



Arkansas Methodist

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



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

Volume L.

LITTLE ROCK, ARKANSAS, THURSDAY JULY 27, 1931

Number 35

PUNGENT PARAGRAPHS

The man who has been trying to find an easy job is now having the hardest time.

To become really free—free from the chains of sin—one must become a voluntary bond-slave of Jesus Christ.

What the Southern farmer needs is to get the world cotton-minded; but it seems difficult to get them to "cotton to it."

A paradox: The wets who are constantly denouncing lawlessness, are themselves the most frequent law-breakers and breeders of lawlessness.

Most people wish that they could control the weather; but in these depressing days, few can even "raise the wind," and they may be praying for a "windfall."

The difference between political parties is easily understood by the following formula: My party is the party of patriots and country-savers; your party is the party of traitors and grafters.

THE SCHOOL SITUATION IN ARKANSAS

THAT our public schools are, for the most part, in dire straits, cannot be honestly denied. There have been many suggestions for their relief, and last week school directors and officials and members of the Legislature met for conference. Many opinions were expressed, and there was apparently no agreement concerning the sources from which revenue should come. It was brought out that a million or more had been lost through insolvent banks and by the transfer by the Legislature of certain funds to other accounts. It seemed to be fairly agreed that the State was supporting too many schools of collegiate grade, and resolutions were adopted overwhelmingly requesting the Legislature, if called in special session, to abolish all state supported schools of higher learning, except the University of Arkansas, the State Teachers College at Conway, the four original Agricultural Colleges, and the A. & M. School for Negroes at Pine Bluff.

It was undoubtedly a mistake when some of the other schools were established, but there are so many of them and they are so distributed over the state that by uniting their interests these smaller schools can block any movement to abolish them. Since we have them and cannot eliminate them without such bitterness that the whole system would be injured, the sensible thing to do is to correlate them better. There is a place for each of them if they will be content to fill that place and not ambitiously seek to become standard senior colleges. It would be folly to abolish the Teachers College at Arkadelphia, which represents the largest gift ever made by a community to our state, and which if maintained for 500 or 600 students will make unnecessary the enlargement of the Teachers College at Conway. Each of the four Agricultural Colleges should be limited to a reasonable number of students and when the equipment is adequate for that number, they should be given to understand that enlargement is unnecessary. Certain courses that are duplicates should be cut out, and maintenance reduced to a working minimum. There should be a moratorium on any additional outlay on any of these schools until our population and resources greatly increase. The friends of all these schools should get together and agree to ask no more for many years to come. If they continue to keep up the rivalry for more funds, they will eventually create such opposition that even those that are needed will be abolished. Their continual demands for more are leading to their own destruction.

There are only a few legitimate sources of new revenue that the Legislature may tap. These are taxes on certain luxuries, which no one needs

AND AS THEY MINISTERED TO THE LORD, AND FASTED, THE HOLY GHOST SAID, SEPARATE ME BARNABAS AND SAUL FOR THE WORK WHEREUNTO I HAVE CALLED THEM. AND WHEN THEY HAD FASTED AND PRAYED, AND LAID THEIR HANDS ON THEM, THEY SENT THEM AWAY.— Acts 13:2-3.

to pay unless he wants to pay, such as all forms of tobacco, cosmetics, cold drinks, moving pictures, and all kinds of shows. To increase income taxes would hamper those who are now struggling to keep industry and business going and would discourage investments in the very things Arkansas needs to supplement her agriculture. To legalize the sale of medicinal liquor and race-track gambling would be to increase immorality and debauch a certain class for revenue, and in the long run that is always expensive and ultimately ruinous. It is gratifying that among the many possible sources of revenue suggested by those present in the meeting held last week, these questionable sources were not mentioned. That should be evidence that the people do not want to maintain their schools on the profits of vice and immorality; and those who are demanding such legislation should heed the voice of the people.

Conditions differ in different communities. In many, the investment in new and costly buildings is taking too large a per cent of the revenue, and it will be impossible to remedy the trouble by taxation because the legal limit has been reached. In many districts the property values are so low that even with the maximum levy, sufficient revenue is not produced. Each community must study the situation and find its own solution. In most cases self-denying and heroic measures will be found the only solution. Teachers should voluntarily accept a reduction in salaries, and courses of study that are not absolutely necessary for a year or two should be eliminated, and thus the number of teachers reduced. Citizens whose incomes have been but slightly impaired should be willing to make voluntary and liberal contributions to the funds or to pay tuition when it becomes necessary to charge for tuition. In some places, teachers who are able to live without salary should offer to teach without any salary just for the sake of the growing youth. In time of war, soldiers serve for meager pay, often none, and citizens accept larger financial burdens. This is not war; but the principle of obligation to render service in an emergency and for the sake of those who will suffer if not helped should come into play just as it does in time of war; and indeed, it should more quickly and readily prevail because the objective is higher and nobler. There

A WISE PASTOR.

NO man is a first-rate pastor who has failed to place in the homes of his parishioners The Christian Advocate. The pastor who has a hundred church papers in a hundred homes has increased his own usefulness a hundredfold and saved his people from ignorance and indifference in regard to the Church. Self-interest ought to make every pastor, every steward and lay leader in our Methodism an active, zealous, persevering agent for our church papers.—A Pastor.

are many people whose incomes have been little, if any, reduced, and many who can teach without pay or for little pay, and they should accept the challenge to high service in behalf of our children and our youth. Most of us have been spending our money freely for the last ten years, and do not know the meaning of self-denial and sacrifice. It takes these to develop character and to make communities and nations self-respecting and truly patriotic.

We see no real necessity to call the Legislature in special session. It will be made up of the same men who failed last winter to do all that they should have done and spent money extravagantly in some directions. Moreover, any action of the Legislature would not likely get results in time to help the schools this winter; hence it behooves the different communities to take up their several problems and try in a manly and patriotic way to solve them for this year. We have been making rapid progress in recent years in improving our schools. Now we must stop for a year or two and catch up before we can go forward again. It is humiliating, but it is a condition that cannot be blinked, and it is wise to meet it in the right spirit, and not depend on Legislature or Congress or any outside agency to relieve the situation. There are enough funds and self-sacrificing people in almost every community in our state to take care of the situation if our people will try to work out the solution for themselves. Let us see how many communities will meet the emergency in the right spirit.

THE AMERICAN PRISON

THE National Commission on Law Observance and Enforcement, better known as the Wickersham Commission, which last winter made a report on Prohibition, has recently made its report on prison conditions. Its revelations and charges against our system, or lack of system, is shocking. The report says: "There is reason to believe that it contributes to the increase of crime by hardening the criminal. . . . The prison has failed as an educational institution. No one claims that the men who are released are better equipped to accept an honest role in the world than they were before commitment. The prison has failed as a disciplinary institution. . . . We are convinced that a new type of penal institution must be developed, one that is new in spirit, in method, and in objective."

While the report has nothing to say about the relation of the penal system to prohibition, it is evident that there is a close relation. The system does not reform the prisoners; hence when they are released, they immediately engage in the very acts which had brought them to prison. As most of the offenders under the prohibition laws are in for short terms, they learn new tricks, and are back to practice them more successfully than before they were convicted. Why should anyone rail at the prohibition laws when our system of punishment for all crimes is a crime-breeder? It is time to consider the penal system. This editor, having some twenty years ago made a study of our Arkansas system, knows the need of improvement of the Arkansas system.

THE year 1931 has been the Jubilee Year in the Czechoslovak Conference, celebrating the tenth anniversary of the founding of the Methodist Mission in Czechoslovakia. As part of the celebration Bishop U. V. W. Darlington, in charge of Methodist interests in Europe, and the presiding elders of the Conference, Revs. J. P. Bartak, V. Vancura, and Josef Dobes, were received by President T. G. Masaryk at Hradeany Castle, which is the Czech "White House."

Personal and Other Items

REV. B. F. ROEBUCK, our pastor at Nashville, and **Rev. D. T. Rowe**, our pastor at Wilmot, called Monday and reported all things moving along well in their good charges.

REV. D. T. ROWE, pastor of our church at Wilmot, and his family have had a vacation in the mountains of western Arkansas near his childhood home, and he had the pleasure of preaching to many old friends at Mena, August 9.

REV. GEO. N. VILLINES, our pastor at Hackett, writes that he and his people are doing well and he hopes to have a 100 per cent report on everything at Conference. He sends in a list of nine subscribers, making a 100 per cent list for that station.

FOR the past two weeks a meeting has been in progress in our Capitol View Church, with **Rev. L. W. Nichols** of Roberts Avenue Church, Beaumont, Texas, doing the preaching, and **Mr. W. P. Forbess** directing the music. **Rev. C. D. Meux**, the pastor, reports a good meeting.

REV. LUKE G. JOHNSON, 50 Boulevard, Gainsville, Ga., who was a member of Little Rock Conference from 1881 to 1885, would like to correspond with any of the surviving members of his class, and would also like to have copies of the Minutes of the Conference for 1881 and 1885.

REV. J. F. JERNIGAN, that vigorous superannuate, writes that he recently helped **Rev. M. A. Graves** in a good meeting at Bay and enjoyed unstinted hospitality in the home of **Mr. and Mrs. C. J. Perry**. **Hon. R. C. Brown** of Memphis made a great talk to the Sunday School on "From Janitor to Conference Lay Leader."

THE Government in Czechoslovakia has granted the Methodist Church exemption from taxes on all church buildings and parsonages and rooms used for educational work and social service purposes. This may be taken as an indication of increasing appreciation by the people of Czechoslovakia of the work of the M. E. Church, South, in their country.

IN the Bulletin of First Church, Fort Smith, for last Sunday, Scarritt College, Nashville, Tenn., was featured in a fine way. It is a great institution, and there is nothing else just like it in the world. Our young people who are preparing for missionary and church work should use it. "The Rock," a great sacred drama, was presented twice at Mt. Sequoyah by First Church people.

THE editor left Mt. Sequoyah last week to attend a meeting of the Vice-Chairmen of the Conference Commissions on Benevolences of Oklahoma, Texas, Louisiana, and Arkansas, at Dallas, with **Dr. W. G. Cram** and **Dr. W. F. Quillian** leading. It was in preparation for the work of the Commissions this fall and winter, and was very helpful. The attendance was 100 per cent, and the reports were distinctly encouraging.

DR. McGLUMPHY, North Arkansas Conference treasurer, writes as follows: "Rev. Aubrey G. Walton has been pastor of Calico Rock Station, Batesville District, some six weeks, coming from Duke University, where he completed his course in June. He has taken hold of the all-round work of his church with vigor and vision. He is meeting with a most encouraging response on the part of the church. He has already re-

mitted much more on the Benevolences than Calico Rock's 1930 total payment on the 'Claims,' and is far in advance of its best previous 'Before-Conference' record. Mighty fine, and prophetic of a great report at Conference. Brother Walton is to join our Conference this fall. Good!"

THURSDAY, August 2, at the Second Baptist Church in this city, **Mr. Richard T. Steel**, son of **Dr. and Mrs. E. R. Steel**, and **Miss Frances Davidson**, daughter of **Mr. and Mrs. Chas. B. Davidson**, all of this city, were married, **Dr. C. B. Waller** and **Dr. P. W. Quillian** officiating. **Mrs. Steel** was a student of the State Teachers College and **Mr. Steel** is a graduate of Hendrix College and is associated in business with the Chevrolet Motor Co.

EVERY day in the year there are attacks upon God, religion and the Church. Committed by those who have turned against the best that life offers, they attempt to bring others down to their base level and deprive them of the hope, the courage, the faith and the consolation which is their heritage. In our own time we have seen the demoniacal work against everything which speaks of God in more than one country.—The Guardian.

REV. REX B. WILKES, Jr., son of **Dr. and Mrs. Wilkes** of Monticello, last Sunday night at First Church gave a dramatic reading, "When Lazarus Laughed," which he had previously given at Mt. Sequoyah. This gifted young man finished his studies in the School of Speech of Northwestern University and became director of the Department of Speech of Yankton College. He has had successful experience as a dramatic artist and is highly commended by those who have heard him.

DR. ATTICUS WEBB, state superintendent of the Texas Anti-Saloon League for the last thirteen years, who was on the program at Mt. Sequoyah last week, delivered at First Church, Fort Smith, last Sunday night, an address on "Wet Leaders as Public Enemies." At Mt. Sequoyah he had given the drama, "Who Killed Earl Wright," and a moving picture of a tragedy of the old saloon days. He is the author of a book just from the Cokesbury Press, "Dry America," price only 50 cents, which should be in the hands of every preacher and prohibition worker.

DR. J. M. WORKMAN, our pastor at Atkins, has the pleasure of having as his assistants in a protracted meeting his two sons, **Rev. M. T. and J. W. Workman**. The latter delivered the graduating address at the Atkins High School in May. The Morrilton Democrat speaks in complimentary terms of an address which **Dr. Workman** delivered recently at a luncheon of the Kiwanis Club of that city. A Daily Vacation Bible School of 110 boys and girls four to thirteen years of age ran successfully at Atkins for two weeks. Under his leadership the Atkins church is making a fine record this year.

ON Saturday, August 22, **Mrs. Elizabeth Harwood** celebrated the one hundredth anniversary of her birthday at the home of her daughter, **Mrs. Reynolds**, wife of **Dr. J. H. Reynolds** of Hendrix College. Her oldest daughter, **Mrs. A. C. Millar**, died in 1924, and her son lives in Brookfield, Mo. She was born in County Cavan, Ireland, in 1831, and at 16 came to America and lived first in Brooklyn, N. Y., and then in Missouri. Her husband died in 1924, and she came to live with **Mrs. Reynolds**. Although partially disabled from a fall some years ago, her mind is

clear and she is a great reader and is interested in the events of the day. A noble Christian character, she is loved and honored by many who wish her continued happiness.

PROGRAM OF TEMPERANCE AND SOCIAL SERVICE AT MT. SEQUOYAH

IT was my privilege to be on Mt. Sequoyah almost all of last week attending the Conference on Temperance and Social Service sponsored by our General Board. **Dr. E. L. Crawford**, secretary, assisted by **Mrs. J. P. Almand** and other **W. C. T. U.** officials, had prepared a rich and varied program which was well executed. In the limited space it is impossible adequately to describe it. Later, resolutions adopted may be given to help our readers to understand what was done. **Bishop Ainsworth** came all the way from Birmingham and delivered Sunday morning a very masterful address on Prohibition, which ought to be heard all over the South. Then at 3:00 p. m. he preached a strong and inspiring sermon. Although the attendance was not all that it should have been, it was better than it had been previously for this kind of program. The **W. C. T. U.** representatives were enthusiastic and are planning to have a much larger representation next year, and they are also seriously considering the building of a **Frances Willard Lodge** to be summer headquarters for them in the Southwest. The season on Mt. Sequoyah has been unusually pleasant and successful and the outlook is increasingly cheering to those who are responsible. **Supt. Yancey** and his workers are highly appreciated. He will attend as many Conferences as he can this fall and will be ready to help pastors in meetings during the late fall and the winter.—A. C. M.

DEATH OF REV. A. C. GRAHAM

ON Wednesday, August 19, **Rev. A. C. Graham**, aged 71, passed away at his home in this city, and on Friday the funeral was conducted in the home by **Rev. C. D. Meux**, and the body taken overland for burial at Naylor in Faulkner County. Born in that neighborhood, where **Dr. J. H. Reynolds** and other distinguished men of our state were born, he attended the fine school that was maintained there and then went to old Quitman College before entering the traveling connection in the White River Conference. In 1904 he transferred to Little Rock Conference and for many years had held the supernumerary relation. He was ordained deacon in 1890 and elder in 1892. Among the charges which he served were **Pocahontas** and **Des Arc**. His wife, of the fine **Baugh** family of **Searcy**, preceded him to the better world within the past year, leaving him lonely and fast nearing the end. Loving the itinerant work, he felt keenly the impairment of his own and his wife's health which necessitated his retirement some years ago.

CIRCULATION REPORT

FOLLOWING are subscriptions received from pastors since the last report: **Austin Circuit**, **J. G. Gieck**, 1; **Gravette**, **A. L. Riggs**, 3; **Hackett**, **G. N. Villines**, 100 per cent, 9; **Rowell Ct.**, **G. P. Fikes**, 1; **Hoxie**, **E. B. Williams**, 3; **Haynes**, **C. H. Harvison**, 4; **Nashville**, **B. F. Roebuck**, 2; **Emerson**, **O. C. Robison**, 4; **Umpire Ct.**, **J. F. Taylor**, 2. The work of these brethren is appreciated. May others follow their example. Brother Taylor never sends in a large list, but he sends in one or two subscriptions almost every week, and in a year that gives a large total.

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Contributions

THE SOCIAL MISSION OF OUR CHURCH.

By M. E. Lazenby, D. D.

(This article was written by the editor of the Alabama Christian Advocate at the request of the Board of Temperance and Social Service at its recent annual meeting at Lake Junaluska. At the request of the Board it is being submitted to all of the Conference organs of the Southern Methodist Church.)

The Southern Methodist Church, as such, has been doing business for eighty-six years. The prow of her stately vessel has ever been turned Godward. Her aim has been and still is to do her part in establishing the Kingdom of God upon the earth, and she does not propose now to be sidetracked in these efforts.

This program has involved the entering of scores, if not hundreds, of avenues of service. To enter one of these avenues necessitated the organization, not many years ago, of what we now call our Board of Temperance and Social Service. So broad is this Board's field of service, and so many are its varied activities, that its strongest friends and staunchest supporters realize that it may, in the performance of its duties, subject itself to bitter criticism on the part of those who do not understand its mission nor appreciate its efforts.

It is too much, in this day of divided opinion, to hope that this Board can carry on its work without criticism. The fact is, the Board earnestly covets the constructive criticism of friends, in the Church and out of it, who wish and pray for the coming of God's Kingdom on earth. But, that it intends to heed the denunciation, as groundless as it is vociferous, of certain Congressmen who, wittingly or unwittingly, have become the mouthpieces of the wets of the nation, is foreign to its purpose.

All that criticism and denunciation of that kind and from that source can hope to do will be to establish smoke screens that may deceive otherwise good men. All this hue and cry about the Church's entering politics is but senseless noise, comparable to the tom-tom beating of savage Africans as they seek to drive off the evil spirits which, they imagine, will attack them. The vain imagination on the part of the wets that the Church wishes to enter politics is quite as baseless.

But, let not the wets be deceived. The Church will, as long as she stays close to God—and may this ever be—wield an influence that will tell upon every social battlefield and in every political contest! She intends to have a place at every round table discussion where arise social and moral problems. Politics she eschews, and enters this field only when her enemies make political footballs out of moral and social questions. Her supreme purpose is to so preach and teach and live the Gospel of her crucified but now reigning Saviour, that His conquering tread may be heard at every polling place. We propose that the Carpenter of Nazareth shall have something to do with constructing the planks that form the moral platforms of this nation.

Some people think that the sole aim of the Board of Temperance and Social Service is to fight against the iniquitous liquor traffic. This is not

the case. We admit that as long as this vicious animal—the liquor traffic—lies ready to spring at the political and social throat of American civilization, this Board will not be found asleep at the switch. Unmindful of the law of the land, this Godless traffic is now fighting desperately to reincarnate itself in the political, social and moral life of the Republic. Is anyone so foolish as to think the Church of Jesus Christ, that divine institution that played so well its part in ridding our country of this iniquitous traffic, will now fold its hands and let this damnable traffic win its fight? We can scarcely conceive of such folly. Nor will it ever take place. The Church will never cease to raise its voice and its hand against this traffic and its associated evils.

But this is but one phase of the work committed by the General Conference to our Board of Temperance and Social Service. When the Church is fully apprised of the scope of this Board's work, it will be granted the full co-operation of all who earnestly desire the establishment of the Kingdom of God upon the earth.

The Board's work touches every phase of life to which the Church owes its help. Whatever affects the social, moral and economic life of the people must ever be a matter of interest to the Church. Take, for example, industrial situations, the unemployment problem, inter-racial relations, the right use of leisure-time, the moving picture menace, Sabbath desecration, the spread of clean literature and the destruction of the obscene, the matter of war and peace, temperance, prohibition, law enforcement, and whatever other problems confront and menace the people. These constitute great social problems.

The Church does not propose, single-handed and alone, to solve these problems. It does not feel called upon to do so, but the Church does propose to supply the leaven of the Gospel of Jesus Christ, that these problems may be solved in a Christian way.

The Church cannot, for example, make the laws by which marriage is allowed or divorce granted. But the Church can say, as, indeed, she did say at our last General Conference that "marriage is basal to civilized society. The union in mutual love and self-sacrifice, as long as life shall last, of one man and one woman is

the law of God written plainly on the pages of the Holy Bible. . . . He who ignores or denies the sacredness of the marriage relationship sins both against God and against human society." As long as one out of seven homes in this country continues to be broken at the bar of the divorce courts, the Board of Temperance and Social Service will feel called upon to make a study of, and to speak upon, this great problem, which, left unsolved, must prove a menace to civilization. And, were this Board financially able it would be in a position to give to local churches and interested workers a helpful literature on this subject.

Another question in which the Church must ever be interested, and which today has reached a most acute point, is that of unemployment. This question finds its roots in our industrial and commercial systems. When millions of people are hungry in the midst of plenty, when thousands of men and women are out of employment though they stand at the gates of industry and plead for work, shall the Church sit idly by and raise no finger toward solving this problem? Shall we leave the solution of this question entirely to men of the world? We do not argue that the supreme call of the Church is to settle economic disputes and solve economic problems, but we do argue that the Church should study these problems and become so thoroughly familiar with them that, when they are settled, it may be upon a Christian basis.

Then, take the question of war and peace. If Jesus Christ has any one outstanding title, besides that of Saviour, by which He is known, it is that of the Prince of Peace. He came to bring peace. If the matter of world peace is left wholly to politicians and manufacturers; if it be left entirely in the hands of selfish rulers who covet wider borders; what assurance have we that world peace will ever be attained, and if attained, maintained? There is no guarantee of peace aside from the living and ruling presence of Jesus Christ in the hearts of men. The Church appreciates every suggestion for world peace that may come by way of education and legislation, but it recognizes that permanent peace can come only under the absolute sway of Jesus Christ. The Church believes this and teaches this. It is the duty of its Board dealing with this great problem to know the mind of the Mas-

ter on such problems, and then to see that our people have this mind which was in Christ Jesus proclaimed from the press, the platform and the pulpit, and from everywhere else, so that one day we may all join in the old Negro spiritual, 'Ain't Goin' a Study War No Mo'."

This line from the Negro spiritual, however, reminds us of another unsolved problem that confronts the white race. That is the so-called Negro problem, or, more properly, the problem of the relation of those two races. Nothing is ever settled until it is settled right. We may patch up situations and get by with them for a while, but no moral or social problems are ever really settled until they are settled according to the teachings of Jesus Christ. His teachings are supreme; they are ultimate. This does not call for social equality. On the other hand, it forbids social equality. But it does call for a Christian attitude toward all people of whatever color or creed. It does call for equal justice before the courts of law. It calls for equality of opportunity in proportion to taxation and the ability to exercise these opportunities.

To go further with these various problems would be to transgress on the space and courtesy of this paper. Suffice it to say that there are many grave questions facing civilization, and the Church has a duty in seeing that these are settled according to the principles of Jesus Christ.

We would not end this article without expressing again what we believe to be the mind of the Church and the mind of this Board of Temperance and Social Service, namely, that the supreme mission of the Church is not what we commonly call social service. We believe the supreme business of the Church is to give to men everywhere the Gospel of Jesus Christ, a Gospel so vital with truth and life that, if appropriated by every individual, the doing of social service will be almost unnecessary.

Not for one moment would we substitute social service for the primary spiritual ministry of the Church, and any Church and every Church that undertakes to do this is doomed to failure. But, because some men will not accept the Gospel, and because their number is legion, they create social problems that must be solved, and the Church does not propose to leave the solving of these problems to any political parties or to any secular corporations. Not in the place of, but in addition to, prayer and the ministry of the Word, the Church will employ social service as she seeks to make this world a better place in which to live. The spiritual ministry and the social service of the Church are not competitive methods, but complementary methods, fellow-workers under Christ and for Christ. Together they work to bring about the Kingdom of God.

WORTH WHILE WORK FOR LOCAL CHURCH BOARDS.

The Discipline of the Southern Methodist Church provides for the appointment in each charge of a Board of Temperance and Social Service. As a rule this appointment is made, but everybody knows that up to now the local board has not usually functioned very much. We believe there are many things this local Board can do. We mention two or three.

First, in communities where there are moving picture shows, if these pictures are of a hurtful nature, this Board can secure the co-operation of prominent Church members to offer protest. This protest can be made effective. In almost every small town where moving pictures are allowed to run on Sunday, the local Board can secure such co-operation as will close them on the Lord's Day. It's a case of some duly appointed body's taking hold.

Second, in communities where newsstands persist in selling vile and hurtful literature, the Board can take the initial steps that will in almost every instance stop the sale of this type of literature. Much of this kind of literature cannot go through the mails, yet it is openly sold on some newsstands. The local Board of Temperance and Social Service can most surely be effective here. It may require the co-operation of other agencies, but the Board can initiate the move, and be able by a simple, kind request to achieve its purpose.

Third, this Board can also do a positive service. It can teach respect for law. It can help in providing the proper forms of recreation for young people. It can assist in systematically caring for the poor and the unemployed. Alert members of a local Board of Temperance and Social Service can always find some good to do and something bad to try to undo. This Board should be composed of some of the outstanding and most consecrated members of the local church.

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MRS. A. C. MILLAR, Editor.

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ALICIA MISSIONARY SOCIETY MEETS

The Alicia Missionary Society met at the home of Mrs. G. G. Owens, Aug. 20. The following program was enjoyed by those present:

Leader—Mrs. Dean Cox.

Prayer Service—Led by Mrs. Katie Byrd.

Hymn—"His Yoke Is Easy."

Reading of Minutes and Business.

Bible Reading—John 15:14-20,
Mrs. E. J. Cox.

Topic Discussions—New Emphasis on Home Missions, Mrs. Katie Byrd, Mrs. W. H. Whitlow, Miss Ruby Byrd.

Prayer—Mrs. G. G. Owens.

Changing World for Indians—
Mrs. E. J. Cox.

A Missionary Christ—Mrs. W. S. Parrish.

Song—"Near the Cross."

Mrs. Franks closed the meeting with prayer, after which delicious refreshments were served by the hostess' daughter, Miss Reba Owens, assisted by Mrs. W. H. Whitlow.—Reporter.

STRANGERS' HOME AUXILIARY

Strangers' Home Auxiliary reports two interesting meetings. On July 30 the Society met at Lauratown with Bro. Love in charge of the devotional service. Prayer by Mrs. W. J. Counts. "Foretelling Illiteracy" was the subject of the program and interesting discussions were given by Mrs. G. E. Counts, Mrs. R. Kay, Mrs. Delmar Reed and Mrs. A. D. Bellar. "Stewardship," by Mrs. Clarence Tiffie; "Bulletin," by Mrs. K. S. Shelton. One new member was received. Prayer by Mrs. M. L. Rowe.

On August 13, the Devotional meeting was held at the church in Strangers' Home. Mrs. K. S. Shelton was in charge of the program.

The following groups spent 20 minutes in service: Sister Love gave the devotional; prayer by Mrs. W. G. Counts; response to roll call with scripture verses; Mrs. R. Kay presented the Voice. "New emphasis on Home Missions" was discussed by Mrs. Clarence Tiffie, Mrs. C. R. Prutt, Mrs. W. E. Rowe and Mrs. A. A. Shook.

Mrs. W. E. Coley discussed "The Benefits of Bible and Mission Study." Mrs. G. E. Counts presented the subject, "Publicity." "Fellowship Groups" were discussed by Mrs. J. B. Edwards. Mrs. J. C. Arnold presented the Voice. Closing prayer

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by Mrs. M. J. Rowe.—Supt. of Pub.

BOYS' AND GIRLS' WORLD CLUB OF STUTTGART

We have just closed an intensive Mission and Bible Study School with an enrollment of 42 children. We used the following books as the basis for our study, namely: "Sugar Is Sweet," by Dorothy F. McConnell and Margaret Forsyth, and "Children of Sea and Sun," by Mabel Garrett Wagner. I was assisted in the work by Miss Louise Vandill of Pine Bluff, and Mrs. Vester Jones Wimer of this city. Mrs. Wimer taught the Primary Group and very splendidly demonstrated her fine ability in handling the programs. Miss Vandill had charge of the music, and gave the Junior stories and Bible Lessons. In this work she proved herself a real leader. Her Bible lessons were built into the viewpoint of the children and held their attention with increasing interest throughout the school. She taught them some new and catchy songs, which delighted the children and which carried out the central thoughts in the program. These songs very greatly stimulated enthusiasm and kept the children in a very fine mood. At the close of the school a general program was given and the mothers and friends of the children were invited. This program was a demonstration of some of the work they had done during the school. Miss Vandill is a member of the Life Service Band and hopes to enter Scarritt College this fall, having already completed two years of college work. In the event she does not get to attend Scarritt College, I heartily recommend her to those of our churches needing assistance in children's and young people's work.—Mrs. L. E. N. Hundley.

Department of Christian Education

REV. CLEM BAKER.....Secretary of Education, Little Rock Conference
REV. G. G. DAVIDSON.....Secretary of Education, North Arkansas Conference
REV. S. T. BAUGH.....Extension Secretary, Little Rock Conference
REV. G. F. SANFORD.....Extension Secretary, North Arkansas Conference

THE RELATION OF THE EDUCATIONAL ASSOCIATION AND THE GENERAL COUNCIL OF CHRISTIAN EDUCATION.

A joint committee from the General Council of Christian Education (formerly the General Sunday School Council and the Epworth League Leaders' Council) and the Southern Methodist Educational Association, met at Lake Junaluska, August 13, to consider the future relationship of these organizations in view of the consolidation of the General Sunday School, Epworth League, and Education Boards, with which these agencies have been affiliated. A committee of three was appointed to prepare and publish a statement containing the results of the deliberations of the joint committee and to have available for the next gatherings of these bodies such plan for the union or co-operation of these groups as it thought appropriate. The statement follows:

1. The next annual gathering of these bodies shall be at the same place and at the same time, permanent dates being set as December 30, 1931, to January 1, 1932, inclusive, and Nashville, Tennessee, being selected as the place of meeting.

2. The program for the next meeting of these bodies shall provide for joint sessions of these two groups and shall embrace topics of common interest, said program to be prepared

ed by the Executive Committees of the two organizations.

3. The next annual meetings of these two bodies shall be called the "General Council of Christian Education, M. E. Church, South, with the following explanatory note appended: "Formerly the General Sunday School Council; the Epworth League Leaders' Council; and the Educational Association."—D. M. Key, Jackson, Miss., Chm. (Pres. Educational Association); J. Emerson Ford, Orangeburg, S. C. (Pres. General Council Christian Education); R. W. Vanderberry, Richmond, Va., Sec.

AFTER TWELVE MONTHS.

By Wm. F. Quillian, General Secretary, General Board of Christian Education.

September 1, 1931, will close the first year's work of the General Board of Christian Education. The history of this Board is well known to the Church. We have sought to reduce the overhead expense, to remove overlapping and duplication, and to promote the efficiency of this far-reaching program throughout the connection.

The General Board.

Under the presidency of Bishop Mouzon the General Board has given careful consideration to the great interests for which it is responsible. The annual meeting, held in Nashville, April 27-28, was most significant. The reports of the General Secretary, the three Departmental Secretaries, the Treasurer, and the Directors of the eight Divisions, appear in the Yearbook which is available for all who may be interested. The three major committees of the Board—the Local Church, Editorial, Schools and Colleges—considered with great care the recommendations which had been made by the Executive Staff. At a later session these recommendations were adopted by the Board. Through Inter-Board Committees the General Board is co-operating with the Board of Missions, Board of Lay Activities, Board of Church Extension, and the Woman's Missionary Council in the enlarged program made possible by the Dallas legislation.

The New Legislation.

It has been a source of great gratification to the members of the Board that the new program of Christian Education in our Church seems to be meeting the needs of our Conferences and of the local church. The Methodist Episcopal Church, South, has taken a step far in advance of that of other denominations in seeking to meet the needs of our people. The pastor is the preacher in charge and has full authority for the carrying out of the legislation as enacted by the General Conference. The local church is the unit, and therefore all of this work centers in the local congregation. By the organization of the entire Church into the Children's Division, the Young People's Division, and the Adult Division, the whole program can be worked out without conflict and without confusion.

The first step in the local church is the organization of the Local Church Board of Christian Educa-

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tion. The pastor, the general superintendent, and other members as provided in Section 459 of the Discipline, constitute this Local Church Board. The unified program makes it possible for the Editorial Department, Department of Schools and Colleges and the Department of the Local Church to correlate their several interests and co-operate with the local congregation in the training and development of its entire membership. The Sunday School constitutes the study period, and in the evening the Epworth League affords an opportunity for the young people to carry forward their work as a department of the Young People's Division. Under the new legislation our schools and colleges have an open door to the local church, and their interests are kept constantly before our people. It is also true that the presidents and officials of our institutions of learning now have a finer opportunity to co-operate with the local church in its program of education. We would urge upon all our people the importance of making a careful study of the literature that has been sent out by the Local Church Department. In one of the pamphlets issued by the General Board of Christian Education we have this statement: "When the Board of Christian Education is selected in the local church it should make a careful study of the several lines of work under way before it undertakes radical changes. It has come not to destroy, but to fulfill. It inherits the on-going programs of the Sunday School Board and of the Epworth League. It sustains a supervisory and integrating relation to these organizations in the local church. Let it study these programs as they are and begin to integrate

overlapping and duplicating elements in these programs as it can be before it plunges into the creation of a new program." In other words, the Local Church Board of Christian Education is to survey the whole situation before introducing the unified plan.

The Annual Conference Boards.

The Annual Conference Board has been organized in every Annual Conference and has been at work for approximately one year under this unified plan. A new enthusiasm is taking hold of the Church. Our Pastors' Schools and Young People's Conferences have in the main been more largely attended this year than they were last year, in some cases the attendance having doubled. The Psalmist has declared, "As a man thinketh in his heart, so is he." It is the purpose of this Board to encourage all of our people to think straight and then they will live according to the teachings of the Word of God.

The following resolution was adopted by the General Board of Christian Education at its meeting in April:

"Be it resolved: First. That the year 1932 be designated by the General Board of Christian Education as a period for special and definite emphasis upon reaching the unreached; and,

"Second. That the departments of the General Board give early attention to the formulation of such plans and the preparation of such literature as may be necessary for making effective this emphasis upon reaching the unreached; and,

"Third. That the Executive Staff be requested to prepare a statement upon this important matter for presentation to the Church, holding carefully in mind the fact that the departments of the Church exist for the whole Church program, and that the plan for increase should set as its goal the leading of every departmental member into active membership and service in the Church."

The world is desperately in need of the message of light and truth. It is our responsibility, our glorious privilege, to be the heralds of truth and the messengers of light, beginning in our own local community and going forth to the ends of the earth. We are deeply conscious of our limitations, and again we bespeak the prayers and co-operation and constructive criticism of our people. No man is sufficient for these things. If we are to achieve the desired results in the work of the General Board and the Annual Conference Boards, as well as in the local church, it will be because all of us recognize the fact that "our sufficiency is of God."

GOOD NEWS FROM SCARRITT.

I am passing on to you and the readers of the *Arkansas Methodist*, a recent estimate of our institution made by Stanley High in the August issue of the *Christian Herald*. After speaking of Nashville as the Athens of the South, by reason of its various educational institutions, Mr. High says:

"But unique in Nashville—in America for that matter—is Scarritt College for Christian workers. Here under the auspices of the Methodist Episcopal Church, South, young women and young men (a select few of these) are trained for Christian work. Most of the students come to Scarritt after completing their full four-year college courses. Two years of further study and Scarritt grants the Master's degree. At that point the Church steps in and guides these young people to fields of usefulness

that extend from the Tennessee hills to the far ends of the world. No wonder that so many Methodist dignitaries were on hand for the commencement. Scarritt produces the Church's future.

"Incidentally, for those who are depressed about the nation's religious vitality, I can think of no better tonic than a trip into this Southern territory. It's refreshing to be—for even a short time—among folks who take their religion seriously."


In these days of uncertainty and depression, it is indeed encouraging to receive such a tribute from one of the foremost religious journalists of our day, and to learn what the rest of the world thinks of us.

Our Summer Quarter, after twelve weeks of successful work, will come to a close on August 27. Our student body seems to have been gathered from the "four quarters," representing states in America and the following foreign countries: Japan, China, Korea, Mexico, and Cuba. The Summer Quarter has passed from the experimental stage and seems to have won for itself a permanent place in the yearly program of Scarritt College.

We are looking forward with high expectation to the opening of our Fall Quarter on September 25. Several important changes have been made in the personnel of our faculty. Professor Donald M. Maynard, head of the Department of Religious Education at Southern College, comes to us as head of our Department of Religious Education. Mr. Maynard, who is a member of the Florida Conference, has had a rich experience in the pastorate and in the teaching field. We feel sure that we are fortunate in securing his services. Another addition to Scarritt is Professor D. M. Mann, from the University of Virginia, who will fill our chair of Sociology. Mr. Mann has had wide experience in his field, and is exceptionally qualified for research work.

Miss Mary Parker, a daughter of one of our missionaries, has been elected to the position of Instructor in Health, and College Nurse. Miss Parker has made an enviable record in her field, and comes to us with the highest recommendations.

The prospects for our fall enrollment are unusually fine. The requests for scholarships for the Fall Quarter have far exceeded our supply. Our greatest embarrassment is our inability to help with scholarships the ever increasing number of college graduates who are looking to Scarritt College for further training in the field of Christian service.—John L. Ferguson, Vice President.



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Church News

REVIVAL AT EASTSIDE, PARAGOULD.

We began our meeting at Eastside, Paragould, the third Sunday in July. Brother H. O. Bolin, from Rector, came to us Monday following and did the rest of the preaching. He did this well and acceptably to all who came. We used Brother Wayland's tent, putting it up on the church grounds. Wednesday night of the first week the tent was more than full, and we had overflow crowds every night until the meeting closed.

The results of the revival were some eighty professions and reclamations and fifty-three additions to our church. A few names were given for other churches.

Brother Bolin is a fine leader in a revival. Then, too, he was backed up by a congregation that was faithful in prayer and works, at home, on the streets and in the congregation. Best of all, peace and harmony reign among our people.

This makes sixty-five that we have received into the church this year. The larger part of those joining during the meeting were young people and grown people, about twenty men and women.

Brother Bolin held our meeting last year, but this meeting far surpassed that. We expect to have a good report at Conference.—M. N. Johnston, P. C.

AUSTIN CIRCUIT REVIVAL

Brother J. A. Henderson came to preach for us in a circuit-wide revival, beginning on Monday night, July 20. We had five of our churches and one Baptist Church co-operating in this meeting, located about half way between Lonoke and Cabot, on the new Highway 89. The meeting was held out in the open under God's great trees. It was a most unusual meeting in many ways. One night Brother Henderson preached to more than 500 while it was raining. Another night during his stay 81 young people volunteered for full-time Christian service. On the second Sunday we had more than 400 taking

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part in the Sunday School. Brother Clem Baker taught the Adult class of something like 100 men and women. That afternoon, in spite of threatening weather, Brother Baker spoke on "How Can the Sunday School Help Conserve the Results of Our Revival?" to more than 500 people. That night Brother Henderson preached to something like 1,600 folks. The Monday night following, while it was raining, we went to Pleasant Hill Baptist Church, where Rev. I. N. Cade preached to a house full of people. Beginning with Tuesday night, through the following Sunday night, Brother O. C. Birdwell preached soul-stirring sermons to large audiences, ending Sunday night, August 9, with more than 2,500 people present. We did not keep count of the conversions and reclamations, but it went well into a hundred.

Our people loved Brother Henderson and Brother Birdwell and their soul-stirring messages, and after the last sermon we formed a circle, shaking hands with one another, and singing "Blessed Be the Tie," feeling that "surely God dwells in this place."—John G. Gieck, P. C.

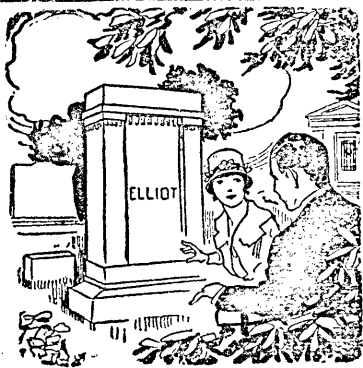
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REVIVAL AT ATLANTA CHURCH

Atlanta Church, on the Emerson charge, closed a gracious revival Sunday night, Aug. 9. The Holy Spirit was manifested with great power. Sinners were converted and Christians revived. There were eleven additions to the church, eight by vows and three by letter. One man and his wife gave their names for membership in the Baptist Church. Rev. O. C. Robison, the pastor, did the preaching. We are happy on the way. We give God the praise.—R. H. McLendon, Reporter.

PINE BLUFF CIRCUIT REVIVAL

On the evening of July 19, we began our Circuit-wide evangelistic campaign of eight meetings. Two churches united in their meeting, Oak Grove and Center.

It seemed that the excessive rains hindered somewhat, as the services were rained out so many times.

Four of the meetings ran twelve days, three ten days, and one nine. We had a large number of reclamations and about fifty conversions.

There have been thirty-seven received into the church, with several more to follow, and some have joined the Baptist Church. Most of these were received by baptism and vows.

The preachers all did good, faithful work in their respective meetings. Their preaching was strong and effective and along the evangelistic line.

The good done in these meetings is being felt and seen in new and greater work started in the way of prayer meetings and Epworth Leagues.

The following brethren preached, to the great delight of all: Bros. Frank Musser at Sulphur Springs, W. R. Boyd at Faith, G. W. Robertson at Mt. Carmel, Harry Simpson at Wofford's Chapel, A. W. Hamilton at Bethel, Kenneth Spore at Redfield, Leland Clegg at Oak Grove-Center, and E. C. Rule at White Hall.

Bros. Hutton and Akenhead did wonderful good in directing the singing and doing other work, Bro. Hutton at Oak Grove-Center and Bro. Akenhead at Mt. Carmel.

We appreciate this good work from all of these brethren. We speak both for the people of the different congregations and the pastor.—L. T. Rogers, P. C.

HOXIE

Although we are closing out our second year here, this is our first write-up to the *Arkansas Methodist*. These two years have been among the most pleasant years of my life. Notwithstanding the fact that Hoxie has been doubly hard hit (the shops were moved and then this depression), the people have faced the situation with faith in God and their faces toward the future. The people are loyal to the Church and the Kingdom of God, and the pastor loves them with his whole heart. We did not have a revival meeting in this church last year, but just closed a two-weeks' revival last Sunday night. The pastor did the preaching and Brother "Bill" Forbess of Little Rock led the singing, and a splendid work he did. Folks just cannot sit and not sing when "Brother Bill" is leading. His amiable disposition, suave personality and Christian character landed for him a safe and warm place in all our hearts. Brother Forbess is especially fine with children and young people. We do not hesi-

tate to recommend him to any pastor desiring to secure the services of a good song leader and a hard worker for a revival meeting.

Our Church here has been greatly revived as a result of the meeting, which has more than repaid us for our efforts. We received twelve into the church during the meeting. This makes a total of forty-five received since we came here as pastor.

We are now turning our attention toward winding up the year, that our report at Conference may show that we have been "about our Father's business."—E. B. Williams, P. C.

GREAT REVIVAL AT BRADFORD

Rev. E. L. Boyles, pastor of Batesville Central Avenue Church, came to us at Bradford on August 2 and we began, under most serious handicaps and unpromising prospects, what developed into the greatest revival of old-time mourner's bench religion we have been in for some years. The meeting was held in a long, poorly ventilated store building, as the church and parsonage burned last year. The house was very hot and the first week it rained out several services and the congregations were very small at times. Brother Boyles kept doing some great preaching, with the pastor doing his best with a crippled throat to lead the singing. He organized the children into booster bands and they went out hard after the folks and made a real contribution to the meeting and God's work. The choir and orchestra of Central Avenue Church came several times and rendered valuable help. Just when it appeared that the devil was thoroughly entrenched, the Lord answered our supplications and the burden began to be eased.

Over 50 conversions and reclamations were had and with the exception of five made in their homes, all prayed through at the "mourner's bench". Forty-nine additions were made to the church and a majority were adults. Bro. Boyles did some great preaching. Our Christians did some earnest praying and personal work, and God was mighty and saved many.—Ray L. McLester, P. C.

MEETING AT PAUP'S SPUR SCHOOLHOUSE.

I report a fine meeting at Paup's Spur Schoolhouse, where I have been preaching one Sunday a month for the past two years.

Brother B. F. Fitzhugh did the preaching, most of it, the first week, and after the first week he had to leave so I continued the meeting another week. We had sixteen professions the last night he preached, and we organized a Methodist Church with 13 members, and four more came in just before I closed. We had in all about 18 professions during the meeting.

One young man professed at the close of the meeting. There were 17 who joined our new church. Two came in by vows and two by letter. I have 13 to baptize tomorrow. Bro. Fitzhugh did some mighty good preaching. Put lots of fire and Gospel in his preaching. He is an earnest preacher and a good revivalist.

I don't know that I ever did a harder two weeks' work. I worked most of the time during the day and walked five and eight miles in order to be in the meeting. We only had day services a few times. I held the day services and after Brother Fitzhugh left I held the night services.

We had a large attendance, especially at the night services.

I organized a Sunday School with between 30 and 35 pupils. I selected my stewards at the last service, also my church secretary. We have a fine lot of young people in that community, and we expect to organize an Epworth League later. The young people are going to organize

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THIS WOMAN LOST 64 POUNDS OF FAT

Mrs. H. Price of Woodside, L. I., writes: "A year ago I weighed 190 lbs. I started to take Kruschen and now I weigh 126 and never felt better in my life and what's more, I look more like 20 yrs. old than the mother of 2 children, one 19 and the other 18. Every one of my friends say it's marvelous the way I reduced."

To lose fat with speed take a half teaspoonful of Kruschen in a glass of hot water before breakfast every morning—don't miss a morning—an 85 cent bottle lasts 4 weeks—get it at any drug store in America. If not joyfully satisfied after the first bottle—money back.

a prayer meeting right away.

We met with many discouragements in the beginning of the meeting. Some said we couldn't do anything there for no one had ever accomplished anything. I said that the Good Book says, "Is there anything too hard for God?" But amidst all of those hindrances we, by the help of the good Lord had a great meeting. Brother Fitzhugh has promised to help me at Fulton, about the first of September. We hope to have a good meeting there.

I will begin my meeting at Genoa tomorrow, after which I am expected to go to Oklahoma, two miles east of Idabel, and hold a ten days' meeting near where I had a great revival 13 years ago. Only stayed there at that time seven days and had 49 professions and 42 joined the church, and the good folks have never forgotten the good meeting.

We are happy because our God so wonderfully blessed us at old Paup's Spur, for we have gone through many hardships and discouragements during the two years we have been preaching there, and we have realized scarcely anything in a financial way, but we have walked by faith, and not by sight. There have been many gloomy hours along the way, but I am glad that we can now begin to see a beacon light shining. It's nine miles east of Texarkana, and I have had to walk to my appointment many times.—J. A. Hall, P. C.

NOTICE.

Notice is hereby given, that the undersigned, as administrator of the estate of James H. McCollum, deceased, will apply to the Probate Court of Hempstead County, Arkansas, on the first Monday in September, 1931, or on any day thereafter that said court is in session, for authority to sell all the lands and lots belonging to said estate, or so much thereof as may be necessary, situated in the counties of Hempstead and Pulaski, State of Arkansas, and for a particular description of said lands and lots reference is herein made to the title deeds to the same and to the inventory of the property of said estate now on file in the office of the clerk of said court.

Said sale will be made for the purpose of paying the debts of said estate.

R. P. ARNOLD,
Administrator of the Estate of
James H. McCollum, Deceased.

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OBITUARY

Owen.—Flynn Owen was born at Ward, Lonoke County, thirty-four years ago. After a lingering illness the end came at Tuscon, Arizona, July 8. He was the son of the late E. F. Owen, and is survived by three sisters and his step-mother by whom he was reared from childhood. After completing the public schools of his home community, he attended Hendrix College where he made a good record as a student. By reason of his participation in all phases of college life he was favorably and popularly known by his fellow students. Following his student days, he entered business and was attaining unusual success until illness laid hold upon him some three years ago. In view of what seems an untimely death, it is well to remember that real life is not to be estimated by length of years. Judged by the real standards of success, he had already accomplished more than multitudes who live twice the span of years allotted to him. His funeral service was conducted from his home church where his membership was held, by the pastor, Brother Russell, and the writer. Interment was in the cemetery at Old Austin.—Roy E. Fawcett.

McCullar.—Mrs. Maud McCullar, wife of Mr. H. C. McCullar, was born in Kingtree, S. C., in 1887. She was happily converted at the age of eight, and joined the Methodist Episcopal Church, South, and lived and died in its fellowship. As a Christian her life was full and beautiful. She was a true woman in all walks of life. She had been in ill health for a long time and her death was expected every day for a year before she went. She seldom succumbed to discouragement, but always retained a cheerfulness and a smile that was naturally a part of her disposition. Her room was the bright spot in her home, and she never complained about her lot in life. She went quietly to her reward, June 27, 1931. She is survived by her devoted husband and one son, Roy; her mother, Mrs. Lelia Morris, seven sisters and three brothers. There is perhaps no one who knows the real value of this good woman better than the writer. Personally I feel I have lost my other self. She came into my life to bless it and stayed many years and is there yet. I loved her as I did no other friend and my love was returned. We spent many delightful hours together. It was a foretaste of heaven to be with her, and the world is better for her passing this way and the fruit of her beautiful life will continue to strengthen those who know her. The atmosphere of her home will never lack the fragrance of her beautiful life and by it those she left will be lifted into nobler and purer living. Her funeral was conducted by her pastor, Rev. J. L. Hoover, assisted by her former pastor, Rev. R. Brown of Ruston, La. The profusion of flowers contributed was a reflection of the love of her host of friends.—Mrs. E. B. Ellington.

Simmons.—John Robert Simmons was born in Walker County, Georgia, May 13, 1848, and died in England, Ark., August 4, 1931. He came to Arkansas in 1852 with his father, Jesse Jackson Simmons, who settled in Hurricane Township, Saline County. In 1876 he married Ellen Caple who survives him. They had eleven children, eight of whom are living. They are: Mrs. Joe Mashburn, Rev.

J. Frank Simmons, Bert Simmons, Paul (Bud) Simmons, all of Little Rock; Fred Simmons, Brinkley; Estes Simmons, Memphis, Tenn.; Mrs. Walter Williams, England; and Mrs. George Cherry, Dermott; and two sisters, Mrs. Conway Elliott, Little Rock, and Mrs. Sam Tull, Benton. My father joined Sardis Methodist Church in early manhood and was faithful to its sacred vows all his life. He spoke very little in public, but he was always present and his counsel sought in the affairs of Sardis Church and community. He was always the friend and supporter of his pastor. Our home was the stopping place for the pastor and also the presiding elder when they came to this community. I never knew my father to do a mean, ignoble, or dishonest deed. His life was a clear fulfillment of the Lord's requirements as given in Micah 6:8: "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." So lived my father. The funeral services were held at the England Methodist Church in charge of the pastor, Rev. Harold D. Sadler, assisted by Rev. S. K. Burnett, Rev. J. F. Tull, and Rev. W. C. Watson. Dr. Watson used Job 5:26: "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in its season," as the appropriate Scripture for his remarks. Burial was in the England cemetery.—His son, Frank Simmons.

Ledbetter.—Julia Keisler was born November 7, 1868, in South Carolina, and came to Arkansas in 1882. She was married to Jesse A. Ledbetter, February 24, 1889. Nine children were born to this union.

Six sons and one daughter remain to mourn her loss.

Sister Ledbetter became a Christian and joined the church at an early age.

She was a faithful wife, devoted to her family and always found in church at every service, ready and willing to do her part in the program of promotion of the kingdom of God. Her sweet, consecrated life causes her children and husband with a number of relatives with an unnumbered host of friends to rise up and call her blessed.

The loss of this good wife, mother and friend is indeed heaven's gain.


The funeral was held July 18 by this writer.—F. L. Arnold, pastor.

A PERTINENT INTERROGATION

Rabbi Herbert S. Goldstein, of the International Synagogue, New York, said in a radio sermon: "Will Professor Millikan's statement that his recent researches in the realm of cosmic ray prove that there is a Creator satisfy the atheist? The atheist has scoffed at theology and put his trust in science. Now that the world's leading scientists have spoken courageously of God in the name of science, what will be the attitude of the atheist? Up to the present the atheist took refuge in the scientist. Now that the scientist has spoken for theology he will not believe the scientist, the seeker after truth. He does not believe the scientist, not because the scientist is right or wrong, but because he does not want to believe in the Creator and come under the law of God. The atheist is a spiritual anarchist."

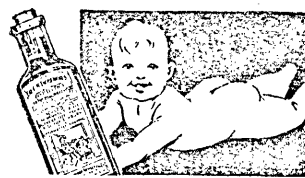
THE CONFEDERATE BOND SALE SUSPENDED.

In this plan there is a serious and most pathetic side. Many of the veterans are sick and helpless, and the great majority are physically weak and totally dependent on their pensions for their daily bread. It is regrettable and humiliating to admit that their circumstances are so limited that if they are deprived of



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this, their only means of support, a large number will be reduced to abject poverty and all will face a situation hopeless and heartrending. Their actual daily needs are so pressing that if they miss their checks for even a few days, they are sorely affected. The very idea of an indefinite delay is a blighting frost that will leave in its wake acute suffering and deplorable destitution.

These cold, stubborn facts are neither exaggerated nor fanciful. To

this group of feeble widows and decrepit men of 83 to 96 years, suspending the September sale of Confederate bonds simply presents a catastrophe. To neglect her dependent Confederate veterans, and deprive them of their only means of living would discredit the fair name of Arkansas in every Southern state. Governor's Parnell's plan forces the Confederate veterans and widows to carry the burden of the state's finances, and should be resented by all citizens in an earnest protest. The plan to suspend payment is of no material advantage to the state's affairs. For instance, the top levy for payment on the bonds will be collected and paid to the state treasurer by August 1, 1932, for the specific purpose of payment on the bonds sold in September, 1931. So, if the bond sale is suspended until November or even December, the money would lie idle, and be reserved without benefit to the state, but hurtful to the pensioners.—H. V. Crozier.

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Sunday School

Lesson for August 30

THE MISSION TO CYPRUS

LESSON TEXT—Acts 12:25-13:12.
GOLDEN TEXT—For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

PRIMARY TOPIC—Paul Starts on a Great Trip.

JUNIOR TOPIC—Paul Begins an Adventurous Journey.

INTERMEDIATE AND SENIOR TOPIC—Missionary Adventures in Cyprus.

YOUNG PEOPLE AND ADULT TOPIC—Christianity at Court.

I. Barnabas and Saul Return from Jerusalem (12:25).

The Christians at Jerusalem were in need because of a famine which had come upon the world. When news of this reached the believers at Antioch, they were moved with sympathy for them, and relief was sent at the hand of Barnabas and Saul. On their return from this ministry, they were accompanied by John Mark.

II. Gifts of the Church at Antioch (v. 1).

Young as was this new religious center, it had prophets and teachers. Such are essential to right church life. In Ephesians 4: 8-12 is enumerated the gifts which when Christ ascended on high he gave to men for the perfecting of the saints unto the work of the ministry. Gifts in the Church are not for the Church itself, but to enable it to perform service for others.

III. Barnabas and Saul Sent Forth (vv. 2, 3).

This marks the beginning of foreign missions as the deliberately planned enterprise of the Church.

1. The occasion (v. 2). While the five prophets and teachers were fasting and praying, the Holy Spirit commanded them to send forth Barnabas and Saul. The work of evangelizing the world was laid so heavily upon these men that they refrained from eating in order to seek the will of God in prayer. This is the kind of fasting that has God's approval. The missionary enterprise is the index to the spirituality of a church. The emptiness of missionary treasures and the falling off of missionary candidates reveal the unspirituality of the home base.

2. The divine command (v. 2). The Holy Ghost said, "Separate me Barnabas and Saul." The real call to Christian service comes from the Holy Spirit. The Spirit called, the Church responded by sending out those called by him. Spirit-filled Christians know the voice of the Holy Spirit. The Spirit called, and the best men which the Church at Antioch had were sent out.

3. The obedience (v. 3). After fasting and prayer, Barnabas and Saul were sent out. The men were ready to go.

4. Instant obedience was rendered. Those who have received the Spirit's call are not taken by surprise when they are commissioned by the Church. There should be no holding back on the part of the Church, nor of the workers when the Spirit calls. By the workers when the Spirit calls.

IV. Preaching the Word of God in Cyprus (vv. 4, 5).

We are not told as to why they first went to Cyprus, but we are left to infer that it was owing to the fact that Cyprus was the home of Barnabas. He was acquainted with the country and the people and could be thus assured of a respectable hearing among them. Besides, it was most natural that those who had heard the good news go first with it to their

kindred and friends. Andrew first went to his brother, and the man out of whom the demons were cast was denied the pleasure of following Jesus in order that he might go and tell his kindred. As they went forth they carefully carried out their commission, for they preached the Word of God. Those who are faithful to God will preach nothing but his Word. The great need today is Spirit-called and Spirit-filled men preaching God's Word.

V. Withstood by Elymas, the Sorcerer (vv. 6-12).

Sergius Paulus, the deputy, invited Barnabas and Saul to tell him of God's Word. Elymas maliciously sought to turn his mind from the faith. He sought to bar the gospel as it entered upon its mission of converting the heathen. Paul came to the front and denounced Elymas in the most scathing terms. He called him the child of the Devil, denouncing him as full of guile and villainy, pronouncing him the enemy of all righteousness, and accusing him of perverting the right ways of the Lord. Surely a man is never more a villain than when he tries to turn a soul from God.

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