



Arkansas Methodist

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



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

Volume LVI

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CHURCH DEBTS

DISCUSSING church debts, Dr. Bascom Anthony, in his Fifty Years In The Ministry, says: "Contracting church debts is a growing evil among us and is done in violation of church law except where future payments are provided for. Bishop Key, at one of our sessions, moved both pastor and presiding elder for maladministration when the Quarterly Conference bonded a church for \$15,000. We need some more Bishops like him. We have churches now paralyzed by these debts. The official board is disheartened, the pastor is bucked and gagged, side-lined and hobbled, while the man responsible for it is in a new place fixing for another debt. If I had my way, I'd join all such preachers and churches in the bonds of perpetual matrimony until that debt was paid."

METHODISM IN GREAT BRITAIN

By Bishop John M. Moore

GREAT BRITAIN now has only one Methodism, although up to four years ago it had three. It has only one Annual Conference with about 1,500 ministers. Not all the ministers attend the Conference. That Conference met in Bradford this year in July. By the appointment of the College of Bishops, I appeared before them on July 16 as the Fraternal Messenger from our Church. I was in Bradford in 1927 as a private visitor to the Conference of the Wesleyan Methodist Church. They all seemed to be very happy over, and in, their union. To be sure they have had their labors of adjustments incident to the merger, but straightforward, capable people are not disturbed by that. Adjustments develop new strength, new resourcefulness, new interests and new zeal. It has been so over there.

They had no great problems in their union. The Wesleyan, the Primitive and the United Methodist Churches were not sectional. No opposition could appeal to sectionalism or to racialism for they do not exist there. No political party was dominant in any one, and no appeal could be made on that account. They did have differences in ecclesiastical polity and some in doctrinal emphases. However, there were no fundamental doctrinal differences. Their leaders awoke to the fact that their reasons for separation, or continued separation, did not make any strong appeal to religion or common sense. So they set about achieving a union.

They found stubborn resistance from persons who saw no reason for a "change." They had developed a complex against the other groups and they did not want to surrender it. But in due time good judgment and good religion prevailed, and they all went merrily together. Their union has brought them understanding of each other, a very valuable possession in any country and in any Church. With this knowledge of each other has come respect for each other, another valuable possession for Christian people, and with mutual understanding and mutual respect confidence in the integrity and high purpose of each other is inevitable. Competition and rivalry have been changed to mutual co-operation and helpfulness. These Churches have become a strong representative British Methodism, presenting a united front to modern life in their nation.

- For several years no one of the three churches had any appreciable increase in membership, and in some years they had losses. This state of things has not been greatly changed since union. They face as do all the churches in their country, and as do the churches in this

* **LET NO CORRUPT COMMUNICATION** *
* **PROCEED OUT OF YOUR MOUTH, BUT** *
* **THAT WHICH IS GOOD TO THE USE** *
* **OF EDIFYING, THAT IT MAY MIN-** *
* **ISTER GRACE UNTO THE HEARERS.** *
* **AND GRIEVE NOT THE HOLY SPIRIT** *
* **OF GOD, WHEREBY YE ARE SEALED** *
* **UNTO THE DAY OF REDEMPTION.—** *
* **Ephesians 4:29-30.** *

country, a slackened interest in religion and church life. Church attendance in Great Britain is everywhere below normal. Only the unusual pulpiteer can get a full house. Church leaders recognize this distressing condition and are giving much attention to ways of religious restoration. Well they may, and well may our church leaders in this country.

The Annual Conference lasts ten days and has many preliminary preparations of committee reports. The conference comes in two sections. One deals with the pastors and their work and their assignments by the assignment committee. Much time and care are given to the assignments. The second section has much of the cast of our General Conference. In this laws are made and altered, and the general ecclesiastical structure is acted upon. I was there for one of these sessions and was impressed by their debates and splendid business procedure. They show vigor and much understanding.

Nearly two hours were given to hearing "Overseas-delegates" of which I was one in a large company. Seven of us spoke. Ireland, South America, Canada, Australia, Germany, India, and "America" furnished the spokesmen. Each was given fifteen minutes, but this man from America took twenty, by the request of the president. The membership of the conference did not largely attend, and the vacant seats in the hall were numerous. In another church the same evening, and covering some of the same period the Fernley Lecture was given. There was no chance for the fraternal messenger to do much more than give greetings and felicitations. Many of the leaders next day expressed their concern about this state of things when the messenger from American Methodism comes with an interpretation of the largest Methodist movement in the world. They may change their procedure at no distant date.

The President in the chair was Dr. Robert Bond, a good friend, who has been secretary of the conference for many years. He knows his church as does no other. He handles the business with ease, with keen understanding, and with recognized ability. He is giving the conference this year highly competent service. His personal courtesies to me were many and most brotherly. Dr. Edward McLellan who represented that church at our conference at Jackson, Miss., was most gracious in his attentions and service. I was given brotherly consideration also by Rev. E. C. Urwin, who was at the Ecumenical Conference at Atlanta, and by Principal W. F. Lofthouse and Principal R. Newton Flew, D. D., of Cambridge.

I was entertained in the home of Mr. Rufus Stirk, head of the firm of John Stirk and Sons, manufacturers of machinery, who lives in Halifax on an estate in a great old house of about 200 years of age. He and his wife and daughter gave me not only joyous hospitality, but fine introduction to country home life in England. Halifax with its hills and valleys, its rock fences

and green pastures, has great charm to an American visitor.

This was my fifth visit to England. The people impressed me as never before with their kindness, their courtesy and their substantial integrity. Their automobilists have consideration for pedestrians. Often they would stop and wave the pedestrians across the street in front of them. The policemen do not carry revolvers and clubs. They control and direct traffic with ease and precision by the uplifted hand. They represent the law and society for which there is universal respect. The people have regard for human rights, whether their own or those of other people. They want peace, but they also want justice. They have a great moral undergirding which gives them stability, determination and power. Great Britain today is the great stabilizing power of the world. Honor, integrity, solidity have come to the nation out of the substantial virtues of the people. Sixty days in England and Scotland will reinforce the courage, conscience and high purpose of any genuine American citizen.—In Christian Advocate.

REVISITING COLORADO

INVITED by Rev. Edwin W. Parker, pastor of St. Paul's Church, Denver, to preach for him Sunday, Oct. 3, and fill certain other engagements, I spent delightful hours with him, from noon Saturday till noon Tuesday. I addressed Sunday School classes at 10:00 and preached at 11:00, talked to the Leaguers at 6:30, and then heard Dr. C. W. Kemper, the leading Baptist preacher of the city, at night. Monday at noon I was a guest at the Ministerial Alliance and heard an interesting address on conditions in Europe by a preacher who had just returned.

Among the ministers I found Dr. R. D. Dexheimer, Superintendent of the Colorado State Anti-Saloon League, whom I had often met in Board meetings. He graciously took me in his car to Boulder, the seat of the University of Colorado, situated at the foot of the mountains, about 35 miles northwest of Denver, so that I might see the University which I had visited 21 years ago. Here I found Dr. O. C. Lester, who, a graduate of Central College, had been a member of the Hendrix College faculty about 40 years ago, and is now Vice-President of the University and Dean of the Graduate School. He is a distinguished physicist and often discharges the duties of the President. We had two hours of delightful reminiscence. Because of its summer climate and unusual advantages, the University has a large enrollment from other States and has become one of the truly great universities of the country. On my first visit there were few trees on the campus. Irrigated, trees and shrubbery grow rapidly, and now they almost hide the buildings, an immense group, some of them new. Boulder is a beautiful city of some 12,000 right at the foot of the Rockies, with rich irrigated farms on three sides. It was a privilege to travel with Dr. Dexheimer. He is a delightful companion, deeply interested in his work, and, according to report, succeeding in an unusual degree. He is a hard worker, good speaker, fine financier, and almost ubiquitous.

Tuesday morning I had the opportunity to "Interpret Southern Methodism" to the faculty and students of Iliff School of Theology, the theological institution of Colorado Methodism, which is located just outside the campus of the University of Denver, a great Methodist university in a beautiful grove in the southern suburbs of Denver. Dr. W. H. Bernhardt, formerly professor of Philosophy at Central Col-
(Continued on Page Two, Column Three)

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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. CLEM BAKER, Executive Secretary of
the Board of Education of Little Rock Con-
ference, whose brother and father recently
passed away, has the sympathy of his many
friends throughout the State.

REV. J. H. HOGGARD, pastor of Fisher Street,
Jonesboro, called Wednesday with a fine
list of subscriptions. He is having a fine year.
He will have a 100% list of subscribers and will
be out in full on everything by Conference.

MARRIED in the parsonage home of Rev. and
Mrs. W. W. Nelson at Mineral Springs, Sept.
25, their son, Glenn E. Strickland, and Miss
Letha Mae Johnson, Rev. W. W. Nelson offici-
ating. The couple will live in Oklahoma City,
the home of the bride, where the groom is in
the employ of the Oklahoma Manufacturing
Furniture Co.

IN the referendum vote on repeal of prohi-
bition in Tennessee the dry vote was a
little over 100,000 and the wet vote a little more
than 38,000. Knowing that the vote was only
advisory, but fearing its effects, the wets did
not favor it, and did not try to get out their
strength so that they might argue that it had
no value. However, when such a vote is polled
without any effort to get out a full ballot of
citizens, it undoubtedly is encouraging to the
dry cause.

FORMER Governor G. W. Donaghey and wife
last week added to their original gift of
their two office buildings at 7th and Main to
found the Little Rock Junior College, two other
recently acquired pieces of valuable property
on Main Street. Accumulating a large fortune
by building and wise investments in our city,
this great builder and successful business man
is now investing the increase in the lives of our
youth. Although denied early educational ad-

vantages, this wise man believes in education
and is promoting it in our city.

LAST Monday our office was favored by a visit
from Rev. J. L. Hoover, P. E. of Monticello
District, who made a good report of conditions;
Rev. Arthur Terry, pastor of Fairview Church,
Texarkana, who brought in a fine list of sub-
scribers; and Rev. Kenneth Spore, pastor at
Gurdon, who said that he had just mailed his
list. These brethren were here to confer with
Dr. G. L. Morelock who was holding an Insti-
tute for Stewards and Church Workers. They
all seemed well and happy and made good
reports.

THE MISSOURI CONFERENCE

THE MISSOURI CONFERENCE, oldest Metho-
dist Conference west of the Mississippi
River, and Mother Conference of practically all
the rest on this side of that river, this year met
at St. Joseph, about 50 miles up the Missouri
River from Kansas City. On my way to Denver,
on Friday, I was able to run up for a few hours
through the kindness of Dr. J. C. Glenn, P. E.
of Kansas City District, who, with his wife, met
me at the Union Station and carried me in his
car to St. Joseph. The road is a good paved
highway; but about the up-and-downest I have
ever traveled. The hills are not high, but many.
The country, in the "Platt Purchase," is one of
the finest farming countries in the world. Fur-
ther north, at Tarkio, was the home of the late
David Rankin, at one time, with 30,000 acres
of this rich land, the "corn king" of the world.
St. Joseph, on the bluffs of the river, with over
80,000 population, is said to be one of the rich-
est cities of its size in the United States. It is
a great live-stock market and jobbing center.
Our church is strong there, with six charges
and about 3,300 members. Francis Street is our
leading church with 1,500 members. Bishop
Hendrix was once its pastor. The Conference
was meeting in the Marvin-McMurry Church in
the northeast part of the city. Under the presi-
dency of Bishop John M. Moore the business was
well in hand. The vote on Methodist Union had
been taken and was 181 for and only one vote
against the Union. Bishop Moore presented the
plan of the Aldersgate Commemoration and it
was heartily accepted and high goals fixed. As
crops, after three years of drought, were un-
usually fine, the collections were much better
than usual, and the spirits of the preachers good.
I was able in a brief talk to present the report
of the Western Methodist Assembly and then
went before the Board of Education with
gratifying results. The pastor of Browning Cir-
cuit, learning that I had been licensed to preach
at a quarterly conference at Bear Branch
Church, one of his appointments, invited me to
return next summer and preach at a "Home-
Coming." I hope I may be able to respond. I
met many old friends and had a happy visit
among these loyal and friendly people. I car-
ried an overcoat, expecting cool weather, but
needed a fan instead.—A. C. M.

CIRCULATION REPORT

SINCE last report the following subscriptions
have been received: First Church, Texar-
kana, H. S. DeVore, 1; Second Church, Fort
Smith, H. F. McDonal, 16; West Helena, Lester
Weaver, 4; College Hill, Texarkana, Geo. G.
Myer, 12; Murfreesboro, C. D. Cade, 18; El
Dorado Ct., L. C. Gatlin, 24; Blytheville, H. L.
Wade, 10; Carlisle Ct., J. R. Martin, 10; Hunter
Memorial, A. E. Jacobs, 5; Hampton, Alfred
Doss, 3; Camden, C. M. Reves, by B. F. Scott,
86; Fisher St., Jonesboro, J. H. Hoggard, 16;
Hawley Memorial, Pine Bluff, J. A. Henderson,
2; Waldo, Geo. Reutz, 2; Princeton, S. G. Rut-
ledge, 1; Fairview, Texarkana, Arthur Terry,
100%, 30; Imboden, C. E. Gray, 2. These are
fine reports and are fully appreciated. If this
kind of work were carried on for a few months,
there would be a large increase, and the goal
would be in sight. On account of impending
Methodist Union, General Conference, and the
Aldersgate Commemoration during the coming
year, it is highly important that the paper go
into every Methodist home in Arkansas. That
is a reasonable objective. Let us all seek to
reach it. Why not, brethren? Yes, why not?

REVISITING COLORADO

(Continued from Page One)

lege (Mo.), presided, and I had pleasant inter-
views with him and other professors and also
with Dr. D. S. Duncan, the scholarly and effi-
cient Chancellor of the University. Here are
fine buildings, most of them erected since my
former visit. There are other departments in
the city. This institution has large patronage
and financial support from the city of Denver.
The great library building is a gift of a Mrs.
Reed of Denver.

An unusually interesting hour was spent in
the home of former Governor J. C. Gunter,
whose wife, recently deceased, was a member
of Bro. Parker's church. Born in Fayetteville,
Ark., the Governor and I had many friends in
common and I was delighted to learn many
things about the early days of Fayetteville. He
is a lawyer of distinction and has been judge
of both State and Federal Courts. A scholar
and lover of literature and art, he has a large
house full of rare books and pictures which he
delights to show to his visitors. In spite of his
long residence in the West, he is a typical gen-
tleman of the old South, gifted in conversation
and charming in manners. He met me and
bade me farewell as if we had been life-long
friends. Meeting him was an experience worth
the trouble of the whole trip.

Saturday afternoon Bro. Parker carried me
around the city and to the top of the mountain
west of Golden City, the first capital of Colo-
rado and present site of the College of Mines,
the most celebrated of its kind in the land. On
top of this mountain, perhaps 7,500 feet above
sea-level, is the tomb of the famous scout, "Buf-
falo Bill," and his wife. The outlook is mag-
nificent. East and north over the level plains
one can see out for almost 100 miles. West are
higher snow-covered sierras, row after row,
as far as the eye can reach. This is, of course,
only a small part of the wonderful scenery
around progressive Denver. The city itself is
situated on an almost level plain, and with
handsome public buildings, churches, lovely
parks and drives, a railroad center, and me-
tropolis of the mountain country, Denver, a city
of approximately 300,000 population, a mile
above sea-level, is indeed an attractive and pros-
perous city.

Methodism, with 32 churches, the University,
and the Iliff School of Theology, is strong in
Denver. The question is often asked, Why,
among so many churches of our sister Metho-
dism, should Southern Methodism have a
church? A group of Southern Methodists came
to what is now Denver, when it was a small
town, organized in 1858, and was the first
church to own property in Denver. St. Paul's
Church, although never a great church, has a
good modern building, well located in the heart
of one of the best residence sections of the city,
has a membership of 440, and is fifth in mem-
bership and finances among the 32 Methodist
churches in the city. It is not in rivalry with
the other Methodist churches; but is the spirit-
ual home of a fine group with worthy traditions.
Many of our Southern people, coming to Denver
for health or business, find it a congenial church
home. With property worth \$100,000, a good
parsonage, and little debt, this church will have
a place even after Methodism is united. Among
regular attendants are Rev. D. F. Bone, 95 years
old, a superannuate of the Missouri Conference;
Rev. J. W. Price, a returned missionary from
Brazil, under whom Bishop Dacarso of the
Methodist Church of Brazil, was converted; Rev.
S. O. Wright, a retired U. S. Chaplain, of the
Virginia Conference. It was a distinct pleasure
to meet these brethren.

Brother Parker, the pastor of St. Paul's
Church, is finishing his third year. He is pop-
ular, as is indicated by an increase of \$700 in
his salary, and a growth in membership from
236 to 440. Two preachers from St. Paul's have
joined the Annual Conference. The son of my
dear friends, Rev. and Mrs. R. J. Parker, whom
I first met in Cuba, now of El Paso, Bro. Parker
is a cultured, sweet-spirited, vigorous preacher
with an auspicious future. The days with him
and his lovely wife and interesting four-year-
old daughter were filled with genuine pleasure.
—A. C. M.

HARVEST TIME IN DIXIE

The harvest days are here again,
The gladdest of the year;
Old Dixie's face is all aglow,
Her heart is full of cheer!

The cotton fields are fleecy white,
The crop is wondrous fair;
The pickers' song is brisk and strong
There's gladness in the air.

The wheat is garnered in the barn,
The corn is in the shuck;
And sorghum juice for winter use
Is waiting in the truck.

The men awheel with ribs of steel
Embellow seas of hay;
While urchins tease the apple trees
Throughout the gladsome day.

The pies are crusting in the pans,
The sparerib's in the pot;
And biscuits brown and light as
down
Are crisp and piping hot.

The saffron fields are pouring in,
Dame Nature's gifts sublime;
And Nature's God through soul and
sod
Is pleased with harvest time.

Oh, harvest time is here again,
The gladdest of the year;
Old Dixie's steps are airy light,
Her heart is full of cheer!—Power
Betha in Southern Christian Advocate.

A Commitment to
Total Abstinence

Methodist young people in increasing hundreds are going on record as being committed to the principle of personal total abstinence. They are following the stand taken by the National Conference of Methodist Youth in 1936, in calling for a "recorded commitment of all young people believing in personal total abstinence, and an intelligent effort to win other young people to join in this commitment."

This is no pressure campaign; no organized effort is promoting it. But across the country, individual Methodist young people are taking their stand. "If ever this is to mean anything," said one young leader, "we must take a clean-cut stand. We ask for a 'recorded commitment,' or 'declaration' so that when the skeptic says 'How do you know your crowd is for total abstinence,' we can produce the record. We are not merely signing pledges, we are putting our names to a solemn declaration, and thus committing ourselves to the principle of total abstinence. This is our expression of Christian conviction."

The commitment that these young people are signing reads as follows:

"Believing that the use of alcoholic beverages is harmful to the individual, detrimental to society and contrary to Christian principles, I declare my purpose to abstain from the use of all alcoholic beverages."

Several thousand of these declarations are recorded in the offices of the Board of Temperance, at Washington. If we are to judge from the many thousands of cards sent out, an even greater number than those reporting, have taken this stand.

These commitments are usually made at the close of a study group, in connection with some thought-provoking presentation, or after a straight-forward address. They are not the results of emotional appeals. They represent a part of an educational process. These commitments

are the expressions of convictions deliberately reached.

How present the commitment?

1. At the close of a study or discussion group. Distribute the commitment cards and suggest that if any one or several are prepared to make their commitment they may do so at that time or that any one may think it over and turn in the card later.

2. At the close of a straight-forward thought-provoking address—one that appeals to intelligence, rather than emotion. Place the cards at the front of the platform and suggest that if there are those who are willing to make their declaration, they come forward at the close of the service. Or, distribute the cards, and suggest that those who are ready to do so may sign and leave them at the door as they leave the room.

3. As a result of personal interviews. Some young people's groups have gone among their own crowds and secured commitments through personal contacts.

4. At the close of one or more special services dealing with the question of temperance, and climaxing in the thought of total abstinence. Let the procedure of making commitments be similar to 1 and 2.—The Voice.

MEMORIALS TO OUR GENERAL
CONFERENCE

Inasmuch as our General Conference will meet again next year I, as a country preacher, would like to see some further advances in efficiency and adaptability to modern changes in our great church.

I believe we should clarify and democratize still further our regulations concerning the "episcopacy." Our superannuate requirement is good, as far as it goes, but it does not go far enough. Our Bishops, when they retire, should return to the Conference from which they were elected and should be placed on the superannuate rolls of that Conference along with the other preachers who are superannuates, and in addition should receive a "pension" in like amounts as their brethren. What spiritual, logical, or economic reasons can we offer for the "thousands" we pay our superannuated bishops as compared with the "hundreds" of dollars annually to our regular superannuates? And why should a bishop's widow receive more than a thousand dollars each year when any other preacher's widow receives from the same great church only a few hundred dollars in the same year? Can we preach a social and economic gospel when we still cling to such principles that have no part or place in modern society? Do we wonder at the questionings of the "layman" in our Church who takes the time to study these questions? Let's do something about this.

Another thing comes to my mind, as I finish reading a fine booklet from our Publishing House. All the profit from this institution goes into the "superannuate" treasury of our church. Several of our General Boards have large publishing accounts with our own Publishing House; but why do not ALL our Boards and agencies? Why could we not require our General Boards to have all their printing and publishing done by our own Publishing House, thus keeping in our own pockets the profits that go to private accounts? Nothing would help better in accumulating a

worthwhile superannuate fund than this policy.

As we think about "voting" for ourselves as delegates to the General Conference next year, or the election of our friends as bishops, why not also get together on some memorials which will better advance the cause of the church.—R. E. Simpson.

A FAIRER REPRESENTATION

I am not a candidate for the General Conference; yet, if by any chance, I should be elected, just as one of our distinguished contemporaries did, I would not resign. But really I have had "mine" in the way of being a delegate. I have been honored by being privileged to represent my Conference four times in General Conference, in three regular and one special Conference. So, let that pass. What I want to write about is a fairer representation from the different groups in our Conference.

We have these different groups—Presiding Elders, Connectional men, small station preachers, larger station preachers, and circuit preachers. We have sent elders, larger station preachers, and connectional men often, every time, we must say; but when did we ever send a small station preacher or a circuit man to the General Conference? I can not remember if we ever did.

Now these men have been just as faithful in their places as any other group of men. Many of them will never be elevated above their present status. They will go on doing their work in fine spirit in their several spheres. And another thing. They could vote as intelligently as the others when matters are to be decided in General Conference. But let that be as it may, these men deserve a "break." they are in the majority, that is, small station and circuit men, and they ought to be represented in General Conference and I for one shall vote for a small station preacher. I mean one who is not hoping to be made a large station preacher or an elder; and also for a circuit preacher who has done his life work in the ranks of the circuit preachers.

Why do I advocate this and why shall I vote for these men? Because I think it is right, because I think that they can properly represent our Conference; and because it will, I believe, go a long way in bridging the seeming chasm in the love and fellowship of the brotherhood. It would be a just and fair recognition for a group of worthy men. So, I am voting all the way through for a circuit man and a small station man for the General Conference. If the men in these groups will vote that way, their groups will be sure of a place of honor among the delegates to the General Conference of 1938.—H. Lynn Wade.

WORLDINESS AND HIGH-
POWERED EVANGELISTS

Highpowered evangelists are primarily responsible for worldliness in our church. I have a concrete case. Some 30 or 40 years ago Rev. Harry May, a converted Jew, held a meeting at Batesville and he discarded the mourners' bench and counted his converts by the way of accepting Christ Jesus as their Savior, with no evidence in them that Jesus accepted them; no witness of the Spirit. Jack Hayfield, a devout member of the church, lived in Batesville at that time and told me of May's meeting,

and said, "Jernigan, the days of the mourner's bench are numbered in our church." I did not believe it, but his prophecy has come true. The highpowered pastors caught the spirit of the highpowered evangelists and hence the worldliness in our church today.—James F. Jernigan.

College for Agnes

By

Susie McKinnon Millar

CHAPTER VII

On the way to the sunrise breakfast Jimmy told Agnes that he and Dickson had thought of one plan that would solve all of their difficulties if it worked out as they hoped it would. But until he saw Dickson again he wasn't at liberty to tell anybody, not even Agnes.

"Oh," exclaimed Agnes impatiently, "don't tell me anything. But why bother Mack Dickson about my college career? Didn't you say he had troubles of his own to worry about? Just forget it. I'll stay at home next year and dust and sweep and just vegetate generally. I wish Uncle Ben would come on and get Aunt Martha and go West. This is getting on my nerves. I want to settle down and get to work on my home course of study."

"Don't be so hasty, Sis. Wait until Uncle Ben comes and Dickson and I have a chance to complete our plans. It's a peach of a plan, a regular eye-opener. And when and if it works you'll be surprised how it takes care of every one of us. Stop worrying and go on with your plans."

"But what can I do to keep from worrying? And how can I go on with nothing to go on?"

"Forget this fall and try helping Aunt Martha to plan for Uncle Ben's visit," suggested Jimmy.

"I know you must think I'm awfully selfish," admitted Agnes. "Always thinking in terms of me. But it does upset me to have all of my plans unsettled."

"I'll say it does," agreed Jimmy good-naturedly. "You've been going around and around in circles with Agnes as the center until I'm quite dizzy. If I didn't know you so well and know how truly unselfish you are, I might be upset. But forget it. Get busy helping Aunt Martha. She's been a brick to give up so much of her life to us. If you'll try, you can learn a lot from her. Just take the trouble to translate some of her sayings into modern English and you'll get real wisdom. She's a wise old bird."

"Oh, Jimmie, you're a pretty wise old bird yourself. I feel better already. And I'll try to follow your advice."

The hours passed quickly while Agnes and Aunt Martha worked and planned for Uncle Ben's visit. Jimmy and Dickson worked overtime and not a word would Jimmy say about the progress of their plan.

Uncle Ben arrived on schedule time and filled each waking minute with stories of his exciting adventures.

"But," he said when Agnes marveled over the wide range of his adventures, "I'd say the toughest experience I ever had happened to me in a little western village ten years ago. I was awakened from my sleep by a stirring in my room and looked up to see a wild-eyed, bushy haired, ragged, shivering man

hovering over me with a drawn knife pointed at my heart. I rolled over with my blanket and threw it around his shoulders, saying, 'Brother, you are cold. Here, wrap in this blanket while I start the fire.' He grew quiet, drew the blanket close about him and sighed. Then he said, 'And I'm hungry, too, so hungry.' After that I had no trouble with him."

Agnes listened eagerly to this story and then asked, "But, Uncle Ben, that was an odd thing to do, yet it worked out just fine; how did you happen to think of it?"

"Happen? Child, I didn't just happen to take that way. I didn't know what to do so I put myself in the hands of Jesus, my best friend, and He showed me that way."

"Well, from now on I really am going to put myself entirely in His hands," declared Agnes fervently. She was surprised to notice how carefree and happy she felt. All the old worry about the future was gone. She even ceased to ask Jimmy how his plan was working.

But on Thursday night Jimmy came home to supper with an important announcement. "Well, Sis," he exclaimed, "Mr. Taylor is coming early in the morning to take you to see Mrs. Wallace and make your plans for that job, can you be ready?"

"Jimmy you angel," cried Agnes, throwing her arms around him and shaking him a bit in her excitement. "I'll say I can be ready! How did you know it? What's the plan? Do hurry and tell me about everything. What's happened?"

(To be Continued.)

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Cardui, for women, is composed of the extracts of some of Nature's most useful plants. Medical authorities acknowledge their great value in the treatment of conditions which Cardui is intended to benefit. Where there have been functional monthly pains, in the early 'teens, in the years of mature womanhood or in the late forties, Cardui has helped to make women more comfortable. Because Cardui helps to strengthen the entire system, there is less tendency to severe recurring attacks. Women who need Cardui should get a bottle at the drug store and take it by directions. Thousands of women testify Cardui benefitted them. If it does not benefit you, consult a physician.

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Woman's Missionary Department

MRS. A. C. MILLAR, Editor

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

CARTHAGE AUXILIARY

The Missionary Society of Carthage met Oct. 7, in the home of Miss Ora Crowder, in a very interesting devotional meeting, with Mrs. John Ramsey as leader. The subject was "Progress Through Conflict." Mrs. J. W. Crowder led the opening prayer. Those who discussed different parts on the program were Mrs. L. F. Griffin, Mrs. C. C. Cox and Mrs. J. W. Crowder. Our Society is doing good work, but we feel that we could do much better if we could get our ladies to attend. Five of our ladies represented our Society in a Zone meeting at Ben Few Camp-ground September 29. This was a helpful meeting.

We are quilting some in our Society, planning to have a bazaar a little nearer Christmas. We are going to get subscriptions to Holland's Magazine and are selling handkerchiefs and using the calendars in our Society, trying to do everything we can to help, but since we have a new parsonage we have lots to do to try to help as much as we can in fixing it up.

We are now making plans for the Week of Prayer in November. We observe it usually with an all-day service at the church with a pot-luck dinner, since our Society is small it is hard to have more than a one-day service. We hope to do more work in the future than we ever have in the past.—Miss Hanna Wylie, Publicity Supt.

PARKIN AUXILIARY

We have had a good attendance at all meetings all through the summer, and very little lagging. We have accomplished much during the year, and have planned many helpful things to be done during the coming winter. We have a few new members. Have had the parsonage connected with the city sewer. Have paid all outstanding bills and have a balance in bank. Have met all requests for help.—Mrs. W. C. Drummond, Supt. of Publicity.

COACHING DAY AT DERMOTT

The Missionary Societies of the Monticello District held their Annual Coaching Day for Mission Study at Dermott Sept. 30, with 100 in attendance and 17 Auxiliaries represented.

The meeting was opened with a violin solo, "Jesus Keep Me Near the Cross," by Mrs. W. J. Irwin of Dermott, accompanied at the piano by Mrs. Wm. Bullock. Mrs. Karl Neal of Warren gave a most helpful devotional.

Dist. Secretary, Mrs. Buck, presented Conference Supt. of Study, Mrs. Tom McLean, of Malvern, who gave very helpful instruction on the best methods to use in teaching our fall Mission Study, "What Is This Moslem World?" Mrs. McLean explained the purpose of mission study, the requirements of teachers, and how to obtain council credit.

All enjoyed a fine lunch at the noon hour. Then assembled for the afternoon service. After quiet mu-

sic, Mrs. McLean continued with instructions for teaching the fall study book. Three dramas were presented, showing the part that dramatization should play in our study.

The first drama, "Invitation to a Moslem Tea," was given by Mrs. K. S. L. Cook and Mrs. W. H. Dowdell of Malvern. Mrs. McLean suggested that this drama be given at a church service to arouse interest in the mission study before the study is started.

The second drama, "Mohammed's Early Life," was presented by Mrs. Geo. Lindahl, Mrs. W. H. Dowdell and Mrs. W. C. Watson, all of Malvern. This playlet is to be given at the first session of our mission study.

The third drama, "Unveiling of the Moslem Woman," was beautifully given and very impressive. Mrs. McLean took the part of the speaker and unveiled women dressed to represent the women of Turkey, Persia, Syria, India, Arabia and Egypt.

Mrs. Buck read a list of supplementary material. Maps, posters and scrap books were on display showing the possibilities.

A beautiful consecration service was conducted by Mrs. T. A. Pruitt of Tillar.

A short business session was held. Everyone returned home anxious to begin the study, having caught something of the interest and enthusiasm which Mrs. McLean puts into mission study. Already we glimpse the romance and mystery which has ever belonged to the Arabian Nights and Bagdad of old.

CLARKSVILLE AUXILIARY

Clarksville Missionary Society has during the third quarter, just closed, held several important meetings outside of the regular schedule of business, literary circle meetings and visiting day.

Mrs. A. D. Stewart, auxiliary president, is always alert to the building up of work in all departments. The Foreign Mission study book, "Out of Africa," was completed during the quarter. A class is now studying the book, "What Is This Moslem World?" The class is studying for Council recognition. Mrs. A. P. McKeathen, auxiliary superintendent of study, is in charge.

Outstanding was a meeting of members of the Societies of Zone 3 in connection with Coaching Day of Fort Smith District, held in the church here, with 109 women registering, with Mrs. Edith Randolph, Altus, presiding. The devotional was in charge of Mrs. A. D. Stewart, and was followed by a solo by Master Albert Lawrence Leeds, after which Mrs. Charles Haigwood greeted the guests.

The morning session was given to Coaching Day program. Mrs. Warren Johnston, of Fort Smith, spoke, after which an air journey over the Moslem world was taken with Mrs. Claude Ayers and Mrs. Fred Stone of Fort Smith as pilots. The question, "Why Study the Moslem World?" was discussed by Mrs. W. E. Smith of Fort Smith. Mrs. Gieck of Scranton, former missionary to Japan, conducted a worship period, just before noon, when a bountiful lunch was served.

The afternoon program was opened with group singing, and the program was given over to reports and plans of Zone 3. There are nine Auxiliaries in this zone. Mrs. Fred

Stone, Fort Smith, district Secretary, answered questions on the work in general. Mrs. Johnston told where our missionary dollars go. The Baby Life Membership was explained, and a Baby Life member, the year-old son of Mr. and Mrs. Jack Felkins of Spadra, was presented.

The program was featured with special music, Miss Margaret Sibert presiding at the organ. The next Zone meeting will be at Ozark.

A social event of the quarter was a silver tea sponsored by the Lucie Clark, Nellie Dyer, Minnie Webb Forrest, Pearl McCain and The Matron Circles. The tea was held at the home of Mrs. George Ladd during August. A program of instrumental music, vocal solos, duets and reading was given, and a book review by Mrs. Ralph Misenheimer, "If I Have Four Apples." Refreshments were served to approximately 80 guests. The silver offering amounted to nearly \$8.00. Miss Lucie Clark, missionary to China for the past 11 years, who is home on furlough, spoke at a meeting at the church Sept. 24th, sponsored by the Missionary Society, to a large audience. Miss Grace James, as chairman, introduced the speaker who was born in Clarksville, where she spent her early childhood. Miss James expressed the voice of the audience when she said, "Our Lucie

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and do it the
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way, too.

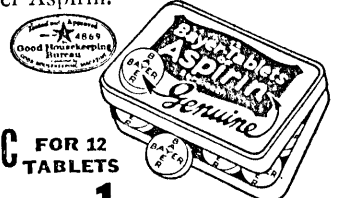


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Clark." Miss Clark touched on the condition in China, but her main talk was concerning the people and her work in China. She had on display many interesting articles.

The Social Christian Relations department of the local auxiliary is under the direction of Miss Grace James, and has done outstanding work in caring for the needy, giving hospital care to under-privileged children, and other social service work, co-operating with Miss Lila Russell, Johnson County public health nurse. The society deposits to its credit \$25 each month for this work. During the quarter just closed \$152.77 has been expended for carrying on Social Relations program. The committee of this department has been largely instrumental in the erection of a new building for the negro school, which is practically completed.—Mrs. Mary W. Pinckard, Publicity Supt.

ZONE MEETING AT HAMBURG

Zone No. 2 met at Hamburg Sept. 10. The following program was rendered:

Devotional, Mrs. W. W. Guise.
Special music, Mesdames Galloway and Hundley.
Missionary address, Miss Rolfe Whitlow.
Benediction, Rev. E. D. Galloway.
Luncheon, meditation, music.
Devotional, Crossett.
Special music, Mrs. T. L. Barns.
Business.
Talk, Mrs. V. O. Buck.
Talk, Mrs. Kimheart.
Round table discussion, led by Miss Whitlow.
Holy Communion.

Miss Whitlow, guest speaker for the day, is a returned missionary from China, having spent eight years there. She is in the U. S. to attend school. She showed by her lecture that she loved her work and the people with whom she worked. She has that rare gift of making others see and feel for her work as she does. All were inspired by her message and left for home feeling that they had been greatly blessed.—Mrs. J. A. Monk, Zone Secretary.

EL DORADO FIRST CHURCH AUXILIARY

The Missionary Society began Fall study, Oct. 4, with an unusual meeting. An "airplane trip to the Moslem World" had been well advertised. The women were greeted by two free ticket salesladies. They followed signs to Methodist airport where they took a plane of the Missionary Lines Co. Two stewardesses greeted them and assisted them over three steps in the doorway into the study room. Two nurses in uniform seated them. Strings were hung across the ceiling from which numerous toy airplanes were suspended. A radio was going. When the meeting opened the president, Mrs. J. I. McClurkin, conducted a short business meeting over the radio. Mrs. Albea Godbold, pilot, then took off for New York and on the way members of Circle 11, Mrs. Paul Gideon chairman, gave interesting facts about the Moslem world by radio. The pilot told interesting things about all the countries of the Moslem World. A telegram was delivered at Bagdad saying the "Moslem women would meet them and show them their treasures next Monday."

Circle 3, Mrs. J. R. Peters, chairman, was in charge of arrangements for the airplane trip.

ZONE MEETING AT LINCOLN

Zone One of the Fayetteville District met at Lincoln for an all-day meeting Sept. 30. Mrs. W. A. Lindsey presiding.

Rev. H. K. Steward, pastor, presented a short sermon from John 4:27-38.

We had 51 ladies present, four preachers and one visitor.

Mrs. E. M. Murphy, District Secretary, gave a very interesting report on her work.

After lunch the meeting convened at 1:30. The violin and piano played "Sweet Hour of Prayer."

Mrs. Lindsey presented the lovely little lady, Mrs. Reeves, sister of Miss Lochie Rankin.

The ladies from Prairie Grove presented an interesting skit from "What Is This Moslem World?"

The reports of presidents of different Societies were heard and all are doing splendid work. One fine point brought out was "Be Enthusiastic Christians."

Elm Springs extended an invitation to meet with them for the December meeting. It was accepted.

A collection was taken to make Rev. and Mrs. Ben Williams' son a baby life member for Zone One. Mrs. Murphy and Mrs. Zellner presented Teryla Marie Williams with her baby life certificate and candle, Mrs. Zellner lighting the candle.

A resolution was adopted thanking the ladies of Lincoln for the lovely lunch and others who helped to make our day a pleasant one.

The meeting was dismissed by Rev. E. T. Wayland, P. E.

ZONE MEETING AT EVENING SHADE

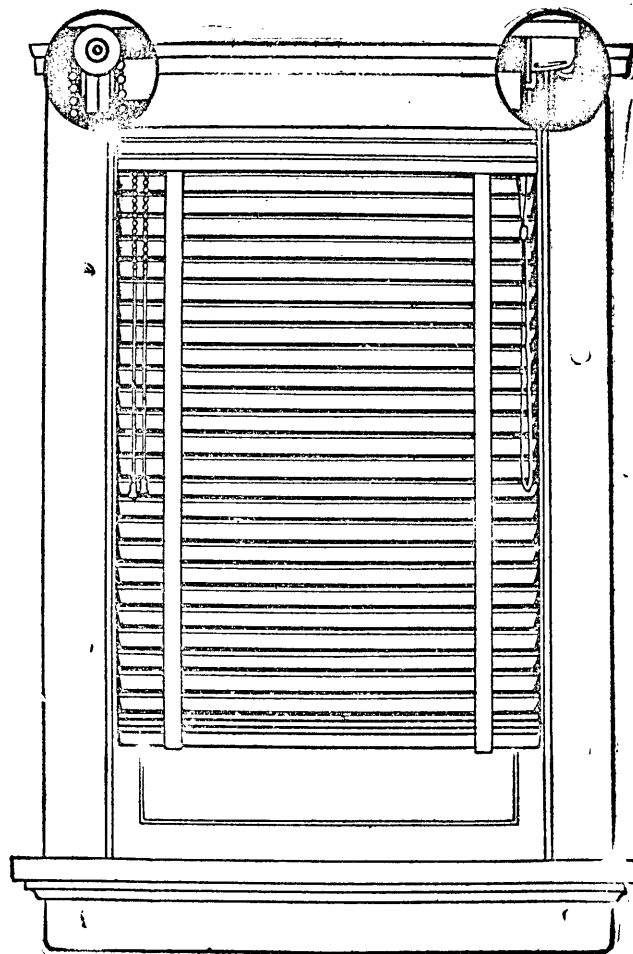
The Pearl McCain Zone W. M. S. met at Evening Shade on Sept. 22, with Mrs. W. P. Jones, Zone chairman, presiding.

Devotional was given by Mrs. J. A. Gatlin, assisted by Mrs. F. C. White, bringing a message in song. Subject, "A Full Surrendered Life." Mrs. White sang "Lord I give My Life To Thee," and "All to Jesus I Surrender," after which we were led in prayer by Mrs. O. E. Goddard.

Business session; roll call, with eight Societies represented. Mrs. M. E. Moore of Moorefield and Miss Pauline Nally of Cushman, were appointed members of Courtesy committee. Cushman was selected for our next Zone meeting. Our District Secretary, Mrs. Cledice T. Jones, took charge, and conducted an Efficiency Aim Forum, "Taking Stock, or Looking Backward." She asked "What do the Missionary Societies think of the efficiency aim?" This question was thoroughly discussed, stressing importance of holding the January pledge meeting and keeping pledges before us throughout the year.

Mrs. Goddard urged that the Societies increase pledges when possible, in order to keep our work going and our missionaries on the fields. Mrs. Jones stated the ideal way of cultivation of new members is to use our young women of the church in our programs, thus preparing them for membership in Adult Society. She reported nine baby specials in this year. Mrs. C. W. Lester asked that we see our Presiding Elders and find who are in need of supplies saying that always our Council Institutions and rural workers are in need of supplies. We are asked to begin now to plan to attend missionary conference at Helena in April.

Mrs. Dowdy talked on Social Ser-



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vice Relations. The subject was changed from looking backward to looking forward, speaking of the things that are yet to be done this last quarter, of observing the Week of Prayer in November, Harvest Day and election of officers.

There was a moment of silent prayer for Miss Pearl McCain, closed by Mr. Owen Shaver of Evening Shade. afternoon session called to order by Zone chairman.

Mrs. Cledice T. Jones brought devotional on prayer, using Matt. 6:5-6. Mrs. Goddard brought a message on Mission Study.

Mrs. W. P. Jones gave a general rule for mission study teachers. She said, "Vary your program as much as you can and use as many people as you can." Mrs. Goddard introduced the new study book, "What Is This Moslem World?" and Mrs. McGhehey gave a brief and interesting review of "The Moslem folk and their habits." Miss Nally expressed appreciation to all concerned in making a good day possible.

Mrs. C. W. Lester read our Conference hymn, after which the meeting was closed with a prayer by Mrs. R. A. Dowdy.—Mrs. Sam Headstream, Secretary.

ZONE MEETING AT PERRY

The Central Zone of the Conway District met at Perry, Sept. 30. About 65 were present with seven Auxiliaries represented. Mrs. T. A. Hillis of Atkins, Zone chairman, presided. Brother William Sherman, presiding elder, and several other ministers were present. A very interesting program was given, including a skit by the Atkins ladies, "Where Our Dollar Goes." A great spirit of fellowship prevailed throughout the day. Next meeting to be held at Atkins the second Thursday in December. Mrs. Lark, District Zone Secretary, gave an interesting report of the work in general.

THE RICHMOND SOCIETY

The Richmond Auxiliary was among the first organized in Arkansas, in 1875. In all these 62 years this organization has functioned, although at times it became very weak. During this period this band assisted in building two churches and one parsonage. At present we are paying for a parsonage, purchased in lieu of the one burned several years ago.

We have 20 members enrolled, but only ten are active.

Much interest is manifested in our Mission and Bible study classes. Class attendance averages from 93 to 98% and we never fail to receive Council recognition.

Our sick and needy are cared for by our women. This was evidenced recently when a distressed family in our community was given \$25 in food, medicine and clothing.

It is ours to keep our church well cleaned and in order. Beautiful flowers are also supplied for each and every service.

We have four acres of cotton, the proceeds will be used on our parsonage debt. We have paid, aside from this cotton, \$25 this year on this debt. We have paid for papering two rooms in this same period.

Our Christmas, 1937, gift to our Orphanage has already been delivered. It consisted of 24 quarts preserves and canned fruit, and a new hand-made quilt.

We have contributed \$52.66 to our pastor's salary and paid out locally \$48.72, a grand total of \$126.38, not including the aid given the needy nor the gift to the Or-

Christian Education

GROUP MEETING FOR CHILDREN'S WORKERS AT HICKORY PLAINS

On Sunday afternoon, Oct. 10, a meeting of the children's workers of the Hickory Plains Charge was held at Hickory Plains with 25 present. Bethlehem, Hebron, Johnson's Chapel and Hickory Plains churches were represented. Mrs. F. C. Cannon, group leader, assisted by the local workers had made the church lovely with a profusion of fall flowers which added an indoor beauty to the grove of trees surrounding the church.

Timely talks and discussions were held on plans and problems in the Children's Division. The reports that were made show that the interest and needs of children are uppermost in the thinking of the adults of these churches. Mrs. Sam Cochran gave as a solo one of the Beginner songs which started a discussion on music for this group. She then taught the song to those present.—Fay McRae, Supt. Children's Work, Little Rock Conf.

RADIO MESSAGES FOR CHILDHOOD AND YOUTH WEEK

KGHI, Little Rock, 8:45-9:00 a. m., Monday, Oct. 18, Dr. J. D. Hammons; Tuesday, Oct. 19, Dr. H. Bascom Watts; Wednesday, Oct. 20, Dr. Gaston Foote; Thursday, Oct. 21, Rev. C. R. Hozendorf; Friday, Oct. 22, Rev. Neill Hart.

Among the musical numbers to be given each morning will be piano numbers by Mrs. John Summers, and vocal solos by Mrs. Lewis Logan, Jr.

KELD, El Dorado, 9:45-10:00 a. m., Monday, Oct. 18, Mrs. J. I. McClurkin; Tuesday Oct. 19, Mrs. W. P. Reasone; Wednesday, Oct. 20, Mrs. M. L. Comer. There will be special music each day under the direction of Miss Virginia Harlan.

The series of messages were arranged for by Mrs. W. D. Bozone, Supt. Children's Work of the Camden District.

KOTN, Pine Bluff, 7:30-7:45 a. m., Monday, Oct. 18, Rev. F. G. Roebuck; Tuesday, Oct. 19, Rev. J. E. Cooper; Wednesday, Oct. 20, Rev. F. A. Buddin; Thursday, Oct. 21, Rev. J. D. Spragins; Friday Oct. 22, Rev. S. T. Baugh. Special music will be furnished each day.

KTHS, Hot Springs, (time not given). The special message will

phanage. In addition to the above we sent our Conference Treasurer \$27.81 on our 1937 goal. We expect to pay the entire amount requested of us.

We feel we could not have accomplished this were it not for the splendid leadership of our much loved and consecrated president, Mrs. Willard Locke, and for the splendid cooperation and assistance rendered by one of the finest women of the Little Rock Conference, Mrs. W. T. Bone.

We have a fine consecrated membership and are praying that 1937 will be the best year in our auxiliary.

Our much loved pastor, Rev. W. T. Bone is in a Texarkana Hospital trying to save one of hands, which is badly infected. His work among us has been of a high type. He spends himself freely in God's work, and has accomplished much good on the Richmond Circuit.—Reporter.

be given by Miss Lela Nichols.

Radio parties should be planned with neighbors invited.

EMORY RECEIVES MARBLE ARCH

Dedication ceremonies for Emory University's new marble and wrought-iron memorial gateway, at the entrance to the campus were held October 8. Linton B. Robeson, '86, Marietta, Ga., donor of the memorial, formally presented it to the University in an address in Glenn Memorial Auditorium.

Charles Howard Candler, president of the Board of Trustees, accepted the arch in behalf of the University, in the ceremonies, presided over by President Harvey W. Cox. Dedication address was made by Bishop Warren A. Candler, former chancellor of the University and long a key figure in the life of the M. E. Church, South.

The gateway, dedicated to two former Emory Presidents, Dr. Atticus G. Haygood, '59 and Dr. Isaac Hopkins, '59, is composed of two 17-foot marble pillars connected by an arch of Swedish iron. The arch bears the inscription "Emory" and is illuminated by a hexagonal lamp.

Donor Robeson is a former member of the Board of Trustees, and was for ten years president of the Alumni Association. He is now a partner in the publishing firm of Ginn and Company.

NORTH ARKANSAS CONFERENCE HOME AND FOREIGN MISSIONARY ENTERPRISE SEPT. 10-OCT. 10

Batesville District	
Central Avenue	\$ 13.34
Batesville, First Church	50.00
Cushman	5.87
Desha	1.00
Salado	.47
Evening Shade	3.25
Moorefield	3.06
Sulphur Rock	3.18
Newark	2.10
Newport, First Church	33.76
Oak Grove	1.58
Alicia	1.38
Tuckerman	3.47
Wiseman	2.00
Viola	1.77
Weldon	13.30
Total	\$139.53

Conway District	
Conway, First Church	\$ 25.00
Danville	3.58
Greenbrier	1.01
Centerville	1.91
Plainview	5.00
Vilonia	1.71
Total	\$ 38.21

Fayetteville District	
Bentonville	\$ 4.08
Oakley Chapel	.80
Council Grove	6.45
Cincinnati	1.21
Elm Springs	2.47
Thornberry	2.24
Harmon	3.10
Bureka Springs	2.50
Fayetteville	14.55
Gravette	1.58
Green Forest	1.00
Avoca	2.39
Prairie Grove	4.18
Rogers	.68
Springdale	9.05
War Eagle and Monte Ne	.75
Total	\$ 57.03

Fort Smith District	
Altus	\$ 3.00
Booneville	15.00
Fort Smith, First Church	12.13
Dodson Avenue	5.00
Second Church, Fort Smith	9.00
Midland Heights	2.00
Greenwood	1.75
Hartford	6.00
Bethel	1.00
Huntington	6.19
Hartman	5.04
Kibler	.68
Mountain View	3.51
Mansfield	3.10
South Fort Smith	2.00
East Van Buren	3.75
Van Buren	4.19
Grenade Chapel	5.20
Mt. Pleasant	.41
Square Rock	4.35
Total	\$ 93.30

Helena District	
Aubrey	\$ 1.02
Crawfordsville	2.51
Mellwood	3.00
Helena, First Church	12.50
Hulbert	9.39
Holly Grove	5.86
Parkin	3.24
Cherry Valley	4.36
Vandale	1.59
Hickory Ridge	2.08
Widener	1.53
Total	\$ 47.13

Jonesboro District	
Blytheville	\$ 20.00
Lake Street	2.00
Bono	.51
Brookland	2.00
Dell	.75
Joiner	5.80
Leachville	2.59
Lepanto	12.00
Marion	49.14
Black Oak	2.58
Macey	1.56
Monette	3.00
Nettleton	7.39
Trumann	3.00
Wilson	5.00
Total	\$117.32

Paragould District	
Ravenden Springs	\$.44
Marmaduke	1.00
East Side, Paragould	9.49
Knobel	1.35
Piggott	3.07
Pocahontas	17.93
Rector	5.00
Emmons Chapel	1.00
Walnut Ridge	2.00
Old Walnut Ridge	.72
Total	\$ 42.00

Searcy District	
Augusta	\$ 10.19
Bald Knob	2.66
Beebe	4.62
Cato	.80
Clinton	1.98
Cotton Plant	8.00
Gregory	5.29
Alpena	.70
Basin	1.00
Bellefonte	2.11
Heber Springs	3.53
Hunter	4.00
White Hall	.76
Bradford	1.35
Judsonia	.70
Leslie	2.18
Copperas Springs	.90
Sixteenth Section	.73
Garner	.71
McRae	2.57
McCrory	5.73
De View	2.53
Pangburn	2.25
Quitman	2.42
Valley Springs	2.00
Searcy, First Church	30.00
Smyrna	.90
Total	\$100.61

Standing By Districts	
Batesville	\$139.53
Jonesboro	117.32
Searcy	100.61
Fort Smith	93.30
Fayetteville	57.03
Helena	47.13
Paragould	42.00
Conway	38.21
Total	\$635.13

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Even if other remedies have failed, don't be discouraged, try Creomulsion. Your druggist is authorized to refund your money if you are not thoroughly satisfied with the benefits obtained from the very first bottle. Creomulsion is one word—not two, and it has no hyphen in it. Ask for it plainly, see that the name on the bottle is Creomulsion, and you'll get the genuine product and the relief you want. (Adv.)

CHURCH NEWS

NORTH ARKANSAS CONFERENCE NOTICE

The Board of Missions, North Arkansas Conference, will meet at First Church, Fort Smith, Nov. 3, at 3:00 p. m.—O. E. Goddard, Chairman; I. L. Claud, Sec.

LITTLE ROCK CONFERENCE NOTICE

To Members of Little Rock Annual Conference: We wish that it were possible for us to invite the wives of the preachers to attend Conference, but we find it impossible to do so. However, in some cases, both the preacher and his wife are being especially invited by their host.

The work of repainting and making some minor repairs in the Church building have almost been finished. We are making an earnest effort to extend most cordial and pleasing entertainment to the preachers and lay delegates, and the superannuates.

You are urged to come directly to the Church, which is located just two blocks south of the Missouri-Pacific depot and bus stations. — Fred R. Harrison, Pastor-Host.

ARK. METHODIST ORPHANAGE

During the past week the annual meeting of the Board of Control for the Arkansas Methodist Orphanage was held in Little Rock, and our Board, together with some friends, took lunch at the Orphanage. It was a happy occasion. Everyone seemed to enjoy it and we move out into the activities of another year with hope and courage.

Our reports that will be made to the Annual Conferences are in keeping with all of the reports that we have made heretofore, and if the Conferences will, only do what our Board requests them to do, we will do much more than last year.

Sunday I was with Brother Whitten at Grand Avenue Church, Hot Springs, and had a great day. He has done a splendid work and is winding up the Conference year in a most satisfactory way.

I want to thank the Board of Managers of the Orphanage in this public way for their loyalty and concern about our great enterprise. With much love for all, I am, yours truly, James Thomas, Executive Secretary.

NEWS OF FIRST CHURCH

October 17-24 is Childhood and Youth Week. Dr. Watts inaugurates the observance of the week with a special sermon to parents on the subject, "The Romance of Parenthood." This sermon will be of special interest to young parents and young married couples. The workers in the Children's Division of the Church School and the Junior High Departments will visit in the homes of the children in their department. All parents are asked to cooperate with the workers in their efforts to become acquainted with both children and parents. Miss Fay McRae has arranged for a series of special radio broadcasts over KGH from Monday, Oct. 18, to Friday, Oct. 22, from 8:45 to 9:00 a. m. Rev. J. D. Hammons, Rev. H. Bascom Watts, Rev. Gaston Foote, Rev. C. R. Hozendorf, and Rev. Neill Hart will speak on these broadcasts, bringing messages relative to "The Church in the Life of the Child." The ob-

servance of this week is primarily for the edification of parents and it is hoped that all will take advantage of this opportunity to become better familiarized with the efforts the church is making to provide Christian experiences for children.

The Second Annual Epworth Conference of the Little Rock Young People's Union will be held at First Church, October 18, 19, 21, 22. The following courses will be offered: "What It Means to Be a Christian," by Rev. F. G. Roebuck; "Ideals For The Christian Home," by Rev. Neill Hart; and "A Methodist and His Church," by Rev. Edward Harris. The committee, meeting from 6:30 until 7 p. m., will be as follows: "Worship and Program Building," by Rev. C. R. Hozendorf; "Missions and World Friendship," by Miss Sue Medlock; "Evangelism and Church Loyalty," by Dr. H. Bascom Watts; "Organization and Administration," by Mrs. C. B. Nelson; "Citizenship and Community Service," by Dr. Gaston Foote; "Recreation and Personal Development," by Rev. Charles Thigpen, who will also assist Miss Elizabeth McNeeley in directing the period of fellowship and recreation between the class periods. First Church young people are urged to take advantage of this opportunity for training.

The Board of Christian Education will meet Tuesday evening, October 19, at 7:30 p. m. All members are urged to be present.

The informal Open-House sponsored by the Woman's Missionary Society is to be Friday evening, Oct. 15, from 8:00 to 10:00 o'clock. The occasion is in honor of all members who have united with the church during the Conference year. All First Church members and their friends are invited. The workers in the Church School are especially invited to attend. This is the one occasion in the year when an effort is made to bring all church members into social fellowship. Come and meet the new members and make new friends among the church constituency.—C. R. Hozendorf.

BELLEVILLE-HAVANA

This is our first year on the Belleville-Havana Charge. On our arrival at Belleville we found the parsonage swept and garnished, and a bountiful supper on the dining table. We assure you that the supper was enjoyed by the pastor and family, for we had driven 228 miles that day.

The second night we spent in the parsonage the people of Belleville came with a real pounding. This was followed, in a few days, by the people of Corinth, with another pounding. Then, at the first preaching service at Havana, the pastor's car was loaded with many good things.

The debt having been paid on the beautiful Martin Memorial Church at Belleville, this church was dedicated (May 23), at which time a beautiful and helpful program was rendered and a great sermon delivered by the P. E., Rev. Wm. Sherman.

During the summer revivals were held at each point on the Charge, which resulted in 54 professions and reclamations, 14 additions on profession of faith.

At the time of the writing we feel sure that all finances will be in full by Annual Conference.

Truly the lines have fallen to us pleasant places.—C. J. Wade, P. E.

MINERAL SPRINGS CHARGE

We have held seven meetings in this charge, in which many souls were converted. Two boys, 16 years of age were converted, one from one of the best Methodist families in this Charge, the other a Catholic, one of the brightest boys I have met in years. Both gave their hearts to God to be Methodist preachers.

We had great meeting at Mineral Springs. Bro. Harrison assisted. We built eight new camps at Center Point camp-meeting grounds, and will build three more as soon as crops are gathered.

At Wakefield, which had been abandoned for about five years, we had one of the greatest meetings I have seen since the World War. On their own option for next year they promised to double both ministerial support and Conference Claims. They are buying a good piano for the church this month.

All Conference Claims will be paid.

We have made many improvements on parsonage and now have a very comfortable one indeed. We have had about 35 additions on profession of faith and 15 by letter this year.—W. W. Nelson, P. C.

JONESBORO DISTRICT

In response to an invitation extended by Dr. E. W. Potter, presiding elder, and Mrs. Potter, the pastors of Jonesboro District and their wives met at the district parsonage October 1, for the final district-wide meeting of the year.

Numerous games directed by the hostess furnished entertainment for the ladies while the men assembled on the parsonage lawn for a business session.

Dr. Potter, who presided, conducted a short devotional service, after which the Charges were all called and twenty-six pastors made optimistic reports. Every minister expressed a belief that all the financial obligations of the year would be paid in full, and a number stated that old debts were being liquidated. To date there have been 815 additions by letter and vows, 176 training credits issued, \$25,060 paid to the pastors, \$2,967 to the presiding elder, \$6,488 to Benevolences, and \$540 to the Fourth Sunday Missionary Offering.

Dr. Potter emphasized the need of locating all the mission territory of the District, stating that a church had recently been organized near Osceola and some new charges would be formed next year. An effort is being made by the presiding elder to reach every unreached section of the Jonesboro District. Several pastors stated that vast possibilities surrounded their charges.

After adjournment we assembled in the living room and Mrs. Potter, assisted by several of the pastors' wives, served delicious refreshments.

The pastors are now 100% subscribers to both the Conference and General Organ.

A very brotherly and sisterly spirit existed throughout the entire afternoon. We all went away happy and determined to close out one of the best years in the history of the Jonesboro District.

Dr. and Mrs. Potter have not only worked untiringly to advance the Kingdom of God, but have proven themselves to be true friends of every parsonage home and all parishioners of the entire District.—J. H. Hoggard, Reporter.

LOUISIANA LETTER

Every day I think of my good friends of the Little Rock Conference, and now I feel like writing a few words.

We read about the China situation, the bedlam of anti-foreign feeling, the advancement of Bolshevism, and the Red slaughter; but, brethren, we cannot ignore the fact that our own beloved country today faces the most precarious period of her history.

Sin, my friends, is the problem, and Christ is the remedy. All the woes and ills of mankind can be attributed to one thing—sin. We must know how to deal with sin if we ever make this old world a better place to live in. Education will never do it; environment has failed. There is nothing, absolutely nothing, that will ever succeed except spiritual regeneration.

The mistake of the church has too often been in this, "We accept you as you are." The Master did not say that. He couldn't. His principles can be carried out only when men are born again. Our country is in darkness. Men's hearts are sinful. Only Christ can counteract the subtle influence of satanic attack. Only a definite change of heart, the "born-again" experience, can save us from earthly fantasies.

Sin is a cancer. There is but one cure. The heart "is desperately wicked." The heart must be changed. There is but one remedy. "Ye must be born again." This is the note that needs to be sounded today by the Gospel preacher as never before.

Well, I'm just getting started. There is much to be said, but I must close.

God bless the brethren of the Conference. Mrs. Rogers and our daughter Sarah Elizabeth join me in sending love and best wishes to all our friends in Arkansas.—J. D. Rogers, Shreveport, La.

Face "Broken Out?"

First wash with pure Resinol Soap
Then relieve and improve sore pimply spots with soothing

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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.

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Religion Made Him Sing

I came upon him in an alley, sawing wood. The afternoon was hot, and he was shriveled and old, wrinkled and worn. The top of his head was entirely bald; below there was only a scant fringe of grizzled hair. Perspiration streamed down upon his furrowed cheeks and brow and fell in large drops upon his faded old shirt, open at the neck, the sleeves rolled high. Reaching into a hip-pocket of his carefully patched overalls, he drew forth a blue cotton bandana and thoroughly wiped his head and face, his hands and arms.

But not for a moment did he cease his lusty singing, not even when I came near. It was the sound of his singing that had drawn my attention to him. I thought it strange to hear a man singing an old hymn in an alley on a hot afternoon, and I could not refrain from going up to him. His voice was high and weak as he sang:

"Bringing in the sheaves,
Bringing in the sheaves,
We shall come rejoicing—
Bringing in the sheaves."

I paused beside the sawbuck, sniffing the sweetness of the freshly sawed wood. He continued to sing at the top of his voice, more off key than ever, I thought; and I marveled at the comfort and pleasure he seemed to derive from the song. When he had cut through the stick of wood he was sawing, he glanced up. Gently he said:

"God bless you, my son. Praise His holy name! Pretty warm, isn't it?"

"Yes, it is," I agreed. "I wondered that you had the courage to sing while you were working so hard."

"It doesn't take much courage, son. I can't help it! My heart gets so full of music, I have to let it out." He smiled at me paternally and looked at me queerly, almost as though he felt sure I had not understood him. "This work's not hard," he continued. "I enjoy it, and I bless God that He gives it to me to do."

He laid another stick upon the sawbuck, measured carefully with his eye, and seemed to place the bucksaw exactly in the center. He began to saw and to sing at the same moment. Pausing, he gazed wearily across the surrounding yards.

"In my father's house are many mansions," he quoted softly. His mild, blue eyes looked straight into mine and he asked, "Do you know that Scripture?"

"Yes," I said, nodding my head.

"If it were not so, I would have told you," he repeated emphatically, as if it were a precious promise or assurance that he hugged close to his tired heart. "And the Twenty-third Psalm?" he inquired, squinting his eyes in the sun and looking directly at me again. "Do you know it? I had to learn it by heart when I was a boy." His eyes appeared to grow misty at the recollection. "That was a long time ago—before you were born. 'The Lord is my shepherd: I shall not want.'"

Word for word, he repeated the entire psalm, lovingly, tenderly, lingering over the words and nodding his head to give them emphasis.

Tears coursed slowly down the withered cheeks. "Brings back old memories, son," he said, unashamed, wiping his eyes and picking up

his saw. "My mother was a fine woman—the best that ever lived. She loved to sing the old hymns, and she taught me most of the Scripture I know. But I've read a lot for myself."

"Let not your heart be troubled," He leaned upon the bucksaw. "That was a favorite of my mother's. It comforted her. She knew most of it by heart. God bless her dear old soul! And praise be to His holy name! Well, I've got to keep on sawing." He sighed and turned to his work.

As I turned to leave, I saw the old man lift his beaming face heavenward, and, with shining eyes, begin another hymn:

"What a friend we have in Jesus,
All our sins and griefs to bear;
What a privilege to carry
Everything to God in prayer."
—Dean Phillips in Christian Advocate.

The Man Who Revolutionized Labor

He does not seem to have been a particularly successful carpenter. As far as we can find out His specialty was yokes for the oxen of poor farmers and His patrons were chiefly villagers and farmers who probably paid for His work in kind. He inherited His carpenter shop from a foster father who had taught Him His trade, and under normal circumstances, once He laid aside His hammer and saw, He would never have been heard of again.

Yet He revolutionized the whole attitude of the world toward Labor. Prior to the time when His hammer struck the crude nails and His saw sung out on the hot oriental day, the man of labor was usually a slave. If he was not a slave, he was regarded as just a step above the slave, with few rights and no privileges and a place in society far down toward its base. The privileged classes needed him, the man of labor, but they regarded him with distinct disdain. But once His sweat had moistened the rough platforms of His carpenter shop and once He had chosen from the fisherman brothers the men, who with Him were to revolutionize the world, no man could ever again look disdainfully on labor.

The Savior of the world had come from the ranks of labor, His closest followers were from those same ranks, and if the Son of God thought His most becoming work was the work which today is done by the trade union man, Christendom had to stand respectfully in the presence of the craftsman and the laborer.

This is the reason why the Church, the living voice of Christ, is so tremendously interested in labor. The Church knows that its Founder came from the ranks of labor, and that only because the Son of God took up honest labor as His career for perhaps some fifteen years did labor rise from slavery to high dignity and from the position of obscurity to the dominant position it holds in the world today.

Any man who works in the ranks of labor can think of himself as dignified by the fact that the greatest Man who ever lived was his fellow craftsman and that labor became a beautiful and important thing because the Creator of Heaven and earth worked at a carpenter's bench.—Rev. Daniel A. Lord in America Forward.

A CALL TO STEWARDSHIP

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TOTAL DECLARED
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GIVEN
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EXEMPTION UNCLAIMED
\$305,278,000 CONTRIBUTED

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IS CONTRIBUTED

One of the objectives of the National Committee for Religion and Welfare Recovery is to educate and inspire the general public to give to their favorite philanthropies more nearly the Biblical tithe, or, if possible, the full 15%. This educational stewardship program is not in the interest of any one religious faith or benevolent organization. It is designated to be of equal value to all, and for the welfare of the general public and of the nation.

Additional information concerning this program may be had by consulting your pastor, priest or rabbi, or by addressing the National Committee for Religion and Welfare Recovery, Lincoln Building, 60 East 42nd Street, New York, N. Y.

MATERNITY EXHIBIT FOR LOCAL COMMUNITIES

The Maternity Center Association has just prepared an exhibit on maternity care suitable for use at conventions, meetings, county fairs, community exhibits or in store windows. It is forty inches high by fifty inches long and consists of white captions on a bright blue background. The exhibit is durable and firm but may be easily rolled up and transported. The main caption, "Safe Motherhood," is made in script letters in white cable cord.

The sub-titles: Choose a Competent Doctor Early, Plenty of Rest, Exercise and Good Food, Safe Delivery Care, Fourteen Days in Bed, are made with white gummed letters.

For those who wish to assemble the exhibit themselves, the materials and complete instructions for assembling can be supplied at the cost price of \$2.50, including postage, anywhere in the United States. The exhibit is easy to construct. Completely assembled exhibits are available at \$5.00. The exhibit may be obtained from Maternity Center Association, 1 East 57th Street, New York, N. Y.

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The Constitution and Religious Freedom

The concordat or treaty entered into between the German government and the Vatican contains a promise on the part of Germany that there shall be freedom of religious worship granted to the Roman Catholics in that country. In his recent encyclical, the Pope complains bitterly because Hitler has treated that agreement as a mere scrap of paper, and has shamelessly violated it both in spirit and in letter.

The Vatican has shown a leaning toward the totalitarian State as a form of government, and is wont to make bargains with such nations, similar to the concordat with Germany—agreements which on their face recognize the right of these governments to tolerate a sect or form of religion, or to deny it the privilege of existence within their borders. It is prone to regard with suspicion and distrust a democratic and popular form of government such as our own.

Yet here in the United States such a situation as that complained of in Germany could not exist. It would be impossible for this country to be a party to such a bargain. It is beyond the power of the American government to tolerate any religion. For the people, from whom all governments derive their just powers, have here delegated no such authority. On the contrary, the American people have declared in the Constitution: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." The God-given right of each individual to worship his Creator according to the dictates of his own conscience is here held to be complete and inalienable.

Yet an authoritarian Church is placed in a quandary in accepting the freedom of worship which here is the right of its adherents. For it is all too clear that it would be inconsistent to admit that governments derive their just powers from the consent of the governed, and yet deny that the same thing is true of a Church.

So the Vatican continues to claim for itself temporal power, to proclaim its belief in the divine right of kings, and to make its concordats and protocols with monarchs and dictators. It would fain establish diplomatic relations even with the United States, and bargain with this government, not for freedom of its members to worship according to their beliefs, for that right is declared and protected, but rather for some form of acknowledgment of its own authority over the souls and consciences of men. Such recognition is evidently beyond the power of this government to give, and it seems clear that it could not consistently take any action which would recognize or admit such authority.

So the Vatican finds itself in the anomalous position of accepting and taking full advantage of the freedom of worship which prevails in this country, and at the same time denying the truth of the principle on which that freedom is based.

Americans, whether Protestants or Catholics, or whatever may be their creed or religious belief, must continue firm for full liberty of thought and conscience, with all the implications which that basic principle contains.—Scottish Rite News Review.

This Was the Authority for the Hot Springs Raids!

THE STATE OF ARKANSAS.

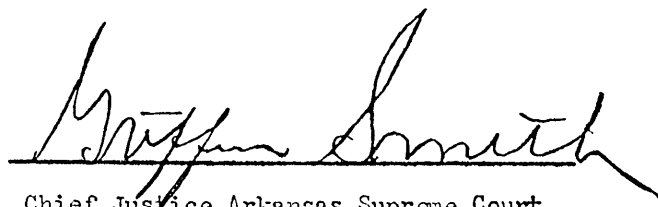
To any sheriff, constable, coroner, State Ranger or State Revenue officer of the State of Arkansas:

Whereas, information has been given to the undersigned and Justice of the Supreme Court of the State of Arkansas, that there is at

_____ in Garland County, Arkansas, certain gaming devices commonly called A.B.C., E.O., roulette, rouge et noir, faro bank, etc., there kept contrary to the statutes in such case

made and provided: You are therefore hereby commanded to make search there for such gambling devices, and if the same be found, then that you forthwith proceed publicly to burn the same according to law, unless the operators of said gaming devices assert legal rights in and to said property within twenty-four hours from the service of this writ.

Given under my hand this 29th day of January, 1937.



Chief Justice Arkansas Supreme Court

(Facsimile of Several Warrants Signed by Justice Smith)



When state officers conducted raids in Hot Springs in January, their authority to do so was contained in the above search warrants issued by Chief Justice Griffin Smith of the Arkansas Supreme Court.

The warrant was obtained by persons who presented evidence that gambling was going on in the places named.

The State Police will serve any such writ obtained by any citizen from the proper authority.

Let those who complain of gambling in Hot Springs or elsewhere present their evidence to the proper authority and obtain a search warrant!

It will be served promptly, although the State Police Department was not created to do the work of local law enforcement officers.

The State Police, under Governor Bailey's administration, have cooperated with local officers in killing, capturing or driving out gangsters and fugitive criminals.

Governor Bailey has a national reputation for law enforcement and intolerance of crime and crooked dealing.

As a result, Arkansas is no longer the haven and refuge for underworld characters that it once was. Arkansas is safe for its citizens and unsafe for criminals.

TUNE IN! SATURDAY NIGHT, 9 O'CLOCK
GOV. BAILEY WILL SPEAK
ARK. NETWORK EVERY ARK. STATION

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Campaign Committee

CARL E. BAILEY

DEMOCRATIC NOMINEE

UNITED STATES SENATOR

—Adv.

Going To College

It is a trite saying, perhaps, but one that may well be kept current with tremendous emphasis, that going to college is a serious matter. It is serious both for the student and for the student's parents. The college, for a four year period, becomes the center of the student's interest—his world. There character is formed or modified or developed, and destiny is largely determined. What one is to be in life—in personal character, in his vocation, in society, in moral and religious convictions—will be greatly affected by those four years. Students are not merely securing an education; they are building a life. Hence, we make no apology for the use of what may seem a hackneyed form of speech—going to college is a serious matter.

That means that the choice of a college is a serious matter. All colleges have their advantages and disadvantages. All have some things in common, as well as their distinctive characteristics. All aim at scholarship, and yet there may be a wide difference among them as to what is to be regarded as the purpose of scholarship.

At this point we discover a difference between the Christian college and the private or state school. The Christian college is concerned with character, and this need not mean any weakness in its scholarship standards. But along with scholarship it accepts as its distinctive mission the creation of personalities that fit into the ideals of the church under whose auspices it carries on. Its class-room discussions, its curriculum, its campus activities, its teachers, all are regarded with that one ultimate purpose in view. Its aim is Christian character. When that ceases to be its aim, it no longer has an adequate reason for its existence.

Nor does that mean that other schools are indifferent to character qualities. All of them encourage morality and in no way would condone that which an enlightened conscience would condemn. But most of them—and that is especially true of state schools—cannot major in character qualities from the Christian viewpoint. Teachers are chosen on a basis of scholarship primarily. They may be all that a devout Christian can desire, and many of them are, but that would be regarded as incidental. That many fine specimens of Christian character go out from their class rooms also is to be admitted, but again we assert that that is accidental so far as the school is concerned. Often Christian students must run the gauntlet of sneers and jibes at their faith and if they go out with faith unshaken it means simply that they were strong enough to withstand the ordeal to which their faith was subjected.

We are not asserting or assuming that everyone who goes out from a church school is all that might be desired in faith and morals. The school can't produce Christians. The best it can do is to give reasons for

one's faith, to fortify it, and to build upon that which he has. It supplies the atmosphere in which Christian character grows, and if one goes out from such a school lacking in desired character qualities it is in spite of, and not because of the influence that is there brought to bear upon him. That is a matter that ought to weigh heavily with parents in helping their children in the choice of a school.

Sometimes the church school is discounted because it comes within the class of so-called "small" colleges. And yet, that may be among the things to be put down in its favor. It gives the student a better chance to come out as an individual, and not a mere atom in a mass product. To say that he graduated with a class of one-thousand or more may mean simply that he is but an undistinguished, unrecognized and unrecognizable part of the mass, with a mass imprint upon him—mass thinking, mass ideas and ideals, mass personality—unless he happens to belong to that distinguished small group who chance to be endowed with extraordinary personal power.

Said a great metropolitan daily in a recent editorial: "On the whole, in the field of general education to which most of the small colleges confine themselves, the size of an institution has little to do with the level of its instruction." With that we agree, but may add that the size of an institution may have a great deal to do with the personality it sends forth, with the odds in favor of the smaller school.

In the church school the supporting church shares responsibility for the welfare of the students. These students, for the most part, are the children of the Church. It should be concerned for their well being. This concern may take a very specific form in the local congregation which has representatives in the student body of one of the Church's schools. On the eve of their departure it would do well to have a recognition service in which the fact of its interest in them may be impressed upon their minds, with the assurance that they will be watched with a sympathetic concern and made constantly the subject of the church's prayers. The alert church will devise various means of keeping up its contact with its students while they are away at school, and the church, the students and the school will be blessed by these contacts.—Religious Telescope.

LAKE JUNALUSKA RECEIVES GIFT

E. A. Cole of Charlotte, who through large contributions in the course of the years has given more money to the Methodist Assembly than any other person in the history of the institution added another gift today of seven thousand dollars. The contribution was made as a final payment on the automatic sprinkler system in the Terrace Hotel, installed many years ago but never paid for, and not until now belonging to the Assembly. Mr. Cole's total payment on the sprinkler system now amounts to fourteen thousand dollars. The gift, announced by trustees of the Assembly in session here last week end, comes as a climax in a season that for crowds, program and fine spirit surpasses all others in twenty-four years of the institution's history.—Wesleyan Christian Advocate.

FOR THE CHILDREN

RAINDROPS

Pitter, patter, pitter patter,
Down the window pane,
Hear the merry raindrops
Sing their sweet refrain.

See them slip and slide and run
On their cheerful way,
Happy little raindrops,
Busy all the day.

First they dance across the lawn
To the garden fair,
Visit every little flower
That is growing there.

Next into the orchard
Skip the raindrops gay,
Teasing all the birds and bees
That they find at play.

Now the sun comes peeping out
From behind the barn
And the little raindrops
Are filled with quick alarm.

Hurry, scurry, bustle,
Not a bit too soon,
Singing as they disappear
Their cheerful little tune.
—Frances Graham Cookson,
in The Evangelistic Messenger.

THE PENNY THAT CAME ALIVE

Benny trotted his fat little legs down the street toward the grocery store. In his pocket was a round silver dollar, and he could feel it jiggle around as he ran. He couldn't help wishing that it belonged to him. What piles of sugary jelly beans, what stacks of striped candy sticks it would buy—yum'm!

But Benny knew that his mother's dollar was not to be spent for candy. Still, he wished that he had a teeny, weeny penny all his own. He could buy six gumdrops for that sum.

Suddenly his toe caught in a crack of the old board sidewalk and down he sprawled. Some boys might have cried, for that bump hurt, but not Benny. He just winked hard, and felt to see if mother's dollar was still in his pocket. It was, for he could trace its hard outline.

As he got up something shiny caught his eye. Down on his knees he went again, peeping through the wide crack of the walk. He almost squealed for joy, for there lay a bright new penny!

Benny fished out the coin with eager fingers, admiring its shiny newness. He began to hurry toward the store thinking of the candy that was to be his soon.

He felt something cool touch his hand. He stopped quickly and looked around to see a sad-eyed brown dog following close at his heels.

Benny stopped to pat the animal. "Hello, old fellow," he said.

The dog wagged his tail as if to say:

"Here is someone who will be kind to me."

Benny tried to make the dog go back, but it was no use. He seemed to know that the little boy was going to a place where food was to be had, and kept on following.

Benny left him outside while he went in the store. He gave the clerk his mother's list and money, then he went to the candy counter.

"I'll have six gumdrops," he was about to say, when he heard a whine outside. There sat the strange dog, with a wistful hungry look on his face. Benny almost imagined that he heard him say:

"I'm dreadfully hungry, too."

Benny turned away from the candy counter.

"Please give me a penny's worth of meat scraps."

The clerk gave him the meat which was much more than a penny's worth.

"Come, doggie," called Benny, starting homeward. The dog followed eagerly, sniffing at the meat bundle.

Benny's mother looked surprised when she saw the dog, but she let him eat his meat on the back porch.

"Why he is half starved," she said pityingly.

"May I keep him mother?" asked Benny.

His mother hesitated but she said, "If no one claims him, you may."

No one did claim the dog, although they did all they could to find the owner. Soon he became a fine looking animal. Even Benny's father remarked that he was a handsome dog.

"Have you named him?" he asked Benny.

Benny laughed. "I thought I'd name him just what he cost me."

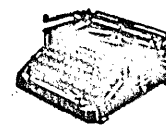
So Penny he was named. It was a suitable name, too, for his thick hair was almost the golden-bronze color of a new penny.

Benny liked to tell folks how he had purchased his fine dog for a penny. He thought it a nice little story, although some persons laughed. He kept his brown eyes lovingly upon Benny as if to say: "I love you, my little master."—"Story World."

Good Laxative for Children

SYRUP OF BLACK-DRAUGHT is a purely vegetable laxative that is acceptable to children because it is pleasant-tasting. Many mothers have found that when, because of constipation, their children are bilious, or have sour stomach, colic due to gas, sick headache, coated tongue, sallow complexion, or seem sluggish so they do not romp or play as usual, a dose or two of Syrup of Black-Draught acts on the bowels and thereby assists in prompt recovery. Sold in 5-ounce, 50-cent bottles.

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INTERNATIONAL Sunday School Lesson

Lesson for October 17

CHRISTIAN SPEECH AND CONDUCT

LESSON TEXT—James, Chapter 3.
GOLDEN TEXT—Let no corrupt communication proceed out of your mouth.
—Ephesians 4:29.

Christian speech and conduct may well be studied in the book of James, for he stresses the importance of works as demonstrating faith. There are two common errors—one is to attempt to be justified by good works apart from faith in the Lord Jesus Christ—the other is to talk about believing in him and then fail to live in accordance with one's profession. Some have assumed that James fell into the former error, urging works as a substitute for faith, but an intelligent reading of his epistle clearly indicates that he is in no sense contradicting the Scripture doctrine of justification by faith, but is showing that professed faith which does not result in Christian living is in reality a dead and useless thing.

I. Christian Talk (vv. 1-12).

As he enters upon his searching and convicting discussion of the tongue and its misuse the writer distinguishes between

1. Two kinds of talkers (vv. 1, 2).

a. "Teachers" (v. 1), who have a peculiar responsibility because they stand as the representatives of God at the sacred desk. It is not a place to be sought after, and the man who fills it at God's call needs divine grace and direction that he may speak the truth.

b. "We all" (v. 2). The speech of every one of us counts either for or against God, even though we may not fill the teacher's chair or stand in the pulpit.

2. A single danger (vv. 3-12). All of us have the one danger—lack of "tongue-control." Developing that thought the text first points out that

a. Powerful things need control (vv. 3-5). The horse is a wild and useless animal without the directing and restraining bit. A ship without a rudder will be lost. A tongue needs direction and control, for while a little thing, it is tremendously powerful.

b. An uncontrolled tongue is dangerous (vv. 6-8). How vivid is the imagery of the words before us. A fire spreading and destroying, an untamed animal running wild in all its fury, a deadly poison eating away the life—such is the uncontrolled tongue.

We recognize the truth of these things. We see how vile and careless speech debases man, how words chosen for their power to destroy pour forth from the press, over the footlights, from man to man and literally "set on fire the course of nature" (v. 6).

c. An uncontrolled tongue is inconsistent (vv. 9-12). Again the figure is striking. The fountain which pours forth fresh pure water to sustain life does not at the same time bring forth the bitter brackish water. Fig trees do not bear olives, vines do not bear figs. Nature is consistent and dependable.

But the tongue—ah, that is another matter!

How sadly do we confess our failure, for here do we "offend all" (v. 2). We bless God, and defile and destroy man, with the same lips. "These things ought not so to be" (v. 10). May God give us grace and strength that they may not be so.

II. Christian Walk (vv. 13-18).

The word "conversation" in v. 13 is an English word which now means "talk" but which formerly meant "manner of living."

1. Words and works must agree (vv. 13, 14). It is only right that those who speak of following Christ should prove it in their manner of living. Talk may be smooth and broad in its claims, but the demonstration of its reality and honesty is in the daily walk. This calls for wisdom which is divine—earthly wisdom will not suffice.

2. Earthly wisdom is false (vv. 15, 16.) There is a wisdom apart from God. Men of the world are brilliant and able, but scrutinize their wisdom and you will find that it is "sensual"—that is, of the senses—or natural as distinguished from spiritual. All too often it is downright "devilish" (v. 16).

3. True wisdom is from above (vv. 17, 18). Undefined, unselfish, uncompromising, but not quarrelsome or stubborn, impartial and sincere—and "full of mercy and good fruits"—such is God's wisdom for the Christian life.

RICE.—Hunter Pryor Rice was born March 13, 1884, and died June 27, 1937, at his home, 921 Rock St., Little Rock. Services were held from the Baptist Church in Hamburg, Ark., conducted by Rev. W. R. Jordan of Little Rock, and assisted by Rev. S. E. Powell of Hamburg. Burial was in Hamburg cemetery. He was married January 1, 1922, to Miss Harvey Haley of Hamburg, who survives him. He was a member of the Baptist Church since boyhood, serving as deacon and Sunday school superintendent in the Huttig, Ark., Baptist church for a number of years. There was never one who loved his Lord's house more or attend services more faithfully than he. He was sick in body for more than five years, but never in spirit. There was always a smile and assurance that every thing would be all right, as he would meet his friends. Often he said to his wife, "Don't worry, God will take care of us." His faith was wonderful to the end. Almost his last words to his wife were "I am as low as I can be, but I am going up higher." To his loving heart-broken wife, I cannot say, and I will not say that he is dead. He is just away. Mild and gentle as well as kind, to you the sweetest love of his life he gave.—A Friend.

During the past year, the railroads of the country spent more than \$37,000,000 for steel rails, the highest outlay in this connection since 1931.

WARNING ORDER

In the Pulaski Chancery Court
State of Arkansas, County of Pulaski,
ss. No. 56220. Addie Roberts Goodson,
Plaintiff, vs. Charles A. Schmuck, et al.,
Defendants. The Defendants, Charles A. Schmuck and Ora Schmuck, are warned to appear in this court within thirty days and answer the complaint of the Plaintiff, Addie Roberts Goodson.
October 7, 1937.

H. S. NIXON, Chancery Clerk.
By Arline P. Turner, D. C.
J. S. Abercrombie, Solicitor for Plaintiff.
Paul L. Barnard, Attorney ad Litem.
41-4t



SOBER, ABLE, TRUSTWORTHY

Congressman Miller has had seven years of brilliant service in the House of Representatives, four times elected to Congress by the people of the Second Congressional District. His leadership on the Judiciary Committee, and his championship of legislation for—

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| —Flood Control. | —Rural Electrification. |
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proves by his vote his ability and his interest in restoring prosperity to the nation.

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WINFIELD'S DAY OF DESTINY---SUNDAY, OCT. 17TH

Winfield Celebrates A

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Features of Historical Day

"Seventy Years of Continuous Service"

- I Short history of Winfield Church will be read.*
—By Jack Fordyce, great grandson of Dr. Winfield.
- II "Carry On"—two-minute speech by Winfield's oldest member—Mrs. E. A. Lillis, 57 years a member.*
- III Recognition of Pioneer Members, fifty-two years or over.*
- IV Unveiling of Portrait of Dr. A. R. Winfield—*
Presented by his descendants.
- V Messages from former Pastors (Workman, Thomas, Hammons, Reves, Quillian, Steel)—*
T. S. Buzbee.
- VI Souvenir Programs—Pictures of many former Pastors.*

Winfield's Opportunity To

MAKE HISTORY

A majority of the bondholders agree to remit \$13,300 principal and \$4,000 interest upon payment of \$10,000 cash by the church (90 days grace). \$10,000 paid now on principal reduces debt \$23,300 (from \$133,000 to \$109,700).

EACH DOLLAR PAYS OVER TWO---EACH MEMBER PAYS TOO!

Bonds from \$1,000 to \$25 will be purchased by Winfield members Sunday. (At least 25% cash---balance in 90 days).

Winfield has PUT IT OFF long enough

Winfield will PUT IT OVER Sunday

Show Your Loyalty---Buy a Loyalty Bond

WHAT WINFIELD MUST DO—SHE CAN DO!

IT MEANS PERSONAL SACRIFICE AND---"VICTORY"