



# Arkansas Methodist

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



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

Volume LV

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No. 9

## A MEANS: NOT AN END

OFTEN a pastor says, "Soon as I get the other demands of my church out of the way, I am going to get busy for the Advocate." This brother has made the church paper an end, rather than a means to an end. Our great desire is to make the Advocate a help in all the work of the Church. To do this we must go into the homes of the people all the way through, week in and week out. This is the one means of using the printing press to the end of the gospel conquest.

Make the Advocate campaign the first concern. Check over the official board and see that all are subscribers. The Lay Leader of the Church has a specific responsibility in this matter, along with the pastor. What a work the District Lay Leaders may do in lining up the Charge Lay Leaders! Put first things first. Make the largest use of the most essential aid at your hand—the Advocate. Allow us to be your assistant pastor, with a weekly visit to the home of every steward and every member. Let this be our privilege.—North Carolina Christian Advocate.

## TEN TASKS FOR THIS GENERATION

By BISHOP PAUL B. KERN.

IN the opening days of the Nineteenth Century a remarkable impetus was given to society by new forces, new ideas and new conceptions of life. William Wordsworth, the poet, was then a youth of nineteen and was swept into the vortex of this struggle. Later, as he looked back on this period he declared:

"Bliss was it in that dawn to be alive  
But to be young was very heaven."

I am wondering if a hundred years from this time men will not be saying the same words concerning the generation in which we are living. What is the task of youth in this day? Is it not:

1. To find a God who can be conceived in terms consonant with a modern universe and whose activities are as strikingly manifest to our generation as they were to our fathers in their simpler and less scientific world.
2. To recapture moral enthusiasm and, mixed with high and sustained emotion, deliver it with incandescent vigor and sustained intelligence in the battles of righteousness ahead of us.
3. To rediscover fear. No physical fear born of ignorance and superstition, but moral fear. The fear of taint that comes from uncleanness, the fear of the mob mind that blinds, the fear of the wrath of God upon those who do evil.
4. To glorify the human body, not by the lustful exposure of the human form but by the passion for disciplined muscles, steady nerves, responsive brain cells, and the rhythmic power of the human personality delivering itself in glowing strength upon the tasks of the world.
5. To turn captious and unintelligent criticism of the church into a holy ardor to make the church of Jesus Christ more nearly and more rapidly approach the pattern he laid down for it in his life and teachings.
6. To bring religion as a functioning factor into domestic life in order that our future homes may be delivered from the tyranny of false standards of value and our children may be reared in an atmosphere of peace and piety. To diminish divorce by increasing the spiritual elements in love and marriage.
7. To demonstrate the practicality of love as a way of life in the economic order and hold up the Christian ideal of co-operation and sharing as the way out of our jungle strife after gain and power.
8. To believe that all men are brothers and as children of a common Father are entitled to honor, comradeship, and privilege on the basis

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IF YE ABIDE IN ME, AND I ABIDE IN YOU, YE SHALL ASK WHAT YE WILL, AND IT SHALL BE DONE UNTO YOU. HEREIN IS MY FATHER GLORIFIED, THAT YE BEAR MUCH FRUIT; SO SHALL YE BE MY DISCIPLES.—John 15:7-8.

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of personal and racial merit. To refuse to shut any man out of life's best because of his background or color.

9. To make war antiquated and impossible. To enlist in the army of peace, the goodly company of those who are willing to die for brotherhood and world peace as readily as men in other days have died for nationalism and conquest.

10. To revere the past but not be chained to it; to believe in the power of youth but not trust it too far; to count on the foundational fact of goodness in the world but realize that a better day will not come except through fidelity, toil and sacrifice; to trust God and do our best.

## WHY METHODISM SHOULD GO ON

HAS Methodism any right to go on existing? It came to splendid and radiant birth and did a superb work in a very different age from our own. It quite clearly had a mandate then. But has it one now? Surely, every denomination ought from time to time to ask whether its persistence is needed for the purpose of the kingdom of God. Methodism for the sake of Methodism would be idolatry. For idolatry always exists where the relative is placed on the pedestal of the absolute; and it is the kingdom that is absolute, and our denomination only a tool of it.

Has then Methodism a distinctive gift to make to the modern world, a gift that no other denomination can make? We are in a unique moment of history when the future of Christianity itself on the planet hangs in the balance. Can Methodism contribute to the terrific Armageddon of spiritual forces, in which we are plunging, essential and vital gifts?

Methodism blends ten characteristics, each of which is vital, and in the blend of them is Methodism's distinctive tribute to the kingdom.

The first is that its whole life is rooted and grounded in personal experience. There in the soul's own inner intuition of God in Christ, in the daily knowledge of His dealings, lies the root of the Methodist Society; and there is the world's greatest need today: a personal, inner certainty of a Spirit-Father supreme in the universe and in the individual, personal soul. It does not say, "O let me commend the Deity of Systematic Theology or the Unconditioned Absolute of Metaphysics to you," but—

"O let me commend  
My Saviour to you."

Secondly, that experience has, in all Methodist history, as its first fruit, a change of heart which is normally called conversion. General Smuts was right when he said that, as a condition of permanent world peace, the supreme need is a change of heart in the peoples of the world. As Emerson said, "when I see changed men I shall expect a changed world."

Methodism, thirdly, holds that that experience and change of heart can be shared by every man and woman, boy and girl on the planet. The grace of God is free and universal, and Christ lived and died for all men of every race. Never in the last two hundred years was there so great a need as there is at the present time for a fresh proclamation in the language of today that the love of God is over all His people.

Direct from that quality we reach the fourth distinctive of Methodism, which is a passion—the priceless value of the individual soul. In this day of large-scale standardization, of reducing men to mere numbers as a payroll, or cogs in a vast machine, as well as of the psychology that resolves personality into the mere vibration of electrons, this belief in the supreme treasure of personality needs to be rethought and restated on a world scale. And its very life principle is in the cross of Christ.

Out of that sense of the value of the individual springs the fifth creative and distinctive note, the unrelenting search for the soul in need. This pioneering passion for souls carried Wesley and his preachers up and down the roads and lanes of an England where religion was sitting back asleep in its armchair; it supported the frail physique of Francis Asbury on his even more astounding travels in North America. It took Thomas Coke to the West Indies and to his grave in the Indian Ocean, and John R. Mott to the students of every nation under heaven.

But the quest of the individual soul was from the outset only one side of this movement. The social passion for the poor and needy—Methodism's sixth characteristic—was so intense from the beginning that those who go back to the earliest dawn of the labor movement find Methodist local preachers as labor leaders, gathering groups together to blaze the trail toward more Christian conditions.

Methodism's crowning quality is, seventhly, world outlook. No other words of John Wesley are more often quoted than "I look upon all the world as my parish." We must never forget that "all the world" did not mean for him its mere geographical extent. It means the whole world of all men's life everywhere, intellectual, physical, spiritual, social and individual, national and international, commercial and political.

The eighth distinctive mark of Methodism is, its enthusiasm. In this day of world-wide disillusionment and depression, we have no greater need than a really full-blooded, vividly humorous, but intensely serious enthusiasm for the kingdom of God.

It is doubtful whether any single thing is more essentially distinctive of Methodism than this ninth characteristic—its blend of organization with inspiration. Here in some ways lay John Wesley's supreme genius: that he ran enthusiasm into channels where the water really worked machinery to the glory of God.

And what form did that machinery take? Essentially, and this is the last distinctive characteristic of Methodism that we shall suggest, it was that of group fellowship. When Methodism loses that, Methodism will perish. Other movements are rediscovering what we are in peril of forgetting. Whether you look at the cell system by which Bolshevism is spreading across the world, or at the Oxford Group Movement in the West, or at Stanley Jones' Round Table Movement in India, or at Kagawa's Peasant Schools in Japan, everywhere you see in the small group with a common goal gathered round a leader the norm of all real growth and the leaven of all true revolution.

Here, then, in these ten features, none of which is peculiar to Methodism, but which together give our church its particular genius, we find the proof that Methodism has a splendid part to play in the world revolution to bring in the kingdom of God.—Zion's Herald.

IN 1928 Texas Baptists owed six million dollars on their state institutions. They have paid half of this amount and also added about four million dollars to their endowments on their institutions.—Arkansas Baptist.

# The Arkansas Methodist

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## ARKANSAS METHODIST DATES

Day for Fasting and Prayer, Feb. 28.  
Mass Meeting on Evangelism, 1st Church, Little Rock, March 3.

## Personal and Other Items

MRS. SKINNER, widow of Rev. A. F. Skinner, has moved to Texas and is living at 4129 Shenandoah St., Dallas.

REV. O. D. PETERS, who is now in charge of the church at Farmington, writes: "Everything is going well and prospects for the year are good."

REV. A. W. MARTIN, P. E., announces that the Helena District Conference will meet at Holly Grove, at 2:30 p. m., May 5, and close late in the afternoon of May 6.

PROHIBITION was said to be impossible of enforcement. But according to recent press reports there is a sharp increase of violations of the liquor laws under repeal.—Ex.

DR. W. C. WATSON, our pastor at Malvern, announces that Dr. Forney Hutchinson will preach in his church the night of March 5. His many old friends are invited to hear Dr. Hutchinson.

THE CENTENNIAL METHODIST HISTORY CORPORATION is called, by the president, Rev. H. Lynn Wade, to meet at the First Methodist Church, Little Rock, at noon Tuesday, March 3.

REV. J. W. HARGER, pastor of Hartman Charge, on Jan. 26, was bereaved in the death of his dear Christian mother, Mrs. Melissa A. Harger, who passed away at her home in Magazine.

REV. ALFRED DOSS, our pastor at Buckner, recently suffered the loss of his fine Christian mother, Mrs. Maud C. P. Doss, of Hot Springs. Rev. J. L. Dedman, pastor of First Church, conducted the funeral at the Morning Star Church.

A FEW days ago the editor had the privilege of lecturing to the two classes on Journalism in Little Rock High School, on the subject of "Denominational Journalism." The fine group of young people seemed to be greatly interested and appreciative.

NO MAN nor body of men has a right to prosecute a calling which is necessarily antagonistic to the interests of the commonwealth.—Blackstone.

REV. H. J. HARGER, our pastor at Yellville sending in his club for the paper, writes: "We have been kindly received for our second year and are expecting it to be a 100% year in everything."

CENTRAL COLLEGE, the Methodist college of Missouri, this year has enrolled 589 students, more than 100 in excess of the total of last year. Bishop C. L. Mead of Kansas City, Methodist Episcopal bishop for this year, will preach the baccalaureate sermon May 31.

MRS. CORA A. B. PATTY, the mother of Rev. W. A. Patty of Ola and Rev. S. O. Patty of Beebe, passed away a few days ago at her home in Griffithville. She was a devout and loyal member of the Methodist Church. Her funeral was conducted by her pastor, Rev. R. B. Hower-ton, and Rev. E. H. Hook, presiding elder.

BISHOP EDGAR BLAKE, recommending the Michigan Christian Advocate, says: "It is not a luxury. It is a necessity. No well informed Methodist can afford to be without it. It is the only medium you have to keep you alive to the doings of the day. . . . We are not pleading for the Advocate for its own sake, but for yours."

THE Christian Century for Feb. 19 has an article on "Psychoanalyzing the Atheist" which is so fine that the reader can afford to endure the pontifical editorials with patience and resignation. If you are not a subscriber, go to your reading-room and get that number and read that article. Then you will probably subscribe.

THE ARKANSAS METHODIST CENTENNIAL MANUAL is not intended to take the place of Anderson's History of Arkansas Methodism, but is a special booklet prepared as ordered by the two Annual Conferences and is intended to be a study-book for classes conducted by the pastors on the "Objectives of Our Centennial Year." It affords material for classes for a six-day course, and could be well used at the mid-week meetings. It is hoped that pastors will speedily get the booklets from the Presiding Elders and start their classes.

## BOOK REVIEWS

*Glad Days in Galilee*; by Marian Keith; published by the Abingdon Press, New York; price \$1.00.

This is a story of the boyhood of Jesus. It grew out of a series of stories the author wove around the early life of Jesus. In her work with the Junior Congregation of her husband's church she found the boys and girls always interested, even eager for stories about the boy Jesus. His home-life, his games, his work and studies, his companions, the village and surrounding hills all held their interest. The stories did not take on book form until the author visited the scenes pictured in the stories, particularly the Galilean hills and the valley of Nazareth. Teachers and leaders in the Junior Church School will find this a helpful little volume both in their own and in the school library.

*For Better, Not For Worse*; by Walter A. Maier, Ph.D.; published by the Concordia Publishing House, St. Louis, Mo.; price \$2.00.

Dr. Maier is a well known leader of the young people of the Lutheran church, a scholar, teacher, editor and speaker of no mean ability. In this volume he offers a Manual of Christian Matrimony. The theme of the book might be said to be found in this text, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." (Col. 3, 17). The book has been prepared as a protest against the growing unrest and increasing rate of divorce sweeping our country and threatening our institution of marriage. The author says of his book, "I ask no greater blessing for these pages than that, by the grace of God, they may lead some of tomorrow's fathers and mothers to resolve in their marital relations that whatsoever they do in word or deed they 'do all in the name of the Lord Jesus.'"

## A REMARKABLE ACHIEVEMENT

ABOUT two years ago I had a Sunday engagement to be at Augusta, but had to cancel it on account of an unexpected call. That day the old church building at Augusta was destroyed by fire. The insurance was only \$8,000, consequently about \$18,000 must be raised to build the kind of church needed. Rev. J. F. Glover, who had been the pastor for two years and who had won the confidence of his people, immediately started a movement to rebuild. The objective was reached a few months ago; the building was completed, furnished with everything but new pews, and occupied. It was my privilege to preach in it twice last Sunday.

This new building is a fine brick, much larger and more substantial than the old building, with ample room for a modern Church School, equipped with pipe organ, four pianos, and modern steam-heating plant. It lacks nothing but new pews, which will probably be in place before the church is dedicated next fall. The total cost is \$26,000, although it is really a \$30,000 building, many savings being effected under the careful and efficient management of the pastor, Rev. J. F. Glover, who suggested the plans, and acted as building superintendent. It is not only a beautiful and substantial edifice, but it is paid for and out of debt. As the membership is only 300, and many of the wealthy members had died or moved away, when the financial condition of the country is considered, this is a very remarkable achievement, and Bro. Glover and his people are entitled to the highest praise for what they have done. The parsonage, a conveniently arranged six-room bungalow, has had some repairs and is in first-class condition. These buildings occupy a fourth of a block near the heart of the city.

Bro. Glover is now in his fifth year and is loved and honored by his people. During his pastorate he has received about 125 members. During the last three years this church has accepted on Benevolences more than its quota and paid in full everything, including a 100% paper club, and this year increased the pastor's salary \$300. His people give him credit for consecrated ability and wise leadership and he thinks they are about the finest people to be found. It is a happy combination.

One of the beautiful characteristics of Augusta citizens is that they appreciate having among them for many years two former pastors, both now superannuates, Dr. Henry Hanesworth and Rev. A. T. Galloway, and these old "brethren" both testify that they are not "forgotten men." It was a pleasure to have Bro. Galloway in the pulpit and to visit with Dr. Hanesworth, who is in deep sorrow over the passing of his noble wife, but nevertheless is resigned in the hope of a happy reunion. These two sweet-spirited superannuates are a blessing to the community.

Augusta, a substantial county seat on the White River, is a strong business point because of the fine farming country east of it, and is fortunate in having a commodious school building with an excellent school under the superintendency of Mr. E. P. Ennis, an experienced and capable executive whom I had known while he was in charge of the schools at Corning. It was a privilege to address the students of Junior and Senior High School, on "Forest Conservation," Monday morning. The period in the parsonage home, under the care of such a culinary artist as Mrs. Glover, was delightfully spent.—A. C. M.

## CIRCULATION REPORT

SINCE last week the following fine reports have been made: Stephens, W. R. Boyd, 100%, 50; Paron, Chas, Mashburn, 100%, 5; Carthage-Mt. Zion, E. S. Walker, by Mrs. Walker, 21; Griffithville, R. B. Howerton, 5; Camden, E. E. White, by B. F. Scott, 1; Cotter, W. J. Faust, 10; Yellville, 13, Summit, 4, Harold J. Harger, both 100%; McRae, R. L. McLester, 2; Marianna, Jefferson Sherman, 4; DeWitt, A. C. Carraway, 1; Carr Mem., S. T. Baugh, 1; Thornton, G. L. Cagle, by Mrs. L. Robertson, 9; Doddridge, J. W. Rushing, 6; Batesville, First Church, O. E. Goddard, 100%, 137; Malvern, W. C. Watson, 1; Smithville, J. B. Stewart, 2; Carlisle, Otto W. Teague, 4. Some of those who have sent in the smaller numbers are already 100%. Let the good work go on. Ultimately every charge will have 100%. Why not now, at the beginning of the year so that the members may get the benefit of the Centennial objectives?

## SERMONS WE SEE

By EDGAR A. GUEST

I'd rather see a sermon than hear one any day;  
I'd rather one should walk with me than merely tell the way.  
The eye's a better pupil and more willing than the ear,  
Fine counsel is confusing, but example's always clear;  
And the best of all the preachers are the men who live their creeds,  
For to see good put in action is what everybody needs.

I soon can learn to do it if you'll let me see it done;  
I can watch your hands in action, but your tongue too fast may run.  
And the lecture you deliver may be very wise and true;  
But I'd rather get my lessons by observing what you do;  
For I might misunderstand you and the high advice you give,  
But there's no misunderstanding how you act and how you live.

When I see a deed of kindness, I am eager to be kind.  
When a weaker brother stumbles and a strong man stays behind  
Just to see if he can help him, then the wish grows strong in me  
To become as big and thoughtful as I know that friend to be.  
And all travelers can witness that the best of guides today  
Is not the one who tells them, but the one who shows the way.

One good man teaches many; men believe what they behold;  
One deed of kindness noticed is worth forty that are told.  
Who stands with men of honor learns to hold his honor dear,  
For right living speaks a language which to every one is clear.  
Though an able speaker charms me with his eloquence, I say,  
I'd rather see a sermon than to hear one, any day.

## Our Colleges Should Promote Sound Scholarship

By J. H. REYNOLDS, LL. D.,  
President, Hendrix College.

Piety in a college cannot take the place of scholarship, nor religious professions the place of clear thinking. There is much sloppy work in both church-related and tax-supported schools that goes under the name of education. Much is said about Christian education. Bishop Moore says that you must first have education before you can apply the adjective Christian. If it is not honest, thorough education, it cannot be Christian. Indeed, low standards of scholarship and a sluggish intellectual life are scarcely moral, let alone Christian. Indeed, they are crimes against youth. Some good people feel that if there is loud pious profession, the college is Christian. Many crimes have been committed against youth in the name of religion and of Christian education, as they have been committed by tax-supported institutions in the name of democracy and equality. No amount of religiosity will make amends for poor intellectual discipline and low scholarship. Such training permanently weakens the student who, if given a rigid college course, might achieve many-fold what he does.

### Clear Thinking, Not Noise, Counts.

Church colleges are liable to fall into loose mental habits under the guise of piety, just as many ministers of the gospel think that emotional appeals and loud ranting in the pulpit will take the place of hard study, accurate thinking, and systematic work. Their noise is caused by laziness, not religious zeal. Bishop Boaz used to say that what the leaders of the Kingdom must do is to out-think the leaders of this world. The tax-supported

school is liable to a somewhat different temptation of cheap work and low standards in the name of democracy.

### The Genius of the College.

Any church or state that undertakes to operate a college must accept the limitations of the college. The genius of the college carries freedom of teaching, of inquiry, and high scholarship. A church or state that enterprises a college must accept this autonomous life as a limitation on its freedom of management. Whatever it may do, it must be so-called. Neither church nor state can use the college as a propaganda agency. If it does, it destroys the college. The church that demands that college life shall express itself in emotional outbreaks is incapable of conducting a college. A high intellectual life simply will not express itself that way. A church must also recognize that real religion is going more and more to express itself in absolute honesty and clean living and clear thinking, and less and less in pious professions. To the deeply religious scholar, such things are egotistical and self-indulgent.

### Both Genuine Religion and Science Call for Absolute Honesty.

Professor William Speery of the School of Theology of Harvard University in a recent address at Chicago said that frequently we will find more religion in a chemical or physical laboratory than in our churches. Evidently, whatever else he had in mind, he referred to the intellectual honesty required in the laboratory, accuracy of thinking, open-mindedness, and a readiness to accept truth irrespective of its bearings; whereas, in some churches utterances may be timed and gauged by the state of public opinion, and by the ideas of influential group or groups in the church. I recall that talking with an Oxford professor on one occasion I asked if many of the dons or professors were not clergymen because the alumni were so powerful in the government of it and because clergymen of the Church of England were such a powerful force in the alumni. His blunt reply was: "No; we want honest men." He meant that the clergy of the Church of England were largely politically minded, hence double minded. Whereas, college professors must be single minded with a passion for the truth, for reality. "A double minded man is unstable in all his ways."

Any state or church that maintains a college must accept all the implications of the genius of the college, and it must recognize that the higher the intellectual life the more modest the persons are, the less emotional manifestations will occur, and the more genuine will be the life of the students.

### Challenge to the Church College.

Church-related colleges have a great opportunity to serve truth, thought and freedom. Just now certain patriotic organizations and the Hearst Press are leaning towards Fascism. America will not go over the route of Communism, but by that of Fascism if she abandons democracy. Hence, militarism is a real menace. Fascism is taking form in sedition bills and teachers' oaths. Later it will curtail freedom of teaching and of speech. In February, 1931, uniformed American Legionnaires marched in on the House of Representatives at Washington and demanded that they pass an appropriation for the American Legion, even over the veto of the President. This struck at the very foundation of liberty and the prin-

ciple underlying representative government which means deliberation, discussion, and untrammelled freedom of debate and vote by representatives of the people. The recent triumph of the immense lobby of the Legion in bonus legislation makes that body the greatest pressure group in the nation. These pressure groups are undermining our free institutions.

This situation is a challenge to church-related colleges. They are free from politics. If the churches are wise they will leave them free to lead our section in scholarship, Christian integrity, and in freedom of teaching and speech. In two or three Southern states anti-evolution laws have been passed limiting freedom of teaching in tax-supported institutions. Sedition laws have been proposed. Happily, the one in Arkansas was defeated last year. In some states the American Legion is urging measures to require teachers to take the oath of loyalty to the Constitution. No one objects to a declaration of loyalty to the Constitution, but why single out the teacher? The next step will be to limit freedom in teaching and freedom in the pulpit. In some European countries the preacher and the teacher have no freedom. Will America escape? Much depends upon whether the churches are big and wise enough to give their colleges liberty in teaching.

## Remarks At the Grave Of An Odd Fellow

By REV. H. LYNN WADE

We come here to bury a stranger. That is, a stranger to the preacher. An old man who has traveled along the dusty road of life for more than three score years and ten; an Odd Fellow, a traveler.

Nothing is more helpful to a way-faring man through a dangerous country than to have signs and passwords whereby he can make himself known to others and others may make themselves known to him.

In the beautiful symbolism of Odd Fellowship there are three principles emphasized, three golden chains that link Odd Fellows together in helpful fellowship: Friendship, love and truth. Let us hope that this brother in the long journey through this vale of tears found the deep and hidden realities of these three great principles of the order.

Jesus, the great friend of man, said to His comrades one day: "I will call you servants no longer, but friends." Now we know the vast difference there is in the relationship existing between master and servant, and friend and friend. The servant does not share in the confidence of the master. He does not enter into the intimate life and plans of his master. He is a subordinate. It may be that he does not come into the family circle. His position is one of servility.

But a friend enters into the plans and fellowship and confidence of his comrades, and let us hope that this brother found this true friendship in the great Friend of man which carried him further even into brotherhood, when he could realize the meaning of the beloved Apostle who said, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God", and "it doth not yet appear what we shall be, but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is."

The next link in this golden chain is the most beautiful of all—Love.

It is studded with a million diamonds. It is the God-like principle, the eternal principle, the greatest thing in life; that principle without which all other attainments are futile. "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal;" "though I have all faith, so that I could remove mountains, and have not charity, I am nothing." "Charity never faileth; but whether there be knowledge, it shall vanish away." Let us hope that this brother reached that divine eminence that made him one with God in love.

The last link in this golden chain of symbolic Odd Fellowship is Truth. It is a word which we cannot define. When the lowly Nazarene stood before the great Pilate, he was asked to define truth. He was silent, yet he said, "I was born to be king in a realm of truth," and he said, "Ye shall know the truth and the truth shall make you free." Truth is that divine achievement, that culmination in character and faith and love that makes one free.

In the journey of life from this existence to another, the most unhappy experience that a traveler has is one of fear. Fear of danger, fear of losing his way, fear of becoming lost, uncertainty. Let us hope that this brother reached such eminence in his experience that he could understand what the mystic writer, the Apostle John, meant when he declared "There shall be no more sea". To the Israelites the sea was full of mystery and full of fear. They dared not cross it. Out beyond, where the sky met the sea, their imagination pictured an experience filled with danger, filled with mystery, into which realm they dared not go. To them it represented opposition, rebellion, strife. To them it represented, and today it still represents, trouble. The unresting sea, in its turmoil, symbolizes trouble. Let us hope our departed brother reached that realm where truth banishes fear and makes men free. Jonesboro, Ark.

## Life's Inescapable Second Bests

By REV. ALBEA GODBOLD

Text: II Chronicles 12:9, 10: "Shishak king of Egypt . . . carried away the shields of gold . . . instead of which King Rehoboam made shields of brass."

Dr. Henry Sloane Coffin, President of Union Theological Seminary, New York, has an uncanny eye for a text. In a summer session for pastors some of us heard him hint at the fine idea in the above text and we have tried to develop it into a sermon.

We hear it said that men want what they want. We do have decided preferences about this or that. If not, we could hardly be called human beings. Certainly without likes and dislikes we would be lacking in ambition and refinement. But notwithstanding decided choices, life often thwarts our wishes. The heart may be set on first choice, but second best is what we get.

So was it for Rehoboam long ago. Rehoboam succeeded to the throne in Jerusalem on the death of his father Solomon. The forty year reign of Solomon had been a great and prosperous period for the Hebrews. The kingdom was widely extended. Jerusalem became rich, as numerous references to gold clearly show. They made many golden vessels for the temple and



for the king's palace. Solomon even made three hundred shields of gold for the guards, three pounds of gold going into each shield.

Over such a prosperous kingdom Rehoboam thought he in turn was to reign. He was mistaken. For after Solomon died the northern part of the kingdom seceded from the union, which meant, among other things, that normal tax revenues for Rehoboam were cut in half. Worse yet, Shishak, king of Egypt, Jerusalem. He stripped the temple and the king's palace of all their treasures. Everyone of the golden shields were carried away. The country was left bankrupt.

How humiliating to Rehoboam who had been used to prosperity and splendor from his youth up. The best he could do now, says the chronicler, was to make shields of brass in place of the shields of gold. From gold to brass in a king's palace! As humiliating as to be compelled by poverty to give one's bride a goldfilled instead of a solid gold wedding ring. But whatever might have been in the past, from there on out for Rehoboam it was life's inescapable second best, brass in place of gold.

Life is like that. Sooner or later everybody has to deal with an inevitable second best. It is said that few persons marry their first serious love. Few of us have the career we hoped for, or the success we thought we could achieve. Not every preacher is a pulpit orator, not every teacher is a first-rate pedagogue, not every doctor is a brilliant diagnostician or surgeon, not every business man is a financial wizard, not every marriage is a grand success, and not every student makes straight "A's". So often second best is our lot.

It is as disappointing and tragic for us as for Rehoboam. For example, a good young couple marry and start a home. They desire love, the laughter of little children, and reasonable assurance of economic security. Misfortunes come. Economic reverses sweep away savings, and sometimes even employment. That has happened to thousands, even millions, in recent years, and it is tragic. In every community good folks have lost much or all, and they are reduced to life's inescapable second bests.

It is the same for institutions. In the east I was pastor of our church at a state university when the full effect of the depression hit that school. State appropriations were

cut in half. A pall of gloom settled over the university community. An official said to me, "Things are happening to this university now from which it will not recover in your lifetime or mine." But nothing could be done. It was an inevitable, disappointing second best for the institution.

In a way we have to accept the same tragic second bests for society as a whole. For several generations the western world was imbued with the idea of progress. We thought we were moving gradually and inevitably toward a perfect world of peace, prosperity, justice, temperance and many another fine ideal. But the world war and its awful aftermath have rudely awakened us to the tragic facts that our vaunted progress was more apparent than real, that civilization is only skin deep, and that "the universal 'cussedness' of human nature" is still with us. Discouraging though it may be, we know now that we will have to get along with a second best world for no telling how long.

Now what are we to do with life's second bests? Well, some folks do not do much of anything with them. If they can not play first fiddle, they quit the orchestra of life. As children say of pouters, "If they can't be apple they won't be peeling". Disappointed in their first love, some few folks never marry at all. Failing to achieve notable success in their work, some people give up trying. A preacher once told me he tried hard in his early ministry to make a pronounced pulpit success, "But," said he, "it just wasn't my line." After that he strove to become the premier politician of the Conference, and had a career that was not altogether complimentary to the ministry. In a great eastern city a prominent and capable man was urged to run for mayor. He flatly refused. Having been defeated in his attempt to win a much higher political office, it seems that he was not willing to take second best, though it was a fine opportunity to serve millions of fellow-citizens and carried a handsome salary. It is disappointing, sometimes tragic, when we refuse to deal with life's second bests.

Is it not better to adopt a positive attitude? Life must be lived anyway. Better, then, to be pulling courageously upstream than to drift carelessly with the current. I like Rehoboam's straightforward, sensible attitude. No possibility of recapturing or replacing the gold shields. But he did not resign in the sulks, nor commit suicide, nor lay unbearable taxes on his people. He frankly accepted second best, without complaint made shield of brass, and carried on. Could he have done any better?

When men were concerned about the state university that I mentioned above, the heroic and capable president called a public meeting and said in substance, We will carry on. Professors will not be discharged. Departments will not be closed. If we receive not a dollar of money from the state, this university will open as usual next September. I will be here, the faculty will be here, the buildings will be here, and we will do the best we can. With that attitude the university has gone on and apparently has suffered very little. A positive attitude. There was no better.

I know some preachers who, though they do not get the finest appointments, when the bishop sends them to a place, so far as they are concerned, it is the best appointment in the Conference. Usually such men do good work and find

much happiness and joy in the ministry.

But perhaps someone says, How do you expect me to be happy and hopeful when my work is nothing but pounding a typewriter in an office, or teaching children who get on my nerves, or doing this or that routine work, and all the while my heart is yearning for a home or a career or a job that will challenge my best creative energies? I cannot adopt a positive attitude toward such second bests as I have to endure. For anyone to say that I can is to ask me to lift myself by my own bootstraps. Another may say that to encourage folks to do the best they can with what they have is to encourage the maintenance of the social status quo with all its injustices inequalities, and exploitations. Let us see about these objections. A part of the task involved in making the most of a hard or unpleasant situation may sometimes be the sincere effort to improve the situation or to get out of it, if there is any possibility of doing either or both. For example, one should not approve of the schoolboy's attitude when he failed to be promoted. When he came in his mother asked, "Were you promoted, sonny?" With a positive and satisfied air he said, "No, mother, but teacher says I'm the smartest fellow that's left back!" The only proper way to make the most of a second best like that, is to be ashamed of the failure, go to work with determination, and try to improve the situation. Then, making the most of a second best social order that throws millions out of work, exploits the weak, and fosters all sorts of injustices, does not mean that the unemployed, the downtrodden, the disinherited, and those with a Christian conscience about it, should fold their hands and resign themselves to it. It means doing our best to improve the situation, as well as bearing hardship with fortitude and patience.

Observe some other truths about life's second bests. One is that in some situations second best is as high as we can hope to achieve. Some folks let ambition for better jobs eat their hearts out, but they could not hold the better places if they had them. Most of us have some limitations. Life would be much happier if we would honestly take them into account. One of the happiest and finest spirits I know in the ministry in another state, has never had any appointment better than a two point circuit. But he said to me, "I have never had much education, nor many other advantages; but I dearly love the work of the ministry, and I know that they have given me better than I deserved!" That is what I call handling an inevitable second best in a fine way.

Again, unless we can accept a second best with good grace, it is doubtful whether we deserve the first best we desire. Bishops and presiding elders have decided opinions about the fitness of young preachers, if they cannot go to a circuit with joy and do good work. Business houses start new employees at the bottom and if they do not make good there the boss is sure they cannot hold a better job. Jesus himself said that if we are unfaithful in little things we are not to be trusted with much.

Also, when we humbly accept and make the most of a second best, it may turn out to be life's very best for us. In after years some of us thank our stars that we did not marry our first love, nor go into the work we first thought we would. We see now that it was better so.

There are such things as blessings in disguise. Rainey, the Scotch missionary, said that his father had many sore experiences that seemed simply "intolerable" to him, and yet the father said that as he looked back over life he saw that of all that had befallen him those seemingly intolerable experiences were what he could not possibly have done without. Second best turned out to be first.

Perhaps we sometimes need the illuminating experience of a certain farmer to change our attitude. He disliked his farm, though it was a second-rate place. He asked a real estate agent to sell it for him. The agent advertised it in the local weekly, giving a glowing description of the unusual advantages of the farm—the fertile soil, on a good road, near town, fine neighborhood, good school nearby, a substantial dwelling house, excellent barn, beautiful lawn with spreading oaks. The farmer read the attractive advertisement of his own farm and exclaimed, "Eh! That's the very farm I've been wanting all my life," and he forthwith took it off the market.

Once more, God has to put up with our second bests. Every man falls, as the Book of Genesis suggests, and thereafter God has to tolerate a second rate human nature in us. God's ways of love, goodwill, forgiveness, purity, justice, kindness, humility, are plainly marked out for us in Jesus Christ. But we are not as good morally and spiritually as we ought to be. We present him second best Christian lives.

"Vengeance is mine, saith the Lord." How hard it is to leave vengeance to him. Turn the other cheek, said the Master. So often we turn angry and strike back. Walk the second mile, said he. It would be easier to walk a tight rope. "Have the mind in you which was also in Christ Jesus," says St. Paul. Having some other inferior type of mind, is much easier. Be perfect in character as your heavenly Father is perfect, says Jesus. But we are not. In the light of such high expectations we know that we make a sincere effort to be Christ-like, do the best we can, God is merciful and forgiving and accepts our second best life.

Finally, remember that Jesus faced his second best and accepted it with patience and high faith. The New Testament shows that he aspired to be accepted by his people as the Messiah who would lead them to the kingdom of God. But

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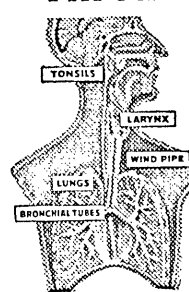
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he came unto his own and his own received him not. Only a second best goal was open to him, and that was a dark instrument of suffering and death—a cross. He saw its shadow falling across his path many months before he was nailed to it on Calvary's hill. Seeing that it was inevitable, he put other hopes and plans behind him, and set his face steadfastly toward Jerusalem. At the last he said, "Not my will, but Thine be done."

Then, marvel of marvels, the second best turned out to be the first best for him and for the world. Through suffering the Captain of our Salvation was made perfect. On the Cross he revealed the loving, forgiving heart of God. On the Cross he demonstrated the triumph of love.

Every life must face its second bests. We should face them in the spirit of Christ Jesus, our Lord. Then, where necessary, we can substitute brass shields for gold and carry on with courage and hope; and, where necessary, we can bear a cross and still live triumphantly, saying, "Not my will, but Thine be done!" Conway, Ark.

## The Bible in Literature and in Law

By JUDGE FRANK G. SMITH,  
Associate Justice of the Supreme  
Court of Arkansas

Who can tell to what extent our jurisprudence has been influenced by the Bible? Certain it is that this influence has existed from the beginning of our government.

In the convention which framed our Federal Constitution conflicting views, sectional partisanship, and selfish interests appeared to threaten the completion of the work, when Benjamin Franklin, who was not a formal Christian, arose and said: "I have lived for a long time (he was then 81 years old), and the longer I live the more convincing proof I see of this truth, that God governs in the affairs of men. And if a sparrow cannot fall to the ground without his notice, is it probable that an empire can rise without his aid? We have been assured, Sir, in the Sacred Writings, that 'Except the Lord build a house they labor in vain that build it.' I firmly believe this, and I also believe that without his concurring aid we shall proceed in this political building no better than the builders of Babel." He, therefore, moved, and his motion was adopted, that succeeding sessions of the convention be opened by one or more of the clergy of the City of Philadelphia with prayer. How far-reaching are such incidents no one can tell. I think they can no more be measured than can the benedictions of a mother's prayer.

I have recently read—and make the statement on the authority of the writer—that God gave Moses Ten Commandments, and added 613 statutes and ordinances, and 248 judgments regulating the lives and the government of the Jews, and prohibiting certain conduct on the part of the priests and of the people.

Many of these laws are what we would now call special or local acts. They did not have general and permanent application. They were enacted to apply to particular persons, to special occasions, for a limited time, or to restricted areas. Many of these were promulgated while the Jews were wandering in the wilderness, and might be called

camp rules or police regulations. These people knew nothing of germs and bacteria, which afflict and threaten modern civilization. It would have been idle for Moses to have talked to these bewildered people about the lack of sanitation. In order that his commands might carry conviction and induce obedience it was necessary that he should speak to them out of the authority which had been conferred upon him as their God-chosen leader.

Dr. Campbell pointed out in his address two weeks ago that much of the confusion arising from a superficial reading of the Scriptures is due to the fact that we lose sight of the truth that the Bible is not a book, but is the literature of a deeply-religious people—a library containing a collection of 66 books. It is not a scientific treatise, and does not profess to be, nor is it a law book, although it contains many primitive laws for the government of a primitive people.

When Copernicus discovered that the earth revolved around the sun, and that the sun did not revolve around the earth, Luther and Calvin, who were not scientists, questioned and disputed the announcement. But wise old Galileo, the astronomer, said a thing which should be kept in mind, even now, in the interpretation of the Scriptures, and that is, that it was the function of Holy Writ to teach man how to go to Heaven, and not to teach them how the heavens go. We must recognize the Bible as a revelation of spiritual verities, that the will of God is expressed by the laws of nature which emanate from Him, and that the Bible is intended to reveal His will that we may conform to his law.

Our Constitution—and I think that of all other States—recognizes that men will differ in their interpretation of God's will as revealed by his word, and declares the right of every man to worship God according to the dictates of his own conscience. Our constitutional provision on the subject of religious liberty reads as follows: "All men have a natural and inalienable right to worship Almighty God according to the dictates of their own consciences; no man can, of right, be compelled to attend, erect or support any place of worship; or to maintain any ministry against his consent."

There are many laws in the Bible designed to regulate, not only the relation of man to his Maker, but also that of man to his fellow, and while the Christian nations of the earth have not copied these laws literally into their codes and statutes, nevertheless, these codes and statutes have been more or less influenced by the laws contained in Holy Writ.

One of the most striking examples of this fact is the law in relation to the Sabbath. The observance of the Sabbath as a day of rest and of worship is enjoined repeatedly and emphatically. Indeed, the profanation of the Sabbath was regarded by the ancient Jew as an offense of such gravity that its commission should be punished by stoning to death. His Sabbath began at sunset on Friday, and ended at sunset on Saturday and the day before his Sabbath was one of preparation, on which all work must be finished. Much of this rigidity was relaxed by the Savior Himself, who said that "The Sabbath was made for man, and not man for the Sabbath."

Modern legislation in this and other States is enacted in the spirit of the Savior's words. Our law provides that it shall be unlawful "to labor or to perform other services than customary household duties, or of daily necessity, comfort or charity on the Sabbath." But this sentence appears in our own Constitution: "No human authority can, in any case or manner whatsoever, control or interfere with the right of conscience; and no preference shall ever be given by law to any religious establishment, denomination or mode of worship above another."

It may be that this section of our Constitution is responsible for another statute which excepts certain persons from the general Sabbath law. This exception reads: "No person who from religious belief keeps any other day than the first day of the week as Sabbath shall be required to observe the first day of the week usually called the Christian Sabbath, and shall not be liable to the penalties enacted against Sabbath breaking."

I shall not pause for a panegyric on the Christian Sabbath. None is needed. It will not be questioned by any thoughtful person that, if the Bible had done nothing else except to establish the Sabbath, it has conferred a great boon upon all who must toil and labor.

We find in the Old Testament an extensive code of both civil and criminal law. That the civil code was written for a primitive people is shown by the subjects which it covers. For instance, there is a somewhat extensive statement of the liability for injuries from vicious animals. The code is a harsh one. Thus, we read, in Exodus 21:29: "But if the ox were wont to push with his horn in time past and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his

owner shall be put to death." In other words, if the owner of an ox had been told that the ox was vicious and had gored some one, and the owner should, after receiving this information, permit the ox to run at large, and it should then kill some one, not only would the ox be killed, but its owner would also be put to death. The severity of the criminal code is shown by a section thereof which reads thus: "Thou shalt not suffer a witch to live."

Our ancestors were firm believers in witches and in witchcraft. Blackstone, probably the greatest of all the law writers, strongly advocated stringent legislation for their suppression, and he gave the Bible as authority for his insistence.

Our usury laws have their origin in Holy Writ, but the distinction between usury and interest does not appear to be clearly drawn. Any interest when charged the poor or one in distress was treated as usury. All restrictions on the subject, however, were removed when the transaction was not with a brother in faith, for we read: "Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury."

Our laws against blasphemy have come down to us from the earliest days of our common law, and were derived from the Bible, although our punishment is far less severe.


So also were our laws against slander and libel, for we read in the Book: "Thou shalt not raise a false report; put not thine hand with the wicked to be an unrighteous witness."

There is probably as wide difference in our law and the Mosaic law of descent as there is in any other respect. Our laws regulating the descent and distribution and devolution of property are unlike that of the Old Testament. This is largely true because the Hebrew Commonwealth was a Theocracy before it became a Kingdom, and the fam-

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ily relation was largely patriarchal. This is a government where one rules his family and those who attach themselves to the family or their descendants by paternal right, a right passing from father to son, but never to a daughter. It was the common relation in Biblical and Jewish history of those who lived before the time of Moses.

Property might descend to a daughter only in the absence of a son. We read that the daughters of Zetophe had stood before Moses showing that their father had died in the wilderness, and that he had no sons, and they prayed that Moses give unto them a possession among the brethren of their father. Moses would not and did not decide their plea. He saw its merit, but found no authority to grant the unusual request, and he brought the cause before the Lord, Who spoke unto Moses, saying: "Thou shalt cause the inheritance of their father to pass unto them," but this right to inherit was given only because there were no sons.

But even upon the male line the law of primogeniture prevailed. This was an exclusive right of inheritance belonging to the first-born son to take all the real estate of which the ancestor died seized and intestate, to the exclusion of all female and younger male descendants of equal degree.

## Don't Guess But Know

Whether the "Pain"  
Remedy You Use  
is SAFE?

Don't Entrust Your  
Own or Your Family's  
Well-Being to Unknown  
Preparations

THE person to ask whether the preparation you or your family are taking for the relief of headaches is SAFE to use regularly is your family doctor. Ask him particularly about Genuine BAYER ASPIRIN.

He will tell you that before the discovery of Bayer Aspirin most "pain" remedies were advised against by physicians as bad for the stomach and, often, for the heart. Which is food for thought if you seek quick, safe relief.

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We see the workings of this law in the case of Esau and Jacob, the sons of Isaac. Notwithstanding Esau and Jacob were twins, the fortuitous circumstance that Esau was first born gave him the right to become his father's heir and to be entitled to his father's blessing. How Esau was swindled out of this right is a familiar story. One might say that modern courts of equity, or of chancery, as we call them, would have set aside the fraud and restored Esau to his birthright. But not so: The law applied to property which had not otherwise been disposed of by will which the ancestor had owned at the time of his death. The blessing given Jacob by Isaac was something more than a mere benediction. It was testamentary in its nature, being a recognition of Isaac, and not Esau, as the first-born, and only Jacob himself could have rescinded this action, because he only could have made a testamentary disposition of his estate.

Now, the law of primogeniture was incorporated into the English common law, from which the body of our law is derived. It once existed in this county. Among the many other great and worthwhile things which Thomas Jefferson is credited with having accomplished is the abolition of this law in Virginia. Other States later followed. Before its abolition we read in Thackeray's novel, "The Virginians", a story of its application. How Geo. Warrington felt that as the head of the family he—and not his twin brother Harry—should go to war. He went, and was with General Washington under General Braddock at Fort Duquesne, where he was supposed to have been killed. Harry assumed that his elder brother was dead and that he had become the heir to their Virginia estate, and, so believing, he went to England, where he was living like the prodigal son, until his brother, who had not been killed, as had been reported, returned and claimed the inheritance.

We have a rule of evidence which was found in the Bible, but of which we make a slightly different application. We there read: "Who so killeth any person the murderer shall be put to death by the mouth of witnesses; but one witness shall not testify against any person to cause him to die." In other words, the death sentence would not be imposed upon a murderer on the testimony of a single witness. Corroboration was required. Our law does not require this corroboration to inflict the death sentence for murder, but it is written into the Constitution itself that "No person shall be convicted of treason (the punishment for which is death) unless on the testimony of two witnesses to the same overt act, or on confession in open court." The identical provision is found in the Constitution of the United States.

Moses, under Divine direction, set up a standard for judges charged with the administration of the law, telling them to "Hear the causes between your brethren and judge righteously between every man and his brother and the stranger that is with him. He shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's; and the cause that is too hard for you, bring it unto me and I will hear it." In other words, the judge who

was uncertain should seek Divine guidance in his deliberation.

The basis of our homestead and exemption laws is found in the Bible, and so also is our statute of limitations against actions for the collection of debts. We read: "At the end of every seven years thou shalt make a release." In other words, the debt that was not collected within seven years after it fell due should not be collected at all. We have shortened this period of limitation to five years in suits upon obligations in writing and to three years in all other cases.

We find in the Bible many sumptuary laws regulating diet and wearing apparel. One of these provides that woman shall not dress in men's clothing, nor men in women's garb. A number of these laws regulating diet are still observed by Orthodox Jews. These laws are the progenitors of our pure food laws.

The Mosaic law was very liberal in the matter of divorce; but the husband alone had the right to sever the marital relation. He might write his wife "a bill of divorcement" almost at will, as he was given the right to determine whether he had just cause therefor. On the other hand, the wife was not given this right, however intolerable the marital relation might have become to her. The Savior, however, restricted the right to divorce to a single cause. His teaching in this respect has not been followed in any of the States of the Union, save only in South Carolina.

Because of their defenseless position in ancient Israel widows were entitled to glean in the fields and vineyards. A childless widow was entitled, under the Mosaic law, to demand that a surviving brother of her deceased husband should marry her; but the brother-in-law could refuse the request; and if he did so the widow—his sister-in-law—was free to marry another.

This custom or law was the basis of the idyllic narrative of the Book of Ruth, one of the beautiful stories which appear in the Bible. Under the advice of Naomi, her mother-in-law, Ruth contrived to meet Boaz under circumstances conducive to a matrimonial proposal. But before making the proposal Boaz, honorable man that he was, said: "And now it is true that I am thy near kinsman, howbeit there is a kinsman nearer than I. Tarry this night and it shall be in the morning that if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part; but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as the Lord liveth; lie down until the morning." When this nearer relative waived his right to claim Ruth, she became the wife of Boaz, and they the ancestors of David.

This Scripture would fully appear to sustain the marriage of a man to the widow of his deceased brother; but whether such a marriage is Levitical formed the subject of one of the most famous theological polemics that has ever taken place in the Christian world. That controversy was over the proper interpretation of Leviticus 18:16, which reads as follows: "Thou shalt not uncover the nakedness of thy brother's wife; it is thy brother's nakedness."

When lecherous Henry VIII became enamored of lovely Anne Boleyn, his conscience began to trouble him as to whether his marriage

to Catherine of Aragon, the widow of his deceased brother Arthur, was incestuous. His conclusion that it was coincided with his decision to marry Anne Boleyn. But a divorce must be obtained, and Pope Clement only could grant it. Catherine was the niece of Charles V of Spain, then the most powerful monarch in Europe, and the Pope had the choice of pleasing Henry or of offending Charles. How that controversy affected the history of the English-speaking world is a familiar story.

A subservient and pusillanimous Parliament put the stamp of its approval on Henry's conduct by enacting a law that a man might not marry his son's wife, his father's wife, his uncle's wife, his wife's daughter, his wife's sister, or the daughter of his wife's son or daughter.

As this statute was passed in the 25th year of the reign of Henry VIII, it would be a part of the common law and, therefore, the law of this State, if not changed by some statute.

We have a statute which provides that the common law of England, so far as the same is applicable and of a general nature, and all statutes of the British Parliament in aid of or to supply the defect of the common law made prior to the fourth year of James I that are applicable to our form of government and not inconsistent with the Constitution of the United States or the Constitution of this State, shall be the rule of decision in this State unless altered or repealed by the General Assembly of this State. However, our General Assembly has provided who may marry and who may not, and under our law one may marry his brother's widow.

The Act of 25th Henry VII of the British Parliament reads that a man shall not marry his brother's wife. It does not say that he shall not marry his brother's widow. Virginia, like this State, has the common law of England until changed by statute. In the early history of that State a case was finally carried to the General Court of Virginia to have decided the question whether a statute which prohibited a man from marrying his brother's wife prohibited him from marrying his brother's widow. It was held by this court of last resort in Virginia that it did.

The Act of Henry VII remained the law of England until 1907, when



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by Act of Edward VII it was repealed by the British Parliament. It is not the law in any of the American States, but was until a few years ago the law of Quebec.

In the early history of the common law the administration of an oath in a judicial proceeding was an imprecation of Divine punishment if what the affiant said was false. It was usually taken by kissing the Bible or laying a hand thereon.

Every President of the United States has been inaugurated by taking the official oath with his hand upon the Bible. We have a statute which provides that one shall be sworn by "laying his hands on and kissing the Gospels." But this method of affirmation is not ordinarily employed, because another statute provides that one may be sworn with uplifted hand.

Another statute provides that a person believing in any other than the Christian religion shall be sworn according to the ceremonies of his religion.

There are those who have conscientious scruples against taking an oath in any form. They read literally the language of the Savior when he said:

"But I say unto you: Swear not at all, neither by Heaven, for it is God's throne. Nor by the earth, for it is his footstool. Neither by Jerusalem, for it is the seat of the Great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be Yea, Yea, Nay, Nay, for whatsoever is more than these cometh of evil."

Those entertaining these scruples are permitted to affirm, but the statute makes it as much perjury to falsely affirm as it does to falsely swear.

It is a singular thing that our Constitution should provide such a detail as the form of an official oath. But it does. And having done so it is even more singular that the oath does not refer to Deity. I have heard this oath administered on many occasions, and the practice is almost universal to invoke the name of the Deity, but it is not required.

It is quite commonly believed—and I have several times been asked if it were not true—that one was disqualified to hold office or to testify as a witness in any court in the State who denies the inspiration and divine authority of the Scriptures. This is not true. But the Constitution itself does provide that "No person who denies the being of a God shall hold any office in the civil departments of this State, nor be competent to testify as a witness in any court." It is to be observed that the atheist is not excused from service in the military department.

The Savior was not a law-giver in the sense that Moses was. He said that His Kingdom was not of this world. He dealt with moral conduct. He announced moral but not civil laws. He spent his life and his ministry in a small and obscure country. He spoke not merely to the people about Him but to all people for all time. He suffered himself to be subjected to the laws which He found in force about Him, but his trial and condemnation is beyond the scope of this paper, ever though time were afforded for its discussion.

Methodist church members should patronize Methodist advertisers.

## THE ITINERANT DAUGHTER: HER STORY

By Mrs. Susie McKinnon Millar  
(Continued)

The winter was hard and cold. Very few comforts or even necessities found their way into the parsonage, but courage and faith held out pretty well and finally winter was gone and spring began to take away the sting of the bitterest cold. I made up my mind definitely to enter college the coming fall and finish work for my degree. I would get a place where I could earn my board. It had been done. I felt sure I could do it. I decided to go to Howell College, our church school up in the Northern part of our state. Margaret had graduated there and in her senior year had earned her board by helping the children of the household with their lessons. We knew and admired the president of the school. He was quiet, scholarly, reserved and dignified.

I decided to write to him and ask him to help me to get a place to earn my board while finishing up my work for my degree. I lacked only a few months work in my old college and felt that I'd have no difficulty in entering as a senior, even allowing for differences in courses at the two colleges. Mother said that she thought, with Danny to help her, she could manage all without me, so I wrote my letter. In a few days I received an answer saying that they would be glad to have me in school, and that they had a place where I could earn my board by teaching a little girl who was not well enough to go to school. He sent me the lady's address.

I wrote to her for particulars and she replied that her little daughter was too nervous to go to school, that she sometimes had nervous spells, but that I would not have the care of the child except when she was well enough to study. She said that I'd teach her an hour in the morning before school and an hour or two in the afternoon, that in the short days of the winter months the morning hour would be omitted.

I knew absolutely nothing about nervous spells, or spells of any kind for that matter, and I took the lady's word for the work she'd require of me. So I wrote her that I would accept the place and would be up in time for the opening of the fall term.

I began making my preparations in earnest. It seemed so interesting that Kenneth decided to go back to school, too. So he began looking for an opening in that same school. Some of the church members were very critical and had a good deal to say about being too poor to send their children to school. Old Mr. Wheatly came around to the parsonage to see about it. Father wasn't at home so he said to mother: "Sister Mitchell, is it true that you all are planning to send Miss Jane and Kenneth off to college this fall?"

"Yes, Brother Wheatly," mother said. "They have decided to go back to school. We are so glad."

"Well, I wouldn't believe it when I heard it," said Mr. Wheatly. "I don't see how you all figure you can afford it. I ain't able to send Ezra off to college. I tried it one year and it cost me a terrible lot."

Mother said: "We are not having to pay their way, Brother Wheatly. Jane has a place to earn her own board and Kenneth will not go until he has secured such a place for himself. He has a good chance of getting one."

"Well, I don't hold with that. I'm

## Woman's Missionary Department

MRS. A. C. MILLAR, Editor

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

### PRAYER—THE SOURCE OF POWER

Often we ask the question, Does it make any difference whether we pray or not? A close study of history will convince us that the men who have contributed most to the advancement of humanity's interests have found the source of their power in prayer. We are inspired by these strong personalities to study prayer, its nature and its possibilities. Experimental faith demands that we seek the laws which govern the spiritual universe. Modern scientists point out that Jesus in his sermon on the mount has given us the laws which lead to mental health and a perfectly integrated Christian personality. There are eight of those Christian characteristics which we should cultivate if we would reap the full benefits of prayer. No search for closer communion with God and a deeper understanding of his nature, will succeed unless we feel poverty of spirit. We must hunger and thirst after righteousness before we seek to be filled. Meekness, a willingness to subordinate one's will

not going to pay the preacher another penny of mine if he's able to send his children away to college," insisted Mr. Wheatly.

Mother said: "But, Mr. Wheatly, they are paying their own way."

"Huh!" he said. "You can't tell me that. Why them chillun ain't got sense enough to git in out of the rain much less earn their board and keep and send themselves to college. I'll just wait till they get sent home from college to say I told you so. Anyway, you don't get any more of my money to carry on such foolishness." With that he turned and left.

Mother was sorry that she had not been able to explain things to his satisfaction. The loss of his support did not mean much to the parsonage pocket book nor to the support of the church, but we all felt that Mr. Wheatly was the one who lost when he failed to do his best toward advancing the cause of Christianity. Kenneth and I hated to be the direct cause of the poor old man's withdrawing his mite from the church. The family all laughed at us and called us the "chillun who didn't have sense enough to get in out of the rain."

Danny said: "The chillun wouldn't get so wet standing out in the rain as they would in the parsonage trying to dodge from under the leaks in the roof."

At last the time had come and I was all ready to leave home. School life was about to open for me again. I wondered if I'd feel at home, but I was soon to find out. I was going up at once to be there at the opening, and Kenneth had made definite arrangements to come up in a few weeks. I never had been away from home to school, or anywhere else for any length of time, and I couldn't form any very clear picture in my mind how it would be to be away from them all. It was almost too much for my courage, but I had made up my mind to get my degree, and would not change my plans. (To Be Continued.)

to the will of God, preceeds a rich inheritance. Purity of heart insures a vision of God. Mourning for the sins of the world brings promised comfort. Being merciful unto others insures mercy to ourselves. The difficult task of peacemakers gives the happiness of being worthy to be called the children of God. Persecution for righteousness' sake gives us the kingdom of God. When we have acquired these attitudes, then are we, indeed ready to pray the Lord's Prayer step by step and claim its rewards, a fuller knowledge of the character and power of God. This leads to a peacefulness of soul that raises us above fear and anger, increases strength and soundness of personality, gives perspective to life's problems, and a keener insight into the spiritual nature of the universe. During your seasons of prayer pray thus, and go forth strengthened to teach others how to pray.—Susie McKinnon Millar.

### DISTRICT SECRETARIES OF LITTLE ROCK CONFERENCE

Please include with your annual report, which I should like to have as soon as it is convenient, a list of the Auxiliary Presidents, and the Zone Leaders in your District.—Mrs. Walter Ryland, Recording Secretary.

### ATTENTION AUXILIARY PRESIDENTS LITTLE ROCK CONF.

Please send as soon as possible to Mrs. Walter Ryland, 1700 Pine St., Pine Bluff, Ark., the names for the Memorial Roll of the Little Rock Conference, Woman's Missionary Society. Also, if you have in your Auxiliary any member, or the direct descendant of any member, who was active in the Home Mission work in its early days, please send her name to Mrs. J. M. Stinson, 509 N. Washington St., Camden, Ark. As this is the 50th year of Home Missions, we should like to honor these members at the Annual Meeting.—Mrs. Walter Ryland, Recording Secretary.

### MABELVALE AUXILIARY

Monday, Feb. 17, the Woman's Missionary Society of Mabelvale met in the home of Mrs. W. L. Shepherd for an all day meeting with eighteen members and one visitor present. Even though it was severe winter weather outside it was spring time on the inside. The house was beautifully decorated with sweetpeas and calendulas. Plans were made for piecing a quilt. A delicious potluck luncheon was served. In the afternoon a very helpful inspirational program was

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rendered. Our program committee is composed of two of our very fine young girls, Miss Carry Barnes and Miss Vivian Cockron. They are real leaders and mean so much to our society.—Mrs. M. W. Miller.

#### CABOT SOCIETY

The Woman's Missionary Society and the Edith Martin Auxiliary of Cabot met Jan. 28 in a program and social meeting at the home of Mrs. T. G. Ringgold with Mrs. R. M. Huddleston and Mrs. Walter Young, assistant hostesses. Mrs. P. J. Park was leader of the program. A playlet entitled, "Intangible Legacies", was presented by the following ladies: Mesdames Geo. Murrell, J. E. Gregory, O. H. Davis, W. W. Whitworth, Jack Barnwell, R. W. McKay, T. G. Ringgold, R. C. Bradford, and Jack McKay. Rev. L. E. Mann read a message from Mrs. Minnie Webb Forrester of Huntington, W. Va. Miss Pauline Smothers read a letter from Mrs. R. E. Gilmore, formerly of Cabot, but now of Winthrop, Mass. At the close of the meeting the hostesses served dainty refreshments. Visitors were Rev. L. E. Mann, Mrs. John H. Davies, Mrs. F. D. Worthington and Miss Dora Ross.—Mrs. R. M. Huddleston, Supt. of Publicity.

#### ZONE MEETING AND OFFICERS' TRAINING SCHOOL AT HUNTER

The annual District zone meeting and Officers' Training School was held Feb. 19 at Hunter Memorial Church. The attendance was unusually large. The meeting opened at 10:30 with Mrs. J. B. Sullivan presiding. Miss Hildegard Smith brought a most interesting devotional reading Genesis 1; using as her theme: "What Is Your Destination?" Mrs. Carl Oliver, Mrs. H. M. Gordon, Mrs. Cole and Mrs. Bennett contributed to the service by reading of Psalms and prayer.

Greetings were extended by Mrs. Jewel Hill to which Mrs. R. H. Cannon of Henderson gave response.

Instruction classes were held from 11 a. m. until noon, Mrs. W. O. Clark making assignments. A class was held for each auxiliary officer. There we secured both information and inspiration.

Noon-tide prayer was led by Mrs. Galusha. At the noon hour a covered-dish luncheon was served which we enjoyed and appreciated.

The afternoon program began at 1:30. An inspiring devotional came to us led by Mrs. J. W. Lewellyn of Bauxite reading a portion of Luke 6 discussing vision and how we may improve our vision. Mrs. Ernest Crone rendered a solo, "God's Tomorrow" with Mrs. Overman at the piano. A playlet, "Miss Report" was given by Mrs. E. B. Martkin, Mrs. H. C. Thomas and Miss Blanche Wilkerson. This was very much enjoyed.

Bro. Love led in the closing prayer.—Mrs. Geo. O. Killmer, Acting Secretary.

#### Of Interest To Women

Certain functional pains which many women are afflicted are known to have been relieved—in a harmless manner—by the medicine, CARDUI. Mothers have recommended it to their growing-up daughters for over fifty years. Thousands of women testify Cardui has benefited them. Of course, if it does not benefit you, consult a physician. Cardui, for women, is sold by reliable druggists.

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### Christian Education

#### THE HENDERSON UNION

The Henderson Union met at Bryant, Feb. 21, with 90 young people present. The following program was given:

Song—"America"; Prayer by Rev. M. W. Miller; Scripture by Evelyn Kelfe; Song—"America, the Beautiful"; Talk by Rev. J. D. Baker, Benton; Talk—"Respect and Etiquette of Our U. S. Flag" by Mr. Jim Sims, Benton; Song—"The Star Spangled Banner"; Talk—"Arkansas' Early Customs" by Rev. L. O. Lee; Song—"Onward Christian Soldiers"; Prayer by Miss Stevens; League Benediction.

The president, Miss Palmer, presided over the business meeting. She urgently requested that Anniversary Day be observed and gave the goal set for each Y. P. Department. There were four Y. P. Departments represented with Mabelvale winning the attendance banner. The next meeting will be at Mt. Carmel, March 20. After the business meeting everyone enjoyed the social hour.—Elizabeth Bethards, Publicity Superintendent.

#### CHILDREN'S WORKERS AT MABELVALE

There was a children's workers meeting at Mabelvale, February 14. Every member was present except one. Mrs. W. F. Bates of Little Rock, our District Director, was with us and led a round-table discussion on the pamphlet, "Children's Classes in the Small Church." We feel that this was a very profitable and helpful meeting. Mrs. Bates is a very competent and efficient leader and under her leadership the Children's Work in the Little Rock District will go forward this year.—Mrs. M. W. Miller.

#### MAGNOLIA TRAINING SCHOOL

The annual session of the Magnolia Training School opened Sunday afternoon with an enrollment of 90. This school is for several charges in the west end of the Camden District. Rev. Leland Clegg is the chairman of the Board of Managers. The following courses are being offered: "Missionary Education of Children"—Miss Fay McRae; "Worship"—Rev. Arthur Terry; "The Life of Paul"—Rev. E. C. Rule.—Clem Baker.

#### PLANS FOR FORDYCE TRAINING SCHOOL

Brother Rule is making definite plans for a school to be held the last of March at Fordyce, Bearden, Thornton, Kingsland, Hampton-Harrell. This should be one of the best schools ever held in the Camden District. A set-up meeting for this school is called to be held at Fordyce next Sunday afternoon at 2 o'clock at which time announcements will be made as to courses and instructors.—Clem Baker.

#### BAUXITE SCHOOL THIS WEEK

Rev. C. E. Whitten and his people of Bauxite are having a short term Training School this week with Clem Baker as teacher. We are studying the text "What Every Methodist Should Know." Later Brother Whitten is to teach the same course at Sardis which is the other church on his charge. Last Wednesday night, Rev. Roy E. Fawcett was the speaker at an annual banquet of the Bauxite membership. It was a great occasion, the object be-

ing to raise the Conference Claims for the year.—Clem Baker.

#### McDONOUGH IN SCHOOL AT MABELVALE THIS WEEK

Rev. J. Irvin McDonough, the Director of Religious Education at Winfield, Little Rock, is instructor in a short term school with Rev. M. W. Miller and his people at Mabelvale this week, using as a text, Miss McLester's fine little book "What is Teaching." Brother Miller will have a similar school at Primrose with himself as teacher within a few weeks.—Clem Baker.

#### SUNDAY IS DAY FOR YOUNG PEOPLE'S ANNIVERSARY

By action of the General Conference, next Sunday, March 1, has been set aside throughout the Church for annual observance of Young People's Day. At this time an offering is to be taken in all churches in the Little Rock Conference and sent to Mr. Jas. H. Johnson, P. O. Box 1024. Little Rock, for the support of the magnificent opportunity of the program being carried on by the Young People's organization of the Little Rock Conference. It is to be hoped that every church will observe this day in the method most appropriate for that particular church and that each congregation will be given a chance to make some contribution toward the support of our Young People's work.—Clem Baker.

#### CHILDREN'S WORK IN LITTLE ROCK DISTRICT

The children's work in the Little Rock District seems to be progressing finely, thanks to the splendid work being done by the group leaders. The District has been divided into four groups. Mrs. Herbert Smith of Little Rock, being the leader of Group No. 1, Mrs. M. W. Miller of Mabelvale, the leader of Group No. 2, and Mrs. F. C. Cannon of Hickory Plains is the leader of Group No. 3. The leader of Group No. 4 has not been selected.

Two group meetings have been held. The first was at Mabelvale, Friday night, Feb. 14, with Mrs. Miller presiding. Owing to bad weather, only a few were present, but we had a very interesting time discussing points brought out in the new leaflet on "Children's Classes in the Small Church". Copies of this leaflet were given to those present. We are glad to report that Mabelvale is planning a Vacation School again this summer.

The second meeting was held jointly with the officers of the Missionary Society at Hunter Memorial Feb. 19. This was Officers' Training Day for the Missionary Society and during the study hour the children's workers met, under the leadership of Mrs. Herbert Smith. The duties of the Superintendents of Children's Work in the Church School, and the Secretaries of Children's Work were discussed. Mrs. Thompson of Pulaski Heights Church gave a "model" report of the Secretary of Children's Work to her local Society. After that a few plans were made for the special missionary unit on Mexico to be studied in March. Eleven churches were represented with a total of 33 workers present.

We urge all the churches in this District to study the special Missionary Unit, on Mexico, in March, or as near after that time as possible. The two great Boards of Missions and Christian Education worked out a splendid plan to set our children's feet on the path of peace and world brotherhood. Are

we, as children's workers, doing our part to carry on that plan in our local churches? The world of tomorrow must have love and peace and goodwill, or untold suffering. Again I say, are we doing our part?—Mrs. W. F. Bates, District Director of Children's Work.

#### DUAL MISSIONARY OFFERINGS LITTLE ROCK CONFERENCE

##### For January

The following Church Schools in Little Rock Conference report offerings for Home and Foreign Missionary Enterprise for January.

##### Arkadelphia District

Arkadelphia	\$ 12.50
Hart's Chapel	1.00
Carthage	2.00
Dalark	.46
Friendship	.29
Magnet Cove	.35
New Salem	1.81
Gum Springs	.55
Tilgert Memorial	1.00
Ebenezer	.97
	\$20.93

##### Camden District

Camden	\$ 10.14
First Church, El Dorado	16.67
Harrell	1.35
Junction City	1.52
Kingsland	1.00
Norphlet (2 Months)	1.75
Magnolia	6.00
	\$38.43

##### Little Rock District

Sardis	\$ 1.00
Pepper's Lake	1.00
Bethlehem	.49
Tomberlin	.60
First Church, L. R.	18.65
Henderson	4.00
Highland	8.00
Hunter Memorial	3.01
Pulaski Heights	10.00
Winfield	12.50
Roland	.32
	\$59.57

##### Monticello District

Jersey	\$ .37
New Edinburg	.90
	\$1.27

##### Pine Bluff District

Altheimer	\$ 1.00
Wabbaseka	1.55
DeWitt	3.25
Gillett	1.00
Swan Lake	1.30
Grady	.62
Humphrey	2.00
Carr Memorial	2.00
First Church, Pine Bluff	8.96
Lakeside	7.73
Good Faith	2.00
Whitehall	1.00
Rison	1.68
Sheridan	2.00
Tucker (3 Mos.)	1.42
Stuttgart	6.55
St. Charles	1.01
Prairie Union	.75
	\$46.82

##### Prescott District

Norman (3 Mos.)	\$ 1.50
Doyle	.40
Blevins	2.18
Hope	7.50
Delight (3 Mos.)	9.00
	\$20.58

##### Texarkana District

Harmony Grove	\$ 2.50
Vandervoort	.80
Horatio	1.28
Walnut Springs	.12
Mena	2.50
First Church	8.92
	\$16.12

##### STANDING BY DISTRICTS

Arkadelphia (10 Sch.)	\$ 20.93
Camden Dist. (7 Sch.)	38.43
Camden Dist. (7 Sch.)	38.43
Little Rock Dist. (11 Sch.)	59.57
Monticello Dist. (2 Sch.)	1.27
Pine Bluff Dist. (18 Sch.)	46.82
Prescott Dist. (5 Sch.)	20.58
Texarkana Dist. (6 Sch.)	16.12
	\$203.72

—C. K. Wilkerson, Treas.

#### MISSIONARY OFFERING By Young People's Organization, Little Rock Conference

##### For January

##### Camden District

Kingsland	\$ 5.00
Norphlet	2.00
	\$ 7.00

##### Pine Bluff District

Pine Bluff, First Church	\$ 5.91
Hawley Memorial	4.25
Lakeside	5.00
DeWitt	1.00
	\$16.16

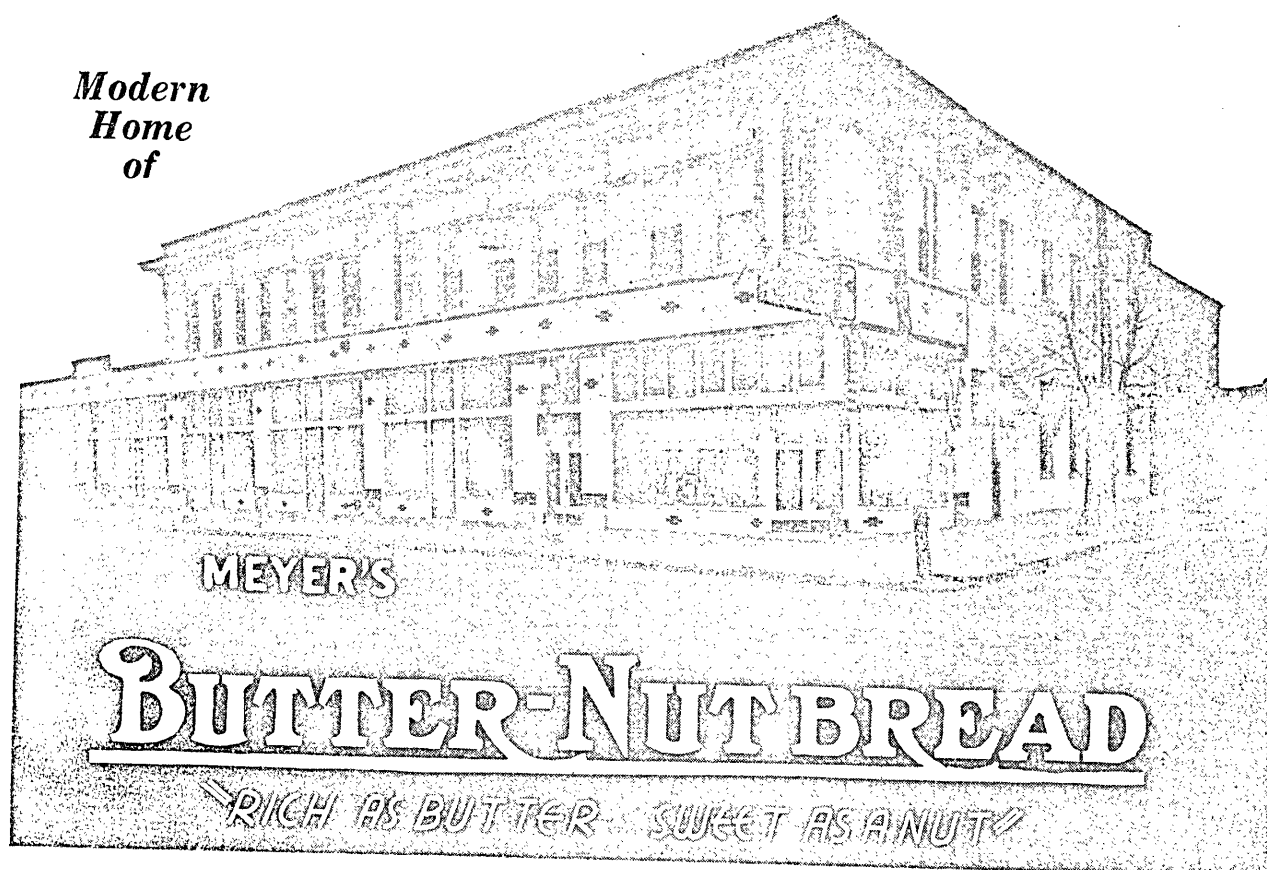
—Jas. H. Johnson, Treas.



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South's Most Modern  
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## CHURCH NEWS

### MEETING OF CHURCH EXTENSION COMMITTEE, LITTLE ROCK CONFERENCE

The Executive Committee of the Conference Board of Church Extension will hold its spring meeting at First Church, 8th and Center, Little Rock, March 12 at 3 p. m.

Brethren desiring to have applications either to the General or Conference Board passed on at this time should have them in the hands of the secretary, Mr. J. S. M. Cannon, 211 Arch Street, by the above date.—R. H. Cannon, Chairman.

### REPORT OF GROUP INSURANCE SECRETARY, NORTH ARKANSAS CONFERENCE

Paid Monthly Premium  
Nov. 26, Dec. 26, 1935  
and Jan. 26, 1936 ..... \$962.15  
Cash received to date ..... 698.29  
Deficit, due secretary ..... 263.86

Brethren, please pay your insurance premiums monthly in advance. This deficit, with bad checks and past due and unpaid notes, to say nothing of broken promises, is becoming very embarrassing to your secretary. Now, don't get scared. Just pay your own as far in advance as convenient, and I will look out for the others. Rates \$2.00 per month for \$1,000.—L. E. Mann, Insurance Secretary, Cabot, Ark.

### APPRECIATION OF SYMPATHY

I wish to convey my heartfelt thanks to those churches and friends who, in my Gethsemane, sent messages of sympathy and floral tributes. So many were they that I cannot write to each and every one. The dearest and sweetest one to me is, I know, at home with God and awaits me on the other side where this mortal puts on immortality and death is swallowed up in life.—Henry Hanesworth, Augusta, Arkansas.

### A GREAT DAY IN CARR MEMORIAL

Sunday morning, Feb. 23, at 8:15 o'clock, in the home of Mr. Luther McDonald, Rev. S. T. Baugh, the pastor, received into the church Mr. McDonald, Mrs. McDonald and their two daughters, Miss Kathryn and Miss Ola, also Mr. W. M. Eighme, a life-long friend. Mrs. McDonald and the daughters were baptized, and then all were received by vows.

It was a most impressive service. The Spirit of the Lord was present and all rejoiced together. There were present a few relatives who rejoiced with them in this glorious experience. The service was held

in the McDonald home because Mr. McDonald is shut in.

Both men are Cotton Belt engineers. Mr. Eighme is one of the oldest engineers, in point of service, in the system. Mr. McDonald fired for him before he became an engineer.

Carr Memorial Church welcomes these persons into her membership, praying the Lord's richest blessings upon them, and trusting that they may be the means of enriching the life of the Church.

At 11:00 o'clock, in the church, the pastor baptized little Mary Louise Meeker, daughter of Mr. and Mrs. D. L. Meeker. Sunday was indeed a great day for Carr Memorial.—Carr Bulletin.

### OUR CENTENNIAL MANUAL

A number of personal inquiries reveal the fact that many of our people do not seem to understand why we have issued this booklet. Some of the preachers are inquiring the purpose of it. A few words should make it plain.

We are celebrating the Centennial Year of Arkansas Methodism. The purpose of this celebration is to acquaint our people with our History, our accomplishments in the past, our institutions—their status, their purposes and their needs; to revive amongst all our people the spirit of heroism and devotion that characterized our fathers. The Manual was written to promote these ends. It is intended to be used as a study book, just as the missionary study books have been used in former years. It may be that the best approach to this would be to use the midweek services for this study. Certainly it would be a vast uplift of the mind and heart of any congregation to get to them what is contained in this Manual. And, without such information, how shall we put any meaning into this Centenary Celebration? Distribute the booklet. Get the Methodist people to study it, and—watch the results.—Jas. A. Anderson.

### ARKANSAS METHODIST ORPHANAGE

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."

Since my last note, we have had a siege of sickness in our Home; as many as twelve children in the hospital at one time—maladies all of the way from mumps up to pneumonia. While it has entailed considerable expense and trouble, made serious by the fact that our first assistant matron, Mrs. Cain, has been quite sick for some days with "flu", Mrs. Steed has maintained her usual vigor and she, together with Miss

Fannie Steed and Mrs. Bergett, have been able to care for the sick with the help such as they needed. I am so happy to be able to write this morning that they are all better and that it looks like we are going to come out of it without any further trouble.

It seems that our Heavenly Father takes cognizance of these facts as several friends have voluntarily handed us gifts to help us out.

I hope the brethren will see to it that the offerings supposed to have been finished in many places on Christmas Day will be completed as early as possible and sent in to us.

It is such a pleasure to me to be able to minister in some little way to this colony. Of course, all fathers and mothers know that with a colony from thirty to fifty children, we have problems that continually engage us and cause us much study but the public schools of Little Rock and the teachers have been so kind to us in helping us to unravel the problems that arise.—James Thomas, Executive Secretary.

### PINE BLUFF DISTRICT BROTHERHOOD

The Brotherhood met in regular monthly session at First Methodist Church, Pine Bluff, Feb. 17 with Rev. J. E. Cooper, presiding elder, in charge. The meeting, held in connection with the District Standard Training School, which began Sunday afternoon, February 16, opened with a brief devotional by the presiding elder. The feature of special interest for the day was a suggested list of good books recently read by the members of the Brotherhood with brief statements of their points of value. A plan was also suggested by which the preachers should exchange books that had been of special value, thus increasing the reading facilities of all at a minimum cost to each.

Reports were made upon the observance of Hendrix College Day, showing approximately \$150 raised in the District for the purpose designated, viz, the creating of a loan fund at Hendrix for the education of young preachers.

Mrs. J. B. Hefley, District Director of Children's Work, had called a meeting of the children's workers of the District for the same day. This group met with the Brotherhood for the opening devotional, and also for lunch served by the ladies of First Church. Dr. C. J. Greene of Hendrix College spoke most interestingly at the lunch hour on the aims and objectives, plans and purposes of the new program at the college. Dr. Greene, who was leading the course in "The Teachings of the Prophets" in the Training School, was the special guest of the Brotherhood. Because of the bad weather, bad roads, or illness, the following pastors were not present: E. T. Miller, Gillett; W. W. Nelson, Star City; C. R. Andrews, Sheridan; W. C. Lewis, Humphrey; I. S. Selby, Swan Lake; C. H. Farmer, Roe; V. D. Keeley, St. Charles, and C. E. Burdette, Rowell.—Francis A. Burdette, Reporter.

### DR. J. M. WILLIAMS AT HOPE

Dr. J. M. Williams, Vice-President of Hendrix College, addressed our people at Hope Sunday morning, Feb. 16, upon the occasion of the observance of College Week. Despite much sickness among membership and bad weather, a creditable-size congregation heard this loyal-hearted layman pour out his soul in behalf of scholarship funds for young preachers.

With his usual force and vigorous expression, Dr. Williams not only

informed our people but inspired them. He has a real message for the Methodists of Arkansas, and every pulpit should be open to him. Because of his visit and his forceful message, we will be able here at Hope to make "College Week" more successful on behalf of our young ministerial aspirants seeking training.

It is a challenge to pew and pulpit alike to see the magnanimous spirit of this large-souled layman as he goes here and there giving his strength in behalf of Hendrix and its constituency in these "reconstruction" days.—Fred R. Harrison, P. C.

### OKLAHOMA LETTER

I have just finished reading the Centennial History of Arkansas Methodism, by my good friend, Dr. J. A. Anderson, which I find very interesting and illuminating. I am very much impressed with how much Oklahoma Methodism is indebted to Arkansas. Some of Oklahoma's most useful ministers were furnished by Arkansas. Perhaps the vigorous type of Christianity we have in our church out here is due to that fact.

Dr. Andrew Hunter, one of the great men of Methodism, began his ministry in the territory embraced in Oklahoma Territory. He was licensed to preach in 1831, near the present city of Muskogee. In later years he was one of the outstanding ministers of Arkansas and of Methodism. Arkansas made a large contribution to our ranks first and last, namely Rev. B. E. Mitchell, whose son, Rev. C. F. Mitchell, in later years devoted his life to the Master's cause in Indian Territory and Oklahoma. After 38 years of faithful service without break he is now retired, loved and revered by all who know him. Two of his sons

## WHEN QUIVERING NERVES WON'T LET YOU SLEEP

Doesn't the night seem an eternity? You toss and turn—try to



Mrs. Batchelder

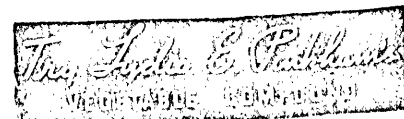
find a cool spot on the pillow—hear the clock strike downstairs. Today's excitement and tomorrow's worry are beating through your brain. You count sheep frantically—but outraged nerves refuse to relax.

Take Lydia E. Pinkham's Vegetable Compound regularly for a while. It quiets quivering nerves—induces restful sleep—makes life a little easier.

"It Seemed As If Morning Would Never Come"

says Mrs. Emma G. Batchelder of 32 Heard St., Chelsea, Massachusetts. "I was so nervous I could not get to sleep. My husband works hard at engineering and needs his sleep but I kept him awake too. I heard about the Vegetable Compound and tried it. Now I sleep better than I ever have and I feel fine."

Liquid and Tablet Form



## FOR MORE THAN 50 YEARS

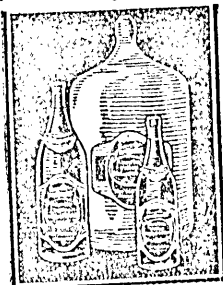
Thousands of Doctors have recommended Mountain Valley Water, direct from famous Hot Springs, Ark.

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are members of the Oklahoma Conference. Rev. Frank Naylor, Dr. T. F. Brewer, Rev. B. H. Greathouse, Rev. S. F. and Dr. O. E. Goddard, Rev. W. M. Wilson, Rev. W. B. Hubbell, Rev. C. E. Nesbit, Rev. Nuell Crane, Dr. Paul Quillian, and last but not least, Dr. Forney Hutchinson. Those of the number who have passed into the heavenly land and those who still abide have wrought well and made contributions to the welfare of Oklahoma Methodism and have immortalized themselves by great and good deeds.

Since the last session of our Conference death has invaded our ranks and removed four of our ministers, all of whom will be greatly missed. Early in December Rev. R. H. Lewelling, a brother beloved who had rendered 27 years of faithful service, was called home. December 28 Dr. New Harris was summoned to the assembly of the saints above, a man of rare personality, possessing many of the finest qualities found in humanity, an outstanding Christian gentleman.

January 20 Rev. Orlando Shay entered the celestial city. For forty

years consecutively, he had ministered to the people in Oklahoma. This good man gave the major part of his ministry to missionary work among our full-blood Indians. He was held in highest esteem by them. Orlando Shay was as courageous as St. Paul and as saintly as the Apostle John.

Rev. Andreas Martinez passed away about the first of January. His life was romantic from early youth, became apostolic in mature years. For many years he had been almost the constant companion and associate of Rev. J. J. Methvin, the great apostle to the Plains Indians, embracing the Apaches, Caddoes, Comanches, Cheyennes and Kiowas. Brother Methvin has written the biography of Andreas Martinez, a most interesting volume which can be had by sending 50 cents to Rev. J. J. Methvin, Anadarko, Okla.

Dr. Forney Hutchinson is having a great pastorate in Boston Ave. Church, Tulsa. The debt of \$350,000.00 with which this superb structure was encumbered, has been refinanced and in the course of a few years will become a memory only.

Rev. Paul Quillian is in much favor with St. Luke's Church, Oklahoma City. Everybody loves Brother Paul.

Rev. James E. McConnell, another distinguished Arkansan, is a model presiding elder. Vinita District is his territory. This district is bounded on the east by Arkansas extending from Southwest City, Mo., almost to Ft. Smith, Ark. Much of the cheap land hidden in the valleys and lying on the small streams in the Ozark foothills, is being purchased and put in cultivation by a hardy industrious class of farmers. This section is destined to become the garden spot of Eastern Oklahoma.—M. L. Butler, Okmulgee, Oklahoma.

## FOR THE CHILDREN

### TOADSTOOL PARASOLS

A little toadstool parasol  
Is quite a lovely thing.  
And that is what the fairies think  
And that is what they sing.  
The fairies always carry them  
When summer raindrops fall  
And, when the sun is shining clear,  
They wear them when they call.  
But, when they go a-shopping  
To Tis-a-weenie Town,  
You see rows and rows of toadstools  
A-bobbing up and down!—Michigan  
Christian Advocate.

### INTRODUCING

Mary and her mother were discussing Mary's coming birthday party. "How many little girls are there in your class, dear?" asked Mrs. Brown.

"There are six", answered Mary. "Betty, and Joan, and Lucy, and Janet and Bella and me."

"Who is Janet", asked her mother, I don't know her."

"Oh, Janet's the new girl. She must come too. She's nice, mother."

"Of course, dear," answered Mrs. Brown, "and you shall introduce her to me."

"How do I do that, Mother?" asked Mary interestedly.

"Get your dolls," said Mrs. Brown "and we'll pretend they are three little girls whom I don't know—just as I don't know Janet. And you shall bring them to me one by one, to be introduced."

Mary lined the three dolls up in the big armchair.

"Now what do I do?" she asked.

Mrs. Brown stood up gravely. "Bring the first one to me and say 'Mother, this is Janet Smith'."

Mary obediently presented the first doll.

"Mother, this is Janet Smith."

Mrs. Brown extended her hand to grasp a small china fist.

"How do you do, Janet dear. I am very happy to meet you."

"Oh, I see," exclaimed Mary. "Wait." She presented the second doll.

"Mother, this is Susie White."

"How do you do, Susie. I am so glad you came to Mary's party."

Then came the third.

"Mother, this is Gladys Brown."

"How do you do, Gladys," her mother said, smiling.

"Now, it's my turn, Mother."

### POETRY PRIZE CONTEST FOR NEW AUTHORS

To inaugurate its new policy of added emphasis on native American poetry, Literary America magazine announces a series of monthly cash prizes for poems by authors who have not hitherto been published in the magazine. A technical knowledge of poetry forms is not necessary. The purpose of this competition is to bring to light the true nature of American poetry written by people uninfluenced by traditional standards. Three monthly prizes of \$10, \$5, and \$3 each for the best poems by new authors are being offered for a period of six months. A final prize of \$50 will be awarded the poem considered the best of the monthly groups. Contributors need not be subscribers to the magazine. Only those authors will be considered eligible whose poetry has not previously appeared in Literary America. All inquiries should be addressed to "Poetry Contest", Literary America, 175 Fifth Avenue, N. Y. A folder detailing the rules of submission will be sent without charge upon receipt of a stamped envelope.

## ANOTHER "FIRST FEDERAL" BOUQUET!

(An unsolicited letter from one of our many satisfied borrowers)

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Motor Ambulance Service

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February 14, 1936.

First Federal Savings & Loan Assn.,  
Boyle Bldg.,  
Little Rock, Arkansas.

Gentlemen:

Turning back the wheels of time for just a moment, we wonder if you remember that on February 14, 1935, Valentine Day, we received your confirmation that our application for an FHA loan had been allowed. This loan was used in the construction of a residence for our daughter, Mrs. James A. Henry, Jr., on Park Hill. This was also the first FHA construction loan made in the State of Arkansas.

We wish to take this opportunity, as the first anniversary, to express our most sincere appreciation for the splendid co-operation of Mr. Johnston and Mrs. Rose. Mr. and Mrs. Henry are delighted with their new home and each day makes them realize more fully the importance of your help.

We are most happy that we have been able to make each payment promptly, and we earnestly hope that the years to come will bring a continuance of this record.

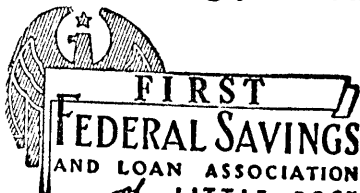
At the next meeting of the Board of Directors, we would like for you to tender our thanks to them.

Again thanking you for your courtesy, we are,

Cordially yours,

*R. J. Owens*  
*J. J. Owens*

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Secretary

CAROLINE M. ROSE,  
Asst. Secretary

### MY PROGRAM FOR THE YEAR ON ARKADELPHIA CIRCUIT

**Policy:** I hereby pledge myself for the present church year to a procedure based upon the principles of love and service; to follow and even to imitate Christ to the best of my ability in every effort; to push forward the program of the Methodist Church in helping with the spirit of Christ; to perform the duties of a pastor on my circuit and wherever it is possible to advantage, using my best judgment and constantly seeking the will of God; to prepare helpful sermons; to be prompt in consideration and support of the plans of the Church; and above all things to be systematic and consistent in my work and daily living that those with whom I associate may, if possible, be influenced for Christ.

#### Years Program

First Period—Nov. 7 to Jan. 1.

A. Organization.—(1) Organization of working board of stewards at each place. Adoption of unified budget system at one place; (2) Organization of two boards of Christian Education.

B. Finances.—Meeting Orphanage apportionment in full.

C. Physical Equipment.—(1) Rebuild one church; (2) Repair one church; (3) Beautify all grounds.

Second Period—Jan. 1 to Easter, Apr. 14.

A. Missions.—Organization of one society.

B. Sunday School Evangelism.—(1) Vigorous campaign in each school for reconsecration of teachers and dedication of scholars; (2) Emphasis on children's work through special conference circuit wide.

C. Finances.—Collection of 50% of Conference Claims.

D. Young People's Work.—(1) Observance of Young People's Anniversary. (1) In each church, (2) Circuit wide; (2) Frequent meetings of all young people of circuit.

D. Easter Classes.—(1) An attempt in all churches.

Third Period—Apr. 14 to June 1.

A. Church School Day.—(1) Observance in each church with suitable program; (2) Meeting apportionments in full.

B. District Conference.—Representatives in each church.

C. Literature.—Arkansas Methodist 100%.

D. Young People's Work.—At least two delegates to Assembly.

Fourth Period—June.

A. Pastor attend Pastors' School.

B. Vacation Schools.—at least one.

Fifth Period—July-August.

A. Revival meetings at each point.

Sixth Period—Sept. 1 to Nov. 1.

A. Cultivation of new members.

B. General check-up.—Harold O. Scott, P. C.



cried Mary, dancing up and down. "Introduce me, please."

"Daughter," said Mrs. Brown, presenting a scraggy-headed dolly, "This is Janet Smith. She has come to play with you."

"How do you do, Janet. I am so glad you came over," said Mary, gravely shaking hands.

"And this is Susie White," Mrs. Brown presented smiling Susie.

"How do you do, Susie. What a nice time we shall have," smiled Mary.

At that minute the door-bell rang. "Excuse me a moment, Mary," said Mrs. Brown as she left the room.

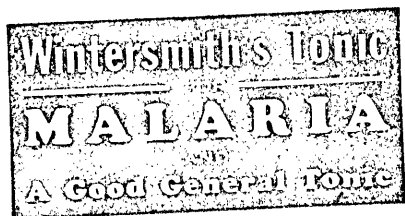
She presently ushered in a lady whom Mary had never seen.

"I am so glad you have come to see me at last," she said. Then turning to Mary, "Mrs. Renny, this is my little daughter, Mary."

Mary looked at her mother, and her mother's eyes were dancing. Mary's eyes sparkled in response. Then she gravely walked up to the visitor, held out her hand to be shaken, and said, "How do you do, Mrs. Renny, I am so glad you came to see us."

"Why, what a dear!" exclaimed that lady under her breath. "I am very, very glad to meet you," she said to Mary. Then she turned to Mrs. Brown. "I have just come from Mrs. Thompson's, and I felt like a side-show in a circus, all the time I was there. Her two children stayed in the next room and peeked at me and giggled constantly, as I were one of the seven wonders."

"Oh, Mary and I were just playing 'Introducing' when you came in," laughed Mrs. Brown. "I thought it was time she knew how. She'll be five on Saturday."—Ann Arthur in Reformed Church Messenger.



COMMON colds often settle in throat and chest. Don't take chances. Don't let them go untreated—at the first sniffle rub on Children's Musterole.

Children's Musterole is just good old Musterole, only in milder form. It penetrates the skin with a warming tingle and gets such marvelous results because it's NOT just a salve, but a "counter-irritant"—helpful in drawing out local congestion and pain.

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## The Campus and the Local Church

If one is careless enough to mix the philosophy of Abraham Lincoln and P. T. Barnum he is apt to come out with the conclusion that although the people delight in being fooled they cannot be fooled all of the time.

When they first invented "special days" the idea went over with hardly an effort because it was a bright idea. But before long the new wore off. Every one with something to promote had wedged himself into a place on the "special days" calendar, and it became harder and harder to get the people to perform in a special way for each special day, just because some one's calendar said they should. It is too bad, but people are perverse that way.

So something had to be done. In fact, two things had to be done. The first thing was to decrease the number of "special days" so some of them really could be special. The second was to adopt the agreement to stamp "sterling" only on articles with a mighty high percentage of value. Any "special day" which runs that gauntlet is a sure-enough special and worth looking into. All of which brings to mind the fact that College Day has won its spurs. And it is close enough at hand that those having responsibility are saying, "What are you going to do about it?"

There are two kinds of local Churches in Southern Methodism—those on college campuses and those not. But the ratio of those off to those on is so extremely high that it would seem, for all practical purposes, that only the offs need to be considered. Yet not so. The perhaps one per cent of our churches which bask in the proximity of higher learning wield influence on younger life all out of proportion to their small percentage ranking. Hence both classes of Churches come in for consideration in this matter of "the campus and the local Church."

The thing expected of the local church not on a Church college campus is obvious. It is expected to send its sons and daughters to a Church college. Of course that is reasonable. That is, it is reasonable in so far as sons and daughters fare as well or better at our Church colleges than elsewhere. If they do not, the Church college campus has no just claim on the sons and daughters of the Church. The rallying cry of political parties which deal in bally-hoo may be "Hooray for Hooray", but the Church is not justified in expending its hoorays for anything except merit. If the day ever was, it definitely has passed when the Church is called upon to get aboard the band wagon and support anything just because it belongs to the Church.

A part of the particular things a local church has a right to expect from a Church college as justification for the patronage of its sons and daughters is that these young people be nurtured in the spiritual life while there and be returned to the home Church (or some other local church) with at least the amount of training in proper churchmanship they would have received had they never left the home church. It is not to be expected that the young people invariably should return with just the same attitudes and points of view. Indeed, an education presupposes growth in attitudes and points of view even more than it in-

volves increase in information. But granted that we are right in our belief that the Church is approved of God for work among men, it is to be insisted that the Church college has claim on the patronage of the local church only in proportion as it guides these growing attitudes and points of view into an appreciation of the Church as an avenue through which its graduates may serve.

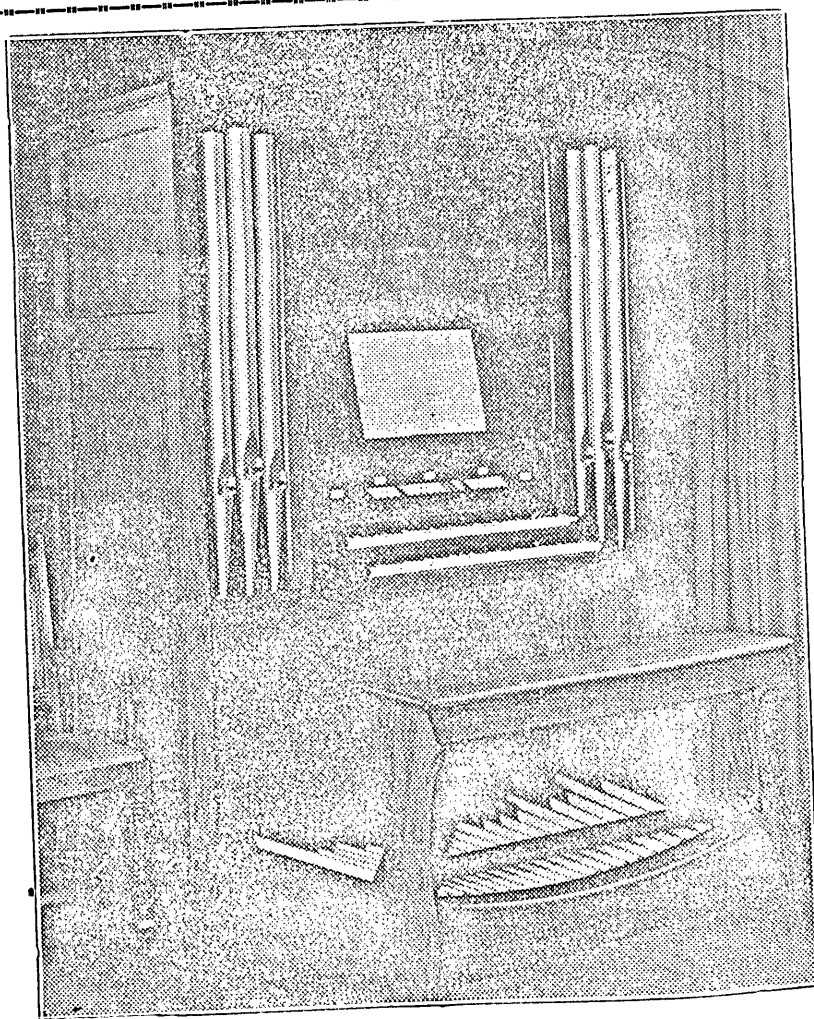
All this having been said, it is next to be said that unprejudiced appraisal of the field leads unquestionably to the conclusion that the Church college more nearly does this than do other colleges. That is, the Church college nurtures the spiritual life and elevates the Church as an avenue for service to mankind to an appreciably greater extent than other colleges do or can. Much might be written on the distance our Church colleges still must travel before they measure up to their full opportunity on this score. One can point to striking evidences of failure and half success. But from the larger perspective the case for the Church college is clear. Since the scholastic standing of the Church college is not in question, the obli-

gation of the local Church in the matter of supporting the Church college is evident.

But the other kind of local church—the kind that does not have to send its sons and daughters away to school because it is located at a Church college campus—the less than one per cent of our local churches—likewise engages attention. To a large extent it is a factor in all of the above discussion, for without the intelligent cooperation of the college Church, the Church college can hardly train its students in churchmanship. And be it said emphatically that this cooperation must be intelligent. It must be more than that; it must be "challenging", in the greatest degree that word used to connote before it was worn threadbare.

The Church on the college campus is in the hard position of having to feed and satisfy and even stimulate young minds which are in the period of their most rapid expansion since early childhood. And when that Church fails, it fails tragically. There is nothing more tragic than for a life to lose, in the dust behind the procession of mankind, the

## A Genuine Pipe Organ



See, hear and play the Petit Ensemble, the only organ with pipes now on display.

The "PETIT ENSEMBLE" is produced by the same expert personnel that has been responsible for the building of so many large and famous organs, such as those in Carnegie Hall and St. Patrick's Cathedral, New York. It is the creation of and built in the factory of Geo. Kilgen & Son, Inc., St. Louis, Mo.

There are so many unusual features of the "PETIT ENSEMBLE" that only a few can be briefly mentioned here. Among such features is the new silent type of blower, developed by Kilgen, which permits its placement within the organ-case, so that the instrument is a complete entity in itself and may be moved at will, as the only connection to the building is a light-cord plugged into a socket. No cutting of walls or floors is necessary for the installation of this organ.

It is so compact that it requires no greater height than can be provided in any normal room and its construction permits it to be moved through an ordinary side door. It is built in 15 different styles.

The manuals and pedal-board and the console measurements meet the exact requirements of the American Guild of Organists.

The price is just as remarkable as the instrument itself, for while it is a real pipe organ, it costs no more than a grand-piano or a reed organ, and it will hold its value through the years and always command a high exchange value if a larger organ be purchased.

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Christ whom we know really to be in the van of every progress. For youth to push out horizons and scale new heights and find life tingling with the joy of unfolding knowledge in every field save religion's and then to find in religion's field only a drab round of precept and admonition, is for youth utterly to miss that which, if understood, would beckon from beyond the farthest horizon. Happy indeed is that campus Church which so adjusts its procedure that its Christian instruction of young people shall answer the new needs which life is developing in them. Our Christ who shocked conservative Judaism by his boldness and energy in bringing the Kingdom into daily living may be left merely as a character in a Book. Or He, and the Book, may be lifted into the very midst of real life in a place whence many roads radiate out, and be given opportunity to speak for Himself and say to youth which is searching for the way, "I am the Way."—Walter Townner in Christian Education Magazine.

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—Advertisement.

## Gray Hair

### Best Remedy is Made At Home

You can now make at home a better gray hair remedy than you can buy by following this simple recipe: To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it yourself at very little cost. Apply to the hair twice a week until the desired shade is obtained. Barbo imparts color to streaked, faded or gray hair, making it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.



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## What of the Constitution?

As might be expected, certain decisions of the United States Supreme Court, invalidating acts of Congress during recent months, have raised the question, both in and out of Congress, as to whether or not the powers of the Court in this connection should be abridged or even abolished. It is contended by some that the Constitution does not expressly confer upon the Supreme Court the right to exercise this power, but that it has been gained by usurpation.

Article III, section II of the Constitution, relating to the judicial branch of the government, reads in part as follows:—"The judicial power shall extend to all cases in law and equity arising under this constitution, the laws of the United States and treaties made or which shall be made under their authority."

As it works out in actual practice the Supreme Court does not presume to pass upon an act of Congress until some suit is brought before it involving the constitutionality of a statute.

### Comments of Justice Roberts

In handing down the decision of the Supreme Court in the Triple A case on January 6, Justice Roberts made reference to the functions and obligations of the court as one of the three coordinate branches of the government. He said:

"There should be no misunderstanding as to the functions of this Court. It is sometimes said that the Court assumes power to overrule or control the action of the people's representatives. This is a misconception. The Constitution is the supreme law of the land, ordained and established by the people. All legislation must conform to the principles it lays down.

When an act of Congress is appropriately challenged in the courts as not conforming to the constitutional mandate, the judicial branch of the government has only one duty—to lay the article of the Constitution which is involved beside the statute which is challenged and to decide whether the latter squares with the former.

"This Court neither approves nor condemns any legislative policy. Its delicate and difficult office is to ascertain and declare whether the legislation is in accordance with, or in contravention of, the provisions of the Constitution."

While it is true that individual justices of the Court may differ in their interpretation of the Constitution, the principle of majority rule has always been followed, just as is the case in passing legislation in both houses of Congress.

The overwhelming majority of the American people will probably agree that Justice Roberts fairly stated the case in his comments regarding the powers and functions of the court. The subject has long been debated as to whether or not the framers of the Constitution intended to give the Supreme Court the right to pass upon the validity of acts of Congress.

James Madison, who is frequently referred to as the "Father of the Constitution," declared that to hand the Constitution to the Supreme Court without the right of voiding an act of Congress running counter to the provisions of the Constitution, would be "like handing a soldier a scabbard without a sword in it."

dier a scabbard without a sword in it."

### Supreme Law of the Land

It must be conceded by everybody that the Constitution is the supreme law of the land. If an act of Congress, therefore, should be placed above the Constitution, then the latter would no longer be the supreme law of the land. In other words, we would not longer have a constitutional form of government. Anything would be "constitutional" that Congress might pass and that the President would approve. Under such conditions, the Supreme Court would be as useless as the fifth wheel of a wagon and might as well be abolished.

The framers of the Constitution were sensible enough to make provision for its amendment, and the people have availed themselves of this right more than a score of times. If certain provisions of our fundamental law no longer suit us, it can be amended again.

Some are of the opinion that the way out of present-day difficulties lies in amending the Constitution in such a way as to greatly expand the powers of the Federal government in certain directions.

### Addition and Subtraction

This, of course, cannot be done without contracting or restricting in a corresponding degree the rights of the states and of individuals. This is a matter of such supreme importance that it must not be overlooked. If the average person, after having read the Bill of Rights, contained in the first ten amendments to the Constitution, were asked if he thought it would be desirable that these rights should be surrendered to the Federal government, the answer would surely be an emphatic "No".

During the course of a recent hearing before the Senate committee on agriculture and forestry, when the question of barring constitutional issues from going before the Supreme Court was raised, Senator Ellison D. Smith, of South Carolina, chairman of the committee, emphatically declared:

"I prefer a constitutional form of government. It is the fundamental presence of the individual's rights, that are inherent and inalienable; that were written into our Declaration of Independence, sealed by the blood of the Revolution, and adhered to from that day to this. It inheres in every state government. It inheres in the Federal government. It is the charter of the people that no act of Congress or legislature can violate."—Fred Brenckman in The National Grange Monthly.

### METHODISM IN THE SOUTH-WEST

At the annual meeting of the American Historical Association, held in Chattanooga on December 28, attended by about 400 historians some interesting papers were presented upon the Methodist history in Southwest, as reported in the Chattanooga Times.

"The treaty of San Lorenzo made with Spain in 1795 secured for the United States the territory on the left bank of the Mississippi River from Walnut Hills (Vicksburg) south to the thirty-first parallel. The Methodist Episcopal Church with little delay entered this new region. At the South Carolina Conference, held in Charleston, January 1, 1799, Bishop Francis Asbury appointed Tobias Gibson, a twenty-nine-year-old preacher, as missionary to the Natchez country."

"Gibson arrived after an arduous journey some time in 1799, and, despite illness with tuberculosis, established eight or ten societies in a circuit which required a month to cover, and among the ruffian backwash from the Latin city of New Orleans. But in 1801 his health failed. He died in April at Natchez.

"The eccentric Lorenzo Dow, an itinerant Methodist preacher without Conference connections, was also in the territory at this time and was permitted to speak to all the congregations."

"In 1805, Learner Blackman made an 800-mile journey to the Conference assembly at Griffith's in Scott

## Announcing

### My Candidacy for CONGRESS

#### FIFTH DISTRICT



I am launching an active campaign which will bring me in personal contact with every voter in the FIFTH district between now and August 11th. Issues of the campaign will be faced fearlessly and courageously. Your support and influence is earnestly solicited.

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yet mild enough  
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County, Ky., and Bishop Asbury appointed Elisha Bowman from Kentucky, a volunteer, to go to the New Orleans Mission, which had just been established."

"New Orleans' amazing complexity of vice soon rebuffed Bowman and sent him into the wilderness again. He found the same moral outlook in Opelousas and other western planting sections and covered the area so superficially that he gathered only seventeen new members in a year."

"Finally in 1811 and 1812 a surprising phenomenon, 2,000 earthquake shocks within three months, occurred and the church membership in the Southwest increased by leaps and bounds.

"The large majority of the preachers who organized the Methodist Episcopal Church in 1784, and those who carried the Methodist message to the frontier were persons without collegiate or theological training. A recent study of the first 1,000 obituaries of American Methodist preachers substantiates the foregoing statement. Peter Cartwright, the famous frontier Methodist preacher, declared that when he entered the Methodist ministry in 1804 there was but one college-bred preacher in the Methodist Episcopal Church. Prior to 1830, there were but three men in the Methodist ministry in the South who had graduated from a college."

"The reasons Methodists were opposed to theological seminaries, which they often called 'priest factories', were three: Time from saving souls was wasted, they thought; preachers got man-made ideas instead of the Word of God, and the schools unfitted a man to mingle with the common folk and to stand the rigors of frontier life."

"However, in 1816 the General Conference instructed the bishops to prepare a course of study to be passed by young aspirants before they could preach as Methodist ministers. In 1844 the period of study was extended to four years, instead of two."—Western Christian Advocate.

**WASHINGTON AS A FARMER**

Until he reached manhood, George Washington never saw a town of five thousand inhabitants. Our first President was born on a plantation and was brought up in the country. As farmer, Washington was the first American to raise mules, cultivated alfalfa as early as 1760, and performed hundreds of experiments. A soil conservationist in the infancy of that movement.

Washington seems to have been the first of America's scientific farmers. His family crest has blazoned upon it "three cinque foiles"—indicating that the bearer practiced husbandry on his own land; when the greatest of the Washingtons made a book plate of his coat of arms he added to the old design spears of wheat such as he raised at Mount Vernon.

"The more I am acquainted with agricultural affairs, the better I am pleased with them," Washington wrote to Arthur Young in 1788. "I can nowhere find so great satisfaction as in those innocent and useful pursuits. In indulging these feelings I am led to reflect how much more delightful to an undebauched mind is the task of making improvements on the earth than all the vain-glory which can be acquired from ravaging it by the most uninterrupted career of conquests."

Washington's greatness lies, in part, in the fact that he was a good farmer besides being a good general and a good President.—Collier's.

**"INVESTIGATE" KANSAS**

It would be an excellent idea if the Congress of the United States were to adjourn for a month or two, and undertake an "investigation" of the fiscal policies of Kansas.

Kansas has no state debt. It has a fine road system developed on the "pay-as-you-go" plan, as were all other public improvements. It has a magnificent new capitol building. It has first-class schools. And it has a few of the special or "nuisance" taxes that afflict most other commonwealths.

Today American people of all occupations and all income levels are coming to realize that their greatest enemy is high taxes and that their greatest problem is taxation. The federal government has been spending about twice its receipts for several years, and has added billions to the national debt, setting an all-time record. A large number of states have followed this suicidal example. The result has been frightened capital, discouraged investors, industrial retrogression, unemployment and foreclosures.

There isn't a person in this country who wouldn't benefit from tax reduction—and the persons of small and average means who are most interested in employment and industrial expansion and home-building, would benefit most of all.

Balance budgets and reduce taxation, should become a household slogan.—Industrial News Review.

The Centennial History of Arkansas Methodism. You need it for your family. Order of Centennial History Commission, Jonesboro, Arkansas. Price \$3.00.

**EVANGELIST'S NOTICE**

Blind (missionary) Evangelist wants to hold meetings in difficult, neglected, needy places. Go any place. Pastors, presiding elders, lay-leaders are invited to write Rev. R. F. Shinn, Lewisville, Texas.

**OBITUARIES**

**WILSON.**—Funeral services for Mrs. J. G. Wilson, aged 68, wife of Dr. J. G. Wilson, prominent physician of Ulm, were held Monday afternoon at the Ulm Methodist church. Mrs. Wilson died Saturday afternoon after an illness of several years. She was a native of Kentucky. Dr. and Mrs. Wilson celebrated their fiftieth wedding anniversary in November. In addition to her husband, Mrs. Wilson is survived by a daughter, Mrs. Orville Reitz of Ulm. Rev. C. H. Farmer, pastor of the Roe Methodist church, conducted the funeral service. Mrs. Wilson had been a devoted member of the Methodist church for more than 56 years. Interment was in the Ulm cemetery.

**SHELTON.**—Herbert Shelton was born March 7, 1886 at Ada, Ark. He professed faith in Christ and joined the Methodist Church early in life. He moved to Plainview when a young man and was very active in church work. Was Sunday School Superintendent for quite a while. From Plainview he moved to Mountain Pine, Ark.; where he became a member of the board of stewards and was its chairman at the time of his death, Jan. 30, 1936. Brother Shelton was married to Miss Ida Mae Crowder of Plainview, Feb. 8, 1911. To this union three children were born; Mrs. Coy Snoddy, Herbert, Jr., and Dorothy Joe. All survive to comfort their bereaved mother. Other surviving relatives are his mother, four brothers, Fred and Eugene of Plainview; Evans of Shawnee, Okla. and Rev. Carl Shelton, pastor of Dardanelle Circuit, and one sister, Mrs. O. D. Ellison of Plainview. Funeral service was conducted at his home in Mt. Pine by the pastor in presence of a large crowd of relatives and friends after which the body was taken to Adona and met there by a host of relatives and friends and the Rev. W. M. Adcock of Gravelly held a short service. The Masons took charge and laid the body to rest with Masonic honors. A good man has gone but we know where to find him. The grave was banked with lovely flowers furnished by friends and loved ones.—A. J. Bearden, Pastor.

**SOUTER.**—Mrs. Mattie Souter was the mother of our church and oldest member. Aunt Mattie had been in poor health for several years and several weeks ago took the flu which caused her death. She was born in Georgia; joined the Baptist Church while young; married at the age of 22; then she joined the Methodist Church with her husband at Harmony and has ever been a faithful member. She married the deceased W. W. Souter who was a successful farmer and ginners and one of the leading citizens of our county. To them were born four girls and one boy: Mrs. Beula Hearn, Mrs. Claudie Pickler, Mrs. Effie King, Mrs. Irene Hays and Eddie Sauter, all dead except Mrs. Pickler. Besides her there are 22 grandchildren, 28 great grandchildren and a host of relatives and friends. Aunt Mattie would have been 85 years old April 4. As a wife she was devoted and true; as a mother fond and pure; as a friend cheerful and sure; as a Christian



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faithful and true. She was loved by all far and near. She had been alone for several years with different ones living with her from time to time. At the time of her death Densel Hayes and Ellen, his wife and little son were living with her. The night she died I dreamed of visiting her and she told me she loved me and I knew she did for her love for me has been a guide and will guide me on and on and some sweet day I aim to clasp her hand in glory. She often told me at church, "Well Ethel, I told them I knew you would come". I hope I can be as true and faithful as Aunt Mattie was. She was laid to rest at Harmony, Feb. 10. Bro. J. A. Simpson held the services. The large crowd and the beautiful floral offerings showed how her life was appreciated. Her church and Sunday School bought a beautiful wreath.—One who loved her.

MASSEY.—Mrs. Martha Jane Massey, born Jan. 2, 1843, in N. C., moved to Arkansas when a girl 17 years old. Grandma Massey professed faith in Christ and joined the Methodist Church when about 15 years of age. She lived and served in those pioneer days of Arkansas and the church and made her contribution to their ongoing for more than 75 year. She made her home with one of her daughters, Mrs. Jamie Riffin, who with her faithful husband, so tenderly cared for her and watched over her until the end, which came on Jan. 30, 1936. Her funeral was held in the Leola Methodist church, where she held her membership, by the writer, her pastor, with a large gathering of friends and relatives. Sister Massey had not been able to attend any services since the present pastor had known her because of her advanced age. But all who knew her tell of her long, beautiful and useful Christian life. Her husband, Champ P. Massey, preceded her by 56 years. She leaves three daughters: Mrs. Jamie Riffin, Mrs. Luther Riffin of Leola, and Mrs. Mack Taylor of Little Rock and a large number of grandchildren and great grandchildren; one sister, Mrs. David Phillips of Leola and a host of friends.—T. D. Spruce, Pastor.

TIMS.—William H. Tims was born January 6, 1856, in Iuka, Miss. He was married to Miss Virginia Sims, of Tupelo, Miss., Jan. 1, 1893. To this union were born eight children, two of whom, Evelyn and Raymond, preceded their father. Those surviving are: Mrs. Mamie Bluerock, Mrs. Raymond Barbler, and Mrs. Clara Veteto, and Frank Tims of Pine Bluff; Albert Tims of New Orleans and John Tims of Glenwood. He also leaves four grandchildren; Mary and Frederick Bluerock, John Robert Veteto, and Virginia Barble, and two nieces, Mrs. John Pirtle and Mrs. Gilbreth. Brother Tims brought his family to Pine Bluff in 1907, where they have resided. Until about eleven years ago he was in the employ of the Cotton Belt Railway. Since that time he has been in the grocery business. Upon coming to Pine Bluff in 1907, he found Carr Memorial Church in process of being rebuilt after the fire. He and Mrs. Tims were in the group of original members at the new location. He continued a faithful member of that Church until his death, Jan. 9, 1936. He had just passed his eightieth birthday. He had lived a long time. He saw all his children grown. He enjoyed their love and confidence, as well as the love and confidence of his host of friends.

All was done for him which physician, nurse, family and friends could do. His great natural strength gave way and he quietly fell on sleep. The funeral service was held in Carr Memorial Church and the body laid away in the cemetery in Pine Bluff. It was my privilege to visit him and his family many times during the illness of Brother Tims. A beautiful Christian spirit prevailed throughout those trying days. And when the end came the grace of God was sufficient to sustain the family. Death in a Christian home is not the monster he is sometimes pictured. In this case it was welcome release from unrelieved suffering.—S. T. Baugh, Pastor.

PATTY.—Mrs. Cora A. Burton Patty was born Oct. 7, 1868 at Lewisburg, Miss. She was married to Samuel J. Patty of White Co., Arkansas, Feb. 11, 1886. To this union five children were born, four still living: Rev. W. A. Patty of Ola, Ark.; Rev. S. O. Patty of Beebe, Ark.; J. C. Patty and Mrs. Adelle Harrison, both of Hazen, Ark. She united with the Methodist Church just after her marriage and remained a loyal member until her death. She departed this life Dec. 18, 1935, at Griffithville, Ark. Her funeral was preached at the Methodist Church at Griffithville by her pastor, Rev. R. B. Howerton, and Rev. E. H. Hook, P. E., of Searcy District. Her body was laid to rest by the side of her husband, who preceded her in death by twelve years, in the Dogwood cemetery.—R. B. Howerton, Pastor.

HANESWORTH. — Mrs. Beulah Staats Hanesworth died at her home at Augusta Feb. 16 after an illness of more than two months. She was born in Mobile, Ala., August 7, 1862, daughter of Col. L. E. and Mary Stanley Staats. While she was a baby her parents moved to St. Louis, Mo., where she received her education. There she was christened in the Episcopal Church but later while quite young joined the Methodist church that she loved so dearly and served. She taught in the public schools of St. Louis until her marriage to the Rev. Henry Hanesworth, March 31, 1888, who was the presiding elder of the St. Louis District of the Methodist Episcopal Church, South.

In 1898 they moved to Fayetteville, Ark., and since that time they have lived in many parts of the State where Dr. Hanesworth served as pastor continuously until the fall of 1926 when he superannuated. They moved to Augusta in the home they had picked out while serving there. Being the wife of a prominent Methodist minister who served the Church for more than 56 years, she was well known throughout the state and was active in church work wherever they made their home.

For more than 30 years she was recording secretary of the Women's Missionary Society of the North Arkansas Conference. She was so adept in her work that her minutes were often in the reader's hands in a week's time. At one time in appreciation of her faithful work she was given a trip to the Missionary Council at Amarillo, Texas. Mrs. Hanesworth was winner in a contest promoted among superannuated ministers' wives and widows, by Rev. H. Lynn Wade, on the subject, "My Most Trying Experience as the Wife of a Methodist Pastor."

She freely and willingly gave of her time to the work of the church, especially the Junior Department of the Sunday School, and was a benediction to the children. Not

being the wife of an active minister the past nine years, one would think she might rest from her long years of active church work; but not Mrs. Hanesworth, who was about her Father's business up to the time she took sick December 14.

She is survived by her husband, one son, Stanley Hanesworth of Rome, Ga., two grandchildren, Stanley, Jr., and Merriam Hanesworth, three stepchildren, Mrs. Lucille Bartman of St. Louis, Mrs. Anna Mae Knox of McAllister, Okla., and Harry Hanesworth of Detroit, Mich. and one sister, Mrs. Maude E. Truitt of Ashville, N. C.

Funeral services were held at the Methodist church with a sincere and beautiful eulogy by Rev. J. W. Crichlow of Helena, assisted by Rev. J. F. Glover, pastor, Rev. E. H. Hook, presiding elder of Searcy District, Rev. A. T. Galloway and Rev. L. A. Sparkman.—Mrs. Stuart Fitzhugh.

ANDERSON.—Mrs. Martha Carolyn Anderson was born Feb. 14, 1867, in Marshall Co., Miss., and passed to her reward Dec. 6, 1935, after an illness of only an hour at the home of her daughter, Mrs. J. M. Houston, Hope, Ark. She married John Wesley Anderson, Dec. 5, 1883. Her husband preached in the Methodist Episcopal Church, South, in the North Mississippi Conference, for nearly fifty years, until his death September 13, 1926.

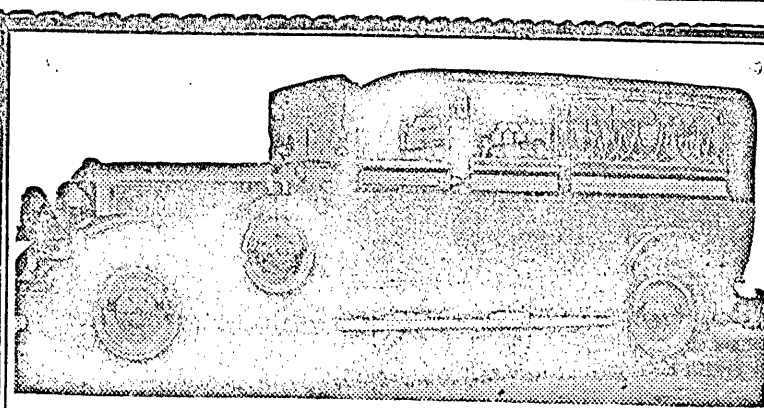
After her husband's death in 1926 Mrs. Anderson moved to Hope, where she was one of the sweetest and most devoted souls among us. She professed faith in Christ in tender childhood and throughout her nearly three-score years and ten she exemplified the noblest Christian virtues. The funeral was conducted by the writer and interment was in Hope cemetery.—Fred R. Harrison, P. C.

SPRINGER.—Mrs. Tennie Amanda Springer, daughter of Mr. and Mrs. T. A. Edwards, was born near Beebe, Ark., Feb. 26, 1894, and passed to the life beyond on Feb. 11, 1936. She was married to J. W. Springer

Oct. 30, 1909. Mrs. Springer was a member of the Methodist Church from childhood and united with the Church at Augusta June 26, 1927. She was a faithful and loyal member and will be missed by all of us. Those left to mourn her going are her husband, J. W. Springer, her daughter, Mrs. Ruby Henderson, son, Nealon Springer, and grandson, Dickey Henderson, all of Augusta; her mother, Mrs. T. A. Edwards, Beebe; five brothers, John, Robert, Henry and Jim, of Beebe, and Burnie of Richland, Ore.; and three sisters, Mrs. Minnie Golden, Little Rock, and Mrs. Lennie Fisher and Mrs. Rosa Fisher of Beebe.

Funeral services were conducted at the Methodist Church in Augusta, by her pastor, J. F. Glover, and Rev. A. T. Galloway. Her body rests in the Augusta cemetery, her spirit lives in heaven.—J. F. Glover, Pastor.

FLOYD.—James Knowlton Floyd was born Nov. 27, 1878; died Feb. 1, 1936. Bro. Floyd was the son of the late Mr. and Mrs. C. D. Floyd. Was married to Miss Zona Kennedy, Dec. 27, 1900. To this union were born four children, Chas., of Bergman; Henry of Arizona; Mrs. Alla Mae Kelley, of Capps; Mrs. Opal Brown of Capps; also one sister, Mrs. N. N. Tims of Harrison and six grandchildren. Bro. Floyd was born in the same house in which he died. It was into that house that he led his young bride 35 years ago. He was a good father and husband, a good neighbor, and respected by all who knew him. In his last days he turned his thinking toward God in prayer, finally reaching a place of complete surrender, and in his last illness he spent most of the hours humming songs, such as "Sweet Hour of Prayer", and "In the Sweet Bye and Bye." We laid his weary body away in the Capps cemetery. The funeral was attended by the writer, assisted by Rev. F. E. Dodson and a number of singers from Harrison and the family and friends.—W. M. Edwards, Pastor.



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## Joint Circle Meeting Next Monday

Mrs. J. S. M. Cannon, President, will have charge of the business meeting at 10 o'clock, after which a program, under the direction of Mrs. Dewey Price, will be given around the subject "The Settlement; A Trail Blazer of Social Reform". Taking part on the program will be Mesdames Crawford Greene, Vernon Markham, Russell McKinney, J. R. Henderson, C. F. Shukers, J. B. Jackson, Marshall T. Steel, and J. L. Verhoeff.

Luncheon will be served by Mrs. Ray Scott's circle.

### ABOUT WINFIELD PEOPLE

Mr. and Mrs. Angus E. Lewis, 811½ W. 28th, are happy over the arrival of a son, Graydon Gildart Lewis, on February 8.

Mr. and Mrs. C. L. McCarthy, 2300 Main, were seriously injured in an automobile accident on Feb. 20. Mrs. McCarthy is still at St. Vincent's hospital. Mr. McCarthy has returned home.

Gordon Greene, 2110 Izard, from the Young People's Department of our Church School, was seriously burned on February 21st. He is in St. Vincent's Infirmary and is improving.

Mrs. Sam Garner from Marianna, daughter of Judge T. M. Mehaffy, is ill in the Baptist Hospital.

Other illnesses of which the office has heard are:

Miss Minnie Turrentine, 1616 W. 14th; Mrs. Werner Trieschman, 901 N. Spruce; Miss Amanda Dunaway, 2111 W. 20th; Mr. and Mrs. H. O. Black, 2423½ High; Mrs. J. F. Jones, 2219 W. 13th; Mrs. Frances G. Davis, 1521 W. 24th; Mrs. Frank Bryant, 816 N. Filmore; Mr. Madrid Loftin, 911 Scott; Mrs. J. E. Shull, 2116 W. 10th.

The sympathy of the congregation is extended to Mr. and Mrs. J. W. Holland, 1011 W. 24th, who had two deaths in their family within two days. On February 14 Mrs. Holland's brother-in-law, Mr. Alden Smith, died at Fulton, Kentucky. On February 16 Mr. Holland's brother, Mr. E. D. Holland, died at Gilbertville, Kentucky.

### STEWARDS TO MEET

J. S. M. Cannon, Chairman, is calling the regular monthly meeting of the Board of Stewards for Monday evening, 7:30 at the church.

### SCOUT VISITORS

Girl Scout Troop number 21 from the School for the Blind were the guests of Winfield Troop No. 4 in the Recreation Room Monday afternoon and taught Troop No. 4 some of their games.

### ECHOES FROM VISITS

After a visit to an elderly shut-in, "She is so happy and bright in spite of her affliction, that she makes one ashamed to grumble about anything." From a young couple, "We had no idea we would derive as much personal pleasure as we have from these visits."

Many more such statements could be quoted. Can't we continue this good work for the good of Winfield? If the persons on whom you called were not at home it would be fine if you could try again. And if there are others who can make some calls, the office will be glad to furnish names.

# Pulpit and Pew Winfield Methodist Church

Sixteenth and Louisiana, Little Rock

**MARSHALL T. STEEL**  
Minister

**J. IRVIN McDONOUGH**  
Director, Religious Education

**W. G. BORCHERS**  
Prayer Specialist in Brazil

**MRS. I. J. STEED**  
Minister of Music

**MISS KATE BOSSINGER**  
Organist

**MISS MINNIE BUZBEE**  
Executive Secretary

VOL. VII

FEBRUARY 27, 1936

NO. 9

## SUNDAY SERVICES

Brother Steel will preach at eleven o'clock.

## God's Weather and His Work

Someone has suggested that if God had cooperated with the Committee of One Hundred, by sending sunshine, Fellowship Month could have been even more successful than it was. The farmers wanted nitrogen from the snow to enrich their soil and a freeze to kill the insects, while poor preachers wanted warm sunshine to bring out the stray sheep like butterflies from their cocoons. God must have a job trying to cooperate with all of his children at the same time!

I don't know how much God has to do with cold, rainy weather on Sundays, but I hazard a guess that He does not send it to test the faithfulness of the saints nor to make it more difficult for us to satisfy our religious interests. I feel sure that God does not want His weather to interfere with His work.

The weather interferes only with work which we think is comparatively unimportant. Did you professional men stay away from your offices on account of rain? Did you clerks and stenographers desert your work on account of ice and snow? Did you women leave meals unprepared because the weather was bad? In all kinds of weather your work commands your time. Is His work less important?

The records of church attendance and of the church treasurer indicate that they have suffered from severe cold. Your pastor and your Official Board are hoping for a speedy recovery; and are praying for the day when God's workers will be as faithful to His work as to their own in all kinds of weather.

### To Church School Workers In Winfield Church

Dear Friends:

Your church has won some distinction throughout Southern Methodism for her interest in a trained leadership. That distinction comes from your diligent study and loyal service in the past. It can be maintained only by the same diligence and loyalty in the future.

When is one's training for leadership finished? The answer is evident. It is never finished. When training stops the quality of leadership begins to fail. You would not be satisfied for your preacher to rest on the laurels of a Seminary degree. You want him to continue forever his training for better leadership.

So he makes his appeal to you. Your past work has been glorious, but you can maintain its high standards only by the same processes which erected them. For the sake of the folk who look to us for leadership, I hope you'll stay with me in the quest for a better preparation. Sign up for a class in the March Training School immediately.

Sincerely, your pastor,

MARSHALL T. STEEL

## Have You Read These Articles?

The Church School publications for March are of wide variety and appeal. Each periodical carries articles of special interest for the particular group for which it is issued, but there are additional articles in which other workers are interested.

Adult workers interested in Bible study will find assistance in the series of articles appearing each month in the "Elementary Teacher", "How to Study the Bible." The articles by Dr. Elmer T. Clark on "Jesus' Use of Scripture" will be of equal interest. To maintain a balance in thinking, however, the workers should read the other side as it is given by Edna L. Acheson in her discussion of other materials than the Bible. Her article appears in the "Elementary Teacher".

Children's Division workers will find value in a discussion in the "Church School Magazine" by Otto Mayer, "Enriching the Church School Program Through Visual Aids". This publication also carries two other articles of value to children's workers at this season of the year: "A Junior Joins the Church", and "Joining the Church" by Lucy Foreman.

Those concerned with the problems and interests of young people should read "Myths about Youth" in the "Church School Magazine."

### DEAN BROTHERS' CLASS BUSINESS MEETING

The March business and social meeting of the Brothers' Couples Class was held at the church Thursday evening. In addition to the 25 members present the group had as its guest, Mr. McDonough, Director of Religious Education. Supper was served at 7 o'clock followed by the business session. The principal items of business were concerned with the Little Rock Training School, March 8-13 and the assistance the class can give to the preparation of the church plan for meeting of the Conference Missionary Council at Winfield the latter part of March. During the social hour in the Recreation Room games were played.

### COLLEGE STUDENTS REMEMBERED

One of the projects undertaken by the members of the Senior and Young People's Departments is the issuing of weekly publication, "The Interlude". Copies of this publication are sent each week to the young people of Winfield who are attending college and university in various parts of the country.

### DR. STOVES TO SPEAK

One of the most attractive features of the Little Rock Training School, March 8-13, is the series of inspirational addresses to be given by Dr. George Stoves. He will speak each evening at five o'clock and at eight. Dr. Stoves is one of the most attractive speakers in Southern Methodism. After fourteen years as pastor at West End Church in Nashville, Tennessee, he is now pastor of First M. E. Church, South, Memphis, Tennessee.

### WORLD DAY OF PRAYER

Tomorrow, Friday, Feb. 28 has been designated as the World Day of Prayer, sponsored by the Committee on Women's Work of the Foreign Missions. All the churches of the city will unite in a service at the First Presbyterian Church, 8th and Scott, beginning at 10:30.