



# Arkansas Methodist



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

Volume LIII LITTLE ROCK, ARKANSAS, JULY 19, 1934 No. 29

## HAIL MISSISSIPPI

GRAND OLD MISSISSIPPI, the state of Bishop Galloway, last week in the special election on a State Liquor Law, set a fine example by defeating the wet measure by a vote of approximately three to one. This was the result of a vigorous campaign against the measure in which the preachers did not hesitate to play a leading part. Governor Connor, who delivered a very fine welcome address to our General Conference, unhesitatingly opposed the wet measure. Leading laymen, as well as preachers, boldly fought it, and the people responded joyfully and nobly.

This is encouraging. It shows that, now when the people get the truth and realize that they have been deceived as to results of repeal of the 18th Amendment, they are rallying to the dry cause. When papers and politicians formerly committed to repeal, frankly confess disappointment with results, it is certain that present conditions are not satisfactory.

Under the magnificent leadership of gallant Bishop Galloway Mississippi was one of the first Southern States to go dry. Now it is setting the other Southern States a worthy example. If we organize and agitate and expose the evils of the renewed traffic, we can hold Arkansas. However, we must remember that, in local elections, especially in the elections for members of the Legislature, the wets use all of their weasel wiles and time-tested tricks. They encourage several ostensibly dry candidates to run so as to divide the dry vote, and then they concentrate on some one whom they can control and elect him. Our dry friends should get together in each country and understand each other so that they may support the right kind of men for the Legislature. Arkansas is normally dry; but if a wet Legislature is elected, our dry laws could be repealed or so amended as to give the nefarious liquor traffic a temporary advantage.

We are thoroughly convinced that the wets decided that they would not initiate their dispensary act, because they concluded that they would be able more easily to control the Legislature than the popular vote. Good citizens, it is high time to wake up and keep Arkansas dry.

## HONEST REPEALISTS SEEING THE LIGHT

SOME thoroughly honest men, before repeal, were convinced by the specious arguments of the "wets" that prohibition was a failure and that the 18th Amendment should be repealed in the interest of sobriety and law-enforcement. Many are now beginning to realize that they were deceived and some are making honest confession.

An instance of this kind, to cite only one among many, is given in the Michigan Christian Advocate. It seems that the editor of the Charlotte (Mich.) Republican-Tribune has come to the "mourner's bench." After commenting on the local situation, this editor says: "We were one of the men who honestly believed that controlled liquor would be preferable to a decade of discouraging prohibition. We were wrong. The control of the sale of beer, wine and liquor does not seem to be so easy as many of the advocates of repeal of the 18th Amendment hoped it would be. The boast that the saloon would not return has proved to be a dead letter in many sections of the country. In many respects the old saloon was a paragon of virtue compared to the modern beer garden. At any rate, young girls were not tolerated in the old saloon. Today they furnish a definite percentage of the beer garden patronage. The writer from this time henceforth is publicly and politically dry and shall at every opportunity vote against the liquor traffic. We are convinced, after a year's trial in Michigan, that you can't be a 'liberal' when it comes to the liquor

\* \* \* \* \*  
\* YET I HAVE LEFT ME SEVEN-THOUS- \*  
\* AND IN ISRAEL, ALL THE KNEES WHICH \*  
\* HAVE NOT BOWED TO BAAL AND EVERY \*  
\* MOUTH WHICH HATH NOT KISSED HIM. \*  
\* —I KINGS 19:18. \*  
\* \* \* \* \*

business. There is no middle ground. We're 'dry' in box-car type from now on."

The "wets" in Arkansas are quietly working to elect a legislature that will next winter repeal our "dry" laws and give us a state-owned liquor business. Shall we learn through the experience of others, or must we have our own sad experience to teach us that the liquor traffic is everywhere and always, under any and every form, evil and only evil continually? If our people wish to keep Arkansas dry, let them cooperate under leadership of the W. C. T. U. and the Anti-Saloon League. Let us elect only good men to the legislature.

## THE CHURCH PAPERS

ATTENTION should have been earlier directed to the merging of the Christian Advocate (Nashville) and The Methodist Laymen, carrying out the suggestion of the General Conference. This gives the Church one genuinely connectional paper which should command the interest and support of both ministers and laymen. The Methodist Layman was a good paper, but the layman who read only that (and there were many of that kind) had only half of the church information which he needed. Now with the two papers combined the readers will have full connectional news. That is good; but it does not provide for the needs of the Conference and local churches, nor for discussions of strictly Conference issues. The Conference organ is a necessity in order that one may be a thoroughly informed Methodist.

Appreciation of the Conference organ is seen in the situation in the Methodist Episcopal Church. That denomination has five splendid organs of areas with many fine syndicated articles; but all of these are suffering, and have reduced their size recently from 32 or 24 pages to 16 pages; while the Michigan Christian Advocate, the organ of Michigan Methodism, alone is maintaining its size. Its gifted editor, Dr. W. H. Phelps, manages to create a paper that meets the needs and satisfies Michigan Methodism.

Then Zion's Herald, edited by that progressive thinker, Dr. L. O. Hartman, published for the New England Conferences and not subsidized, like the five organs of areas, by the Book Concern, seems to meet the needs of its constituency and to be in some sense even a connectional paper because of its independence and its lack of syndicated articles. The editors of the area papers (that is, papers representing four or five states and six or eight Conferences) are all able men; but they apparently cannot quite so well meet the needs of their constituencies as do these more or less independent papers. The area plan does not seem to be a complete success.

In our own Church the three papers that are best supported are the Alabama Christian Advocate, the North Carolina Christian Advocate, and the Southwestern Christian Advocate (formerly Texas Christian Advocate), each with a somewhat homogeneous group of Conferences, representing largely the interests of Methodism in one State. The Southwestern, to be sure, ministers to New Mexico and Oklahoma Conferences, as well as those in Texas, but much of the New Mexico Conference strength is in Texas, and Oklahoma is closely related to Texas.

Judged by the experience of the Northern Church, the area plan is not solving the problem

of the church paper. We believe that our own plan, one central organ for the whole Church, with strong Conference organs, is the best. It is true that some of our Conference organs have been forced to suspend and the others are not on "easy street;" but we confidently believe that, ere long, the Conferences that have allowed their local organs to suspend, will realize their need and will again establish their own papers, and that the present Conference organs will have better support. With one truly great connectional organ and Conference organs for state groups, we can have an ideal system.

All that is needed is for the pastors to realize keenly the need and to put themselves behind their papers just as actively and vigorously as they interest themselves in the other institutions of the Church. One half of the pastors bestir themselves and get the paper into approximately every Methodist home in their communities. If the other half of the pastors would do what the first half are doing, the question of the denominational paper would be solved. And not only would that question be solved; but the question of an informed and more loyal and active membership would also be solved. It would be worth while to give it a fair trial.

Will not our pastors who have not yet attempted to circulate the paper now undertake the task? No pastor should be willing to say that he cannot circulate his church paper until he has given it a fair trial. It has been successfully done by some. It can also be done by others. Brethren, what do you say? We are now giving you a good paper. Will you not back us in making the circulation campaign a complete success?

## THE CHURCH'S DUTY IN THE INDUSTRIAL CRISIS

HAS THE CHURCH A DUTY in the industrial crisis? Assuredly yes. It has a responsibility which it can neither deny nor evade. But it does not have the responsibility, as some would suggest, of laying down concrete economic programs. That is the task of the engineers, of our economists and other social scientists. It is the task of the Church to proclaim righteousness. It is its task to get the facts of the crisis before the people so that they may know what it is they face. It is the task to hold up the proper and worth-while goals so that always we may be driving toward them and testing our achievements by them. It is its task to find a better technique of social change than the barbaric methods of force and violence. It is its task to keep open that freedom of discussion which will enable us to solve our problems by reason rather than by physical might. Above all it is its task to remake individual men and women who will become so on fire with zeal for the better world that maybe they will no longer be animated by the lust for money or the lust of power. It is its task to keep before men the vision of the city of God into which there shall "in no wise enter in anything that defileth, neither worketh abomination or maketh a lie."—Edmond B. Chaffee, Director of N. Y. Labor Temple, in Protestant Churches and the Industrial Crisis, published by the Macmillan Co.

"IN our 21,000 miles of travel through the heart of Africa," writes a Southern Methodist missionary, "day after day we have heard the people of the Congo villages pleading for light and salvation. We have never made a single journey through the vast extent of our tribe but what we have heard pleas from one or more villages. We have had them beg us persistently to stop and preach to them if only for a few minutes. One village threatened that if we did not stop and preach, they would throw logs across the path of our car and make us stop. Thousands of such villages still remain without a preacher."

# The Arkansas Methodist

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## METHODIST CALENDAR

Temperance & Social Service, Mt. Sequoyah, July 28-31.

Girls' Camp Mt. Sequoyah, July 30-Aug. 4.

Boys' Camp Mt. Sequoyah, Aug. 6-11.

## Personal and Other Items

**P**OISON DRINK acts more quickly on an empty stomach, and poison propaganda acts more quickly in an empty head.—Pennsylvania Bulletin.

**D**R. REYNOLDS, president of Hendrix College, last Sunday, in the absence of the pastor, was the speaker at the First Christian Church of this city.

**M**ANY people thought that repeal would bring John Barleycorn out into the light of day, but Federal Liquor Commissioner Joseph Choate says that John loves his moonshine still.—Exchange.

**R**EV. A. P. WALKER, pastor of Elm St. Church, Nashville, Tenn., called last week. He and his wife and daughter were visiting his sister, Mrs. C. B. Miller, a member of First Church, North Little Rock.

**M**ARRIED, July 7, at the home of Rev. T. O. Rorie, Oaklawn, Hot Springs, Mr. Grady Richardson, of Gladewater, Texas, and Miss Mae Augenbaugh, of Hot Springs, Rev. T. O. Rorie officiating.

**T**HE really dangerous driver is the man who has one or two drinks only, who still thinks he is in possession of his faculties, but whose driving judgment is impaired.—Robbins Stocckel, Highway Commissioner of Connecticut.

**M**ISS ANNIE WINBURNE, our treasurer and efficient office assistant, and her little niece, Mary Frances Winburne, are this week taking a vacation by visiting the Chicago Exposition. If the make-up and proof-reading of this issue are not perfect, our readers may suspect the reason.

**L**AST Saturday a circular letter was mailed to all our pastors, giving suggestions for furthering the circulation campaign. Already several have been returned with the notation "No such P. O." This we cannot understand, as the paper has been regularly mailed to these offices. If any pastor failed to receive this circular, he is requested to notify us by card, and it will be mailed to the P. O. which he indicates.

**R**EAD, on page 15, the "Pledge of Decency" adopted by our Leadership School on Mt. Sequoyah last week. If you approve, sign and mail to Dr. W. F. Quillian, secretary of our General Board of Christian Education, Nashville, Tenn.

**D**R. WALTER S. ATHEARN, formerly dean of Religious Education, Boston University, and later president of Butler University, Indianapolis, has been elected president of Oklahoma City University, the joint property of the two Methodisms of Oklahoma.

**R**EV. J. R. DICKERSON, superannuate of Little Rock Conference, and wife are now in charge of the summer resort at Mountain Valley, about ten miles north of Hot Springs. Mrs. Dickerson's health was poor when she went to the resort, but, using the fine mineral water, she is improving fast and Bro. Dickerson himself is feeling much better. Mountain Valley is their present address.

**O**NE of the most encouraging features of the work at Soochow University, Soochow, China, is the aroused desire of the students for service. In 1934 the Soochow University students are promoting a night school for adult education as well as a day school for the underprivileged children of the community. The spirit of self-sacrifice and service that has been manifested by Christians seems to be deeply impressing the Chinese.

**C**ALENDAR REFORM is increasingly attracting the attention of educational leaders, and is a subject well worthy of our consideration. Consequently we are reproducing on another page an unusually illuminating article found in the Journal of Calendar Reform. Our readers who would like to have further information should write to the World Calendar Association, Inc., 435 Madison Ave., New York City.

**T**HE MOVEMENT to stop indecency in moving pictures is making itself felt. The producers and their friends are beginning to fight back. The old saying, "The hit dog howls," is being verified. If the good people will stand together and keep the pledges that they have taken, they will get results. At the request of several of our preachers we shall each week, if they can be had in time, publish a list of the "good pictures" as indicated in The Christian Century.

**T**HE tragic killing of an escaped convict woman near our city last week, is attracting attention to our defective penal system, and it may be that the unjustified killing of this unfortunate woman by a convict guard will result in improvement of the system. It certainly should prevent the use of convicts in guarding these women and also stop the merging of this institution at Jacksonville with that for delinquent girls at Alexander. Read the editorial on this subject in last week's paper, and protest to our Governor, if you approve our suggestions.

**P**RESCOTT CHURCH SAVED. Read the dramatic account of the victory of Prescott Church under the leadership of Dr. J. L. Cannon and layman Dan Pittman found on page 10. It is a remarkable event, and well illustrates the value of our great Church Extension Board. If Dr. Cannon will describe in greater detail the methods used by Brother Pittman in securing funds locally it might enable others to adopt similar plans to meet emergencies. If the Board of Church Extension had a few millions of other funds, as suggested in an editorial last year, it is probable that all of our church debts could be refinanced.

**P**ASTORS, urge a representative of your W. M. S. to attend the Conference on Temperance and Social Service at Mt. Sequoyah July 28-31. It is to be an occasion for practical study of the moral condition of the State and Nation and adoption of plans for action. Dr. R. H. Martin, president of the National Reform Association, Pittsburgh, Pa., will be the principal speaker. As a specialist on all reform issues, he will be able to lead and advise. Dr. M. T. Haw, of Kansas City, who was the very able chairman of our General Conference Committee on Temperance and Social Service and president of the Mo. Anti-Saloon League, will lead in round-table conferences. His success in securing quick adoption of strong reports at General Conference, marks him as one of our real leaders. Pastors and leading laymen who can, should attend this Conference. If one goes in his own car, the expenses may be very light. It is possible to camp on the Assembly grounds and live almost as cheaply as at home.

**D**R. FREDERICK B. FISHER, formerly a bishop of the Methodist Episcopal Church in India, and for the past four years pastor of the First Church, Ann Arbor, Mich., seat of the University of Michigan, will join the faculty of Boston University. Dr. Fisher, who is one of the outstanding dynamic leaders in the religious world today, is the author of numerous books and a lecturer of note. Boston University is to be congratulated upon securing so able a man for the chair of "Philosophy of Religion." Well known throughout the world for his leadership, Dr. Fisher will travel for a year in foreign countries previous to beginning his work at Boston University.

**T**HE ARKADDELPHIA DISTRICT CONFERENCE, recently held at Dalark, in point of attendance, must have been equal to any county political rally or a Fourth of July celebration. The attendance has been variously estimated to have been from 1,000 to 3,000. Certainly it was in excess of the first number. Without actual knowledge of attendance at District Conferences throughout our history, we venture the opinion, on all the evidence, that it must have been the largest attendance of any District Conference in the history of Methodism. The energetic and diplomatic presiding elder, Rev. J. A. Henderson, has a winsome way that wins when he plans for his D. C.

**M**ARCH OF THE KINGDOM IN JAPAN, the Year Book of the Japan Mission of our Church, is full of interesting information about the progress of our Mission in that country. Our Mission is a part of the Japan Methodist Church which was organized in 1907 by the union of the Missions of the Methodist Episcopal Church, the Canadian Methodist Church, and our own. It was the first of these unions and its success suggested the unions in Korea and Mexico and the Brazil Methodist Church that were organized four years ago. If you would like to have this Hand Book, send stamps for it to Dr. W. G. Cram, Secretary, Board of Missions, M. E. Church, South, Nashville, Tenn.

**C**AMDEN is one of the best cities in Arkansas and our church at that place is one of our best. The editor had opportunity to verify this long-ago-formed opinion last Saturday and Sunday when he visited with the brotherly pastor, Rev. W. C. House, and preached to an unusually fine congregation in the morning, after addressing Rev. J. W. Harrell's interesting Men's Class in the Sunday School. Having served as P. E. on Searcy and Ft. Smith Districts Rev. W. C. House sincerely welcomed his appointment to this strong charge. He is preaching to large congregations, has received 39 members, and reports finances in good condition, and a very active and efficient officiating and organizations. At a cost of about \$1,000 the parsonage has been put in prime condition. He appreciates the hearty co-operation of those two noble superannuates, Rev. J. W. Harrell and Rev. Frank Scott. The editor enjoyed visiting with that faithful and practical layman, Mr. J. D. Reynolds, Mrs. J. M. Stinson, the capable president of the Little Rock Conference W. M. S., and Bro. Scott and family. Bro. House next week will go to Chicago to attend the Pastors' Institute at the University of Chicago, and, incidentally, to see the Exposition. There he will be joined by Mrs. House who is vacationing on Mt. Sequoyah. Bro. House appreciates his people and they appreciate him and are satisfactorily supporting him in his various plans. A good club for the paper will follow this happy visit. Presiding Elder J. L. Dedman called before starting to a Q. C. He is a very successful and highly appreciated District leader, who leads but does not drive.

## BOOK REVIEWS

After the Great Companions; by Charles J. Finger; published by E. P. Dutton & Co., New York; price \$3.00.

The subtitle of this book is "A Free Fantasia on a Lifetime of Reading." In recording his adventures with books, Mr. Finger, who is already well known for his books about books, attempts not to chart the sea of literature, but to show where lie some of the most interesting points as well as the course by which he arrived at them. The result is, for the most part, a chatty history of English and American literature, up to recent years. As one acquainted with Charles Finger's outlook would suspect, there is more original discovery in the line of adventure books than any other. There is also interesting comment on reading aloud and on assembling libraries for the home. The book is a leisurely one, but full enough of literary lore to make it worth the time of any booklover, veteran or tenderfoot.

TIME TO HALT?

Is this the time O Church of Christ  
to sound  
Retreat? To turn with weapons cheap  
and blunt  
The men and women who have borne  
the brunt  
Of truth's fierce strife, and nobly held  
their ground?  
Is this the time to halt, when all  
around  
Horizons lift, new destinies confront,  
Stern duties wait our nation never  
wont  
To play the laggard, when God's will  
was found?

No! Rather, strengthen stakes and  
lengthen cords,  
Enlarge thy plans and gifts, O thou  
elect,  
And to thy kingdom come for such  
a time!  
The earth with all its fullness is the  
Lord's.  
Great things attempt for him, great  
things expect,  
Whose love imperial is, whose power  
Sublime.—Charles Sumner Hoyt.

AN EPIC IN SPIRITUAL DISCOVERY

Those whose memories can bridge  
the gulf between the Russia of today  
and that of Czar Nicholas II will re-  
call the names of a small group of emi-  
nent musicians who received encour-  
agement and reward from the impar-  
tial courts. Among those names that  
of Alexander Kaminsky will stand out  
vividly. He was the wonder violinist of  
Russia whose extraordinary control of  
his instrument enabled him to express  
an unusually wide range of emotions.  
Whenever he appeared, his soulful  
music won for him the enthusiastic  
plaudits of the crowd, and on many  
occasions special recognition from the  
ruler of the Russians.

Alexander Kaminsky is now in Amer-  
ica. And thereby hangs a tale worth  
the telling. Over his own life there has  
swept the surge of that convulsion  
through which his country has passed.  
He has sounded the heights and the  
depths of human experience, and there  
is today in his playing a pathos and  
power, a tenderness and exultation born  
of all that he has met. But quite apart  
from his art his is an attractive per-  
sonality. In appearance he is rather  
short, with a wide forehead and unruly  
hair, the eyes of a dreamer, a sensitive  
mouth, a face readily responsive to var-  
ied emotions, in manner simple and  
refined. Within the year the whole cur-  
rent of his life has been turned into  
new channels by a great spiritual crisis.  
He has come under the sway of Jesus  
Christ.

It was some forty years ago that he  
was born, within the Russian pale, in  
the little Ukrainian town of Shernobiel,  
not far from Kiev. Like so many ortho-  
dox Jews, his parents cherished the  
hope that this beloved son would one  
day be a great rabbi and a leader of  
Israel. To this end they directed his  
life from infancy. At four years of age  
he was sent to the Chader for the study  
of Hebrew and the fundamentals of the  
Law of Moses. His precocity in the un-  
derstanding of religion soon attracted  
the attention of the Tsadik, the Ohas-  
sidic rabbi of the synagogue. The child  
of four was often taken apart into the  
rabbi's room for private conversation  
and instruction.

But even then doubt crept into his  
mind regarding the reasonableness of  
some of the religious regulations. He  
remembers in particular the strain  
made on his faith as a child in regard  
to the hearing of burdens on the Sab-  
bath. The regulation, for example,  
which forbade the carrying of a hand-  
kerchief in the pocket while allowing  
it to be wrapped about the wrist raised

many questions. Even at four this men-  
tally alert child found it impossible to  
reconcile such arbitrary requirements  
with divine justice.

Highly sensitive, this unusual boy  
rarely shared in the games of the chil-  
dren of the neighborhood. When he  
did so, his leadership was at once rec-  
ognized. Should the game be a repre-  
sentation of the court of the Roman-  
offs, Alexander was urged to be the  
Czar. Or if a band was formed to pa-  
rade with rude musical instruments  
through the street, he was invariably  
selected to head the procession.

It was about this time that he be-  
gan to long for an instrument to ex-  
press the music in his soul. He heard  
a wandering violinist play. There was  
roused in him an irrepressible longing  
that he too might have a violin. It  
mattered nothing to him that this mu-  
sician was but a "fiddler" who played  
at village dances. He recognized in the  
violin an instrument through which he  
could express the captive emotions of  
his heart.

Alexander begged his parents for a  
violin. But this was not at all to their  
liking. The boy for whom they hoped  
so much as a rabbi could not be en-  
couraged to follow in the wake of a  
wandering fiddler. Exasperated by his  
persistent pleas, the mother declared:

"I would rather see you dead than a  
fiddler!"

But the music in the child's soul cried  
out for expression. Every day in the  
synagogue he prayed for the same  
boon. After weeks of weeping, his eyes  
became affected. The doctor who was  
consulted said that he would become  
blind if he continued, and advised that  
a violin be purchased for him. A small  
violin was accordingly secured. It had  
only three strings, but it opened up a  
world of beauty in the soul of the lad.  
Seated at the door or on the roof of  
a shed, he drew children and older  
people about him as he played. They  
marveled at what he could accomplish  
with so imperfect an instrument.

A more gifted violinist one day as he  
passed by was attracted by the child's  
ability. He approached the parents and  
offered to give him lessons free. The  
mother was indignant. Would he make  
a common fiddler of her boy, when she  
was looking forward to the day when  
he would be to his parents for a bless-  
ing, perhaps as a famous Tsadik!

"Some day," he replied, "that boy of  
yours will play before the Czar. Yes,  
some day he will even play in Jerusa-  
lem!"

Though the child found it difficult  
to hold a full sized violin, yet he per-  
sisted. In a few months the teacher  
said, "I cannot teach you any more."  
When between six and seven years of  
age, a more accomplished teacher in  
Kiev undertook his musical instruction.  
There his remarkable talent attracted  
the attention of a Russian concert com-  
pany. A contract was signed giving to  
the parents the equivalent of two hun-  
dred dollars a month for the services  
of their child in these concerts.

In this capacity, beginning before the  
age of seven, he played for two or three  
years in all the large cities of Russia,  
being advertised as "Wonder Child  
Violinist." When in Kiev government  
officials became interested in him. He  
was placed under the care of the mayor  
of the city, who looked after his edu-  
cation and with whom he lived until  
he was about ten years of age. He was  
then placed in the Imperial Music  
School, where he completed his course  
of study before his seventeenth year.  
While in this school he played fre-  
quently at recitals, and won the com-  
mendation of the foremost musical  
critics by his masterly rendition of  
such compositions as the "Marco" from  
Berio and Vietau's "Ballad."

After a competitive examination he

was admitted to the highest class of  
the Petrograd Conservatory of Music,  
where he studied for four years under  
the famous L. S. Auer. Here he grad-  
uated with honors and was appointed  
at once to government service at the  
Imperial Grand Theatre of Moscow.  
While holding this position he engaged  
in concert work in all the musical cen-  
ters of the country. His soulful music  
gained for him the love and admiration  
of the public. So tremendous was the  
enthusiasm for him that the crowd at  
times carried him on their shoulders  
from the concert hall to his hotel.

Twelve or fifteen times a year he  
played before the Czar in the royal re-  
sidence at Czarskoye Selo at Moscow.  
He was present at all the great national  
celebrations, and received frequent  
marks or honor from Czar Nicholas II,  
with whom he was a great favorite. On  
five different occasions he received  
medals of award in appreciation of his  
high service, the last of these being in  
1913 on the occasion of the three hun-  
dredth anniversary of the founding of  
the Romanoff dynasty. On this occa-  
sion he also received from the Imperial  
Russian Council as a special mark of  
honor a gold pin set with diamonds.

At this dynastic celebration, the  
rulers and high officials of the world  
gathered to extol the role of the Ro-  
manoffs. One of the orators in his tri-  
bute of praise declared that the dynasty  
would endure until the end of time be-  
cause it was founded upon the wishes  
of the great Russian people. Kaminsky,  
who knew the truth of the situation,  
sensed at once the unreality and boast-  
fulness of the whole pageant. To him-  
self he said, "That is not true." And  
when he went home he said to his wife,  
"I fear something will happen to the  
Czar."

In this same year of 1913 he was  
granted a year's leave of absence, with  
full salary, that he might make a tour  
of the world. After visiting the capitals  
and leading cities of Europe, he came  
to America in 1914. Then the war broke  
out and it was not possible for him to  
return to Russia. At its close, when the

Soviet rule was established, the door  
was barred to him. No friend of the  
Czar is wanted in Soviet Russia.

Life for Alexander Kaminsky in  
America, chiefly Chicago, has been very  
different from that in the land of the  
Czars. In theatre and concert hall he  
won the plaudits of the crowd. But the  
soul of the artist was shackled by an  
environment in which amusement and  
not art was demanded of him.

It had been his delight to entertain  
lavishly in his spacious quarters, his  
table spread with every dainty, and the  
hours gay with music and song and  
dancing. But his heart found no satis-  
faction in these things. Like his theatre  
audiences these friends cared only for  
the wine and pleasures of the moment.  
He was driven in upon himself, became  
moody and depressed. For months he  
lived in retirement and refused to play.  
Added to these disappointments came  
the tragedies of his own sins. He felt  
himself helpless and undone in the grip  
of the powers of darkness, with no way  
of escape. He had come to the end of  
all things human. Life itself became an  
unbearable burden, and he determined  
to end it all. Only the unmistakable in-  
tervention of Divine grace saved him  
from so miserable an end.

Then two or three days later some-  
thing happened. One of his associates  
in Russia imperial musical circles was  
Maria Karenskya, a vocalist of remark-  
able beauty and power, who shared  
with him the honors of the imperial  
court. When the revolution took place  
she came under suspicion, lost her posi-  
tion in the Imperial Grand Theatre and  
suffered great hardship. After several  
years of humiliation and suffering she  
escaped across the border and, follow-  
ing engagements in various European  
cities and five years in England, set  
out for America. On the way over she  
met a Russian evangelist through  
whom she was converted and entered  
into a vivid experience of the reality  
of a life of fellowship with Christ. This  
experience revolutionized the plans she  
had made for her life in America. She  
resolved to abandon her career on the

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stage and devote her talents to the service of Christ.

In order to carry out these plans she set out from New York for Los Angeles. When she reached Chicago she experienced a strong feeling to stop off, without any apparent reason for doing so. Nor did she know that her former friend and associate, Alexander Kaminsky, was in Chicago. Friends who learned of her stopover made arrangements for her to sing in one of the churches, and an announcement of her appearance was made in the papers.

Mrs. Kaminsky was first to read the news, and she brought the paper eagerly to her husband and said, "You must see Maria Karensky; she will change your life."

Mr. Kaminsky read the announcement with astonishment.

"Maria Karensky! Singing in a church!"

His amazement knew no bounds. It was a surprise that she should be in the city at all. But even greater was his surprise that this idol of the Russian stage should be singing in a church! He soon was in communication with her by telephone, and eagerly she said:

"Alexander! I am so anxious to see you. Won't you come to see me at once?"

When he reached her room at the hotel he could scarcely believe that his friend of old times was the same woman. Formerly she had worn the costume of the stage, gorgeous in finery and jewels. Now she wore a simple dark dress, without adornment of any kind. But it was the same Maria, the same eyes of infinite depth, the same voice—but there was a radiance in her face he had never seen.

"Alexander!" she exclaimed, "I am so very, very happy to see you. You are surprised to see me dressed as I am? You wonder that I wear no diamonds or rubies or pearls? You wonder that I wear this plain, dark dress? In the old days I wore rich garments with brilliant jewels, but they covered a black, suffering heart. Today I wear dark clothes and no jewels, but I have a wonderful peace. God is in my heart."

"But, Alexander, my friend, what is the matter with you? You are unhappy. You are miserable. Tell me the truth. Tell me all. I will help you."

And in response to the sympathy of this woman, who, like himself, had suffered greatly, he poured out the story of his failure and disappointment, and despair.

"From now on," she said, when he had finished, "I want you to believe in God as He has shown Himself to us in His Son. He will come into your heart and forgive and make you forget all your sorrow and suffering. I gave myself to Christ, and He gave me His wonderful peace! Only Christ can heal your wounded heart. Only He can take away your pain and misery. Only He can give you peace. Now we will pray that He may do for you what he has done for me."

She began to pray with Kaminsky kneeling beside her chair. And, telling of his experience in that hotel room,

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he said, "As she prayed, I felt her tears falling on my face. She prayed for me for nearly an hour. And as she prayed, I was conscious that a change had come over me. The burden was lifted from my heart. The night passed and the morning of joy came. The winter ended in spring. Since then Jesus has been in my heart. It is all so wonderful, I have no words to express the peace He has brought to my soul. I am so happy. I should be selfish were I to withhold my testimony to this that He has done for me."

And so it has come about that this great artist, acquainted with royal courts and the acclamations of vast audiences, has turned his back upon the theatre and the old unsatisfying life. He desires to consecrate his powers to Jesus Christ. He desires to express through his violin his new found joy.

Alexander Kaminsky is an artist, a very unusual artist, with musical qualities all his own. His masterful technique, his power to express the deepest emotions of the human heart set him in a place apart. Now that he has become a follower of Christ, and entered into the reality of the life which He imparts, the old qualities have taken on a deeper and more tender meaning. As he seeks to express his spiritual satisfaction or to interpret some familiar Christian hymn there is in his music a wistfulness and reverence, a pathos and passion, a gladness and abandonment which profoundly move his audiences. As the years go on and experience grows richer we may hope that highly gifted violinist may through his art be the means of giving to a multitude of earthbound souls visions of the wonders of that life which he has found in Christ—the life that is life indeed—John S. Conning in *The Wonderful Word*.

### TWELVE VERSUS THIRTEEN

By Georges de Plinval  
French Economist and Contributor to  
the Authoritative Paris Revue  
Nouvelle d'Economie  
(Translated from the French by D. G. Shea)

More important to the general public in France than the adoption of the metric system, of standard time, of daylight saving or any other similar improvement in our systems of measurement, is the proposed revision of the calendar. Such a revision would aim to correct the imperfections and inequalities of the present calendar by a partial or total reform, which at the very least would establish a "perpetual" calendar, identical for every year.

Calendar reform has recently been the subject of important studies and discussions throughout the world. In France, the National Economic Council, under the presidency of M. Francois-Poncet, has gone into the subject in considerable detail, with M. Bertaut as its investigator and spokesman. In other countries there have been similar activities.

International organizations have taken up the question, and are making efforts to obtain action by various influential governments. Up to now public opinion, at least in France, has not been sufficiently aroused. In this article, I desire to point out the danger of apathy toward such a question,—the danger being that through public inertia an undesirable type of reform may gain ground and thus block a desirable revision.

There has been an active group of propagandists engaged in promoting the plan for a year of 13 months. The principle behind this proposal however, is a little childish. It involves an excessive simplification, aiming to standardize time on the basis of a model 4-week month, thirteen times repeated. Thus the week and the month are sin-

gled out as the only units important in marking the passing of the days or in measuring the rhythm of human activity.

Those who have been impressed with the concise simplicity of this 13-month plan have not, I think, reflected sufficiently on the overwhelming disturbance which its introduction would cause. The difficulties of every kind, psychological and practical, which would attend its installation, would bring immediate and inevitable failure.

Calendar change must be evolutionary, not revolutionary. There are a vast number of deeply rooted human habits and customs which cannot be changed by a mere legal gesture. For 2,000 years people have followed a certain system in measuring time; since the childhood of the race we have been marking the various events in our history by this system; in our own lives we have used it to chart our work and play, our anniversaries, our holidays and our travels, our most cherished remembrances, our future plans and prospects. Almost all of us would instinctively resent a change which would upset these schedules,—as a 13-month calendar would most certainly do.

It is easy for advocates of the 13-month system to dismiss with a wave of the hand the psychological effects of the "era of transition" which they plan to impose upon the world, but this transition is none the less a real obstacle, which would be violently upsetting to the millions of people who would be asked to change their cherished dates and programs. In fact, no practical politician can believe that the general public would ever passively accept any such crudely imposed plan to cut their life roughly in twain, to force them into a new order having no connection with the past except by way of laborious calculation. The "era of transition" would be an era of upheaval in which all human activities would have to be planned hesitatingly according to a new and ill understood scheme of time-measurement, with a strange and unfamiliar 13th month.

I believe I am not exaggerating when I say that such an innovation would mean for each one of us a complete change in certain deeply-established habits and a distinct break with the past in our memories. It would leave us with mental confusions which we would be long in repairing. It would set us to a difficult task of coordinating between past and present, between two different eras in which we must live.

Our individual habits of life constitute a pattern of the greatest importance, strengthened as they are by an inheritance of racial, national, historical and religious traditions. I mention religious traditions, and it is well to repeat the phrase. For religion must necessarily have something to say regarding this matter of calendar reform. Christianity during 19 centuries has enriched and elaborated the learned and complex calendar under which we now measure time. Religion has adorned it with souvenirs of saints and events in sacred history. Dates of religious feasts, whether days of rejoicing or of mourning, are ingrained in the social memory of most European peoples, and so indelibly that even those with no religious sentiments recognize and observe them. Easter, Christmas and All-Saints' Day do not belong to any cult: they are part of the inheritance of contemporary humanity. No serious thinker wants to abolish them; but how could they be re-established in a calendar of 13-months? It has been suggested that they could be preserved by having two calendars side by side, a civil calendar and a religious one,—but surely that is not the "simplicity" which is sought by advocates of calendar reform.

However, my objections to a 13-month calendar are not based solely on psychological and sentimental grounds. On the practical side, it has not been proved that the 13-month plan would bring any improvement. Advocates of the scheme argue that "the week represents the lapse of time during which the workman puts forth the efforts that bring him his wage, and therefore the week is the unit which should be the basis of the industrial and economic year." But man does not live by work alone, nor is his life solely compassed by the hours which he devotes to toil. Industrial efficiency and conven-

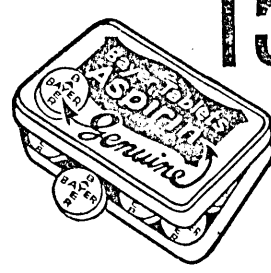
## So Many Folks Lose Their Teeth at or Before Middle Age

It is pure negligence with many people. How many rinse their mouth with a good antiseptic after brushing teeth? Not as many as should—Children should be taught not to neglect this duty. For 5c you can buy a full pint of Klenzo Antiseptic Astringent. It tightens the teeth, toughens the gums and purifies the breath. Phone us now for a pint bottle—Klenzo Tooth Paste large (family) size 39c.

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ience are not the sole or even the main purpose of human existence.

Neither the week, unit of the workman's wage, nor the month, unit of payment for most salaried employees and public officials, are necessarily the "basis" for all the varied activities which make up human life, outside the factory and the counting room. Civilized man does not live from day to day, nor within the limits of one to four weeks. Rather, he tends to live in the complete cycle of the year.

If any unit of time measurement is paramount to the typical or average man, it is the year,—in which he budgets not only his income and his expenditures, but his family life, his recreations, his cultural activities. It is the year which he uses most often in studying the ensemble of his whole activities. And when the year proves too long a space, he is very likely to divide it, in the manner of the seasons, into halves or quarters.

So the half years and quarters have become an incomparable convenience in the time calculations of the average human being. A calendar system which destroys the halves and quarters, and imposes an awkward and unmanageable division into 13 units, is not an improvement.

Thoughtless the man must be who advocates dividing the year into 13 parts. Twelve is, of all numbers, the most useful in its divisibility. Since time immemorial man has regulated his life on the succession of the seasons, and has sought in his calendar to adhere as closely as possible to the astronomical and meteorological year.

A year divided into four parts is an ideal time arrangement. It is one which man's reason has developed as the fundamental base of his calendar. On the

four great symmetrical divisions of the quarter years he has systematized his life, his occupations, his recreations, his obligations. The farmer, by the very nature of things, was the first to acknowledge his dependency upon the quarterly division of the year; he was the one who originated it, copying it from nature in days when agriculture was man's chief preoccupation. The industrialist has followed the farmer's lead, and wherever business and finance has any importance, the quarterly year is recognized as vital and fundamental.

The quarterly year, then, is the classical and accepted year of western and Christian civilization. It is 2,000 years old in its structure, and must remain at the foundation of any improved universal calendar. Unchangeable and necessary, from the viewpoint of human history and experience, is the division of the year into four quarters and 12 months.

So, I think, we must reject the year of 13 months as dangerous and indeed impossible. But this does not mean that we cannot improve our present calendar.

There are certain obvious imperfections in our present system. They cause unnecessary and troublesome complications and inefficiencies. They have no place in our modern life, which demands simple, accurate and unvarying unity of measurement. Let us catalogue these imperfections: unequal months, movable feasts, shifting holidays, each year a new calendar, the position of the weekdays shifting and always different from year to year.

Is it impossible, without destroying the whole system, to remedy these inconveniences? I believe that it is. In fact, only a few minor changes are re-

quired to produce a completely satisfactory calendar.

We retain the division of the year into 12 months. We give to the first month of each quarter 31 days; to all the other months 30 days each. Then we take the 365th day, the last day of December, and count it as a special holiday, without a week-day name,—thus we prevent the perpetual shifting of the calendar and make every year identical. (In leap years, the 366th day would be similarly treated, being intercalated in mid-year, at the end of June.)

This "Year-end Day" would not be an outlaw in the calendar; it would not be a wandering or lost day (like the *jours sans-culottes* of the French Republican calendar), for it would be considered as an extra Saturday, a late-arriving child of the departing year. It serves a mighty purpose, making the succession of month-days and week-days the same from year to year, and even from quarter to quarter. Thus all we need to do is to memorize the order of the days for one quarter, and the whole calendar is memorized for all time to come.

Studying this proposed new calendar in detail, one is struck by the comparatively minor changes which it makes in any day or date. The year always begins on Sunday. Easter would be fixed, in all probability, on a date early in April. The feast days of the church would cease to shift. Holidays would be adjusted to fall conveniently in week-ends, there would be no more ponts accidentals; no more would holidays need to come in mid-week and interrupt production and business. There would instead be a lengthening and joining of holidays into week-end periods convenient for travel and recrea-

tion. Such a calendar has everything in its favor. The changes are so small that the transition from old to new would pass almost unnoticed. There is nothing to offend customs and traditions,—only a greater convenience and regularity.

The desire for a more rational calendar has been stirring for more than a century, and this desire will eventually win its object, just as it did in the time of Julius Caesar and Gregory XIII. The history of the calendar is a chronicle of regular improvement. It is recorded in Hesiod, Aristophanes and Horace; it is a part of the literature of the race. Hesiod tried to set down the seasons for agricultural work according to the rising of the stars and the migrations of birds; Aristophanes coupled the arrival of spring with the singing of the cuckoo; Horace sang the connection between the seasons and the gentle breezes of Favonius.

Gradually calendar science grew up, weaning itself from poetry and superstition. It became really scientific, and the minds of men sought constantly to make their time measurement more accurate.

In the past 50 years, we have seen the universal adoption of "standard time," a tremendous advance over the old system, when each city had its own version of "sun time." Standard time standardized our days, just as Julius Caesar and Gregory had standardized our years.

It remains for us now to take up the standardizing of the year's internal units. In this, our aim will be to reform our present system so that, within the year, we shall have units that will scientifically subdivide the time periods which we use constantly for our records and our comparisons. We seek



## ★ BOB PARRISH ★

OF LAKE VILLAGE, CHICOT COUNTY, FOR

## ★ STATE AUDITOR ★

*a man with the ability, the qualifications  
and the character needed for this job!*

Because of the great honor that has been given me in the past by the citizens of Chicot County, and because I have continuously performed the duties of the office of Circuit Clerk of that County faithfully and efficiently, I am now asking the voters of Arkansas to elect me State Auditor.

It is my belief that honesty, efficiency and character will be rewarded. I enter this race knowing that those acquainted with my past record will unhesitatingly recommend me for the position.

I am asking for a first term, and I promise an administration of equal service to all and special privileges to none. Your support will be gratefully appreciated.

## ★ BOB PARRISH ★

OF LAKE VILLAGE, CHICOT COUNTY, FOR

## ★ STATE AUDITOR ★

Born in Drew County, near Monticello. While a lad parents moved to Chicot County, where I have since resided.

Served on border patrol duty at Deming, N. M. in 1916 as a member of the Arkansas National Guard.

One of the first in Chicot County to enlist during the World War.

In 1924 elected Circuit Clerk of Chicot County.

to make this improvement without upsetting ancient customs and traditions; we seek to simplify, not to complicate.

Historians tell us that one of man's greatest achievements is his conquest of time measurement. Bossuet has said that in doing this "man has obliged the sun to render count of all his steps," and Auguste Comte, in a similar vein, has eulogized man as one "whose activities can be better regulated than the movement of the stars."

Adoption of the 12-month equal-quarter calendar is another step in the evolution of time measurement toward perfection.—Journal of Calendar Reform.

#### BARBARA HECK

This year, nineteen hundred and thirty-four, we celebrate the bicentennial of Barbara (Ruckle) Heck, for just two hundred years ago at Ballingranne, Southern Ireland in a singular community was born this girl who was destined to become a true mother in Israel. We say singular community, for such it was. These people were not Irish, but immigrants from the banks of the Rhine. Some seventy years before, they were a happy deeply religious nation, dwelling safely in the German Palatinate. Louis the Fourteenth, not satisfied with ruthless atrocities in France, and hating the Protestant inhabitants of the peaceful Rhine valley, gave orders for the utter devastation of the country. Thousands of men trained in the art of slaughter rode down upon the valley as it lay, peaceful and sweet, and soon castle and humble cottage, cathedral and palace, farm and garden, lay a heap of ruins. Thousands of fugitives reduced from wealth to poverty were befriended by the British Government, and of these some fifty families came to Ireland and settled in Limerick County. Each settler regardless of age or sex was given eight acres of land on which the government paid the rent for twenty years. Thus the Palatines came to Ireland.

This immigration was beset with many dangers, material as well as moral, the latter being the more marked. Strangers in a strange land, with none who spoke their language, they fell from grace and became an easy prey to the sins of the times. And thus was the situation when John Wesley came to them. Then, under the dynamic influence of the Englishman, and through the grace of God, a change took place. Back came the days of spiritual blessing, back came the days

of gentle piety, back came the seasons of religious conviction. John Wesley, in his own Journal, says of these people: "In the afternoon I rode to Ballingranne I found much life amongst this serious people; in examining the society I was obliged to stop several times, their words came to me with so much weight." Some years later John Wesley again visited this community and this time wrote in his Journal: "In the evening I preached at Ballingranne, and at Courtmatrix and Killaheen. I suppose three such towns are scarce to be found in England or Ireland. No cursing, no swearing, no Sabbath breaking, no drunkenness in any of them." Several years later on a third visit he says, "I preached at noon at Ballingranne to a large congregation, chiefly of Palatines. These have quite a different look from the natives of the country. They are a serious thinking people, and their diligence turns all their land into a garden." It was in this community and amongst this peculiar people that Barbara Ruckle—as she was then—first saw the light of day.

There is little to be discovered about her childhood. The Palatine community kept strictly to itself. No doubt she played around the pear tree which to this day stands and grows in the Ruckle lawn. Not far down the road was the Embury home and quite near lived the Hecks. There were children in all three homes and no doubt they whiled away the days as children do today.

Then one spring, when the pear tree was in full bloom, word came that John Wesley was on his way and Paul Ruckle, Barbara's brother, took down the horn and sent a call over the countryside that all were to gather at Ruckle Hill for service. John Wesley preached to the gathering, and this slim young man who had rocked the very foundation of a so-called civilized world with his denunciations of its wickedness, and shocked many into fleeing from the wrath to come, was again to plant the seed for future generations in a new and unknown land. Barbara in all the beauty of a seventeen listened entranced; she stood at the edge of the crowd, wide-eyed, and caught by the intensity of it all she gave her young life, her future life, to the new faith and became a member of the Methodist Society.

From the very beginning her Christian life was noted for its purity and consistent character, and some fifty-five years afterwards, when on her deathbed, she testified that since her conversion she had never lost the evidence of her acceptance with God for more than twenty-four hours together.

We are all familiar with the influence wielded by Barbara both in her own community and the new land where God was to lead her on a momentous mission. In 1760 Barbara married Paul Heck, a God-fearing young Palatine, made the treacherous journey to New York, arriving there sixty-three days after leaving Limerick. Here amongst new scenes, novel conditions, strange habits, it looked as if the young Methodist Society which had started out so bravely was to die. Barbara, alive to the gravity of the situation, and the need for movement at a time of torpor and apostasy, challenged her cousin, Philip Embury, to preach the Word. "Or," she said, "God will require our blood at your hands." This, the first congregation on the American continent, consisted of six persons, the preacher and his wife, Mary, Barbara and her husband, Paul, John Lawrence, a hired man, and Betty, an African servant. As one writer has said, "Black and white, bond and free." The first meeting-place was Embury's own home. This little gathering was the germ of the mighty Methodist Episcopal Church whose churches stud the continent of

America. That first congregation—how small it was—quickly outgrew Embury's home, soon a meeting place was built, soon other places demanded Embury's presence and his preaching until Baltimore, Delaware and many, many other places felt the touch of the new faith. Thus the years went on and so the work spread.

John Wesley was sent over his first American missionary in 1769. The breaking out of the revolutionary war reminded the Palatines of the British Government which in time of trouble had succored and befriended them, so they left America and made for themselves a new home in Canada. Here again Barbara's dauntless spirit showed itself, class meetings were organized, and the Methodist Society in Canada came into being.

Barbara Heck died in 1804 and is buried near Prescott, where a monument to her memory speaks of her "who put her brave soul against the rugged possibilities of the future."

In Canada there are several relics which are precious to the memory of Barbara Heck, the most precious of all being her Bible, which was her constant daily companion. At Ballingranne, Ireland, her home still stands, and close by the pear tree, under which John Wesley was wont to preach, grows and

bears fruit. A short walk and we come to Ballingranne Methodist Church, on the walls of which hangs the horn used during the visits of John Wesley. As one walks along the country road, past the ruins of Philip Embury's home, under the pear tree and into the very house where Barbara spent her childhood, one feels that indeed the place is holy ground.

It is a far call from the first tiny church in New York with its backless benches, its sanded floor, and candlelight, to the magnificent structures which house the religious descendants of Barbara Heck today. But are we any nearer heaven for all our opportunities? Are we as brave as the rugged soul the power of whose faith is felt even to this day?

Conditions are not unlike those pertaining to those faroff days. Religious suppression in Europe, war on the horizon, men losing faith with men, high standards crumbling at our feet. Here then is a challenge to our youthful womanhood, to all our womanhood, to stand firm for the things that are useful, that are good, that are holy, and in this age of confusion to uphold and emulate the principles for which this pioneer of Christian womanhood, Barbara Heck, stood.—Elizabeth M. Ruttle in The New Outlook.

## A DISTINGUISHED MUSICIAN JOINS HENDRIX COLLEGE FACULTY

### JUILLIARD FOUNDATION FOR MUSIC MAKES THIS CONTRIBUTION.

#### David R. Robertson Becomes Professor of Violin and of Theoretical Music at Hendrix.

Dr. John Erskine, who dedicated Galloway Hall last October, President of the Juilliard Foundation for Music, has just notified President Reynolds that the Foundation is sending to Hendrix College as Professor of Violin and Theoretical Music David R. Robertson of Springfield, Missouri. The Foundation pays his salary.

Mr. Robertson is a distinguished musician. He graduated at Drury College with the Bachelor of Music degree in violin and has spent two years in graduate work in the Juilliard Graduate School of Music in New York City. He has also served as instructor in violin and viola.

Dr. Erskine in his letter to President Reynolds says concerning Mr. Robertson: "He has first-rate training in theory, a thorough grounding in piano, and he has shown good initiative in organizing and in training music groups. Mr. Robertson is an admirable character and a delightful personality. Mr. Hutcheson, Mr. Wagner and I feel that he is the ideal person for the place at Hendrix."

For information about the College

Address President J. H. REYNOLDS, Conway, Arkansas

July 12, 1934.

## Bernie Hoff for County Clerk



It's fine to retain the confidence of the public and to know that conscientious honesty and courteous service ARE appreciated.

I am glad to inform the readers of the Methodist that my canvass is progressing nicely and am greatly encouraged by the many people I meet. There can be no doubt of the fact that the voters are going to make a change in the office of Circuit Judge at this time and I feel confident that I will be the CHANGE.

JUDGE  
**J. W. WESTBROOK**  
OF SALINE COUNTY  
VOTE FOR ME.

(Advt.)





### Woman's Missionary Dept.

MRS. A. C. MILLAR, Editor

Communications should be received  
Saturday for the following week.  
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#### SOCIAL SERVICE CONFERENCE

Presidents of Auxiliaries are requested to call attention to the fact that a Social Service Conference will be held on Mt. Sequoyah July 28-31. It is expected that many Auxiliaries be represented at this important Conference where many subjects in which the W. M. S. is deeply interested, will be discussed. Dr. R. H. Martin, a nationally known specialist on reform questions, will be present to discuss the issues of the hour. He is the author of "The Day," the best discussion of the "Sunday Question" that has been published. Expenses at the Assembly are very light. This year it is highly important that the W. M. S. study these questions that are challenging the Church.—A. C. M.

#### SPARKMAN AUXILIARY

The July business meeting proved that our Auxiliary, though small, is still carrying on. There are seven active members in our adult Auxiliary, with an average attendance of six.

### ANNOUNCEMENT



To the Democratic Electors of  
Pulaski and Perry Counties:

I announce my candidacy for the  
office of Circuit Judge, First Division,  
Sixth Judicial Circuit.

To those of you who do not know  
me, let me say that I have resided in  
Little Rock for the past 38 years, dur-  
ing the first 14 of which I was in busi-  
ness, and that I have been constantly  
engaged in the practice of law for the  
past 24 years, which, I am convinced,  
amply qualifies me for the position I  
seek.

I have been a lifelong Democrat and  
have taken an active interest  
in public affairs, but have never be-  
fore sought an office.

It is my intention to make an ener-  
getic personal canvass of the circuit,  
seeing as many of you as I possibly  
can before election day. During the  
campaign I shall try to put before you  
enough information about myself and  
my qualifications to enable you to  
make an intelligent choice between the  
candidates.

**PRICE SHOFNER**

Candidate for Circuit Judge  
Democratic Primary, August 14, 1934

The devotional given on inspiration  
proved one of the characteristics of  
our loyal president, Mrs. W. P. Sinque-  
field. Mrs. Fohrell read "An Evening  
Prayer."

In general our society still prospers.  
This year our children are moving  
forward under the leadership of Mrs.  
E. E. Fohrell. There are thirty chil-  
dren on roll and eleven World Friend  
subscribers. They have sent one box to  
their Japanese friends; and have writ-  
ten two good messages. The attend-  
ance is growing weekly. Plans are be-  
ing made for the Daily Vacation School  
in August.

Our young women, twenty in num-  
ber, under the leadership of the presi-  
dent, Mrs. E. L. Richardson, are doing  
great work. We meet monthly with  
an average attendance from sixteen  
to eighteen. Our work is mostly local.  
We were greatly benefited by the Un-  
ion Mission Study Class with the adults  
in studying "Eastern Women Today  
and Tomorrow."

We are assisting the Adult Auxiliary  
with the janitor work through the  
summer.

Instead of weekly meetings, the Adult  
Auxiliary will meet monthly through  
July and August.

We feel that much good shall come  
from the smaller Auxiliaries of our  
Conference as well as the larger ones  
under the leadership of our devoted  
Conference president, Mrs. Stinson.  
Let each Auxiliary of the Little Rock  
Conference uphold her by our prayers.

#### DISTRICT ZONE MEETING AT LEWISVILLE

A very interesting zone meeting of  
the Stamps, Bradley, and Lewisville so-  
cieties was called to order, Tuesday  
June 26, at Lewisville by Mrs. J. T.  
Harrel, president, assisted by Mrs. J.  
A. Harrel, secretary with fifty mem-  
bers in attendance.

Mrs. Harrel then turned the meeting  
over to Mrs. Henry Knight, zone pres-  
ident.

Welcome was given by Mrs. Mack  
Lester of Lewisville, with response by  
Mrs. Williams of Stamps.

The morning devotional was given by  
Mrs. Williams.

Interesting talks were made by Mrs.  
W. R. Boney, Mrs. B. F. Musser, Mrs.  
Tidrow, Mrs. Seth Baker and Miss  
Cecil Scarlett. The guest speaker was  
Mrs. W. R. Phillips of Ashdown.

Delightful musical numbers were giv-  
en by Miss Evelyn Barham, Mrs. Ross  
Wright, Mrs. John Searcy and Mrs.  
V. R. Herndon.

A co-operative luncheon was served  
at 12:15.—Reporter.

### Woman Loses 41 Lbs. of Fat Blood Pressure Down Too

"I have been taking Kruschen Salts  
for my health, and for high blood pres-  
sure and rheumatism and it helped  
both. My blood pressure was as high  
as 290 when I started to take Krus-  
chen. I weighed 255 and now I weigh  
214, that is losing 41 lbs., in about nine  
months and I feel fine." Mrs. W.  
Eckoff.

A half teaspoonful of Kruschen in a  
glass of warm water every morning  
SAFELY takes off unhealthy fat by  
helping to re-establish proper func-  
tioning of body organs—at the same  
time it energizes and helps build up  
robust health. Feel years younger—  
ACT it and LOOK it. One bottle lasts  
4 weeks. You can get Kruschen Salts  
at any drug store in the world.

### Christian Education

#### MEETINGS OF CHILDREN'S WORKERS

Tuesday morning, June 26, the Chil-  
dren's Workers of Tomberlin Church  
met with Miss Faye McRae and Mrs.  
R. E. Simpson to study the needs of  
the children's work. Attendance was  
100 per cent. One worker walked two  
miles, another one and one-half miles.  
Mrs. C. F. Caple, the general superin-  
tendent, is untiring in her efforts and  
is to be commended for the forward-  
looking work which, due to her leader-  
ship, is under way.

Tuesday afternoon a similar meet-  
ing was held at Keo with good attend-  
ance and interest. Only one worker  
was absent from this meeting. Out-  
standing work with Juniors is being  
accomplished under the leadership of  
Mrs. T. M. Mallory.

Much of the success of both meet-  
ings is attributed to the whole-heart-  
ed co-operation of the pastor, Rev. L.  
O. Lee, who was not only present him-  
self but secured the presence of the  
workers.—Mrs. R. E. Simpson, Little  
Rock District Director.

#### LEADERSHIP SCHOOL ON MT SEQUOYAH

Eleven states were represented in the  
annual student registration for the 12th  
Official Western Assembly Leadership  
School. The official student list is 202  
with faculty members and staff mem-  
bers bringing the registration close to  
250.

Arkansas with 90 representatives led  
the list, with Texas second with 55.  
Missouri had 18 representatives, while  
Oklahoma ranked next with 15. Regis-  
tration from the other states was: Ari-  
zona, 7; Tennessee, 6; Louisiana, 5;  
Alabama, 2; Mississippi, 2; Kansas, 1;  
New Mexico, 1.

Fayetteville with 40 people enrolled  
led the cities in individual registration.  
Other cities with three or more repre-  
sentatives were: Kansas City, 8; Little  
Rock, 8; Muskogee, 7; North Little  
Rock, 7; Phoenix, Arizona, 6; Fort  
Worth, 6; Nashville, Tenn., 5; Dallas,  
4; Beaumont, Texas, 4; Waco, Texas,  
4; Oklahoma City, 4; Fort Smith, 3;  
Handley, Texas, 3; Conway, 3; Houston,  
Texas, 3; and Springfield, Mo., 3.

"A Pledge of Decency" was formulat-  
ed by the Leadership School and for-  
warded to the General Board of Chris-  
tian Education, for approval and sub-  
mission to 2,750,000 members of South-  
ern Methodism.

The pledge, which grew out of a talk  
by Rev. M. Leo Rippey, Nashville, of the  
Adult Division, on "Youth and the  
Movies," is as follows:

"I wish to join the Legion of De-  
cency, which condemns vile and un-  
wholesome moving pictures. I unite  
with all who protest against them as a  
grave menace to youth, to home life,  
to country and to religion. I condemn  
absolutely those malicious motion pic-  
tures which, with other degrading agen-  
cies, are corrupting public morals and  
promoting a sex mania in our land. I  
shall do all that I can to arouse pub-  
lic opinion against the portrayal of  
vice as a normal condition of affairs,  
and against depicting criminals of any  
class as heroes and heroines, presenting  
their filthy philosophy of life as some-  
thing acceptable to decent men and  
women. I unite with all who con-  
demn the display of suggestive adver-  
tisements on billboards, at theatre en-  
trances and in newspapers, and the fa-  
vorable reviews often given to immoral  
motion pictures in the daily press. Con-  
sidering these evils, I hereby promise to  
remain away from all motion pictures  
except those which do not offend de-

cency and Christian morality. Should  
I attend a picture thinking it to be de-  
cent and respectable and find that  
it offends decency and Christ'an mor-  
ality, I will secure the name of the pro-  
ducer and not only send in my writ-  
ten protest but also enlist others to do  
the same. I make this protest in a  
spirit of self-respect, and with the con-  
viction that the American public does  
not demand filthy pictures, but clean  
entertainment and educational fea-  
tures."—Tillman Morgan, Reporter.

#### PICTURES AT GEYER SPRINGS

Sunday night, June 24, I was with  
Rev. R. L. Long and his fine people  
at Geyer Springs with the pictures,  
"The Romance of the Country Church."  
The attendance was good, interest keen,  
and we had a good service.

This is one of the growing communi-  
ties around Little Rock. It is develop-  
ing rapidly, and will soon command  
more time of a pastor. Brother Long is  
in high favor with his people.—S. T.  
Baugh.

### Alay Pimpily Skin

Help nature clear up the blotches and  
make your skin lovelier the safe easy  
way—use bland, effective

## Resinol

## Edward B. DILLON

for Re-election

## State Senator

Your Vote and  
Support Will Be  
Appreciated



## J. OSCAR HUMPHREY

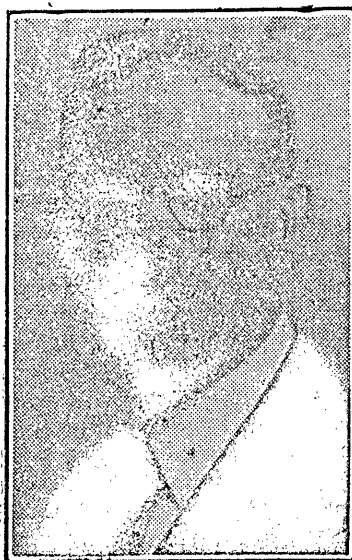
Candidate for Re-election

## STATE AUDITOR

A Record of Intelligent,  
Conscientious Service.

## CHURCH NEWS

DR. R. H. MARTIN AT MT. SEQUOYAH, JULY 28-31



REV. R. H. MARTIN, D. D.

Dr. Martin, president of the National Reform Association, Pittsburgh, Pa., will be the principal speaker on the program of social service, at Mt. Sequoyah, July 28-31.

### PROGRAM FOR REMAINDER OF MT. SEQUOYAH SEASON

Social Service and Temperance Conference—July 28-31.

Girls' Camp, ages 12-16—July 31-August 4.

Boys' Camp, ages 12-16—August 6-11.

Open Discussion Conference, August 14-21, with the following program:

Dr. Alva W. Taylor, Nashville, "The Church and the Economic Situation."

Dr. W. C. Martin, Dallas, "What Can We Preach Today?"

Dr. J. M. Williams, Conway, "The Peril and Power of the American Home."

Dr. A. W. Wasson, Nashville, "The Crisis in the Far East."

Dr. C. C. Grimes, Tulsa, will preach each evening.

Dr. Paul W. Quillian, Oklahoma City, Director and Leader of Devotional Services.

The Conference is for all Church people who are interested in the great, vital questions of the day. For reservations write S. M. Yancey, Supt., Fayetteville, Arkansas.

### PROGRESS IN LITTLE ROCK DISTRICT

A little less than four months remain of the Conference year and I am giving to your readers a short resume of our progress in the Little Rock District.

First. I want to state that, according to the reports of the pastors, we have received members, gross, something over seven-hundred since Conference. It looks like we will report more than one thousand, gross.

Second. Throughout the larger portion of the District the pastors' salaries have been paid more regularly than last year. The per cent in this line is considerably ahead of this date of last year.

Third. The Conference Claims, which were accepted by our District Stewards and Quarterly Conferences, are being reasonably well cared for and it looks now like we will have 100 per cent paid of the amount accepted. This, the pastors, including the writer, are sincerely expecting.

Fourth. I believe we have the greatest spirit of brotherliness in the Dis-

ministry. If there are any suspicions or ugly talk about other brethren, I do not hear it.

Fifth. Our brethren are delighted with the Bishop assigned to us. They look upon him as one of our greatest leaders and most brotherly bishops. In consequence of this feeling, we are in great expectancy for the coming Annual Conference. We are looking for a spiritual feast and a new vision and will take our assignments with the determination to do better another year than this.

Sixth. The Arkansas Methodist Orphanage is growing in favor with Methodist people and with many who are not Methodists and we have had a good, pleasant year at this institution.

Seventh. The Arkansas Methodist is climbing towards 100 per cent in the Little Rock District, and under the leadership of the preachers and laymen, I am quite sure the time is near when the Methodist will go into every Methodist home in the Little Rock District.—James Thomas, Presiding Elder, Little Rock District.

### THE ARKADELPHIA DISTRICT CONFERENCE

The little village of Dalark had a red letter day on June 29. About eight o'clock in the morning cars began to arrive from distant places in the state, and these cars were filled with people. They kept coming in cars, trucks, and wagons—big cars, little cars, new cars and old cars, and trailers that were not cars at all. All of these vehicles were filled, for the most part with Methodist people. Some were preachers and some were laymen and some were laywomen. They came from the city, the village, and the country. There were tall people, and short people; wide people and thin people; light people and dark people; young people and old people; good people and bad people; learned people and unlearned people; married people and unmarried people; and courting couples who scarcely knew that they were there at all.

These folks from all walks of life were gathering in this place because they had heard that Rev. J. A. Henderson was about to hold a District conference in Dalark, with the help of J. Cyclone Williams and his people. Upon their arrival they found that some one had anticipated their coming. Some one had guessed that most of South Arkansas would be there and had prepared to keep them from melting and running together in the fervent heat by constructing a brush arbor beneath some friendly trees. Here were found all things for comfort and convenience for the crowd.

Some one had also thought that among this throng of big people and little people, etc., there would be some thirsty people and they guessed rightly. Besides cold drink stands provided by the young people of the church there were several barrels of ice water which were as popular as a merry-go-round at a circus. These barrels were refilled when occasion demanded.

This same thoughtful person had also suspected that these thirsty Methodists would come to the point some time during the day when they would have to be filled with something more solid than water. So they stretched a table before us half way around the church yard, which at the noon hour was filled with generous portions of the fatted calf, the fatted shoat, and the fatted chicken. We were generously served.

Under the arbor the work of the Conference began promptly at 8:30 a. m. by singing old-fashioned hymns in the old-fashioned way, that is, without the

ison of the Friendship Circuit, who is skilled in "histing" a tune, led our singing. Rev. J. A. Henderson, our capable Presiding Elder, directed the proceedings with his usual speed and efficiency. There were no dry moments and no dry speeches. Several brief but inspiring addresses were made. Nothing was left out and everybody had a chance to be heard briefly. The program was planned to the smallest detail and carried out with perfect smoothness.

The laymen decided to send some persons to represent them in the coming Annual Conference, so they put their heads together, put the steamroller into action, and elected the following delegates to the Conference at Pine Bluff:

J. P. Womack, W. A. Utley, Mrs. H. K. Wade, D. G. Allen, Miss Pet Atchley, Mrs. O. L. Rigsby, H. D. Lockman, Jno. L. Hughes, Dewell Jackson and Miss Hannah Wiley.

In case some delegate might have a broken leg or pocketbook, they decided to elect some pinch hitters, so they elected the following Alternates: P. H. Taylor, W. R. Wilson, R. J. Nutt, H. W. Jinske, and Mrs. R. Woodson. We hope to see them all when the roll is called down yonder.

At six o'clock we again met at the bountiful table and found all things ready and in abundance.

At the sunset hour Rev. Fred Harrison of Malvern led the Young People's service. Helpful addresses were made by Robt. Bearden, our new Conference President of Young People's work, and by Rev. J. A. Henderson, our good Presiding Elder.

The full program of the day closed at dusk. We never saw so many people at a District Conference. The program was brisk and effective. All the work was done by four o'clock so that the evening could be given to Young People's work.

Our Presiding Elder is a master in controlling and leading the work of his District. The laymen are worthy of praise for their loyalty to the work of the church. The faithful Methodist and Baptist people of the Dalark community are worthy of highest praise for their fine entertainment and hospitality.

The next District Conference will go to the Ben Few Camp Ground, which is within the bounds of the Princeton Circuit. We hope that the rest of you will attend next year.—C. D. Cade, Secretary.

### PINE BLUFF DISTRICT

The Brotherhood met at Stuttgart, Friday, July 6, with Presiding Elder W. C. Watson, in the chair.

Rev. J. D. Baker conducted a devotional service of prayer and song, after which he read from Galatians 5 and from Philippians 7. He then gave an interesting and heart-searching sermon on "Spiritual Life."

Rev. L. C. Gattin, Conference evangelist, was introduced.

Pastors' wives, Mrs. W. D. Keeley, Mrs. M. O. Barnett, Mrs. C. H. Farmer, Mrs. O. L. Cole, and Mrs. W. T. Bone, were introduced in a happy manner by Dr. Watson.

All but three pastors were present.

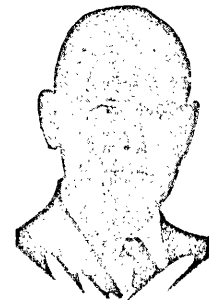
Dr. Watson told us that our Bishop J. M. Moore, was emphasizing conversions and additions to the church and payment of Conference Claims.

The pastors' reports were encouraging and showed progress.

Rev. L. C. Gattin gave an interesting account of his evangelistic work and reported that there had been about 400 conversions in his meetings since Conference. He invited the pastors to use him in their meetings. Address him at Leola, Ark., or Caney, Kansas.

Rev. F. G. Roebuck gave a wonderfully helpful address on "Wings to the Minister's Life."

## Announcing My Candidacy for SHERIFF and COLLECTOR



V. E.  
Martineau  
Efficient and Honest

## ★ EARL PAGE ★ Candidate for State Treasurer



If elected your State Treasurer I shall receive and disburse the money of the state in exact accordance with the letter and the spirit of the laws that govern such transactions.

There has never been a criticism of my official conduct in my office. Neither my honesty, integrity nor ability has ever been questioned.



We were then invited into a delicious chicken luncheon served by the ladies of Stuttgart Church, thus ending a wonderful meeting of the preachers of the Pine Bluff District.—C. D. Meux, Secretary.

#### CAMDEN DISTRICT CONFERENCE

The Conference convened July 6, at Vantrease Memorial Church, El Dorado, with the Rev. J. L. Dedman, Presiding Elder, in the chair.

Rev. C. E. Whitten preached the opening sermon, on the evening of July 5, Rev. Jas. Thomas, Presiding Elder of the Little Rock District, preached at the eleven o'clock service.

Rev. W. C. House conducted the devotional. The Conference was a very inspiring occasion. All of the interests of the church were looked after.

All the pastors of the District were present, also a number of local preachers, and two of our superannuates, Rev. B. F. Scott and Rev. J. A. Sage. Thirteen of the pastors' wives were noted.

The following were among the visitors: Rev. Jas. Thomas, Rev. L. E. N. Hundley, Rev. J. E. Cooper, Rev. S. T. Baugh, Rev. Clem Baker, Rev. E. D. Galloway, Rev. Van Harrell, Rev. J. H. Glass, Supt. of the Ark. Anti-Saloon League; J. S. M. Cannon, Conference Lay Leader; Mrs. J. M. Stinson, Conference President of W. M. S.; Miss Willie Mae Porter, Rural Deaconess of the District, and many others.

Bro. Glass spoke of the work on Temperance. Bro. Baker spoke of the Pastors' School, the Young People's Assemblies, and the set up of the Board of Christian Education in the local church.

Bro. Cannon spoke of the work of the laymen.

Mrs. Stinson presented the work of the Women. Mrs. A. J. Christie gave a report of the Children's Division.

There were inspiring addresses after the reports of the various committees.

P. D. Alston and W. S. Cazort, both of Vantrease Church, were licensed to preach.

The entertainment by the pastor, Brother D. T. Rowe, and the Vantrease Church, was delightful and efficient.

Rev. J. L. Dedman, with his usual proficiency, presided over the proceedings.

The spirit of fellowship prevailed throughout and all of us felt that it was good to be there.—A. E. Jacobs, Secretary.

#### PRESCOTT DISTRICT CONFERENCE

At 9 o'clock, June 28, the Prescott District Conference met in Ozan, with Rev. L. E. N. Hundley in the chair. The writer was elected secretary. After a short and helpful devotional service, led by our Presiding Elder, a young Bro. Robins gave a brief address of welcome to which Rev. Rex B. Wilks, responded.

The pastors answered present and many of their wives also were there. A good delegation of laymen was there. The following were introduced: Dr. James Thomas, Rev. S. T. Baugh, Rev. H. H. McGuyer, Bro. Ramey Garland,

Try milk from HUMPHREY'S DAIRY, "Where the best milk cows grows." It's truly different. Call Rosedale 401, Little Rock, Rural 9507 F2, Hot Springs.

#### BEAUTIFY WITH IRIS

A home not planted is like a house without windows. Beautify with the beautiful Iris. Light Yellow, 30c per doz., or \$2.25 per 100. Gold Standards with Red, 50c per doz. Pure White, very tall, 50c per doz. 100 different kinds, no two alike, for \$5.00. All postpaid. Order from

DON'S IRIS GARDEN  
Sulphur City, Arkansas

Rev. J. A. Hall, Mrs. E. C. Rule and Mrs. A. W. Hale. The pastors began making reports, after which Dr. Thomas gave a brief talk on the Church, as being in the "biggest business" in all the world. Rev. S. T. Baugh talked on his work as it concerns the country church.

At 11 o'clock Dr. Thomas gave a helpful message on "Launching Out Into the Deep," and at the close Rev. H. H. McGuyer led in prayer, after which there was an old-time hand-shake, then everybody started for the lunch table, where we were served a bountiful meal by the good ladies of Ozan and St. Paul Churches.

The afternoon session began with singing and prayer by Dr. Cannon, after which the pastors finished their reports. Then Rev. E. C. Rule gave a stirring and helpful sermon on "God Seeking Us."

By unanimous vote, Mt. Ida was selected as the place for the next Conference. Nine delegates to Annual Conference were elected, with three more as Alternates.

License to preach was given to Jack Wilkes, son of Rev. and Mrs. Rex B. Wilkes of Gurdon. Bro. Hundley and Bro. Cannon gave this fine young man some helpful counsel.

Bro. Brown of Gurdon, was elected District Lay Leader, to fill the place of Bro. J. J. McClerkin, who is going to other fields of service.

The Conference adjourned, and all started home, feeling that the Kingdom of God had been strengthened.—F. L. Arnold, Secretary.

#### PRICES REDUCED

A new schedule of prices for Bayer Aspirin tablets—the lowest in the history of the Bayer Company—went into effect yesterday in all Arkansas drug stores.

The Bayer Company introduced Bayer Aspirin in this country 35 years ago. It has since become one of the most widely used of all drug products and the price reduction will mean a saving to millions of consumers.

Last year the Bayer Company reduced the price of its 100-tablet package and, according to officials of the company, the distributions increased so definitely that it was decided to extend the lower price to include the dozen and two-dozen packages and to again reduce the large family size.

In announcing its new consumer

price schedule, the Bayer Company issued the following statement: "Bayer has always kept faith with its customers by giving them the finest, the most uniform product that science can produce. Its decision to reduce prices is evidence of Bayer's desire to extend even further its service to its customers."

The new consumer prices of Bayer Aspirin are now effective in 60,000 drug stores throughout the United States.

#### STATE FORESTRY COMMISSION INCREASES PROTECTION AREA

During the last two months the Arkansas State Forestry Commission has taken over the protection of an additional million acres of forest land located in the southern part of the state, according to Charles A. Gillett, State Forester. The addition of these acres makes a total of about 3,500,000 acres which the Forestry Commission is protecting from fires at the present time.

The new acreage in parcels of from 200 acres to 30,000 acres, is located within the eight protection units already established in the southern part of the State. It will block in the land

already under protection so that the work of fire-fighting and fire prevention may be done more easily and effectively, and so that the protection service may be extended to cover as much forest land as possible.

In order to protect the new land under its care the Forestry Commission will build many more miles of truck trails and telephone lines through the forests and will erect several new lookout towers.—Arkansas State Forestry Commission.

Ask your Doctor, He will tell you Pure Fresh Milk is one of the best summer diets. Refreshing as a beverage. Try Milk from HUMPHREY'S DAIRY, "Where the best Milk grows." Call Rosedale 401 Little Rock, Rural 9507 F2 Hot Springs.

**TIRED EYES**  
After a hard day's work, refresh your eyes with **DICKEY'S OLD RELIABLE EYE WASH**  
At All Druggists  
Price 25c Dickey Drug Co., Bristol, Va.

## Roy V. Leonard

HAS PROVEN  
HIS ABILITY AS

State  
Treasurer

In asking re-election, may I suggest that a change at this time—during Bond Refunding operations—would be very detrimental to the best interests of the State.



## The Man Who Keeps His Word

### DAVID D. TERRY

For Re-election to

CONGRESS

Fifth Arkansas District

A year ago David D. Terry outlined his Congressional platform. His record in the Seventy-third Congress shows that he has kept his word—to the business man, to the working man, to the school teacher and to the farmer. He faithfully supported President Roosevelt in all administration measures to help make the New Deal a success. Speaker Henry T. Rainey of the House said publicly in Little Rock that "he has a perfect record." A man whose vote was not swayed by political expediency, he is asking re-election to continue his efforts for the people.

DAVID D. TERRY



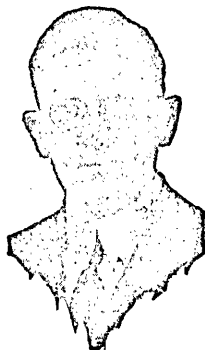
### STRANGER THAN FICTION—A GREAT ACHIEVEMENT

Last Sunday was a great day in the history of the First Methodist Church in the quiet little town of Prescott. When the church building was erected and turned over to the congregation nearly five years ago, a very large debt was left hanging over the property. The pastors out in the Conference learned of this debt, and when the financial distress came close upon the completion of this church building, it was freely predicted that the congregation would lose the plant by reason of their inability to pay the debt. There were grounds for this suspicion. Interest and principal amounted to more than \$70,000.00 when the present Conference year began. This would not be counted an excessive indebtedness for some congregations, but for a church of less than 500 members, none of whom are considered wealthy, it was different. Does any body believe that a small town in a cotton country is able to raise \$70,000 in cash for a new railroad in these times? Much less, then, will anybody suspect that a debt on a church building in excess of this sum can be raised in the middle of the summer of 1934. But the strange thing is that this is exactly what has happened. And how was this miracle performed? On his arrival in this town six months ago, the new pastor was taken into the confidence of the retiring pastor, and a detailed account of the indebtedness was given him. The case looked hopeless. "Will we ever be able to save the situation?" was the question put to the retiring pastor by the present administration. The new pastor had had more experience at raising large sums of money under just such conditions than any other preacher in the State. But his faith was not equal to this load. He could not think the thing out, and could not even hope for success. His prayers seemed to fall back and choke him when he prayed about it. "Have you any plan by which we may hope to save this church?" the new preacher asked the retiring pastor. "Yes," was his astonishing reply. Yet for several years the interest had not been paid on the debt. "Leave the situation in the hands of Dan Pittman," he went on to suggest. The retiring pastor had received this great layman

Milk from HUMPHREY'S DAIRY is fresh, contains all the Fats, Vitamins and Minerals of a balanced diet. Call Rosedale 401 Little Rock, Rural 9507 F2 Hot Springs.

### ★CAPABLE! ★DESERVING!

To carry out the honor heretofore accorded me, I ask—



**Luther Adams**  
For Re-election  
**County Clerk**

Your Support  
Earnestly Solicited  
August 14th

into the church a few years before. The man had not had much experience in church work. But the new pastor found him a great reader of the very deepest books on his first contact with him. "He will do," said the new pastor to himself, after his first acquaintance with the man. "If he cannot do the job, it cannot be done," the new pastor said as he made his way homeward from his first service with the church.

But the new preacher grew restless, as repeated rumblings of discontent reached him. Weeks lengthened into months, and the Loan Company that held the mortgage became more threatening all the time.

The Hendrix Summer School for Ministers came on, and the new pastor dropped everything and went. But on his return, his wife told him that Saturday night on his arrival Mr. Pittman had been calling for him several times. The pastor suspected that the worst had come, and that the Loan Company had decided to close the church. He slept little that night. On reaching the church the next morning, he learned that the thing he had suspected was about to happen. But the great layman had gotten down under the load with his knowledge of business, and the business world, and had been trying to lift this debt for three days by himself. When told by him that progress had been made, the pastor's faith revived, and his heart began to function once more. "I would like to have a few minutes time at the opening of service this morning to make a statement," Mr. Pittman said. "Take all the time you want," was the reply of the pastor. He took the time. Never was time taken to better advantage for the church. The voice of the great soul quivered and broke for a moment as he went into the situation, and told of his success and defeats. But he did not know how to admit defeat. This is where he won. Almost anybody else would have given up the task as undoable and abandoned it. But not this man. His remarks were followed by a few brief statements by the pastor, and the service was adjourned.

Days went by, heavy with labors well done. The Board of Church Extension was called in. Here is where we all won. We met the Secretary, Dr. T. D. Ellis, in Little Rock, and rode a short hundred miles with him just to talk over our situation. We had gone as far as we could go. Men had mortgaged their homes, business, and life insurance. The great Secretary solved our difficulty. He made us a loan of \$13,500. This meant victory. The clouds lifted. Light came. We had only to go back home and see that the remainder of \$56,500 was paid. Mr. Pittman had done this already. Was it ever equaled? I have raised for all the purposes for which Methodists raise money over half a million dollars during my ministry. But this accomplishment heads the list. It is a miracle; that is all. We did not stop there. Mr. Pittman is a business man. He remembered that we owed a sacred debt to the Board of Church Extension, and that it must be paid. So he asked for the hour last Sunday to make his report, and raise the money to take care of this \$13,500. It was a great hour. I have never experienced a greater in my life. The task was done. Monthly payments will start in cash to the Board of Church Extension, and keep going until this debt to them is wiped out. Do not tell me that the church is dead. Do not tell me that there are no laymen who are willing to sacrifice for God and the church. We have seen it done. To this great soul, Mr. Pittman, and his workers, and to God who worked with them, belongs this victory.—J. L. Cannon, P. C.

### THE EVILS OF THE MODERN DANCE

(R. J. Haskew, in Alabama Christian Advocate)

The evils of the modern dance are so many that we are almost persuaded to say that the dance is evil and evil only. But for the sake of those who say there is some good in the dance, such as exercise, grace, and social fellowship, we do say that all the good that can possibly be found in the dance can be obtained from other things in which there is not so much evil.

#### Church Members Should Not Dance

Church members and especially members of the Methodist Church should not dance. The rules of their Church forbid it. Paragraph 804 of our Discipline in Episcopal Decisions: "It is contrary to the spirit of the Discipline and of the New Testament to teach modern dancing or to practice promiscuous dancing, and such a case comes under the rule of the Discipline forbidding improper tempers, words, or actions." Paragraph 289: "What shall be done in case of improper tempers, words, or actions?" Answer: "The person so offending shall be reprehended by the preacher in charge. Should there be a second transgression, one, two, or three faithful friends are to be taken as witnesses. If then the offender be not cured, he shall be dealt with as in a case of immorality, and if found guilty and impenitent, shall be expelled from the Church."

Every Methodist pledges himself at the altar of the Church to "renounce the devil and all his works, the vain pomp and glory of the world," and to "be subject to the Discipline of the Church." So when a Methodist dances he violates a very solemn vow which he called upon God to witness at the altar of the Church.

#### Christians Cannot Dance

The dance is a worldly institution. It is evil because it is worldly. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life is not of the Father, but is of the world. (1 John 2:15-16) "Know ye not that the friendship of the world is enmity of God? Whosoever therefore will be a friend of the world is the enemy of God." (James 4:4.)

As a Christian warms up to the dance he freezes out towards God and the Church. I knew a young man in a church of which I was pastor who was very active in the work of the Church, but he danced. I told him he would lose his zeal for the Church and his love for God, too, if he kept on dancing. He laughed and told me that I was narrow. But he lived to see his prophecy come true. He backslid and lost his zeal for the Church and very seldom went to any of the services of the church. Every pastor has seen not one but many such cases.

A loyal follower of Christ cannot attend, or take part in, this sort of reveling. He is to avoid the very appearance of evil, and to keep himself unspotted from the world. He must walk in the light as Christ is in the light, and in Him there is no darkness at all.

Christians cannot afford to dance because the dance robs them of the influence that they should use in leading sinners unto Christ, and salvation. Those who dance do not think of the dancing crowd as being Christians.

The dance is a more dangerous robber than a highwayman. The highwayman takes your money, but we are never bankrupt spiritually until our influence is gone. In the long run the

(Continued on Page Twelve)

### COMMISSIONER'S SALE

NOTICE IS HEREBY GIVEN, That in pursuance of the authority and directions contained in the decretal order of the Chancery Court of Pulaski County, made and entered on the 5th day of July, A. D. 1934, in a certain cause (No. 49979) then pending therein between Peoples Building & Loan Association, complainant, and Annie Hurt Champion, et al, defendants, the undersigned, as Commissioner of said Court, will offer for sale at public venue to the highest bidder, at the east door or entrance of the County Court-house, in which said Court is held, in the County of Pulaski, within the hours prescribed by law for judicial sales, on Friday, the 3rd day of August, A. D. 1934, the following described real estate, to-wit:

West 50 ft. of Lots 1, 2, and 3 of Block 229 of the City of Little Rock, in Pulaski County, Arkansas.

TERMS OF SALE: On a credit of three months, the purchaser being required to execute a bond as required by law and the order and decree of said Court in said cause, with approved security bearing interest at the rate of 8 per cent per annum from date of sale until paid, and a lien being retained on the premises sold to secure the payment of the purchase money.

Given under my hand this 10th day of July, A. D. 1934.

H. S. NIXON,  
Commissioner in Chancery.  
F. E. Wiley, Solicitor for Plaintiff.  
7-12-34-3t

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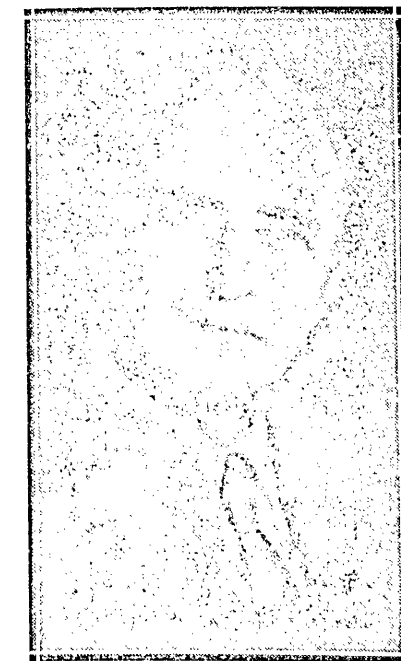
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(Continued From Page Ten)

dance will rob the Christian of his influence for good.

Another reason why Christians cannot dance is because there is always bad company attending all the dances. Those who dance are not all angels, and there is never a dance where all who attend it are good people. A young man said to me recently: "You can't have a dance anymore without somebody being there under the influence of liquor." In the days of yore the men did most of the drinking but now the girls and women are drinking too.

Birds of no matter what sort of feathers, if they flock together, will soon have the same sort of feathers. So if there are birds that go to the dance who have evil feathers a Christian will soon have the same sort of feathers if he goes with that flock of birds.

#### Fruits Of The Dance

We can best judge the dance by its fruits. If its fruits are evil, it is an evil tree. The fruits we find on the dance tree are: adultery, divorce, drunkenness, murder, and broken homes.

#### Adultery

There is no better opportunity for thoughts of adultery and fornication to be born than when the mixed sexes embrace on the dance hall floors. I am not asserting that all who dance have thoughts of adultery. What I am saying is that there is no other social practice, or custom, that furnishes so fertile an environment for the thoughts of adultery and fornication to be born.

An exceedingly large per cent of adultery has its beginning in the dance. In the days of the waltz and two-step dances statistics showed that seventy-five per cent of fallen women started astray at the dance. If there were so many who fell from those mild forms of dances, is it unreasonable to say that the modern dance with its vicious, tight, hugging positions, and devilish contortions of the bodies of the dancing partners, moving to the syncopation and suggestiveness of wild jazz music, is the beginning of the downfall of many more today?

It is exceedingly difficult for normal men and women to assume these positions and relations without thinking evil thoughts. There are some who say that they can assume these positions and relations in the modern dance and have no thoughts of evil. But judging them from the popularity of the sex appeal on the stage, in the movies, in the so-called literature of the day, and even in the fashioning and designing of wearing apparel, they must be subnormal, or they must be lying.

#### Divorce

Divorce has steadily increased as the modern dance has grown in popularity. There are a great many more divorces in localities where the dance is popular than there are in places where the dance does not exist. There is a greater percentage of divorces where either the husband, or wife, or both, dance than there are where neither husband nor wife dance. The reason for this is easy to discover. The positions assumed by dancers tend to create jealousy, suspicion, and misunderstandings. Then follow the quarrel, the rage, and the separation.

#### Drunkenness

There is drinking at practically all dances of a public nature. The exceptions are very few in home or private dances. Empty bottles are left as mute evidence for those who will investigate this charge. In prohibition days law enforcement officers who tried to catch bootleggers, watched all the dance halls very closely. They caught

Drinking is awful in itself, but when dancers are half-drunk and assume the positions allowed, in the modern dance, where lecherous men seize the franchise of the dance to explore their women partners with flirtatious muscles, evil and multiplied evil comes from this practice.

Some one says: "I dance, but I don't drink." You are flocking with the birds who do drink and you may soon take up their habits. And, too, your presence at the dance gives length to its life. If all who danced, drank; and if all who danced committed adultery, the dance would soon be outlawed. But since some moral, sober, decent people go to dances, its life is spared, and some even argue that it is harmless. This condition makes the good people who attend the dance accountable for all the evil it does. If it were not for their influence it could not live. It lives, and moves, and has its being in them.

#### Murder

Many of the 12,000 murders in the United States each year can be traced to dance hall rows. Jealousy, envy, and hate are born there and often grow to murder on the dancing floor. More often the murder is committed on the way home from the dance. After I had preached against the dance a woman in mourning came to the altar and said: "I wish my brother could have heard you preach that sermon two weeks ago. Maybe it would have saved his life. He was murdered at a dance a few nights ago, and we have just buried him."

I don't have to give many instances for illustrations in this discussion to prove that the dance produces these evil fruits. The dance is an evil tree and always bears the same evil fruit where it lives whether in private homes or in public halls, or in brothels and dives.

#### Broken Homes

The dance is the greatest destroyer of the modern home. The franchise and familiarity practiced in the dance destroys timidity and reserve which are safeguards for a faithful, virtuous, happy marriage. Young people who have been promiscuously embracing each other in the dance can be more easily approached by the temptations that lead to infidelity in the home.

The dance provides an easy opportunity for playing a temptation with deliberate intent to break a home. I knew a man who lost his wife in a very short time because the dances given in private homes in the community where they lived, provided such a wonderful opportunity for the tempter to do his dirty work.

A careful study of the divorce records will show that the dance is a contributing cause for about half of the separations that break homes and end in divorce. Every divorce, when there are no children, affects three homes. If there are children, there will be a broken home added for each child to the three already mentioned.

Drunkenness has always been a home wrecker. It will always be a cross upon which love is crucified; and a wheel of torture upon which children suffer agony, and shame; and a serpent that will bite and destroy the peace, happiness, and joy of any home into which it comes. Drinking that leads to drunkenness makes its earliest approach to the home through the modern dance.

Murder has always made widows and orphans. It bankrupts the family of the murderer; then hangs, or electrocutes, or puts him in prison for life. Three homes, plus one for every child affected, in the homes of the murdered and the murderer, are broken by every murder.

been stained with blood. There was a shot? Then a cry! The music stopped. The dancers saw one dying on the floor, and the murderer with smoking gun in hand standing nearby. Grim tragedy. The chill of death has stopped the revelling crowd. It is the fruit of this evil tree of the modern dance.

In spite of all this fruit of evil that grows on the tree of the dance some will say: "On with the dance!" But thanks be given to God there are others today who are saying: "Down with the dance, and save our young people and our homes!" Every Christian should pray that the mask of social approval may soon be torn from the face of the vile modern dance, and that its real devilish features with all their ugliness and vileness may be seen. And pray that this evil monster may soon be destroyed by Heavenly fire.

#### A MESSAGE TO THE CHURCHES

(From the 1934 Church Conference of Social Work)

"When the people of a nation are in economic distress, as is the case with our country at the present time, it is the duty of the government to come to their rescue whatever the cost," is the heart of the message to the churches of the country, adopted by the Church Conference of Social Work at its meeting in Kansas City, Missouri, and issued by Professor Charles R. Zahnister of Boston University, its chairman. The statement goes on to say:

"The supreme thinking and energies of the nation must now be directed towards accomplishing for the entire population security of life, and the enlargement of income, which is now clearly possible through planned production and scientific agriculture. This is largely a problem of equitable distribution, but involves also shortening of the work day, social insurance against sickness, accident, old age and death, and unemployment insurance for such as are able to work but cannot be given work. The goal is to provide work for everybody, women who need it outside the home equally with men, either in private industry or in the public service, at wages sufficient for abundant living, and at tasks for which they are fitted by inclination and training.

"This great undertaking," the statement continues, "is the work of decades, and should be gone at with patience and a co-operative spirit. It can be accomplished under our present system of private initiative if the people have the will to do it. But it will require an amount of voluntary association and of public direction and control of industry through government to which our people have not been accustomed, but to which they must adjust themselves. Otherwise we must prepare ourselves for more drastic methods, for the supreme concern must not be for any particular system, but the welfare of the people."

The entire statement, which follows, coming from the national conference organization of Protestant social workers, sounds an aggressive note with ref-

erence to the problems which are faced not only by the New Deal and by Industry and Labor, but also by the churches.

In a day of fundamental economic change and social reconstruction, we would remind ourselves again of the abiding providence of God and His fatherly concern for all His children. His is the kingdom, the power, and the glory. His the grace to enlighten, to transform lives, and to strengthen men for great social undertakings.

The church can never be content in this or in any age to follow the path of economic support and to minister largely in privileged and financially productive neighborhoods. Like the apostolic church of old, her supreme call is to the need of the hard-pressed masses of the population with whom she must cast her lot and for whose welfare she must exert her utmost power.

It is clearly the will of God at this juncture, manifested by many and unmistakable signs, that the churches shall become a greater and more effective agency to point out and to challenge the cruel and unchristian exploitation of human beings and natural

## BIBLES!!!

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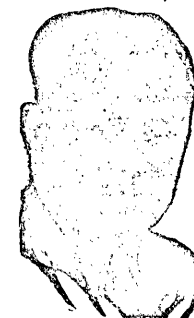
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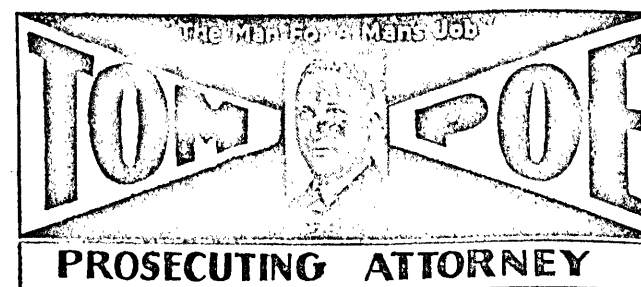
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resources for private gain, which prevails so widely in this as well as in other lands, and to take part in the creation of a more just and humane organization of industry and a more enlightened social conscience. It is imperative that the church as a teacher of righteousness shall see clearly the major social issues and their relation to human welfare, and that it shall be able to discern God working in the midst of the confusion and suffering of the present moment, creating a more Christian industrial structure which shall deliberately seek the economic plenty of the people, in contrast with the system which has come down from the past, whose great incentive has been the acquisition of private wealth.

The supreme thinking and energies of the nation must now be directed towards accomplishing for the entire population security of life, and the enlargement of income which is essential to opportunity and is now clearly possible through planned production and scientific agriculture. This is largely a problem of equitable distribution, but involves also shortening of the work day, social insurance against sickness, accident, old age, and death, and unemployment insurance for such as are able to work but cannot be given work. The goal is to provide work for every body, women who need it outside the home equally with men, either in private industry or in the public service, at wages sufficient for abundant living and at tasks for which they are fitted by inclination and training.

This great undertaking in its fullness is the work of many and should be attempted with patience and a co-operative spirit. It can be accomplished

under our present system of private initiative, if our people have the will to do it. But it will require an amount of voluntary association, and of public direction and control of industry through government, to which our people have not been accustomed but to which they must adjust themselves. Otherwise we must prepare ourselves for more drastic methods, for the supreme concern must not be for any particular system but for the welfare of the people.

Meanwhile, when the people of a nation are in economic distress, as is the case of this country at the present time, it is the duty of government to come to their rescue, whatever the cost. The resources of the nation, of the state, and of the community must stand under the unemployed until they can be put back to work. This our people are able to do if they have the spirit of fair play, and if they are willing to share with their brothers in need.

We caution the ministers of the churches to keep in touch with their own families during these trying days, to help their young people to education and to find work, to watch for unnecessary suffering and sacrifice of health, to organize leisure time activities and services in their churches, to keep alive confidence and hope, to rescue those in danger of mental breakdown, and to do everything in their power to give or to get help for their own unemployed.

We recognize the necessity of the revolutionary changes now taking place. Although in their human aspects they are often experimental and sometimes ill advised, in their essential character they are the will of God. During this period of reorganization, so full of privation and danger, the church should give courage and hope and inspire to co-operation, leading out with prophetic voice and resolute action and dealing definitely with systems which are contrary to the Christian motive and spirit. This means a clearer facing of issues, and a looking toward more positive action. It is futile to inspire and challenge our youth with the Christian ideal, "Others as thyself," and then force them into an economic system in which they are compelled to live but in which it is often extremely difficult to practice the Christian love of others.

#### SECULAR VS. RELIGIOUS JOURNALISM

If we depend on the secular press we are misinformed on moral and religious ideals and issues. In a discussion concerning false wet propaganda and impossibility of getting dry matter presented fairly, in exasperation I said, "Protestantism needs a prototype of Father Peter C. York."

Enterprising merchants subscribe for trade journals for each line of goods carried and all of their lodge journals but generally have "no money or time for church papers."

We should have Christian literature in the home and if we intend to be active, intelligent, effective Methodists we shall need our "Trade Journal—the Christian Advocate. It covers all lines of Christian activities and political and economic discussions from a Christian standpoint in editorials and correspondents—noted and "common folks."

I have noted a statement that a non-church member paid \$20 for subscriptions for other families and payments by others for shut-ins, libraries, etc., which proves that if urgently presented people respond to appeals for support of church papers.

I would advise taking the price from the tithe if necessary, or deducting from subscription to the church or putting cost in budget and send to each

family if desired. It would be a good investment.—Albert W. Bell in Pacific Christian Advocate.

#### HOW OUT OF DATE!

Dwight L. Moody, according to Gamaliel Bradford's delightful life of the great preacher, had such a sense of sin, such a horror of it, that he exclaimed: "For my own part, I would a thousand times rather have the leprosy of the body eating my eyes out, and my feet and arms, I would rather be loathsome in the sight of my fellowman, than die with leprosy of sin in my soul and be damned!" This sort of language sounds almost strange to our generation. We are putting the soft pedal on sin, and expressing ourselves concerning it more euphemistically. According to us, Moody and his sort were too uncouth, too vulgar. We are more refined these days. It is too bad.—Southern Christian Advocate.

#### LIABILITY OR ASSET

Doctor S. Parkes Cadman is reported to have said recently that about half the ministers in this country are a liability rather than an asset. Doctor Cadman might have difficulty in proving this statement, but its refutation would be equally difficult. It is not the kind of statement that rests upon statistical measurements of any kind but rather upon the reactions of the observer, and is better entitled to an opinion than most of us. Surely such an observation from such a man ought to provoke in us an attitude of self-examination.

"Rather than 'bristling up' and undertaking to refute this arraignment, the writer has tried to profit by it. He has been seriously facing the question: When is a minister more of a liability than an asset? Several answers have suggested themselves and they are submitted for whatever they are worth.

First, a minister is more of a liability than an asset when he cannot outthink, or at least think along with, the most vigorous minds in his congregation. The tragical side of this situation is that when the minister cannot rise to the thought levels of the best minds in his congregation, these best minds are gradually lost to the Church, so far as active participation is concerned. Such a minister tends to build the leadership of the Church out of the second rate minds in the Church and under such a leadership the Church deteriorates. Numerous instances could be found where we ministers have not been forceful enough to command the services of the representative minds of the community for the Church of God. When we fail in this matter, we have lost to the Church its best leadership and the cost to the Kingdom of God is terrific.

Again, a minister is more of a liability than an asset when he is not abreast of the social and intellectual currents of his day, so that he can interpret for his people the manner in which these things play upon their lives. Great social forces are now in motion and, for good or ill, they are affecting the lives of men. The minister ought to be a watchman on the wall who knows the meaning of these things. Nothing is more certain than that the propaganda of the special interests and the machine methods of the "stand-pat" politicians can herd unaccounted thousands of people for the accomplishment of their purposes.

Of course, the minister ought to be a soul winner, but the challenge of the situation lies in the fact that many of those he has already won can be caught up in this herding process. The minister's debt is not entirely to the unsaved. The minister who is not facing his responsibilities in social leadership is a liability to the Church, for

he is preparing the Church for failure in the great test of social justice, which it can no more sidestep in the days ahead than it can evade the implications of the law of love.

Finally, a minister is more of a liability than an asset when he does not personally know God. Simply a cleverness in managing church machinery, or certain insights into the methods of social control, or an accomplished technique in religious education will not suffice. No man can be an asset to the Church who stands in a pulpit without this personal fellowship with God. All of these lesser things are to be used and they are tremendous weapons, but only the man who himself knows God can mediate God to men. If Dr. Cadman is right in his estimate, it is likely that more men become liabilities because they lose out in this respect than in any of the others. It is the minister's greatest peril. The people are not always able to tell why the minister lacks force and seems unconvincing when everybody agrees with what he is saying, but the minister himself knows the reason. He has lost the inner flame. It is not meant he is spiritually dead but rather that he has become a weakling because he had neglected the sources of strength.

These are not all the reasons that have suggested themselves to us, but space does not permit more. Whether or not we agree with Doctor Cadman, he will have done us a great service if he provokes us to examine ourselves and do a little clear thinking on the question: When is a minister more of a liability than an asset?—Wesleyan Christian Advocate.

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### DRUNKENNESS SKYROCKETS IN NATIONAL CAPITAL

For some years prior to the adoption of the national prohibition amendment the city of Washington had local prohibition under congressional statute. Drunkenness and the evils inseparable from drinking declined sharply immediately upon the adoption of the measure.

After the repeal of the prohibition amendment the wet members of Congress almost frantically urged the repeal of the old prohibition statute in the interest of "true temperance." Great concern about and abhorrence of the drinking and drunkenness that prevailed in the city at that time was expressed by the opponents of prohibition in Congress. The Crusaders which was the youth division of the Association Against the Prohibition Amendment, sponsored a law for the city which, it was claimed, would reduce these evils to a minimum. So Congress repealed the old prohibition law.

The results were appalling. Even the wet papers expressed amazement and alarm. The new high records of arrests for drunkenness and its associated evils were disquieting. The arrests for drunkenness for the first four months of 1934 show an increase of nearly 67 per cent over same months in 1933, after the return of beer, and more than 80 per cent over dry 1932. The tabulation is revealing.

Arrests For Drunkenness	1932	1933	1934
		Dry	Beer
January	1142	1340	1930
February	1204	1147	1546
March	1144	1371	2194
April	1424	1529	2307

Totals .....4914 5387 8981

The Congressmen who repealed the local prohibitory law insisted that they

were acting in the interest of temperance. They were seeming to reduce the evils of drinking and drunkenness. The record shows that they applied the wrong remedy, and that conditions were greatly aggravated. Their sincerity must, of necessity, be judged largely by the promptness with which they retract their steps and rectify their error by restoring rigid prohibition in the District.—W. G. Calderwood.

### GREAT PROTESTANT BODIES DEMAND ACTION

By Bishop James Cannon, Jr.

Now that the unthinking, reckless deceptive craze for Repeal has spent its force, the people are discovering the wreckage which has been wrought, for Repeal has developed the most distressing conditions in the country at large that the writer has ever known. The leaders of both political parties declared most positively their opposition to the return of the saloon in any guise and also for the protection of dry territory. The president of the United States, as late as December 30, 1933, appealed publicly to the Democratic leader of the State of Missouri to defeat legislation which would permit the return of the saloon. But within thirty days the president himself signed the bill which brought back the saloons to the District of Columbia, over which legislation he had absolute veto power.

Notwithstanding, therefore, all the pledges which were made that the saloon should not return, the saloon has returned, not only with its former evil accompaniments, but with the addition of barmaids and with indiscriminate patronage by women. The results have been an unprecedented increase in drunkenness of men, and especially of women, the debauching of young girls and boys, and an outstanding fact is the startling increase in accidents from drunken automobile drivers. Multiplied thousands now realize that they were deceived and betrayed as to the results of Repeal by the leaders of both political parties.

Facing these distressing facts, all the great Protestant bodies which have met within the past sixty days have adopted resolutions which contain no note of Retreat, Surrender, or Compromise, but which express renewed, sweeping, uncompromising condemnation of the liquor traffic, and demand for action. It is heartening to read these declarations:

First. Our own General Conference adopted the resolution submitted by the Board of Temperance and Social Service: "In furtherance of this continuously expressed attitude (of our Church) that the liquor traffic should be branded as a national evil and outlawed as other criminal activities, we urge the passage by Congress and the submission to the States of a resolution for a Constitutional Amendment to give power to Congress to restrict or prohibit traffic in alcoholic liquor. This will make National Prohibition of this national evil a clear-cut issue in the election of every Congressman and every Senator until we have again achieved prohibition. We urge our people to secure or to retain, where they have it, local and State prohibition legislation until once again the Congress of the United States, constrained by the inevitable awful results of a legalized liquor traffic, shall give to the country a National Prohibition Law."

Second. About two weeks later, the Board of Bishops of the Methodist Episcopal Church, in session at Cleveland, Ohio, fully endorsed, as representing their own convictions with reference to Prohibition, the statement of the Board of Temperance and Social Service adopted by our own General Conference as quoted above.

Third. The General Assembly of the Presbyterian Church, in session at

Cleveland, Ohio, on May 28, 1934, declared: "The Presbyterian Church in the U. S. A. has in no manner changed its attitude of being unalterably opposed to the iniquitous traffic in alcoholic beverages. We pledge our Church to renewed effort to create in the Church a Christian social mind that shall find expression in strongly advocating the most drastic restrictive legislation which is in keeping with public sentiment, and which will give diligent support to all active law-enforcing officials, to the end that ultimately this evil shall be driven from modern society."

Fourth. The Northern Baptist Convention, in session at Rochester, New York, declared: "We declare our opposition to the whole liquor traffic, and we urge legislators and officers of the law, city, county, state and national, to save the nation, by enacting and enforcing laws to exterminate this traffic at whatever cost."

Fifth. The Southern Baptist Convention, in session at Fort Worth, Texas, declared: "We hereby pledge ourselves to persistent effort for total abstinence and to relentless warfare upon the beverage liquor traffic until every unit of government, from the precinct to the entire United States, shall be divorced from alliance with evil and shall again place the brand of the criminal and the outlaw upon beverage alcohol. To this end we will use every proper and honorable means at our command."

Sixth. The General Assembly of the United Presbyterian Church, at Oxford, Ohio, declared: "The United Presbyterian Church declares her opposition

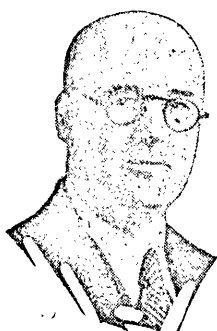
to the whole liquor traffic. We urge the election of legislators and officials of the law, city, county, state and na-

## TOM NEWTON is DEPENDABLE



Elect him your next  
CIRCUIT CLERK

## For Congress H. A. KNOWLTON



Born in Lonoke County; boyhood days in Faulkner and Pope Counties; elected to the Legislature from Pulaski County; six terms City Clerk of Little Rock; now its Mayor second term.

### My Pledge:

"Faithful full-time service for my District and State."

## "It's so old-fashioned to suffer-"

"I took Lydia E. Pinkham's Tablets for painful periods. I used to suffer severe pains in my back and had to stay in bed most of the day. Your Tablets were recommended by a friend. Since taking them I am greatly relieved of the pains." — Mrs. Caroline Newman, Route #1, Barboursville, West Virginia.

The modern woman can't be bothered with cramps. Periodic pain is not going to interfere with her normal activities if she can help it. And she can.

But even when she feels at her worst, she .sitates to try narcotics or habit-forming drugs or those pain killers which may work too rapidly. She knows that Lydia E. Pinkham's Tablets contain no narcotics. They relieve her discomfort without bringing on headaches, dizziness or other unpleasant after-effects. If she takes them in time she can usually escape the pain altogether because this medicine treats the cause of the trouble.

"It's so old fashioned to suffer," says the modern woman. Silly, too, when Lydia E. Pinkham's Tablets cost only 50 cents.

At all Drug Stores

## Lydia E. Pinkham's Tablets

The SAFE way to treat periodic pain





tional, who by enacting and enforcing laws enacted, will exterminate and destroy this traffic. In furtherance of our expressed attitude that the liquor traffic be branded as a national evil and outlawed as other criminal activities, we urge the passage by Congress and the submission to the states the Shepard Joint Resolution, introduced recently in the United States Senate."

Following the adoption of these resolutions by these great outstanding Protestant bodies, on June 22, 1934, at the regular meeting of the Executive Committee of the Federal Council, the writer introduced a resolution for the action of the Advisory Committee of the Council, which was as follows:

"The Executive Committee of the Federal Council unites most heartily with the representatives of its Constituent bodies in their renewed, sweeping, uncompromising condemnation of the liquor traffic. Notwithstanding the pledges of the advocates of Repeal of the Eighteenth Amendment, including the president of the United States, that the saloon should not return, the saloon has returned with all its evils in many sections of the nation, including the Capital City, where the president could by his veto have prevented its return. Mr. Choate, the Federal Administrator, has declared that bootlegging continues more flagrantly than before, and that the country is living in a fool's paradise. Fresh appropriations and a large body of enforcement officials have been called for and provided (4,000 men and \$7,000,000) the conditions are far worse than before Repeal, and are steadily growing worse. This Executive Committee stands for an educative and legislative program which will inculcate the value of total abstinence and secure such local, state, and national legislation as will protect society and again put the brand of the criminal upon this enemy of individual

and social welfare."

Up to the present time the writer has seen no statement from the Catholic Press or from any of the hierarchy condemning the conditions resulting from Repeal or calling for any restrictive legislation. It is an important fact to be reckoned with that the Roman Catholic Church has presented and probably will continue to present a well-nigh solid front against Prohibition.

The writer recently attended a great meeting of 5,000 people, assembled from several states, and at the close of his address asked whether those present favored beginning at once a movement to secure a National Law against this national evil. The Associated Press reports that "There was a roar of Ayes." The tragic results following Repeal have awakened the people to a realization of the great value and of the absolute necessity of National Prohibition.—Washington, D. C., July 3, 1934.

#### PLEDGE OF DECENCY

I express my appreciation for the splendid co-operation regarding the signing of the Pledge of Decency. Many took advantage of the pledge contained in the *Arkansas Methodist*. I wish to call special attention to its Batesville response. One pledge had 85 signatures. This was due to interest promoted through Dr. O. E. Goddard.

I also express appreciation to Dr. Millar for printing the full pledge and giving space for signatures. The response out in the State was much greater than local. Pledges have been distributed in almost all local churches and signatures are steadily coming in.—Mrs. Lottie Erickson, W. C. T. U. Director for Greater Little Rock.

#### SIGNIFICANT GRANGE PRINCIPLES (The Grange is being organized in Arkansas)

Human happiness is the acme of earthly ambition. Individual happiness depends upon general prosperity.

Unity of action cannot be acquired without discipline and discipline cannot be enforced without significant organization.

We desire to bring producers and consumers, farmers and manufacturers, into the most friendly relations possible.

We desire a proper equality, equity and fairness; protection for the weak; restraint upon the strong; in short, justly distributed burdens and justly distributed power.

We must dispense with a surplus of middlemen, not that we are unfriendly to them, but we do not need them.

We long to see the antagonism between capital and labor removed by common consent, and by an enlightened statesmanship worthy of our modern age.

We are opposed to excessive salaries, high rates of interest and exorbitant profits in trade.

We shall advance the cause of education among ourselves, and for our children, by all just means within our power.

We proclaim it among our purposes to inculcate a proper appreciation of the abilities and sphere of woman, by admitting her to equal membership and privileges in our Order.

It shall be an abiding principle with us to relieve any of our oppressed or suffering brotherhood by any means at our command.

In our agricultural brotherhood and its purposes we shall recognize no North, no South, no East, no West.

The principles we teach underlie all true politics, all true statesmanship, and if properly carried out will tend to purify the whole political atmosphere of our country.

#### A WARNING TO TEMPERANCE ADVOCATES

The liquor forces of Arkansas failed to file petitions initiating an Act to set up sale of liquor and to repeal our State Dry Laws. The press stated that no explanation was made for this failure.

In our opinion, the explanation should have been that they were afraid to submit this to a direct vote of the people, and chose rather to take their chances with the Legislature, which convenes in January, 1935. We suspect that the liquor forces are working in every county to have State Senators and County Representatives elected who are committed to the liquor traffic. Good people should be wise and active and not let this trick be put over on them in the August Primary. Vote for true, good men, who will not commit our State to the control of the liquor traffic. This is the time to pray and work to save Arkansas.—John H. Glass, Supt. Anti-Saloon League of Arkansas.

#### THE NEW FILMS

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

##### Baby Take a Bow.

(James Dunn, Shirley Temple) (Fox) Clean, human story of little family whose happiness is threatened when relentless detective tries to implicate hero in jewel robbery. Marred by melodramatic climax — suspenseful chase of thief, using child as shield. Shirley engaging in normal child role but deserves better story.

For A: Mostly lively. For Y: Good. For C: If not too exciting.

##### Dick Turpin

(Victor McLaglen) (British-Gaumont) Glorifies notorious but beloved English highwayman of 18th century who robbed from the rich to give to the poor. Elementary stuff with mediocre acting and dialog, much hard riding and chasing.

For A: Hardly. For Y: Doubtful. For C: No.

##### I Give My Love

(Wynne Gibson, Paul Lukas) (Universal) Heavy, emotional drama of self-sacrificing heroine's tragic life—ten years imprisonment for accidentally killing cadish husband, denied true love because of her son's jealousy, years of suffering until hero finds her again for happy ending. Well acted but depressing theme.

For A: Fair of kind. For Y: Hardly. For C: No.

##### Laughing Boy

(Ramón Navarro, Lupe Velez) (M-G-M) Ponderous film version of well-known book emphasizes romantic and tragic love story of idealistic young Navajo and Indian girl outcast of sordid past, who has lived among white people and cannot adapt herself to Indian life. Beautiful scenery and interesting glimpses of Navajo life.

For A: Different. For Y: Unsuitable. For C: No.

##### She Learned About Sailors

(Alice Faye, Lew Ayres) (Fox) Lively comedy about sailors on leave, with rather appealing central romance. Quite free from objectionable features but too much footage devoted to slapstick antics of comedy team who try to help along love affair but only make matters worse.

For A: Mediocre. For Y: Probably amusing. For C: Perhaps.

##### Smarty

(Joan Blondell, E. E. Horton, Warren William) (Warner) Sophisticated,

rambling, farcical domestic comedy with fast tempo but lacking in spontaneity. Heroine is an unpleasant person who likes cavemen and rushes from one husband to another alternately. Waste of cast.

For A: Absurd. For Y: No. For C: No.

#### The World in Revolt

(Mentone Productions) Stirring compilation of newsreel scenes summarizing social disorders and government upsets in various countries since World War. Some valuable historic shots of the star and world-famous political leaders against violent and kaleidoscopic background. Narrative by Graham McNamee too melodramatic.

For A: Depends on taste. For Y: Perhaps. For C: Too violent.

#### Best Recent Films for Family:

House of Rothschild, Twenty Million Sweethearts, Melody in Spring, The Poor Rich, I'll Tell the World, The Circus Clown.

#### Films of Special Interest to Adults:

Once to Every Woman, Such Women Are Dangerous, Where Sinners Meet, All Men Are Enemies, Operator 13, Scrooge and Son.

#### WHAT ARE YOU BUILDING?

Isn't it strange that princes and kings, And clowns that caper in sawdust rings

And common people like you and me Are builders of eternity?

Each is given a bag of tools, A shapeless mass, a book of rules; And each must make—ere life has flown—

A stumbling block or a stepping stone. —R. L. Sharpe.

Ninety-nine per cent of the things you worry about never happen.

## ED. F. McDONALD

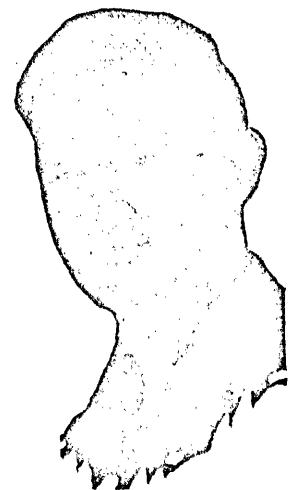
Candidate for Reelection  
**SECRETARY  
OF STATE**



Ed F. McDonald

Seeking reelection on my qualification and official record. Born and reared in Grant County. Served as Sheriff and Clerk of Grant County. Licensed to practice law anywhere in Arkansas. Your vote and support will be appreciated.

## Candidate For ATTORNEY GENERAL



**CARL E.  
BAILEY**

I seek this office because I desire to advance and be of greater service to the State.

Your support is earnestly solicited.

## Winfield Folk Away on Vacations

Dr. and Mrs. Paul R. Day and children, Peggy and Dorothy Ann, left this week for Swarthmore, Pa., where they will spend the rest of the summer.

Mr. Jesse P. Burton is visiting relatives in Virginia and North Carolina, and will attend the Convention of the Equitable Life Assurance Society in New York City before returning.

Miss Lucy Lore, Miss Frances Lore and Edna Grace are spending several weeks in Batesville, Mississippi, visiting relatives.

Miss Sarah Brain is attending the Century of Progress Exposition in Chicago.

Misses Olive Smith, Carrie Peaslee, Evelyn, Edna and Eugenia Florian left last Saturday for Chicago, to attend the Exposition.

Miss Annie Winburne and niece, Mary Frances Winburne, are in Chicago this week, attending the Exposition.

Miss Dorris and Miss Dallis Smith are attending the Exposition in Chicago this week.

Mr. and Mrs. T. S. Buzbee have just returned from Chicago, where they spent several days.

Bro. and Mrs. Steel and Billy are spending several days at Mount Sequoyah this week.

Mrs. C. B. Crook and Mrs. Hubert Mayes drove to Mount Sequoyah last week, returning Sunday.

Mrs. I. J. Steed left Monday for Evanston, Ill., where she will attend the Summer Institute of Church and Choral Music at Northwestern University.

Mrs. J. S. M. Cannon has had as her guest, Mrs. J. M. Cannon of Parker, Arizona.

Mrs. R. E. Overman will be at the organ each Sunday through the rest of the summer, while the choir is on vacation.

Mrs. G. J. Bannon has as her guests, Mr. and Mrs. E. H. Adam and daughter, Elsie, of Baird, Texas.

Miss Ruth Steed, who has been quite ill with pneumonia, is much better.

Mrs. Charles Jernigan, 900 North Martin, fell last week and has a badly sprained ankle.

Mr. James A. Clifford has been in Alamo Gordo, N. M. for the past two weeks, on business.

Sunday morning Bro. Steel baptized the little daughter of Dr. and Mrs. Paul L. Day, Dorothy Ann.

A wedding of interest to Winfield congregation is that of Miss Elizabeth Bennett and Mr. Randall Dixon, which took place at Winfield Church on June 30th.

### Our Sympathy

To Miss Wilma Hogg and Mr. Norris Hogg in the loss of their father, Mr. Robert Hogg, on June 30th.

To Mrs. J. P. Baldwin in the loss of her brother, Mr. George Forshay.

To Miss Helen Martin, and family in the death of her mother, Mrs. E. L. Martin, on July 12th.

No matter what your social position, no matter how wealthy or how poor you may be, no matter what your occupation is, you belong to one of two great armies. If you are not a builder you are a destroyer. Which? That's the question. In the silence of your inner self—answer now!

# Pulpit and Pew Winfield Methodist Church

Sixteenth and Louisiana

Little Rock, Ark.

MARSHALL T. STEEL, Pastor

Office Phone 4-1994

Residence 4-1080

W. G. Borchers, Missionary Pastor

Campinas, Brazil

Vol. VI

JULY 19, 1934

No. 29

## SUNDAY SERVICES

11:00 A. M.—Rev. Marshall T. Steel will preach.

8:00 P. M.—Union service at the First Methodist Church, Rev. Marshall T. Steel will preach.

## WHAT CAN WE DO ABOUT THE MOVIES?

Dr. Fred Eastman of the Chicago Theological Seminary writes with real insight when he says: "The most important effect of the movies does not arise from overemphasis on the crime and sex pictures, pernicious as those may be. It comes rather from the whole scale of values that seem to be dominant in Hollywood studios. The values that you as a parent and your school and church have tried to implant in your child's mind might roughly be suggested by certain adjectives—unselfish, courageous, honest, hard-working, competent, faithful, poised, restrained, patient, thrifty, good, kind. These are not the adjectives that describe Hollywood's values. Hollywood has a different set, something like this: Smart, sophisticated, daring, bold, clever, rich, thrilling, big, stupendous, exciting, passionate, dazzling. Between the two sets of values represented by these adjectives there is a great gulf fixed. . . . This may be the kind of life the motion picture magnates have known. . . . But to present such life as good and true or desirable is to give the lie not only to religion and education, but to the experience of the human race."

Our reply to such a fine statement is: "But what can we do about it?" First, I suggest that you get as well acquainted with the facts as you can. Read carefully Dr. Eastman's pamphlet, "Your Child and the Movies," which you can buy at the church for ten cents. His brief essays reveal a solid background and fine scholarship. They are as interesting reading as you will find anywhere, and are very informative and convincing.

Second, join the "Legion of Decency." There are no dues; there are no meetings; there are no arbitrary rules. Your joining simply commits you to staying away from pictures which you think are indecent. And your joining increases the size of the group which makes more effective the protest to the producers. Pledges may be signed at the church. Dr. Millar will print weekly in the Arkansas Methodist the review of current films made by the National Film Estimate. These appraisals are made by a committee headed by the editor of Educational Screen; and I am sure you will find them to be very worthy and helpful. Save your copies of the Methodist so you can check up on pictures before you go to see them.

And third, in your common conversation try to interest your friends and neighbors in this movement. If folks who are interested in better movies will talk this matter up, the movement will gain power that will give us victory.

Marshall T. Steel.

## THE PERILS OF PATRIOTISM

"It was patriotism that brought on the last war—the patriotism of the Germans and the patriotism of the French and the patriotism of the thirty other nations on both sides of the battle line, each driven by a passionate love of country, each believing it was fighting for liberty and civilization. Never in history have men been so willing to die that the nation of their allegiance might live. And what was the result of this sacrificial heroism? The bankruptcy of nations, a civilization that was well-nigh wrecked, victors indistinguishable from the vanquished, both sides involved in one common cataclysm of ruin."—Raymond B. Fosdick in "The Old Savage in the New Civilization."

## Missionary Activities In Children's Division

Missionary (better called world friendship) activities are given special attention in the Children's Division of our church. The following list of activities shows some of the work completed in the Primary and Junior Departments of Winfield Church School during the past two quarters:

### Primary Department

#### Sunday morning Session:

African pictures shared with children of a rural church.

Scrap-books taken to the Children's Hospital.

Song and program shared with primary children of neighboring church.

World book made by third-year pupils during World-Friendship unit which covered one quarter.

Booklets of old lesson folders presented to children of a negro church through our janitor.

#### Vacation School:

Scrap-book for primary child who is ill.

Toys and scrap-books for eight-year old underprivileged boy who lives in Highland Peach Orchard.

Contributions to milk fund of Tuberculosis Association.

Picture show of Winfield Church including work in Brazil.

### Junior Department

#### Sunday Morning Session:

Study materials.

Visit to Blind School and exchange of gifts.

Exchanging experiences and sharing gifts with girl at State Sanatorium.

Mailing World Friendship Cards.

#### Vacation School:

Studying and sharing with Little Rock institutions which are helping children and old people.

This is but a brief survey to enable us to see what missionary education is taking place in our Children's Division. At the recent General Conference legislation was enacted with the purpose of making missionary education more effective in all churches. Provision was made for a superintendent of children designated by the Woman's Missionary Society who will work with the Church School Leaders. Also two special World-Friendship units are to be offered each year in the Primary and Junior Departments.

### Mt. Sequoyah Delegates

Six young people from our church left early Tuesday morning to attend the Young People's Conference at Mt. Sequoyah. The Young People's Department was represented by Nellie Wesson, Gladys Weber, and Donald Lenhardt. The delegates from the Senior Department were Florence Morris, June Banzhof, and Ralph Lehman.

### Senior Department News

The Seniors had a softball game and picnic at Boyle Park a week ago with 26 taking part in the activities. This week the group met at the church and had an evening of music. Gladys Weber accompanied the singers. New hymns were learned, old time songs were sung and many stunt songs were enjoyed.

Last Sunday evening Tibbie McWhirter led the evening program which was on Faith. Those taking part on the program were June Smith, Florence Morris, Matie Barnard, and Katherine McFarland. There were 25 present.