



Arkansas Methodist

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

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AN INTERESTING QUESTION

ONE of the ablest of our church historians has said that every major religious movement in history passes through three stages. The first stage is marked by an intense moral enthusiasm addressed to the purification of personal life, and, by inference, to the betterment of society. In its second stage the movement devotes itself to a reflective formulation of its initial convictions and to theological definition. In the third stage its waning energy is directed toward an elaboration of ritual and ceremony. We have here the familiar triad of goodness, truth, and beauty, standing however in a time sequence. The historian goes on to say that, when we find a religious movement occupying itself primarily with esthetics, we may be sure that its enthusiasm has begun to flag and that it is in decline. Ideally, the quests of truth, goodness, and beauty should originate independently and should proceed simultaneously. But if our historian be right, this does not happen in religion. First comes morality, then reflective thought, then esthetics. The last is also the least. He may be right or he may be wrong, but his statement gives us pause. For much of the organized religion of the day is addressing itself to the esthetic elaboration of ceremony and liturgy. Is this fact not what we have supposed it to be, a fresh manifestation of the spirit, but rather the sign of a religion that is beginning to be decadent?—Willard L. Sperry in Christendom.

IS EVANGELISM UNNECESSARY?

NOT since Christianity confronted a pagan Roman empire in the first centuries of the Christian era has it been face to face with such a widely organized and radical denial of the Christian gospel. Over great areas of the earth the basic conceptions of life for which the gospel stands are today not merely treated with indifference, but are subject to active opposition and an aggressive counter-propaganda.

Look at Russia. There one of the most powerful governments in the world has openly declared war on religion and is zealously seeking to rear a generation without any consciousness of God. By word of mouth, by press, by radio, by every device which we have thought of as instruments of Christian evangelization, an anti-Christian campaign is being waged....

Look at Mexico, for centuries a citadel of Roman Catholicism. While the testimony that comes from our Southern neighbor is still too conflicting for us to be able to speak with assurance, we shall probably soon see that the campaign of the Mexican government is not merely against abuses of the church, but (as in Russia) against religion itself.

Look at Germany, the fatherland of the Reformation. There a new paganism, deliberately conceived as a substitute of Christianity, is being proclaimed by powerful voices, which are becoming more and more aggressive. At first the struggle in Germany seemed to center only around the efforts of the state to use the church for political ends, but now the battle has been joined against Christianity itself. A new popular religion is heralded, based not upon the revelation of God's saving love for all men in Christ, but upon the myth of "race" and "blood" and glorifying the old Teutonic deities as more congenial to the nationalism of Germany....

For the first time in the modern world Christianity now faces the well-organized opposition of great corporate forces that propose to win mankind away from loyalty to Christ and the Christian view of life.

Yet there are Christians today who feel that Christian evangelism is unnecessary! Surely they are blind to the character of the day in which they live. If men can be flaming evan-

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IF THOU WILT RETURN, O ISRAEL, SAITH THE LORD, RETURN UNTO ME; AND IF THOU WILT PUT AWAY THINE ABOMINATIONS OUT OF MY SIGHT, THEN SHALT THOU NOT REMOVE. AND THOU SHALT SWEAR, THE LORD LIVETH, IN TRUTH, IN JUDGMENT, AND IN RIGHTEOUSNESS; AND THE NATIONS SHALL BLESS THEMSELVES IN HIM, AND IN HIM SHALL THEY GLORY.—Jeremiah 4:1-2.

* * * * *

ONE OF THE FIRST SIGNS

DR. J. O. PECK was in his day one of the most successful pastors of his Church. Here are some words he gave forth that should be carefully considered in our day. After a great revival in one of his charges he sent three hundred new subscribers to his Church paper—one hundred of them new converts. In sending in the names, he wrote this: "I never feel quite sure of the permanency of the additions to the Church till I have put the Christian Advocate in the family, and usually I find that one of the earliest signs of backsliding is giving up of the religious paper." If the men who expect to get profit out of their orchards are careful in looking after the young plants, why should not the Church be very careful about those who have recently been planted in the vineyard of the Lord?—Wesleyan Christian Advocate.

* * * * *

gels for communism and nationalism, what a lasting reproach if we who know the Christian faith holds the key to the world's salvation from the present chaos, are tongue-tied and stammering!—Federal Council Bulletin.

FORWARD WITH CHRIST

A FEW years ago, the religious world, especially in many scholarly circles, was uttering the cry, "Back to Christ". This was somewhat a reactionary movement against much that was critical and unworthy in the thought of the times. However apt this cry may have been in those days, there is now a cry, better and far more necessary, the cry, "Forward with Christ." Christ is ever in the van. He is the leader of His people, the Captain of their salvation. There is something in that great battle hymn of the Church which always stirs our heart, "The Son of God goes forth to war, a kingly crown to gain; His blood-red banner streams afar, who follows in His train?" Then follows the picture of those—the youth and the aged, matron and maid, martyr and saint—the sacramental host following on to certain victory.

There is evidently a wrong conception of the Church lurking in the minds of many, especially half-hearted Christians. It is regarded as a sort of culture society, to be conducted in small groups meeting periodically for mutual improvement. A truer picture is that of a well-equipped army marching on with triumphant tread, pushing its way into the enemy's territory in order to combat sin and unrighteousness, free its captives and set at liberty all who are oppressed by the forces of ignorance and unrighteousness. Conditions today demand courage. The world must be penetrated with the principles of righteous conduct and true social relationships. This is no time for compromise, for spasmodic loyalty or following Christ afar off. The forces of sin are organized as never before in the history of

our country. They are attacking God, the home, the principles of purity and righteousness and everything for which the Bible and our flag stand. Only the permeation of society by the Spirit of Christ will save the day.—Herald of Holiness.

SLAVE TO HABIT

"I'D walk a mile for a Camel," a radiant young woman is made to say in a cigarette advertisement. The artist who presented that appeal possibly said more than he meant to say about the cigarette habit.

Only one explanation of the willingness of any young woman to walk a mile for a cigarette can be made—she's a slave to the cigarette habit. And there are many such who do not realize it.

Girls are not inclined to walk a mile these days even for the essentials of life. That any would walk a mile for a cigarette is not to her credit, though it is her privilege to do so if so inclined. But it is an evidence of weakness.

A girl who would walk a mile to perform a kind deed, or a service of mercy would thereby extract much greater joy out of life and bring more glory to her name than by walking a mile for a cigarette.

Art and propaganda combined are making slaves of a lot of people who will make the discovery too late for their own personal welfare and happiness. Ours is an age of fads; propaganda will do the trick no matter how dangerous or foolish the fad. Like goats, we all follow the tinkle of the bell on the old bell wether when it comes to fads.—Florida Christian Advocate.

SOCIALISM IN ENGLAND

CHRISTIAN Socialism is widespread, and from the standpoint of the future of religion I consider it a menace. There is a distinct difference between ministers of religion whose political views are either Conservative or Liberal and those who are keen Socialists. The difference is that the former are able to distinguish between their politics and their religion, while to the latter their politics is their religion. The Christian socialist substitutes the political creed of Socialism for the Gospel of the grace of God. Traced to its logical conclusion that amounts to a negation of the Gospel of Christ. An increasing number of Christian ministers to-day have given up preaching the distinctive doctrines of Christian faith, and are, while holding on to religious terms, preaching nothing but pure Socialism.

The Christian Gospel, as interpreted and proclaimed by the greatest Christians, beginning with Paul, is predominantly spiritual; Socialism is predominantly materialistic. The object of preaching the Gospel is the salvation of the individual; Socialism aims at the revolution of society. *The Gospel implies the curse of man to be sin; in Socialism the curse is poverty. The Gospel demands Christ as the Saviour and Redeemer; Socialism can and does do without Christ.*

If He is drawn in at all, it is not because He is essential to the creed, but because His name gives religious respectability which is in reality quite independent of Him. Prof. Julian Huxley is reported as saying: "We are witnessing the dawn of a struggle, not between science and religion, but between the God-religious and the Social-religious." The eminent professor and thousands of others are quite ready to receive a "social religion" which is independent of God, and in Socialism they have it. But that this should be the subject of sermons in churches and Christ be revered only as the first Christian Socialist, is a menace to the future of Christianity which cannot be overlooked.—A London Journalist in "Britain Without God".

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Personal and Other Items

REV. A. L. Riggs, pastor of Scranton-Prairie
View Charge, with five churches, announces
that the Benevolences are paid in full.

THIS is the real issue—can the average Meth-
odist preacher win men to Christ and does
he seriously propose to make that his main pur-
pose in life?—Michigan Christian Advocate.

THE WORLD OUTLOOK for October has an
interesting article, "Carriger Memorial and
Else", by Rev. George Workman, missionary in
China, son of Dr. and Mrs. J. M. Workman of
Fondyce.

THIS year Dr. John R. Mott, the noted mission-
ary leader, celebrates the seventieth anni-
versary of his birth; fiftieth of his conversion;
and the fortieth of the World's Student Christian
Federation.

BISHOP JAMES CANNON, on Sept. 27, enter-
ed the Good Samaritan Hospital, Los An-
geles, for a serious operation which had been
for various reasons unduly delayed. The opera-
tion was successful, and, with proper quiet, rest,
and care no serious complications are now ex-
pected.

THE MOUNTAIN VIEW METHODIST
CHURCH, near Alma, well known as the
church home of the Lark family, is planning a
stone annex to accommodate the growing Sun-
day School. If any friends wish to make a do-
nation, it may be sent to Mr. V. P. Basham,
treasurer, Alma.

LAST week Bradford, a village in White Coun-
ty, had a local option election, and, we re-
gret to report, voted in favor of the liquor store
by a count of 55 to 48. This is a case in which
just a few stay-at-home votes probably would
have changed the result. The friends of pro-
hibition need to be on the alert and not allow
such things to occur.

REV. D. D. WARLICK, a superannuate member
of Little Rock Conference, passed away at
his home in Ladonia, Texas, last Tuesday, ac-
cording to a telegram received from Dr. W. C.
Martin of Dallas. Without further information
comment cannot be made at this time, except to
say that Bro. Warlick was one of the faithful
circuit riders who served hard charges on small
salary and was loved and honored by those
whom he served.

AN upward turn in the country's death rate
trend after five years of continuous decline
is reported by the Census Bureau. Deaths from
alcoholism increased; so did deaths from venereal
diseases.

DEV. I. A. LOVE reports that the protracted
meeting held for Hunter Church by Rev.
Neill Hart resulted in 28 additions to the church.
He has received this year 65 and has a class of
10 to be received soon. The good work by Bro-
ther Love is bringing Hunter Church back to its
former status as one of the growing and pro-
gressive churches of Little Rock Methodism.

REV. LESTER WEAVER, pastor of our church
at McCrory, writes: "We are closing out
the year in fine shape. We have just sent in all
our Conference Claims in full, plus. The Presid-
ing Elder is paid in full for the year. The pastor
is paid up to date. There is no indebtedness on
the Church. The congregation held up better
during the summer than ever before, and we
are having large congregations now."

THE SOUTHERN BAPTIST THEOLOGICAL
SEMINARY, Louisville, Ky., opened its 77th
session this fall with an enrollment of 316, rep-
resenting 29 states and nine foreign countries.
This great Seminary has educated a veritable
host of Baptist pastors and thus has been a tre-
mendous factor in the life of Southern Baptists;
and it is doubtless through their leadership, that
the Southern Baptists have made such marvelous
growth in recent years.

AS the guest of the Little Rock Civitans last
Friday noon, the editor had the privilege of
hearing Evangelist John E. Brown in an educa-
tional address point out the weakness of our
educational system. It is an address that should
be heard all over our State. It takes real cour-
age to express opinions that run counter to the
accepted theories; but it is wholesome to hear
unpalatable truths delivered, in love, by one
who is in position to know of what he speaks.

DR. S. PARKES CADMAN, the distinguished
pastor of the Central Congregational Church,
Brooklyn, and recently president of the Federal
Council of Churches of Christ in America, will
lecture at the Little Rock High School, at 5:15
p. m., Tuesday, October 15, under the auspices of
the Temple Men's Club. His subject will be "The
Modern Babylon," in which he will discuss the
religious and social questions of the hour. Gen-
eral admission 50 cents, reserved seats 75 cents
and \$1.

REV. E. K. SEWELL, our pastor at Marion, is
happy over the complete victory of the dry
cause in his community, where, in the local op-
tion election recently, there were 109 votes
against the liquor store and not one for it. He
gives Mayor S. V. Neely credit for keeping the
liquor store out of the community up to the time
of the election. Bro. Sewell also rejoices over
the good results of their centenary services, and
the fine meeting, led by Rev. C. N. Guice, which
followed. He thinks that the revival meeting
accounts in part for the 100% vote on the liquor
question.

MR. CYRUS W. TURPIN, who died Sept. 20,
for more than fifty years had served the
Church in connection with our Publishing House
at Nashville. He was regarded as an outstand-
ing authority on religious and current literature.
On his retirement two years ago, he was present-
ed by the House with a gold distinguished-service
medal in recognition of his more than fifty years
of service. He is survived by his wife, Mrs. Maud
Mooney Turpin, who is at the head of the Secu-
lar Press Service of our Church. She will have
the sympathy of the editors of the Church who
recognize her as one of their fraternity.

REV. H. B. VAUGHT, pastor of Asbury Church,
authorizes the announcement that his board
has purchased for a parsonage the property next
south of the church, No. 1209 Schiller Avenue.
It was originally a \$11,000 home, but the pur-
chase price is \$6,000. The old parsonage has
for several years been used for Sunday School
purposes and the preacher has lived in a rented
house. Last Monday night Bro. Vaught and
wife gave a fish dinner to his official board in
recognition of their faithful service. Almost all
the members were present, and they and Pre-
siding Elder Hammons and the editor did full
justice to the tempting repast.

CIRCULATION REPORT

DURING the past week the following sub-
scriptions have been received: Emmons
Chapel, St. Francis Ct., J. W. Howard, 100%, 6;
Marianna, Jefferson Sherman, 1; Haynes, H. W.
Jett, 1; DeQueen, A. W. Waddill, 1; J. F. Tay-
lor, 2; Camden, W. C. House, 67. Fine! Let the
good work proceed. The goal of 100% in every
charge in Arkansas is possible. Let all pastors
now get the ideal before their official boards so
that they may be ready at the beginning of next
Conference year. As 1936 is Centennial Year in
Arkansas, let us prepare to make it a record
year in everything. That includes circulation of
the ARKANSAS METHODIST. Ultimately all 100%,
why not next year?

ITINERATING ON CROWLEY'S RIDGE

IAST Sunday I fraternized with three churches
on Crowley's Ridge. As it was communion
Sunday at Forrest City, Rev. R. S. Hayden, the
pastor, delivered a very appropriate message,
and I had the privilege of assisting in the admin-
istration of the sacrament. It was gratifying to
note that practically every one in the large con-
gregation communed, that there was a large
number of men, and that many children were
among them. This is Bro. Hayden's first year at
this strong church. He is pleased with his peo-
ple and surroundings and the people evidently
appreciate him and approve his work. He has a
fair increase in membership and expects the
Benevolences to be paid in full on a larger ac-
ceptance than that of last year. I strolled about
the residence streets and was captivated by the
elegant appearance of homes, lawns, and general
surroundings. The great high school building is
a credit to the enterprise of the citizens. It now
has pupils from all the surrounding neighbor-
hoods, most of them conveyed in free busses.
The school for negroes is also worthy of high
commendation. There is now a C. C. C. camp
for negroes at work on reclamation near the city,
and the information comes that some splendid
educational work is being done and the char-
acter of the young negroes is high.

Learning that I would have the afternoon in
the city, Rev. E. J. Holifield, pastor of Colt Cir-
cuit, came after me and carried me to Forest
(spelled with only one "R") Chapel, ten miles
north of the city, where, with no notice of my
coming except that made at the morning Sun-
day School, a fine congregation assembled. It
was a tribute to the pastor rather than to the
editor; because these people have learned to do
what Bro. Holifield asks them to do. As may be
seen in his report in last week's paper, his charge
is making a marvelous record this year, and will
probably report to Conference the largest num-
ber of accessions on profession of faith of any
charge in North Arkansas Conference. All col-
lections will be in full, and possibly will run
over. Bro. Holifield is one of the most ener-
getic and resourceful young men in our ministry,
and he is ably seconded by his charming young
wife, who goes to High School in Forrest City
five days in the week, and then visits with her
husband on the other two. The ARKANSAS METH-
ODIST goes into all the homes except a few of the
recently received members, and Bro. Holifield
promises that they will have the paper before the
end of the year.

The road from the city to the chapel runs
largely on top of Crowley's Ridge. It is fear-
fully and wonderfully made, because the soil of
that particular elevation is as soft and light as
ashes. Consequently where it is has been clear-
ed of trees, it has eroded as no other soils in the
state have. Much of this road runs through cuts
that are almost canyons, or on narrow ridges be-
tween these yawning cuts. The Soil Erosion
Project may be able to do its spectacular work
in this region. Many most excellent people live
on the Ridge, but most of them have the major
part of their farms in the bottoms on either side.
Once this elevation, the only one east of the
main line of the Mo. Pacific Railroad, was cov-
ered with majestic monarchs of the forest. As
they have disappeared, much of the soil has gone
to join other pilgrim particles on their journey
to the Gulf of Mexico.

Returning to Forrest City, I proceeded to
Marianna and spent the night at the parsonage
home of Rev. and Mrs. Jefferson Sherman, hav-
ing preached in his fine auditorium to a qualita-
tively excellent congregation. This conservative

church, under the capable leadership of Bro. Sherman, is making a good record. The membership has been augmented by 42, and collections will be in full, possibly plus. Crops around Marianna are rather under standard for this splendid agricultural section, and yet our people do not propose to fall behind on church finances on that account.

Monday morning, on the train, I fell in with Rev. H. W. Jett, pastor of Haynes Charge, who was returning from his appointment at Lexa. He too is having an exceptionally happy year, having an increase of 75 in membership with prospect of all finances in full.

While I did not have the pleasure of seeing Presiding Elder G. G. Davidson, I learned that he was exceedingly popular and respected, and that it is almost certain that he will close his quadrennium on the Helena District with a 100% financial report and all other things equally satisfactory. Starting under adverse conditions, he is finishing a highly satisfactory term of service. Not the least interesting incident of this trip was that I returned with \$15.50 more than I had when I left the office.—A.C.M.

SEEING PORTLAND

LEAVING Los Angeles one morning, I was not able to reach Portland till the morning of the third day, because, having to return via Salt Lake City, I could not make good connections. I spent the larger part of a day waiting at Pocatillo, Idaho, and then stopped for a night at The Dalles, Oregon, in order to see the Columbia River valley by day. There are some rich irrigated valleys between Pocatello and Portland; but the greater part of the country is mountainous or high barren plains. The Snake River is a clear, swift stream; but the Columbia where I saw it, between Oregon and Washington, is wide and shallow and has very little agricultural bottom land. Passing Pendleton, Oregon, I could see the large stadium where the annual "round-up" was attracting a great crowd to witness the cow boys and girls do fancy riding. I did not have time to stop.

Having corresponded with E. Hofer and Sons, publishers of the Industrial News Review, I was met at Portland by one of their staff and quickly conveyed to their office in the top floor of the highest building in the city, from the windows of which may be had a fine view. In our correspondence I had been informed that Mr. R. D. Hofer, a son of Mr. R. M. Hofer, was an aviator with a transport license and that he would give me an airplane flight if I wished. He was soon on hand, and, as the conditions were favorable, we went to the landing field, which is a peninsula projecting into the Willamette River that divides the city into two fairly equal parts. Here we found a very complete station and Mr. Hofer's plane. Mrs. Hofer, who before her marriage had been Miss Dorothy Hester, a famous stunt flyer (See her story on page 11) accompanied us, and, with a map before her, pointed out the objects of interest as we flew over the city and some 40 miles up the Columbia River so that we might look down upon the Bonneville Dam which was in process of construction. This will create a large body of water, as the river is wide; but the dam is low compared with the Boulder Dam, consequently far less power and irrigation will result. Snow-covered Mount Hood, about 25 miles further east, over 11,000 feet high, was partially visible through the clouds. The silver thread of Multnomah Falls was also in sight. From an altitude of nearly 4,000 feet the country around was clearly observed, with its alternation of mountains and valley and stream. The valley of the Willamette is a checker-board of farms and orchards and forest. It includes much of the farming lands in the state.

Portland, with a population of 310,000, situated at the junction of the Willamette and Columbia Rivers, with a considerable elevation west of it, is one of the most important cities of the West. As the rivers are deep all the way to the Pacific Ocean a hundred miles away, it is a port and large ships are found in its harbor. With seven great railroads terminating there, Portland has unusual transportation facilities and supports a large trade in lumber, flour, meat, potatoes, fish, poultry, milk, butter, and various manufactured articles. I saw more wood-yards there than I have seen in any other city. This is due to the fact that in the Cascade Range are

great forests and mills, and consequently wood is the cheapest fuel.

An automobile trip through the residence section and the country adjacent revealed much natural beauty. The tall, slender spruce trees lend grace as well as shade to yards and lawns. Taking dinner with the family of Mr. R. M. Hofer, at his beautiful suburban residence, I found his two-acre yard filled with all kinds of trees and shrubs and flowers. The heavy rainfall in that section, with the warm weather, promotes a wonderful growth of vegetation. Oregon, with a high plateau on the east, lofty mountains further west, the fertile river valleys still further west, then the Coast Range Mountains bordering the Pacific Ocean, tempered by the Japan Current, has a variety of climate and products that make it an interesting state.

On this trip having seen California, Nevada, and Oregon, I turned my face eastward and after three days and nights was again in Arkansas, well pleased with my experiences and able to say that I had seen something of every state in the Union, and, after looking at much barren and mountainous country, glad to be once more in a land of many trees and much water. In spite of the fine cities and evidences of progressiveness, the chief impression made upon me was that of a vast and yet undeveloped country. With the impounding of its streams, irrigation and electric power may, in time, convert much of this unoccupied territory into flourishing farms, gardens, and orchards.—A.C.M.

INTERESTING INCIDENTS OF MY TRIP

AT Laramie, Wyoming, I formed the acquaintance of a very interesting gentleman, who told me that he was just arranging for the publication of "The Story of Will Rogers". Since I returned home, I have received a copy of the book which will be shortly reviewed. It is published by the John C. Winston Co., Philadelphia, at the moderate price of \$1. It should have a large sale.

While I was reading in the station at Pocatello, Idaho, a young man came up and looked hard at me, and said, "Are you President Grant?" Of course, I had to answer negatively. A few hours later, as I was standing on the platform, I found a very striking-appearing lady looking at me so long and hard that I became uneasy. Finally she approached and said: "You are not President Grant, are you? I said: 'No; but I must look like him.'" I discovered that I had been taken for Heber J. Grant, president of the Mormon Church.

At Portland, I had my first experience in flying, something that I had long desired to do. I found it a delightful mode of travel, especially if one wishes to get a correct idea of the appearance of the country. Naturally I was slightly apprehensive; but felt that I was in good hands, as my pilot, Mr. R. D. Hofer, was a licensed transport pilot, and his wife, who accompanied us, formerly Miss Dorothy Hester, was not only a transport pilot, but one of the most famous woman stunt-flyers in the United States. (See the story on page 11). It was a great privilege to have two such pilots give me my first air flight. The roar of the motor was so loud that Mrs. Hofer could not communicate by talking; but, with a map before us, she would write her explanations and comments and point out the interesting objects. We were up for about an hour and traveled about 100 miles.

After we landed, the Hofers took me to a restaurant where all kinds of fish and sea food were served. One dish was "Crawfish". I had eaten lobsters; but had not thought of "crawfish" as edible. However, these were almost as big as lobsters, and black, greasy and ugly. They had to be torn apart with the fingers, the claws broken with a nut-cracker, and the meat excavated with a nut-pick. The flavor was excellent; but with me, the process so slow that I might have starved while eating, if other food had not been supplied. These "crawfish" are found in large numbers in the Columbia River. I am deeply indebted to the Hofers for their hospitality and many courtesies.—A.C.M.

APPROXIMATELY 3,500 employees are actively engaged in combating the illicit liquor trade. When prohibition enforcement was transferred to the Treasury in 1934 there were about 1,300 agents, with 300 employed in the Industrial Alcohol Bureau.

BOOK REVIEWS

Will Rogers, Ambassador of Good Will; by P. J. O'Brien; published by The John C. Winston Company, Philadelphia; price \$1.00.

No personality in recent years has attracted more interest or attained a surer hold on the nation's affection than the keen and kindly humorist, Will Rogers. His death is sincerely mourned by thousands. P. J. O'Brien has collected in this volume many of the stirring events of his colorful life and much of his shrewd and witty philosophy of life. The reader will feel himself on familiar ground as he turns its pages and recognizes the old indomitable spirit of the man whom he admired. From the authentic biographical notes, many of them never before published, they will obtain a fuller knowledge and a keener appreciation of this one who left his personality indelibly stamped on this age.

Schoolhouse In the Foothills; by Ella Enslow in collaboration with Alvin F. Harlow; illustrated by Thomas Benton; published by Simon and Schuster, New York; price \$2.00.

This is a stirring account of a few brief years in the life of a real American girl given to teaching and serving a mountain community of fellowbeings less fortunate than she. Humorous and pathetic in turn are many of the events sketched for us, yet always drawn with a sympathetic, loving touch that helps us feel the worth as well as the needs of these simple, trusting fellow beings. The story of the faithful teacher's really marvelous accomplishments against seemingly insurmountable obstacles surpasses thrilling tales of fiction. Our eyes are opened to opportunities for service on every hand. The illustrations by Thomas Benton, one of our Southern artists, who stands in the front ranks as an interpreter of American people and their life, add greatly to the charm of the book.

Manuscripts: Preparing Them for Publication; published by Avon House, New York; price, 25 cents.

This is a volume from Author's Workshop Library and contains most worthwhile information that all writers should have. In addition to the very full, clear, and concise directions for preparing manuscripts for publication, a current list of best markets is added. If you write or are planning to write for publication this booklet will save time and worry for both you and your publisher.

The Psychology of the Audience; by H. L. Hollingsworth; published by the American Book Co., New York.

For individual study, for class-room use, or for discussion groups, this is a most excellent text. The chapters are well organized. Tables and charts add much to the interest and practical value of the text. Each chapter is followed by a list of practical conclusions. A careful study of the book will enable any public man to understand and influence his audience. It will also greatly aid in overcoming that dread malady, stage fright and will strengthen the speaker in innumerable ways. Following the text is a most worthwhile Bibliography, copious and suggestive.

Good Manners; by Beth Bailey McLean, M. S.; published by The Manual Arts Press, Peoria, Illinois; price, \$1.00.

The charm of good manners has its appeal for all. Good manners might be said to act as oil on troubled waters, or, at least, to be the oil that make the wheels of society move smoothly and help the individual to avoid friction which causes endless trouble. To help boys and girls of the high school age at this critical point, has been a serious problem, both for teacher and parents. Here is a text-book, "Good Manners," that will go far to solve that problem. Beth Bailey McLean, formerly associate professor of household science, Iowa State College, Ames, Iowa, is well prepared to present her subject, "Good Manners."

Prayers for Boys; by Herbert C. Alleman; published by Thomas Nelson and Sons, New York.

To the average child prayer is a natural expression of any heartfelt need. It is as natural to talk with God as to talk with father or mother. Often, however, one is puzzled to know how to express his thoughts, feelings and desires. This little book of prayers will serve as a guide and lead to a firmer grasp of the intimate relation that should be the anchor of every boy's life.

OUR GRANGE: THE BEAUTIFUL

(Tune, "America The Beautiful")
O, beautiful for brotherhood,
This Grange we all adore;
For high ideals and worthwhile
aims,
It lives forever more!

Chorus.

A worthwhile Grange, a living
Grange,
Oh, let this be our aim!
And crown with good our Brother-
hood,
With honor to our name.

Oh beautiful for younger feet,
Our Grange so tried and true,
Which holds a light to guide aright
Our Youth for trials due!

Oh beautiful for tired hearts,
Our Grange so great and strong!
It lends a hand and comfort brings,
Filling our hearts with song.
—Mrs. B. H. Leonard in National
Grange Monthly.

**Let's All Do This
Together**

(Apply this to Arkansas Meth-
odism.—Ed.)

This has been a critical year in Southern Methodism. The first year of a new quadrennium brought us a new financial plan. The great body of our membership had been pleading for the voluntary system of giving to the benevolent causes. The General Conference granted it. We believe in it. It is the sound Scriptural way of giving. It is democratic and lacks the high pressure atmosphere of other days. Our laymen all said, "Let us say what we'll give and we'll give what we say." And that challenge the church accepted and has proceeded upon the assumption that when a Methodist quarterly conference says of its own free will and accord that it will give much for the spread of the gospel at home and abroad, then that church can absolutely be counted upon to keep its promise. I believe in my church. I believe in the preachers in North Carolina. I believe in the laymen, the men and women who love God and His kingdom, to be found in all these churches in the Carolina.

The question now is: Shall we pay 100 per cent on every accepted quota for benevolences in every charge in North Carolina? Shall we keep our sacred pledge made to the Lord last fall? We didn't promise the elder or the bishop. We promised God that He could count on us. It is a matter of church conscience and of course we are trying to keep our promise to Him as He has always kept His promises to us. Every presiding elder in both conferences has individually pledged his District to come up in full. Our conference programs adopted by the annual conferences last fall are based on payment of one hundred cents on the dollar. Our preachers and our lay leaders are determined.

We can do this thing. We can win this victory for God. But we must win it first in faith before we win it in deed. Unless we believe that it can actually be done we shall fail. According to our faith, so shall it be unto us. As one united body of men and women, an army of faith with our banners flying, let us press on to this goal until victory is ours. It is God's will.

Why do we want to do this? Is there any compelling reason why

this difficult task should actually be accomplished? I think there is. In fact there are several real reasons that keep pressing upon me as I have been thinking about this matter all the year. Here they are:

First. Every dollar of this benevolent money is needed. Our programs are built on the assumption of "everything in full." Our preachers on mission charges, living on pitifully small salaries, need every dollar the church promised them. Our superannuates, with a stipend disgracefully small, will come up short of even that if we fail. Our general work waits for the reports of our financial fidelity. The situation in the General Board of Missions has been desperate for several years. The General Conference designated \$900,000 as the minimum need for our world-wide missionary work. But the quarterly conferences of the church accepted only \$541,125 of this amount. The budget of the Board of Missions for 1936 is \$800,178. So you can see that even if we raise every cent of our accepted quotas the Board of Missions must secure \$259,000 from other sources. And this minimum budget does not call for a single new missionary to replace our thinning lines. In view of a situation such as this the church should not falter and the best way to go forward is to pay our benevolences in full.

Second. It will strengthen the morale of Methodism in North Carolina. The church is in a critical hour. The forces that are against us are strong and aggressive. They are asking no odds. They are assailing for gain practically every area of our common life. I want us to meet power with power; determination with determination; greed with godliness. The world needs to be shown that the church is not weak and unworthy but strong and unyielding. Every victory we win builds our morale for the battle that is ahead of us. We can't lose on one line and win on the next. Methodism needs a lift. Here is our chance in the face of a world that may think we do not count. We must set the church in the center of power. The world watches.

Third. We can give a demonstration of loyalty and sacrifice to all Southern Methodism. Bishops and preachers have been asking me for six months, "How much are you going to raise in your area on benevolences?" I always answer, "One hundred per cent." They smile. They think I'm just talking. They hope to raise 95 per cent, maybe everything in full in some one conference, but not in a whole episcopal area. Here's where we step out in the lead. We expect every one of the 810 charges in the Tenth Episcopal Area to come up to conference with every dollar pledged on benevolences paid in or on hand. If this could be done (and it can!) it would be a signal to all Southern Methodism that when we pledge we pay and what one area can do any area can do. It is not from a sense of false pride that I want our conferences to lead the entire church. I want us to furnish a demonstration of what any conference can do if it will try hard enough and be willing to sacrifice. The church waits for such proof.

Let's all do this together. It will take every one of us working hard, believing, trusting, paying our part, but when it is all over what a victory it will be and how happy all of us will feel. I refuse to believe that it cannot be done and if it can be done it shall be done in God's name and for Christ's dear sake.—Bishop Paul B. Kern in North Carolina Christian Advocate.

**A Few Interesting
Things About (New)
Methodist Hymnal**

On receipt of a copy of the (New) Hymnal a few weeks ago, Mrs. Spore and I made a little study of it, with the view of discovering the extent of the use to which we could put it in our church. We gained several interesting items of information about it.

A number of my friends have asked me to put a few of the things which we learned in a form which could be published in the METHODIST.

In the first place, about two-thirds of the hymns of the (Old) Hymnal have been retained and within this number we have practically all of the hymns which are generally familiar in the church. In fact, we find that only one hymn, generally familiar in this church, is left out of the (New) Hymnal. That hymn is "One More Day's Work for Jesus." There are 241 familiar hymns of the (Old) Hymnal retained in the (New) Hymnal and 209 of these are hymns which we have actually used in Fairview Church in the past two years.

Quite a number of hymns in the (New) Hymnal are set to different tunes from the ones to which they were set in the (Old) Hymnal. It is interesting to note that, of this number of changed tunes—around 70—only three are tunes less familiar than the tunes to which the same hymns were set in the (Old) Hymnal. These three are "Guide Me, O Thou Great Jehovah," "On Jordan's Stormy Banks, I Stand," and "Take My Life, And Let It Be"; while there are at least 12 hymns, heretofore, and quite a number of others have decidedly more singable tunes in the new book.

Another interesting and welcome fact about the (New) Hymnal is that a great number of hymns and gospel songs which the average congregation has learned to sing and love from using such books as "The Cokesbury Hymnal," "The New Cokesbury Hymnal," "Spiritual Life Songs," etc., are included in this fine collection. There are no less than 50 such additional familiar hymns in our new book. Such hymns and songs as, "Take Time To Be Holy," "Lord Jesus, I Love Thee," "Softly and Tenderly Jesus Is Calling," "There Are Ninety and Nine," "Jesus Keep Me Near The Cross," "I Am Thine O Lord," "Brightly Beams Our Father's Mercy," and many others.

We find a greater collection of the music of the masters: Bach, Beethoven, Bortniansky, Gounod, Handel, Hassler, Haydn, Mendelssohn, Mozart, Muller, Nageli, Seemann, Sullivan, and others. Also the compilers of the (New) Hymnal have made greater use of the inexhaustible resources of German, English, Welsh, Scotch, and Early American folk music. Some of the most beautiful tunes of the new book are from this group.

The great men of literature are amply represented in the book. Such men as Addison, Bryant, Bunyan, Cowper, Fortunatus, Holmes, Kipling, Lanier, Lowell, Masefield, Milton, Thomas Moore, Harriet Beecher Stowe, Tennyson, Van Dyke, and Whittier.

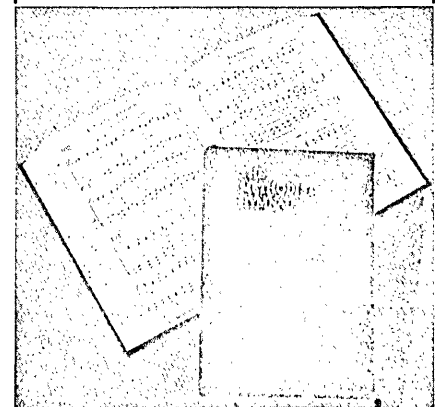
A wider and more usable collection of hymns from the great hymn-writers of the universal church, is also found in the (New) Hymnal. Charles Wesley, Isaac Watts, Horatius Bonar, Jane Borthwick, John Bowring, John Cennick, Elizabeth Clephane, Fanny Crosby, George W.

Doane, Phillip Doddridge, John Ellerton, Charlotte Elliot, Frederick W. Faber, Frances Havergal, Reginald Heber, John Keble, Thomas Ken, Henry F. Lyte, James Montgomery, John Newton, John Henry Newman, Frank Mason North, Ray Palmer, Edward Perronet, Samuel Francis Smith, are among the world renowned hymn-writers found in our collection.

We have many hymns based upon the Psalms and other Scriptural passages. There is at least one tune in the book which comes from Bible times (5). Practically all ages of the Christian Church are represented by both hymns and tunes, some of the Doxologies and Chants coming from the Second Century, and one hymn (429) coming from the early days of the Third Century. Such great churchmen as St. Ambrose of Milan (340-397), Bernard of Cluny, and Bernard of Clairvaux, Phillips Brooks, Clement of Alexandria, Henry Sloan Coffin, Harry Emerson Fosdick, Washington Gladden, Charles S. Horne, Martin Luther, St. Francis of Assisi, Wilbur Fisk Tillitt, John Wesley, George Whitefield, and others, have written hymns which add much to the greatness of our hymnal.

Another thing, true more or less of all hymnals but particularly true of ours, is the church-wide character of the book. Men and women of many denominations have written hymns and composed music for the universal church. Words and music from the pens of Anglicans, Independents, Congregationalists, Baptists, Presbyterians, Roman Catholics, Lutherans, Greek Orthodox, Russian Orthodox, Methodists Moravians, Unitarians, Reformed, Quakers, Protestant Episcopalians, and others are found in our book.

The Hymnal which is to be released in its First Edition today (This was written Oct. 1) by the three great American Methodist Churches is the greatest collection of Christian Hymns ever published. It will be more widely used and more greatly loved than any of its distinguished predecessors.—K. L. Spore, Texarkana.

**Has Your Church
Ordered the New
METHODIST HYMNAL?****It Is Now Ready---**

Will your Church be among the first to enjoy the use of this wonderful Hymnal?

Our FREE Hymnal Booklet describes all editions, with prices. Also explains the Easy Terms and suggested ways to raise the money. Write for copy NOW.

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"I Need Power"

(How D. L. Moody Discovered the Secret of Power).

During the years of 1873-1875, Moody and Sankey stirred all Great Britain after the manner of the leaders of The Great Awakening. It is said that in London more than two and a half million people heard their messages. "In Glasgow alone," says Dr. Andrew Bonar, "at least seven thousand members were added to the churches." It was during the Glasgow meetings that Mr. Moody told how he discovered the secret of power. He says:

"I remember two holy women who used to come to my meetings. It was delightful to see them in the congregation. When I began to preach, I could tell by the expression on their faces that they were praying for me. At the close of the Sunday evening service they would say to me, 'We have been praying for you.'"

"I said, 'Why don't you pray for the people?'"

"They answered, 'You need power.'"

"I need power?" I said to myself. 'Why I thought I had power.' I had a large Sunday School and the largest congregation in Chicago. There were some conversions at the time. I was, in a sense, satisfied. But right along these two godly women kept praying for me, and their earnest talk about being 'anointed for special service' set me to thinking.

"I asked them to come and talk with me, and we got down on our knees. They poured out their hearts that I might receive the anointing from the Holy Spirit, and there came a great hunger into my soul. I did not know what it was. I began to pray as I never did before. I really felt that I did not want to live, if I could not have this power for service. The hunger increased. I was praying all the time that God would fill me with His Holy Spirit.

"Well, one day in the city of New York—Oh, what a day! I cannot describe it; I seldom refer to it; it is almost too sacred an experience to name. Paul had an experience of which he never spoke for fourteen years. I can only say that God revealed Himself to me, and I had such an experience of His love that I asked Him to stay His hand.

"I went to preaching again. The sermons were not different; I did not present any new truths; and yet hundreds were converted. I would not now be placed back where I was before that blessed experience if you gave me all Glasgow—it would be as the small dust of the balance."

Moody's spiritual transformation made him a channel of spiritual enrichment to the ends of the earth. After this experience God found in him an instrumentality through which His omnipotent Spirit could accomplish His mighty work. Would that every servant of Christ might have such an epochal hour! Do we not need this divine power? A similar Spirit-empowered ministry would shake the world. O God, give us ten thousand Spirit-filled preachers!—Great Commission Prayer League, 808 N. La Salle Street, Chicago, Ill.

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THE ITINERANT DAUGHTER: HER STORY

By Mrs. Susie McKinnon Millar
(Continued)

As quickly as possible we got everything in readiness to move, and shipped our things to Andersonville. We followed in a few days. Beth was to remain in Wheeler and finish the school year. Sarah would stay in her Kentucky college. The Conferences had built a college at Andersonville and Margaret could hardly wait to get there and take up her school work again. We made the move without adventure or mishap. It was cold and rainy when we reached Andersonville. The president of the Andersonville Methodist College, Doctor Jackson, met us at the train, took us by the parsonage to leave some of our baggage and let father leave some one to get things ready for us for the night, then took us all out to the college for supper.

There was only one building at the college then; but to me that one college building looked very grand and imposing as we drove up to it through the night. The central part was four stories high with towers even higher, a flat roof with an iron railing around it, and the two wings were three stories high. To children who were not used to large, tall buildings, the college with its many lighted windows was simply grand and even a little awe-inspiring.

Inside we found the halls almost as long and wide as a church. They were warm and well lighted and furnished in a manner altogether new to us. The parlors and reception rooms where we went, (Margaret whispered to me, "to await the supper hour,") were large and tastefully furnished. The president and his wife and several members of the faculty were there to make us feel welcome and comfortable and they gave us children a good chance to observe everything in sight. We took advantage of our opportunity.

Finally we went out to supper. The students had had their supper and were in the study hall preparing their lessons for the next day. The dining-room was very large and had several long tables. Only one was set. This table was beautiful with linen, silver, china and glass, but to me the food was by far the most pleasing sight I'd ever seen since reaching Andersonville. I was hungry.

Everything went well until Malcolm, who had been placed by me, pulled my sleeve and said in a stage whisper: "Jane, what is this funny thing in this dish?"

I looked.

"It is an oyster," I whispered. "It's good to eat. Eat it. Eat it, honey."

He looked at it doubtfully and with curiosity, then tried to cut it with his spoon, then looked at me and said: "It slides too much, Jane. I can't cut it. How can I eat it?"

I was beginning to get desperate. I thought everyone was looking at us, so I said: "Just swallow it whole."

Malcolm tried and after almost choking he succeeded in swallowing it.

He made an awful face, then picked up his dish and passed it to me and said: "Here, Jane, you may have the rest of these, if you think they are good. I don't like them and I don't want any more of them, and I'd rather die some other way than by swallowing any more of these."

Everybody at the table laughed except me. I felt disgraced, but after a while the supper was ended and soon they took us to the district

Woman's Missionary Department

MRS. A. C. MILLAR, Editor

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

ASBURY AUXILIARY

The Missionary Society of Asbury Methodist Church held an all-day meeting at the church Tuesday, Oct. 1. After an inspiring prayer meeting, Mrs. C. E. Bennett, president, conducted the business session. Good and encouraging reports were read. Especially good were the reports by Mrs. H. B. Vaught, who is sponsoring the Young Women's Group, and also by Mrs. M. E. Couch, treasurer.

Mrs. P. C. Peterson was appointed secretary of children's work in place of Mrs. Robey who moved from the city.

The news from the Mission Bulletin was presented by Mrs. J. Muddock, Mrs. H. B. Vaught and Mrs. M. E. Couch. Mrs. H. H. Hazer, superintendent of study, formulated plans for the Mission Study Class, which will begin Monday, October 7. The morning session closed with an executive meeting of the officers.

After luncheon had been served, Group No. 3 had charge of the program with Mrs. P. C. Peterson as leader, who also gave the devotional. Hymns 633 and 423, with Mrs. M. W. Marshall at the piano. Mrs. Oscar Murrie led in prayer. A playlet, "The City Calls" (a mission-conference in Korea) was given by the following: Rev. H. B. Vaught, Mrs. J. T. Reveley, Mrs. H. L. Bond, Mrs. C. E. Bennett, Mrs. Blasingame, Miss Alice Vaught and Miss Ethel Pettus.—Mrs. P. C. Peterson, Supt. of Pub.

CONWAY MEMBERSHIP LUNCHEON

A joint luncheon meeting of all the Circles, served pot-luck style, was enjoyed by 130 members of the First Methodist Woman's Missionary Society and their friends yesterday at the church. The tables were elaborately decorated. Mrs. S. G. Smith, president, gave the devotion-

parsonage. We hurried to bed. We thought we were tired enough to rest anywhere and under any circumstances, but, alas! we rested very little, and mother said: "We certainly would have been resting under most adverse circumstances if we'd rested on these beds last night."

Father said: "This looks a little like the same district parsonage we left four years ago when you look at it from the outside; but I wish somebody would tell me how it could get this way inside."

Mother said: "You must remember that Brother J. J. Claud has been presiding elder of the Andersonville District for the past four years."

Father replied: "That is so and in that time he has had time to break his wife's spirit, spoil his children and wreck this place."

Mother said: "Plenty of soap and water and elbow-grease will help this place and we must pray and trust to God to heal the broken spirits and solve the other problems".

We all went to work as hard as ever we could and in a few days the place was as fresh and clean as soap and water and disinfectants and elbow-grease could make it. Even the torn wall-paper was mended and we were settled down into the parsonage and ready to begin a new phase of our lives.

(To Be Continued)

al, on diverse gifts but one spirit. Every member of the Missionary Society fills a place no one else can occupy, she said. The program was made up of a number by each Circle. No. 1 had a reading by Miss Wenonah Fay Baughn, assisted in costume by Jane Criswell; No. 2, "The Miracle," read by Mrs. W. C. Buthman in oriental costume; No. 6, a violin solo by Mrs. Boatwright, accompanied by Mrs. Towner; No. 11, a reading by Mozelle Mitchell and Sonny Rowlett, Mrs. Scales' pupils; No. 9, Mrs. C. J. Greene announcing mission study class beginning next Monday, subject, "That Other America." Miss Myrtle Charles announced the Week of Prayer for November 12-13. Members of Circle No. 3, distinguished by red paper caps surrounded their table decorated with "demons" and to the accompaniment of a tin-pan orchestra sang "All God's Chilluns Got Horns." No. 4 presented Misses Marjorie Clark and Helen Westmoreland in a vocal duet, accompanied by Miss Nan McHenry; No. 7, a skit, "Finding Circle 7." Mrs. Albea Godbold, chairman of the committee on arrangements, announced Circle No. 2 (Mrs. Sanford's) and No. 7 (Mrs. R. N. Wilson's) tied for unique table arrangements. The prize was a can opener and strainer. No. 9 (Mrs. V. D. Hill's) had the largest per cent present, 10 out of 11, the prize being a serving tray Mrs. R. W. Robins' Circle No. 6 was next with 20 present, about 89 per cent. Mrs. Ira A. Brumley was elected to the Board of Christian Education. It was announced that Miss Myrtle Myrick's class of junior girls had made tea towels for the church kitchen.

HICKORY PLAINS MISSIONARY SOCIETY

We are still meeting every two weeks and have only failed a few times to have our meeting all this hot weather.

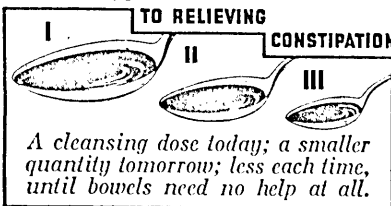
We are canning fruits and vegetables for our Orphanage and plan to can a beef soon for it, too, and to take it all up to the Orphanage again as we did last year.

It is a wonderful trip for us to go and see our Orphanage and to

NO UPSETS

The proper treatment for a bilious child

THREE STEPS



ANY mother knows the reason when her child stops playing, eats little, is hard to manage. Constipation. But what a pity so few know the sensible way to set things right!

The ordinary laxatives, of even ordinary strength, destroy all hopes of restoring regularity.

A liquid laxative is the answer, mothers. The answer to all your worries over constipation. A liquid can be measured. The dose can be exactly suited to any age or need. Just reduce the dose each time, until the bowels are moving of their own accord and need no help.

This treatment will succeed with any child and with any adult.

Doctors use a liquid laxative. Hospitals use the liquid form. If it is best for their use, it is best for home use. The liquid laxative they generally use is Dr. Caldwell's Syrup Pepsin. Any druggist has it.

know where and how our donations are used. This holds true for any Missionary Society.

Any Society will find themselves well paid if they will take their donation and go in a body and visit the Orphanage and Mrs. Steed will gladly tell you anything you wish to know about it and the children.

We held our election of officers our last meeting day, and again we voted our pledge for the coming year to be ten dollars.

We have purchased rugs for the kitchen and dining room at the parsonage and also purchased a kitchen cabinet to be used there.

We are doing our best to get the men to help us fix up the grounds in front of our church. We have some work done on it and we expect to have it fixed before winter.

We are making new linen scarfs for the piano and tables, and Mrs. O'Quin donated lace for the table scarf ends and Mrs. D. N. Speight will make lace for piano scarf to match.

We plan to have a written report and several representatives at the Quarterly Conference at Providence, Oct. 12.—Mrs. D. N. Speight, Reporter.

MONTICELLO DISTRICT COACHING DAY

The Monticello Coaching Day program was held September 26, in the Dermott Church, under the supervision of Mrs. W. R. Burks, District Superintendent.

Mrs. V. O. Buck, District Secretary, presided.

The devotional was conducted by Mrs. Willoughby of McGehee.

Others participating in the program were: Mrs. W. R. Burks, Mrs. V. O. Buck, Mrs. Walter Massey, Mrs. Eastham, Mrs. Thompson, Mrs. Howell Sessions, Mrs. C. A. Oswal, Mrs. Bruce Wroten, Mrs. Karl Neil, Mrs. E. S. Sponenbarger, Mrs. T. A. Prewitt, Mrs. W. P. Haisty, Mrs. J. J. Harrell, Mrs. J. A. Gabbie, Mrs. W. A. Peacock, Mrs. Van Harrell, and Miss Eunice Hyde.

The subject material of the text, "That Other America," was very effectively presented by use of maps, plants, exhibits in handicraft, flags, etc., from Pan-American Union, topic discussions, supplemental book report, news reel, and a playlet.

The Findings Committee made the following report: (1) That the study program is providing the Women's Missionary Society with definite information on world problems; (2) Provides us with an international-mindedness; (3) Leads to a solution of world problems in the light of Christianity.

That the weaknesses of the study program are as follows: (1) Poor teachers who lack interest and zeal in the study program; (2) Insufficient material; (3) Failure to reach entire membership; (4) By considering mission study classes as an end in themselves, rather than achieving the purpose.

That these weaknesses may be overcome by: (1) Trained leadership; (2) By ability to stimulate an interest and co-operation on part of the membership by participation.

Last but not least, striving to attain the standard requirement of achievement for Council credit.

To Mrs. W. R. Burks, who has so ably and efficiently appropriated and presented the material provided by the Mt. Sequoyah Leadership Training School, and who has given us the benefit of her training through her earnest preparation and careful arrangement of today's program, we wish to express our heartiest thanks and appreciation; we wish to further indicate this expression by carrying out our fall ex-

tensive study, "That Other America," to the fullest, by the enlistment of the largest number of women and in securing the most intelligent participation.

To the Dermott Church, who has so hospitably opened their doors and hearts for our entertainment and comfort on coaching day we extend our sincere thanks.

Sixty-six were in attendance.—Reporter.

STRONG AUXILIARY

The Woman's Missionary Society at Strong entertained in the basement of the church September 8, in honor of Mrs. C. A. Love who was celebrating her seventieth birthday. She is the oldest member of the Auxiliary.

After a short devotional the honoree was showered with many lovely gifts.

Refreshments were served to thirty guests.—Mrs. Frank Pagan, Reporter.

NASHVILLE AUXILIARY

The Nashville Auxiliary has completed the study of "That Other America," by John Mackay. Under the capable leadership of Mrs. O. E. Holmes four meetings were held. A 100 per cent attendance was had and much interest was manifested.

Spiritual devotionals were given, preceding each meeting and carefully arranged programs, tending to increase the interest in our Latin American neighbors and a desire for a broader vision of world brotherhood resulted from the study of this book.

At the last meeting, held in the home of Mrs. B. L. Thompson, a pot-luck luncheon was enjoyed. A miscellaneous shower was given as a surprise to Mrs. Holmes, a small token of appreciation for her splendid leadership. Many beautiful gifts were received.—Mrs. T. A. Hutchinson, Supt. of Pub.

CABOT AUXILIARY

The Edith Martin Auxiliary of Cabot met in the home of Mrs. O. M. Plummer, Tuesday afternoon, Sept. 24. Mrs. D. W. Futrell led the program on Health Work in Korea. Talks were given by Mesdames Ivan Ross, Ella Rickett and Ben Henry.

The president, Mrs. H. M. Dodson, announced that Coaching Day would be held at Conway, Friday, Sept. 27. We were glad to have as new members Mrs. R. E. Gilmore and Mrs. Earl Rawls.

At the close of the meeting the hostess, assisted by Mrs. Dodson and Mrs. T. B. Monk served a dainty salad plate to twenty members. The next meeting will be a business meeting Tuesday afternoon, October 15.—Mrs. Ben Henry, Supt. of Pub.

ZONE MEETING AT PANGBURN

Zone No. 2 of the Missionary Society in Searcy District, met at Pangburn, October 1. In many respects this was the most successful meeting of the year. Space forbids mentioning all the numbers on the program, but it was good from beginning to end. The registration came almost to the hundred mark. Several other denominations were represented showing a unity of feeling in the work.

Zone Chairman Mrs. Griffin of Heber Springs, presided over the meeting. We were very fortunate in having our Presiding Elder, Bro. Hook with us; also Bro. Brumley of Conway who is conducting a Standard Training School at Pangburn. Other preachers present were Bros. Bumpers from Heber Springs; Patty from Beebe; Franklin from Bald Knob, and Howerton who was host

pastor. These preachers added much to the program by their presence, splendid talks and prayers.

The Heber Springs Auxiliary by means of a short play showed the importance of being unselfish and having the true Missionary Spirit.

The Kensett Auxiliary in a forceful manner, gave a demonstration of the importance of paying all the Auxiliary pledges.

Both of these numbers inspired us to want to reconsecrate ourselves to the work and to do more in the future than we have done in the past.

The crowning event of the program was the arrival of our dear missionary, Miss Pearl McCain, who is home on a furlough from China.

Searcy District feels proud and honored, yet grateful to God for choosing one from our own number to go on such a noble mission. Her talk on China was not only enjoyed and appreciated, but full of inspiration. It made us realize more than ever the great need for Missionary work in that country. Our prayer is that God will continue to bless "Miss Pearl" in her work, by giving her health and strength and a spiritual power that will enable her to go back and carry on the great work she has undertaken. We thank God for the Missionary Spirit of the Missionary Society.—Mrs. C. W. McGiboney, Secretary.

COACHING DAY AT MARKED TREE

Coaching Day for Jonesboro District was held on September 27 at Marked Tree, with Mrs. Hinkel Pewett, District Secretary, presiding. Rain fell throughout the day, but more than 175 attended the meeting. The rare privilege of having three Conference officers in attendance was highly appreciated. Their presence was an inspiration, and their participation in the day's program was of untold benefit.

The Rev. Sam B. Wiggins, presiding elder, conducted the very inspiring devotional, using the hymn, "Jesus Calls Us," as his subject. The women of Jonesboro District are very fortunate in having this godly and "missionary-minded" presiding

elder. For this occasion he had prepared typed programs in booklet form, with attractive harvest scenes ornamenting the outside cover.

The following committees were appointed: Courtesy, Mrs. H. H. Blevins, Jonesboro; Mrs. F. M. Sweet, Monette, and Mrs. Don C. Holman, Dell. Platform, Mrs. J. J. Hickman, Marked Tree; Mrs. A. P. Patton, Jonesboro, and Mrs. C. L. Wylie, Blytheville. The Platform committee introduced the visiting Conference officers: Mrs. E. F. Ellis of Fayetteville, Conference President; Mrs. J. W. Crichlow of Helena, Conference Superintendent of Study, and Mrs. J. E. Critz of Blytheville, Conference Superintendent of Supplies. The committee also presented the 24 preachers of the District who were present.

Roll call of presidents and superintendents of study showed 24 Auxiliaries represented.

Mrs. Sam B. Wiggins, District Superintendent of Study, had charge of the program for the coaching of study leaders in the book, "That Other America," by John A. Mackay. Mrs. Wiggins named a Findings Committee, after which the following program was given:

Why Study Missions?—Round Table.

Methods of Teaching—Mrs. J. W. Crichlow.

The morning session closed with a brief reception to the visiting Conference officers, who with Mrs. Abner Sage, Mrs. Hickman and Mrs. Curtis Noble of Marked Tree, formed a receiving line at the entrance to the church dining room. All enjoyed the delightful luncheon served at tables beautifully decorated in autumn flowers.

The afternoon session:

Meditation—Mrs. Pewett.

Vocal Solo—Mrs. J. Abner Sage, Jr., of Marked Tree.

Address—Mrs. E. F. Ellis.

Plea for Help in Supplies Department—Mrs. J. E. Critz.

Physical Background of Latin America—Mrs. H. M. Lewis of Wilson and Mrs. J. T. Randle of Joiner.

Opening Question Box.

Report of Findings Committee.

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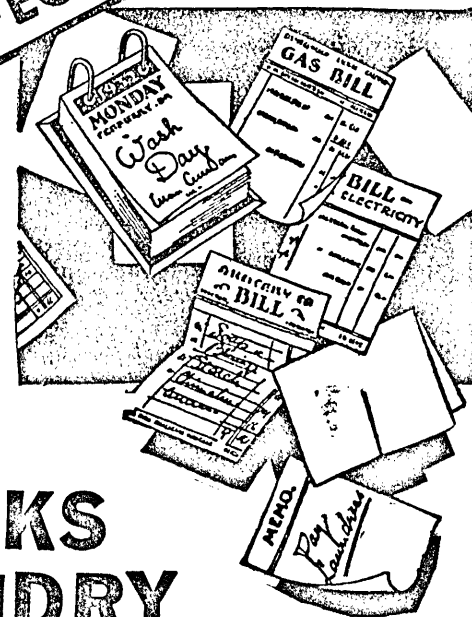
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with an offering taken and report of the Courtesy Committee, the meeting was closed with prayer by Mrs. E. K. Sewell, of Marion.—Mrs. J. F. Fogleman, Recording Secretary.

AN INTERESTING LETTER

Dear Friends and Loved Ones far and near: After sailing the high seas for a month we arrived in New York "all safe and sound" on the evening of Sept. 27. We were overjoyed at seeing Mary Foreman and Lorena Kelley on the pier, together with our beloved Mrs. J. W. Perry, Mrs. G. R. Bassett of Baltimore, Mr. John Sheffey and Mrs. Alex Horner of New York City, and Mr. and Mrs. Edward Dudley of Long Island. Mary Foreman and Lorena Kelley sailed at 12 o'clock the same night for Europe, where Miss Kelley will study French in Brussels and Miss Foreman tropical medicine in Antwerp.

Many of you are wondering why we did not arrive here in August as we had planned, but we postponed our sailing for a month so as to be present at the Conference presided over by our General Secretary, Dr. W. G. Cram, who made an official visitation of the field in July. It was our pleasure to travel with Dr. Cram as far as Elizabethville, Congo Belge, on our homeward journey.

The highest points of our trip were: visits to Victoria Falls; Cecil Rhodes' Tomb in the Matopa Hills near Bulawayo; beautiful Cape Town; the Island of St. Helena so permeated with the history of Napoleon; Teneriffe, the largest of the Canary Islands; and London, with all that it means to Americans, who claim England as the country of their forefathers.

The voyage from Cape Town to Southampton was made by English steamer, the Llandoverly Castle, and was most pleasant until the last part of it when we encountered a terrific gale in the English Channel. The captain received five S. O. S. calls from ships in distress in the channel and we went miles out of our way to try to rescue the crew of an oil vessel, only to find upon arrival that they had been rescued by another steamer.

The last ocean lap was made upon the S. S. Hamburg, a German liner, and took seven days. It was the Hamburg's one hundredth voyage and there were many interesting festivities on board.

Last, but far from least, was our great happiness at finding so many wonderful letters and packages from you, here at the Prince George Hotel. In good old English let us say, "Thank you," and in the words of our beloved Africans, "Lusaka, lusaka luleki!"

Please write to us again, very soon.

Yours, in the Master's service—
Edith Martin, Harrison, Arkansas;
Dora Jane Armstrong, Lexington,
Virginia, Box 75; Ethel Shuler
Smith, Bowman, South Carolina.

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Christian Education

College Religion and Its Special Influence

We have just received a touching confidential letter from a father and mother who are about to send their first-born son to college. We can feel that they are sending him with no little fear and trembling, because of the many cases they have known in which young men and women have come back from college "with very little interest in religion or even with an antagonism to religion in their hearts."

It is, of course, not surprising that God-fearing parents should harbor such fears. However, as this particular youth is going to an institution of our own Church, in which more than ordinary stress is placed upon Christian character and Christian activities, we feel that these parents should have a great deal of confidence that their son will be surrounded by influences unusually helpful. To be sure, we must admit that the problem is not an easy one. Even some Church-supported institutions are guilty before God because of their failure to magnify the religion of Christ in various ways; but, on the other hand, we wonder whether the grave difficulties facing the present-day management of an institution of learning are generally appreciated.

There is considerable testimony that the general attitude of students, especially in the large American universities, is "indifference rather than hostility to religion." In some places, it must be admitted, bitter hostility is still in evidence. The pastor of a large Methodist Church, in a university town, reports that he finds that not over 30 per cent of the 1200 students from Methodist homes attend any religious service with any degree of regularity. He adds that the mood of that campus toward religion and the Churches is utter indifference. They are not questioning religion, but silently ignoring it. On the other hand, this pastor finds a group among the students of whom he says: "They are a bit of the finest young folks with whom it has been my privilege to work in a rather long experience with youth. They are eager, able, active and deeply consecrated to the work. When I grow discouraged over the general outlook, I think of them and take heart."

Not a few others, who are familiar with present-day religious conditions in the colleges would substantiate such a testimony. Most of us have found such a group of consecrated and intelligent young people with whom it is possible and profitable to associate. The cloistered seclusion of college life makes such association particularly helpful in the lives of those who have been properly trained in a good Christian home. A recent article in the Christian Advocate (New York) states the case clearly: "Some young people bring to college a depth and reality of religious conviction which is proof against the religious chill of the average college classroom. The boy or girl who had no genuine religious experience in pre-college days and who has failed to observe that the professed religion of his parents found convincing expression in their thoughts and acts may well be indifferent. The slipshod religious educational methods of the Church School have left him untouched and, though joining the Church as a matter of routine, the

relationship has held no vital meaning for him. In the freedom of the college life with its many calls to his expanding intellect and emotion, it is not strange that a freshman with such a background steps out into a different world. He may register as a Methodist, but he is quite ready to confess that the name means nothing to him."

The Advocate also points out that those groups in college life that gladden the hearts of Christian workers are the young men and women who brought religion with them into college, some learning it in homes so pervasively Christian in their spirit that no child could doubt its reality, while others "caught" the contagion from teachers or associates in whom religion was the central and vitalizing force. The Advocate says truly that "colleges have their own shortcomings. Few of them in these days are hotbeds of faith. But the way to keep our children from that indifference which college life seems to make so easy, is to live the life of the Spirit ourselves, to make religion central and contagious in our homes. Then it will be impossible for our boys and girls to be indifferent to its claims. They will know that there is something in it."

In other words, why expect the college to work miracles? It is difficult indeed to make bricks without straw. It is more difficult to make a finished product of genuine Christian character and usefulness out of the raw material which is sent to our colleges from some homes—homes in which religion is really a stranger, in which such a thing as the family altar is unknown, in which the Bible and the Church paper have no place, in which the parents have never seemed to realize that either they or their children have immortal souls. We must not expect college faculties to do the im-

possible when so large a percentage of young people come from so-called homes like that.—Reformed Church Messenger.

A PARODY ON THE PRODIGAL SON

By Rev. I. L. Claude

A certain son had a father and mother; lovely parents. The young ambitious father said to his boy: "My boy, there are many things in the world, many things to desire. Others are getting what they want and so I am asking you to give to your mother and me the time which rightly belongs to you." And so the poor helpless child surrendered to them his most precious birth-right. These parents then gathered together the most valued hours of both day and night and took their journey into the most fascinating, nearby Land of Paganism, and there they worshipped at the shrine of Mammon seven days in the week, saying, "Every fellow for himself and we are going to have our share."

Yes, and they spent many precious hours in the brilliant and luxurious park of Vanity Fair, testing the ancient Epicurean philosophy of "Eat, drink and be merry." And so for many years they spent their time in Lord Chesterfield fashion, going the silly round of business and pleasure.

When they had spent all the time which rightly belonged to the lad, there arose a mighty stir in the community, for as the gossip went, this father and mother had come to their senses because recently their reckless son had given them a severe shock. So they went to their pastor and friends for comfort, but they could not give them much consolation.

Then they said to themselves: "How many parents whom we know are enjoying their sons and rejoicing in their noble achievements and

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now we are disgraced by our own blood, even our son? We will arise and go to our son and say to him, 'Son, we have sinned against you and before God. True, we are not worthy to be called parents any longer, but, pray, won't you give us a chance to redeem ourselves? Won't you heed our advice?' But as soon as the young man saw them coming he mocked their concern and scorned their advice and continued on his downward course.

Bye and bye the worst came, and this father and mother wept bitter tears saying, as David of old said, "My son! O my son! would to God we had died for you. My son! my son!" Many friends came to give comfort, but comfort seemed in vain. Their pastor was kind to them in their grief, but thought to himself, if they had lived for this boy they would not have to wish they could die for him now.—Hulbert, Arkansas.

HENDRIX COLLEGE NEWS

Due to an increase in enrollment and to a need for a more adequate stage, the Hendrix chapel building will be enlarged to meet the demands. The rear of the building will be extended 22 feet to provide seating accommodations for assemblies and concerts. The stage enlargement, made by extending it 14 feet into the interior of the building was made necessary in order to afford better facilities for dramatics, which work is expected to play a larger part in college life under the direction of Prof. Robert Capel who has succeeded Mrs. Susan C. Dowdy as head of the Dramatics and Speech Arts Department. The work will begin within the next week. Regular chapel programs are to be held in Axley Gymnasium until the remodeling is over.

Speaking on "My Job", Dr. Matt L. Ellis, head of the Library Department and Professor of Political Science, told Hendrix students and faculty members in a recent chapel address that our new educational system calls, and calls loudly, for a library furnished with equipment, collections and staff which will represent adequate library service. The library is the real key to the meaning of educational experience. After declaring that America's mania for record-breaking quantities had had its influence on libraries and their work, Dr. Ellis said that now quantity, or the number of volumes, did not count for so much as what books the library possessed and to what use they were put. He gave figures showing the reserve book turnover for the Hendrix library during the first two weeks of school and said that Hendrix students were doing reading in excess of that done by average student groups.

Improvements in the library made possible by the donation last spring by the General Education Board of New York City, will probably be completed early this month. A double deck has been added to the stack-room and with the new equipment space for shelving books is twice as large as formerly. Sixteen tables have been built at the rear of the stack-room for use by students in independent study. Each of these tables is equipped with a desk, bookshelf, chair and lighting service for use both day and night. The lobby, when completed, will contain the loan desk, card catalogue, and bulletin boards. Partitions separate this section on the first floor from the large reading rooms. The reading rooms will be equipped with new tables with individual student lamps which, with other arrangements to be made, will

provide students with a place to study in comfortable and attractive surroundings. To the main reading-room of the library is being added a second story approached by a double stairway from the lobby. The south half of this story will form a periodical room and the north half will be used by the new Department of Art.

PROGRESS IN TEXARKANA DISTRICT

Our work in Texarkana District, under the leadership of Presiding Elder Sadler, is progressing nicely. The Bible Conference, held at First Church, was one of the best in the entire series. Quite a fine group of preachers came in from over the District and several out-of-town charges had good delegations. Bro. Glenn did everything possible for the convenience and comfort of the speakers and workers attending. Continuing the work in this District, Brother Baugh is leading in a Cokesbury School with Pastor Walsh at Horatio this week. The week of the twentieth of this month Brother Glenn of First Church is to hold a Standard School for Bro. Waddill and his people at DeQueen. Brother Sadler is closing out another splendid year on the District and is greatly loved by both people and preachers.—Clem Baker.

TWO SPLENDID WEEKS IN THE PRESCOTT DISTRICT

We have just closed two of the best weeks of the year working with Presiding Elder Hundley and his fine people in the Prescott District. First, there was the Training School at Hope for that end of the District, with Dr. Smart, Miss McRae, and Brother Harrison doing the teaching. Hope, Emmett, Blevins, and Prescott Charges joined in this School. In the afternoons of this same week, a Bible Conference was held at Hope, with Dr. Smart and the writer as speakers. Since I was not in the night sessions of the Hope School, I held Training School for Brother Cade at Murfreesboro for six nights of this week. The good people of Murfreesboro rallied to the school and it was a delightful week. Rarely have I been in such a sweet home as that of Brother Charlie and "Miss Hope" and their two sweet children. Brother Cade begins his revival meeting next Sunday assisted by Bill Arnold from Hazen. Continuing our work in the Prescott District, five Training Schools were held last week. Miss McRae, with Bro. Wilkes at Gurdon, reported one of the best schools she has been in this year. In fact, Miss Faye came back to the office all excited and pepped up over Gurdon. Brother Baugh had a good week with Bro. Cade at Delight. In addition to the School at Delight, he held a fine Institute at Saline. With the School as at Murfreesboro and Delight and the Institute at Saline, all the churches on Brother Cade's charge had been reached during this two weeks' period. Rev. A. C. Rogers of Emmett was our teacher last week in a school for Mt. Ida Charge, held at Norman. Brother Fred Arnold made diligent preparation for the School and, while we have not yet had the report, we understand it was a good School. We have no more competent worker in the whole Conference than is Alva Rogers. It was my privilege last week to work in a "double header," teaching a class in the afternoon at Glenwood and at night at Nashville. T. M. Armstrong, and O. E. Holmes were the co-operating pastors, and no better co-operation can be found anywhere than that given by these two popular preachers. It was a gracious experience to be with them. This

turned out to be the second best week I have had this year. My best week was at Magnolia, with Brother Clegg, in March, where I had a class of 55. Brother Hundley is closing out his four years on this District, still working as hard as if he had just started on his first year. This elder has traveled and worked harder than almost any man among us this year and the results are showing in the love and loyalty which we found everywhere for the elder.—Clem Baker.

ARKADELPHIA DISTRICT

A Bible Conference for Arkadelphia District was held at First Church, Hot Springs, with Brother Dedman serving as the gracious host. We began on Thursday afternoon with two services a day, closing at noon Sunday. In addition to Dr. Smart and the writer, Mr. C. K. Wilkerson of Little Rock and Pro. J. P. Womack of Arkadelphia appeared on the program. Several preachers from over the District attended and several churches had good delegations. All the local pastors, including Brother Dedman, Brother Simmons, Brother Tucker and Brother Brewer, attended and worked diligently for the success of the Conference. We had a good time at Hot Springs. While Dr. Smart was preaching at First Church on the concluding Sunday, I had the delightful experience of preaching for Brother Brewer at Oaklawn. Bro. Brewer has had one of the best years in the history of this church. The Sunday School is much larger than in preceding years and everything looks forward to closing out in fine shape. It was a happy experience to have in my audience, Rev. Roy Farr and Rev. E. D. Hanna. Rev. J. R. Dickerson, who lives in Hot Springs attended every session of the Bible Conference.—Clem Baker.

PRESIDING ELDERS LOYALLY SUPPORT CONFERENCE PROGRAM OF CHRISTIAN EDUCATION

Within the last month I have been in a Bible Conference in all seven Districts in Little Rock Conference. In each case the Presiding Elder of the District was present throughout

the Conference and presided at all the sessions. Each threw his unstinted support to the success of these meetings. Dr. Smart, who contacts half of Southern Methodism, remarked more than once to the writer that he had never seen more wide-awake, more progressive, and a more loyal group of Presiding Elders than we have in Little Rock Conference. We are closing out one of the best years in our history, and these Presiding Elders we are to give credit for a large share of the success. Without them we could make but little progress.—Clem Baker.

WESTMOORLAND TO BECOME A FOUR YEAR COLLEGE

Announcement is made that Westmoorland College, San Antonio, is becoming a four year college. Westmoorland has a great history of service back of it, and with a strong faculty is in position to render fine service in the Southwest. It will be the only four year denominational college in that great section. Few finer fields for a college of that type can be found anywhere. Situated on the borders of a great city, in a physical atmosphere that is altogether friendly to good health and with a vast territory to draw from it is in position to render unusual service in its field.

We congratulate President W. W. Jackson and his associates in this dawning of a day of larger service in the educational field, and heartily wish for that institution success beyond the dreams of its most loyal and hopeful friends.—Southwestern Advocate.

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CHURCH NEWS

ARKANSAS METHODIST ORPHANAGE

"I have set the Lord always before me; because he is my right hand, I shall not be moved".

As I approach the time for furnishing the ARKANSAS METHODIST with these notes concerning the Orphanage, so much happens that I can hardly tell what would be more interesting to our people.

Last Tuesday I attended a Brotherhood Meeting of Dr. J. D. Hammons at First Church, Little Rock, and he kindly gave me an opportunity to say a few words. When the meeting was over, the Educational Secretary, Mrs. Clay Smith, came over to me and said, "I do not have any doubt about First Church, we love the Orphanage and we will take care of its interests". I wondered when I walked away if this sentiment was in all of the churches. First Church, Little Rock, under the present leadership of Dr. Reeves and others has never failed to do large things.

Some of our people get confused because we do not keep the children in our Home. Our theory is that any child given to us is better off in a private home than in an institution and hence we endeavor to get good homes for them.

I am quite sure that every preacher, from the Bishop on down to the writer, believes in our work and will do a better thing this Christmas than ever before.

I beg you brethren to begin to talk about it and to organize for the Christmas Offering. Heretofore many of our preachers have simply left it to the Sunday School, but it is meant that every man, woman and child, regardless of church connection, in the community have an opportunity to give.

This has been a very happy year for me and I hope to be with all of the brethren at Conference and enjoy the renewal of acquaintance and contacts with the many friends that I have in the State.

With highest personal regards for all, I am, James Thomas, Executive Secretary.

HICKORY PLAINS NEWS

Our Church and Sunday School are still at work every Sunday. It seems to be the general rule in every church that there are the faithful few who are always found at their church on Sunday morning regardless of heat or cold, and there are some who never attend church only in times of a big meeting and at other times forget when the regular preaching day arrives. We are blessed in our Sunday School by having in Mr. J. M. Jackson a superintendent that is always at Sunday School unless sickness prevents.

If all teachers, parents and children of the church were as punctual, we would always have a full School.

We have a splendid Junior Lea-

gue and Young People's League. The Juniors have their lesson in the Sunday School room. The League lessons are interesting and everyone is welcome to come and listen in either with the young folks or with the Juniors.

Bro. Simpson delivered a fine sermon Sunday night. Ofttimes we, the congregation, are like the parable of the sower and seemingly the word all falls on stony ground and withers and dies or else it is choked by briars and weeds.

We who profess to be Christians and who have taken vows of the Church, grow so indifferent that we even forget when the day for church services arrives unless our pastor mails us a card. I wonder: Shall we expect to receive a card telling us when our Lord is coming?

Be sure, you will not receive any such notice; yet we vow to support our church and then forget all about it and go visiting or maybe send our children some time.

How do we know they go when we send them or do we know they behave or show proper respect for the house of God when they do get there? We had best go back and read the book of Deuteronomy and others written by Moses. God commanded that they teach their children and tell them how to live. Lots of folks follow only one commandment, "Be ye fruitful and multiply and replenish the earth." Then send their children out to Sunday School and church service, as Bro. Simpson said in his sermon the other day, they go to sleep and don't know where their children are, nor what they may be doing.

I wish that more parents could have heard his fine sermon on his regular preaching day the third Sunday in September, but they forgot it was preaching day. Sad, sad to have as an excuse, "I forgot."

The past week we have indeed been fortunate in having with us Rev. Marshall Steel from Winfield Church, who brought some wonderful messages during the four days he was here. He brought us soul-stirring messages of a "Living Christ" and a livable Christianity. Those who attended every service were truly blessed. Several from the other churches on the circuit attended at night.

Edwin Simpson was the only one uniting with the church during this time.

We were indeed happy to have Bro. Steel, who stayed at the parsonage at night, but he and Bro. Simpson and family visited with us all during the day and we can say that Bro. Steel is a real Methodist preacher for he loves fried chicken. —Mrs. D. N. Speight, Church Reporter.

RICHMOND CHARGE

We have had a good year, but a hard one in some ways. Most of the farming is done in Red River bottom, and the crops were washed away twice, they planted the third time during the last days of June, and then no more rain until the last few weeks, therefore no crops in the bottom. We have had good meetings from Brothers Louis Averett, O. C. Birdwell, L. C. Gatlin, and A. W. Hamilton. We hope to be able to bring everything out in full by Conference, for we are serving a faithful people, who do not give up easily.

When we came here we found no parsonage, for the parsonage had burned while Bro. Pickering was pastor here. We rented a house last year, but we bought a nice house joining the church, with five acres of land, and will lack only about

\$250.00 of having it paid out by Conference.

Mrs. W. M. Sykes, whom all former pastors will recall, suffered a stroke of paralysis in August, from which she has not recovered, but is improving.—W. C. Lewis, P. C.

REVIVAL AT COVINGTON, TENN.

Rev. S. M. Yancey of Fayetteville, Arkansas, has just finished a meeting at Covington, Tenn. The music and Young People's Work was directed by Rev. Ralph E. Johnson of Nashville, Tenn. The meeting resulted in twenty-two additions to the Church and a greatly revived membership. This was in the First Methodist Church of which Rev. F. H. Peoples is pastor.

MY EIGHTY-FIRST BIRTHDAY

Born in South Carolina, Sept. 19, 1854, I came to Arkansas with my parents in 1859. Settled in Pike County; attended school in a log house. Entered the University of Arkansas in March, 1877; left there in June 1880. Taught school a few years. Was married to Miss Dora Scott, March 2, 1887. Licensed to preach Oct. 31, 1891; joined the Little Rock Conference in Dec., 1891. The first thirteen years of my ministry I was a horseback circuit rider. Then for twenty-two years I was stationed in the towns.

My appointments were an average, and I reckon the results averaged with the other preachers.

I was superannuated at my own request, against the earnest entreaty of my P. E., Rev. J. L. Dedman. Some may be expecting to retire this year. Unless they have something laid by, and can get a circuit that will pay them three or four hundred dollars, they had better

hold their jobs. The average paid superannuates of the Little Rock Conference is less than \$250 per year. Our Church has made no definite provision for the superannuate. If any Conference Claims are collected they get a little, if not, they get nothing. It is true that the General Conference has provided a good living for one class of those who retire. They are allowed about as much for one month as the others get for a year.

I believe that, if there could be a more equitable plan made for all the preachers it would bring about a better spiritual condition in the church.

If my parents were not pleased with the pastor we children did not know it. A word to the young preachers: I will never forget what a blessing the pastors left in our home when I was a child. I often wonder if my pastoral visits made similar impressions.

To all the preachers and others with whom I have had such delightful fellowship, I send you hearty greetings. Most of those who were members of the Conference when

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Invisible Ear Drum

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MURINE FOR YOUR EYES

I joined, and even my own class, are gone. The health of my wife and myself is good.

May we express the fond hope that some times some where we will meet each other again. "A happy, happy place where saints and angels meet: There we shall see each others face and all our brethren greet."—S. C. Dean, Hamburg, Ark.

YOUNG PREACHERS ON TRIAL

Young preachers on trial are not just those admitted or the "under-graduates", for many who are truly on trial have been preaching four, six, eight and ten years. And they are on trial amid the most testing surroundings, and are confronting the greatest tasks ever encountered by Methodist preachers. They are going to win out in their heroic and sacrificial service for our church and their Lord and Saviour.

One of the most noteworthy and inspiring sights in America today is Methodism's host of prepared and indomitable young preachers, who, "like a mighty army", are going to hold high our banner in the glorious warfare begun by our fathers, who, amid the trials and testings of their day, stood firm and pressed on as they provisioned a new heaven and a new earth!

Our fathers of the early itinerancy were far-seeing, courageous and faithful, and, for the most part, were devoted and dauntless; but few ever gave up. With such a background and with the preparation they are making for their holy task, our young preachers will succeed and "keep the faith in this new day of itinerancy. It costs a great deal in time, money and sacrifice to be a prepared Methodist preacher in this day of great demands.

It is a high privilege, a joy and an inspiration to behold Methodism's

host of ONGOING young preachers. Blessings upon them and their work!—Irvin B. Manly, 401 Cosmos at Lilac, Houston, Texas.

General Missionary Council

The General Missionary Council, at its meeting in Little Rock last winter, launched plans for the greatest gathering of the quadrennium, to be held in connection with its meeting at Washington, D. C., January 7-9, 1936. The plan contemplated that the Washington meeting be for this generation what the New Orleans meeting was to the last generation.

Several months have been devoted to building a program of outstanding distinction and the preliminary announced indicates that most previous efforts in this direction have been out-done. A glance at the notable names appearing on the program evidences the fact that something most unusual is in store.

One day will be devoted to Foreign Missions. The speakers and their subjects are as follows:

Dr. Ivan Lee Holt—"The Christ of Asia".

Dr. John R. Mott—"Christianity Leavening the Nation."

Dr. Fred B. Fisher—"The Contribution of Younger Churches to Christianity".

Dr. A. W. Beaven—"The Pastor's Place in Foreign Missions".

Bishop John M. Moore—"Our Missionary Heritage."

Bishop James E. Freeman, Episcopal Bishop of Washington—"Christ For All the World."

Bishop Paul B. Kern—"Our Next Step in Foreign Missions".

Dr. W. G. Cram—"What I Saw Around the World."

Half a day will be devoted to the work of the Commission on the Town and Country Church. Bishop A. Frank Smith will present the report of the Commission. Bishop Edwin Holt Hughes of the Methodist Episcopal Church will speak on "Methodism and the Plain People" and at the conclusion of the period, Dr. Lynn Harold Hough, Dean of the Divinity School of Drew University, will deliver an address on "The Pastor in a Day Like This."

Another half day will be devoted to Evangelism. Bishop U. V. W. Darlington will present the report of the Committee on Evangelism. Dr. W. S. Abernathy, pastor of Calvary Baptist Church at Washington and Chairman of the Commission on Evangelism of the Federal Council of Churches, will speak on "An Adequate Evangelism for Our Day". Bishop E. D. Mouzon will speak on "Can Methodism Repeat?"

The Council will reach its climax on the last evening. Honorable Cordell Hull, Secretary of State, has been selected for an address on "The Mission of America." Hon. D. C. Roper, Secretary of Commerce, will preside.

The program of the General Missionary Council has been built on the assumption that great preaching is the most effective agency of the Kingdom. Not less than fifteen great sermons and addresses by the theological leadership of America will be featured. In addition, however, a full day will be devoted to Round Table discussions of current Church questions, and there will also be a tour of Washington and environs, including the White House and the Capitol.

Because of space limitation and the multitudes desiring to attend the Council, it has been deemed neces-

sary to supervise the attendance. Special delegates will be appointed by the General and Annual Conference Boards of Missions and preference will be given to these in seating arrangements. Those desiring a detailed preliminary program and information as to plan of attendance should write to their Conference Missionary Secretary, the Chairman of their Annual Conference Board of Missions or to Dr. Elmer T. Clark, Board of Missions, Doctors' Building, Nashville, Tennessee.

REPORT OF TREASURER OF THE LITTLE ROCK CONFERENCE THROUGH OCTOBER 3

Since Conference, through October 3, I have received the following remittances on Conference Claims:

ARKADELPHIA DISTRICT

Arkadelphia Ct.	\$ 34.33
Arkadelphia Station	330.00
Carthage - Tulip	78.55
Holly Springs Circuit	37.50
Hot Springs-First Church	705.00
Hot Springs-Grand Avenue	378.54
Hot Springs-Oaklawn	50.00
Hot Springs Ct.	10.65
Friendship Ct.	25.00
Malvern	319.00
Princeton Ct.	34.91
Sparkman - Sardis	179.00
Traskwood Ct.	13.25
TOTAL	\$2,195.73

CAMDEN DISTRICT

Camden-First Church	\$ 520.75
El Dorado-First Church	1942.00
El Dorado-Vantrease Mem.	152.75
El Dorado Ct.	86.66
Huttig	50.00
Louann	37.25
Magnolia	500.00
Norphlet	25.00
Smackover	140.00
Stephens	56.00
Strong Ct.	12.00
Taylor Circuit	32.00
Thornton Circuit	22.75
Waldo	69.00
TOTAL	\$3,646.16

LITTLE ROCK DISTRICT

Bauxite - Sardis	\$ 46.00
Bryant Ct.	116.34
Carlisle Station	175.00
Carlisle Ct.	8.80
Des Arc-New Bethel	78.00
DeValls Bluff Ct.	45.00
Douglasville-Geyer Spgs. Ct.	12.33
England	110.00
Hickory Plains Ct.	24.20
Hazen	175.00
Lonoke	135.00
Mabelvale-Primrose	204.90
Paron Circuit	10.00
Roland Circuit	5.00
Little Rock-Asbury	1,335.00
Little Rock-Capitol View	400.00
Little Rock-First Church	2,800.00
Little Rock-Forest Park	130.00
Little Rock-Henderson	91.00
Little Rock-Highland	150.00
Little Rock-Hunter Memorial	32.05
Little Rock-Pulaski Heights	450.00
Little Rock-28th Street	75.00
Little Rock-Winfield	1,250.00
TOTAL	\$7,858.62

MONTICELLO DISTRICT

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

PINE BLUFF DISTRICT

Altheimer-Wabbaseka	\$ 43.00
DeWitt	344.36
Gillett Ct.	24.50
Humphrey - Sunshine	15.00
Pine Bluff Ct.	10.00
Pine Bluff-Carr Mem.	25.00
Pine Bluff-Hawley Mem.	57.50
Pine Bluff-First Church	500.00
Pine Bluff-Lakeside	170.00
Rison	188.00
Rowell Ct.	60.00
St. Charles Ct.	10.00
Sheridan Station	150.00
Sheridan Ct.	31.59
Star City Ct.	8.00
Swan Lake Ct.	100.00
Stuttgart	165.25
TOTAL	\$1,902.20

PRESCOTT DISTRICT

Amity Ct.	\$ 27.00
Bingen Ct.	26.00
Emmett Ct.	137.50
Forest-Mauldin	125.00
Gurdon	80.00
Hope	733.33
Mineral Springs Ct.	30.00
Murfreesboro-Delight	159.43
Nashville	100.00
Okolona Ct.	30.00
Prescott Station	152.45
Mt. Ida Ct.	5.00
TOTAL	\$1,606.76

TEXARKANA DISTRICT

Ashdown	\$ 230.00
Cherry Hill Ct.	15.00
DeQueen Station	75.00
Foreman Ct.	2.00
Hatfield Ct.	150.00
Horatio Ct.	60.00
Mena	182.50
Richmond Ct.	15.00
Stamps	262.03
Texarkana-First Church	1,575.00
Texarkana-College Hill	111.50
TOTAL	\$2,678.03

GOLDEN CROSS

First Church-Camden	\$ 13.50
First Church-El Dorado	10.00
Little Rock-Asbury	12.75
Little Rock-Capitol View	13.25
TOTAL	\$ 49.50
GRAND TOTAL	\$20,523.73
-C. E. HAYES, Conf. Treas.	

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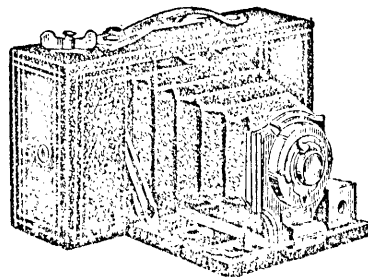
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PLAN NATIONAL OBSERVANCE OF CHRISTIAN HOME WEEK

A proposal that the first week in November be designated "Christian Home Week", in the calendar of the Church and that it be a special occasion to enrich the spiritual life of the membership of the Church and to enlist millions of families in the custom of daily Bible reading and prayer in the home, is made by the Family Altar League, with headquarters in Chicago.

Dr. William E. Biederwolf, the evangelist, founder and president of the League for twenty-seven years, announces the plan:

"The Church desperately needs a more earnest and loyal body of Christians in its membership. Nothing will produce them but devoted and constant study of God's Word and fellowship with Him in prayer. Therefore we respectfully submit the suggestion of establishing "Christian Home Week" as a regular major event in the program of the church each year the first of November.

"Such a movement, quietly and fervently launched in prayer and faith, without fanfare or high pressure, and entirely on a voluntary basis by churches and pastors, can easily grow until the Church will be reborn of the Spirit. We suggest that each church, denomination or federation develop its own program of observance, although the Family Altar League will be glad to furnish an outline of a plan, where desired, without charge.

Family Altar League headquarters are 189 West Madison Street, Chicago.

DOROTHY HESTER (MRS. R. D. HOFER) FAMOUS STUNT FLYER

Dorothy Hester enrolled in the Rankin School of Flying in the fall of 1927. During the ensuing two years she invested every penny she could save in her flying course. She was one of the first women to learn to fly in the State of Oregon, and at the time she began her flight-instructions she was one of the youngest girls (17 years old) in the United States to take up flying.

Dorothy made exhibition parachute jumps in order to earn more money for her flying. In fact, she took such great interest and evidenced such exceptional ability during her flight training, that Tex Rankin, experienced flyer and manager of the Rankin School of Flying, decided to try an experiment with one of the "weaker sex", to determine whether a woman could learn to fly as well as a man. If such an experiment proved to be a success it would go a long way toward selling people on the safety and practicability of learning to fly both for pleasure and as a form of private transportation in connection with one's business. It must be remembered that when Dorothy learned to fly it was generally considered to be a rather dangerous business.

To say that "Tex's" experiment was a success, is putting it mildly. Under his supervision, Dorothy learned not only to fly as well as the average man, but she became proficient in performing the most difficult aerial acrobatics known to aviation. She holds world's records for two of the most difficult—the outside loop and inverted barrel-roll both of which have been successfully executed by only three or four men flyers in the United States. She successfully completed 67 consecutive outside loops, setting the woman's world record for that maneuver, and 56 inverted barrel-rolls, which is a world record for both men and women. In fact, as far as

is known, no other woman has ever performed either of these maneuvers.

When Dorothy set the above records as the result of many long months of practice, she received her first taste of fame and she had settled the question once and for all of whether a woman could fly as well as a man. As Tex said, "Surely, if a mere slip of a girl could do such difficult and dangerous flying, anyone should be able to learn to fly safely in the ordinary manner."

During the spring and summer of 1931, Dorothy accompanied by Tex, visited 38 States in three months. Her program included almost daily breathless performances before thousands of people at dozens of air shows. Every place she visited she ably demonstrated what the "weaker sex" could do in the field of Aviation.

Her career as an exhibition flyer reached its peak when she attained the honor of being the first woman to officially take part in the National Air Races at Cleveland, Ohio, in September of 1931. The National Air Races are really the "Olympic Games of the Air." Many foreign nations take part in this great annual pageant and only the best flyers in the world participate.

Dorothy (now the wife of Mr. R. D. Hofer), after obtaining undisputed possession of the title, "World's greatest woman stunt flyer", gradually retired from exhibition flying. She now holds a transport pilot's license, which is the highest commercial license attainable, and has her own plane which she flies purely for pleasure.

GRANGE MAKES A STAND AGAINST GAMBLING

Noteworthy illustrations have recently come to light of Granges throughout different parts of the United States which have been running fairs, bazaars and similar features, eliminating completely all sorts of games of chance, gambling devices and kindred money-raising attractions, and have made a conspicuous financial success of their project. It is probably within the facts to say that more Granges will conduct such events this fall devoid of any of these questionable money-raising schemes than was ever true before; and the Grange as a whole throughout the country is doing everything possible to eliminate gambling methods from its procedure.

In many Grange states resort to such money-raisers is forbidden by Grange law, while in others the sentiment is so strongly against it that very few subordinate units try projects of gambling nature. More and more Granges are coming to make their appeal for public patronage on quality exhibits, high-class entertainment, and complete freedom from questionable projects of any sort. In this respect the Grange sets a commendable example to other groups, fraternal and even religious; especially so at the present time

when the tendency towards gambling in all forms seems to be gripping the American people so powerfully.

An Open Letter to the Troubled Minister

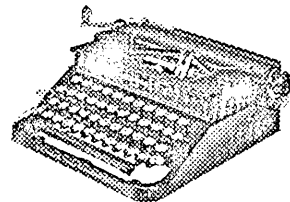
Dear Brother: I do not know whether it is customary for a woman to "speak out in meeting," but I was struck with your talk on the thought that the Church must find a way back, and a number of things that I have heard, read, or observed and that have impressed me deeply, keep prompting me to write. Whether or not any little word of mine will help in the least in the problem, I am sure you will understand perfectly the Christian motive that prompts it. Although it is a harsh subject, as I have seen it, and sounds cold and unlovely, this very fact is the reason the Church is becoming a failure.

God has blessed the churches and many wonderful things have come to the people. The church buildings are comfortable, even luxurious. But the trend is for more and more luxury and ease, more entertainment and social life, or "society" life. Sunday Schools have more or less fashionable social activities together with ease of lessons, the teacher doing the thinking by lecture system. Missionary societies apparently are more play than prayer, and prayer-meetings that—only God can find!

Thinking of modern religion, there comes to my mind an old legend. Once a poor shepherd picked a strange flower. As he looked at it, it turned into a key and a voice at his side directed him to a then visible door in a great rock. The shepherd opened the door and found the most wonderful jewels and precious stones. He began to fill his pockets and the voice said, "Don't forget the best." He gathered more exquisitely beautiful gems. Still the voice urged, "Don't forget the best." And so on, the voice constantly ad-

monishing and the man loading himself with more and more priceless treasures. At last he could carry no more and stepped through the door to the open. The door closed behind him, and looking down he found that his treasures had turned to dry leaves and dust. He had forgotten "the best," the wonderful key. The churches seem (or some of them) to be awakening to the fact that Christ has disappeared from their midst—that the Christ, the Key to Heaven, has been left behind in sumptuous luxuriant in the things that Christianity has brought.

Another comparison. Has not the church become as the "son which hath a dumb spirit?" (Matt. 17:14-20 and Mark 9:17-29). After failing to cast out the spirit, Christ was called personally, then His disciples asked Him privately, "Why could



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not we cast him out? And He said unto them, "This kind can come forth by nothing but prayer and fasting." Possibly after the "eat, drink and be merry" type of religion that we have been feeding on, we need to clear our spiritual systems by "prayer and fasting," and after that the good, wholesome, unpretentious Bread of Life will taste so good that we will eat thereof and invite others; and they will come.

It is a well known psychological fact that a man gets out of any thing just what he puts into it. If a man (man, woman or child) can be induced to say three words about the Sunday School lesson he gets more good out of the thinking than three hundred words by a teacher-lecturer. If a man prays one sentence, it is more to him than dozens of prayers by a priest. One song sung prayerfully, or worshipfully, or joyfully, as the case may be, by a man and his friends, is worth more to him than a book full by a thrilling, trilling, paid choir. Religion, (or Christ's religion) is a thing that has got to be personal.

People ditch our religion because it looks like "there's nothing to it" but a lot of "play-like" and catching up in style; because they are uncomfortable unless able to dress the finest and put a showy amount into the contribution plate; because there doesn't seem to be anything in church or Sunday School without extra expense of eats or something; because it is tiresome to the average person to sit and listen to oth-

ers sing and do nothing oneself; because often the preacher seems to be "playing to the influential members" and doesn't "tell the Wonderful Story"; because the Sacrament, instead of being received prayerfully, as if Christ were there, and with a hungry ear listening to audibly spoken words of commemoration, is accompanied by show and "the brass band"; because the unnaturalness of things (unnatural as opposed to Christ's simplicity) fosters dissension among the members. This is all pretty tough; but from what I can find, it is a growing "because."

Different churches are solving different problems. A church in the Northwest has tried out the plan of having a contribution box inside the church entrance, where all who wish to contribute do so either on entering or leaving. No collection is taken up. When this change was made it was simply announced from the pulpit. This method, of course, did away with the "Offertory" and the wait caused by passing of seldom filled plates. It also carried out the Scriptural injunction of "let not thy left hand know" and eliminated all "show" of giving. There is no doubt that "passing the plate" is embarrassing and depressing to the average person. Perhaps one has given one's offering at another service, but one has a feeling of being criticized as the plate passes on its seemingly fruitless way, and even the best trained minds have a shadow of a thought or question as to "what others are doing." The system just naturally breeds it!

This church also did away with all "modern" ways of making money, such as "bazaars," "rummage sales," etc., and depended entirely upon free-will offerings. It dropped expensive suppers and picnics—dropped everything that would compete in money-spending and display, it seems. In a very short time that church found its membership had doubled and its money had more than trebled, and all debts were wiped out. The church had "returned to Christ" and found it true that "all these things shall be added."

The organ and choir are another problem. Except in a very large and wealthy church there should not be the financial burden of salaries for organist and choir-leader, aside from jealousies that often arise. In a large church in Texas two girls volunteered to play the organ. Their services are for love not money. They work in perfect accord, arranging the time for each to play according to the convenience of each. There is no choir practice, as all who wish go into the choir and the leader is as enthusiastic about his singers in the congregation as in the choir section. And do they sing? The children are asked to sing, "To try, whether they can sing or not." I am sure the song leader does not receive any pay for his work. He does not take time from his business and his part in the church service seems to be a joy to him, and certainly is a success for the church. There is a voluntary orchestra, which of course, meets and practices, and the leader of this takes the work because he enjoys it.

In a little city in Northern Arkansas, at "The Friendly Church" (and I have never seen a friendlier, homier little church in my life) the song-leader gives special attention to congregational singing and particularly to rounding up the children to sing in the church service. At some churches a pleasant, happy, and sociable evening is spent once a week by the congregation meeting and singing. If an organist is not available there is always someone who plays the piano. For one of

these evenings an "all request" program (whoever wishes asks for a favorite song for the assembly to sing) would no doubt be very enjoyable.

There is too much said about meeting the exigencies of "the changing times." It isn't the times, its just us, getting excited and "forgetting the best," the Christ key. Things are on a bigger scale than formerly, perhaps, but if we are as sensible, happy and hospitable as dear Mrs. Wiggs of the Cabbage Patch, and, when we see "company" coming and can't afford to run out for more grub, just add a little water to the soup and make the welcome greater (This is figuratively speaking, for the spirit of things), our church would have the love that was given Mrs. Wiggs; and there would always be company to enjoy the soup.—One Who Would Serve.

THAT CHRIST MAY DWELL IN YOUR HEARTS

That indeed is Christ's dwelling place—the human heart. His beauty may be reflected in the flower, his sterner qualities suggested by the storm, his gentleness in the sunshine or the south wind. But his power in changing human life and in redeeming the world from its sin and woe must be wielded in and through the hearts of those who believe on him. There he comes to his own, and does his mightiest work—his work of re-creation, of consolation, of inspiration and guidance. There he becomes a reality in human experience and wields the authority that was given to him by his Father. Whatever may be his seat of power in the heavens, it is quite certain that his abiding place in this world is the human heart. If that is closed against him his earthly throne is vacant and his power is dissipated. He must have room in the heart.

And the heart needs him—needs him, first of all for its own sake. Without him it is incomplete at best, lacking the thing essential to its own perfections and the fulfillments of its highest and best aspirations and hopes. It is lonely and helpless, a prey to every evil spirit that wanders about in the earth. No man liveth to himself. He becomes the companion and abiding place either for his Saviour or for his destroyer. His own choice determines which it shall be. The burden of the heart of Paul for his fellow Christians and his prayer in his letter to the Ephesians is not only that the right choice be made, but that it be made in such complete abandon to the will of God, that Christ might not only dwell in their hearts, but they "might be filled with all the fullness of God."

That purpose fulfilled is what made the church invincible in Paul's day. That a small body of ordinary men should rise in the midst of a pagan world, with almost every hand against them, and forge to a place of power with a faith that ran counter to the passions, ambitions and ideas of both rulers and the masses alike, must ever remain the miracle of history. It was a miracle in fact, a miracle that can be explained only on the basis of something that does not belong to this world, something outside of and above the natural man and the natural realm. It was all in keeping with long standing promise and

prophecy. The ancient seers looked forward to just such a consummation and described it in such graphic terms that the Bible reader often is inclined to the belief that they were describing another world, the heavenly Country, rather than the transformations of grace in the hearts of men here; and the Master himself foretold that his humble followers would accomplish things beyond what he had done. What was the secret of it all? It was no secret at all—just the purpose of God fulfilled in his children—Christ dwelling in their hearts.

That—just that—is our supreme need today. The pressure of the world, its arrogant opposition, is as strong upon us as it was upon Paul and his fellow disciples. Neither the individual nor the church can withstand such pressure without an enforcement within that is found in the indwelling Christ. Have we not seen the let down in spiritual energy and enthusiasm under the persistent hammering of the church's antagonists? Has not faith given evidence of yielding, in many instances, as a result of the confusion and questionings that have darkened the counsels of men? The demands have been too great for the unfortified soul. Character at its best must be reenforced by the divine life within. That is the secret of success in Christian living, of victory over temptation, of comfort in

(Continued on Page Fourteen)

The Man Who Knows

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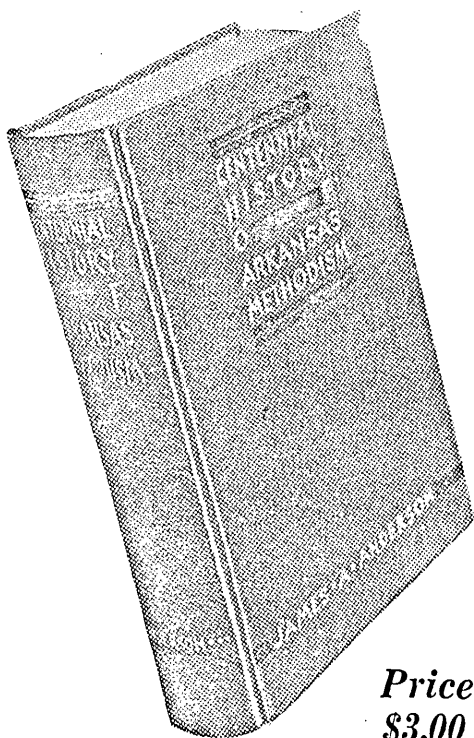
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THE North Arkansas and the Little Rock Annual Conferences requested Dr. James A. Anderson to write a history of Methodism in Arkansas. The work has now been completed and is expected to be on sale about October 20.

The history has some 600 or more pages. About 80 pages will be occupied by illustrations of the outstanding men, who, from the beginning, have built up Methodism in Arkansas, with cuts of our Colleges, Orphanage, Hospital, Arkansas Methodist Plant and Mt. Sequoyah, cuts of leading churches, a picture of every Bishop that has served Arkansas, from Bishop Soule in 1833 to Bishop John M. Moore in 1935, and a picture of all our living preachers.

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There is a most interesting chapter on the early campmeetings which were all over Arkansas. This chapter carries a discussion of the experiences produced by these campmeetings. It carries also a discussion of the validity of our fundamental Methodist beliefs about Repentance, Faith, the Witness of the Spirit. The same chapter has also a most interesting discussion of Phychic Experiences, with many incidents of such experiences.

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Of course we have a full account of our Educational work, in a separate chapter; of our Orphanage; of our Hospital at Memphis; of our Church Paper, the ARKANSAS METHODIST, and of Mt. Sequoyah. In short, no activity of the Church since we entered Arkansas has been overlooked. You will have a history of Arkansas Methodism.

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(Continued from Page Twelve)
time of sorrow, of joy in a world of trouble. David discovered that secret and passed it on to others who were in need of it. "The Lord is the strength of my life," he said. "Of whom shall I be afraid?"

Nothing can take the place of Christ in the heart. That has been and is being proven often in a most tragic way, and often in a most glorious way, in individual lives and in the church. There has been such a tendency to lean on other things—yes, "things" is the word. In how many cases had "things" become actual idols to which people looked for the satisfactions the soul craved. A season of material prosperity placed a premium on idols, the idols of a materialistic age. Then as the storm broke and the idols in the temples of materialism were overthrown, as was Dagon in the Temple of the Philistines, the disappointed and disheartened people had nothing to sustain them. The faith of the fathers had been sold for a morsel of pottage which was soon consumed and the heart was exposed in its hunger and nakedness, having drifted so far from God that it was difficult to find the way back. Was not that the experience of men, even many who were in our congregations, whose faith had lost its vitality and become only a memory or an empty form? Did not the church give ample evidence that without the living Christ in the heart life of its people it was doomed to a complete breakdown?

Only that inward reenforcement—Christ in the heart—will sustain us, particularly at a time like this, when the foundations of our security seem to be giving way. That alone will keep us from bewilderment when conflicting voices are ringing in our ears. That alone will mean tranquillity of soul when the storms of life are ranging. That will keep our feet in the right path when many divergent ways are set before us. Yea, verily Christ in the heart is our peace, our hope, our strength, our sufficiency, our salvation.—Religious Telescope.

THE EVIL OF CARD PLAYING

Traveling on the trains, these days one is impressed with the great amount of card playing which is going on at the present time. Sam Jones once denounced this evil in the following strong language: "I used to love to dance; but I never was idiot enough to play cards. Playing cards is the amusement of intellectual and spiritual starvelings. A woman in Chicago when I shelled them out about playing cards, said to me, 'What will I do with my husband? He is in active practice and he comes home tired, and I sit down and play cards with him as recreation.' I said, 'Take the little idiot to the asylum and amuse him there.' You can't find a well-fitted asylum in any of the States of America that has not a deck of cards in every room. What for? To amuse the idiots. But all the idiots are not in the insane asylum, by any means. God pity a woman bold enough to marry such a man and call him 'husband.' God pity you, if you have to grovel like that for recreation and amusement, for you are getting down pretty low. And playing progressive euchre. It is getting to be a fashionable game. Did you ever see how soldiers are playing cards all the time? When a fellow goes into a fight he throws his cards away. It is a fact. And I will tell you another thing: whenever God Almighty's Church moves out of church and goes off to battle, she will throw her cards away too."

This was written years ago. We

wonder what he would say to the modern craze for bridge? We wonder also what he would say to ministers and members who, refusing to play cards, use cheap substitutes and idle away the time that is all too short to spend in communion with God or in service for our neighbor?—Herald of Holiness.

WHY JESUS DIED

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

I LOVE MY CHURCH

I love my church so much that any effort to push organized religion to one side of the stage of modern happenings arouses my opposition. I am determined to make my church indispensable to the present generation.

I love my church so much that any accusation that religion has lost its saving power today disturbs me. I am anxious to do everything I can to help my church to be a potent instrument of salvation to lost persons everywhere.

I love my church so much that any suggestion that Christians do not treat each other as members of the family of God fills me with misgivings. I am ready to do my part to make my church a circle of devoted believers desirous of demonstrating the spirit of love.

I love my church so much that any plan to cut off sacrificial giving to the expansion and development of the Christian movement stirs me to action. I stand ready to recognize more fully than ever the claims of God upon all I possess.

I love my church so much that any manifestation of lethargy and indifference in providing religious training for the younger generation awakens me to the presence of a great danger. I shall make any sacrifice of time and effort required to train myself to lead my children and any others assigned to my partial religious care into a vital experience of Jesus Christ as Saviour and Lord and into an intelligent loyalty to the church.—Church School Magazine.

How CARDUI Has Helped Many Women

Cardui has helped thousands of women to obtain prompt relief from certain painful symptoms. Its tendency to increase the appetite and improve digestion has helped to overcome monthly functional troubles due to poor nourishment. A booklet about Cardui may be obtained (in a plain, sealed envelope) by writing to Dept. A, The Chattanooga Medicine Co., Chattanooga, Tenn. If you need a medicine like this, get a bottle of Cardui at the drug store, and follow directions for its use.

Winfield Memorial Church Celebrating Their Jubilee Month

October is being celebrated as Golden Jubilee Month by the congregation of Winfield Memorial Church in Little Rock. The church is 67 years old, but this year marks the fiftieth anniversary of one of the important mile-stones in its history—the move from the one-room frame building at 12th and Spring to their new brick chapel on the rear of the property at 15th and Center.

Special sermons by the pastor, Rev. Marshall T. Steel; special music by the combined choirs of the church; two Harvest Banquets for the entire membership with appropriate programs; and the raising of a special fund to apply toward the reduction of their Building Debt are some of the features of the month's programs.

Bro. Steel's sermons for the month will be appropriate to the occasion. Last Sunday he preached on "Fifty Years of Progress." Other subjects will be "Fifty Years of Neighborliness," "Fifty Years of Leadership," and "Fifty Years of Service."

The history of Winfield Church plays an important part in the history of Methodism in Little Rock and Arkansas. The church was organized in 1868, and occupied a small one-room frame building at 12th and Spring Street. Rev. B. O. Davis was the first pastor. At the end of the first year there were 100 members.

In 1885, fifty years ago and seventeen years after organization, the congregation built and moved into a much larger brick chapel on the

rear of the property at 15th and Center, and the church was then called the 15th Street Methodist Church. Rev. E. N. Evans was pastor at that time. The membership had grown to about 500. Their ambition was to build a fine, large church building, and in four years this was accomplished.

In 1889, when Rev. A. O. Evans was pastor, there was a joyful day when they moved into the handsome auditorium on the corner of the plot of ground at 15th and Center. It was a church of beautiful architecture, a tall spire towering heavenward, memorial windows, and what was for the time a very large and modern building. At that time the name was changed to Winfield Memorial Methodist Church in memory of Rev. Augustus R. Winfield, one of the former pastors who was considered one of the strongest preachers in the South.

The membership grew rapidly and the church was very active in every phase of its work. Its Sunday School and Epworth League became the largest in the state, and its young people were widely known for their loyalty and their service.

Ten years after moving in, the church was paid for and there was a beautiful dedication service June 4, 1899. Rev. A. O. Evans was again the pastor, after having served elsewhere for several years. Dr. Andrew Hunter preached the dedicatory sermon.

But the church outgrew even those quarters, and in 1921, while Rev. W. B. Hogg was pastor, the property at 15th and Center was sold to the Greek Orthodox Church, and the present site at 16th and Louisiana was purchased. While the first unit was being built the congregation worshipped in what was

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then the High School, at 14th and Cumberland. The Sunday School classes were scattered in neighboring buildings. In 1922 the congregation moved into the basement of the new church. Other units were completed as rapidly as possible, and in 1926, while Rev. C. M. Reves was pastor, the first service in the beautiful, modern auditorium was held.

At present the church has a membership of more than 2000. Its Sunday School uses every nook and corner of the basement and its four stories of class-rooms. The Women of Winfield have done some outstanding work, both in the connectional and in the local phase of their program. C. E. Hayes, general superintendent of the Sunday School, has served in that capacity for many years. J. S. M. Cannon is president of the Board of Stewards. Mrs. J. D. Lord is president of the Women of Winfield.

The two Harvest Banquets are planned for the entire membership. Thos. S. Buzbee, whose parents were active in old Spring Street Church, and who has served on the Board for 47 years, being the youngest member when elected, will tell of the early days of the Church. Rev. James Thomas, who has been very closely identified with Winfield Church as pastor and presiding elder, will also speak. Reports of the year's work in all departments will be given. The pastor, Rev. Marshall T. Steel, will preside and will talk of the future of Winfield.

Members of the congregation received last week a Jubilee Folder entitled "Faith of our Fathers," in which they were urged to justify that faith and to continue to march forward as they had always done.

Pastors who have served Winfield are: O. B. Davis, Josephus Loving, H. H. Watson, S. N. Burns, Alonzo Monk, C. F. Evans, A. R. Winfield, E. N. Evans, A. D. Jenkins, A. O. Evans, R. R. Moore, E. N. Evans (granted leave of absence and J. M. Hawley supplied the work), J. F. Follin (died during the year and Dr. Andrew Hunter finished), Horace Jewell, James Thomas, A. O. Evans (second term), A. M. Trawick, James Thomas (second term), T. Y. Ramsey, R. W. McKay, S. H. Werlein, P. C. Fletcher, J. W. Workman, James Thomas, J. D. Hammons, W. B. Hogg, C. M. Reves, Paul W. Quillian, E. O. Heath and Marshall T. Steel.

VERA HOUDOVA OF OUR CZECH ORPHANAGE

Shortly after Bishop Arthur J. Moore reached Prague, Czechoslovakia, for the Annual Conference of 1935, the Methodist headquarters at Prague received a telephone message from a manufacturer who had adopted a little girl from our Methodist Orphanage in Horni Pocernice. The message announced that the little girl had run away, having jumped from a window while her foster parents were not at home.

The police were immediately notified and the office was kept in great anxiety for several hours, fearing that this nine-year-old girl was hopelessly lost in the great city of a million population. Then came another telephone message announcing that the lost child had arrived safely back at the Orphanage in Horni Pocernice.

The explanation was that she had been heart-sick and lonely and had simply run away in order to return to the Orphanage, the only home she knew. As she came weeping through the streets, some passerby gave her the money for the railroad ticket. She carried with her nothing save her report card from the public school, which show-

ed that her marks were "excellent" in all cases save two, in which they were "good."

The attachment of this young girl to the Orphanage speaks eloquently of the care bestowed upon the boys and girls in our institution in far-away Czechoslovakia.



Still the Greatest Mother

Roll Call Supports Red Cross Services

Red Cross is an energetic, vital, growing force in our national life, whose services are available to all who need them without regard for race, creed or color. There is no spot too remote to be reached by its ministering hands when an emergency arises.

So broad is the scope of Red Cross service that few persons think of it in its entirety. To some the blood-red symbol suggests a gray uniformed nurse assisting at the birth of a child in a lonely farmhouse. Others associate it with lifeguards stationed at beach and pool to protect the lives of bathers. War disabled veterans look upon the Red Cross as a constant friend who cared for them on the field of battle and has helped them and their families ever since to readjust their shattered lives. Thousands of accident victims owe their lives to the prompt first-aid treatment administered by someone whom the Red Cross instructed. The blind think of the Red Cross in terms of books and magazines which its volunteers transcribe and print in Braille and distribute to libraries throughout the country for use of those who cannot see. Probably most persons think of Red Cross as the reliever of distress on disaster scenes, the agency that can be counted upon to help promptly when flood, fire, hurricane or tornado lays waste wide areas, leaving many of its victims injured and others without food, shelter or adequate clothing.

These and other Red Cross services are carried on through the active co-operation and participation of millions of our citizens who have caught the spirit of its purpose—to relieve human suffering and prevent illness, accidents and death.

Once each year the Red Cross calls upon the public to reaffirm its faith and to share in its work by enrolling as members. Membership dues support all Red Cross services and your interest and your dollar are needed to maintain this organization in a strong and vigorous condition to meet the demands made upon it throughout the coming year. Join your local Red Cross Chapter at Roll Call, November 11-28.

OBITUARIES

WELCH.—Theodore Jasper Welch was born January 20, 1885. Converted near the age of 15 years, and joined the Baptist Church in Bradshaw community. In 1916 he united with the Manchester Methodist Church. December 22, 1908, he was married to Miss Sibilla VanArsdel who survives him. He is also survived by an adopted son, T. J. Welch, Jr., and by two sisters, Mrs. Ora Bennett of Beaumont, Texas, and by Mrs. Lula Messer of near Emmett, Ark., and by three brothers, Bert, of Arkadelphia, Jesse of Waldo, and M. C. of near Arkadelphia, and by 16 nieces and 17 nephews.

He was preceded in death by his father, mother, two sisters and a twin brother.—J. C. Williams, Pastor.

WILSON.—Mrs. Ida Florence Wilson, daughter of Mr. and Mrs. Harris, of Bryant, Ark., was born December 21, 1878; professed faith in Christ when but a young girl, uniting with the Methodist Church where she lived a true, loyal and useful life till death. She was married to Dr. J. F. Wilson of Dalark, Dallas County, Oct. 27, 1907, at the home of her parents. She departed this life Sept. 18, 1935, in a hospital at Little Rock. Sister Wilson had made her home most of the time since the death of her husband with her sister, Mrs. Hogue, 3820 West 11th, Little Rock. Her church membership she held at Dalark where she had placed it shortly after her marriage to Dr. Wilson. Truly can it be said that a good woman has left us. In early life she was a school teacher, a woman

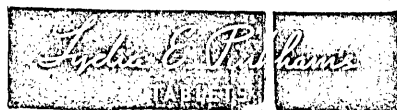
of fine sense and training, a real educator. No better Christian lived in this county than Sister Wilson. She was vitally connected with the schools and church, a friend to all people, a benefactor to many. She was a missionary at heart, active in the work of home and abroad. She was a friend to all the churches. She loved her own church and was always loyal to it and her pastor. She leaves an aged mother, brother and sister, and many relatives together with a multitude of friends to mourn her loss. But we can truly say what is our loss is Heaven's gain. She lived a Christian life and death only meant a glorious victory. I preached her funeral in the Methodist Church at Dalark to a packed house, after which her remains were placed in the Dalark cemetery.—J. C. Williams, Pastor.

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Mission Study Class to Hear Travelogue

Mrs. Robert Crowe will give a travelogue of her recent trip to South America at the second meeting of the Mission Study Class next Monday morning, Oct. 14. The class with Mrs. Henry Severson as leader, is studying "That Other America." All women of the church are urged to attend this meeting, even though they may not have enrolled for the class.

BOOK REVIEW

Miss Lila Ashby will review "The Inquisitor," by Hugh Walpole at 2 o'clock Tuesday, October 15, at the home of Mrs. C. C. Reed, 1909 Battery. There will be special music. The review is being sponsored by Circle No. 6 of which Mrs. W. N. Freemyer is chairman. The 25c admission fee will be used for their program of local work.

\$100 FOR BUILDING DEBT FROM ASHBY CLASS

The Lila Ashby Bible Class held a well-attended business meeting last week at the home of the retiring president, Miss Audrey Marks. Reports for the year showed splendid activity and a considerable fund raised for charity, which had been dispensed through personal service. The outstanding feature of the evening was the report of \$100 raised to present to the church to apply on the Building Debt, and the amount has been turned in.

J. B. WITHEE TO SPEAK

Mr. Withee, secretary of the Y. M. C. A. will speak on "Keeping Enthusiastic About One's Job," at the Forum Class next Sunday morning. Mr. Dewey Price is the new teacher of the class, succeeding Mr. Bullington, who will be counselor for the Senior Department.

New officers of the class are Mrs. Carson Emerson, president; Emmett Darr, vice-president; Miss Bernice Franklin, secretary-treasurer.

ABOUT WINFIELD FOLK

Mr. and Mrs. Clifton Scott are leaving for California this week, to be gone about six weeks.

Mr. and Mrs. Wm. Reutelhuber are leaving for a temporary stay in Batesville, where Mr. Reutelhuber has been transferred by the WPA.

Mrs. R. D. Ginocchio is ill at her home, 1515 Louisiana.

Miss Alice Virginia Harvey of Sanford, Florida is visiting her aunts, Mrs. J. A. Dowdy and Mrs. Emile Trebing.

Miss May Brickhouse is ill at her home, 309 North Elm.

James Tilford McAlister, 7 weeks' old son of Mr. and Mrs. W. W. McAlister of Benton is critically ill at St. Vincent's Hospital. The baby's mother is a niece of Mrs. Dowdy and Mrs. Trebing.

OUR SYMPATHY

The sympathy of the congregation is extended to the following families who have known sorrow during the past week:

To the family of Mr. David T. Wachter, Jr., on the death of his father last Wednesday.

To the family of Mr. George Elkins whose son, George, Jr., passed away Wednesday after a long illness.

To Mr. W. A. Wiedemeyer whose sister, Mrs. Henry Buttner of Baltimore, a former member of Winfield, died on October 4.

To Mrs. Mildred Anderson, Mrs. Helen Sheppard and Mrs. Charles Summeford on the death of their brother, Mr. James C. Ledbetter last Thursday.

Pulpit and Pew Winfield Methodist Church

Sixteenth and Louisiana, Little Rock

MARSHALL T. STEEL, Minister

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

MISS KATE BOSSINGER
Organist
MISS MINNIE BUZBEE
Executive Secretary

VOL. VI.

OCTOBER 10, 1935

NO. 41

SUNDAY SERVICES

11:00 A. M.—"And Who Is My Neighbor?"

6:00 P. M.—Social hour for Young Adults.

7:00 P. M.—Discussion hour for Young Adults.



REV. J. IRVIN McDONOUGH

STORM BREWING IN THE WEST

Methodist congregations in our section are accustomed to the prediction of storms that usually arrive around the first week in November (which is the last week of the Conference Year). Many congregations have become frantic in their desperate efforts to save the Ark of the Church; and occasionally the Ark is torn loose from its moorings.

But these annual storms, like many of our ills, are born of human frailties. They begin to form in quiet, inactive summer months while congregations are either on vacations or week-end picnics. By the early days of October the storms reach gigantic proportions and their velocity increases rapidly.

The Captain of the Ark calls "All hands on deck". Every member of the crew must be at his post. Danger must be met with courage; hard work must be matched with sacrificial endeavor; and the entire crew must be united with steadfast determination. The failure of any member to cooperate and handle his share of the load imperils the safety of the Ark.

Between 150 and 175 of our families have already responded to the Captain's call by signing their cards for the special October contribution to apply on our building debt, and by pledging anew their cooperation in these stormy days. The call is for a tithe of your October income, and for your loyal support of the services of the church. In the next week we must have a response from 700 more Winfield families. We want everyone to work and give according to his ability.

Winfield can ride the storm to Victory, if she can count on you.

FIRST HARVEST BANQUET NEXT WEDNESDAY

The first of the two Harvest Banquets will be held next Wednesday evening, Oct. 16, for members whose last names begin with letters L through Z. You will receive a letter from the pastor telling about it.

An interesting program has been prepared. Mr. B. D. Brickhouse will be toastmaster. Annual reports from the heads of the various departments will be heard. Short talks will be made by Thomas S. Buzbee, Dr. James Thomas, and Bro. Steel.

The second banquet for persons whose names begin with letters A through K will be held Friday evening, October 25.

Please plan to attend on your day. You will not want to miss these interesting events which are an important part of our Golden Jubilee celebration.

J. Irvin McDonough Assumes New Duties

Rev. J. Irvin McDonough of Crossville, Tennessee, has assumed his new duties as Director of Religious Education in Winfield Church. He will have charge of our program of Religious Education, and will spend most of his time leading activities in the Young People's Division of the Church School.

Mr. McDonough is a B.D. Graduate of Vanderbilt and will be awarded his M.A. degree from Scarritt College next May. He has had experience as a teacher, a preacher, and a leader of Young People.

Winfield welcomes him to her fellowship and assures him of her willingness to accept his leadership.

Y. P. DEPARTMENT ACTIVITIES

The Young People's Department held its initial Sunday evening meeting of the new Church School year last Sunday. A group of thirty left the church at four-thirty and drove to Pinnacle Mountain. After an hour spent in hiking, all assembled for a weiner roast and a social hour. Following this there was an informal camp-fire program led by Mr. Bowen. The program included a devotional service and some short talks.

The program for next Sunday will be held at the church and it will be in the form of a discussion. At that time announcements will be made concerning a Department Council meeting to make definite plans for the Sunday morning and evening meetings, and week-day activities.

BOARD OF CHRISTIAN EDUCATION MEETS

The October meeting of the Board of Christian Education was held on Wednesday, October 2, with Dr. A. C. Shipp, chairman, presiding.

Mr. Steel reported concerning the Sunday evening discussion group for Young Adults recently organized. Reports concerning the two meetings already held were gratifying. As yet the number in attendance is not as large as is desired, but there are signs of a steady increase. The meetings have been marked by very lively discussions.

The following were unanimously elected as workers in the church school upon the nomination of Mr. Hayes:

Mr. J. R. Bullington, Counselor for the Senior Department; Dr. Harvey Shipp, Teacher for the Senior Department; Mr. Jimmy Jackson, Teacher for the Junior Hi Department; Mr. Caldwell Adkins, Teacher in the Junior Department; Miss June Banzhof, Assistant Secretary of the Church School.

Mrs. Steed announced that the Junior and Junior Hi Choirs had been organized.

Mr. McDonough was introduced to the Board and made a brief statement.

CITY DIRECTORY MISSING

The City Directory which belongs in the church office is missing. If it has been borrowed its return will be appreciated, as it is used constantly.

You will find a condensed history of Winfield Church on another page in this issue of the ARKANSAS METHODIST.