

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

Volume LV
LITTLE ROCK, ARKANSAS, SEPTEMBER 10, 1936
No. 37

### A MESSAGE TO MEMBERS OF THE BOARD OF STEWARDS

Dear Brethren: Pursuant to the instructions of the General Conference, the General Board of Lay Activities at its recent session gave careful consideration to the situation which our Church faces with reference to the Benevolences, General and Conference Work. In a review and discussion of this question there emerged a number of significant facts that afford ground for encouragement and at the same time some concern. We direct your attention to these facts.

1. In 1935 the Askings for General and Conference Work for the Conferences in the United States of America submitted to the Quarterly Conferences, were \$3,865,582.00. Of this amount the Quarterly Conferences accepted \$2,502,791.00. Our churches paid on these Acceptances \$2,331,626.00. This represents a gain of \$141,857.00 over the total amount paid in 1934 on General and Conference Work and Kingdom Extension combined.

2. For 1936 the Askings for General and Conference Work apportioned to the Quarterly Conferences are \$3,870,033.00. Of this amount, according to reports received from all the Presiding Elders, the Quarterly Conferences have accepted \$2,743,244.00. The Acceptances for 1936 are \$29,547.00 less than the total accepted for 1935.

3. If 100 per cent should be paid on the Acceptances, the total amount contributed for Benevolences in 1936 would be \$141,618.00 more than was paid in 1935. However, in 1935 only 93.2 per cent was paid on Acceptances by the whole Church. If the same ratio of payment should obtain for 1936, the total amount contributed by the Church on Benevolences would be \$26,563.00 less than 1935.

4. As Representatives of the Lay Work of the Church and with particular reference to our responsibility in the field of Benevolences, we desire to express our sincere opinion that the Askings for General and Conference Work represent the actual needs of our Church for a full share in evangelizing the world.

In view of the foregoing statements your General Board of Lay Activities at its recent session approved the following statement: "We are working under what we commonly speak of as the New Financial Plan—the plan of voluntary acceptances. This plan has many advantages and at the same time some real dangers. It is imperative that we avoid the dangers and steer this plan to unqualified success." The success of the Plan rests largely with the Stewards of the Church.

It is to you as Stewards of a great cause that we present this statement and appeal. It was the conviction of our Board, expressed by a unanimous vote, that a supreme effort should be made this Conference year by every church to pay 100 per cent of the amount accepted on General and Conference Work, and where at all possible that a surplus should be contributed in view of the needs and opportunities presenting themselves in all of the fields of endeavor of the Church.

It is to you as responsible representatives of our great Church that we make this appeal. It would be a great victory for Southern Methodism if there should come from the heart of every Methodist Steward a generous response and our great Church should be able to report at the close of this Conference year that all charges had paid in full on Acceptances, and a surplus as indicative of that deeper loyalty to the cause of Christ which should lie in the heart of all His disciples.

We are enlisted in the greatest Cause ever inaugurated among men, founded by Jesus

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 \* **IT SEEMS GOOD UNTO US, BEING AS-** \*  
 \* **SEMBLED WITH ONE ACCORD, TO** \*  
 \* **SEND CHOSEN MEN UNTO YOU WITH** \*  
 \* **OUR BELOVED BARNABAS AND PAUL,** \*  
 \* **MEN THAT HAVE HAZARDED THEIR** \*  
 \* **LIVES FOR THE NAME OF THE LORD** \*  
 \* **JESUS CHRIST.—Acts 15:25-26.** \*  
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Christ, our Saviour and Lord, and built upon His sacrificial life and the principles of brotherhood enunciated by Him during His period of personal ministry to men. May all of us be found faithful to the trust committed to us.

Your brothers in Christ,  
 W. P. FEW, President;  
 G. L. MORELOCK, Gen. Sec'y.

### THE TRAGEDY OF SUPERANNUATION

**S**UPERANNUATION for most Methodist itinerants is a real tragedy. Most of them receive small salaries; even those who have large salaries are usually so situated that they are compelled to spend about all they receive; consequently practically all come to superannuation with little or nothing saved for old age. It is always hard for a man who has been active to quit working; but, if had a comfortable support, he could endure it. One of our largest Benevolences is the collection for superannuates and widows and orphans of preachers; and then we have something from the profits of the Publishing House and income from the Superannuate Endowment Fund. One unacquainted with the facts would think that these funds would furnish ample support for the superannuates. Unfortunately that is not the case. What are the cold facts?

The reports for last year show that the largest amount received by a superannuate of Little Rock Conference was \$190, and the smallest \$85; in North Arkansas Conference the largest amount was \$349, and the smallest \$50. In Little Rock Conference the largest amount received by a preacher's widow was \$110, and the smallest \$35; while in North Arkansas the largest amount was \$156, and the smallest \$58.50. As there are few homes for superannuates, most of them must rent a house or rooms. It is easy to see from this showing that not a single superannuate receives enough for a comfortable living, and in most cases it is impossible for a superannuate and his wife to live on what they receive. Facing such conditions, most preachers come to superannuation with a sickening dread for their future. Certainly when we know that most of these superannuates have had a bare living during the period of activity and now would be better off in the county poor-house, we must agree that superannuation is a real tragedy, and requires a miracle of grace in the heart of the old man to accept it without a feeling of rebellion. It is marvelous that our superannuates are as sweet-spirited as they are. Oh, to be sure, some of them have children or other relatives who keep them from starving; but that does not justify the Church that allows such conditions to prevail.

What is the cure for these conditions? Certainly, the creation of a much larger endowment; but that was tried and we failed to get what was expected. The other alternative is a much larger collection from the Annual Conference; but unless the acceptances were double the increase would not relieve the conditions; and we all know that the acceptances will not be materially increased unless our people become far more liberal and have their pocketbooks converted.

There is another partial solution; that is to

take or keep many of these old preachers off the superannuate list. There is now a disposition to retire men, it is sometimes said, to make places for the younger men. That is not necessary; because we are using 22 supplies in Little Rock Conference and 30 in North Arkansas Conference. It would be far better to fill some of these charges with members of the Conference than to force older men out and add to the number of superannuates and thus decrease the amount received by the old men on the list.

If a preacher is not physically or mentally broken down, an old preacher should be a better preacher than a younger man. If the old man reads and keeps in touch with the ongoing of affairs and has the right attitude toward life, he should be a blessing to his members, able to sympathize with them and restore the wandering with greater success than a young preacher who has not had his experiences. In almost all other professions, the older and experienced men are considered more effective for certain kinds of work than the younger. Then it is a mistake to put the younger men immediately into the positions where they will miss some of the most valuable experiences of the ministry.

If the older men, instead of being forced to superannuate, would keep sweet and be ready to take lighter charges where they might serve for many years longer, it would be a blessing to them, to the charges that they serve, and to the superannuates who must be supported by the Conferences. If presiding elders would arrange for three or four small charges, where an old preacher could serve as well as a younger one, the problem would be partially solved. We could readily pick out a charge of two half stations that could be divided into two, each paying \$300 or \$400 that an old man could serve to the delight of the people, because he could give them two sermons where they now have but one, and could be in position, by having only one church with the members within easy distance, to give much fuller pastoral visitation. In some cases a single country church would gladly accept an old preacher because he could live among them and give them fuller service. He would have a small salary, a house, and a garden, and the donations and marriage fees that supplement the salary.

It may seem to be an advantage to a Conference to drop the old men and push the young men forward; but when young men think that that same thing will happen to them, and now that a more expensive education and longer period in school are required, the supply of promising young men will not be equal to the demands. It may be said that when a young man is called to preach, he must answer the call; but, when he sees the plight of the old preacher, and the failure of the Church to take care of men who have given a life of sacrifice and hardship to its work, many will undertake to respond to the call in some other form of service.

The politicians are now trying to provide for laymen when they have passed a certain age; but, in all the measures which have come to our notice the preachers are left out of the account. The lawmakers assume that the churches will take care of their old preachers. But instead of that the churches underpay their preachers while they are active, superannuate some too soon and thus deprive the membership of a seasoned and sympathetic ministry, and by overcrowding the superannuate roll so reduce the support of the old men that the poorhouse would be a refuge to be desired. Unless we change our methods, we are going to have a shortage of young men and a large group of starving superannuates and widows. The practical solution, and one that can be put into im-

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## Personal and Other Items

A WOMAN subscriber writes: "I enjoy reading the paper. It keeps me in touch with what is going on in our church work."

REV. C. D. CADE, our pastor at Murfreesboro, and Mrs. Cade and their two fine children, and Rev. R. D. McSwain, pastor of Columbus Circuit, last week paid this office a much appreciated visit.

DR. LUKE G. JOHNSON, formerly a pioneer in the Little Rock Conference, now a Georgia superannuate, remitting for his subscription, writes: "You are giving your readers a choice paper. To me it is a long-time friend."

A GOOD Texas woman who spent several weeks this summer at Mt. Sequoyah has given Supt. Yancey \$1,000 to pay for enlarging and improving the cafeteria. This is one of the improvements suggested at the last Board meeting.

DR. J. F. ODOM, District Superintendent of the Arkansas District of the Missouri Conference of the Methodist Episcopal Church, according to report in the Central Christian Advocate, did the preaching in a union meeting for all the churches in Pottsville. The result was 43 conversions.

DR. J. C. GLENN, P. E. Kansas City District, reports that in spite of high temperature and drought, his District will pay 100% on Benevolences. He also announces that this editor has been invited to preach a "Fiftieth Anniversary Sermon," Sept. 18, at the session of the Southwest Missouri Conference at Kansas City.

MR. HENRY W. JINSKE, a graduate of Hendrix College and principal of the Charles N. Rix School, Hot Springs, writes: "Sunday, August 16, I visited at Vilonia, my former home. At the eleven o'clock hour, I addressed the congregation at the Methodist church. I thank the pastor, Rev. Martin Bierbaum, for this fine courtesy."

DR. W. C. WATSON, pastor of our Malvern church and president of the Little Rock Conference Board of Missions, has been chosen by a committee of the General Board of Missions to represent his Conference in a conference at Nashville, Tenn., Sept. 8, in a Forward Movement of Missions now being considered. He left for Nashville last Monday.

SOME of our exchanges are getting out very creditable special numbers. The editors of the Mena Star and the Russellville Courier-Democrat have distinguished themselves with numbers that would be a credit to editors in the larger cities. These are both enterprising and unusually well edited papers, even in their regular numbers, much more so in these specials.

DR. DAN B. BRUMMITT, editor of the Central Christian Advocate, Kansas City, commenting on the voting on the Plan for Methodist Union, says: "There could be no greater blow to Methodism and to closer fellowship in all the Protestant churches, than to have the Plan of Methodist Union adopted by a practically unanimous vote in our Church and rejected, even by a narrow margin, in our sister church."

TWO of the most influential papers in London were fined \$5,000 each for prejudicing the case against the man who was charged with an attempt on the life of the king, though the papers were owned by the members of the House of Lords. This is cited as an example of English justice. How we wish our own people could show the same regard for law. But no, the mob howls, "Hang the villain!"—Ex.

THE enormity of the motion picture business and its tremendous influence in the nation's life will be indicated by the fact that \$1,750,000,000 is invested in the industry; more than \$110,000,000 is spent each year in the production of 6,000,000,000 feet of film; 13,750 theatres are in operation showing pictures to a weekly average attendance of 80,000,000 people who spend \$1,540,000 annually to see these pictures.—Ex.

A PROMINENT layman, renewing his subscription, writes: "The ARKANSAS METHODIST is a wonderful church paper. I appreciate its articles and editorials. They are sound. I read the paper very closely and in my opinion its viewpoint and philosophy are sound. A church paper like this is free from the political pressure that beclouds the real issues of life. Every Methodist home in Arkansas should have this paper."

ADMISSIONS to Bellevue for alcoholism during the first six months of 1936 were at the rate of 12,378 for the year, the department of hospitals recently reported. This is a large increase compared with 9,139 cases in 1935 and 7,649 in 1934. The most serious situation in connection with alcoholic patients arises from the number who fall and sustain a head injury, the report said. A special operating room will be opened this fall in the psychiatric pavilion for surgical treatment of head injuries.—American Medical Journal.

THE General Conference of the Methodist Episcopal Church, last May, provided for an extension of the time a district superintendent (equivalent to our presiding elder) may serve. When the bishop decides that there is a "special need" for an additional year or two after the six years which are now allowed, he may submit the question to the Annual Conference for a vote by ballot and without discussion. This does not make the appointment, but merely makes it possible for the bishop to meet a "special need."

DR. G. W. DROKE, dean emeritus of the University of Arkansas, passed away on Sept. 4, at his home in Fayetteville, aged 81. Connected with the University for about 56 years, usually as professor of Mathematics, he was the best known member of the faculty. Highly honored and greatly loved by his students, an active official member of the Methodist Church, a thoroughly orthodox Christian, and a useful citizen, he will be missed by a multitude. Although a loyal University man, he believed in the Church colleges, and was first known to this writer when he officially visited Hendrix College 48 years ago at Altus. A noble man and a good friend has gone on ahead.

ACCORDING to a report in the secular press the campaign to save Lake Junaluska by raising in cash and good subscriptions the debt of \$102,000 has been successful. That is gratifying news; because it would have been almost a disgrace to our Church if we had lost that wonderful property that has become the "Summer

Capital" for Methodism east of the Mississippi River. It is an interesting fact that the debts on Lake Junaluska and on Mt. Sequoyah have been liquidated within a year, and that Bishop Kern is President of the Western Methodist Assembly and presiding bishop of the four Conferences in the Carolinas. His leadership in both instances is a large factor in the success of the two campaigns. Bishop Kern is proving himself a real leader.

## BOOK REVIEWS

Chappell's Special Day Sermons; by Clovis G. Chappell; published by Cokesbury Press, Nashville, Tenn.; price \$1.50.

With his customary skill in sermonizing, Dr. Chappell weaves around unusual, but appropriate texts, sermons for many of our special days. Among these sermons we find The Cynic's New Year; Belated Saints; Mother Ostrich; A Father's Failure; The Great Essential; A Good Man's Blunder; The Crime of Being Young; When God Forgets; and many others. Through all these runs the thread of the author's keen understanding of the needs of the human heart. Most of our readers are familiar with Dr. Chappell's sermons and will welcome this new collection.

The Glorious Galilean; by J. W. Ward, D.D., Litt. D.; published by the Cokesbury Press, Nashville, Tenn.; price \$2.00.

This is a presentation of the life and character of Jesus interpreted through imaginary narratives of some who met Jesus and walked and talked with Him while He dwelt here among men. Here we find vivid, colorful sketches of John the Baptist; Mary Magdalene; The Young Ruler; The Samaritan Woman; a Certain Lawyer; The Syrophenician Woman; Zaccheus the Taxgatherer; The Impotent Man of Bethesda; Salome, the wife of Zebedee; The Man Born Blind; The Two Sisters of Bethany; The Centurion of Capernaum; John Mark; Procula, the wife of Pilate; Simon, the Cyrenian; Simon Peter; The Innkeeper of Bethlehem. In all these we find dramatic, tender and compassionate touches—and undoubtedly the sketches will make friendship with the Master more real to many of those who read this reverent and inspiring book. Several of these character interpretations do not coincide with the play of our own imagination; but there is much of beauty and inspiration to be drawn from them.

## BISHOP MOORE IMPROVING

INFORMATION comes, through Dr. J. D. Hammons, that Bishop Moore, at home in Dallas, is improving satisfactorily; but on the advice of his physician, will fill no engagement in Arkansas until he has held the Southwest Missouri and Missouri Conferences. These will keep him in Missouri until Sept. 28.

## CIRCULATION REPORT

THE following subscriptions have been received since last report: Fordyce, J. M. Workman, 1; Batesville Church, Greenbrier Ct., Bates Sturdy, 100%, 5; Dodson Ave., Ft. Smith, W. H. Goodloe, 1; Kingsland, D. A. Weems, 1; Harrisburg, J. J. Decker, 1; Walnut Grove Church, Carl Keightley, 2; West Helena, Lester Weaver, 11; Rogers, Connor Morehead, 100%, 44; DeWitt, A. C. Carraway, by Mrs. Bowers, 1; Stuttgart, R. L. Long, 1; Lockesburg Ct., Jas. Simpson, 1; Union Church, Rowell Ct., C. E. Burdette, 1; Ash Flat, Luther Love, 1. The work of these pastors is appreciated. This is the dull season in our office; but it should be a lively time because of the subscriptions of new converts that should come from charges where good revivals have been held. The paper should be in every Methodist Home in Arkansas. Let us not be satisfied until this goal is reached.

## THE TRAGEDY OF SUPERANNUATION

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mediate practice, is to create small charges for capable old men and keep them off the superannuate list as long as they are mentally and spiritually able to perform the duties of a pastor for a small group that would gladly have a seasoned pastor.

## MOUNTAINS

I went to the mountain-top weary,  
With problems to face and work out;  
The future looked dismal and dreary—  
My mind was oppressed with doubt.

But the peace of the place crept into my  
soul,  
I was awed by the marvelous view;  
Serenity, like the warming sun,  
Crept over my spirit anew.

For the God of the Mountains had spoken,  
While humbled and silent was I;  
Had shown me how trivial, worthless,  
Some things men have placed so high.

There, by the Gap, He taught me  
There are mountains in Life, it is  
true;  
But there is never a mountain so high  
or wide  
But a way can be found to go through;

Through to the sun-kissed fields beyond,  
Where Peace and Contentment await,  
Where the cares sink away like shadows,  
IF WE ASK FOR THE KEY TO THE  
GATE!

—Grace Harner Poffenberger, in Re-  
formed Church Messenger.

## Does a Pastor Serve His Time or Exhaust His Capacity?

By C. R. RIDDLE

The question as to what age a pastor should retire is revived by discussions and plans to retire older men from industry in order to provide places for younger employees. The question as to what age a pastor should retire has been a paramount issue with all religious bodies, but a question that seemingly cannot be settled.

Humanity cannot be standardized because there is no standardization of physical or mental capacity, the two primary requisites with which to carry on any work in declining years.

Some pastors remain students. They are alert to every progressive movement because of their interest in all civic movements, their desire to read, and their willingness to and fondness for study. Their sermons deal with problems of today, interpreted in the light of the Scriptures and seek to apply the spirit of Christianity as it is daily needed. They realize that the hunger for righteousness in their congregations may be a hunger because of problems of the hour.

Age does not debar anyone from being a constant student. Attitude is the hitching-post to which many pastors tie their future. Some pastors are wont to dwell upon the past, to laud the virtues of our forefathers, while equally condemning what they interpret to be the sins of the present generation. It is the good, the virtue in men that lives. No man is perfect, and we do not teach our children the defects in the lives of great men, but hold up to them their virtues, their wisdom, and the exemplary things of their lives. In this way history has a kind way of leaving behind the evils of another day. The evils of the day should not be discounted, but if the philosophy of exalting the present-day good were applied more, there would be a greater attraction to that good. It is well enough for a pastor to preach upon "the faith of our fathers," but he should not fail to compliment both the faith and the courage of our young people, as well as to praise that noble host of men and women who do their best, their part, as it appears to them in the light of their teachings, their experience, and the leadership which they are called upon to follow. Pastors who make their messages negative wonder why apparent barriers

spring up to check what otherwise would be a unified and glorified success for both pastor and people. Many of us have often had our patience tested to the breaking point on listening to a "sermon" condemning people for not attending church. If the truth were known it would be surprising to know how many sermons have been the means of keeping people away from church. Birds flock to a feeding place where the food is appetizing. It is no more a man's duty to attend church than it is the pastor's duty to bring a message worthy of the attendant's time. "You cannot catch flies with vinegar" is a wise saying, which has a full measure of meaning in this connection.

Denominations never will be able to set a satisfactory age limit for the retirement of their pastors. The question never will be settled in this way. But it can be settled on the basis of mental capacity, if the subject is freely and frankly and honestly gone into. Capacity in this instance does not necessarily depend upon a man's scholarship, but very heavily scores on his willingness, readiness, and ability to continue as a student and be a progressive leader. "Where there is no light the people perish" could appropriately be translated to "where there is no leader the people perish." Leadership has its fundamentals in being able to think ahead and for the masses. Many pastors do not "move on"; they deliberately and unconsciously stand in the stream of material, educational, and religious progress and their churches leave them behind. It is frequently the local church that "moves on," not the pastor.

## President Reynolds States a Few Things About Hendrix

The weakness of her football teams has proven a blessing to Hendrix College. A big football reputation would have centered attention upon that triviality instead of upon education. Her national reputation as a college would not exist if her football teams had been outstanding.

Our friends seek to know what is the New Plan, that is attracting such wide attention.

In order that they may be able to explain to prospective students and others, I am making this brief statement:

In the first place, it is student centered, not curriculum centered. It builds a new course of study for each student around his special interests and gifts.

In the second place, the Plan in the first two years gives the student a broad general knowledge of the whole world in which he lives, as a unit, not in choppy, detached bits of knowledge such as the departmental courses of the old curriculum gave. The old departmental curriculum still prevailing in most colleges is responsible for the ignorance of college graduates of the common-place things of their world. The new Plan in the first two years through divisional courses, crosses departmental lines and gives the student a general close-up view of the world of reality, including the natural sciences, the world of social relations and the world of beauty in literature, art, music and religion. This broad realistic general education is a far better basis for specialized work of the last two years than the detached unrelated knowledge of the old curriculum.

In the third place, the New Plan unifies and simplifies knowledge better than the prevailing departmental courses do. The student receives a better understanding of his world. He is not bewildered like the student is under the old departmental approach to knowledge.

In the next place, the new testing and guidance program gives the teachers so much more information about each student that they can guide him through advice more wisely.

In the last place, the new plan makes all activities of the student educational, including his recreational, social and personal affairs. The result is that he is better fitted for effective living in his human world.

## Revival and Evangelism

We recently read an article by a British writer under the heading, "The Third Approach to Evangelism." It intrigued attention and proved well worth reading, but it meant nothing more than Baptists in the South knew and practiced in the old days, though they have largely become weaned away from it in more recent times. It meant that soul-winning evangelism in a church thrives in and on spiritual revival on the part of the members of the church and does not thrive in a church that remains lukewarm.

In calling the church's recovery from backsliding a "revival" rather than "evangelism," our fathers used the more significant and fit term. If soul-winning evangelism is normally the offspring of spiritual warmth and reality within the church fellowship itself, does it not appeal to the thoughtful mind that spiritual warmth and reality must be sought by the church as the primary and essential condition to the Lord using its witness to convict the lost of their sins?

We honor and believe in pastors who seek to achieve soul-winning results in their regular church services and pastoral ministries. We likewise honor those who, when the time comes for a special series of meetings for evangelistic ends, themselves take on their shoulders the added work of that ministry.

Likewise we honor pastors and churches that from time to time invite to the pulpit approved evangelists to preach through a series of revival meetings, as our fathers called them, and as we could wish they might be called now, but which we mostly call evangelistic meetings. There is much to be said for the Scriptural office of the evangelist and for his work.

God has highly honored Baptists by sending out from among them a large number of faithful, capable, safe and sane evangelists. It is no reflection on the gifts of pastors to say that an evangelist on the average is more gifted in the work of preaching in revival meetings than the average pastor. For the evangelist has been able to center on that one thing the thought and the experience of his life, whereas, the pastor must give the larger part of his time to many other things.

There are wildcat evangelists. Some of these have troubled Baptists at one time or another. There may be some such now, though we are under the impression their number is few. Also it is possible that evangelism attracts some men whose gifts do not seem to wear well where a single group of people constitute their environment for

years. It is even possible that the calling appeals to some who are not good men.

Yet the fact remains that it is a great work and a Scriptural work. Also it is true that some of the noblest men we know, some of the most gifted preachers of the Gospel of our Lord, are to be found in evangelistic service. If it is a Scriptural office, and an office God has greatly used to win lost souls, Baptists must safeguard and encourage and use it and honor those whom God honors in it.

Both evangelists and pastors may well give serious thought to what the British writer calls the third approach of evangelism. It is true that many of our churches, both in the towns and in the country, from year to year, have no revival or evangelistic meetings. Many continue them only through the days of a single week. Seldom do they go on longer than two weeks.

The popular idea among pastors and evangelists and the expectation of the churches seems to be that this series of meetings shall have relatively little to do with building up the flock of Christ. It is expected to center its energies on persuading the lost, and in trying to persuade them to make a profession of faith.

Such a course often leaves much to be desired. The community feels that there is subtle insincerity in a course in which pastor and evangelist give themselves to days of repeated urges to men and women and children to profess faith in Christ, while relatively little attention is devoted to magnifying the Word of God in its requirements of obedience to Him and faithfulness of life on the part of those who are already professing Christians.

It may not be possible too much to urge lost souls to come to Christ. But it is easily possible to do it without tact and without giving a convincing impression of consistency and sincerity on the part of those who do it. Blind as they may be to spiritual truth, the unconverted themselves wonder how it is that for a week or two they are appealed to by the hour, sometimes in extravagant terms, to make decisions on this matter, only to be followed by a year or more in which they hear no word of appeal or of convincing evidence that the church cares much about their condition.

If we should return to the New Testament manner of revivals, this would tend to rectify itself. Church revivals are not easy. Witness may be had plentifully that it is far easier to reach the unconverted after the church has become reformed than it is to bring the spirit of revival into a complacent church, set in its way and unwilling to consider the error of its ways in following the Lord afar off. Church revival is not easy, but it greatly empowers church evangelism and gives converts a spiritual atmosphere fit to grow up in.—Western Recorder.

## Children Readily Take Syrup of Black-Draught

When a child is sick, or upset by constipation, it is no longer necessary to irritate the little sufferer by giving a bad-tasting medicine. Keep on hand a bottle of modern, refined Syrup of Black-Draught. It is easily given to children. Made of official U. S. pharmacopeia senna and rhubarb, with cinnamon, cloves and sugar syrup to make it pleasant-tasting. Sold in 5-ounce, 50-cent bottles.



## The New Home of the American Bible Society

After occupying the old red-brick Bible House on Astor Place, New York City, for eighty-three years, the American Bible Society is now located in a new home at the corner of Park Avenue and Fifty-seventh Street. The building, purchased in 1935, has been altered to provide for the Society's activities in supplying Scriptures throughout the world. The Society will be the sole tenant.

The new Bible House is six stories high. On the south end of the first floor is the retail store of the Eastern Agency. The entrance and north end contain exhibits and display material designed to picture to visitors the nature, extent and importance of the Society's work. Among these are a large illuminated world map showing the location of all the Society's home and foreign agencies, a twenty-one foot chart containing the names of the 972 languages and dialects into which the Scriptures have been translated, and electrically lighted dioramas presenting the work of translation and distribution in foreign lands. On the walls murals depicting the history of the translation of the Bible will soon be placed, while a strip of appropriate Scripture quotations encircles the walls of the entire first floor.

This interesting and informative exhibit material will attract not only church groups, but many people to the new building, and it is hoped that visitors from out of town, who are interested in the Bible and its circulation, will call at the new Bible House. The building will be formally dedicated with a series of appropriate gatherings in November.

For the eighty-three years of occupancy the output of Scriptures from the old red-brick Bible House was enormous. In the seven decades ending in 1922, when manufacturing at the Bible House was discontinued, there were printed and bound in the plant and sent out through its doors 76,082,448 volumes of Scriptures. These Scriptures were printed in sixty-nine languages and in five embossed systems for the blind. When one adds to this total the volumes purchased or imported and then passed through the Bible House throughout the eighty-three years of its use, the grand total to December 31, 1935, becomes 134,179,512. This means that bound volumes of Scriptures have been issued from the Bible House at a rate of about three every minute, night and day, since the old Bible House was opened.

From the beginning, a certain amount of the space in the Bible House had been designed for renting to others. Horace Greeley had his private office in the building from 1863 to 1872. A United States post office and a United States revenue office are both listed among the tenants. Many religious, missionary and charitable organizations have been housed within its walls. Among them are the American Board of Commissioners for Foreign Missions, the American Home Missionary Society, the American Church Missionary Society, the Board of Missions of the Methodist Episcopal Church, and the Reformed Episcopal Church. Interdenominational bodies are also in this list, including the Woman's

Christian Temperance Union, the Young Men's Christian Association, and the American Sunday-school Missionary Union. The Christian Herald had its office for many years in the Bible House. The New York Sabbath Committee were tenants for seventy years. Most significant, however, is the fact that for over a decade the American Bible Revision Committee under the direction of Dr. Philip Schaff did its monumental work in the building.

Many other translations and revisions were also completed within its walls, notably the Arabic, the Syriac, and the Version Moderna in Spanish. Numerous missionaries have labored in the library of the Bible House in translations they were making for their own people.

In the vaults of the old Bible House, where they will remain for the present, are plates valued at over one million dollars. These are for the printing of not only various sizes and styles of Scriptures in English, but Scriptures also in forty-eight other languages.

## Calls Baptists to Deepened Spiritual Life

A renewal of deepened spiritual experiences is the present task of Southern Baptists, in the opinion of Dr. John R. Sampey, President of the Southern Baptist Convention, in an address before the Ridgecrest Summer Assembly. He urges the more than 4,000,000 members of the denomination to seek all spiritual values of Pentecost without emotional excesses. A complete personal surrender to the Holy Spirit, he pointed out, will give Southern Baptists the resources, interest, and enthusiasm to carry on the work of the Kingdom of God throughout the world.

"A renewal of spiritual experiences in a thorough manner will enable Southern Baptists to become one great religious body in setting the pace for the promotion of Christianity at home and abroad. A complete commitment to Jesus Christ and reliance upon the power of the Holy Spirit are necessary in saving a lost world. Our present denominational task is to encourage a wholesome, not a spectacular, increase in our work in emphasizing Christian feeling, intellect, and living.

"In my trip to the Orient this fall, I am interested in making a personal contribution to the religious lives of the native Christians and missionary workers in a profound spirit of helpfulness.

"Southern Baptists should recognize the evangelizing opportunities in the Orient where a large number of persons are debating individually and among groups the question of accepting Jesus Christ as their personal Saviour. As a missionary to the missionaries, my objectives are to stimulate and counsel the missionaries to their best endeavors and the deepening of the spiritual life throughout the Orient.

"The purposes of my trip include the study and opening up of God's word to the Orient in the attempt to encourage a fresh, enthusiastic evangelistic movement. A thorough enlistment of the native population in our worldwide denominational program and the touching of the Holy Spirit, the main source of religious powers, will also be promoted on this trip.

"All of our young and up and coming preachers must be intellectually equipped as well as spiritually empowered. Southern Baptists

## Woman's Missionary Department

MRS. A. C. MILLAR, Editor

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

## THE CHRISTIAN OBJECTIVE

For the church member who would reach the goal of Christian perfection the first step is to get and hold Christ's viewpoint toward life, both personal and social. This can be obtained only by a prayerful study of his life and teachings as revealed in the Bible. It is your place to discover his will. When you have discovered this, strive constantly and joyfully to do it. Thus doing you will approach Christian perfection. This demands personal purity. Personal purity demands purity of motive as well as purity of action. It is not enough that we keep ourselves from active sin. We are required to make the way plain and safe for the rest of humanity and help them to catch the vision of Christian perfection and direct their

need a fresher love for and a more constant carrying out of the program of Christianity. In promoting the progress of the Kingdom of God we should win the best-trained leadership of every group as they have a better opportunity to direct action and thought and the doing of good for others.

"The eloquence of preachers of the Southern Baptist Convention must be set on fire with the Holy Spirit. There are no reasons why emotional excesses should come in stressing the religion of Jesus Christ to a sinful world. The answer to prayer is that in every crisis God heals and uses forces and laws unknown to us. God uses combinations that we don't have and human beings have to call them miracles. The day of spiritual miracles has not passed," he said. — Asheville Citizen.

steps toward that goal. "Blessed are the pure in heart, for they shall see God." If we are in doubt about our own state of progress toward this goal, we can test it by the standard of excellence found in Gal. 5:22-23. "But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance." Let this be our goal.—Mrs. Susie McK. Millar.

## MISSIONARIES REACH BRAZIL

A Brazilian airmail message from Mary McSwain announces the safe arrival of herself and Ruth Hillis. These new missionaries had a delightful 12-day voyage and were welcomed in Rio de Janeiro August 27 by a group of workers from Colegio Bennett and from the Peoples' Institute. This hearty welcome took the keen edge of loneliness from their landing and added zest to their eagerness to begin their new work. These two young workers are two among a number who have gone out to labor in our missions, both at home and abroad. May their courage and faith inspire us to greater efforts in behalf of the cause.

## MEETING AT SCARRITT

The Woman's Missionary Council, through the joint committee on Spiritual Life and Message and the Bureau of Christian Social Relations, will hold a School of Christian Living at Scarritt College, Nashville, Tenn., Sept. 16-20. The Little Rock Conference Woman's Missionary Society is sending to this "School of Christian Living," Mrs. J. M. Workman, Fordyce, Chairman of Committee on Spiritual Life and Mrs. B. J. Reaves, Little Rock., Supt. of Christian Social Relations.

## COACHING SCHOOL FOR LITTLE ROCK DISTRICT

The fall coaching school, for Mission Study leaders, will be held at Highland Methodist Church, Little Rock, Sept. 15th, with Mrs. Tom McLean of Malvern, conference Supt. of Mission Study, in charge, assisted (Continued on Page Six)

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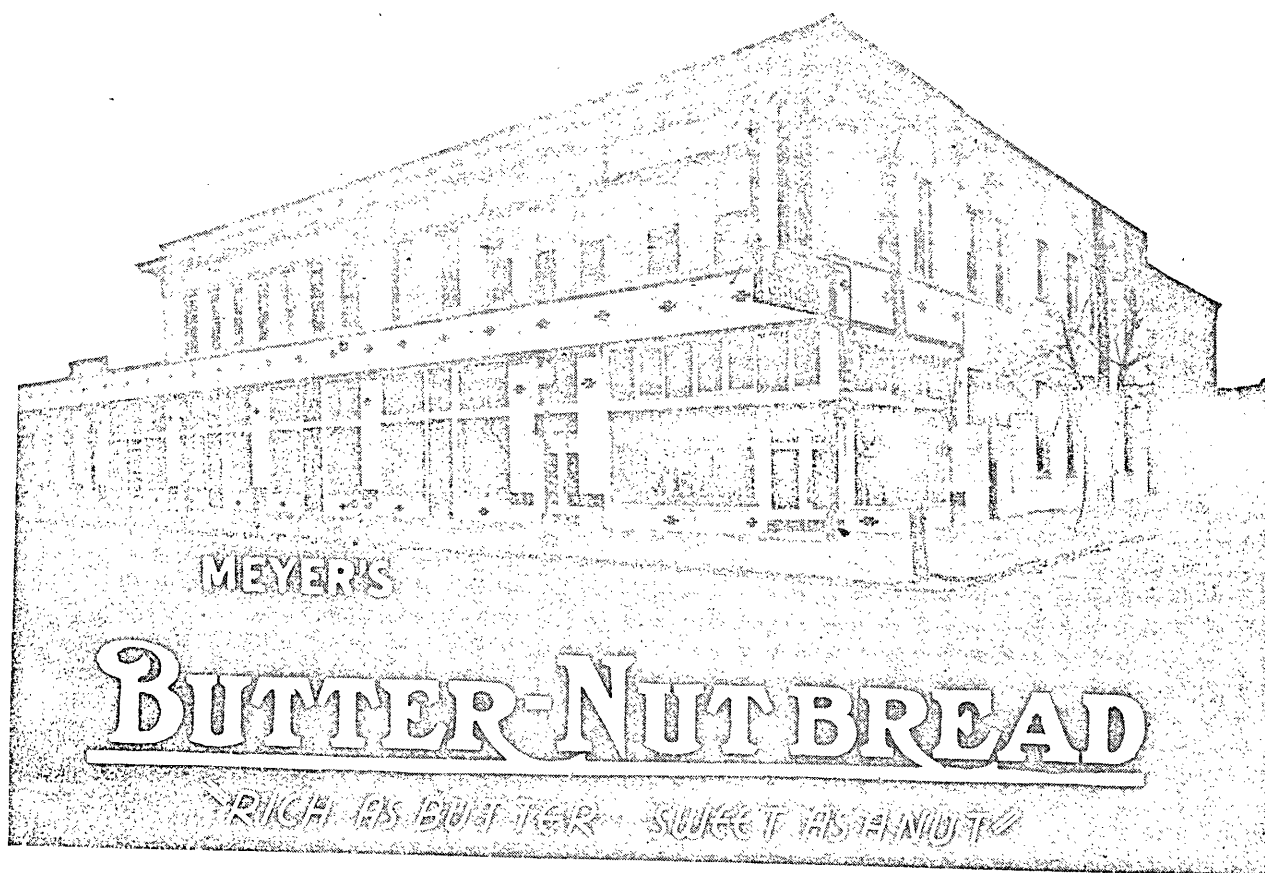
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# PROGRESSING WITH ARKANSAS

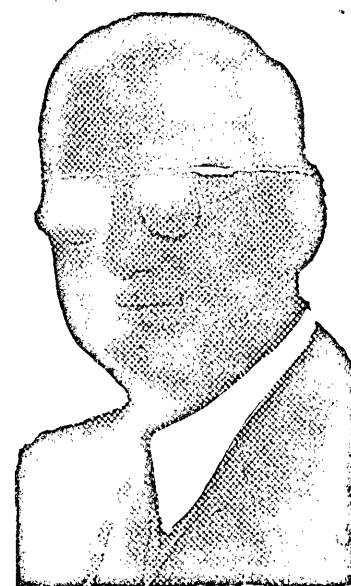
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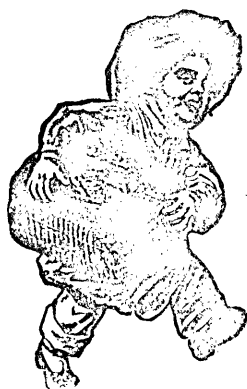
That our policy and faith is justified is borne out by the fact that in twenty-five years we have grown from a small one-man bakery where I did my own baking, selling and delivering, to Arkansas' largest and finest independently owned baker.

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**  
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Bread and Cakes

(Continued from Page Four)  
by Mrs. Guy Cazort of Little Rock and Mrs. B. J. Reaves, Conference Supt. of Christian Social Relations.

The new mission study book, "Preface to Racial Understanding", by Charles Johnson, can be ordered from Methodist Publishing House, Nashville, Tenn., (price 60 cents).

The meeting begins at 10 a. m.

The President, the Supt. of Mission Study and the Supt. of Christian Social Relations of each auxiliary in the District or alternate, are urged to attend this one-day school.—Mrs. T. E. Benton, Secretary of Little Rock District.

#### ZONE MEETING AT VANDERVOORT

Missionary Zone 5 met at Vandervoort Methodist Church, Hatfield Circuit, Texarkana District, Sept. 4. The Vandervoort orchestra, directed by B. P. Lichlighter, opened the meeting with several special selections. Prayer was offered by Mrs. R. S. Beasley of Hatfield. The welcome address was given by Miss Thelma Cecil. The morning devotional was led by Rev. R. S. Beasley. The subject was "Learning to Live, Knowing How to Die." He handled the subject in a very able way. The keynote was "Prepare to live and we shall be prepared to die." Six churches were represented and made Auxiliary reports. Miss Louise Durham of Dallas made a very interesting talk, comparing the church work in the early days with the work of today. A nice lunch was served by the ladies of Vandervoort church. The afternoon session was opened by prayer by Z. L. Mauzy of Dallas. The devotional was led by Miss Loyce Bonner of Vandervoort. Her subject was "Development of the Head, Hand and Heart," which she handled in a very unique and interesting way. We had with us Mrs. James McGuyre of Foreman who was the District representative at Mt. Sequoyah. The mission study this year will be the American Negro, the author being a negro. Mrs. McGuyre had with her a model discussion class. Those who took part were Mrs. E. L. Tipton, Mrs. J. L. Reid, Mrs. W. L. Dunn, and Mrs. S. H. Madden, all of Foreman. This class, besides singing a negro spiritual, and reciting negro poems, gave the history of negroes who had made contributions of music, art, writings, science, inventions, medicine, labor, sports, business and religion to the world. Mrs. McGuyre certainly gave us a full and efficient report of what she learned at Mt. Sequoyah. A rising vote of thanks was given her and her helpers. The next meeting will be at Dallas church, Cherry Hill Circuit, in December.—Mrs. Z. L. Mauzy, Sec.

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### Christian Education

#### YOUNG PEOPLE HOLD PRE-COLLEGE MEETING

A pre-college conference of the young people of the Conway District was held at the Methodist Church in Conway Thursday, in charge of Rev. Nat R. Griswold, Rev. William Sherman and Rev. Ira A. Brumley. The guest speaker was Dr. W. T. Watkins, of Emory University, Atlanta, Ga. A student's forum, with Miss Doris Wood of Conway, Ewing Wayland and Billy Shelton of North Little Rock leading, was held. Misses Beth Wood and Clara Mae Boardman, Nevin Neal and Roger Stevenson, the social committee, served punch with cookies. Representatives from Russellville, Morrilton, North Little Rock and Vilonia were present.

#### NOTES FROM THE FIELD By CLEM BAKER

**Rev. A. E. Jacobs** of the Chidester Charge has done the preaching in eight revival meetings this summer and has two more to hold. Few men in the conference have added more members to the church than has Jacobs.

**Rev. Geo. W. Warren** of the El Dorado Ct. has had great revivals each of the three years he has served this charge, but this is proving to be the best of the three.

**Rev. W. W. Christie** led an enthusiastic group from the Hampton-Harrell Charge to the Thornton Institute last week. He is having splendid revival meetings this year.

**Rev. Mouzon Mann**, serving the Magnolia Ct. since the first of July, is "setting the woods afire". Great revivals, fine crowds, Church School Day and other finances in full—these are only some of the good things one hears about this 18-year-old preacher son of Rev. S. B. Mann.

**Rev. Carl Keightley** of Little Rock who has been supplying two churches in the Little Rock district this year, will enter Hendrix College next week.

**Dr. J. M. Workman**, assisting Rev. Leland Clegg in a revival at Magnolia, attended the Institute for Columbia County at Logan's Chapel last week. Magnolia people were high in their praise of Dr. Workman.

**Rev. D. T. Rowe** assisted Brother Christie in a good meeting at Hampton last week. Brother Christie knows how to select the best for his revivals.

**Rev. H. B. Vaught** is happy over the fact that his fine son, Mark, was licensed to preach by the ad interim committee of the Little Rock district last week. Mark will enter Hendrix College next week. Mark enters college as a Junior, having completed two years college work at Little Rock.

**Rev. Kenneth Spore** reports that his church at Fairview, Texarkana, is rejoicing over the fact that Roy W. Bevans of that congregation has been licensed to preach and will enter college this fall in preparation for the ministry.

**Rev. Alfred Doss** of the Buckner Charge ties the conference record with three Vacation Schools held this summer. We congratulate Bro. Doss and his good people of that charge.

**Rev. J. Frank Walker** of the Louann-Fairview Charge proved to be an ideal pastor host for the Ouachita County Institute held at Fairview

last week. Brother Walker is kin folks to Rev. J. L. Dedman and shows the blood.

**Rev. O. L. Cole** is in the second week of a revival at Hunter Memorial where he is assisting Rev. I. A. Love.

**Rev. S. T. Baugh** was a visitor at this office Monday. Under his leadership Carr Memorial has had one of the greatest years in all its history.

**Rev. Geo. L. Cagle** royally entertained the Institute at Thornton last week. George is having a good year on the Thornton Ct. and promises to come out in full along all lines.

#### REV. E. C. RULE LEADS IN COUNTY INSTITUTES

Rev. E. C. Rule, Presiding Elder of Camden District, led in a series of county-wide Church Institutes in his District last week. This is the first district to try grouping the churches by counties and it worked splendidly. Our first Institute was held at Fairview, near Camden, for Ouachita County. All of the charges in the county were represented. On Wednesday the Institute was held at Thornton for Dallas and Calhoun Counties and again each charge in these two counties was represented in the meeting. On Thursday our Institute was at Logan's Chapel near Magnolia with every charge except one in Columbia County well represented. The final Institute was on Friday for Parker's Chapel for Union County and here there were only two charges not represented. In these four Institutes all the charges except four had good representations. The total for the Institutes were: 32 churches with 127 officers and teachers and 207 individuals reached. The meetings began at 10:30 and lasted until 3:30 in each place. Those sharing in the program were: Rev. E. C. Rule, Miss Fay McRae, Prof. C. A. Overstreet, Rev. Chas. Giessen, Mr. Don Harrell, Dr. C. T. Tally, Rev. Roy E. Fawcett, and Mrs. Jennings McClurkin of Magnolia.

We found Brother Rule carefully looking after every detail of the work and unanimously loved and appreciated by both preachers and laymen throughout the district. It was a great week and we feel that much good was done.—Clem Baker.

#### AT CHIDESTER

I spent Wednesday night of last week at Chidester where Rev. A. E. Jacobs, with only one day's notice, had thoroughly advertised our meeting and had a splendid congregation for the mid-week's service. I am told that Chidester always has a good crowd on Wednesday night. There were ten officers and teachers present. The Presiding Elder told me that I would find as loyal and as intelligent a group at Chidester as could be found anywhere in the district and I found that the Elder was correct. I was especially delighted to find an average of forty young people at their League service each Sunday evening. Brother Jacobs is in his second year on this charge, and his people say that he is one of the best preachers in the Conference. I found Brother H. R. Nabors, now postmaster at Chidester, actively supporting the pastor in all phases of the church work. It was a joy to spend the night in the home of Brother Jacobs and to renew my acquaintance with his fine family.—Clem Baker.

#### EL DORADO HAS FIRST EP- WORTH TRAINING COURSE

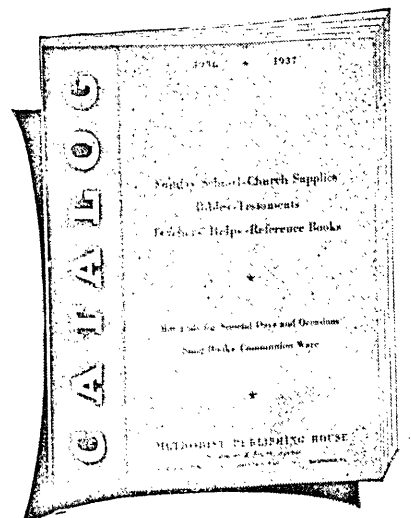
The first Epworth Training Conference, which is a new type of Training School, sponsored by and for young people, ever held in the Little Rock Conference, was held at First Church El Dorado, last week. The Conference was in session four nights with two lesson periods each night and was under the auspices of the Union County Union, with Miss Mabel Pyle of Vantrease Memorial serving as chairman of the Board of Managers. There were fifty young people enrolled. Rev. E. C. Rule served as Dean and taught one of the courses. Other courses were taught by Rev. Roy E. Fawcett of the Arkadelphia District and by Dr. C. T. Tally, pastor of our First Church, El Dorado. All the nearby charges were represented in the school. Rev. M. E. Scott, Norphlet, and Rev. Geo. W. Warren of the El Dorado Circuit were present at each session.

Other Epworth Training Conferences have been planned for October at Pine Bluff, Hot Springs, Little Rock, Camden and Fordyce.—Clem Baker.

#### METHODISM DECLARES WAR ON ALCOHOL

The last General Conference gave to the General Board of Christian Education the responsibility of educating the church in the evil effects of alcohol with Dr. John Q. Schisler of the General Board, heading up the program. Dr. Schisler has perfected plans for launching a church-wide educational program, beginning the first of October. He has called to arms the officers and teachers in the 18,000 Sunday Schools in Southern Methodism for five Sundays, beginning the first of October. All teachers of Sunday School classes whose pupils are above nine years of age will be asked to use the Sunday School lessons on "The Evil Effects of Alcohol." The Little Rock Conference is joining wholeheartedly in this campaign. Upon Dr. Schisler's invita-

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tion, five representatives of this Conference met representatives from the western section of the church, having a three day Conference, held at Dallas the last of May. Since that time these five have been carefully studying and preparing to present this cause. In every meeting and Institute held in our Conference since the last of July, one of this group has brought a stirring message on this subject. Rev. J. L. Dedman spoke at all the Institutes in the Arkadelphia District; Rev. F. G. Roebuck spoke at the Institutes in the Pine Bluff District and Rev. R. E. Fawcett in the Institutes in the Camden District. Rev. F. A. Buddin will render a similar service in the Little Rock District in early October. One of the above named brethren will speak at each of the Preacher's Meetings to be held this week and next, covering the Conference. In addition to this, Brother Fawcett taught the course on "The Evil Effects of Alcohol" at the Young People's Training Conference last week, and the same course will be taught at all Training Schools to be held this autumn. May we urge each teacher in the Little Rock Conference to join in this campaign and make special preparation for teaching these five Sundays, beginning the first of October.—Clem Baker.

# **NORTH ARKANSAS CONFERENCE HOME AND FOREIGN MISSIONARY ENTERPRISE OFFERING, NOVEMBER 10, 1935, TO SEPTEMBER 5, 1936.**

Batesville District	
Batesville, Central Ave	\$ 63.36
Batesville, First Church	100.00
Bethesda	2.40
Cushman	17.35
Calico Rock	8.67
Gassville	4.00
Charlotte	2.30
Cotter	17.90
Malado	1.60
McHue	3.06
Sidney	1.09
Melbourne	3.16
Wiseman	1.55
Mt. View	16.50
Newark	21.00
Newport, First Church	35.86
Newport, Umsted Memorial	2.59
Weldon	20.84
Tupelo	2.23
Cedar Grove	1.20
Oak Grove	12.54
Pleasant Plains	1.04
Salem	9.00
Clover Bend	2.41
Lauratown	3.05
Stranger's Home	1.93
Sulphur Rock	5.59
Moorefield	13.50
Swifton	9.00
Alicia	13.92
Tuckerman	37.84
Dowell's Chapel	3.06
Yellville	9.12
Viola	4.27
Total	\$463.93

Conway District	
Atkins	\$ 35.76
Belleville	19.07
Conway, First Church	70.00
Danville	30.81
Dardanelle	15.80
Greenbrier	7.34
Centerville	8.05
Houston	4.05
Bigelow	5.60
Lamar	4.00
Levy	6.10
Morrilton	10.00
N. Little Rock, 1st Ch.	14.95
N. Little Rock, Garner	18.00
Plainview	7.20
Perryville	9.50
Adona	3.60
Russellville	7.40
Mt. Carmel	6.25
Vilonia	3.72
Total	\$286.60

Fayetteville District	
Bentonville	\$ 35.90
Berryville	16.41
Centerton	17.74
Oakley's Chapel	9.45
New Hope	2.37
Elm Springs	21.02
Harmon	10.81
Eureka Springs	24.37
Fayetteville	145.50

Gravette	5.03
Green Forest	18.78
Huntsville	4.50
Lincoln	6.00
Morrow	5.25
Viney Grove	6.86
Pea Ridge	3.64
Brightwater	1.00
Tuck's Chapel	3.21
Prairie Grove	41.26
Rogers	50.00
Siloam Springs	46.25
Springdale	62.51
Springtown	15.84
Monte Ne	1.00
Winslow	17.16
Gentry	6.00
Total	\$577.86

Fort Smith District	
Alma	\$ 4.13
Mulberry	6.90
Altus	3.00
Booneville	35.00
Ratcliff	6.00
Clarksville	48.00
Mt. Olive	2.81
Ft. Smith, First Church	93.64
Ft. Smith, Dodson Ave.	50.00
Ft. Smith, Midland Hgts.	20.00
Ft. Smith, Second Church	5.00
Greenwood	4.70
Bonanza	2.98
Hackett	12.16
Huntington	7.64
Bethel	1.00
Hartford	6.00
Hartman	5.65
Kibler	4.17
Mt. View	10.95
New Hope	5.16
Mansfield	26.43
Ozark	18.00
Gar Creek	4.49
Grenade Chapel	2.91
Paris	66.39
S. Ft. Smith	8.00
Van Buren	40.11
Van Buren, East Van Buren	9.79
Van Buren, City Heights	8.00
Total	\$518.81

Helena District	
Aubrey	\$ 11.22
Brinkley	7.97
Clarendon	10.20
Wesley	1.80
Crawfordville	15.72
Earle	36.96
Melwood	9.00
Forrest City	70.00
Harriburg	12.00
Haynes	16.30
LaGrange	11.13
Lexa	9.44
Palestine	4.62
Helena	100.00
Holly Grove	34.86
Hughes	15.00
Hulbert	13.94
West Memphis	22.50
Marianna	20.00
Parkin	24.43
Vanndale	8.20
Cherry Valley	3.81
Weiner	1.71
Hickory Ridge	13.90
Wheatley	6.00
Widener	17.47
Tuni	3.02
Madison	2.42
Wynne	20.00
Total	\$524.62

Jonesboro District	
Blytheville, First Church	\$125.00
Blytheville, Lake St.	9.58
Promised Land	3.00
Yarbro	10.92
Bono	7.50
New Hope	.25
Sedgwick	.25
Trinity	5.50
Shady Grove	1.00
Mt. Carmel	3.51
Brookland	5.75
New Haven	4.41
Pleasant Grove	3.45
Half Moon	8.35
St. John	3.00
Joiner	14.42
Whitton	3.00
Jonesboro, Fisher St.	10.69
Jonesboro, Huntington Ave.	16.00
Lake City	5.00
Pleasant Valley	1.00
Lunsford	1.50
Lepanto	21.23
Leachville	24.79
Manila	27.02
Luxora	5.92
Keiser	14.91
Marion	36.90
Marked Tree	24.00
Monette	22.50
Macey	6.67
Nettleton	13.06
Osceola	10.00
Trumann	29.50
Wilson	32.42
Total	\$512.00

Paragould District	
Corning	\$ 31.21
Biggers	1.60
Gainesville	2.00
Ravenden Springs	2.80
Hoxie	25.73

Portia	5.39
Imboden	16.57
Warren's Chapel	2.00
Mammoth Spring	20.76
Marmaduke	21.05
Paragould, East Side	26.11
Piggott	21.00
Pocahontas	23.10
Rector	27.00
Emmons Chapel	7.00
Pollard	2.00
Mt. Zion	5.09
St. Francis	4.00
Walnut Ridge	22.07
Old Walnut Ridge	.75
Total	\$267.23

Searcy District	
Augusta	\$ 25.36
Floyd	2.25
Bald Knob	21.54
Beebe	47.25
Cabot	58.43
Cato	7.55
Clifton	6.70
Cotton Plant	24.98
Revel	7.13
Garner	6.17
Griffithville	16.97
Harris Chapel	2.44
Harrison	39.60
Alpena	9.06
Capps	2.26
Bergman	1.82
Valley View	2.78
Heber Springs	34.95
Hunter	12.50
White Hall	3.66
Wiville	1.00
Judsonia	9.29
Bradford	16.32
Kensett	7.93
Leslie	10.15
McCrory	47.59
DeView	6.11
Fake's Chapel	4.21
McRae	12.63
Lebanon	.20
Copperas Springs	3.87
Cross Roads	2.60
Pangburn	1.61
Oak Grove	4.50
Quitman	24.60
Sulphur Springs	7.76
Mt. Pleasant	4.20
Searcy	30.00

Valley Springs	11.85
West Searcy	10.87
Higginson	11.35
Smyrna	5.80
Total	\$587.54
Standing By Districts	
Searcy	\$587.54
Fayetteville	577.86
Helena	524.62
Fort Smith	518.81
Jonesboro	512.00
Batesville	463.93
Conway	286.60
Paragould	267.23
Grand Total	\$3,738.59
IRA A. BRUMLEY, Executive Sec.	

## **FULL MEASURE**

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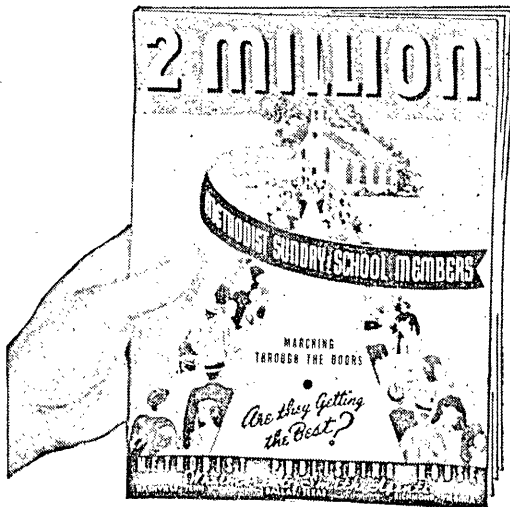
He receives the help of railroads and of railway employees in carrying the common burden of taxation.

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He receives, in short, more than the value of his money. That is economy and good business.—L. A. Downs, President, Illinois Central System.

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## CHURCH NEWS

### CONSTITUTION SUNDAY, SEPTEMBER 13

The week following Sunday, September 13, is CONSTITUTION WEEK.

It will be observed as the 149th anniversary of the adoption of that great instrument in which is securely imbedded our religious liberty.

It is an occasion for prayer and fervent devotion to the principles of our Government by all worshippers of God.

Let Sunday, September 13, be observed as CONSTITUTION SUNDAY.

"Constitution Observance Sermons" should be preached from all pulpits in the land on that great day.—The Christian American.

### ARK. METHODIST ORPHANAGE 1610 Elm Street

Our week in the matter of channeling the way for motherless and fatherless children, has been without any kind of disappointment. So, therefore, I can say, in all candor, that the work has been enjoyed and in a sense, has been prosperous.

Since my last letter, we have received six children, three beautiful children from Batesville and three from Perry county.

Upon the whole, our children are enthusiastic in their preparations to enter school. Mrs. Steed is to me a most remarkable woman as well as are her helpers. She can coach the children in anything up to the high school and even in Junior College. She helps us wonderfully in caring for the children in their educational ambitions.

I am increasingly convinced that, if we would say less about our misfortunes and more about our successes, we would all be happier. Therefore, in spite of drouths and economic reverses, I beg you to remember the most unfortunate group that the Church has put its hands on to save.—James Thomas, Executive Secretary.

### THE DAVIDSON CAMP MEETING

The 52nd session of the Davidson camp meeting, near Arkadelphia, and Okolona, has just closed. It was a great encampment and a wonderful meeting. The leader, Rev. George Tucker of 2014 Nelson Ave., Memphis, Tenn., brought many helpful messages and many people were brought into the Christian life.

There were over one hundred families encamped during the ten days and each service was well attended.

The song service was a great service and many joined in the songs. The leader, Bro. Martin of Jackson, Tenn., gave many special songs, which were very inspiring. Brother Martin also led the young people's services. There were more than 150 enrolled in these services.

The daily schedule was like this: Children services, led by Bro. Scott of the Arkadelphia Circuit, at 8:30 o'clock. At 9:15 a. m. the workers' meeting, led by Bro. Scott one day, and by Bro. Averitt of Okolona the next day. At 10:30 preaching service was held by Bro. Tucker. At three o'clock the ladies' prayer services were held, by different leaders appointed each day for this service.

Many were heard to remark that

this was a great spiritual meeting and one of the best held at the old camp grounds for years. Bro. Tucker is a great preacher and great leader and it was a real blessing that he came our way. We can recommend him to any pastor as a truly great servant of our Lord and a wonderful evangelist.—Reporter.

### A BIRTHDAY SHOWER

Mr. F. M. Daniel of Mammoth Spring, Ark., celebrated his seventy-ninth anniversary August 30. Born in Hardinsburg, Kentucky, he was educated in the public schools of his native state.

He finally settled in Arkansas in 1877. Mr. Daniel has been a member of the Methodist Church for sixty-three years. Few laymen in Southern Methodism can boast of a more faithful and efficient record as a churchman. A church school superintendent thirty-five years; three times a member of the General Conference; President of the Board of Trustees, Galloway College, Searcy, Arkansas, eight years; Secretary of White River Conference for seven years; and for four years Secretary of the North Arkansas Conference. He attended the organization meeting of the Layman's Missionary Movement twenty-nine years ago and for ten years was a member of the committee. These are a few of the worthy achievements and positions of trust held by Mr. Daniel. It is indeed a unique record. Ten years ago his lovely wife was translated. Mr. Daniel and six children remain. There is no such thing as dwelling on the western slope of life for Mr. Daniel unless by that we mean that he possesses a radiant personality. His chief traits of character may be summed up in gentleness, forbearance, tolerance, kindness and love.

Mr. Daniel is widely known throughout Southern Methodism. His seventy-ninth birthday was celebrated by reading letters of appreciation, telegrams of congratulation, and postal cards from several Bishops, a number of Presiding Elders, many of the leading laymen of Southern Methodism and United States Senators and dozens of other admirers and friends. Mr. Daniel is still rejoicing over the letter-telegram-postal card shower on his seventy-ninth anniversary.—A Friend.

### CARR MEMORIAL ELECTS OFFICIALS

The following persons were elected as stewards for the ensuing year, when Rev. J. E. Cooper, Presiding Elder, held the fourth Quarterly Conference of Carr Memorial Church, Sunday night, August 30: B. H. Bell, Porter Chadwick, Howard D. Clark, Mrs. W. M. Eighme, J. H. Green, Mrs. John Hestand, C. Wilson Hogan, Mrs. R. B. Hutson, B. F. Kilmer, J. D. McDonald, Mrs. Elizabeth Mitchell, John Pirtle, H. W. Slaughter, C. K. Smith, Mrs. J. U. Torrence, Mrs. J. G. Wilson, Elbert Yaney, Fred Moore, R. C. Cutrell, and Lloyd L. Akenhead.

Mrs. W. W. Akenhead, Mrs. Floyd Poole, and Mrs. John Yaney were elected the Missionary Committee.

The trustees, who hold office for life, are: H. W. Slaughter, Chairman; Fred Moore, W. E. Bower, John Pope, and Fred Gammill. They made a fine report.

Mrs. J. H. Green was re-elected Golden Cross Director.

Mr. J. H. Green was re-elected General Superintendent of the Church School, with Mrs. R. B. Hut-

son, Howard D. Clark, and J. D. McDonald, assistants.

Plans are progressing nicely for payment of entire Budget by November first.

The Conference passed a resolution asking for the return of Rev. S. T. Baugh, the pastor.—Carr Memorial Bulletin.

### FRIENDSHIP CIRCUIT

We have been having a mighty good year on Friendship Circuit. We were the first to pay our Conference Claims in full in the Arkadelphia District, doing so at the District Conference. We have completely remodeled the parsonage, making it one of the best and most beautiful country parsonages in not only our District, but in the whole Little Rock Conference. It is really a joy to live here and enjoy the newness of it all.

We have had five weeks of real revival on our circuit this summer with a good increase in all things, including membership and renewed interest.

This week two churches have already given us two wonderful poundings. It has increased our larder quite a bit. These are fine people to serve and they take good care of their preacher and his wife.

We are paid up on almost all of our obligations and expect to make a full report on everything, including the pastor's and elder's salary.—Paul M. Clanton, P. C.

### A NOTE FROM BROTHER A. J. BEARDEN

I am at home after three weeks' absence from my work. While away I had the pleasure of reading the ARKANSAS METHODIST, as it was a weekly visitor to my father's home.

I found people in Oklahoma that would come and borrow father's ARKANSAS METHODIST and read it and several told me it was the finest church paper they ever saw; and I had to agree with them that we had an editor that could put out the best.

My father passed on to his reward

after an illness of 61 days. He put up a brave fight just as he did for 51 years of his life as a Methodist preacher; and, like Paul, just a few days before he passed away, he said to us children: "Boys, I am like St. Paul; I have fought a good fight and the time of my departure is at hand and I am now ready to be offered up." He urged us all to press toward the mark of the high calling in Christ Jesus. Then he fell asleep in Jesus on the night of August 28. At 3 o'clock on the 29th we had the funeral, conducted by Rev. W. S. Collins, assisted by Rev. Mr. Graham, pastor of the Empire City Baptist church. There was quite a crowd; just 51 cars in the funeral line and all loaded to capacity. After the funeral the body was transported to Ashdown and laid to rest in the Hicks school house cemetery, in the presence of a large crowd of relatives and friends. He sleeps today to awake in heaven tomorrow.—His son, A. J. Bearden.

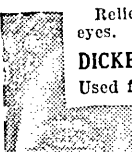
### SANCTIFICATION

I want you to be all love. This is the perfection I believe, and teach. And this perfection is consistent with a thousand nervous disorders, which that high-strained perfection is not. Indeed, my judgment is that (in this case particularly) to overdo is to undo; and that to set perfection too high, (so high as no man that we ever heard or read of attained), is the most effectual (because unsuspected) way of driving it out of the world.—John Wesley, Letter to Miss Furley, Sept. 15, 1762.

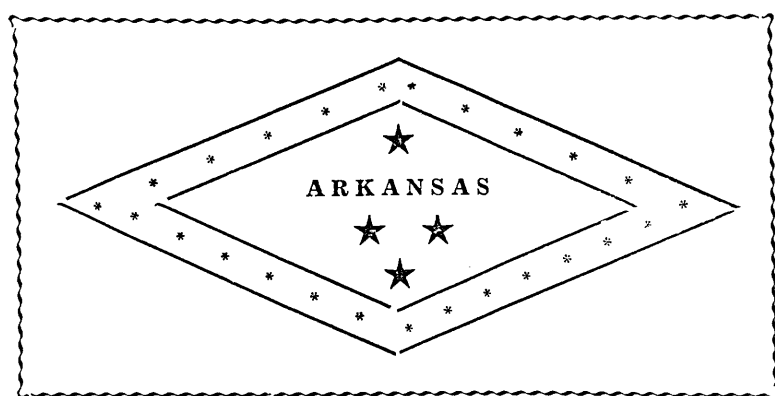


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## Extension Work Reaches Greater Number of Farms

Improved farm practices were adopted on 56 per cent of the 253,013 farms in the state last year—an increase of 10 per cent over the number of practices adopted in 1934, according to J. V. Highfill, Extension statistician, University of Arkansas College of Agriculture. This represents only the county agents' activities.

Thirty per cent of 76,515 farm homes in the state were affected by changes in practices as the result of a balanced program carried on by home demonstration agents. This is approximately 7 per cent over the preceding year.

These figures show, Mr. Highfill pointed out, that 219,189, or 87 per cent of the farms in the state were affected in one or more ways in 1936 by the Extension Service program.

"When speaking of farms and homes affected, reference is not made to the fact that they were reached or contacted, but it means that one or more practices formerly used on the farm or in the home were discontinued and recommended or improved practice adopted instead," the statistician said.

Each year witnesses increased numbers of farmers who are influenced to adopt improved practices as a result of Extension teachings in the growing of better crops and livestock, and at the same time doing the job more efficiently, Mr. Highfill stated. They adopt recommended practices in field crops, horticulture, livestock, marketing, dairying, poultry, soil building and soil conservation in a wholesale way because they are convinced that such practices improve their standard of living.

Each year the women adopt on a large scale improved practices in food preservation, clothing selection, clothing construction, meal planning, meal preparations, nutrition, home management, home gardens, home beautification, household arts, home industries, home marketing, and poultry. They are convinced of the value of the practices they adopt, and realize that they will contribute materially to better farm living.

Many of the practices taught by county Extension agents have been employed with such striking results for such a long period of time that they have been adopted almost universally throughout the state. Some of these practices which can be observed daily and which have been in use for many years are: Terracing land to prevent and control erosion; planting alternate rows of corn and cowpeas or soybeans to increase corn yields and soil fertility; growing soybeans and lespedeza for hay and pasture; use of purebred sires; Arkansas Rowden 40 cotton; meadows for hay instead of using fodder from corn which reduces corn yield; and many other farm practices.

What is true of the farm is true of the home because farm women now employ practices and methods which have become a part of

most every household and of every-day living. Some of the most common are: Preservation of meals and vegetables with the pressure cooker; canning a year-round food supply; renovation of clothing and household furniture; and screening against flies and other insects.

"The improved practices which have stood the test for a period of years and have proved satisfactory, and at the same time contributed to a more satisfying farm life, together with numerous other farm and home practices which county Extension agents are constantly teaching, is the thing that has caused and is causing farm people to adopt these practices as the result of Extension teachings, and will continue to cause them to make additional improvements," Mr. Highfill declared.

## Facts About Atheism In Russia

The Union of Militant Atheists, at its tenth anniversary meeting in Moscow in February, 1936, announced a membership of 5,000,000 with 50,000 active local organizations. There is also the youth section, the Young Militant Atheists, numbering more than 2,000,000.

During its existence the Union has published approximately 1,000 anti-religious titles, with the actual total of books running into several millions.

Emelian Yaroslavsky, old Bolshevik and friend of Lenin's, who is president of the Union of Militant Atheists, claims that there are approximately 40,000,000 active atheists in the U. S. S. R. out of a population close to 170,000,000. The number does not include those who have become indifferent to religion and have ceased going to church. The "unchurched" population of Russia is estimated at 85,000,000, or one-half the total. The number of places of worship still open is about 60 per cent of the total before the Revolution. The anti-religious movement has made more progress in urban than in rural districts. In Moscow 80 per cent of the churches have been closed, while in the villages only 10 per cent have been closed. The most non-religious localities are those communities that have sprung up under the first and second Five-Year Plans. In most of these places there is not a single church or religious body of any kind.

Forty per cent of the members of the Union of Militant Atheists are affiliated with the Communist Party or are candidates for membership in it. Women constitute 30 per cent of the women's membership. There are about 100 racial or language groups in the union.

The Red Army is one of the most active centers for the dissemination of atheism. Its recruits are given systematic instruction in anti-religious theory just as they are in other Communist doctrines. At least 75 per cent of the Red Army men declare themselves against religion before they are dismissed from service. This is important, because Red Army men are likely to become especially influential in the communities to which they return. The most significant figure of all is that 90 per cent of the union membership are persons under 46 years of age. This definitely shows that it is the older people in Soviet Russia who cling most firmly to religious beliefs.—From Soviet Russia and Religion, by Corliss Lamont.

## SMITHSONIAN OBSERVES 90TH BIRTHDAY

The Smithsonian Institution at Washington, D. C., has passed its 90th mile-stone. It was on August 10, 1846, that President James Knox Polk approved the Act passed by Congress to establish this institution.

James Smithson (1765-1829), an English student of chemistry and mineralogy, was a man of considerable means. According to tradition, Mr. Smithson met Benjamin Franklin, and as a result of this meeting, he made a bequest of nearly \$5,000,000 to the United States to found a great institution, the purpose of which was: "the increase and diffusion of knowledge among men."

The various activities of this institution are widely known and have contributed in no small way to the sum total of America's scientific knowledge. On the anniversary of the founding of the Smithsonian Institution, President Roosevelt sent the following message to Dr. Chas. G. Abbot, secretary of the institution:

"The Smithsonian Institution through nine decades has abundantly justified the hopes and expectations of its founder, James Smithson."—Scottish Rite Bulletin.

## GET OUT THE VOTE

We are approaching another National Election.

Millions of dollars are being spent by opposing political parties and hundreds of thousands of partisans are devoting days, nights and weeks to getting out the last possible vote. Every mansion, cottage, hotel, rooming house, farm houses and mining camp will be bombarded by mail, telephone and personal search in an effort to "Save the Nation" by getting additional votes for "our party."

But there is a more important campaign that comes before November 3rd. It is the mobilization of our moral and spiritual resources on Loyalty Sunday, October 4th, when "Every citizen is cordially invited and every member is confidently expected in church or synagogue." "Every member present or accounted for" is the slogan. This mobilization in worship and service of the Father of all mankind can do more to save our nation than will the battle of ballots on Election Day.

Imperfect as our political, social and economic order may be, the greatest menace to our nation today is just plain personal sin—selfishness, greed, ambition, and strife in the individual human heart which leads to war and ruin. The overwhelming need of America and of the world is not primarily "The New Deal" or a return to "The Gold Standard." It is a "Turning to God" with a sincere recognition of His Divine Fatherhood and the essential Brotherhood of Man.

Capacity or overflowing congregations in all houses of worship on Loyalty Sunday will do much toward removing the bitterness of the political campaign and toward avoiding civil strife such as today is blighting Spain or revolution such as has prostrated other nations of Europe.

Are the pastors and laymen of America prepared to devote as much money, time and strenuous effort to a mobilization of the religious forces of the nation, as political leaders give to organizing for a party victory on Election Day?

Literature concerning the nationwide program and suggestions for

enlisting local religious and secular agencies in cooperative promotion of church attendance may be had by addressing the National Committee for Religion and Welfare Recovery, 60 East 42nd Street, New York City.—Charles V. Vickrey.

## LARGEST TAXPAYER

The nation's largest taxpayer, the petroleum industry, turns over to various governmental bodies each year a sum seven times greater than the annual instalments due on the British war debt. Gasoline taxes alone have brought in \$5,000,000,000 during the past fifteen years, providing most of the funds spent on highways during that period. Petroleum today pays more than 11 per cent of all taxes collected by all governments—federal, state and local.

Each barrel of crude oil, costing an average of 97 cents at the well, carries a tax load of about \$1.14 before it finally reaches the public. The direct taxes on gasoline alone in 1935 totaled \$795,000,000—making a sales tax of 38 per cent to 40 per cent on every gallon purchased.

## A GRANGE PRESIDENT SEEMS TO BE ASSURED

The fact is interesting that whatever is the outcome of the November election, a Grange President is likely to direct the affairs of the coming four years—which the members of that organization are not at all backward in mentioning to their friends.

President Roosevelt, nominated by Democrats at Philadelphia, has long been a member of Chapel Corners Grange, in Dutchess county, New York; being also a sixth degree and seventh degree Patron.

Governor Alfred M. Landon, named at Cleveland by the Republicans, belongs to Indian Creek Grange, just outside the city of Topeka, in Kansas—the same subordinate with which Senator Arthur Capper is affiliated, likewise the home Grange of the late vice president, Charles Curtis.

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## Minister's Son Invents Invisible Ear Drum

The Invisible Ear Drum invented by A. O. Leonard, a son of the late Rev. A. B. Leonard, D.D., for many years secretary of the Board of Foreign Missions of the Methodist Episcopal Church, for his own relief from extreme deafness and head noises, has so greatly improved his hearing that he can join in any ordinary conversation, go to the theatre and hear without difficulty. Inexpensive and has proven a blessing to many people. Write for booklet to A. O. Leonard, Inc., Suit 171, 70 Fifth Avenue, New York City. advt

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

## Why the Christian Sunday?

The greatest condemnation of the modern trend in Sunday observance is that it is a definite moral downgrade; it is a retrogression in spiritual idealism; it is a putting back of the clock of industrial progress.

We fathers received a Sunday from our parents, we are passing on to our children a soiled and inferior article in its place. We church members inherited a day made holy by many sacred association; we are passing on to our followers a day the sanctity of which has been destroyed by rowdy pleasure. We workers received from the past a day of freedom from secular labour, we are by our neglect and selfishness failing to hand on that trust to our younger colleagues.

It is said of Elijah that he sank down under a tree and prayed for death, and his reason is strange, but shows the true worth of the man who felt the shame of being "no better than his fathers." What will be the shame of that generation which is worse than its fathers?

I appeal to our leaders. A Glasgow, Scotland, minister a few years ago was arguing against his colleagues at a ministers' conference, and one of the men appealed to him in words such as these: "My dear fellow, people today cannot be expected to accept the standards of the old Covenants. We are living in a different day. You know a leader must be in the front of his army."

"No", replied the minister, "I can conceive of at least one situation when a leader should not be in front of his army."

"When?" inquired the other.

"When his army is in ignominious retreat," he pointedly answered.

He touched the crux of the Sabbath question of today. Our leaders, religious and political, are not leading the people; they are running away, following the ignominious retreat of their army.

Only when our leaders decide to take their stand upon the high ideals of the Christian religion and refuse to compromise, refuse to be moved by the artful promises or hateful threats of the forces of materialism and mammonism; only then will this terrible landslide be arrested, only then will the return to paganism be averted.

Our leaders, whether clerical or political, should be prepared to defend Sunday against secularization and commercialization from a patriotic sense of duty as the trustees of posterity. If we pass on to the next generation a de-Christianized Sunday, they will pass on a de-Christianized nation. It will be much easier for us to defend Sunday with religion behind it than it will be for our children to defend religion

## How CARDUI Has Helped Many Women

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

without Sunday on which to practise it.

If we would keep our Religion and our Church; if we would preserve our nation's greatness; if we would save our souls; then we must save Sunday.—"Why Sunday?" by a London Journalist.

## THE NEED OF HOLY MEN

There is nothing the world so wants as holy men. The cause of Christ is paralyzed because of sin—sin in believers. The natural man will always take sides against God when you press him close, and say, "God isn't going to punish sin. He wouldn't do this or that." But the new man ought always to justify God, and take sides with Him against sin. There ought to be that difference between God's children and the children of the world; and when people say the punishment is severe and unjust, we should side with God, and say, "Shall not the Judge of all the earth do right?" God will do right. Everyone will say "Amen" when it comes to the punishment of sin. And we should all condemn sin as God condemns it, the moment we see it. It is in ourselves, though sometimes it is hid from us. It may be some hidden sin that keeps God from using us more. Let us be honest with God, and ask Him to search us and show us ourselves. Let David's prayer be ours: "Search me, O my God" (not my neighbors, nor other people, but) "Search me!"—D. L. Moody.

## LO, THE POOR ELDER

Here is a fine story on a presiding elder. It is not a Virginia Elder nor is the paper mentioned the Richmond Christian Advocate. But it is a true story, and it comes from very close to Virginia.

At the regular round of the Elder on a certain charge, he arose before the congregation with the Advocate in his hand and began to exhort with vim about the importance of Methodist stewards taking the Church paper. He grew so zealous and so enthused that he was using both arms and agitating his whole body. Now, this Elder had gone modern, in that he had discarded the old standbys called suspenders or galluses, being optimistic enough to conclude a modern belt about the equator of the elder was sufficient protection.

Perchance the charges had been lagging behind in paying the Elder his part of the gleanings. Or maybe the Bishop and the boards had been driving him with such vim as to make him lose weight. Be that as it may, his personality had become dwarfed enough for the belt to slip a cog and while he was waving the Advocate aloft and gesticulating with the other hand about how stewards ought to take the paper, the belt backslid down to his feet carrying with it the pants it was supposed to support. The Elder was so much concerned for the Church press that he did not notice he was losing his ministerial standing and dignity, and he kept on exhorting while the pastor and a steward ran to him in an effort to adjust the harness that had suddenly slipped. When the Elder looked down at their efforts to recover his pants, he merely said with much force: "Brethren, I still maintain that every steward ought to take the Church paper."

To which we say, Amen! Good for that Elder. A man with that much nerve will press the program of the Church wherever he is. Now,

far be it from us to smile over the troubles of an Elder, and we don't want one to go that far even in trying to get his stewards to take the Advocate, but it will take exhortation that will burst buttons and break traces to get some of them to become subscribers. But let us try to get the stewards to take the paper just the same.—Richmond Christian Advocate.

## CHRIST THE MISSIONARY

Christ was a home missionary, in the house of Lazarus.

Christ was a foreign missionary, when the Greeks came to him.

Christ was a city missionary, when he taught in Samaria.

Christ was a Sabbath school missionary, when he opened up the Scripture and set men to studying the Word of God.

Christ was a children's missionary, when he took them in his arms and blessed them.

Christ was a missionary to the poor, when he opened the eyes of the blind beggar.

Christ was a missionary to the rich, when he opened the spiritual eyes of Zaccheus.

Even on the cross, Christ was a missionary to the robber, and his last command was the missionary commission.—Amos R. Wells, in Home and Foreign Fields.

## ORIGIN OF THE CABINET

The North Carolina Christian Advocate interestingly remarks: "To Bishop McKendree is due the idea of the cabinet. Bishop Asbury would never permit the presiding elders to counsel him in stationing the preachers. He knew them all and felt that he could make unprejudiced decisions regarding each one. When McKendree was elected a bishop, he urged him to follow his policy. He was unsuccessful, however, for Bishop McKendree insisted on consulting the presiding elders in making all appointments."

For the period of his life-time, Asbury was probably right, though there was considerable dissatisfaction with the method even then, but the course of history has proven that McKendree was right for the future. The cabinet is essential in our system. No longer can one man possibly know all the men and all the places of even a single conference of average size. As time has passed, bishops have leaned more heavily on their cabinets for guidance in appointment making and there is quite a large group in our Church who feel that this responsibility should be laid more completely on the cabinet by requiring a majority vote of the cabinet to make any appointment final. Today, theoretically, all appointments are the presiding bishop's decisions. It is too great a responsibility. Like the office of president of the United States, the office of bishop has grown to man-killing proportions. It is unfair to ask one man to accept such responsibility. The trend of history, begun by McKendree, should be finished and the cabinet be made to share this responsibility.

In this connection, it is interesting to observe that so essential an institution as the cabinet has no legal existence. McKendree began the custom and it soon became an established procedure but without any act of the General Conference. At a later date there appears legislation concerning the cabinet but this was because it had come to be taken for granted. It is an illustration of something that "just grew." In this

respect, it is like the British Cabinet which also "just grew," but is now a fundamental part of the machinery of government. This type of institution is always fundamental. When, like the Common Law, a custom establishes itself beyond recall, it is evidence of its essential usefulness. Nothing is more established in our Methodist policy than the bishop's cabinet, but it was never officially created by any General Conference.—Wesley, in Christian Advocate.

## A BULLETIN IDEA FOR PASTORS

The Layman Company is now putting out its tithing pamphlets in four-page Bulletin form, printed on two inside pages only, other two pages blank for local news and announcements. This Bulletin offers every church the most effective of tithing education plus relief from half of the expense and worries of the ordinary church bulletin. The company suggests that churches conduct a five weeks' or ten weeks' program of tithe education by using these bulletins, which are offered at a nominal sum. It offers a sample set containing 32 different tithing bulletins at 20 cents. When you write please mention the Arkansas Methodist, also give your denomination.—The Layman Company, 730 Rush Street, Chicago, Illinois.

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## A Jewel That Is Being Lost

The neglect or the surrender of the Sabbath is one of the most distressing ominous features of our present-day so-called Christian civilization. We wonder sometimes if we really have the right to call our civilization Christian, when the Sabbath day is so largely ignored by those who classify themselves as thus civilized.

We would remind ourselves of the fact that God Himself has never surrendered it, but that He still lays insistent claim to it in the unchanged constitutional passage which expressly states that it is "the Sabbath of the Lord thy God." With the divine light glowing upon it, we see, through the ages, the lustrous gleam of the unabrogated claim that it is the special possession of "the Lord thy God." He demands that, as such, it shall be regarded and observed. How is it treated in our so-called Christian land? That it is so largely disregarded is one of the great obstacles in the progress of the Gospel among our own people, a stumbling-block before our Christian converts of other lands, and a reproach to us in the minds of many who adhere to what we call "false religions."

Mohammedans, for instance, insisting on the observance of their own day, Friday, scoff at our disloyalty to our own religious obligations, and say that they at least live up to their laws as to a sacred day, and jeer at the inconsistency of so-called Christian nations.

Our Christian converts, told by our own Christian missionaries of the high ideals of the Christian faith, meet with almost inexplicable difficulties when, visiting our country, they find the Sabbath so largely trampled under foot.

We pride ourselves on the architectural excellence of our Church buildings, their elegant furnishings and provisions for music, lighting, heating and general esthetic satisfaction, and arrangements for the religious education of our young people, with much efficiency in missionary and charitable activities. So far, so good, apparently, for approximately one-half of the professed membership. For all of this we have appreciation and gratitude that it stands out so fairly and measures up as well as it does. That a creditable proportion of the people pay their respects to Christ and His service on any one Sabbath is well, and we are not to be more severe in criticism than the Lord Himself would be, but should we not lay to heart that which grieves Him and makes the un-Christian world wonder as to our sincerity.

How many sanctuaries are closed for the rest of the hours of the Sabbath, although so many of our people have not been seen at the early services! The theatres and dance halls and places of amusement and recreation are filled to overflowing attracting the multitudes! Social engagements in many homes draw throngs to participation in pleasures which, to say the least, are not religious. The highways are overcrowded with thousands on pleasure bent, while parks for picnics and grounds for commercial games

draw their Sabbath-breaking and irreligious throngs.

Such is the life into which our nation plunges on the holy Sabbath, neutralizing the sacred influence of the worshipful exercises of the morning in which a comparatively small number has engaged. And, more and more, political, military, fraternal and other secular activities are claiming the day, so that the general effect of the Sabbath as a sacred institution is lost in the pell-mell of worldly enjoyment and observance of pleasure, rather than the service of God and the emphasis of spiritual life.

The contemplation of all this is disheartening. It affords no justification for it to present the current excuses. They are found on every hand and have been given in all ages and in all lands where God and the religious life have been discounted in favor of worldly pleasure and enjoyment for the flesh. Satan has still his willing devotees. The world and the flesh have been very enticing to those who love them rather than God.

We cannot afford to lose the precious jewel of the Lord's Day out of our life. If we do, its loss will be irreparable and our plunge into the depths most deplorable and ruinous to our best interest as individuals and as a nation.

Let us search our ways and return to the Lord. Let us revive interest in the sanctuary and the sacred observances that cluster around the Sabbath of the Lord our God. The French Revolution abolished the Sabbath by a desecrating and destructive edict. Let us be careful that we do not work devastating ruin by our neglect and surrender of its sacred opportunities and privileges. In the name of Him to whom it belongs and who provides it for us, let us remember the Sabbath to keep it holy.—E. P. Whallon in Lord's Day Leader.

### CORNERSTONE OF SEQUOYAH SHRINE LAID MASONICALLY

A shrine is being erected to the memory of Sequoyah, noted Cherokee Indian leader, at his old home some twelve miles northeast of Sallisaw, Okla. The cornerstone was laid on June 12, 1936, by the Grand Lodge, A. F. & A. M., of that state with Mr. Dave H. Wilson, Acting Grand Master, officiating, assisted by other Grand Lodge Officers.

Mr. John D. Acorn, full-blooded Cherokee, was appointed Grand Chaplain for the occasion. He gave the prayer in the language of his tribe, which was interpreted by Mr. E. R. Hall, the regular Chaplain of the Grand Lodge.

It was stated that there are many Indian Masons in Oklahoma and elsewhere who do not speak English. As a courtesy to the Cherokee Indian Masons who were present, the greater part of the ritual was interpreted to them.

Federal Judge Robert L. Williams arranged a celebration which took place following the Masonic ceremonies of laying the cornerstone.

A number of celebrities spoke during the exercises in the afternoon, among whom were Mr. A. Landman, superintendent of the five civilized tribes Indian Agency; Mr. Grant Foreman, historian and well-known authority on the life of Chief Sequoyah; Dr. B. D. Weeks, president of Bacone College; Mr. John Collier, U. S. Commissioner of Indian Affairs, and Mr. W. W. Hastings, former Member of Congress from Oklahoma and "Chief for a Day" of a Cherokee nation.—Scottish Rite News Bulletin.

## FOR THE CHILDREN

### BABY BROTHER

(With apologies to James Whitcomb Riley)

Little Baby Brother has come  
To our house to stay,  
To make us love and pet him  
And his every call obey—  
And all the folks around here  
Think he is awful sweet,  
From the crown of his bald head  
Down to his little rosy feet.  
But sometimes Mother shakes her head  
And says, "Without a doubt  
You are all going to spoil him  
If you don't watch out."

When Little Baby Brother cries  
He makes a lot of noise,  
But Mother says the exercise  
Is good for baby boys.  
But Grandma and Grandpa  
Can't bear to hear him cry  
They know he has the colic  
And is just about to die.  
But Mother says, "Don't take him up,  
Just let him cry it out  
Or you will have him spoiled  
If you don't watch out."

And Little Baby Brother  
Has eyes of deepest blue,  
We love the precious sunbeam  
And the rascal knows it too—  
Little Sister Ann, just four years old,  
Thinks her Baby Brother  
Is worth his weight in gold.  
She will be glad when he grows big,  
So they can play and run about,  
But he surely will be spoiled  
If we don't watch out.—Mrs. L. M. Lipscomb in N. O. Christian Advocate.

### WHEN POLLY PLAYED JILL

"Oh, dear! Will this kettle ever boil?" sighed Polly of the Play House. "It seems as if I am always waiting for it to boil and watching it to see that it doesn't boil over, or else rushing to take it off before the broth burns."

"That's nothing," declared Tom, as he dropped an armful of wood into the wood box. "If you brought in all the wood it takes to keep it boiling, you'd have a real job."

"How lucky you are!" exclaimed Jack, sitting down the pail of water that he and Jill had just brought in. "Here you are, as warm as toast, with nothing to do but watch a fire and a kettle. Jill and I would think we were having an easy time if we could sit around the fire on a day like this."

"It looks lovely outdoors!" cried Polly. "I've just been longing to get a breath of fresh air."

"Look here! Why can't we change jobs?" suggested Tom. "Polly and I will fetch the water, while Jack and Jill lug the wood and attend the broth."

"The very thing!" exclaimed Polly. "Oh, Jill, would you really change with me?"

"Yes! Yes!" cried Jill, jumping up and down. "Let me have your apron, quick! And here are my mittens."

In less than it takes to tell it, Tom and Polly had whisked into their hats and coats and had run outdoors, while Jack and Jill sat comfortably down before the fire.

It was a lovely day, just as Polly had said. As no more water was needed just then, she and Tom went nutting. By and by, Tom noticed that the sun was so high in the sky that it must be nearly dinner time.

"We had better go fetch some water now," he said to Polly. "Jack said he left an empty pail up at the well."

He and Polly went up the hill, but it was so steep and long that by the time they reached the top they were out of breath and had to sit down to rest.

Then Tom dropped the pail down the well. Jack always lowered it

carefully, but Tom didn't know that. The water was low, and by the time the boy and girl had drawn up the pail their arms ached.

"Don't fall down and crack your crown, now," warned Polly, as they started down the hill.

"Of course not!" sniffed the boy.

"Jack always was clumsy." "Ouch! The cold water is slopping all over my ankles!" exclaimed Polly. "Why, the pail's leaking! Hurry, or the water will all run out before we get home."

She suddenly pulled on the pail, and Tom stumbled over a stone and down he went, pulling Polly and pail after him. Neither of them was hurt, but the water was gone, and the pail was so battered that it was useless.

Tom hurried back to the Play House for the other pail, and this time they managed to fill and get it home without spilling a drop.

"I hope Jill has dinner ready," sighed Polly, as they reached the door. "I'm starved, and, dear me, I'm tired! I—I believe I'd like to stir the broth in that kettle."

"And I'd like to pile more wood on that fire," declared Tom.

As they were going up the steps, the door was flung open, and out rushed Jack with a smoking kettle. Jill came stumbling after him.

"Oh! Oh!" she wailed. "I've burned the broth, and the kitchen's full of smoke, and there isn't any dinner, and—"

"There! There! Never mind," soothed Polly. "There's some cold chicken in the pantry and plenty of fresh bread and a chocolate pudding. Just as soon as that smoke gets out, we'll all help. Dinner will be ready in no time."

"Tom fell down, didn't he?" chuckled Jack, as the other boy whisked upstairs to get into some dry clothes. "I thought I'd never get wood enough in to cook that broth, and some of it wouldn't burn. Then I fell over the door-sill and dropped a whole armful of it, and—"

"And when he did get a fire going," Jill broke in, "and the broth began to boil, I stirred and stirred it for fear the broth would burn. But the minute I turned my back, that's just what it did! Oh, Polly, would you and Tom just as soon change back?"

"Indeed we would!" answered Polly. "I guess there are pleasant and unpleasant things about everybody's work, and we'll be glad to do what belongs to us again." — Little Learners.

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## Board of Stewards Plans Fall Program

Among the fall activities discussed by the Board at an enthusiastic meeting last Monday evening of immediate and general interest, will be the series of three mass meetings. The first will be an open dinner meeting of the Board of Stewards to which all men of the church are invited, to be held Friday evening, September 25. Dr. Paul Quillian of Oklahoma City, former pastor of Winfield, will be the guest speaker for this meeting. Committees from the Women of Winfield and from the Young Peoples' Department are meeting this week to arrange plans for their dinners.

The pastor and members of the Board feel that after a summer in which our congregation has been scattered, these mass meetings will give an opportunity for social contact and inspiration and interest in the fall program of the church and will be appreciated by the entire membership.

### PERSONAL ITEMS

Among our members who have been away for the entire summer the following are home again: Mrs. L. E. Hinton, Miss Maud Hayes, and Miss Frances Turrentine from the Orient; Mrs. E. D. Irvine and Miss Lois from New York; Miss Mabel Irvine from Camp Joyselle; Dr. and Mrs. Paul Day from Colorado; and Mrs. Florence Park from Washington, D. C.

Mr. and Mrs. C. J. Craig and twin daughters, Lois and Joyce, are in Washington, D. C. . . . Mrs. Carrie Copeland and Miss Hortense, are home from a three weeks' trip to North and South Carolina, Washington, D. C. and Florida. While in Asheville, Mrs. Copeland visited her brother.

Mrs. Lillie B. Gearhardt has returned from a motor trip to the West. . . . Mrs. Martha Stafford of Hot Springs is spending the week with her mother, Mrs. E. R. Russell, and her children, Mary Lucile, and Billy. . . . Mrs. W. W. Lowry and Mrs. Lois Kinser spent a vacation in New York and Canada. . . . Misses Doris and Dallis Smith and Miss Katherine Gunnels motored to St. Louis last week. . . . Mrs. Cassie Bivans has been visiting the Texas Centennial Exposition.

Mrs. F. A. Naylor has as guest her sister-in-law, Mrs. J. P. Casey, from Tampa, Florida. . . . Mr. and Mrs. E. W. Jenkins have as their guest Mrs. Jenkins' brother, W. G. Smith, Mrs. Smith and daughter from Akron, Ohio. . . . Mr. and Mrs. William Weidemeyer, Jr., and children of Champaign, Illinois, have been visiting Mr. and Mrs. W. A. Weidemeyer, Sr.

Miss Blanche Bond of Warren, sister of Mrs. Zula Phillips, has been in the Baptist Hospital. She is much improved and is now at Mrs. Phillips' home, 711 Ferry.

### PLAYLET OPENS ACTIVITIES OF CURTAIN CLUB

Marvin Wesson, President of the Winfield Curtain Club, is calling the first meeting of the season for next Tuesday, September 15, at 7:30. Officers for the coming year will be chosen. Mr. and Mrs. Dewey Price will direct a one-act comedy which has been described as most entertaining. This meeting is not confined to members of the Curtain Club, but all who are interested in seeing the play will be welcome.

# Pulpit and Pen 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

SEPTEMBER 10, 1936

NO. 37

### SUNDAY SERVICES

11 A. M.—"In the Valley of the Shadow." Bro. Steel

## Names To Be Added To The Panel In Honor Of Our Mothers

In 1927, when Bro. Reves was pastor, he conceived the idea of placing in the blank space on the north side of the wall in the organ chamber a panel in honor of our mothers. The cost of placing a name on the roll was \$5.00 and this money was used toward the payment of the decorative screen above the organ.

As having the name permanently placed near the altar of the church seemed a very appropriate way to honor our mothers, the plan met with enthusiastic response. The 338 names on the panel include mothers young and old, mothers living and mothers who have passed away. A good many people who were not members of Winfield wrote to ask if they could place the name of their mother on the screen, and this privilege was granted them. The names were hand lettered under the direction of the interior decorator of the church building. In the church office is a bound volume containing the names now appearing on the panel as well as the name of the donor.

At various times during the past year requests have come for the placing of additional names on the screen. As the space was not completely filled, the Board of Stewards decided last night to extend the privilege again as there are a good many mothers in the congregation now who were not here then, and whose names their families would like to place on the panel.

### Space For Only 150 More Names

We find that there is room for just about 150 more names, and it has been decided to take the names in the order they are received until the space limit has been reached.

The cost for each name will be the same as before—\$5.00. The money received will be used toward our Building Debt.

It is suggested that those who desire to honor a mother by placing her name on this roll should send check to the office immediately, being careful to state the full name of the mother and also the name of the relative or friend sending in the name. If in doubt as to whether a prospective name is already on the list, call the church office, 4-1994. Naturally all names must be entered at one time, and all should be in not later than the first Sunday in November.

## "In the Valley of the Shadow"

Sunday morning the pastor is speaking on the resources which Christian faith offers those who face death or the death of a loved one. The choir will sing "Open Our Eyes" and "I Heard a Great Voice."

The pastor hopes that the atmosphere of the service will not be one of sadness, but will reflect the confidence and hope of Christian faith.

## Young People's Evening Services

The Young People's Sunday evening meetings were resumed last Sunday with a splendid attendance and an increased interest. The theme for the evening was "The College Student's Search for Values." Taking part on the program were Jim Major and Misses Margaret Easley, Ada Sue Thomas, and Florence Morris. The general theme will be continued next Sunday evening with an informal discussion on the topic, "Choosing My Campus Activities."

### YOUNG PEOPLE TO COLLEGE

Thirty-eight young people from Winfield are known to be entering our various colleges and universities this month. If there are others, we would be glad to have you phone the church office so we may have a record.

Entering Junior College are Misses Catherine McFarlin, Audrey Thweatt, Ruth Andrews, Betty Hogan, and Tibby McWhirter; Glenn Keaton, Jim Major, and Roland Brickhouse.

The following young people will attend the University of Arkansas: Misses Coy Pearce, Martha Sue Morton, and Lois Hanna; Larry Kelly, David Morton, and Stewart Dabbs.

Those who are entering their first year at other colleges are: Misses Mary Mehaffy, Highland Hall, Hollidays-Burg, Penn.; Florence Morris, State Teacher's College, Conway; Frances Gillespie, College of Industrial Arts, Denton, Texas; Mary Elizabeth Anderson, University of Tennessee, Knoxville, Tenn.; Elizabeth Thomas, Vanderbilt University, Nashville, Tenn.; Margaret Easley, University of Tennessee, Knoxville, Tenn.; Louise Gillespie, University of Texas, Austin; Ellen Hayes, Hendrix College, Conway; Harold Baird, Arkansas A. and M., Monticello; Edwin Ross Hanna, Vanderbilt University, Nashville, Tenn.; Walter Erwin, Arkansas Tech, Russellville; and Gordon Sibeck, Texas A. and M., Austin.

Entering other colleges for second year or later are: Misses Ada Sue Thomas, University of Tennessee, Knoxville; and Charles Hegarty, School of Theology, Southern Methodist University, Dallas; Alfred Bond, Louisiana State University, Baton Rouge; Rhea Denison, State Teacher's College, Conway; Ernest Banzhof, Arkansas A. and M., Monticello; James Thomas, Louisiana Tech, Ruston; David Newbold, Davidson College, Davidson, N. C.; and Hayden Newbold, U. S. Naval Academy, Annapolis.

Paul Hegarty will remain at Cornell University, Ithica, N. Y., where he is working on his Ph.D. and serving as instructor.

Miss Sarah Ostner has been granted a leave of absence from the staff at Little Rock Junior College to attend the University of Missouri at Columbus.

Miss Helen O'Bryan and Mac Isaacs will be students at Draughon's Business College.

### STUDENTS TO BE ENTERTAINED

On Friday evening at eight o'clock at the home of Miss Josephine Rose, 1423 College, the Young People's Department will entertain in honor of the young people who are entering college this month. All members of the Department are extended a cordial invitation to be present.