sarah went back to college and I to high school, Kenneth and Danny to their grade school. Margaret would stay at home and help mother with the housekeeping and with the care of Malcolm, who was not a very strong child. Margaret would keep on with her studies under father's and mother's direction. This fall finished the fourth year of father's stay on the Madison District and we expected the Conference to move us. The days simply flew by. Conference time came. Father went to Conference and we waited eagerly for his return. We knew we would have to move, but where? That was the question. He returned with the news that he had been sent again to the Andersonville District. We were surprised, but we were pleased, because we loved Andersonville and all our friends who lived there. The sorrow of leaving Madison and our friends there was softened by the pleasure of returning to Andersonville and our Andersonville friends, and the new District parsonage we'd left there four years before.

(To Be Continued)

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Woman's Missionary Department

MRS. A. C. MILLAR, Editor

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

SILOAM SPRINGS SOCIETY

The Society gathered for their monthly business and social meeting at the home of Mrs. R. E. Curtis, Friday afternoon, Sept. 20.

Twenty-nine members answered to roll call with some interesting facts pertaining to the "Public Health Work in Korea." During the business session, it was announced that the Study Class, under the leadership of Mrs. Holland King, will begin the first week in October, and all members of the Missionary Society are urged to come. The book to be studied is "That Other America," by John Mackay.

Miss Mittie Vandervert led a most inspiring devotional, using the 9th chapter of Matthew and showing its application to the work being done by the Ivy hospital in Korea.

At the close of the meeting a lovely desert course was served by the hostess, assisted by Mesdames A. L. Cline and A. L. Smith.

WEEK OF PRAYER LITERATURE

We list below the Week of Prayer material which will be mailed to conferences from the central office (Nashville, Tenn.) not later than October first:

For Home program: 1. The Contagion of Love. A Service of Worship. (Two copies will be sent free, and copies of the worship section may be secured for three cents each or 12 for 20 cents).

2. An Interview on the Ensley Community House.

For Foreign program: 1. The Immortality of Service (Worship and Meditation Service).

2. Helpers One of Another. A short dialogue.

3. When the Wall Fell. A playlet.

General Material: 1. An All-Day Spiritual Life Meeting. (One free to each auxiliary, extra copies three cents each or 12 for 25 cents).

2. A Week of Personal Devotionals. (No distribution; price 5 cents each).

Material will be found also in October and November numbers of the World Outlook.

ZONE MEETING AT DANVILLE SEPTEMBER 19

Welcome address—Mrs. Baxter Gatlin, Danville.

Response—Mrs. Sam Roberts, of Booneville.

Devotional—Mrs. Bessie McClure, Dardanelle.

Suggestions for Mission Study (Teachers, class room, study and class)—Mrs. Hodges.

Why Study Latin America—Mrs. Tom Johnston, Dardanelle.

People—Mrs. Bacon, Booneville.

Lunch.

Jesus Calls Us—Mrs. Eric Cavinness, Danville.

Prayer—Mrs. Lane, Booneville.

Devotional—Mrs. Eugene Cobb, Belleville.

Special Song—May Bell William, Belleville.

Suggestions for the Study Course—Mrs. Hodges.

Suggestions for Study Courses—Mrs. Odell Lewis, Danville.

Special Song—Mrs. Sam Morris, Danville.

Young People—Mrs. John McClure, Danville.

World Outlook Subscription and Pledge—Mrs. Spicer, Booneville.

Prayer—Danville.

PARKIN AUXILIARY

Our Society has held together all summer and continued to carry on. All good soldiers they proved to be. We have cleared the slate of all debts. Had parsonage garage painted. Now with the fall we will take on a big job again, as parsonage must be raised and have new floors, which will be an expensive job. But we never stop as long as there is work to be done and we believe in keeping in repair. We are proud of our accomplishment in the work on and inside of our parsonage. We rely on divine guidance as our help.—Mrs. W. C. Drummond, Supt. Pub.

A REAL TREAT FOR PRESCOTT DISTRICT

The women of Prescott District have just reaped a very rich reward from sending Mrs. G. F. Hyde to the Leadership Training School at Mt. Sequoyah. Instead of having one coaching day in the District we had four; one in each Zone. One was held at Delight on August 29, one at Amity Sept. 5, one at Bingen Sept. 12. All the Auxiliaries in the District except three had representatives at one of the meetings and some attended more than one.

These days were real spiritual feasts and I believe the women of Prescott District have caught a vision of our study program that they have never had before. I believe we have a much broader vision of world brotherhood and world peace. I believe every woman that attended these meetings was lifted up to see that there is something that she can do to make this world a better place in which to live. Everyone is anxious to study our Latin American brothers so that we may join hands with them in fellowship and service.—Reporter.

REPORT OF LITTLE ROCK CONFERENCE EXECUTIVE MEETING

The Executive Committee of the Little Rock Conference Woman's Missionary Society held its fall session in the First Methodist Church, Camden, Ark., Sept. 19, 1935, at 10 a. m.

The president, Mrs. Stinson, presided, and presented Mrs. E. R. Steel, beloved former president of the Conference, who led the devotional period.

Mrs. Steel used as a basis for the meditation, Psalm 27, giving a mes-

sage of introspection, self-examination, courage and confidence, closing her lesson with prayer. Attention was called to the fact that our beloved Mrs. H. L. Remmel derived much comfort from this Psalm during her last illness, and that her going was most triumphant.

All Conference officers, except one who was prevented by illness, and all District Secretaries, answered to roll call. Mrs. Stinson expressed her pleasure at the attendance, and extended a hearty welcome.

Reports of the officers followed.

The vice-president, Mrs. L. K. McKinney stated that a questionnaire on the status of women will be mailed to the Auxiliaries soon, with a view to making a report on this at the Annual Conference in November.

Report of the conference secretary, Mrs. Wade, is as follows:

Adult Auxiliaries	174
New Auxiliaries	3
Members	5,960
New Members	158
Young Women's Circles	17
Members	311
Subscribers to the World Outlook	988

Mrs. Wade reported that our Scarritt Scholarships are still not being used. The names of several young ladies who later might be able to avail themselves of these scholarships, were read, and the District Secretaries were urged to keep in touch with them, and to assist them, if possible, in preparing to avail themselves of the use of the scholarships.

Miss Louise Law, new Rural Worker for the Camden District, who last year used one of the scholarships, was presented, and expressed her sincere thanks to the Committee for the aid given her while in Scarritt.

The recording secretary reported that the minutes for the Twenty-Third Annual Meeting were completed as soon as possible after the close of the meeting, and expressed her regret that, though unavoidable, the cost exceeded that of the previous year.

The treasurer, Mrs. Smith, reported that four Districts showed an increase in finances over the first half of last year; that \$3,500 had been paid to Council for the first quar-

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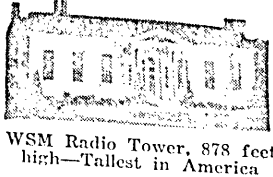
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ter, and \$4,000 the second quarter, making a total of \$7,500 paid the first half year on the pledge of \$17,000.

Report of the Finance Committee was adopted, and a vote of thanks was extended this Committee for the splendid work done by them.

Week of Prayer offering was emphasized, and attention called to the fact that some Auxiliaries may find it possible to take care of the requested 5 per cent increase, by enlarging the Week of Prayer offering.

Miss Ruth May, Secretary of Young Women's Circles, gave an encouraging report; five new circles having been added since the annual meeting. She urged the organization of a Young Woman's Circle in each Auxiliary.

Mrs. Fred Harrison, Superintendent of Children, stated that she had received only forty reports for the first half year, which was somewhat disappointing. These however, showed 1,412 children enrolled, with 865 in the extra sessions. She urged that the reports for the last half year be sent to her.

Mrs. Reaves, Superintendent of Christian Social Relations, reported that literature had been sent to 170 Auxiliaries; 80 of which have Christian Social Relations Committees, with twenty-five sister Auxiliaries.

She named the following members of the Conference Committee on Christian Social Relations: Mrs. J. R. Wilson, El Dorado, International Relations; Mrs. Dewey Price, Winfield, Little Rock, Interracial Relations; Mrs. J. T. Reveley, Asbury, Little Rock, Rural Development; Mrs. C. L. Dew, First Church, Little Rock, Industrial Relations; Mrs. C. B. Nelson, Pulaski Heights, Little Rock, Citizenship.

Mrs. A. R. McKinney, Supt. of Mission and Bible Study, told of the school at Mt. Sequoyah, and reported that coaching days had been held in all Districts preparatory to the Fall Intensive Mission Study on "That Other America." Mrs. McKinney announced that two new helps for Bible Study will be available shortly, and suggested that investigation be made to see if it were practical to conduct a Mission Study Course in connection with the Pastors' School. This will be investigated.

Mrs. Stinson gave a report on the Woman's Building at Mt. Sequoyah, which is nearing completion, and shows promise of being self-sustaining when completed.

Mrs. Hundley, Supt. of Supplies, said that 41 Auxiliaries had reported an offering for Rural Work; 23 boxes sent to ministers and \$1.00 sent on Electric Refrigeration for Missionaries. Mission institutions or needy ministers are to be remembered during the fourth quarter.

Mrs. Sponenbarger, Supt. of Literature and Publicity, stated that all literature had been mailed promptly, and asked the District Secretaries to urge the Auxiliaries to increase their Outlook subscriptions to meet the quota of 1,100 for the year. Attention was called to the fact that Week of Prayer literature must be ordered from headquarters.

Motion prevailed that the District Secretaries use every effort to magnify the study of Council Minutes, at Auxiliary, Zone, or District meetings.

Mrs. F. M. Williams, Historian, spoke of the coming Sesqui-Centen-

nial celebration, for which she is preparing a pageant, to be given by the young people of Little Rock.

Mrs. Williams, in a few well chosen words expressed to Mrs. Stinson and to Mrs. Smith, the loving sympathy of the women in their recent sorrows, and led in a most comforting prayer.

Mrs. Workman, Chairman of Spiritual Life, reported that a retreat for the Committee could not be arranged for this year, but that an effort would be made to arrange one for next year. She stated that literature for the prayer groups may be obtained from the Service Department; mentioning a new booklet by Miss Howell, and urging a continued use of the "Upper Room." She urged that each prayer group report to her once a year, if anything helpful to the rest of the group had been accomplished.

The Conference Secretary was asked to send a message to Miss Norene Robken, who has been quite ill in Poland, and also one to her mother and sister in Texarkana.

The morning session closed with prayer by Mrs. L. K. McKinney.

At the noon hour, a delightful luncheon was tendered the Committee, and the local ministers' wives, by the Camden Missionary Society, as a compliment to Mrs. Stinson, who has rendered such sacrificial service to the Camden Auxiliary, as well as to the Conference.

Mrs. Workman had charge of the afternoon worship. Hymn, "O Jesus, I Have Promised," was followed by a session of silent prayer, closed by Mrs. Workman, who then used as her lesson the familiar story of Jesus and the Samaritan woman. She spoke of Christ's attitude toward a woman in need—a woman who recognized her need of "the living water," and who witnessed of her experience with Jesus Christ. May we as Missionary women witness of our experience with Him, was the closing prayer.

Mrs. S. W. C. Smith and Mrs. A. R. McKinney were elected alternates to Council.

Dates for District meetings will be as follows: Arkadelphia District at Arkadelphia, October 16; Camden District at Smackover, October 30; Little Rock District at Little Rock, at Winfield, October 23; Monticello District at Dumas, October 24; Pine Bluff District at DeWitt, October 2; Prescott District at Prescott, October 17; Texarkana District at Ashdown, October 29.

It was decided that Mrs. Stinson and Miss Law should, if possible, attend all of the District meetings.

Mrs. L. K. McKinney, in reporting on the Rural Work, commended Miss Law for the splendid way in which she had taken up the work when Miss Porter left to re-enter Scarritt. Mrs. McKinney stated that the down payment had been made on the new car, which it was necessary to purchase, but that help to meet the monthly payments was still needed. Motion that the Conference pay \$25 on the new car, was carried.

Appreciation of the work done by Mrs. Steel, in founding the Rural Mission Board, and by Mrs. McKinney in so faithfully carrying on, was expressed.

Miss Law gave some interesting items about the work being done, and asked for the prayers and co-operation of the women.

The reports of the District Secretaries were most interesting and encouraging, denoting the splendid spirit being manifested by the women all over the Conference.

An expression of thanks was voted the hostesses. Mrs. Williams dismissed the meeting with prayer.—Mrs. Walter Ryland, Recording Sec.

SPIRITUAL LIFE WORK IN MISSIONARY SOCIETY

Now that we are having our Zone meetings and Coaching Days let us not forget the recommendation of our Conference as published in the Annual Minutes that we have a worship service with Retreat features at our Zone meetings and set aside an hour immediately after dinner for this work. If you feel that there are so many things to get in remember "Seek ye first the Kingdom of God and His Righteousness and all these things shall be added unto you." We cannot go far without God in our Missionary Society work, and all signs point to the great and pressing need of going aside to seek His power and guidance for His work. For without Him we can do nothing. I am therefore urging Zone leaders to put first things first, and also asking the Study Superintendents when they have Coaching Day to give the District Spiritual Life leader a place on the program to connect her work with that of the study leaders. Here again we must have God's guidance if we would make our study effective. Let us all unite in our efforts working together to accomplish His will.—Mrs. Alice C. Graham, Chairman Spiritual Life Work, North Arkansas Conference.

ZONE MEETING AT HOXIE

Zone Two of the Paragould District met at Hoxie, September 12. The meeting was called to order by the president, Mrs. Guy Murphy, with Miss Lilly Stedman acting as Secretary Pro Tem. The following program was given:

Devotional—Rev. Eugene Hall of Hoxie, followed with prayer by Rev. W. J. Williams of Smithville.

Reports were given from Imboden, Pocahontas, Hardy, Mammoth Spring, Walnut Ridge, Surridge, and Hoxie.

Talk—"The W. M. Society as an Evangelistic Agency"—Rev. H. O. Bolin.

Solo—Mrs. G. M. Throgmorton of Pocahontas, Mrs. B. L. Wilford, accompanist.

Inspirational Talk—Rev. A. W. Martin.

Miss Eleanor Neill was introduced, also Mrs. Meiser of Paragould. It was announced that Miss Neill who was the guest of honor would address the body at 2 o'clock. The meeting was then dismissed with prayer by Bro. Martin.

A bounteous lunch was served by Hoxie ladies at 12:30.

The afternoon session was opened with a Prayer Retreat led by Mrs. Guy Murphy, assisted by Mesdames Lindsay, Whittaker and Wilford.

Christian Stewardship Discussion—Mrs. S. F. Whittaker, Mammoth Spring.

Solo—Marvin Whittaker with Mrs. Whittaker, accompanist.

District Secretary's Talk—Mrs. Eugene Hall.

Alcohol Education—Miss Eleanor Neill.

Playlet from World Outlook—Surridge Auxiliary.

Edith Martin offering was taken.

A count was taken and it was found that Hardy retained the basket awarded for best attendance.

Walnut Ridge asked for the next zone meeting.

The meeting was dismissed with prayer by Mrs. Meiser.

We especially appreciated the presence of Miss Neill and her helpful talk. Bro. Martin, Mrs. Martin, and Mrs. Meiser from Paragould were welcome guests, also. We appreciate the splendid support of our Presiding Elder and the Pastors of this Zone.

Christian Education

STRONG COKEBURY SCHOOL

Leaving Little Rock at 5:00 o'clock Sunday morning, September 22, I drove to Strong, 142 miles, reaching there in time for Sunday School. Mrs. R. A. Burgess was in charge of the worship program, which was a Missionary program, and it was one of the best programs I have seen. Mr. J. A. Barton is the General Superintendent. At 11:00 a. m. and 7:30 p. m. I preached for Rev. S. B. Mann, the popular pastor. In the afternoon we began the Cokesbury School with a nice group enrolled. We closed out in fine condition Wednesday evening with 10 credits. It was a pleasure to be with Brother Mann and his fine people.—S. T. Baugh.

BOLDING INSTITUTE

Monday afternoon, September 23, in company with Rev. S. B. Mann, the pastor, I held an institute at Bolding Church, with a group of earnest workers. Mrs. S. F. Connor is the Superintendent.—S. T. Baugh.

RHODES CHAPEL INSTITUTE

Rhodes Chapel on the Strong Circuit, is the country church where we held an institute Tuesday afternoon, September 24. In company with Rev. S. B. Mann, the pastor, and Mr. Williams, the chairman of Strong Board of Stewards, and a fine group who met us at the church, we had a good institute. Mr. Ben Lewis is the Superintendent.—S. T. Baugh.

HUTTIG

Wednesday morning Bro. Mann and I visited Huttig, where Rev. B. F. Fitzhugh and his people have done a heroic deed in the rebuilding of their church. The church and parsonage burned last winter. They now have a beautiful auditorium, with two-story Sunday School rooms in rear, all nicely finished inside and out, and partly seated. It is a wonderful achievement, and is largely due to the leadership of Brother Fitzhugh. We had a delightful visit with Brother Fitzhugh and his family.—S. T. Baugh.

BEING GOOD SPORTS

Jack dashed into the living room one sunny summer afternoon, fairly bursting with eagerness to tell his mother the good news.

"We're to play tomorrow morning!" he cried. "I tried to get them to wait until afternoon so Dad could see the game, but we couldn't get the grounds then. But you'll come, Mother dear?"

Stopping for breath, he noticed for the first time that his mother had a visitor. Politely, he spoke to her—somehow or other (the neighbors could never understand why) the Arnold children for all their outdoor sports seemed always to have easy, pleasant manners.

"It's the Red team," he explained to Mrs. Gridley, the visitor, "and I'm pitcher. We've been practicing and practicing, and now we've a game with the Blues—the team in the next block."

"Oh, only play with the neighborhood boys!" laughed Mrs. Gridley. "Really, Jack, from your enthusiasm I thought it was something important. Don't you know your mother is too busy to take half the morning to see a silly little baseball game? My Donald wouldn't ask such a thing!"

"Mother likes baseball," said Jack, proudly. "She likes to come." And with a gentlemanly little gesture he (Continued on Page Ten)

For SORE EYES

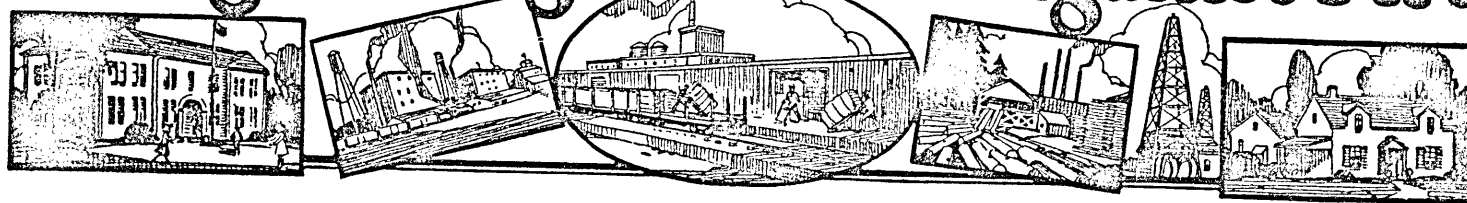


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OCTOBER
6-12

Safeguarding Arkansas Against Fire

OCTOBER
6-12

NATIONAL FIRE PREVENTION WEEK

Fire Prevention in the Home

By H. B. SAVAGE

Chief, Division of Conservation, Arkansas
Fire Prevention Bureau.

"Mid pleasures and palaces though we may roam, be it ever so humble, there's no place like home." With that thought in mind, it is indeed strange that we thoughtlessly allow fire to destroy thousands upon thousands of homes throughout our land.

Preventable fires are destroying lives and property to an alarming extent. Sixty per cent of all fires occur in the home and a home goes up in smoke somewhere every four minutes—a home that ought not to have burned. What are the principal causes of these home fires and what is the remedy for this wholesale burning?

To begin with, we should stop building to burn and build to conserve rather than to destroy. Whatever practicable fire-resistive materials should be employed and all hollow wall and floor spaces in buildings should be fire stopped so that fire cannot sweep unhampered from the basement to the attic or from one end of the building to the other. All electrical equipment should be installed in accordance with the National Electrical Code, and the standard requirements should be followed in the installation of heating and cooking equipment.

Among the principal causes of our enormous national fire loss the one responsible for the greatest single amount is careless use of matches and smoking. Smoking is a serious home fire hazard. The smoker has it in his or her power to stop this waste.

Heating equipment is another frequent cause of home fires. This includes defective and improperly installed heating and cooking equipment, defective flues, chimneys, etc. Particular attention should be paid to the safety of chimneys and flues, which, when defective, are the source from which many disastrous fires originate. Frequent inspections of chimneys and flues should be made and when defects are found they should be promptly remedied. Defects that can easily

be found upon inspection are: cracks in chimneys; sooty or clogged flues and chimneys; stoves, stovepipes and other hot pipes too near woodwork. In all such cases the remedy is obvious.

While discussing heating devices may we call attention to the fact that many lives are lost each year, especially among women and children, as a result of open fireplaces, stoves and other devices not being safely screened. Wind or draft may draw their clothing into the flames, or sparks may ignite the clothing with possibly fatal results.

Another important cause of home fires is carelessness with electricity and electrical appliances. Misuse of electrical equipment is responsible for many fires and includes such things as tampering with "blown" fuses in the lighting system and amateur wiring jobs. Certainly, from a standpoint of safety, no electric work not complying with the National Electrical Code should be tolerated. Electric pressing irons left with the current on have been responsible for many fires. Four fires from this cause have resulted in Arkansas the past two weeks. This dangerous practice can be reduced by the use of a pilot light on the iron switch which visibly indicates to the user that the current is on, or by use of a thermostatically controlled iron which cuts off the current when a dangerous temperature is reached.

The misuse of kerosene and gasoline in the home is responsible for many deaths as well as the destruction of many homes in Arkansas. To quicken a slow fire by the use of kerosene or gasoline is to invite disaster, as is indicated by the long list of casualties from this cause. Home dry cleaning with gasoline, naphtha or similar fluids is particularly dangerous, for the vapor from these liquids when mixed with air in proper proportions is highly explosive, and when this vapor comes in contact with sparks or an open flame of any nature an explosion is inevitable.

Fires frequently start in kitchens, which gives the impression, and correctly so, that stoves often are allowed to become over-

heated; matches are not out of the reach of small children; wood or trash boxes are placed in too close proximity to the stove, so that sparks can readily fall into them; precautions are not taken to prevent spontaneous ignition among oily rags or waste; and oily mops not kept in proper safeguarding containers.

With such a serious indictment as this against the home owners, is it not time that we, as good American citizens, do everything in our power to help stop the enormous waste caused by preventable fires? To this end Fire Prevention Week is pledged by those who are deeply and sincerely interested in safeguarding lives and homes from the devastating flames of the Red Peril. It is no less than your duty, it is no less than mine, to do this. So let us solemnly determine here and now that our duty in this matter shall be done and that the fire waste shall no longer remain a staggering burden on the shoulders of the men, women and children of this land of ours.

Who Pays the Fire Loss?

H. B. Savage of the Arkansas Fire Prevention Bureau answers that question thus:

It is the general impression that every time the fire bell rings one or more insurance companies suffer loss. This is practically true, but the loss sustained is only for a temporary period. Insurance companies are but collectors and distributors of the fire loss. They pay the losses as they occur, thus enabling the re-establishment of home or business place, but they collect all such amounts, with the cost of doing business, in the premiums of succeeding years. The rate paid are large or small in proportion to the fire losses. Merchants and manufacturers, who pay the insurance premiums of course, add these with the other items of expense to the cost of their goods, and this is all paid by the final consumer. The bread we eat, the clothes we wear, the books we use, and the machinery we operate all have in their cost a part of the fire waste.

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OCTOBER
6-12

NATIONAL FIRE PR

**Seasonal Fires—the Price of
Neglect or Indifference**

As the cold months arrive fire losses in the homes and elsewhere increase, which is an indication that carefulness in fire pre-

vention matters does not always have proper thought and action—rather than neglect or indifference creep in. It evidences that many of us start fires in stoves and other heating devices that have been lying idle since last spring, without giving the necessary attention to needed repairs, safety of

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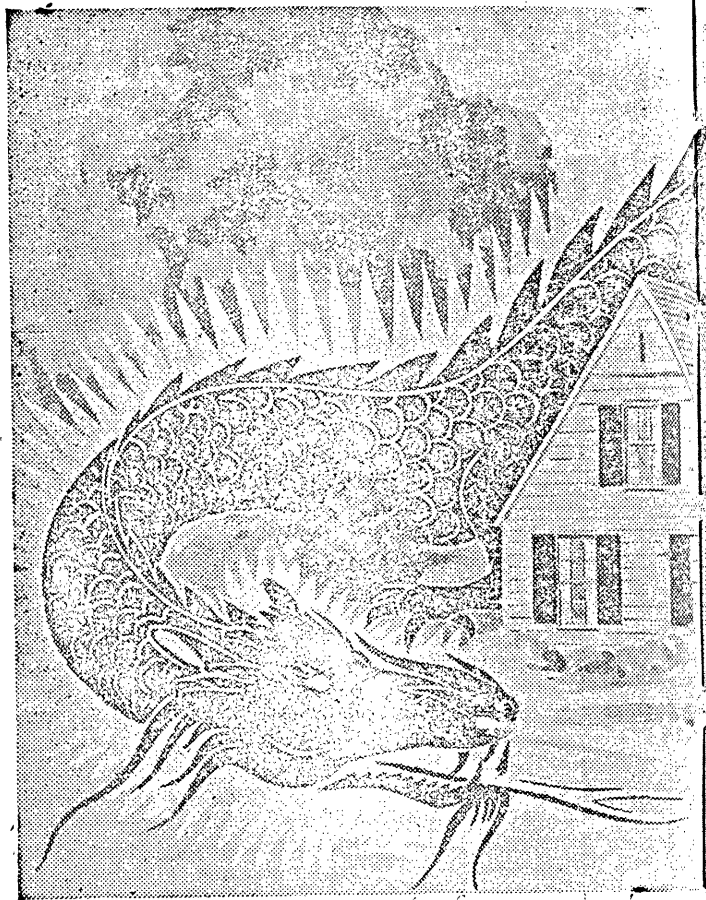
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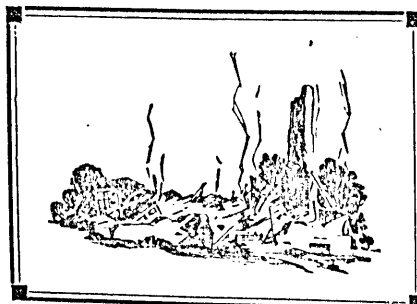
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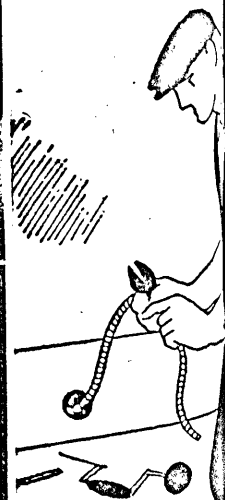
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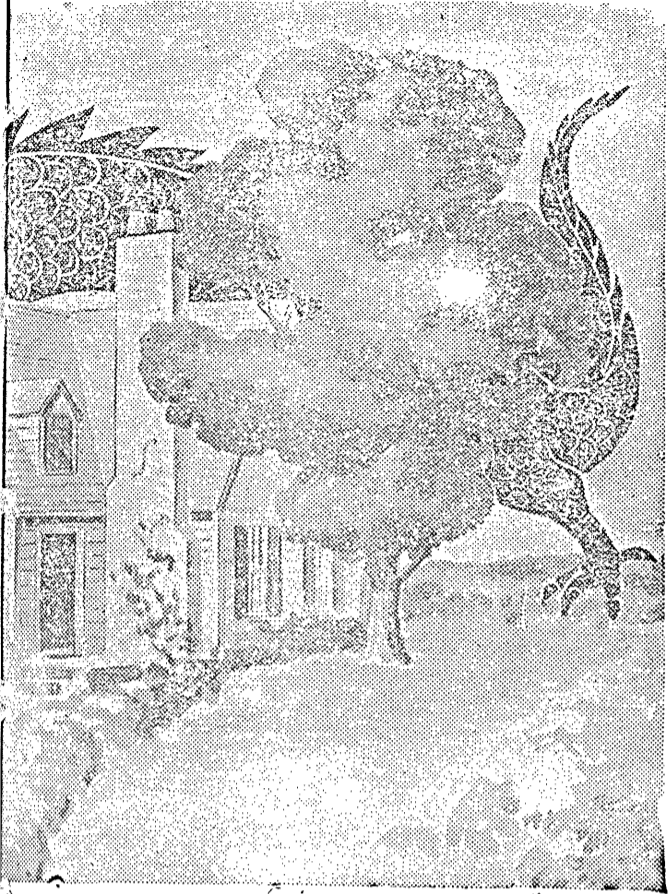
**FIRE AND
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CONVENTION WEEK



OCTOBER
6-12



installation including the safeguarding of exposed woodwork or combustible materials.

Already this season fires are being reported from just such conditions. Quite a few people this year are using wood and other like fuel in places where natural gas has been used heretofore, due to conditions

of finances and otherwise; forgetting perhaps, that before they do this a thorough inspection of all chimneys and flues should be made to determine whether or not the cement, lining or mortar between the bricks has disintegrated to the extent that holes or cracks between them have developed.

Suppose Your Home Burned Tonight?

- * would Insurance cover
- * all your losses or would
- * you be left homeless?

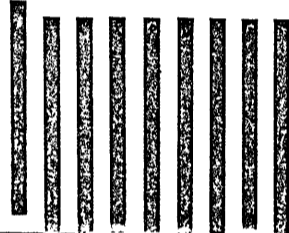
Well may any family fear the destruction of their home by fire! But remember—the one sure way to remove this worry is by ADEQUATE INSURANCE PROTECTION.

Without obligation our Insurance Department will check your insurance. Often we can suggest methods of saving money for you when you buy fire protection.

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GENERAL INSURANCE
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(Continued from Page Six)
excused himself and hurried on upstairs.

"Now if that isn't silly," grumbled Mrs. Gridley. "Just when you have finished telling me of all the sewing you have planned to do. Children are so unreasonable! I suppose you'll have an argument before he gives up about your coming, too!"

"Oh, no, we won't," laughed Mrs. Arnold with a happy little inward smile. "There is no need for argument. I really want to see the game. Jack can pitch better if he knows I'm there admiring his skill. And I want him to do his best so they will win this first game. He has been practicing with his father every evening after dinner, and I really think he's got the new form his father has been teaching him. I would not miss the game for all the fall sewing—indeed, I wouldn't."

"But how will you ever get your work done?" demanded Mrs. Gridley in amazement.

"Will it matter if I don't?" asked Mrs. Arnold. "Not for worlds would I be such a slave to my work that I couldn't enjoy my child's interests. What matter a dress or two compared with a game? Time enough for clothes when more important matters do not conflict. So picture me tomorrow morning sitting on a bench in the hot sun and having the time of my life applauding my boy's game. I'll get the clothes between these things that are vital to him."

Some six years later the two neighbors were again together, this time before a cozy fire on an early spring afternoon. Six years is not a long time—but quite long enough to bring great changes in the lives of children. Jack, who six years ago was in grammar school, was now nearing the end of his first year in college, and Donald was in his second year in the same institution.

"I think college is terrible," Mrs. Gridley was complaining. "It simply takes your child entirely away from home. Why, I haven't had a real letter from Donald in weeks; I haven't an idea what he is doing. He writes formal little notes to say he is well—he has to write once a week; his father told him he would stop his allowance if he didn't do that much. But no real letters."

"That's odd," said Mrs. Arnold, "we get such good letters from Jack. There's so much to write about. College is too far away for us to visit, and of course Jack wants us to keep in touch with his friends and his life. I can't always say so much for the neatness of his letters," she added, fondly, "but they tell us the story of all he is doing, and who he plays with, and make us feel very close. You see, he knows we are interested, and that is the important thing."

A ring at the door interrupted her, and she hurried out to receive a telegram.

"Oh, something dreadful has happened to Jack!" cried Mrs. Gridley, spying the yellow envelope.

"Don't worry," called Mrs. Arnold. "I have expected and very much hoped for it—you see, freshman baseball teams were to be announced this noon and I was sure Jack would day-letter us if he made one."

Unfolding the paper she read: "Am nitching on first team. Dad's coaching did it. Game Saturday. Give anything to have you here. Love. JACK."

"I know of no greater joy," said Mrs. Arnold, thoughtfully, as she folded the message, "than that of knowing that my big boy, a thousand miles away, wants me to share in the joy of his successes. Somehow it's more than just baseball.

There's a deep comradeship that grows from sharing play that comes in no other way. Looking back it seems that the hours I spent watching and applauding from the side lines have been the best investment I could have made of my time for my boy. He knows I really care."—Clara I. Judson in *Child Life*.

Martin Opens General Agency

L. V. Martin, who has resigned as Arkansas state manager of the Fire Companies Adjustment Bureau, has opened a general agency at 115 East Capitol avenue, Little Rock, operating as L. V. Martin & Co. He will represent the Federal of New York and the Pearl. Mr. Martin went to Arkansas in 1924 as state manager of the Southwestern Adjustment Company. In 1931 he organized the Insurance Adjustment Company which was taken over by the Fire Companies Adjustment Bureau in 1933, he becoming the state manager.

Help to Prevent Fires

Properly planned repairs and improvements to property would prevent millions of dollars of annual fire losses, according to Arthur Walsh, Deputy Federal Housing Administrator.

Fire prevention through modernization and repair, Mr. Walsh said, conducted on a nation-wide scale, is one of the most effective means of decreasing the annual death and injury toll caused by residential fires. "Statistics on the annual losses by fire in the United States are appalling. It is conservatively estimated that in 1934, 10,000 deaths were directly attributable to home conflagrations. Property damage and loss incurred during the same 12 months is estimated at the astounding figure of \$260,000,000. Ironically, leading fire prevention experts have definite proof that at least 70 per cent of fires are preventable.

"The American home owner should take these facts to heart. He should be impressed with the vital necessity of minimizing wherever possible the possibilities of fire outbreak within his home. Through modernization and repairs, this can be done most effectively. It is also to be remembered that winter is about to set in with its natural increase in fire hazard. By the latter part of October, fires will burn on the hearths in 25,000,000 residences throughout the 48 states. It is the duty of the home owner to confine these fires to the fire-place and chimney.

"The Federal Housing Administration's Modernization Credit Plan is one of the most effective and convenient methods ever presented to the American public for reducing fire losses. Through its reasonable terms, amounts up to \$2,000 may be obtained by the property owner for purposes of modernization and repair. Such loans are made exclusively by private financial institutions. The Federal Housing Administration insures the lending agency against loss. Because of the added security thus given, private lending institutions holding Housing Administration insurance contracts are advancing credit to borrowers in most cases on a character basis, with repayment extending over periods as long as five years.

"The home owner can reduce fire hazards to a minimum with funds obtained in this manner, and now has the privilege and convenience of a long-term system of repayment.

"The danger of loss in death and property through fires should not be under-estimated by the individual.

CHURCH NEWS

ARKANSAS METHODIST ORPHANAGE

"And now abideth faith, hope, charity, these three; but the greatest of these is charity."

All over the Church, including foreign fields, increased interest is being manifested on the part of our people for the care of motherless and fatherless children. In our own Home, known as the Arkansas Methodist Orphanage, located in Little Rock, we are having some wonderful experiences. Mrs. Steed, the Matron, Mrs. Cain and Miss Fannie Steed, Assistant Matrons, and Mrs. Bergett, our dietician, all have their hands full as they dress and equip the children for entrance into the schools. We are proud of our children. Of the six hundred that have passed through our Home, so far as we know, there are none who have brought disgrace to us.

I wonder how anyone with these facts before them can refrain from helping us.

I beg every member, preachers, laymen and friends, if they should have their attention in any way called to this Christmas offering, to do something worthy of themselves for this cause this Christmas. Churches that have been paying small, pay large this Christmas, and equip us for a broader and bigger work.

We have some recent transfers into our State who have taken hold enthusiastically of our Home. Dr. Henderson of Fort Smith and Dr. Tally of El Dorado are two recent transfers that our Home has learned to love.

Begging my brethren to write me on any question connected with our administration that may be in their hearts and minds, I am, yours truly—James Thomas, Exec. Sec.

The facts and figures presented by fire prevention agencies during their annual battle against fire loss are in no sense exaggerated. They are staggering, appalling facts. The percentage of possibility that you may be the next sufferer from fire loss is extremely high. As in many other instances, an ounce of prevention is worth a pound of cure. The Federal Housing Administration's Modernization Credit Plan offers this ounce to every home owner in the Nation."

Insurance Firm In New Offices

The insurance firm of Rather & Beyer, Inc., has moved into quarters at 119 West Second Street, two doors west of its former location. The principals in this business are Gordon S. Rather and F. Ike Beyer.

The former, a son of the late Hal C. Rather, and Mrs. Rather, has had 10 years experience in the insurance field. He formerly was manager of the Insurance Department of the Bankers Trust Company. Mr. Beyer came here 13 years ago from Brinkley, where he entered the insurance field four years previously. He became manager of the Insurance Department of the Union Trust Company. They resigned their respective positions to organize their firm, which began business August 1, 1933.

The firm's slogan is, "Service beyond the contract," and it specializes in all forms of fire and casualty insurance and surety bonds. It does not write life insurance.

Mr. Rather and Mr. Beyer have invited the public to visit them at the new location, which has been modernized and decorated.

ARKANSAS METHODIST ORPHANAGE

Received in the Home during September: Woman's Missionary Society, Douglassville, pair window curtains for boy's room; Guests at Pulaski Theatre of Mr. Ralph Noble to see Will Rogers' picture, "Steamboat 'Round the Bend"; Emergency Relief Commission, 50 cans liver, 50 cans beef, 24 cans peaches, 23 cans soup, 25 lbs. prunes; Beginners' Dept., Gurdon S. S., box of gifts and 70 cents in cash from their birthday party; Mrs. Tom Miller, city, okra and flowers; Circle 3, W. M. S., First Church, city, \$3.50 cash to be used on school supplies; Virginia Howell Bible Class, Asbury Church, city, \$5.00 cash special; Circle 6, W. M. S., Pulaski Heights, \$5.00 cash special; Mrs. L. G. Moses, city, clothing for Dot and Francis; Hunter Memorial, W. M. S., redecorating boy's room and furniture; W. M. S., Pepper Lake, 47 qts. canned goods; W. M. S., DeValls Bluff, 20 qts. canned goods; Ladies' Bible Class, Blytheville, First Church, beautiful woolen blanket; W. M. S., Adona, beautiful quilt; Mrs. Edna Vineyard, city, girl's Sox and undies; Continental Baking Co., city, famous wonder cut wheat bread and 40 tickets to L. R. Fall Festival; W. J. Bruce, city, suit of boy's clothing; Mrs. C. L. Orrell, Hopkinsville, Ky., a beautiful dress for Louise; Sardis Church, Sparkman Circuit, Daily Vacation Bible School, 14 pretty tea towels; Methodist Church, Norman, Mt. Ida Circuit, laundry and toilet soap.—Mrs. S. J. Steed, Matron.

ARKANSAS METHODIST ORPHANAGE

During September, we have received the following contributions for the Home: Streepy-McDonnell S. S. Class, Pulaski Heights Church \$10.00
Susanna Wesley Bible Class, First Church, Texarkana 5.00
Inez Smith Class, Pulaski Heights Church 2.00
First Church, Jonesboro 3.00
Junior Dept., First Church, Paragould 5.00
H. M. Martin Dairy, L. R., R-3 3.00
Horace E. Bemis, Prescott 10.00
Mrs. V. E. Sanderson, Booneville 5.00
—James Thomas, Supt.

CENTENNIAL METHODIST HISTORY

It is really important to place your order for this History at once. This is true for two reasons: First, Nobody knows whether there will be more than 2,000 copies of this book published, and persons wishing a copy later may find that they cannot get it. Second, Before the type for the present edition has gone into the melting pot, the publishers need to know whether more books will be needed, and the only way to arrive at that is to get in the orders for the books now to be printed. We can then see whether we need to hold the type for a second issue.

Our engravers have been crowded, with much work on hand besides the hundreds of pictures that

Stop Chills and Fever!

Rid Your System of Malaria!

Shivering with chills one moment and burning with fever the next—that's one of the effects of Malaria. Unless checked, the disease will do serious harm to your health. Malaria, a blood infection, calls for two things. First, destroying the infection in the blood. Second, building up the blood to overcome the effects of the disease and to fortify against further attack.

Grove's Tasteless Chill Tonic supplies both these effects. It contains tasteless quinine, which kills the infection in the blood, and iron, which enriches and builds up the blood. Chills and fever soon stop and you are restored to health and comfort. For half a century, Grove's Tasteless Chill Tonic has been sure relief for Malaria. It is just as useful, too, as a general tonic for old and young. Pleasant to take and absolutely harmless. Safe to give children. Get a bottle at any drug store. Now two sizes—50c and \$1. The \$1 size contains 2½ times as much as the 50c size and gives you 25% more for your money.

are to appear in the History. But the engravers are promising that by the time this reaches our readers all work will be finished. The book will then go on the press for final printing, and will soon be through the bindery and ready for delivery.

Send your order to Centennial Methodist History Company, Jonesboro, Ark., with check for \$3.00. None but cash orders are being booked. Do not expect answer to your letter; your returned check will be your receipt. If you are contemplating making a birthday present or a Christmas present, place your order now.

CHERRY HILL

We have our new rock church at Cherry Hill completed, and had the opening exercises the fourth Sunday in August. It was a great day for Cherry Hill. Bro. Sadler, our Presiding Elder, preached a wonderful sermon. Bro. H. H. McGuyre, of Mena, made a beautiful talk and took the collection which was responded to in a very beautiful way, after which we had dinner on the ground. That also was enjoyed by the large crowd.

After dinner we had wonderful singing and a number of good talks by Rev. James Simpson of Hatfield, Bro. Burgess of Mena, and several others. We started our revival that evening, lasting ten days, with eighteen additions to the Church. This brings our total additions for the charge to 80, with 74 on profession of faith, and six by letter. We are expecting our Conference Claims to be 100 per cent. Dallas and Ransom are already out. The others lack a little, which we expect to finish before our Fourth Quarterly Conference. I was not able to hold my last meeting at Acorn, having done all the preaching myself, but Acorn is coming along all right.—J. B. Hoover, P. C.

REVIVAL AT FOREST CHAPEL

Our meeting at Forest Chapel (Colt Circuit) was a great revival. The whole country for miles around was awakened, great crowds attending every service. There were 94 conversions and 87 additions to the Church, all adults, except three or four.

Rev. E. J. Holifield is the pastor and he and his wife are doing a wonderful work on the Colt Circuit.

Closed at Forest Chapel Sunday night, commenced at Peach Orchard Monday night with Rev. A. McKelvey. We expect a great victory here before we close October 6.

Will commence October 13 with Rev. E. L. Boyles, Paragould, which will be our last meeting before Conference. Those wishing dates for meeting this fall or winter write me now.—H. C. Hankins, Evangelist, Springdale, Ark

MUSIC AT PULLMAN HEIGHTS

Methodism should never forget that the Christian religion has always been a religion of song and praise. Charles Wesley wrote more than 6,000 hymns. He and his great brother, John Wesley, declared that they won more converts through the singing of their hymns than they did through the preaching of their sermons. And what mighty preachers they were!

Our Pullman Heights Church at Hot Springs is undertaking to edu-

cate our people to a more intelligent appreciation of our great hymns and to elevate them to a higher spiritual life through song and praise. On Sunday evening, September 22, the entire service was given over to a well outlined program of hymns and special musical numbers. Miss Janet Grant, young violin and piano artist of Hot Springs, was the guest artist for the occasion. The large choir, under the leadership of Mrs. Violet L. Bennett, who is the director of music, gave some half dozen duets, quartets, solos, and anthems. Some eight or ten of the great hymns as found in the Methodist Hymnal were participated in by the congregation. Preceding the singing of each hymn the pastor gave a brief historical sketch of the hymn. The large auditorium of the church was well filled with worshipers. Many of the leaders of the church said that it was the largest attendance ever seen for any occasion at Pullman Heights. A number of requests have already been made on the part of the people that a similar service be again given in the near future.

Our several pastors of Hot Springs together with their leaders in the program of Christian Education are already at work outlining plans for the Hot Springs Standard Training School for next year, which will be held early in January. It is expected that the central theme of interest for that school will be our new Hymnal and a course in hymnody under the direction of Dr. Washburn, if at all possible to secure him. Such a course we feel will be a means of helping to create more interest and will secure the largest attendance on the part of our people that we have ever had at any of our training schools.—John L. Tucker, P. C.

COLT CHARGE MAKES RECORD

The Colt Charge is bringing to a close one of the greatest years in its history. Following are a few of the outstanding achievements of the year: We have had 209 conversions and 31 reclamations; 31 of the 209 were children, 178 were adults; scores of reconsecrations; and 194 additions by profession of faith and letter. We have baptized eight infants; earned 26 training credits; observed Church School Day with program at every church, and quota paid in full; and until the increase in membership we had a 100 per cent subscription list to the *Arkansas Methodist*.

We have bought a piano at Forest Chapel; have done repair work on churches totaling approximately \$50; are putting electric lights in church and parsonage at Colt, and intend to wire two other churches if power line comes close enough.

The W. M. S. at Colt has been doing some splendid work. They went out to Wesley Church and helped to organize a Society there. We have reorganized the Y. P. Division at Colt, and intend to organize at Wesley and Forest Chapel within the next month.

As help in our revival work for the year we have had Rev. Roy T. Johnson, Neeleyville, Mo., who gave us splendid help at Colt; Rev. M. A. Graves, Widener, who did some good work at Smith Chapel; Rev. I. L. Claude, Hulbert and West Memphis, who was with us in a great meeting at Wesley; then for the closing of the special revival work for the summer we had Rev. H. C. Hankins of Springdale at Forest Chapel in the greatest meeting of the year, a meeting that has not had its equal in the church for forty or fifty years. At Wesley the members say the meeting has not been equalled there in 20 or 25 years; and at Colt we had the best meeting in 10 or 12

years. To these good brethren and the faithful and loyal members of the Colt Charge, we express our thanks for the splendid service they have rendered. We pray God's richest blessings to rest upon them as they continue to labor for Him.

Last, but not least, we will pay out in full on our General Benevolences; and we trust in full on salary.

In closing, let me say that we have not forgotten our Hospital, our Orphanage, and the poor we have around us. In everything we have tried to do what our Saviour would have done; and for all the good things that have come our way we give Him the praise.—E. J. Holifield, P. C.

REVIVAL AT YELLEVILLE

Rev. H. J. Harger of the Yellville Charge conducted the services, doing all the preaching himself. Many people of Yellville who had never heard Bro. Harger prior to this time expressed themselves as believing that he is the best preacher we have had here for a long time. And the regular attendants of the church didn't know Bro. Harger had such mastery and power as an expounder of the gospel. He preached sermons that were far above the ordinary and which caused people to realize they needed to check up and see what course they were following. His messages brought much inspiration to all who attended the services and will leave an imprint on the minds of his hearers throughout the years to come.

Brother W. P. Forbess of Little Rock had charge of the song service and he will long be remembered by the people of Yellville for his splendid work. He knows how to sing and he knows how to get others to sing. He puts his whole spirit into the job and gets results. He held a meeting each afternoon with the children and to show their esteem for Brother "Bill," they gave him a pounding at the close of the meeting. He also had a young people's get-together each night before the regular service, which accomplished much good. Everyone seems to want Bro. "Bill" to come back and be with us through a meeting next year.

During the revival there were 18 conversions and 14 additions to the Church. This, together with a renewal of the church spirit and religious zeal, made the meeting a great benefit to the town and community.—H. V. Young, Supt. Sunday School.

APPRECIATION OF REVEREND HERMAN GINTHER

As the Conference year is drawing to a close, we wish to extend our thanks and appreciation to Rev. Herman Ginther for his faithfulness to us through this year's work.

He has visited in more homes in our community than any minister we have had in many years, and has always been near to speak a word of comfort in sickness and sorrow. He and his good wife are loved by all the people in this community.

Nine new members have added their names to the Zion membership roll and we thank God for these.

Bro. Ginther has filled each appointment, with the exception of one or two, which was during the protracted meetings at other churches on the Circuit. This is a splendid record, when there are ten miles of dirt road to be traveled twice a month.

We are praying that at the end of the church year we as lay leaders of our church may hand in a financial record, as good as the service we have received from Bro. Ginther this year, which should be 100 per cent.

If it be the will of our good Presiding Elder, Dr. Hammons, we hope that Bro. Ginther will be with us again another year.—Mrs. Thelma Snider, Secretary, Zion Church, Carlisle Circuit.

REVIVAL AT CALICO ROCK, ARKANSAS

We have just closed a great meeting at Calico Rock. Brother E. W. Faulkner, our good pastor at Morrilton, was with us and did the preaching. We feel that we were very fortunate in being able to secure the services of this man of God. He was at his best and as a result he left our people very much in love with him. The meeting was a great success. I am sure we have not had the privilege of witnessing so great a revival in the church in any place in a number of years. Not so many saved, but a real revival in the church; people lifted Godward; made to feel that they had something to look forward to. Brother Faulkner is a gospel preacher; not sensational, but his message betrayed a loyalty and love for God that compelled all, both saint and sinner, to recognize in God the great Father that he really is—with compassion and healing in his wings.

The spirit of this great meeting is carrying over into every department of our church. We have a 75 percent increase in church attendance. A considerable increase in in-

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terest taken in finances. Now it seems that Methodists here are interested in what Methodists should know and do. We predict as a result of this revival a complete rebirth of Methodism. This meeting came at a time in my own life when more than all else I needed the revisioning that has been the result. Today my call to the work of the ministry instead of a trial and a problem is a most glorious privilege.

We hardly know what might have been, had not this good man come into our lives at this time. So together with our good people here in Calico Rock, we would thank God for this good meeting, and ask his richest blessings, both material and spiritual on both Brother Faulkner and his good family.—F. G. Villines, P. C.

REVIVAL AT LAKE VILLAGE

Have just closed a gracious revival meeting in our church. Bro. E. D. Galloway was the preacher and brought us great soul-stirring sermons twice each day. The whole church and community have been greatly blessed as a consequence. There is new zeal and enthusiasm on the part of all our members. There is no question either on the part of the pastor or church officials that Methodism in Lake Village will have one of the best reports at Conference that it has ever had. In closing this brief notice, I would like to say that from the standpoint of this pastor, Bro. Galloway is one of the outstanding young preachers of our Conference. I commend his excellent ministry to all my brethren.—V. W. Harrell, P. C.

A PRIZE FOR BEST STORY

A prize of \$25 will be offered writers who take part in the annual Joe M. Frank Short Story Contest sponsored each fall by the Arkansas Tuberculosis Association to illustrate work accomplished by the sale of Christmas Seals in combating tuberculosis, former Governor George W. Donaghey, president of the Tuberculosis Association has announced.

"The contest, which commemorates the legacy left by Joe M. Frank of Little Rock to the Arkansas Tuberculosis Association, in 1920, will close November 15, when all manuscripts must be in the hands of the Short Story Contest Editor of the Arkansas Tuberculosis Association, 444 Donaghey Building, Little Rock.

"This contest is held each fall and attracts writers of short stories from all parts of the state," Governor Donaghey said. "It serves a double purpose; it commemorates a gift made by Mr. Frank to the Association and it aids in bringing home to the public, particularly to children, the part played by Christmas Seals in carrying on anti-tuberculosis work in Arkansas. Last year writers from several other states asked for permission to participate in the contest."

More than 25 carefully prepared short stories were submitted by Arkansas writers last year. A story entitled "The Least of These", written by Mrs. Allan G. Cazort, of 5117 Edgewood Road, was selected by a staff of judges last year as the winning story. Second place went to Mrs. May Harris Gray of Fort Smith, and third place to Fred Bartlett of 3111 West Eleventh St., Little Rock.

The story contest is open to anyone living in Arkansas and manuscripts submitted by out-of-state writers will not be accepted as participation is limited to the state.

The story must not be less than 1,200 nor more than 2,000 words and must be typed, double space, or writ-

ten clearly in ink on one side of 8½ by 11 paper. All stories submitted become the property of the Association which reserves the right to reject all manuscripts if none is found worthy of the prize. The name of the author should not appear on the manuscript, but should be written on a separate sheet of paper with address, and placed in a sealed envelope attached to manuscript by clips or paste.

The aim of the contest is to stimulate interest of children in the Christmas Seal Campaign and the story must deal in a human interest way with some phase of what the tiny bright Seals sold from Thanksgiving to Christmas have done in combating the destruction caused by tuberculosis.

Friends of Religious Liberty Must Be Ever Alert

A review of the court decisions shows a consistent stand against religious control and sectarian influence in our public schools. However, it must be kept in mind that, by the same general process by which religious freedom was attained and state support to religious schools denied, the enemies of this freedom may regain their lost ground. Of this there can be no question. Only recently the following assertion appeared in a periodical published by one of the strongest and most influential Protestant churches:

"But constitutions can be amended. The entire situation would be clarified if the proponents of parochial school aid would drop all subterfuge and openly challenge the American principle of separation of Church and State."

This avowal came at the end of an article on "The Status of Parochial Schools in America," in which an outline of the growth of the American principle of Church and State was first ably presented.

Under the provisions of the National Recovery Act, public money was granted by executive order to colleges and universities, to be apportioned to needy and worthy students. Many of these institutions were sectarian; and although the students received their apportionments in payment for service, these colleges and universities were either directly or indirectly benefited by this apportionment. It is pointed out that benefits so received clearly violate the principle of State and Church.

Despite the evident violations of this principle, the Home Board of two Protestant denominations, at their recent meetings in which student aid funds were discussed, appointed a committee to ascertain if funds could not be obtained for student aid to be used in socially helpful community services in co-operation with churches. This procedure by two denominations which not only helped to establish the American principle of separation of State and Church, but have sustained it, has doubtless been taken without considering all the dangers implied.

The pressing social necessities would be advanced as the reason for this apparent temporary departure from the traditional position of separation of Church and State by these two denominations, but an inconsistency exists and will be used as an argument by those who support the opposite principle.

A front-page article in the Baptist Standard for May 30, 1935, published at Dallas, Texas, refers to

FERA aid to Baptist schools and churches in that state. The writer of the article, Mr. Jeff D. Ray, opposes acceptance of aid from state or federal sources. In this, he is following the best and earliest tradition of his church back to the days of Roger Williams. He concludes his article in these words:

"Unquestionably we Baptists have come to the forks of the road where we must choose between opportunism on the one hand and a fixed New Testament principle on the other. Out of a rather long experience and a reasonably wide reading of history I have learned that opportunism wins for today and like Jonah's gourd vine withers tomorrow. But on the other hand a New Testament principle may seem like crumbling sand today but it will be Gibraltar's rock tomorrow. As for me and my house, we choose Gibraltar."—Scottish Rite Bulletin.

Physicians Heal Themselves

Detroit Conference experienced something of a shock the other day when a pastor offered an amendment to the resolutions on social and economic problems, which suddenly brought the Conference out of theory and into the realm of reality. He proposed to remedy the inequalities in pastoral support by pooling all salaries and "sharing the wealth," the plan to become effective as soon as 200 of the 350 members of Conference agreed to live by it, and up to it. Some hearts were strangely warmed, and it is rumored that some spines were strangely chilled. Bishop Blake was in the chair. He expressed his sympathy with the purpose of the amendment. He had foreseen something of this sort, in fact had talked it over with his wife. With ill-suppressed emotion he declared that when this thing is done "we want to be counted in."

Other Conferences report movements among the ministers looking toward more equitable pastoral support. The New York East Conference, for example, has under consideration a plan, presented by L. F. Worley and eight others, which would fix a basic salary for single men at \$1,000 and living quarters, and for married men at \$1,800 plus parsonage. Additions are specified for years of service and for minor children, and college fees. All pastoral support money, including perquisites, is to be received and disbursed by a central treasury.

The Newark Annual Conference has already put in operation a plan for bringing minimum salaries up to \$1,200 and house. To do this an appeal is made to every member who receives \$1,800 or more to pay over a certain amount to the treasurer of the Commission on Ministerial Support, who in turn apportions the receipts among the men who receive less than the basic salary. No one is assessed more than \$274 a year, and the levy on salaries from \$1,800 to \$2,500 is from \$2 to \$9 a year. The response for the current Conference year—the third operating year—has been especially prompt and liberal. Over one-third of the 127 taxable ministers had sent all or part of their quota before July 10.

It is reported that in thirty Methodist Annual Conferences in this country plans involving the "sharing" principle are in operation or in process of adoption. This is in some sort an answer to the fling which has been made at the expense of members of Conference that they are swift to pass resolutions denouncing an economic system which

makes a few wealthy and many poor, but are slow to remedy those inequalities of income which are within their own easy reach. If the Detroit plan should prevail this charge will be forever silenced.—Christian Advocate (New York).

VICE, GAMBLING, CRIME

Some time ago a man in public life made a statement to the effect that gambling is necessary for certain types of people, and that it is futile to try to suppress it. A University of Chicago professor comes forward with a proposition to legalize all forms of gambling as a means of suppressing crime, and he went so far as to assert that the legalizing of handbooks would be "the greatest step since the repeal of national prohibition in the war against crime." It means now that the advice of the Professor is about to be crystalized into law in his state. This condition and attitude is by no means confined to America. In the issue of *The Methodist Recorder* (London), for June 13, a correspondent says that a new form of gambling "is sweeping the midlands as a plague." It appears that bookmaking canvassers call upon the poorer people and sell them \$5 cash coupon books, which the householder pays for at the rate of 25 cents per week until he has paid the sum of \$5.25. These coupons are exchanged at stores for goods and the goods pawned for cash, which in turn is then invested with the street bookmaker. It does not require an argument to make one see the iniquity of such a scheme. We do not share the belief that crime can be suppressed by making the stepping-stones to it respectable. Neither do we think that any form of vice or crime can be

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cured by police power, while the great mass of the people sit by in indifference and fancied respectability. Crime can not be suppressed by superficial processes. Its repression will be a direct responsibility of the officers of the law as long as there are statutes against it, but there is an equally important obligation of the citizen also. We need to re-study our responsibility for social life—with reference to crime as well as to property; and that will call for the inauguration of an educational program in which the church must lead. Denunciation of crime is both unconvincing and ineffective. Evangelism stripped of social obligation, if not utter folly, is certainly far short of the moral and social responsibilities of the Church. The suppression of vice, gambling and crime, will require a combined attack of the civic and moral forces of the entire community, from which no officer of the law, no church and no citizen can be excepted.—New Orleans Christian Advocate.

CODDLING COMMUNISM

Writing under that subject-head in a recent issue of the Christian Science Monitor, William Henry Chamberlin, a recognized authority on the Soviet, said: "If on the credit side of the Soviet balance sheet you would put the tall smokestacks of new factories, the contours of new blast furnaces, and giant turbines of hydro-electric plants, on the negative side you would have to put millions of victims of famine, enormous numbers of deported kulaks and other 'class enemies' who were given the hard choice of starving or working for a subsistence minimum in timber and construction camps, and a formidably long list of men of science who were broken on the wheel of sinister 'sabotage' cases. Mr. Chamberlin said he had recently read a magazine editorial which stated that a Communist regime should be favored over a Fascist regime for the reasons that it contemplated 'a belief in the brotherhood and inherent value of man, a belief in equality, a belief in objective reason and science, a belief in material welfare.'

"I mentally checked over these beliefs in the light of Russia as I had come to know it," he continued. "Brotherhood and inherent quality of man"—in a country of mass executives, wholesale employment of forced labor under conditions which would make the worst cases of exploitation in a western country seem mild in comparison. "Equality"—in a country where today any Communist who put out such a heretical slogan as equality of wages would be certainly expelled from the party and most probably put in prison. "Objective reason and science"—in a country where every printed word is censored, where art, literature, science, politics, and economics are in the bonds of cast iron dogma, where anything Dictator Stalin might say, even though it should be the most palpable nonsense, would

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.

be treated as unquestioned and unquestionable truth. "Material welfare"—under a regime where 17 years after the inauguration of the Soviet social and economic system, four-fifths of the population, at a moderate estimate, have less to eat, less to wear, and poorer housing, than the average American or British unemployed."

A Pen Picture of Jesus

"The following is believed to be the only true pen picture of Jesus the Nazarene. It was taken from manuscript now in the library of Lord Kelly. It was copied from an original letter of Publius Lentulus, Procurator of Judea, to the Senate of the Roman Government at Rome.

The Description

"In these, our days, there appeared a man of great virtue, named Jesus Christ, who is yet living amongst us, and of the Gentiles is accepted as the prophet of Truth. He raises the dead and cures all manner of diseases. A man of stature somewhat tall and comely, such as the beholder may both love and fear. His hair of the color of a chestnut, full ripe; plain to his ears, whence downward it is more orient and curling, and waving about his shoulders. In the midst of his head is a seam, a partition in his hair, after the manner of the Nazarites. His forehead plain and very wrinkled; his face without spot or wrinkle, beautiful with a lovely red. His nose and mouth so formed that nothing can be reprehended. His beard is in color like his hair, not very long but forked; his look innocent and mature. His eyes gray, clear and quick and luminous. In reproving he is terrible, his eyes piercing—as with a two-edged sword—the greedy, the selfish and the oppressor, but look with tenderest pity on the weak and erring and sinful. Courteous and fair spoken; pleasant in conversation, mixed with gravity. Many have seen him weep. In proportion of body—most excellent—a man for his singular beauty surpassing the children of men."

FIRST THINGS

The sympathetic, all-wise Jesus, standing before the anxious, absorbed striving humanity for the needs of material existence—for food and clothing and shelter, offered to mankind a contract which, if honestly accepted, would put forever at rest that anxiety, and assure to man the supplying of his needs. The infinite God who created man with needs to be supplied, and created a limitless universe of supply, shows man the way to the storehouse. In the din and strife and fever of life we either fail to hear the voice of Love, or do not dare to believe. Yet here is truth to be taken in literal interpretation; putting the kingdom of God and the righteousness of God first in every attitude, in every purpose, in every decision of life will assure to humanity an adequate supply for every need of existence. It is impossible to think of a lack of any good in heaven where the angels always do the will of the Father; we can easily conceive of a like state upon earth where existed perfect love one toward another—no wars, no strife, each seeking another's good, no robbery, no sloth in business, fervent in spirit, serving the Lord. Surely Jesus spake truly: If all men would put the kingdom of God and His righteousness first, all "these things" would be added unto them. But all men will not so act. The world abounds in hatred and violence and theft and selfishness

and idleness. Is there any value in the word of Jesus to me as an individual? or has He merely presented to humanity an ideal? It is true that Jesus came to save a race; that His doctrine is for world-wide application—but the other glorious truth is that each individual of the race may, if he will, receive every command, every promise, every assurance as given to himself alone. Though all the world refuse, I in my life may constantly put the kingdom of God and the righteousness of God first, and know without doubting that the care of the Infinite God is pledged to me.—C. A. McConnell in Herald of Holiness.

What Total Abstainers Ever Amounted to Anything?

ANSWER: Lawrence of Arabia used no liquor. His abstinence may have been partly due to his years of association with the chiefs of the desert who are "fanatical" drys. He himself said he did not use liquor for fear it would diminish his enjoyment of water.

The late Marshall Pilsudski of Poland never touched liquor, according to news reports at the time of his death, May 12.

Eugene Tunney records his habits thus: "I have never used tobacco or liquor."

Masaryk, President and "Grand Old Man" of Czecho Slovakia, says: "The cost of alcoholism to human life is much superior to that of war, and the victims do not disappear. They continue miserably their unhealthy life, and bequeath their unhealthiness to the next generation." Dr. Charles Mayo says: "You can get along with a wooden leg, but you can't get along with a wooden head. It is the brain that counts. Alcohol is no advantage to the brain."

Thomas A. Edison said: "I have better use for my brain than to poison it with alcohol. To put alcohol into the human brain is like putting sand in the bearings of an engine.

Trainers of athletes give their testimony:

A player should abstain absolutely from poisons such as alcohol.—Knute Rockne.

As a coach, I do not believe in the use of alcoholic beverages.—Alonzo Stagg.

I wouldn't bother with a youngster who drinks. Alcohol is a preventative of the clean living and quick thinking that lead to success.—Connie Mack.

Alcohol and running won't go hand in hand. I have sometimes won against a better man than I was because he trained upon alcohol and I trained without it.—Even Davidson.

A brilliant physician, Sir William Osler, says: "As moderation is very hard to reach, and as it has been abundantly shown that the best of mental and physical work may be done without alcohol in any form, the safest rule for the young man is that which I am sure most of you follow—abstinence."

Phillip Snowden, long a leader of the British Labor Party, has said: "Drinking is associated with low ideals of social duty and responsibility. It numbs the intellectual faculties. It makes its victims content with miserable conditions and surroundings, and destroys the desire for culture and refinement."

Answering the question of a sneering wet, "What total abstainers ever amounted to anything?" The Voice

lists a few outstanding men who have been total abstainers. Do you know these? "Abraham Lincoln, Thomas Edison, Admiral Peary, John D. Rockefeller, Robt. E. Lee, Stonewall Jackson, Henry Ford, Whittier, Bryant, Barnardo, Booth, Nansen, Bernard Shaw, Wilfred Grenfell, Gandhi, Lindbergh."—Selected.

TWELVE THOUSAND PEOPLE SEE ARKANSAS FROM FOREST LOOKOUT TOWERS

During the six-month period ending July 1, more than 12,000 people registered in the visitors' books at 29 of the 34 Forest Fire Lookout towers operated by the State Forestry Commission. These tower visitors came from 32 different states and from five foreign countries. The foreign visitor who came the greatest distance came from India and the others came from France, South America, Honolulu and Canada. Citizens of the United States who climbed the towers came from Oregon, California, New York, Florida and all points between.

From the top of the towers, 100 feet above the ground, the visitors discovered for themselves why Arkansas has been called a "Forest Empire." They found over two-thirds of the State covered with trees. They learned of the damage done by forest fires and how the lonely lookout acts as the "eyes" of the Forestry Commission to discover forest fires so that they may be promptly extinguished.

The lookout towers operated by the State Forestry Commission are open to visitors at all times and everyone is welcome to climb them.—Arkansas State Forestry Commission.



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CONSTIPATION

"The Pale Horse"

Gamblers are always dealing with uncertainties. The horse that won yesterday may not win today, and the horse that wins today may lose tomorrow. I am not familiar with horse racing, but I understand that fortunes have been made and lost on "tips." The horse of which I speak is a pale horse. His name is Death. His large collection of trophies substantiates his claims as a winner. He has raced under every flag in the world—and won! Under the burning sun of the tropics little mounds bespeak his triumph, and in the icy climes of the North, where drifting snow has covered the grave, the vacant chair in the lonely trapper's hut mutely testifies that Death has won. He proudly displays his blue ribbons in every city and village—the cemeteries!

Look at his record in history. Only twice has he lost. Once Enoch outdistanced him, and once Elijah, aided by heavenly steeds, defeated him; otherwise his record is unbroken. So certain of victory is he that the apostle cried out, "It is appointed unto a man once to die!"

Death knows no respect of persons. He entered Ford's Theater in Washington, and beckoning, said, "Lincoln, come with me." While a silver-winged airplane was zooming over the unplowed plains of Kansas, Death raised his white hand like a traffic cop, and said, "Rockne, come with me." Halting in midocean the overconfident Titanic on her maiden trip, he opened the man-made craft to the mercy of the angry waves, and cried, "John Jacob Astor, come!" He stopped at a little village in Tennessee, made famous overnight by the Stokes trial, and when it seemed as though Fundamentalism could least spare the man, he knocked at the hotel room and said, "Come, Bryan."

The wealthy sportsman, constantly in quest of pleasure, must one day meet him who never smiles—and the farmer, his back bent from many sixteen-hour days, will then find time to pause.

Of Interest To Women

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No hour of the day will safeguard us against his visit. He may come at the brilliancy of the noonday, or in the silence of the midnight. He is calling at some home where footsteps hurrying by carry workmen to the shops, and again at evening, when they are homeward bound, the shaking head of the physician announces his arrival in another home as they pass by.

He calls at the metropolitan dwelling, where noisy street urchins laughing outside are oblivious to the death scene behind the drawn shades. He calls at the bachelor's prairie shack, where no loving hands smooth out the burning pillow.

Is there no way then to stop this pale horse? None. Mary Baker Eddy thought to stop him but her tombstone announces her failure. Others, too, have tried to outride him, but with failing breath they have admitted their defeat.

What, then, shall we do? When a coming frost is predicted the gardener does not attempt to prevent the drop of the thermometer, but carefully covers the tender plants and safeguards them from danger. When a sudden shower comes upon the pedestrian, he does not attempt to stay the rain, but raises his umbrella and protects himself from it. So we must do with death. We cannot hope to stay it, but we can provide protection in it. In localities where cyclones are prevalent, the land owner often builds a cave where his family might flee for safety. And, when his neighbors, who had not so thoughtfully provided, would frantically stay the storm, but to no avail, his family rests in perfect peace. My friend, my "tip" on the pale horse, is provide a shelter that will give you peace in the presence of the grim visitor, where you will be able to say with Wesley, "Best of all, God is with us."—H. S. Palmquist in Herald of Holiness.

148 Years of Constitutional Liberty

On September 17, the Constitution of the United States was 148 years old. Observance of Constitution Day has focused public attention on that great document—and on the dangers that are now besetting it.

It is no exaggeration to say that Constitutional rights and privileges are menaced—that political experimentation with theories of alien origin are usually the direct antithesis of the American scheme of government—and that many of the politicians who pay lip service to the Constitution in high-sounding talks, are among the leaders of those who emasculate it.

Some are urging that a Constitutional Amendment be passed whereby Congress and the President would be given vastly broader powers than they now possess—in spite of the fact that such an amendment would very possibly make the Bill of Rights meaningless. Others advocate a law depriving the Supreme Court of its right to pass on the constitutionality of legislation—even though that would eliminate the principal reason for the very existence of the Court, and make it no different from lower tribunals. Still others are urging new judicial "interpretations" of Constitutional provisions whereby the original meaning would be warped. And there are those who think it feasible to circumvent the Constitution, by political chicanery whereby laws can be kept away from a Supreme Court decision for a long period of time, until their unconstitutional ends have been attained.

It is inevitable that changes in the Constitution will weaken it—that the protecting arm it now holds out over human rights, property rights and individual liberties and prerogatives will be made less strong. No document has withstood the vicissitudes of a changing century and a half so well—none has so completely achieved the purpose of free, democratic government. The Constitution is the very soul of America—without it, we would be no different from those other nations whose people are now feeling the mailed fist of dictators, at the expense of freedom of the press, freedom of action, freedom to live, think and speak as one wishes.—Industrial News Review.

THE BEST MAN I KNOW: A HUMAN INTEREST STORY

The best man I know is a Methodist preacher now living in Arkansas. Officially he is practically retired, but at his request he was appointed as Conference Missionary. His name is John F. Taylor, commonly referred to by his brethren as "Jack." He grew up in Hot Springs, where I, as pastor of Central Church several years ago, conducted his mother's funeral. Brother Taylor was present and asked to be allowed to say a word. He arose, in the presence of his brothers and other relatives, and said simply, "I would rather have my mother's life of faith and prayer than to have her leave me a solid block of property in the heart of the city of Hot Springs." The impressive thing about it was, he meant it.

Throughout his ministry he has served, by request, the hardest appointments in the Little Rock Conference. He always took gladly what nobody else wanted. He was much beloved by the generality of his people. Now and then somebody would fall out with him because he sometimes visited and prayed in negro homes. He spends more time in poor houses, hospitals and jails than anybody I ever knew. Out of a small stipend he supplies the inmates with Bibles and other religious papers and periodicals. Many a time he has called me past midnight to know if I had any church papers I could give him to distribute in the jails and penitentiaries the following day.

He prays more than any man I ever knew. I have heard people complain that he delayed meals and began services late because in his prayers he would forget to note the flight of time.

By careful economy he has created an endowment, interest from which is to support a missionary on one of our foreign fields through the years to come. The depression got what most of us had saved, but he invested his where "moth and rust do not corrupt and where thieves do not break through and steal."

He is now traveling around in the disadvantaged places in Southwest Arkansas, holding meetings and preaching and lecturing wherever the way opens.

He is worried because of the invasion of worldly amusements in the homes and institutions of our Church. Some time ago I wrote him not to worry about it, as he could not help himself. He replied, thanked me, and said he wanted to worry about it, that the Savior's heart was burdened and he wanted to share to the limit of his capacity that burden with his Lord.

Some day he will drop out and there won't be much said about it, but there will be a triumphant entrance awaiting him on the other side. I am glad to know him. My every thought of him is an inspiration.—Forney Hutchinson.

FOR THE CHILDREN

NELLIE'S CULTURE PARTY

"Anna, I am going to give a party, and I want you to help me," Nellie said to her cousin. "It's to be something quite new. I have thought it all out myself, and I am going to call it a culture party."

"What is a culture party?" Anna asked.

"I heard Mother and Auntie talking about some persons they didn't like. Aunt Jane said, 'We will have to give some culture parties this winter.' When I asked her what she meant, she said that a culture party was given to show ill-mannered persons how to act. Then they both laughed, but I thought it a beautiful idea."

"How many are you going to invite to your party?" Anna questioned.

"You see, it gave me an idea to ask all the boys and girls I don't like. There is Johnny Lee, who calls me a 'cry baby' when he pinches me, and Billy Jones who rings our bell to tease me, and Sallie Lee who whispers and makes fun of us," counting them on her fingers.

"And Jesse Lane who makes ugly faces at us, and Jim Betz, who pulls your hair," Anna added. "That makes five. Are there any more?"

"That is all the mean ones. It wouldn't be a culture party if I asked the nice girls and boys. I have five dollars that Aunt Jane gave me on my birthday, and I am going to use it to buy cakes, ice cream and candy."

Anna thought it a splendid idea and promised to help Nellie to get ready for the new kind of party. They planned to have everything as nice as possible, for they wished to make it a great success.

"We ought to give favors," Nellie said, and they sat for a long time trying to think of something nice.

"If it is a culture party, you ought to give them something to make them remember their bad manners," Anna told her cousin.

Nellie clapped her hands. "I have it!" she cried. "Come up in my room, and I'll see what I can find."

Very soon Nellie found the things she wanted. They laid them on the table, and she and her cousin tied them up in white paper with red ribbon and a card attached to each one. On the card was written the name of the boy or girl for whom it was intended.

Nellie was quiet for some time,

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Sold in sealed cardboard containers. So economical that every 25-cent package brings you about 25 doses.

when she asked her cousin: "What is my worst fault, Anna?"

Anna laughed and shook her head. "I've something for you, too," she said, "and you must give me a favor also if I am coming to the culture party."

When the night arrived, all the children who were invited came. They had a splendid time playing games and telling stories, and eating the nice things which Nellie had prepared for them. Before they left the table, Nellie brought in a little basket with packages in it. They were all eager to see what was in them, but Nellie put up her finger for silence and asked Anna to make a speech.

Anna stood up on a chair and said: "This is a culture party and every one is to receive a gift. When you look at it, you will know what it means. It is all fun and everybody is to keep smiling, for we will not allow a single frown at our culture party."

They all clapped, then Nellie handed the first package to Billy Jones. "Now, Billy," she said, "you may use this without making anyone angry."

Billy opened it and found a small bell. On a card attached he read, "Please ring me instead of Nellie Bemis' bell." Billy rang it so long and so loud that they all begged him to be quiet.

"It's a very nice bell," said Billy, "and I'll ring you all up when it is school time."

Jesse Lane got the next package. It contained a false face, and he did not understand it until he saw what was written on his card. But when he read aloud, "Don't make faces at me," everybody laughed, even Jesse himself. It was great sport, and they could hardly wait to see what was in the bundles.

"Sallie Lee," Nellie said, handing her the next one. Sallie cut the string and saw a little mirror, but when she saw the card attached to it, she looked cross.

"Keep smiling, Sallie!" they all cried, but Sallie refused to show her card. Billy took it from her and read, "Make fun of the girl in the mirror."

"That's a good one on you, Sallie!" Billy said.

"Jimmy Betz," Nellie called, as she handed him a long, thin package, "Here is something you love to play with."

All the children bent forward to see what was in the bundle. Jimmy opened it and held it up, a long braid of hair. He read his card aloud, "Pull my hair; it does not hurt." He looked ashamed, but laughed with the others, especially when he saw Johnny Lee's doll with its card, "Here's your cry baby; pinch it."

"There is a gift left in my basket," Nellie said, "and it is for my own Cousin Anna. I am going to tell you a little secret before she opens it. When Anna gets angry she makes a funny little noise."

They were all eager to see what it was, and when the little girl opened it and took out a pair of tiny wooden shoes, they all cried, "Anna stamps her feet!"

Anna was unusually good-natured and she joined in the laugh with the other children. "Never mind," she

said, "I have a favor for Nellie."

They all clapped their hands, for Anna held up a basket filled with various things which had been started but never finished. The card attached read, "Wanted, a girl to finish the things in the basket."

Everybody shouted, and, of course, no one could be offended, for they all had a share of it. They declared it the nicest and funniest party they had ever attended. — Evangeline Weir in Western Recorder.

A Methodist Boy Who Kept the Sabbath And Prospered

"Sunday morning at 8 o'clock I'll expect all you boys here to work as usual," said Chas. A. Calvo, Jr., State Printer for South Carolina, at Columbia, S. C., October 10, 1892. In the crowd of young printers stood Curtis B. Haley, of Jacksonville, Ala., who as a youth under twenty-one, had gone from a weekly newspaper print shop in Alabama and secured a job as typesetter with Mr. Calvo. Calvo, as printer for the State, printed all the bills, journals, laws, etc., of the State Legislature, then in session. Calvo was working his printers at high pressure to have all matters in print every morning as the Legislature convened.

Decided to Work on Sunday

He got in a sort of jam and decided he would make his boys work on Sunday, and told his foreman, Mr. Gibson, of his intention to require the printers to work on Sunday. Mr. Gibson, while talking with the boys at noon lunch, mentioned that Mr. Calvo might require them to work next Sunday. Curtis B. Haley heard this and politely said to the foreman, "I like my job and I like Mr. Calvo, but I cannot work on Sunday."

"I Was Raised to Keep the Sabbath Holy,

and I must keep faith with my mother and not work on Sunday. I will work till Saturday night at 12, and come back early Monday morning and begin again and stick to it, but I just can't work on Sunday for anybody. Sunday work don't pay." The boys discussed the matter freely, all agreeing that Sunday work was wrong, but many saying, "I must keep my job at all cost." And some of the boys said, "Well, Haley, you know what the old man will do for you if you don't work on Sunday. YOU'LL BE FIRED."

"Well," said Haley, "I should hate to lose my job, but one thing is sure I just will not work on the Sabbath, no more than I would lie or steal."

Mr. Gibson told Mr. Calvo, supposedly of his talk with the boys about working on Sunday, and of Haley's words that he couldn't work on Sunday.

Any Sabbath Keeper Excused From Sunday Work

Late Saturday, after pay checks were handed to the boys, Mr. Calvo himself came in, mounted a table, and made a speech to the boys, concluding by saying, "We are hard pushed to keep up with the Legislative work, and I must ask you all to be here early Sunday morning and work as usual, so that we may keep up with the Legislature. But if there be any one of you who has conscientious scruples against working on Sunday, I will excuse him."

Haley Didn't Come to Work on Sunday

Sunday morning came and most of the boys came and worked; but not Curtis B. Haley. He went to Sunday School and preaching as usual; honoring his parents; obeying

his God, as was his custom. Monday morning Haley came to work; and was not fired and worked as usual. The other boys said that Haley was lucky. He continued to work for Calvo but never on Sunday.

Calvo Compliments Haley

Haley told his mother of the incident. She was proud of him. On the day Haley was leaving Calvo to later get a place in the composing room of the Methodist Publishing House at Nashville, Tenn., Mr. Calvo sent for Mr. Haley (an unusual thing) and said to him, "Mr. Haley, I wish I could keep you. You have impressed me as an earnest, honest, conscientious, proficient workman; the kind I like. I want to compliment you upon your good conduct and good work while with me. And I want to tell you that I shall be glad to help you any way I can. Very soon I shall have some new typesetting machines, and if you wish a job at one you can get it, at much larger pay than you have been getting." Haley politely thanked him; but through the intervention of his Godly mother, he soon had a job in the Methodist Publishing House where he rose steadily; and now, after over forty years, is Dr. Curtis B. Haley, Associate Book Editor of the Methodist Church, South; and one of the most widely known, influential and beloved men of the Church. Haley has always believed that his refusal to work on the Sabbath helped to put him in favor with Mr. Calvo rather than in disrepute; and was in some way influential in directing him to the Methodist Publishing House, and through it to the high place he now holds.

Revolution for Sabbath Observance

And I am sure 'twas the prayers and labors of Christian Methodists like Dr. Haley's good mother that influenced our last General Conference in Jackson, Miss., May 2, 1934, to proclaim the pressing need of a revolution for Sabbath observance throughout our Church and country; calling upon all to keep the Sabbath holy; to abstain from all work for money on Sunday by newspapers, railroads, bus, boat, truck and aviation lines, stores, movies, sports and all business. No one should run, operate or patronize money-making business on Sunday by newspapers, railroads, bus, boat, truck or aviation lines, movies, sports or other business. As our General Conference truly said: No Sunday newspapers, trains, bus, boat, truck or aviation lines; no Sunday sports or business.

Our General Conference closed its great proclamation by saying: America grew great as a Sabbath-keeping nation. All our thirteen states had customs and laws against all secular work, hunting, and fishing on Sunday. Like laws now exist in every state; and our Supreme Courts have praised these laws as of great value. Even now, by custom and law, a uniform weekly Sabbath day of rest is assured to every president, governor, judge, congressman, legislator, court, governmental clerk, public official, bank, school, college, sailor, soldier, postman, and rural route carrier; and we are sure it is God's will and our duty, by word and deed, to help every toiler of brain and brawn to enjoy a like uniform weekly Sabbath day's rest, including every engineer, conductor, fireman, brakeman, driver, porter, printer, editor, reporter, drayman, expressman, busman, airman, actor, broadcaster, clerk, merchant, and every workingman in every business for profit."—Noah W. Cooper in Alabama Christian Advocate.

OBITUARIES

REYNOLDS—I do not wish to write an obituary, but I do desire to express a deep appreciation of and a modest word of praise for one of God's noble women. I knew her intimately in the parsonage home. I saw her saintly spirit cheered by the joys and successes which came and tried by the disappointments, sorrows, criticisms, and privations which come to the wives and mothers in our parsonage homes. In the midst of it all Mrs. Reynolds stood as a bulwark against defeat. Her spirit of love and sympathy was a benediction to all who came under the influence of her wonderfully beautiful Christian life. No eulogy of praise which might be pronounced upon this saint of God and lover of humanity would be extravagant, though it is not needed by those who knew her. She lives and will continue to linger with us in the sweet memories of the past. I shall not enter the sacred precinct of this broken parsonage home, nor undertake to delineate the virtues and values of this wife and mother which gave strength to her husband in his difficult and arduous labors, and which typed and sweetened the character of her beautiful, consecrated daughter and noble, manly son. Mrs. Lucy Wilburn Morris Reynolds was born in Osceola, Arkansas, January 27, 1883, and died in our Booneville Sanitarium, March 25, 1935. She was educated in Asbury college, Wilmore, Kentucky. On leaving college she entered the teaching profession. After six years of efficient and fruitful service in this field she was married to Rev. J. A. Reynolds February 6, 1909. For 26 years she shared with her husband the duties and responsibilities of a Methodist parsonage home. How well she fulfilled this responsible and trying position is known to all of us who were blessed by her Christian spirit and tender ministries. I have mingled freely with the congregations where her husband has been pastor through these years, and, without reservation, I am happy to say that I have never heard a word of criticism of this sainted wife and mother. She leaves to bless humanity two children, Lucy Kate and James Morris. In the high ideals and exalted purposes of these lives this mother lives and speaks and demonstrates the values of the Christianity which she professed and which was evident in every phase of her life. Perhaps the loss in her passing falls most heavily upon her preacher husband who enjoyed her sweet companionship, was blessed by her wise counsel, and who leaned upon her almost unerring judgment. One great sorrow came into her life. Her first born, Jack Anderson, was taken, by death, from the home in childhood. Even in this blighting sorrow her buoyant faith was unshaken. He was her treasure laid up in Heaven toward which her hungry heart never ceased to yearn, and, may we not believe, which she has now come into the realities of full possession.

It is fitting to say, "Servant of God well done."—G. G. Davidson, friend and former Presiding Elder.



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Women of Winfield To Meet Monday

The Women of Winfield will hold their first fall session at the church next Monday, October 7, at 10 o'clock. Mrs. J. E. Lord, the president, will preside over the first session, after which the program will be presented. Miss Jennie Snodgrass will give the devotional. Mrs. L. E. Hinton will talk on "Our School at Seoul, Korea"; Mrs. Carrie Boren, "The Korean Methodist Church"; and Mrs. A. S. Ross, "Civic Evangelistic Program in Korea."

Mrs. Henry Severson will briefly outline plans for the fall Mission Study Class. The book to be used is "That Other America." Plans for this year's class include travelogues, recent moving pictures, and other interesting features.

Following the meeting luncheon will be served by Circle No. 9, of which Mrs. W. R. Rankin is chairman.

ABOUT WINFIELD FOLK

Mr. Hugo Norvell is at home after a week's stay at St. Vincent's, following a major operation.

Miss Mildred Cannon has returned after a trip of about ten weeks, most of which was spent on a European tour. Before returning home she visited relatives in Washington, D. C. and in Atlanta.

Carroll Thomas, Jr., and Jimmie Thomas, sons of Mr. and Mrs. Carroll Thomas, 112 W. 19th, are attending Louisiana Tech at Ruston, Louisiana.

Mrs. Emile Trebing and Miss Kate Bossinger drove to Ft. Smith last Saturday to attend the meeting of the Board of State Music Teachers Association. Mrs. Trebing is parliamentarian of the Board. Miss Bossinger is general chairman for the State Music Teachers Convention.

Mrs. J. L. Verhoeff has returned from a visit to her mother, Mrs. J. W. Berry, at Springdale, Arkansas.

Mrs. A. O. Baker, of Amandaville, Kentucky, cousin of Mr. C. C. Breeding, has been visiting Mr. and Mrs. Breeding.

Mrs. W. A. Owens has gone to New York City to be with her daughters, who are in school there. They are living at 225 West End Avenue.

Our sympathy is extended to Mrs. Kenneth Lane in the death of her father, Mr. Harry Miller Cunningham, who passed away last Sunday.

CELEBRATES NINETY-THIRD BIRTHDAY

Congratulations and hearty good wishes are extended to Miss Lizzie Stinson at the Ada Thompson home, who reached her 93rd birthday last Saturday, and celebrated with a special birthday dinner which was given her on Sunday. During the years covering almost a century Miss Stinson has seen many changes in this world in which we live. She is the oldest member in Winfield.

EARLY RECORDS WANTED

The office would like to obtain copies of early booklets or records which have to do with the history of Winfield Church so that these can be kept permanently. If any families have more than one copy of some of the early booklets and can spare one for the church files, it will be appreciated.

Pulpit and Pew Winfield Methodist Church

Sixteenth and Louisiana, Little Rock

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

MISS KATE BOSSINGER
Organist
MISS MINNIE BUZBEE
Executive Secretary

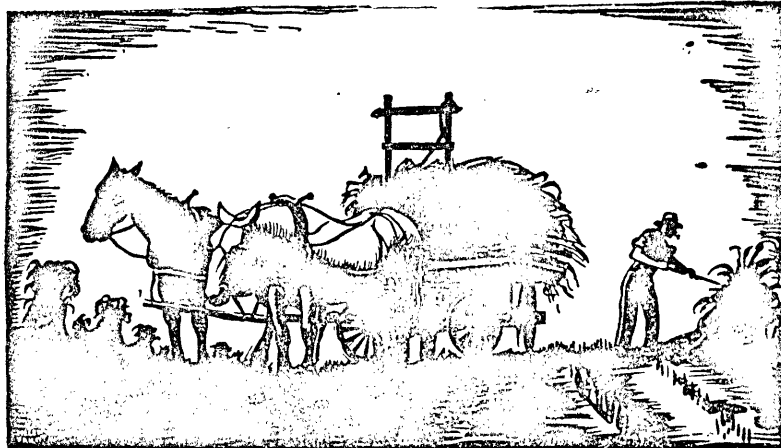
VOL. VI.

OCTOBER 3, 1935

NO. 40

SUNDAY SERVICES

11:00 A. M.—Fifty Years of Progress—Bro. Steel.
6:00 P. M.—Open House for Young Adults.
7:00 P. M.—Discussion Hour, Young Adults.



WINFIELD IS READY FOR THE HARVEST

Winfield will inaugurate its Golden Jubilee celebration with the eleven o'clock service Sunday. We will be celebrating the fiftieth anniversary of the building of the Center Street Church. The pastor's subject will be "Fifty Years of Progress". The Winfield choir will furnish special music; and the church will be decorated with golden flowers.

The whole month of October will be devoted to the celebration. Bro. Steel's subjects for the other Sundays are "Fifty Years of Neighborliness", "Fifty Years of Leadership", and "Fifty Years of Service".

The Harvest Festival banquets are a part of the Jubilee. The first will be for all members of the congregation whose last names begin with letters from Z to L inclusive (the last shall be first). It will be held Wednesday evening, October 16. The second banquet will be for all members of the congregation whose last names begin with the letters from K to A inclusive (the first shall be last). It will be held on Friday, October 25. The banquets will cost 25c a plate, and will be served by the Women of Winfield. The details of their attractive programs will be announced later.

Let every Winfield member participate fully in this month of celebration, starting with attendance at church next Sunday morning.

BE SURE TO COME TO CHURCH NEXT SUNDAY

"Aside from my mother, Winfield Church has been the greatest influence for good in my entire life". One member was heard to say this. Doubtless its sentiment could be endorsed by many others.

Show your gratitude for what Winfield means to you, and your appreciation of the founders and early members of the church, by being in the congregation at 11 o'clock next Sunday. Make it a family day.

Annual Adult Dinner Wednesday Night

At 6:30 next Wednesday night, October 9, the Adult Division of the Church School will give its annual dinner, served by the Women of Winfield. All members of the Adult Department and teachers in all other departments are expected to attend.

The dinner will be held in celebration of "Childhood and Youth Week." There will be a short program and a discussion of plans and programs for the coming year.

ADULT RALLY

Next Sunday, October 6, will be Rally Day for the Adult Department of the Church School. Every class in the Adult Division is trying to reach as near 100 per cent attendance as possible. There will be a ten-minute assembly in the auditorium at 10 o'clock preceding the class sessions. Members are urged to be prompt.

At this meeting, Mr. Irvin McDonough, our new Director of Religious Education, will be introduced to the group and will make a short talk. Special emphasis will be placed on the attendance of every member of the Adult Department at the eleven o'clock service Sunday morning.

NEW CLASS OFFICERS

The following departments and classes in the Church School are announcing new officers. Junior High Department—Mary Evelyn Markham, President; Charles Steed, Vice-President; Elizabeth Allen, Secretary; Mary Frances Winburne, Assistant Secretary.

Mr. Hubert Mayes' Couples Class—Homer Morehart, President; Mrs. Aubrey Kerr, Vice-President; Mrs. Harold Stice, Secretary; Dan Keeley, Treasurer.

Reese Bowen Class—Betty Shepherd, President; Jimmie Moore, Vice-President; Mary Kimball, Secretary; Aubrey Blount and Gladys Weber, Recreation Chairman.

Mr. Dewey Thompson, general secretary of the Church Schools, reports that this year's attendance shows an appreciable gain over the attendance of the past several years.

The Winfield Curtain Club, of which Mr. Marvin Wesson is President, will hold its regular monthly meeting Tuesday, October 8.

DR. QUILLIAN COMING

Dr. Paul W. Quillian, our former pastor who is now in Oklahoma City, is to be the guest of the Boy Scouts of the city and to speak at a great mass meeting of Scouts and their parents and the friends of scouting at the High School auditorium Thursday evening, October 10 at seven forty-five. His many friends in Winfield and throughout the city will be very happy in this opportunity to hear him.

The pastor was gratified at the interest of the congregation in the devotional pamphlet "The Upper Room" last Sunday. The ushers reported that at least twenty-five people asked for a pamphlet who were not able to get one, so I have ordered a few additional ones which will be here by next Sunday. Be sure to get yours then.

YOUNG ADULT GROUP

Interest is growing in the Young Adult discussion period held at 7:00 o'clock each Sunday evening. Next Sunday the topic discussed last week, "What Changes Would Jesus Make in Modern Industry?" will be continued. A social hour will be held at 6 o'clock. Light refreshments will be served.