

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

Volume LVI
LITTLE ROCK, ARKANSAS, SEPTEMBER 30, 1937
No. 39

John Wesley, the Father of Methodism

WHEN John Wesley died he left behind him a silver teapot, four teaspoons—and the Methodist Church. Such was the career of this man. His was a life of contrasts. He was born in one of the greatest centuries of the world, and became that century's greatest spiritual light. Poverty was his lot in youth, but many nations have been enriched by his life. The century which he honored by his birth—the eighteenth—had its Nelson, the sailor, its Clive, who won India for England, its Wolfe, that gave England Canada, its Sir Isaac Newton, the father of the law of gravitation, its Pope, Byron, Burns, Goldsmith, makers of masterful literature. But among these Wesley stands as the giant of soul and spiritual energy, though of them all the smallest in stature, being only about five feet and six inches tall, and weighing one hundred and twenty pounds.

His was a tremendous heritage. His father was a minister in the Anglican Church, pastor at Epworth, England. It remained for John, the son, to make memorable the little parish at Epworth, though it was too impoverished to support the minister and his large family. His mother, Susanna, ranks with the world's most famous women. She was blessed of God with a family of nineteen children, two of whom will live in the memories of men through all ages. John, the fifteenth son, became the father of the Methodist Church, while Charles penned the hymns for which Methodism is famous.

June 17, 1703, John was born in the lean English rectory at Epworth. On February 9, 1709, a fire broke out in the parsonage. A howling wind soon rendered it beyond control. A sick mother, a broken-hearted preacher, and eighteen children, stood around the blazing building. A cry was heard from the building and little John appeared at an upper window. Rapidly men mounted upon each other's shoulders and snatched him from the flames, just as the roof fell in. Always after this in his mature years, he referred to himself as "a brand plucked from the burning."

In those poverty stricken years, the rector was placed in jail by his creditors, and the mother struggled to feed the young ones. Often bread was lacking. But in the midst of these circumstances Susanna found time to teach the children, and for one hour every week to take each child apart for a season of intimate prayer and religious instruction. The impress of these hours left an indelible stamp upon the life of our hero.

At eleven years of age John was sent to the famous Charterhouse School in London. Next we find him at Christ Church College, Oxford University, from which he graduated a Bachelor of Arts when twenty-one. Two years later he was a fellow in Lincoln College and at twenty-four he received his Master of Arts degree, and he was made a teacher of Greek. Here he read such books as Thomas a Kempis' Imitation of Christ, and Law's Christian Perfection, books which moulded his thinking.

The Holy Club at Oxford was started by John and Charles for the purpose of Bible study and prayer. The lads were called Methodists in derision, because of their methodical plans of Bible study and humanitarian work. Soon the call of the "regions beyond," in America, was heard, and we find Wesley crossing the Atlantic. On the steamer he met some Moravians, who impressed him with their religious seriousness. On returning to England, after a period of missionary work in America, he came

 * AND HEREBY WE DO KNOW THAT WE *
 * KNOW HIM, IF WE KEEP HIS COM- *
 * MANDMENTS. HE THAT SAITH, I *
 * KNOW HIM, AND KEEPETH NOT HIS *
 * COMMANDMENTS, IS A LIAR, AND *
 * THE TRUTH IS NOT IN HIM. BUT *
 * WHOSO KEEPTH HIS WORD, IN HIM *
 * VERILY IS THE LOVE OF GOD PER- *
 * FECTED; HEREBY KNOW WE THAT *
 * WE ARE IN HIM.—I John 2:3-5

in contact with Peter Bohler, who taught him the way of the Lord more perfectly. On May 24, 1738, in a little meetinghouse off Aldersgate Street, in London, while the leader was reading the Preface to the Epistle to the Romans, by Luther, Wesley felt his heart "strangely warmed." This he termed his conversion. This formed an epoch in Wesley's career. It was the turning point of Wesley's career. Eighteen days later his marvelous preaching began, which continued for more than fifty-five years.

So radical was his work that he was not permitted to preach in the churches. Wesley went to the fields and here proclaimed the message of redemption. From the tombstone of his father he preached. Often at five and six o'clock in the morning a thousand people would gather to hear him preach. During the last fifty years of his life he traveled 250,000 miles, and preached over 40,000 sermons. When he was beyond seventy 30,000 people gathered at Gwennap Pit to hear him. He made this memorable entry in his *Journal*, "I have entered the eighty-third year of my age. I am a wonder to myself. I am never tired, either with preaching, writing or traveling." Weather did not affect him. He could be soaked through, but without any hesitancy enter the pulpit and preach for two hours. He faced angry mobs and quelled them.

Here and there his little groups were formed into bands. Class meetings were organized. But Wesley never dreamed of leaving the Anglican Church. He ordained Coke as Bishop in America in order that there might be an overseer in this country. He drew up a famous Deed of Declaration in which he deeded to one hundred preachers titles to the properties in England. He instituted conferences, and recognized lay or local preachers. The unity of the movement which he founded, after his death, emerged in the Methodist Church.

As a writer Wesley was prodigious. Volume after volume on all subjects appear, from Greek and Latin Grammars to commentaries on the Bible, from science to catechisms, and from poetry to orderly sermons. Some two hundred books in all came from his pen. Just a few days before he died he wrote to Wilberforce a letter on slavery, laid aside his pen, and breathed a breath of sleep. On March 2, 1791, he whispered these words to Methodists around the world: "Best of all God is with us." And his spirit returned to his Maker. His bones hallow the soil of the burial grounds of the City Road Chapel, in London. All the world looks back to him, not only as the father of Methodism, but as the savior of England during his generation. The monument which he left is the Methodist Church, whose banners are unfurled in every land and clime.—Basil W. Miller in *Pentecostal Herald*.

MONEY spent for booze can't buy shoes; money spent for wet goods can't buy dry goods.—Ex.

BETWEEN the nations no more war; within the nations no more drink.—Ex.

"BUILDING A STATE CAPITOL"

"BUILDING A STATE CAPITOL" is a remarkable book, written by former Governor G. W. Donaghey. Under the caption, "The Saga of a Building" it is outlined on page 10. This book is Arkansas history clearly and fairly told by one who helped to make that phase of our history. Without this complete record the correct story of the building of our State Capitol would not be known to future generations. It is a genuine source book that furnishes valuable information to students and writers. Some of those who do not know Governor Donaghey have thought that his fight on the contractors was merely an effort of an ambitious and disappointed contractor to "get even" with his competitors, and that he used it as a shrewd politician to become governor. In the "Foreword" he says: "In this history of the building of Arkansas' State Capitol, the writer has made every effort to recite the facts in the true spirit of their occurrence, without the distortion of political or partisan influences. No truthful and comprehensive story of this great task can be told, however, without disclosing the secrets of many of the bitter controversies that for years delayed the completion of the structure. I shall not mention names carelessly, although many court records are available which seem to prove the unquestioned guilt of those who became directly entangled with certain questionable matters connected with the construction of the building. . . . The sins that were committed in the process of building the Capitol and the struggles over differences in judgment are all a part of the drama described in this book. If the human element had been omitted from the narrative, I feel that there would be little incentive for the reader to follow a state record of the years of labor required to build the Capitol. Furthermore, such an expurgated record would certainly not reflect the true historical aspects of the issues involved."

As this editor had a personal relation to Governor Donaghey that enabled him to know some of the facts, it is permissible to mention certain incidents. After Hendrix College had been located at Conway, in the spring of 1890, the building committee decided to erect the Main Building without letting a contract. Consequently George W. Donaghey, a citizen of Conway and a competent carpenter, who had begun to take building contracts, was employed as superintendent and paid \$1,000 for his services without regard to time. As the foundation was laid in the fall, Bishop E. R. Hendrix laying the corner stone, and work suspended during the winter, the building was not completed until the next fall. Mr. Donaghey made all the purchases, and saved many thousands of dollars, thus valuing for \$40,000 a structure which later was valued at more than twice that sum. As I lived within a hundred yards of the building, I saw him in action almost every day for many months. I soon realized that he was no ordinary man; but one who was familiar with every detail of his work and who was studying to know more. Consequently I was not surprised that he became in a few years Arkansas' greatest builder, with large contracts in other States.

Shortly after the first Capitol Commission was organized, learning that he had been appointed, I called him up to congratulate him. He asked me to come to his home and said that he wanted my advice. Briefly, he said: "I appreciate my appointment, because as a builder I have an ambition to help build a good Capitol for my State. However, we have had a meeting, and I fear that there will be some questionable

(Continued on Page Two, Third Column)

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METHODIST EVENTS

N. Ark. Conference, Fort Smith, Nov. 3, 7:30 p. m.
Little Rock Conference, Hope, Nov. 10, 7:30 p. m.

Personal and Other Items

REV. A. H. DuLANEY announces that Rev.
Burke Culpepper will be the preacher in a
meeting at Leachville, beginning Oct. 3.

BISHOP PAUL B. KERN was the special
preacher at the Illinois Conference, speaking
five times to the delight of the Conference.

BISHOP ARTHUR J. MOORE, in charge of our
Oriental work, will sail for Japan, Oct. 30,
and expects to go to China as soon as he can
secure passage.

OUR Douglasville Church will have a home-
coming on Sunday, October 10, with a bas-
ket dinner on the grounds. All the former pas-
tors have a special invitation to be present.

WESLEY COLLEGE, Macon, Ga., the oldest
chartered college for women in the world,
officially opened on September 15, with one of
the largest enrollments of the past ten years.

REV. S. B. WILFORD, pastor at Midland
Heights Church, Fort Smith, reports that
the church program goes well, the building will
be dedicated before Conference, and all finances
will be in full.

DR. W. G. CRAM, General Secretary of our
Board of Missions, reports that Rev. Geo.
Workman, (son of Dr. J. M. Workman) and
family have reached Shanghai and are now in
a place of safety.

REV. I. O. Hall, pastor of First Methodist Epis-
copal (Scott St.) Methodist Church, being
at the session of his Annual Conference at Kan-
sas City last week, invited this editor to fill his
pulpit last Sunday morning. An attentive con-
gregation listened, with apparent appreciation,
to an "Interpretation of Southern Methodism,"
which was delivered in view of the approaching
Union of the three Methodisms.

A REPORT from the Southwest Missouri Con-
ference, held in Jefferson City last week,
shows 141 votes for Methodist Union and only
three against it. Dr. J. C. Glenn was returned
to the Kansas City District for his third year,
and Rev. John A. Guice, son of Rev. C. N. Guice
of N. Arkansas Conference, goes to Melrose
Church, Kansas City.

DR. J. C. GLENN, P. E. of Kansas City Dis-
trict, was able to report to the S. W. Mis-
souri Conference last week that acceptances on
Benevolences were paid in full and also a 2%
assessment for district parsonage and promo-
tional work. Every station in the District paid
salaries in full, and \$27,816 was paid on church
debts. There was a small increase in member-
ship.

CIRCULATION REPORT

THE following subscriptions have been re-
ceived since last report: Pleasant Plains Ct.,
L. L. Langston, 1; Japony Church, Pike Ct.,
N. Youngblood, 100%, 7; El Dorado Ct., L. C.
Gatlin, 14; McRae, Ray McLester, 7; Greenwood,
J. W. Glover, 1; Mountain View, J. W. Johnston,
5. Accept our thanks, Brethren. For the next
month it would be well if pastors would put
forth extra efforts to increase circulation, be-
cause at and after the sessions of our Confer-
ences the Aldersgate Commemoration will be
fully presented, and our members should know
all about it.

A GREAT MUNICIPAL PROJECT

FOR many years citizens of Little Rock have
been dissatisfied with the quality of their
water, which is contaminated with carbonates
and sulphates from Kansas and Oklahoma and
pollution from cities and populated lands in its
drainage areas and the oil wastes of the Mid-
Continent oil fields.

As a result of the agitation for a new water
supply, Mayor R. E. Overman was, in 1934,
elected on a platform pledging a new supply
and municipal ownership of the waterworks. He
immediately devoted his energies to redeeming
this promise to the people of our city.

Knowing my interest in problems of this
kind, he invited me to accompany him, on Sept.
8, to see the nearly completed dam. Having read
about it, I was somewhat prepared for what I
saw, yet actual inspection increased my interest
and admiration of the magnitude and character
of this project.

An immense rolled-earth dam, 2800 feet long
and 115 feet high has been completed across the
Alum Fork of the Saline River, 32 miles almost
due west of Little Rock. The names "Alum
Fork" and "Saline River" suggest some of the
objectionable elements of the Arkansas River
water; but careful chemical analysis indicates
no appreciable content. The drainage area of
the watershed approximates 42 miles and is in
the Ouachita National Forest with practically
no houses or farms in this area. The normal
rainfall is estimated to produce 14 billion gal-
lons annually. The water will be brought to
the purification plant through some 33 miles of
39-inch pipe. As it will be brought by gravity,
the expense of pumping will be eliminated. It
is estimated that, even if some years are
droughty, the supply retained when the reser-
voir is full, will last our city for four years.
Before the work of creating the dam could begin,
there was much preliminary work—surveying
the site, obtaining right of way, purchasing land,
removing settlers and a cemetery, and the pur-
chase of the Water Plant from its private own-
ers. There was also delay in securing final ap-
proval of the necessary funds from the PWA.
Then came the selling of the bonds and the let-
ting of contracts.

When it is remembered that actual con-
struction was begun only a year ago, and the
new water supply may be expected early in
1938, the completion of this immense \$3,500,000
municipal project is really a marvel of financing
and engineering. When he was elected on a
platform of securing this great improvement,
many persons, realizing the difficulties to be
encountered, doubted that Mayor Overman
could redeem his pledge. That he has been able

to do it, and in an unusually short time, is an
achievement of which Mayor Overman may be
justly proud and for which our city should be
grateful. It will be his enduring monument
and will perpetuate his name and fame through
many generations.

To me it was an unusually interesting trip,
because from the city to Paron, a village on the
North Fork of Saline River, I was going over
ground made familiar by my perigrinations, on
foot, on horse and mule, on timber railroad, on
hack, and in buggy, during my eldership be-
tween 1906 and 1910. Once this country west
of our city was covered with a fine growth of
timber. It is really amazing how much lumber
and ties have been taken from it. Practically
no virgin timber is left; but the second growth
is already supplying small mills, and if protected
from fire, will, in ten years, more afford much
valuable commercial wood. A small part of
this territory is in the Ouachita National Forest,
and a considerable part will become a State
Forest.

Perhaps few of my readers realize that west
of Little Rock into Oklahoma there is not a
railroad, except two short lumber-mill roads.
Under Federal and State foresters this vast
mountain area will be protected and will be-
come a wonderful game preserve and recreation
region. Highways and improved dirt roads now
make this formerly almost unknown area ac-
cessible to tourists. As grounds for sight-seers
and picknickers have been provided near the
reservoir, this site will soon be a pleasant place
for outings from our city. It may be reached
over the 12th Street Highway and the highways
connecting Hot Springs and Morrilton and Rus-
sellville.—A. C. M.

"BUILDING A STATE CAPITOL"

(Continued from Page One)

things in connection with it. I am almost ready
to resign, and want your advice." I said: "Mr.
Donaghey, you know yourself. If you can not
stay on the Commission and keep your own in-
tegrity, resign. But, if you can keep clean, stay
with it and look after the interests of the State."
He paused a moment, and then, striking the
table emphatically, he said: "I can take care of
myself and I'll stay with the job and protect the
State." I feel sure that was his attitude and
purpose all the way through.

Later, when he had discovered that the con-
tractors were using inferior material and violat-
ing some of the terms of the contract, he pre-
pared a statement which he intended to read
before the Democratic State Convention. He
invited me to a conference and submitted the
paper for my criticism. Making only minor
suggestions, I said: "If what you charge here
is not the truth, this paper is libelous, and I
recommend that you add a paragraph and chal-
lenge the parties criticized to bring suit; and
state that you are able to pay whatever damages
the court might award." He immediately added
such a paragraph, as may be seen in his story
of the event. These contracts and my conver-
sations with him subsequently convinced me
that he was simply trying to fulfill the promise
made to himself to protect the interests of the
State. And I feel quite certain that he had no
intention to run for governor until he was prac-
tically forced to do it in order to keep faith with
himself and serve the State. When you read
his story in this book, you will be convinced that
Mr. Donaghey knew what he was doing and
thoroughly understood his business as a builder,
and that he was fully justified in the fight that
he made. Practically forced to become gover-
nor, with his intelligence, practical ideas, and
sturdy honesty and courage, he became one of
our greatest governors. I advise my readers to
get this book and read it so that you may know
a phase of our State history which, without this
story, you could not know. The price is \$3.00,
and it may be ordered from the author whose
office is in the Donaghey Building, Little Rock.
Some one should write the biography of this re-
markable man. It is realistic romance. Start-
ing as a poor farmer boy, with few educational
advantages, learning in the "University of Hard
Knocks," he has become one of our truly great
citizens and a benefactor of youth for centuries
to come.—A. C. M.

CERTAINTIES

So much of life is mystery to me,
Thanks be to God for things I clearly see:

The river's bank all starred with Queen Anne's lace;
Daisies aslant like runners in a race;
The cottonwood fir wherein far futures fly;

A curve of pure white pavement in the sky;

The kingfisher wheeling where I frightened him,

But solemn soon on his dead willow limb;
Mists in the hollows of a morning hill;
One leaf that swings while all the rest are still;

The little goldfinch looping in his flight;
White steam turned pastel pink in evening's light;

The blue-grass cushion from a robin's nest;

A shaft of silver from the scarlet west;
The great hawk by the moon at break of day;

Three brown dogs bounding through the yellow hay;

The last thrush, mute beneath a shuttered house;

A path where comes a line of quiet cows;

A branch of blackberries bent down by its load;

A prancing fox that crossed a country road.

Ah, Nature understands me and my need,
And in her color I will paint my creed.—
Mims Thornburgh Workman in Zion's Herald.

Wanted—One Man!

There never was a notable thing done in the history of mankind that did not have its origin in some one man—not a corporation, not a mass meeting, not a society—but just one man. This applies to inventions, to reform measures, to labor movements, as well as to revolutions.

Just one man—but he was a man who stood out from the crowd, not necessarily in his physical make up, nor in the clothes that he wore. The thing that made him different was what was inside of him. But that which was in his heart and mind soon became apparent to others—no matter whether it was good or bad.

In international affairs we see the power of a Stalin, a Mussolini, a Hitler, a Baldwin, a Roosevelt. In industrial matters in this country we recognize Green and Lewis and the leaders associated with them. In smaller areas—even in the finest towns—there are men who are conspicuous because of their dominating influence. Each of these is swaying nations, movements, communities—for good or for ill.

We hear much these days about "mass psychology"—the mob spirit which pulls every man in the crowd down to the level of the lowest individual in the mob. We see this happening when a lynching takes place, or when riots occur. And it's a lot easier to pull down the morale of the crowd than it is to lift it to higher levels. It is in times like these that the "one man" makes himself felt.

The world is sadly in need of being made over. It lags behind because of the lack of leadership of the right kind. It will never be remade by resolution or pronouncement. It requires the "one man" who can bring things to pass—

One man, whose horizon extends beyond the sordidness of life, who is not dismayed by the dark shadows of slums and sin of every sort.

One man, who will not falter when the enemies of righteousness assail him with lies, nor when the friends who want peace at any price caution him to go slow for

fear that he may "start something."

One man, who is ready to make common cause against stand-patters, soft-treaders, sickly sentimentalists, and all that tribe that pretends to find comfort in the fallacy that "God's in His heaven—all's right with the world"—for things are NOT "right with the world."

One man, who will say to his fellows, "Come on—let's do it"; but who will do it whether anybody comes or not.

One man, who will take risks and dare defeat, and who truly believes that the day has not passed when "One shall chase a thousand, and two put ten thousand to flight."

One man, who has in him the stuff of which martyrs are made, but who never thinks of himself as a martyr.

JUST ONE MAN. Not an army, or a regiment, nor a battalion—not even a company.

To do these things will not depend upon the so-called wise men—the great men—of our times; they seem to have bungled things pretty badly, in Industry, in Politics, in International Affairs. How about you? Are you the "one man" who is wanted?—Chas. Steigle, Executive Director Good Neighbor League.

THE WORLD NEEDS ANOTHER JOHN WESLEY

Someone has said that "seeing is believing and feeling is the naked truth." Correct, I think.

But some super-scholar will say "It's all in your mind." Yes, but did you ever have the headache in your little toe or the toe ache in your little head? I have had lumbago and the pain was not in my tummy but right in my back. Feeling is experience and experience is feeling and these two witnesses are infallible.

If this applies to the physical man why not to the spiritual man? Mr. Wesley called it heart-felt religion. We need another John Wesley in the moral and spiritual world today. It seems to be an effort of the pulpit today to kill out all feeling in religion and the thing is about done. Paul says: "Weep with those that weep and rejoice with those that do rejoice." Bob Shuler says "Back to the brush arbor, back to the mourners' bench."

There you find the people whom Jesus loved and they loved him, the common people. From the common people come the uncommon—Washington, Franklin, Lincoln, Grant, Lee and Bryan.—James F. Jernigan in the Arkansas Gazette.

THE UNDERPAID PASTOR

In a recent issue of the METHODIST appeared a statement from a pastor in the North Arkansas Conference that if his charge paid assessments in full (\$350) it would leave him a net of \$160, as it had cost him \$200 to travel the circuit. That pastor has a wife and daughter. What shall we do?

The leadership of the Conference is still at work trying to find some plan that will be adequate and equitable. For this year the pastors are asked to comply with the action of the last Annual Conference, (page 53 Conference Journal), Rev. I. L. Claud sent each pastor a card to be signed as to the extent he would comply with this request. Up to the time of Bro. Claud's last report a goodly number had not answered that notice. The presiding elders at a recent meeting in conference with the

Executive Committee of the Board of Missions and others, agreed that all pastors receiving less than \$1,000 should participate in this aid fund. A ratio has been worked out by which those receiving nearest \$1,000 will get least and those receiving furthest from \$1,000 the most. It is hoped that every pastor will show his willingness to bring up these low salaries as far as this plan can. Next year we shall have a larger and better plan. All we can do this year is to follow the action agreed upon at the Conference last fall.—O. E. Goddard.

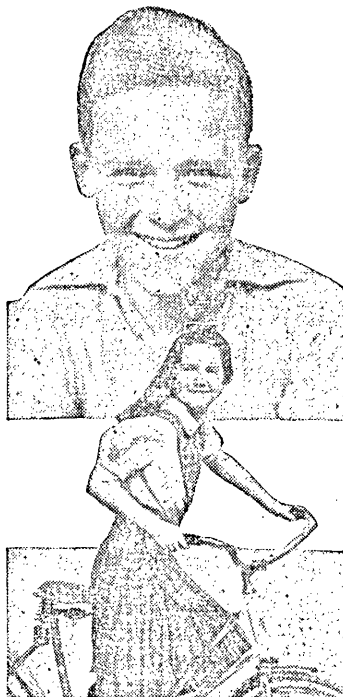
PREACHERS' SALARIES: A SOLUTION—MAYBE

To assess well-paid preachers to equalize salaries would penalize the competent to nurse some incompetents. This would please the "Get - Something - For - Nothings"; but it is contrary to nature, to experience, to history's teachings, is unjust and unscriptural. It will encourage inefficiency and pay a premium for laziness.

Poor pay is not always due to inefficiency, or laziness; but, on the whole, preachers, like other workers, get paid according to their work. Many are underpaid; but

this is not always the fault of the congregation, for sometimes they earn only the pittance they receive. Nor is it in any sense due to the large salaries received by a few pastors. Some congregations have suffered from incompetents until even the best preacher would nearly starve trying to rebuild them. The truth is that we have few preachers. We do have many "congregation addressers." There's a vital difference. I speak advisedly, for I was once a "congregation addresser" myself, effectually squelched by one circuit that was tired of being practiced upon. Last year one presiding elder had the courage to suggest that some "addressers" should resign. To some it is disgraceful to quit the ministry; but it is more disgraceful and dishonorable to retain the job if unable or unwilling to give efficient service.

Why not really teach preachers how to preach; school them under an "honest-to-goodness" preacher just how to conduct themselves, and to transform their book-learning into something intelligible to even the most illiterate. Yes; I know we're sending them to school, but a lot of 'em haven't yet learned how to preach. I know one



Parents— What Are Your Teen-Age Boys and Girls Reading?

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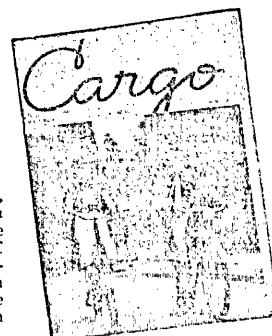
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youngster who glibly recites the various ology vocabularies, but neither he nor his congregations understand them, nor are they edified. Many congregations have become almost extinct for lack of efficient ministerial leadership, and cannot overcome that handicap because they get the same class of preachers every year.

A preacher who is not at least earnestly seeking to be spirit-filled, should leave the ministry. Most of the laity would forgive a few errors in grammar if the preacher exhibited any fervor or depth of conviction himself. Harmless moral lectures, although associated with the reading of a scripture text, are not necessarily the Gospel. A preacher who sermonizes with no fire or enthusiasm, with no mention of Jesus Christ even by inference, is taking his pay under false pretenses, if he occupies a Christian pulpit. Recently a prominent pastor used the entire sermon period describing some natural wonders seen on his travels, with not a word of spiritual significance. Surely he was ordained to preach the gospel, at least on Sunday mornings; but he dared waste God-given time and opportunity describing a colossal bat-roost.

Pressure upon efficient preachers, to render as efficient labor as is required elsewhere, will reduce the demand to rob the efficient to subsidize the incompetent. Then, would I dispense with the beginners? No; impossible. But—

A Solution—Maybe

A possible solution is to authorize some of our successful pastors to supervise weak churches and inexperienced pastors, when needed, a sort of quasi-presiding eldership. Presiding elders have too much territory to do all this that is needed. I have seen this idea worked out in the Little Rock Conference very successfully. This experienced pastor could go out every Sunday, and some through the week, preaching, advising, sharing his experience with the inexperienced pastor. Let him swap pulpits with the beginners; do both men and churches much good. The consequent better cultivation will bring in a good voluntary increase in pay by the weaker churches to all financial objectives, without any "drives" and without taking one cent from one pastor to give to another. This will not junk the presiding elder's job, merely release him for service in more truly missionary fields. Of course, you can shoot this idea full of holes, as you can any other, and some of you "congregation addressers" will be highly insulted. But you are as much to blame for the run-down condition of many of our churches as are the congregations. If you cannot preach, but can only "address," you should quit. Might make the real preachers spread out more, but that would do the church good. —G. R. Ouch.

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College for Agnes

By
Susie McKinnon Millar

CHAPTER V

Agnes and Aunt Martha looked at the telegram which lay between them.

To Aunt Martha the life with Ben in the West meant peace and comfort and the companionship of Ben, her favorite brother. The opportunity might not come her way again until she was too old to enjoy it. She felt that now her orphaned niece and nephew no longer really needed her. Yet she sensed what Agnes was suffering. She glimpsed the fair dream that held her under its spell and realized how much this college education stood for in her scheme of life.

"We can't leave James here by himself," she reasoned. "If we take him with us and rent your home, or just shut it up, the place would go to rack and ruin. That would never do. And you can't sell it or any of your bonds until James is of age—even then that'll be little enough. Your interests are barely enough to cover your expenses here, I haven't anything I can cash, and Ben was never a hand to hoard his money. Looks to me like college had better wait a while. But, there! there! child, don't look so solemn! Wait a bit before you give up. There's always a way out of things. Give it time and this tangle will unravel."

"Aunt Martha, you are so wise. I wish I didn't get so impatient to have things my own way and have them right now."

"You'll learn some day that it pays to wait. Now we'll try waiting for Ben. He's real sensible and a good business man."

"You'd like living with Uncle Ben, wouldn't you? He's the one you always had such good time with while you were growing up, wasn't he? Oh, I see how you must feel about it. You've been so good to Jimmy and me since Father and Mother died. We've been so thoughtless. I never realized before how lonely you must have been. Never seeing Uncle Ben, just getting letters from him when you love him like I do Jimmy. I'll stay with Jimmy this year and you go with Uncle Ben. He needs you as much as Jimmy needs me. Surely by next year, when Jimmy finishes high school here, he and I can go through college together. We'll have lots of time to work and make plans."

"Bless your heart, honey. You don't have to decide anything right now. Run along and tidy up for supper. It's about ready to dish up now. James will be along just any minute."

Aunt Martha vanished kitchenward. Agnes rushed up to her room and threw herself across the bed; but she could not rest. She bounced up and rushed through her preparation for supper and went down to wait on the porch swing for Jimmy.

"Why, why?" she demanded as she settled down on the swing and gave an impatient shove with her foot. "And why again? All my plans knocked like a row of pins. College is important. Without the best possible preparation, how can I build the kind of life I want to live? I know God cares for me; but I don't see why He has to let all

my plans collapse. It's a grand mess. I feel like giving up. It's hard to have faith in the face of all this. Heigh-ho! Why don't Jimmy come on?"

"Jimmy in person," called that person as he took his place beside her on the swing and rumbled her hair as he turned her about to face him. "Why the tirade? What's happened to upset your faith? I came through the kitchen and Aunt Martha said if I didn't come out here and cheer you up, you'd never be able to digest your supper. So what's the trouble? Spill it! I'm standing by with faith enough for two."

She quickly told him of her offer and of Uncle Ben's upsetting telegram.

Jimmy was a sympathetic listener, but he exclaimed, "Oh, boy! Am I glad he's coming! Benjamin is sure one old boy I'm anxious to see, if all Aunt Martha's told me about him is true. Won't it be great to have him sticking around?"

"Yes, but don't you see? He isn't planning to stick around. He's planning to take Aunt Martha away. I'll be the one that'll be sticking around. I'll be stuck here with no chance to go to college. One begins to think it's a crime even to think of going to college. Oh! I wish I'd never heard of college or of Uncle Ben either!"

"Oh, no you don't! College is o. k., and I'm sure Uncle Ben's a great guy and we'll love him."

"Love him? I'll say I won't. Do you think I'll love him for barging in here and smashing my dream of college?"

"Keep your dream, Sis. We'll make it come true sooner or later."

"Not sooner, and later may be too late," interrupted Agnes impatiently.

"Oh, come, Agnes. You're losing your faith in God's goodness. So sure am I of His care that I can trust him to find a way out. Your trouble, my dear big sister, is that you want Him to lead you, but you want Him to lead you your way, whether or not it is His."

"Jimmy, you're a peach," sighed Agnes. "I wish I felt as sure as you do that God's interested in what happens to me. I try to trust and believe. I wish I knew. I can't see any way out for me, and surely it can't be wicked to go to college and fit yourself for better living."

"No, not wicked to go to college," agreed Jimmy. "But it might be wicked to go trusting in your own strength and not in God's."

"Well, right now," protested Agnes, "it looks to me like one grand mess."

"The way does seem a bit messed up," agreed Jimmy.

"And," called Aunt Martha, "speaking of messes, supper is on the table and if you don't come on and get it, it'll be one grand mess."

"I'm right there and as hungry as a wolf," declared Jimmy, as he gave Aunt Martha a playful swing and danced her to the table.

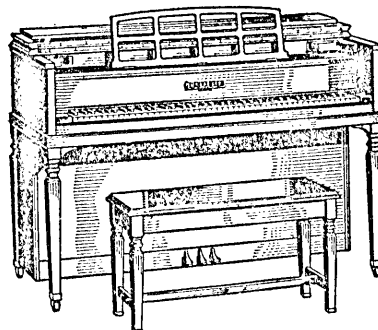
Agnes, with a healthy young appetite, was not far behind.

(To be continued)

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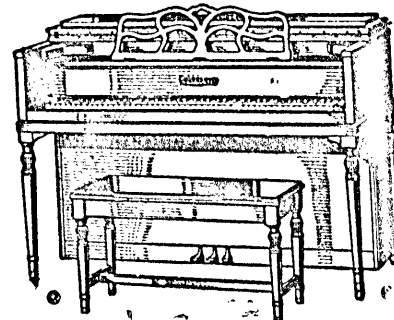
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DISTRICT MEETINGS

Arkadelphia District, at Malvern, October 8; Camden District, at Chidester, October 27; Little Rock District, at Hunter Memorial October 26; Monticello District at Warren, October 21; Prescott District, at Prescott, October 20; Texarkana District, at DeQueen, October 19.—Mrs. H. King Wade, Conference Secretary.

ZONE MEETING AT CHERRY HILL

A zone meeting was held at Cherry Hill September 3, conducted by the president, Mrs. Z. L. Mauzy. Opening song led by Chris Hoover, "I Will Meet You in the Morning."

Mrs. Mamie Wimberley gave the welcome address, also made an interesting talk.

After the response by Mrs. Ode Gilham, Dallas, visitors were introduced.

The theme was "Service in Giving." Rev. C. H. Gilliam conducted the devotional. Some interesting experience on giving was related by volunteers.

All enjoyed a fine dinner and then assembled for afternoon services.

Rev. Jas. Simpson conducted the devotional, using for his subject, "Love, the End of Christian Graces."

Solo, "Won't It Be Wonderful There," by Rev. Jas. Simpson.

The courtesy committee expressed appreciation for the fine dinner and warm hospitality of Cherry Hill people.

Meeting dismissed by Mrs. Mamie Wimberly of Cherry Hill.

ZONE MEETING AT FEW MEMORIAL, TEXARKANA

Zone Two met Wednesday at the Few Memorial church. An inspiring devotional was given by Mrs. Has Owens, subject "Christian's Tasks."

"Sacrificial Giving," was the subject of Mrs. C. D. Reasons, and a interesting book review of "By the Waters of Bethesda," was given by Mrs. Raymond Watson. Mrs. H. M. Harper voiced the closing prayer.

Following luncheon the afternoon session opened with song. A talk, "Christian Community," was presented by Mrs. R. B. Coles. A playlet, "Saturday Morning," was given by Mrs. Tom Caulder and Mrs. T. C. Arnold of Rondo.

Following a discussion of mission work by Mrs. McGuire, district secretary, officers were elected: Mrs. Has Owens, president, and Mrs. N. A. Bentley, secretary.

A vote of thanks was given Mrs. W. F. Meissner for her work as president for the past three years.

Members attending were: Mrs. W. F. Meissner, Mrs. A. R. McKinney, Mrs. Watson Popling, Mrs. R. G. Rew, Mrs. A. T. Walker, Mrs. Cora Waters, Mrs. D. F. Venable, Mrs. H. M. Harper, Mrs. Emma McKinney, Mrs. Has Owen, Mrs. R. J. Wilson, Mrs. Harry S. DeVore, Mrs. Dewey Reasons, Mrs. Joe Fuqua, Mrs. R. B. Thompson, Mrs. R. B.

Coles, Mrs. James Case, Mrs. A. B. Clark, Mrs. H. O. Davis, Mrs. Raymond, Watson, Mrs. J. W. Mann, and Mrs. W. A. Bengé.

YOUNG WOMEN'S CIRCLE OF TEXARKANA FIRST CHURCH SPONSORS NEGRO LI- BRARY PROJECT

A campaign was launched here for funds and books to be used in developing the Texarkana Negro Library Association, a project jointly sponsored by the Young Women's Circle of First Methodist Church, and several outstanding negro leaders of the city.

A goal of \$1000 has been set. Practically all is to be used in purchasing books and necessary fixtures. Library space has been donated by Dr. G. U. Jamison, and by contributions of lumber, a part of the book shelves have already been acquired.

Committees of the Young Women's Circle have been designated to solicit funds and books and during the next few weeks they are scheduled to appear before civic organizations in an effort to advance the negro library, which is a needed public facility.

To date contributions of money or books or both include W. C. Simms, Ross Perot, R. O. Dumis, J. G. Wood, Wooten, Inc., Miss Alice Bengé, Miss Georgia Clark and the Women's Missionary Society of the First Methodist Church. Persons interested were asked to communicate with Miss Lucile Malone, phone 905; Mrs. J. W. Mann, phone 3513; Miss Alice Bengé, phone 922; or Miss Alice Watson, phone 1509.

COACHING DAY IN HELENA DISTRICT

Coaching Day for study leaders was held in Forrest City September 9. Eighteen Auxiliaries were represented by forty-one women present. Fourteen study leaders were in attendance. Mrs. Peter Kittel, district superintendent of Study, presided, with Mrs. E. J. White acting as secretary.

An opening devotional was led by Miss Louise Coffin of Wynne.

The morning session was devoted to a discussion of aims and methods of Study Classes and of problems presented by the individual leaders.

At 11:15 the group adjourned to join the pastors and other workers in a service in which Dr. Lavens Thomas II of Emory University spoke on "The Fifth Gospel."

Afternoon session opened with quiet music and by prayer by Mrs. A. E. Holloway of Crawfordville.

The subject under discussion was the fall study, "The Moslem World." The chairman directed a group discussion of reasons for studying this topic and the selection of four major topics under which it might be studied, namely Geography and History, Customs of Moslem peoples, Mohammendan religion, and the Relation of Christianity to Islam.

Mrs. C. E. Patton of Weiner presented related materials suitable for supplementing the textbook. Inasmuch as study leaders wish to teach, not a textbook, but a subject, the rest of the program was a demonstration by Forrest City women of ways in which related materials may be used. Mrs. Kittel gave a map-talk based on the first chapter of the textbook to show how such a talk might arouse interest. Mrs. J. E. Harris played and sang bits of Moslem music found in "Fun and Festival From Moslem

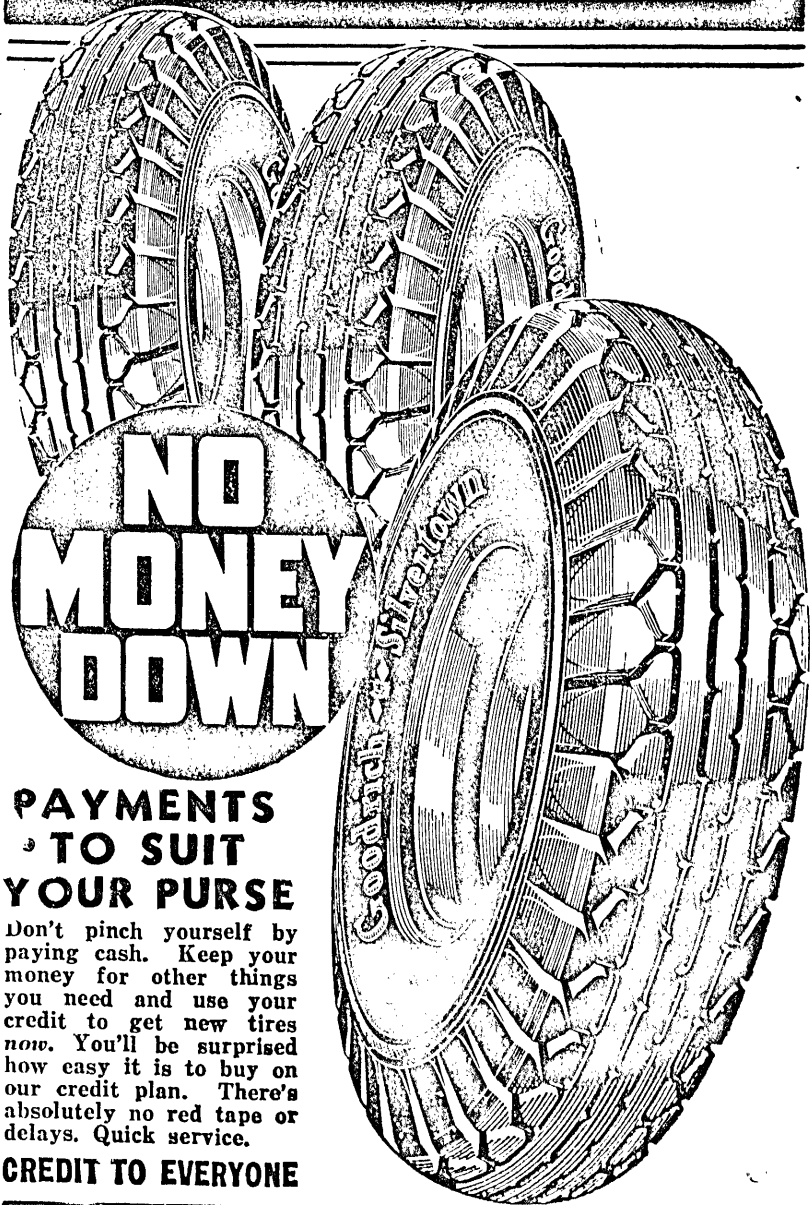
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Lands." Mrs. L. N. Myers read excerpts from "Moslem Editors Say," showing how that booklet may add to the information gleaned from the textbook. Mrs. P. H. Herring told a beautiful story from "Mecca and Beyond."

A dedicatory devotional service was led by Mrs. F. M. Tolleson of Brinkley.

Mrs. E. K. Sewell of Parkin read the report of the Findings Committee, Mrs. Paul Galloway, Clarendon; Mrs. J. J. Decker, Harrisburg, and Mrs. Sewell.

The chairman closed the meeting with a poem, "The Torch," by Elizabeth R. Finley.—Reporter.

TEXARKANA FIRST CHURCH AUXILIARY

Mrs. Lillian Jones Porter and Mrs. Emma McKinney were vestibule hostesses for an all-day meeting Monday in the church parlors, Sixth and Laurel streets.

A musical meditation by Mrs. C. J. Lauderdale opened the meeting, and Mrs. J. R. Wiseman gave the devotional on "Consecrating Our Talents." Items from the Bulletin were given by Mrs. W. A. Bengé.

Miss Kate Cargile, Christian Social Relations chairman, led the program on "Christian Missions, the Social Leaven," and presented Harriet Williams, whose study course at the Negro Mission School in Little Rock, was made possible by the W. M. S. of the First church for a talk.

An original reading, "Her Side of It," was given by Miss Louise Acuman, in costume.

Her travels in Europe were interestingly reviewed by Mrs. Rowe Smith, who recently returned.

Following the covered-dish luncheon, the afternoon session began with a musical meditation by Mrs. Pratt Bacon. Reports of officers were given during the business session, directed by Mrs. A. R. McKinney. "What Is This Moslem World?" is the new book to be started September 27.

One new member and one guest were present.

ZONE MEETING AND COACHING DAY AT WALDRON

Zone No. One of Fort Smith District met at Waldron September 16, for a combined coaching session and zone program. Approximately 70 women from the Societies of Fort Smith, Mansfield and Waldron were present.

The morning session was devoted to presentation of the fall mission study book, "What Is This Moslem World?" by Watson and was conducted by Mrs. Warren Johnston of Fort Smith. Mrs. J. T. Pearson of Fort Smith held the devotional service. She gave a very impressive contrast between Moslem prayers and Christian prayers.

A talk on "Purpose and Requirements For Mission Bible Study" by Mrs. Warren Johnston was followed with a brief discussion of topic, "Why Study the Moslem World?" by Mrs. W. E. Smith of Fort Smith.

"An Air Journey Across the Moslem World", presented by Mrs. Charles Ayers and Mrs. Fred Stone of Fort Smith gave a helpful understanding of the vastness and charm of the land of Islam.

A playlette given by Mrs. Fred Stone, Mrs. Chas. Ayers, Mrs. J. T. Pearson and Mrs. W. E. Smith, emphasized the need for modern day study of the Moslem world.

The beautiful meditation on

Our Responsibility In the Present Crisis in the Orient

The missionary responsibility of the Church does not cease when trouble arises. It becomes greater. In charting our present course in the Orient we should consult our faith rather than our fears. Our faith assures us that regardless of present conditions or the immediate outcome of the present conflict, the Christian movement will continue.

In this time of confusion we are keeping clearly in mind three objectives. The conservation of the present work, keeping the door open for future work in all three countries of the Orient, and the protection of our missionaries from exposure to unnecessary hardships and dangers.

The missionaries place the present and future interest of the work ahead of their own personal safety. They are right. The King's business should come first, but this attitude of theirs places upon the Bishop and Secretaries the responsibility to guard them, if possible, from undue or unnecessary risks. We are trying to do that. Each missionary has been exhorted by cable and letters to guard his own health and safety and that of his family.

The Secretary of State has advised all American citizens to withdraw from China. We have left the decision on this question to the individual missionary, after consultation with the Executive Secretary and Treasurer on the field. Funds have been made available for withdrawal. We have urged the evacuation from present impending danger zones of mothers, children, and all other missionaries except those who feel impelled by the nature of their work to remain at their posts. No missionary is kept on the field against his will.

In making adjustments to shifting conditions, decisions must necessarily be left largely to the judgment of missionaries on the ground.

At present most of our missionaries are still in China, and so far all have escaped injury. The same conflict which dislocates and arrests work in some localities increases the urgency and burden of work in other localities and creates

"Open Doors," led by Mrs. John Gieck of Scranton, closed the morning session.

A delicious luncheon was served by the Waldron society.

The afternoon session was opened with song and prayer, Mrs. S. B. Wilford, Zone chairman presiding.

Rev. H. A. Stroup, Waldron pastor, led the devotional which was followed by the appropriate song "The Garden of Prayer," most beautifully sung by Mrs. Marvin Johnson of Waldron. She was accompanied by Mrs. Gene Davidson. Mrs. Dora May of Waldron presented The Week of Prayer subjects and Mrs. Fred Stone, District Secretary, spoke briefly on the chief interests of the Fourth quarter.

The Third quarter reports showed a noticeable growth in missionary activities and an encouraging promise for the closing of the year's work.

The offering was \$7.50, \$5.50 of which was sent to Miss Dora Hoover for her work in the War Eagle community.—Mrs. L. A. Hodges, Secretary.

new opportunities for service.

Our fellow-Christians are suffering. They are in situations that torture the souls as well as the bodies of people. They need the undergirding of our daily prayers. The channels through which help can be given are still open. We must not fail them.

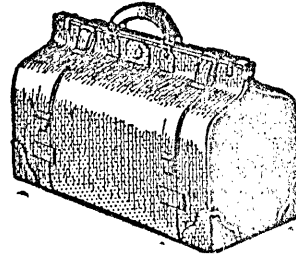
We are trying to do everything possible to protect our missionaries, to preserve the churches and institutions which are the result of ninety years of sacrificial labor,

and to keep open the door for missionary advance when the present crisis has passed.—Arthur J. Moore, Bishop-in-charge of Oriental Fields; W. G. Cram, General Secretary, Board of Missions, M. E. Church, South; A. W. Wasson, Foreign Secretary, General Section; Sallie Lou MacKinnon Foreign Secretary, Woman's Section.

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CHILDHOOD AND YOUTH WEEK

It is encouraging to know that many churches are making definite plans for promotion of Childhood and Youth Week. The September and October issues of the Adult Student, the Church School Magazine, The Christian Home, and The Elementary Teacher give splendid articles along the line of this year's emphasis, The Church in the Life of the Child.

Two well planned programs are given in the Adult Student for October. The September issue of the Church School Magazine has a timely and inspiring play, The Straight White Road. The children and youth of your church should have the benefit that the promotion of this week of our Church calendar offers.

Radio messages have been arranged for over stations KGHJ at the regular devotional period from 7:45 to 8:00 a. m., and over KOTS, Pine Bluff, from 7:00 to 7:45 each morning. Each church is urged to advertise these messages, beginning on Monday, October 18, through Friday, October 22.—Fay McRae, Director Children's Work, Little Rock Conference.

STATE-WIDE METHODIST STUDENT CONFERENCE THIS WEEK

A state-wide Methodist Student Conference, with delegations from all college campuses in Arkansas, will open at the Methodist Church at Conway with a banquet at 6:30, Friday night of this week, October 1, and conclude with a special sermon at 11:00 o'clock Sunday morning. The writer visited Henderson State College, Magnolia A. & M., El Dorado Junior College, Monticello A. & M., and Little Rock Junior College last week, and found that all within the bounds of the Little Rock Conference are planning a good delegation. Reports are to the same effect in the colleges of North Arkansas Conference. This should be one of the most interesting meetings for Young People this year. A permanent organization will be effected. Dr. N. C. McPherson from Nashville, will represent the General Board of Christian Education and deliver the inspirational messages.—Clem Baker.

SUNDAY SCHOOLS IN LITTLE ROCK GROWING

After a serious summer slump in attendance, aggravated by the infantile paralysis epidemic, the Sunday Schools representing the ten Methodist Churches of Little Rock are showing a remarkable comeback since September. Reports indicate that the attendance already has reached the high mark of last year with prospects of October reaching the highest mark in years. These churches are observing Promotion Day, Rally Day, and Childhood and Youth Week. What is true of Little Rock is true of other churches throughout the Conference so far as we have reports.—Clem Baker.

DATES FOR THREE IMPORTANT CONFERENCE-WIDE MEETINGS

The dates for three important Conference-wide meetings ordered by the Executive Committee of the Board of Christian Education of Little Rock Conference to be held this fall have been set as follows:

Adult Council.—The Adult Council,

led by Mr. J. S. M. Cannon, Conference Director of Adult Work, our Presiding Elders, and the Executive Committee of our Board of Christian Education, will meet at First Church, Little Rock, at 6:00 o'clock, October 11, and continue until afternoon Tuesday, October 12. Indications are that this meeting will be 100% in attendance. Dr. G. L. Morelock will be the banquet speaker Monday night.

Young People's Council.—The Young People's Conference-wide Council, led by our Conference Director, Rev. Arthur Terry, and our Conference President, Mr. Oliver Clegg, will meet at the Methodist Church in Magnolia with a banquet, Friday night, October 15, and continue until afternoon, Saturday, October 16. This Council is composed of the Conference officers, the District Directors of Young People's work, the Union Presidents, and the Presiding Elders of the Conference. The Young People's Division of our Magnolia Church is honoring our Conference president who comes from this church, by inviting the Young People's Council to be their guest for this conference.

Children's Workers' Council.—The Conference-wide Children's Workers' Conference, led by Miss Fay McRae, Conference Director, will meet at First Church, Little Rock, for lunch, noon, Tuesday, October 19, and continue until after lunch Wednesday, October 20. In addition to Miss McRae, the District Directors of Children's Work and certain other key workers of the Children's Division from this Conference will attend this meeting. Miss Skinner from our General Board has been invited to participate.

We are looking forward with great interest to these important meetings when we will check up on the year's work and lay definite plans for larger promotion of the work in these divisions the coming year.—Clem Baker.

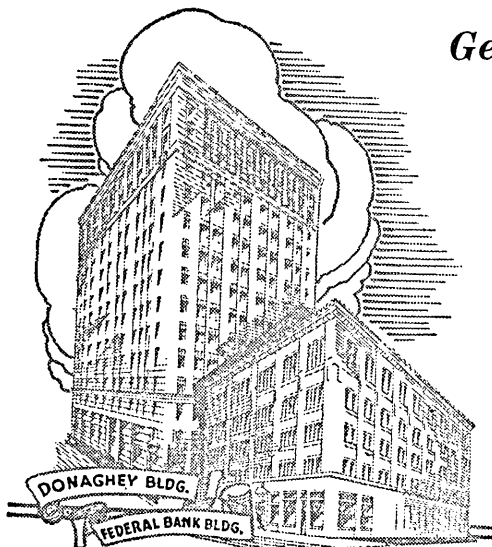
FAIRVIEW, TEXARKANA, HAS LARGEST SUNDAY SCHOOL ATTENDANCE IN SIX YEARS

Our Fairview Church at Texarkana, under the leadership of Rev. Arthur Terry, is making rapid progress. Outstanding among these achievements is the largest Sunday School attendance that this church has had in six years. Brother Terry gives the credit for his Sunday School growth to his Board of Christian Education, led by Mr. John Cheatham. At its August meeting this Board decided that, instead of setting one Sunday as Rally Day, it would devote September to this effort, with results as indicated. Brother Terry has promised to send us next week a minute showing all things done in the September meeting of his Board.—Clem Baker.

100% OBSERVANCE OF FOURTH SUNDAY GOAL FOR LITTLE ROCK CONFERENCE FOURTH SUNDAY IN OCTOBER

Little Rock Conference Board of Christian Education has enough faith in the loyalty of all Church Schools in this Conference, to set a daring goal for October. The goal is the Fourth Sunday Offering taken and sent in from each Church School in the Conference that day. This is Sunday, October 24, and, if sent in promptly, will be in time for publication in our annual report. We know that some Districts are already planning to do this. We

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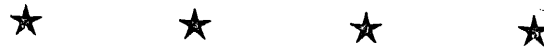
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believe that every District can and will do it. Let's begin now to get ready for this 100% record.—Clem Baker.

PERSONAL ITEMS
By CLEM BAKER

Mrs. H. B. Vaught is now rapidly recovering from serious burns which have kept her in bed for nearly seven weeks.

Rev. Kenneth Spore is in the second week of a revival at Gurdon with his evangelistic Presiding Elder, Rev. J. D. Baker, doing the preaching.

Rev. Neill Hart concludes a two weeks' revival at Pulaski Heights next Sunday with Rev. C. N. Guice as the evangelist.

Rev. R. H. Cannon will teach the Bible course in the Epworth Training Conference at Carlisle, for the James Thomas Union, beginning October 20.

Rev. and Mrs. J. R. Dickerson are now living in Texarkana. We are sad to learn that Brother Dickerson's health is not so good in recent months.

**HOME AND FOREIGN MISSION-
ARY OFFERING, LITTLE ROCK
CONFERENCE, FOR AUGUST**

Arkadelphia District	
Arkadelphia	\$10.00
Carthage	2.00
Tulip	.56
Midway	1.22
Magnet Cove	1.05
Holly Springs	.57
First Church (Hot Springs)	6.72
New Salem	.94
Butterfield	.45
Princeton	.98
Total	\$24.49
Camden District	
Buena Vista (4 mos.)	\$ 1.00
Camden	10.63
Fairview	2.42
First Church, El Dorado	15.20
Centennial	.71
Quinn	1.00
Marysville	2.00
McNeill (9 mos.)	4.50
Harrell	1.78
Huttig	2.76
Junction City	1.78
Norphlet	2.00
Stephens	2.00
Mt. Prospect	.50
Rhodes Chapel	3.00
Thornton	1.27
Harmony Grove (3 mos.)	2.50
Parker's Chapel	2.00
Total	\$57.10
Little Rock District	
Hunter (2 mos.)	\$ 6.00
Geyer Springs	1.00
Asbury	10.00
Martindale	.56
Pulaski Heights	10.00
Hazen	2.70
Sardis	1.00
First Church, L. R.	7.17
Primrose	3.00
Total	\$41.43
Monticello District	
Eudora (3 mos.)	\$ 5.55
Rock Springs (July and Aug.)	3.16
New Edinburg	.78
Monticello	7.80
Hamburg (3 mos.)	5.79
Portland (3 mos.)	9.42
Hermitage (4 mos.)	5.50
Lake Village	3.07
Total	\$41.07
Pine Bluff District	
Prairie Union (2 mos.)	\$ 1.83
St. Charles (3 mos.)	2.45
First Church, Pine Bluff	8.69
Tucker	.45
Rison	2.03
Lakeside	2.03
Union	.40
Sheridan (2 mos.)	4.00
Brewer	.74
Carr Memorial (2 mos.)	4.00
Good Faith	3.00
Gould	.36
Ulm	.90
Humphrey (4 mos.)	2.17
Camp Shed	1.00
Center	1.00
Total	\$39.88
Prescott District	
Doyle	\$ 5.50
Blevins (2 mos.)	5.00
Glenwood (3 mos.)	3.00
Hope	7.50
Dellight (5 mos.)	18.00
Nashville	2.52
Spring Hill (4 mos.)	2.00
Total	\$38.52

CHURCH NEWS

ARK. METHODIST ORPHANAGE
To hear the younger children of our Home sing the great old songs of the Church is inspiring. Real soon I want them to sing this verse:

*"I know a place, no other one is
quite so dear,
'Tis filled with love and happi-
ness and cheer,
And in that place I'm thankful
and content to be,
For it is home, the home God gave
to me."*

The happiness and joy that seem to characterize the lives of the children in our Home would please anyone who observed it and make the members and friends of Methodism proud that they are fostering such a place as the Home for motherless and fatherless children. I wish it were financially possible for me to have every man and woman, from the parsonages especially, to spend the day with us, but it is expensive and we need the money for other purposes, even if we had it. But come to see us when you can. Mrs. Steed will accompany you glad to welcome you at the Home. We are moving along well and the children are doing well in school. Yours truly, James Thomas, Executive Secretary.

**A MESSAGE TO MEMBERS OF
FIRST CHURCH, LITTLE ROCK**

Sunday, October 3, is Rally Day. Let our motto be "Every Church Member a member of the Church School." We owe our cooperation to the faithful workers in the children's divisions of the Church School and our allegiance to the adult department. Every member of our family should be active in the work of the school, and now is the time to renew our interest with the church and Church School. At 9:45 the adult classes will proceed from their class rooms to the auditorium of the church for a special union meeting. Mr. H. T. Harrison will deliver a message relative to the occasion. It is hoped that every adult class will have its entire enrollment at this service. Some interesting facts concerning the work of our Church School will be given at this time. All the other departments are planning for a large attendance in recognition of this rally day. Every adult mem-
(Continued on Page 25)

Texarkana District	
Foreman (2 mos.)	\$ 4.00
Sylvanino	.80
Mena	5.00
Total	\$9.80

Standing by Districts	
Arkadelphia District, 10 schools	\$24.49
Camden District, 18 schools	57.10
Little Rock District, 9 schools	41.43
Monticello District, 8 schools	41.07
Pine Bluff District, 16 schools	39.88
Prescott District, 7 schools	38.52
Texarkana District, 3 schools	9.80
—C. K. Anderson, Treas.	

**HOME AND FOREIGN MISSION
SPECIAL, YOUNG PEOPLE'S OR-
GANIZATION, LITTLE ROCK
CONFERENCE, SEPTEMBER**

Arkadelphia District	
First Church, Hot Springs	\$5.00
Camden District	
Centennial	\$ 5.50
Vantrease	1.00
Ebenezer (2 mos.)	1.00
Lisbon	.50
Fairview (Int.)	.50
Little Rock District	
Henderson (1936-1937 pledge)	\$2.00
Pine Bluff District	
Rison	\$3.00
—Mrs. R. A. Thomas, Treasurer.	

A Message to the Democrats of Arkansas

Is a special primary practical?

That was the first question before the Democratic State Committee when it met to decide upon a method of nominating a United States Senator.

The Committee decided a special primary was not practical. Its sound reasons are set forth in a sub-committee report published herewith. It is hoped every Democrat in Arkansas will read this report.

The subcommittee set aside an entire day to hear arguments for a primary, but though advocates of a primary were maintaining headquarters in Little Rock, not a single person appeared before the subcommittee in behalf of a primary. Newspapermen wasted hours waiting for some of the primary proponents to show up.

The State Committee exercised the authority vested in it by the Rules of the Democratic Party and nominated Governor Carl E. Bailey as the Democratic candidate.

The perennial opposition to Governor Bailey had no candidate to offer. But they called a "convention" for the avowed purpose of planning a primary. They claimed they had 55 or 60 counties pledged to pay the costs of a primary.

REPORT OF SUBCOMMITTEE

To the Democratic State Committee:

We, the undersigned members of a subcommittee appointed by the chairman to consider the various methods suggested for the selection of a Democratic nominee for United States senator at a special election to be called by the governor to fill the vacancy caused by the death of the Honorable Joseph T. Robinson, beg leave to report as follows:

We announced in the newspapers that we would meet at Beloit Taylor's office in the Donaghey Building, Little Rock, at 9:30 a. m. Thursday, July 22, 1937, and would welcome suggestions from any person or persons who might have anything of value to present.

We met at the appointed time, but were not favored by the presence of any one who desired to appear before the committee.

Thereupon we began a study of the letters, petitions and telegrams from citizens of the state, touching upon the situation, which had been laid before us.

Our research revealed that there were 319 messages favoring a committee nomination, and that 84 messages favored a primary.

There were some communications on both sides which purported to give the sentiment of county committeemen, and other communications from some of the committeemen themselves which disputed that fact. Other messages would be from one person who undertook to speak for an entire committee, and in some instances for an entire county. Some subsequent messages were received from persons requesting that their names be taken off prior petitions.

There were a number of messages by a chairman or a secretary of a county committee which undertook to state the views of a full committee, but there were only three which stated that a county committee had been convened and had taken official action, and not exceeding three or four which indicated a poll of the county committeemen had been taken.

While the great weight of the messages was in favor of a committee nomination, we did not let that circumstance influence our conclusions, for we realized that as a rule those who display the most activity in procuring such communications can show corresponding results.

There were two ways suggested for the selection of a nominee, (a) by a special primary election, (b) by a nomination by the Democratic State Committee.

It was also suggested that the committee refuse to hold a primary election or to make a nomination, but to sanction the plan of permitting any one to run at the special election.

The law which governs the committee is as follows:

Section 42 of the Rules of the Democratic Party in Arkansas provides:

"In the event of a vacancy in the office of United States senator, or in any state office, and a special election shall have been called or the governor shall have indicated one will be called, the Democratic State Committee within ten days after said call or indication, shall call a special primary election to nominate a candidate, or, if it finds that the holding of a special primary is impractical or undesirable by reason of limitation

of time, expense, or any other cause, the committee shall nominate the candidate for said office."

It will thus be seen that the State Committee is wholly without power to sanction the third plan, and that under the party law the mandatory duty devolves upon it either to call a special primary or to make a nomination. The question that must be determined is which is the wiser method, taking into consideration present conditions and being guided by the lamp of past experience.

The objections to a special primary are:

1. The cost of holding the same.
2. Failure of a representative number of Democrats to vote.
3. Opportunity for fraud.
4. Lack of time in which to contest.
5. Defective contest laws.

1. Cost.

We find that the total cost might run as high as \$60,000.00. Some counties with a larger number of precincts require a larger expenditure than smaller counties. It is true that in a few instances some have agreed to "guarantee the expenses"—some by getting "volunteers" to serve without compensation. In a race where there is partisanship we would not recommend that votes be counted by those who have "volunteered" their services, any more than the acceptance of jurors who had volunteered to serve without pay. If certain persons "guarantee" the expenses, would it not be upon the condition that they name the election officials? Many counties have said they could not bear the expenses of an election. Certainly the candidates would have to be assessed for these counties, and when those people in the "guaranteed" counties found that people in the other counties would be compensated, we predict the former would want to be compensated also.

In ordinary general primary elections the cost of a primary is largely borne by local candidates. In a special primary for United States senator, the fee necessary to hold it in an orderly manner would be prohibitive.

2. Failure to Vote

There has been but one state-wide Democratic special primary election held in Arkansas—the one in 1913—for the office of governor. At the regular primary election in 1912 there was a total of 137,221 votes cast; at the special election in 1913, for the same office, there were only 71,194 votes, a falling off of nearly 50 per cent.

In the special Democratic Congressional Fifth District primary in 1933, there were cast 18,297 votes, whereas in the regular 1932 primary 43,613 votes were cast, a falling off of considerably more than 50 per cent.

In a race where there is only one office, with none of the interest over local candidates involved, there would not be a representative vote of all of the people. It must also be remembered that this being an "off" election year, the number of poll tax payers has decreased nearly one-half of normal.

3. Opportunity For Fraud

A special primary affords an ample opportunity for fraudulent practices. In general primary elections, with a large number of local candidates running, eager to check on those not en-

The "convention" was held. No effort was made to have a primary. It was not even discussed. Instead, the leaders, without legal or party authority, picked Congressman John E. Miller to oppose the Democratic nominee, Governor Bailey.

(Congressman Miller was in Little Rock when the subcommittee met. He did not submit any arguments or suggestions regarding a primary. If he had sound arguments to offer, the opportunity was there to let the public know what they were. The newspapers were prepared to give wide publicity to any statements that might be made. He said nothing. It would seem that Mr. Miller knew he could not devise a way to hold a statewide primary, the results of which would reflect the voters' desires.)

The attacks of the opposition upon Governor Bailey have been based solely upon an appeal to prejudice against the Committee nomination method (although such method is authorized by the Democratic Party and is, therefore, legal).

What do they offer as an alternative to the candidate nominated by the State Committee?

They offer a candidate hand-picked at an unauthorized convention in defiance of law, party rules and precedent.

titled to vote, wholesale illegal voting can be prevented more easily. But at a special primary that safeguard would be done away with.

In the special primary for governor in 1913, one candidate charged that frauds were perpetrated in nine counties. (The successful candidate won by 936 votes.)

In the special primary election in the Fifth Congressional District in 1933, fraud was charged in all of the counties. (The successful candidate won by 625 votes.)

Many counties in the state do not publish printed lists of electors during "off" election years. They would have nothing to guide them as to qualified voters, unless they required the voters to present tax receipts, which is not the custom.

The present election laws are deficient in several respects to prevent frauds. The Democratic State Committee at its meeting in January, 1937, appointed a subcommittee to draft a bill for new election laws to guard against certain fraudulent practices in primary elections. After many days of strenuous labors, the subcommittee, in collaboration with two state senators, prepared such a bill. It passed the Senate and was transmitted to the House of Representatives, where it mysteriously disappeared. It was charged and not denied that certain parties (some of whom are now clamoring for a primary) were responsible for the suppression of that bill.

When we realize what has happened in past special elections, the apprehension of fraud in a special primary for United States senator cannot be disposed of lightly.

4-5. Contest of Election

Under our existing laws, there barely is sufficient time in which to contest successfully a nomination in a county race, where the votes of but one county are involved. When the votes of a number of counties must be considered (as in the Kitchens-Parks congressional race) the time is insufficient. The final determination of that contest in favor of the contestant came too late to be of any benefit to the contestant. In a special primary election, time for a contest is much more limited. The moral is that a candidate might prevail as the result of a fraud, and the election would be a farce.

The election bill referred to above undertook to eliminate several of the technical objectionable features of the present contest laws, thereby insuring to a bona fide contestant a quicker and fairer method to establish his claims.

Nomination by the Committee

Since the death of Jeff Davis, but one United States senator has been chosen by the people directly who has not previously been named by the legislature.

Joseph T. Robinson was named by the legislature.

James P. Clark was named by the State Committee upon a contest by his opponent.

June P. Wooten, Chairman

Beloit Taylor, Secretary

Democratic State Committee

This Advertisement Not Paid for with Party Funds

William F. Kirby was selected by the State Committee.

Mrs. Hattie W. Caraway was chosen by the State Committee.

In Senator Robinson's case, the same outcry for a primary election was made as is being made now; those who had opposed him in the primary election for governor, from which he had just recently emerged, continued their attacks on him when he announced he would request the legislature to select him. It was charged his selection would disrupt the Democratic party and he was vilified from all sections of the state. He stated a primary would not be practicable and would entail heavy expenses. Some of those who now have or profess an idolatrous admiration for him no doubt are unmindful that their present utterances are a reflection on the method of his election to the Senate. When the time came for him to run for another term and the issue was raised as to the manner by which he was selected, the people of Arkansas ratified that method by overwhelmingly reelecting him.

When Caraway opposed Kirby, the manner in which the nomination was bestowed on Kirby was not even made an issue by Caraway.

After George W. Hays received his nomination for Governor from the State Committee, following the contest filed after the 1913 special primary, the issue was raised by an independent candidate—a life-long Democrat, an ex-Confederate soldier, an estimable lawyer and a beloved citizen. But the Democrats of Arkansas ratified the method in every one but two Republican counties.

Conclusion

The Democratic voters of Arkansas sent delegates to a State Convention, charged with the duty of selecting a State Committee which should represent them in all matters pertaining to the orderly administration of party affairs. The convention, which is the head of the Democratic party in Arkansas, believing in the integrity of the members of its committee, invested it with authority and a discretion to determine one of two methods in which to select a Democratic nominee for a vacancy in the office of United States senator.

As the legislature did when it decided to select Joseph T. Robinson; as the State Committee did when they selected James P. Clark, William F. Kirby, and Mrs. Hattie W. Caraway; we believe the committee should now make the nomination for United States senator of an outstanding, fearless Democrat, who is thoroughly in sympathy with the objectives of our matchless leader, Franklin D. Roosevelt.

Respectfully submitted,

June P. Wooten, Chairman

Beloit Taylor, Secretary

Suzanne Chalfant Lighton

Mrs. H. W. Newbold

F. W. Park

July 23, 1937.

The Saga Of a Builder

The saga of a builder's 18-year battle to erect an enduring and beautiful state capitol for Arkansas is thrillingly told in former Gov. George W. Donaghey's recently published book, "Building a State Capitol." It is an epic of an undeviating determination, of the ambition often thwarted but finally achieved of a man of humble origin and scant education to construct an edifice that would be a lasting credit to his state as well as a lasting monument to himself.

It was the privilege of the editor of the Log Cabin Democrat to be a confidant and close friend of Mr. Donaghey from the inception of his ambition to build the state capitol; to counsel with him concerning his plans and especially with regard to the publicity through which he proved his contentions and "sold himself" to the people of Arkansas. Thus the volume has to this writer a peculiar personal appeal and fascination. Yet even to those of the newer generation who can remember nothing of the events, his simple narration of a struggle lasting through nearly two decades will be of tremendous interest.

Mellowed by his four-score years, Governor Donaghey has forgotten the hatreds and vindictiveness which the earlier years of his capitol fight engendered and the story is unfolded dispassionately and modestly. He mentions no names of those persons who were disgraced and even imprisoned as a result of an orgy of political and legislative corruption that marred one period of the capitol's construction, and generously describes good qualities in many of those who were his bitterest enemies, some of whom, he says, have since become valued friends.

George W. Donaghey, a native of northern Louisiana, came to Conway when he was a youth and the town was a sprawling but ambitious pioneer village. Born in poverty but endowed with energy and zeal in remarkable degree, he managed to get a year or two in the lower classes of the University of Arkansas, then the Arkansas Industrial University. He clerked in Martin & Harton's general store for \$25 a month and saved a part of his salary. He worked as carpenter and cabinet-maker for John A. Pence. He built a few small houses and launched out as contractor. Hendrix College paid him \$5 a day—princely wage for those days—to supervise construction of its first administration building. His first big contract was Faulkner County's second court house, which he built in 1890 for \$25,000 in county scrip, worth about 25 cents on the dollar. Then he secured a contract for some buildings for the Arkansas Insane Asylum, then some larger jobs in Texas. Railroad building was on a big way in the 90's and Donaghey was awarded some profitable contracts for station buildings in Oklahoma. Within a few years he became a wealthy man.

None of this is told in his book, which begins, after a brief story of the first State House, with organization of the first state Capitol Commission, appointed by Gov. Dan W. Jones, on May 10, 1899, Mr. Donaghey being one of the seven members. It was 17 years and 10 months later that, the final work done on the building, the finest and most beautiful in Arkansas, he retired from the last of four Capitol

Commissions with the thanks and appreciation of an admiring and grateful people generously expressed in a letter of tribute to him by the then governor, Charles H. Brough.

Of the events between those dates Donaghey has written a history that is worthy of being preserved for all time in the archives of Arkansas. It is a stirring story of an inflexible determination to triumph over one defeat after another and to win signal success in the end. Early in these 18 years he suffered the bitterest disappointment of his life, when he was denied the contract to erect the Capitol. Yet out of this failure came an issue on which he was twice elected to the highest office in the State, was once defeated for the same position, but in the end was indeed the man who built the Capitol, from the bottommost foundation walls to the finished and furnished building.

It will be tedious, I fear, to attempt to summarize what the author relates in language which grips one's interest from its first page. The early chapters describe the initiation of the project, the selection of George R. Mann as architect and of the penitentiary grounds as a site, the breaking of ground, the construction of the sub-structure with convict labor and the laying of the cornerstone. In all this preliminary work Mr. Donaghey was the Commission's personal representative on the job.

Book II of the volume is fittingly titled "Crown of Thorns," for it covers the period during which the author underwent a mental and spiritual crucifixion. It begins with the first election of Jeff Davis as governor—Jeff Davis who was to dominate Arkansas politics for more than a decade, and whom Donaghey blames for at least two years of the long delay in beginning the Capitol's superstructure. During these two years from 1901 to 1903 Donaghey, having been retired from the first Commission, devoted his time to his business, but always in the back of his mind was the Arkansas State Capitol. It was August 12, 1903, that affairs shaped themselves so that bids could be received on the construction contract. Donaghey bid \$937,450 for the work, using Bedford stone, while Caldwell & Drake, an Indiana contracting firm, bid \$947,846, using Batesville marble. The Commission awarded the contract to Caldwell & Drake, who pledged to complete the job by December 23, 1905.

Four years later the Capitol was not only nowhere near completion, but its contractors were under charges of having done a rotten job of construction and also of having boldly engaged in bribing bills through the State's Legislature. Here the indomitable Donaghey again entered the picture. Vindictive, perhaps, because he felt he was wrongfully deprived of the contract in the beginning, but also outraged because of the inferior work which as an honest and efficient builder he saw going into his cherished Capitol, he cast about for means to oust the contractors and finally decided that he could do this only as governor. A neophyte in politics, who had never made a public speech in his life, he nevertheless entered the battle with characteristic vigor and in March, 1908, he won a decisive victory over two of the state's strongest political leaders.

In the governor's office and duly

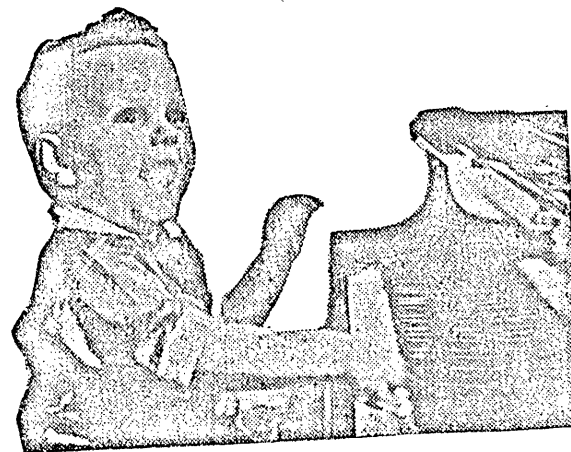
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Women's Field Boots.....	\$3.95 and \$4.95
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Men's Riding Boots.....	\$7.95
Men's Leather Lace Boots.....	\$3.95 to \$9.75
Women's Jodhpur Boots.....	\$3.95
Women's Riding Breeches.....	\$1.98 to \$4.95
Men's Riding Breeches.....	\$1.98 to \$4.95
Men's Suede Leather Jackets.....	\$4.95 to \$5.95
Men's Cape Skin Jackets.....	\$6.95 to \$9.75
Men's Blue Melton Jackets, 34-oz., All Wool.....	\$3.95
Men's Wool Sport Jackets, plaid.....	\$5.95 to \$6.95

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empowered by the Legislature he broke locks placed by the deposed contractors, entered the unfinished Capitol and once more took personal charge. Destruction had to precede construction and for weeks an army of state convicts broke up and tore out rotten concrete floors, made of cement mixed with cinders and unburned coal; floors so weak from insufficient reinforcing as to be dangerous to life; floors supported by slender columns of cast iron that had already cracked under the strain. Demolition completed, a new contract was awarded and by herculean efforts Governor Donaghey had the building in readiness for use by the General Assembly of 1911. His troubles were not over, however. Secretary of State O. C. Ludwig, Capitol custodian, refused to move the seat of government to the new building until forced by Legislature to do so and the Legislature of 1911 itself permitted an appropriation for heating, wiring, interior decoration and furnishing of the Capitol to be filibustered to death in its final hours.

In the meantime the governor had had to face opposition for a second term and though he had won an overwhelming victory, he was forced to occupy an uncompleted building for the two years. A radical revision of the state revenue laws, the Turner-Jacobson bill, had been passed by the 1911 Legislature, but without the emergency clause, and a referendum had been filed against it. An initiated state-wide prohibition bill was before the people. Espousing the cause of these two measures along with his capitol completion program

Governor Donaghey announced for a third term, with Congressman Joe T. Robinson of Lonoke as his opponent. Liquor and big business joined the anti-Donaghey forces, seeking to defeat the prohibition and revenue measures, and this with the magnificent oratory of the young Congressman and the handicap of a third term inevitably resulted in defeat for Donaghey.

But once more a queer quirk of fate sent him back to do the final work on the Capitol. Shortly before the Legislature of 1913 convened, Senator Jeff Davis died suddenly. Robinson, still a Congressman, just ready to take the oath as governor, decided to ask the Legislature, then the elective body, to send him to the United States senate and he was so elected also immediately after his inauguration as governor. Succeeding him after the close of the legislative session was Acting Gov. J. Marion Futrell of Paragould. The Assembly had made a generous appropriation to complete the Capitol. And whom should Governor Futrell name to head the fourth and last Capitol Commission but George W. Donaghey?

By January 1, 1915, the job at last was done. Donaghey remained on the Commission to bring about an adjudication favorable to the State of the Caldwell & Drake dispute and early in 1917 he retired, proud victor of an 18-year battle, leaving for himself a noble memorial that will perpetuate his name in the annals of Arkansas.—Frank E. Robins in the Conway Log Cabin Democrat.

MONUMENT TO A MINISTER

At the entrance of Bellwood Cemetery in Pine Bluff stands a large white marble statue of the Rev. John F. Carr, erected to his memory by the residents of Pine Bluff. The statue 20 feet high and at the north end of the drive, immediately attracts attention.

On top of the pedestal is a life-size figure of "Brother" Carr as he was called by all who knew him. He faces the cemetery and the city, with a Ritual in his left hand in the act of dismissing a funeral. He held more funerals than any other minister in the city. It is reported that he buried many saloonkeepers.

On the north side of the pedestal are these words:

"REV. JOHN F. CARR

His life was a benediction to all who knew him."

On the south side is the following inscription:

"To the Memory of Rev. John F. Carr

Erected by his friends.

His works do follow him."

The story of how this statue came to be placed is unusual. Upon the death of "Brother" Carr, on January 21, 1906, the entire city was in mourning. The residents of the city realized they had lost one of their best friends. "Brother" Carr numbered among his friends Roman Catholics, Protestants and Jews, whites and negroes.

The idea of perpetuating his memory in some substantial way was conceived by the late Capt. George L. Madding, one of the leading residents of Pine Bluff. He undertook to raise funds to erect a statue. The first contribution was made by the Rev. W. C. Watson, then pastor of Lakeside Methodist Church. Captain Madding walked the streets day after day asking for

funds, and the people responded liberally. The sum of \$2,500 was raised and the order for the statue placed with a sculptor in Italy, where it was made and shipped to Pine Bluff. When the statue arrived, a day was set early in June, 1906, for the unveiling. People left their places of business and an immense throng attended the ceremony, people of all classes and creeds, rich and poor, high in political circles and renters.

Dr. Watson was master of ceremonies. The veil was drawn from the statue by two little girls. Speeches were delivered by the late R. H. M. Mills, one of the leading business men of Pine Bluff; by the Rev. J. I. Norris, pastor of the First Presbyterian church; Rabbi Kornfeld of Montreal, Canada, who was in Pine Bluff on a visit and who had formerly lived in Pine Bluff and knew "Brother" Carr well. Other leading members of the synagogue, such as William Rosenzweig, the Bloom brothers and the late Isaac Dreyfus, were present. On the program and speaking that day were the Rev. Ross Moore, pastor of the First Baptist church; and Father Lucey of the Roman Catholic church. Father Lucey and "Brother" Carr had been Confederate soldiers together. They had first met in the Confederate Army and became inseparable friends. During those dark days he and Father Lucey learned to love and trust each other. It was of that love and mutual trust that Father Lucey spoke at the unveiling. Others extolled the noble life and service of this great citizen of Pine Bluff.

John F. Carr was born in Fayette County, Tennessee, August 28, 1834. During his childhood his parents moved to Arkansas and settled near Monticello, in Drew County,

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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!



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Owner of American Bakery

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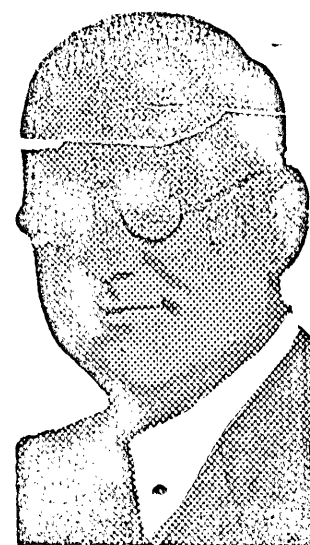
Your continued preference for Meyer's BUTTER-NUT Bread and Meyer's cakes has made possible our growth and expansion through these years, and because of your preference—

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We occupy nearly
AN ENTIRE
BLOCK!

◆
We employ 100
Arkansas People!

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

◆
We Buy
Arkansas Products!



◆
We serve 38
Arkansas Towns!

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"Arkansas' Largest Independent Bakery"

Seventh and Pulaski

Little Rock, Ark

where he grew to manhood. He joined the Methodist Church when nine, and was licensed to preach August 24, 1853, when 19, by the quarterly conference of the Mount Pleasant Circuit in Drew County. He was admitted to trial in the Arkansas Conference the following November and appointed to the Pocahontas Circuit near the Missouri border.

There was a display of heroic consecration by this youth when he left his home and with his horse and saddlebags traveled through sparsely settled country across the unbridged streams some 300 miles to his new work. From that time until he retired in 1899, or 46 years later, he was an effective and efficient traveling preacher.

"Brother" Carr came to Pine Bluff, in 1855, as a circuit rider, appointed to the Jefferson Circuit, which covered as much territory as Jefferson County. He preached in many homes, as there were few church buildings, and in the summer under brush arbors. Wherever he found people, there he labored. He remained two years and was transferred to the Princeton Circuit. In the fall of 1858 he was sent to Des Arc.

After finishing his year's work he was married to Miss Elizabeth M. Rhodes. The Conference met next day (November 1, 1859) not far from the scene of the wedding and he was appointed to Hamburg, where he led his youthful bride. In 1860, he was returned to Hamburg. During the second year the Civil War opened. The young men began to volunteer and their parents entreated "Brother" Carr to go with them. It would be so much easier to see their boys march away if this young preacher, so loved and trusted by them and their children, would accompany them. So he was chosen captain of Company H, Ninth Arkansas Infantry, and away they went to the war. He was more chaplain and friend than he was captain. At the battle of Shiloh he was severely wounded, after which he resigned his commission and returned to look after the troubled hearts at home.

While he was in the army the Conference of 1861 met and he was again appointed to Hamburg. In 1862, he was appointed to Monticello. Some time the next year he accompanied his wife's father with his family and slaves to Texas. He secured a transfer to the Texas Conference and in 1864 was appointed to the Springfield Circuit. The war closed the next year and he came back to Arkansas and was appointed to the Lehi Circuit the fall of 1865. The fall of 1866 he was appointed to the Mount Pleasant Circuit. In 1867-68 he was pastor at Monticello. In 1869-71 he served Arkadelphia. In 1872-73 he was presiding elder of the Monticello District. Because of serious illness of his wife, he was relieved of district work, and served Monticello church 1874-76. He then served Warren 1877-80. Then went to the Lehi Circuit 1881-83.

He was then sent to Pine Bluff as pastor of the First Methodist church, where he served four years, 1884-87. Then he was sent to Camden, where he served four years, 1888-91. Returning to Pine Bluff he was pastor of Lakeside church four years, 1892-95. At the close of his Lakeside pastorate his friends desired to keep him in Pine Bluff. To do so, they planned a new church in what was then

known as Mechanicsville, where the mechanics of the Cotton Belt shops lived. A little mission had been established on a side street in 1892. The new church was built on East Second Avenue and the membership of the mission church moved into the new building, and "Brother" Carr was appointed to this church, where he served three years, retiring from active service in 1899.

As the little church was nearing completion, a negro saloon keeper, Wylie Jones, gave "Brother" Carr

"Retiring in 1899, he continued to live in Pine Bluff, and seemed ever after to be permanently the pastor of the entire city. In charge of no one church, and never coming between any pastor and his flock, he was sought by members of all denominations and faiths and their universal reverence and affection, like a halo of glory, crowned his declining years.

"He was no scholar, no orator, no exegete, no theologian. He practiced no arts, used no diplomacy, sought no high places, coveted no

erecting the statue was that of friends to a friend.

In 1907, Riverside, the last church he served, burned. The congregation moved to East Sixth Avenue and Dakota street and built a new brick church and named it Carr Memorial in his honor. This church now has a membership of 560 and is the only Methodist church in East Pine Bluff.

Some have expressed a desire that the monument be moved from the cemetery to some place on Main Street, where it would overlook the multitudes as they walk and drive the streets and where more people might see it.—Stanley T. Baugh in Arkansas Gazette.

Observations On Europe and America

More than ever impressed with the opportunities existing in the United States and particularly the Southwest for the building of a great industrial and agricultural empire, Harvey C. Couch, president of the Arkansas Power and Light Company and chairman of the board of the Kansas City Southern Railway, returned to his offices after a month's tour of France, Switzerland, The Netherlands, Germany, England and Scotland.

"I was impressed with the knowledge the people of the countries I visited possess of the United States," Mr. Couch said, "and gratified that they look to this country to be the stabilizing influence in world affairs and the place for advantageous use of their surplus goods and funds."

The thoroughness of the European and British people, the thrift and resourcefulness they display in utilizing their land and other resources, was commented upon by the utility executive, comparing what they have achieved and how they are managing in densely populated countries, with the vast and rich resources existing in Arkansas and the Southwest.

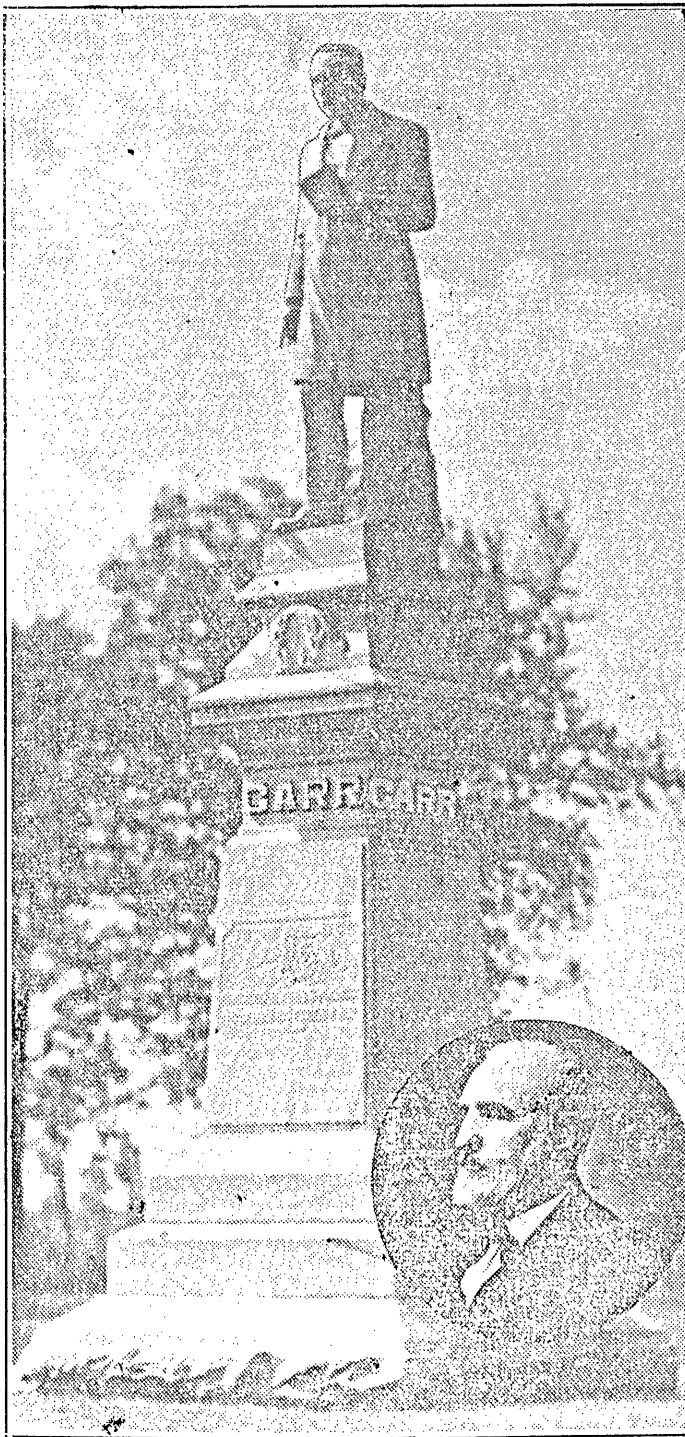
"Not a foot of land is permitted to be idle in most of the places, and this land has been farmed for hundreds of years," Mr. Couch said. "It produces good crops. How they do it, I don't know, but I suppose they conserve and build up the soil, instead of taking out and never putting anything back."

The railroad, chemical and power industries received a lot of attention from the Arkansas builder. He rode on the engines of the fast train in Switzerland and the Royal Scot in England. The Royal Scot makes the trip from London to Edinburgh, nearly 500 miles in about five and one half hours.

Mr. Couch not only rode the engine, but fired it, using coal. Only one stop is made by the Royal Scot and the train never slows down to less than 70 miles an hour.

Another thing that impressed the visitor with the greatest advantage for every one in this country was the use of dog carts in France and Switzerland for hauling milk and produce and the general use of the bicycle.

The English "electric grid" system was studied. Mr. Couch found that this is not superior in any way to the interconnected systems of Arkansas and other states, but that the Englishmen did a splendid job in perfecting it. Sir Andrew Duncan, the developing engineer, told Mr. Couch that there were 2,500 independent systems serving London. With government authority, the 2,500 independent and privately



Monument and Picture of Rev. J. F. Carr

a substantial check to pay for the pews and the pulpit.

Having spent 11 years of happy service in Pine Bluff as pastor, and two years near the city in his early ministry, it was natural that he should decide to spend the last days of his life in Pine Bluff.

The late Rev. John H. Riffin wrote of him: "To all these places he was eminently useful and fervently loved. He won the confidence of the people as few pastors can. They told him their troubles, their faults, their fears, and sought his counsel in all things temporal and spiritual, regarded him as a father or brother, and gave him their free and fullest confidence.

man's silver or gold, and envied no man his success. His steady ambition was to do good to men. He never considered what he could get out of them, but what he might do for them. He had the mind of Christ. His funeral occurred on the stormiest day of the winter. The body was taken to the First Methodist church and lay in state from 10 a. m. until 2 p. m. and all these four hours a steady procession passed through the church to look once more on that loved face. They brought floral offerings in loving hands as abundant as money buys for the millionaire."

"Brother" Carr's strength was in his love for men. Their response in

Congratulations

to— **Mayor Overman & Associates**

UPON THE NEAR COMPLETION OF THE GREAT \$3,500,000.00

Mayor Overman and Frank Olmstead, Co-operative Club president (center, grasping hands) congratulate each other on completion of the great earth dam at the city's new water supply reservoir. Others in the picture, left to right: A. W. George, state engineer; W. W. Mitchell, chief engineer of the PWA; Congressman D. D. Terry, George Bilheimer, Co-operative Club secretary, and Robert D. Fenton, Jr.



MUNICIPAL WATER PROJECT

For many years citizens of Little Rock have been dissatisfied with the quality of their water, which is contaminated with carbonates and sulphates from Kansas and Oklahoma and pollution from populated drainage areas.

A New Supply from better sources has been needed for years. The achievement of such a long hoped for condition seemed beyond the realm of possibility. But through the untiring energy and wise planning of Mayor Overman and his associates, this dream of the future is fast becoming a reality.

The huge dam, with its many engineering problems, has been completed, and the remainder of the colossal task will be finished not later than February.

**By February
Little Rock Will Be Supplied
With Purest Mountain Water!**

DAM COMPLETED LAKE WILL FORM

The huge earthen dam is now completely finished on the Alum Fork of Saline river, 33 miles west of Little Rock. It is 115 feet high and impounds a lake of 1,290 acres or slightly more than two square miles. The conduit through the dam has been closed and storage of rains begun. The annual yield of the 43 square-mile watershed will be 4,000,000,000 gallons of water in the driest years and 14,000,000,000 in normal years. The lake will fill in one year of normal rainfall.

When filled, the lake will contain enough water to serve Little Rock and North Little Rock for 3½ years without additional rainfall. The lake will be 4½ miles long with a shoreline of approximately 14 miles. It will store 14,000,000,000 gallons of water, of which 11,500,000,000 gallons will be usable.

SPILLWAY CAPACITY VERY LARGE

At the east end of the dam is a natural saddle where a concrete spillway 300 feet long has been completed with a discharge channel to carry the water to the river.



NEW SUPPLY OF PUREST WATER

A small, sparkling mountain stream soon will displace the muddy, mighty Arkansas river as a source of water for Little Rock and North Little Rock. Engineers constructing the \$3,500,000 water supply project predict the fresh, soft mountain water will be in the city mains by February. Completion of the huge earthen dam on Alum Fork means that sufficient fall and winter rains can be stored to provide enough water for use of the two cities.

The new soft water supply will produce an annual saving of approximately \$200,000 in the use of soap, plus additional savings of hundreds of thousands of dollars in plumbing repairs, fuel and other items of expense chargeable to hard water.



GRAVITY PLUS PRESSURE HEADS

A 39-inch internal diameter steel core reinforced concrete pipe line as manufactured by the Lock Joint Pipe Company is being constructed from the present filter plant to the lake, a distance of approximately 167,000 feet including two reinforced concrete lined tunnel sections of about 1,100 and 1,500 feet in length. There is a fall of 230 feet from full lake elevation to water elevation in the first settling basin at the plant.

Although the line will be a gravity flow line, due to the mountainous character of the country through which the line passes, the pressure heads on the line will vary from practically nothing to about 300 feet. The line is designed for an additional 50 foot head at the dam end in order that at some future time when additional capacity may be required, a booster pump may be used at the dam to increase the hydraulic gradient and thereby increase the capacity of the line by about 15 per cent.

DESIGNED FOR ALL FUTURE NEEDS

Water will leave the lake through a pipeline from the intake structure, pass through two tunnels under small hills near the dam and then enter the pipeline to the city. The capacity of the pipeline is 23,000,000 gallons of water per day. Present consumption is about 6,500,000 gallons for Little Rock and North Little Rock. A pump could be used to increase the capacity of the pipeline to 25,000,000 gallons per day. It is estimated, however, that the pipeline will serve until about 1975 or until the population of the two cities is doubled.

Pay From Profits

The water supply project cost will be amortized by profits earned from municipal distribution. The distribution system of the Arkansas Water Company was bought at a cost of \$3,850,000. In the first nine months of municipal operation, cash surplus amounted to \$212,399. Revenue derived from municipal operation will be sufficient to pay for the distribution system, according to estimates.

owned systems were brought together into what may be termed a super-super-power system, utilizing the facilities of some 250 generating stations. These pour power into the grid just as the Little Rock, Pine Bluff, Carpenter, Sterlington and other stations of the Arkansas Power and Light Company are used in the Arkansas system.

"It is a most interesting, delightful and gratifying trip," Mr. Couch said. "When one sees what the people of those countries have done and are doing and at the same time has knowledge of the resources of this section, one is possessed of the conviction that this is the place to live and to build. We have problems, certainly, but our problems are small compared with theirs.

"I have returned more than ever imbued with the ambition and the determination—and convinced of the opportunities—to strive for the development our advantages make possible and create more prosperity and better conditions for all in this great territory of ours.

"We are a very fortunate people. We have the greatest assets in the way of natural resources, enjoy greater freedom than any people and possess material benefits and opportunities beyond the hope of hundreds of thousands of the people in Europe.

"We should be the most prosperous and the most contented people in all the world."—Arkansas Gazette.

FACTS ABOUT FARM ELECTRIFICATION

Despite the long promotion of farm electrification by the electric light and power companies and the more recent efforts of the government in this field, 20 per cent of the farm homes in the United States accessible to electric power lines have not taken service, according to a survey recently compiled by the Edison Electric Institute. Occupied farmsteads within reasonable connecting distance of distribution lines total 1,420,635, of which 1,138,335 are using service.

As might be expected the number of farms not taking electric service even though it is easily and cheaply obtainable has a considerable relation to the number of "low income farms" as measured by the 1930 Census of Agriculture based on occupied farm dwellings with a value of less than \$500. In other words farms in the low income bracket will not take electric service even if it is brought to the door.

The significance of this survey is clear. The development of rural electrification is not merely a matter of running more distribution lines at private or governmental expense. It is a matter of finding farmers who are able to pay for electricity when it is brought to them, and to purchase the appliances and equipment necessary to get maximum utilization of power service. Unless the government adopts the unsound deficit-breeding, debt-promoting plan of actually subsidizing low-income farmers which private companies would be prohibited from doing, thousands of American farms will not constitute a market for power on any reasonable basis.

The private electric industry has long worked to expand rural electrification on a sound and practical basis. It has cooperated to the full with the Rural Electrification Commission and other government boards and bureaus. But it realizes,

as it should, that it is folly to try to sell power in areas where farm users are few and far between, or where agricultural income is at a bare subsistence level.—Industrial News Review.

SERVICE FOR THE SICK

Soon after the opening of the Baptist State Hospital sixteen years ago, the local women and women over the State were organized for

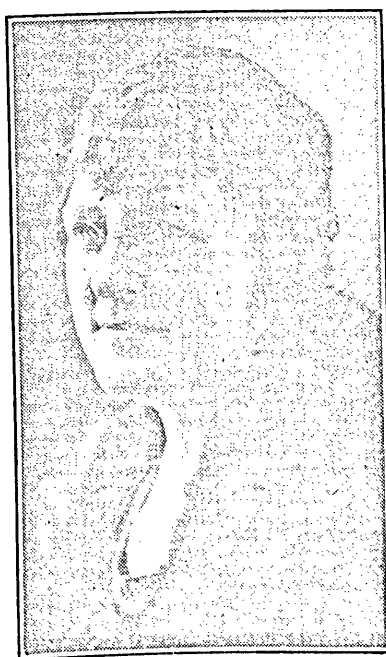


MRS. R. C. RUDISILL

work in helping the hospital to care for the needy. Mrs. J. M. Flenniken was the organizer of this work and was the first State Hospital Chairman under the State organization of the Woman's Missionary Union.

Mrs. Flenniken was succeeded by Mrs. Charles Hillman Brough who in turn was succeeded by Mrs. R. C. Rudisill, present State Chairman, who has held this office for the past ten years.

Mrs. Carroll D. Wood was the first president of the local Woman's Auxiliary to the hospital, and has had an active interest in the work during the years. Under



MRS. J. M. FLENNIKEN

the capable leadership of Mrs. Wood and her assistant, Mrs. W. R. James, the House Furnishing Committee has just had placed in the hospital sixty-seven half-doors in patient's rooms in the hospital at a cost of \$538. These doors provide ample ventilation for the rooms in summer with privacy as well. Mrs.

Yes, The Church Has A Distinctive Message

In the August number of the American Magazine a writer—William Corbin by name—explains why he doesn't go to church. There is nothing really new in his explanation, although it is given in the style and with the appeal of a popular writer of more than usual literary ability, so that the merit of the article is in its manner and not in its matter.

And the steps by which he passed from the ranks of church goers into that great fraternity of the non-churches are quite familiar, according to his own confession. He found himself sleeping late on Sunday morning, . . . going for a hike . . . visiting friends . . . reading . . . doing anything except attending services. Quite familiar! Thousands and thousands have followed exactly the same course—but only occasionally one attempts to exploit the story of it for personal advantage.

This man did another thing that most folks do who quit going to church. After the habit was crushed and he had shaken off the sense of responsibility in connection with the church, he proceeded to find reasons for not going to church—even going so far as to marshal the reasons given by the multitudes who, like himself, were traveling the broad way which was familiar enough in the days of the New Testament writers. Any thoughtful person can make a list of them for himself. Finding reasons for doing a thing after it is done is an old, old psychological process.

But one thing which Mr. Corbin

J. M. Flenniken now heads the local Auxiliary.

Eight standing committees are actively engaged, each committee in its own line of work in the local Auxiliary: Religious Work, Social, House Furnishing, Sewing, Library, Linen, Charity, Delicacies for the Sick, Nursery.

The local Auxiliary has grown from a small handful of women who, on a hot August day, organized for work, to a membership of around 200 attending the monthly meetings. Representatives from other denominations are frequent visitors.

State-wide interest in the hospital work is evidenced by the annual report of Mrs. R. C. Rudisill, State Chairman, showing 3,088 jars of fruit, 4,423 pieces of linen, miscellaneous gifts amounting to \$590 and Charity Fund \$2,148.70.

Mrs. S. A. Stearns, director of religious activities in the hospital, performs a distinct service to patients and local ministers as well. Man is such a complex being that ministry to the body will not always suffice in case of illness. Anxiety and depression take their toll in the sick room, and religion has a part to play in uplifting the burdened spirit that neither the hospital, the nurse, nor the doctor can pass by.

No patient in the hospital, of any denomination, may fail to have the ministry of a pastor of his faith while in the hospital. Mrs. Stearns calls the different pastors to attend the sick of their faith, and they readily respond, always expressing appreciation for the privilege of visiting their sick. Methodist ministers have been particularly diligent in their ministry to the sick in our hospital.

urges as a justification for turning away from the church is of sufficient significance to merit attention. And it is by no means a new thing. He avers that the church no longer has a distinctive message or mission. So many functions that it used to exercise have been taken over by other agencies that it is left without anything to do.

The church at one time was the main support of education. Now the state has entered that field and naturally has the means and the facilities for the promotion of general education beyond what the church could ever hope to possess.

The church once was the dispenser of charity. But now this function is taken over by civic and social organizations and is made a social, business or civic enterprise.

Once—but that was a long time ago—the church was a fountain of healing, now replaced by the medical fraternity and the hospitals and other institutions supported in large part by the state and other secular agencies. And so forth, and so forth. (Continued on Page 16.)

Compliments

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PENNEY
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ARKANSAS

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.

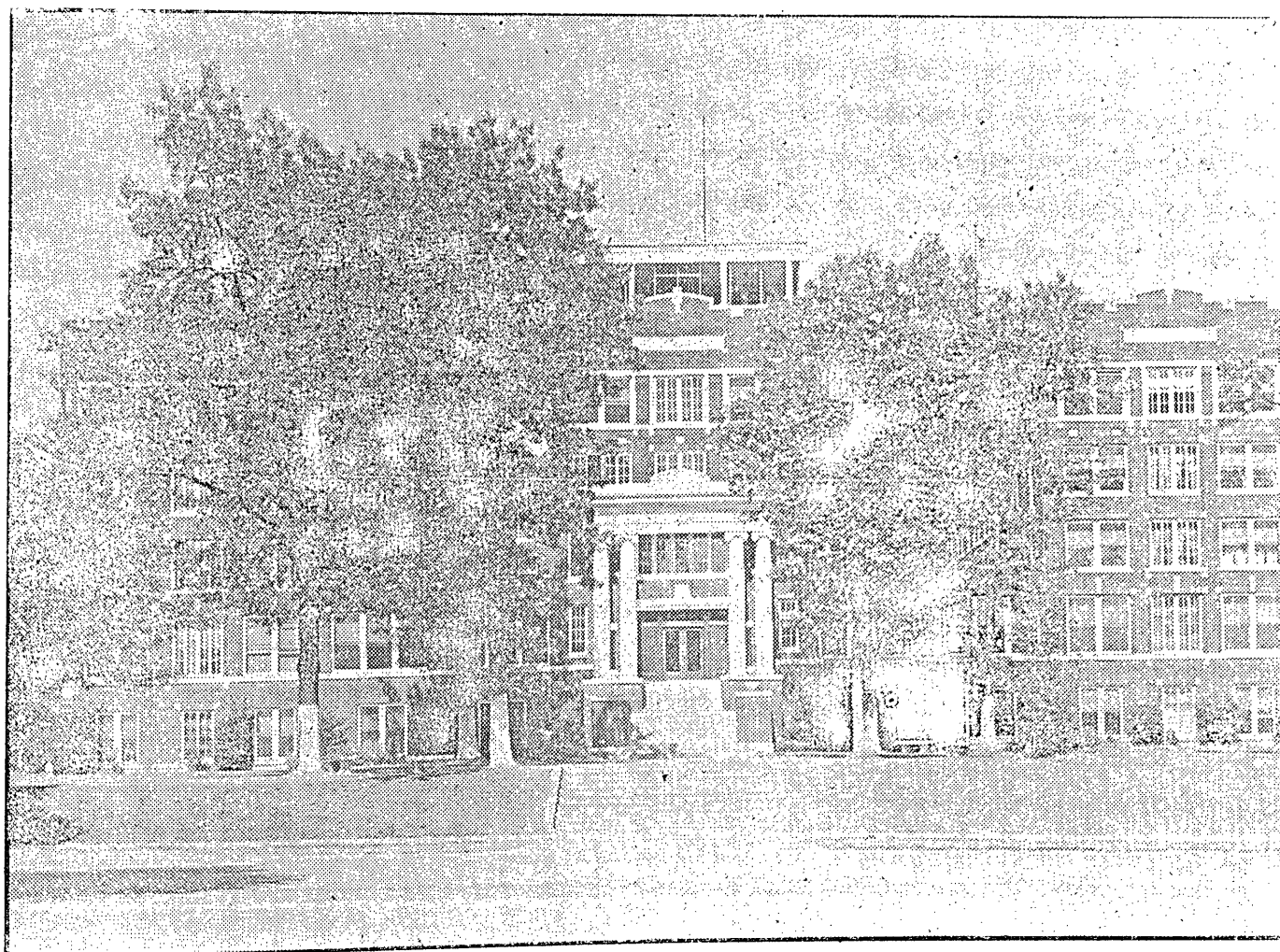
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Genito-Urinary—Proctology
Eye, Ear, Nose and Throat
Dermatology—Neurology
Obstetrics—Orthopedics
Gynecology—Pediatrics

NINE OPERATING ROOMS

It is the pleasure of the Baptist State Hospital to extend a hearty welcome to Methodist visitors attending all meetings of your denomination in our city.

Last year around 700 Methodists were patients in the hospital, and we feel that we have among those of the Methodist faith some of our most loyal and faithful friends.

We hope every visit will be one long to be remembered, filled with happy associations and profitable planning.

LEE C. GAMMILL, Superintendent

* The Baptist State Hospital is the designated hospital to which Golden Cross beneficiaries in Arkansas may be sent.

It may be regarded as a tribute to the church that it was the pioneer in fields of service to humanity that have become generally recognized—and only too completely secularized. It ought to close the mouths of those critics who condemn the church for being behind the times, impractical and lacking in alertness to the social and physical needs of humanity. It has led the way into fields of service, social as well as religious, and only in these latter days has the state awakened to its obligation to enter some of those fields. One may yet wonder if any such awakening would have occurred had it not been for the influence and leadership of the church.

It is well to remember, however, that these things did constitute the distinctive mission of the church. They were parts of its work, but no one of them nor all of them combined constituted its distinctive mission. They indicate the church's cosmopolitan character, so far as its work for humanity is concerned, but it never could have endured to the present time had there not been something even more vital in its purpose. The church never was opposed or antagonized or persecuted for its work in the field of education or charity or ministry to the suffering. The thing that has been its storm center lies outside of these fields and has been its strength in all ages, its excuse for existence yesterday, today and tomorrow.

The church, then, cannot be rendered obsolete because some other agencies have taken over certain of its minor enterprises. It is not even weakened, except in the minds of some unspiritual persons who are unable to discern or appreciate its major purpose. In fact, the taking over by other agencies of some incidental activities of the church should leave it stronger, enabling it to center its endeavor with greater intensity upon its main business, thus clarifying in the common mind its distinctive message, the one contribution its divine Founder intended that it should make. It is weakened only when that distinctive message or mission is not clearly set forth, or when it is obscured by heaping other duties upon the church so as to make them supreme instead of subordinate.

What is that distinctive message which makes the church unique in the world? We would commend Mr. Corbin for one thing—his frankness in giving the response of the "tall, big-boned young man," to the effect that "the one unique and unchanging thing the church has to offer, now and forever, is the rock upon which it is built, Jesus Christ, . . . and he is offered nowhere else on earth today."

It is well said, and even Mr. Corbin—if that is his real name—with all his learning and literary genius, can frame no adequate objection. The most he can say it, "Perhaps that's what people want in church—pure religion of the old, old kind. But it isn't for me."

And there's tragedy in that last sentence, "But it isn't for me." Those words have been repeated, in effect, by the multitudes, in all generations, since the church first offered Christ to a sad, lost world—the Christ in whose name alone men must be saved. They have been repeated by men of high intelligence like Mr. Corbin, by those whose minds were darkened by ignorance, by those of upright moral character and by those of lowest

Oxford and Edinburgh

By BISHOP PAUL B. KERN
in *Southern Christian Advocate*.

The World Conferences in Oxford and Edinburgh were significant and colorful gatherings. It is hardly to be disputed that taken together as two branches of one movement, they represent the most important gatherings of the leaders of the Church since the days of Christ. Both in numbers present and representative character the conference brought together the most representative assembly of Christian leaders ever assembled. One had only to look around at the full session to realize that the ends of the earth were there and that every branch of the Church (save only Rome) was present. The Evangelical Church delegates were denied passports by their government, but the Free Churches of Germany were represented. The Roman Catholic Church was again invited, but politely declined to send official delegates, although they did have a number of observers present.

The Conference discussions were in English, French and German. The various types of ecclesiastical garb and the strange appearances of delegates from lands little known to us, added a never failing interest to the general picture. Around 500 official delegates sat in the Councils, representing about forty main branches of world wide Christianity. Besides these, there were visitors and leaders from various countries that filled the auditorium in which we met.

The Oxford Conference was called by the Universal Council for Life and Work and met to formulate Christian opinion on certain great questions confronting our world. The discussions centered around four great themes: the state, the community, the economic order, and education. What is the relation of the Church to these great subjects and what is the duty of individual Christians facing the issues in these fields in our modern world? The discussions were brilliant and the final conclusions were frank, courageous and challenging.

The Edinburgh Conference was in

motives. The broad way, alluded to by the Master of men, has always been well trodden by people of various shades of moral character and by those of all degrees of mental enlightenment, but they all are characterized by one thing in common, the one decision—uttered or unexpressed—"It isn't for me." Those words don't alarm the church. It has heard them so often.

Yes, the church has a distinctive message—a message that is proclaimed by no other organization or institution. It is the message of salvation through Christ. There seems, at present, no probability that any other agency will take over that function. In pointing the world to Christ the church is doing what no other organization in all the world has ever yet presumed to do. Secular agencies may take upon themselves the work of charity, of relief, of education, of medical service and other worthy endeavors, but as yet the church must lift up Christ as the only remedy for the deeper ills of mankind, as the only hope of salvation for the individual and the ultimate hope of society. So long as it is faithful in that field it will be neither obsolete nor obsolescent. It is something the church dare not forget.—Religious Telescope.

a certain sense more an official body of the Churches. The representatives were directly chosen by the denominations and set themselves to discuss those fundamental themes that center around the forms and organization of the Church itself. There the main themes were: The Grace of God. The Nature of the Church, The Sacraments, Life and Worship. In a real way the two gatherings supplemented each other and there was a strong movement on foot to unite them into one Universal Council.

The Conferences were keenly aware of the world tension in which they met. No disillusionment that all was well either with the world or in the Church, was allowed to dull the acuteness of the discussions. And no one country of the world today claims exemption from the devastating power of secularism and ungodliness that is invading the world's life. We were confronted by the spectacle of a progressive disintegration of society, of moral ideals and authority of every kind. Life has become impersonal and the individual has been lost in the mad mania for collectivism of thought and life. Our modern world has created new gods in the place of their dethroned deities. Race and class and nation have been set up as ends in themselves and the objects of supreme and final loyalty. To these new gods men look, with confidence and incandescent enthusiasm to save them in a world of chaos and disorder and to them they are giving the uttermost in loyalty and devotion. This is the new paganism that contests the supremacy of the Christian gospel.

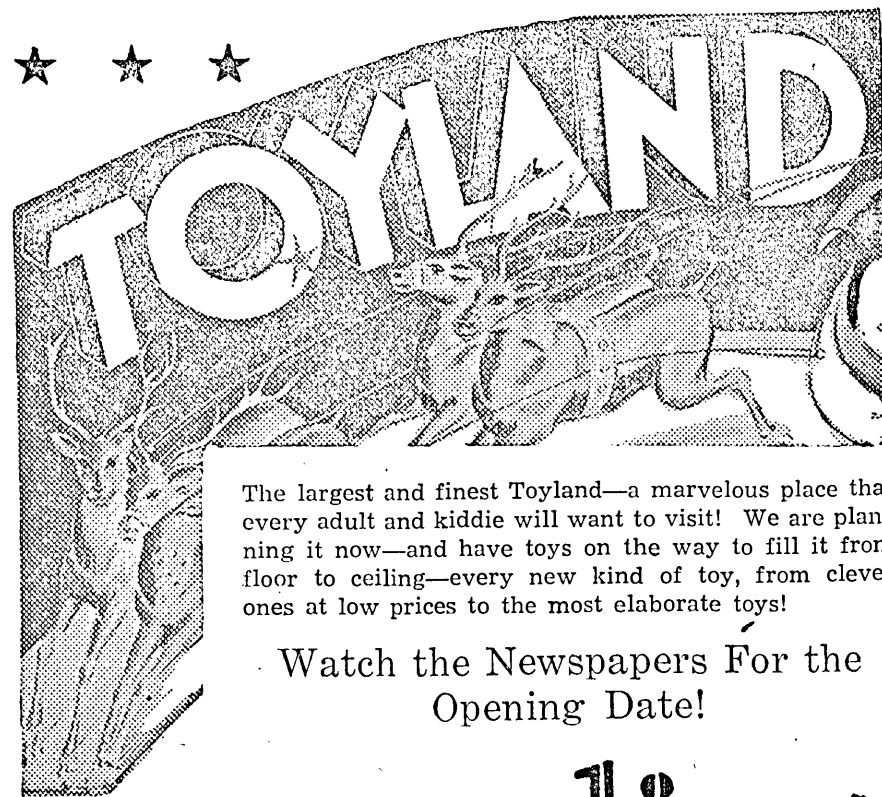
Gratifying progress was in evidence over the decade that had elapsed since Lausanne and Stockholm. On every hand this was freely admitted. We might have far to go, but

we had undoubtedly come a long way in these ten years. The world of 1937 did not look like the world of 1927. For a decade the challenge to the church from the secularism and idolatry of the world has been growing in uncompromising exclusiveness. On the other hand the churches are being driven closer together. Some values are rising above the minutiae of church organization. A restlessness with dead tradition is stirring in the heart of Christendom. To remain in separate and non-cooperating battalions while the enemies of God attack us on every front is poor strategy and worse religion. The Conferences this year started where they left off ten years ago and advanced the standard of unity a measurable and gratifying distance toward the goal of a united church witnessing in power to one Lord and one Church of which He is the Head.

What was accomplished? Before an attempt is made even partially to answer that question let us remind ourselves that the results cannot be measured in definite conclusions and in concrete action. This belongs to the churches that sent the delegates. Church unity cannot be achieved at the top without the concurrent voice of the churches themselves. The final messages from these two Councils go down to the various denominational groups and to the great multitude of evangelical Christian throughout the world.

There were, however, to my mind certain very definite goals reached and victories won for the spirit and end of a closer union of the body of Christ on earth. I shall briefly list six. First, the very fact that all these various groups, representatives of widely separated beliefs and customs could come together and counsel with one another for more than

AGAIN STERLING WILL HAVE ARKANSAS'S LARGEST



The largest and finest Toyland—a marvelous place that every adult and kiddie will want to visit! We are planning it now—and have toys on the way to fill it from floor to ceiling—every new kind of toy, from clever ones at low prices to the most elaborate toys!

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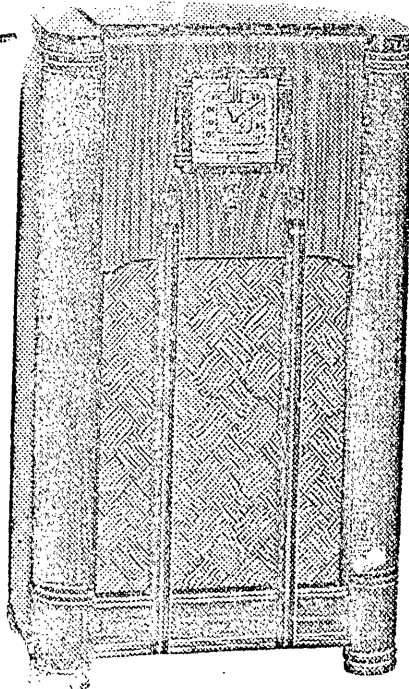
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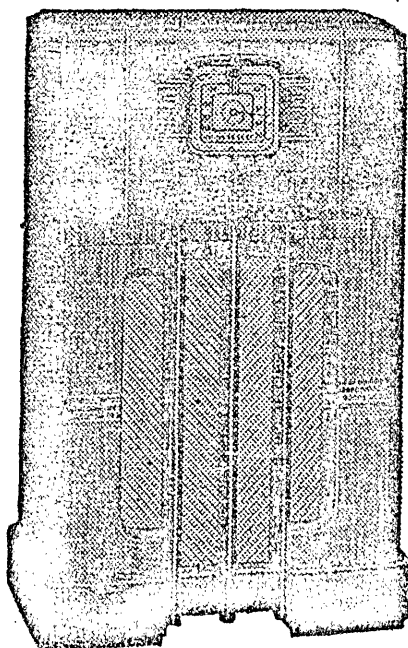
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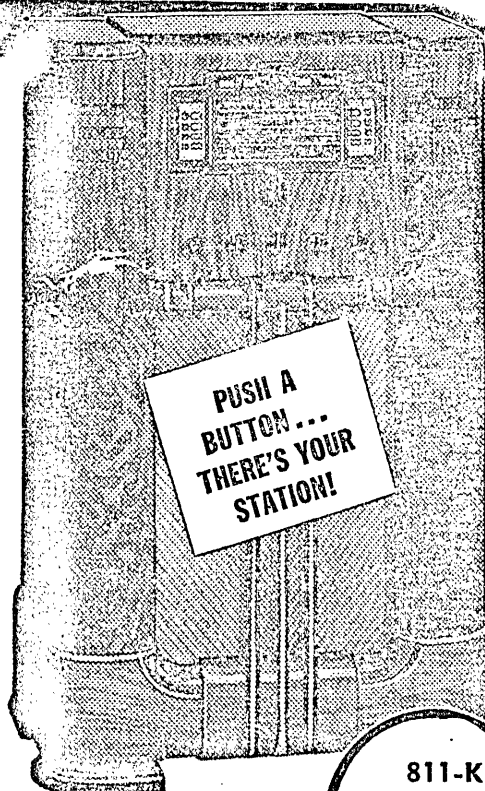
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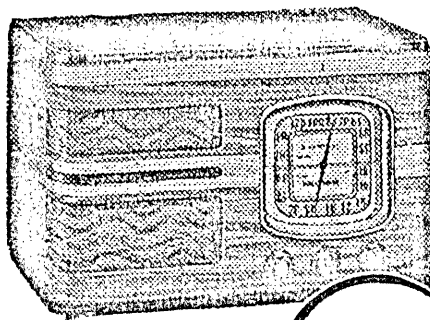
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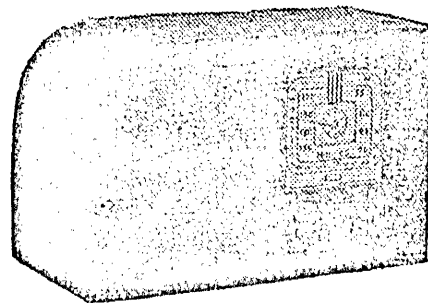
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a month of time is an indication of an essential unity that lies behind our divergencies. We met not to air our differences, but to discover our common grounds of belief and practice. And there were many. One was daily impressed with the unity that was ours in spite of all our varying approaches to truth. The ecumenical councils are a testimony to the essential unity of evangelical Christendom.

Secondly, the acts of worship in which we engaged melted our hearts into a oneness of understanding that no discussion could bring. When twice a day St. Margaret's at Oxford and St. Giles at Edinburgh were thronged with worshippers bowing in penitence, and confession, in prayer and praise before the uplifted Christ there was a unity of the Spirit in the bond of peace that flowed through our hearts. We could all join in the Lord's prayer and we could all partake at one table of the Sacrament, this latter for the first time in history since the Reformation. These acts of corporate worship left a deep impress upon all the delegates.

Then, thirdly, we were made aware of the need of repentance. The church has failed her Lord in many critical situations of our day. We have been so involved in a secularized society that we were not free to judge it from the standpoint of the mind of Christ. We have been occupied with many lesser things, while the world has been asking us for the way to God. Many churches have been immersed in cold ritualism or buried in obscure theologizing or enmeshed in over elaborate organization, while a generation stumbles in darkness and loses the high road to the good life in God. We have preached much that had no saving gospel at its heart and Christ has been lost in our worthy rhetoric or our backward sophistries. So upon us all of every faith there rested the conviction that repentance might well begin at the house of God.

Fourthly, we brought out into the arena of open discussion many doctrines and institutions which had been taken for granted in our group. This compelled us to give a reason for the faith that was in us and sometimes to wonder whether there really was a reason after all. In the white light of the world's agonizing need of God, some things do not matter much and had best be let go. And then no one faith has a monopoly of all the truth. The Methodist can learn something of the Anglican and vice versa. The orthodox brother may well listen to the Quaker when the Spirit of the Lord is upon him. And so we learned of one another and held fast, I trust, to that which was good.

In the next place, definite approaches to understanding and Christian unity were registered. Instead of emphasizing the points at which we differed we stressed the common ground upon which we stood. Definite positions were accepted which marked substantial progress towards a unified mind and will for united Christendom. Rich friendships with men whose traditions were vividly different from our own blessed him that gave his hand and heart to another and he received a new comradeship in Christ. Out of these days there will come some day a universal council that will interpret the mind of the churches and of God to the generation in which we are living.

But finally and chiefly, the Conferences declared again their abiding devotion to Jesus Christ. Some

will say that the theology of Edinburgh is conservative. Well, if so, it is the thought of the great majority of the best minds in Europe and America today. We cannot whittle down Christ to our small minds. We must lift our thoughts to the measure of His greatness. And so in Christ we found our unity; in Him we found our strength; in Him we discovered our motivation for a new world order and in His cross and resurrection we became aware of our glory and our redeeming hope. Wherever else the stars of our differing faiths might lead us, they finally drew us to a cross upon a green hill far away and there we lingered to discover what it means to redeem by suffering and gaze once more upon that lonely figure who for our sins died upon the cross of Calvary. Christ is all and upon Him and His incarnation in life today waits the coming of the Kingdom of God.

And now the question arises, what can and should the churches in America do about it? It will matter very little if these representatives of various faiths meet, develop charity toward one another's views, commune at the same table, and go home treasuring blessed memories of comity and brotherly love. The Conferences must result in action. The churches must be brought to a vivid awareness of the peril in which our ideals are placed by the paganism of our times. We must abandon our ancient complacency in the inevitable triumph of goodness over evil. We must realize that Christ is being crucified again before our eyes by systems of government and social orders which are the denial of every value for which the Christian gospel and the Church of Jesus has stood. Our first step must be a deep realization of the danger that lies at the door of our Christian civilization.

Again, we must foster every movement that unites the disciples of Jesus into corporate fellowship and witness. When the foundations are trembling is no time for idle disputing. We have learned that no group has a monopoly of Christian truth. We need each other in the building up of the body of Christ. To waste our energies in vain controversy and our resources in competitive altar building is to betray the cause of Christ into the hands of the enemy. And unity in the church can come only through the charitable cooperation of Christian men and women who behold the sundered and stricken body of their Lord and determine that no pride of thought or selfish denominationalism shall obstruct His purpose that we all might be one, a united testimony to His saving and keeping power.

I come back from these Conferences more deeply conscious of the world's need of Jesus Christ, of the deep desperation that is driving men and states into unholy attempts to build life without God. I am more certain that unless we shall teach and preach the gospel in the terms of our own day men will pass us by. Old forms and ancient formalities of thought are scorned by youth living in a world of acute and agonizing uncertainty. They want a word of power. They want the authority of testimony backed by flaming service. They want an ideal greater and more commanding than the totalitarian state. They will yield their fair adventurous souls to some supreme loyalty. They would prefer Jesus Christ. But if we do not worthily press His claim upon them

Improved Economic Conditions Seen At Conway Institutions

Conway, Sept. 15.—In the bright and shining faces of some 1,100 college boys and girls—paraphrasing the old-time school teacher's every-morning greeting to his pupils—Conway this week is pleased to see reflected the spirit of better times in Arkansas.

The improved economic condition of Arkansas families represented by sons and daughters attending Conway's three colleges, faculty members say, is evidenced in readier payment of registration fees, tuition and other current bills, in fewer applications for full-time employment from "working-their-way through college" students, and in a more

and do not set the world stage for the Prince of Peace—then they will turn to anti-Christ and plunge our generation into the shadows of a new Dark Ages. May the Church of God and all those who name His name in faith set their houses in order and go forth to battle for God and humanity. We are in a race against time. The Church calls to her faithful believers and points to a battle for God. Today there may be victory. Tomorrow may be too late.

cheerful attitude toward life on the part of students.

Fewer Applicants for Jobs

Dr. D. D. McBrien, professor of History, advisor to men students and director of the National Youth Administration fund for aid to working students at State Teachers College, reports a decline of almost 50 per cent in the number of job applicants below the figure of two years ago.

At the opening of the 1935-36 college year, Dr. McBrien had on file applications from 1,140 Arkansas boys and girls seeking jobs to be provided from the then newly created NYA fund set up by the Federal Government for the benefit of youths whom the economic exigencies of the depression threatened to rob of a college education.

A year ago 750 applications had been received.

When the registration period at Teachers College opened this week, only 600 requests for job aid had been received, and of these a far smaller proportion than last year were seeking jobs that would provide full room and board.

Conditions at Hendrix

At Hendrix Dr. O. T. Gooden, director of examinations and professor of Economics and Miss Flora Marie Meredith, dean of women, report that students whom they have interviewed not only have more money on hand to meet current ex-

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penses, but that the depression tension of financial embarrassment having lifted, they display more of the natural ebullience of youth.

From these evidences of a rapid trend toward normal, college authorities conclude that students departing for college this year heard less talk of hard times and fewer references to the "sacrifices we are having to make to send you to college."

As a result, the boys and girls may take up their studies without the feeling of having selfishly imposed upon financially embarrassed parents. That will mean better class room work, the teachers say, and more zest in the quest for higher learning.

Returning Prosperity Seen

In the same signs, business experts may see the high, white banner of returning prosperity; or, at least, they may see encouraging indications that this year college students and their parents have more money to spend than at any other time since the depression struck, in spite of lower cotton prices, rain and taxes.

Let it not be deduced, however, that college students have thrown caution to the winds and are ready to start a spending orgy that will have Dad's pocketbook yelling "calf rope" before the end of the first semester.

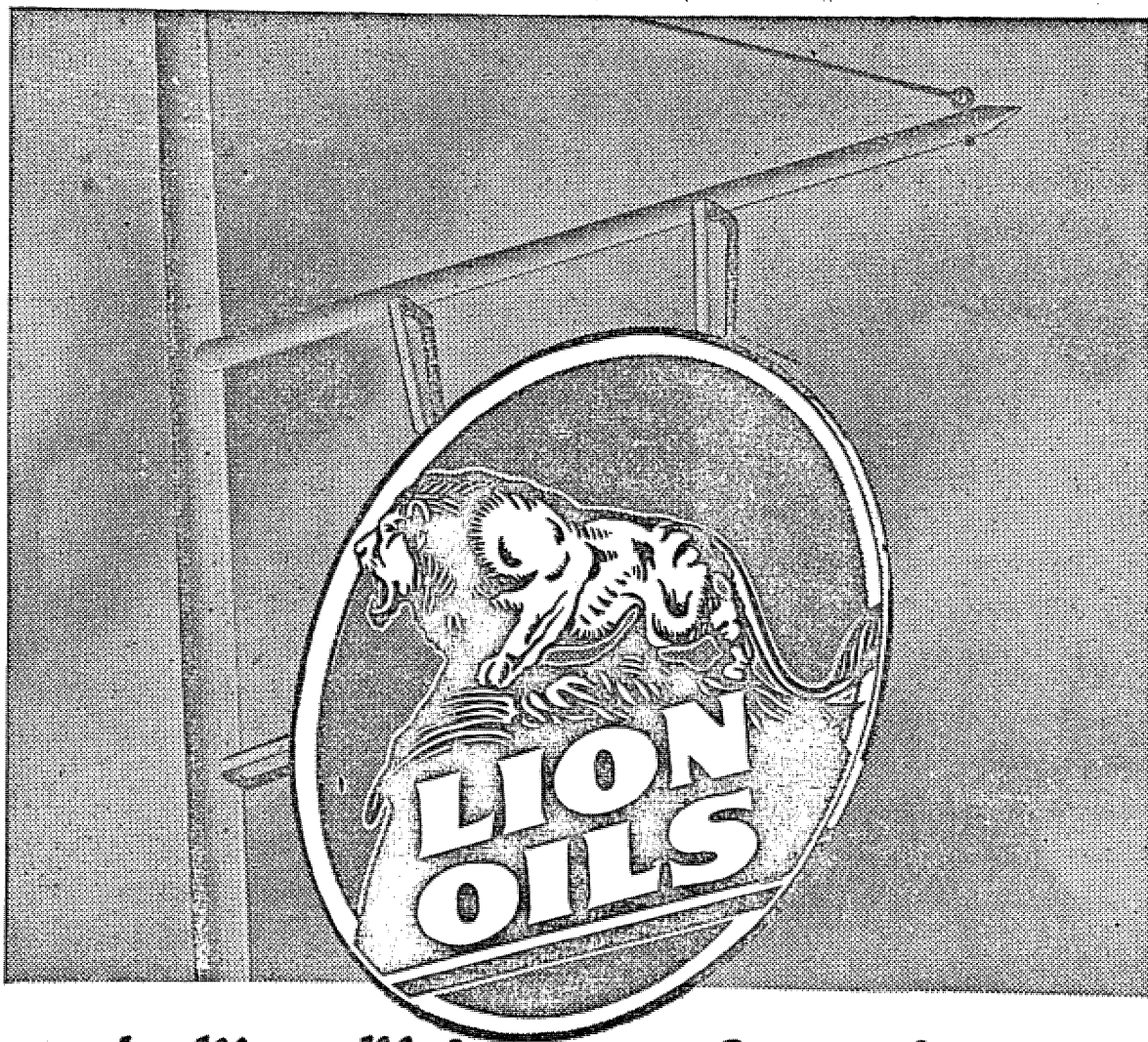
On the contrary, Dr. McBrien says the easing of the financial strain seems to have increased the purposefulness of the average student. The relative privation of the depression period has not been forgotten. There is no tendency toward profligacy on the part of the majority of the students. Freed of the galling yoke of depression-time economic stringency, most of the students are converting that freedom into an opportunity to improve their talents so that they may be better prepared to stave off future depressions.

These soberer, more purposeful college students do not feel that they have been commissioned to tear down and to make the world over in a day. They are not revolutionists of the destructive or vociferous type. There is not a soap-box orator on either Conway campus. (Big city papers that have headlined "communist activities" in United States colleges please take note.) There have not been in Conway nor are there likely to be any student parades in which the marchers flaunt banners heralding the collapse of American capitalism and proclaiming Russia or Italy or Germany as the model state.

Briefly, these sons and daughters of Arkansas, who are going seriously about the business of getting a college education, do not think that they know it all, and that the founders of the American system were ignorant, selfish old fogies interested only in setting up a system under which a select few would have untrammelled freedom to exploit the masses.

How do Conway's college authorities know this? It is not guess work. There is proof.

At Hendrix, Dr. Gooden has inaugurated a test that gives the faculty a pretty clear picture of what the students are thinking about. What this test amounts to is nothing more nor less than psycho-analysis. It is a subtle probing of the student's conscious or sub-conscious "attitudes" toward various questions affecting the life of the American people and the future of the state and nation. (Continued on Page 20)



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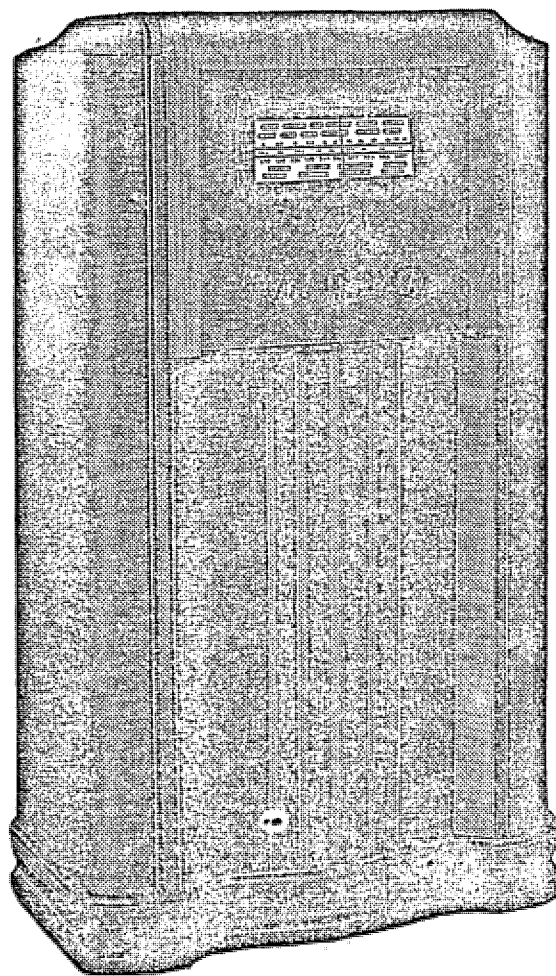


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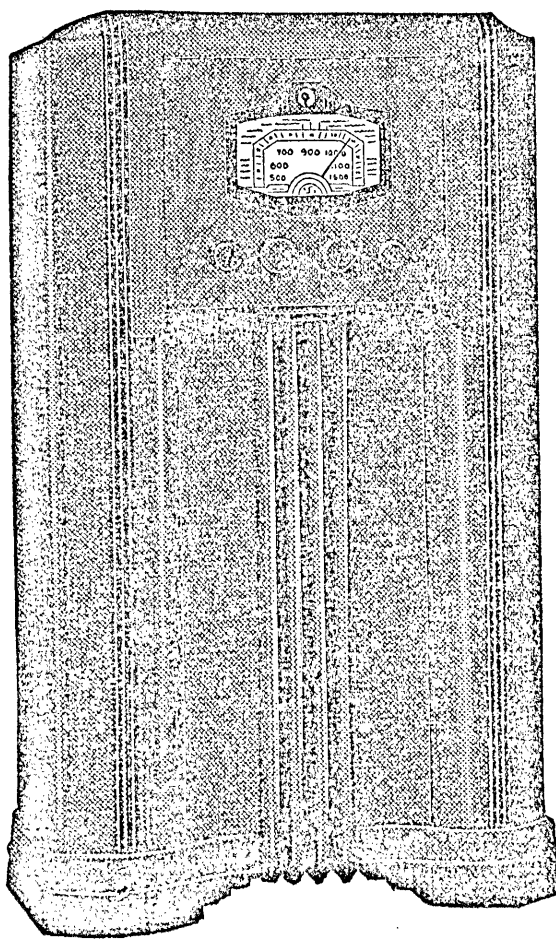
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In the Hendrix "attitude test" is a list of statements regarding numerous subjects from which are drawn the live issues of the day in the course of events. For example, one subject may be "the Supreme Court and the Constitution." Under this heading will be printed such flat statements as, "The Supreme Court should be abolished;" "The Supreme Court should be kept independent of Congress and of the Executive Department of the government;" "The Supreme Court is the enemy of progress;" "The Supreme Court is the defender of the people's liberty and of their right to progress under the law."

Perhaps statements on the list are not exactly as worded here, but they are along these general lines on this and other subjects. The student must check each statement with which he disagrees. From the answers, Dr. Gooden and members of his examining staff are able to determine the kind of educational guidance each student needs.

Also, Dr. Gooden says, if a student has no well informed opinion on any subject presented him, the test serves as the first step toward steering him into the line of study required to give him intelligent opinions on all matters of vital importance to the public welfare.

In brief, the Hendrix idea, as explained by Dr. Gooden, is to "prepare the student to apply the accumulated knowledge of all the past to the problems of this age in which we live."

Teachers College, of course, remains primarily a training school for teachers, with increasing numbers enrolling for courses preparatory to high school teaching. There has been a large increase, however, in the number of students taking pre-professional courses in preparation for study of law, medicine, etc.

Another gratifying development at the Teachers College is the rapid growth of the Department of Agricultural Education. Students enrolled in Dr. O. D. Smith's agriculture classes, are not only preparing themselves to teach a higher type of farming to Arkansas farm youth, as county agents, Smith-Hughes vocational teachers, federal bureau workers, etc., but Dr. Smith, says, more than 90 per cent of the students hope some day to do scientific farming on their own lands.

One agriculture student attested this with the assertion that some of the boys are so eager to get ahead with scientific farming that their parents, knowing better the need of a more complete education for agricultural success, have to almost drive them to college.

Girls Study Culture

At Central College some 180 girls this year are enrolled for junior college study in cultural courses—art, music and literature. While many probably expect to teach, Dean Bernice Galloway says that an increasing proportion of the girls are interested primarily in acquiring a better understanding and appreciation of cultural things for their own enjoyment and to make them a better influence in the social life of their communities.

So it's back to college in Conway this week, and Conway sends the word to parents back home and to the public generally that at its three colleges boys and girls are being trained in ways that will lead them and their neighbors in later life, into paths that stretch onward to life richer, life sweeter and life more abundant.—Robert J. Lambert in Arkansas Gazette.

Jack Miner's Bird Missionaries

Years ago, when for the first time Jack Miner stamped a verse of Scripture on the reverse side of the aluminum tag he was placing on the leg of a trapped goose, he did not dream that the result was going to be one of great helpfulness to himself and of value to naturalists and scientists for all time. His idea was the very simple one of sharing with his fellow-men the promises found in the Gospel.

Jack Miner is not a religious fanatic. Far from it. He does hold the profound, reverent belief in God characteristic of most of the world's great thinkers. Most of those who have heard him speak from the lecture platform have heard him say, as he has done repeatedly: "No intelligent man can live in the great out-of-doors and study the creatures which occupy it before man has any control over them, combined with the regularity of the sun, the moon, and whispering stars, without being compelled to believe there is an overruling Power."

Yet that verse of Scripture made an appeal to the receptive minds of the people into whose hands it fell that nothing else could have done. They took the bands to their resident missionaries for interpretation. The missionaries, in turn, communicated with Jack Miner at the address given on the face of the tag. In doing so, they told him when, and where, the bird had been shot that had carried each tag. Virtually, without intent on the part of either, they began to act as agents for him in collecting data concerning the times and routes of wild-fowl migration, and the breeding haunts of the birds in the far north. Had it not been for the verse of Scripture, this contact with the missionaries would never have been made. Their assistance and interest could never, otherwise, have been enlisted to the extent to which it has been.

It is believed that Jack Miner is the very first man on this continent to secure a completed record of a tagged bird. He tagged his first duck at Kingsville in August of 1909. This duck was shot by W. E. Bray, at Anderson, North Carolina, in January, 1910. There are records of some ducks being tagged a few years earlier, by others; but no information concerning any one of them being killed.

That was only the beginning. Since then he has tagged many thousands of wild fowl—ducks and geese. And has received full information regarding where many hundreds of these have been shot. This result could not have been achieved had it not been for that innovation—that accident, almost—of his suddenly deciding, one night as he gazed up at the stars, to share the Scripture promises he so delighted in with others.

The first tags that were brought to him from the Hudson's Bay territory were brought by Reverend W. G. Walton. Reverend Mr. Walton was an Episcopalian missionary, who, while still a lad in England volunteered for mission work, and in 1890 came out to minister to the natives on the east coast of Hudson's Bay. It was twenty-five years before he next visited the more populous centers we speak of as civilization. When he came out of his district, in 1915, he brought several pocketfuls of tags which he

had collected from the natives in his territory. These he delivered into Jack Miner's hands, together with data as to where the birds had been killed and when.

It is a wonderful thing to hear him tell of how the Indians and Eskimos, finding such tags on the birds they had shot, would run to him with them, asking, "What does God say this time?" He made a practice to use the Bible verse on the tag as the text of his next Sunday's discourse. Always the interest so aroused would fill his church.

Neither realized until it was done that this missionary was collecting priceless information for Jack Miner and all students of bird life.

Twenty years have passed since then, however. A new generation has been born and grown to manhood. A Jack Miner tag is no novelty to the natives of that country today. It is much more apt to be prized as an ear-ring. And of the four or five missionaries along the Bay to Baffin Land and the Arctic Circle, who by this time are collecting tags for Jack Miner, in the same way, all now find that the natives want something in return for the tags they bring in. Money wouldn't do. Money is of no use to them, because there is no place up there where they may trade in dollars and cents. So the missionaries conceived the idea of giving them Bible pictures in exchange for the tags. This idea they communicated to Jack Miner.

Upon receipt of it he immediately sent out an appeal through various publications and press releases asking the Canadian public to send him Bible pictures and cards for this purpose. Overnight the whole country—ten million people—were

bubbling over with enthusiasm over the idea of sending Bible pictures to the Eskimos. What a collection he got! Pictures came to him by the thousand. They ranged in size from one-inch square, to four feet square. These were packed in bundles and sent, by the Hudson's Bay supply steamer Nas-copic, on its annual trip from Montreal. Each missionary received a supply.

Today, we are told, the Indian and Eskimo huts are all papered with these kindly and beautiful pictures, principally those showing scenes in the life of Christ, many of them reproductions from world-famous paintings.

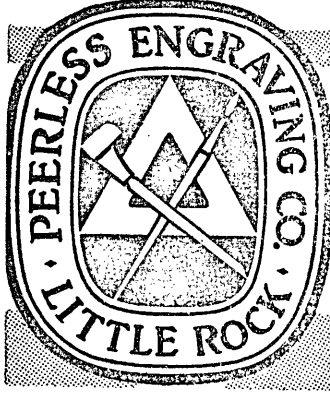
The natives are made happy by receiving them. The missionaries rejoice in having such an unique and successful method of reaching the people about them. While, of all those thousands of Canadian people who contribute pictures for this purpose, each one feels he or she had a personal part in the great work which Jack Miner, by means of the geese, is furthering in the mission fields of the far North.

On October 10, 1936, Jack Miner received a consignment of one hundred and thirteen tags collected by Rev. Arnold C. Herbert, of the Mission at Port Harrison, on the east coast of Hudson's Bay, south of Baffin Land.

At first glance it may seem to the reader that one hundred and thirteen tags is a big kill from one missionary port. Consider this, however: The Territory from which these tags came extends two hundred miles south of the port, and two hundred miles northward as well. The birds from which they were taken were killed by the natives, for food and for food alone.

(Continued on Page 22)

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When the live decoy and baited field were being used to lure the birds, Jack Miner has received as many tags as this from a single gun club in the United States, where the birds were shot for sport alone.

Jack Miner himself says he thinks the greatest thing he ever did was when he fattened up a flock of geese and placed a band with a Gospel message on the leg of each, then released them to go up to the Eskimos, "because," he says, "I was furnishing them food for body and soul." Messages have gone out far and near.—Margaret Wade.

Moody: His Words, His Deeds, His Life

The year 1937 marks more than a date on the calendar of all those who had the privilege of knowing D. L. Moody and coming under his penetrating influence. To all such it means the one hundredth anniversary year of one of the mightiest spiritual forces in modern life.

The story of the outward life of Mr. Moody can be told after a fashion in a book, but the ramifications of his influence no pen can ever describe or imagination conceive. His profound solicitude for the welfare of his fellow men, both here and hereafter, found expression in so many ways that it is quite impossible to describe it or estimate it by the ordinary standards. Mr. Moody's autobiography in terms of prophecy is as follows:

"Some day," he said, "you will read in the papers that Dwight L. Moody, of East Northfield, is dead. Don't you believe a word of it! At that moment I shall be more alive than I am now. . . . I was born of the flesh in 1837. I was born of the Spirit in 1856. That which is born of the flesh may die; that which is born of the Spirit will live forever."

These words of prophecy are today reality; living and luminous reality, Mr. Moody lives today:

1. In the innumerable men and women all over the world whose lives he touched with his inspiring and transforming message;
2. In the institutions which he established for human welfare;
3. In the books which he published;
4. In the hymns which he inspired;
5. In the movements which he inaugurated for human service;
6. In the outstanding leaders of many of the mightiest movements of modern life.

Great men influence the world in three ways: by what they say, by what they do, and by what they are. Mr. Moody influenced the

world in all three of these ways.

In the first place, Mr. Moody influenced the world by what he said—by his preaching. Mr. Moody was most himself, most eager and most energetically alive when he stood before vast audiences to pour out in strong, animating words his gospel of God's love for men.

As he stood upon the platform he looked like a businessman, he dressed like a businessman, he took the meeting in hand as a businessman would, he spoke in a businessman's fashion. His preaching was always biblical, vivid, picturesque, vital, positive, urgent, reasonable, and intensely personal.

It is generally conceded that no other man ever spoke to so many people directly as he did. Other preachers have spoken to crowds one day in seven for a few years but here was a man who held and swayed the multitudes six days in the week for nearly thirty years.

He never lost his drawing power. The very best series of meetings which he held, the series in which he was stricken in Kansas City, was a convincing proof that his drawing power never waned, and was just as great in the closing years of the century as it was in the seventies.

He was the embodiment of an evangelism that was scriptural in its basis, spiritual in its aim, personal in its method, social in its expression, co-operative in its action, effective in its appeal, and fraternal in its spirit.

Mr. Moody not only drew the multitudes, he moved them, as did no other man in the last century. His preaching changed human natures and made for holy life and useful service.

The Review of Reviews summed up Mr. Moody's influence as a preacher in these words: "Mr. Moody's value to the spiritual life of the times in which he lived transcends that of any other preacher of the Gospel."

In the second place, D. L. Moody influenced the world by what he did—by his works. Mr. Moody was

pre-eminently a man who sought to direct and control the movements which were vital to human life. He was keenly alive to the fact that religion and education were the primary factors in the making of the individual and the nation.

Out of this conviction grew his untiring effort to make and keep both religion and education genuinely Christian. The primary aim of every institution which he founded was to make Christians, not critics; to make servants as well as scholars. He sought not simply to educate, but to educate for a definite service, the service of Christ.

Mr. Moody was a good financier. He appreciated the value of money but he never used it to build a fortune. He simply wanted to use it in doing good. More than \$1,350,000 was received from royalties from the Gospel Hymns, every cent of which was used for Christian work and benevolences.

In a larger measure than any other religious worker of his day, Mr. Moody possessed and held the confidence of all classes of society. He had the love of the poor, the respect of the learned, and the confidence of the wealthy.

There is no finer testimony to his influence than that to be found in the large number of influential and wealthy men in Great Britain and the United States who were glad to be associated with him in his many forms of work. For more than thirty years this masterful man had only to make his desires known to responsible men of position and wealth and they responded with alacrity and delight to his call for money and service.

For more than thirty years he stood before the world as the embodiment of all that was wise and most effective in Christian service. His large ballast of common sense kept him from the emotional excesses of some evangelists of other days, and his splendid executive power enabled him to so organize the work of the Inquiry Room that each individual seeker was carefully dealt with by trained workers.

There is no better evidence of the sterling quality of his religious work than that which is to be found in the fact that time and time again he was urgently invited to return to countries and cities where he had conducted services. No better summary of the influence of Mr. Moody in terms of deeds has been spoken than that of Prof. Henry Drummond, one of his most efficient co-workers, written during Moody's lifetime:

1. No other living man has done so much directly in the way of uniting man to God and in restoring men to their true centers.
2. No other living man has done so much to unite man with man, to break down personal grudges and ecclesiastical barriers, bringing into united worship and harmonious co-operation men of diverse views and dispositions.

3. No other living man has set so many people to work, and developed, by awakening the sense of responsibility, latent talents and powers which would have lain dormant.

4. No other living man, by precept and example, has so vindicated the rights, privileges, and duties of laymen.

5. No other living man has raised more money for other people's enterprises. (See page 23)

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6. No other evangelist has kept himself so aloof from fads, religious or otherwise; from isms, from special reforms, from running specific doctrines, or attacking specific sins; has so concentrated his life upon the one supreme endeavor.

He realized that the primary purpose of Christianity was to make good men and good women who would serve their God and their country, not only with all their hearts but with all their minds and all their strength as well.

Out of this conviction grew the Northfield educational institutions which in the last fifty-seven years have offered more than twenty-six thousand young men and young women a chance to become educated, useful, God-fearing, and God-serving young men and women.

He also believed that the man who could read the Bible for himself had opened up the avenue through which God could speak to him. This was a fundamental conviction in the life of Mr. Moody, and for this reason he made the Bible central in all the work of his schools, going so far as to put a Bible in the corner-stone of every major building erected on the campus of the Northfield Schools. He declared more than once that were it not for Christ and the Bible the Northfield Schools never would have existed.

There was no divorce in Mr. Moody's mind between his work as an evangelist and his work as an educator. All of his activities were one in his own mind, and hence wherever he was and whatever he did he was pre-eminently the servant of Christ, and that because in

WHY HE WOULD NOT SUBSCRIBE

"A hustling young solicitor for a farm journal," so the story goes, "was canvassing in a rural community trying to make two subscriptions grow where one grew before. He approached an old farmer who was leaning against a rickety fence in front of a dilapidated house, reflectively chewing a wisp of hay which dangled across a chin bristling with a two weeks' growth of beard.

"My paper will be of immense value to you," argued the solicitor, "by reading it you will be able to do better farming, do it more economically, and you will naturally make more money."

"The farmer shook his head de-

his faith Christ was his Saviour, his Teacher, and his Lord.

In the third place, Mr. Moody influenced the world by what he was—by his character. The dynamic forces of Mr. Moody's life were spiritual forces. He was the product of the Spirit of Jesus Christ. Apart from this Spirit it would be impossible to account for D. L. Moody. He was a man of unflinching faith, singleness of purpose, sterling sincerity, genuine humility, large wisdom, unsurpassed hospitality, unswerving loyalty, unceasing prayer, and deep, strong, abiding love. Much more might be said of his character, but this will suffice.

No career of modern times is a better commentary on the high motto of the Apostle Paul. "For me to live is Christ, and to die is gain," than that of D. L. Moody.—John McDowell in Christian Advocate.

cisively. 'Nope,' he said, 'taint no use for me to read yer paper, young feller. I ain't farmin' now as good as I know how'."—J. Elmer Russell in Exchange.

A number of superannuate preachers have not been able to buy the Centennial History of Methodism in Arkansas. Make glad the heart of one of them.

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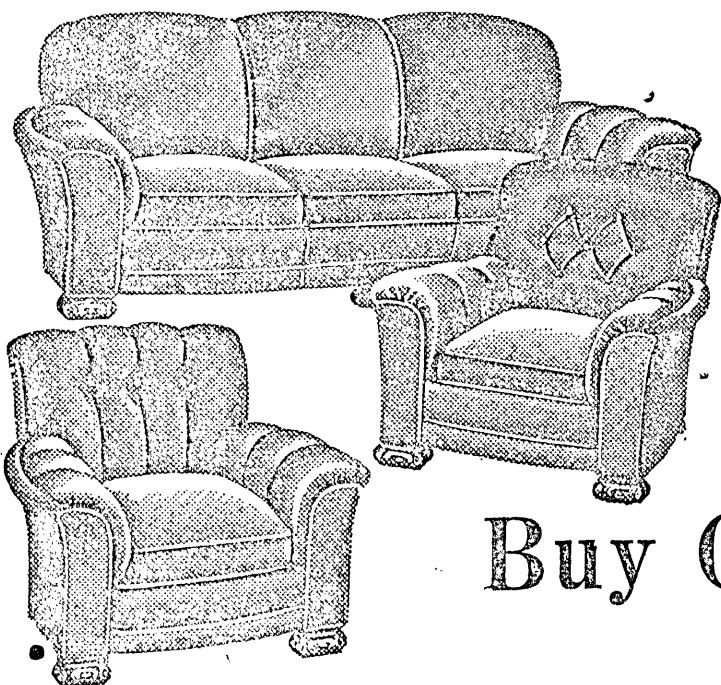
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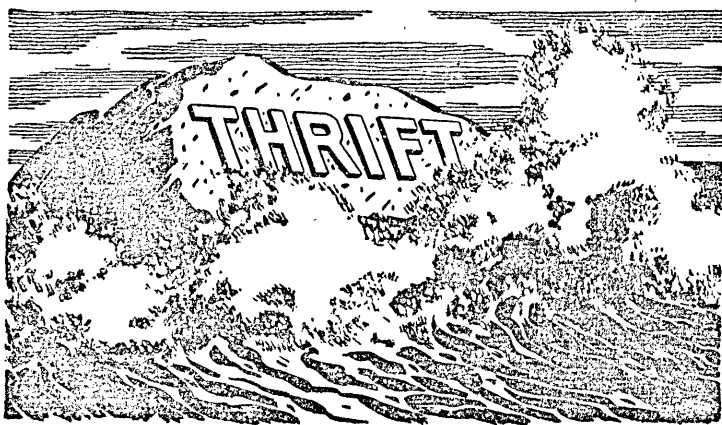
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LITTLE ROCK, ARKANSAS

India Moves Toward Prohibition

*By Bishop Brenton Thoburn Badley
of the Delhi Area*

India has been profoundly stirred by the announced policy of the new Ministry of the Madras Presidency in favor of the complete prohibition of the liquor traffic. This is not mere talk. As a first step, the district of Salem in that Presidency (province) is to be brought under new prohibition laws for the sale of both foreign and country spirit. This is being done with a view to bringing the entire Presidency under Prohibition as soon as it may seem feasible. At the same time, the Ministry of the Province of Bihar is contemplating a similar step. These two Provinces along with five others, have now come under the control of the Congress party, and the steps now being taken foreshadow an attempt to make the campaign for Prohibition a national one.

Mahatma Gandhi, as might have been expected of this stalwart champion of Prohibition, has come out immediately with a characteristically bold utterance in its favor. His preliminary statement in "Harijan," his organ for the uplift of the Depressed Classes, expresses the hope of "bringing about total prohibition not later than three years from July 14, 1937, the date of taking office by the first Congress Ministry." He goes on to add, "I imagine it is quite possible to bring it about in two years, but being unaware of administrative difficulties, I put down three years."

British officialdom and India generally have been startled by Mahatma Gandhi's fearless declaration, "I count the loss of this revenue (from the existing liquor traffic) as of no account whatever. Prohibition will remain a far cry if Congress is to count the cost in a matter of first class national importance." This great Congress leader stands on the same ground as that of advocates of the cause of Prohibition in the United States of America. He says, "Let it be remembered that this drink and drugs revenue is a form of extremely degrading revenue. The loss of revenue is only apparent. The removal of this degrading tax enables the drinker—the taxpayer—to earn and spend better. I put prohibition in the forefront because its result is immediate. The cry of the great expenditure on the prevention of illicit distillation is thoughtless where it is not hypocritical." He then inserts a two-edged sword regarding America's colossal failure in its prohibition campaign, by adding, "India is not America. The American example is a hinderance rather than a help to us. In America drinking carries no shame with it. It is the fashion there to drink."

Think of a Hindu being able to write these stinging words of reproach with regard to a great Christian nation, even though it be, to a great extent, only nominally Christian! No shame in drinking the accursed, brain-destroying, poverty-producing, soul-polluting distilled poison! No shame in supporting law-making bodies that legalize the inhuman traffic, selling a birthright of purity, power and happiness for a draught of liquor filled with the venom of the snake! No shame for Christian organizations to cease opposition to a monster that has destroyed the flower of American youth in years past

and is today marching onward over the prostrate bodies of thousands of young men and women in the most progressive lands of the Christian world! No shame in making home circles, wedding parties and even social gatherings within the shadow of the Church centers of incipient debauchery, where dangerous habits are acquired and the doom of a drunkard's grave is written on the fair parchment of many a young life! America's shame is eating deep into the hearts of her best people, and adding to her shame in the far corners of the earth.

But Mahatma Gandhi speaks a word of encouragement to those who honestly tried to set America free from the hideous liquor traffic. He says, "It reflects great credit on a determined minority in America, that by the sheer force of its moral weight it was able to carry through the prohibition measure, however short-lived it was." He then graciously adds a word that will, I am sure, be received by America seriously and with gratitude. "I do not regard that experiment," he states, "as having been a failure. I do not despair of America once more returning, with still greater fervour and better experience in dealing with it." Think of Hindu and Muslim India encouraging Christian America to try again in a noble moral endeavor! Surely India has made some progress in the past few decades!

Mahatma Gandhi then comes to a conclusion which multitudes of America's clearest thinkers and most noble souls will agree is correct. "It may be that if India carries out prohibition it will hasten the advent of prohibition in America." Surely it will. What an encouragement should it be to America's citizens who are still opposed to the liquor traffic, to know that millions of India's struggling men and women have caught the vision of a nation set free from the curse and loss of an organized liquor trade.

The ideals that America held aloft so bravely in the fateful years from 1920 for more than a decade, have been caught up as they fall from America's nerveless hands, caught up by young men and women, and old men and women, on the other side of the world and today are being held aloft once more to encourage a weary and despairing world. What an opportunity did Christian America lose when with her own hands she tore down the dykes and embankments she had raised with bloodstained hands against the awful flood of pollution and madness that we call the liquor traffic! What visions faded when the nation ceased to heed her prophets and turned to human leaders who have never caught sight of the "City of God," peopled by those who are born in purity, cradled in peace and stamped with an integrity that can stand the white light of a Holy God.

And now, we who represent America in India appeal to that great land, in the name of all that is pure and just and sacred,—Help India in its struggle against the throttling monster of the liquor traffic. Stand with this ancient land in its new endeavor! And while you stand for India, may a new power flow through your own lives, renewing vision, kindling courage and leading to victory, though late, in your own supreme struggle.—In The Voice.

(Continued from Page Eight)
ber should make an effort to see that all children are in their proper classes and join one of the adult classes himself. Let us make this the greatest day in the recent attendance of our Church School. We can do so if we take our places in the Church School and see that there are others with us.

The entire staff of workers in the Church School will be installed at the regular morning service of worship. A special place in the church will be marked off for them, and every worker should be in his place. The pastor will deliver an inspiring and challenging message charging all with the task that is before us.

The Church School workers' training class will begin Wednesday night, October 6, at 8 p. m. The course to be taught is "The Teachings of Jesus." The text to be used is Branscomb's helpful book, "The Message of Jesus." The course is designed specially for the workers in the Church School, because many have indicated the desire for such a study. However, it will be of interest to all who desire to learn more about the message of the New Testament today. C. R. Hozendorf will lead the discussions.

Have you heard about the Institute for Stewards and Church Workers to be held at First Church, October 10-12? Every steward and all who are interested in the work of the church should be present to hear the inspiring and challenging addresses and discussions led by Dr. G. L. Morelock.

The church is doing every thing in its power to foster the growth

of the children of its members in Christian character. The week of October 17-24 is set aside as Childhood and Youth Week. "The Church in the Life of the Child" is the theme of the week. Every parent should cooperate with Church School workers in an effort to better understand the problems of the child. Get in touch with your child's teacher and talk over the problems that confront you. In this way you will help him to help your child. Let us take advantage of the opportunities that will be offered during this week to help us train our children. The pastor will preach a sermon emphasizing the church in the life of the child, the workers in the Church School will visit in the homes of the children in their classes and special radio broadcasts will be made. Cooperate with the agencies fostering the growth of the life of your child.

The Woman's Missionary Society is sponsoring an informal Open House Friday night, October 15, for the purpose of getting acquainted with the new members who have come in during the last year. Every member of the church should make a special effort to be on hand and to talk to those he does not know. Every Church School worker is urged to take this opportunity to get acquainted with the parents of the children in their classes, and to help make the Open House a success.—C. R. Hozendorf.

A book so well illustrated as Dr. Anderson's History of Methodism will attract your children and they will read it. It will help them.

MCRAE CHARGE

We feel that our Charge has had God's benediction upon the efforts of her people this year. We have made fair crops, for the most part. True, our people are distressed because of the low price of cotton. It is very discouraging. For three successive years we have had devastating drouths. This year we were in high hopes and good spirits until the bottom went from under cotton. But we have lots of corn and hay crops. Our strawberry and dewberry acreage is very promising. We made a fair crop of Irish potatoes with several tons going to market at a rather low price.

We have taken care of our church finances fairly well. Our Benevolences were mostly paid by Easter. All other items, including the Bishops' Crusade, have been taken care of. Salaries are the farthest behind, but with all other matters disposed of we feel our people will do their best on these. We have had good help this year from our brother pastors and have enjoyed splendid revivals. We began in June at the Garner church, where Rev. Griffin Hamilton brought some good messages. Then, in July, Brother Hamilton, came to us at the Sixteenth Section church, five miles northwest of McRae, and the Lord blessed us with a good revival. We received ten by baptism and several by vow, and baptized four infants. Then Rev. T. C. Chambliss, our splendid pastor at Marshall, came to us at McRae where our people literally feasted on his messages. We had a fine spirit in this meeting. Brother J. M. Talkington, our pastor at

Gregory, came back to his old home territory, Copperas Springs, at the request of his old friends, where we labored another two weeks. We had several additions here. The pastor then went to Ravenden Springs church of the Hardy Charge, where he assisted their good pastor, Rev. Frank Shell, for two weeks. We closed out the three months of preaching and singing with two weeks at Lebanon church, three miles east of McRae, where Brother Elmo Thomason, student in Hendrix College, assisted us with some splendid messages. Bro. Thomason is, we believe, one of our most promising young men and a chosen vessel of the Lord.

Our officials for the coming year were all elected at our fourth quarterly conference and the spirit is good. Our Boards of Christian Education have met and organized. Made plans for Promotion Day and starting the new year off, October 3, with enthusiasm. Our one sore regret is that so many rejected the invitations to come to the Cross and accept Christ this year. However, we continue in prayer, believing.—Ray L. McLester, P. C.

WALDRON CIRCUIT

On June 16 we began our meeting work at Bates. After twelve days there were three conversions, and one accession to the church by baptism and the church we trust revived. Then our two Training Schools came the first half of July at Parks and Bird's View, taught by Miss McCartney, doing fine work with the young and old alike, which resulted in twelve credits, then we went to Green Ridge for

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our second meeting. Had a great meeting with 15 conversions and reclamations and four received into the church and two infants dedicated. From there we went to Parks and had a real good meeting with one accession by baptism. The young people organized for work, both Seniors and Juniors and they are doing a good work. Then we went to Square Rock and as a result of this meeting there were ten or twelve conversions and 17 received into the church and electric lights put in the church while the meeting continued. From there we went to Fair's Chapel and had a real good meeting, but no gain in membership. From there to Bird's View which closed Sunday night, the 19th. This resulted in seven or eight conversions and 10 accessions, one by letter, nine by baptism.

The young people are doing fine work at every place, but Bates and Fair's Chapel. Church School at every place but one, Fair's Chapel. All Conference Claims paid at every place but one. We hope to have them Sunday night when we close the service at Bates.

The pastor has been able to hold up and do all the preaching, but a few days at which time Rev. D. N. Weaver came in with those rich and helpful sermons which he always brings. Mr. Jacobs, band director at Waldron High School, and wife were with us and did some fine work, he with the singing and work with young people and Mrs. Jacobs with her readings. They are good help. We are happy along the way. Will see you all, we trust, at Conference at Fort Smith, 50 miles north of Waldron.—B. E. Robertson, P. C.

MT. SEQUOYAH SEASON CLOSES

The annual Assembly of the M. E. Church, South, closed its most successful season on Mount Sequoyah Monday night with a banquet in the Sequoyah cafeteria. More than 400 delegates to the Young People's Leadership Conference, visitors and speakers were present.

Table decorations carried out the pioneer theme stressed in the program, with miniature covered wagons, cellophane campfires, and branch-strewn tables and walls.

Rev. F. A. Laxamana, native Filipino and general director of Chicago's Filipino Community center, made the chief talk of the evening on "Frontiers."

Following his talk the group went to vesper point behind the cross for a benediction service. Walter Towner, dean of the Conference, made a short talk.

An early schedule of classes was followed by the presentation of credit certificates to 354 young persons this morning, the largest number ever to receive certificates at the Young People's Conference. Last year's figure was 154. After the short presentation service, the largest Conference in the history of Mount Sequoyah was officially over.

The summer's activities on the mountain have drawn 3000 persons from 20 States and six foreign countries. Over 2000 came as delegates to the various Conferences, schools, and meetings, while the rest were tourists, unofficial delegates, visitors and transients. The program ranged from camps for the 'teen ages to adult missionary and leadership schools.

The Young People's Leadership Conference, closing today, had 485 as the final registration figure.

This surpasses last year's number by 150.

Nine courses were taught by Methodism's great instructors. Included were: Prof. J. T. Carlyon, S. M. U.; Pastor Kenneth Pope, Springfield, Mo.; Dr. Walter Towner, director of young People's work for the M. E. Church, South; Miss Ina C. Brown, sociologist and writer from the University of Chicago; Dr. Harvey C. Brown, Dr. N. C. McPherson, Rev. E. O. Harbin and Miss Leila Bagly, all of the Methodist General Board of Christian Education; and Dr. Harold Ehrensperger, Chicago, director of plays and pageants for the M. E. Church.

Preceding the Young People's Conference, an adult Leadership School was held with the Board of Missions cooperating. Approximately 300 attended this conference from July 27 to August 10, and intellectualism as represented by college professors held the platform and classroom floors. Higher education figures present were: Miss Mabel K. Howell, Scarritt College; Dr. Clarence T. Craig, Oberlin College; Dr. R. H. Edwards, Cornell University; Professor Fagan Thompson, Vanderbilt University; Dr. D. M. Maynard, Scarritt College, and Dr. Lavens Thomas II, Emory University.

General board representatives present included: Dr. O. W. Moerner, dean of the Leadership School; Rev. Horace Williams, director of the division of Missionary Training; Miss Aleen Moon, Miss Mary Skinner, and Dr. Towner of the Young People's division.

A one-week Missionary Conference was held July 19-26 and drew 250 persons from 13 States and 5 foreign countries. Nationals and foreigners present were: Rev. Henry T. Wheeler, Africa; Miss Sui Liu Shao, China; Miss Ruth Anderson, Brazil; Miss Katherine Johnson, Japan; Rev. S. M. Hilburn, Japan; and D. Y. Pai, Korea.

Courses dealing with Bible Study, Mission Work, and Christian Education were taught by Dr. W. T. Watkins, Emory University; Dr.

A. W. Wasson, secretary of Foreign Missions of the M. E. Church, South; Mrs. J. W. Mills, Women's Missionary Society worker; Dr. O. W. Moerner, Nashville, Tenn.; and Dr. Emory Ross, outstanding African authority and secretary of the Inter-Denominational American Committee on work in the Congo.

This Missionary Conference and the preceding Mozark Epworth League Institute and Older Workers' Conference were never held before on Mount Sequoyah. The latter drew 150 persons from all parts of Missouri and Arkansas and was under the auspices of the M. E. Church of these two States. Dr. L. Earl Snyder, Stuttgart, Ark., was dean of the Institute and Dr. J. F. Odom, Rogers, Ark., was director of the Older Workers' Conference.

The year opened May 31 on Mount Sequoyah with another M. E. Church Conference, Camp Neomyc, and brought 300 delegates from the Northeast Oklahoma Methodist Youth Conference.

Following this a community singing drew some 700 to the Washington County Singing Convention, presided over by J. T. Dugger, Fayetteville.

Two camps for Intermediates were next on the program, being held from June 22 to July 6, and July 6 to July 10. Both were directed by Rev. Ira A. Brumley, Conway, Ark. The last camp was especially for Intermediates of the Fayetteville and Fort Smith districts. Dry forces of Arkansas met July 10 and 11 with presidents of the Women's Christian Temperance Union of both Missouri and Arkansas in attendance. July 12 saw a one-day Layman's meeting with outstanding leaders of layman's work in the state present.

With the closing of the Young People's Conference today all official activities for the Western Methodist Assembly are concluded. The Assembly grounds will be kept open, however, for the accommodation of family groups and tourists. The Nazarene camp meeting planned for August 24-29 will not be held, due to the illness of Rev. Bud Rob-

inson of California, who was to be the principal attraction.—Northwest Arkansas Times.

MT. SEQUOYAH—A GREAT LEADERSHIP SCHOOL

Mt. Sequoyah was the mecca to which many leaders in the Church west of the Mississippi made a pilgrimage this summer. It was the largest attendance in a number of years. And it was an eager, enthusiastic group that had come with a definite purpose.

The courses offered were rich in meaning and challenging in thought. The instructors were capable and interesting. The platform men were inspiring and instructive. The fellowship was indeed enriching.

The Superintendent of the Assembly, the Rev. Sam M. Yancey, had everything in readiness. The grounds and buildings were in order. The frequent rains had made everything green and beautiful, and the weather he had ordered was encouraging and bracing to us who left high temperatures at home. He even went so far as to give us the thrill of being above the clouds one morning. Then with the good eats at a reasonable price—what more could we have asked?

All of us are looking forward to the 1938 school at Mt. Sequoyah for the finest vacation a Christian worker should want. Mexia was represented this year by the pastor and his wife; Mrs. Geo. L. Peyton, Miss Julia Kuhl and Miss Saphronia Ward. They all join me in saying that when better schools are put on—Mt. Sequoyah will put it on. All aboard for next year.—Rev. R. Otis Sory, Mexia, Texas.

COMMENDING MT. SEQUOYAH

The Southern Methodist Church, of which I am proud to be a member, is doing many worthy things and carrying on many worth-while enterprises, that are Connectional, in addition to the regular local church work. I am for all of these things, and in a small way I am helping in all of these enterprises, but what I want to write on now is

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just one of those many important functions of our Church, and that is our Leadership School at Mount Sequoyah.

I have never had the privilege to attend Lake Junaluska, but I understand it is fine. Of course, that is to serve East of the Mississippi River, but I have had the happy privilege to attend Mount Sequoyah on two occasions, being two years apart. Of course, as we know, Mount Sequoyah, is to serve our churches west of the Mississippi.

It was my privilege, with my family, to attend this past August, the Young People's Leadership Conference. There are four in my family, my wife, a sixteen-year-old daughter and a ten-year-old son. To say we enjoyed this would be putting it mildly. We combined the writer's vacation period with an opportunity for my daughter to attend the Leadership School and the rest of my family to take advantage of the many fine inspiring talks and to enjoy genuine, wholesome Christian fellowship.

Mount Sequoyah has a fine history. It is located just at the outskirts of the beautiful city of Fayetteville. For natural beauty the location would be hard to excell. It has ample beautiful trees, a wonderful mountainous scenery, and can be reached by all weather highways from any section of the Southwest.

Its physical property, consisting of all equipment in buildings and grounds, is excellent; living conditions are fine and the cost very reasonable. The food served at the beautiful cafeteria can not be excelled and the treatment accorded those who attend by the Superintendent, Rev. S. M. Yancey, and family, could hardly be improved upon.

Any project as large as Mount Sequoyah is never complete in physical equipment and the superintendent has plans for many items of improvement. Naturally what is done in this direction depends upon finances.

Until two years ago I confess I did not know what was at Mount Sequoyah. Only a visit can give you the correct pictures of how it looks, but only actual participation in one of the conferences can give you an idea of the contribution this Assembly is making to our church each year.

It is regrettable that more of our members do not know of this enterprise and what it is doing, and it is also regrettable that more laymen and women of our Church do not attend some of these conferences during the summer period.

The Young People's Conference, that lasted some twelve days in August, and which the writer attended, was the best Young People's Conference of the thirteen held. It was truly a delight to see over 400 young people from the several states present and at work to make of themselves better leaders for our church work.

Under the direction of Dr. Towne a fine inspirational program was carried out. Outstanding men and women composed the staff; outstanding platform speakers were heard at various times. The Bible study period, the uplifting vesper services on Vesper Point, with its outlook on the wonderful sunset each evening, were something that the young and old will never forget.

Due to nice rains the weather was fine; blankets each night and

bracing weather each day. Wholesome play was taken care of and many important and timely subjects were discussed. All in all it was fine and our Church can be congratulated on the work being done. — Boyce Martin, Layman, First Church, Corsicana, Texas.

WESTERN METHODIST ASSEMBLY

Mount Sequoyah has become a household word in every Church School, Missionary Society, and in almost all the homes in Southern Methodism, especially in the twelve Conferences west of the Mississippi River.

The Western Methodist Assembly, located on top of Mount Sequoyah in the "land of a million smiles" and in the heart of the beautiful Ozarks, is one and a half miles from the city of Fayetteville, Ark., called the Queen City of the Ozarks.

The overland trip over and around the Ozark mountains, whose beautiful grandeur of scenery is unsurpassed, and the splendid roads take you right up the mountain to Sequoyah. The scenery all the way is beautiful, especially should you find the clouds nestling among the mountains.

On arrival, one has the experience not only of being on the mountain-top physically, but spiritually, for looking out over the vast expanse, one is thrilled with the greatness and wonderful works of our Maker.

The spiritual atmosphere is created by the Christian Fellowship, and the inspiring information given through platform lectures and class work, and with the thought that we are all there for one purpose, that of learning better how to serve our Father.

The 1937 season reached the highest peak since the opening of the Assembly fourteen years ago. The attendance on all the Conferences and Leadership Schools was the largest in its history. They came from the four corners of Methodism, young and old, and there were provided entertainment and training for all who attended, from the little tots to the grown-ups.

The missionary education of every age group within the church is essential to the successful ongoing of the missionary work of the church; this is what we find at Sequoyah in the various Conferences and Schools.

Many permanent improvements were noted this year making the Assembly more attractive and comfortable than ever.

The Assembly opened in June and closed in August. A young people's Conference opened the season from the Methodist Episcopal Church.

A big Community singing for two days followed; a Christian Adventure Camp for intermediates for two weeks was most helpful and inspiring. Then came Camp Sequoyah a camp for North Arkansas Conference. The Temperance Conference was held drawing many workers to Sequoyah.

The Ozark Epworth League Institute and Older Workers Conference came, July 12-18, which brought many for this Conference from Missouri and Arkansas.

The Missionary Conference, with the Christian Education Board co-operating, was the first Missionary Conference attempted, and it proved one of great value, both to men

and women. District Secretaries, Conference officers and Christian workers were there for one purpose, that of learning how to build the kingdom of God around the world through better prepared service in the church.

The Leadership School brought together Church School and Missionary workers; this was under the supervision of the Christian Education Board and the Board of Missions.

The very best instructors were secured for the various courses, platform lectures and sermons.

The Young People's Conference which followed, ran over five hundred in attendance.

If you have never attended the Assembly, you will find on the campus, Parker Hall, the Woman's Building, Men's and Women's Lodges, Cottages and Auto Camp, from which you may choose your
(Continued on Page 28)

FOOTWEAR OF DISTINCTION

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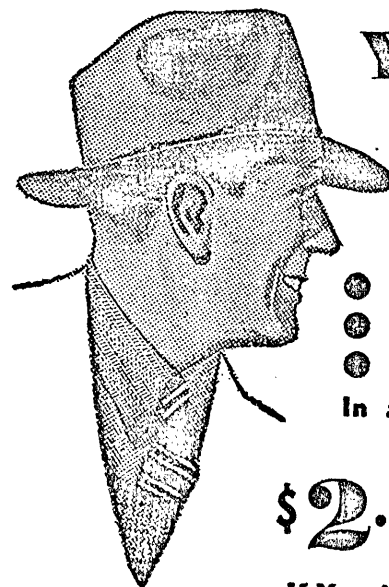
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(Continued from Page 27)
home while attending the Assembly, all at reasonable prices.

There is a playground for the children, with a trained worker to care for them; also recreation provided for the older people.

The Publishing House has a Book Room, furnishing any book or text book you may desire. It has a screened gallery where all may go for pleasure between class work.

The Library and Reading Room have been enlarged for recreation. There is a drug store to take care of your needs, and a trained nurse. Mail is delivered twice daily.

The Cafeteria is the best to be found anywhere, home cooking and reasonable prices. A great place to enjoy a meal, renew friendships and make new friends.

All comforts one may desire have been planned by our splendid Superintendent and his wife, Rev. and Mrs. Sam M. Yancey. They are making Sequoyah a delightful place.

Sequoyah is a great meeting place for Methodists. Plan now to be there next summer to get the great inspirational messages in store for you, and enjoy the delightful fellowship, and the beauties of the Ozarks.—Mrs. John W. Spivey, Waco, Texas.

GLORIA MARY

"Well," said Mrs. Timmins, "I can stand almost all foreigners—that is, at a distance—except Italians. I draw the line there."

"How great a distance?" asked Alice Hart, the church organist.

Everybody laughed.

"Across the street," answered Mrs. Timmins.

"I thought," said Alice, warmly, "that we had succeeded in getting out of our systems this ridiculous idea of race prejudice. After all, aren't we all foreigners by descent?"

"My ancestors," Mrs. Timmins retorted, shaking her georgette flounces as though she was disposing of the other people of the earth, "came over in the 'Mayflower,' I belong—"

"Oh!" said Alice. "What a lovely girl!"

Twenty women gathered in the living-room of Mrs. Packer's home stared at a young girl pushing a

Why BLACK-DRAUGHT

Pleases So Many People

When it comes to the proper size dose of a laxative medicine, different persons and different ages naturally need different doses. Proper size doses thoroughly do the work expected without harsh purging.

Black-Draught laxative is prepared in a dry powder so the size of the dose easily can be adjusted to the needs of the person taking it. Not too much, but just enough thoroughly to relieve constipation.

Black-Draught is so economically packaged and so reliable. But as to quality, there's nothing "cheap" about it. For instance, its principal ingredient is the leaves of a certain species of plant that are brought 10,000 miles from where they grow to the factory where the medicine is made. These leaves from far, far away, help to give Black-Draught its well known "laxative reliability." They could not be left out, or substituted, without real loss of good medicinal quality.

For a good, purely vegetable laxative, insist on Black-Draught. About 25 doses in each 25-cent package.

tea-wagon before her, pausing at Mrs. Packer's side.

"Thank you, Gloria, dear. Ladies this is my daughter, Gloria Mary."

With a graceful bow, which acknowledged the sincerely admiring glances, Gloria went out, leaving behind her a perfume of youth and beauty. There was a buzz of wonderment as the girl disappeared.

Mrs. Packer poured tea for her guests and a smile, inscrutable and a bit mischievous, was on her lips.

The town of Kenton was divided against itself; on one side of the river were spacious homes, wide-spreading lawns, country clubs, and massive churches with luxurious fittings.

On the other side of the river, Poles and Slovaks, Russians and Italians, a few Chinese who ran the laundries, and a colony of hard-working Japanese, wrestling from the ground luscious fruits and vegetables, were clustered.

Mrs. Packer was a widow of means, who had recently bought a pleasant home and attached herself at once to active church labors. Alice Hart also was a newcomer to Kenton.

Mrs. Timmins sipped her tea with satisfaction and ate delicious sandwiches while thanking the Lord that she was not as others were.

"I didn't know that you had a daughter, Mrs. Packer," Mrs. Timmins said.

"No? Ladies," Mrs. Packer spoke with sudden energy, "this question of race prejudice is a vital one. I want to ask a straight question. Is there a single woman here who would go into that section, where live those who have crossed the seas to find home and a chance to work and educate their children, and would invite a group to come into her home and share its privileges for a few hours?"

There was perfect silence. Mrs. Timmins in dignified manner, stirred her tea. Others looked at each other.

The minister's wife took courage.

"We'd do more for our neighbors, Mrs. Packer, if we knew more about them."

"We talk about world peace and get all worked up," said Mrs. Pardee, "and yet we never make a move to harmonize those elements of an older civilization who come to our doors."

"These Chinese knew about science and astronomy long before America ever was heard of," inserted Alice Hart, "and yet it does not occur to us that our laundryman may have more wisdom than we have."

"Put it badly, Alice. We're snobs, when it comes to association with people of other races," said Mrs. Pardee.

Mrs. Timmins set down her tea-cup with a clatter and rose.

"As for me," she announced, "if I've got to consider Tony the trashman and Lee Wong who does up my husband's shirts my equal, I'm done. I can't stand foreigners."

Alice Hart came to the rescue. "Won't you tell them about Gloria, Mrs. Packer?"

At the prospect of something interesting, Mrs. Timmins settled her ruffles about her and calmed down.

"About ten years ago, dear women, my little daughter was transplanted to God's garden. I was broken-hearted. It seemed as if I did not care to live."

No one noticed that Mrs. Timmins' hands were moving nervous-

ly, that her florid cheeks had grown startling pale.

"Darkness was over the face of the earth and in my heart I forgot God. He had taken from me my only child. In vain, I tried church work—my heart was not in it. Philanthropic societies and civic affairs failed to interest me. I traveled; all in vain. God, my faith, the things of the spirit had all vanished. I was alone, groping for light."

"So I busied myself among the flowers, planting, weeding, until the garden became a place of beauty. I built a wall around it, as I had around my heart, so that no one could enjoy the blossoms but myself."

"Having worked in the hot sun one June morning, I was tired, so I stretched out in a long-chair under a tree and fell asleep. Rousing, I felt a pull on my dress. There stood a small girl with the dirtiest face I ever saw. Her dress hung in rags. Her feet were bare and, to my horror, I saw that the poor little feet were bleeding, as if she had been cut by stones. Quick as a flash there came to me the thought of One whose feet had been torn by brambles as He sought the last lamb. But the crust was still around my heart and I spoke harshly to the child, gazing at me with great dark eyes. Have any of you ever seen that painting by Raphael of St. John?"

"I have," answered Mrs. Timmins, who was listening eagerly.

"St. John has such eyes. They are lighted from his soul. 'She must be Spanish or Italian,' I thought, and felt a sudden repugnance."

"Go away," I cried. 'You're a little tramp—' The words died on my lips, for instead of the child I seemed to see the face of my Lord. 'Unless,' the words echoed in my mind,

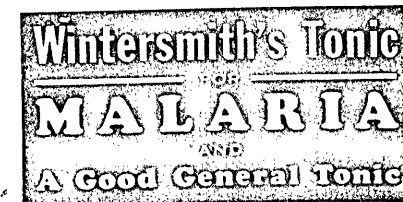
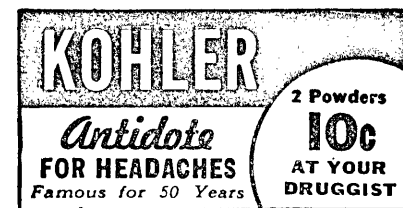
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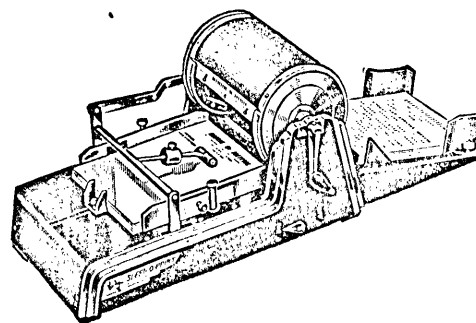
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LITTLE ROCK, ARK.

"you become as one of these, my little ones of all nations and races, you cannot enter the kingdom of heaven!"

"What did you do?" breathed Mrs. Timmins.

Mrs. Packer laughed.

"Just what you or any of these dear women who love the Lord would have done. I picked that thin body up in my arms and kissed the mud-stained face. 'Come and have a bath, dear,' I said."

"Who was she?" asked Mrs. Par-dee.

"I don't know who she was or where she came from. She spoke only Italian. Probably, she had wandered away from some poor immigrant family and God led her to me. She bore no mark of identification of any kind. I named her Gloria—the song of the angels at Christ's birth—and Mary, for the mother of our Lord. And from the moment that I took her up in my arms, darkness fled away and light entered my soul. In Gloria, I saw typified the thousands from all nations and races who come to us, poor, soiled, perhaps sinful, but just as much children of our Father as we are. Let's forget all our foolish prejudices, dear sisters, receiving them in love and fellowship."

Mrs. Timmins spoke softly. Her pretense was after all only a veneer over sincerity. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—Unidentified.

CHILDREN IN COURT

By Judge Malcolm Hatfield

The Michigan Liquor Control Commission is today enforcing its order calling for the revocation of the license of any establishment in which slot machines, raffle boards, or any kind of skill games may be found. The prohibition extends to rooms connected with rooms in which liquor is sold or served.

If county and city enforcement officials throughout Michigan follow the example of state authorities and confiscate all slot machines in establishments where liquor is

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Nose Drops. Small size 25c, large size 50c
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STOP THOSE CHILLS AND FEVER!

Take a Proven Medicine
for Malaria

Don't suffer like a dog!
The minute you feel a chill or fever coming on, start taking Grove's Tasteless Chill Tonic. This good, old medicine will soon fix you up.

Grove's Tasteless Chill Tonic contains tasteless quinine and iron. It quickly stops chills and fever and also tends to build you up. That's the double effect you want.

The next time you suffer an attack of Malaria, don't take chances with new-fangled or untried preparations. Get Grove's Tasteless Chill Tonic. It's pleasant to take as well as effective.

All drug stores sell Grove's Tasteless Chill Tonic, 50c and \$1. The latter size is the more economical.

not sold, Michigan will be setting an example which law abiding citizens in other states can urge their own city, county and state officials to adopt.

The Delinquency Prevention Council of Michigan has undertaken a splendid piece of work which should be supported by every social, civic, fraternal, educational and religious group throughout the nation.

This organization is serving as the nucleus of a committee to stimulate parental education and leadership in the fight against juvenile delinquency. To date, in conjunction with the Michigan Society for Mental Hygiene, it has sponsored a series of twelve radio programs over WWJ Detroit, and is serving as a clearing house for information on delinquency prevention.

The Delinquency Prevention Council operates by interesting and coordinating the activities of clubs and organizations already in existence in each community. By uniting the local courts, press, police, schools, churches, and civic clubs into one compact group, a unified front is presented in eliminating the various community and family factors that contribute to juvenile crime. The group is not only providing of invaluable assistance to the police and juvenile courts, but is now working on necessary legislation which should be enacted at the next session of the legislature.

Organizations such as the churches, newspapers, schools, Kiwanis, Rotary, Lions, V. F. W., Legion, Y. M. C. A., Federated Womens Clubs, Parent Teacher Clubs, juvenile courts, etc., should contact Professor L. J. Carr at the University of Michigan, Ann Arbor, Michigan, if they care to participate in such a worthwhile movement in their own locality.

Instead of purchasing a tube of tooth-paste with the money his father had given him, a sixteen year old boy played a slot machine that stood in the store.

To his dismay, the one armed mechanical bandit devoured his money and he had nothing to show his father for the funds that had been entrusted to his care. Knowing what the consequences would be when he returned home empty handed, he picked up a tube of tooth-paste and hurried out of the store.

When the merchant indignantly appeared in court to sign a petition for the boy's arrest, the judge said: "You are responsible for this boy's delinquency and I regret that I do not have the authority to impose a fine on you."

Five boys stood in court yesterday afternoon and confessed that they had stolen several hundred dollars' worth of brass from the city and various manufacturing plants. Two electric traffic signal lights valued at eighty dollars were destroyed so that a few pounds of brass could be secured.

During the course of the trial it was learned that the brass had been sold to several junk dealers. When the boys were confronted by the junk dealers they readily admitted that they would not have stolen the traffic lights if it had not been possible to dispose of the brass they contained.

The parents of the boys, together with the city officials and representatives of the manufacturing firms immediately joined forces in asking the prosecuting attorney to bring suit against the junk dealers.—St. Joseph Michigan.

OBITUARIES

BEARDEN.—John O. Bearden, son of the late Rev. J. J. Bearden, was born July 6, 1877, at Rosston, Ark. He was married to Miss Dord Kittley at Ashdown, November, 1900. To this union eleven children were born, of whom six preceded him in death, all passing away in infancy. He professed faith in Christ in early life and joined the Methodist Church and lived a consistent life, and on August 28, 1937, just one year and one hour from the time his father passed away, God called him home. He died in a hospital in Oklahoma City, where his physician had carried him that he might receive better medical aid than he could give him at Bradley, Oklahoma, where he lived. Besides his wife he leaves three boys and two girls, Floyd and Clyde, Enid, Oklahoma; Mrs. D. C. Hibray of Mishawka, Ind., and Miss Ruth Bearden and Roy and their mother of Bradley, Oklahoma; a sister, Mrs. Sterling Johnston of Ninnekah, Oklahoma, and two brothers, W. W. Bearden of Idabel, Oklahoma, and Rev. A. J. Bearden of Hot Springs, Arkansas, Cedar Glades route. He was a man that loved his church and its cause. He was a man who took care of his pastor. He walked with God. His funeral was conducted from the Methodist Church of Bradley by his pastor, assisted by Rev. Mr. Ross of Alex, Okla., a former pastor, after which the body was taken to Ninnekah, and there in the presence of a host of relatives and friends, was laid to rest.—His Brother, A. J. Bearden.

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FOR THE CHILDREN

PAPA'S COMING!

He swung on the gate and looked down the street,
Awaiting the sound of familiar feet.
Then suddenly came to the sweet child's eyes
The marvelous glory of morning skies,
For a manly form with a steady stride
Drew near to the gate that opened wide
As the boy sprang forward and joyously cried,
"Papa's coming!"

The wasted face of a little child
Looked out at the window with eyes made wild
By the ghostly shades in the falling light
And the glimpse of a drunken man in the night,
Cursing and reeling from side to side.
The poor boy, trembling and trying to hide,
Clung to his mother's skirts and sighed,
"Papa's coming!"—W. C. Sayes, in The Voice.

FAR-AWAY FRIENDS

Wilbur, Janie, and Little Sue had just come home from school.
"Oh, Mother!" said Janie, "we had Goodwill Day in our school today and Teacher had pictures on the wall and one was China and there was a little boy flying a great big kite that looked like a box. She said we should like the Chinese children. Why ought we to?"
"Run to the tea table" said Mother, "and bring the pretty box that is there."
"Oh!" said Janie, "there are chil-

dren flying kites on this box. What is in the box, Mother?"

"Tea," said Mother, opening the box, which was full of tea leaves. "This nice tea came from China. We get all our tea from foreign lands, but Mother likes this the best of all. We get many other nice things from China. Let us see how many we can find out. There will be so many that I am sure we and the Chinese people ought to be the best of friends."

"I guess we don't get much from Arabia," said Wilbur, "because Teacher says it's hot and dry there and there wasn't anything in the picture but a camel and a tree that looked like it had feathers instead of leaves."

"The tree must have been a date palm," said Mother, "for many dates are grown in Arabia. You like dates, don't you?"

"Oh, boy!" said Wilbur, smacking his lips. "Specially when they are stuffed with walnuts."

"We get something from Arabia that Daddy likes, too," said Mother, "and that is coffee. Daddy thinks mocha coffee is the best coffee in the world, and that comes from Arabia."

"There was a picture of Africa, too," said Wilbur.

"Oh, Wilbur! let me tell about Africa," said little Sue. "There were three little black boys in the picture and I guess they were playing ball, because they had a whole pile of balls on the ground."

"They weren't balls," said Wilbur. "That was something that grew on trees. There were two trees, don't you remember, Sue, and they had great tall trunks without any branches, and leaves like Mother's big palm? I know those balls grew on the trees. They looked like little footballs. Oh, I know! I believe they were coconuts."

"Probably so," said Mother, "for we get coconuts along the coasts of all of our tropical countries. Men have to climb up those tall trees to get them."

"Just like up the telephone poles," nodded Wilbur, "and sometimes monkeys go up and throw the coconuts down."

"Do we get coconut cake from Africa?" asked little Sue, opening her eyes wide.

"Oh!" laughed Janie, "of course you know, Sue, Mother makes the coconut cake in our kitchen."

"Yes," said Mother, "but we have to send to Africa or some other hot country for our coconuts or we couldn't have coconut cakes."

"What else do we get from Africa?" asked Wilbur.

"Many, many things," said Mother, "that are far more important than coconuts. Beautiful wood for our furniture, fine oils, and many other useful things. We ought to be very good friends of the Africans, for they are good friends to us, sending us so many things that we need."

"Do we get something that we need from every country across the ocean?"

"From almost every one," said Mother, "and we send things to them. So we ought to be good friends with them all."

"With all the little children, too?" asked little Sue.

"That's a very good way to begin," said Mother. "Let's find out all we can about the children across the seas and I'm sure we'll want them all for us friends."

"Then why isn't every day a Goodwill Day?" asked Janie.—Etta W. Schlichter in Zions Herald.

INTERNATIONAL Sunday School Lesson

Lesson for October 3

CHRISTIAN SONSHIP

LESSON TEXT—I John 3:16, 18-24.
GOLDEN TEXT—But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. John 1:12.

"Studies in the Christian Life." What an attractive title, and what interesting and instructive studies we are to share during the coming three months!

When setting out on a journey we want to know just where we are going. Just so when we take up a new study we need to define the limits of our subject. We are to study the Christian life—not life in general, not religious life, no, not even life in a Christian land or during the Christian era. It is therefore most appropriate that our first lesson in this series should tell us who the Christian is and how he lives.

I. God's Children—Who They Are (vv. 1-6).

1. They are "Born ones" (v. 1). The Revised Version correctly translates "sons" as "children." We are sons in our position, but we are children by the new birth. A man may attain the legal relationship of a son by adoption, but he can be a child only by birth.

2. They are separated ones (v. 1). The world, that is, unregenerate man, does not belong to this family of God. How hard it is for even church people to understand that fact. They do not appreciate and cannot understand God's children, because they themselves do not know God.

There are only two classes of people in the world—regenerate and unregenerate—saved and unsaved. To which do I belong? Does the unregenerate world really have difficulty in understanding me?

3. They are glorified ones (v. 2). "We shall be like him for we shall see him as he is." What is glorious hope, realized even now by faith in the hearts and lives of God's children. The present difference between God's children and the world is to become even greater, for in that day when Christ "shall appear" (for he is coming again!) God's children shall be like him. Spiritually and morally—yes, and even their bodies shall be transformed. (See Phil. 3:20, 21.)

4. They are purified ones (vv. 3-6). The standard whereby the Christian measures his life is the purity of Christ. The question is not "How much purer am I than my friends and acquaintances?" No, the form for the Christian life is far higher, we are to be purified as "he is pure."

All sin is a disregard of God's law (v. 4). His children do not thus defy Him. They have taken as their Saviour the one "who was manifested to take away sins." There was no sin in him, and the one who abides in him has victory and does not live in sin. He may fall into some act of sin, but in utter misery and repentance he turns from it to his Deliverer.

Note that the one who does continue in sin marks himself as one

who "hath not seen him, neither knoweth him" (v. 6). Church connection, association with Christian people, a profession of interest in spiritual things, none of these will avail; we must know Christ as Saviour.

II. God's Children—How They Live (vv. 18-24).

Love is the supreme test of Christian profession. "We know we have passed out of death into life, because we love the brethren," says John in v. 14 (R. V.). How far should love go? "We ought to lay down our lives for the brethren" (v. 16).

Such a sacrifice is not often demanded of us, but the writer goes on to say that we may show that spirit in daily service to those in need.

1. In loving and sacrificial service (v. 18). Words may comfort and strengthen, especially when they are words of love. Love does not stop with words, however, but acts, reflecting the spirit of God, who not only is good, but does good.

2. In the assurance of faith (vv. 19-21). Assurance is the blessed privilege of the child of God. Well may we feel condemned when we measure our lives by his divine tests. But after all, even "if our heart condemn us, God is greater than our heart." Salvation does not depend on either our works or our feelings. It is of God. Does this condone sin? God forbid. We are rather so to walk that "our heart condemn us not."

3. In unquestioning obedience (vv. 22-24). The hallmark of character in a child is obedience. Scripture does not countenance the unfortunate standards of men on this point. The children of God "keep his commandments" which are beautifully summed up in v. 23 as believing in Christ and loving one another.

COMMISSIONER'S SALE

Notice is hereby given, that in pursuance of the authority and directions contained in the decretal order of the Chancery Court of Pulaski County, made and entered on the 24th day of August, A. D. 1937, in a certain cause (No. 55781) then pending therein between Peoples Building & Loan Association, complainant, and Isabell Putsche, et al., defendants, the undersigned, as Commissioner of said Court, will offer for sale at public vendue to the highest bidder, at the east door or entrance of the County Courthouse, in which said Court is held, in the County of Pulaski, within the hours prescribed by law for judicial sales, on Friday the 8th day of October, A. D. 1937, the following described real estate, to-wit: West fifty (50) feet of lots 4, 5 and 6 in Block 19, Capitol Hill Extension Addition to the City of Little Rock, in Pulaski County, Arkansas.

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

Given under my hand this 14th day of September, A. D. 1937.

H. S. NIXON,
Commissioner in Chancery.
J. A. Watkins, Solicitor for Plaintiff.
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Dickey Drug Co., Bristol, Va.

MAJORITY DEMOCRATS of ARKANSAS

Proudly Present
the Distinguished Congressman

JOHN E. MILLER

as the LEGAL Candidate for
UNITED STATES
SENATOR



As a champion of the rights of the tens of thousands of loyal Democrats who have been deprived of their political birthright by the high-handed, autocratic dictates of a small power-mad clique of "administrationists" JOHN E. MILLER, congressman of the Second Congressional District, has been drafted to lead the fight against such despotic manipulations and keep the high office of Senator out of the hands of selfish interests, and retain it for the people.

Throughout every section of the State, Congressman Miller is known as a thoroughly trained and experienced National legislator. His seven-year fight in Washington for the development of natural resources of the Wonder State has shown him to be a dependable champion of the needs and problems of the masses.

Throughout his constructive legislative program, he has been a staunch advocate of proposals and enactments concerning Flood Control; Dams and Reservoirs; Soil Conservation; Agricultural expansion; Development of Water Power; Cheaper Electrification and Industrialization of the State.

His untiring energy and exceptional knowledge of parliamentary practice and usage have earned unusual recognition for him in (a)—the suc-

because—

**The People have a right
to select their public
servants!**

**No man should be allowed to SIT
IN THE SEAT of the late Joe T.
Robinson whose word
is not good!**



John E. Miller is capable and experienced by seven eventful years as an outstanding National legislator . . . Sober and trustworthy in his official and private life . . . honest and honorable in practice and purpose . . . eager and enthusiastic toward the advancement of Arkansas.

cessful steering of the Robinson-Patman act through the House, which gave independent and small-town merchants equal opportunities with corporate and chain store operators; (b)—co-author of the Miller-Tydings bill, providing further advantages to the little business man; (c)—member of the important committee of the Judiciary; (d)—member of the steering committee of the House, representing States of Arkansas, Kentucky and Tennessee; (e)—outstanding leader of soil conservation legislation, CCC work and reforestation; (f)—an active agent and influence in obtaining large sums of Federal money for completion of Arkansas' State highways and farm to market roads; (g)—regarded as "father" of the dam and reservoir system of flood control, considered almost solely responsible for passage through the House of the Miller amendment to the Overton Flood Control Bill providing for construction of 26 dams and reservoirs in Arkansas at a cost of \$126,517,000. Mr. Miller deserves the promotion to the United States Senate to secure passage of the measure there.

Small wonder that all Arkansas is endorsing this able leader as the ONE man to follow in the footsteps of our beloved, late Senator Robinson, and to uphold the true Democratic principle that preserves for our people a voice in the selection of their public servants.

MILLER FOR SENATOR

CAMPAIGN COMMITTEE

—Advertisement.

Joint Circle Meeting

For all women of the congregation, at 10:30 Monday. Following the business meeting Mrs. Russell Henderson will lead a discussion on "Where Charity Begins." Luncheon will be served by Mrs. C. E. Hayes' circle.

MISSION STUDY CLASS

Study: "What Is This Moslem World?"

Teacher: Mrs. A. S. Ross. First session 1 o'clock next Monday immediately following the luncheon. The remaining meetings at 10:30 every Monday in October.

BUSINESS WOMEN TO MEET

Supper meeting, 6:30 followed by business session and program. Mrs. Grace Allison will lead the devotional. Mrs. Frank Dietz will sing. Miss Annabelle McLaughlin will tell of the work being done among the children who are in the State Hospital for Nervous Diseases.

DR. AND MRS. FOOTE TO HOLD OPEN HOUSE

Dr. and Mrs. Gaston Foote will be at home to the entire membership of Winfield Church in a series of informal receptions on the next four Sunday afternoons (Oct. 3, 10, 17, 24) from 3 until 5 o'clock. Personal invitations are being sent out but in the event you do not receive yours, please call on the day the first letter of your name indicates.

Oct. 3—A-B-C-D-E
Oct. 10—F-G-H-I-J-K-L
Oct. 17—M-N-O-P-Q-R
Oct. 24—S-T-U-V-W-X-Y-Z

BOOK REVIEW MONDAY

The Lila Ashby Bible Class is sponsoring a review of "American Dream," Michael Foster, to be given by Miss Ashby in the Couples Class Room at 8 o'clock, next Monday evening, Oct. 4. The proceeds will be used for the class donation to the church bond debt.

NEW MEMBERS

Mr. and Mrs. Edward Manees, 1701 Allen, North Little Rock;
Mr. and Mrs. Eugene Matlock, 507 Ark.-Mo. Highway, Park Hill.

OUR SYMPATHY

To Mrs. Jennie Flinn whose sister, Mrs. Thomas Simms, passed away last Saturday.

CONGRATULATIONS

A son, Stuart Bennett Dixon, born to Mr. and Mrs. Randall Dixon, Sept. 23.

Joyce Lynn, a daughter, born to Mr. and Mrs. Charles Bailey, September 20.

PLEASE CHECK WITH OFFICE

It frequently happens that two groups want to use a certain room at the same time. To prevent confusion, please check with the church office before announcing any meetings in any part of the church building.

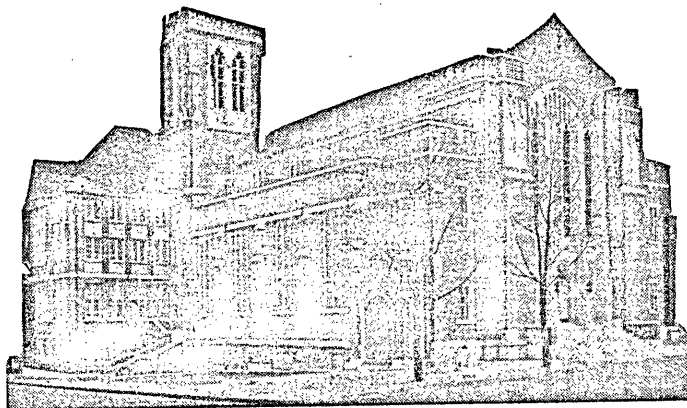
SPLENDID CROWDS AT EVENING SERVICES

Fellowship Hall was crowded Sunday evening for the Curtain Club Pantomime of the Good Samaritan and the sermon by the pastor on "What Price Goodness?" You will have to come early next Sunday for a good seat to see the pantomime of the Parable of The Sower. The sermon by the pastor is "The Law of the Inevitable." Services last 60 minutes, beginning at 7:45.

VOL. IX

Pulpit and Pen

NO. 39



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. "Family Religion"—Gaston Foote
The Holy Communion
6:00 P. M. Senior and Y. P. Leagues
7:45 P. M. Pantomime of The Sower
Sermon—"The Law of the Inevitable"
—Gaston Foote

THE PASTOR'S MESSAGE

By GASTON FOOTE

Stewardship

To the Christian, all life is a trust. Paul said, "Ye are not your own, ye are bought with a price." Recognition of the Lordship of God implies the surrender of the whole of life. The word stewardship is most frequently used to denote this personal surrender. The late Dr. J. E. Crawford said "Christian stewardship is the recognition of the responsibility of the administration of the whole life—personality, time, talent, influence, material substance, everything—in accordance with the spirit and ideals of Christ."

We are responsible for our time. W. G. Jordan says, "Man does not truly own even his own life; he has merely a life interest in it." Time is money, for it takes time and labor to produce it. Time is culture, for culture is the persistent application of personal powers. Time is life, for character cannot be formed without it, and character is essential to life's highest realization. Time is holy because of the high ends to which it may be consecrated. True Christians cannot waste this gift of God . . . in so doing, life itself is wasted. Thus every day, especially the Sabbath, should be a holy day. And holy days build holy characters.

We are responsible for our talents. Not mere aptitudes for special work or activity, but such abilities as we all possess . . . abilities to learn, to lead, to influence others. No man has a talent so small as to justify him in hiding it in a napkin. Dr. W. B. Hinson says "The unused ability of the Church is the exultation of hell, the surprise of heaven, the loss of man, and the grief of God."

We are responsible for our money. Money is not a cold, metallic substance. It is part of our life. It takes time, talent and our personality to make it. We never really give money to the Church. We give ourselves through money. Jesus spoke more about a man's relation to his money than about any other one thing . . . sixteen of His thirty-eight parables relate to it. He knew that the great enemy to the Kingdom of God was selfishness. And we can best demonstrate our love to Him as we dedicate our time, talent, and money.

Christian Education

By CHARLES THIGPEN

Total attendance Sunday 582
A year ago 467

Departmental Reports

	On	Cont.	Ch.
Jr. High	76	70	45
Senior	59	52	45
Y. P.	47	40	39
Adult	206		

Officers for the Young People's Department will be elected next Sunday.

THE YOUNG PEOPLE'S DEPARTMENT had a record attendance for the year present, Sunday—47. They hope to have 50 present next Sunday.

THE FRIENDLY FELLOWS' CLASS is off to a good start with 33 present Sunday. All men not in another Class are invited to enjoy the fellowship at 9:50 next Sunday morning when Dr. Foote leads the discussion.

ALL ADULT CLASS MEMBERS are expected to come to the sanctuary next Sunday at 10 a. m. for a ten minute meeting. Important plans to be discussed.

Installation of officers and teachers of the entire Church School, at a special service Sunday, 11 a. m. by Dr. Foote.

Nursery Dept.—Mrs. C. C. Arnold, Supt.; Mrs. A. R. Larsen, Mrs. Ardeen Rutherford, Miss May Brickhouse, Mrs. T. B. Wilson, and Mrs. Harold Stice.

Beginners' Dept.—Miss Fay McRae, Supt.; Mrs. J. A. Adams, Mrs. Allen Mulkey, Mrs. W. M. Fuller, Mrs. W. N. Freemyer, Mrs. M. D. McClain, Mrs. George Davenport.

Primary Dept.—Miss Lillian Peaslee, Supt.; Misses Elza Lee Pratt, Mary Frances Patterson, Doris Ostner, Grace Ballard, Bea Banzhoff, Mrs. Clifton Scott, Mrs. Katherine Simmons, Mrs. E. V. Markham, Mrs. Harry Lee Williams.

Junior Dept.—Miss Margaret Paynter, Supt.; Misses Olive Smith, Julia Bowen, Alice Cunningham, Mrs. W. T. Gordon, Mrs. Dennis Williams, Mrs. C. C. Cope, Mrs. Alma Henry, Mrs. Beulah Shewmake.

Junior High Dept.—Russell McKinney, Supt.; Mrs. Gerland Patten, Mrs. Charles Mashourn, Mrs. E. E. Raines, Miss Helen Dillahunty, Miss Mary Frances Clifford, Miss Flora Hamilton, Fred Moreland, Tom Ramsey, Charles Morris, W. A. Weidemeyer.

Senior Dept.—Mr. and Mrs. J. R. Henderson, Counselors; Mrs. Russell McKinney, Mr. and Mrs. Dewey Price, Ray Scott, Jack G. Parsons, Miss Elizabeth McNeely.

Young People's Dept.—Mrs. Gaston Foote, Counselor; Dr. A. C. Shipp, G. P. Patten, I. J. Steed.

Adult Division—Thos. S. Buzbee, Miss Lila Ashby, Mrs. L. E. Hinton, Mrs. E. W. Jenkins, Dean E. Q. Brothers, Dr. Paul Day, Reese Bowen, Judge J. H. Carmichael, Dr. Foote.

STUDIES IN CHRISTIAN STEWARDSHIP will be a part of the course for the Young People's and Adult Departments the first four Sundays in October.

PARENT-TEACHER BANQUET Friday evening of next week, Oct. 8, as a part of the Observance of Childhood and Youth Week, October 3-10.