



# Arkansas Methodist

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



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

Volume LV

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State House  
Ark. History Commission

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## SOCIAL AND BUSINESS COURAGE

**O**UR BISHOPS, a few weeks ago, through the church press, sent out a message in which they called attention of our members to the declarations and rules of our Church on drinking spirituous liquors and being connected in any way with the traffic in beverage alcohol. It was definite and impressive.

During the prohibition period a good Methodist was not often tempted to drink intoxicating liquors. In those days drinking was done slyly on "bootleg" stuff, or occasionally in the homes of the ultra fashionable, who had laid in a stock of costly liquors while it was legal to have it in stock. Then it was almost an insult to offer intoxicants to a good church-member.

Today it is altogether different. Almost all kinds of intoxicants can now be purchased in stores, cafes, hotels, and drug stores. It is not illegal to buy it and keep it in stock and to have it on one's table. Girls and women are now bar-maids, and young and older women may be found drinking in public without social odium attaching to their conduct. In many social and fraternal and business banquets, liquor is served, and one is regarded as somewhat queer if he refuses to drink. Then there are complications in business relations. Methodists are stock-holders in corporations and other business organizations that are directly or indirectly involved in the liquor business.

Consequently it may readily be seen that Methodists face situations that are new and puzzling. What are they to do? What should the young woman employed as a waiter in cafe or hotel do when she is required to serve intoxicants? What should the young man employed in a store that sells liquor, do? What should the business man who is a share-holder in a hotel or a business house that engages in the liquor traffic, do? What should Methodists who belong to fraternal organizations or who are guests at banquets where intoxicants are offered, do? What should our Methodist youth do when in their various social organizations and contacts they are urged to drink the sparkling beverages? What should our Methodist women do when in society that uses intoxicants?

It is easy to say that under all circumstances these tempted people should refuse to join with those who tempt them. In many cases that would mean that friendly and happy associations must be severed; or that one must become a "kill-joy." In many cases it would result in a complete breaking of all social ties. That would be painful and grievous.

When the connection is a stock-holder or partner in a business that handles intoxicants, the situation is still more difficult. To continue in the organization or business and continually protest would render one a disagreeable partner. To sell out and get out of the business, would probably involve financial loss.

To a nominal Methodist who has always been careless about his church vows, the solution would be easy. He would simply adapt himself to the changed conditions and be merely a nominal, non-participating member of the church, and his fellow members would probably tolerate his conduct, as they had tolerated his indifference to the ordinary duties of a member. But, if one really loves his Church and wishes to be genuinely loyal, although the answer might require the severance of many pleasant and profitable connections, there should be only one answer—separation from all incriminating associations and interests. That, of course is the real Christian answer. When one joins the Methodist Church he "solemnly, in the presence of God and the congregation, ratifies and confirms the promise and vow of repentance, faith and obedience, contained in the baptismal covenant." Tak-

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\* **AND Joses, who by the apostles**  
\* **was surnamed Barnabas (which**  
\* **is, being interpreted, the son of**  
\* **consolation), a Levite, and of**  
\* **the country of Cyprus, having**  
\* **land, sold it, and brought the**  
\* **money and laid it at the apos-**  
\* **tles' feet.—Acts 4:36-37.**  
\*\*\*\*\*

ing the baptismal covenant, he had promised to "renounce the devil and all his works, and constantly believe God's Holy Word, and obediently keep his commandments." He cannot be true to this promise and obligation and use intoxicating liquors as a beverage or engage in the sale thereof. If he is a loyal church-member, he will keep his promise and sever his connections with the iniquitous traffic and refrain from drink. This will require courage. It will try one's moral strength. It will virtually settle the question of his relation to the Church. But the Master expected his followers to deny themselves and take up the Cross, if they were to be true disciples.

Doubtless many nominal church-members will fall away and drop out. It will be a sad day for them when they deliberately cut themselves off from the restraining and helpful influences of the Church. Their loss will be great; but the Church will gain by the loss of these inconsistent members. The day of sifting and separation has come. Where will you be found?

## THE LAW A RESTRAINING FORCE

**J**UDGE MARTIN E. LAWSON, one of our leading laymen, president of our Judicial Council, at the dedication of the court house of Clay County, Mo., said: "What a glorious history the judges of America have made! How few have been impeached! How few have ever had their integrity questioned! Thousands of judges sit in the courts of this land from day to day, and if, at any time, any question of honor or integrity is raised, it is so unusual as to excite wide comment in the press. The law is of necessity a restraining force, but the result of that restraint is the safety of the life and property of the citizens. That restraining force is what insures liberty to us. Laws are the fences by the roadside. They are a restraint to those who would do evil, but to others they are a guide and a protection."

## CHRISTIAN OPTIMISM

**T**HE religion of the cross is the only optimistic religion in the world. It alone can assure the sinner of the possibility of ultimate escape. This optimism is not a veneer that coats with sickening sweetness the grimness of life, but it is rather a philosophy of hope. That hope is built upon the privilege of a second chance at life. The whole idea of the Gospel is to rescue the individual from the clutches of a fatalistic existence which will ultimately destroy him.

Christian optimism is based upon the fact of Christ. The life and death of the Son of God means the infusion of hope into the human heart. It means the possibility of life where all has been deadened. Its work is two-fold, in that it saves a person from the lowest depths of death, and saves him unto the most sublime heights of life. Christ enters, His power cleanses, His Spirit energizes and a new man emerges.

The only adequate answer to the spiritual lethargy that is gripping the hearts of men today is the teachings of our Lord. Any other answer

is inadequate and fails to sweep aside the deadening power of fatalism. His sacrifice is the fundamental premise in the one true philosophy of hope. Upon that basis alone is founded the Gospel of the second chance.

Why should anyone be afraid to look back at the mistakes he has made if he can also look into his own heart and know that he has been forgiven? Spiritual lethargy is not the way out of stupid fatalism, but a way is provided through spiritual growth. Only by this method can the soul develop into the full flower of faith, and out of that faith will come a knowledge of love and a blessed hope.—Florida Christian Advocate.

## WHY THE ARKANSAS METHODIST?

**F**OLLOWING somewhat the same line of argument pursued by The Christian Index, the fine Baptist organ of Georgia Baptists, we say that the ARKANSAS METHODIST is a necessity in every Arkansas Methodist home: Because the members of the family need a printed medium to build up life's spiritual outlook and aspirations; because the need is more imperative in a day in which every home is penetrated by papers filled with worldly outlook—ministering largely to sensation, amusement, politics, and business; because these periodicals unceasingly invade the religious field, almost without fail playing down the requirements of religion to please the popular mind, and without honoring and supporting the principles of the Bible; because this weakened, secularized religion virtually rejects Christ as the Savior from sin, and exploits human brotherhood without giving it a spiritual foundation; because the METHODIST presents the Gospel of the Bible and the doctrines of our Church, while these are either ignored or ridiculed by many of the secular writers; because, if Methodists want their families to read about the truths that have been at the bottom of Christian civilization, they must have their religious papers; and, finally, because the METHODIST reflects and promotes the connectional work of Methodism.

## THE PASTORS' SUMMER SCHOOL

**E**XTRA work on the Fayetteville Special and omission of the number of the first week in July delayed comment on the Summer School. It was unusually well attended, and the program was fine. The addresses by Bishops Kern, Moore, and Hughes were wonderfully helpful and uplifting. The mythical conversation between Bishop Hughes and Bishop Asbury was historically informing; the comments were humorous and suggestive; and the total effect decidedly interesting. The Centennial Pageant, written by Mrs. Bernie Babcock and produced under the direction of Miss Vivian Hill, assisted by other members of the Hendrix College faculty and visiting preachers, was capably presented and apparently highly appreciated by the large audience coming from many communities. It is probable that this Pageant will be produced in other communities during the year. On account of other pressing duties this editor was not able to be present during the entire period of the School; but he did thoroughly enjoy the days when he was present, especially the privilege of associating with the preachers and seeing them both at work and at play. One does not fully understand certain preachers until they are seen on occasions like this.

**W**HAT, then, shall we do in the days of our prosperity, when all our trees are in full leaf? We must pray that material things may never become opaque, that they may always be transplanted, so that through the seen we may behold the unseen.—J. H. Jowett.

# The Arkansas Methodist

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A. C. MILLAR, D. D., LL. D. Editor and Manager  
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## METHODIST EVENTS

Leadership and Mission School, Mt. S., July 14-28.  
Y. P. Leadership Conf., Mt. S., July 30-Aug. 11.  
Camp Meeting, Mt. Sequoyah, Aug. 12-21.  
Bible Conference, Mt. S., Aug. 23-28.

## Personal and Other Items

**REV. F. R. HAMILTON**, our pastor at Silcam Springs, left Monday for Chicago to visit with his daughter who lives there.

**MARRIED**, June 30, Mr. Edward Swayger and Miss Selma Belding, both of Hot Springs. Rev. T. O. Rorie officiating. He married Miss Belding's parents 40 years ago.

**OUR** readers who are taking the paper under the club plan, should see their pastors about renewing. Pastors will render a great favor by seeking to renew club subscriptions promptly.

**REV. J. R. NELSON**, superannuate of North Arkansas Conference, living at Camden, Tenn., writes: "A cyclone struck us Monday night. It did much harm to our home. We escaped unhurt and are grateful."

**AN** eminent jurist has been quoted as having said: "It is the duty of the courts under our present system of government to give assurance to every citizen that his enjoyment of life, liberty and the pursuit of happiness is vouchsafed him, not as a favor, but as a right."

**BISHOP JOHN M. MOORE**, after preaching three times at Mt. Sequoyah last week, on Saturday was claimed by Presiding Elder E. H. Hook, and was expecting to speak at Valley Springs Saturday night and at Harrison and Clinton Sunday. He then expected to go to Chicago for a few weeks' vacation.

**HOLLY GROVE CHURCH**, Rev. A. N. Storey, pastor, is observing this week as Centennial Week. The regular services were held Sunday morning and Rev. Paul V. Galloway preached at the evening hour. On Monday evening Rev. A. W. Martin, presiding elder of Helena District, preached and showed pictures that have historical significance. Dr. James A. Anderson on Tuesday night gave his lecture on "Life of John Wesley" and on Wednesday "High Points of Arkansas Methodist History." On Thursday evening Dr. J. H. Reynolds will give an address on "The Church's Part in Education During the Last 100 Years," and Rev. R. S. Hayden of Forrest City will give a Centennial address on Friday evening.

**EDUCATION** is the leading out of the individual into an efficient and rightly integrated personality, at home in the actual world in which he lives, and at home also with the ultimate spiritual forces that lie behind it.—President Marsh, Boston University.

**FAITH** is to have the ear of a learner, the heart of a child, to listen to the Father's voice. Faith is not the acceptance of propositions, an intellectual apprehension of truth. It is an attitude of soul, listening to catch the faint echoes of the eternal song, an attitude of patient waiting and eager desire to know God's will and way.—Hugh Black.

**A PREACHER** writes: "I have just had time to go over the Fayetteville District Special Number, and appreciate it very much. I also want to say that I was highly pleased with the Conway District Number. It seems to me that every District should get out a Special and that not only every pastor, but every Methodist in the State should appreciate the METHODIST more and more."

**WE** have just seen in an old copy of a church paper seventy-five years ago, where the editor agreed to send a brother the paper for a year for the proceeds from one hen. In the fall the subscriber came in the office with 18 "pullets" and three dozen eggs. There are many hens that would pay for the Advocate for a year if you would consecrate them to that service and have a plain talk with them about it.—Richmond Christian Advocate.

**MR. O. E. WILLIAMS**, our alert and aggressive advertising manager, spent four days recently in Fayetteville District, soliciting advertising for the District Special. He appreciates the many courtesies shown him by the preachers and business men, and reports a very interesting trip to the Devil's Den with Dr. J. W. Workman, who preaches regularly at the C. C. C. camp. Wonderful to relate, Mr. Williams was induced by Dr. Workman to make an address to the boys in the camp. The only regret that Mr. Williams expressed was that he did not have time to secure advertising from more of the fine towns in the District. He fears that these good towns will be jealous of the other communities. Some good day he promises to return and give these advertisingless towns their opportunity.

## BOOK REVIEWS

*Mystery Flowers*; by Grace Livingston Hill; published by J. B. Lippincott Company, Philadelphia; price \$2.00.

Readers of Grace Livingston Hill books will welcome this fresh young romance, "Mystery Flowers," where the lonely heart of a brave young girl is comforted by the fragrance of a fresh carnation left in her path each day. With a deeply religious touch, the author shows how faith in God gives courage and brings help in the bitterest trials and strength and help in the hour of greatest need. The story is full of action; the characters are well drawn; and the happenings are interesting enough to hold the reader to the end.

*The Curse in the Colophon*; by Edgar J. Goodspeed; published by Willett, Clark and Co., Chicago; price \$2.00.

In this book we have a new type of mystery story. It deals with the deciphering of ancient manuscripts and codes. It is full of adventure and excitement, and is so skillfully handled that it rings true. Dr. Goodspeed, who is noted for his translation of the New Testament, uses his knowledge of ancient documents and far countries to furnish a perfect setting for his characters. You'll love the hero and heroine and their friends and gladly follow them through their strange adventures.

## THE TOURISTS ARE COMING

**DEFINITE** results from the intensive campaigning of the Arkansas Centennial Commission outside the state in attracting tourists, were announced last week by the State Highway Commission in its annual report on toll bridge receipts which revealed an increase of \$70,412.72 during 1936 over 1935. At the end of the fiscal year in 1935 a total of \$443,414.32 had been collected from over 800,000 cars passing over toll bridges in Arkansas. For the past fiscal

year, \$513,827.04 had been collected from over 1,000,000 cars. The increase of June, 1936, alone over June, 1935, amounts to \$14,000. This increase is doubly important when one considers that the peak of the tourist season has not yet been reached, officials pointed out. The "tourist crop" which Arkansas Centennial headquarters has endeavored to cultivate for the business interests of the state has begun to flow toward Arkansas and can easily be stimulated to greater traffic, highway officials believe, now that the first work has been done. Methodists should encourage tourists to see Mount Sequoyah.

## ON MOUNT SEQUOYAH

**IT** was my privilege to spend three days, including last Sunday, on Mt. Sequoyah, I was in the last day of the Retreat for Pastors and Christian Workers. Although the group was not large, it was made up of earnest seekers after the best ways. Drs. H. U. Campbell and O. E. Goddard were the leaders in the discussions, and their open-mindedness contributed to profitable thinking together. Bishop J. M. Moore's preaching was enlightening and uplifting.

Dr. M. T. Haw, pastor of Dale St. Church Springfield, Mo., had charge of the program of Temperance and Reform on Saturday and Sunday. Himself one of the active leaders in Mo., he proved a very efficient presiding officer, and his own contribution was large. Brief addresses by Rev. J. H. Glass, Miss Eleanor Neill, Dr. J. W. Workman, Rev. Warren Johnston, Dr. Canady, and the writer, were followed by pertinent questions and informing answers. Mrs. Elizabeth House, President of the Oklahoma W. C. T. U., delivered two striking addresses, in her charming and impressive manner. Dr. C. C. Selecman, President of S. M. U., Sunday morning at Central Methodist Church and at night on Mt. Sequoyah brought, in his vigorous style, two great messages on the liquor traffic. His addresses should be delivered in many communities where the liquor fight is on. Miss Neill's illuminating message should be given in every school and college in the State. Saturday at 3:00 p. m., under the direction of Mrs. Amanda B. Smith, two W. C. T. U. medal contests were held. Rev. J. Abner Sage and his Bentonville choir Sunday night furnished fine music.

Mount Sequoyah looks unusually attractive. Except that the grass shows the effects of dry weather, trees, shrubbery, and flowers look well.

Prospects for Leadership and Missions School, to begin Tuesday, and the Young People's School to begin July 30, were reported by Supt. Yancey as unusually flattering. Already far more reservations for rooms than ever before have been made. Prospects for the Camp-meeting also are fine. The preaching of Dr. Stoves and the Bible lectures by Dr. Day, who so greatly pleased our people last year, are awakening unusual interest. Pastors all over the State should encourage their people to take their vacation in this great camp-meeting.

Then the Christian Workers Bible Conference is expected to draw a large group of those who desire to have a fuller knowledge of the Bible. Our readers are urged to spread information about these splendid programs among friends and help to bring a record-breaking crowd to the Assembly this summer.—A. C. M.

## CIRCULATION REPORT

**SINCE** last report subscriptions have been received as follows: Salem church, Conway Circuit, D. Duran, 1; McCrory Ct., R. A. Robertson, 2; Ola, W. A. Patty, 7; McGehee, J. H. Cummins, 1; Lakeside, Pine Bluff, F. G. Roebuck, 1; Hermitage, J. R. Sewell, 2; Mansfield, H. F. McDonald, 14; Pine Bluff Ct., J. G. Gieck, 30; Des Arc, J. T. Rodgers, 10; Mountain View, J. W. Johnston, 5; Springhill Ct., J. R. Dickerson, finishes 100%, 2; Bryant Ct., L. O. Lee, 2; Greenwood, J. W. Glover, 16; Lonoke, S. K. Burnett, 15; Pleasant Plains St., M. L. Edgington, 1; Lincoln, H. K. Stewart, 2; Louann-Buena Vista J. F. Walker, 5. This indicates some good work and is appreciated. There are promises of many 100% reports that will soon be made. During the protracted meeting period it is an auspicious time for rural pastors to get subscriptions. This year, above all years, on account of our Centennial and the moral issues, the paper should be in every Methodist home. Ultimately it will be. Why not now? Echo answers "Why?"

### A CHURCH AT THE SIDE OF THE ROAD

Oh build me a church at the side of the road;  
Let me sing to the passerby.  
Let my song be one that will cheer the heart  
Of some soul about to die.

Let my words be earnest and full of love,  
Coming to me from on high  
Oh, make me a Paul at the side of the road,  
Let me preach to the passersby.

May my prayers float out through an open door  
And ring as a simple lay,  
Full of love and faith and hope for man  
Beyond this pale of gray.

An old-fashioned church at the side of the road,  
That will welcome all races of men,  
Filling the hearts of all mankind  
With the faith of our fathers again.

Let its creeds and doctrines be of love,  
Let love be the staff and the rod.  
Then build me a church at the side of the road,

That is built as a temple of God.—  
Marion M. Bates in Methodist Protestant Recorder.

### The Rural Church As a Country Preacher Sees It

We, who are trying to serve as beset by problems on every hand. The rural specialists are continually telling us what ought to be done. We know things that must needs be done if the rural church is to live. Knowing our problems does not in itself solve them.

In the first place, we have the much talked of problem of leadership in the rural church. This is the most noticeable phase of a larger problem. We are told to train leaders. This we could do if a need for leadership were the whole problem. Our particular need is followers. Any good follower makes a usable leader. When the pastor tries to put into working order the program of the Church, many and usually most of the members "view afar off" the efforts of the pastor, go home and forget it.

We are advised to make the program so interesting that folk will receive it. That is good advice, but we need to be told how to do that very thing. I have four churches I get around once each month. I cannot inject enough interest and enthusiasm into a congregation in two short services to last a month. That leads into the problem of being there more often, which I wish to discuss later.

I do not wish to speak in a critical way about our programs, as I am not a rural specialist, but just a rural pastor. We have the wrong classification on the rural church. Perhaps the towns of twelve hundred and under are rightfully called "rural", but there is considerable difference in the small town and open-country churches. A special day program that can be used in the small town church cannot be used in many of the open-country churches.

I have just mentioned a few of the problems in connection with the work of the open-country church. The greatest and most hindering problem that we are facing, is the financial. Some one made a statement not long ago about the impossibility of a young preacher on a salary of \$500 per year, paying for his education. I came out of college seven years ago owing \$100. To date I have paid one-fourth of that. My salary has averaged about \$20.80 per month during these seven years.

Subtract from that all the doctor's bills, insurance premiums, moving and traveling expenses, and the only wonder is that I have not gone deeper in debt. Of this I do not complain; but the fact that many of us are limited in our work by lack of funds and not able to accomplish what we should is distressing. Such limited means will not permit the amount of correspondence through the mails that is really necessary for efficient work, to say nothing of traveling over the circuit as often as one should.

These things I have not said pessimistically. Some way we'll carry on. On our work we have improved the musical program, developed through our training schools some better leaders, had some conversions (not enough), and accomplished something in other general ways. However, these problems confront us. It is doing us no good to use our already crowded time to read what the rural specialists have to say about the rural church. Theories do not help us and the facts concerning what the problems are we know. As to the remedy, there are many theories set forth and much advice given; but none of it is worth the paper it takes to write it on, except the pastor be set free to do the work.

I do not write as an expert or specialist, but simply as a country preacher who is struggling with problems of the country church. I am not writing that I may in any way be helped, but that this may in some way bring help to others who are coming into the work. The rural people need live working churches in their communities. Without the country church, it is generally conceded that there is little chance for the city church and something must be done if the rural church is to continue. We already have a number of circuits without pastors. Will the struggle continue as it is, or is there a new day dawning?—M. L. Edgington, Pleasant Plains, Ark.

### The Work of the Church and Why I Support It

By A. J. WILSON

(This is a continuation of a series of interesting articles begun in the Spring, but necessarily suspended on account of the space required for matter that could not well be held.—Ed.)

For the heavens declare the glory of God and the firmament showeth his handiwork.—Psalms 19:1.

In going to Sunday School I sometimes had to walk the two miles to be negotiated. Naturally no pleasure was to be derived from this jaunt in winter when the weather was bad and the roads muddy. It was different in the spring when I was thrilled by the wonders of nature, as I wandered my way churchward. The rapturous songs of mocking birds perched upon the top-most boughs of trees perfectly formed and foliaged charmed me. Fruit trees along the road-side gorgeously arrayed in fresh green leaves, and millions of delicately tinted pink and white blossoms, furnished ideal nesting-places for the bird life of the community.

By the side of rippling brooks, alert, sharp-billed humming birds extracted rich nectar from sweet-scented wild honey-suckle blossoms. A profusion of violets adorn-

ed the hillsides and the meadows were bright with myriads of wild flowers. Radiant, shimmering sunbeams, linking heaven and earth, surrounded me with a flood of glorious, golden light. Balmy atmosphere, fresh from the portals of heaven, bespoke the purity of all things celestial. I could see browsing cattle in every direction and hear others lowing in the distance.

These marvelous wonders of nature early in life prompted me to believe in a God of the Universe, to revere Him as my creator and to look up to Him as the Giver of all things good, useful, and beautiful. I was made to feel "the cattle upon a thousand hills" were His. Occasionally the fury of the wind. Occasionally the storm clouds billowed against the horizon, vivid lightning flashes and deafening thunder peals very convincingly impressed me with the majesty of the King of the elements. Truly then as I passed through field and wood and as I observed the clouds and skies, God spoke to me through nature and nature manifested God in all his power and glory to me.

To twenty years of country life featured by an abundance of sunshine, fresh air, hard work, strenuous play, and much joyous sport on streams, in field and wood, I attribute the sturdy constitution and healthy body which enabled me to keep my Sunday School attendance record perfect for many years.

I have gotten much pleasure out of being constant in my attendance at the Sunday School services. It has always been an appreciated privilege rather than a burdensome task for me to attend. By doing so I have been brought under the instruction of many able teachers and into fellowship with many fine men and women. Whenever I have found myself away from home on Sunday, I have never felt any inclination to take a Sunday School holiday. My first impulse, after breakfast, has always been to locate a worth-while men's Bible class and mingle with the fine group of gentlemen invariably to be found there. It was my pleasure at one time to meet that great merchant-prince, statesman, and Christian, John Wannamaker, when attending the Sunday School over which he presided as superintendent. On another occasion William J. Bryan went with me as my guest to the Sunday School of which I was then a member. On still another occasion, after Sunday School, I found President Coolidge, the First Lady of the land, and myself worshipping with the same congregation.

I have attended Sunday Schools of all the leading denominations in many of the towns and cities of my own state. Out of the state I have attended them in Baltimore, Lynchburg, New Orleans, Pensacola, Philadelphia, Pittsburgh, Richmond, St. Louis, Shreveport, and Washington. Several years ago I visited in Providence, Rhode Island, the spot where the first Baptist church in this country was established. At the moment I felt as if I stood on holy ground.

Meditating there, I marveled that today the great Baptist and Methodist brotherhoods in the United States, the one founded by Roger Williams and the other by John Wesley, could be the outgrowth of activities set in motion by these two inspired men. I wondered at the vastness of the world-wide beneficial programs now sponsored by

these denominations and thanked God for such a fruitage.

While I have attended many Sunday Schools I have never found anywhere a larger or better organized one or one with better teachers and better music than we have at First Church, Little Rock. Our church, having a membership of 2700, it logically follows that we should have a large school with much executive teaching, and musical talent in it.

(To Be Continued.)

### Methodist Publishing House to Build New Home in Dallas

Announcement was made last week by Lovick Pierce, manager, Methodist Publishing House, of plans for the erection of a new building on the company's property at 1908 Main street in Dallas. Plans have been under way for some time and actual construction will be under way the last of July.

The general type of architecture to be followed will be of modern classic design. The front exterior will be of Georgia marble with bronze doors and trimmings. The entire building will be occupied by the various departments of the publishing house.

The first floor will be devoted to the retail book store. This department, operated by the publishing house, will be known as the Cokesbury Book Store. It serves the people of Dallas and the Southwest with a complete bookstore stock and service. Cokesbury is also the name of the first floor book store will be a room built into the building showing a model home library. It will be designed to give the home atmosphere and portray the actual creation of a model library. The room will be utilized at various times to show different types of libraries suited for every type of individual need as well as school and public libraries.

Mr. Pierce stated that the store will be completely air-conditioned and will offer the people of the Southwest the most complete book service in the area. In addition to the large display of Bibles and religious books shown on the first floor the second floor will house the Sunday school and church supplies department. Complete displays of the various materials needed by the pastors, teachers and the various workers in the church as well as public school supplies will be found on this floor. Also on the second floor will be the mail order department which handles orders from every state west of the Mississippi.

The third floor will house the general mailing room where church literature and periodicals are dispatched. Reserve stock rooms will fill the remainder of the third floor. The fourth floor will be devoted entirely to the general offices. The fifth floor will be given over to the connectional officers of the church. Offices for the Presiding Bishop, the Presiding Elder of the Dallas district, an auditorium for the ministers, and offices for the Southwestern Advocate will be established on this floor.

At the annual meeting of the Book Committee held in Dallas last week all plans were approved and bids were called for building and fixtures. Heading the group which met in Dallas were the publishing agents, Dr. B. A. Whitmore and Dr.



A. F. Smith of Nashville. Mr. C. A. Craig and Dr. John Wynne Barton also of Nashville presided. Other members of the Book Committee present were Mr. W. L. Davis and Mr. W. H. Swiggart of Nashville; Mr. W. R. Odell, Concord, N. C.; Mr. R. H. Shuttles, Dallas, Texas; Rev. A. R. Kasey, Louisville, Ky.; Rev. R. E. L. Morgan, Shawnee, Okla.; Rev. N. B. Harmon, Jr., Roanoke, Va., and Rev. W. Angie Smith of Washington, D. C.

The law of the church requires that all net profits from the publishing house be given to the superannuate fund, and each year the house, through its book committee, distributes a large amount to superannuated preachers and their families. In the last ten years nearly a million dollars has found its way from publishing coffers into the worn pockets of Methodism's formerly active preachers. In proceeding with plans for the Dallas branch building adequate room is being reserved for future development and to keep pace with the rapidly growing Southwest.—S. W. Advocate.

## The Cotton Tenants' Strike

The strike has often been called the workingman's sole weapon of war. Though strikes crop out all too frequently in this country, they usually get settled by arbitration. But the strike now being carried on by the tenants on the cotton plantations in Eastern Arkansas does not seem to lend itself to arbitration. The tenants are asking for an adequate wage and that the planters will respect their right to organize. Related with these two demands is the community's accusation of outside interference, especially by socialist leaders and even by communists.

The cotton tenant problem is not as simple as it may seem to those

who do not live in the South. The tenant system, inherited from the days of slavery, has not been easily changed into a free farming industry, owing to the nature of cotton growing. It is necessary to recall the economic loss which the South sustained in the emancipation of its four million slaves; also to remember that, despite President Lincoln's repeated efforts, no compensation was voted for the loss to the planters; and most of all it must be recalled that the Government gave the Negro political freedom, but left him in economic bondage, where he has remained, to complicate the farming system, until today. The succeeding years have brought their own problems and the reduction of cotton acreage about completed the bad luck for tenants.

Among those who have been in contact with the situation in Eastern Arkansas and other sections is Dr. James Myers, representative of the Federal Council of Churches. His report declares that "conditions of cotton tenantry reveal tragic poverty and misery in the entire cotton belt including many states, and are by no means confined to Arkansas." Citing investigations and published reports made by experts which admit that many fair-minded planters deplore the general situation and are doing the best they can, faced as they are with basic economic difficulties, Dr. Myers says that this "should not blind our eyes nor harden our hearts to the fact that the whole cotton tenancy cries out to high heaven for far-reaching reconstruction and the abolition of what the authors of the Rosenwald study have referred to as 'the new form of slavery involved in tenancy'."

Needless to say, Dr. Myers has no sympathy with the instances he found involving denial of liberty of action to tenants and the use of terrorism in trying to prevent tenants from joining the labor union. He points out that the right of workers to organize and to bargain collectively is defended by practically all Church groups and by both great political parties. It is held to be a fundamental American right.

Not by way of palliation, but in fairness to all classes involved in this terrible condition, we would say that the hot heads in Eastern Arkansas whose high-handed measures have been front page news during the past few months by no means represent the best element or thought among the South's cotton growers. Where there are a few sore spots in the tenant situation, there are many planters who are striving to improve conditions, even at financial loss and sacrifice.

The South is not unmindful of the deplorable condition of its tenantry. If any other sections have successfully met their problems of landless and underpaid labor, the South will be grateful to learn how they did it. The humiliating and discouraging truth is that the whole country is suffering from the same disease. The plight of the cotton tenants is akin to that of the coal miners, the factory slaves, the underpaid women and children in industry. We deeply regret that in a few sections the methods of handling the cotton tenant labor strike is on the same level with that of the Black Legion which afflicts other states. When we have solved the problem for one of these groups we shall be able to solve the problems of all underpaid workers. We have tried many remedies, but have not yet found the cure.—Christian Advocate, Nashville.

## Religion and Righteousness

Religious motive is subject to change and growth. On that fact may rest the hope that religion will become the most constructive and respected force in human improvement. The native and inborn religious tendencies have waited for the refinements of larger accretions of well established knowledge and culture for stabilizing their practical and creative significance in the life of man.

The religion of the savage was motivated, if not altogether, by a desire to meet the demands of superhuman powers to which he supposed himself to be bound implacably. Savages have been prone to interpret their deities in terms of their own feelings and fears. If they could be assured that their gods were satisfied, their fears rested. Their individual and collective relation to their deities was the limit of their religion; it had little, if anything, to do with their relations to one another. A savage could be most faithful to his god and most cruel to his fellow savage.

The merciless use of physical force for religious ends has been one of the most contradictory and retarding factors in man's religious history. It put the actual religious expression in the category of the robber and the conqueror.

As the character of man has evolved to better types his concepts of deity have embodied nobler ideas. A religion is no greater than its deity.

A hopeful omen of the times is the general emergence of religion from the realm of perverted social uses. Religious observances have been badges of respectability; wolves have paraded in sheep's clothing; hypocrites have won popular favor by their religious cleverness; simulated piety has sold itself in the religious market at par value. But in the white light of this day of universal advancing intelligence religious sham and pretense find no cover. Men are on a passionate quest for the real, the satisfying, the permanent.

Even the most progressive type of religion, Christianity, is still afflicted with the incubus of bigotry. Christians are yet divided into separate and exclusive camps. These needless divisions weaken Christianity and hinder the consummation of its universal dominion.

But the urgent need of religion just now is its perfect union with demonstrated truth and right. Moses began a movement for religion as the soul of sound and practical ethics and morals; his ideals found completeness in the character and conduct of Jesus of Nazareth. Jesus possessed and exemplified the perfect character of God his Father. He taught that perfect love for God and fellow man is the basis for acquiring a character like that of the Perfect Father of all mankind. When one loves his neighbor as he loves himself, he will not, in the least, be unjust to his neighbor. Moreover, the intense interest he has in the vital welfare of his neighbor will be like the interest he has in his own welfare. And thus finality in religion will be realized as men find their own profound and lasting satisfactions in contributing to the supreme good of others. The world is waiting, longing for this religion in prevailing power and practice.—Reuel P. James, Coolidge, Texas.

## USES OF THE SUMMER

The summer is upon us. Are we to let it pass without sensing a little of its deeper meaning and getting a little of its peculiar thrill?

There are too many of us who are described by Wordsworth in his "Peter Bell"—

The soft blue sky did never melt  
Into his heart; he never felt  
The witching of the soft blue sky.

The summer will quickly pass. We were still in the mood of anticipation and we were still talking about the late frost when, lo, there before us stood the first hay in the cock.

For the farmer, summer is a time of extra work. For the minister, it is the period of vacation and change, when he stores up knowledge, strength, and inspiration for the addresses and sermons of the year to come. For the average man, it is the season of occasional days or weeks off.

The practical uses of the period are obvious. The summer ought to bring more life out of doors, more air, sunshine, exercise, and therefore more health. It is the period when the world lays hold of the food that it needs to carry it through the winter months.

The summer also ought to bring more joy into life. We know a man who has studied all the ferns. Although he is a minister, he is sent far and wide to identify rare species. He finds joy in these little summer trips. Others study birds, wild flowers, grasses, trees, mammals, insects—all parts of nature. They find intense satisfaction in these pursuits. Still others, who have neither the taste nor inclination to delve into special studies and whose life does not tie them up with food production, find joy in watching the movements of nature, and the activities of men.

While we realize that it is becoming unfashionable ecclesiastically to say much about "looking through nature up to nature's God," and have been told that our injunctions on this line had better be phrased in terms of "the vital principle" and "upward urge," we still find joy in reading the 104th Psalm and in declaring with the unknown author: "O Lord, how manifest are thy works! In wisdom hast thou made them all. The earth is full of thy riches."

There are few joys of life so deep as sensing this. There is no use of summer quite so practical as finding in it renewed conviction of the existence of a Great Reality of wisdom the summer is only one of the garments.

In times past, we have urged people to slow up and take the summer in. More and more we realize that this is impossible physically. The individual moves on with the speed of society. He cannot help himself. He might as well try to do something about the speed with which he rushes through space with the globe or spins as the earth spins on its axis. But, though we have to be here today and there tomorrow, and somewhere else next week, we can be quiet mentally and at peace spiritually. May the summer help us all to realize that something is speaking to us in the old words, "Be still, and know that I am God."—The Christian Leader.

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for thou hast done wonderful things;  
thy counsels of old are faithfulness  
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## Woman's Missionary Department

MRS. A. C. MILLAR, Editor

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

### STRONG AUXILIARY

The Society met at the home of Mrs. Barton with Mrs. Gathright as co-hostess.

The Year Book program was presented with Mrs. Rogers as leader.

The Society financed the pastor's trip to the summer school at Conway.

During the month of June we completed the book "Toward a Christian America."

We met at the church Monday afternoon for the regular monthly business meeting and decided to meet only twice each month during the summer.

### ZONE MEETING AT SARDIS

Zone No. 2 of Arkadelphia District held the second meeting for the year with Sardis church on the Sparkman-Sardis charge, on Tuesday, June 30. Day's theme, "Stewardship." Mrs. Earl Mann, president of the Sardis Auxiliary gave greetings and response was given by Mrs. Will Everett of Sparkman. Mrs. J. M. Workman of Fordyce brought the morning devotion, using an outline of the book of Nehemiah and presented Mrs. R. B. Rhodes, Mrs. S. F. Morton, Mrs. W. Sparks, all of Fordyce, who made interesting talks on the "success of organized Missionary Societies." Travis Mullins of Sparkman sang "Shall I Empty Handed Go," accompanied by Mrs. Neil Wood of Sparkman. At noon the ladies were invited to the beautiful grove of the church where a bountiful pot luck dinner was served. The afternoon session opened with song, "He Leadeth Me" and the devotional, "Stewardship of Prayer and Service." Luke 15:1-9 was given by Mrs. J. A. Leamons of Sparkman. During the business meeting the green ribbon (\$1.00) went to Leola Auxiliary for having the largest percentage present. Good reports were given by each standing committee and a lovely courtesy report was written by the committee to Sardis for their royal entertainment of the day. Remarks by Rev. T. D. Spruce of Leola and Rev. F. P. Doak of Sparkman were helpful and interesting. Meeting adjourned until September.—Miss Flournoy Fuller, Reporter.

### ZONE MEETING AT QUITMAN

Zone No. 2 of the Searcy District held its meeting at Quitman July 8. Mrs. W. R. Griffith of Heber Springs, Zone Chairman, presided. The meeting was called to order at ten o'clock. The attendance was not as large as usual; however, a splendid program was rendered.

Brother Marlar, pastor at Quitman, conducted the morning devotion. He also favored the audience with a beautiful solo.

The welcome address was given by Miss Witt of Quitman, and was graciously responded to by Mrs. Gregory of Cabot.

All matters of business were next transacted. Then followed an interesting discussion on how to observe the week of prayer. Cabot gave some helpful suggestions on this line.

Mrs. Shetter of Pangburn read in an impressive manner the story of

Andele which is found in the World Outlook.

Dr. Moore a superannuated preacher of Quitman added much inspiration to the program with his presence and inspiring talks.

A beautiful dinner was served to all.

The social hour was one of the most enjoyable features of the program. Brother Bumpers of Heber Springs conducted the devotional for the afternoon service, several interesting talks were made on prayer and a number of sentence prayers were offered.

Mrs. Whidden of Quitman gave an interesting talk on Jesus and patriotism.

We very much appreciate the two new auxiliaries in our Zone—Quitman and Cabot. They are both live wide awake societies.

A feeling of regret was expressed because our district secretary, Mrs. Davidson, could not be with us. She was greatly missed.

The courtesy committee composed of Mrs. Miller, Heber Springs; Mrs. Crook, Pangburn; Mrs. Owens, Searcy, gave their report.

Gratitude and appreciation were extended to the ladies of Quitman for their generous hospitality.

Brother Bumpers dismissed the meeting with a prayer. Everyone went home looking forward to the meeting at Cabot the second Wednesday in October.—Mrs. C. W. McGiboney, Zone Secretary.

### PRAYER RETREAT

A rare privilege that can come but once was that of being a member of the first Prayer Retreat of the North Arkansas Conference, held at Galloway Hall, Hendrix College, June 26-28. There were in attendance about fifty women who had the heart hunger for the deeper things of God and this was the time and place where they could be found.

Mrs. Alice Graham with her gracious personality was hostess of the occasion and with the able assistance of the social director of Hendrix College, Mrs. John W. House, every detail of the well planned session was cared for.

Galloway Hall and spacious grounds were ideal setting for this meeting. Here the women for this brief time lived together in sweet fellowship. All open sessions were held in the lovely drawing room and the group and smaller meeting in the terraces and reception rooms. They left the building only for meals which were served in the dining hall, and so delicious and refreshing they were.

Dr. Lester Rumble, presiding elder of Atlanta District, Atlanta, Ga., and Miss Daisy Davies, chairman of Spiritual Life group of the Council were the principal inspirational speakers. Twice daily Dr. Rumble talked to the women on topics which are foundational in the quest of God, beginning with "How to Find God by a Surrendered Life," "How to Find God Through Bible Study; by Service to Mankind; Through Witnessing for Him; Through Prayer." Each lecture was begun with period of meditation and prayer, followed by time for recreation and quiet contemplation and concluded with discussion on theme presented; everyone urged to take part.

Each day at four o'clock the women separated into groups to discuss plans and studies to be used in local groups. Those using the Bible as a basis for study were led by Mrs. R. A. Dowdy; those using devotional pamphlets led by Miss

Ruby Van Houser, those using a book by Mrs. Lester Weaver, (using Weatherhead's Discipleship).

Sunday was a mountain top experience. Quietness was observed for waking hour; no spoken word until after blessing at noon. Miss Van Houser led a quiet meditation at breakfast, when beautiful hymns were being played by Mrs. W. P. Pearson of West Helena, who gave all the music during the session. Mrs. J. E. Critz sang many beautiful solos.

Miss Daisy Davies, who assisted everywhere in discussions, in devotions, in groups, led study of work for local groups and service on intercession, led the beautiful Sunday morning session, "Witness to Power of God" in her own life and work.

Miss Ruby Van Houser, returned missionary from Japan, Miss Pearle McCain, on furlough from China, Miss Lucy Fletcher on furlough from Japan, all gave witness to the vital power of a personal God in their life and work on the foreign field. After a period of quietness and walk on the campus almost every woman gave her testimony to the power of God in her own life. At the conclusion this body of consecrated women covenanted together to continue in the Christian way of life by keeping the quiet time each day and by doing the will of God as it is revealed to her. Surely "Be still and know that I am God" became a very real experience in the lives of all present and surely the home churches of these women will receive a great spiritual impetus because they have come apart and lingered long at the altar.

The following Conference officers were present and participated in the meeting: Mrs. Henkle Pewett, new president; Mrs. E. T. Wayland, new vice president; Mrs. B. E. Snetser, conference secretary; Miss Ethel Millar, publicity superintendent; Mrs. J. E. Critz, superintendent of supplies; two district secretaries—Mrs. Cledice Jones of Batesville District; Mrs. Fred Stone of Fort Smith District.—Mrs. R. A. Dowdy.

### ZONE MEETING AT HAZEN

The Woman's Missionary Society of Zone No. 1 held an inspirational all-day meeting at Hazen May 6, with Mrs. Sallie Bowman, president of the Hazen Society presiding in the absence of the chairman, Mrs. E. R. Robinson of Lonoke.

The opening hymn was "Lead On, O King Eternal," followed by prayer by Rev. S. L. Burnett of Lonoke. Mrs. J. L. Woosley of Carlisle gave in a most impressive manner, the morning devotional, based upon the sixth chapter of Galatians.

Mrs. Tina Page of Hazen rendered a beautiful solo, "My Task" after which Mrs. T. G. Porter of Hazen graciously presented our newly elected district secretary, Mrs. T. E. Benton of Lonoke. Mrs. Benton gave her plans for the year's work and stressed the organization of spiritual life groups in each Society.

The members of the Des Arc Society presented the afternoon program which was as follows: Piano solo by Mrs. John Winchester; devotional by Mrs. L. E. Hinson; duet, "I Shall Not Pass Again This Way," Mrs. B. E. Wray and Mrs. John Gipson, Jr., and a reading, "Sermons We See," Edgar Guest, by Mrs. John Holbrook.

The following officers were elected: Chairman, Mrs. R. L. Buffalo, Carlisle; Vice Chairman, Mrs. F. C.

Cannon, Hickory Plains; Secretary, Mrs. R. L. Young, Jr.

The next Zone meeting will be held in Des Arc and we are looking forward to these meetings with much pleasure and we anticipate much success under the leadership of Mrs. Benton.

At the noon hour a lovely luncheon was served by the Hazen ladies. The closing prayer was given by Bro. Otto Teague of Carlisle.—Mrs. R. L. Young, Jr., Zone Secretary.

### ZONE MEETING AT CLARKSVILLE

An all day meeting of Zone 3, Ft. Smith District, was held at First Methodist church, Clarksville, July 2nd. Mrs. Bryan J. Farmer, Zone

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Arkansas' New Secretary of State  
Arkansas is going to have a new Secretary of State next January 1.

That new Secretary of State should be and if present indications prove correct, will be—C. G. "CRIP" HALL.

Mr. Hall made a highly creditable showing in the campaign of 1934, when he was making his first race for political office.

His record might justly be termed astonishing, for a candidate offering for the first time, and under the circumstances that prevailed in that campaign.

"Crip" Hall is a young man, and his friends sincerely believe he will bring to the office he seeks the vision that is the direct need in Arkansas politics today.

In his 1934 campaign he pledged himself to "a fair, economical and conscientious administration of the office", and "no political manipulations to dodge."

The same pledge holds good in 1936.

Mr. Hall comes before the voters of Arkansas without a blemish upon his record, and with no shadows of past political performances to dodge.

He is a native of Arkansas. He knows the State, its people, its needs, and its possibilities.

Mr. Hall has a splendid background in education, in both business and legal training in addition to his personal qualifications of integrity and sincerity.

### TAKE A TIP—

### WIN WITH CRIP

—Advertisement.

president, and Mrs. C. C. Jeffries, Ozark, Secretary, had charge of the meeting. 105 members and visitors registered. Following the devotional, led by Mrs. E. E. Turner, of Hays Chapel, greetings were given by Mrs. A. P. McKeathen of Clarks-ville, Mrs. H. S. Haskew of Ozark responded, after which reports from the following societies were heard: Alma, Altus, Mulberry, Hartman, Hays Chapel, Mount Zion, Ozark, Spadra and Clarksville. All reports showed interest in the work, all departments being kept up. Mrs. Fred Stone, Fort Smith, District Secretary, made the principal talk of the morning, after which the meeting adjourned with prayer by Rev. A. D. Stewart, for the noon hour, when lunch was served in the dining room of the church. The theme for the afternoon program which opened at one o'clock was "Arkansas the Growing State", the Centennial thought predominating, program consisting of History of Arkansas, Religious Men of Arkansas, 1836-

Dear Reader: I have the most wonderful herb remedy that has ever been discovered for curing the tobacco habit. It is perfectly harmless and never fails to stop all craving for tobacco. I want every reader to write me and I will tell you how you can get the recipe free and cure yourself of the filthy tobacco habit.—L. O. Hinton, Spencer, Ind.

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—Advertisement.

1936; Natural Resources, God's Gifts to Arkansas; Churches of Arkansas; Centennial Company Changes Things; Readings and music along the same lines, all bearing the fact of how God had led His people during the past 100 years, and stressing the faith of our Fathers, urging that we depart not from that way which leads to a higher plane of living.

Mrs. J. B. Reynolds, Altus, was elected Zone president for the year. Mrs. Farmer, the retiring president, was the recipient of a beautiful Bible as a token of her loyalty and service during her term of office. The presentation speech was made by Mrs. Elmo Thompson of Hartman. Rev. H. H. Griffin, Presiding Elder of Fort Smith District, made the closing prayer. The next meeting will be held at Hartman, during the month of September.

### PERRY AUXILIARY

Despite depression and drouth our little Auxiliary has succeeded up to date in keeping bills paid. Not that "bills" are foremost in our minds.

During the first of June we gave a hamburger and pie supper of which the net profits were \$6.85. We repeated this a few weeks later, leaving off pie, making \$6.70.

The children, sponsored by our members, sent a box of school and hospital supplies to Miss Edith Martin of Harrison to be used in her work in Africa. The contents were valued at \$2.00.

The Society is preparing a comedy, "Those Husbands of Ours", to be given soon.

We are looking forward to our revival, hoping and praying that, led by our consecrated pastor, Bro. Riggs, we may have a great outpouring of God's blessings in our town.—Vera Pritchett, Supt. Publicity.

## Christian Education

### CAMP SYLAMORE, AUG. 4-8

This year at Camp Sylamore, Intermediate Boys Section, we are to have woodcraft and nature study taught. All those boys interested in such study should bring clothes for out-of-doors wear, be equipped with good jack knives, and, where convenient to do so, bring a Scout axe and any other equipment that might be useful in such study.—M. L. Edgington.

## Program for Young People

(Approved and Commended by the General Conference of the Methodist Episcopal Church.)

I surrender my life to Jesus Christ and His way of living, and I enlist in His service.

I believe that it is the purpose of God to establish His kingdom upon the earth, in which all human relationships are controlled by the law of love, and I propose to live, so far as I am able, as if that kingdom were now here.

I will faithfully observe a "quiet time" each day for meditation and prayer.

I will regard my life work as my share in the building of God's kingdom.

I will choose my life work in accordance with what I can discover to be God's will, and not for personal gain.

I will practice restraint and self-discipline in all my personal habits.

I will keep my friendships on a high level, not conforming to lower standards, but helping to lift the standards of my group to the best that I know.

I will serve Christ through the Christian church, doing all that I can to make it the effective instrument that it must be if the world is to be made truly Christian.

I will oppose war and the war system and will work ceaselessly for the establishment of peace.

I will treat those of all races as my equals and brothers.

I will refrain from the use of alcoholic liquors in all forms and will work to rid the world of liquor traffic.

I will give myself to the creation of economic and social conditions wherein every member of society shall have opportunity to earn a livelihood for himself and those dependent upon him and wherein every member of society shall have a sufficiency to meet his economic and cultural needs.

I will use my leisure for recreations which are wholesome and which enrich and uplift personality, and will refrain from amusements which degrade personality.

I will give of my time as far as possible to working for the building of a Christian world, in personal work, public speaking, circulating literature, and in every possible way evangelizing for Christ.

I will give sacrificially of my earnings and substance to support the enterprises which are working to build a Christian world.

### CHURCH SCHOOL DAY OFFERINGS LITTLE ROCK CONFERENCE, JULY 6

Arkadelphia District	
Previously reported	\$195.45
Camden District	
Norphlet	\$ 9.00

El Dorado Ct.	6.50
Previously reported	222.55
Total	\$238.05
Little Rock District	
Asbury	\$ 50.00
Mabelvale	4.50
Previously reported	494.14
Total	\$548.64
Monticello District	
Selma	\$ 2.25
Previously reported	166.41
Total	\$168.66
Pine Bluff District	
Grady	\$ 10.00
Bethel	3.00
Redfield	3.00
Poyen	1.00
Previously reported	392.23
Total	\$409.23
Prescott District	
Previously reported	\$119.30
Texarkana District	
Previously reported	\$181.00

Standing by Districts	
Little Rock District	\$ 548.64
Pine Bluff District	409.23
Camden District	238.05
Arkadelphia District	195.45
Texarkana District	181.00
Monticello District	168.66
Prescott District	119.30
Total	\$1860.32
—C. K. Wilkerson, Treas.	

### TWO MORE PASTORS ON CONFERENCE HONOR ROLL

M. E. Scott, Norphlet.  
H. B. Vaught, Asbury.

—Clem Baker.

### DUAL MISSIONARY OFFERINGS FOR MAY, LITTLE ROCK CONFERENCE

Arkadelphia District	
Carthage	\$ 2.00
Tulip	.33
Tulip Dale	.14
Dalark	.62
Magnet Cove	.35
Holly Springs	1.92
Mt. Olivet	1.55
Mt. Carmel	.99
First Church, Hot Springs	8.90
New Salem	.79
Tigert	1.00
Macedonia	1.32
Ebenezer	.97
Total	\$20.88
Camden District	
Bearden	\$ 2.10
Fairview	1.45
Camden	16.93
First Church, Camden	22.34
Wesley Chapel	.25
Logan's Chapel	.63
Harrell	1.44
Junction City	2.09
Kingsland	.81
Norphlet	5.04
Mt. Prospect	.83
Rhodes Chapel	3.00
Total	\$56.91
Little Rock District	
Sardis	\$ 1.00
Rogers Chapel	.27
Des Arc	5.00
Pepper's Lake	1.00
Hickory Plains	.66
Johnson's Chapel	.75
Bethlehem	1.00
Keo (3 mos.)	3.00
First Church, L. R., (2 mos.)	43.19
Forest Park ((3 mos.)	4.50
Henderson	4.00
Highland (3 mos.)	12.00
Hunter Memorial	3.00
Pulaski Heights	10.00
28th Street (3 mos.)	12.00
Lonoke	2.00
Roland	.26
Total	\$103.63
Monticello District	
Eudora (2 mos.)	\$ 4.28
Hamburg (3 mos.)	8.27
Portland	6.60
Newton's Chapel	5.00
Rock Springs	.22
Wilmot	1.50
Total	\$25.87
Pine Bluff District	
Altheimer	\$ 1.50
Wabbaseka	4.25
Gillett	1.00
Swan Lake	2.00
Campshed	1.00
Grady	2.15
Gould	1.18
First Church, P. B.	14.27
Lakeside	11.43
Center	1.00
Faith	1.00
Rison	3.35
Ulm	1.08
Sheridan	2.00
Tucker	.44
Stuttgart	9.55
Bayou Meto	1.35
Pleasant Grove	.89
Prairie Union	.73
Bonner's Chapel (2 mos.)	1.00
Total	\$61.17

## The BAILEY BRAND of HUMAN SERVICE

In the interest of Social Welfare Carl Bailey established in the prosecuting attorney's office of Pulaski and Perry counties a Domestic Relations Department, the first office of its kind in the state.

### \$50,000 In Return For \$4,000

This department costs less than \$4,000 a year to operate and handles, through court orders, over \$50,000 a year for deserted women and children.



### Carl Bailey's Program

Carl Bailey proposes to establish a well-organized, adequately financed, non-political body to deal with the problems of old age pensions, the support of destitute mothers and the treatment of destitute and crippled children.

—Advertisement.

Elect **CARL BAILEY**  
Your **GOVERNOR**



Prescott District	
Bingen (2 mos.)	\$ 1.50
Center	1.00
Gurdon	4.06
Hope	6.50
Springhill	1.00
Washington	2.00
Doyle	.50
Total	\$16.06

Texarkana District	
DeQueen	\$ 5.00
Vandervoort	.38
Horatio	1.63
Mena	2.50
Richmond	1.29
Fairview	4.50
First Church, Texarkana	23.36
Harmony Grove	1.25
Sylvarino	.80
Total	\$40.71

Standing by Districts	
Arkadelphia Dist.,	\$20.88—12 schools
Camden District	56.91—12 schools
Little Rock Dist.	103.63—17 schools
Monticello District	25.87—6 schools
Pine Bluff Dist.	61.17—20 schools
Prescott District	16.06—7 schools
Texarkana District	40.71—9 schools
—C. K. Wilkerson, Treas.	

### YOUNG PEOPLE'S OFFERINGS FOR JUNE, LITTLE ROCK CONFERENCE

Arkadelphia District	
First Church, Hot Springs	\$ 10.00
Sparkman	5.00
New Salem	.50
Leola	5.00
Manchester	2.50
Carthage	2.25
Total	\$25.25

Camden District	
Waldo	\$ 5.00
Fairview	12.00
Hampton	5.00
El Dorado	8.00
Magnolia	12.50
Total	\$42.50

Little Rock District	
Hazen	\$ 10.00
New Hope	2.00
Pulaski Heights	20.00
England	5.00
Henderson	4.00
Total	\$41.00

Monticello District	
Wilmot	\$ 5.00
Dumas	5.00
McGehee	1.30
Total	\$11.30

Pine Bluff District	
Hawley Memorial	\$ 4.75
Humphrey	8.25
DeWitt	4.00
Stuttgart	10.00
Good Faith	6.00
Total	\$33.00

Prescott District	
Washington	\$ 5.00
Delight	3.25
Murfreesboro	5.00
Hope	24.00
Emmet	7.50
Prescott	10.00
Total	\$54.75

Texarkana District	
Harmony Grove	\$ 3.00
Stamps	10.00
College Hill	5.00
Total	\$18.00

Standing by Districts	
Arkadelphia	\$ 25.25
Camden	42.50
Little Rock	41.00
Monticello	11.30
Pine Bluff	33.00
Prescott	54.75
Texarkana	18.00
Total	\$225.80
—JAS. H. JOHNSON, Treas.	

### HOSIERY

5 Pairs Ladies' Chardonize Hosiery post-paid \$1.00. Guaranteed, also other articles. Write for latest 1936 Bargain Sheets.  
L. S. SALES COMPANY  
Asheboro, N. C.

### Dear Tom—

What a headache when I woke up! And enough work to do to fill in a 20-hour day. So I dropped in at the drugstore. "What," sez I, "is the quickest way to stop my headache—settle my stomach—quiet these quivering nerves?" The clerk suggested Bromo-Seltzer. He was right. Works faster than anything else I've ever tried!

Y's, *Jerry*

## CHURCH NEWS

### ARK. METHODIST ORPHANAGE

1610 Elm St.

Little Rock, Arkansas

A few days ago, a layman in the North Arkansas Conference, made this remark which impressed me very much: "I have been out to see the Home, the first visit I have ever made. The only adverse criticism I have ever heard made of it was made by people who had never seen it. I want to tell you now, if you get to where you need \$50.00, draw on me."

This conversation led me again to think of the fact that but few of our people visit the Orphanage. I wish you would visit it, both laymen and preachers. Our people are all right if they know the facts.

We are well at the Home and the summer finds us in position to do well.—James Thomas, Executive Secretary.

### REVIVAL AT MARMADUKE

Our revival at Marmaduke was of great benefit and inspiration to all. Rev. E. B. Williams, our very enthusiastic presiding elder, preached twice daily during the two weeks of revival. The messages delivered were powerful and plain, dividing the Word of truth rightly. Bro. Williams is certain of his ground. He impressed all with his earnestness and clarity. God's name was honored by his ministry among us. The church was greatly helped. New members were received into the church. The spirit of victory toward paying off our church debt was given greater impetus. We are looking forward to the culmination of this great task in the next few days.—J. A. Gatlin, P. C.

### WHO'S WHO IN OUR AMERICAN GOVERNMENT

This is a book of intimate facts about the people who run your Government, 136 pages with tables and charts.

Gives party affiliations, place of birth, racial descent, religious and fraternal affiliations, previous occupation and political offices held, and military service rendered, for the President, Supreme Court, Cabinet, Heads of Bureaus, Senators, and Representatives of the U. S. Also contains the Constitution, Declaration of Independence and miscellaneous information on government and political affairs. For sale by The Independent Publishing Co., 1065 Wisconsin Avenue, Washington, D. C. Price 50 cents, stamps or coin.

### WHITWORTH COLLEGE

The long session 1935-36 of Whitworth College, Brookhaven, Mississippi, witnessed the enrollment of 183 students. Of this number, 48 were from Louisiana, 125 from the area of the Mississippi Conference, nine from Arkansas, and one from Texas. Whitworth is the only Methodist College for women in the Mississippi Conference and the States of Louisiana, Arkansas, and Texas. Many Methodist people of these areas are interested in a standardized Junior College for women under the auspices of our Church.

The Louisiana Conference ran a good race with the Mississippi Conference in number of students. In student leadership personnel, Louisiana was not in the least behind Mississippi. For instance, Ca-

# ★ Chief Justice C. E. Johnson

## Second Term

Democratic Primary

August 11, 1936



To the Democratic Voters of Arkansas:

I was born and reared in Sevier County, Arkansas. I received my literary education in the common and high schools and what I know of the law, by many years of hard study. I was in the active practice of law in Southwest Arkansas for 13 years prior to my election as Chancery Judge. I held that position for 10 years and was then appointed Chief Justice of the Supreme Court in March, 1933. In July of that year, by your vote, I was elected to fill the unexpired term of the late Chief Justice Hart. I now seek re-election.

### OFFICIAL DUTIES

The duties of the Chief Justice of this court are important and exacting. About 500 cases are decided every year. The duty of participating in the decision of all cases and of examining all motions, petitions and other instruments filed in the court rests upon the Chief Justice. The constitution of this state recognizes the importance of a member of the Supreme Court and it requires that a judge thereof "shall be at least 30 years of age, of good moral character and learned in the law, and who has been a practicing lawyer eight years or whose service upon the bench of any court of record when added to the time he may have practiced law, shall be equal to eight years."

Though I am the youngest member of the present court, and in the very prime of life, I have to my credit, 26 years of actual constitutional qualification. For 100 years the people of this state have elected lawyers of undoubted ability and qualifications as members of the Supreme Court. I believe that you expect to continue this worthy ideal for membership on your court.

### THE ISSUE

There is and can be but one pertinent issue in the campaign for Chief Justice and that is judicial temperament and qualifications.

This office is yours to bestow upon the one you find best fitted and best qualified. I have an abiding confidence in your ability, decision and judgment and submit my candidacy upon my own merits and qualifications and that alone.

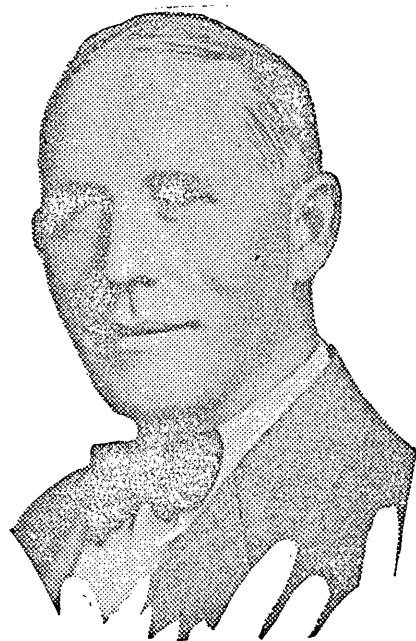
Let it be said once and for all I have no personal or political interest in the candidacy of any other candidate for state, national or county office at the approaching primaries and all rumors to the contrary are pure propaganda.

### CONCLUSION

The Supreme Court is now up with its docket under the rules of the court. This condition is due to the harmonious disposition of business by its members. All of the justices of this court are conscientiously striving to mete out justice freely and without price, completely and without denial, promptly and without delay, conformably to law. I am not going to neglect my duties on the court during this race. My friends over the State are taking a vital interest and I trust that you will consider this as a personal word to you. I cannot see everyone of you in person but I ask that you take an interest and be alert. Your vote and influence to this end will be greatly appreciated.

**C. E. JOHNSON**  
For Re-Election as Chief Justice

—Advertisement.



vell Raulins, of New Orleans, was "Miss Whitworth" and President of the Y. W. C. A.; Elaine Sample, of Le Compté, was "Most Beautiful"; Elizabeth Reeves, of Many, was May Queen; Carthage Wofford, of Oak Ridge, was editor of the Whistle; and Eileen Magee, of Bogalusa, tied for highest grades in her class. Other distinctions could be mentioned.

In Mississippi, Mildred Clegg, of Hazlehurst, tied for highest honors and received the Founders Medal for Scholarship and Christian leadership; and Ara Golmon, of Brookhaven, was editor of the Leafost.

From Arkansas, came Helen Ziehm, of Pine Bluff, President of the Student Body; and Rena Mae Rogers of Arkansas City, president of the Latin Club.

#### A GOOD MEETING AT CROSSETT

We have just recently closed a successful revival of two and one-half weeks duration. Dr. Jas. Thomas came and preached the Centennial sermon on Sunday, and Rev. Roy Bagley of Elm Springs came Monday and continued the meeting until the close. Bro. Bob Jackson, Rev. Jno. Brown's singer, led the singing. Both young men are John Brown University men.

The young people of our church sponsored the meeting and proved that young people will do well if you give them something good to do. Many of them were frank in their desires to rededicate their lives to the service of the Kingdom, and came to the altar for consecration, and then worked with grim determination throughout the meeting. The churches cooperated and we are told one of the best meetings in years was a result, and the best spirit prevails in our town.

We have received 17 into the church, all by baptism and vows, except two, as a result of the meeting.

These young men are excellent help in a meeting and both are deeply spiritual. Roy was reared at Crossett.

We sent five young people to the Assembly at Conway. Both our schools were closing the week of the Monticello Assembly so our intermediates had to miss that.

Our zone meeting of the W. M. S., met here Friday last, with a splendid attendance and a good program. We pray daily for God's blessing upon the work and workers in this conference.—J. A. Henderson. P.C.

#### LET ALL THE CONFERENCES ACT

Our position is that the union of American Methodism which is now in process should be completed with the least possible delay. The Methodist Episcopal and the Methodist Protestant General Conferences have approved and the annual conferences of both churches are now in process of approval. Those which have acted have registered heavy votes in favor of union. Why then should our church delay action on the plan of union?

The annual conferences of the Methodist Episcopal Church, South, should act in their next sessions and this should be followed by a special session of the General Conference to be held early in 1937. In the event the annual conferences fail to act this year a special session of the General Conference should be held at an early date to approve the plan of union and, at the same

time, to make provision for the Organizing Conference. Then the next round of annual conferences, following the session of the General Conferences, could pass on the plan and also elect the four hundred members composing the Organizing Conference as called for by the plan of union.

The course of procedure will enable our church to take action for union concurrently with the other two Methodisms and thus enable with the least possible delay the consummation of union. This is an end much to be desired. For in all three of the churches there will be the *status quo*, awaiting union. This will mean hurtful delay before we can make adjustments necessary for aggressive advance.

Every one here in North Carolina where the three churches are at work side by side know that it will be for the good of all to begin these adjustments with the least possible delay. We are not willing that the Methodist Episcopal Church, South, shall contribute to this delay. In fact, we should be leading such a great forward movement here in the state as was never known in all the years of our history. Let us not be a party to delay, but set ourselves for conference action at once to secure the long looked for union of American Methodism.—N. C. Christian Advocate.

#### THE GROWING MENACE OF THE ROAD HOUSE

While this editorial was being chopped out a very wise preacher man said: "There is no need to write it. People are in no mood to read it. They are determined to close their eyes and stop their ears to all warnings on these lines. There is nothing to do but leave them alone until conditions become so bad they will suffer enough to repent of their ways."

That may be true. We sometimes wonder just how many people now take heed, even listen, when a man feels moved in his soul to sound a warning on the moral slump that is on us. But a preacher's business is to preach, whether people listen or not. And an editor's business is to publish the truth, whether people read it or not. Then there is a pointed statement in Holy Writ concerning the watchman who warns the people of danger, clearing his own soul, whether the people heed it or not. So this editorial is written, whether you read it or not.

There is nothing more serious now than the growing menace of the road house. This road house is a very modern product of our present day life, and a few years ago it was unknown. Now you cannot travel any highway for many miles without passing several types of road house life. Multiplied thousands of filling stations are scattered across the country, and many of them are supplied with liquors, tainted reading matter and other machines of temptations. They are open every Sunday, and late at night, thus becoming loafing places for all classes of people, especially the young. Many young and old can be seen congregating here Sundays, when they should be at church and late at night when they should be in bed.

Then there are many swimming pools, playhouses, dance halls and eating and drinking places where crowds come all day and late at night. Thousands of autos are parked about these places for hours with boys and girls drinking freely. On a recent Sunday we noted a par-

ticular case that can be matched every Sunday in many place. The writer preached three times on Sunday for a faithful pastor in a rural charge. It was a fine day, but congregations were smaller than formerly in this section. All day and late at night we passed a number of road houses where church people were selling food and drinks, including liquor, and crowds of church people crowded the places like a legal holiday.

Many have lost all regard for keeping the Sabbath. Buying and selling increases, rather than lessens, on the Lord's Day. And many have lost all conviction on the evil of strong drink. Church people sell it on Sunday, as well as week days, and have made barmaids out of their wives and daughters. In the old saloon days the liquor shops were closed Sunday.

And many tourist camps are springing up where people flock for overnight visits. Many of these keep no registers of who spends the night in these cabins, and there is no police protection in many of these localities.

We cannot sow the wind without reaping the whirlwind. We cannot handle poisonous vipers without danger. We are in for a terrible harvest. Thoughtful Christian peo-

ple need to repent, pray and organize against this growing menace that is increasing by leaps and bounds on every highway, bringing poison to our youth, drawing people from the churches and threatening the Christian home.

Recently a wreck in the small hours of the morning killed seven out of eight people. One was a man in his thirties, with a wife and children at home. Two girls were in their early teens, and the others were touching twenty. All were in one car coming from a road house frolic—which was their custom. This is only one case. This editorial is written, whether it will be read or not.—Richmond Christian Advocate.

#### FOR LADIES ONLY

A discussion has been going on in Richmond as to whether or not men should remove their hats on elevators in the presence of ladies. We do not propose to discuss the merits of this contention, or to draw a distinction between taking off your hat in an elevator and not taking it off in a bus, a bank, or when you crowd ladies at the Piggly Wiggly. But we can't miss such a fine chance to do a little preaching.

This discussion has gone out into (Continued on Page Ten)



## TO THE VOTERS of PULASKI COUNTY

Having had eight years experience as an active Deputy Sheriff under recent administrations, I am completely familiar with all the duties of this highly important office. Tax collections will be made according to assessed valuations on the Tax Books. The laws shall be sanely and sensibly enforced.

If elected, I promise an economical and efficient administration.

Your vote and influence will be appreciated.

**A. R. LAMB for SHERIFF**  
and COLLECTOR—PULASKI COUNTY

Subject to Action of Democratic Primary, August 11, 1936.

—Advertisement.



# Thanks A Million TO EVERYBODY!

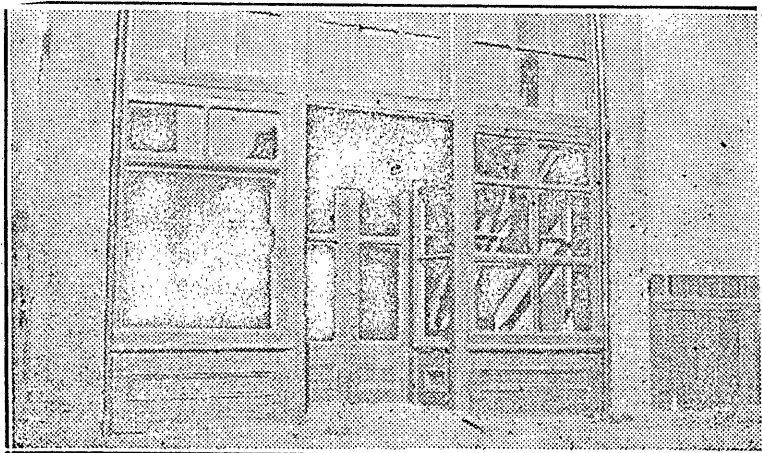
## TODAY WE ARE 25 YEARS OLD

*And we take pleasure in thanking Everybody for the splendid patronage and solid support that has made our success possible.*

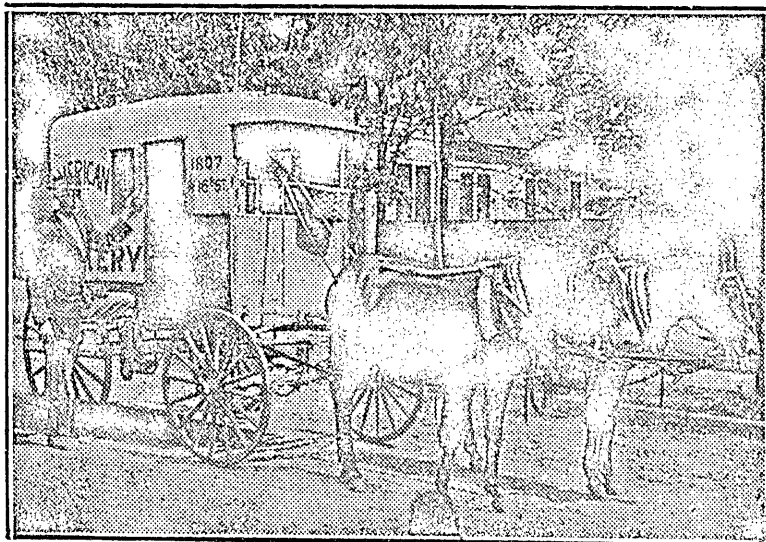


CHARLES T. MEYER  
Owner

### In 1911



Charles T. Meyer started the American Bakery in this one-story building at 1010 W. 9th St. His total capital was \$250. Mr. Meyer did his own baking and selling and was the only one connected with the bakery. Through quality products and good service the little bakery grew. In 1912 delivery service was inaugurated with a one-horse wagon driven by Mr. Meyer and the two-mule wagon illustrated at the right. By close personal attention and constant effort the business continued to grow.



### TODAY...

Mrs. Meyer and I wish to express to our thousands of friends in Little Rock and all over Arkansas our sincerest thanks and heartiest appreciation for their friendship, patronage and support through the past 25 years. We gratefully acknowledge the big part that they have played in the growth of our business and we want them to know that we always will strive to so conduct our business as to merit a continuation of their friendship.

From the very beginning we realized that to succeed we must produce the highest quality products possible and that we have tried to do. To that end we have always tried to keep our bakery modern, to install the latest equipment at the earliest possible moment after its proven success.

Although, in the past 25 years, we have grown from a small one-man bakery to Arkansas' Largest and Finest Independently Owned Bakery, employing 100 people at a pay roll of over \$100,000 a year, we are still striving as hard as ever to give you the best bread and cake it is possible to make.

We extend a most cordial invitation to you to visit our plant. We will be glad to see you and take you through the bakery. We are sure that you will enjoy seeing just how a modern bakery is run and under what perfect sanitary conditions and efficient methods we bake our products. You will enjoy, also, seeing what pure, fine ingredients we use.

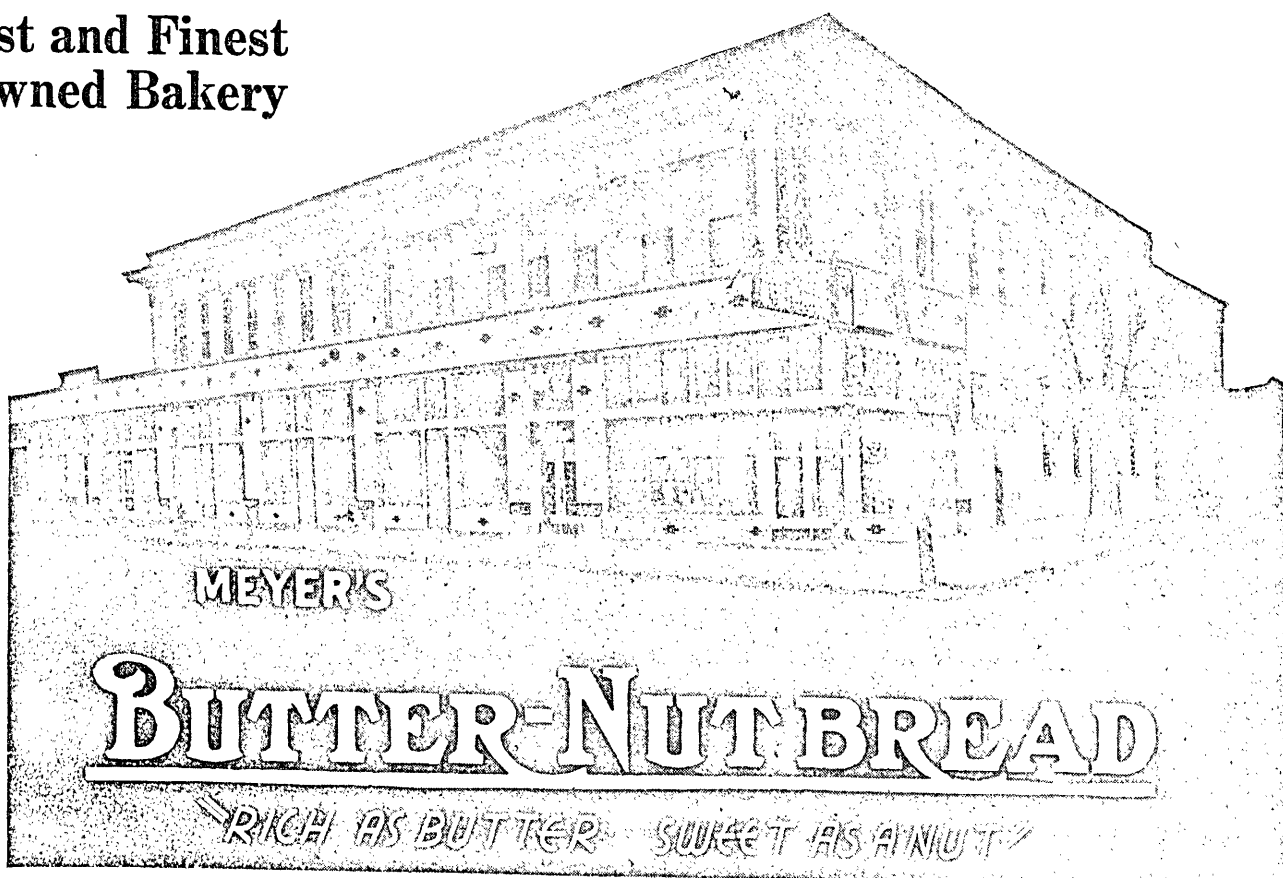
You will also be interested in knowing that as a part of our 25th Anniversary Celebration all our employees are receiving their pay in silver dollars. And as you also know we have always advocated keeping Arkansas money in Arkansas and we buy everything we can in Arkansas. Again thanking you for all you have done for us in the past and wishing you the best of health, wealth and happiness, I am, Yours most sincerely,

CHARLES T. MEYER

**Arkansas' Largest and Finest  
Independently Owned Bakery**

ASK FOR---

**MEYER'S  
BUTTER-NUT  
BREAD & CAKES**  
*"At your Grocers"*



(Continued from Page Eight)  
the whole field of male politeness, and more than one woman, and not a few men have chastised the "sterner sex" for a growing rudeness toward women. We have no disposition to justify backslidden men for allowing the name "gentleman" to trail in the dust, but while the judging is going on, it is well for the women to ask how much they themselves are to blame for this changing attitude of the men toward them.

It is all but impossible now to go to any eating place or take a seat in any public carrier without having women blow smoke in your face and shake their ashes on you. You are hardly out of sight at any time of a beer or wine saloon, where women and girls are acting as barmaids. Hardly a day passes in the life of any man that he does not come into contact with women who are demanding their right to do the rough, hard-boiled things men are supposed to do.

All the women are not of this class, but many of them are, so many of them, that it is now surprising if men lose the fine feeling a gentleman used to have for a lady. There is little reason for a man to take off his hat in an elevator, or give his seat on a car to a tough guy, be it male or female. Many men today experience a sense of shame when they show such recognition to many females who have left the role of "lady", and are now demanding their rights to have their cake and eat it, too. They cannot demand the right to drink, and swear, and gamble, and swagger, and smoke, and then demand of men the treatment once accorded to gentle ladies who prized the privilege of being women and did not demand the right to be men. And this is not justifying men for leaving the estate of gentlemen and being rough and coarse.

The best way for women to go about bringing back the gentler manner men used to have toward them, "when knighthood was in flower", is for them to recover the gentle traits of womanhood that called forth the best that was in man and made him naturally act the gentleman in the presence of that feminine gentility.

Ladies, it is a far greater question than taking off a hat or not taking off a hat in an elevator. It is one supreme and far reaching question to which women ought to give heed.—Richmond Christian Advocate.

### Our County and Home Demonstration Agents

When Arkansas had hardly more than become of age, just 26 years after its entrance into the Union, the United States Government made its first move in the interest of education and agriculture. That was the beginning of a series of epochal years which was to mean much to the agriculture of this state, namely, 1862, 1887, and 1914.

The Morrill Act of 1862 was the beginning of the land grant colleges and universities. Through the sale of public land, granted the States by the act, funds were set aside for "the endowment, support, and maintenance of at least one college where the leading object shall be, without excluding other scientific and classical studies, to teach such branches of learning as are related to agriculture and mechanic arts." The signing of this bill by President

Lincoln was the first of a series of acts that followed in the interest of agriculture.

However, Arkansas was in the throes of the Civil War when the Morrill Act became a law and it was not until 1871 that the University, then designated as Arkansas Industrial University, was located. On January 22, 1872, the University officially opened for class work in two frame buildings. Six students were enrolled at that time, some of whom had to travel by stage coach to reach Fayetteville.

There was a pupation period of 33 years, from 1872 to 1905, before the College of Agriculture came into being. Agricultural education in the early days of the University constituted of a few courses; in 1896 a Department of Agriculture was organized; in 1901 the department became a School of Agriculture, and in 1905 this division became the College of Agriculture. It was in this year that a brick building was erected on the campus to house the College of Agriculture.

Paralleling this transition and growth was the development of the Arkansas Experiment Station. A portion of the land purchased for the University site was set aside for the University farm. At first it was largely a demonstration farm and was used to give work to students.

In 1887, the Hatch bill was passed by Congress. This provided funds to support experimental work in Agriculture, and on February 17, 1888, the Arkansas Experiment Station was organized, the research phase of the College of Agriculture. Branch stations were also established at Jonesboro, Pine Bluff, and Texarkana. These were experimental fields rather than branch stations. Now permanent Branch Stations are located in Lee, Arkansas, and Hempstead Counties, dealing with researches in cotton, rice, fruit and truck field crops, and some 1,200 acres of land are devoted to agricultural research.

When the Mexican boll weevil crossed the Rio Grande to invade the Texas cotton fields and to be a serious threat throughout the South, little did oldsters realize that this pestiferous insect was raising the curtain on the prelude to Agricultural Extension work in the United States. Out of this war on the boll weevil grew the realization by business men and farmers alike of the need for public workers in each county who would concern themselves with the welfare of agriculture and the farm home without bias or prejudice.

With a small appropriation, voted by Congress, James T. Wilson, then Secretary of Agriculture, called to his assistance the late Dr. Seaman A. Knapp, now known as the father of Agricultural Extension Work. To Texas went Dr. Knapp to study the insect's habits and to seek methods of combating the pest. In 1904, Dr. Knapp called a few men to assist him in organizing the fight against the weevil. Among these were J. A. Evans, who was later to become Assistant Extension Service Director of the U. S. Department of Agriculture. Mr. Evans, in charge of the work in Arkansas and Louisiana, was a familiar figure to Arkansas farmers. In 1905, he appointed A. V. Swaty as the first district agent in Arkansas, and four other appointments soon followed. These men were termed district agents, because they worked in more than one county, although they performed the duties of a county agent. By 1912

a total of 36 county agents had been placed in Arkansas.

These prior agents were selected because of their ability as successful, practical farmers, because of their leadership abilities, and because of their good standing in their communities. In the beginning, these men had only one main duty, teaching people how to produce cotton under boll weevil conditions. They traveled on horseback, usually leaving home on Monday and returning Saturday. Their offices were wherever the horses were tied. Each had from 20 to 30 farmers scattered well over the county, growing a few acres of cotton under the agent's direction. Each agent had to see each cooperating farmer and his plot of cotton once a month. On those plots the agent held field meetings. These cooperating farmers were termed "demonstrators."

About 1912 Home Demonstration work got under way. Miss Emma Archer was the first State Home Demonstration Agent working exclusively under federal funds. These early home demonstration agents traveled by horse and buggy and resorted to the side-saddle when the roads narrowed to mere trails. They were frequently called "lady canning agents," because much of the work was devoted to food preservation. Today some 50,000 farm women are members of Home Demonstration Clubs, engaged in a wide variety of activities.

The year 1914 marked the establishment of Extension work as a co-operative rural educational enterprise between federal, state, and county governments, when President Wilson signed the Smith-Lever bills.

From that small beginning, in 1905, has grown this service of the University of Arkansas College of Agriculture. Every county in Arkansas now enjoys the services of a county agent and a home demonstration agent. A total of 182 county and home demonstration agents now serve rural people of this State, 50 per cent of whom are graduates of the University of Arkansas College of Agriculture—home-trained, home people, serving home folk.—Extension Service.

### For IRRITATED EYES

Relieve, soothe and refresh your eyes. Get real eye comfort.

**DICKEY'S Old Reliable EYE WASH**

Used for 60 years. Genuine in red box. 25c and 50c sizes. Ask your druggist for new large size with dropper. Dickey Drug Co., Bristol, Va.

### THE BEST WAY TO TREAT...

**BOILS** SUPERFICIAL CUTS AND BURNS AND MINOR BRUISES

**Apply Gray's Ointment**

Used since 1820 to give relief to millions—the best testimonial of merit. 25c at drug stores.

## WHITWORTH COLLEGE

BROOKHAVEN, MISSISSIPPI

*"In the Heart of the Old South"*

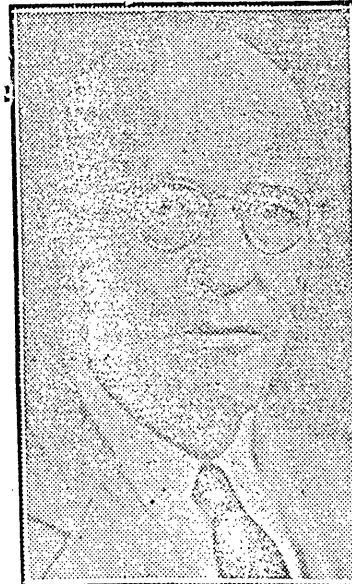
FULLY ACCREDITED TWO YEAR COLLEGE FOR WOMEN

Liberal arts and sciences, teacher training, home economics, secretarial training, music, art, speech aesthetics.

For catalogue and view book write

NETTIE WALKER, Registrar.

## To The Voters of Pulaski County:



The Selection of Your Next Sheriff and Collector Is Your Responsibility.

For Your Approval, I Present My Record of 26 Years as a Progressive and active

**Business Man in Pulaski County**

**It Takes a Business Man to Run a Business Office**

This office Is Yours to Bestow Upon the One You Find Best Fitted and Qualified. I Submit My Candidacy Upon My Own—

MERITS AND QUALIFICATIONS

**C. R. "Charlie" RUSH**  
FOR SHERIFF AND COLLECTOR

Subject to Action of the Democratic Primary, August 11, 1936.  
—Advertisement.

## "Be Strong and of Good Courage"

The above words are needed daily as inspiration as they were when they were first given for the guidance of the world.

Need for leaders of vision and courage is great. Yet a feeling of encouragement comes to us when we look back through history and see how at the right time in every crisis, great men have been provided.

Samuel Henry Longley in writing on this subject says:

"Have not I commanded thee? Be strong and of good courage, be not afraid, neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest. Only be thou strong and very courageous, that thou mayest observe to do according to the law which Moses my servant commanded thee; turn not from it to the right hand or to the left that thou mayest prosper whithersoever thou goest."

One instance of this is found in the situation of the Children of Israel just before they entered their Promised Land. Twelve spies had been sent to look over the country, but ten of these reported a land filled with giants and dangers. Joshua and Caleb, alone, had the vision to see the rich blessings that would come through trust in the love and care of God. Moses, who led the people out of bondage, passed away. The ten spies who saw only perils had also passed. A leader was provided.

Joshua, one of the two spies who trusted in God, was called to lead his people forward.

Men of courage and true vision

**Eczema** Resinol quickly stops the itching Doctors torture and aids healing use it widely. **Relieved**  
GET A JAR TODAY

## Annuity Bonds

¶ Your gift in the form of an annuity will purchase an income that will not shrink.  
¶ Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

¶ The annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

¶ When writing for information please give your age. THIS IS IMPORTANT!

For Further Particulars, Write  
**J. F. RAWLS, Treasurer**  
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**PROTECTION  
AGAINST OLD AGE**

were required to guide that nation through the hard and trying problems before them. The call went to Joshua because he had shown himself worthy.

At the present time there is much need for leaders, for men of courage and wisdom, men with spiritual power, who have lived so close to God that they can hear Him when He calls, and who will listen for His voice to guide them in the right path. That voice was heard by an ancient prophet, and Elijah learned that his Lord was not in the strong wind that rent the mountains, nor in the earthquake, or the fire, but, after these had passed, there came the still, small voice. Our own Washington and Lincoln heard that same still, small voice, in hours that sorely tried their souls.

Moses, under the direction and guidance of God, led the Children of Israel out of bondage and on their way to the Promised Land. All went well with them so long as they followed the leading of the Lord and obeyed His commands, but whenever they turned aside to follow their own desires disaster came upon them.

In this present era, men talk of energy, of material forces, and these they have measured in terms of horsepower. They think in words of the same nature and become so used to this kind of power that they overlook, or cast aside as of no value what is worth far more than material energy. The latter is useful for the production of material wealth, yet there comes an hour when such things drop from lifeless hands as useless. A whispered rumor in the stock market may destroy a billion dollars of such values in an instant. Securities of great financial worth one day may be of no value the next. Napoleon once wielded more power than any other man of his period, but the hour came, when, exiled and alone, power slipped from his hand like a dream of the night.

One who was wiser than Solomon said: "Seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you."—Fayetteville Daily Democrat.

### CHURCH MEMBERSHIP FORGES AHEAD

Churches in the United States continue to increase in membership, according to the Christian Herald Annual Report of Church Statistics, appearing in the July issue of that magazine. The report was prepared by Dr. George Linn Kieffer, President of the American Association of Religious Statisticians and Statistician of the National Lutheran Council.

In 1935, churches and religious bodies in the U. S. showed a total gain in membership of 670,801, and a gain in "adult" members—13 years and over—of 538,000, according to the report. This is a gain for the year of 1.08 per cent, compared with a total gain in population for the U. S. of only 0.71 per cent. The average annual gain in membership during the past nine years has been 1.66 per cent, while the average population gain for the same period has been just one per cent. This refutes the statement often made that the Church is declining.

The Baptists, with a gain of 163,318 in 1935, lead all the Protestant denominations. The Methodists are next, with 91,069, and the Lutherans a close third, with 86,088. Other notable increases were the Disciples of Christ, 12,698; the Assemblies of

God, 11,505; Church of the Nazarene, 7,742; and the Evangelical and Reformed, 6,212. Most of the other denominations showed some increase and where losses took place they were small.

The Baptists also lead all Protestants in total membership, with 10,191,697. The Methodists, with 9,067,561, are second, and the Lutherans, with 4,568,300, are third. The Roman Catholics, with an "adult" membership of 14,797,479, a total membership of 20,609,302, and a total gain for the year of 210,793, are still the largest religious body in the U. S.

The total all-purpose contributions made by church members in 1935 amounted to \$12.10 per capita, as against \$12.07 in 1934—a gain for the first time since 1930. The 31 largest bodies report property holdings of \$2,636,964,492, while the 24 largest report indebtedness of \$250,970,509, bearing out the contention that the Church is one of the most solvent institutions in the country.

The report proves conclusively, according to Dr. Kieffer, that the Church is neither financially nor spiritually bankrupt.

### Susanna Wesley

Her maiden name was Susanna Annesley. She was the youngest daughter of Rev. Samuel Annesley, LL.D., a nephew of the Earl of Anglesea and a graduate of Oxford University.

In 1689 she married Rev. Samuel Wesley also a graduate of Oxford. His father was also a minister of the Gospel. She was about twenty and he about twenty-six. About forty years of their married life was spent in the parish of Epworth.

Mrs. Wesley was strictly methodical in her devotional life. One hour every morning and evening was spent in prayer and study.

She was equally methodical in the training of her children. There were eighteen or nineteen children born to them, ten of these living to maturity. The task of teaching them fell largely upon the mother as there was very little learning in the parish outside of their family.

Three of the lessons she taught each child from infancy were: first, submission; second, intelligent obedience to parental authority; and third, intelligent and loving submission to God.

Dr. Adam Clarke tells us that these children were very gentle and polite, not only to their parents and visitors, but to each other, and to the servants as well; and that "they had the common fame of being the most loving family in the county of Lincolnshire."

The first three months after birth the child was made to sleep most of the time.

At five years of age each child was taught the alphabet, and then the first chapter of Genesis. Thus they began their education.

She also had a method in which she discussed problems with her children. She says: "I take such a portion of time as I can best spare every night to discourse with each child by himself on something that relates to its principal concerns. On Monday I talk with Molly; on Tuesday with Hetty; on Wednesday with Nancy; on Thursday with Jacky (John); Friday with Patty; Saturday with Charley; and with Emily and Sulkey together on Sunday."

While Mr. Wesley was away for several months the work at Epworth was left to an assistant. In Mrs. Wesley's judgment this curate

was unable to edify her husband's people, and seeing the attendance at church fall off, she began to hold private meetings in her home for her own family and such as chose to attend. The services were simple, consisting of prayer and a sermon read by Mrs. Wesley.

The attendance at these meetings increased steadily until the number reached two or three hundred. The curate, jealous of Mrs. Wesley for having a larger congregation in her house than he had at the parish, wrote to Mr. Wesley about these "disorderly assemblies." Mr. Wesley wrote to his wife desiring her to discontinue these meetings.

In reply Mrs. Wesley told her husband how she came to start these meetings from reading an account of the Danish Missionaries whose labors refreshed her soul beyond measure because "they were willing to hazard their lives and all that is esteemed dear to men in this world to advance the honor of their Master, Jesus." For several days she could think or speak of little else until at last it came to her mind that she might do more for the glory of God.

She told him that these meetings had "wonderfully conciliated the minds of the people toward their pastor and his family so that they could now live in peace." This was wonderful because of the political partisanship of Mr. Wesley the parish had been in a constant ferment and resulted in the burning to the ground of the house in which they lived.

Mrs. Wesley added, "if you do, after all, think it fit to dissolve this assembly, do not tell me that you desire me to do it, for that will not satisfy my conscience. But send me your positive command in such full and express terms as may absolve me from all guilt and punishment for neglecting this opportunity of doing good, when you and I shall appear before the great and awful tribunal of our Lord Jesus Christ." Mr. Wesley made no more objections and the "Societies," as Mrs. Wesley named her assembly, continued its meeting until he returned.

In the Holy Club, organized by Charles and headed by John at Oxford University because of the worldliness they found there, which was called by others "Methodists" on account of the "exactness and regularity of the lives and studies" of its members, from which the Methodists received its name, can we not trace in influence of their mother in the methodical manner of life in her home?

And in the United Societies, organized by John Wesley in 1739, after his conversion in which he felt his "heart strangely warmed" and was assured that his sins were forgiven, which were converted into the Methodist Church, do we not see the influence of the Mother? It is true that he was converted in a society. Nevertheless, the services were somewhat similar to those conducted in her home at Epworth.

There is another incident of much interest in the life of Mrs. Wesley.

(Continued on Page 12)

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This was her conversion. John Wesley in his journal describes his mother's conversion as follows: "Monday, September 3, (1739). I talked largely with my mother, who told me that till a short time since she had scarce heard such a thing mentioned as the having forgiveness of sins, or God's Spirit bearing witness with our spirit: much less did she imagine that this was the common privilege of all true believers. Therefore, she said, I never durst ask it for myself. But two or three weeks ago while my son was pronouncing these words, in delivering the cup to me 'The blood of Jesus Christ, which was given for thee,' the words struck through my heart, and I knew God for Christ's sake had forgiven me all my sins."

These experiences of saving grace and assurance of salvation were the essence of the Methodist Movement. In this, we observe, the mother of the Wesleys was in full accord.

Mrs. Wesley was instrumental in shaping the course of the Methodist Movement through her interest in the Society and her defense of Lay Preaching.

Shortly after the purchase of the Old Foundry, a building formerly used by the government for casting of cannon and where the first United Society was organized, and now converted into the head-quarters of Methodism, she, now a widow, went to live in a furnished room there.

In 1740 John Wesley appointed Thomas Maxfield, a layman, as leader of the Society at the Foundry. Preaching was not part of his duty. However, Mr. Maxfield expounded the Scriptures to the Society with much skill. Mr. Wesley heard of this and hastened to London to stop such "wickedness and folly." His mother cautioned him: "Take care what you do. Thomas Maxfield is as truly called to preach the Gospel as ever you were." Therefore, he put aside his prejudice and promoted him to a kind of lay pastorate of the souls at the Foundry, thus establishing," says W. H. Daniels, "the first precedent of that vast system of 'appointments' which has since held

### Wesleyan's Priority

A quaint relic of yellow parchment, interlaced with faded blue ribbon, in an old-fashioned "enlarged picture" frame, hangs in the library of Wesleyan College, beneath the picture of its receiver, Miss Catherine E. Brewer, later Mrs. C. E. Benton—the first diploma granted to woman from a chartered college for women.

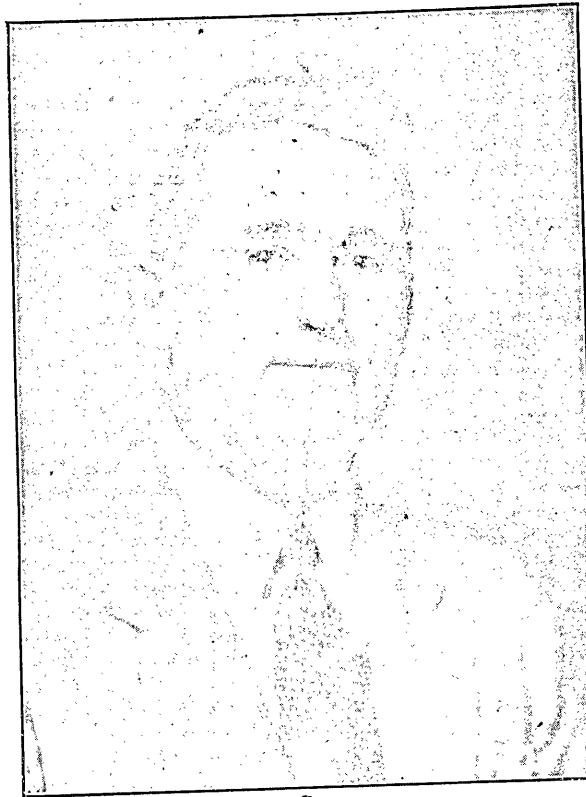
#### TESTIMONIAL OF THE GEORGIA FEMALE COLLEGE

The president, as the representative of the faculty, of the Georgia Female College, gives this testimonial, that Miss Catherine E. Brewer, after having passed through a regular course of study in the institution, embracing all the sciences which are usually taught in the colleges of the United States, with such as appropriately belong to female education in its most ample range, was deemed worthy of the first degree conferred by the institution and accordingly it was conferred upon her on July 15, 1840.

In testimony of which the signature of the president and faculty and seal of the college are hereto affixed.

George F. Pierce, President.

W. H. Ellison, Professor Mathematics.



H. O. DAVIS, President, Fayetteville Business College

### GOOD SERVICE

H. O. Davis, president of the Fayetteville Business College on August 19, will celebrate the 17th anniversary of his work as president.

During that time hundreds of boys and girls have left his school equipped to battle with life and to earn a respectable living in the business world. Many of them have become executives and are holding responsible positions in the several states. Many also hold civil service positions at the national capital.

Some of his students have been graduates of higher institutions of

learning who failing to find teaching positions enter the business world where sometimes there seems to be a greater opportunity.

The students in this business college are assured a moral atmosphere and a good Christian environment, in addition to an excellent business course covering knowledge in the various branches of business from banking to the needs of the smallest industrial office.

Mr. Davis has rendered good service and his community appreciates the fact and so do his students.

In a letter to Dr. C. R. Jenkins, then president of Wesleyan, Miss Ida Tarbell writes:

"Your letter seems to establish the claim of Wesleyan College to being the first institution in America to give the bachelor's degree to women. I am very glad to know this."

In recent years many authorities support her claim. In his two volume History of Women's Education in the United States, Woody verifies Wesleyan's claim:

"As the earliest experiment in women's collegiate education in the United States, Georgia Female College (now Wesleyan College) is the first to draw our attention. The high grade seminaries such as Elizabeth, Mount Holyoke, Troy, and Mark's, need not be discussed here, as in their incorporation there was nothing to suggest they were to make an effort at collegiate education. The Georgia institution was, without doubt, chartered as a college and authorized to confer all such honors, degrees, and licenses as are usually conferred in colleges or universities—(Charter approved December 2, 1836). The president, Pierce, was elected in 1838 and the college opened on January 7, 1839."

A few years ago, Harvard University requested of Wesleyan College copy of the first diploma ever awarded to a woman, as this diploma had become of such great importance and interest.

In this the centennial year, also acknowledgment of Wesleyan's priority has come from many sources, especially in the publications of the American Association of University Women, and of national sororities, and in a letter from Vas-

sar. The following is the letter that Dr. Henry Noble McCracken, President of Vassar, wrote to Dr. Dice R. Anderson, president of Wesleyan, January 2, 1936, as his acknowledgment:

"Wesleyan, as the oldest chartered college in the world for women, deserves recognition, and we are most happy to acknowledge its priority in the field and to wish it well in its next one hundred years."—Annette Gardner in Christian Advocate.

### NO MORE WESLEYS?

Not many who speak on the growth of human kindness through the generations are able to leave John Wesley and his associates out of their survey.

John Dewey, for example, a philosopher outside the church, says in a recent New York Times article:

"Another of the streams of influence that finally joined in to form the humanitarian current was the religious. In England it was stimulated by the Wesleyan movement, with its peculiar appeal to the lower and neglected classes. But it affected the established church as well. Ardent, aggressive missionary zeal for saving the souls of men, especially those of the humble and poor, ran over into efforts to improve their condition by abolishing harsh and cruel inequalities.

"The movement, instigated by religion, was active in attack upon slavery, upon the abuses of prison life, upon brutal and mechanical methods of administering charity, and, through the factory laws, upon the inhuman conditions of labor of women and children in mines and factories. In every one of these movements, evangelical zeal was the motive force."

But most of these speakers, Dewey included, stop too soon.

Especially is this true of some of John Wesley's present-day admirers, who would have been shocked to the soul by what the great itinerant actually advocated and practiced, and who conveniently forget that for most of his life he was looked on by the church as a social and spiritual menace. They do not say how he was hated by those who profited by or permitted the evils he opposed.

The people who actively practice today John Wesley's plan of life are no more popular than he was. They trouble the rest of us by reminding us of the condition of the poor and the friendless. They interest themselves in highly uninteresting people, the prisoner and the prostitute, the homeless and the despairing.

Not only so, but they see, as Wesley saw, that much of man's inhumanity to man is carried on behind the protection of law and custom and privilege and one-sided public opinion.

So they set themselves against these things, which, of course, often have a vast amount of respectable and even religious support, and thereby they add to their unpopularity; even as Wesley did.

It is easy to praise Wesley today and erect monuments to his memory, and to cherish his portraits:—"Ye build the sepulchers of the prophets, and garnish the tombs of the righteous, and say, If we had been in the days of our fathers we should not have been partakers with them in the blood of the prophets."

"Indeed?" Jesus seemed to be saying, "And what is it that you do with the prophets of today, and with their message from God?"

To restate an impolite remark

about a society not realted to the church, we who celebrate John Wesley need to watch ourselves lest we become an association of Wesley descendants dedicated to the production of no more John Wesleys.

And that would be something that even John Dewey would deplore!—Central Christian Advocate.

### MY FIRST BISHOP

Well do I remember the first Bishop I ever saw. It was in the spring of 1897, when Bishop Duncan presided over the Clarksville District Conference at Coal Hill, in the old Arkansas Conference. Rev. V. V. Harlan was the presiding elder and Rev. D. D. Warlick was Conference host. A few of the members of that Conference survive, and remember the occasion. Others, like the great bishop and the presiding elder, have long since passed on to their reward—Dr. Stonewall Anderson, then stationed at Clarksville, Rev. J. B. Stevenson at Van Buren, Rev. W. P. Hamilton at Knoxville, Rev. A. H. Lark at Alma and many more. Some of the young preachers, just entering the ministry, who attended that Conference have grown to distinction and usefulness in the church. Dr. M. N. Waldrap was then a young preacher, serving his first charge, the Dyer Circuit, with five or six appointments. Yes, and some of the lay delegates to that Conference, deserve mention because of the fine service they rendered to the church in their day: Judge A. S. McKennon, who later was appointed by the president of the United States on the Dawes Commission; Capt. W. W. Jennings, father-in-law of Rev. F. M. Tolleson, now stationed at Newport; C. B. Winburne and others.

Hendrix College was then in its infancy and struggling to get on its feet, with Dr. A. C. Millar, then a young man, president. The first day of the Conference the bishop preached on Christian Education. When the eleven o'clock hour arrived, without any formal prelimin-

aries of adjournment, or inquiries as to announcements, the bishop arose, started a hymn to one of the old tunes and that was dropped in the revision of our Hymnal, and then led in prayer. And such a soul-stirring prayer! It fell on that audience like Elijah's calling down fire from heaven.

To this day I still remember the text and some of the sermon, and illustration, and sometimes refer to them in my "sermon on Christian Education."

My, but was the bishop unique in his manner of conducting a Conference, especially in hearing the preachers' reports? When a pastor reported his charge, he was asked to remain on the floor for a "quiz." All sorts of unexpected questions were sprung on those poor defenseless preachers. They all seemed to dread to see the time come to report, like a school boy in class with a poor lesson. And when the bishop got through with them, they sat down with a sigh of relief, as much as to say, "I'm glad it's over with." The minutest details of the preacher's work was inquired into, his personal habits, his time, preparation and delivery of sermons, his public prayers, Scripture reading, hymn reading pronunciation of words, and all about his pulpit mannerisms in general. With his voice raised to a high pitch, the bishop said, "Brethren, in leading your people in the Lord's Prayer, don't say 'forgive us our trespasses as we forgive those who trespass against us; forgive us our trespasses.'" He asked the pastors of the Ozark, Altus, and Ozone charges respectively, if they knew the meaning or significance of those words. Some of the older preachers who read this will recall to mind that something in Brother John H. Williams' report, led the bishop to ask him, "Do you think vinegar ever catches flies?" "No," said the imitable Williams, "but it catches sour gnats." The bishop dryly smiled, while the Conference roared with laughter.

But in all his dealings with the

preachers and the business of the Conference, there was patience and sympathy and brotherly love. On all questions he ruled with dignity and impartiality. Great scholarly man, great bishop, great Christian. —J. B. Stewart, Smithville, Ark.

### DESCENT BELOW DECENCY

Men in America place women on a pedestal, visitors in the past have frequently remarked, and later written volumes on the subject. That's all changed now. The visitors may be expected to inform their respective countrymen that men in America now place women on a whipping-stool. In yesterday's news it was a writer and former social worker. Her "offense" in the eyes of the "men" who beat her with a harness strap studded with brass was that this Memphis woman went to Earle, Ark., to investigate the alleged fatal flogging of a negro sharecropper.

Today the headlines introduce an amazed country to the news that because she "dared reveal the oath-bound secrets" of the Black Legion, Mrs. William Guthrie of Detroit, Mich., was taken to a hospital following an attack on her by "men" who bound and beat her. The police state that every indication points to retaliation. She had admitted during recent investigations that much of that organization's literature was printed on her husband's press.

There is irony in this new outrage. It will be remembered that the initial cause of the inquiry was the admitted murder by Black Legionnaires of a man charged with beating his wife—since declared to be false. Now, apparently, the flogging of women is part of the society's ritual.

There has been conscientious effort recently on the part of County Prosecutor Duncan C. McCrea, not only to convict these slayers of men and floggers of women, but to arouse the country to the menace to law and liberty their wretched propaganda constitutes. The country has been disappointed that federal authorities have not felt themselves committed to take action. It is now stated that G-men will investigate the Arkansas flogging. If this kind of outrage can occur in Michigan in the face of local efforts, there will be renewed demands for federal action there.

Whatever cowardly and unlawful crimes some "men" in America may bind themselves in ignorant, superstitious ritual to commit, Americans will prevent. This flogging of women is a descent below decency free men do not tolerate.—Christian Science Monitor.

### D. L. MOODY AND SAM P. JONES

Dwight L. Moody of Chicago, and Sam P. Jones of Georgia were contemporary evangelists, but neither found it in his heart to criticize the other. In fact they were warm friends.

Dr. Charles F. Wimberly, in his book, "Modern Apostles of Faith," recalls this pleasant episode, which occurred about the time Mr. Moody founded his Bible Institute in Chicago:

"Cincinnati was his (Sam Jones') first great adventure; the meeting was held in the Cincinnati Music Hall; the great building was packed from the opening night, and 40,000 tried to hear his last sermon. This was in 1886. Mr. Moody stopped off between trains one night to hear him. At the depot he wrote a note as follows:

"Dear Brother Jones: God has

put in your hands a sledge hammer with which to shatter the formalities of the Church and batter down the strongholds of sin, and he is helping you mightily to use it. God bless you.

"D. L. MOODY."

Dr. Wimberly concludes his chapter on the great Sam Jones with this opinion, one in which Mr. Jones concurred during the later years of his life:

"The first time I ever heard Sam Jones," he says, "I paid seventy-five cents: no one ever paid an admission to hear Mr. Moody. If Sam Jones had refused to commercialize his genius, remained only an evangelist preaching the gospel, and stayed off the lecture platform, we believe his influence would have been enlarged a hundredfold.

"Mr. Moody's work abides—Bible schools, colleges, a great church, literature, and Bible conferences; while of the constructive work of Sam P. Jones nothing remains. As to natural endowments, there was no comparison in the two men. Moody was a man of one Book and one job; Sam Jones, had he been likewise, might have gone down in the history of America as her greatest son."

Evidence that Sam P. Jones saw eye to eye with Dr. Wimberly at this point is found in the fact that during the later years of his life he turned more and more from the lecture platform and back to evangelism.

Mr. Jones had just finished a large revival campaign in Oklahoma City, and was enroute to his home in Cartersville, Ga., when God called him to join D. L. Moody in heaven. His last act was one of mercy. He had left his comfortable Pullman section and was strolling through a chair car just ahead when he came upon a man who was sick.

Comforting the man with the well-known "brother," the great evangelist helped the porter to carry the suffering man back to his own berth and then tucked the covers about him. Sam Jones walked back to the chair car, took the man's seat, leaned back and closed his eyes in death. This happened between Perry and Little Rock, Ark. —L. M. Aldridge.

### TREMENDOUS FIGURES

The total life insurance outstanding in the world is placed at approximately \$145,000,000,000. Of this amount the people of the United States, constituting only six per cent of the population of the globe, have over \$98,000,000,000, or more than double the amount outstanding in the rest of the world.

This is a striking comparison, but it may also be said that the people of this country have savings deposits of \$22,672,000,000, as against approximately \$19,000,000,000 for fifteen leading European nations, with a population of 300,000,000.—Ex.

### A TAX ON FOOLS

When lotteries were a national menace in England nearly two hundred years ago, Henry Fielding wrote the following words, which are startlingly true today:

"A Lottery is a Taxation Upon all the Fools in Creation;

And Heav'n be praised,

It is easily raised,

Credulity's always in Fashion:

For, Folly's a Fund,

Will never lose Ground,

While Fools are so rife in the Nation."

The Folks Say: "It's Lee's Time For Governor"

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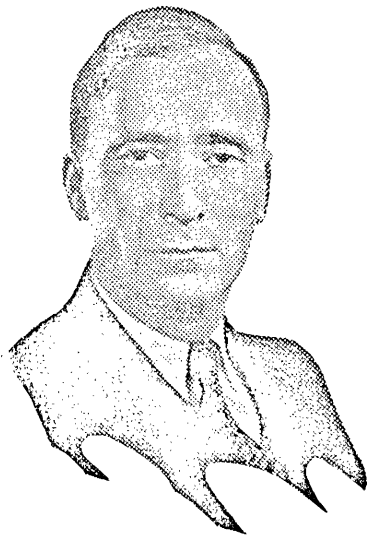
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## FOR THE CHILDREN

### GRANDMOTHER BEE

Grandmother Bee of the mining bees,  
That live near the garden well  
Is the doorkeeper of the colony  
And now what she does I'll tell.

Their house is dug in the garden path  
With a little round hole on top.  
For a worker bee with some honey, I see,  
That open the door will pop.

Then the worker runs in the neat little  
home  
And the door flies shut again.  
Now what in the world, you'll like to  
know,  
Makes it open now and then.

Why the door is Grandmother's worn old  
head,  
Pulled back at a worker's song,  
Then pushed up again to guard the home  
When a robber comes buzzing along.—  
Mrs. W. N. P. Jerrett in Michigan Chris-  
tian Advocate.

### MARY BELLE'S GOODWILL PARTY

Mary Belle held Angel doll up higher. With a twist of her elbow she made Angel doll bow her head. But the doll being rolled by on the other side of the hedge sat stiff and straight. Mary Belle peered through the hedge wistfully, the arm holding Angel doll tightening, as if to make up to her for being slighted. "We are not staying mad", Mary Belle whispered as neighbor Jane wheeled her carriage on to the garage door. But Jane passed again with a toss of her curly head. "Sue dear is sick," she called coolly, "guess I'll have to send for the doctor. She might have something catching, better keep Angel doll away."

"Oh," breathed Mary Belle, "and I didn't have time to tell her anything." Mary Belle had been waiting to call: "Jane's s'prise! Doll house. All set up, out by the pigeons," and she'd not had chance for a word. She gulped back a choky feeling as she turned away. It was lonely back in the new doll house, even if pigeons did strut and coo nearby. "Angel doll, you like your new house, course you do? Your bed's all fixed up, here's your chair and table; maybe you'd like to run out and get some flowers. Maybe, we'd see Sue dear and Jane again."

They did see Jane. "Mary Belle," Jane flounced nearer, "the doctor says Sue dear has scarlet fever."

"Oh," Mary Belle wailed, "and I did want Sue dear to come and see the new doll house. Now it'll be so long."

"Doll house?" Jane bent her face closer through the hedge.

"Over by the pigeons, and we thought we'd give a party."

"Maybe," Jane faltered, "it isn't something catching really. The doctor is coming again, says he can't tell until then."

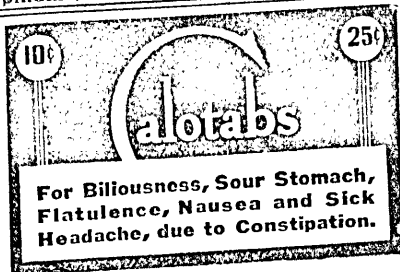
"Let me know," Mary Belle whispered. "Wait, can Sue dear eat?"

"I— guess so."

"Angel doll," Mary Belle knelt

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For Biliousness, Sour Stomach, Flatulence, Nausea and Sick Headache, due to Constipation.

beside Angel's chair, "Sue dear is sick, we can't go to see her, we must do something. She did hurt your feelings yesterday and just laughed and ran off home, but people have to forget being mad sometimes and you have to help people when things happen. Can't we spare a piece of that cake we were saving for the party?" Mary Belle talked on. Angel doll was not a ready speaker, the most she could say was, "Mamma, Mamma," but she could listen and a good listener is such a comfort. "Here, it's all fixed, let's call Jane."

But Jane was waiting at the hedge as wistfully as Mary Belle had done a little earlier, "Sue dear's better. She says she's sorry she did . . . as she did yesterday."

"Oh, that's all right. Angel does not hold things against people, she forgets. Besides . . . there's something else we'd been learning. It's good—good-will; it means being friends, trying to be friends, always, with everybody; some children started it way off somewhere. Every year there comes a message—I don't know so much about it, but I do know what it means. Hi, come back here, Jane."

"Wait, that's the doctor." But in a flash Jane was back. "Doctor says it's nothing much, too much candy maybe. And Sue dear knows about good-will too, it's for people right by you as well as for people far away, isn't it? It means not getting mad so quick and doing things for everybody . . . and saying you don't believe in fighting and quarreling, and—"

Mary Belle was nodding vigorously all the time. "That's it, that's it; and we're not going to get mad so quick and run off home. Tell you, we'll call this a goodwill party, call it and mean it."

"We'll be there soon as Sue dear can put on a party dress."

"But goodwill is not only for a party, it's for every day."—Lucy M. Thurston in Methodist Protestant Recorder.

## OBITUARIES

### REV. FRED LITTLE: A TRIBUTE

Rev. Fred Little, who passed away at San Angelo, Texas, on June 26, 1936, was long a member of the North Arkansas Conference. He was pastor of First Church, Paragould, Arkansas, when, in February, 1912, it was found he was suffering with tuberculosis. He gave up his work and went to Uvalde, Texas, where, for two years he was engaged in farming. Having regained his health in some degree, he served the church at Pecos, Texas, as supply for one year, and his health broke again and he was forced to retire and took the superannuate relation. He spent a short time in El Paso, Texas, then came to San Angelo, Texas, in 1915, where he made his home till the day of his death.

Brother Little and his family made for themselves a large place in the hearts of the people of San Angelo. One of the largest classes in the church school of First Church here is the Fred Little Class, which he organized and of which he was the teacher for several years, as regularly as his strength would permit. He was a most effective speaker and teacher. A sick man for twenty-four years, he was a striking proof of Paul's word, "I can do all things through Christ, which strengtheneth me." He was an om-

niverous reader, a bold thinker, a pure Christian, and one of the finest gentlemen we have ever seen.

The body was buried in Fairmount cemetery, this city. He is survived by his wife and two daughters, Misses Elizabeth and Helen, all of San Angelo; two sons, Fred, of Duncan, Oklahoma, and Carruth, of Pecos, Texas, a family having the most glorious heritage any man can leave upon the earth.—K. P. Barton, Pastor First Methodist Church, San Angelo, Texas.

**BLAKELY**—Louise (Durham) Blakely, daughter of Rev. and Mrs. S. L. Durham, was born May 25, 1902. She was reared in parsonage homes in the Little Rock Conference where her father served until his retirement a few years ago to the superannuate relationship. She early gave her heart to God and united with the Methodist Church at Liberty on the Hope Circuit. It was while her father served the Prescott Circuit and while Louise was enjoying the life of the public and high school and the Young People's organization that she met and married Jack Blakely of this city, January 1, 1920. They lived in Prescott until in 1929, when they moved to Texas and for the past five years they have lived at Longview, Texas. It was in her home at Longview that she departed this life, May 30. The writer and Rev. R. A. Highsmith, the local Christian minister, conducted her funeral in the home of Jack's parents, Mr. and Mrs. R. L. Blakely. Her resting place is in the local cemetery. She is survived by her husband, her parents of Sulphur Springs, Texas; three sisters, Hazel, Lois and Eunice; two brothers, Dewey and Wilson.—A. J. Christie, Pastor.

## Quarterly Conferences

### CONWAY DISTRICT: FOURTH ROUND

Atkins	Aug. 2, a.m.
Plummersville	Aug. 2, p.m.
Ola Ct., at Centerville	Aug. 16, a.m.
(Q. C. at 2:30 p. m.)	
Plainview	Aug. 16, p.m.
Russellville	Aug. 23, a.m.
N. L. R., Washington Ave.,	Aug. 30, a.m.
Vilonia Ct., at V.	Aug. 30, p.m.
Gravelly Ct., at Rover	Sept. 6, a.m.
(Q. C. at 2:30 p. m.)	
Belleville-Havana, at H.	Sept. 6, p.m.
Springfield Ct., at S.	Sept. 9
Greenbrier Ct.	Sept. 13, a.m.
(Q. C. at 2:30 p. m.)	
Morrilton	Sept. 13, p.m.
Pottsville Ct., at P.	Sept. 20, a.m.
(Q. C. at 2:30 p. m.)	
Danville	Sept. 20, p.m.
Conway, First Church	Sept. 27, a.m.
Naylor Ct.	Sept. 27, p.m.
(Q. C. at 2:30 p. m.)	
Perry Ct., at Perryville	Oct. 4, a.m.
Dardanelle Ct., at Liberty Hall	Oct. 4, p.m.
Conway Ct.	Oct. 7
Houston-Bigelow, at B.	Oct. 11, a.m.
(Q. C. at 2:30 p. m.)	
Levy	Oct. 11, p.m.
Waltreak Ct., at W.	Oct. 15
Lamar-Knoxville, at L.	Oct. 18, a.m.
(Q. C. at 2:30 p. m.)	
Dardanelle	Oct. 18, p.m.
N. L. R., First Church	Oct. 25, a.m.
N. L. R., Garden Mem.	Oct. 25, p.m.
—Wm. SHERMAN, P. E.	

## WANTED

We want every reader of this publication who suffers with Headache, Neuralgia, Muscular aches or periodic pains to get quick relief.

**CAPUDINE** cases promptly. It relieves the pain and relaxes and soothes irritated nerves. Contains no narcotics—Has no unpleasant after effects on the stomach. Welcome comfort quickly restored.

Ask your druggist for Capudine Liquid or Capudine Brand Tablets.

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## Sympathetic Service

at a time when it is  
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It is a matter of distinct pride with us to realize that our quiet, unassuming services have brought so much real comfort to thousands of families during the years we have been able to serve them. It is the sort of thing that one remembers for years—when memories best serve to comfort one.

## R. F. DRUMMOND and Company

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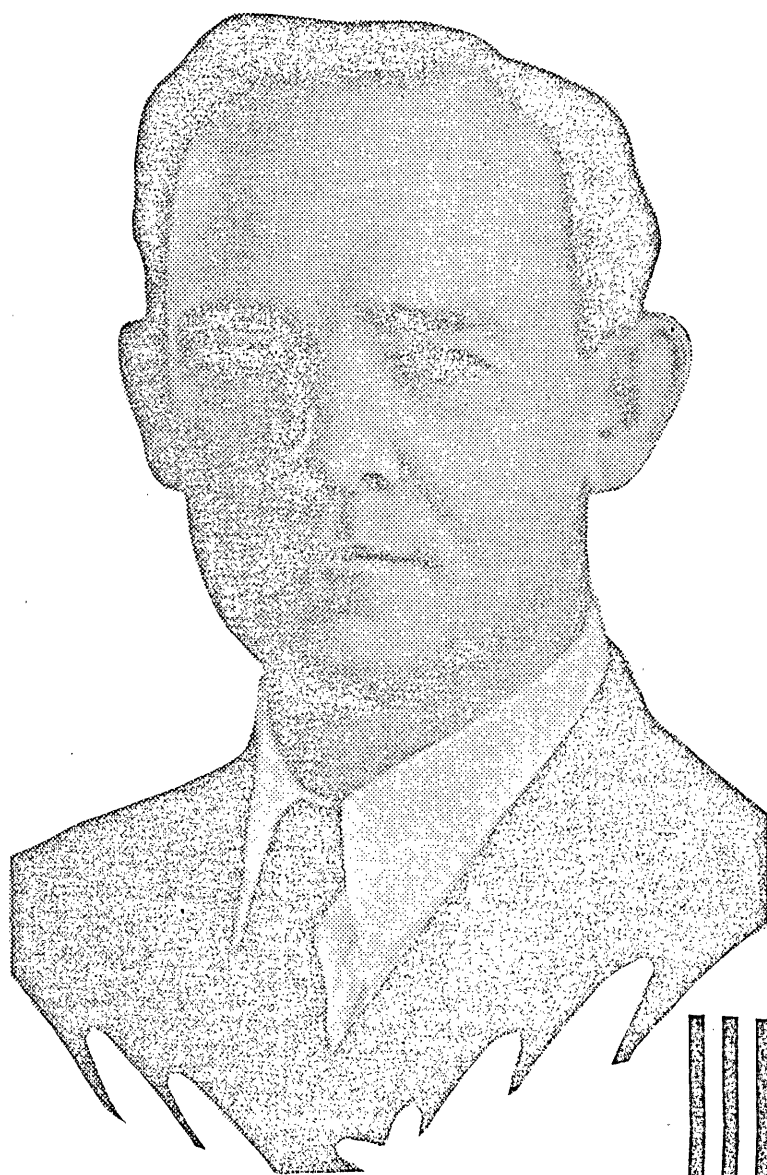


# Ed F. McDonald

*Has Met the Test!*

*He Is Qualified!*

He Has Been a Faithful  
Public Official---A Worthy Citizen!



## Ed McDonald Recognizes Responsibility

Your Governor should be a man schooled in statesmanship. He should be vigorous, stable and alert. He should be forthright, honest and capable. THE RESPONSIBILITY OF SELECTING YOUR NEXT GOVERNOR IS YOURS. AS GOOD CITIZENS IT IS YOUR DUTY TO CHOOSE THE BEST MAN AVAILABLE.

Ed F. McDonald is qualified by experience and training. In addition to his service as a county official, he has for six years served as your Secretary of State. In that capacity he has gained an intimate knowledge of the affairs of State Government.

## Has Distinctive Record as Educator—

For many years he taught school in the rural schools of the State. For six years he was Superintendent of the Sheridan High School. Later he was County Examiner of Grant county, and subsequently for a number of years a member of the School Board of his home district. As a reward for his faithful and distinguished service in Educational work he was awarded a State Life Certificate to teach in the Schools of Arkansas.

## Diligent In Religious Work—

For thirty-two years he has been a member of the Baptist Church, and for many years has taught the Men's Bible Class of the First Baptist Church in Little Rock.

He has reared a family and educated his children in the Schools of Arkansas. He has met all the responsibilities of patriotic citizenship. He has never shirked a duty. He has been undeviating in his friendships, and unswerving in his fidelity to the highest ideals.

HE IS DESERVING OF YOUR RESPECT AND CONFIDENCE. HE IS QUALIFIED FROM EVERY STANDPOINT. HE MERITS AND WILL BE GRATEFUL FOR YOUR SUPPORT.

MAKE NO MISTAKE—ELECT ED F. McDONALD YOUR NEXT GOVERNOR.

*This Ad Contributed By Pulaski County Friends of*

# ED F. McDONALD for Governor

—Advertisement.

## Circles to Meet Next Monday

No. 2—Mrs. Springer, Chairman, at 11 a. m. with Miss Lila Ashby and mother, 1923 Gaines, followed by a luncheon.

No. 3—Mrs. Ray Scott, Chairman, at 10 a. m. with Mrs. Ewing Reed, 2705 State.

No. 5—Mrs. Hayes, Chairman, at 10 a. m. with Mrs. F. C. Faust, 2816 Broadway.

No. 6—Mrs. Bowen, Chairman, at 10 a. m. with Mrs. H. M. Galyor, 3512 Lee Avenue.

No. 7—Mrs. Crawford Greene, Chairman, at 8 a. m. at Boyle Park for breakfast.

No. 8—Mrs. B. E. Smith, Chairman, at 10 a. m. with Mrs. Thornburgh, 1624 Spring.

No. 9—Mrs. Rankin, Chairman, at 10 a. m. at the church.

No. 10—Mrs. Naylor, Chairman, at 2 p. m. with Mrs. J. L. Todd, 302 Thayer.

### NEW MEMBERS

We are very glad to welcome the following new members who were introduced to the congregation last Sunday:

Mr. and Mrs. Taylor Prewitt, 1923 Main Street; Robert Major, 4215 West 12th; Mr. Chenault Junkin who lives on Route No. 4. Lester Lowery who left the city in February has returned and brought his letter back to Winfield; Mr. and Mrs. T. B. McNeely and family—Tom, Jr., Elizabeth, Clark and Robert—1408 Marshall, have brought their letters back to Winfield after having been in Pine Bluff for two years.

### PERSONAL ITEMS

Miss Fay McRae is teaching in the Methodist Leadership School at Mount Sequoyah.

Miss Edna Florian is spending her vacation in Detroit, Michigan.

Mrs. Elizabeth Wilson and Miss Hallie Shoppach are in Claremore, Oklahoma, and will later visit their sister in Tulsa, Oklahoma.

Mrs. C. C. Goss had as her guest last week her niece, Miss Frances Cobb, from Keo.

Park McDermott, 2601 Chester, has been ill.

Mrs. John C. Arnold and Miss Bessie Arnold of Tuscaloosa, Ala., were guests of Mr. and Mrs. Clyde C. Arnold last week.

Mrs. T. M. Mehaffy and Mrs. John Buzbee had as guests last week three cousins from Kentucky with their children.

Mr. L. S. Peaslee, 2323 Vance, was very seriously injured in the train wreck which occurred near Magnet Cove last Monday. He is in the hospital at Hot Springs.

Mr. and Mrs. Henry D. Parker from Chicago are visiting Misses Lillian and Fannie Howland.

Mrs. T. F. Bryan, Waco, Texas, is visiting her sister, Mrs. Ardeen Rutherford.

W. A. Weidemeyer, Scout Master of the Winfield Boy Scout Troop, and Dewey Thompson, a member of the Scouting Committee, attended the Scout Council Meeting of the Quapaw Area at the camp near Benton last Saturday and Sunday. Woodrow Thomas, a member of our Young People's Department, served as one of the assistants in the water front activities.

Mrs. Carrie Boren has gone to visit her daughter, Mrs. George Blank, in Brooklyn, New York. She will be away until fall.

# 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 Special in Brazil

MRS. I. J. STEED  
Minister of Music

MISS KATE BOSSINGER  
Organist

MISS MINNIE BUZBEE  
Executive Secretary

VOL. VIII

JULY 16, 1936

NO. 29

## SUNDAY SERVICES

Bro. Steel will preach next Sunday morning

## Your Friends and Your Church

During the summer week-end visits from friends in neighboring cities are a frequent occurrence. Such visits reveal the loveliness of your home and your spirit of hospitality. They give your friends an insight into your family life and indicate the sources of your enjoyment and the center of your interests.

What do your friends think about your church life? Last week a church member, meeting me on the street, said, "I'm sorry I will have to miss church next Sunday, but my wife's relatives are visiting us and we'll have to entertain them." At the close of the service Sunday morning at least five other church members came to the front and said to me, "I want you to meet So and So. They are relatives from out of town and we were anxious for them to be in one of our services and to see our church."

Do your friends find that you are proud of your church and want to share it with them; or that you are careless of it and want a good excuse for staying away from it? You who work so hard to have your houses in order so that your guests may see them at their best and enjoy their visit to the full, might discover that comparable attention given to your church relationship would also contribute to your guest's visit. Do not let your friends become the enemy of your church, interfering with its program and robbing you of its ministry; but help them to become your church's friends by giving them an opportunity to know it and to enjoy its services.

Sunday morning I was delighted to see so many of you who had brought your friends to your church. I hope many others will follow your good example. I covet the privilege of meeting your guests personally.

MARSHALL T. STEEL

## Rainbow Girls To Be Guests

We are happy that we are to have as our guests next Sunday morning the North Little Rock, Pulaski Heights, and Little Rock assemblies of the Rainbow Girls who will attend the services in a body. Several Winfield girls are members.

## Church School Summer Program

The summer vacation months make necessary a change in the program of the Church School. There are times when this leads to the lessening of the efficiency of the program. Such is not true, however, of the program at Winfield this summer, due to the splendid spirit of co-operation shown by those who have been asked to assist during the summer months. A full corps of workers has been secured to carry on the regular program. In addition to filling the vacancies made by the absence of those who find it necessary to be away, enough substitute workers have been enlisted to enable the regular workers to have a vacation of one month.

The following have been added to the summer staff: Primary Department, Miss Mary Ethel Smyers; Junior Department, Miss Frances Beech, and Mrs. A. S. Ross; Junior High Department, Mrs. H. C. Graham, Mrs. William Reutelhuber, Miss Fannie Mae Howland, Miss Marguerite Brickhouse, C. B. Wilson, J. C. Moore, Dr. Wayne Freemyer, and Ray Scott; Senior Department, Mrs. Grace Allison, Mrs. C. T. Kramer, and Joseph Durham; Young People's Department, Dr. M. F. Moose and J. S. M. Cannon.

Tom Ramsey and Miss Evelyn Florian are serving as Counselors for the Junior High Department in the absence of Dr. Paul Day.

### NEW TEACHERS AND COUNSELORS

J. R. Bullington, who has been serving as Counselor for the Senior Department since the beginning of the Church School year, resigned the first of July to become teacher of the Forum Class. He was elected to fill the vacancy caused by the resignation of Dewey Price, who has served as teacher of the class since last October. Mr. Bullington was instrumental in organizing this class and served as its teacher for a number of years.

J. Russell Henderson, one of the teachers in the Senior Department, has been appointed to succeed Mr. Bullington as Counselor. He will continue, also, to serve as teacher of the older boys' class in that department until his successor can be elected.

### CONGRATULATIONS

Our congratulations to Dr. and Mrs. M. F. Moose, 2819 Marshall, on the birth of a son, Robert Gardner, last Sunday, July 12. Mrs. Moose is at St. Vincent's Infirmary.

### GRADUATES

The following young people of Winfield were graduated from Little Rock Senior High School last week: Glenn Keaton, Claudia Manner, and Audrey Thweatt. We extend congratulations and best wishes.

### DEATHS

Our sincere sympathy is extended to:

The family of Mrs. Herbert S. Turner who died on July 13 at the home of her daughter, Mrs. W. C. Coleman, on the Hot Springs Highway.

Mrs. E. L. Villareal, 5019 U Street, whose mother, Mrs. William T. Gibbs, died on July 9 at Mrs. Villareal's home.

Mr. and Mrs. John Ostner, 904 North Martin, whose infant son died Tuesday, July 14.