



Arkansas Methodist

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



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

Volume LV

LITTLE ROCK, ARKANSAS, OCTOBER 8, 1936

No. 41

CHECK AND DOUBLE CHECK

PROHIBITION closed 177,790 saloons, 1,754 breweries and distilleries and nearly all of the drink-cure hospitals.

Repeal opened nearly one-half million saloons and taverns, hundreds of breweries and distilleries and deluged the Keeley institute with patients.

Prohibition decreased consumption of all liquors.

Repeal is increasing liquor consumption nearly thirty per cent a year.

Prohibition, according to the deans of colleges and the principles of high schools, reduced drinking by young people.

Repeal has filled the cocktail rooms and beer joints with youth.

Prohibition increased the consumption of milk.

Repeal has cut the consumption of this essential food.

Prohibition decreased drunkenness.

Repeal has increased drunkenness among men, women, and children.

Shall we keep repeal?—The Voice.

WHAT THIS COUNTRY NEEDS

1. Relief from crime. The greatest relief measure would be the return to their homes of the alien criminals who plague our police courts. We can't send American criminals somewhere else; it is pure folly to continue to struggle with the criminals of other countries, many of whom are illegally in the country.

2. Relief from the burdens of relief. Many of our worthiest citizens are on the relief rolls. Hundreds of thousands of aliens are also on those rolls, eating bread needed by American children. Their own countries should feed them.

3. Relief from unemployment. France permits no alien to hold a job which could be filled by a Frenchman. That is the general European policy. We are the only nincompoops who see our own American boys and girls eating their hearts out for lack of work while thousands of aliens, who defied our laws to enter the country, draw their wages each pay day.

4. Reform of our judicial procedure. Our police systems with all of their faults, could be made efficient almost overnight if our courts were cleaned up. Every lawyer knows this to be true; nearly every lawyer says it privately.

5. Remoralization of the country. Respect for moral standards is fundamental. There can be neither stability nor prosperity without it.—The Voice.

THE USE OF ALCOHOLIC BEVERAGES ENCOURAGED

THE great majority of the people of the United States today are living under conditions that deliberately encourage the use of alcoholic beverages. But not only is it now possible for practically everyone in the United States to drink if he wants to do so. That of itself is bad enough, for it means that there is temptation on every hand. What is worse is that a deliberate effort is being made to change the mere possibility into dire actuality. How much is being spent to make the American nation a drinking nation? The question can hardly be answered exactly, but a competent authority says \$65,000,000 annually. Any one with eyes in his head can see where much of it goes; it goes to newspapers and magazines and billboard companies. It would be tragic enough if the advertising were directed only to grown men. But it is directed to women, and to young people, and even—at least by suggestion—to boys and girls. Liquor

* **THIS I SAY THEN, WALK IN THE** *
* **SPIRIT, AND YE SHALL NOT FULFIL** *
* **THE LUST OF THE FLESH. FOR THE** *
* **FLESH LUSTETH AGAINST THE** *
* **SPIRIT, AND THE SPIRIT AGAINST** *
* **THE FLESH; AND THESE ARE CON-** *
* **TRARY THE ONE TO THE OTHER; SO** *
* **THAT YE CANNOT DO THE THINGS** *
* **THAT YE WOULD. BUT IF YE BE LED** *
* **OF THE SPIRIT, YE ARE NOT UNDER** *
* **THE LAW.—Galatians 5:16:18.** *

knows no logic. Who does not remember how the repealists described the desperate situation respecting drinking among women and young people? We were implored to work for repeal to stave off national ruin. And now some of the very people who talked like that are doing their utmost to persuade these same women and young people that liquor will not hurt them. If it hurt them under prohibition, by what strange process has it now become harmless.—Edwin Lewis in the Church School Magazine.

A LOW APPRAISAL OF MORAL QUALITIES

HOW can a layman testify to full consecration and yet not pay his tithe or give his money for the support of the work of God's kingdom throughout the world? How can a woman testify to being sanctified wholly and yet stir up strife and misunderstanding by a too liberal use of her tongue? How can a preacher pose as a prophet of righteousness and yet ignore his debts, even to the point of ignoring correspondence regarding them? How can a church member refuse support to the church because he does not like the preacher, and then assume a leading part when his man comes into power? How can a church member pray for a worldwide revival in the first part of the service and then "break the net" at the close by leaving while the altar call is being made or indulging in light conversation while souls are struggling at the place of prayer? How can a man profess the grace of a clean heart and yet prate about himself, his numerous friends, his accomplishments, his superior standing in the church or his great abilities of divers kinds? How can a church member or a minister profess to love God with all his heart and yet be inconstant in his attendance upon the services of the house of God and be undependable for any part in the ordinary details which must follow in the business of publishing the gospel to others? How can any man or minister claim to practice the "Golden Rule" and yet write sharp letters about his enemies and competitors and say to and about people things which if true, are neither kind nor necessary to be said? Answering all these questions, and leaving, as we must, the motives which determine destiny with God, I can think only to say, Such people have a low estimate of moral qualities. Let us pray for them.—J. B. Chapman in Herald of Holiness.

AN unfortunate fact in American politics is that the office-seeker is too often judged on his vocal output rather than his office-holding capacities. The voter has never completely learned that campaign promises cost nothing and may be the subject of amazing lapses of memory after the elections. The citizen who wishes to vote intelligently should take the campaign speeches with more than the proverbial grain of salt. He should compare promises with the candidate's past deeds.—Indianapolis Star.

A GREAT FARMING REGION

IT had been many years since I had been in the triangle southeast of Altheimer and Wabba-seka, between Bayou Meto and the Arkansas River; hence I was quite ready to accept an invitation through Rev. C. M. Thompson, beloved superannuate who lives at Bayou Meto, to spend last Sunday at Bayou Meto Church, speaking to the Sunday School and the Young People. Arriving at Pine Bluff at 5:00 a. m., Sunday morning, I was met by Rev. Ira S. Selby, the local preacher who is supplying Swan Lake Circuit, and after breakfast and waiting for his wife, who as a trained nurse was attending a sick woman, was ready, we traveled swiftly in his car through Altheimer and down a highway that had been built on the roadbed of an abandoned branch of the Cotton Belt Railroad. This road is almost perfectly level for 25 or 30 miles. Met at Swan Lake by Mr. George Poole, leader of the young people, and leaving Bro. Selby to fill an appointment at Raydel, I was quickly conveyed to Bayou Meto, beyond the bayou on the edge of Grand Prairie, to the beautiful little church, where I attended a well organized Sunday School of which Mrs. Sollars is the capable superintendent. In the school the temperance lessons were freely discussed, and a few opined that conditions were better than before Repeal of the 18th Amendment, while the majority believed conditions were worse. I followed with a sermon on the prohibition situation, and took subscriptions for the paper and sold several of the Centennial Manuals.

Eating a tastable dinner and supper at the home of the Sollars, I had opportunity to see their great rice farm and the modern machinery now in use which makes it possible to cultivate hundreds of acres with tractors and only three mules, and a few extra mules at thrashing time. The shocks in the rice fields indicate a fine crop, although the quality is a little off on account of excessive drouth. Usually rice fields are irrigated with water pumped from deep wells, but some of these fields near the bayou are irrigated with bayou water pumped into the ditches. At night I had an apparently appreciative audience largely of young people. At the close Bro. Selby picked me up and carried me to the parsonage at Swan Lake, where I slept till 4:00 a. m., and then preacher and wife and a good layman and myself proceeded quickly to Pine Bluff so that I might catch a bus at 6:45 and reach home in time to speak at the meeting of the Little Rock Ministerial Alliance on our "Penal Institutions." The bus was "plumb" full when we left Pine Bluff, but we continued to take on passengers, ten negro men at one place, until the bus was jammed with a mass of variegated humanity, some sitting on the knees of others, some standing and filling the aisle. At one place a 250-pound negro woman had to get off, and the aisle was so crowded that one man had to push and another pull to get her to the door.

Most of the country around Swan Lake is superb cotton land, and, in spite of adverse conditions, some of it is making two bales to the acre. Unfortunately little corn and hay are raised. On account of the fact that many of the people are tenants, church work is difficult. Bro. Selby and wife are doing their best to meet demands, visiting the poor and the sick, and he expects to make a 100% report for the year. Except for lack of sleep, I enjoyed this trip into territory in which I had never had opportunity to preach before. Bro. Thompson is living with his daughter and looks unusually well.—A. C. M.

BEWARE of the imposters of patriotism.—George Washington.

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Personal and Other Items

BISHOP PAUL B. KERN, who has been living at Greensboro, has moved to Durham, N. C.

THE ERIE ANNUAL CONFERENCE of the Methodist Episcopal Church has voted unanimously for the plan of Methodist union.

IN June, 1936, we consumed 10,447,782 gallons of distilled spirits as compared with 8,362,174 gallons in June 1935. The consumption was up more than a million gallons.—The Voice.

GOVERNOR ALLRED and the Democratic platform of Texas are on record as opposing race-track gambling and urging the repeal of the law legalizing it. Will our next Democratic governor and Legislature repeal our nefarious race-track gambling law?

THE Japanese government has decided to ban American and other films portraying protracted kissing scenes. This is the beginning of a campaign of purification of motion pictures which authorities feel have a tendency to degrade the morals of the people, create dangerous thoughts, and misrepresent life. Is Japan to become more decent than America?

THE REVIEW OF REVIEWS, which is probably the fairest of periodicals in its editorial opinions, deserves the hearty support of Christian people because it is taking no whisky and beer advertising. Its fine articles on current issues are always enlightening. The price, too, is reasonable, only \$3.00 a year, or 25 cents a copy. If you wish to subscribe, address the Review of Reviews, New York City.

CENTRAL COLLEGE, the Methodist college at Fayette, Mo., is remembered in the will of the late F. H. Dearing, of De Soto, Mo. On the death of his widow the college is to receive three-tenths of an estate valued at \$800,000. This would approximate \$240,000, the largest single gift the college has ever received. The college this year has enrolled about 600 students, and is in position to refuse to receive students that do not meet certain high requirements. Central is now the leading denominational college of Missouri. It has recently acquired a very valuable scientific library, and a professor of Johns Hopkins University has been added to the faculty because he prefers to teach in a denominational college where he can reconcile science and religion.

THE NORTH CAROLINA CHRISTIAN ADVOCATE, already one of our best Conference organs, announces that this month it will increase the number of its pages from 24 to 32. The Plyler brothers (twins) are reciprocally editors and business managers. We congratulate them on their journalistic success. The two great North Carolina Conferences, with 281,180 members, own a fine building and printing plant at Greensboro, and its business supplements the income of the paper.

THE BOARD OF BISHOPS of the Methodist Episcopal Church, representing 4,000,000 communicants in the United States, plus a natural constituency of perhaps 3,000,000 other persons and 1,000,000 members in forty missionary fields, has announced a new movement among Methodists in this country to be known as the Million Unit Fellowship Movement. *The formal launching of the movement will be accomplished during the week of Tuesday, November 10, to Sunday, November 15.*

FARM AND RANCH, that fine agricultural paper published at Dallas, Texas, in its October 1 number, has a very valuable article on "The Farm Pond and Its Uses." It should be read by every farmer, because "The Farm Pond" offers a solution of some of the farm problems. We suggest that those who would like to have this interesting article send ten cents to the publishers for a copy, or \$1 for a three-year subscription. It will pay every farmer to have this fine journal in his home.

ATTENTION! Preachers, delegates, wives of preachers, visitors, are urged to read the Notice, on page 6, by chairman of Entertainment Committee, at Batesville. It will save him and you much trouble if you will respond as requested. Batesville, as host of North Arkansas Conference this Centennial year, wants to entertain all who have a right to entertainment; but the number expected will be so large that unless visitors co-operate there may be embarrassing moments after you arrive.

THE experience records of the Northwestern National Life Insurance Company, Minneapolis, show that the number of rejections because of overindulgence in alcohol has increased enormously since 1932, especially among applicants under 30. For the year ending April 1, 1932, 17.6 per cent of the rejections for all ages were due to excessive use of alcohol. By 1935, the figure had risen to 22 per cent, and for 1936 it was 23.8 per cent. But for persons under 30 the figure was 11.9 per cent in 1932, 29.7 per cent in 1935, and 33.7 per cent in 1936.

PRINTING PRESS TRANSFORMS THE WORLD

FROM the hour of the invention of printing, books, and not kings, were to rule the world. Weapons forged in the mind, keen-edged, and brighter than a sunbeam, were to supplant the sword and the battle axe." Did we but appreciate the place of the printing press, its output would be used far more effectively in all our church work. We certainly would see that good literature crossed the threshold of every home. Watchful parents who magnify the press by placing good literature in the family can do much to shape and fashion the reading of their children. Keep the Bible and the church paper in full view of the children. Bacon once wrote: "If I might control the literature of the household, I would guarantee the well-being of church and state."—N. C. Christian Advocate.

CIRCULATION REPORT

FOLLOWING are subscriptions recently received: Sherrill, Earle Lewis, 2; Pleasant Plains, M. L. Edgington, 4; Ola, W. A. Patty, 3; Magazine, P. W. Emrah, 1; Helena, J. W. Crichtlow, by Miss Holmstedt, 5; Scranton, Porter Weaver, 2; Fisher Street, Jonesboro, J. L. Pruitt, 100%, 28; Swan Lake, I. S. Selby, by A. C. M., 7; Elmo, T. O. Love, 1; Dierks, R. C. Walsh, 100%, 12; Paris, G. G. Davidson, 5. Those 100% reports look good, and all are appreciated. May the good work continue until every charge in Arkansas has the paper going into every home. It can be done. Why not now?

BOOK REVIEWS

The Colored Situation; by Faye Philip Everett; published by the Meador Publishing Co.; Boston; price \$2.00.

The author of this book is an instructor in the Charles H. Turner School, St. Louis, Missouri. The book is designed especially to help negro youth to understand the problems to be faced in their world, and to guide and help them in the choice of a life-work. A frank facing of the situation to be met and a sane, helpful discussion of the problems, should prove helpful to negro youth and to all serious-minded citizens who wish to deal fairly with all mankind and advance Christ's Kingdom here on earth. The author gives some splendid comments on crime, disease and education. She says, "Crime, like disease and prejudice, is not confined to a special geographical section. Neither, are the effects of crime personal. Instead, society, at large is affected by it, because it cannot be segregated. In view of these facts, it is the paramount civic duty of American society to give each negro child an opportunity to develop his health, morals, skill, cultural taste, mechanical aptitudes, and social intelligence to the highest possible degree. The next duty of society is to give every American citizen an opportunity to earn as well as learn."

Return To Religion; by Henry C. Link, Ph.D.; published by the Macmillan Company, New York; price \$1.75.

Dr. Link has had a wide experience in the practical application of the teachings of Psychology. He says of his own experience: "I have advised hundreds of people, in their quest for happiness, to use their heads less and their feet more." The discussions are clear and practical. The subjects are presented in a popular style, although they are based on the scientific truths set forth by the best psychologists of the day. The author claims that, as the Science of Psychology advances, it more nearly approaches the teachings of the Bible; and, further, he claims that only through these teachings is to be found the solution of the individual and social problems of the present day. Interesting, enlightening and helpful are these pages, if by reading them you are inspired to put their teachings into practice. The author aptly states: "It requires religion, or something higher than the individual or even a society of individuals, to overcome the selfish impulses of the natural man and to lead him to a more successful and fuller life." And again: "I believe in God because I have found that without the belief in some one more important than themselves, people fail to achieve their own potential importance."

The Great Galilean Returns; by Henry Kendall Booth; published by Charles Scribner's Sons, New York; price \$2.00.

This is a survey of the eclipse and rediscovery of Jesus' gospel of the Kingdom. The subject is clearly presented. The author claims that through nineteen hundred years the Kingdom gospel of Jesus was gradually forgotten and lost or eclipsed through Dogmatism, Otherworldliness, Ecclesiasticism, Capitalism, Industrialism, and Nationalism. To the spirit of research and a renewed study of the Bible, he gives the credit for the rediscovery of the real Jesus and his dynamic gospel of the Kingdom. Through these Bible studies we get, not only a biography of the unique personality of the Great Galilean, but a true revelation of His convictions and purposes. The author says: "So thorough and complete has been that study that men are now given a clear picture of Jesus in the setting of his times, a masterful figure dominating a confused and clamorous era strangely like our own, and with a message which is disturbingly contemporaneous in its meanings and implications." In conclusion he says: "So out of the mists that have so long obscured Him, we today once more suddenly behold the Eternal Christ standing by the shore of life's restless sea, summoning us out of our lethargy or doubt to work with new enthusiasm for a better world. And that return of the Great Galilean may well mark the dawn of a new day for humanity's fall again upon our ears—'The Kingdom of God is at hand!'"

OUR FATHER

Our Father freely gives us many things,
And answers every faithful, heartfelt
prayer.

We may not always get what we re-
quest;

But yet, indeed, we feel His loving care.

He sends us many blessings every day,
And wants us to be good and very kind.
I know that as the Father of us all,
He is the best that we could ever find.

—Coralene Parker Pugh.

Portland, Ark.

"LOVEST THOU ME MORE
THAN THESE?"

In "the Upper Room" for August 27, 1936, is quoted the question, according to Weymouth's translation, "Do you love me more than these others do?" This is the meaning given by perhaps all modern versions of the famous question to Peter at the lake, which appears in the King James and the American versions, "Lovest thou me more than these?"

One's misgivings as to the correctness of this translation is aroused when it is asserted on that same page in *The Upper Room*, "Out of a great heart Peter answered in the affirmative." It certainly would ill-become Peter, having just learned some recent lessons in humility, to make a superlative claim for himself as compared with the other disciples. A negative reply would have been more in keeping with a humble spirit, and with the expectation of his Master. Rather Peter, without thought of comparison, humbly but positively reasserted his love for his Lord.

Weymouth's translation is doubtless based upon the fact that Peter had made a boast the night of the betrayal, "If all shall be offended in Thee, I will never be offended . . . even if I must die with Thee, yet will I not deny Thee." And yet in spite of his vehement assurance Peter had denied his Lord. Therefore it is felt that Jesus thought the time opportune to remind Peter of his weakness and danger, even to the point of comparison with the other disciples. But this interpretation overlooks the fact that it is expressly stated in the same connection, "Likewise also said all the disciples." Peter was but the mouthpiece of an overconfident spirit in all the disciples.

In the light of the tragic background and in the imperative need of a new call to service, this interpretation seems superficial and even trivial. It was no longer a question of personal comparison or contrast in a group all of whom were unworthy and inadequate to the task. Jesus was not looking back to personal delinquencies but forward to the program of saving the world. "More than these" surely could not refer to the other disciples. Had Jesus nothing more inspiring to offer to Peter than a dejected group of discouraged companions of whose shortcomings and lack of faith each was painfully conscious? Jesus would not only confirm and strengthen Peter but the other disciples as well, and recommitment to their great task, equipped with deepened humility and unconquerable love, love supreme for him beyond all compare, and with that love their task—"feed my sheep"—"feed my lambs." Not to Peter alone, but in the person of Peter to every disciple present, was this new dedication made and this new task given.

Let us remember that only the day before Peter had said to the other disciples, "I go a-fishing," and that they had said, "We also go with

thee." This was not just to while away a night—it was rather a return, till further light should dawn, to their old life on the lake. They were now without a leader and without program, and they must live. The Great Commission had not yet been given nor had they the dynamic of Pentecost. The personal and inspirational presence of Jesus had been withdrawn. In that negative hour, the fateful balance between their imperative needs and their visions and dreams, their old occupation thrust itself upon their absorbing thought. With the future to them unknown, might not their return to the lake become permanent, had not in that crisis hour Jesus appeared?

Peter had led the movement back to their boats and nets. A new call to service was imperative. It was but natural that Jesus should single out Peter, not that he needed reminding of his weakness, but that through him, their natural, even if impulsive, leader, he might recommitment his followers. "Simon, son of Jonas, lovest thou me more than these?" Jesus must have waved his hand toward the boats and nets and fish. You cannot become fishers of men or carry out my program of world redemption unless love for me is supreme, thrice emphasized. His meaning can only be, "Lovest thou me more than these things?" Your task is not a livelihood, but at any cost to feed my sheep and lambs. Responding to the new call to service, leaving "these things" forever behind, that was their last night on the lake. Peter and the rest henceforth gave their love and their lives without reserve in service and sacrifice. Love was their inspiration, and "Whatsoever I have commanded you" their program and their task.

Does the Greek allow this manifest interpretation? In my judgment it compels it. If "these" refers to the disciples, why is not the word in the nominative case, the subject of a verb understood? Rather it is in the genitive case, which the Greek "more than" requires.

If this is not correct, let some Biblical scholar set us all right.—Chas. Franklin.

Some Early Prayer and
Fasting

I was seventeen when I started to college. Not that I was prepared from a scholastic point of view, but because I had exhausted the resources of the little local school, and was looking for more advanced training.

My father was not enthusiastic about what a college could do for a person, and rather drily suggested that a bit more application to pitchforks and plow handles would get me farther in life. But he did not forbid me to go, only frankly declared that he had no money to put into such a senseless plan. Mother, on the contrary, urged me on, and having a few dollars which had come to her in her own right, and which she saved with downright New England frugality, she doled me out some.

Father, however, prayed earnestly for me at the family altar the morning I left. He begged the Lord to save me from "intellectual pride." It was many years afterward that I sensed what he meant. At the time I was a bit peeved over his petition, but in later years came

to believe that it was a very sensible one. Mother followed me to the road out in front of the house, and stood waving her hand to me, with her gray hair blowing in the breeze.

I had carefully counted out my money, and had each necessary item planned for, but for some reason I counted too close on my railroad fare, and could only buy a ticket within fifteen miles of the town where the State University was situated, without invading my other financial reserves, and consequently I left the train at that point and walked the rest of the way.

A cheap room was easily found, and some "down wood" along the Missouri River secured for fuel. The least expensive place to board was at the University boarding hall. The food was good and palatable, but a bit short of the desires of a hungry farm boy. My books and University fees ate into my small hoard, and just before Christmas I gave up all thought of a visit home, and realizing that my cash was dwindling, resolved to pay my board bill at the hall in advance till the end of the college year, lest I might spend it for other things, and then owe for my board.

The last day of school, before Christmas holidays set in, I went to the woman who operated the college dining hall, and paid her all the money I had, receiving credit for boarding privileges till the end of the spring term. She seemed glad, and I was happy to think that I had a place to eat till school was out. But—

To my amazement next morning, I found that the boarding hall mistress had decided to take a Christmas vacation till the opening of the winter term, and had closed the hall for two weeks. There I was, a green country boy, away from home for the first time, with no money and no place to eat. This under the circumstances, was to me little short of a tragedy.

Of course, I know now what I should have done, one's hindsight is always so much better than one's foresight. And I admit that it is a distinct reflection on my lack of resourcefulness not to have thought of it then. I knew several very kind, and interested church people, who would have helped me out with food in a temporary way, if I had only made my wants known to them. But I had been reared never to be under unnecessary obligations to anyone; Mother had drilled a perfect hatred of her quaternion of "enemies" into my being. These were Dirt, Debt, Doubt and the Devil. Here I was faced with the necessity of securing something to eat, for two weeks, and not a cent of money in my pocket; and I surely thought it would ruin my character and career forever to run in debt.

I was then a professing Christian, indeed, I had served in the little local church at home as a Sunday school teacher. I had my spiritual ups and downs, but was on conscious terms of favor with the Lord, for the most part. You may be sure I did some earnest praying, as I walked back from the hall. I was already keenly hungry. My stomach was empty, as well as my purse. As I passed the bakery my mouth watered at sight of the baked goods for sale. My internal machinery growled like a dog under the porch.

The only thing that I knew of to do, was to hunt for some work that

I could get money for, and thus buy myself something to eat. It never occurred to me to wire home, or hunt up Uncle Sam. Urged by a desperately gaunt feeling, I set out, praying as I went. I asked for work at each printing office—I had learned to set type—but they were not in need. I tried every store in town, but to no avail. I walked several miles in the country, and tried several farmers—nothing doing. It was winter, they needed no help. By this time it was afternoon, and I felt too famished hardly to walk. But there was no use stopping. To sit down and do nothing was no way to get something to fill the aching void that I carried with me. By dint of drinking copiously of water, I kept the hunger pains down enough so that I finally finished the day canvassing for something to do from house to house and came back to my room after dark. I received no word of encouragement.

As I walked the streets that evening of that little South Dakota town, a desperately hungry country boy, I passed several homes where the lamps were lighted, the curtains undrawn, and I could see the table set with good things to eat, and the family gathered about enjoying the good food provided. I stopped outside of one such home, and gave vent to my homesickness, my famished feelings of hunger and my sense of disappointment at my failure to find anything to do, and wept some bitter tears.

I had pledged myself that I would read so many chapters of Caesar during the vacation, and despite my hunger and my sense of loneliness. I faithfully kept that promise alone there in my room. I also read some verses in the Bible, one of which I speculated over a bit in a dumb way. It read, "For we know that all things work together for good to them that love God." I couldn't fathom its meaning. I also tried again to pray, but was too weak, numb and senseless to make much headway. Finally I repeated the Lord's Prayer, and found blessed and somewhat strange comfort in the petition, "Give us this day our daily bread." I fell asleep wondering where my portion of that provision was.

Starting early in the morning, with a constant prayer for help on my lips, I spent a second day looking for work, as fruitlessly as the first. It also blew up cold, for it was in December, and I shivered with emptiness, chill, profound discouragement and desolation. My faith was in total eclipse. A second night I read my Caesar, and some more verses in the Bible, one of which said, "Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me." Before falling asleep I was able to pray with a tiny bit of faith. I even thanked the Lord for the experience that I was passing through, and mustered enough faith to claim a job for the coming day. Both my courage and my faith had ebbed some more by daylight, but I heated some water, and filled my poor, aching, empty stomach with a quart of warm water, got on my knees and begged the Lord to show me what He was endeavoring to teach me by this experience, and finally got quite happy trusting Him. I then sallied forth for the third day.

I had not gone far before a gracious sense of exhilaration began gradually to possess me. There was nothing of a physical nature that could have had this effect, for the

warm water with which I had deceived my stomach soon lost its deception and there was nothing there but an aching, painful emptiness. But the exhilaration persisted, and intensified. I felt like singing. I sensed its spiritual import, and all of my disappointment, down-in-the-mouth feeling, hard luck, "forgotten man" complex left me. Indeed, as I knocked at door after door, and found nothing to do, I began actually to be happy; I praised the Lord under my breath.

One place they were just preparing breakfast. The smell of frying sausages burst through the door as a woman answered my knock. As it struck my nostrils, my whole internal being rose up and begged for something to eat. I leaned against the side of the house from sheer weakness. "Have you any work that I can get to do?" I asked. "Any chores, rugs to beat, wood to split?" "No," the woman answered, holding a big two-tined fork in her hand that dripped with sausage fat, and exhaled its fragrance. For an insane minute, I had it on my tongue's end to beg her to give me one of those sizzling pieces of home-made sausage that I could see spitting their juiciness over the edge of the huge frying pan.

But something stopped me, and I turned away, as she shut the door, and walked dizzily off the premises. Something whispered, "Your job is coming pretty soon, now." My exhilaration returned, and I even thanked the Lord for the job and the food He was about to give me.

In spite of all my faith and effort, however, noon came and nothing had been found yet. One o'clock and then two, arrived, and while hope still burned brightly, and my spiritual joy was unabated, I was getting so tired and exhausted that I could scarce drag one foot after the other.

At half past two, I came to the Widow Austin's place, a big, fine home on the edge of town. She had a great pile of cottonwood logs in the back yard, sawed into stove-wood lengths, but not yet split. As soon as I saw them, faith whispered, "There's your job!" The aged lady herself came to the door. "You want someone to split those logs, do you not?" I asked her, pointing to them. "I surely do," she replied. "I have been trying for a week to get someone; you can begin at once. As soon as you split an armful, carry some into the kitchen, the cook is just out of wood." Amen. This was comfort, indeed!

I was almost too numb, cold, diz-

Woman's Missionary Department

MRS. A. C. MILLAR, Editor

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

EXECUTIVE MEETING

The fall executive session of the Little Rock Conference Woman's Missionary Society was held at the Hotel Marion, in Little Rock, Sept. 24. Mrs. J. M. Stinson presided.

The meeting opened with silent prayer, closed by Mrs. Stinson.

The following officers and secretaries were present: Mrs. J. M. Stinson, Mrs. L. K. McKinney, Mrs. H. K. Wade, Mrs. Walter Ryland, Mrs. Jessie H. Smith, Mrs. H. B. Vaught, Mrs. Fred R. Harrison, Mrs. B. J. Reaves, Mrs. Tom McLean, Mrs. O. A. Graves, Mrs. E. G. Sponenbarger, Miss Julia Reed, Mrs. J. M. Workman, Mrs. T. E. Benton, Mrs. V. O. Buck, Mrs. C. L. O'Daniel, Mrs. Rachel Jordon, Mrs. Henry Knight.

Mrs. Stinson called attention to the goals for the year and appointed the following committee, to report on things yet to be stressed to attain the goals set by Council, Mrs. H. K. Wade, Mrs. B. J. Reaves, and Mrs. Walter Ryland.

The Recording Secretary reported that the minutes had been gotten out as promptly as possible and explained the increase in cost.

The Conference Secretary, Mrs. Wade, told of plans by the Bishops for the on-going of the Missionary Enterprise, outlined in a meeting of the General Board of Missions, recently held in Nashville. She stated that Miss Thelma Fish is attending Scarritt on one of our scholarships, and another prospective candidate for scholarship is securing her business experience, and hopes to enter Scarritt next fall.

Mrs. C. A. Evans will receive re-

zy and empty to swing an ax, but my heart was singing for joy, and my exhilaration of spirit seemed about ready to burst all reasonable bounds. Soon I loaded my arms and entered the kitchen. No little modern electric plate, installed in a two-by-four closet was Widow Austin's kitchen, but a great, roomy, high ceilinged affair with a huge range glowing with heat, and a big teakettle merrily spouting steam. The wood-box was itself a small bin. When I entered the "hired girl" was frying doughnuts. Not the little round "sinkers" with a hole in them of today, but a great twisted piece of brown dough dripping with fat from the savory kettle. I fairly fainted at the sight and the smell; my head swam. "Take one," she said, shoving a milkpan piled high with them, across the table toward me. She must have noted my desperately hungry dive toward that pan. "Take all you want—here," and she forked four of the enormous things into a smaller pan, and handed it to me. I had one in my hand, and four in the pan.

I worked there splitting wood for two weeks for fifty cents a day and my board. I kept that hired girl's wood-box piled high with wood every day, and many were the pieces of pie, cake, doughnuts and chicken giblets that wound their way to the woodyard between meals.—Supt. Morrison in Herald of Holiness.

ports for the Arkadelphia District for third quarter.

Attention was called to a letter from Miss Lucy Wade, in the Arkansas Methodist for Sept. 24, which may be used as program material.

Motion prevailed that the Annual Meeting be held April 13-15, 1937, in order to secure Mrs. Helen Bourne, as honor guest.

The Vice President, Mrs. McKinney, had no report.

The Treasurer, Mrs. Smith, reported having received on the budget, \$8,303.95 for the first two quarters. \$7,500 has been sent to Council on the pledge of \$17,000.

The Conference Secretary was asked to send a note of appreciation to the Elizabeth Rempel Bible Class of the First Church, Little Rock, for the money contributed by them for the support of a Bible woman, honoring the memory of Mrs. H. L. Rempel.

Motion prevailed that the Treasurer transfer \$7,600 of the Conference Endowment Funds from the savings accounts bearing 2% interest, to Federal Savings and Loan Associations, to draw 4% interest.

Mrs. Vaught gave an enthusiastic report of the Young Women's Circles, and reported three new groups organized.

Secretary of Children's Work, Mrs. Harrison, reported reports received from 64 Primary and Junior Divisions on the Spring Study of Mexico.

She urged that Children's work be reported, and stated that the fall study will be similar to that of the adult, on a better understanding of the negro.

Mrs. B. J. Reaves, Supt. of Christian Social Relations, gave a splendid talk on the School for Christian Living, recently held at Scarritt, and expressed her thanks to the women for sending her. World Peace, Lynching and the Domestic Servant problem were among topics under discussion. Mrs. Reaves reported literature sent to 170 auxiliaries, 75 of which reported last quarter.

Mrs. Graves, Supt. of Supplies, stated that she is in touch with all the auxiliaries, and urged that regular supply work be done each quarter and reported to her.

The noon-day devotional was led by Miss Julia Reed, new rural worker on the Camden District. Miss Reed, who spent eight years in Cuba, replaces Miss Louise Law, who was called home on account of the serious illness of her mother.

Miss Reed's inspiring message on the "Responsibility of Leadership" was based on the verse, "I am the Vine, Ye are the branches." Consecration, enthusiasm, optimism, and the ability to make friendly contacts are necessary requisites for the successful leader. Miss Reed used as her closing prayer the beautiful poem, "We would be true."

Adjourned for lunch.

Mrs. McKinney opened the afternoon session with prayer.

Mrs. Sponenbarger reported all literature received and mailed, and a gratifying number of reports received for the first two quarters.

Mrs. McLean, Superintendent of Mission Study, told of the inspiring School of Missions held at Mount Sequoyah, and reported splendid coaching days being held in all of the districts on the fall study, "A Better Inter-racial Understanding."

Mrs. McKinney called attention to the resolutions passed at the annual meeting on the "Status of Women,"

and urged that this matter be presented at District meetings.

Mrs. Workman, Chairman of the Spiritual Life and Message, stated that she and the members of her committee, Mrs. Briant and Mrs. Steel, had given the devotionals at the Coaching Days. She urged that the women make the Week of Prayer this year a week of deeper consecration and self-denial than ever before. The Spiritual Life Leader of the Auxiliary is expected to assume responsibility for the program and promotion of the Week of Prayer.

A key woman will be appointed in each District to assist the Spiritual Life Committee in strengthening the groups in the Auxiliaries.

Mrs. Workman gave from the School of Christian Living at Scarritt many helpful thoughts on the deepening of our spiritual lives.

Encouraging reports were given by the District Secretaries, and the following dates were set for the District meetings:

Arkadelphia District, at First Church, Hot Springs, Oct. 23.

Camden District, at El Dorado, Oct. 21.

Little Rock District, at Carlisle, Oct. 22.

Monticello District, at Portland, Oct. 20.

Pine Bluff District, at Sheridan, Oct. 14.

Prescott District, at Nashville, Oct. 8.

Texarkana District, at Texarkana, Oct. 29.

The Findings Committee reported that finances, membership, Week of Prayer, and the completion of the work laid down by Council should be stressed during the Fourth Quarter.

Mrs. Workman led the afternoon devotional period on the Inner Life of Jesus, and closed the worship period with prayer.—Mrs. Walter Ryland, Recording Secretary.

PARKIN AUXILIARY

We have had very good attendance at all of our meetings all last month. We serve the Rotary Club once each month, which always gives us money on hand. We also have a refreshment fund which helps too. We have maintained this fund since the World War. Every little bit helps when it is steady income.

We have had our parsonage redecorated all over inside and some needed repairs done and will paint the porches. We have paid \$40.00 on this bill and kept up with our small obligations right along. We hope the winter will keep us briskly forging ahead.

There were seven who attended

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the Zone meeting in West Memphis, Sept. 30. It was a good meeting and had a good attendance. The West Memphis church is a thriving one, and the ladies proved to be good hostesses.—Mrs. W. C. Drummond.

STRONG AUXILIARY

The Missionary Society of Strong met Monday afternoon at the home of Mrs. Reedy with Mrs. Turberville as co-hostess. Nineteen members were present. "Community Evangelism" was the subject for the program with Mrs. Fike as leader. Devotional was given by Mrs. Pagan from John 15:1-10, followed with sentence prayers. Others taking part on program were: Mesdames Barton, Gibson, Thompson, McClen-don and Herring. Plans were made to observe "Homecoming Day" the fourth Sunday in October. Committees were appointed for various tasks. A free-will offering was collected. We have completed a course in "Stewardship," taught by Mrs. P. C. Burgess, which was very interesting. The meeting was closed with prayer by Mrs. Thompson after which refreshments were served by the hostesses.

HARRISBURG AUXILIARY

Harrisburg Missionary Society reports regular meetings in spite of the intense heat with fine attendance and good interest. We were represented at the Prayer Retreat held in Conway and as a result have organized four Spiritual Life groups in our Society. That we feel will be of great benefit spiritually to both our church and society. All pledges have been paid promptly, and we are entirely out of debt. With a small balance on hand we sent birthday cake and card shower to an invalid member; also a lovely floral for an aunt of two of our members who had been a member of our society for years. We have an increase in World Outlook subscriptions this quarter. Sent \$1.00 on typewriter for Miss McCain, also helped in Life Membership for Mrs. Crichlow. Have planned a steamer letter for Miss Martin. It is not all work, however. We have good times at the social meetings. The picnic held at the parsonage was a very enjoyable affair and well attended. The auction sales held by the Circles create a diversion as well as bring in a goodly sum.—Supt. of Publicity.

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Christian Education

EDUCATIONAL EMPHASIS AT ROGERS

Beginning Wednesday evening, Sept. 16, and extending through Friday evening, Sept. 25, Central Church, Rogers, enjoyed the advantages of ten days special educational emphasis.

Fourteen of our leaders attended the Stewards Institute which was held at Bentonville for three nights. Dr. G. L. Morelock made a splendid contribution to our District and we feel that our church got its share of the inspiration and instruction.

On Sunday afternoon, September 20, our Christian Workers' Training School began. The classes continued through Friday night. We had an average attendance of 26. Fourteen long course credits were issued to members of the Rogers church. At two of the class sessions, Brother Bolin of Springdale and Brother Shelby of Pea Ridge were present, together with representatives of their churches. The course taught was "The Church Facing the Alcohol Problem". The writer was impressed both with the course and with the able and effective manner in which Brother Brumley presented the work. Brother Brumley also met with workers in our Divisions of the church and gave invaluable suggestions in the matter of outlining our program and organization for the Church School year.

On Sunday night, September 20, in our church, Dr. A. M. Harding of the faculty of the University of Arkansas, gave his illustrated lecture on Astronomy, "Glimpses of Other Worlds". In spite of rainy weather, between 350 and 400 members and friends, old and young, witnessed this religiously educational presentation. Rogers expects to report "in full" again this year at the Annual Conference in spite of the fact that a recent Government chart shows this section "quiet" compared with "good and fair" for other sections in the state.—Connor Morehead, P. C.

SOUTHERN METHODIST UNIVERSITY NOTES

The largest enrollment since 1931 (over two hundred more than last year), the construction of the new library about to begin, a strengthened scholarship by the addition of new professors, and a richer spirit are facts which indicate that Southern Methodist University had an unusual opening.

The Divinity School has an increase of 21 per cent in enrollment over last year with a 50 per cent increase in the number of first year men. There are nine from Missouri and some twelve from Oklahoma. Eleven states are represented. Our friend, Shamada, from Japan is still with us; there are two other foreign students expected to come. The Methodist Churches North and South and the Presbyterian denominations are represented in the student body.

Taking Dr. Bradfield's place as Lehman Professor of Christian Doctrine, is J. T. Carlyon, formerly of Iliff School of Theology at Denver. He has received the A.B. and D.D. degrees from Missouri Wesleyan, the S.T.B. from Boston, the A.M. and Th.M. from Harvard, and the Ph.D. from Chicago. He has been prominent not only in school but church and conference affairs.

The other new divinity professor,

is William Henry Bernhardt, A.B. from Nebraska Wesleyan, B.D. from Garrett, M.A. from Northwestern, and Ph. D. from Chicago. A member of the Nebraska Conference, he has been both pastor and author.

Dean Hawk and President Selcman are visiting all Annual Conferences west of the Mississippi.—Alonzo Monk Bryan.

THE HARVARD TERCENTENARY

By President J. H. Reynolds.

The Harvard Tercentenary, culminating September 16-18, was easily the most notable and spectacular academic event in the history of America and possibly of the world. On this occasion Harvard celebrated her three hundredth birthday and the beginning of higher education in the United States. As the wealthiest university of the world and the oldest in America, Harvard was in position to make it a world academic occasion. Cambridge University in England is the spiritual foster-mother of Harvard, and, through Oxford, Harvard traces her academic origin even back to the University of Paris. Harvard now has larger resources than both ancient English universities — Cambridge and Oxford.

There were forty nations represented in the Tercentenary. Of the 550 delegates, 300 represented colleges and universities in America and the other represented universities and learned societies in Europe and the Orient.

Harvard alumni living within fifteen miles of the University had the delegates as their personal guests in their homes and entertained them royally. They provided lodging and meals, and a private car with driver for each guest. I had as my host, Mr. and Mrs. Wrenn, living at Dedham, twelve miles out in a beautiful suburban estate. They furnished me with a suite of four rooms, including bath, a Packard car and a good driver throughout the time that I was a guest.

The organization was complete. Under the leadership of an able Harvard man, a committee for months worked out all the details for the celebration. Competent guides were all about the University grounds and buildings to show people around. A considerable body of literature printed in advance of the celebration gave full information about the history of the University, and detailed information about the celebration.

The University committee prescribed the dress for all occasions. For strictly academic affairs, academic gowns were used; for a few evening affairs, full evening dress;

and for other occasions, either morning dress or informal citizen's clothes.

The celebration began on Wednesday, the 16th, with a formal reception of delegates in Sanders Theatre. Delegates were robed in an adjoining building, were formed in line on the basis of age of the college or university represented, and marched in full academic regalia into the theatre where each delegate was officially announced with the institution represented as he was introduced to the president of the University by the University marshal. After this ceremony, the president gave an address of welcome, and to this, one of the delegates made reply.

The University of Cairo, Egypt, founded in 970, was the oldest, and therefore her delegate was Number One. European and Oriental universities were among the first delegates to be received because of the age of many of the institutions. This orderly procedure was carried out in all formal affairs, including dinners provided by the University. There was no confusion, because each delegate was furnished with full information concerning his dress and place.

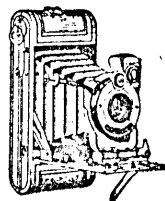
The academic costumes of foreign delegates added much to the spectacular character of the procession. They differed in color materially from the American costumes. The colors of academic gowns represented academic traditions of a thousand years. The headgear revealed the ceremonial wear of a score of nations for centuries. By contrast with the gorgeous trappings of the foreign doctors was the severely plain gown of the President of Harvard. Here was the green embroidered uniform of the French Academy with sword and plumed chapeau. There was the Italian with odd cap topped with green tufts reminding of the Renaissance. Even Harvard was punctilious in preserving some old traditions. The Governor of Massachusetts was escorted to Harvard's gate by lancers with red coats and Polish helmets. The sheriff of Middlesex called the meeting to order.

A notable Thanksgiving and Remembrance service was held in the Memorial Church on the morning of the second day.

All delegates were impressed with the large place of Harvard alumni in the life of the college. Three important hours were assigned them on the program. The meeting of the Associated Harvard Clubs in the Tercentenary Theatre at 11:00 o'clock on the second day was significant. The alumni had complete

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charge of the program, and it was revealing as indicating the organization and functioning of the alumni. On the third day, in the afternoon, the Alumni Association had its formal meeting in the Sanders Theatre. It was scheduled to be in the Tercentenary Theatre, but rain made it impossible. Its noteworthy character was increased by the fact that President Roosevelt was the speaker of the occasion.

The Harvard Yard is famous, a vacant space in the middle of the grounds, surrounded by imposing academic buildings. This was designated as the Tercentenary Theatre. Against the Chapel was erected a platform seating some 2,000 people and occupied by delegates and distinguished guests. Radiating from this were rows of seats sufficient to accommodate some 15,000. An aisle extended from this platform to Widener Library, across the Yard. Three important events were scheduled for this Theatre, namely, the Associated Alumni meeting, the Alumni Association meeting, and the great culminating event on the last day in which honorary degrees were conferred and other formal addresses were given.

From 10:00 o'clock to 1:00 o'clock on Friday, in the Tercentenary Theatre, was held the great central event of the celebration. The delegates robed in the Library and marched across the Yard in aca-

demical regalia and took their seats on the platform. The alumni, perhaps 7,000 or more, took their seats in the Yard in seats specially reserved for them by classes. Each class had a marshal who wore a morning dress and top hat, and guided his class to its place. Some of the leading men of the nation acted as marshals, including Charles Francis Adams and Winthrop Aldrich, the head of the Chase National Bank, whose sister married John D. Rockefeller, Jr. Many distinguished guests sat on the platform, including President Roosevelt, some ambassadors, and distinguished scholars who received their honorary degrees. The recession was equally spectacular. A drizzling rain marred the ceremonies, though nobody seems to have left. Even President Roosevelt declined an umbrella as a protection.

The chief features of this notable program included the reading of a poem inspired by this occasion by the Poet Laureate of England, John Masfield, an address of welcome by the Governor of Massachusetts, an address by the president of the University to the representatives of Cambridge, Oxford and Paris, recognizing them as the academic ancestors of Harvard; the broadcasting of a brief part of the service held in Southwark Cathedral, England, in honor of John Harvard, a native of that borough; the oration of President James B. Conant of Harvard; a salutatory oration in Latin by the University of Paris; and the conferring of sixty-two honorary degrees on as many distinguished scholars from both Europe and America. These included scholars in America, England, France, Italy, Germany and Japan.

The outstanding addresses of the celebration were by President Conant of Harvard and by President Roosevelt. The central theme of both addresses was the same—academic freedom and independence in research. The address of President Roosevelt, like that of President Conant, was a classic. It showed a keen appreciation of the psychology of the occasion and he emphasized, even as strongly as President Conant, scholarship, original research, and the contributions to existing knowledge as functions of the University. President Conant warned against the wave of anti-intellectual movement over the world, referring especially to interference with freedom in European universities. Both emphasized the need of faith in reason and the great service to the nation of thorough scholarship and independent thinking fostered by the University. President Roosevelt gave special emphasis to the need of tolerance on the part of the public and of trained scholars.

Dr. Conant was recently elevated to the presidency from the department of chemistry. He is a distinguished chemist. While he is not an orator, he shows a clear grasp of the problems of the University, and has stepped into a place of real educational leadership.

The significance of the Tercentenary is the emphasis placed upon scholarship and freedom at this time in the world's history when there is such a strong current of regimentation and of interference by the state in the work of colleges and universities. This emphasis was heard by the representatives of all the great colleges and universities of the world.

Two institutions in Arkansas were invited, Hendrix and the University.

CHURCH NEWS

A DAY OF PRAYER AND FASTING

It has been suggested that Friday, October 23, be a day of prayer and fasting that the Centennial session of our North Arkansas Conference may be a session of great grace to all who attend. Let each congregation assemble at its usual place of worship and spend from twelve noon to one p. m. in prayer, refraining from eating the noon meal. This session of the Conference ought to mark an epoch in our Conference. We should enter upon the new Century with new power for greater service. This is a request from the Committee on Evangelism and the Board of Missions.—O. E. Goddard, C. N. Guice.

NORTH ARKANSAS CONFERENCE NOTICE

The Board of Missions will meet October 28 at 2:00 p. m. in the First Baptist church. All the Boards Committees, and Commissions will meet in the First Baptist church at such time as the Chairmen of the Boards may set. The one exception is the Board of Christian Education which will meet in the home of Mr. C. D. Metcalf. The book display will also be in the First Baptist church. For reasons which are good and which can be explained when the Conference assembles, these meetings have been placed in the First Baptist church. The Conference sessions will be held in the First Methodist church. The statistical secretary's book will be in the First Methodist church, as also will be the book of the Secretary of the Conference.—O. E. Goddard.

NORTH ARKANSAS CONFERENCE AT BATESVILLE

Members, Delegates and Others Invited: Having extended a special invitation to the wives of all active preachers to accept our hospitality during the coming session of Conference beginning Wednesday night, the 28th, we are disappointed that so few have responded as requested. The entertainment is based on your immediate response and in any event not later than October 10. But that did not mean to wait until the 10th if you can possibly avoid it, for we are expecting to have homes assigned to all some time before Conference begins, and will not be expecting requests for entertainment after arrival here.

Will it be asking too much of all of you, members, delegates and wives of active preachers, to send us a postal card (This is preferred rather than letter for convenience in filing) when you expect to arrive and in what manner—by auto or by train. This is asked mainly for this reason: Since the opening service is Wednesday night we take it that many will come by train to Newport on afternoon train, the connection being immediate for Batesville only by bus. If no extra transportation is arranged some will likely have to stay over in Newport Wednesday night. To secure extra transportation from Newport, the Missouri Pacific railroad desires to know how many will desire it. We therefore have to have this advice from you, as we have no means of knowing how many will come that way. Also we desire to know those who expect to come down the White River Railway Division from the Northwest, which

arrives at 6:20 p. m. And those driving by auto we kindly request you to arrange to arrive in daylight so that you may be placed with friends desiring to entertain you before the evening service or later hour.

You would be surprised at the very few responses we have to date. By setting the outside date to inform us at October 10, we did not mean for you to wait until then to do so. Let us know NOW so we can be working to place you all in the best way possible. We want to give you a real hearty wholesome welcome and ask your (all of you) co-operation as requested above and, then, when you do arrive on Wednesday afternoon (except some committeemen who will come Wednesday morning) with assignments already made, we will all be happier and better prepared to celebrate together this Centennial Session of our Conference.

You will do it NOW, we know, unless you fail to read your Methodist or haven't the penny to get a postcard. We are expecting all of you this year, but please give us this desired help to make it most pleasant for you. Thanks.—C. D. Metcalf, Chairman of Committee, Batesville, Ark.

HICKORY PLAINS NEWS

Hickory Plains Church is still on the job, but the correspondent has been on the sick list, which explains why you haven't heard from her. The past week has been a busy one for the pastor and his wife. Wednesday night the Intermediates met at the parsonage and enjoyed a social hour or two with the pastor and wife, and the new superintendent of their division, Mrs. Elva Carlisle. They elected Emma Lou Speight, President; Vernon Parks, Vice President; Edward Norman, Secretary, and Zola Pearl Johnson, Treasurer. The necessary committees were se-

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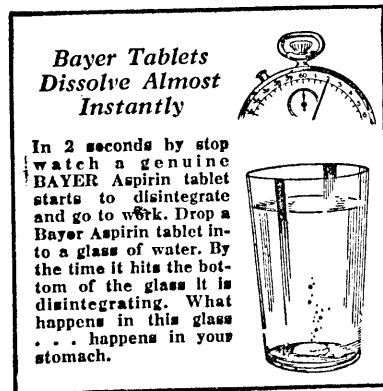
Adlerika acts on BOTH upper and lower bowels while ordinary laxatives act on the lower bowel only. Adlerika gives your system a thorough cleansing, bringing out old, poisonous matter that you would not believe was in your system and that has been causing gas pains, sour stomach, nervousness and headaches for months.

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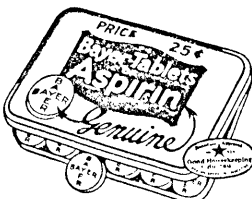
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LOOK FOR THE BAYER CROSS

lected. After enjoying a number of games, they adjourned to meet Sunday evening with their counselor to render the first program of the new year.

Thursday night was adult night at the parsonage with pot-luck supper. After a jolly social hour, when all present enjoyed themselves, and the pastor really kept everyone entertained. We sang and had prayer by the General Superintendent and went into the organization of a Wesley Fellowship Group for the Sunday night session. The plan is for the two League classes to use the Sunday School rooms and the Brotherhood class to meet in the auditorium for their services each Sunday night. H. B. Carlisle, Supt. of Adult Division, was elected President; Mrs. D. N. Speight, Secretary; Mrs. Leo Rogers, Treasurer. Present: J. M. Jackson, Mrs. H. B. Carlisle, Mr. and Mrs. Granville Carlisle, Mr. and Mrs. F. O. Norman, Mr. and Mrs. John Norman, Mr. and Mrs. Jimmy Brown, Mr. and Mrs. D. N. Speight, Mrs. Leo Rogers, Mrs. Nellie Carlisle and Curt Smith.

Everyone is invited to come and be one with us at these Sunday night services.

Friday night the Young People came together at the parsonage. After they had enjoyed a "Hello" social, they reorganized their group by electing Miss Jessie Speight, President; Wilford Carlisle, Vice President; Miss Ellen Parks, Secretary-Treasurer; and William Reinhardt, Publicity Superintendent. The necessary committees were appointed. After refreshments were served, they adjourned to meet Sunday night in their class room to render their first program of the new Church School year.—Reporter.

HELENA OFFICIALS' BANQUET

The get-together banquet and pep meeting of the official board of the First Church, held the evening of Sept. 28, was attended by 24 stewards, trustees and invited guests. After the banquet, served by a committee of church ladies in charge of Mrs. Geo. Blackburn, an informal discussion was held on matters pertaining to the welfare of the church. The report of Treasurer Julian Vogle revealed that the amount needed to pay all claims in full by annual conference on October 28, was covered by pledges. E. L. Burks, chairman of the board, asked for a report from the stewards on their lists. With few exceptions each steward stated that all pledges would be collected in full. The fourth quarterly conferences will be held at the church on October 14 by Rev. A. W. Martin, the presiding elder. A motion to draft a resolution to Bishop John M. Moore asking for the return of Rev. J. Wilson Crichlow for the ensuing conference

year was unanimously adopted. E. M. Pipkin and J. C. Brown were selected as the committee to draft the resolution.

A motion by J. C. Clamp provided for the appointment of a committee to present suggestions to the October board meeting to hold a get-together banquet at regular intervals was adopted. J. C. Clamp, G. L. Edwards and J. T. Eddins were selected for this committee.

Arrangements for the affair were in charge of J. C. Clamp, John W. King, and J. F. Wahl.

CLARKSVILLE CHURCH OBSERVES CENTENNIAL

By REECE BARNESLEY

Observance of Arkansas Methodism Centennial last Sunday attracted large crowds, with approximately 300 former residents and pastors and friends attending the all-day service which was also homecoming for the church.

The program was opened with a sunrise service in charge of Clyde Friend, student of the College of the Ozarks. The Sunday School is under direction of R. S. Bost. A special program was put on by every department in the church.

Basing his talk on Pontius Pilate's statement, "What I've Written I've Written," Rev. J. J. Galloway, pastor of the Hughes church, and pastor of the local church while it was being erected and when it was dedicated, preached the morning sermon.

Mrs. Mary Redus White, of this city, was in charge of old fashioned singing. She was assisted by church musicians and singers and members of the Johnson County Singers Association, with Lewis Ragon, president.

Dr. James A. Anderson, pioneer preacher and widely known author, occupied the pulpit at the evening service. Dr. Anderson was presiding elder of the Fort Smith District at the time the present building was erected.

Investigation revealed that there are 11 living former pastors, not including Rev. Allen D. Stewart, present pastor. The following former pastors are living: B. H. Greathouse, J. H. Glass, Henry Hanesworth, J. J. Galloway, H. Lynn Wade, J. T. Wilcoxson, J. B. Evans, Lester Weaver, S. M. Yancey, W. V. Womack and E. H. Hook.

The first Methodist church in Clarksville was in 1841. The first building was erected in 1843. This building was a small frame oblong house with a belfry on the front gable. It became inadequate after 17 years and the start of another was made. When almost complete, it was burned when Federal soldiers evacuated Clarksville in 1863. The United States government later paid \$4,400 for it.

In 1870 arose another, a duplicate of the former. Bishop Wightman officiated at the dedication in November, 1872, when Rev. H. R. Withers was pastor. This structure stood for 40 years but with few changes.

In 1909, the project for erection of the present building was started, with Rev. Henry Hanesworth, who was the last pastor to serve in the old church, credited as the prime factor in the project.

He and his co-workers soon erected a large structure of beautiful Cabin Creek stone.

It cost \$30,000, but today it could not be duplicated for less than \$60,000. The finishing covered several

years, with Bishop McCoy officiating at the laying of the cornerstone during the pastorate of Rev. J. J. Galloway in 1912.

Other pastors who had a part in the erection were Rev. J. F. E. Bates and Rev. H. L. Wade. Sunday morning, April 15, 1917, Rev. Stonewall Anderson presided at the dedication, using as his subject, "The Function of the Church." Rev. H. L. Wade was the pastor.

The finance committee during the entire building operations was composed of Judge Hugh Basham and B. P. McKennon. The building committee included Judge J. J. Montgomery, R. H. McKennon, T. E. May, J. W. Leman, Dr. A. R. Hunt, Sr., J. W. Comley and A. J. Clemmons.

Since the organization of the church the following pastors have served in the order given:

In 1841, Juba Eastabrook; 1842, J. F. Truslow and M. B. Lowery; 1843, W. T. Anderson; 1845, James W. Shipman; 1846, Nathan Taylor; 1847, John M. Steele; 1848, W. A. Cobb; 1849, J. J. Pitman; 1851, Young Ewing; 1852, W. T. Thornberry; 1853, C. M. Stover; 1854, James D. Andrews; 1856, James L. Denton; 1857, John M. Denton; 1858, George Emmet; 1856, Burwell Lee; 1860, C. M. Stover; 1861, William Sheppard; 1862, William Robins; 1865, Russell Reneau; 1868, C. H. Gregory; 1869, N. Futrall; 1871, B. Williams.

The Clarksville station was formed in 1872, with H. R. Withers as first pastor. Other pastors are listed as follows:

I. L. Burrow, T. M. C. Birmingham, Josephus Loving, B. H. Greathouse, S. H. Backcock, J. W. Kaigler, J. L. Massey, J. A. Walden, J. R. Harvey, J. W. Boswell, W. D. Matthews, N. Futrall, W. F. Wilson, G. W. Hill, R. M. Taylor, Stonewall Anderson, G. W. Hill, N. B. Fizer, J. C. Sligh, J. H. Glass, H. H. Hanesworth, J. J. Galloway, J. F. E. Bates, H. L. Wade, J. T. Wilcoxson, J. B. Evans, Lester Weaver, W. V. Womack and E. H. Hook.—Herald-Democrat.

ARK. METHODIST ORPHANAGE

1610 Elm Street

My week has been unusually pleasant. The annual meeting of the Trustees of the corporation, known as the Arkansas Methodist Orphanage, was held and the business of the year thoroughly canvassed, and I am submitting a statement, showing the condition which gives a picture of our financial situation.

The Board re-elected the writer as Superintendent for the incoming year with all of the plans approved that prevailed during the past year. If at the end of another year, we are all as happy as we are now, there can be no trouble.

Personally, without remuneration, I have done the very best I know how. I mean to keep on doing this to the end. In the language of Abraham Lincoln, "If the end brings me out all wrong, then ten angels swearing that I had been right, would make no difference. If the end brings me out all right, then what is said about me now will not amount to anything."

Our luncheon at the Home was attended by the preachers and their wives of the twin cities and was very much enjoyed. I am looking forward to the meeting of the Annual Conferences with more than ordinary pleasure. I love my brethren and I want to be with them.

Income

From N. Ark. Conf. on Claims...\$1,199.29

From L. Rock Conf. on Claims... 1,410.94
From N. Arkansas Conf., on Christmas Offering... 1,017.96
From Little Rock Conf., on Christmas Offering... 4,116.80
From N. Arkansas Conf., belated Christmas Offering for Christmas, 1934... 30.50
From L. Rock Conf., on belated Christmas Offering, 1934... 25.00
Miscellaneous Gifts (Sunday School Classes, Woman's Missionary Societies, individuals, etc.)... 399.08
Collected on Endowment... 336.00
Collected on Board and Discounts... 749.12
Received from James Thomas... 282.62
Total...\$9,567.11
Balance on hand, 10-1-'35... 364.26
Grand Total...\$9,931.37

Disbursements

Salaries...\$2,736.25
(Including employees at Home, physician and stenographer).
Office rent and expense...\$ 768.93
Bread... 435.22
Groceries... 1,503.38
Milk... 562.95
Drugs... 120.54
Dry Goods, Shoes and Shoe Repairs... 819.08
Utilities... 1,059.96
Insurance and Taxes... 324.23
Plumbing and Repairs... 115.93
Miscellaneous Expense and Petty Cash... 1,385.36
(Including barber work, disinfectants, school supplies, lunch money, laundry work, etc.)
Total...\$9,831.83
Balance on hand... 99.54
—JAMES THOMAS, Supt.

Received in the Home during September: Miss Roberta Winn, City, box of clothing; Mrs. Virginia Gresham, Rison, box of clothing for Beatrice; Susannah Wesley Bible Class, Asbury Church, City, clothing for Mary Ruth and 5 bathing suits. American Chemical Co., city, 4 cases soft drinks; Mrs. L. A. Wilkins, city, 1 floor lamp and 1 table lamp; Roberta and Anna Lee Bedwell, city, 13 books; Princeton Circuit, by Rev. George Rutledge, 112 qts. canned vegetables and fruit, 3½ gal. sorghum; Mrs. John Hart, Hughes, Ark., Route 1, quilt; W. M. S., Forrest Park, City, quilt; Hess Children, Conway, 40 qts. canned fruits and vegetables; Virginia Howell Bible Class, Asbury Church, \$6.00 cash on dishes; Mrs. Tom Miller, city, 2 dresses for Peggy; Surplus Commodity, City, 20 cases fresh pears; Primary, Junior, Intermediate Depts. and Young Matrons' Class of Paragould S. S., First Church, a big box of clothing, school supplies and three beautiful quilts.

Our forty children are all well and in school. The one big event of the month was our annual meeting and the fellowship of so many preachers and their wives on "Thomas Day," as we call it. —Mrs. S. J. Steed, Matron.

ARK. METHODIST ORPHANAGE

During September, we have received the following cash contributions:
Mrs. A. B. Hudson, Hazen...\$ 1.00
Gift by Mrs. R. H. Hall, Camden, for her mother, Mrs. B. A. Few, deceased... 6.00
McDonnell-Streepey Bible Class, Pulaski Heights Church... 2.50
Inez Smith Class, Pulaski Heights Church... 4.00
H. M. Martin Dairy, Little Rock... 2.00
Susanna Wesley Bible Class, First Church, Texarkana... 5.00
Junior Department, First Church, Paragould... 2.75
Horace Bemis, Minneapolis, Minn... 10.00
Harmony W.M.S., Texarkana Circuit, by Mrs. C. Skinner... 3.63
Junior Department, First Church, Hoxie... 3.50
—JAMES THOMAS, Supt.

Kidneys Must Clean Out Acids

Your body cleans out Acids and poisonous wastes in your blood thru 9 million tiny, delicate kidney tubes or filters, but beware of cheap, drastic, irritating drugs. If functional Kidney or Bladder disorders make you suffer from Getting Up Nights, Nervousness, Leg Pains, Backache, Circles Under Eyes, Dizziness, Rheumatic Pains, Acidity, Burning, Smarting or Itching, don't take chances. Get the Doctor's guaranteed prescription called Cystex. \$10,000.00 deposited with Bank of America, Los Angeles, Calif., guarantees Cystex must bring new vitality in 48 hours and make you feel years younger in one week or money back on return of empty package. Telephone your druggist for guaranteed Cystex (Siss-tex) today.

Syrup of Black-Draught Easy to Give to Children

Thousands of mothers have found that fretful, ailing youngsters really like to be given Syrup of Black-draught—and that they can rely on it to relieve children's constipation. It contains an extract of the same dependable, approved medicinal plant that gives the popular, old, well-known powdered Black-Draught its laxative action. The SYRUP, in this form so convenient to give children, helps to straighten out many little upsets due to faulty elimination. Sold in bottles containing five fluid ounces, price 50 cents.

DEDICATION OF HYMNALS AT OAK GROVE CHURCH

During the two years that we have been on this charge, we have tried to develop a high appreciation of the church hymns and a better type of singing. Some of our faithful workers at Oak Grove decided that we need there the very best hymn books that may be had. They went to work to procure the New Methodist Hymnals. Thirty-five were procured, some as memorials and some as gifts of friends.

Sunday morning, September 27, we opened the service with singing from the New Hymnals. After the Apostles' Creed and morning prayer, led by Rev. C. W. Lester, our good and beloved presiding elder, the pastor sang a solo befitting the occasion, following with appropriate announcement concerning the service. Then was sung hymn No. 162 from the New Hymnals. Then announcement was made concerning the memorial books and the donors, followed with the reading of names of loved ones remembered and the givers of the books. We were then led in the responsive reading by our presiding elder, following with the prayer of dedication.

This was a beautiful and impressive service, and perhaps unusual for an open country church with a membership of only 67. All persons present seemed to enjoy and appreciate the service.—M. L. Edgington, P. C.

LEOLA

This is my second year at Leola, and both have been happy ones, filled with all kinds of activities. Since I came on the Charge every church but one has been worked over, painted inside and out, and that one will be finished before going to Conference. The parsonage has made quite a change. More than \$300 worth of work has been done, fences built, barn for stock and chickens, gardens made, garage for car, sleeping porch, house painted. Yes, an old-time smoke house, and something to go in it. Have traveled 16,000 miles. Preach three times every Sunday. Have held all my revivals, but one, both years, and have had 81 additions to date and most of them on profession of faith. Have preached in every church I have (in the midst of Landmark Baptists) on "Why We Baptize by Affusion and by Immersion," and have got to find my first person that took offense. I have a preaching place where I preach once a month, where I held my first revival 23 years ago and not a Methodist sermon has been preached since in that community until I returned. Have splendid crowds and lovely fellowship with both Methodists and Baptists. On August 24 this year, Bro. S. B. Mann, of Strong came to preach for us through our meeting at Leola. From the very first service until the last our people rallied quickly to his sweet-spirited leadership, and the Lord was made manifest from the very first service. Bro. Mann is a good preacher, sane, positive, lovable, commanding, sound, safe, and his stay in the parsonage was a delightful occasion. Come again, Bro. Mann, our people love you for the splendid work done. We had 19 additions, 17 on profession of faith, one by vows and one by letter.

Bro. Mann does not try to build up a meeting around himself, but his preaching is the kind that ties the people to the church. We are still saying, "The Lord bless Bro. Mann." Our Fourth Quarterly Con-

ference meets October 4. All claims and salaries will be paid this year for the first time in years. Although we have the usual crop failure, our people are slowly turning to the Lord, believing that statement of Malachi, "Ye are cursed with a curse, for ye have robbed me." I have preached and challenged people on my charge to try him and see, and every one who has accepted this challenge has found the Lord to be faithful. It is a beautiful experience. He promises to keep out the bollweevil, the army worm, the shedding of the cotton bolls, the rotting of the berries, apples, peaches, melons, grapes—all we raise. Try him and see. Read Malachi 3:8-12. These are lovely people to serve.—T. D. Spruce, P. C.

PARAGOULD DISTRICT MEETING AND BIBLE CONFERENCE

The Paragould District Bible Conference was held at Corning, Sept. 16-18. Dr. W. T. Watkins of Emory University brought a series of inspirational and informational messages. These were rich and fruitful and would bring renewed hope to any Christian who might have the privilege of hearing them.

A goodly number of the Corning people came to the meeting. A good representation of the pastors of the District were also in attendance.

Dr. Watkins reported that there was a larger attendance upon the meeting by the preachers of Paragould District than any of the previous Conferences of this area.

On Thursday morning, Rev. E. B. Williams, the Presiding Elder, called a meeting of the pastors of the District. Most of the preachers were present. A report of the year's work was made. Though the reports were somewhat short in comparison with the same time last year, there is every reason to believe that this District will close out the year with a fine report. This has been a great year in the matter of debt settlement. Paragould First Church, Marmaduke, Corning, Rector, and Datto have liquidated outstanding debts. Some good revivals were reported.

Plans were made for the winding up of the Conference year. October 4 has been set as the day for completion of payment on Benevolences.

Bishop Moore will be in the District Sunday, October 4, and will dedicate the church at Paragould at 11 o'clock and the church at Marmaduke at 3:00 p. m. This will be a great day for these churches as well as for the entire District.

Bro. Williams is at present conducting a revival at First Church, Paragould, and continues to lead the District in a most energetic manner.—Reporter.

MERGER OF HALL-MACK AND RODEHEAVER COMPANIES

The combination of two great music organizations is one of the most important steps in the development of sacred music that has occurred for many years. Business will be continued both in Philadelphia and in Chicago at the old addresses under the name, "The Rodeheaver Company."

For many years, The Hall-Mack Company has been one of the most outstanding publishers of music for Sunday Schools as well as for public schools. Several years ago The Geibel Music Company was merged with The Hall-Mack Company, making the latter one of the leading

companies in this field. Mr. C. Austin Miles has been the music editor for years and continues to write many songs which are used in Sunday Schools, and also in the public schools.

The Rodeheaver Company has just completed 25 years of service to the churches in the publication of sacred songs. During the first 15 years they were known largely as publishers of evangelistic music, but during the last 10 years they have been giving more special attention to the needs of Sunday Schools and regular church services. The general character of music published by this company has been meeting more and more of the requirements of the leaders in religious education, and the requirements of pastors who require a dignified type of music for their evening church service, and other special services, and yet music that has sufficient emphasis upon rhythm, and a lilt in both rhythm and melody that appeals to even more people than the exclusive use of the more dignified hymns.

The Rodeheaver Company continues to publish song books for almost every character of meeting. Their song books have probably been more widely distributed than those of any other publisher and now with the merging of The Hall-Mack Company, The Rodeheaver Company is in a better position than ever before to serve the churches of America.

REPORT OF LITTLE ROCK CONFERENCE TREASURER

As Conference Treasurer, I report on the Claims received since the beginning of the Conference year through August 31st:

Arkadelphia District	
Benton	\$100.00
Carthage-Tulip	108.21
Dalark Circuit	15.00
Friendship Circuit	65.00
Holly Springs Circuit	115.00
Hot Springs Circuit	85.00
Hot Springs:	
First Church	450.00
Grand Avenue	350.00
Malvern Station	550.00
Malvern Circuit	12.25
Princeton Circuit	37.00
Sparkman-Sardis	110.00
Traskwood Circuit	49.62
Pearcy Circuit	25.00
Total	\$2,072.08

Camden District	
Bearden	\$100.00
First Church, Camden	249.00
First Church, El Dorado	1,942.00
El Dorado Circuit	165.00
Vantrease Memorial-Wesley Chapel and New Bethel	167.30
Huttig	66.13
Kingsland	59.22
Magnolia Station	600.00
Smackover	230.00
Strong Circuit	73.50
Stephens-Mt. Prospect	86.50
Taylor Circuit	18.00
Thornton Circuit	35.00
Waldo	51.65
Total	\$3,843.30

Little Rock District	
Bauxite-Sardis	\$60.00
Bryant Circuit	93.30
Carlisle Station	110.00
Carlisle Circuit	82.03
Des Arc	100.00
Douglasville-G. Springs	13.00
England	200.00
Hazen	50.00
Hickory Plains Circuit	64.35
Keo-Tomberlin	55.65
Little Rock:	
Asbury	1,085.85
First Church	1,925.00
Forest Park	126.55
Henderson	53.90
Highland	180.00
Hunter Memorial	50.50
Pulaski Heights	712.50
28th Street	77.00
Mabelvale-Primrose Chapel	197.90
Lonoke	134.50
Paron Circuit	22.00
Roland Circuit	28.66
Total	\$5,422.69

Monticello District	
Arkansas City-Watson	\$13.20
Crossett	450.00
Eudora	30.00
Fountain Hill Circuit	36.25
Hermitage Circuit	11.00

McGehee	100.00
New Edinburg Circuit	146.12
Montrose-Snyder	53.47
Tillar-Winchester	55.16
Willmar Circuit	20.00
Willmot Circuit	20.00
Total	\$935.20

Pine Bluff District	
Altheimer-Wabbaseka	\$150.00
DeWitt	275.99
Gillett-Camp Shed	38.50
Humphrey-Sunshine	25.00
Pine Bluff:	
Carr Memorial	100.00
First Church	600.00
Hawley Memorial	50.00
Lakeside	100.00
Pine Bluff Circuit	20.00
Rison	150.00
Rowell Circuit	45.00
St. Charles Circuit	320.00
Sheridan Station	117.50
Sheridan Circuit	15.00
Sherill-Tucker	135.20
Stuttgart	25.00
Swan Lake Circuit (in full)	100.00
White-Hall and Good Faith	30.00
Total	\$2,297.19

Prescott District	
Bingen Circuit	\$14.85
Emmet Circuit	138.00
Forester-Mauldin	100.00
Gurdon	115.00
Hope	600.00
Mineral Springs Circuit	43.57
Mt. Ida Circuit	66.35
Murfreesboro-Delight	278.72
Prescott Circuit	18.00
Spring Hill Circuit	60.00
Washington-Ozan	70.00
Total	\$1,505.49

Texarkana District	
Ashdown	\$175.00
Cherry Hill Circuit	40.00
Dierks-Green Chapel	40.50
Gilham Circuit	30.00
Doddridge Circuit	15.00
Hatfield Circuit	110.00
Horatio Circuit	25.00
Lockesburg Circuit (in full)	200.00
Mena	108.00
Stamps	101.00
First Church, Texarkana	525.00
Texarkana Circuit	50.00
Total	\$1,419.50

Golden Cross	
First Church, El Dorado	\$40.00
Kingsland Circuit	2.00
St. Paul Church-Washington-Ozan Circuit	4.00
Sherrill Church-Sherrill-Tucker Charge	6.00
First Church, Little Rock	22.00
Forest Park, Little Rock	6.75
Hunter Memorial, Little Rock	5.00
Pulaski Heights, Little Rock	53.25
28th Street, Little Rock	2.00
Lonoke	6.00
Asbury	7.00
Total	\$154.00

Grand Total received to date, September 30 \$17,649.45
—C. E. HAYES, Treas.

LADIES MAKE MONEY

Selling Knitting Yarns. All Descriptions—Boucle, Velvo, Cotton, Wool. A card will bring full details.

GRAY'S SPECIALTY YARN COMPANY
GASTONIA, N. C.
40 Years Experience

checks
666 MALARIA
in 3 days
COLDS

Liquid, Tablets first day
Salve HEADACHE,
Nose Drops 30 minutes.
Try "Rub-My-Tism"—World's
Best Liniment

HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief.

It is composed of several ingredients which blend together to produce quicker and better results.

Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

CAPUDINE

FOR THE CHILDREN

THE PUZZLE

There's something Rosalie and I
Can't understand—dear me;
It really is a puzzle, too,
And queer as queer can be!

My hair is short and shiny black,
And curls all over my head,
While Rosalie's is blonde and long,
And very straight, instead.

Now, when I wet my hair it curls,
So Rosalie said she
Would wet her hair so she could have
Some ringlet curls like me.

But when we got a basin full
Of water, dear me!
The more we dampened Rosie's hair
Straighter it seemed to be!

And we would like to know just why—
We're only little girls—
That water makes her hair more straight,
And mine more full of curls!

—Cora M. V. Preble, in Child's Gem.

WHERE WAS GYP?

"Alfred," called brother Robert, "did you see my new scarf? I had it on my dresser." Alfred hesitated and looked a bit ashamed. "I wore it," he said finally, "but when I got home I didn't have it. I can't imagine what became of it."

"But I told you to let my things alone," brother Robert said. "I have a long tramp after the stray sheep, and I need my warm scarf."

Alfred knew that he had been forbidden to touch his brother's things without permission, and he was awfully sorry that he had let himself be tempted like that.

Robert put on an old scarf and called Gyp. "Come on, Gyp," he called. "We must go out and look for Nancy. It looks stormy, and we must not let her be out over night."

But Gyp did not come. "Have you seen Gyp?" Robert asked.

"Gyp went to Brown's with me this morning" Alfred said, "but I haven't seen him since."

"Well, how am I ever to find Nancy without Gyp?" Robert said impatiently, as he went off.

Alfred was awfully sorry that he had lost the new scarf, and he was sorry about Gyp. He couldn't imagine why Gyp had not come home with him. He was afraid that perhaps he had been run over by an auto on the road.

Then things grew darker and darker for poor Alfred. Robert could not find Nancy and Gyp did not come home.

"Oh, dear," thought Alfred as he went to bed, "it was all on account of that scarf. If I hadn't been tempted to take it I could not have lost it. But I really don't see why Gyp didn't come home with me. He never did such a thing before and I was thinking of something else and didn't notice that he wasn't following."

In the morning there was snow on the ground and Gyp did not come. Not a print of his foot could Alfred find anywhere about the place.

"Well," mother said to Alfred, "you will have to go to Brown's again this morning, and see if you can see anything of him. I can't imagine what could have become of him."

So Alfred started out. It was hard walking through the snow over the hilly road, but he knew that he must find some trace of Gyp. When he had almost reached Brown's he heard a familiar bark that made his heart leap for joy.

"Oh, Gyp"; he cried, running to him.

Drinking Drivers

Present-day statistics on the relationship of alcohol to automobile accidents are practically worthless. Even though a person may be obviously drunk, arresting officers may hesitate to prefer charges of intoxication because they know that they cannot prove their assertions in court, since every symptom of drunkenness may be simulated by some pathological condition.

Or a person may be obviously drunk at the time of the accident, but may suddenly sober up to such an extent that he can satisfactorily pass a test for sobriety.

Also, it is plain that persons severely injured or killed cannot be examined by the usual methods. Furthermore, it would be necessary to know the normal behavior of every individual before one could definitely ascribe his peculiar behavior to alcohol. Finally, the psychological inferiority produced by small amounts of alcohol can only be measured by complicated tests.

Experiments performed on volunteers indicate a measurable loss of efficiency when as little as one ounce of whiskey is consumed. This was shown in typewriting experiments, the alcohol increasing speed at the expense of accuracy.

Some experiments were performed under actual driving conditions and the subjects were given from five to eight ounces of whiskey. It was found that they could perform the routine acts of driving fairly well, but were measurably slow or erratic in applying the brakes, showed poor judgment in avoiding obstacles in the road, were particularly clumsy in backing the car; and most of them were blissfully unconscious of dangerous driving.

All of these tests were correlated with an estimation of the amount of alcohol in the body fluids at frequent intervals; and it was found that all persons were psychologically inferior when the alcohol reached 0.02%.

An interesting finding is that a person accustomed to alcohol must usually drink larger quantities than the novice to arrive at the same percentage of alcohol in the blood; but then they are about equally affected.

After examining about two hundred persons charged with drunken driving, using both the routine physical examination and the chemical test, the correlation was found to be so obvious that my colleague, Dr. Halporn, attempted to predict the amount of alcohol to be found from the physical examination alone. The agreement was found to be remarkably accurate, except in one case in which he estimated 0.30% when the actual amount was only 0.18%. This disagreement was later explained in

Then he found out why Gyp had not come home. Under his paws, safely guarded was the new scarf; and, oh, how glad he was to see Alfred and be relieved of the responsibility of watching it.

"You poor dog," said Alfred, hugging him, "you had to stay out in the cold all night just because I took Robert's scarf, and poor Nancy is out in the storm because you were not there to scout around and find her. Who would have thought that a little thing like that would have made so much trouble?"

With the help of Gyp Nancy was found and soon made comfortable and warm.—Pentecostal Herald.

favor of the laboratory, when a brain injury was found.

The alcohol in body fluids is the most constant finding in all cases of alcoholic intoxication, and thus furnishes scientific confirmation that alcohol may have been responsible for the symptoms. On the other hand, the absence of alcohol, or an amount out of proportion to the physical findings may prevent a serious injustice.

In Fayette County, Pa., in 1924, before the chemical test was used, thirty-four persons accused of drunken driving were found not guilty and twenty-one found guilty or pleaded guilty. In one hundred recent consecutive cases in which the alcohol in the body fluids exceeded 0.19% by weight, eighty-seven were found guilty or admitted guilt, six were pronounced not guilty but directed to pay the costs (meaning, "You are not guilty, but don't do it again"), and seven were acquitted.

Butler County, Pa., was unable to get one conviction in 1930, but a later communication from E. H. Negley, district attorney, states, "The chemical test for alcohol was used in twenty of the thirty-six cases. During the past six months it is used in every case unless the defendant at once pleads guilty. We have not lost a case in which it is used, and it seems impossible to lose a case in which it is used."

In order to determine the relationship of alcohol to automobile accidents, an analysis was made of 119 automobile accidents involving injury or death to 216 persons. All but two were treated in the Uniontown Hospital. As Uniontown is a city of twenty thousand inhabitants, situated on the national highway in southwestern Pennsylvania, this two-year survey, comprises a fair distribution of urban, rural, and tourist traffic accidents.

It should be borne in mind that the "alcohol accidents" are those in which a responsible individual had more than 0.02% alcohol in body fluids, an amount which has been shown to cause psychological inferiority, and not necessarily obvious drunkenness. The survey, therefore, deals with the "drinking driver"; and not primarily with the obvious "drunk."

The survey revealed that about 60% of the accidents and 75% of the people injured or killed were in the "alcohol accidents." It was found that while the "non-alcohol accidents" involved slightly more than one person per accident, the "alcohol accidents" were responsible for injury or death to about two people per accident.

Further evidence that the seriousness of the accident is generally proportional to the amount of alcohol in the body fluids, is shown by the fact that the average percentage of alcohol for the drivers who ran off the road was 0.15% in the non-fatal accidents and 0.24% in the fatal cases. In collisions the alcohol percent of the drinking driver in the non-fatal cases averaged 0.21%.

From a study of the ages of pedestrians killed or injured, it is found that drivers striking children and old people are usually sober; when a driver strikes a person between the ages of sixteen and sixty the pedestrian is most commonly to be found in the alcohol group; but if the pedestrian is sober then the driver is usually found to be "under the influence"; in some cases both

driver and pedestrian are in alcoholic groups.

An interesting finding is that a sober driver usually has sober passengers in his car, and that non-drinking men are rarely found to be passengers when the host is intoxicated.

Women drivers are known to be involved in fewer accidents than would be expected from the known ratio of the number of women drivers to men drivers. This survey offers the explanation that the reason for this finding may lie in the low incidence of drinking women drivers, rather than to superior handling of cars by women.

The unmistakable role of alcohol is shown by comparing the daily incidence of accidents in which non-drinking and drinking drivers are involved. The week-end peak is found to be "alcoholic," and not necessarily due to increased traffic. If traffic alone had been responsible, then the non-alcohol accidents would have shown a similar week-end rise, but such is not the case.

That darkness is associated with a definite driving hazard is shown by the increase of "non-alcoholic" accidents during the early evening hours. An additional factor may be fatigue, the effects of which are very similar to alcoholic intoxication.

The imbibor, however, reaches a much higher peak between six and seven in the evening, which is probably the result of the "cocktail hour," and another peak at midnight. In the daylight morning hours almost all accidents are of the non-alcoholic type.

The most despised type of driver is of the "hit and run" variety. In this survey six were apprehended and were examined. All were found to harbor an unusual amount of alcohol, the average being 0.30%.

It is possible that alcoholic intoxication adds an additional factor of fear of apprehension, or the alcohol may make capture easier, as in one case in which zigzag tracks in the snow led to the car.

A study of alcohol accidents suggests three ways of fighting this menace.

First, education of public regarding the role of alcohol in automobile accidents may decrease the number.

Second, the chemical test for alcohol in body fluids has been proved to be practical in confirming alcohol intoxication; and also may prove that certain symptoms are not due to alcohol. Conviction of drunken drivers is practically assured, and persons who are not intoxicated are protected by the chemical test.

Third, a survey of 119 consecutive accidents demanding hospital treatment for the injured or resulting in death indicates strongly that present statistics regarding the role of alcohol in automobile accidents are greatly in need of revision.—H. A. Heise, in National Safety Council.

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What Power Have Our Courts?

What right have our Courts to declare a law unconstitutional?

History shows that when the three chief governmental powers of making laws, enforcing laws and constructing laws are centralized in one man or one group of men it leads to despotism. To guard against this, our Constitution distributes these three powers among three branches of our government. It specifies that: (1) only Congress has power to pass laws; (2) only the President has power to enforce them; (3) only the Courts have power to construe or interpret laws. This is specifically stated in the Constitution as follows:

Article I states "all legislative (law-making) powers herein granted shall be vested in a Congress." This means that Congress and Congress only can pass laws.

Article II states "The executive power shall be vested in a President." This means that only the President (or his deputies) has power to enforce laws.

Article III states "The judicial power (power to construe laws) shall be vested in one Supreme Court." (and in inferior courts), and furthermore that "the judicial power shall extend to all cases in law and equity, arising under this Constitution." This means that the Courts and the Courts only have power to construe or interpret all laws (and pass upon their constitutionality). In addition, Article VI specifies that "This Constitution . . . shall be the supreme law of the land; and the judges in every state shall be bound thereby."

In short, "we the people," in our Constitution specifically empower Congress to pass laws, empower the executive to enforce laws and empower the Courts to construe or interpret laws. In addition, "we the people" bind all Judges to uphold our Constitution as "the supreme law" and therefore to declare void or unconstitutional any law in conflict with it. — Max Berne in *The Weekly Constitutional*.

AND THAT WAS IN 1876

The Baltimore Episcopal Methodist of June 17, 1876, Dr. Samuel K. Cox, editor, carries the following article: "It is high time to rebuke the false notion that the people are too poor to take a good religious paper. Nothing they eat or wear is so cheap. Too poor! Perhaps so; but it is a significant fact that the most poisonous and baneful publications are mainly supported by people of slender means. It is this class who buy the trash which is hawked through the cars and on the street. The wretched comic nonsense and the sensational monthlies, which are circulated by wandering agents, are found in the humblest country homes. Story papers are bought by the thousand on Saturday night by mechanics and servant girls. The sons and daughters of the very men who have been too poor to have taken a family church paper, which would have been a living fountain of religious influence, buy quantities of pestilent trash, which in too many cases leads them to ruin."

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The Why of Pastoral Visiting

One of the most sacred relationships on earth is that of the pastor to his people. It should be tender; it should be understanding; it should be particular, and sympathetic. Certainly it should be fraught with great motive and purpose. To gain this place in the confidence and affections of his people is one of the great tasks of a pastor.

The pastor in the pulpit may deal constantly with questions of moral and spiritual sanitation. Here he will warn and exhort his people against the insidious attacks and dangers of the community and of the age. But there are particular cases and ailments that must be dealt with. These are urgent. They are too delicate and personal to be dealt with from the pulpit. Face to face with the individual a pastor meets specific and vital problems most perplexing. Here he is put to his wits. Here he must be frank and often courageous.

The pastor in the home of his people is making more than visits and rounds. A pastoral visit is a visit with a high purpose. Whether the people be sick or well, the same great motive is there. If he visits the sick room, he is trying often to treat an ailment that the physicians and nurses have not seen. And after they have been dismissed the pastor has just begun. Having gained confidence and trust, he sets himself to disabuse minds of erroneous ideas toward the church. Attitudes are changed. New faces are seen in the congregation. Love for the Church and for the Great Head of the Church has been restored. The pastor who is faithful here has more power to correct and to restore and revive than have many of his carefully worked out sermons.

Then this pastoral visiting adds to the effectiveness of his preaching. The pastor talks to his friends from the pulpit, and gets much of his inspiration from them. The faces before him are particular. He knows where to look for them in the pew. He is sensitive to their absence. Many members of a congregation never visit the parsonage home. Their return calls are at the preaching service. When parishioners learn that the friend in the pulpit is going to miss them in the pew, there is created an urge that is often the deciding factor in whether or not they will go to church. It takes a great man to preach to full houses—great in pastoral work as well as in preaching.

The pastor care will give the preacher of the gospel a great number of people who will second his efforts in many an undertaking where it is greatly needed. Personal understandings and friendships are stronger than logic. Our task is not only to convince, it is to enlist. "A stranger will they not follow." The pastor whose heart glows with sincere and earnest solicitude for his people, will want to know their problems, and desire to help them in their personal needs. Such a man will find few who will deny him his place of leadership in their lives.

The pastor above all others is solicitous that his people commit themselves to the noblest and holiest aspirations of the human life. Therefore his people expect him to talk better and live better than other people. What an opportunity here! If a pastor has made good as a pastor, his people will say to him

what they will not say to anyone else. It is the patient talking to his spiritual physician. How often the conversation is quiet and confidential and holy. How helpful he may become in those problems which are of deepest concern to the spiritual life! In times like this, one cannot go to the pastor, to whom can he go? And if the pastor is not a true shepherd but a stranger, how can he go there?

The great question is not whether we have time to do pastoral visiting or not. There are multitudes of demands on the preacher today. Should not many of these demands give way to pastoral visiting? Spend no more time in any place than is necessary because there are hundreds of other places—homes—needing the pastor.—C. E. Peele in *Southern Christian Advocate*.

The Lord's Acre Plan

The Lord's Acre Plan might be more properly called "The Project Plan for Financing the Country Church." The idea is to get each member of the congregation to undertake some kind of project and give the proceeds from it to the church. This may consist of the cultivation of some crop on a portion of ground, or the raising of one or more animals. A favorite project for the women has been with poultry and poultry products. Some have given Sunday eggs.

The slogan of the congregation should be: "A Contribution from Every Member Every Sunday, as an Act of Worship." Many country churches fail because the burden of the support falls on two or three families. These churches might have been saved if all of the families of the congregation had helped. The Lord's Acre Plan is a good one to enlist the unenlisted.

Three men tried to lift a log but could not budge it. When the help of the members of the community was secured the log was raised with ease.

The question has been asked, "Suppose a country church should wish to adopt the Lord's Acre Plan. What steps should it take?" We suggest the appointment of a committee—composed preferably of young adults, both men and women—to study the question of how the church may be supported in a community where there is not much ready cash. This committee should write to its own denominational headquarters for all available literature on the Lord's Acre and Pay in Kind Plans. The committee may also find it helpful to visit one or more churches in which the Lord's Acre Plan has been tried. The people who have tested it out should be consulted in order to find out the weak and strong points of the plan.

The committee, after thorough investigation, should report back to the officers or congregation. When it is decided to put the plan into operation, it has been found wise to appoint a congregation manager, and under him a captain for each community. Cotton has been one of the most common crops adopted in the Cotton Belt. In fact, the plan originated in the cotton area of South Carolina, but it has been found just as practical with other commodities.

An article appeared in the March issue of the *Presbyterian Survey*, by Rev. Charles H. Phipps, showing how a country church located outside the cotton area realized \$1,000

last year. In this issue the leading article on the same subject is by Rev. Dumont Clarke, director of the religious department of the Farmers Federation, Asheville, North Carolina. Sample copies of the magazine may be secured by writing to the Department of the Country Church and Sunday School Extension, Box 1176, Richmond, Virginia.

On February 23 I attended the fifteenth annual meeting of the Farmers Federation in Asheville. About 2,000 people were in attendance and the principal address was made by Hon. Henry A. Wallace, Secretary of Agriculture of the United States. Secretary Wallace, speaking to the farmers of Western North Carolina, declared:

"Farmers in this section of the country are the poorest in the Nation from the standpoint of material wealth, but they are unusually rich in what we term as 'life.' Profoundly moving religious activities always find their base where the material wealth is small. The faith of these people may have a profound effect in lifting the shadow cast upon the country by the development of capitalism."

"The people of the cities and rich farm lands come to have a faith that has replaced religion. They have built up false religious faiths of their own, and these are bound to come to a sad end."

"At this point I would say if the Lord's Acre movement means a more material outlook for its followers, it is a bad thing. But I do not believe it means that. The Lord's Acre Plan tends to carry us back to the pre-capitalistic days, and its followers have a sympathetic attitude toward things."

"I believe the Lord is more lord to rain, sunshine and things produced on the farm than to the factories and other products of capitalism."

I agree with Secretary Wallace that if by engaging in the Lord's Acre Plan we are going to secularize religion, it will defeat its own aims, but if by it we can spiritualize all of life and make sacred our daily pursuits it will prove a blessed boon. Moved by the profit motive we have degenerated into selfish groups. Faith in Capitalism, Socialism, Fascism, and Communism is materialistic. On the one hand, there is faith in Socialism on the part of the people who do not possess wealth, clamoring for its possession by redistribution. On the other hand there is faith in Capitalism, insisting on possessing the wealth of the Nation without regard to the rights of those who have, by their labor, produced it. Both are motivated by a materialistic philosophy.

Communism is a form of Socialism in which the people have sacrificed their liberties for the selfish consideration of a new economic security. Fascism or Nazism is Capitalism in which the people have sacrificed their liberties for the sake of holding their property. The basis of all these faiths is carnal rather than spiritual.

It is heartening to have one as

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prominent in affairs of State as Secretary Wallace declaring that the ideals of Jesus are practical. These ideals teach that every group should recognize the rights of every other. The Lord's Acre in accordance with the teachings about Plan if rightly motivated and conducted Stewardship in the Old and New Testaments, may not only prove a practical plan for financing the country churches, but an instrument in the hands of God for the preservation of a Christian democracy by inspiring in the new generation the simple spiritual faith of the religion.—H. W. McLaughlin in the Southern Planter.

AUTUMN TURNED SPRING

In the long ago, men searched for the fountain of eternal youth. Ponce de Leon is dead, but a host of his followers are still living. They are seeking, seeking everywhere for the secret of longevity and a resurrected youth. How pathetic and at times ludicrous is this instinctive human struggle to remain fresh, buoyant, and beautiful as we approach threescore years and ten! But life has a way of crumbling under our very feet. The body grows old and sick—worn out. The mind, having experienced so many contradictions and disappointments, has come at last into a period of permanent disillusionment. The enthusiasm of the spirit has abated. The fact is, we are growing old.

Strange, is it not, that most of the signs of old age are associated in our minds with the body? And yet not so strange, since the vast majority of mankind live their lives at best only slightly above the physical plane. The body obtrudes itself upon us. We have a toothache or fagged nerves, and everything else for the time being is blotted out. We are compelled to drag this physical organism about with us wherever we go. It gets out of repair. Parts are lost. It slows down. Therefore, as old age comes on apace, the body takes the center of the stage in our thinking even more completely than in the earlier years. "Oh, my rheumatism!" "Oh, my headache!" "Oh, my heart!" "Oh, my stomach!" These are our daily ejaculations and complaints. We come to live in our aches and pains. For this reason we need to be reminded in the evening time of life that "this body is my house, it is not I," and that while the physical organism may fall into decay and ruin, the occupant is ever an eternal being. Personality knows no age. Why should it allow itself to be tainted by the poison of self? The real "I" may be as young as the body's age of ninety as it was when its physical home was first established upon the earth.

Keep young! "A meaningless exhortation," replies the critic who prides himself on his "hard facts" and his sophisticated pessimism. And yet it is possible to keep young as the body wears out. And indeed there is a remarkable source of physical strength and resistance to old age in this very determination to keep young in spirit. Let us call up some witnesses. Here and there in every walk of life will be found rare souls who have come into their own at the age of sixty-five or seventy. All that preceded was preparation. And now in factory and mill, in professional office and business establishment, in times of crisis will be heard this revealing question: "What does the old man say?"

In Boston recently a restaurant

that had been doing business for approximately one hundred years, was going "on the rocks" during the depression. What was to be done? In desperation the owners summoned the former manager out of his retirement. He kicked off his carpet slippers and in the spirit of eternal youth took hold of the problem. In six months the restaurant was once more a going concern, and making money.

Comments on the lectures and sermons of Dean Emeritus Charles R. Brown of Yale Divinity School, who is still in constant demand throughout the country, take the terse form "Never better." Some hearers even say, "Never so good as now." He keeps young.

Never stop reading. That will keep the mind young. Never stop praying. That will keep the soul alive and strong. Hold your friends. Lay yourself out to be kind and loving. Spread the gospel of good cheer everywhere. Get plenty of sleep and rest not only for the sake of the body but for the health of the spirit. But above all things make God your daily companion. See what His grace can do. Out of this friendship with the Eternal will spring up the fountain of perpetual youth in your own soul. The wonder of God's transforming love and power will never grow old. There is magic in it that lights up even a failing body with a radiance that beggars description, and brings the glow of new hope into life from which the spirit of youth has long since departed.

Why not begin today to turn the clock back to the days of your youth, when life was filled with buoyant idealisms and ambitions that would not be denied? Christianity, real Christianity, the way of faith in Christ, is the true restorer of the mood of those exhilarating days at the beginning of life. Christianity is the beautifier, the inspirer, the strengthener when life tends to grow ugly, commonplace, and weak. Sometimes the sun breaks through the leaden clouds of a bleak autumn day and transforms everything until it seems as if spring had returned. So the sun of the soul may rise again in the latter years and bring back once more the season of flowers.—Zion's Herald.

ANOTHER ARKANSAS "QUEEN"

Arkansas hats are off again to Louise Thaden. Again this daughter of a pioneer Arkansas family has shown the way in the field of aviation being the first woman pilot to win the coveted Bendix trophy.

But the fact that she was the first woman to win the trophy probably was of slight consequences to Mrs. Thaden. It was not the first "first" she has recorded for aviation.

Back in 1929 she registered the first altitude record of any consequence for women. Her mark, near the 20,000-foot level, was considered an important achievement.

Then several years ago, she established an endurance record for women, refueling in the air. Later, a non-refueling solo record was added to her list of achievements.

At a recent National Air Race she took first place in the Women's Derby, annual feature of the event.

Last October, giving official recognition to her long list of accomplishments, the United States Department of Commerce employed her as a full-time pilot, to assist in an air-marking program for the nation. Only three other women have been so honored by the federal bu-

reau. Today, she is in charge of the program.

A pilot for more than seven years, Louise Thaden is considered one of the finest in the United States. Veteran male pilots have hesitated to match their skill against hers. Her success in aviation is due principally to her great interest in the industry and the careful and cautious manner in which she does her flying.

There is no foolish taking of chances for this mother of two children. Just sane, steady flying.

A native of Bentonville, in the northwest corner of the state, Louise Thaden never forgets to point out that fact. She is proud of her native state and of the accomplishments of its sons and daughters. If her own achievements add to the fame of her state, she is happy. That is the Louise Thaden of whom Arkansas is proud.—Arkansas Democrat.

PUBLIC FORUM OPENED HERE

A free public forum for the discussion of problems of national interest, sponsored by the Little Rock School Board, opened in the city and Pulaski County, September 14, as one of 10 such institutions in the United States to be financed by the federal Department of Education.

The forum will continue until January 29, with weekly meetings at various points in the city and county, instead of one big gathering for the entire locality. Discussions will be directed by three leaders selected for the work from university faculties, and who will give their full time to the activity. They are Dr. Sherwood Gates, Dr. Lloyd Huntington and Dr. Harry W. Volmer.

The scheduled topics include "What the American Dream Is", where it is failing and how to realize it; Civic responsibility ramifying into questions of politics, government and the constitution; The future of local government, unemployment, income, economic nationalism, consumers' co-operatives, economic stability, and an extended list of related subjects.

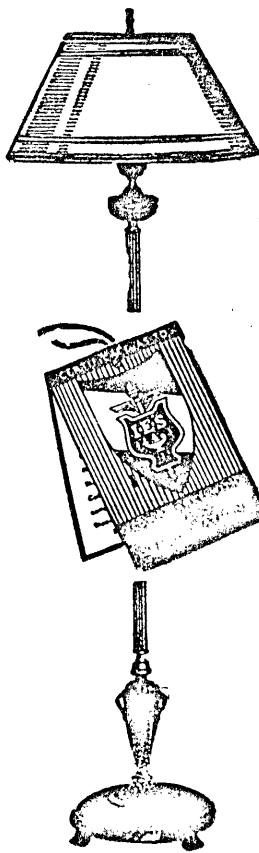
This forum movement was inspired by the success of an initial venture of the kind some years ago in Des Moines, Iowa, and a later one in Washington, D. C.

The three leaders assigned to Pulaski County expressed enthusiasm for the work, and are confident that it will meet with local approval and serve a need in stimulating constructive thought on the questions now before the American people.

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HELPING BUILD ARKANSAS

Marked Interest In Mission Study Class

The Mission Study Class, led by Mrs. A. S. Ross, drew a large and enthusiastic attendance last Monday. The second meeting will be held next Monday, October 12, at 10:30 with Mrs. Clifton Scott, 1711 Center. A pot-luck luncheon will be served following the meeting. All Winfield women are invited to attend.

BOARD MEMBER CALLED BY DEATH

Winfield lost a valued member in the death last Monday, October 5, of Mr. J. W. Holland at his home, 1011 W. 24th Street, after a prolonged illness. He had been a member of Winfield Church for 35 years. He served as Superintendent of the Sunday School for 15 years and has long been a member of the Board. Our sincerest sympathy goes out to Mrs. Holland and the daughters, Mrs. John Buzbee and Mrs. T. M. Mehaffy, and other members of the family.

"Have we outgrown Jesus' standard of values?" Hear Bro. Steel Sunday night at 7:30 in the Buzbee Class room.

PERSONAL ITEMS

Mrs. A. C. Shipp was called to Franklin, Indiana, last Monday because of the serious illness of her mother.

Mr. and Mrs. D. W. Glover have returned from a visit to Galveston and the Centennial at Dallas.

Mrs. O. W. Scarborough is visiting relatives in Oklahoma City, Dallas, and Fort Worth. She will be away until Thanksgiving.

Mrs. Dewey Price has returned from two weeks in San Antonio where she was called because of the illness of her grandmother, Mrs. Ava Suggs.

The sympathy of the congregation is extended to Mr. H. W. Norvell and members of his family on the death of his brother, H. G. Boozman, last Monday, October 5.

The congregation extends congratulations and best wishes to its oldest member, Miss Lizzie Stinson, at the Ada Thompson Home, who celebrated her 94th birthday last week.

"What were Jesus' standards of value; and can people live by them today?" Attend the Sunday evening service at 7:30 in the Buzbee Class room.

CONGREGATIONAL DINNERS A GREAT SUCCESS

The two of the congregational dinners which have been held at the time we go to press evidenced a great interest in the program of the church on the part of its members.

About 200 men attended the men's dinner and heard a splendid inspirational talk by Dr. Quillian.

The attendance at the women's dinner came near playing havoc with the peace of mind of the "Chief Cook", "Head Waiter", and other "waiters." Nearly 300 women heard the fine talk made by Miss Myrtle Charles and they hugely enjoyed seeing dignified members of the Board of Stewards and Finance Committee wearing white coats and serving hot coffee "and all the apertanences thereunto belonging," without having any mishaps.

We are confident that the Young People's Dinner which is to take place on Thursday night of this week will be just as great a success.

Pulpit and Pew

Winfield Methodist Church

Sixteenth and Louisiana, Little Rock

This page is devoted to the interests of this church

MARSHALL T. STEEL
Minister

MISS MINNIE BUZBEE
Executive Secretary



MRS. I. J. STEED
Minister of Music

MISS KATE BOSSINGER
Organist

VOL. VIII

OCTOBER 8, 1936

NO. 41

SUNDAY SERVICES

11:00 A. M.—Bro. Steel will preach.

7:30 P. M.—"The Teachings of Jesus." Bro. Steel.

Let's "Play Like" Again

Everyone likes to be honored by his church. Let's use our imaginations and "play like" we have been specially honored. Play like you have been elected to the Board of Stewards. (Men, women, young people, and children can play this game.) The Chairman of the Board has appointed you Chairman of the Finance Committee. A real honor always carries with it a responsibility.

Now that you feel an official concern for the good name of the church; and are determined to keep her record high and to be worthy of the church, look over your financial list and get to work.

Your first comment will probably be: "Why don't these people bring their money to the church? That would be the easiest way to handle it." Or, "Why should I have to take time from my business or home life to go and solicit from this fellow? He ought to feel proud of this church and do his part of his own accord. That would be more nearly fair than to make a few of us bear all the responsibility." That is fine. Go on with those comments as you look at your list.

But rub your eyes and look at your list carefully. (This is not "play like" any longer.) You really have a list; and you are the hardest customer on it. When you joined the church you accepted the honors and responsibilities involved in this special committee's work. Your church vows pledged you to this work.

Why not determine now to handle your church offering the easiest and fairest way? Try the Golden Rule in church finance, and bring your offering to the church Sunday morning.

Marshall T. Steel

Mid-Week Services to Be Resumed

Next Wednesday evening we will return to our regular fall program for mid-week services. The Fellowship Supper will be served by the Women of Winfield at 6:30 (25c a plate) and at 7:15 Bro. Steel will conduct a worship service.

This fall we will be studying the stories of the Old Testament and will be trying to discover their value for our generation. The stories which will be the basis of Bro. Steel's talks for the next month are "The Story of Creation", "The Fall of Man", "The Great Flood" and "The Tower of Babel". It is hoped that many will re-read these stories before the service and will be familiar with the material to be discussed.

New Hymnals For Junior High

Boys and girls in the Junior High Department are enjoying "The New Hymnal for American Youth" which they began using last Sunday. The songs in this hymnal are especially suited to this age group. Mrs. Steed, our Choir Director, demonstrated the use of the hymnal to the 87 boys and girls present last Sunday and told them something of the story of the hymns. Dr. Paul Day is counsellor for the Department, assisted by eight teachers and officers.

NEW CLASS OFFICERS

Last Sunday morning the Pastor installed the new officers of the class of which Mrs. E. W. Jenkins is teacher. Officers are: Mrs. R. G. Paschal, president; Mrs. Ross Hanna, vice president; Mrs. L. C. Beaumont, secretary and treasurer. This class has been without a regular teacher for some months, during which time the attendance dropped considerably. Last Sunday 22 members were present. The class is made up of women ("some young and some not so young," as one member expressed it). Other women of the congregation are cordially invited to become affiliated with them.

Other Adult Classes who have announced new officers are: Brothers' Class, John Ostner, president; Dr. M. F. Moose, vice president; Mrs. S. C. Clayton, secretary; J. P. Goldschmid, treasurer. Dean E. Q. Brothers, teacher.

Reese Bowen Class: Miss Mary Bradshaw, president; Miss Mary Kimball, vice president; Miss Nina Graves, secretary; Miss Mary Frances Clifford, recreation chairman; Reese Bowen, teacher.

Forum Class: Miss Bessie Hale, president; Morris Smith, vice president; Miss Bernice Franklin, treasurer; Mrs. Morris Smith, secretary; Miss Virginia Phillips, recreation chairman; Miss Maude Perry, program chairman; Mrs. Carroll Shelton, pianist; J. R. Bullington, teacher.

Ashby Class: Mrs. Frank Beale, president; Miss Ida Bush, vice president; Miss Sadie Overton, secretary; Mrs. W. P. Milliken, treasurer; Miss Lila Ashby, teacher. This class turned over to the church treasurer last week \$100.00 to apply on the church building debt.

SENIOR DEPARTMENT ACTIVE

The Senior Department, composed of boys and girls from ages of about 14 to 16, elected the following officers last week: Frances Lore, president; Billy Anderton, vice president; Josephine Jones, secretary; Susie Hogan, assistant secretary; Joan Reichardt, treasurer; Ruth Woodsmall, publicity chairman; Geraldine Baird, chairman of worship; Louise Williams, chairman of church relations; Mary Alley, chairman social service; Vivian Steed and Robert McNeely, chairman recreation; Betty Williams, pianist.

The group will meet every Sunday evening at 6:30 for the Senior High League. However, on next Sunday, October 11, the League will hold its worship service on Pinnacle Mountain. Young people interested in attending are asked to meet at the church at 3:30 in the afternoon. Mr. and Mrs. Russell Henderson are counsellors for the group.