



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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No. 35

PREACHING TODAY

NOT long ago we read a sermon delivered by a man who occupies one of the most famous pulpits in the world. The preacher had a great text, but the use which he made of it was disappointing. We would not say that his thought was superficial, but that he undertook to treat a subject rather than to interpret the message which he took from the lips of the Son of Man at a great moment in his early ministry. It was a wholesome message, but it did what problem preaching usually does—it arrested the attention of a class and it did not fix attention upon either the thought or the sacrificial purpose of the ministry of Jesus. In illustration it lacked freshness and originality. We do not think that such is the fault of a single pulpit, but we think rather that it is an example of a response to a popular demand which is doing much to cheapen if not discredit the Christian pulpit of our day. We may be wrong, but we do not think that a delineation of the social aspects of Christianity can ever do for men what can be done by a faithful and fearless interpretation of the Word of God. We do not say this in any critical sense, but rather as a plea for the interpretation of the Gospel of Salvation in Christ as the fundamental approach to sinful hearts. We plead for that which we cannot afford to leave undone except at the cost of souls.—N. Orleans Christian Advocate.

THE INVISIBLE BORDER AND AMERICAN LIBERTY

THE Chief Executive's return marked the end of a vacation which took him cruising through New England waters and up into Canada. One day was spent in historic Quebec. It was a day of deep significance for it threw into bold relief the contrast between the "invisible border" across North America and the barriers of fear and suspicion marking European boundary lines.

The occasion was significant in itself because it was the first official visit ever made to Canada by a Chief Executive of the United States. Its significance was broadened by the fact that Lord Tweedsmuir, the Canadian Governor General who represents the British Crown, was President Roosevelt's host rather than Prime Minister Mackenzie King, who represents the Dominion of Canada and who took part in the day's program and conferences.

The speakers fully appreciated the importance of the event, not only as a crystallizing of the friendship between the United States and Canada and Great Britain, but also as an evidence before a strife torn world of the possibility of international neighborliness. Said Lord Tweedsmuir, addressing himself to President Roosevelt:

"Canada is a free and a sovereign nation and for generations she has dwelt side by side with yours in perfect amity—an example to all the world of how civilized neighbors should live together. . . . It is my prayer that, not by any alliance, political or otherwise, but through thinking the same thoughts and pursuing the same purpose, the Republic of the United States and the British Commonwealth may help to restore the shaken liberties of mankind."

Prime Minister King also emphasized the world import of the unfortified border when he declared, "The place of armaments on land and water has been taken by international parks and bridges, expressive not of fear, suspicion, or hate, but of international peace, friendship, and goodwill. . . . We, like you, are dedicated to the cause of peace. . . . In these times when armaments are growing apace, when faith everywhere is being supplanted by fear, when dread and

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* **NOW THEY WHICH WERE SCATTERED** *
* **ABROAD UPON THE PERSECUTION** *
* **THAT AROSE ABOUT STEPHEN** *
* **TRAVELED AS FAR AS PHENICE AND** *
* **CYPRUS AND ANTIOCH, PREACHING** *
* **THE WORD TO NONE BUT UNTO THE** *
* **JEWS ONLY. AND SOME OF THEM** *
* **WERE MEN OF CYPRUS AND CYRENE,** *
* **WHICH, WHEN THEY WERE COME TO** *
* **ANTIOCH, SPAKE UNTO THE GRE-** *
* **CIANS, PREACHING THE LORD JESUS.** *
* **AND THE HAND OF THE LORD WAS** *
* **WITH THEM; AND A GREAT NUMBER** *
* **BELIEVED AND TURNED UNTO THE** *
* **LORD.—Acts 11:19-21.** *
* * * * *

uncertainty overcrowd the skies, when the cry of humanity is increasing for peace, . . . the unfortified frontier, the century of peace surely have a message for the world. . . . It is a message which today the New World sends to the Old. What to the United States and Canada has become the priceless possession of this continent, we, like you, wish to see a part of the common heritage of mankind."

Mr. Roosevelt touched the same key when he said, "On both sides of the line we are so accustomed to an undefined boundary 3,000 miles long that we are uninclined perhaps to minimize its vast importance, not only to our own continuing relations but also to the example which it sets to the other nations of the world. . . . In the solution of the grave problems that face the world today, frank dealing, cooperation, and a spirit of give and take between nations is more important than ever before."

Do all Americans have to live through the experience of two of the writer's friends before they can appreciate the pricelessness of their possession of freedom and liberty at home, with the civic responsibilities such freedom implies, and before they come to a realization of the significance to all citizens of friendship and peace in the relationship between their country and its national neighbors? These friends had business connections which necessitated their living in Europe for some five or six years before the depression which began with the crash of 1929. They spent some of their time in England and some in various countries on the Continent. When they returned to the United States they found the depression was the theme running through every conversation. They found a widespread complaining about economic conditions. But they saw the people here taking for granted, in their daily living, comforts and luxuries which had never been generally enjoyed in the Old World countries of their recent residence, even in the periods of greatest prosperity. There were within them a feeling that Americans lacked sportsmanship, that they were materialistic and lacked the ability to grasp larger issues and to be thankful for their many real blessings.

In 1935 business responsibilities again called these two friends to Europe for about a year. In one country after another they found the freedom of the individual circumvented and restricted. The people were showing the strain of their constant feeling of surveillance. Fear showed in their faces. They did not dare express opinions critical of government or of government activities. They did not even dare complain of their lot, no matter how much they suffered from privation and want, because such complaint might be construed as criticism.

But the feeling of surveillance, the fear of government officials, was as nothing compared with the dread of war hanging like a pall over the people everywhere in Europe. Distrust, suspicion, unfriendliness amounting to hatred—

these were the attitudes of one people toward another in neighboring states. No invisible boundaries there!

Our friends returned to America. In restaurants they heard the issues of the day discussed without reserve. In public places they heard the Administration criticized with vigor. They found a people so at peace with their neighbors as to be scarcely conscious of border lines. They pronounced themselves "cured"—for they had come to a new realization that the liberty guaranteed under our Constitution, even when its most evident manifestation is in freedom to complain and criticize, is something to be cherished and fostered. They felt the pressure of fear of one's neighbors lifted from their hearts.

Contrast the international friendliness in the American scene with the situation in Europe. There, according to one correspondent, 26 nations are haunted by the rumblings of an approaching war. We hear of boundaries and one nation has built elaborate defenses and fortifications and the nation on the other side of the line has undermined the work of the first and gone a little deeper into the ground with its fortifications and equipment. We hear that along this border are great underground chambers air conditioned by equipment which those inside can keep running by riding stationary bicycles if the electric power is cut off. We read of Great Britain's ordering some 40,000,000 gas masks that every resident in the British Isles may be furnished with a mask that will function for at least several hours, long enough for him to reach a gas proof room. We see internal strife in Spain, tearing the nation asunder. We note the spirit of conquest that is ruthless in its selfishness, brushing aside the claims of an empire that has stood for centuries.—M. L. T. in National Methodist Press.

A NEW AUTHORITY

IN a recent number of the Christian Advocate (New York) the editor, after discussing the return of proponents of Modernism to some degrees of sanity and orthodoxy, ventures to forecast the following outcome: "The death-conquering Son of God Incarnate of the New Testament witness and of the creeds, will re-emerge in all his majesty and sufficiency. The expansive influence of conscious relation with the Infinite will once again be felt. The exaltation of the immortal hope will inspire men. Life will inevitably lift. A new authority will emerge. It will not be either the absolute authority of an institution or of an office, as in Rome; nor yet the absolute authority of a Divine Revelation stood quite apart from life, as in the new Calvinism, which requires special grace, given only to the elect, for its acceptance. Instead, it will be a practical authority arising in the interaction of a complex of forces, namely, Divine Revelation, human experience, including man's religious and moral intuitions which make Revelation comprehensible, and the pressure of a social consensus through the Church. Thus inspired and led, this throbbing, groping age will find itself re-energized, and civilization will leap forward in new social progress as inevitably as mountain torrents seek the sea."

PUBLIC WORSHIP

THE public worship of Jesus Christ must again generally be appreciated as at once a high privilege and a sacred duty. It must be seen as a supreme service both to God and men. Undeniably it is a fact that he who, by worshipping Christ, helps other men to rise to that altitude of vision, has done a creative thing; and he who, by his life or teaching, obstructs or obscures worship is an enemy to human progress.—Christian Advocate (New York).

The Arkansas Methodist

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A. C. MILLAR, D. D., LL.D., Editor and Manager
ANNIE WINBURNE Treasurer

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at the Post Office at Little Rock, Ark., under the Act
of Congress of March 2, 1897. Acceptance for mailing
at special rate of postage provided for in Section 1103
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Personal and Other Items

MARRIED, August 18, Rev. Paul M. Clanton,
pastor of Friendship Circuit, and Miss Ruby
Adams of Pine Bluff, at the District parsonage,
Arkadelphia, Rev. Roy E. Fawcett, P. E., offici-
ating.

REV. S. K. BURNETT, our pastor at Lonoke,
called last week with a nice list of subscrib-
ers and made a good report for his charge. He
did the preaching recently for Rev. F. C. Can-
non in a meeting at Bethlehem Church. There
were several conversions and additions to the
church.

A NEW YORK press dispatch states that the
government is beginning the prosecution of
39 defendants of "repeal's two gigantic Eastern
bootleg empires", which have been doing a 30-
million-dollar business. Tut! Tut! Prohibition
has been repealed, and, as we understand it,
that ends bootlegging.—Ex.

REV. L. O. Lee, pastor of Bryant Circuit, has
just closed one of the most successful meet-
ings at the New Hope Church that has been held
there in many years. There were nineteen con-
versions and thirteen additions to the church.
This church has the second largest number of
short term credits in Teacher Training Work in
the Little Rock Conference.

REV. J. A. WOMACK, sending in renewals
writes: "Mrs. Womack and I are leaving
Monday for Mt. Sequoyah for the Bible Con-
ference. Will be back for my pulpit work the
first Sunday in September. Attendance on pub-
lic worship has been good and Church School
records show up better than at any time within
recent years according to the general superin-
tendent's report. The pastor has received his
salary in advance each month and three-fourths
of the Benevolences had been paid at District
Conference. Something is being paid each
month on church debt at Marked Tree."

REV. E. H. Hook, P. E., Searcy District, mak-
ing a remittance, gives the following en-
couraging report: "The work of the District,
considering weather conditions, moves along
nicely. We are finishing two new church build-
ings, without debt, on the McCrory Circuit.
Rev. J. F. Glover, our pastor at Augusta, is
superintending the building of the church at
Fakes Chapel and the presiding elder superin-
tended the building of the church at Patterson.
This building is completed with the exception of

painting. It was built in nine days with free
labor. It is 28 feet wide and 50 feet long. The
building at Fakes is of sawed logs and when
completed will be the most beautiful building
in this section of the State. It will seat 200 peo-
ple and has two class-rooms."

BOOK REVIEWS

Makers of Christianity, Vol. II; by John T. Mc-
Neill; published by Henry Holt & Co., New
York; price \$2.00.

In volume II of this series Dr. McNeill be-
gins with Alfred the Great and extends the
work to the time of Schleiermacher. He presents
in a colorful, masterly style thirty or more of
the characters who shaped the course of history
from the Ninth through the Seventeenth Cen-
tury. Intimate glimpses of the times and the
men, give us an insight into the souls whose
high courage and devotion passed on to us the
glorious truths of Christianity. It is impossible
to give this volume an impartial reading with-
out recognizing the secret source of all that is
most worthwhile in our social and spiritual prog-
ress. Here is a book for a Christian student's
library.

Makers of Christianity; by Shirley Jackson Case;
published by Henry Holt & Co., New York;
price \$2.00.

This is a fine book, springing from the ripe
scholarship of the author who has caught the
spirit of the times of which he writes. He
makes the growth of Christianity during its first
eight centuries vital through his interpretation
of the leaders and builders, Jesus, Peter, Paul,
the Evangelists; Ignatius, Basilides, Marcion, and
other Gnostics; Justin, Irenaeus, and many oth-
ers on down through Gregory of Tours, Boniface
and Charlemagne. These and their work we
are able the better to evaluate and appreciate
with the reading of this book. It is worthy of a
place on your study shelf.

CIRCULATION REPORT

FOLLOWING last week's report the subscrip-
tions received have been: Malvern, W. C.
Watson, 2; Lonoke, S. K. Burnett, 5; Central
Ave., Batesville, Earle Cravens, 2; Marked Tree,
J. A. Womack, 1; Clarendon, P. V. Galloway, 2;
Pleasant Plains, M. L. Edgington, 2; Augusta,
J. F. Glover, 100%, 37; Bryant Ct., L. O. Lee, 5;
Hughes, J. J. Galloway, 7; El Dorado Ct., G. W.
Warren, 1. Accept our thanks for work done,
Brethren. It is mighty dry and in many places
our people are discouraged. A good way to en-
courage them is to put helpful literature in
their homes. Fail not to start your new mem-
bers to reading the church paper. They will
repay your efforts by double diligence. Our
objective is the paper in every Methodist home
in Arkansas. Is there a pastor who would not
be pleased to see that goal reached in his own
charge? If he will work at it seriously, it may
be accomplished. Why not this year?

MOUNT SEQUOYAH

I SPENT last Saturday, Sunday, and Monday on
Mt. Sequoyah, and had the privilege of hear-
ing Dr. Stoves and Dr. Day preach wonderfully
helpful sermons. On account of the extremely
dry and hot weather the attendance at the camp-
meeting was smaller than it was last year. Un-
less one has seen the sun-scorched fields and
forests of Northwest Arkansas it is difficult to
realize the conditions. At Fayetteville and west
there has not been a soaking rain for months.
Hay, oats, and wheat, maturing before the full
effect of the drought was felt, were fair crops.
Grapes are making a partial crop. But other
fruits, corn and pastures are nil. Springs are
running low and some creeks are dry. Some
trees and shrubs on the Assembly ground have
died; but it is really surprising how many are
sturdily standing the drouth. The Bible Con-
ference, the first of its kind at the Assembly,
opened Monday with an intensely interesting
and illuminating address by Dr. W. T. Watkins
of the Candler School of Theology, Emory Uni-
versity, who is also the brilliant editor of the
Wesleyan Christian Advocate. This Conference
will run four days and, in spite of drouth, a fair
attendance is expected. If it had not been for
the falling off during the last two weeks, the

attendance at the Assembly would have been
in every respect a record-breaker. The enroll-
ment at the Young People's Conference was the
best ever. Supt. Yancey's resources were taxed
to provide sleeping accommodations. He re-
ports that every bed, cot, pallet, and pillow was
in use. There seemed to be universal satisfac-
tion with programs and entertainment; and visi-
tors left singing the praises of Mt. Sequoyah.—
A. C. M.

ADDRESSES OF TREASURERS

REQUEST has been made for the addresses of all
persons to whom money should be sent. These are
given below, and we suggest that they be preserved
for future reference.

Little Rock Conference

All Fourth Sunday Offerings and all Church School
Day (Sunday School Day) offerings should be sent to
C. K. Wilkerson, Treasurer, 723 Center St., Little Rock.

All payments on pledges from Young People's De-
partments and Leagues, together with all Young Peo-
ple's Anniversary Offerings should be sent to Jas. H.
Johnson, Treasurer, Box 1024, Little Rock.

All money collected on Ministerial Training to help
young preachers to go through Hendrix College, should
be sent to C. E. Hayes, 417 Donaghey Building, Little
Rock.

All money collected on Benevolences, or Conference
Claims, should be sent to C. E. Hayes, 417 Donaghey
Building, Little Rock.

All collections for Orphanage should be sent to Dr.
James Thomas, Exchange National Bank Building,
Little Rock.

North Arkansas Conference

Church School Day Offerings, Offerings made on
College Day, and Church School Missionary Offerings
(Fourth Sunday Offerings for Missions), all should be
sent to Board of Christian Education, Hendrix Station,
Conway. Money collected for Superannuates should be
sent to Rev. H. L. Wade, Jonesboro.

All money collected on Benevolences, or Conference
Claims, and Golden Cross, should be sent to Guy Mur-
phey, Treasurer, Imboden, Ark.

All collections for the Orphanage should be sent
to Dr. James Thomas, Exchange National Bank Build-
ing, Little Rock.

Premiums on Group Insurance should be sent to
Rev. L. E. Mann, Cabot.

BISHOP MOORE'S ENGAGEMENTS

August 23, 8 p. m.—Preach at the Open Air
Union Service of all the Protestant Churches
in Springfield, Illinois.

August 24, 8 p. m.—Address group meeting in
the Hannibal District Missouri Conference
at New London.

August 25, 8 p. m.—Address group meeting at
Canton, Mo.

August 26, 8 p. m.—Address group meeting at
Shelbyville, Mo. During Monday, Tuesday
and Wednesday he will make a visit to fif-
teen churches in the Hannibal District.

August 27, 10 a. m.—Meet the Presiding Elders
of the Missouri Conference at Moberly, Mo.

August 28, 10 a. m.—Meet the Presiding Elders
of the Southwest Missouri Conference at
Nevada and at 8 p. m. preach at Carthage.

August 29—Preach at Seneca, Mo., at 11 a. m.
and at Pineville, Mo., at 8 p. m.

August 31 to Sept. 4—In Dallas.

Sept. 5—Visit Little Rock and Pine Bluff and
at 8 p. m. preach and dedicate the new
church at New Edinburg.

Sept. 6—Preach at 11 a. m. at Warren and at
8 p. m. at Crossett.

Sept. 7—Meet the Little Rock Conference Pre-
siding Elders at 10 a. m. in Little Rock and
the North Arkansas Presiding Elders at 1:30
p. m. in North Little Rock.

Sept. 8—Attend at 9 a. m. a meeting of the
Executive Committee of the Board of Mis-
sions and the set up meeting for the Mis-
sions Recovery Movement in Nashville,
Tennessee.

Sept. 10-12—In Dallas.

Sept. 13—Preach at 11 a. m. and dedicate the
church at Rogersville, Mo., and at 2:30 p. m.
dedicate the Pleasant Grove church.

Sept. 14, 8 p. m.—Preach at Cassville, Mo.

Sept. 15-20—Hold the Southwest Missouri Con-
ference in the Westport Church in Kansas
City.

Sept. 22-27—Hold the Missouri Conference in
Richmond, Mo.

October 4, at 11 a. m.—Dedicate the church at
Paragould. At 3 p. m. dedicate church at
Marmaduke, and at 7:30 preach at Jones-
boro First Church.

October 11—Preach in Missouri.

October 14-18—Hold the St. Louis Conference
at Farmington, Mo.

All mail directed to Dallas, Texas, will be
duly received.

OF WHAT DID HE THINK?

By Frances McKinnon Morton.
 Of what did the Master think
 As He walked His weary way
 Far out through the city gate
 To the Calvary Hill that day?
 Did He think of His faithless friends,
 Of His cross so heavy to bear?
 Was He tempted to lay it down
 Since now there were none to care?
 Did He dream of His radiant home
 In His Father's house above,
 With angels singing His praise
 And chanting His hymns of love?
 Nay, friend, 'twas of you and me
 The Master was thinking then;
 Of you and of me and of all
 Our race of sinful men.
 Proudly He walked and unafraid
 And welcomed the pain and loss;
 His was the task to show us how
 A man may carry a cross.

Marching On In the Congo

By W. G. CRAM,

Secretary Board of Missions.

During the week I visited the Wembo Nyama station a party of us, consisting of Dr. Sheffey, Mr. and Mrs. Reid, Miss Martin, Mr. and Mrs. DeRuiter, and myself, made a special trip into the country north of Wembo Nyama to make a survey of the field and evaluate the widespread movement in that section toward the Church. At first, I was inclined to be skeptical of the genuineness of this movement, and was fearful of ulterior motives, but to my surprise I could find none. Neither would any of our party believe anything except that the movement was genuine and sincere. This widespread interest in the Gospel among the people in the "North Country" began when Rev. A. J. Reid took the path two or three years before he came to America on furlough in 1934 and began preaching the gospel to those people who had never before had an opportunity to hear it. While he was in the States, Mr. DeRuiter carried on the work.

For the first lap of our journey—some fifty or sixty miles up as far as Kata Ka-Kombe, a large State post northwest of Wembo Nyama—we traveled through territory in which there were churches of several years' standing. We found that even these older churches had taken on new life. From Kata Ka-Kombe we were really in new territory, where churches and groups of believers had been established within the past two or three years. We found in practically every place a church building with seats and a cement floor—the cement having been made from powdered ant hills—and with clean walls decorated with drawings and Scripture texts. There was an altar and a well constructed pulpit. These churches had been built entirely by the natives without any cost to the Mission. The congregations were orderly and sang well. I frequently examined them and found that they could repeat the ten commandments, the catechism, and many passages of Scripture. They also make monthly offerings toward the support of their pastors. The women have been organized into what are called missionary societies, though they are really study groups. There were many villages in which there are churches that we did not have an opportunity of visiting. In each village the preacher conducts a school for boys and girls.

The demonstrations as we came into these villages were quite scriptural. With palm branches in their

hands and tropical flowers in the center of the sheaf of fronds, they came around us with words of greeting and snatches of song. Of course this exuberance of spirit and the joy shown in these demonstrations are subject to discount, for the spirit of the negro is as volatile in Africa as in the United States. However, even making allowance for this, a certain genuineness could always be discerned.

As a result of this visit to the "North Country", it was voted at the Mission meeting that we open an out-post at Lodja, and that a missionary be immediately released to take charge of this work. It was evident that Mr. Reid and his wife were the ones to be sent, since they had opened up the work and knew most about it and were both anxious to go. Miss Edith Martin, who has gifts for this type of work, is anxious to be appointed to this new country upon her return from furlough, as is Miss Dora Jane Armstrong, who wants to do public health work and to live at Lodja. It is the kind of work that she can do well.

A New Plan for New Territory

Plans for the occupation of this new territory differ greatly from the old idea of mission stations with institutions growing up around them, where a large and expensive force must be maintained to keep things running smoothly. Instead of mission stations, the new territory will be developed by "cooperating centers" and "distributing centers." A survey committee was appointed to make a thorough study of the tribe, locate its chief village centers, and select a certain number of places—probably ten or fifteen—that might be used as operating centers from which a unit of about 25,000 people could be reached. These operating centers are to be located near large villages, and at each center it is proposed to purchase about ten hectares of land and build a house after the plan used by the State officials for their rest houses. These houses will have rooms where the missionaries can stay while visiting the centers and will also include a dispensary in charge of a trained infirmarian. The whole outlay of money for such a center would be from \$300.00 to \$500.00.

As the roads through this section are fine, it is planned that the pub-

lic health nurse and the women evangelistic workers are to travel to these operating centers in a car and spend perhaps ten days or two weeks at a time at each center, conducting classes of various kinds for men and women. The same plan would be followed by the men missionaries appointed to this work. A school would be established in the largest village near an operating center.

From these centers missionary activities would be carried on for a certain delimited territory, with contiguous villages being reached, public health instruction given, classes for preachers held, and pastors' schools featured. The native preachers appointed to live at the operating centers would supervise the work of the evangelists in the nearby villages. Of the total number of operating centers established, two could be handled from Minga station, two from Tunda, two from Wembo Nyama, and the remainder from Lodja.

Missionaries appointed to this new territory are to have their homes at what will be known as a distributing center, located near Lodja. About ten hectares of land have been selected on which these homes are to be built. From the distributing center the missionaries will go out on itineraries to the operating centers, returning to the main centers for rest, study, and preparation of material for classes. This could be done effectively since they would have no responsibilities of overseeing a regular mission station. It was thought best to locate the distributing center near Lodja, since it is enough of a town to break the terrible isolation, and has stores, a post office, government officials, and medical service. Also there are many villages so near Lodja that the missionaries could make short itineraries of one day or over half a day at a time and supervise the work in those villages.

The distributing center when fully manned would have the following missionary personnel: Two evangelistic men and their families and three women missionaries. One of the men should take charge of the educational features, such as church schools, pastors' schools, classes for men and women, and have supervision of the schools in the villages; the other man should supervise the church activities and be superin-

tendent of the district. Of the women missionaries, one should be a public health nurse, one an evangelistic worker, and one an educational worker. The women should never travel alone, but should go out two by two. With the coming of the cotton companies into this territory wide automobile roads have been opened, and an automobile must be furnished to the missionaries as a part of their equipment for a missionary with a car can do three times as much work as one who has none, and travel by car would free them from the slow and painful kaypoy travel and would not subject them to the dangers of camping in unsanitary native villages, where they would be more apt to come in contact with jiggers, mosquitoes, and other pests than if they stopped at the rest houses at the operating stations.

Mr. Reid and his wife have already gone to open the Lodja center, and the money necessary to build for him a residence out of brick, native style (\$500.00) has already been provided. I am deeply interested in getting this new plan put into operation, first, because it is economical and we must do things economically; and second, because it will reach effectively the villages where the people live. The cost of the whole plan, when fully in operation, including land and buildings for operating centers, buildings for servants, and residences and land for missionaries at Lodja, the distributing center, will not be more than \$8,000 to \$10,000. It is a plan to be undertaken jointly by both sections of the Board.

Now Is Our Day in the Congo

Certainly, now is our day in the Congo. I have hardly seen its equal. Every door of opportunity is open to us, and our missionaries are determined to make the most of it. A single incident will illustrate the opportunities that lie before us:

When returning from the survey trip that we took to the northern borders of the tribe, we passed through a large village at sunset, as we were hurrying on toward a village fifteen kilometers distant, where we were to pitch camp for the night. As we passed rapidly through the village, the people stood by the roadside, beating the village drums and crying out: "Send us a preacher. Don't go by and leave us to die in the dark." Formerly I had been inclined to discount appeals like this of which we had heard so much, but when that weird cry that came through the night was interpreted to me, I could not but feel that we were really passing by an opportunity. And I thought how the great Protestant Churches of the world were letting many opportunities like this slip by—opportunities to preach the gospel of life to immortal souls wasting away the years in ignorance and the devices of witchcraft and superstition.

And across the miles of land and sea from far away Africa, still those weird drums are sending their message: "Send us a preacher; don't go by and leave us to live and die in the dark."

MR. BABSON SPEAKING—

at Hendrix College Commencement last spring said:

"Arkansas is a wonderful state in which to be born; a wonderful state in which to be educated; and a wonderful state in which to build your future careers. You all are lucky to be born in Arkansas. . . . Prepare yourselves for a great epoch."

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Resolutions Adopted by Our General Board Of Lay Activities

Temperance

We keenly sense the danger to society in the increase in drunkenness of both men and women since the repeal of the 18th Amendment. The tragedies of broken homes, and ruined lives; the heavy death toll from drunken drivers on our highways; and the ruthless, brazen effrontery of the liquor interests in trying to make our people liquor-minded, or shall it make a cowardly retreat? If we are worthy of the name of Christians we will fight to the last ditch, and use every legitimate means to overcome this great evil. As definite goals to this end your Committee recommends the following:

1. That definite plans be made before the meeting of the Annual Conference for a presentation of the Temperance Question at the Conference; that an outstanding speaker be procured; and full publicity given to the Temperance Program, this to be arranged by the Bishop and Conference Lay Leader.

2. That a special Temperance Program be put on at each District Conference, under the supervision of the Presiding Elder and the District Lay Leader, and that the very best available speaker be selected to discuss the various phases of the liquor problem.

3. That from time to time under the direction of the Charge Lay Leaders and the Pastors there be held in all our churches, round-table discussions in the Board of Stewards, on the liquor problem generally, and especially those phases of the question that more particularly affect the local community; all with a view of educating the people as to the dangers and suggesting plans for meeting the situation.

4. That all of our Pastors be urged from time to time to preach special sermons on Temperance, and the evils of the drink habit, as well as the curse of the legalized sale of intoxicating liquor.

5. That a determined systematic effort be made in every church to induce every member to sign a pledge to forever abstain from the use of every kind of alcoholic liquor as a beverage. The General Secretary is requested to have printed and distributed pledge cards for this purpose.

6. That every Pastor be requested to nominate no person for membership on the Board of Stewards who drinks intoxicating liquors, or who is known to be in sympathy with the sale of liquor.

7. That in all the discussions of the liquor problem, emphasis be given to the fact that beer and light wines are in fact intoxicating liquors; that their use cultivates a taste for stronger liquors and that the licensed sale of these beverages is invariably an entering wedge to the sale of all kinds of liquor.

8. That our Church as an organization and the members individually, join forces with all who are fighting the legalized sale of liquor when a battle is waged in states, counties or other political units.

9. That influence be brought to bear everywhere possible to discourage and prevent the untruthful and disgraceful advertisements in the magazines, on the billboards, in motion pictures, over the radio and otherwise, tending to show that alcoholic liquors are harmless, whole-

some drinks, and good both for the mind and body.

10. That we demand and require of our officers that they rigidly enforce all prohibition laws in dry territory, and the regulation laws enacted to protect society in places where the sale of liquor is legalized. That all our people be urged to support our officers in the discharge of their duties; and that they will not evade jury service.

11. That our General Secretary have prepared and distributed throughout our Church, a pamphlet setting out in graphic terms the present day trends and evils of the liquor problem and a concise statement of the most practical means of lessening and preventing this evil.

12. That a representative of this Committee, in connection with our General Secretary, plan during the coming year to hold conferences with leaders of our Church to help in determining what should be our policy and plans of activity on legislation and other phases of the liquor question.

World Peace

The Episcopal Address to the General Conference of 1934 contained a strong indictment of the War System and set forth the interest of our chief Pastors in the cause of World Peace. The Social Creed of the Churches, as it appears in our Discipline, contains similar statements. Upon these statements against war and in behalf of peace, we take our stand. With reference to this question, we also take our unequivocal stand upon Jesus' message and His way of life.

The religion of Jesus Christ means brotherhood, not only in America but around the world, and war is the antithesis of brotherhood. War is a relic of barbarism, caused by the elements of paganism in our economic system, the greed of makers of munitions of war, exaggerated ideas of nationalism, and the general ignorance and stupidity of the human race. War is ridiculous. What could be more absurd than settling disputes by fighting international duels? War is ghastly. What could be more fiendish than the wholesale slaughter of our boys? War is unChristian. It cannot be harmonized with the Sermon on the Mount. We see in war the supreme denial of everything for which Jesus stood.

Time and the consequences have stripped the mask from those delirious days of 1914-1918, when the thought that we were fighting war to end war, and we now see how un-Christian was the whole tragic business. God forbid that we should ever again pray our Heavenly Father to help our boys shoot straight for Jesus' sake, that we should ever again allow our churches to be turned into recruiting stations for that man-made hell—war! God forbid that we should ever again allow relentless propaganda, the hysteria of war and the fever of a blind patriotism, to sweep away our idealism and Christian integrity!

The staggering cost of the World War should be sufficient argument against future wars. The total financial loss is shown by the War Department to be One Hundred Eighty Six Billion Dollars. The Revolutionary War, which lasted eight years cost only One Hundred Seventy Million Dollars. But when the World War drew to a close it was costing, not in indirect losses, but in actual expenses Ten Million Dollars an hour. In other words, when the war drew to a close it was costing

Eight Million Dollars a day more than the Revolutionary War cost in eight years. The bankruptcy of the nations is a danger signal for all future wars. The constant piling up of armaments means economic ruin. Expenditures for military, naval and air armaments in the following countries have increased from 1913 to 1930 as follows: France, 30 per cent; Great Britain, 42 per cent; Italy, 44 per cent; Japan, 142 per cent; United States, 197 per cent. These official figures are taken from the 1930 Armaments Year Book.

The loss of life in the World War cries out against future wars. Fifty eight million men bore arms, over ten million men were killed in action, and approximately seven million were permanently incapacitated. Think of those men lost in the prime of life! Think of the books they might have written, the pictures they might have painted, the inventions they might have produced, how the world might have profited by their genius and devotion! We don't want a repetition of that awful slaughter. To us from fallen hands they have thrown the torch. If we break faith with those who died, we shall break faith with Christ and the highest welfare of all humanity.

Recommendations

1. That our teachers and preachers use every opportunity to speak against war and in the interest of World Peace. We realize they will be warned to keep out of politics, to be true patriots, to preach the "plain and simple gospel," and not meddle in politics or international affairs. But unquestionably it is the business of the Christian pulpit and class-room to promote the spiritual interests of mankind. Therefore, when we see war blighting and blasting lives, wrecking standards of morals and honor, causing depressions that leave millions in economic slavery, we must cry out against the whole business of militarism, or lose our own souls.

2. We commend the various agencies working for World Peace and we especially endorse at this time the Emergency Peace Campaign and the National Council for the Prevention of War. In cooperation with the Woman's Missionary Council of our Church, we approve the sale of Peace Bonds by the Na-

tional Council for the Prevention of War, the sale of which will provide funds for educational work in extending interest in World Peace.

3. We need to make use of every facility in our Church in educating for peace to counteract the spirit of militarism that is so apparent in the

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daily press, the magazines of the country, the picture show, and radio programs.

4. We go on record against compulsory military training in the schools and colleges of our nation.

5. We favor Federal legislation placing the manufacture of munitions and arms under the Federal Government, and, in the event of war, the conscription of wealth and labor.

In Conclusion

To the Church the challenge is clear; it must take the lead. No help can be expected from the politicians for they are followers and not leaders. Today the unfulfilled promise of "peace on earth" challenges in particular those of us who call ourselves Christian. The time has come to translate more perfectly into action our professions of "good will among men." If we fail to do so, we are traitors to Him who said, "Blessed are the peace makers for they shall be called the children of God."

Economic Justice

We believe that economic plenty is an essential of a full life. Economic insufficiency, or poverty, is incompatible with the attainment of a legitimate degree of human culture and happiness. Economic crises serve to emphasize the unhappy results that inevitably follow our flagrant disregard of the saying of Jesus; "I am come that they might have life and that they might have it more abundantly." He passed this mission on to us and we have not fully kept the faith.

We are aware that individual differences, resultant both from heredity and environment, bring about a wide variance in individual economic production and earning capacity; but we are even more keenly aware that throughout history economic injustice and exploitation have been productive of untold poverty with their accompaniment of disease, degradation, unequal opportunities, crime, immorality—in fact, a whole train of the most serious human maladjustments.

Through the centuries by means of charity we have made spasmodic, unintelligent and blundering efforts to ameliorate the sufferings of the poor and the unfortunate. The time has come when we should try to prevent the existence of the most degrading and harmful kinds and degrees of poverty and the most outrageous kinds of unfair dealing.

We commend those employers and employees who are endeavoring to work together with a common understanding in order to achieve a common task in the spirit of the teachings of Jesus.

We recommend no panacea or "isms" whether it be that of the liberal statesman, the learned economist, the deluded fanatic or the political charlatan, but do commend to the membership of our Church that individually they think through the teachings of unselfishness in their dealings with others. We further recommend that our leaders, lay and clerical, seek to create a sincere social consciousness antagonistic to the continuation of the exploitation of man by man.

We believe that true Christianity exists in economic relationships only when employer and employee, buyer and seller, landlord and tenant, deal fairly with each other. We believe further that while laws, enforced laws, must be used to protect the nation from the despoiler, a better way is found when despoilers refrain voluntarily from being such out of a love for humanity, which is the very essence of Christianity.

The Rural Church and Christian Education

When Jesus said, "Go and make disciples of the nations," he was, no doubt thinking of both the rural and city folk. His great heart did not discriminate, but sought for people irrespective of where they lived, or under what conditions. In Him there is no East, or West, in Him no North, or South. The need of mankind is God's concern. This is seen when Jesus said to Peter, "Feed my lambs." "Feed my sheep," combining the two statements of Jesus quoted, "Make disciples," or "Evangelism," and "Feed my lambs, my sheep," or "Christian Education." Evangelism minus Christian Education may become the withered arm of the Church and Christian Education without Evangelism the fire of charcoals without any fish. Together there is Christian experience, growth, expansion and genuine service. Christian fervor unguided and directed in the right way, may run into fanaticism and Christian Education without the spirit and heart in it, heads toward some uncertainties and unfavorable results.

The Church is the proud mother of these two noble sons, Evangelism and Christian Education. She is responsible to promote them and send them out to the race of mankind. Her agencies are all very important. She operates through consecrated and capable leaders and workers. Her facilities are valuable. She is responsible for the message and program she has to offer. The Church is a great Evangelistic Agency to "make disciples" and a Training Institution, to feed the lambs (children) and sheep (youths and adults) by teaching. As the home in which children are born feeds, clothes, shelters and directs them so likewise the Church has the responsibility to nurture and admonish her children in divine things.

The rural Church is in the midst of changing conditions and increasing problems. The rural people are surrounded with a number of perplexing situations. There are economic, educational, moral, social and religious difficulties which they constantly face. Many agencies are at work to reach them. These very agencies tend to destroy instead of building up and benefitting them. As a whole the rural people are fairly responsive and will give attention to the things which can gain their interest. What part is the local church playing with these rural people? Is it reaching them, and how? The Church must see that these people are interested in education. The great consolidated school systems which send buses out to various surrounding communities in the school districts and convey pupils to well equipped educational plants which have cost thousands of dollars to build gives some idea of increased interest in learning. The country picnics and community "sings" reveal the social nature and longing of these rural people. They are hungering and thirsting for something which will satisfy. What moral standards enter their lives? Suffice it to say they all have a philosophy of right and wrong.

With the things just mentioned before us we see the need of a program in the local rural church which will touch and lift the thought, quicken the social and guide the moral and religious life

of the rural people, a program and system of training shot through with the spirit of Jesus. In this program we must have two great features, Evangelism and Christian Education.

How may the rural church inject life and teaching into the heart and need of the rural people? First, see its opportunity. Awaken to the cry and challenge of the life as seen in the children, youth and adults. Second, reshape its program. If the present work of the church is almost fruitless there is a fault somewhere. Examine and see if the entire need and life of the people are taken into consideration. Revive and strengthen the weak points when found in the general program. Third, trained leaders. Don't allow the workers in the church to approach the task blindly. They need to have the people upon their hearts and be able to teach and guide them in their relationships and problems. Fourth, conserve the results. If a child, youth or adult is won to Christ and the Church, don't turn them to run wild; but take them into the fold as babes in Christ and help them through a continuous effort and system of training and instruction to Christian maturity and growth. Last, but not at all least, allow the attractiveness and challenge of Christ be put to the fore. See the opportunity as Jesus saw it, when He said, "The fields are white unto harvest, but the laborers are few. Pray ye the Lord of the harvest that He will send forth laborers into His harvest." As we reshape the program, let it be done in His name and with love. Those who are the trained workers should, above all else, know, love and follow Christ, the Great Leader, and as we seek to save what we have gathered, let us do it in meekness and with courage. Yes, the local rural church has wonderful opportunities and high privileges to win men and women, youth and children for Christ and to build great Christian characters and lives in them through Christian precept and example. Brethren, let us quit our selves like men and give ourselves

to the Lord and the Church. Our best is not too much for Christ.—Bates Sturdy, Greenbrier.

The College People

"Rebuke Not An Elder," says the Word of life, but "entreat him as a father."

This being true of an elder, how much more would it apply in the case of a distinguished Methodist bishop.

But why begin these statements by referring to so important a people as the bishops of a great Church. The answer would be, for the simple reason that at a recent Conference, a prominent member of the episcopal fraternity uttered remarks which awakened reflections in the direction of colleges.

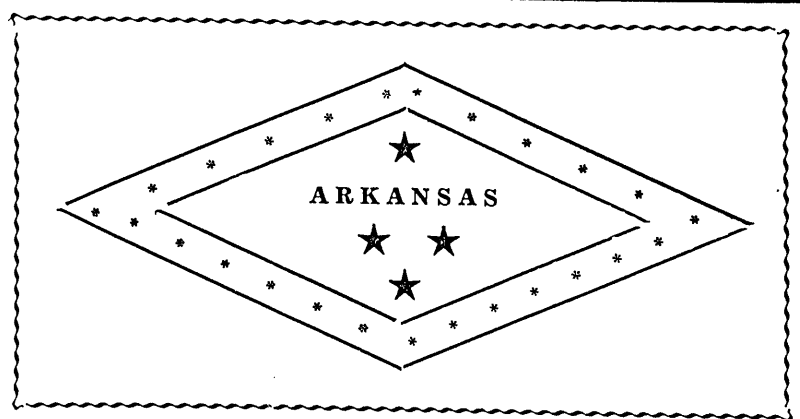
The M. E. Church, South, it is known, has numerous colleges, and several great universities. Indicating investments of no very few millions in money, a great company of highly qualified people are enlisted to put over the responsible type of work implied at these institutions. Many other great churches have similar investments, and the state joins hands to take part in this important service for largest good to the American people and as "torchlights" to shine upon the highway of truth and of safety in other sections.

"The Gates of Hell," we are taught, "shall not prevail against the church, but also it is written in the 'Marching Orders' of the Divine Kingdom, 'Go ye therefore and teach,' and 'Lo, I am with you.'"

The colleges and the schools of whatever grade, are prominent and vital in solving the problem of teaching for the Church, and for the sundry races of humankind.

The pulpits naturally are placed first among the agencies for light upon the way of triumph for the present life, and for a final place at the blissful abodes of the eternal heaven.

The "key to success," we are told,



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is principally locked up in the word "preparation."

Heaven is a "prepared place" for a "prepared people." The gates of success and to Heaven, must remain barred forever, to such as decline proper "preparation."

The parent must qualify for best in teaching at home. The wandering "tramp" must retrace his steps and decline evil, and heed the admonition, "prepare to meet thy God."

A state school president once remarked at a great Christian gathering, "We would bear a part in the wondrous plan to take the world for Christ." Christian colleges many times overflow into state institutions. To lock up the church school therefore, would be to gravely cripple the entire educational movement.

A distinguished American president once said, "No nation has ever been great without religion, but you can't have religion without the Church." The Church is the divinely ordained agency for the promotion of religion, and where the teaching lags the Church is impaired.

"Our sufficiency is of God," said the wise and scholarly St. Paul, of the prominent, "Gamaliel" School. Qualified people have always been a necessity for triumph in any worthy and honored undertaking.

God can use the "ready for service," while the other kind must be laid aside for further "preparation."

"We walk by faith," it is affirmed, and to stand still and decline efforts to qualify, must shut away the divine favor and make impossible the wanted good.

"Be ye therefore perfect," were the words of the divine Master, and "let us go on unto perfection" was the apostolic admonition.

No finer people grace the world today than the teaching fraternity of the American colleges directed by the Church, and also by the state, very many millions of college students grade high as a prophecy and for recognized factors, in solving the problem of national prosperity.—A. H. Williams, Attalla, Alabama.

IF YOU DON'T WIN, BE A GOOD LOSER

Edgar Guest tells of a merchant in a small town who ran for office and polled very few votes. So few were the number of votes cast for the man that he appeared as an object of derision among his neighbors.

But in order to get ahead of the town he put the following sign on his store window: "\$25 reward for the man who cast that vote for me." People came in to shake hands and congratulate him upon his good sportsmanship, and the story went the rounds of the papers of the country and farmers began to drop into the store to trade and the merchant defeated at the polls won a personal victory because he proved to be the town's best loser.

The story is respectfully dedicated to the candidates who are going to lose in the coming election. And it fits some other situations in which folks may find themselves.—Exchange.

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drug stores.

I Believe in the Christian College

If the time ever was when institutions and organizations could maintain themselves on tradition and long-established beliefs, that time most certainly is not today. In the Middle West, recent years have seen the closing of many colleges that were founded to do the work of Christian education. There are many laymen and ministers who say that the day will soon be here when the last so-called Christian college will have closed its doors. One layman, who has given long service to the church, and has been found on most of the campaign subscription lists with substantial gifts, recently declared: "I most emphatically believe that education is the work of the state, and it is our business to see that proper religious influences are thrown about our youth during their college years."

The many complex influences affecting all higher education and the administrative leadership of our colleges are almost overwhelming. Let me list a few of the voices that must be heard:

The community in which a college is located always requires consideration. The "downtown" crowd insists upon winning athletic teams and usually thinks in terms of rivalry with near-by colleges and cities. The citizens have often gone down deep into their pockets for hard cash to boost the college as a community asset. The associations of commerce are strident voices, not easily silenced. Annual conferences of ministers often fail to recognize the insistent demands of the local community on the college.

Then we are never allowed to forget the various educational agencies that require our colleges to measure up to commonly accepted standards. Woe to the institution that fails to manifest its complete fealty to the North Central Association of Colleges and Secondary Schools and to similar groups.

That tangible but real thing we call the "spirit of the times"—the cultural surroundings of modern student life—are constantly shifting. In one generation war is the glory of the campus. The next generation will be as wildly enthusiastic in behalf of pacifism. In my day in college we were taught to bow down and worship big business. The popular magazine type of successful man was the deity of us all. But today, on most of our campuses, the business king is not receiving the glory of former years. However much these kaleidoscopic shifts may displace us, we simply have them to face.

Colleges are never allowed to forget the friendly or unfriendly rivalry with the other colleges near by. Our tuition fees and grants of scholarships must be based upon our neighbors. The state university is always at our doors. We must have its approval, or oblivion certainly awaits us. The modern college has no secrets which are hidden from its competitors.

Every college, too, is confronted by that complex influence represented by its faculty. These teachers are trained men from many backgrounds and from many colleges and universities. It is not an easy matter to weld these strains into one harmonious whole.

The individual students, themselves, may seem rather insignifi-

cant to the board of trustees. It may be said that they are only here for four brief years and must not be taken too seriously. The college paper may not be very influential in the state or conference, but it is often an almost divine voice to the campus community. A Midwest college president was forced out of his position because the college paper fomented an uprising.

Colleges are never allowed to forget the "old grad." The college coach must please the alumni, or his successor will soon be sought. The "keys of the college and the city" must be turned over to "the homecoming crowd." And even in the more serious aspects of education the student of other days must have his say.

These influences are only a few of a larger number that are never to be forgotten or ignored by those to whom we commit the herculean task of carrying on a program of Christian education in our modern world.

Time would fail to tell of the influence of contributors small and large. We must never lightly pass over the traditions of the college, the way things used to be said and done. The board of trustees also occasionally demands a voice in the institution. The denominational boards must have a voice. The college administration has a host of people to please.

Just a few days ago a high-school senior, who is a splendid Christian girl, asked me to tell her why I believe in the Christian college. That was not a difficult task. I owe much to a small Christian college which gave me a chance for intellectual and character development. I honestly believe that I got something in that small Christian college that is not often available in the large university under state supervision. I sincerely believe that there are some things about the Christian college that give it a place of incalculable power for the days that lie ahead of us.

For one thing, there is the faculty. Of course there are many exemplary Christian men and women teaching in tax-supported institutions, but the president of such a school is not free to insist that a faculty member shall be actively a Christian. Our Christian colleges have a right to put major emphasis upon a thing that must often be minimized in other types of schools.

Then, there is the Christian curriculum. In a Christian college administrators are free to require certain subjects that are either forbidden or kept in the background of underemphasis in tax-supported schools. It is true that definite Christian content may be given subjects that are taught in every school. For example, large numbers of educators in tax-supported schools are treading softly when they come to certain fields of social, economic, and political reform. Many half-frightened college presidents are definitely avoiding the chapel addresses of notable Christian leaders like Sherwood Eddy and Kirby Page. We must look for future progressive leadership in many fields to the Christian college supported by Christian people.

And there is the environment of the Christian college, friendly to the development of what we call Christian character. True enough, a youth grows strong as he faces violent temptation to evil and resists it. But it is unfair to handicap him by thrusting him into a world where evil is glorified and made to appear

as the natural thing. The Christian college recognizes that the very activities of the campus often are as vitally an educational factor in a student's life as are curricular studies and requirements. And that college reserves the right to choose and prefer wholesome campus life and interests.

The Christian college will continue to fill an indispensable place because it is rediscovering its responsibility to teach and emphasize a Christian philosophy of life. We believe that the great principles of our Christian faith will suffice to guide the world out of destructive confusion if Christ's program has a chance. We believe there is a vast difference between the gospel to "give" and the pagan determination to "get." We believe that the Christian ideal of success based upon service to others, not being served by others, is what the world needs today. We believe the Christian ideal that men will reach their highest and best selves as they make the physical subservient to the spiritual in all things. We believe that the Christian philosophy of the strong bearing the burdens of the weak is a much better way for human society than for the strong to stand triumphantly with their feet on the necks of the weak.

To this sort of philosophy of life our Christian colleges stand committed. They are charged with the high responsibility of seeing that the youth who venture upon the campuses of Christian colleges shall be exposed to this significant philosophy of life.

To be small requires real courage. It never was easy, and it is not easy now. But the leaders of Christian colleges should be brave enough to stay small. Perhaps we must begin anew to have the Christian conviction that will enable us to be different and pay the price. Everett Dean Martin recently said, in discussing the traits of barbarians, "In all ages barbarians have moved and thought in hordes. Barbarians have always worshipped big things." If Dr. Martin is right, has not the time come for Christians to stand for something quite distinct from barbarism?

One more thing must be said. It is simple enough to stand off at a distance and prescribe for our college leaders. Let us gird ourselves for a sacrificial co-operation with them in carrying out a courageous program. They have a right to receive our intelligent appreciation. They have a right to know that we do care what is going on. Our college leaders are often lonely men upon whose shoulders we have heaped great and impossible tasks while we have said nothing and done nothing about it. Finally, the one big thing we can do is to recommit our own lives to the Christian way of life and to the Christian philosophy of life at whatever cost.—Chas. E. Pettit in Central Christian Advocate.

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

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Woman's Missionary Department

MRS. A. C. MILLAR, Editor

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ENCOURAGING RESULTS

From far away Japan comes the following invitation, and the accompanying program. The editor greatly appreciates this invitation and regrets being unable to accept. The presence of our Misses Shannon in Japan brings that mission field quite near.—Susie McK. Millar.

* * *

"Hiroshima Jogakuin request the honor of your presence at its fiftieth anniversary celebration, from the first to the fourth of October, nineteen hundred thirty-six, Hiroshima, Japan."

Celebration Programme

October 1 (Thursday):

10 a. m.—Anniversary Ceremony.
Acknowledgment of Former Teachers.

Awarding of Honors.

Unveiling of Bust of Miss Gaines.

1 p. m.—Alumnae Association Meeting.

8 p. m.—Historical Pageant.

October 2 (Friday):

10 a. m.—Memorial Service.

2 p. m.—Students' Celebration.

7 p. m.—Special Lecture.

October 3 (Saturday):

8 a. m.—Field Day Exercises.

6 p. m.—Shakespeare's "As You Like it."

October 4 (Sunday):

10 a. m.—Thanksgiving Service.

PARKIN AUXILIARY

We have been meeting right along on through the torrid heat and keeping a study class. There has been a fair attendance all summer and at our meeting last Tuesday there was a large crowd. We have paid all of our debts and now we are going to re-decorate our Parsonage inside and make some needed changes. Quite a few of our members have been away vacationing for the past two months, but they all come regularly to meetings as soon as they get back. All seem to be interested in the work and progress we have made all year so far. We have helped a few needy ones, too, as we went along. With our faith in the master, being ever with us in our labors, we cannot fail.—Mrs. W. C. Drummond, Supt. Publicity.

ZONE MEETING AT WASHINGTON

Zone No. 2 of the Prescott District held its regular meeting at Washington, August 13. Mrs. Rachael Jordan, district secretary, serving as chairman in the absence of Mrs. J. W. Gist.

The theme was "The Negro in America." Several fall study courses were suggested by Mrs. Jordan. Then the following program was rendered: Song, "Higher Ground"; prayer by Mrs. E. W. Timberlake of Washington; business session with roll call and reading of minutes of last meeting; song, "I Want To Be Like Jesus"; poem, "Because I'm Black" by Mrs. C. C. Bryant of Ozan; prayer led by Mrs. J. F. Dugger of Washington; devotional, Acts 10:9-16 by Mrs. Jordan of Prescott; "Contributions of Negroes"; statements read by each woman present; "The New Race" by Mrs. Elsie

Christian Education

YOUNG PEOPLES' PICNIC AUGUST 14

Members of the young people's department of the First Methodist church entertained those of the First Methodist church of North Little Rock, with a picnic at Cedar park Friday evening. After supper, get-acquainted games were played, followed by group singing. Arrangements were in charge of Misses Julia Delle Stevenson, Wenonah Fay Baughn, and Mildred Alewyne. Mrs. Myrtle C. Morton of North Little Rock accompanied the out-of-town group.

YOUNG PEOPLE'S MEETING AT CRAWFORDSVILLE

We closed tonight a young people's revival meeting of a week's duration, assisted by Rev. J. E. Criner, a young ministerial student from Hendrix College. He is doing evangelistic work in the Helena District this summer and is doing fine service.

Almost a hundred percent of our young people in the entire community attended the services. The services were planned for them. They made up the various committees and worked well on these committees.

We had 5 additions to the Church, four by letter and one on profession of faith. The meeting was a success. It was a new venture and we are pleased with the results. Think we shall try more such meetings in the future. We recommend this kind of revival.—A. E. Holloway, P. C.

IN PRESCOTT DISTRICT WITH BROTHER MANN

Miss McRae and I spent last Friday in Prescott District last Friday for a two weeks' Training and Institute program for the District in October.

At Prescott we found Brother Christie returned from a brief vacation and busily lining up his fall program. Plans were made for a Training School to be held there in early October. On the Murfreesboro-Delight charge we found Rev. and Mrs. C. D. Cade in the closing day of a Vacation School at Saline church. After a delightful visit, observing their fine work, plans were made for a Training School to be taught by Miss McRae at Murfreesboro, the last days of September.

We found Brother Louis Averitt at the Davidson Camp-ground and arranged for a school to be held at Okolona the first week in October.

After chasing him for several miles, we found Rev. T. M. Armstrong making pastoral calls at Rosboro. On account of unsettled conditions at Rosboro, due to the burning of the mill, it was decided to postpone definite plans for the school at Glenwood until after the preacher's meeting in September.

A number of pastors were away from home holding meetings, but with Brother Mann, subject to the

Gentry of Emmett; song, "I Know the Lord's Laid His Hands on Me"; "What Shall You Say?" by Mrs. Bob Patterson of Washington; closing prayer led by Mrs. Jordan.

After the meeting a tempting plate of cookies with punch was served by the Washington ladies.

Next meeting will be held at Hope with Washington in charge of the program.

approval of the pastor, plans were made for other schools at Emmet, Nashville, Mineral Springs and Blevins.

We had a happy day with Brother Mann, finding him in high favor with his preachers and energetically pursuing the work of the Presiding Elder. The Prescott District promises to make a good record at Conference.—Clem Baker.

A DELIGHTFUL DAY AT DUMAS

Filling a long promised engagement, I spent Sunday morning with Rev. M. K. Irvin at Dumas, preaching at eleven o'clock and meeting with the Sunday School force immediately after preaching.

A Training School, with Miss McRae as teacher, was planned for Dumas in the near future. Brother Irvin is in his fifth year at Dumas and from all indications is having one of his very best years. This is in keeping with the long-time record of Brother Irvin who gains in favor, the longer he stays in a pastorate. A delightful feature of the morning program was a duet, written by Mrs. Irvin and sung for the first time, Mrs. Irvin taking the contralto part.

Among other achievements this year, Brother Irvin has paid out the parsonage and thus wiped out the last vestige of debt on our Dumas property. With good crops, Dumas should make one of the best reports in her history.

The Little Rock Conference has no finer spirit than is M. K. Irvin.—Clem Baker.

THE CADE'S LEAD IN VACATION SCHOOLS

In recent years I have been impressed with the fact that some of the finest work being done throughout the Church is being accomplished in a quiet way by preachers who seldom receive any publicity or recognition for their services. Among others in this class, in the Little Rock Conference, I would place Rev. C. D. Cade, now pastor of the Murfreesboro-Delight charge. In the pulpit Brother Cade preaches with exceptional ability, in the administration of church affairs he has been able to put all his churches on a weekly payment basis with every member subscribing and paying to the budget, in his Christian Education program, he has for several years been one of our best approved teachers. But doubtless the outstanding work of his pastorate is found in his leadership in Vacation Schools. He made an enviable record in this respect on the Sparkman-Sardis charge where he not only had successful schools in each of his

churches but started the first negro Vacation School, sponsored by white churches in our Conference. This good work is still going on on the Sparkman charge. Last year during his first pastorate on the Murfreesboro-Delight charge, he held successful vacation schools in two of his three churches. This year he has already held vacation schools at Murfreesboro and at Delight and last Friday we found him closing out a ten-day school at Saline, which is a small country church on his charge. This means that Brother Cade has given six weeks, practically all of July and the first half of August, to Vacation Schools, and I seriously doubt that any pastor has accomplished more good during these six weeks than has Brother Cade. I wish every preacher in the Conference who has any doubt about the success of a Vacation School in a country church, could have seen what we saw at Saline last Friday. Having finished his Vacation Schools, Brother Cade will have a Training School and meeting at both Murfreesboro and Delight before Conference. He will come up to Conference with everything in full. Everything I have said about Brother Cade would apply to his good wife, who in every respect is the able assistant to her pastor husband. She will be remembered as Miss Hope Tabor who was so active in our Young People's work several years ago.—Clem Baker.

NOTES FROM THE FIELD

By CLEM BAKER

Rev. B. F. Fitzhugh has just led a good class of his own workers through a study of the Training Course on "A Methodist and His Church."

Rev. M. W. Miller spent last week holding a revival meeting and teaching the short term course on "The Church" at Martindale on the Roland charge, where Rev. Joe Robinson is pastor.

Rev. D. A. Weems of Kingsland has been recommended for accreditation to teach the course on "The Church."

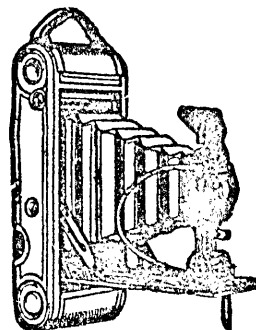
Rev. R. E. Fawcett has recently received his accreditation for teaching both the long and the short term course on "The Evil Effects of Alcohol."

Rev. A. C. Rogers and Mrs. Rogers spent last week at the camp-meeting on Mt. Sequoyah as the guests of the Boyd family on the Emmett charge.

Rev. J. E. Cooper writes that he had a great class in the Training School in Louisiana, where he was called to teach last week.

Rev. F. G. Roebuck is assisting in

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a series of Circuit Institutes in the Pine Bluff District this week speaking at each place on "Education in the Evil Effects of Alcohol."

Rev. Leland Clegg, chairman, announces that the regular September meeting of the Executive Committee of the Little Rock Conference Board of Christian Education will be held at First Church, Little Rock, at 9:00 a. m., Monday, September 7.

Rev. J. L. Dedman, Rev. F. A. Buddin, Rev. F. G. Roebuck and the writer have been requested by the General Board of Christian Education to prepare outlines for accreditation on the new course on "The Evil Effects of Alcohol."

Rev. E. C. Rule, Rev. C. T. Tally, and Rev. R. E. Fawcett are the teachers for the Union County Epworth Training Conference to be held at El Dorado next week.

Miss Sue Medlock, counselor for the Y. P. Department at First Church, Little Rock, with two of her teachers, has just returned from Junaluska where they spent two weeks in the Y. P. Leadership School.

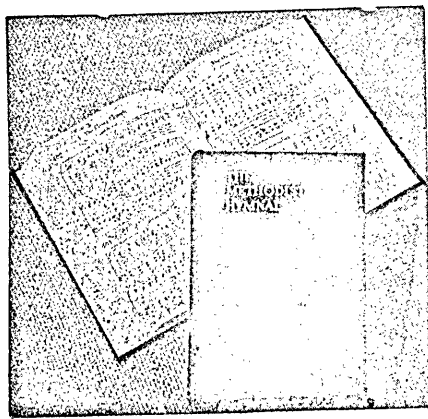
President C. A. Overstreet of Magnolia A. and M. College, will lead in a series of County-wide Church Institutes in the Camden District next week.

Rev. Lewis Averitt recently led his people at Okolona in a study of the training course on the Church. Last week he assisted in the Davidson camp-meeting.

Rev. H. O. Scott of the Arkadelphia Ct., led in a splendid piece of Vacation School work for the children attending the Davidson camp-meeting.

Miss Fay McRae and Mrs. Clay E. Smith have been invited by the General Board to teach in Training Schools in Washington, Richmond, and Norfolk in November. This is a compliment to the leadership Arkansas is furnishing the Church.

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SUNDAY NIGHT AT PRIMROSE

Returning from Dumas I went out to Primrose on Mabelvale-Primrose Charge for Sunday night, meeting with the young people in their League program and preaching at the evening hour. This is one of the most delightful churches in our Conference. The program prepared and carried out by the young people would do credit to any church in Methodism. The congregation for the preaching service comfortably filled the house, although the pastor was absent in a meeting. There had been a conversion and an addition on profession of faith at the morning hour. We heard echoes of the splendid revival recently held at Primrose with Rev. W. C. Watson of Malvern doing the preaching. The people at Primrose are charmed with their good pastor, Rev. M. W. Miller.—Clem Baker.

LITTLE ROCK CONFERENCE HOME AND FOREIGN MISSION SPECIAL FOR JULY

Arkadelphia District	
Arkadelphia	\$10.00
Carthage	2.00
Tulip	.50
Dalark	.53
Friendship	.40
Magnet Cove	.35
Holly Springs	1.70
Mt. Olivet	.75
Mt. Carmel	.68
First Church, Hot Springs	7.00
New Salem	.93
Gum Springs (3 mos.)	.75
Butterfield	.33
Tigert Memorial	1.00
Princeton	1.29
Macedonia	.91
Ebenezer	.97
Total	\$30.09
Camden District	
Bearden	5.25
Kilgore's Chapel	.89
Buena Vista	.25
Fairview (2 mos.)	3.60
Camden	11.45
First Church, El Dorado	19.06
Logan's Chapel	1.01
Harrell	1.43
Junction City	1.76
Magnolia	6.00
Mt. Prospect	.55
Strong	14.00
Total	\$65.25
Little Rock District	
Sardis	1.00
Rogers Chapel	.10
Hazen (4 mos.)	5.40
Hickory Plains	1.28
Johnson's Chapel	.68
Asbury (2 mos.)	20.00
First Ch., Little Rock (2 mos.)	29.40
Henderson	4.00
Hunter Memorial	3.00
Total	\$64.86
Monticello District	
Willmar (3 mos.)	6.09
Rock Springs	.95
Total	\$7.04
Pine Bluff District	
Althelmer	2.80
Wabbaseka	2.76
Dewitt	3.25
Bonner	.55
Gould	1.13
Carr Memorial	2.00
First Church, P. B. (2 mos.)	24.94
Lakeside	9.50
Ulm	1.00
Sheridan	2.00
Sherrill (3 mos.)	6.00
Tucker	.50
St. Charles	2.50
Bayou Meto	1.55
Total	\$60.48
Prescott District	
Bingen (2 mos.)	1.00
Doyle	.40
Blevins	2.50
Gurdon	4.33
Hope	7.50
Mt. Ida (3 mos.)	1.50
Dellight (3 mos.)	9.00
Total	\$26.23
Texarkana District	
DeQueen (2 mos.)	5.00
Vandervoort	.74
Horatio	1.66
Walnut Springs	.20
Mena	2.50
Richmond	1.95
First Ch., Tex. (2 mos.)	19.49
Harmony Grove	2.50
Sylvanino	1.16
Total	\$35.20
Standing By Districts	
Arkadelphia District, 17 schools	\$30.09
Camden District, 12 schools	65.25
Little Rock District, 9 schools	64.86

Conservation of Soil and Forests

By ALVA W. TAYLOR

America's welfare depends upon the welfare of the farmer. He furnishes the food, the material for clothing and shelter and all those things without which nothing else could be done. Yet he fares poorly in the national economy. In the past twenty years his debts have doubled, his taxes more than doubled, and the value of his farm has decreased from thirty to fifty per cent. The proportion of our national wealth invested in farms decreased from one-half the total in 1860 to less than one-tenth in 1929. During the fifteen years before the depression the farm wealth increased by one-fourth and that of urban real estate by more than four times. While land prices increased the percentage income on it decreased.

The farmer as a home owner suffered most from the depression also. Where all property suffered a loss of 30% he suffered one of 57% between 1929 and 1933. The average gross family income of the farm family sank in 1933 to about \$900; out of that he had to pay all expenses, including interest and taxes, neither of which decreased. In 1929 a farm agent in the rich corn lands of Central Illinois induced 200 farmers to keep books. Only 23% of them made the wages of farm hands after deducting 5% on the selling price of their land—and the selling price had declined 40% below what many of them had paid for it.

The American farmer has been a rugged individualist. It required a rugged character to pioneer. From the colonial days, when, with an axe and a gun he built his cabin and cleared the woods, down to the eighties when he built a sod house and conquered the prairies he had to be able to stand on his own individual feet, meet all enemies, carve

out his own destiny and "win the west." At the same time he "robbed the soil", depleted the forests and saw his lands suffer erosion, heedless of the consequences. Governor Frank Lowden of Illinois, the choice of Republican farmers for the presidential nomination in 1928, said:

"The land of any country is the basis upon which its civilization must rest. . . . No satisfactory standard of living can be achieved and maintained unless we shall be more successful in the future than we have been in the past in conserving the fertility of our soils. . . . Less than any other civilized nation have we given heed to those primary considerations. We have destroyed our forests and given over the land to farming where it is suited only to a new growth of forest products. We have established farms in semi-arid regions where the land was suited only to grazing purposes."

The effort of the Resettlement Administration to deal with this problem, is built upon the work begun by Theodore Roosevelt's Rural Life Commission and that of Gifford Pinchot for conservation. Surveys show that already more than one-hundred-million acres of soil have been depleted by erosion and abandoned; another one-hundred-million is so depleted that its value is only six per cent that of all farms. There is pathos in the fact that hundreds of thousands of the unemployed have moved back to this poor land, as there is also in the fact that pioneering young farmers have moved onto it and the poorer lands of mountain, cut-over timber areas and dry prairie grass, following the paths of their heroic fathers in the ambition to make homes of their own.

In Brown County, Indiana, where a great reforestation project is under way, it was found that population had decreased by 50% between 1900 and the beginning of the depression; but that it has increased since through unemployed city workers coming back to the abandoned farms in a pitiful effort to make a living. Less than three per cent of them

Monticello District, 2 schools 7.04
Pine Bluff District, 14 schools 60.48
Prescott District, 7 schools 26.23
Texarkana District, 9 schools 35.20
—C. K. WILKERSON, Treas.

AFTER THE FEAST



have been able to raise and sell as much as \$100 worth of produce per year. In the area now being reforested the farmers were able to pay a total of less than four per cent of the up-keep of their schools and about the same for the upkeep of their roads; in other words, local taxation had provided, in round numbers, only \$5,000 for schools and roads and the state had contributed more than \$110,000. The residents had eked out a living by cutting down the trees, left by the lumbermen as too small for saw boards, and selling them for wood and ties—thus still farther depleting timber resources. The Resettlement Administration is buying the land at from seven to nine dollars per acre and at the same time offering the hard-working, underprivileged and defeated farmers good lands on long-term, low-interest payments that will enable them to make a good living and in due course become owners. The secret of this lies in the difference between six per cent and three per cent for the loans and in the further fact that Uncle Sam can take the risk where no banker or loan company can do so.

Down in the Piedmont of north Georgia another project relieves the highlander of his hillside acres and its corn-nubbin income by taking over 300,000 acres for reforestation—the only thing for which the land is useful. Another illustration is found in the poor "cut-over lands of north Minnesota where 5,000 scattered farms, worth less than the annual rental value of good land, is being taken over, the pioneering but defeated farmers being offered good lands on a basis that will enable them to pay for them by the saving of interest and the acceptance of supervision to teach them scientific farming. On this one project a saving of three quarters of a million dollars will be effected yearly in the support of schools and roads. Up in Montana the dry lands that help to make up the dust bowl are yielding to the same enterprise. The Taylor grazing act will restore 122,000,000 of "dust bowl" soil to grass and thus save it from wind erosion. Scientific studies, made by the Department of Agriculture, show that where a twelve-inch top soil will, on an eight per cent slope, disappear through water erosion in from twenty-nine to thirty five years, it will require from 7,000 to 12,000 years for it to do so under a cover of grass.

Thus Uncle Sam is, at last, through the Resettlement Administration, undertaking, in a manner befitting the problem, a beginning of conservation of both his natural land resources and of those thousands of his citizens who are still possessed of the spirit of the pioneer but are defeated through the disappearance of the richer soils that gave their pioneer fathers a chance at success. The secret of the enterprise lies in the supervision given the undertaking, the offering of credit to those who have none in the commercial world and in the fact that a saving of three per cent in interest, plus instruction in scientific farming, will enable any honest tiller of the soil to do what his forefathers did on cheap or free lands in the past—make himself a self-supporting home-owner.—Vanderbilt University.

Nothing is so easily lost as that which we feel so sure about that we no longer work for it. This goes for many things from muscle building to a place in the sun.

Our Heroic Brother in Black

The Negro has many commendable traits. He is, as Bishop Walter Lambuth said, "good-natured, humorous, kind and generous, loyal to his friends, and devoted when religious." To these distinguished traits of character may be added another—heroism. The Negro has shown himself capable of performing some of the noblest acts of heroism, as gleanings from press reports during the past years will show. The Vestris disaster revealed a true hero in the person of a young Negro. The report says: "Out of the tragedy and gloom of the Vestris disaster, in which scores lost their lives, comes the story of the heroism of Lionel Licorish, Negro quartermaster of the doomed vessel, a youth who saved at least twenty lives.

"Remaining at his post until all hope was gone, Licorish plunged into the sea and swam to a lifeboat, in which he found only a wounded fireman. On climbing in he discovered there were no oars in the boat. Diving again into the sea he swam among the wreckage until he found and brought back two serviceable oars. Four hours he rowed about, picking up person after person, and keeping the craft afloat until help came. Alfredo Ramos, one of the survivors, said of him: "That little Negro did what the officers of the Vestris failed to do. He took charge of boat number 14 and not only saved the passengers, but occasionally jumped out to catch helpless passengers floating in the waters. By the time the American shipper picked up the boat he had saved twenty lives."

An editorial in the Dallas Morning News described an unusual act of heroism on the part of the Negro porter when a disastrous wreck occurred. "The sleeping car, Sirocco, was in the wreck that cost so many lives near Rockport, N. J. When it comes out of the repair shops it will bear the name of Daniels. The new name is in honor of the porter who used to have the car in charge. Oscar J. Daniels was on the pay roll of the Pullman Company, but he answered to Oscar or Daniels or George. It was all the same to Oscar. Black though his skin was he had the heart of courage when the last great testing came. In face of clouds of living steam from the wrecked locomotive he closed the door of his car and saved others instead of himself. The steam took Oscar into its arms of agony and handed him over to death. But he lived long enough afterward to wave an attending physician to a little child whose need he adjudged greater than his own."

The editorial comment is to the point: "It is said that this is the first time in the history of the sleeping car company that an employee's name has gone on a car. But there will be no criticism from its lapse of policy. Bravery knows no conditions save the need of it, and manhood rises above the accidents and inheritances of life. No man could have done more than Oscar Daniels did. . . . A man cannot be born too humble or by misfortune sing too low to reach up and achieve heroism, provided the stuff of heroes is in his heart. It may be that Oscar Daniels did what he did without thinking. It may be that it was all over before he consciously thought at all. It may be that the

grooves of duty to those for whom he was responsible held his actions when actions counted most for them—and most for him because of them. But however these things may be, no man, be he black, or brown, or white, need hesitate to take off his hat as he enters the sleeping-car that Oscar Daniels rechristened with sacrifice."

Space will hardly allow further notations of heroism by our brothers in black, but we cannot forbear relating this incident: "A Carnegie hero medal is being sought for Bud Francis, of Liberty, Miss., thirteen-year-old Mississippi Negro boy, for saving the lives of three small children who had fallen into an abandoned well. Bud slid down an iron pipe to the bottom of the forty-foot well, pulled the babes out of the water and set them on a ledge, where he guarded them until a basket could be lowered."

Because of a few criminal characters among the Negro race, some people are so unreasonable and unjust as to brand a whole race as utterly bad. Let us look with admiration upon the good qualities of the Negro race, and upon these worthy qualities help him build a worthy character. The spirit of our religion demands nothing less.—H. H. Smith in Wesleyan Christian Advocate.

Usually it's a long journey and the going is not too easy. That's why every other man you meet is not a go-getter after success.

\$500 FOR PLAYS

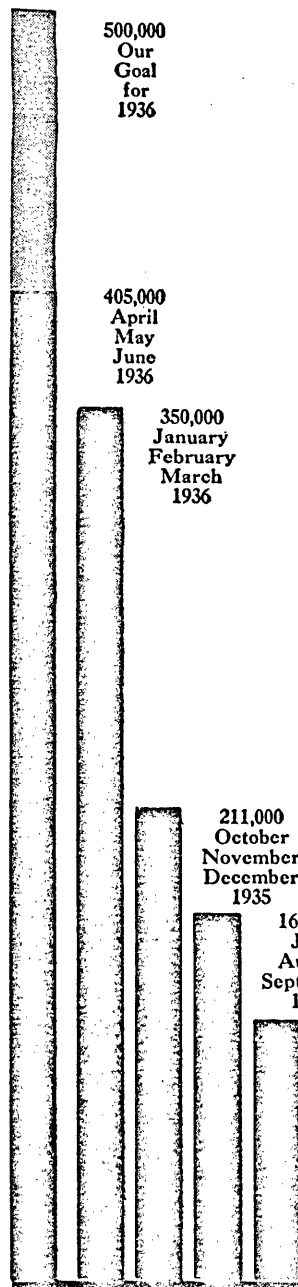
For a one-act play on the subject of Liquor Control and Education regarding the use of beverage alcohol.

Mrs. William E. James, of Johnstown, Pa., has made a gift of \$500 in memory of her husband to establish a drama prize contest sponsored by "The Christian Advocate."

Realizing the critical situation which confronts Christians at this time in the face of increasing consumption of alcoholic beverages and the consequences of the unbridled liquor traffic in America, The Christian Advocate announces this contest to secure usable one-act plays on the subject of individual abstinence and social control of liquor. Prizes: First grand prize, \$200; second prize, \$100; third prize, \$50; fourth prize, \$25; three fifth prizes, each, \$15; three sixth prizes, each \$10. Fifty dollars is being used for administration.

Rules of the Contest

1. The contest will close on December 1, 1936.
2. Plays submitted must be one-act dramas, not pageants. The plays may have one or more scenes.
3. All manuscripts must be the original work of the author and must not have been previously published. If stories are dramatized the consent of the author must have been secured.
4. Manuscripts must be accompanied by return postage (first class) if the writer wishes his play returned.
5. All manuscripts must be typewritten on one side of the sheet, the



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When Bishop Ralph S. Cushman declared before the recent General Conference of the Methodist Episcopal Church that THE UPPER ROOM could and should have a circulation of *one million copies* he had in mind a field that is truly ripe unto the harvest for a mighty revitalization of spiritual life and power.

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The Upper Room

title page bearing the name of the play, but not the author's name. The author's name should be attached to the manuscript either on a separate sheet of paper or in a sealed envelope.

6. The Advocate will not be responsible for manuscripts, although every reasonable care will be taken of them.

7. The winning plays will become the property of The Christian Advocate and will be offered free of royalty for all performances.

8. The Advocate reserves the right of publication of prize plays both in The Christian Advocate and in some later permanent form.

9. All authors submitting plays in the contest submit them under the above conditions.

10. Send manuscripts to The Christian Advocate Playwriting Contest, 740 Rush Street, Chicago, Illinois.

11. Harold A. Ehrensperger, director of the Division of Plays and Pageants of the Methodist Episcopal Church, will be the director of this contest.

12. The judges's decisions will be final.

Suggestions to Authors

What are needed now are simple, direct plays that will show individual abstinence and social control as appealing and desirable ways of dealing with a recognized evil.

Plays should be simple enough to be possible of performance in a church with meager equipment. They should be full of action, yet contain sufficient development to make a clear and strong case of the point of view of the author.

While the contest committee recognizes that the plays are to be constructed to set forth a specific idea, they should be entertaining, and not mere propaganda tracts.

POLITICAL PARTIES AND PROHIBITION

Four years ago both national political conventions were moved with passionate indignation when considering the black and hideous evils of national prohibition—blind-piggers and bootleggers, the drunkenness and debauchery of youth and degradation of motherhood. These aroused the righteous wrath of our great and gallant statesmen. It also fired the latent zeal of the hoodlums of Chicago who packed the galleries and shivered the air from coast to coast in a fervid appeal for all good men to come to the help of the Lord against the mighty, and demolish that devilish and damnable abomination of Satan called Prohibition. But in spite of this titanic display of holy zeal and pious devotion, repeal polled a half million fewer votes in 1933 than were cast for Hoover, the crushed Republican candidate, in 1932.

But under repeal, according to Joseph H. Choats, Jr., Federal Alcohol Administrator, "Bootlegging increased a hundred-fold."

And under repeal, according to Sanford Bates, Director of Federal Prisons, prison population increased 25 percent—probably the greatest per-year increase of crime in the nation's history.

And under repeal, according to the New York Times, "The drunken driver looms bigger and bigger—45 percent increase since repeal."

And under repeal, according to the Washington, D. C., police, "Drunken women are our greatest problem," and according to Martin Nelson of the Keeley liquor cure, women—90 percent of whom are married—are crowding into that in-

stitution in unprecedented numbers.

And under repeal, according to the statistical records of the Northwestern National Life Insurance Company, there has been an increase of 183 percent in the ratio of rejections on account of alcoholism among applicants under 30.

But this year, with every evil that tortured their pious souls four years ago multiplied, both conventions maintained a servile and spineless silence. The Divine Philosopher said, "Ye cannot serve God and mammon." They both chose mammon.—W. G. Calderwood, Minneapolis.

CLERGY PRAISED

As regards the clergy, one would say that they are all in all a very worthy and painstaking race of men. They are battling manfully with the intellectual and other problems confronting them and the power of the Church is a power to be reckoned with and to be welcomed in the rebuilding of the world. When one looks out on the world one sees on all hands great Churchmen, lay and cleric, and women, too, bearing their part in the affairs of the Church and of their several countries. God does not leave himself without a witness. Not only in the great cities but in lonely country and island parishes, they and their loyal followers are keeping the banner of the cross flying with no little distinction: and it is the same in many another country of the world.

The Church today has a magnificent opportunity, similar to and even greater than the time when the Palestinian sect marched in little groups into the strongholds of the ancient Roman empire. We, like them, have the message, long hid but now again by the mercy of God revealed, by which alone the world can be saved.—Alexander Sparks.

McGUFFEY'S READERS

The one-hundredth anniversary of the first publication of McGuffey's Eclectic Reader was observed on the campus of Miami University, Oxford, Ohio, July 25. The persons attending, who as students had used the readers, were said to number over one thousand. William Holmes McGuffey was a professor in Miami University when he began his series of readers. The sudden rise of memorial societies in his honor is a refreshing sign of the latent quality of American character. McGuffey's Readers carried clean, wholesome, and sterling moral teachings to youth. Much of the literature which has been thrust upon modern youth is a shame and disgrace to America. In contrast, McGuffey's books are like unpolluted streams of water. Contrary to some conceited modern advisers, there are unsearchable riches in the quality of certain old ideals and examples.—Exchange.

A GOOD HABIT

Not so long ago a young chap spent three hours trying to drive a golf ball successfully over a peculiarly difficult hazard. Each time he tried he did a little better, until at last after more than a hundred times he was successful. He had expected from the beginning to be ultimately successful. The idea that he might fail had never once entered his head. He did not get mad and throw his clubs away and growl at the ball, he just simply repeated and repeated and repeated until he got what he was after. He simply was not in the habit of being beaten.

CHURCH NEWS

SALEM CAMP MEETING

The Salem Camp Meeting will begin Friday, August 28, with Rev. J. D. Baker, of Benton, as the main preacher and Rev. F. L. Arnold, of Mt. Ida, in charge of the singing. The meeting will run for ten days. Several new camps have been built and the interest is good.

NEWARK

On August 2 our meeting was opened, and ran for fifteen days.

Rev. A. M. Hutton led the singing in his usual way, making all happy, hopeful and determined to live a better life. Our pastor, Rev. B. A. McKnight, served as preacher, making all think of Jesus and His power to save. None will ever know just how many conversions, reclamations, renewals were in this meeting. Suffice it to say, we are all hopeful, and more determined and in spite of a fearful drouth we hope to have a full report to send to Batesville on Oct. 29.—A Member.

A NOTE FROM REV. A. J. BEARDEN

Here am I, at Comanche, Okla., 423 miles from home and my work, at the bedside of my sick father, who is a reader of the Arkansas Methodist, and enjoys especially reading about our great Arkadelphia District and my own charge, Hot Springs Circuit. Our dear brother, Rev. E. D. Hanna, is preaching for me while I am away for which I am grateful. This is like Bro. Hanna to do all in his power to help his brethren.

While I am so far from my own charge, it was my privilege to preach to a large congregation last night, so large that we had to move out in the open to have room for all to get a view of an Arkansas preacher. I find some very fine Christian people in Oklahoma, who love God and his Church. They stand by a servant of God when he is being put to the test. Brethren, I am passing through some experiences I have never had before, and I need your prayers. I do not know just how long I shall be here. My present address is Comanche, Okla., Rt. 2. Your heart-broken brother, A. J. Bearden.

SALEM, FULTON COUNTY

Rev. A. W. Harris, pastor of Salem Church, Fulton county, assisted by Bro. Bill Forbess of Little Rock as singer, conducted a series of services at Salem Church from July 9 to August 2. Great interest was manifested by a large number of people from the entire community. It was quite evident that there was a deepened spiritual life in the community because of the meeting.

Bro. Forbess did an excellent piece of work with the children and the young people. The church highly appreciated his interest and efforts. Forty children were enrolled in the afternoon meetings. Seventy young people were enrolled in the contest which created high interest in their evening service. At the close of the meeting the winning side in each department was entertained by the loser.

Bro. Harris is to be praised for the noble work he has done in Salem Church during the entire Conference year. Seventeen people have been received into the church during the year. The church is up to date with the financial obligations.

The organization of the church

school has been capably perfected by the general superintendent, Mr. Cuthbert Pickren. The assistant superintendent for the different departments are: Adult, Mr. C. F. Niven; Young People, Miss Ruby Burrow; Children, Mrs. H. J. Humphries.

The Woman's Missionary Society under the leadership of Mrs. H. A. Northcutt, president, has accomplished much this year. Among the many things they have done has been the repairing of the parsonage fence and the purchasing of a dining-room suite of furniture.

The members of the Salem Church feel that this has been a great year for the church. The work of Bro. Harris and his family, the board of stewards, the officers of the Church School, and other workers of the church is to be commended.—A Member.

McCRORY CIRCUIT

We wish to make public our building program on this charge.

We bought a two-story school building at Wiville and moved it to Patterson and converted it into a nice church building. It is complete now, except the flue, painting and furnishing.

Rev. E. H. Hook, our Presiding Elder, came to us with his hammer and saw and worked as hard on the building as he works on his church work. He supervised the work and did a fine job of it. We are proud of a man who is ready to lead in any department of the church that is to the upbuilding of the Kingdom of God.

We also have a church building being erected at Fakes Chapel. It is going to be a very unique building with walls of logs but not notched together as most of them are. I cannot describe it, but it is going to be a beauty.

Rev. J. F. Glover, of Augusta, is the architect and is supervising the erection of the building. The people are cooperating nicely and will soon have a real place of worship.

We appreciate the services rendered by Bro. Hook and Bro. Glover and all the people that have taken (Continued on Page Twelve)

KNITTING YARNS

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SAVE half or more on your Yarns. Buy direct from long-established manufacturer. Quality guaranteed. Write a postal card for 150 free samples and prices. The ELMORE CORPORATION, Dept. "R-11", Spindale, N. C.

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For knitting and chocheting bedspreads, table mats, chair backs, sweaters, dresses, etc., old fashion unbleached cream lofty cotton yarns, 50c per pound, plus postage. Furnished in skeins, or on one pound cones. Free samples on request. Cromer Yarn Co., Dept. C, Lincolnton, N. C.

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Doctors *torture* and aids healing
praise it and use it widely. **Relieved**
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It pays to attend a school that is financially responsible. A school that spends money and earnest efforts to assure its students the best in business training and its graduates an opportunity to profit from their investment.

Positions guaranteed or tuition refunded. We unqualifiedly guarantee a position and extend a life employment service to all who thoroughly master the Complete Business Training Course. Do not be misled; this policy of employment is offered by many of the oldest and largest Business Training Institutions in the world.

You guarantee your payments to your school, then choose a school that will guarantee its promises to you.

Capital City Business College

C. B. HART, President
LITTLE ROCK, ARK.

Third and Center Sts.

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(Continued from Page Ten)
part. Much of this work has been donated.

We must not forget the women who have been so faithful in furnishing dinner at each place. The women at Wiville also showed their interest by giving us a nice dinner one day, while we were taking down the school building.

We feel that these buildings are going to add much to our Circuit.—R. A. Robertson, P. C.

REVIVAL AT SALADO

Our pastor, Bro. Griffith, died soon after Conference and Central Avenue Church, Batesville, took over the Desha Circuit for the remainder of the year.

The pastor, Rev. Earle Cravens, has just closed a revival here at Salado. He was assisted by his sixteen-year-old son, Byron, and members of his congregation.

There was preaching each morning at ten and a well attended young people's meeting each evening just before preaching services.

Eleven members were received into the church, several backsliders reclaimed, and the whole church and community strengthened.

Bro. Cravens made many friends by his friendly manner and his many pastoral calls and prayers.—A Member.

DE VIEW REVIVAL

On August 9 we began our revival at this place. The pastor could not be present at the opening service but secured Bro. R. A. Bevis to preach at 11 o'clock. The people say he rendered a fine message. Bro. T. C. Chambliss, who had been engaged several weeks before to hold the meeting, was present at night. As the pastor was not well and had to see after the church building at Patterson, he could not be present at all the services, but Bro. Chambliss took full charge of the meeting. Notwithstanding that it was at the time of the excitement of the election the meeting did well. There were twelve or fifteen professions and reclamations and the church was greatly revived. Four will join on profession of faith.

We are well pleased with the work that Bro. Chambliss did for us. He did fine preaching, and it had its effect condemning sin. His preaching and association with our people is worth much to them. May the good Lord bless Bro. Chambliss wherever he may go.—R. A. Robertson, P. C.

DR. W. C. WATSON AT GILLIAM, LOUISIANA

On Sunday night, August 16, we closed a revival at Gilliam, La., on the Belcher-Gilliam charge, in which Dr. W. C. Watson of Malvern rendered very fine service. Gilliam is a Red river plantation town, with the Pine Island oil field on the hills only a little over a mile away. Nearly all of the permanent inhabitants are members of some Church. Extreme hot weather and troubles connected with a local bank presented all but insuperable difficulties, which were increased by the enforced absence of most of our best singers during the first five days. But Dr. Watson's faith and energy neither hesitated nor weakened. With zeal, clarity, unction, and a wealth of fitting illustration, twice daily for seven days, he preached Christ and the cross. The effect was profound, and, we believe, will prove lasting. In a congregation, ordinarily very reserved and quiet, a large percentage spoke freely

their earnest testimony for our Savior than I remember to have heard in any previous revival. Many regret that the meeting closed so early, and express the hope that Watson may visit us again. He endeared himself to all, both by his public ministry and in personal fellowship in the homes and on the streets. It was a revival, in the best sense. His stay in the parsonage home left a benediction felt by all, and which will abide.—A. M. Shaw, P. C.

FIRST CHURCH, CONWAY

Rev. and Mrs. Albea Godbold and children have returned from a vacation spent in North Carolina, Ga., and Mississippi. Mrs. Godbold spent six weeks in Chapel Hill, North Carolina, where she completed work for an M. A. degree at the University of North Carolina, which will be conferred at the June commencement.

Visiting preachers at First Church, Conway, during July were Rev. J. M. Workman, Rev. I. A. Brumley, Rev. E. T. Wayland and Dr. A. C. Millar. The Methodists met with the Presbyterian church for the evening services. Now the Presbyterian church is visiting with the Methodists at night while their minister is away.—Reporter.

A STATEMENT BY REV. GEO. L. MCGHEHEY

The report has come to me that some of my brethren think that I am about to quit the ministry. This report is not true, and I feel it necessary to make this statement.

I have been in the active ministry of the Methodist Church, South, for fifteen years. During this entire time there has never been any complaint against me, and my character has never been questioned. I have always taken the appointment given me and given the very best I had to the work and I think that my record has been good. I did not ask the Conference to admit me until I had the educational requirements, and I have never asked any Presiding Elder for a certain appointment.

When I was pastor at Leslie, Arkansas, I was offered a place in the High School, and later on given the superintendency of the school. The Presiding Elder was consulted and his permission given with the understanding that I would not be moved unless to a better place. When Conference came I was moved to an appointment of two Churches which the year before had paid a salary of a little over two hundred dollars. I gave up my school work and went on to the appointment and made the best of it. When I moved to the Evening Shade charge, I discovered that many of the best members of the Church had died, moved away and that many who, a few years ago, paid well to the Church are now able to pay very little. Therefore when a position was offered me in the school, I felt I was not doing wrong to take it.

During this time ministers have been brought in from other Conferences and moved up ahead of me. Men who entered the ministry four or five years after I had entered the active ministry, have moved on ahead. I do not know whether I deserve to be moved up or not, that is for others to say; but I have come to the conclusion that those in authority have no intention of moving me up. Perhaps they feel that I am not capable of doing anything better than I am doing. I have no objection to serving the poorer

charges; but I feel that I do no wrong, nor violate any teaching of the Bible when I seek to help myself by doing other things that do not seriously handicap my ministry to the people I am serving.

The stand I have taken in these matters is perhaps the reason for the report that I am about to quit the ministry. I have no intention of quitting the ministry and I will not be leaving the Conference relations unless forced to in self-defense. Other preachers have worked at other things in the past to help support themselves, and many are doing so today. If not, their families are suffering as a result of their not doing so. Many of the brethren will agree with me in this fact, and in the fact that our country churches are in a critical condition today. Their problem is a financial problem, and it is not going to be solved by just talking about it.

Brethren, I am not bitter, and I hold no grudge. This explains my attitude on the matter.—Geo. L. McGhehey.

A Remarkable Book— Centennial History Of Ark. Methodism

I was Dr. Millar's guest in his home in Little Rock the day after the delivery of the Centennial History of Arkansas Methodism. Hastily examining the volume, I was very much impressed with it. But it was not until recently, while staying a little while at Mt. Sequoyah, that I had the privilege of getting better acquainted with this book.

Here is something extraordinary. Are our people acquainted with its merits? Here is a Missourian's testimony.

In the first place, the printer and book binder have done a good job. Cheapness and shabbiness aren't there. It is beautifully done.

More appropriate than any tablet or monument, it is the big thing in the celebration of one-hundred years of Methodism in Arkansas. What a mighty force this Methodism has been during this century! This book makes this hundred years of Methodism march before you in a thrilling review.

The people joined the church, lived its way, paid its bills, entertained its preachers, backslid and were reclaimed, stumbled and stumblingly went ahead, gave testimony to the goodness of God—and died. Plain Arkansas folks. Preachers came and went in the "big parade" of the Methodist itineracy, held conferences and revivals and regular services and cottage prayer meetings and funerals. They preached and prayed and counseled and raised money—and died. Plain Arkansas preachers.

And now. Churches everywhere. Methodists everywhere. College and orphanage and "The Arkansas Methodist." Sons that are mighty in church and state. Preachers who must be included when the element of the nation are assembled to plead for Jehovah. Laymen who earn their bread by the sweat of their faces, but whose joy is to serve God and His church. Children and young people bound by eternal vows to Zion and Zion's God, standing by and standing for the church of their fathers. And in all of this the promise that "God's tomorrow will be fairer than today."

And here is the book of all this, what it is and how it came to be.

Packed full of details, and yet packed full of interest! Historians could profitably read this book before writing their next histories. Telling much, and briefly, interestingly—that is "The Centennial History of Arkansas Methodism."

James A. Anderson is the author. He gratefully acknowledges the help that many gave him. But the book is his. And that is good for the book. For more than half a century he has been in the midst of it. His voice is the voice of one who was there and who knew many of the ones who helped make history before he began his ministry. His excellent literary style appears here at its best. A life-time spent in writing this history would have been a life-time well spent. But to have served more than half a century out in the heat and burden of the day and then write this after retirement (!)—Well, there is an illustration for a sermon hereabout. Fine work, Dr. Anderson. Congratulations, Arkansas Methodism!

Get this book, folks of Arkansas and folks of everywhere who are folks of Methodism. A great book about a great people. Get it.—J. C. Montgomery, Pastor, New McKendree Methodist Church, Jackson, Missouri.

COMMISSIONER'S SALE

Notice is hereby given, that in pursuance of the authority and directions contained in the decretal order of the Chancery Court of Pulaski County, made and entered on the 16th day of April A. D., 1936, in a certain cause (No. 53181) then pending therein between Peoples Building and Loan Association, complainant, and J. G. Ish, Jr., et al., defendants, the undersigned, as Commissioner of said Court, will offer for sale at public vendue to the highest bidder, at the east door or entrance of the County Courthouse, in which said Court is held, in the County of Pulaski, within the hours prescribed by law for judicial sales, on Friday, the 11th day of September, A. D., 1936, the following described real estate, to-wit: North half (N½) of lot eight (8), block three hundred nineteen (319) City of Little Rock, in Pulaski County, Arkansas.

Terms of Sale: On a credit of three months, the purchaser being required to execute a bond as required by law and the order and decree of said Court in said cause, with approved security, bearing interest at the rate of 8 per cent per annum from date of sale until paid and a lien being retained on the premises sold to secure the payment of the purchase money.

Given under my hand this 18th day of August, A. D., 1936.

H. S. NIXON,
Commissioner in Chancery.
Carmichael & Hendricks,
Solicitors for Plaintiffs.
34-3t

COMMISSIONER'S SALE

Notice is hereby given, that in pursuance of the authority and directions contained in the decretal order of the Chancery Court of Pulaski County, made and entered on the 16th day of April A. D., 1936, in a certain cause (No. 52806) then pending therein between Peoples Building and Loan Association, complainant, and C. S. Winfrey, et al., defendants, the undersigned, as Commissioner of said Court, will offer for sale at public vendue to the highest bidder, at the east door or entrance of the County Courthouse, in which said Court is held, in the County of Pulaski, within the hours prescribed by law for judicial sales, on Friday, the 11th day of September, A. D., 1936, the following described real estate, to-wit: Lot seven (7) in block two (2) in Watson's Addition to Little Rock, in Pulaski County, Arkansas.

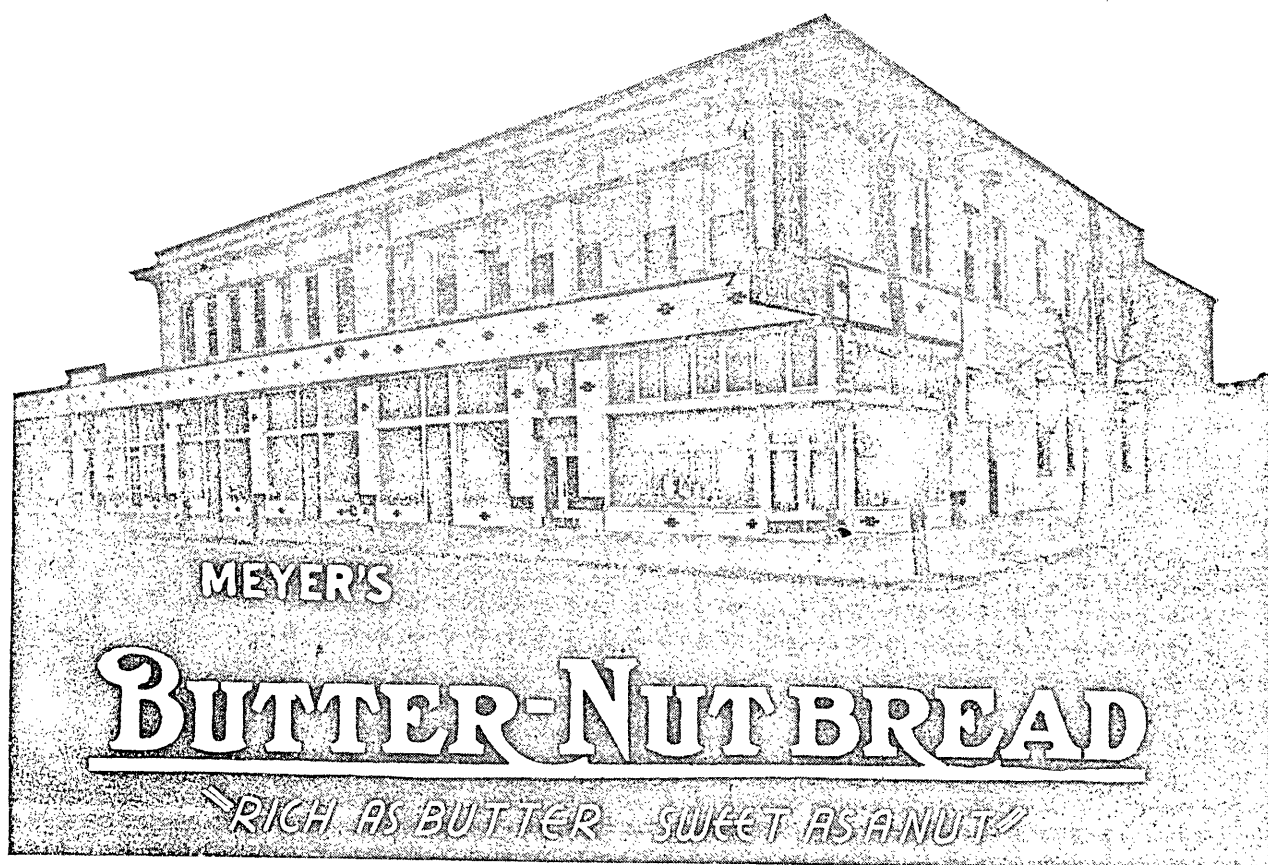
Terms of Sale: On a credit of three months, the purchaser being required to execute a bond as required by law and the order and decree of said Court in said cause, with approved security, bearing interest at the rate of 10 per cent per annum from date of sale until paid and a lien being retained on the premises sold to secure the payment of the purchase money.

Given under my hand this 18th day of August, A. D., 1936.

H. S. NIXON,
Commissioner in Chancery.
J. A. Watkins, Solicitor for Plaintiffs.
34-3t

PROGRESSING WITH ARKANSAS

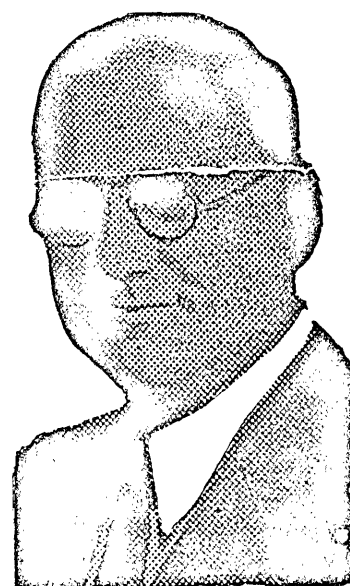
*American Bakery, Founded in 1911, Is Now
Arkansas' Largest and Finest Independently Owned Bakery*



*Mr. and Mrs. Meyer Thank Everybody For
The Splendid Patronage That Has
Made Success Possible*

Mrs. Meyer and I express to our thousands of friends in Little Rock and all over Arkansas our sincerest thanks and heartiest appreciation for the friendship, patronage and support that has enabled us to grow and succeed through the past twenty-five years.

From the very beginning we realized that to succeed we must produce the highest grade products possible, and to that end we have kept our bakery modern, installing the latest equipment as its success was proven, and producing only fine products of purest ingredients.



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From a One Man Bakery to a Great Institution Employing 100 People

That our policy and faith is justified is borne out by the fact that in twenty-five years we have grown from a small one-man bakery where I did my own baking, selling and delivering, to Arkansas' largest and finest independently owned baker.

As part of our policy 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 that makes 1936 a memorable year for us, as well as for Arkansas, and wishing you the best of health, wealth and happiness, I am

Yours most sincerely,

CHARLES T. MEYER
OWNER



Ask Your Grocer
For
MEYERS
BUTTER NUT
Bread and Cakes

FOR THE CHILDREN

YOU ANSWER 'EM

We just picked up these questions, but to date we haven't picked up the answers. Maybe you can.

If you put a bell on a mop would it wring itself?

If a rock was thrown through a window would you call that a painless operation?

If the girl was born a brunette will she dye a blonde?

If a cook gets twenty dollars a week what does the coffee urn?

If a hen lays an egg in the daytime will she lay awake at night?

Does one have to be a wrestler to throw his voice?

Have you heard of the new flap-per salad, Lettuce Alone?

When Washington went to Trenton did Delaware her New Jersey?

How many days did the battle of Bull Run?

Now that Mother Nature is undressing for the coming summer will the mountain peak?

If a board walks—will butterfly?

If the wheel spoke to the dash board, would the whip socker and make the horse-fly?

If the sink held a track meet, how fast would the water run?

If the salad took all the dressing—what would the silverware?

If my paw says that we cantaloupe will our mother lettuce or would she say that we doughnut carrot all for each other?

If the orange looked like a peach would the lemon squeezer?

If a puppy got mad would you call him a hot dog?—Exchange.

JINNY ALL OVER

David fairly glared as he looked out of the window.

"I wish it would stop raining," he grumbled.

Sally sat down to the breakfast table.

"Likely as not it'll keep on pouring and pouring all day," she scolded crossly.

Baby Carol looked about ready to cry.

"I don't like wain," she quivered. "I wish it would stop!"

"I wish Jinny would come and play with us this morning," Sally exclaimed as she poured rich creamy milk over her oatmeal.

"That's a fine idea," smiled the children's mother. "If you like, you can invite her to come and stay for dinner."

"Oh, goodie, goodie!" and the storm clouds on David's face vanished. "Jinny always knows things to do."

Athlete's Foot, Breaking and Itching Between the Toes

"S. & B. Skin Tox" is now the well-known remedy for this dreaded foot disease which is so difficult to get rid of. Apply "Skin Tox" once or twice daily and you will not be disappointed. It penetrates into the skin and destroys the fungus germ quickly—provided you change shoes and socks often and do not become reinfected. 50c and \$1.00 jars.

SNODGRASS & BRACY
Little Rock, Ark.

"But how'll we get word to her?" Sally asked. "The telephone's out of order."

"Telephone won't talk!" lamented Carol.

Everybody laughed.

"Oh," shrugged their mother, "you ought to be able to work out some way to get word to Jinny. You see she doesn't live so far away—just in the little brown house on the hill back of us."

But it was a problem until David spied Blue Bonnet. Blue Bonnet was Jinny's collie dog who was scouting around for some reason or other when the children finished their breakfast.

"Oh, I know, I know!" and Sally jumped right up and down in eagerness. "We'll write a note and wrap it in wax paper and tie it to Blue Bonnet's collar. Then we'll send him home and Jinny will see it."

So David who was the oldest, got a paper and pencil and prepared this message:

Deer Jinny. It's raining just awful. Put on your rain kape an' your rubber boots an' kum on over. Mother says to invite you to stay to dinner. Chick'n an' dumplings. Kum as soon as you can. DAVID.

Sally said her name ought to be on the letter, so she wrote it under her brother's. And Carol piped up that her name should be there too. So she had to make a cross like an "X" as she couldn't even print yet.

It wasn't long before Jinny arrived. She came in the back way and left her wet things on the back porch to dry. Everything seemed a lot nicer once Jinny was here. She was an odd, splendid little thing with a tanned brown skin and big, shining eyes.

Jinny never waited for someone else to plan things, for she always had a plan of her own.

"Now," she said, "let's go into the playroom and play the new game I've made up."

David, Sally and Carol were already hurrying to the playroom.

"Sit down," directed Jinny who was standing in the middle of the little room. "The game is 'Where Did I Go and What Did I See?' I'll tell first, then you can see how it goes."

Jinny drew up a chair and sat down. Then she began slowly and impressively.

"I went—on a long—long trip. Part of it was over the land, and part of it was on the water. At last I came to a country called Japan."

"I know, I know," interrupted Sally. "I've seen it on the map!"

"There the people raise lots—and lots of silk worms. These little worms spin silk thread, that hair ribbons and ladies' dresses—and lots of nice things are made of. The silkworms can make a case or little house for itself—'cause its head turns—all the way around. We couldn't do that if we tried—for a million years."

The children were speechless for a minute. Then David began:

"I went on a trip," he said briskly. "I climbed a hill and went up to the top of a mountain. It was one of the Rocky Mountains. There was a nest—a loose, sloppy-looking nest of sticks. In it was a little eaglet."

"The mother and father eagles tried to coax that baby to fly but it wouldn't. Then the ole daddy pushed the baby right out of the nest, and the mother eagle flew down underneath and caught the little one on her back and took it up near the nest. The two old ones kept on doing this until the little one wasn't so scared."

Jinny nodded.

"I read about that too," she said. Sally thought a minute.

"I went on a trip too, one time," she declared eagerly. "There were trees and bushes there and the weather was warm. I heard something making a noise. A boy I met told me it was a locust in a tree an' that if I went near an' just put the tip of my finger on some part of that tree, the little ole locust would know I was there an' stop singing. I tried it an' that's just—what happened. That was a pretty smart locust!"

Carol was eager to do her bit. "I went out into the kitchen," she told the others, "an' there was Tabby Cat. She wanted to det out an' so she put up her paw an' rattled the latch until the door opened."

Carol was so pleased that she laughed thinking about it.

Jinny was all ready with something else to do.

"We'll have a concert," she said, "and sing a lot of songs."

So they did that next, going over the words of "America" several times to get them just right.

"Dinner is ready," Mother said from the doorway, "and I think Blue Bonnet deserves a plate of bread and gravy. He's on the back porch."

Jinny had started marching toward the dining room and singing in a sweet, shrill little voice:

Rally round the table, kids,
It's time to eat our dinner.
Take off the kettle covers,
For chicken is a winner.

And when the meal is over
We'll all go out to play
And have a truly jolly time,
For we are young and gay.

And sure enough, that's just what they did because the rain had stopped and the sun was shining.—Emma G. Wallace in Herald of Holiness.

OBITUARIES

DILLING—John Jacob Dilling was born in May, 1880, and died suddenly July 6, 1936, after a brief illness of only six hours. He is survived by his wife, who has been his companion for 29 years, two sons, John A. and George, three daughters, Mrs. Herbert Garrett, Miss Averill Dilling, and Miss Catherine Dilling. His father, Rev. G. F. Dilling, is a superannuate of the German Conference of the Methodist Episcopal Church. At the time of his death, Brother Dilling was a member of the Board of Stewards of the Bearden Methodist Church, and in this capacity he rendered faithful service to his church and pastors. He was faithful to trusts imposed upon him, regardless of whether they were responsibilities to the church, community, school, employee, or employer. His funeral was held in the Methodist Church at Bearden, August 7, 1936, in the presence of great host of friends in charge of his pastor, Rev. Chas. H. Giessen, assisted by two former pastors, Rev. Alva Rogers and Rev. M. T. Workman. His remains were laid to rest in Moss cemetery with committal service in charge of the Masonic Lodge. Humanity has lost a friend and brother. Our loss is heaven's gain. We shall miss him but we humbly submit to Him who doeth all things well.—Chas. H. Giessen, Pastor.



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our nominee for
GOVERNOR

*Courage ★ Vision
Statesmanship
A High Sense of
Public Honor*



These are the qualities that have signally marked the official and public career of this native son—a man who has been elected every time he has offered for office.

His record in the legislature as author of the Compulsory Auditing Law; the Minority Election Law and other remedial legislation, stamps him as a champion of honesty in public affairs. He is not narrow on partisan matters. He voted to raise Confederate pensions and actively helped sell Confederate memorial half-dollars. In times of state distress he was active in Washington to help obtain needed relief.

The Democratic House of Representatives elected him to represent that body upon the important State Debt Board. Succeeding Governors have appointed him to various Boards and Commissions. Leading local Democrats sponsored a testimonial dinner for him at the conclusion of his direction of the federal census in 1930.

Mr. Cobb is possessed of exceptional organizing experience; a man of outstanding executive ability—keen in judgment—direct and prompt in action. He will bring to the Governor's office an experienced, unsullied, unbossed and unbridled leadership. He will summon to his aid outstanding Democrats as well as Republicans to effectively clean house and to advance this great state which we love.

Everyone is saying "We need a change." That is painfully true. President Roosevelt says he votes a split ticket and is proud of the times he has voted for Republicans. We recommend such courageous voting of convictions in Arkansas as the foundation upon which we can unshackle an oppressed people and pull this state "OUT OF THE MIRE."

Mr. Cobb is a God-fearing, Home-loving man. He appreciates the constant battle of the great moral forces of the nation. He has announced that he will vote dry on the liquor question as he did while in the legislature. He stands poised far above the trickery, sham and deceit of petty, log-rolling politics—a peerless and unselfish leader—a dynamic force to build and not to destroy.

Mr. Cobb expects to campaign in every county. Do not fail to hear him and get one of his campaign Cob Pipes.

VOTE FOR—

Osro Cobb for Governor

GENERAL ELECTION, NOVEMBER 3

Republican State Campaign Committee

NOTE:—Interested friends and workers will please post this Ad conspicuously in their communities, as introductory publicity.

—Advertisement.

Rev. John Hammons To Preach

Next Sunday at 11 o'clock our guest preacher will be Rev. John William Hammons, the son of our Presiding Elder. We think of him as one of our own, because it was during his father's pastorate here that he joined the church. Brother Hammons received his Masters Degree at Duke University this June and will enter Union Theological Seminary in New York this fall. During the month of July he filled the pulpit at First Church in our city. Brother Hammons preached for us once last year and our people will rejoice in this opportunity to hear him again.

JOINT CIRCLE MEETING NEXT MONDAY

Because the regular meeting would fall on Labor Day, the time has been moved up to next Monday, August 31, at 10 o'clock. Mrs. Cannon, President, will preside. Mrs. Russell Henderson will lead the program topic, "Co-operation in Community Evangelism." A Chinese playlet, "When Custom Binds" will be given with the following taking part: Mrs. John Ostner, Mrs. Clifton Scott, Mrs. Dewey Price, Mrs. Russell McKinney, and Mrs. James Verhoeff. Mrs. J. P. Bowen's circle will serve luncheon.

PERSONAL ITEMS

Miss Mary Kimball is visiting her sister, Mrs. J. A. Allen, at Estes Park, Colorado. . . Mrs. L. S. Peaslee, Miss Carrie, Dorothy, and Betty are visiting relatives in Salt Lake City and will go to California. . . Mr. and Mrs. Frank Beall motored to Terra Haute, Indiana, last week to visit relatives.

Miss Janie Pettus and Miss Marguerite LeGrande have returned from a vacation in the Ozarks. . . Miss Fay Kirkland is spending her vacation in Dallas, Texas. . . Mary Mehaffy is spending two weeks in Sea Island, Georgia. . . Miss Grace Ballard, teacher in the Primary Department, has returned from a visit to points in Louisiana.

Mrs. Merle Heath had the misfortune last week to fall and break her ankle at the home of her son, 419 Beech. . . Mrs. E. S. Dudley, 2517 Grove Circle, has returned to her home from St. Vincent's Hospital where she underwent an operation for appendicitis.

BEREAVEMENTS

Mrs. D. A. Rhinehart, No. 4 Armistead Road, passed away on August 19 after an illness of several weeks. The funeral was held at the church with Dr. Reves and Dr. Hammons holding the service. The sincere sympathy of the congregation is extended to Dr. Rhinehart and the son and daughter.

Our sympathy also goes out to Mrs. Blanche Chandler whose mother, Mrs. W. A. Fisackerly, passed away on August 21 at her home in Jacksonville, Florida. Mrs. Fisackerly was a member of Winfield when she lived in Little Rock. Mrs. Chandler has spent the summer with her mother.

CLASS TO MEET

The Lila Ashby Bible Class will hold its monthly social and business meeting Friday evening on the lawn at the home of Misses Fannie and Lillian Howland.

Pulpit and Pew Winfield Methodist Church

Sixteenth and Louisiana, Little Rock

This page is devoted to the interests of this church

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

AUGUST 27, 1936

NO. 35

SUNDAY SERVICES

11 A. M.—Rev. John William Hammons will preach.

Winfield Church Emblem

Our Church has had a special emblem for some years and has used it on stationery, pledge cards, checks, and other printed materials. However, it is not familiar to all members. You will see that this week we have begun using the emblem on the Pulpit and Pew.

The emblem originated with and was presented to the church by G. H. Kimball, Treasurer of the Board. The original drawing was made by one of the country's leading printing houses and cuts were made for use in both one and two colors.

Mr. Kimball's thought in working out the emblem was as follows: Appropriately it represents a church window, a Gothic arch because our church is Gothic in design. The window has three panels symbolizing the trinity—Father, Son and Holy Spirit, or the three graces—faith, hope, and love. The letters are W. M. C. standing for Winfield Memorial or Winfield Methodist Church. Or they may be made to represent the three words of an excellent motto: "We Must Conquer."

If you will look at the tower of the church, you will see near the top a number of windows or openings which closely resemble the design, which is also to be found in the woodwork around the chancel and choir chamber.

Although it has never yet been used as such, Mr. Kimball felt that the design in gold would make a beautiful pin, suitable for a reward for a faithful service, or in black and gold cloth it would make a nice chevron for a boy's coat and used as a mark of distinction.

We are grateful to Mr. Kimball for his thoughtfulness and we believe that knowing the history of the emblem will make it mean more to the congregation.

Brother Steel Back Next Week

After a well earned vacation, Brother Steel will return to the office next week and will preach on the first Sunday in September. We are sure that there will be a large attendance to welcome him home.

Girl Scouts Return From Camp

During the past two weeks the Girl Scouts of Little Rock and surrounding sections have been at Camp Quapaw on the Saline River. The camp was under the direction of Miss Frances Bowers, Girl Scout Director of Little Rock, assisted by ten staff members.

Miss Margaret Buzbee, leader of Troop 4 of Winfield Church, was a member of the staff. In addition to leading the Buffalo Unit, she was one of the three Assistant Camp Directors. She also presided each morning over the Court of Honor which served as the steering committee for the Camp. Miss Elizabeth McNeely, a member of the Winfield Troop and holder of the Golden Eaglet award, also served as one of the Camp assistants. She was Lieutenant in Midway Unit and assistant to all Units in their rank advancements.

One of the two Golden Eaglet awards made at Camp went to Miss Miriam Boosey of the Winfield Troop. Previously only four girls in Little Rock have received this highest award in Girl Scout ranks. Miss Boosey, also was winner of the archery meet and was awarded the Archer's Proficiency Badge and the Red Cross Life Saver's Badge.

Other members of the Winfield Troop in attendance were: Alice Gross; Joe Renie Shuffield, Winner of the Tree-Finder's Proficiency Badge and the Observer's Badge; Alice Williams, winner of the Swimmer's Badge; and Mary Allen Sayle, winner of the Swimmer's Badge and the Second Class Signaling Badge. Rosetta Isenman was unable to be present during the Camp, but she attended the banquet on the last evening and was chosen as the one to present Miss Boosey as a candidate for the Golden Eaglet award.

A NEW STORY PAPER

At the beginning of the Church School year in October there will be available a new publication for teen-age boys and girls. This new paper, *Cargo*, is taking the place of the *Haversack* for boys and *Torchbearer* for girls. The name was selected from the large number submitted by Intermediates themselves throughout the Church.

The twelve attractive pages will be filled with stories of fair play, constructive school and camp life, personal purity, high resolves, determined effort; stories characterized by reality, action, literary value—stories of a high order of excellence by the best writers of stories for youth. Also, there will be poetry, cartoons, humor, travel, and biography. To stimulate and guide the desire for creative activity, there will be articles giving detailed direction for crafts and hobbies.

At a cost of about 1½ cents a week per pupil, sufficient copies will be ordered for the classes in the Junior High Department.

FALL ACTIVITIES

After a vacation of two months, the adult choir will meet tonight (Thursday) and will be in their regular places on the first Sunday in September.

The Young Peoples Department Council will meet Monday evening, August 31, to discuss fall activities.