



# 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 LVI

LITTLE ROCK, ARKANSAS, JUNE 17, 1937

No. 24

## THE POSITIVE SIDE OF PEACE

(An address delivered by Dr. J. T. Carlyon at the Pastors' School at Hendrix College.)

There is grave danger just now that peace lovers may lose heart. After these years of earnest peace propaganda, the expenditure of funds for peace literature, eloquent addresses by world citizens, peace services in all the churches, we are apparently as far from our goal as when we began. Never were there so many armed men carrying death dealing weapons, never so many inventions for the destruction of human life. We are tempted to ask, "What's the use?" But this is only a superficial conclusion. There is really little ground for pessimism in the light of history.

The United States began its life as a nation with the sound of the cannon still in men's ears. Its first President was the high ranking military figure of the times. We began as a revolution; we won our independence by the strength of arms. Small wonder that we have glorified war and have made heroes of war makers. Our patriotic books are full of the accounts of battle. We date events from The Revolution, from the War of 1812, from the Civil War, from the Spanish American War, from The World War. "Old Glory" is a flag of victory over many foes.

Western Civilization has grown up to the tune of the life and drum. If the world has been peopled some 50,000 years, then we have been struggling through all that time, fighting the wild beasts, taming the wilderness, overthrowing other tribes that had what we wanted. Our great names are Alexander and Caesar, Constantine and Charlemagne, Napoleon and Wellington and Washington, Grant and Lee, and Roosevelt of the Rough Riders, and Kitchner and Foch and Pershing. This is our glorious record. The advance in political civilization has again and again been due to the victory won on some battlefield.

The Christian Church from the hour of its alliance with the Roman Emperor at the beginning of our Fourth Century has blessed the wars of the centuries. The Church has blessed every war, on one side or the other down to the World War which had more religious support than any war of history. Never were priests and preachers so busy sending men to the front. Bishops gave generously of their time to urge the enlistment of our boys. Churches accepted apportionments of liberty bonds to be sold to their membership. In the Y. M. C. A. huts and the Salvation Army Barracks the tune of "Onward Christian Soldiers" cheered men for the fray. The Bible itself honors the heroes of ancient Israel who slew their fellows in the name of Jahweh. His name was commonly known as The Lord of Hosts, of Battles.

Thus we have war history; American, universal, Christian. Against these centuries of war there are some 20 years or less of active and devoted peace making. Can we in a score of years change the habits of this fighting animal and tame him to the ways of counsel and cooperation, to the making of peace instead of war? Goodwill and love do not grow on battlefields, at least until the blood of men cry out for some more humane way of settling human difficulties.

Peace making is a new art in the world. I turned to my Standard Dictionary of 1913 and could not find the word "pacifist!" anywhere. Then I looked at Webster's International of 1923 and it had not yet come into the speech of our people. Nor was it in the edition of 1927. Finally, I found it in the New Standard of that year. And these were the two definitions given:

- (1) "One who advocates a policy of peace as opposed to militarism."
- (2) "(colloquial) A coward; in contempt."

\*\*\*\*\*  
\* **AND IF YE DO GOOD TO THEM WHICH** \*  
\* **DO GOOD TO YOU, WHAT THANK** \*  
\* **HAVE YE? FOR SINNERS ALSO DO** \*  
\* **EVEN THE SAME. AND IF YE LEND** \*  
\* **TO THEM OF WHOM YE HOPE TO RE-** \*  
\* **CEIVE, WHAT THANK HAVE YE? FOR** \*  
\* **SINNERS ALSO LEND TO SINNERS, TO** \*  
\* **RECEIVE AS MUCH AGAIN. — Luke** \*  
\* **6:33-34.** \*  
\*\*\*\*\*

Thus we find that even the word technically used now for the peace-maker was not accepted as good usage until a bare ten years ago.

But today the forces of education, the organized churches of the country, and a host of peace societies are busily engaged in the effort to change the attitudes of men from war to peace. We are endeavoring to create the will of peace and the love of it. Perhaps Paul's great word to the Corinthians may now be interpreted to the nations instead of a corrective for the strife over spiritual gifts. That wonderful 13th chapter of First Corinthians was written for such an hour as this. Paul is showing us a better way. Though I speak with the tongues of power and of wealth and have not good will I am a noisy gong and a clanging cymbal. Though nations boast of their colonies and of their millions of dollars (or pounds), these things will profit them nothing, if lack of good will permits them to destroy one another. Read that wonderful chapter with patriotism in mind. Faith, hope, good will, and the greatest of these is good will.

It may be well to ask ourselves whether as yet we really want peace. Perhaps all that we have sought (and surely all we have gained), was an armistice rather than peace. Has the word been a negative thing, referring to a desire for the cessation of hostilities, instead of a desire for something positive? We wanted Germany to lay down her arms in submission, but did we seek a permanent peace with her? Did we so draw up the articles of Versailles so as to guarantee lasting fraternity among nations? Is it true that Germany threw down her arms at the appeal of President Wilson with the much honored fourteen points? Is it true that not a single one of these principles, spoken by Wilson, was given consideration in the Treaty she was compelled to sign? Did Clemenceau promise Germany that, after she had been stripped of her arms, all the nations of the world would follow until all armaments had been scrapped? Have we kept faith with the conquered foe? Did we want peace or only an armistice?

From the Old Testament comes a positive word for 'peace'. The Jewish people enter the house of their friends today as in ancient times with the word, "peace to this house." What do they mean? "May you cease quarreling here?" Of course not. That would be an insult. Their word for peace carries two positive concepts.

The word *Shalom* means first "prosperity." "Prosperity be to this house." What would happen to the relations of nations if every American traveller or official visitor should say and mean, as he met the Japanese and the Italian and the Germans and the rest, "Prosperity be to your people?" If this word were then backed up by treaties of trade and cooperative undertakings which had for their end the prosperity of other peoples along with ourselves? Can there be "peace" where there is injustice or intolerance or self-seeking at the expense of others? We are fast coming to realize that the nations are not to be classed as the sheep and the goats, but rather as the prosperous and the oppressed. Can there be peace when one nation has enough and

to spare and still seeks from a lesser people even the little they have? The prophet Nathan spoke a parable to King David that has not lost point with the passing of the ages. The rich landowner who had his flocks and then stole the little ewe lamb that belonged to another was self-condemned. Have we yet arrived at the place where we of rich and prosperous America are willing that other peoples shall be equally prosperous with ourselves? I fear we shall never have peace with any people who suspect us of caring for them only as spoils for our merchants and ourselves.

*Shalom* means secondly, "well-being." What a rich word it is! If we really desired the well-being of all peoples, then we should have a real part in the making of world peace. If the mothers and fathers in Mexico believed that we were solicitous for the well-being of their children even as we are for our own, perhaps they would meet us half-way. Do we desire for English people the same high standards of life that we seek for ourselves? Perhaps we shall be done with strikes in America when the toilers of the land are convinced that the investors and managers are genuinely concerned for the well-being of the children of the cottage even as they are for their own pampered children. Some of our men of wealth have already done much and to them we must pay high tribute, but we are yet far from the level of life when the majority are convinced that those in place and power are genuinely interested in their well-being. Long-fellow caught this ideal long ago.

*"Were half the power that fills the world  
with terror,  
Were half the wealth bestowed on camps  
and courts  
Given to redeem the human mind from error  
There were no need for arsenals and forts."*

The New Testament word for "peace" is *eirene*, which has for its central meaning the idea of "harmony." It was an ancient dream that men might live in harmony with their own best nature and that they might also live in harmony with their fellows. Here is another picturesque word. Is there not too much incompatibility of temper among the peoples who might live in harmony? Do we try to see our common problems from the point of view of the other peoples? Do we adjust and tune in with them so as to make a beautiful chorus of the nations. Dr. Maude Royden, in a humorous incident, summons us to this simple but beautiful attitude. She tells of two conversations, one with an Australian and another with an Englishman. In both cases she was talking with them about the relations between England and Australia. The Englishman said, with something of a shrug, "Australia: Oh, yes, that's where we send our criminals, our convicts." The Australian spoke in much the same tone as he said, "England: Oh, yes that's where our convicts come from." But we need to come nearer home. Does Uncle Sam desire the solo role too much? How willing are we to harmonize with the rest? Did we urge the League of Nations upon the world and then refuse to join the chorus? Do we stand apart as we criticise our fellows, and refuse to cooperate except as we can see our own profits accruing from the relationship? Is it always the other people who are off the key, when we find ourselves in the opera with other nationals?

Is Saint Paul right, that there is a higher talent? A better way? Are we sufficiently weary of the war-way of life that we are willing to choose the path of common prosperity, common well-being, and harmonious relationship

(Continued on Page Two, Column Three)

# The Arkansas Methodist

PUBLISHED EVERY THURSDAY  
Except Weeks of July 4 and December 25

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

Owned, managed, and published by the Methodist  
Episcopal Church, South, in Arkansas

## BOARD OF DIRECTORS

Little Rock Conference	N. Arkansas Conference
James Thomas	R. C. Morehead
J. D. Hammons	Wm. Sherman
C. M. Reves	J. M. Williams

## PASTORS ARE AUTHORIZED AGENTS

## ADVERTISING DEPARTMENTS

Our Foreign Advertising Department is in charge of  
JACOBS LISTS, Inc.

Address correspondence to the Home Office of  
Jacobs Lists, Inc., Clinton, S. C.

Arkansas Advertising Manager, O. E. Williams,  
1018 Scott Street, Little Rock, Arkansas

## SUBSCRIPTION RATES

One year, in advance.....\$1.00  
Subscribers should watch the date on label and re-  
mit before expiration to avoid missing any issues. If  
date is not changed within two weeks, notify the office.  
Mistakes will be cheerfully corrected.

Office of Publication, 1018 Scott Street  
LITTLE ROCK, ARKANSAS

Make money orders and checks payable to the  
ARKANSAS METHODIST

Matter for publication should be addressed to the  
Editor, and should reach the office Monday, or earlier,  
to insure appearance in the next issue. Obituaries  
should be brief and carefully written.

Entered as second-class matter, January 31, 1908,  
at the Post Office at Little Rock, Ark., under the Act  
of Congress of March 2, 1879. Acceptance for mailing  
at special rate of postage provided for in Section 1103,  
Act of October 3, 1917, authorized September 12, 1918.

## METHODIST EVENTS

Little Rock Conf. Y. P. Assembly, Conway, June 21-25.  
Camp Oquoyah, Mt. Sequoyah, June 22-July 6.  
Camp Sequoyah, Mt. Sequoyah, July 6-10.  
Temperance Conference, Mt. Sequoyah, July 10-11.  
Mozark League Inst. & Workers' Conf., Mt. Sequoyah,  
July 12-18.  
Missionary Conference, Mt. Sequoyah, July 19-26.  
Leadership School, Mt. Sequoyah, July 27-Aug. 10.  
Y. P. Leadership Conf., Mt. Sequoyah, Aug. 12-24.  
Camp Meeting, Mt. Sequoyah, Aug. 24-29.  
Other events will be published as soon as given.

## Personal and Other Items

FIRST CHURCH, Shreveport, Dr. Dana Daw-  
son pastor, has succeeded in securing sub-  
scriptions to pay off a long-standing debt of some  
\$21,500.

THE FLORIDA ANNUAL CONFERENCE,  
meeting last week at St. Petersburg, Fla.,  
was the first Conference of our Church to vote  
on Methodist Union. The vote was, for the Plan  
248, against 6. This is certainly a fine start.

QUADRUPLETS, the Misses Leota, Mary,  
Mona, and Roberta Keys, 22 years old, have  
received the degree of Bachelor of Arts from  
Baylor University, the Baptist institution at  
Waco, Texas. It is claimed that these are the  
first quadruplets in history to graduate from  
college.

REV. A. W. MARTIN, P. E. of Helena District,  
called Monday on his way to Dallas, Texas,  
where he will teach two courses in the Texas  
Pastors' School this week and next. He reports  
that, if rains continue in Helena District, much  
cotton will be so deep in the grass that the acre-  
age will be considerably reduced. Otherwise  
his District is in fine condition.

JUNE 27 is to be home-coming day at England.  
All former pastors and presiding elders are  
invited to spend the day. There will be a basket  
dinner and Rev. J. L. Hoover, P. E., of Montic-  
ello District, a former pastor, will preach at  
eleven o'clock, consequently there will be satis-  
fying nourishment for both body and spirit. The  
pastor, Rev. Van W. Harrell, is anxious that all  
who are invited may attend, and assures them  
of a hearty reception.

REV. VAN W. HARRELL, pastor of our church  
at England, went to Camden last week for  
an operation to remove his tonsils. The opera-  
tion was successful and he is resting a few days  
with his father and mother, Rev. and Mrs. J. W.  
Harrell, whose home is at Camden.

## DEATH OF REV. CHARLES EDWARDS

REV. CHARLES EDWARDS, superannuated  
and living at Elm Springs, Ark., passed  
away Friday, May 21, at his home. His death  
came unexpectedly. Rev. O. M. Campbell, his  
former pastor, conducted the funeral service at  
the Elm Springs Methodist Church Sunday  
afternoon, May 23, assisted by Rev. E. T. Way-  
land, Rev. Poe Williams, and Rev. T. H. Wright.  
He was buried at Elm Springs.

## BISHOP ARTHUR MOORE'S BROADCAST

A MESSAGE from Joseph Bartak, Methodist  
missionary at Prague, Czechoslovakia, calls  
attention to a radio message to be broadcast by  
Bishop Arthur J. Moore from Prague, at 7:40  
p. m., Central Standard Time, June 21.

Bishop Moore's message is expected to be of  
interest throughout the country, as it is expected  
he will give the result of the vote on Methodist  
unification by the Czechoslovak Conference,  
meeting June 17, and other matters of general  
interest to Methodism in America.

## SUNDAY AT CAMDEN AND FAIRVIEW

ACCEPTING the invitation of Dr. C. M. Reves  
to preach at First Church, Camden, after  
returning Saturday night from the editorial ex-  
cursion to El Dorado, I was a delighted guest  
in the hospitable parsonage home (13 rooms)  
of Dr. and Mrs. Reves, and that means that every  
minute with them was a real treat. Sunday  
morning after addressing combined Men's and  
Women's classes, I had the privilege of preaching  
to a fine congregation that seemed to be ap-  
preciative of the message.

About 3:00 p. m., Rev. F. L. Arnold, pastor  
of Louann-Buena Vista Circuit, came for me  
and we drove out about five miles and had sup-  
per in the Milner home where we enjoyed a  
fine meal (both chicken and squirrel) and  
helpful conversation. Then we drove to the  
Fairview Church, in the neighborhood of the  
International Paper Mill, where the Young Peo-  
ple had an interesting program, and I preached  
to a fair congregation composed largely of fine  
young people. I met several old friends, and  
one of my Hendrix students, Mr. W. F. Conine,  
formerly of Arkansas County, whom I had not  
seen for 36 years. He and his family are now  
members of this fine country church. Brother  
Arnold indulges in sincere compliment to this  
group of about 150 in this industrial community.  
They contribute regularly, meet all obligations,  
have all of the organizations, and a 100% club  
for the paper. With this large industrial com-  
munity, mostly well paid employees and a few  
exceptional farmers, this church might easily  
develop into a small station. The building has  
a small auditorium and two class-rooms and is  
well furnished, with electric fans and lighting.  
It is near one of the best rural schools in the  
State, with a group of unusual buildings, and a  
full 12 grade course, including manual training  
and home economics. Bro. Arnold is doing good  
work and is fully appreciated by his people, and  
my association with him was a happy occasion.

Dr. Reves and First Church people consti-  
tute a mutual admiration society, and with that  
combination it is not strange that conditions are  
approximately ideal. This is certainly one of  
the very best churches not only in Arkansas,  
but in our denomination, and the preacher who  
is the pastor is to be congratulated. Bros. B. F.  
Scott and J. W. Harrell, superannuates, live at  
Camden, and co-operate heartily with the pastor.  
Bro. Scott looks after the subscriptions to the  
paper and Bro. Harrell has the Men's Class in  
the Sunday School. It was a pleasure to call  
at their homes Monday. They are the kind of  
superannuates that are appreciated thoroughly  
by the community where they reside. Bro. Scott  
has a fine garden and raises far more than he  
can use in his own home. I shall be pleased  
to go back to Camden and Fairview whenever  
they think they would like to have me.—A. C. M.

## THE PASTORS' SCHOOL

IT was my privilege to be at the Pastors' School  
at Conway during the past two weeks only  
a day and a night each week. I heard all the  
platform speakers, except one and I had heard  
him before, and I sat in the classes of all the  
instructors once or twice each. All the addresses  
were unusually good, and those of Dr. Fred  
Fisher were unique and illuminating, such lec-  
tures as only he can deliver. The instructors  
were at their best, and that means much. They  
seemed to have the ability to instruct, to enter-  
tain, and to inspire. It would be difficult to  
bring together a finer and more co-operative  
group. The attendance was the largest in the  
history of the School, and all seemed to be en-  
joying, not merely the addresses and instruction,  
but the brotherly fellowship and companionship.  
It was indeed good to be there. My only regret  
is that I could not have had the benefit of the  
whole program.—A. C. M.

## CIRCULATION REPORT

SUBSCRIPTIONS received since last report:  
DeQueen, J. L. Cannon, 4; Blevins, J. T.  
Thompson, by Mrs. Bostick, 1; Tillar, C. R. Roy,  
6; Russellville, R. E. L. Bearden, 1; Harrison,  
F. E. Dodson, 2; Austin Ct., E. T. Miller, 1;  
Smithville Ct., Lynn Church, 100%, 6; Asbury,  
R. B. Moore, by Hardin Bale, 7; Piggott, Earle  
Cravens, 1; Junction City, 1, Quinn, 100%, 5,  
J. R. Clayton. Brethren, please accept thanks  
for these subscriptions. Let the good work con-  
tinue. We are patient, and "patience has its  
perfect work." Ultimately all will have 100%.  
Why not now?

## THE POSITIVE SIDE OF PEACE

(Continued from Page One)

with our world neighbors? Shall we merit the  
beatitude of the Lord Christ when he says,  
"Blessed are the peace-makers, for they shall  
be called the children of God." Was it not the  
same Teacher who said, "The Son of Man came  
not to be ministered unto, but to minister and to  
give his life a ransom for many?" "The great-  
est among you shall be the servant of all."

What right has the true Church to preach  
peace to nations? Is there peace in religion? Is  
the cause of religion one, or many? Only after  
churches express interest in the prosperity, well  
being, and harmonious fellowship of religion  
have they good ground for preaching peace  
among nations.

We have been too much enamored of the  
crown instead of the Cross. The Crown stands  
for the principle of Place and Power and Wealth  
to be gained at the expense of others. The  
Cross stands for the principle of Prosperity and  
Well-being to be shared. The former is the  
way of Mars; the latter is the way of the Prince  
of Peace.

Studdert Kennedy challenges the Christian  
world to think of God and of man's successful  
life in terms of the Cross. He imagines God to  
be speaking in these lines:

"Every wound in the world I feel,  
Every pang is a pang to me. . . .  
Why should I suffer? Ye ask me,—Why?  
Why not shatter the world into bits  
And build it again a perfect whole  
Where every part in the great whole fits?

"Ye think of destruction, murder, war,  
And then ye think of your God and ask,  
Why is he suffering, helpless, weak?  
Why does he plead when he ought to drive?

"I am so weak that I bear a cross,  
I am so strong that I need no crown.  
I am the first and the last—pure Love  
I lift the weight of the world alone.

"Your swords of steel and your iron ships  
Are shams that keep you in darkness still.  
But Light and Love and Truth are powers  
That work and weave the Eternal Will."

GRANGES in Idaho are putting up a stiff fight  
against the invasion of their state by legal-  
ized gambling. The latter flourishes in Nevada  
and is determined to go over the state line into  
Idaho.

**"PORE OLE DAD"**

Ye can scarce pick up a paper  
An' its "Poet's Corner" greet,  
'Cept ye'll see a pretty poem  
'Bout the mother, saintly, sweet;  
But you'll have a time a-searchin',  
Eyes will be er-achin' bad,  
Ere ye'll overtake a poem  
At this time for pore ole dad.

No, it isn't willful in 'em,  
Them that write of mother dear,  
That there's never notice taken  
Of her ole man settin' near.  
No, it's never meant to slight him,  
But it looks a little sad—  
All the bouquets made for mother,  
Not a bloom for pore ole dad.

True, our mother watched above us  
Till her dear old eyes would ache,  
But ole dad he humped to feed us  
Till his back would nearly break;  
Mother crooned above the cradle,  
Gave devotion, all she had,  
Still that wasn't any circus  
At this time for pore ole dad!

Do not take one line from mother  
When ye write the soul-sweet song,  
But if there's a word for father  
Now and then, it won't be wrong.  
Pore ole soul! He's bent and wrinkled,  
An' I know 'twould make him glad,  
If while you are praisin' mother  
Somethin's said for pore ole dad.  
—EDITH SWANSON.

**PRAYER FOR OUR COUNTRY**

O God of freedom, under Thy guiding hand our pilgrim fathers crossed the sea. We rejoice that in Thy spirit they founded upon this continent a nation dedicated to liberty, equality, and the brotherhood of man. We thank Thee for their spirit of adventure in a new world, and for their daring experiment in the untried ways of government by the people.

Give to us, we pray, the spirit of the fathers as we, too, face a new world. Give us their faith and courage to launch out upon political and economic experiment, adopting such new forms as may be necessary to fulfill the purposes for which our country came to birth.

Deliver us, O God, not alone from the ancient tyranny of kings, but from new autocracies in modern life. Help us rather to extend the frontiers of freedom for the common man, fulfilling in economic and industrial democracy our sacred traditions of government by the people. Lead us into the cooperative commonwealth of God.

May we also go forward in the spirit of divine adventure into the new world of international relations. Through co-operative institutions of world conference, court, and league, may we play our part in international law and order to establish justice among the nations, assure peace and tranquillity in all the world, and promote the general welfare of mankind.

Help each one of us, O God, as Christian citizens to vote as we pray, judging parties and programs not with regard to our own interests, but by the measure of their purpose to advance the interests of the less privileged than ourselves.

God of our fathers, be with us yet. Help us in the continued genius of our nation ever to pioneer in the cause of human freedom and the brotherhood of man.—From Prayers for Self and Society by James Myers, Industrial Secretary, The Federal Council of the Churches of Christ in America.

**Enoch Walked With God**

Do we associate Enoch with the number of the supernatural because he walked with God, never died and pleased God during the days of his life time? Are we not tempted to say, that it is possible for Enoch but not for us of the Twentieth Century? Was he supernatural and did he do the impossible? No, not at all. Enoch suffered the same limitations as we today. He was a normal person. He found it necessary to eat, drink and sleep. He suffered bodily pains. He had times of sorrow and grief. No doubt he felt the rise of anger and resentment. Often he grew tired and weary from manual toil and found it refreshing to cease from work awhile. He experienced mental fatigue and disappointment. He was a person with normal appetites, passions, powers, gifts and endowments. To see him walking along the road, sitting in his home, conversing with a friend, working in the field, attending a social gathering, eating his food, sleeping on his bed, cleaning up about the home, going to town, or any other of the many experiences of a citizen of the country in which he lived, you have seen no difference in Enoch and any one else. I repeat, again, that he was a normal man about five feet ten inches tall, weighed around 160 pounds, was sixty years of age, and in appearance not far different from that of his neighbors.

Enoch wasn't an old bachelor, like Paul of the New Testament, but a man with a family. He has the distinction of being the father of the man who lived longer than any other person — Methuselah. The home of which Enoch was the head was blessed with a religious father and husband. Daily his family was brought into an atmosphere of helpfulness and uplift. He no doubt gathered not only his family but visitors around the family altar for the worship of God with whom he walked. There was cooperation and devotion from the members of the home each to the other. Love was the law; humility the state; tenderness the relation; and happiness the product in this Old Testament home. Instead of quarreling, consideration; in the place of confusion, harmony. There was a welcome to the stranger, help for the needy, cheer for saddened hearts, patient effort to guide the erring and comfort for the bereft in this home.

Righteousness prolongs days. For more than 360 years Enoch lived on the earth. His life of many years was welcomed by his neighbors. Children loved him as a great friend; youth were inspired by his wonderful example and courage; while those of mature years respected his fine religious spirit and contribution. The drunkard saw in him a sober man, the gambler a man of strict honesty. Wickedness and dissipation shorten the days of many. Enoch enjoyed a robust old age. He wasn't disgruntled and fractious; but always maintained a freshness of spirit because he walked with God.

God let Enoch know that He was pleased with him. The stamp of God's approval was the happy inner consciousness of this man across the centuries. To Enoch this was a supreme experience. When he laid down to rest at night, his heart was happy because of God's smile. He had joy unspeakable and peace beyond understanding. When awaking

from slumber, still he had the presence of the Divine. As he went about his affairs throughout the day, he made sure of one thing, that he pleased God. When buying or selling, laboring, speaking about others, building, worshipping, and in everything he did, he pleased God. Don't misunderstand. He made mistakes, no doubt, and erred in judgment along the way, but pleased God because he was big enough to see and acknowledge them. His whole life was lived around this central fact, or, focal point, that he met God's approval.

As Enoch walked with God and God was pleased with him, the result was the experience of the inner consciousness in his own heart, not because he saw God, or heard Him speak His holy approval as one person speaks to another. Enoch had an abiding faith in God. It wasn't a mere mental consent, but a heart conviction and evidence. God was real to him through faith. The presence of God was so real to him that he didn't doubt it. I am sure he was tempted to doubt at times, but weakness is not in the temptation, but in the yielding to the temptation. When the clouds gathered Enoch continued to walk with God by faith. If a loved one passed away, God was not blamed. If matters were difficult, Enoch looked above the difficulty to God. To him everything was secondary and God supreme. When adversity and affliction came, Enoch just continued to walk with God. Through every experience and condition Enoch kept walking with God.

How many have given up their loyalty when adverse circumstances pressed upon them! How foolish and unwise to put things above God! Thank God for Enoch who dared to walk with God for over three hundred and sixty years, and the way grew brighter until at last he was translated. As he never died physically from walking with God, so those who walk with God by faith never die spiritually. May the experience and example of Enoch be an inspiration and encouragement for us today.—Bates Sturdy, Colt, Arkansas.

**RICHMOND LEADS THE WAY**

The Richmond District, which is the largest district in Southern Methodism, recently held a notable session of the District Conference in Shady Grove Church near the city. The main emphasis was the spiritual phase of the Bishops' Crusade and the Conference reached a high spiritual climax when the members gathered at the altar for consecration to the task ahead.

Effort was made to set aside the morning hour for debate on the question of Unification, but this was voted down, the newspapers reporting the measure had only one affirmative vote. Evidently Richmond Methodists have made up their minds on this question and do not care for any further debate.

A delegation of thirty-one laymen and twelve alternates were elected and with them, as with the preachers, the sentiment for Union is overwhelming. At a recent session of the Preacher's Meeting with forty-five present every man voted for the pending Plan of Union. This is taken to indicate the sentiment of the entire Conference. The Farmville District Conference passed a strong resolution of approval of the Plan with only two dissenting votes.

A notable contribution to the Richmond Conference program was a heart-stirring message of greet-

**The Brute in Man and Woman**

With much reluctance, almost I may say against my will, I find myself impelled to devote my space this week to an unpleasant subject. But in the character of watchman one must report what he sees. The ancient Prophet, whose use of the figure is familiar, understood that an outstanding duty of the watcher is to warn. If he sees the enemy approaching, he dare not be silent. The figure, of course, easily breaks down. I am not a military sentinel. There is no special likelihood that warning words of mine will get special attention or in any important way affect the situation.

Nevertheless, as I scan the papers in search of news and information on which to comment, I find myself not a little depressed with having to confront every day and in almost every other column, headlines and details of brutal, savage, inhuman crimes. Recent weeks, especially, seem to have marked a sort of paroxysm, a climax, as it were, of bloody deeds exceptional because of their horrible quality. A mother lures her two little children into a woodland under promise of a picnic, then takes out of her satchel not the luncheon they were expecting, but a hatchet and butcher knife with which she proceeds to assassinate them. A young man of presumably good character, teacher in a Sunday school (the reporters are sure to make much of such a detail), goes wandering through the country with a girl with whom he has become infatuated. To "amuse" her, so he reports, and to obtain money and an automobile he deliberately murders three men in three different states. A son beats his aging mother to death because he thinks she has some money hidden. A girl and her lover kill her mother because she seems likely to interfere in their escapades. And so on and so on. It is a weary and depressing story, one that my readers know only too well.

I am no expert in matters of social reform. The government, the schools, the churches, organized society in general, are battling with this hydra-headed problem. A disease of society is, however, not unlike sickness in the individual. We must get back from symptoms into causes. These evils can be extirpated only by going after the roots of them—as that word itself suggests. Now the root of all social evils is selfishness. And back of nearly all manifestations of selfishness is that strange complex which is man, compounded of brute and angel.

One does not necessarily reflect on the dumb beasts by calling the evil that is in man brutal. Many creatures of a lower order than humanity have noble traits, and as for social adjustments, certain tiny insects have worked them into a perfection never yet ever approximated by human institutions. But it remains true that when a human being allows himself to be guided in

(Continued on Page Four)

ing from Dr. Thomas S. Brock, District Superintendent of the Trenton (N. J.) District. At the close of his fine message the congregation arose and sang "Blest Be The Tie That Binds Our Hearts In Christian Love," while Dr. J. Manning Potts, our Presiding Elder, and the New Jersey superintendent stood at the altar with clasped hands.—Richmond Christian Advocate.

**Isn't It Worth 15c to Remove That Corn?**

ASK FOR  
**KOHLER ONE NIGHT CORN SALVE**  
In the Handy Green Tin.  
"Famous For 50 Years" **15c**  
Send For Free Kohler Antidote Sample  
KOHLER MFG. CO., Baltimore, Md.



(Continued from Page Three) his conduct by purely selfish considerations, following not his conscience and judgment but his desires, his animal appetites forge at once to the front. Since he is far more cunning and effective in gratifying those appetites than any brute can be, he becomes more of a brute than the dumb animals themselves. He even refines those desires into appetites unknown to our fourfooted friends, but essentially physical still and phenomenally destructive of man's higher self. It is worth while to note, also that physical appetites are not of themselves evil. They were implanted by the Creator and are part of the scheme of our perfect existence.

But when a weak will or a wayward nature makes of these desires the ruling factor in life, the higher is sure soon to be submerged in the lower. It becomes as if non-existent. The man (or woman) grows to be a brute, the worst sort of brute. Sexual passion is an old, old problem. Unrestrained, undirected, lawless relations in this sphere are full of deadly peril. The Prophet, Hosea, having seen his own home wrecked and the very religion of his people degraded, probed this human disorder as deeply as any who have followed him. He saw his entire nation in the guise of a worn out roue, weak and ageing: "Gray hairs are here and there upon him, and he knoweth it not." Sexual promiscuity meant a lowered birth rate, a decaying people. No other figure could he conceive as more exactly describing the relation of his backslidden people to their God than that of an unfaithful wife. This woman who the other day tried to murder her two children—one of them survived—admits that she did

it to make room in her cramped apartment for her paramour.

Human beings who give way to appetite find still another easy road to self-destruction, as well as to the demoralization of society, in the love of drink. It is almost a desecration of the word to call a man (or woman) who is drunk a brute. No animal is driven by a passion so furious, so implacable, and in its effects so deadly as the human being who has enslaved himself to alcohol. I use these last words deliberately. Every victim of drink is such because he has immolated himself. Granted that some trace of an appetite, even one so abnormal as this, can be transmitted through heredity—although on that possibility serious doubts may be cast—it remains true that no man is forced to yield to it. The stage of this appetite that may justly be called uncontrollable can only be reached after cultivation by the individual himself. The children of drunkards do not as a rule become drunkards.

The drunkard is even more essentially selfish than the slave of sex. At every turn his weakness grows into not merely a personal vice but a deadly social sin. It is notorious, a fact of universal observance, that crimes of all kinds are linked up with drink. The highwayman resorts to his dram to give him (as he fancies) steady nerves. The burglary is usually planned in some "joint." The gentlemen who in prohibition days insisted so blithely that after repeal the saloon would not return are now strangely silent. Not only has this evil demon come back, but after the manner of the one in the parable, he has brought with him seven others worse than himself. The cocktail bar, patronized by women as well as men, is not only in the barrooms but has invaded the homes. The "beer parlor" is everywhere well stocked with liquors that will intoxicate. Bootleggers are still actively supported by wealthy patrons, quite as in prohibition days. Meantime the drunk or tipsy driver in a high-powered car dashes along our streets and highways, a potential murderer wherever he goes. For this he does not care. Is he not "expressing himself?"

That has come to be a great phrase. Young girls especially like to parade it. It simply means, of course, indulging one's whims. In every case it will presently appear merely a selfish purpose to indulge degrading appetites. It is evident that in the home, in the school, and by all means in the church, decent and self-respecting people must insist on discipline, or self-control. The seeds of selfishness are sown by many a parent who allows, even encourages, a little child to be unruly, stubborn, self-indulgent. His childish whims may seem innocent, harmless. But once he begins to feel the drive of sex, the greed of money, the thirst for drink, the itching for power over others, the story may prove to be a different one. It is bad, it is fatal, for any boy or girl to grow up intent only on giving way to self to the brute that is in human nature, rather than to the interests and the destinies of the immortal soul. That is the broad way that leadeth unto destruction, and many there be which go in thereat. There is no disillusion so certain as that of those who worship self. Their self is invariably one that is unworthy of respect, much less of adoration. If the grain of wheat is not willing to die, it will abide alone.—The Watchman in Christian Advocate.

## A SERIAL STORY Parsonage Family

By  
SUSIE McKINNON MILLAR

### CHAPTER XVIII

Before the supper was finished, they had their plans all worked out; and things ran smoothly at the parsonage until Brother and Sister Howard returned to take over the management of affairs.

They were very much surprised and distressed over the departure of the twins, and, at first, could see only its dreadful possibilities. George did his best to present the cause of the twins in a fair manner, but it broke him all up to see his parents so distressed. He tried to think of some way to comfort them; but when they would not be comforted, he lost patience with them and exclaimed, "You know, Muth, you and Daddy don't need to bother about them. What if they do have a hard time and a bit of trouble? That'll just help them to come to their senses. You needn't be afraid they'll do anything to be ashamed of. They couldn't have lived with you this long without knowing what decent living is. Give them a chance to try it out their own way. They've simply got to try things for themselves."

"So it's to be hands off, is it?" Asked Brother Howard. "And to keep a cheerful countenance. I'll try; but it's hard when there's so much at stake."

As to hardships for Betty and Bob, George's prediction proved all too true. The heat, the long hours, the unaccustomed travel, poor fare, and poor sleeping accommodations proved too much for them. The other members of the company were older and were accustomed to the hardships. Their coarse, low ideals offended Betty and Bob and made them withdraw and spend most of their time together. The company considered them offish and sought to annoy them in every possible manner. Bruce kept back their share of the box receipts, calling it payment of fines and penalties for offenses they never committed. And, finally, when they reached Chicago, he left them stranded and practically penniless.

After days of tramping the streets they succeeded in getting a brief engagement in a down-town restaurant where they could entertain from nine to twelve at night for their dinner and barely enough for room rent.

Here Graham found them. Unobserved, he watched them as he ate and tried to plan wisely how to offer the help they so evidently needed, and, at the same time, not wound their pride, which was equally evident.

When Betty and Bob finished their program and ate their meal, which they were much too tired to enjoy, they found Graham at the door waiting for them.

"Well, Betty and Bob," he cried heartily, "I'm glad to see you again. That was a swell program you put on tonight. I'm glad I didn't miss it. You youngsters are some entertainers. As George would say, 'Oh boy, I'll say they are'."

Bob and Betty both made a grab for Graham and each held on to

him as if afraid of losing him. Betty caught her breath and held back a sob as she said: "We're—we're—the ones that are glad to see you."

"And," continued Bob, "you're just in time to advise us."

"I'm not long on advice," laughed Graham, "and I can't imagine you needing any; but, come on; let's go to your boarding house and see what advice you are wanting."

When they reached the cheap rooming house, they went into Bob's room and perched on the bed and the one and only chair.

"Now spill it," suggested Graham. "What's the problem?"

Betty replied, "We're broke and just about to be fired. We don't know our way around in a city, and we aren't half as entertaining as we thought we were. And we don't know what to do about it."

"That's a big order," declared Graham.

"And," said Bob, "that's not half of it. We can't entertain at night clubs and road houses. The managers say we're not sophisticated enough. And then Betty's so darn pretty; and the managers and a lot of the patrons try to kiss her. She don't like it. I get fighting mad. Then out we go. I don't know enough about office work or anything to get a business job, or to hold one even if I were lucky enough to get one. So where do we go from here?"

Graham shook his head gravely and tried to keep his face straight. "It's a mess I'd say; but what to do about it? That's what you want to

### When CHILDREN Need a LAXATIVE

When children are bilious, or have sour stomach, colic due to gas, sick headache, coated tongue, sallow complexion, or seem sluggish so that they do not romp or play as usual, a dose or two of SYRUP OF BLACK-DRAUGHT can be relied on to relieve constipation and thereby assist in prompt recovery. Purely vegetable, pleasant tasting—children really like it. SYRUP OF BLACK-DRAUGHT is sold in 50-cent bottles.

## For 26 Years 469

Has been the Number Fayetteville people have called for Expert Moving.

— Also —

Crating, Packing, Storage of Household Goods and Shipping.

## RED BALL

TRANSFER &

STORAGE CO., Inc.

W. E. TROTTER, Mgr.

Phone 496

**ITCHING**  
Wherever it occurs and however  
irritated the skin, relieve it  
quickly with soothing  
**Resinol**

## HENSON'S DAIRY

Furnishes the  
Methodist  
Assembly With

### TESTED JERSEY MILK

From Our Beautiful  
Pure-Bred Jerseys  
T. B. and Bang-tested

★ ★  
Assembly Visitors  
Are Invited to  
VISIT  
The Henson  
Dairy Farm!

We'll Be Glad  
to Meet You!

know, isn't it? We've got to work out of it some way; but I don't see—oh, I know. I have an idea, and it's a dandy plan. Your engagement at the restaurant ends tomorrow night, the manager told me. Your college opens next week. Meanwhile, you two must be my guests here in the city. I have a suite at my hotel, room for all of us. I'll advance the money for your college expenses, and next summer you may both work for me and begin to pay it back. I know Bob's work, and, by the way, Bob, I'm counting on you for my first assistant and general manager when you graduate. You know almost as much about the business as I do. With a little more training you can handle the Burke-Andrews factories as well as anybody. So you see I'm safe in advancing the money for your college expenses. I feel sure your Dad will consent to this plan if it suits you. What do you say, Betty and Bob?"

"Oh, Graham, you're a darling," cried Betty. "We want to say yes most awfully, but we're not objects of charity, I'd have you understand. So don't do this for us because you think we need it."

"Dear me, no, my young lady! I'm the one I'm thinking about. Just you wait until you see how hard I'll make you work when you get to be my private secretary."

"Now that's settled," said Bob, "I want to send a telegram to Dad if you'll advance me the money to pay for it, Graham."

"Get the telegram ready and get your suitcases ready, too, while I call a taxi. We're going right away to my hotel. I'll pay here as we leave."

"But you won't have to do that," said Betty. "The landlady is all paid up through tomorrow night."

"Then that's that."

"And," said Bob, "here's the telegram: 'Dad, we're o. k. Leaving next week for college. Letter follows. Your prodigal son, Bob.'"

"And prodigal twin, Betty," added Betty.

Tears of relief blinded Brother Howard as he read this message; and Sister Howard said: "I could sing for joy because the dear children are safe."

"I wish their letter would hurry up and come," said Tom. "I could make a swell story out of their adventure. I'm sure Mr. Collins would publish it. He's used several of my stories. And, Dad, he said for me to tell you he thought he could make a newspaper man out of me if you'd let me work with him straight on through this winter while I'm in school. He says he won't take too much of my time. May I try it?"

"You may work with him, yes, Son. If you decide to be a newspaper man, I hope you'll be a good one. That is a great field of service and needs more good men. But, Son, I wouldn't count on using that letter for a story. You wouldn't want to make capital out of the misfortunes of Betty and Bob."

"I wouldn't want to do that," agreed Tom, "but it looks to me more like an adventure story than like a bunch of misfortunes."

George looked up from his reading. "Good fortune, I'd call it. I don't think it's ever a misfortune to come to your senses before anything dreadful happens to you. The telegram said they were o. k. and on their way to college. That's luck. That's what I call it. Luck pure and simple."

(To be continued.)

## Woman's Missionary Department

MRS. A. C. MILLAR, Editor

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

### ZONE MEETING AT SPRINGHILL

The Societies of Spring Hill Charge met June 3 for the first Zone meeting. Mrs. A. A. Hamilton, Zone chairman, presided over the interesting program. The theme was prayer.

Hymn, "At the Golden Gate of Prayer."

Prayer—By the pastor.

Devotional, 17th chapter of John, Mrs. A. A. Hamilton, Zone chairman.

Converts—Mrs. Jordan, District Secretary, Hope.

"Why Pray"—Mrs. Davenport, Hope.

"Conditions Governing Answer to Prayer"—Mrs. Smith, Springhill.

"Be Continually in Prayer"—Mrs. Huckabee, Springhill.

Duet: "Don't Forget to Pray"—Miss Sallie Starks and Miss Orene Martin, Springhill; Mrs. Clark, Prescott, at the piano.

"Transforming Power of Prayer"—Mrs. Bolton, Bethlehem.

Hymn—"Sweet Hour of Prayer."

We had as a visitor Mrs. Brown, from the Philippines. She gave an interesting talk on the customs of her country.

Every number on the program was splendid and a spiritual help to all present.

Our next meeting will be at Battlefield, first Thursday in September. Dismissal by Mrs. Jordan, District Secretary, Hope.—Mrs. Crain, Secretary.

### ZONE MEETING AT HATFIELD

Zone No. 5 of Texarkana District presented the following program at Hatfield:

Prelude: "Rock of Ages," by Miss Grace Williams, Hatfield.

Hymn: "Take Time To Be Holy."

Prayer: Mrs. Z. L. Mauzy.

Courtesy Committee: Mrs. Geyer, Mena; Mrs. Townsend, Dallas; Mrs. Petty, Mena.

Nominating Committee for Secretary: Mrs. E. G. Beaver, Wickes; Mrs. Dover, Hatfield; Mrs. Sallie Moseley, Mena, Chairman.

Devotional: Madeline Everett, Wickes, "Life of Faithful Service to Community and Church."

Solo: "My Life For Jesus," by L. M. Cummings, Hatfield. This song was written especially for the occasion.

Talk: Bishops' Crusade—Rev. H. H. McGuyre, Mena. Bro. McGuyre told us that Southern Methodism was out of missionary debt which makes us very happy.

The Women's Work: Mrs. James McGuyre, District Secretary. This talk was very interesting and uplifting.

Lunch.

The afternoon service was opened by singing hymn, "Work For the Night Is Coming."

Prayer: Mrs. James McGuyre.

Devotional Service: Mrs. Moseley, Mena. Mrs. Moseley said, "Life is service, to live is to serve. Sacrificial service is one of our greatest services shown in life."

Hymn: "He Leadeth Me," led by L. M. Cummings, Hatfield.

Reports given by the different Auxiliaries beginning with Wickes,

Hatton, Hatfield, Piney Grove, Mena and Cherry Hill Circuit. Each Auxiliary had a very interesting report and are doing great work.

Children's program directed by Mrs. John Rushing was very impressive.

Goals of Children's Work: Mrs. Gantt. Since we are striving to have peace, we must begin with our children. Mrs. Gantt gave interesting suggestions in the children's work. Every Auxiliary was urged to have a world friendship unit.

Report from Courtesy Committee by Mrs. Geyer, chairman: "We want to thank Hatfield for the bountiful lunch and their splendid hospitality, also for the splendid program planned and rendered by Mrs. Mauzy."

Amounts raised for sending delegate to Mt. Sequoyah: Hatton, 25c; Wickes, 50c; Hatfield, 50c; Cherry Hill Circuit, \$1.00.

The next Zone meeting will be the first Friday in September at Cherry Hill.

Nominating Committee for secretary elected Madeline Everett.—Reporter.

### THE ESTHER CASE SOCIETY, FIRST CHURCH, BATESVILLE

The Esther Case Society held its June meeting on June 1, at the home of Miss Blanche Kennard with Miss Vela Jernigan, co-hostess. The Kennard home was beautifully decorated with mixed bouquets of summer flowers.

After a short business meeting Miss Thelma Pickens was leader of an interesting program on the subject, "Christian Missions and the Social Leaven." The group sang, "I Love to Tell the Story," after which Miss Pickens read the scripture lesson, Matthew 13:33. Mrs. Charles Cole led the devotional. Mrs. Paul Fizer gave an interesting talk, telling four ways in which missions have changed life and customs in Japan, i. e., a new status for women; a new song; education for girls and women; and the influence of the Bible. Mrs. R. W. Tucker then told how Christian missions have influenced the observance of Sunday, the observance of Christmas, social reform, and modesty in dress and customs. The program was closed with an appropriate poem and prayer by the leader.

At the conclusion of the program the hostess served delicious refreshments.—Reporter.

### MANSFIELD AUXILIARY

On May 25, the Society held its regular meeting at the home of Mrs. Chas. Seaman at Freedom, taking their lunch and spending the day. They presented a very interesting program, with Mrs. W. I. Dixon in

charge. The subject was, "Building the Church Around the World," and the following members took part in the discussion: Mrs. A. M. Allen, Mrs. Blassingame, Mrs. Fitzpatrick, Mrs. Jones, Mrs. Gilliam, Mrs. Hodges, Mrs. Merchant, Mrs. Halliburton, Mrs. Hall, Mrs. Boyd, Mrs. Caldwell. A very interesting meeting was held.

Meeting of Society at Mansfield was held at the church. Mrs. H. N. Fitzpatrick in charge, subject, "Prayer."

The following members present and taking an active part were: Mrs. Hodges, Mrs. Blassingame, Mrs. Merchant, Mrs. Stone, Mrs. Dixon, Miss Ruth Lile, Miss Peble Lile, Mrs. Gilliam, Mrs. Wilson, Mrs. Hall, Mrs. Halliburton, Mrs. Allen, Mrs. Boyd, Mrs. Caldwell. A very interesting talk on the effectiveness of Prayer.—Mrs. R. S. Wilson, Supt. of Literature.

### Clarke's Commentary on the Bible

With a commentary  
and critical notes

ORIGINAL EDITION. 6 vols. Imperial 8vo. Cloth. Each volume sold separately. Per volume, \$2.50. Per set, \$15.00. Buckram. Per volume, \$3.00. Per set, \$18.00.

A learned and popular biblical commentary. "Adam Clarke stands a prince among commentators."

At the Better Bookshops  
**THE ABINGDON PRESS**  
NEW YORK CINCINNATI CHICAGO  
150 Fifth Avenue 420 Plum Street 740 Rush Street

## Welcome Delegates!

Make Your Headquarters  
At

## Quaker Drug Store

PRESCRIPTION  
PHARMACISTS

TELEPHONES 376 AND 377

30 EAST MOUNTAIN  
FAYETTEVILLE, ARK.

## CAMPBELL & BELL DRY GOODS COMPANY

Northwest Arkansas' Oldest and  
Largest Department Store

FOR MORE THAN 36 YEARS  
Of Arkansas' 100 Years of Statehood  
We Have Been Dealing Faithfully  
With the People of This State

## Christian Education

### ARKANSAS PASTORS' SCHOOL LARGEST IN HISTORY

The largest attendance ever reported in the history of the Arkansas Pastors' School, and the best faculty to be found anywhere in America this year tell the story of the School which closed at Hendrix College last Friday at noon. There were 266 actually enrolled. In addition to this there were doubtless enough others visiting the school to bring the total attendance up to 300. Of this number, 31 were preacher's wives and three laywomen, making the total attendance of women 34. The Conway District led the enrollment with 27, with the Little Rock and Searcy Districts tying for second place with 23 each. The Batesville and Camden Districts were tied for third place with 22 each. The attendance from other Districts was as follows: Helena, 21; Fort Smith, 19; Paragould, 18; Jonesboro, 16; Monticello, 15; Prescott, 15; Texarkana, 14; Pine Bluff, 12; Fayetteville, 10; Arkadelphia, 9.

The total credits was also the largest in the history of the School, showing that our Arkansas Preachers not only go to our Pastors' School, but that they are in earnest about it. Our faculty, consisting of Dr. W. A. Smart of Emory University; Dr. J. T. Carlyon of Southern Methodist University; Dr. Fagan Thompson of Vanderbilt University; Dr. R. H. Edwards of Cornell University; Dr. W. T. Watkins of Emory University, Miss Ruby Van Hooser of Belmont College; and Dr. A. J. Walton of our General Board, all arrived in time for the first classes and all stayed to hear the final benediction. This was the best balanced faculty and the most evenly divided classes that we have ever seen in a Pastors' School. It would be hard to say which of these instructors proved to be the most popular. The answer would depend entirely upon which class had to render the verdict, for each class seemed to think it had the best teacher. The largest number of certificates was awarded by Dr. W. A. Smart, but possibly the largest single class was the one taught by Dr. R. H. Edwards.

Our Inspirational speakers rendered splendid service. Last week we spoke of Dr. Fred Fisher who gave the addresses the first week. Between his going and Dr. Holt's coming, the addresses were given by Dr. Watkins, Dr. Edwards, Dr. Smart, Dr. Carlyon and Dr. Walton. All of these instructors would be acceptable to our Arkansas people for platform messages at any time. Dr. Holt, in three masterly addresses, gave us a new conception of the place of Protestantism in the world. The last three addresses were given by our own Bishop John M. Moore who brought us the most timely and helpful messages that this great Bishop of ours has ever brought to a Pastors' School. His coming for the last two days was a big factor in holding the attendance up to the high-water mark through the last day.

Resolutions were passed by the entire body thanking Hendrix College, the Board of Managers of the Pastors' School and particularly our Presiding Elders for their part in making the school a success. When all is said and done, our Presiding Elders of both Conferences surely

deserve more credit than any one else for helping our preachers to attend the school, and, after all, what would a school be without our preachers there. It was the greatest school we have ever had and we came away filled with new inspiration, ready for our summer program and dreaming of a year hence when we shall gather again for what will doubtless be a greater session.—Clem Baker.

### LITTLE ROCK CONFERENCE YOUNG PEOPLE'S ASSEMBLY

The next big event of our summer program is the Little Rock Young People's Assembly next week. Let's all remember that registration begins in the halls of Hendrix College promptly at 2:00 o'clock Monday afternoon, June 21. All our delegates should meet there in time to get registered, secure their rooms and have everything out of the way for our fine banquet which comes at 7:00 o'clock. Dr. Gaston Foote, of Winfield Church, will be our banquet speaker this year. Indications are pointing to the largest attendance we have had in several years. As an illustration, First Church, Hot Springs, has just sent in \$16.00 registering 16 delegates from that great church. We hear that First Church, Texarkana, is lining up her usual fine crowd. Good for Texarkana; Chas. Giessen says that 28 are coming from Union County alone, and that he expects to go beyond fifty in the Camden District. And so it goes. Our young people from the four corners of the Conference will be there, and what a great time we are going to have this year! Every member of our faculty will be there. Remember that we close this year on Friday at noon so that everyone can be home before dark Friday night.—Clem Baker.

### BOARD OF MANAGERS PLAN FOR 1938 PASTORS' SCHOOL

The Board of Managers of the Arkansas Pastors' School met during the school last week to set the date and make plans for our next session. The date set is May 30-June 10. Already we have invited a group of inspirational speakers and instructors, which, if we succeed in securing, will guarantee an even greater school than we had this year. It would be unfair to give the names of those invited until they have accepted our invitation. Suffice it to say that the Board is determined that Arkansas people shall have the best school in Methodism.—Clem Baker.

### EMORY'S PROFESSOR OF MISSIONS

Recently elected associate professor of Missions in the Candler School of Theology, Emory University, is Dr. Arva C. Floyd, for several years a missionary of the M. E. Church, South, to Japan. Receiving his B. D. degree from Emory in 1924, Dr. Floyd went immediately to Japan, but was later forced to return to the United States because of ill health. After recuperating on a Georgia farm, he came to Emory in the winter of 1934 as acting professor of missions to succeed Dr. W. J. Young, professor emeritus. Granted a year's leave of absence to complete his graduate work at Yale University, Dr. Floyd will return to Emory this summer. His classes this past year have been taught by Rev. Wesley M. Carr, (Emory, '22, Theology). A missionary to Brazil, Mr. Carr has been on furlough this year.

### GRADUATING SERVICE AT KEO

The Keo High School closing services were given at the Keo Methodist Church Sunday evening, May 23, with Rev. J. L. Leonard, the pastor, delivering the sermon. The program was as follows:

Processional—Class.  
Commencement Hymn—Class.  
Invocation—Rev. J. L. Leonard.  
Song: "Onward Christian Soldiers"—Choir.  
Vocal Solo: "My Task"—Mrs. E. D. Cobb.  
Sermon—Rev. J. L. Leonard.  
Song: "We're Marching to Zion"—Choir.  
Benediction—Rev. J. L. Leonard.  
Recessional: "Taps"—Sung by class.

The Scripture lesson was Luke 12:35; Ephesians 6:14.

A capacity crowd attended and thoroughly enjoyed the beautiful, impressive program.

The sermon, ably delivered, was particularly applicable to the Seniors facing the future, yet the lesson was one that could be adapted to the lives of the parents and teachers, which made the sermon all the more effective. In conclusion Bro. Leonard exhorted the Seniors to live happy, intellectual, moral, useful lives and use the scriptures as their great light.

The members of the class were: Bernice Wade, salutatorian; George Waller, president; Gerald Hilliard, secretary-treasurer; Modene Jones, Lorene Jones, Harold Smith, Frances Cobb, valedictorian and vice president.—R. L. Ashcraft, Supt.

### CHURCH SCHOOL DAY OFFERINGS, LITTLE ROCK CONFERENCE, UP TO SATURDAY, JUNE 12

Arkadelphia District	
Grand Avenue	\$ 8.00
Sparkman	10.00
Friendship (Percy Ct.)	1.00
Previously reported	183.60
Total	\$ 202.60
Camden District	
Fordyce	\$ 6.15
Bearden	12.50
Thornton	2.50
Previously reported	247.00
Total	\$ 268.15
Little Rock District	
England	\$ 25.50
Winfield	130.00
Hunter	15.00
Previously reported	368.75
Total	\$ 539.25
Monticello District	
Previously reported	\$ 93.12
Pine Bluff District	
Hawley Memorial	\$ 12.00
Sheridan Ct. (add)	3.25
Sherrill	16.50
Brewer	1.50
Previously reported	416.90
Total	\$ 450.15
Prescott District	
Pump Springs	\$ .75
Previously reported	173.97
Total	\$ 174.72
Texarkana District	
Horatio	\$ 7.00
Stamps	23.00
Previously reported	211.12
Total	\$ 241.12
Standing By Districts	
Little Rock	\$ 539.25
Pine Bluff	450.15
Camden	268.15
Texarkana	241.12
Arkadelphia	202.60
Prescott	174.72
Monticello	93.12
Total	\$1,969.11
—C. K. WILKERSON, Treas.	

It's a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

## BOND'S PILLS

The standard for 40 years.  
The kind your Father used.  
**25 DOSES 25 CENTS**  
SOLD EVERYWHERE

### CARDUI

Cardui is a medicine which increases the appetite and assists digestion, helping women to get more strength from the food they eat. As nourishment is improved, strength is built up; certain functional pains go away, and women praise Cardui for helping them back to good health. A booklet about Cardui, containing many helpful facts about women's health, may be obtained on request from Dept. A, The Chattanooga Medicine Co., Chattanooga, Tenn. Meanwhile, if you need a medicine for functional periodic pains, get a bottle of Cardui at the drug store and try it.

## WELCOME METHODISTS to Fayetteville

Home of the  
WESTERN METHODIST  
ASSEMBLY

UNIVERSITY OF  
ARKANSAS

U. S. VETERANS' HOSPITAL NO. 128

Northwest Arkansas' Leading  
Daily Newspaper Is Glad to  
Have You With Us

## FAYETTEVILLE DAILY DEMOCRAT

Founded 51 Years Ago

## EASON & COMPANY

General Insurance

The Third Generation of  
Easons' Actively Engaged  
in This Business

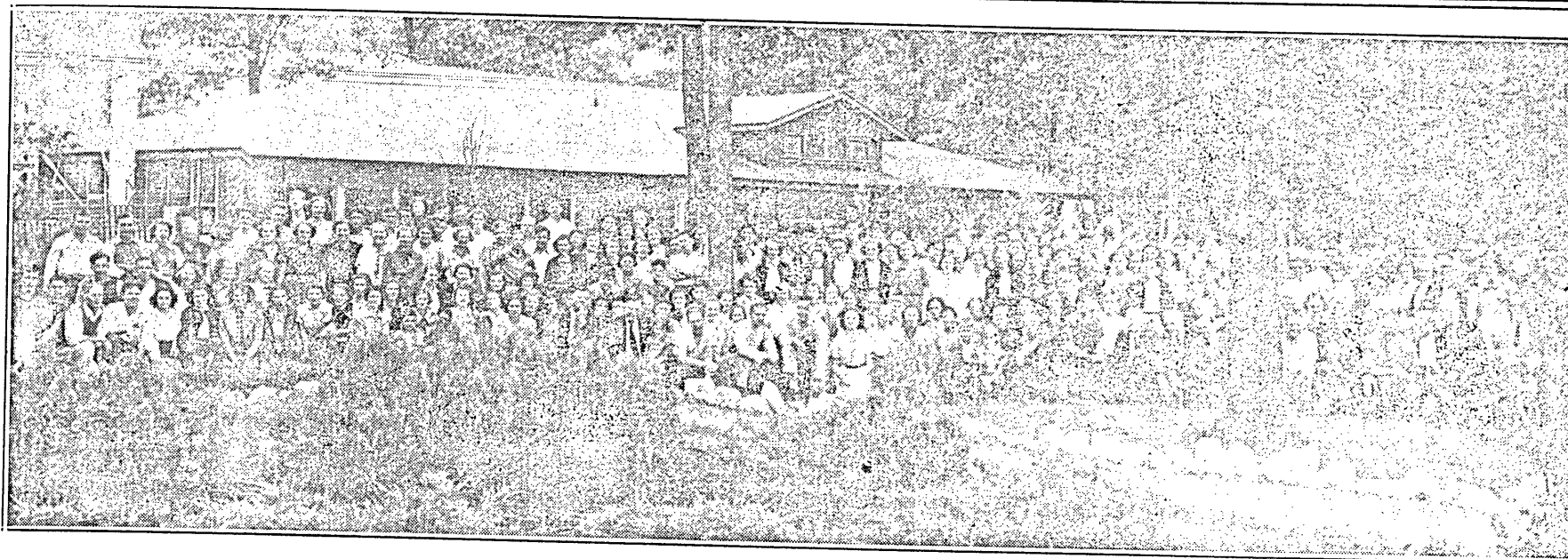
Eason & Company has been  
serving Northwest Arkansas  
for one-half Century.

Over the crude roads that once echoed to the rumble of covered wagons now roar the powerful automobiles over paved highways. Outwardly Eason & Co. has changed, too. Inwardly, however, are the same helpful spirit and sound protection policies that have characterized it since its inception, 51 years ago.

Every Contract Fulfilled  
100%

PHONE 99  
Fayetteville, Ark.





# Read What Oklahomans Say About Mt. Sequoyah!



Tulsa, Oklahoma  
June 5, 1937

Dr. A. C. Millar,  
Little Rock, Ark.

Dear Doctor Millar:

Our Camp Neomyc group of Epworth Leaguers and their pastors and sponsors have just returned from a four-day camp on Mt. Sequoyah.

The group came from Northeastern Oklahoma, traveling from one to two hundred miles, but when, at the last meeting it was announced that we were arranging to return in 1938 they cheered enthusiastically.

We found Mt. Sequoyah to be the most beautiful spot we have ever held a Camp and the best adapted to our needs.

The Superintendent of the Assembly Grounds, Rev. S. M. Yancey and his charming wife, were most gracious and much of our enjoyment was due to the fact we all felt so much at home from the first day.

I have been attending and helping to manage Epworth League Institutes for several years and this year was the most enjoyable one I have attended. This is also the testimony of our dean, Rev. Don H. LaGrone.

Our Commission agrees that Mt. Sequoyah is a lovely place for a camp or Institute, with adequate buildings and wonderful scenery.

Chambers

## CHURCH NEWS

### BEWARE OF STRANGER

A man giving his name as Howell McDonald, about 40 years of age, paralyzed from knees down, driving a model A Tudor Sedan, with wife and three children, two girls and a boy, all under twelve years of age, came to our Church May 10, asking for help. He left Pine Bluff before daylight June 5, without meeting his obligations and redeeming a solemn promise. Any person seeing him will please notify the writer.—S. T. Baugh, 610 Dakota Street, Pine Bluff, Arkansas.

### LAYMEN'S MEETING AT MANSFIELD

A Laymen's meeting was held June 6 in place of our regular preaching service as our pastor, Rev. J. E. Lark, was absent attending Pastors' School at Conway.

The laymen of the church put on a special program with Bro. R. W. Barger, Lay Leader, in charge. Subject, "Fellowship Church." The following members took part, making talks and reading articles on church fellowship: I. L. Carter, W. D. Halliburton, Fay Sorrell, R. S. Wilson, Clem Wilder, F. A. Rodgers, A. M. Allen. It was a very impressive and instructive service. The modern church should be a fellowship church. This is the need of the present day church.—Mrs. R. S. Wilson, Supt. Literature.

### ARK. METHODIST ORPHANAGE

This week I have attended the Pastors' School all that I possibly could and enjoyed the association of my brethren more than usual, it seemed to me. Everybody seems so kind and brotherly that it makes me want to carry on.

I heard some of the platform speakers but none exceeded our Bishop John M. Moore, in his deliverance on Thursday.

I have been unusually interested in reports that we get from our children who have passed through our Home and are out in the world making their way. A letter received by Mrs. Steed from one of our girls who is now a mother and living in another state has in it expressions that make me wonder if our people really understand the character of work we are really doing. I quote a few lines from her letter: "We have now bought a home with an acre of ground. We will have chickens and a garden. I want my Church letter that I may carry on. I have been going to Sunday School all of this time. I have not forgotten what the Home did for me and I am now going to try to use the many things that you have taught me. The truth is that I am just now beginning to understand and I want to give my boys the same training that you gave me. I want you to know that your efforts were not in vain and I want to thank you and ask you to remember me in your prayers."

You have no idea how expressions of this kind fill me with gratitude. If we should fail to make Christians out of our children, then I would consider the whole thing a failure.

I beg you all to remember us when you are engaged in your private worship.

With unexpressible love for each preacher and Methodist in Arkansas, I am, yours truly,—James Thomas, Executive Secretary.

### HELENA DIST. CONFERENCE

The Helena District Conference met in Clarendon May 11, and continued in session until the following afternoon. There was an unusually fine attendance throughout, and the reports indicated very encouraging conditions prevailing, in spite of the devastating floods earlier in the year. 400 additions to the church were reported. 50 per cent of the acceptances on Benevolences, and 43 per cent on salaries were paid.

The conference was entertained in a fine way by the church at Clarendon, adding much to the success and pleasure of the session.

The session Tuesday evening was devoted to slides of the Young People's Assembly, and a sermon preached by Rev. J. Wilson Crichlow.

Dr. George Stoves, pastor of First Church, Memphis, spoke to a large crowd at 11 o'clock Wednesday. Students from Clarendon High School attended in a body. Special musical numbers were rendered by the school chorus.

The following were elected delegates to the Annual Conference: J. T. Bateman, Clarendon; H. K. Barwick, Jr., Wynne; Miss Marie Holmstedt, Helena; R. H. Cole, Holly Grove; Mrs. W. P. Pearson, West Helena; J. O. Payne, Marianna; C. R. Garrison, Forrest City; I. N. Greer, Harrisburg; Mrs. T. D. Rambo, Widener; Mrs. F. S. Hubbard, Hulbert; and Mrs. Peter Kittel, Forrest City.

Mr. C. R. Garrison of Forrest City was elected District Lay Leader. West Memphis was chosen as the place for holding the next session of the District Conference.—C. C. Burton, Sec.

### A LAYMAN HONORED



G. L. MORELOCK

George Leslie Morelock, outstanding layman of the Methodist Episcopal Church, South and head of the denomination's Board of Lay Activities with headquarters at Nashville, Tenn., was awarded the honorary degree of Doctor of Laws by Millsaps College, Jackson, Miss., at commencement exercises, June 8. Dr. Morelock's citation was for outstanding service in the field of religion as author, lecturer and organizer of laymen for religious work.

A native of Tennessee, Dr. Morelock was educated in the public schools of Williamson County and at the Mooney School. He holds the Bachelor of Arts degree from the University of the South, at Sewanee, Tenn., and did his post-graduate work at Stanford University, California. He has been listed for a number of years in Who's Who

in America. His fraternity affiliations are Kappa Sigma Omega, University of the South; Phi Delta Kappa, Stanford Chapter, and Phi Beta Kappa, Sewanee Chapter.

Following the exercises at Millsaps College, Dr. Morelock was to sail out of New York, via S. S. Bremen, for an extended stay in continental Europe. He will visit the Methodist mission fields in Belgium, Poland and Czechoslovakia and attend the Universal Council on Life and Work at Oxford, to which he is a delegate, July 12-26. While in England Dr. Morelock will be the house guest of Sir Richard Winfrey, at Castor House, near Peterborough.

Dr. Morelock expects to be back at Methodist headquarters to conduct the annual meeting of the Board of Lay Activities of which he is general secretary, at Lake Junaluska, N. C., August 10-12.

### AMT. REPORTED IN PLEDGES AND CASH BY CONFERENCES ON THE BISHOPS' CRUSADE JUNE 5

Baltimore Conference	19,782
Virginia Conference	48,581
Western Virginia Conference	4,965
Little Rock Conference	7,109
Missouri Conference	4,465
North Arkansas Conference	6,604
St. Louis Conference	4,238
Southwest Missouri Conference	3,470
Illinois Conference	653
Kentucky Conference	8,542
Louisville Conference	5,424
Memphis Conference	9,967
Tennessee Conference	13,667
Holston Conference	8,444
North Georgia Conference	18,223
South Georgia Conference	10,975
Arizona Conference	765
Northwest Conference	429
Pacific Conference	5,390
Alabama Conference	9,002
Florida Conference	11,173
North Alabama	15,449
Louisiana Conference	13,610
Mississippi Conference	9,056
N. Mississippi Conference	9,094
Central Texas Conference	10,635
New Mexico Conference	2,379
Northwest Texas Conference	10,123
West Texas Conference	12,707
North Carolina Conference	13,704
Western N. Carolina Conference	22,330
South Carolina Conference	13,755
Upper S. Carolina Conference	13,551
North Texas Conference	11,399
Oklahoma Conference	11,045
Texas Conference	20,335
Texas Mexican Conference	443
Western Mexican Conference	246
	\$391,729

#### Mission Fields

The Orient	10,000
Czechoslovakia	103
Belgium	560
Cuba	16
Mexico	85
Brazil	460
Africa	369
	\$ 11,593
Total	\$403,322

On the above amount of \$403,322 reported, we have received in cash, to date, \$358,389, leaving a balance of \$44,933 due. Until this balance is paid, we are unable to pay the debt.—The Bishops' Crusade.

### CENTENNIAL HISTORY OF ARKANSAS METHODISM: A CORRECTION

On page 200 of the Centennial History of Arkansas Methodism is a story of redemption, the redemption of W. C. McCoy, father of Bishop J. H. McCoy. It records the triumph of grace coming through the agency of an humble Methodist preacher. That preacher appears in the story to have been Rev. F. A. Taff. I wrote the story as it was given to me. I sent it to Mrs. J. H. McCoy for confirmation, but I never heard from her, and so published it as I had received it. Now just recently Rev. D. N. Weaver, of Fort Smith, has told me that the preacher was not Rev. F. A. Taff, but Rev. James Cox, both of whom, it happens, belonged on the Waldron Circuit. Brother Weaver had the story

from the lips of Brother Cox himself, then an old and feeble man. When Brother Cox saw from the papers that J. H. McCoy had been elected a bishop and had been assigned to Arkansas, he went nearly wild with joy; rushed to see his pastor, Brother Weaver; told him this story; and could scarcely be restrained from going to Conference, although he might have died on the road. The incident occurred in Alabama, where Brother Cox was then living, in 1865, just after the close of the Civil War, as W. C. McCoy was returning from the war, a poor, forlorn, down-and-out and desperate man. Cox took him in, entertained him, prayed for him, got him to the church and got him

IN THE PULASKI CHANCERY COURT Board of Commissioners, Street Improvement District No. 313, plaintiffs, vs. No. 55577

Delinquent Lands, Lots, Blocks, or Parcels of Land, and Railroad Tracks and Right-of-Way, in said District, Defendants.

#### NOTICE

All persons, firms, or corporations having or claiming an interest in any of the following described lands, lots, blocks, or parcels of land, railroad tracks and right-of-way, are hereby notified and warned that suit is pending in the Chancery Court of Pulaski County, Arkansas, to enforce the collection of certain delinquent taxes or assessment on the subjoined list of lands, each supposed owner having been set opposite his or her or its lands, together with the amounts severally due from each, to-wit:

Dr. W. M. McRae, Nellie McRae, Mortgagee, N 26 8/10 feet B, all C, Mc Cain Sub. of parts of Wright & Clarks Addition; 1934, \$82.10; 1935, \$82.10. Union Trust Co., N 60 feet, Lot 10, Block 5, Wright's Addition; 1935, \$27.70. Cleon R. McCombs, N 1/2 Lot 11, all Lot 12, Block 7, Wright's Addition, 1935, \$96.50.

J. W. Keller, W. B. Worthen, Mortgagee, Lot 3, Block 8, Wright's Addition; 1935, \$64.51.

Eugene S. Callahan, Pulaski Federal S. & L., Mortgagee, Lot 6, Block 9; Wright's Addition; 1935, \$72.50.

Mrs. Nellie A. Beadle, Lots 7-8, Block 9; Wright's Addition; 1934, \$120.50; 1935, \$120.50.

All persons, firms and corporations interested in any of said property are hereby warned and notified that they are required by law to appear within four weeks and make defense to said suit, or the same will be taken for confessed and final judgment will be entered directing the sale of said lands for the purpose of collecting said taxes or assessments, together with the payment of interest, penalty, attorney's fee and costs adjudged against each tract.

H. S. NIXON,  
Clerk of Said Court.  
Wallace Townsend, Atty. for Plfts.  
6-17-4t

★  
**W. E. GRAHAM**  
Grocery & Market

★  
**Groceries and Meat Market**

★  
Olive and Maple Streets  
Fayetteville, Ark.

Phone 740

★



converted; took a collection for him, and brought him a shirt and some shoes, and sent him on his way—to become the outstanding preacher in the North Alabama Conference and the father of a bishop.

Honor to whom honor is due. Honor to Rev. James Cox. That this may be, and that the truth of history may be preserved, I am asking every one who owns a copy of the history to turn to page 200 and write this on the margin: *The author has told us that it was Rev. James Cox in Alabama in 1865, and not Rev. F. A. Taff, in Meigs County, Tenn., who was concerned in this story.*—Jas. A. Anderson.

#### THE BIBLE, CHURCH PAPERS, AND CHURCH HISTORY

How did we get our Bible and why was it given us at all? It was not a book of moral and spiritual instruction that was written out and handed out at some one time. The Bible arose out of the experiences that men had with God as God dealt with them in the ordinary walks of everyday life. It is a record of those experiences. God's primary purpose was to reveal himself to men, that we might know his nature and his will concerning us. This revelation did not come by writing or by having written a book of moral and spiritual instruction, written out of hand, after the fashion of essays and treatises; the revelation simply grew up as men had experiences with God. Abraham is sitting at his tent door; sees what he thought to be three men approaching; holds conversation with one of them about the destruction of Sodom. If he had never known it before, he learned in that conversation that God hates sin and means to destroy sin. If he had never known it before, he learned that God would hear prayer. The nature and will of God were thus being unfolded to Abraham. So Moses learned several things about God when, keeping the sheep of Jethro, he saw the burning bush in the desert and so on down through the ages God revealed himself through the experiences men had with him.

No doubt there was inspiration. But there is inspiration in every experience with God, whether the experience was that of Abraham or Moses or John Wesley or yourself. But, when all is said, inspiration is not and never was the primary question about any record. The primary question is far more simple; this, namely: Is the record true? Truth is God's instrument of redemption; the manner in which God gets it to you is of small importance, if only we remember that the Spirit of All Truth is always present to make the truth effective.

We should be very poor if we did not have this record of the past ages. It brings us a vast body of truths about God and constitutes our revelation of God. But it is not our only revelation of him. God did not retire from the scene when the last book of the Bible was written, and men did not then cease to have experiences with him. He is not the God of past ages merely; He is the God of all ages, and so the God of our age; not the God of the dead merely, but the God of the living. Through every generation since John finished the Book of Revelation God has been revealing himself through the experiences of men, and is now so revealing himself. It is not irreverent to say that we know more about God than ever Abraham or David or St. Paul knew. They left us what they knew;

### Roots For the Farmer

By DR. W. W. ALEXANDER  
Administrator, Resettlement Administration, United States Department of Agriculture.

An alarming fact brought out in the recent report of the President's Committee on Farm Tenancy was that fully one half of the total farm population in the United States had no adequate farm security. One of the principal causes of this insecurity is in the abuses arising out of the present system of farm tenure; and the largest of the insecure groups consists of farm tenants. Two out of every five farmers are tenant farmers; there has been an increase in their number of about 40,000 a year for the last 10 years. Today, there are 2,865,000 farm tenants in the United States.

Tenants in many places still have desirable relationships; many are more secure in their positions than thousands of landowners, and tenancy in some instances is a step toward farm ownership. But tenancy as a whole presents serious problems of insecurity, instability and a lack of concern for soil conservation.

The prevalence of tenancy has been in the main associated with cultivation of a single annual cash crop. Sixty-five per cent of all farmers in the cotton belt, 48 per cent of all farmers in the tobacco growing area, and 40 per cent of all farmers in the corn belt are tenant farmers, engaged largely in the production of the single crop. Present farm tenure arrangements are erosive of our human resources, and the farm practices which accompany them are erosive of our natural resources.

The most important and most far-reaching of the effects of farm tenancy is the individual insecurity of the farm family, and the instability which this brings out. Thousands of tenants operate their farms on year-to-year leases, the average tenant moving about every third year.

we have had much added to it.

And here lies the reason why we need church histories. A man needs to know what God has been doing through these twenty centuries that have elapsed since the Bible ceased to make record; surely he does. It is the record of the triumphant march of the Church through the ages.

And here lies the reason why the Conferences in Arkansas asked some one to write a history of Methodism in Arkansas. Methodist people need to know what God has done amongst them; surely they do. A Methodist family that grows up in ignorance of the history of its own people can not be as good Methodists nor as good Christians as the family that does know about these things.

And here lies the reason for a church paper in the home. A church paper is a record of current church history; tells you what is going on now, as a Bible and a church history tell you of what has gone on in the past. It is not possible for a family to be as good Methodists and as good Christians as they ought to be unless they do know what God and the Church are now accomplishing. And you will get that knowledge nowhere except through your church paper.

All this may sound somewhat bold; but every word of it is true.—Jas. A. Anderson.

Unable to accumulate anything to start buying his farm, unwilling to improve a farm which he does not know whether he will occupy or not for more than a year, and reluctant to participate in activities and institutions of a community in which he has no feeling of stability, the tenant farmer, under the present system of land tenure, is poor material on which to found a sound agricultural economy and a satisfactory rural life.

This insecurity is not confined to tenants alone. Farm laborers who depend on irregular employment and migrate from farm to farm, farmers who are trying to farm land that is incapable of supporting successful agriculture, farm owners who are burdened with debts contracted when prices were high and who are now on the verge of foreclosure, and young farm people backed up on the farm because of inability to find employment either on the farm or in industry—all of these groups suffer from a lack of security which not only deprives them of the enjoyment of a decent standard of living but at the same time has serious effects on the nation as a whole in the loss of human and natural resources which it involves.

In order effectively to deal with the problems arising from this insecurity, action must be taken on a series of different levels. There is little value in promoting a tenant to ownership which is no more secure than his status of tenant. So all up and down the agricultural ladder, the security of those at each level has a direct influence on those above and below.

Helping the poorer farm families to attain security step by step has been the work of the Rural Rehabilitation Division of the Resettle-

ment Administration from the beginning. Though these families had been on relief, the Resettlement Administration felt that many of them could again be made self-supporting with a small loan and agricultural guidance. Most of those who were on land suited to farming had failed as a result of a lack of adequate equipment and adequate training in farm management. The Resettlement Administration attempts to supply these two lacks in its rehabilitation program.

Small loans are made to destitute and low-income farm families for the purchase of farm supplies and equipment, for the payment of rent and taxes and for subsistence needs. The farmer's assets and liabilities are carefully reviewed and when necessary the services of the county Farm Debt Adjustment Committee are enlisted to bring his debts within his capacity to pay. The services of these voluntary debt adjustment committees under the auspices of the Resettlement Administration are available to any farm debtor or creditor who applies to them for aid. They have enabled thousands of farmers to save their possessions through voluntary agreements between debtors and creditors which adjusted the debts to the farmer's ability to pay. Voluntary Farm Debt Adjustment Committees working under the supervision of the Resettlement Administration have adjusted the debts, in a 17-month period, of 49,344 farmers. The reduction in their debts amounted to \$41,000,000.

In addition to the loan, the farmers were given technical assistance in farm and home management by trained agriculturalists and home management experts. Farm plans providing for a live-at-home program of raising food for the

You're Assured of  
Prompt Service by  
Sending Us Your

WASH  
SUITS  
50<sup>c</sup>

Carefully washed in rainsoft water, using the purest of soaps, and expertly pressed, finished by efficient operators and returned at the proper time.

#### BLANKET SPECIAL

3 Blankets, Quilts or Pillows for the price of 2.



Phone 7156

10th and Spring

family and feed for the livestock and intelligent crop practices for the conservation of soil fertility accompany a standard loan. A special attempt is made to put the home in better condition, and the housewife is helped to care for a garden and can food for the winter months.

When the farm is rented, the Resettlement Administration tries to secure for the farmer satisfactory leasing agreements that will give him a sense of security and stability. This is not only a desirable aim in itself but decreases the loan hazard by assuring sufficient time for the working out of the farm plan.

Our experience with several hundred thousand farm families participating in this program has proved to us beyond a doubt the fallacy of the statement that has frequently been made that the mass of the poor farmers in the country do not have the necessary intelligence and energy to make a success of farming operations. Very often we have found that farmers who were considered no account were simply in need of attention of one sort or another, and when this was provided, their vigor and native intelligence have been astonishingly improved. Many others have been constantly struggling with a condition of overburdening debt and a high rate of interest. Others with practically no training in agricultural practices had been competing with the better farmers who had the advantages of experiments and education of state and national services. That the condition of these people is not a result of deficient character is amply proved by the results obtained when they are given credit, decent food, and some intelligent guidance.

Those destitute farmers who are situated on poor land that is not capable of producing a good crop even if the best methods and equipment are used present another problem in agricultural insecurity which the Resettlement Administration is attacking. We are aiding about 15,000 families to secure farms on good land and providing these families with the type of organization, housing and supervision for improved agriculture, co-operative activity and a more satisfying life. Some of these projects are completely developed communities with an administrative and supervisory staff. Community, educational, health, recreational and co-operative facilities are being set up. The opportunities which these communities present for planned farming programs, planned social programs and planned co-operative financing, marketing and purchasing are of utmost importance to the future of agricultural settlement. They will provide excellent experiments and demonstrations of the advantages of intensive farming or of large-scale co-operative farms—alternatives which have been suggested in the development of a sound agricultural economy in many cash crop sections of the country.

In connection with this program, the Resettlement Administration is conducting a demonstration farm tenant security project. This project is carried on in 10 southern states and involves about 1000 tenant families. These tenants are be-

ing set up on separate units, many of them farms on which they are already operating. Live-at-home farm management plans adapted to the individual needs of the tenants call for the scientific cultivation of the land, careful home budgeting, improvement of farm buildings and for rebuilding the soil. In some cases a new house or new outbuildings will be constructed and new machinery bought.

The farms will be leased to the tenants by the Resettlement Administration for a period of five years. At the end of this period, if the tenant has satisfactorily managed his farm, he has the privilege of renewing his lease or of entering into a purchase agreement with the Resettlement Administration.

Attention should be directed toward the necessary safeguards. Those of us who have had first-hand knowledge with the problem know that if we handed out farms wholesale tomorrow through a credit agency without proper safeguards, many of the purchasers would find themselves in a few years in the same plight they are now.

First, there should be a period of rehabilitation from which the best tenants in not too large numbers should be graduated year by year into land ownership, the period of land ownership to be preceded by a probationary period of not more than five years.

Second, there should be provision in the contract for sale which would make it difficult or impossible for the buyer to mortgage or lose his land through debt. It goes without saying that only farms should be bought which have the approval of experts as being land of unquestioned fertility.

Third, and most important of all, there must be supervision. It is our opinion that if the Government set up an agency without money to loan but with supervision, there would be more chance of success than if set up a lending agency without supervision.

Any program designed for agricultural improvement depends in the end on the land. It is essential in developing a program to alleviate the evils of our tenure system that we have such a program on sound land use practices. No farm family can attain security farming on a farm that is not capable of returning a fair yield for the labor put into it. The National Resources Board has indicated that there are about 650,000 such farms. To assume that the problem will solve itself when these families leave, unable any longer to endure their deprivations, is a costly attitude. When some families leave, others take their place and the problem continues. The long-run costs of such a policy include lowered vitality, ignorance and crime engendered by excessively low living standards among a class of population characterizing high birth rates.

Families should be enabled to move from such land and some socially desirable uses developed for the land they leave behind. The land program of the Resettlement Administration, under which some 9,100,000 acres of land are being purchased and developed as forests, recreational areas, wild life refuges and grazing areas, is affording temporary relief employment, and for some of the families permanent employment and continued residence. Such a program is an essential part of an adequate policy for the intelligent utilization of available human and natural resources. —In Christian Science Monitor.

## Nebraska's Immortals

On Thursday afternoon of this week, however, with impressive ceremonies the statues of J. Sterling Morton and William Jennings Bryan, Nebraska's choice for the nation's hall of fame, were unveiled. J. Sterling Morton arrived there because of eminent service to the nation as Secretary of Agriculture in President Cleveland's second administration, and as the founder of Arbor Day. Long before real estate reached a new high in the Dust Bowl and experts began advising "shelter belts" Mr. Morton raised the slogan, "Plant Trees," and set the pioneer Nebraskans swinging their spades with a vengeance. When he arrived in Washington he announced a revolutionary policy of economy. He dispensed with the carriage hitherto furnished at government expense to carry the Secretary to and from his office. He discontinued the free distribution of seeds to farmers and thereby cut down the supply of bird feed to the keepers of feathered pets. Furthermore the record of the administration of the Department of Agriculture according to his grandson showed a thing almost unbelievable in this day—"in four years, eleven millions appropriated, two millions returned to the Treasury." For that reason his fame should not only be perpetuated in the Hall of Statuary, but in this period of governmental spending it might be well to have three additional bronzes cast, one for the House, another for the Senate, and still a third for the office of the White House.

Here is a story which the Honorable Sterling Morton, namesake and grandson, and orator at the unveiling of the statue, corroborates in a letter just received by the writer of these lines. On a day after Mr. J. Sterling Morton had erected a stone over the grave of his wife, one of the noblest of pioneer women, he drove with his four sons to Wyuka Cemetery, Nebraska City. There at the foot of the grave he said to them in substance: "You see I have placed your mother's name on that stone and beneath it your names—Paul, Mark, Carl and J. Sterling, Jr. I have brought you here to see this inscription and to warn you that if any one of you ever disgrace that mother I will have a workman come and chisel your name from this monument." With pride the grandson writes that "these four sons totaled a few inches over twenty-four feet in height. All of them were successful in their lives, and there has never been any question of removing the name of any one from the monument." Nebraska was right again when she decided to people the Hall of Statuary with a worthy so solicitous about posterity.

William Jennings Bryan sleeps in Arlington cemetery on a sunny hillside that slopes towards the nation's capital, and his likeness in bronze also looks out on the broad Potomac. This week he too takes his place in the hall of fame to share honors with other orators such as Henry Clay and Daniel Webster, and with reformers such as Frances E. Willard. He will enjoy the community of that silent company of the great and the good. In that day when the nation shall recover its rationality it will thank Nebraska for establishing in this place of honor a God-fearing statesman who was not only

eminent as an orator, but was an uncompromising advocate of peace and national sobriety.—J. S. Payton, National Methodist Press.

## THE VALUE OF A SOUL

God puts the highest value upon a soul. The price He paid on Calvary He did not count too great a price for the prize of a soul. It is written that in order to redeem men Christ counted it no prize even to be on an equality with God. But He emptied himself and became obedient unto death, even the death of the cross. That was His estimate of the value of a soul. How do you value a soul? What is your own soul worth to you? Are you giving your soul a chance to be saved? What are the things for which you sell your soul? Are they worth it? What is the value of your neighbor's soul? Is it worth any effort of yours to save it? Do you care about it at all? God—Satan, both bid for the soul of your neighbor. Are you now ready to aid him in fixing the worth of his soul in making the right choice? His loss is your loss. Lend a hand!—J. C. Masee, D.D.

## THE CRISIS OF THE COURT

The President's champions are grossly mistaken in declaring that the opposition to his proposal comes only from reactionaries. It comes from such, undoubtedly; but they are few. It comes chiefly from the great mass of genuine Americans who desire, as deeply as the President does, every possible improvement in working and living conditions for the great mass of our people; but who still see in the President's method of reaching that end the destruction not only of our form of government, but of the liberties which it maintains for all citizens.

When the courts are controlled by the Executive, liberty ceases. Control of the public press, of radio, of public speech, inevitably follows, accompanied by a vast and all-embracing government propaganda. Restrictions are laid upon the free expression of opinion, not only in political matters, but in social, moral and religious affairs. Pressure is put upon all men to act alike, think alike, believe alike. History reveals not a single instance of a nation whose courts have become subservient to the Executive, where there has not been interference with religious convictions and habits. The persecutions under the Caesars, the afflictions of Protestants during the

(Continued on Page Twelve)

## WHIP THAT HEADACHE

This way does it FAST!

Nothing in the world is more miserable than a HEADACHE. Life hardly seems worth living. TEMPLES throbbing—lots of times your STOMACH is upset and NERVES are shot. But you needn't go on suffering!

BROMO-SELTZER stops headache pain. And it settles the stomach. Soothes nerves. Alkalizes, too.

Here's another thing about Bromo-Seltzer. It doesn't leave you feeling "low," but KEENER, more ALERT.

So—STOP SUFFERING. Get FAST relief the Bromo-Seltzer way. At drugstores, soda fountains. Keep it at home, too!

**Bromo-Seltzer**

For **TIRED, ITCHING IRRITATED EYES**

Get soothing relief and comfort.

**JOHN R. DICKEY'S Old Reliable EYE WASH**

Used for 60 years. Genuine in red box. 25c and 50c sizes. Ask your druggist for new large size with dropper.



Dickey Drug Co., Bristol, Va.

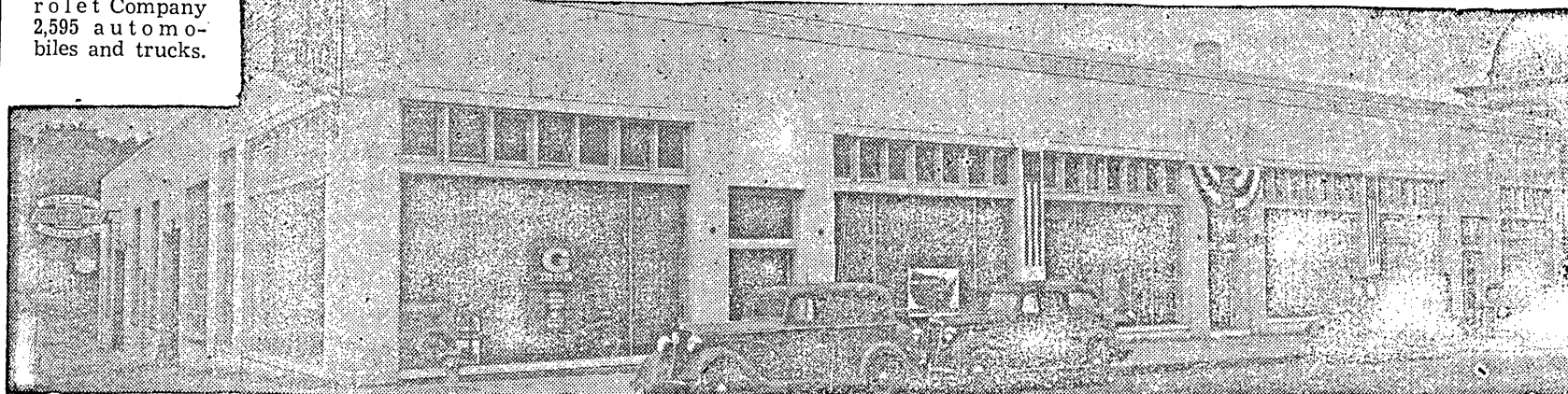
A

To sell 50 cars per year back in 1912 was considered good business. During 1936 alone, the people of Arkansas purchased from Bale Chevrolet Company 2,595 automobiles and trucks.

# Quarter of a Century Ago

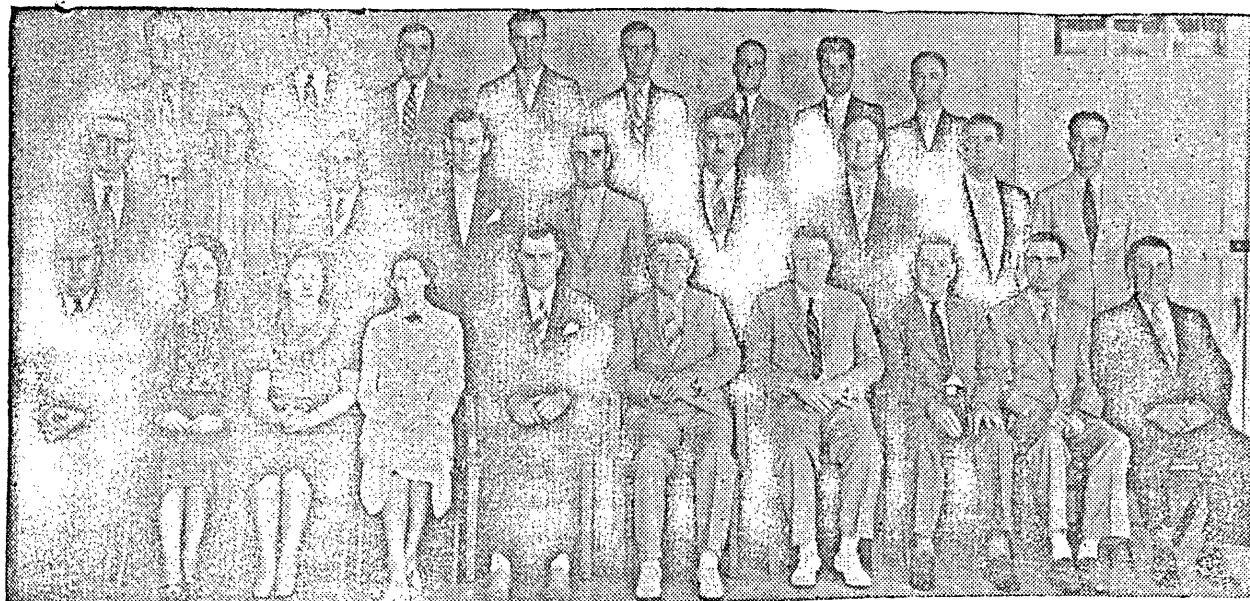
*... when tops and windshields were extra equipment*

Twenty-five years ago, when tops and windshields were extra equipment, and starters were unheard of, and carbide lamps were in their glory, the foundation of the Bale Chevrolet Company was laid. At that time the organization of which Mr. Bale was a member, consisted of only six persons, while the present personnel of the Bale Chevrolet Company is composed of more than 80 employees, with an annual payroll of \$130,000.00.



## HOME OF BALE CHEVROLET COMPANY, BROADWAY AT SECOND

Arkansas's Largest Automobile Sales and Service Plant, with a main floor and basement of 56,000 square feet. Adjoining the main building on the north is one of Arkansas's most modernistic Used Car lots.



## SALES AND OFFICE PERSONNEL OF BALE CHEVROLET COMPANY

Front row (left to right): H. S. "Peck" Neely, Miss Mildred Shaver, Mrs. Ardis Thompson, Miss Alice Hamer, J. D. Byars, Hardin Bale, W. Eugene Bale, W. D. McClain, Paul E. Speirer, Dan Terry.  
 Middle row (left to right): Lane W. Blanks, Vernon L. Felix, Harry L. Bond, A. L. "Lonnie" Dallas, Wm. T. Powers, John I. Brown, B. Hilson, W. B. Stansell, I. C. Wicker.  
 Back row (left to right): E. E. Trotter, Elmer Butler, J. G. "Garland" Johnson, Dale C. Hartman, Tom Pitts, Ted Wiegel, Mason Allen, R. R. Rush.

## AN OUTSTANDING ACHIEVEMENT IN SERVICE

For this outstanding advancement, the management of Bale Chevrolet Company is grateful to its hundreds of patrons whose loyalty seems something more than just commercial satisfaction.

The company and its management are grateful, too, to its entire staff of employees for their fine spirit of co-operation toward the customers and toward the firm, giving its best to both at all times, during the lean as well as the better years. They have demonstrated perfect harmony which enables us to keep our entire personnel intact during depressing times.

To this fine spirit among our employees and the loyalty of our patrons we attribute a great part of the success enjoyed by the Bale Chevrolet Company. It has made it possible for us to offer what we believe to be the finest service available in every department of this institution.



(Continued from Page Ten)  
Reformation, the tribulations of Jew and Christian in present-day Russia, Germany and Mexico are instances of what may happen anywhere, in any century.

Our nation is not immune to the diseases that cripple and destroy nations. On the contrary, we are peculiarly vulnerable to their attack, both because we are a republic and because we have not yet passed entirely beyond the pioneer stage with its indifference to the sanctity of law.—David D. Burrell in *The Presbyterian*.

#### THE FORBEARANCE OF ISAAC

Isaac was an ordinary man, he would be called by some who love to spit out epithetical fire brands, "a blasted pacifist." He chose not to fight, not because he couldn't fight, not because he was not strong enough to fight, for Abimelech acknowledged the power of Isaac. Why didn't he fight? He was too big to fight, and Isaac realized, though only an average man, that fighting produced hatred, more envy and strife and settles no dispute. He preferred to lose a battle, but win the war.

Isaac moved on. He encamped in the valley of fear, and dwelt there. He dug again the wells of water which they had dug in the days of Abraham his father. He showed his wisdom in searching out the sites of the old wells. He knew they had produced pure water and were capable of producing pure water again. Many individuals today seem to have an utter contempt for all the fathers ever did. Everything is wrong today because of what they did or did not do. Isaac realized that his father, Abraham, had known a thing or two. Some of the old things are worth more than the new and will never be superseded. The sun is no modern invention, but it is far stronger and of more value than a million electric bulbs. Water is still better as a thirst-quencher than any other drink, even though it be given a fancy name and be served in an elegantly furnished lounge by richly dressed entertainers.

Isaac was just an ordinary man, but he had the uncommon common sense to re-dig the wells of his father, the wells which had produced pure water. The Philistines are with us today. They would destroy the good works of our fathers. They would cover them over. If, however, we be true sons, we will again re-dig the wells of water which our fathers first dug and which gave health and happiness to thousands.

Though Isaac had moved on, following the advice of Abimelech, he still did not find peace. He was forced to dig new wells. About these contentions arose. He gave up the first, then the second, the third he was allowed to keep. This well he called Rehoboth, saying, "Now Jehovah hath made room for us, and we shall be fruitful in the land." The forbearance of Isaac is a miracle of grace. He did not contend for his rights for he valued peace more than possessions. He seemed to be forever losing, but ultimately he won. Would to God that in the world of today were more just average men who could forbear the discomforts of forgoing their rights for the sake of peace. We pay and pay and pay a tremendous, dare we say a stupendous, price for contending for rights. Why are we afraid to pay for peace?

Isaac moved on. The moving van he kept busy. He moved to Beer-

sheba and on the night of his arrival he had a never to be forgotten experience. Jehovah appeared unto him saying, "I am the God of Abraham thy father; fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake." Though Isaac had suffered much all that he had patiently borne was repaid in the blessing of God which came to him that night.

Immediately after this experience Isaac did three things. First, he built an altar and worshipped God. Second, he built homes for himself and his company. Third, he dug a well. Note the order, first, God, then home, then business. This is as it should be.—J. E. Cummings in *Methodist Protestant Recorder*.

#### THE FUTURE LIFE

I feel in myself the future life. I am like a forest once cut down; the new shoots are stronger and livelier than ever. I am rising, I know, toward the sky. The sunshine is on my head. The earth gives me its generous sap, but heaven lights me with the reflection of unknown worlds.

You say the soul is nothing but the resultant of the bodily powers. Why, then, is my soul more luminous when my bodily powers begin to fail? Winter is on my head, but eternal spring is in my heart. I breathe at this hour the fragrance of the lilacs, the violets and the roses, as at twenty years. The nearer I approach the end, the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marvelous, yet simple. It is a fairy tale and it is history.

For half a century I have been writing my thoughts in prose and in verse; history, philosophy, drama, romance, tradition, satire, ode and song. I have tried all. But I have not said the thousandth part of what is in me. When I go down to the grave I can say like many others: "I have finished my day's work." But I cannot say I have finished my life. My day's work will begin again next morning. The tomb is not a blind alley; it is a thoroughfare. It closes on the twilight; it opens on the dawn.—Victor Hugo.

#### THE LIVING CHURCH

Are we guilty of half-heartedness toward the church? Do we apologize for it? Do we shrink for making it a central theme of our preaching? Do we hesitate to put the gospel invitation in terms of uniting with the church? I fear that the church has fallen into a secondary place in modern Christianity. Most ministers define their function as expounding the Bible, or preaching Christ, or interpreting the ways of God with men. Their message is biblicentric or Christocentric, or theocentric. If I were a pastor again, I think I should make my ministry ecclesiocentric. I believe that the birth of the Christian church is the most important event in the history of the world. The birth of the church includes the birth of Christ, his life, death and resurrection, and those embryonic years in which the church was taking form under apostolic direction, producing the New Testament, and writing the great creeds. You cannot speak of the church too highly. The church is Christ—it is his body. Everything that is said of Christ may be said of his church. It is his living presence. It is the continuation of his incarnation. He is no longer here in the flesh, nor does he hover about us as a dis-

carnate ghost. He is here in a body, and his body is a church. The salvation which he brought to his disciples he now brings by his presence in the church. The sacraments derive their meaning from the church which is itself a sacramental institution. Men find God in the church. They are saved by coming into it. Its lore is the most precious body of culture in the world—its sacred books, its hymns, its liturgy, its doctrine, its history. Yet we apologize for it. And we have the strange notion that men can be saved apart from it. And we imagine that civilization can be saved by secular and scientific schemes when all the time the church alone has the power of life and death for men and nations—Charles Clayton Morrison.

#### BABSON'S APPEAL TO LAYMEN

During my past six months' service as Moderator, I have been writing monthly messages to ministers. These next six months I shall try my luck at the laymen; I hope fishing will be better in the laymen's stream! The problem now on my mind is the physical condition of our churches. I am told that the spiritual condition is up to the State Superintendents!

My business takes me all over the country. Wherever I am visiting, in large cities, or motoring through small communities, I always look for the Congregational-Christian church building and grounds. I can easily size up the minister—yes, and the laymen, too. The condition of the church's physical property is one of the best barometers of the spiritual life. The interior should be clean and dignified. I care not whether a church is large or small. It should, however, be kept in good repair, freshly painted, with the grass cut, and the grounds in neat condition.

Statistics show there is an intimate relation between the physical condition of a church and the attendance. We cannot expect any community to respect the church and its minister when the "House of God" is in poor repair, with unkempt grounds. God is perfectly satisfied with a log cabin church building in a lumber camp. But God does expect His church house to be in as good condition as any building on the street. If we expect the community to take our God seriously, He should have the BEST "home" on the street.

Those of you desirous of interesting your children and grandchildren in the churches should insist that they be kept clean, freshly painted, and well furnished. This was not so important when we were children, as the school house which we attended was in worse condition than the church building. Today, however, with modern, consolidated

schools (not to mention movie houses) the situation is different. Toilets especially should be modern and sanitary. Even churches behind on their running expenses will raise their budgets more easily by first fixing up their buildings.

The churches are already planning for Easter. I hope every churchmen—laymen or minister—reading this message will use this Easter Week as a "clean up and paint up" week. Jesus would much prefer that we, this one year at least, spend time and money on painting and cleaning rather than on music and flowers.—Moderator Roger W. Babson, in *Advance*.

#### LESS HORSEPOWER—LESS SPEED—LESS KILLING

Unless there is a definite change in our attitude toward violators of traffic laws, the accident problem will never be solved with modern automobiles on highways. The annual death toll which last year passed the 38,000 mark, will grow larger, not smaller.

There is no excuse for the man who drives his car 70 and 80 miles an hour on a public road. When we pamper him by letting him off with a small fine or perhaps just a warning, we are, in effect, encouraging him to go out and commit the offense again. And next time he may take an innocent life.

A high percentage of automobile accidents, and especially those of the more disastrous type, are wholly or partially the result of "alcohol at the wheel." In many states drunken drivers have a better than even chance of escaping scot-free. They are punished but mildly, if at all. "Repeaters" are numbered in the thousands. There is but one solution to that phase of the problem—and that is the permanent revocation of the license of any and all drivers apprehended operating a car while under the influence of liquor.

(Continued on Page Fourteen)



**PARKER'S HAIR BALSAM**  
Removes Dandruff—Stops Hair Falling  
Imparts Color and  
Beauty to Gray and Faded Hair  
60c. and \$1.00 at Druggists.  
Hiscox Chem. Wks. Patheogue, N. Y.

#### 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**

## Hot Weather is Here— Beware of Biliousness!

Have you ever noticed that in very hot weather your organs of digestion and elimination seem to become torpid or lazy? Your food sours, forms gas, causes belching, heartburn, and a feeling of restlessness and irritability. Perhaps you may have sick headache, nausea and dizziness or blind spells on suddenly rising. Your tongue may be coated, your complexion bilious and your bowel actions sluggish or insufficient.

These are some of the more common symptoms or warnings of biliousness or so-called "torpid liver," so prevalent in hot climates. Don't neglect them. Take Calomel, the improved calomel compound tablets that give you the effects of calomel and salts, combined. You will be delighted with the prompt relief they afford. Trial package ten cents, family pkg. twenty-five cts. At drug stores. (Adv.)

*Enjoy the Rich, Tasty Flavor of*

MEYER'S  
**BUTTER-NUT**

★ **BREAD**

**Charles T. Meyer**

Owner of American Bakery

**Thanks You!**

Your continued preference for Meyer's BUTTER-NUT Bread and Meyer's Cakes has made possible our growth and expansion through these years, and because of your preference—

◆  
We occupy nearly  
AN ENTIRE  
BLOCK!

◆  
We serve 38  
Arkansas Towns!

◆  
We employ 100  
Arkansas People!

◆  
We operate  
20 Trucks!

◆  
We maintain the  
South's  
Most Modern  
Baking Plant!

◆  
We Buy  
Arkansas Products!



*Treat yourself to a loaf of Meyer's BUTTER-NUT BREAD. Its rich brown crust, and delicious wholesome flavor will bring you back for MORE! Ask your grocer for BUTTER-NUT Bread by name!*

**AMERICAN BAKERY**

*"Arkansas' Largest Independent Bakery"*

SEVENTH AND PULASKI

LITTLE ROCK, ARK.

(Continued from Page Twelve)  
The public interest demands that the utmost and severest legal authority be exerted.

Experience has proven that a substantial percentage of drivers cannot be educated into safe practices. Nor can they be frightened into them. They can and must, in that case, be forced into them, or be deprived of the driving privilege.

Our dilatory attitude in the matter of accident prevention has its ghastly reflection in the statistics. Old ideas of traffic control and driving requirements must be superseded by restrictions adapted to faster cars, better highways, and the constantly increasing traffic congestion, or else horse-power and speed of cars must be limited by law at the factory, if traffic killings are to be reduced.—Industrial News Review.

#### PER CAPITA GIVING THROUGH THE CHURCH

Figures published by the United Stewardship Council reveal that last year the average Protestant church member in the United States contributed 18 cents more to his denomination than he did in the preceding 12 months. This survey conducted among 21 major Protestant denominations shows that the average per capita gift in 1936 for all purposes was \$12.28, as compared with \$12.10 in 1935. The average per capita gift of some of the denominations for last year are as follows:

Church of the Nazarene.....	\$25.55
United Presbyterian .....	22.71
Reformed Church in America .....	21.71
North Moravian .....	20.19
Presbyterian (Southern) .....	19.69
Presbyterian (Northern) .....	19.22
Evangelical .....	18.83
Congregational and Christian .....	15.89
Protestant Episcopal .....	15.35
Methodist Episcopal .....	14.28
Synodical Lutheran Conf. ....	13.39
United Lutheran Church.....	13.14
Northern Baptist .....	13.08
American Lutheran Conf. ....	13.04
Evangelical Synod of N. A. ....	12.96
United Brethren .....	11.12
Church of the Brethren.....	9.19
Methodist Episcopal, South.....	9.17

Figures talk. We can add nothing to them, except to express the hope that as a church our training in Christian Stewardship will in the future speak more eloquently of our professed love of our Lord and the progress of His Kingdom.—Southern Christian Advocate.

#### FORESIGHT IN PULPWOOD CUTTING URGED

"One of the chief factors causing paper producing plants to move to the South, including Arkansas, is the fact that the supply of pulpwood in the Northern States and Southern Canada is being depleted," says David Campbell, Assistant Forester in charge of Public Relations for the State Forestry Commission. This teaches us that if we want the paper-pulp industry to stay with us permanently we must insure that it will have a permanent and continuous supply of pulp timber, for, if we do not, the pulp industry will be a transient in our state that will move on as soon as our supply of pulp-wood is exhausted. Pulp mill operations must be confined to our ability to grow annually the pulp-wood requirements of the mills.

With adequate protection and care for our forest lands we can grow more timber of pulp-wood size

than is required by the two pulp mills operating in Arkansas at the present time and additional pulp plants could be encouraged to come to Arkansas advantageously, provided that timber owners would handle their timber like the crop that it is, rather than a "mine," which it is not. In general, the greatest profit will be made from forest land when only the trees removed in the course of thinning operations and the tops of trees usually wasted in logging operations are sold for pulpwood while the remaining trees in the forest are grown to saw-timber size. The market afforded by a pulp mill for this small sized material would be a boon to the people of the state, but overcutting of our small sized timber in order to support an inflated pulpwood industry would bring disaster to the state and serious economic loss to the pulpwood industry itself.

Land owners desiring information on the proper handling of their forest lands or woodlands for pulpwood production may obtain it by writing to Mr. Charles A. Gillett, State Forester, State Capitol Building, Little Rock, Arkansas.

#### HE FOLLOWS THE CALLER WHO LEFT NO FOOTPRINTS

A missionary in Africa was startled to discover among the congregation that had assembled in the little mission church, the chief warrior of the tribe Kavaua. The man was a notorious fighter—bloodthirsty, cruel and quarrelsome. The service ended and the audience dispersed. That afternoon the missionary sat in his study, and Kavaua suddenly appeared. "What have you come for?" he asked.

"I want you to baptize me this afternoon," was the startling reply; "I have become a Christian."

"But I can't, Kavaua," the missionary replied: "You are totally unfit; your hands are full of blood; you delight in war."

"Will you listen to me?" cried Kavaua. "This morning," the chief went on, "I heard you preach peace to me—a man of war—and I was very angry. I wanted to go the war house and call out my men and come and kill you, but as I drew near to where the ways divided a voice sounded inside me: 'Go to your house, Kavaua, go to your house.' So to my house I went, and to rid myself of my hot feelings I lay down to sleep. I had scarcely closed my eyes when a voice called me by name: 'Kavaua, Kavaua.'"

"I leapt to my feet, crying, 'Who is there?' but there was no reply. Again I tried to sleep, and again I heard my name, more loudly it seemed. I went forth from the house and crept around it on my hands and knees trying to find the footprints of him who called me. Missionary, there were no footprints! Greatly troubled, I dreamed that a voice spoke to me again, calling me by name, and I knew in my dream that it was the voice of the good Jesus. And he said: 'Kavaua, follow me.' And here I am, come to follow your Prince of Peace. I shall fight no more."

Says the one who tells the story: "That afternoon the warrior chief was baptized by the missionary. Afterwards he became a wanderer in that country, always turning up in unexpected places to do some deed of courage or of kindness."

(Kavaua is in the country of Livingstone and of the Ethiopian Eunu.)—Australian Baptist.

#### SPIRITUAL VIEWPOINT

##### How to Cripple Your Church

- Refuse to attend services.
- Refuse to speak well of it.
- Refuse to be patient with it.
- Refuse to defend it.
- Refuse to respond to its spiritual appeals.
- Refuse to be sympathetic toward it.
- Refuse to give of your income for its support.
- Refuse to acknowledge its brotherhood.
- Refuse to love your neighbor.
- Refuse to forgive your enemy.
- Refuse to practice the Gospel.
- Refuse to be faithful.
- Refuse to praise the Lord for all His goodness.
- Refuse to confess your love for Jesus Christ.
- Refuse to be joyful.
- Refuse to speak kindly of others.
- Refuse to be interested in others.
- Refuse to be optimistic.
- Refuse to take your church paper.
- Refuse to give to the benevolent appeal.
- Refuse to witness to your salvation.
- Always be phlegmatic.
- Always be indifferent.
- Always be cold.
- Always be a grouch.
- Always be a scold.
- Always be hard.
- Always be harsh.
- Always be demanding.
- Always be dogged.
- Always be dissatisfied.
- Always be sour.
- Always find fault.
- Always be unkempt.
- Always be mean.

#### TALK WITH JESUS

Make a confidant of Jesus. Let Him be your bosom friend. Tell Him all your secrets. Talk with Him about your troubles, and they will disappear; about your doubts, and they will vanish, about your cares, they will grow light; about your duties, and they will become plain; about your enemies, and your resentment will die; about your disappointments, and hope will bloom again; about your hopes, and they will grow brighter all the time. Let Jesus be not an abstraction, but a real person. Talk with Him just as you would talk with your wife or your most intimate friend in private. You may not see him in the viewless air around you, but he will be there to hear, and you will receive the token of his presence in the calm joy diffused throughout the soul.—Unknown.

#### A HARD WAY

The way of the transgressor is hard, if it is not in one way it is in another, if it is not today it will be tomorrow. There isn't any escape from the law, apparently, though men have tried often enough to evade it, and frequently under circumstances that gave great promise of success. But we mustn't forget that of all the disaster and tragedy that follows in the wake of wrongdoing the most serious and terrible is that which affects, not a man's body, or his pocket book, or his reputation, but his own soul. The very worst thing that our wrongdoing can entail upon us is to make us a wrong-doer, and burden us with the evil legacy of a sin that has affected our own soul. Other consequences we may to some extent avoid, but it is very difficult, often altogether impossible, to get away from that one. The way of

the transgressor is specially hard because his unatoned wrong-doing becomes an evil and troublesome thing in his own life, lowering his own moral tone and making goodness and happiness much less possible.—Christian Guardian.

#### MAKE SURE THAT YOUR HEART IS RIGHT

I will not quarrel with you about opinions. Only see that your heart is right toward God, that you know and love the Lord Jesus Christ, that you love your neighbor and walk as your Master walked, and I desire no more. I am sick of opinions, I am weary to hear them. Give me solid and substantial religion; give me a humble, gentle lover of God and man, a man full of mercy and good fruits, a man laying out himself in the work of faith, the patience of hope, the labor of love. Let my soul be with these Christians whosoever they are and whatsoever they are of. Whosoever thus doeth the will of my Father in heaven, the same is my brother and sister.—John Wesley.

Pastors, please work on your 100% Clubs. Your people need the paper.

### Rheumatism

Relieve Pain In Few Minutes

To relieve the torturing pain of Neuritis, Rheumatism, Neuralgia or Lumbago in few minutes, get **NURITO**, the Doctor's formula. No opiates, no narcotics. Does the work quickly—must relieve worst pain to your satisfaction in few minutes or money back at Druggist's. Don't suffer. Get trustworthy **NURITO** today on this guarantee.

#### Methodist Benevolent Association

FOR LIFE INSURANCE  
(Chartered 1908)

##### PURPOSE

widows, orphans, disabled and aged To provide homes and support for ministers and members of the M. E. Church, South, by a practical business insurance system on safe at cost rates.

##### PROGRAM FOR 1936

Our goal: to multiply membership by members securing additional policies on themselves and on all members of their families and friends, ages from 1 to 60.

##### POLICY PLANS

Whole Life, 20-Premium Life, 20- and 15-Year Endowment, Endowment at 60, 65, or 70, Disability-Annuity and Juvenile on Term and Endowment at age 21 for education.

##### Write

J. H. SHUMAKER, General Sec.  
Home Office: Association Bldg.  
808 Broadway, Nashville, Tenn.

## WINTERSMITH'S TONIC

The Only Reliably Proved

## FOR MALARIA

A Good General Tonic  
Which Helps  
Restore Strength

Used for 65 Years



## FOR THE CHILDREN

### WHAT A BOY'S CURIOSITY DID

A little more than three hundred years ago a small boy lived in one of the towns of Holland. His father, Hans Lippershey, was an optician and made spectacles.

The young Hans liked to play about his father's work-bench, looking through the lenses and putting on the spectacles. One day he took up two of the lenses, one in each hand, and went to the open door of the shop, where he amused himself with looking at various objects through first one lens and then the other, noting how differently they appeared through the different lenses. He moved his hands rapidly, holding first one piece of glass and then the other before his eyes. All at once he started. The tower of the church, way down the street, had suddenly seemed to leap towards him. For a second he had seen the time of day by the clock on the tower. Never before could he see the hands of the church clock from the shop. Again he held up the lenses and looked through the one then the other. The clock tower stayed down the street where it had been for many years.

The boy began to use his brains on the puzzle. "What was I doing when it came so near? Why, I was moving my hands fast!" So he tried to repeat his movements. After a few moments he cried, "There it comes again!" He plainly saw the clock tower. "Why, I crossed my hands then!" After a few more trials and a little thinking, he said, "The tower comes near when I look through both lenses at once."

Then the lad went to his father with his story. The optician sus-

pected the commercial possibilities of this wonderful thing, but he knew that people couldn't carry around two glass lenses in their pockets and hold them up in their fingers before their eyes, so he put the two lenses into a tube, and the wonderful instrument which we call a telescope was invented—or discovered. The name means far seeing.

And this happened because one lad was interested in things about him, experimented with them, and thought about them.

Curiosity is one of the qualities implanted in man's nature from the beginning. It is the impelling force back of all progress. But beware that our curiosity is exercised on proper and worthwhile things. Let curiosity lead us to investigate useful things, elevated things, valuable things, worthwhile things. — Expositor.

### INEFFECTIVE EXPERTS

Sir William Robertson Nicoll told me about an interview he had with the late Dr. Joseph Parker. He went into the great preacher's study, and Dr. Parker said, "I have found a wonderful subject. It is the ineffectiveness of the expert. Can you tell me the text?"

Sir William could not do so, and then Dr. Parker said, "This is it. 'The stone which the builders rejected has become the headstone of the corner'."

The men who knew most about stones, who handled them often and who ought to have known, did not know. Yet it became the headstone of the corner!

There are many who pose as clever experts who do not know that the headstone of the corner is He whose name is above every name.— W. Y. Fullerton.

## INTERNATIONAL Sunday School Lesson

Lesson for June 20

### JOSEPH'S KINDNESS TO HIS KINDRED

LESSON TEXT—Genesis 46:1-7, 28-30; 50:24-26.

GOLDEN TEXT—And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.—Ephesians 4:32.

PRIMARY TOPIC—When Joseph Saw His Father Again.

JUNIOR TOPIC—Joseph Honoring His Father.

INTERMEDIATE AND SENIOR TOPIC—Mutual Helpfulness in the Family.

A happy ending—yes! Modern writers may look with disfavor on it (and perhaps rightly so, for most of them write about life apart from fellowship with God) but to those who trust God and who seek his will, the story of life has a bright and joyful conclusion.

But some one may object that the lesson for today closes with the last words of the book of Genesis, which are "a coffin in Egypt." Is that a happy ending? It is, because even that forbidding emblem of death pointed in faith toward the day when God was to keep his promise and bring his people into the promised land.

Our lesson centers around the last of our patriarchs, Joseph, and his kindness to his father and his family. The highest official in the land of Egypt (save for Pharaoh himself) proves his inherent greatness by forgetting position and power, except as they enable him to be a loving son and brother. We consider his kindness as it is centered in his devotion to God, shown forth in thoughtful provision for others, expressed in affectionate deeds, and as it imparted itself by faith to others.

I. Founded on Fellowship (Gen. 46:1-4).

## OBITUARIES

LANGLEY. — Robert Franklin Langley was born in Clay county, June 5, 1874. He departed this life April 27. He spent his early life with his parents near Langley Chapel. He professed faith in Christ at an early age, and united with the M. E. Church, South, at Mt. Zion. He was a devoted Christian and loyal to his Church. Even during the years of his failing health he never neglected his duties toward his Church and community. He was united in marriage to Lillie May Osborn in 1896. To this union six children were born. Surviving the deceased are his wife and five children—Raymond Langley, Mrs. Dallas Hitt, Mrs. Velmer Neeley, Mary, John Lewis, all of Piggott and Ray Langley of Pollard. The funeral was held at the Mt. Zion Church, conducted by Rev. Mr. Ellis and Rev. W. B. Yount. Interment was at the Gravel Hill cemetery. Brother Langley was faithful to his church in every way. He was a liberal contributor, and he lived the Christ life. Not a better man could be found in the county and he has left an influence which will still live on in his church and home.—W. B. Yount, Pastor.

Jacob, having heard from his sons that Joseph was in Egypt, and having thus learned of their treachery and deceit, came at last to realize that his beloved Joseph is alive. He has been urged to go to Egypt but he hesitates about leaving Canaan. How shall he know whether to believe in and respond to Joseph's invitation. He asks God, the One who is the joy and center of Joseph's life, and of Jacob's as well, and he has his answer.

Real family life and devotion center around a mutual fellowship with God. There may be little else to share, but "little is much when God is in it." Has God been honored in your home? Has He been made the center of family life? There are vital questions.

II. Evidenced by Thoughtfulness (vv. 5-7).

Joseph had arranged for Pharaoh to send wagons to bring his aged father, the women, and the little ones.

Many in our day glory in being "hard-boiled." In their relentless pursuit of fame and riches they ignore and even trample on the members of their own families. They are ashamed of the broken bodies, the humble apparel, the uneducated speech of their parents, fearing lest their new-found friends in the circle of wealth and position may ridicule them. There is a crude but apt expression that describes such persons as "stuffed shirts," people with a "front" but with empty heads and hearts. God pity the young man or woman who is ashamed of a simple and humble father or mother!

III. Manifested a Love (vv. 28-30).

Joseph kissed his father whom he had gone out to meet, and held him close and wept for joy. Again he showed his true greatness by being his natural self.

We are not all demonstrative in showing our affection. Furthermore, we would not plead for more of that sham public expression of affection which is so distasteful to right-thinking people. But may we not suggest that there is room for improvement in our loving consideration for our kindred. Let us ask ourselves how long it is since we did something to show that we really love our mother, our father, or a faithful wife, son, or daughter? How long is it since you wrote home to mother, or went home to visit?

IV. Imparted by Faith (50:24-26).

Jacob had been gathered to his fathers; time had gone on its relentless way, and Joseph is about to die. What shall be the heritage to his family? Money, property, position? No; he leaves them something infinitely more valuable—a forward-looking faith that will keep alive in their hearts the expectation that God will in due season bring them into their own land. Joseph had spent most of his years in Egypt, he had attained high position and great honor, but he never lost his vision of the promised land. He imparts to them by faith that hope. When you and I die, will we be able to say to our people, "I die; but God will . . ." (v. 24)?

Patronize our advertisers. They are reliable.

## Gray's Ointment

USED SINCE 1820 FOR—  
**BOILS** SUPERFICIAL CUTS AND BURNS AND MINOR BRUISES  
25c at your drug store.  
FOR COLDS—Use our Gray's (Nothol) Nose Drops, 50c at your druggist.

### Drummond Burial Association's

## ADVANCED AGE CLUB

*Assures Full Protection For  
Every Member of Your Family  
Regardless of Age*

This new benefit extension to those up to 90 years of age enables you to provide full and adequate protection for every member of your family—from infants to the aged!

FOR FULL PARTICULARS, PHONE 4-0251

## DRUMMOND Burial Association

R. F. DRUMMOND, President	H. E. (Gene) GREENFIELD, Vice Pres.
BOYCE A. DRUMMOND, Sec.-Treas.	I. J. FRIZZELL, Agency Manager
MRS. OUIDA ROBINSON, Asst. Secretary	

Agents Wanted—Outstanding Proposition

1014 MAIN ST.

LITTLE ROCK

## Circles to Meet Next Monday

No. 1—Mrs. A. C. Shipp, Chairman, at Spring Lake, 10:30, for picnic.

No. 2—Mrs. M. R. Springer, Chairman, with Mrs. Roy White, 201 Rosetta, 1:30. Mrs. E. A. Doty, co-hostess.

No. 3—Mrs. C. B. Wilson, Chairman, at Boyle Park, 10:00 a. m., for picnic.

No. 4—With Mrs. J. R. Henderson, Chairman, 920 Johnson, 1:30.

No. 5—Mrs. C. E. Hayes, Chairman, at Boyle Park, 9:00 a. m., for breakfast.

No. 6—Mrs. E. Q. Brothers, Chairman, Blind Women's Home, 12:30, pot-luck luncheon.

No. 7—Mrs. Crawford Green, Chairman, at Boyle Park, 8:00 a. m., breakfast.

No. 8—Mrs. B. M. Whaley, Chairman, at Boyle Park, 12:00, picnic.

No. 9—Mrs. W. N. Rankin, Chairman, with Mrs. Ralph Marsden, 201 Denison, 1:30 dessert luncheon.

No. 10—Mrs. Edgar Dixon, Chairman, at church, 10:00 a. m.

### OUR NEW MEMBERS

The congregation of Winfield is very happy to welcome into its fellowship the following new members who joined last Sunday:

Mr. and Mrs. O. D. Marshall and daughter, Sarah Nell, 2601 Wolfe.

Mr. and Mrs. N. J. Gallagher and children, Billy and Jean Gallagher, 1011 West 22nd.

Miss Lorene Blount, 1300 Scott.

E. S. Hadfield, 1222 Summit.

Margaret Watson, 3911 W. 12th.

Miss Helen Cooksey, County Hospital.

### WINFIELD'S SICK

Mrs. W. N. Rankin is ill at her home, 1912 Spring.

### WEDDING

Miss Elizabeth Easley, daughter of Mr. and Mrs. P. L. Easley, and J. Frank Bromley were married Saturday afternoon, June 12, at the home of the bride by Rev. J. Irvin McDonough, formerly our Director of Religious Education. After a wedding trip, Mr. and Mrs. Bromley will live in Detroit, Mich.

Our congratulations and best wishes to these young people.

### CONGRATULATIONS

Mr. H. W. Means, a member of our Board of Stewards and principal of Peabody School, is co-author of a book, Extra-Curricular Activities In the Elementary Schools, published by the Webster Publishing Company.

We congratulate Mr. Means on this splendid contribution in the field of literature.

### ALL-CHURCH PICNIC next

FRIDAY, JUNE 18  
5 to 9 p. m.

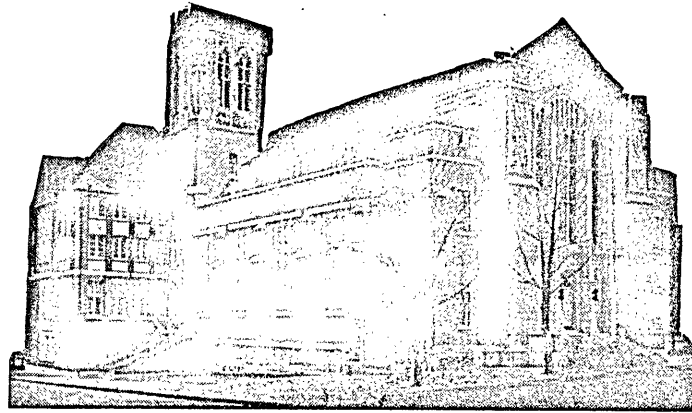
MILLWOOD PARK  
(7 miles out on Hot  
Springs Highway)  
Follow the red arrows

BRING WHOLE FAMILY  
BASKET LUNCH

VOL. IX

# Pulpit and Pen

NO. 24



## Winfield Methodist Church

Sixteenth and Louisiana, Little Rock

This page is devoted to the interests of this church

GASTON FOOTE  
Minister

CHARLES THIGPEN  
Associate Minister

MRS. I. J. STEED  
Minister of Music

MISS MINNIE BUZBEE  
Financial Secretary

MISS MARGUERITE CLARK  
Membership Secretary

MISS KATE BOSSINGER  
Organist



### NEXT SUNDAY AT WINFIELD

10:00 A. M. Church School

11:00 A. M. "Half-gods"—Sermon by pastor

6:30 P. M. Senior and Y. P. Leagues

8:00 P. M. "In the Garden of Gethsemane"—The Pastor  
(In Winfield's Open Air Palm Garden)

## THE PASTOR'S MESSAGE

By GASTON FOOTE

### The Church and the World

Momentous world issues confront the Church today. When the universal Church of Christ conceives its task in terms of world redemption all paramount world problems become paramount church problems. These problems being world problems cannot be successfully dealt with by individual denominations or sects but only by a united Christendom.

Many of these issues will be dealt with at the Universal Christian Council for Life and Work which will meet in Oxford, England, July 12-26. At this conference representatives of every major Christian body in the world (except Roman Catholicism) will meet for discussion. These representatives will in turn represent 350 million Christians in 60 different nations, speaking 950 different languages.

One of the major issues to be discussed will be the relation of the Church to the state. The conflict between Church and state in Germany and Mexico has brought this issue to the attention of churchmen everywhere. The Church has ever stood for liberty of speech—but the state at times insists that the Church within its borders preach a doctrine of nationalism, exalting one nation above another, sometimes stimulating racial hatreds (as against the Jews in Germany). What should churchmen do when the state demands of them that which is contrary to the dictates of conscience? This was the issue in the Macintosh case where the Yale professor was denied citizenship papers because he would not agree to participate in all wars declared by Congress UNLESS he felt they were of a righteous nature. On this ground he was refused citizenship by a four to five decision of the Supreme Court, though Chief Justices Hughes, Holmes, Brandeis and Stone upheld him, claiming "a moral power higher than the state."

Another major issue to be confronted is the relation of the Church to the economic order. What sort of economic system is best suited to the Christian ideal of the sacredness of all personality? Is it capitalism with its unequal distribution of wealth, unemployment and industrial strife? Is it communism with its denial of God and belief that man CAN live by bread alone? Is it Fascism or Nazism with its regimentation and dictatorship which is thrown into tumult upon the death of the dictator? What IS the responsibility of the Church to the share cropper or the jobless?

Nothing may be definitely settled at this conference but at least a world consciousness concerning world problems will be stimulated and this is, in itself, highly significant.

## All-Church Picnic Friday

The committee chairmen for the BIG ALL-CHURCH PICNIC to be held FRIDAY, JUNE 18, at MILLWOOD PARK are as follows: Mr. Markham, grounds and general arrangements; Mrs. Emma Maddox, Eats, 2-1691; Mrs. C. B. Wilson, Transportation, 3-1211; Mr. William Reutelhuter, Recreation.

Plans have been made to make this one of the greatest occasions of the year for Winfield. We hope that everyone will come out and enjoy it with us. The attendance goal has been set at 300, will you help us reach it?

### CHURCH SCHOOL ATTENDANCE

Last Sunday ..... 455  
A year ago ..... 437

### DEPARTMENTAL REPORTS

	On	Pres.	Time	Cont.	St.	Ch.
Jr. High	57	50	28	.....		
Sr. High	42	31	23	31		
Y. P.	35	30	24	26		
Ashby	17	10	12	10		
Forum	9	8	.....	3		
Bowen	10	5	.....	8		
Fr. Fel.	13	.....	.....	.....		
Clifford	22	18	21	9		
Brothers	16	6	6	4		
Carmichael	12	12	.....	.....		
Mother's	27	21	24	19		
Couples	35	30	.....	.....		

### LEAGUE PROGRAM FOR NEXT SUNDAY

Members of the Senior and Young People's Department will meet at 6 o'clock Sunday evening for a recreational period in Fellowship Hall. At 6:45 the joint devotional period will be led by Robert McNeely of the Senior Department.

In the regular league meeting the seniors will start a series of programs on "20th Century Heroes." The first, "The Yellow Man Who Fought the Giant Ignorance" will be led by Billy Anderton.

In the Young People's League Hubert Morgan will lead the first of a series of discussions on "Money," his topic being "How We Get Money." All the young people are cordially invited to attend one of these meetings.

### YOUNG PEOPLE HAVE GARDEN PARTY

Members of the Young People's Department held a garden party on the lawn at the home of Miss Anna Marie Cope, 1612 Battery, last Monday night. About 40 young people were present.

Members of the Men's Bible Class of our Church School had the pleasure of hearing Mr. H. W. Jinske, of Hot Springs, during the Church School hour, Sunday, June 6.

### FOLLOW THE CROWDS to the cool open air services in

### WINFIELD'S PALM GARDEN Sermon

"In The Garden of Gethsemane"

Where Everybody Sings  
Next Sunday—8 p. m.

Every Member of Winfield Expected at Millwood Park Friday 5-9 P. M. Games, Eats. Bring the Family