



# Arkansas Methodist

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



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

Volume LIII

LITTLE ROCK, ARKANSAS, JULY 26, 1934

No. 30

## THE MIRACLE OF TRANSFORMED LIVES

MIRACLES are not confined solely to the physical realm. Men are halt, lame, blind and paralyzed in mind as well as body. Sin has wrought sad distortions in the human soul. In one, sensibility is abnormally developed and the passion of the moment carries everything before it. In another, the power of will is unnaturally developed and stubbornness is characteristic; or there may be arrested development resulting in indecision and vacillation. One may be a giant in intellect but a dwarf in sensibility. Sin has wrecked the perfect symmetry of primeval man as he came forth from the hand of God. To what extent does the baptism with the Spirit restore the soul to symmetry and balance? As in the physical realm, the consequences of the fall are not entirely removed, and will not be until the redemption of the body, so also not all the mental or spiritual faculties are fully restored. Sin is indeed removed, but ignorance, faulty judgment and misguided actions still remain as a consequence of dwelling in tabernacles of clay. We have this treasure in earthen vessels. We must constantly plead the merits of the atoning blood. Infirmities are not sins, and guilt does not attach to them, but they need the sprinkling of the blood in order to preserve the soul in purity.

Dr. Bristol, a pioneer holiness man of the West Coast, gives some remarkable examples of transformed lives through miraculous means. He tells of a theological student who, in his earlier life had been a sailor. He had visited many ports of the world, and like many seamen, had indulged in vices of the lowest type, until his soul as well as his body had become polluted almost beyond description. In his deep degradation, the Spirit sought him out, he was converted and began a course of studies for the ministry. But, oh, the stains still left behind in the soul, by those sins of his youth! Oh! the pictures still unerased in the chambers of imagery. How could they be effaced? In the great revival—the pentecost in our seminary, he came to believe that the Holy Ghost—coming to abide in fullness with him—could cleanse the temple and cast out these loathsome pictures. Earnestly he had asked and the Spirit came and cast out those odious things and cleansed the leper. Thenceforth he became one of the purest men in thought, in feeling and imagination I ever knew. It was to him wonderful! wonderful! It was wonderful to us all who were intimate with him and to whom he had told in confidence what great things the Lord had done for him. He preached many years, but has gone to his home and has doubtless realized the truth of Christ's words, "Blessed are the pure in heart, for they shall see God." A theological professor who was well acquainted with this man said: "He was so thoroughly cleansed from his former foulness of thought that I came to regard him as the purest minded man I ever knew."

Another student was a specialist in mathematics. Why he studied theology, his classmates could scarcely divine, except that an aunt who paid his bills desired it. He came into the prayermeetings languidly, and what an iceberg he was while there. As the commencement approached, a great revival occurred and this theological student was visited by the Great Healer. He saw as never before his defects, and prominent among them was this want of sensibility towards moral and spiritual things. This part of his moral nature was torpid. Others talked of love, but he had none. The Bible gave him no comfort. He saw also that this moral torpor must be removed, or his ministry would be barren. He came to believe that the Holy Spirit could remove this defect. That it was the one spec'a'ty of His mission—to restore the lost balance sin had made, and repair the wreck the devil had wrought. Earnestly he sought the assistance of the Great Helper in

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AND THE KING OF ISRAEL SAID UNTO JEHOSEPHAT, THERE IS YET ONE MAN, MICAHIAH THE SON OF IMLAH, BY WHOM WE MAY ENQUIRE OF THE LORD; BUT I HATE HIM; FOR HE DOTH NOT PROPHESY GOOD CONCERNING ME, BUT EVIL. —I KINGS 22:8.

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this matter. Importunately he prayed. For nearly a week the struggle lasted. But it ended in victory. A victory as wonderful as if it had been the restoration of a paralyzed arm to its normal condition and use. He was filled with the Spirit. His tongue was loosed, and he praised God as the Spirit gave him utterance. In the prayermeetings he was one of the first to speak and God gave him a tongue of fire. Often his deep feeling choked his utterance. In the years of his subsequent ministry, deep feeling on his part and on that of his hearers, became a characteristic of his religious services.—Herald of Holiness.

## GIVE US MORE INTOLERANCE!

(Thousands of people have grown disgustingly flabby. Unexercised convictions have become soft and well nigh useless. The word tolerance has grown sleek with over-much modern usage. Granting that there is a place for tolerance, there is likewise a place for intolerance. We need today a revival of intolerance against wrong of every kind. We have grown so tolerant of wrong, that wrong now dominates. Here is an article by "P. L. D." in the "War Cry" that merits the attention of all our readers.—Editor Alabama Christian Advocate.)

JOHN the Baptist was a perpendicular man. He had iron in his blood and conviction in his heart. In short, sharp, decisive words he preached the truth, fearing nobody.

There were four politico-religious parties in his day—the Pharisees, the Sadducees, the Essenes, and the Herodians; John feared none of them. There was the spidery Herod, but John feared him not. And there was Herodias—a mad, insulted woman. Has it not been said that there is nothing so like the fury of hell as a slighted woman? Yet John feared her not.

Invading the deepest corruption of the court and the basest hypocrisy of the priesthood, John poured forth his molten warnings. Ripping off the peel of racial pride, "We have Abraham to our Father," he thundered forth his noble prejudices. Swinging the axe of God's Word at the root of the tree, he put his finger unerringly upon besetting sin. And after he finished speaking no one asked, "Is sin so bad?" They knew it was.

What America needs today is a flood of scorching intolerance—like John's. His prejudices were vehement, red-hot, but logical, sincere and noble.

He would not tolerate insincerity. "Fruits meet for repentance," was his motto. A reasonable demand. It is not necessary for a grapevine to keep saying, "I am a grapevine." All it needs to do is express itself quietly in grapes. Too many people today, like those who came to be baptized of John, are conforming to standards in externals, but the essence of their lives is producing thorns and thistles.

He would not tolerate oppression and extortion. "Exact no more than is due," was his rule. He was dead-set against the racketeer. He would not tolerate policemen who wink at gambling joints upon receipt of a price. He would not tolerate aldermen who use their civic trust to enrich their personal exchequer. He would not tolerate convict-labor union leaders who exact tribute from poor laboring men. He would tell them all that they were a "genera-

tion of vipers" and in danger of "the wrath to come." And he would tell it even though they took his head off.

He would not tolerate injustice and false accusation. "Do violence to no man, neither accuse any falsely," he answered to questioning soldiers. He would condemn the man who levies blackmail by threatening to accuse an innocent person. He would condemn every Shylock demanding a pound of flesh. He would condemn every capitalist who takes the advantage of his financial security to work an injustice upon his employees.

If you will read the third chapter of Luke you will find a veritable litany of intolerance in the language of this rugged prophet. Like his Master, he was an adept in the literature of invective. He used harsh, bitter adjectives. He assailed sin specifically, not generally. His intolerance is everlasting, uncompromising, absolute.

A baptism of such splendid antipathies would save this nation from many a punitive lash in the future.

May God give us a powerful prejudice against racial rancor. Widespread lynching in the States is evidence that the snobbery of color still is strong. The Nordic who cries, "This is a white man's country!" forgets that one in every ten citizens is a Negro, and that the dark race has made greater progress in fifty years than has any other nation in the world. "America for Americans!" shout the rattle-brained patriots who forget that of the first draft of men available for military service in 1917, over 1,200,000 were of foreign birth! Think you that there will be no foreign quarter in Heaven?

May God give us a persistent prejudice against the liquor traffic in any guise. Legislators declared that the words "bar" and "saloon" must not be used, so whisky peddlers scurried to their dictionaries. Result: Today the big hotels sport fine new names for what in fact are saloons and barrooms. One uses the word "tap"; another "cafe"; two swell hostelryes in Chicago prefer "oyster bar"; others elaborate with "English taproom"; another "inn"; and another "tavern". But all are places where you can get shouting drunk in fifteen minutes.

May God give us a passionate prejudice against sin, whether it be in a City-Hall Herod or a slum-alley peasant. Too often we condone corruption and vice in public officials who have the gift of a wisecracker. We excuse malfeasance in office if the crook is well-dressed, is a hale-fellow-well-met, and "has a way with him." We sprinkle sin with rose water and give it the fragrance of romance.

It is time for immoral tolerance to cease. It is time for us to become biased and bigoted in our views of all that demoralizes our national life. Sin is an Absalom of rebellion, a Judas of treachery, a Jezebel of viciousness, and a Herod of lust, and no epithet is too blistering to use in exhortation of it.

Lord Nelson, when dying, is reported to have said, "I haven't been such a bad man." Of course not! The hero had only stolen another man's wife and broken up another man's home as well as his own. Ivar Krueger said the same. He only forged bonds, falsified accounts, and ruined thousands who placed trust in him. Yet men defend Nelson because of his fame, and Krueger because of his daring. Sloppy tolerance!

May the Lord save us from becoming so inoculated with the sentimental type of religion that we become immune from the real thing!

THERE is good reason to believe that the South, with its many advantages for forestry developments, will continue to be an outstanding region from the standpoint of the production of timber and other forest crops and that the forest industry will take high rank in the South's economic future, as it has done in the past. Southern landowners are fortunate in having these opportunities and should be prepared to take full advantage of them.—Report of Southern Forest Experiment Station.

# 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

REV. B. E. ROBERTSON, our pastor at West Searcy, brought in four subscribers Monday and reported a revival at Higginson with two additions.

IN a local option election in Cherokee County, Texas, the dries won by a majority of 700. In Jacksonville, the county seat, where our Lon Morris Junior College is located, the vote was about two to one against the saloons.

PASTORS, remember the Discussion Conference at Mt. Sequoyah August 14-21. Take your lay-leader in your car and camp out. The expense will be small. You can take your own provision and live almost as cheaply as at home.

SUBSCRIBERS whose labels show that their time is up, should remit promptly. Pastors should get the paper into the homes of new members so that they may learn the program of the church and not backslide, as they will do if they are not put to work.

REV. J. W. WORKMAN, our pastor at Conway, as a representative of the Rotarians, attended the National Institute of International Relations, at Nashville, Tenn., July 1-11. He is now giving various social bodies the benefit of his studies, and promises an article for this paper.

THE SALEM CAMP MEETING will open at the historic Salem Camp-Ground, near Benton, August 24. The pastor, Rev. C. B. Wyatt, announces that Rev. W. R. Jordan of Capitol View Church will be the leader and Mr. W. P. Forbess will have charge of the singing. Visitors will be welcome. The grounds have been much improved during the past year. Campers are invited.

A GROUP of leading foresters and lumbermen from the United States sail on July 26, under the auspices of The Oberlaender Trust of the Carl Schurz Memorial Foundation, Inc., to study the methods employed in Germany and Austria, by which private forests have become a profitable enterprise. They will study sustained forest produc-

tion, as it has been practiced in these countries for many generations, as well as forest management, game preservation, selected cutting, reforestation, and markets for wood products. Mr. L. K. Pomeroy, president of the Ozark Badger Lumber Co., Wilmar, represents Arkansas.

BABSON, the great statistician, says: "The record of life insurance companies during the past four difficult years fully justifies the trust placed in them. It is true that several companies have failed, but the record of the whole group, compared with the record of banks and investment trusts, is excellent. During the past four years, over ten billion dollars have been paid to policyholders, and insurance company assets have actually increased four billion dollars."

MR. R. B. ELEAZER, one of the secretaries of the Race Relations Commission, Atlanta, Ga., called last Monday. He is visiting the newspapers of the S. W. with a view to creating better contacts for his work. He was once associate editor of our Missionary Voice, and is still deeply interested in our missionary work, especially our relation to the Colored Methodist Church. He is a virile writer and independent thinker. The editor recalls pleasant association with him at Atlantic City in connection with the Inter-Church Missionary Movement.

THE SOUTH leads all other sections of the United States in area of commercial forest land, with 191 millions of acres, or 39 per cent of the total for the country. Within its borders, 73 per cent of land is either in forest or has been cut over and now lies idle; 64 per cent of its gross area is commercial forest land. As the average of agricultural crops in the South declined over a million acres between 1920 and 1930, there is no reason to believe that any considerable part of the South's forest land will be needed for agricultural development in the near future.—Report of Southern Forest Experiment Station.

## A VETERAN PROMOTED

THE veteran editor, Claudius Buchanan Spencer, whose flowing pen for forty years had made luminous the pages of The Rocky Mountain Christian Advocate and The Central Christian Advocate, was promoted from the church militant to the church triumphant on July 14, in Kansas City, Mo., at the age of seventy-eight years.

His career as an editor was unsurpassed in Methodism. For eight years he edited The Rocky Mountain Advocate in Denver with such skill that it indicated his fitness for a greater task. In 1900 the General Conference chose him as editor of the Central. Thirty-two years afterward, upon his voluntary retirement, the General Conference by a rising vote voiced the testimony of a farewell resolution, which characterized him as "among the great editors of Christendom" who had glorified his task and who possessed "wide horizons and equally wide circles of friendships."

Whatever Dr. Spencer touched with his pen became rich, interesting and instructive. Few men possessed such insight into the genius of Methodism. His frequent journeyings furnished material for a fascinating travel literature to his readers. He was clear and frank in expressions of convictions. Genial and brotherly always, yet as he wrote not many days ago, he "never spoke with cotton in his mouth." In the interpretation of church history and institutions he was a master.

For years deafness was an infirmity, but now the golden voices of eternity fall clearly and sweetly upon his eager ears.—Western Christian Advocate.

## BOOK REVIEWS

Christianity And Coercion; by Francis John McConnell; published by the Cokesbury Press, Nashville, Tenn.; price \$1.00.

This is another good book from the forceful pen of Bishop McConnell. He recognizes the present great need of planned social action and the great opportunity for Christianity to take the lead in this matter. Six phases of the question are carefully studied and presented for the reader's consideration. Each might be considered alone, yet together they present the cause clearly and forcefully. They are: "Christianity And Coercion"; "The Coercion of Law"; "Intellectual Compulsion"; "The Iron Laws of Economics"; "Social Pressure"; "The Church and The Higher Coercions." Bishop McConnell is possibly the greatest theologian-philosopher in America. What he writes is always worth reading. His style is the acme of brevity and clarity. He tackles the most difficult subjects and simplifies them. You make no mistake when you read anything he has written.

Christianity and Communism; by H. G. Wood, M. A., published by The Round Table Press, Inc., 354 Fourth Avenue, New York City; price \$2.00.

This is indeed a stimulating book. The author recognizes the challenge of Communism to Christianity and sets forth the claims each makes for a leading place in the life of our modern world. A thorough study is made of both, and, in conclusion, the author points out that "the main question for the modern world is, can we still be Christian? The answer is that we can and that we must."

The Conquest of a Continent; by Madison Grant; published by Charles Scribner's Sons, New York; price \$3.00.

This book is unique in that it attempts to give the history of America in terms of the expansion of the various races that have contributed to its advancement. It will prove to be of great interest and value to the student of history who is eager to get to the heart of the subject. One may not agree with all his statements nor follow unquestioningly to his conclusions. The book is a great addition to the body of historic research.

Narcotics And Youth Today; by Robert E. Corradini; published by the Foundation for Narcotics Research and Information, 150 Fifth Ave., New York City; price, cloth binding 50 cents; paper 35 cents.

This little book has been prepared to fit into the curriculum of physical education in our schools. In a brief, but clear manner it covers the ground, and indicates the results of the use of the different kinds of narcotics. The author says: "A long history of sad experience has been necessary to acquire even the little knowledge we have, and it is possible that the discoveries of tomorrow will change many of the ideas we now hold. Since the scientists have started to classify and tabulate experiences man has made great progress and we now know far better what will make for health and happiness. Our knowledge has progressed so far that we are constantly revising the standards of the past. This is especially true of food and drink. This book deals with the substances which can exert a narcotic or toxic influence upon the human race. . . . Many of the commonly accepted notions about narcotics have no foundation in fact and are fast being revised by modern research. For instance, alcohol was formerly considered a stimulant, but to modern science it is a depressant narcotic drug."

Young People's Method in the Church; by Percy R. Hayward and Roy A. Burkhart; published by the Abingdon Press, New York; price \$1.50.

This is a masterly book dealing with the problem now demanding the attention of religious educators. It is written by men qualified, both by study and experience, to discuss the subjects of such vital importance, as: "What the Church Has at Stake in Youth," "How Young People Grow," "Life Enrichment Through Group Experience," "Types of Educational Guidance," "Personal Guidance in Young People's Work," "How to Organize for Effective Work," "Directing and Improving the Program," "Materials for Use in a Youth Program," "Beyond the Local Church," "The Leader's Continuous Growth," "Personal Religious Living for Leaders of Youth." The authors offer this book not as a final solution of the question, but, rather, as a suggestive method that may furnish a basis for the work of pastors, directors of religious education, superintendents, presidents and officers of young people's departments, adult counselors, president and officers of young people's societies, superintendents of church schools and teachers of young people's classes. Inspiration, fresh material, new methods, will reward the leader who gives this valuable book a careful reading.

## CIRCULATION REPORT

THE following subscriptions have been received since the last report: Madison, M. A. Graves, 100%, 12; Stuttgart, O. L. Cole, 12; Second Church, Ft. Smith, J. E. Lark, 2; Keiser, J. R. Nelson, 5; Crawfordville, S. B. Wilford, 100%, 12; Hunter Memorial, I. A. Love, 2; Higginson, B. E. Robertson, 4. These are good reports, and they are thoroughly appreciated. Under our last very liberal proposition, may we not expect 100% reports from many charges that have not hitherto been able to report? Why not make it unanimous? If any pastor has failed to receive our recent circular letter, let him so notify this office on a card. Those who want their subscription lists, should indicate on a card at what post offices their members get their mail.

## A SONG IN THE SHADOW OF NIGHT

By Ben T. Williams

I look, vision lifts in the distance  
Sequoyah, blue green in the hills.  
Voices call and sounds of pure music  
Rekindle lost chords with deep thrills.

Heart hungers leap up like strong tempests,  
I look and I see far away  
The measureless sweep of God's goodness,  
And kneeling I ask how to pray.

I listen. The evening's soft voices  
Fade out, then life's bitter wrong.  
And I hear a soft whisper, "Look upward,  
Thy spirit shall sing a new song!"

I rose from the altar of heaven.  
Voices came back, and the hill  
Murmured soft in the evening's cool shadow,  
"Trust God, and live in his will."

The hall and the hill and the people  
Seemed touched with a silver white light;  
For I found on Sequoyah's fair bosom  
A song in the shadow of night.

Vandale, Arkansas

## THE LORD'S SUPPER AND THE RURAL CHURCH

We have numerous laws and regulations set forth in our Book of Discipline for government in our church, not specifically mentioned in the Bible.

However, there are a few divine mandates clearly expressed in the New Testament, and re-emphasized in our Discipline, which can not be ignored without positive hurt to our spiritual growth.

Among these is the command to observe the sacrament of the Lord's Supper. Our Lord gave order for the observance of this holy ordinance to his disciples, and through them to the Christian Church.

The observance of this sacrament as a memorial, was prominent in the mind of St. Paul as indicated in 1st Cor. 11:23-25: "For I have received from the Lord that which I also delivered to you that the Lord Jesus the same night in which he was betrayed took bread, and when he had given thanks he break it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup when he had supped, saying, this cup is the new testament in my blood: this do ye, as oft as ye shall drink it, in remembrance of me. For as oft as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."

In the prayer of consecration, page 320 of our Discipline, this scripture is adopted almost verbatim, and enjoins the commemoration of the death of our Lord through this holy ordinance.

The Eighteenth Article of Religion in the Discipline also emphasizes the Lord's Supper as fundamental in the life of the church and symbolical of spiritual power.

With a recognition of this fact, our church, in paragraph 638 of the Discipline provides for monthly administration of this ordinance wherever practicable in every congregation.

Where this is not practicable, then at every quarterly meeting.

At page 54 of the Discipline the District Conferences are to "give prominence to religious exercise, such as, preaching, prayer meetings, love feasts and the administration of the sacrament."

Our law provides that our ordained ministers, as elders, shall administer this sacrament to the congregation,

and that the board of stewards shall provide the elements for this service,

In view of the importance of the sacrament of the Lord's Supper as enjoined in the New Testament, and provision for its observance in the law of our church, it is difficult to understand or account for the widespread neglect of this means of grace among our rural churches. It is faithfully observed as our law directs in most of our stations; but there are many of our country churches where no sacramental service has been held in twenty years.

Will some pastor or presiding elder answer why?

At least one quarterly meeting is held annually at nearly every country church; and the sacrament could be observed at least once a year in these churches.

I submit that we have many people in our rural congregations who have grown from early childhood to adult life who have never seen nor participated in the Lord's Supper.

Why should these churches have to wait, even for a quarterly meeting occasion for an opportunity to enjoy this holy service?

The pastor, if he is qualified under the law, may administer this ordinance to the people in every society within his charge, and he is derelict in the discharge of his pastoral duty if he does not.

How much importance do our rural young people attain in the Lord's Supper when many of them have never seen one and where such a service is never suggested by their pastors?

The pastor and presiding elder might attempt to justify their attitude in this matter by shifting the responsibility upon the board of stewards.

Does not our Discipling direct that the official boards shall provide the elements for the sacrament? Yes. Then how can a pastor and presiding elder hold such service when the stewards have failed in their duty?

But Brother Pastor and Presiding Elder, have you ever considered the probability that there may be official boards in our rural churches made up of persons who have never seen a Discipline, and hence do not know that the law places this responsibility upon them?

It is rather a violent presumption that a pastor or presiding elder should expect that such official boards should do a thing of which they have no knowledge.

If negligence is to be chargeable any where, should it not be laid first at the door of those who are presumed to know the law and who are set to be leaders and teachers of the flock?

The presiding elder may say that he is in no wise responsible for this neglect. Paragraph 92, already mentioned in this discussion, provides, among other things of spiritual import, that the sacrament shall be administered at our District Conferences.

In as much as the District Conference is under the direct supervision of the presiding elder, it would seem that it is his specific duty to have this solemn service at some suitable hour during the session of the conference.

When has anybody last seen the Lord's Supper observed at a District Conference? Some especially spiritual presiding elders may still take time to do this in a District Conference, but with others its significance seems to have been lost in the rush and hurry to get the conference routine work over in the shortest possible time so that everybody may hurry back home.

How many of us recall distinctly the sacred awe that came into our childhood hearts as we watched our parents when they knelt at the altar of the

old country church and partook of the Lord's Supper at the hands of the pastor and presiding elder?

Our reverence for the deep piety of these men of God was augmented tenfold through our impressions of this holy service.

It is no matter of surprise if many of our people have lost their sense of reverence (if they ever had any) for our church usages and service, when its cause may be at least partially laid to the negligence of the leadership of the church.

When shall we have a return to the old ways?—G. N. Cannon, Stephens, Ark.

## IS FIRST CHURCH SELF-SUPPORTING?

For thirty years now I have served as pastor of great First Churches in southern cities. All of them had large memberships and paid rather heavily on the benevolences as well as carrying large budgets for local expenses. Notwithstanding these facts, none of them was self-supporting. Financially, of course, they were able to take care of themselves and furnish help for others. But from the standpoint of man power, none of them could have operated permanently and efficiently without help from other sources. I mean by this to say that if small town and country churches had not been pouring in to these large cities and great churches the cream of their membership, First Church would have soon been in a bad way. I think it would be fair to say that I never in any one of them received as many people annually, counting children and all, on profession of faith as I was compelled by transfer and otherwise to remove from my register.

I make these disquieting statements, not to minimize the city church but to magnify the importance of the country church. Unless our circuits and small town churches continue to function vigorously, the city church will soon be compelled to go into bankruptcy. We absolutely depend upon the

country church for the increase in the membership of the city church.

In the face of these facts it is entirely proper that the city church should with its money and in every other possible way help to strengthen the work in the country. This, even as a matter of self-preservation, entirely aside from any altruistic motive. Personally, as one who has done most of his work in the cities and in connection with large churches, I wish to pay this tribute to the country church and acknowledge my obligation to the circuit preacher. I recognize his difficulties and would be glad to share his burden!—Forney Hutchinson, Washington, D. C.

## ITCHING IRRITATION

Even in persistent cases where parts are sore and tender—comfort follows the soothing touch of

# Resinol

## Eats Nails

A man who says he feels so good that he could now eat nails or old shoes is W. Huecksted, 1908 So. Harding Ave., Chicago, Ill. He was a stomach sufferer for 10 years, and now gives credit for his recovery to the Udga Treatment, based on a famous stomach specialist's triple-action prescription. Its purpose is to neutralize excess acid, soothe and heal the inflamed stomach lining and stop pain. Already 54,169 letters praising the Udga Treatment have been received from victims of stomach ulcers, acid stomach, indigestion, heartburn, gas pains, belching and other symptoms of excess acidity. Write Udga, Suite 63, Foot-Schulze Bldg., St. Paul, Minn., for a free sample. The 7-day trial box of Udga Tablets is sold on a money-back guarantee of satisfaction by Snodgrass & Bracy, and all good drug stores.

Adv.

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**HOTEL MAJESTIC**

**NEW LOW RATES**

In keeping with present conditions rates have been sharply reduced.

H. GRADY MANNING, Pres



**A BUREAU OF ADMINISTRATION**

The General Conference of 1930 absorbed two boards. It is now known that that action decreased expenses and increased efficiency. It is confidently expected that absorbing two more at the recent session in Jackson, likewise will prove to be a wise action. The trend of thought in the Church is evidently for fewer boards in the interest of economy and efficiency. That we had too many boards and too many paid secretaries is too well known to be emphasized here. The wonder is that laymen, business men, have not rebelled at the enormous cost of administration. Surely they must have unbounded faith in the leaders of the church, else they would not have kept silence while we went on with this expensive administration.

One of the most constructive suggestions made among the plethora of suggestions previous to the meeting of the General Conference was a bold one that we have only one board of administration. This suggestion was doubtless made not only for efficiency but also for harmony. The jealousy among board leaders for the last twenty-five years has been quite apparent to the General Conferences. I have watched this with grief for more than a quarter of a century and am sorry to say that it is sometimes sickening. It has not decreased with the passing of the years. The patience of the Conference has been more strained in this matter than the board leaders are aware. Perhaps, if they knew all that was thought and said, even in this last session, they would be embarrassed.

Apart from the jealousies which are all too bad, there is a worse trouble. Partisan leaders for boards cannot think straight. No man can think straight who has certain interests he must guard and certain conclusions he must reach regardless of evidence. No man thinks straight, who, when a matter is mentioned, first thinks how that affects his board. Men who feel that they are guardians of particular interests are so wrapped in their intellectual processes that their thinking, however great it might otherwise be, is of no great value to the church; for their conclusions are not based upon evidence or truth but upon whether it reacts favorably or unfavorably upon their special interests. Thus the church is deprived of the thinking of some of its most capable men. Were they placed in positions where they could think straight, they would make worthwhile contributions to the ongoing of the church.

To abolish all jealousies and to release our strongest men to think for the church, as well as for economy and efficiency, let all boards be abolished. Let the word "board" be eliminated from our vocabulary. A wag said, "We have been bored too much by our boards." Instead let there be established a BUREAU OF ADMINISTRATION. Let this bureau have entire charge of all administrative matters. Such a Bureau could administer the affairs of the church in a more unified way than

it has ever been done. Each member of this Bureau would have to think in terms of the greatest good to the whole church. If men big enough, tall enough, broad enough could be found to compose this Bureau, it is quite obvious that this would be a long step toward economy and efficiency.

Who would compose this Bureau and how should they be elected? I presume every student of Methodist history knows that administrative matters were once almost exclusively in the hands of the bishops. We began organizing boards and stripping the bishops of administrative authority. As these new boards emerged the bishops were stripped of this and that power until we developed this strange medley of a group of competing boards clamoring for more power and ambitious to rule the church. These strong board members developed "boarditis" and "board-phobia" until it is well nigh intolerable. It is high time for this condition to be abolished.

Now that the bishops are stripped of all judicial functions, and boards have usurped the major part of their administrative functions, what are bishops to do other than hold conferences, ordain elders, and deacons, and promote such board interests as the boards can induce them to espouse? I have heard it said a hundred times that we are headed toward abolishing the episcopacy. That I think would be hazardous. I hope it may never be done. I do not believe in a third order. This is equivalent to saying that I do not believe in a mediæval type of episcopacy. That mediæval churches had a third order no one need deny. But that is no argument that we should superimpose on Methodism a type of episcopacy suited to the middle ages. John Wesley did not want this type in his church.

But there is a great indispensable service which bishops may render in a modern church in perfect harmony with Wesley's conception of a general superintendency. This lies in the realm of administration. Now that we have a General Conference which is, of course, the law making body of the church, a Judicial Council which is the judiciary of our church, why not let the bishops have complete control in the administrative department of the church?

In other words constitute the bishops The Bureau of Administration and place upon them the responsibility that was once unquestionably theirs. They should be permitted to set up as many departments as they need and to employ as many men and women to help them in administering the educational policy, the missionary policy and all lines of administration as they may need. There is no innovation in this, it is but going back to original principles.

Our bishops are among our ablest and most mature men. There is no reason why they cannot think straight for the whole church. They could think and plan for Missions, Education, Church Extension, and all the interests of the church without any "boarditis" or "board-phobia."

It does not seem necessary now to enter upon any lengthy argument for this plan. It is manifest that it would be for efficiency and economy, that it would clearly define the responsibility for the administrative part of our work, (This would finish separating the three departments of government—legislative, judicial, and administrative) and would load the bishops with such tremendous responsibilities that no one could ever say again that we do not need bishops. Let men who can think, who can pray, who can plan for the welfare of our Zion, think, plan, and pray concerning this suggestion.—O. E. Goddard, Batesville, Arkansas.

**THE PRESIDING ELDER—ONE YEAR IN AND FOUR YEARS OUT**

By Rev. W. F. Bryan

The recent General Conference passed down to the Annual Conferences a constitutional question to be voted upon, namely, whether or not a presiding elder should be eligible for re-appointment to the eldership until he has served four years in some other capacity after serving a term as a presiding elder. This is a most important question and careful consideration should be given to it by the annual conferences.

For many years I have advocated the idea of not allowing any man to serve more than four successive years in the eldership. At the General Conference at Dallas four years ago the Committee on Itinerary presented a paper recommending removing the time limit on the eldership, allowing the presiding elder to remain on the same district an unlimited number of years. I was the first man to stand on the General Conference floor and oppose such legislation.

I am a strong advocate of the idea that a man should go back into the pastorate when he has served as presiding elder for four years. However, the way the law to be voted upon by the Annual Conferences is worded, the annual conferences by all means should DEFEAT it. It would be far better for the church to wait another few years and have the next General

Conference write the law in a similar way, breaking the connection of a presiding elder at the end of four years service, than to place the present actment in the constitution of the church. It is far more difficult to repeal a constitutional question than it is to pass a constitution matter. The 158 years of the existence of national government there have been some twenty amendments to the constitution and only one amendment has been repealed. Constitutional matters are passed upon in our church much in the same way as they are in our national government.

There are two objections to the law to be voted upon by the Annual Conferences. First. A man must be out of the eldership four years before he is eligible for re-appointment to office. That length of time will tie the hands of a bishop in making the appointments of a Conference. For example, a strong district with a Conference needs a particular man as presiding elder of that district. If it is a man preeminently qualified for that particular district, but he has been out of the eldership only three years and therefore the hands of the bishop are tied in making the appointments. I believe in our bishops. I believe they are just as deeply interested in the welfare of the church as any of us. If we will make a great mistake in hobble them and tie their hands in making the appointments. For a

**ADDITION TO HENDRIX COLLEGE FACULTY**

Hendrix College has appointed two distinguished scholars to fill the positions created by General Education Board fellowships of two of her teachers.

Henry Janzen takes the place of Prof. W. C. Buthman who goes to Columbia and the Sorbonne. He is a B.A. graduate of Bluffton College, and M.A. and Ph.D. (1931) of Ohio State University. He made a distinguished record in history and Government, having served as research assistant in Recent Political Theory. Since graduation he has taught American and European Government at Ohio State University.

To the vacancy in the English Department left by Prof. Paul Fari Mathilde Parlett of Bristol, Tennessee, a B.A. graduate of Smith College and a Ph.D. of the University of North Carolina (1933), has been appointed. Parlett has had successful experience as an English teacher, is a brilliant scholar and a Phi Beta Kappa.

Both Doctor Janzen and Doctor Parlett are valuable additions to the Hendrix Staff.

**To The Democratic Voters...****....Pulaski and Perry Counties**

Since it is impossible for me to see individually all voters of the district, I take the means of soliciting your vote and support in the primary on August the 14th. I promise that if elected I will faithfully and impartially administer the law as I have done in the past. I have always stood for things which have to do with the uplifting of the morals of this community.

Faithfully yours,

**Judge Abner McGee**

Candidate for Re-election as Circuit Judge Pulaski and Perry Counties

**TOM M. MEHAFFY**Unopposed Candidate  
for re-election**As Associate Justice  
of  
The Supreme Court  
of  
Arkansas**Subject to  
Democratic Primary  
August 14

to cease to be a presiding elder at the end of four years' service in that office would answer every purpose, breaking his connection with the eldership. But to make an ironclad law to force him to be out for a period of four years would certainly work a hardship on our bishops in making the appointments. An emergency may arise during the session of an Annual Conference, an unforeseen emergency; under such conditions the fewer limitations we place about the bishop in making the appointments the better it will be for the preachers and the church.

Second. The terms of the law enacted by the General Conference does something that the General Conference did not intend to do. The thing the General Conference had in mind was to enact a law whereby certain men should not be perpetuated as presiding elders. We should have a law to that effect. But the way the law is written, if a man who has never served as a presiding elder should be appointed to that office and at the end of one year the bishop should need that man for a particular church or for some connectional position in the Conference, then that man who has served a term of only one year as presiding elder (under the terms of the law, is ineligible for the eldership until he has been out four years. The caption of this article, "The Presiding Elder—One Year In and Four Years Out," is just as true as if it had been written, "The Presiding Elder—Four Years In and Four Years Out." The law enacted specifically says "no presiding elder shall be eligible for re-appointment to that office after having served a term therein until he shall have served at least four years in some other relation." A term may mean one year, or two years, or three years or four years. The law goes on to say that "an unexpired term of six months shall not be counted." Any time over six months would be a term. Such a law would be unjust and unfair to the preacher and to the church. I do not believe those who wrote the law, or the General Conference that enacted

it, had in mind that a man who had never been a presiding elder, if appointed to that office and should serve for only one year or two would be ineligible to the eldership again until he had been out four years. Yet the Annual Conferences must vote on the measure as it passed the General Conference, WORD FOR WORD, and not what may have been in the minds of a group of good men who framed the words of the law.

Presiding elders have been appointed by our bishops, just as they are appointed today, since 1792, a period of 142 years. It would be far better for the church, if the Annual Conferences would defeat this measure as it is written and wait four more years and let the next General Conference enact a simple law whereby no man can serve as presiding elder more than four successive years. In the meantime, I believe our bishops will, and should, during the present quadrennium, carry out as largely as possible the wish of the General Conference and not perpetuate certain men in the eldership.—Tyler, Texas.

#### THE CHRISTIAN COLLEGE IN AMERICA TODAY

Until a few years ago the Christian college was taken for granted; but now, both from within and without the Church, questions are being asked about its future—if it is to live at all. It may be that the college is safer now that it is being closely scrutinized and sharply criticized than it was when men were saying only good things about it. The present writer cannot but feel that good is sure to come from controversy over all such matters.

When a boy or girl can start out in the public elementary school at the first grade and proceed into the high school, and then on through college, and finally emerge with a professional degree from the graduate school or in law or medicine or some other professional school of the university, without a single effective contact with religion as a part of the education laid out for him — well, what are we to think? Surely religion and education have been completely separated in the tax-supported education our country offers.

Do religion and education belong together? Whatever our convictions, the situation is as I have just stated.

#### High Cost of Separation

We in America are paying for our theory of the separation of church and state. It is the price of the separation of religion and education. These belong together and must be brought together unless we continue to allow both religion and education to suffer by the unnatural separation. I hold no brief for parochial schools of the Roman Catholic or Lutheran Churches, but I realize what is in their minds, and I sympathize with it deeply. It is to thwart the normal development of our youth to give them such a one-sided education, which is the only kind which is possible in our tax-supported system of public education in America. Is there any wonder there is so much irreligion? Is there any wonder the Church makes so little appeal to many after they enter the period of adolescence? Is there any wonder the intelligentsia are so completely estranged from religion and the morality which goes with it? No, the wonder is that the separation is not more serious and that as many of our educated leaders are as religious as they are.

It is almost beside the point to call attention to the various methods which are being tried to bring religion to bear effectively on education. I am deeply sympathetic with them and believe that much more emphasis should be

placed on the doing of what they stand for than has been the case among our church people. I refer to the Gary Plan and others which are being used in elementary and high schools and to the Wesley Foundation and other foundations in other denominations in connection with colleges and universities. They are doing a splendid service and should be enabled financially to do more.

In all our American system of education, the only place where religion and education are brought together as two inseparable parts of a complete whole as in the Christian college, and in the Christian secondary school, where it continues to exist. I wish the Christian people of America would ponder carefully over this situation. Where is our Christian leadership to come from? Where are our devoted Christian laymen to be trained? Where are they actually being trained? Of course some are coming out of tax-supported colleges and universities! I am the first to recognize that and rejoice in it. But the fact is that not only the majority, but the vast majority of both classes have come and are coming now out of our own Christian colleges. Why should it not be so? That is what they were planned for and that is what is expected of them today.

#### Place of the Christian College

What is it specifically that Christian colleges can do which cannot be done in a tax-supported institution? I must refer here to a statement of Dr. William O. Thompson, president for twenty-five years of Ohio State University. Though spending his life in tax-supported schools, no one can be found more convinced of the necessary place of the Christian college than Dr. Thompson. His statement is that there are three distinctive functions which a Christian college can perform, all important and needed in the life of our society. In the first place, it teaches certain subjects which can scarcely be in the curriculum of a state institution. He had reference to such subjects as the Bible, not only as literature, but as a book of religion, "Religious Education," the "History and Expansion of Christianity," the "Function of Christianity in Modern Society" and others of a similar nature. The subjects have as much cultural value and deserve as significant a place in the curriculum of the College of Liberal Arts as those which are otherwise looked upon as essential.

In the second place, subjects can be taught in a different way in the Christian college. I want to make it clear

that it is not that the content of physics or Latin is different. It is not that at all. But the professor of broad Christian culture sees and presents to his class relations and implications as well as immediate statements which tie up what is being taught with the meaning of religion in the life of the world, and in doing so does not depart from the legitimate aims which should actuate him, but actually brings out a fullness of meaning otherwise impossible. Not only so, but his spirit is contagious, and the spirit of a Christian teacher directs towards Christian realities as surely as the needle points toward the pole star.

And lastly, it is possible in a Christian college to present the claims of the Christian religion and of Christ Himself directly to the attention of the students. College students are wary of evangelism in the sense in which it has been so widely known and practiced, but no group is more ready to listen to a sincere, forthright presentation of religion as the modern American college student.

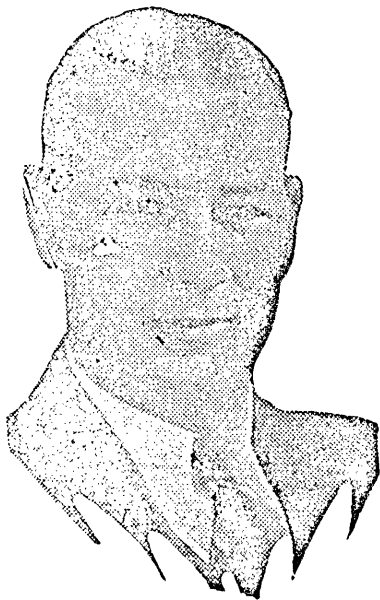
#### What the Christian College Must Do

1. We must provide an education second to nothing offered in other schools. This is primary and of fundamental importance.

2. We must see to it that even more intimate relations are provided for between student and teacher. This is one of the possibilities in a small denominational college which cannot be found in the larger universities.

3. We must let it be known more widely than we have that there is a freedom of thought and criticism and action in the church school. There are no schools in this country in which young men and women may come in contact so freely with all phases of thought and all tendencies in social and economic and political organization as in the institutions which we represent.

4. It is incumbent upon us to make our institutions more distinctively Christian than they are. This means far more than holding chapel every morning or several mornings a week, even with required attendance. It means more than having courses in Bible and religion, which, of course, should be conducted in all denominational institutions. It means more than holding religious meetings, although, of course, such meetings will be held both as a part of the chapel program and through special lectures and speakers brought in from time to time. It means positively, a serious attempt to



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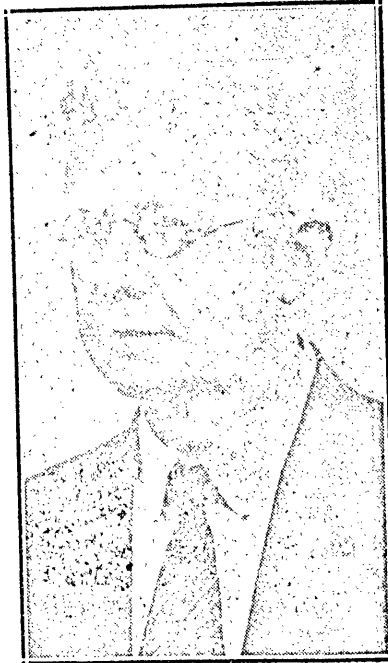
The readers of the Methodist will be glad to know that my reception in Hot Spring County is as kind and gracious as it has been in Grant County and at home. The vote promised me in Hot Spring County is wonderful, when we remember that both the other candidates are residents of that county.

I want you to know I am greatly distressed by the awful drouth adding to the misery we have undergone since 1929.

I am believing and praying that God in his goodness and mercy still watches over us and will yet deliver us.

Vote for me; I need the place; the place needs me.

**JUDGE**  
**J. W. WESTERHOOK**  
OF SALINE COUNTY  
for **CIRCUIT JUDGE**  
(Advt.)



come to some conclusion as to what a Christian college really is and then set to work all the forces which we have at our command to accomplish that result.

We have a long distance to travel before we have come to a satisfactory and intelligent answer to the question, What is a Christian college? And yet, for all this, it is what we exist for primarily, and I feel convinced that any future for such colleges as we represent depends on a new and satisfying answer to that question.—Edmund D. Soper, President Ohio Wesleyan University, in Michigan Christian Advocate.

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## Woman's Missionary Dept.

MRS. A. C. MILLAR, Editor

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

### THE WOMEN BECOME THE MOTHERS OF THE BABIES

In the early days of our work the women of the adult Missionary Society mothered the babies as a special line of cultivation. Afterward, when the Children's Work was developed as a separate organization, logically the babies became a division of that organization. In the new provision for the juniors and primaries which is being made in co-operation with the Board of Christian Education it seems that without hurt to any interest the adult society may again become the mothers of the babies. For this reason the Woman's Missionary Council amended the Constitution for adult societies by providing for a Secretary of Baby Specials who shall cultivate the parents of the babies for gifts for the Baby Welfare Work conducted by the Council around the world.

The plan provides that the Superintendent of Baby Specials shall do the work which the person in charge of the babies in the children's division has been doing. The plan is to secure a gift in the baby's name from the parents (or other relative), present a certificate to the Baby in recognition of the gift, and provide a leaflet for the donor setting forth the work supported by the gifts made for the babies. All of this shall be followed up with such cultivation as will keep the donor in touch with the work. This new plan furnishes an opportunity for a beautiful piece of work to be done by the adult society and the Council is counting on the same loyalty that the women have always given to its plans. The Secretary of Baby Specials should be elected with the other officers for 1935. Her duties will begin when the work of our children is carried over into the co-operative plan.

### IMBODEN AUXILIARY

Our program meeting for June was held at the home of Mrs. W. C. Yeager with a good attendance of members and several visitors.

The program was very interesting and well rendered under the leadership of Mrs. J. B. McKamey. The hostess served ice cream and cake.

Mrs. Guy Murphy is our Superintendent of Study and she has proven herself an interesting and able leader. We have just completed the book "Christianity and Industry in America." It was decided that we would not take up another book through August.

The business meeting for the month was held at the home of Mrs. S. B. Henderson last Monday, July 16, and we heard a very fine report of the Prayer, Retreat for Paragould District, given by Mrs. J. B. McKamey.—Lilly Steadman, Supt. Pub.

### BEARDEN AUXILIARY

On July 2nd we had our regular business meeting at the church, led by our president, Mrs. L. B. Sorrels. After the business session Mrs. Will Mitchell led the devotional, the subject: "Inspiration." Other readings were given on "Bible Reading in Brazil." Also



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some letters were read from "Our Missionaries in China." Service closed with prayer.

We have just completed the book of "Christian Missions in America." This was taught by Mrs. G. T. Henry. Everyone found it very interesting. We have been busy helping to carry on the expense in our church this year. We helped buy a boot for a little crippled girl, and had a new fence built around our parsonage. We are paying on one of our pianos now, which we hope to have paid out soon.

We have only two circles with twenty-two members each.

We are very sorry to lose one of our faithful members, Mrs. H. C. Frizielle who moved away.

Though we are small in number we like to be busy doing the things that are important in carrying on this great work.—Mrs. H. H. Gammill, Supt. Pub.

### MEETING OF ARKADELPHIA DISTRICT CHILDREN'S WORKERS

At a recent meeting of the Arkadelphia District Conference at Dalark, on June 29, a conference of all children's workers of the district was held, under the leadership of Mrs. O. C. Birdwell, Dist. Supt. of Children's Work. In the morning both Mrs. Birdwell and Miss Fay McRae, Conference Elementary Supt., made splendid talks in behalf of the work for children before the entire conference.

Splendid exhibits of work done by the children in Vacation Bible Schools were shown by Mrs. Birdwell and by Mrs. E. E. Fohrell, Supt. of Children's Work at Sparkman.

In the afternoon the group assembled at the church for a happy worship period and informal discussion of various problems. Each one contributed freely from his own experience, and the time was profitably spent. The following charges were represented: Carthage, one; Oaklawn, Hot Springs, two; Pullman Heights, Hot Springs, one; Princeton Circuit, three; Sparkman-Sardis, three; and Tigert Memorial, Hot Springs, four.

The work for the children in the Arkadelphia District is growing rapidly under the leadership of our District Supt. of Children, Mrs. O. C. Birdwell. Last year there were only six Vacation Schools held in the district, while this year, already nine have been planned and others are studying the work with the view to having a Vacation School if possible.—Mrs. C. D. Cade, Secty.

## Christian Education

### IN CAMDEN DISTRICT

Harmony Grove.—Had the pleasure of attending Sunday School at Harmony Grove, Thornton Circuit, Sunday morning, July 8. Mr. A. H. Hays is the superintendent. Rev. S. B. Mann is the pastor.

I preached at eleven o'clock. The church has a great future if our people will just make the most of the opportunity. The membership should be doubled this year, and the whole community revived.

Brother Mann began his revival meeting at Lakeside Sunday night of July 8th.

Louann.—I was with Rev. David Weems and his people at Louann Sunday night. Attended League Service and spoke to the young people. Put on the picture, "The Romance of the Country Church," to a fine congregation at the regular preaching hour.

Enjoyed the visit with Bro. Weems and his fine family. I knew this fine young couple when they were first married, and was delighted to renew that friendship.—S. T. Baugh.

### THE CHURCH OF THE FUTURE

Indications point to the coming of a great country church. Thickly settled communities and villages will provide a membership of from 100 to 300 members. That is sufficient for the best quality of work.

A church of that size can have as fine worship services as any church anywhere. With well-trained workers the quality of work done can be the very best. In a church of that size the members will know each other, which is a great boon to worship and teaching and fellowship.

This church will be made possible by drawing from two sources. One source of new members will be brought in through a great revival effort. We must reach the great masses of unchurched people all over the country. The other source of new members will be people moving from the cities out to the villages and country.

One reason why the church of the size will produce great Christians is because it is small enough to work as its members. When a church becomes so large that it has idle members it has just that much dead timber. The

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active church is the growing church. The working member is the interested member, and the interested member is the praying and paying member.

There are many churches in South Arkansas that should double the present membership this summer; many people live near the church not now attending any church. Let's reach them, and teach them. They will be saved, will be happy, and we shall be happy that we have had a part in their salvation.

Let's help create this great village and open country church of the future. Let's make it the "immediate future" by pressing the cause now. Today is the day of salvation. This is the appointed time.—S. T. Baugh.

#### GREAT YOUNG PEOPLE'S CONFERENCE MT. SEQUOYAH

A new record for enrollment at Young People's Conferences at Mount Sequoyah was set this week when 280 students enrolled for the Conference. Representatives from eight states make up the enrollment for the Conference which opened July 17 and will close July 28. States represented are Missouri, Oklahoma, Texas, Arizona, California, Louisiana, Tennessee and Arkansas.

The highpoint in the week's program was Sunday when Bishop Paul B. Kern spoke at both the morning and evening hours.

After the opening week of classes Dean Walter Towner, Nashville, director of Young People's work, sponsored a picnic to the Brumfield hatchery north of Fayetteville. The entire enrollment was present for the outing.

Assembly for the Young People's Conference is held at 10:15 each morning. Informal addresses and parley discussion form most of the program for assembly hours. A vesper service at 7:15 p. m. on the lawn of Supt. Yancey's home and an evening pro-

gram at 8 o'clock in the auditorium are regular events each day.

The first of a series of parley discussions was held Friday night when Dr. John C. Irwin, Maywood, Ill., pastor of the Neighborhood Methodist Church, spoke on the economic situation in the United States.

Interest groups which meet during the afternoon are popular on Mount Sequoyah this summer. These groups meet for the study and appreciation of art, poetry, nature and similar subjects of interest.

Following the Young People's Conference a program of Temperance and Social Service will include July 28-31, and a Girls' Camp will run July 30-August 4, and a Boys' Camp August 6-11. This will be followed by the Discussion Conference, August 14-21.—Tillman Morgan, Reporter.

#### DUAL MISSIONARY OFFERINGS LITTLE ROCK CONFERENCE FOR JUNE

The following Sunday Schools in Little Rock Conference report offerings for Home and Foreign Missionary Enterprise for June. This is the ninth report since Conference:

Arkadelphia District	
Arkadelphia	\$ 10.00
Carthage	1.45
Tulip	.70
Dalark	.84
Manchester	1.00
Friendship	.57
Rockport	.60
Magnet Cove	.40
Mt. Olivet	.45
Mt. Carmel	.40
First Church, Hot Springs	5.00
Grand Ave., (2 Mo.)	4.00
Oaklawn	2.00
Tigert Memorial	1.00
Morning Star	.37
Leola	1.01
Friendship, (3 Mo.)	.88
Princeton	.39
Macedonia	1.50
Traskwood, (6 Mo.)	3.62
Keith Memorial, (4 Mo.)	4.36
L'Eau Frais	.25
Total	\$ 40.79

Camden District	
Bearden	\$ 1.75
Chidester	2.00
First Church El Dorado	25.55
Logan's Chapel	.41
Fordyce	5.47
Harrell	.61
Junction City	1.00
Louann	2.00
Norphlet	2.31
Rhodes Chapel, (3 Mo.)	3.00
Harmony Grove	4.00
Total	\$ 48.10

Little Rock District	
Sardis	\$ 1.00
Congo	.36
New Hope, (3 Mo.)	1.40
Carlisle, (2 Mo.)	8.00
Rogers Chapel	.23
Geyer Springs, (6 Mo.)	8.00
England, (2 Mo.)	10.86
Hazen	1.00
DeValls Bluff, (4 Mo.)	5.00
Pepper's Lake	1.00
Walnut Grove	.05
Smyrna	.05
Hickory Plains	1.25
Johnson's Chapel	.83
Bethlehem	1.41
Hebron	.61
Tomberlin	.59
Asbury	7.67
Forest Park	2.00
Henderson	6.00
Highland	3.00
Pulaski Heights	10.00
28th Street, (2 Mo.)	6.10
Lonoke	2.00
Mabelvale	2.33
Roland	.42
Total	\$ 81.16

Monticello District	
Arkansas City	\$ 1.25
Hermitage	1.00
Monticello	4.90
Portland	2.10
Winchester	2.00
Wilmar, (2 Mo.)	4.33
Total	\$ 15.58

Pine Bluff District	
Altheimer	\$ 1.20
Wabbaseka	1.41
Malcomb	.50
Gould	.83
Humphrey, (2 Mo.)	1.53
Sunshine	.40
First Ch. P. B., (2 Mo.)	9.35
Lakeside	8.12
Good Faith	1.15
Sulphur Springs	.30
Rison	1.50
Ulm	1.00
Union	.40
Bethel	1.00
Center	1.00
Tucker, (3 Mo.)	3.03
Swan Lake	.51
Bayou Meto	1.60
St. Charles, (2 Mo.)	1.43
Pleasant Grove	.50
Prairie Union, (3 Mo.)	3.44
DeWitt	6.15
Total	\$ 46.35

Prescott District	
Amity	\$ 1.30
Doyle	.40
Blevins	3.52
Emmet	4.67
Delight, (6 Mo.)	19.91
Okolona	1.14
Total	\$ 30.94

Texarkana District	
DeQueen, (2 Mo.)	\$ 5.00
Sylvarina	1.45
Harmony, (2 Mo.)	2.50
Few Memorial, (2 Mo.)	1.00
Hatfield	.80
Cove, (3 Mo.)	1.91
Vandervoort	.74
Horatio	3.00
Walnut Springs	1.10
Lockesburg	1.72
Rock Hill, (3 Mo.)	1.00
Mena, (3 Mo.)	6.00
Richmond, (3 Mo.)	4.50
Fairview	2.29
Total	\$ 33.01

STANDING BY DISTRICTS			
Arkadelphia	22	Schools	\$40.79
Camden	11	Schools	48.10
Little Rock	26	Schools	81.16
Monticello	6	Schools	15.58
Pine Bluff	22	Schools	46.35
Prescott	6	Schools	30.94
Texarkana	14	Schools	33.01
Totals	107	Schools	\$295.93

—C. E. Hayes, Chairman.

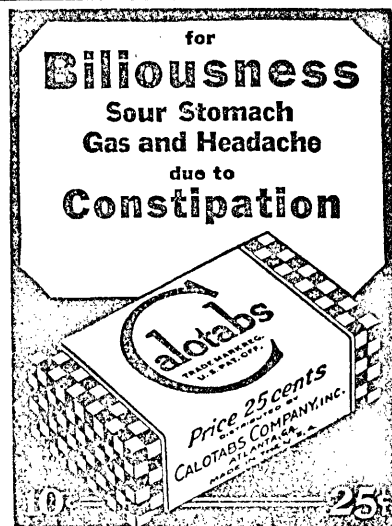
(Continued on Page Ten)

**DO YOU WANT IT?**  
If you chew, smoke or use snuff write to Brother L. O. Hinton, Spencer Ind. and he will gladly tell you how you can easily and quickly cure yourself of the tobacco habit for only a few cents with a simple, harmless herb that completely stops ALL craving for tobacco.

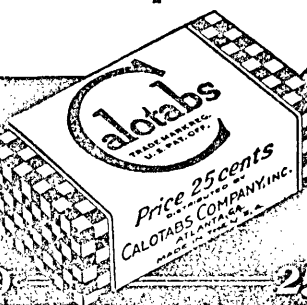


**ELLIS FAGAN**  
Candidate for  
**STATE SENATOR**  
Pulaski & Perry Counties

HERE'S A GUARANTEED RELIEF FOR BURNING, ITCHING SKIN. Germs that cause burning, itching skin, ringworm, tetter, dandruff, etc., cannot survive the strong antiseptic properties of BOND'S SKIN EASE. The liquid penetrates infected parts, kills the germs, soothes irritation. Costs only 50c. Money back if it fails. Prepared only by Bond's Pharmacy Co.



for  
**Biliousness**  
Sour Stomach  
Gas and Headache  
due to  
**Constipation**



Price 25 cents  
CALOTABS COMPANY, INC.  
MADE IN U.S.A.



**J. OSCAR HUMPHREY**  
Candidate for Re-election  
**STATE AUDITOR**

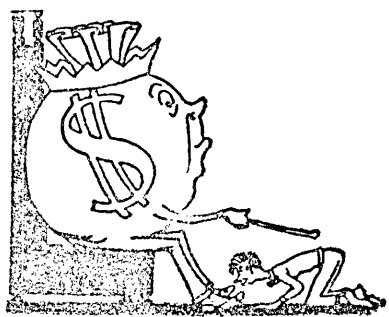
A Record of Intelligent,  
Conscientious Service.

Don't Say "Bread" --  
Say

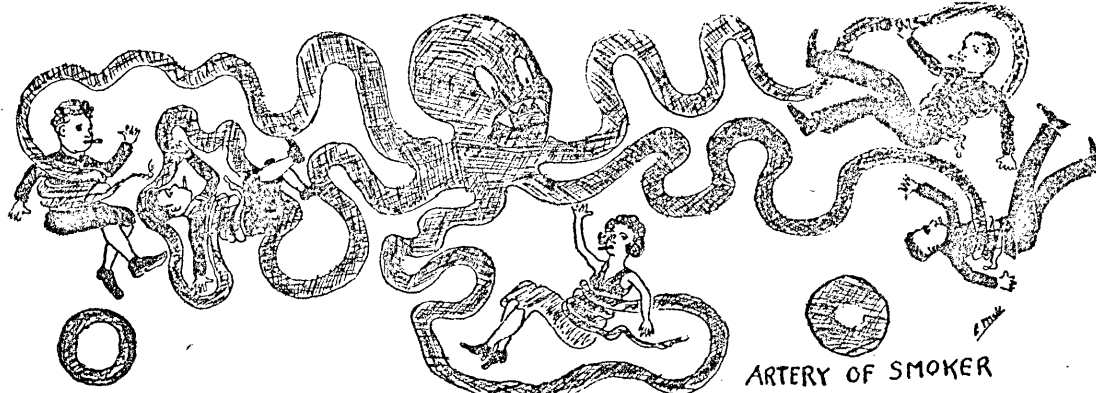
**BUTTER-NUT**

A product of Arkansas' largest independent bakery

★ **AMERICAN BAKERY** ★  
CHAS. MEYER, Owner



**The Poor Worship-  
ping Tobaccos**



**HEALTHY ARTERY**

**THE TOBACCO OCTOPUS**

**ARTERY OF SMOKER**

### WHY THE AWAKENER NO-TOBACCO LEAGUE

1. To Inform Arkansas On the High Cost of Tobacco.  
\$21,600,000 Spent in the State for Tobacco in 1933.

Enough for \$175 each to 123,428 poor children of smoking families of the State, to feed, clothe, school, and church them for a year; children now suffering the pangs of hunger, the shame of rags, the handicap of poisoned bodies and dwarfed minds, and the tragedy of spiritual neglect. (Hag. 1:6.)

- Of the \$1,800,000 Spent Monthly, \$1,000,000 Leaves the State.

It leaves behind in the state increased poverty, reduced church attendance, shorter terms of schools, shattered nerves, weakened stomachs, hardened arteries, high blood pressure, irregular heart beats, and sudden deaths from heart failure, and juvenile delinquency. (Is. 55:2.)

2. To Check the Growth of Tobacco Consumption.

Cigarette consumption in the U. S. increased from 2,000,000,000 in 1900 to 128,000,000,000 in 1933—a 6,300 per cent increase—as the U. S. Internal Revenue Reports show—the result of advertising—Appalling!

One tobacco company paid income tax on \$46,000,000 in 1933. Tobacco companies have had no depression.

3. To Combat Tobacco Advertising.

Four tobacco companies are this year spending \$125,000,000 in advertising to win to smoking every GIRL and BOY by blinding them into the belief that smoking strengthens the nerves and puts GIRLS on the HIGHWAY to RESPECTABILITY.

If they win, thirty years hence school rooms and church houses will be the homes of bats and owls. A 20-a-day cigarette youth or a 30-a-day adult will not sit in church for two hours or even one and suffer for HER or HIS cigarette.

Does smoking strengthen muscles? Ask athletic coaches.

Does it strengthen nerves? Ask neurologists, or other reputable physicians not handicapped by the habit.

4. To Awaken the Public to the Menace of Smoking.

Ninety-seven per cent of juvenile court and reform-school offenders are heavy smokers.

"Sixty per cent of the babies born to habitual cigarette-smoking mothers die within two years," says Dr. Charles Barber of Lansing, Michigan.

5. Keep Before the Public a Definite Program of Education on the Physical and Social Evils of Smoking.

#### GIVE YOUTH THE TRUTH ABOUT TOBACCO

Young people prefer to be fed on the bread and fish of truth to the stones and scorpion of misleading tobacco advertising.

What Is the Life of a GIRL or a BOY Worth? "I wouldn't take a million dollars apiece for my ten children," said a struggling farmer to the writer. Such is true parental love.

The greatest assets of THE WONDER STATE, Arkansas, are

### WHY SMOKE?

#### For Smoking Is—

**W**ASTEFUL. Hag. 1:6.  
**W**ORTHLESS. Is. 55:2.  
**W**ORLDLY. Rom. 8:4-8.  
**W**RETCHED—stench. Rom. 7:24.  
**W**RONG. Prov. 24:9, 1 Jn. 3:4:5:7. Rom. 14:23.

#### What Smoking Does—

**H**ARDENS into a tenacious habit. Ex. 33:5,6.  
**H**ANDICAPS children for life. Matt. 18:6, 7.  
**H**ARMS body. 1 Cor. 3:16; 6:13, 19. 2 Cor. 6:16.  
**H**AZARDS property and life. Matt. 22:39.  
**H**URTS society—homes, schools, church, state. Gal. 5:13:14.

#### What Smoking Brings—

**Y**EARNING, craving for narcotics that weakens will-power. Jno. 8:34.  
**Y**OKE—burden on home and society.  
**Y**IELD to God. 2 Chr. 30:8; Gal. 5:17; Is. 7:15-16; Rom. 12:1,2; Prov. 16:32; Matt. 5:28-18-9.

not its material resources, but the Physical and Spiritual Powers of its GIRLS and BOYS.

God formed the human soul, the most precious treasure of Earth—a pearl of great price. Some deform it into the cheapest thing under Heaven—a pebble of no worth—But it sells—to commercializers of evils.

Why sell GIRLS and BOYS into Slavery to rich Tobacco Companies?

S. O. S. CALL

In an emergency good people are willing to make even the supreme sacrifice to save the life of a child. Tobacco advertising brings an emergency that calls, not for any sacrifice, but a small investment to save GIRLS and BOYS.

With the August number THE AWAKENER, paper by the Awakener League, becomes a monthly, ten numbers a year. Each number gives a lesson on a phase of the tobacco evil, with questions to guide in study and investigation.

The subject of the five lessons, August to December, are: (1) The Sale of Girls and Boys into Slavery, (2) Nicotine a Bug Poison; or, the Testimony of the Laboratory; (3) Nicotine a Life-Shortener; or the Testimony of Leading Physicians; (4) Measured and Found Wanting; or, the Testimony of School Records on the Comparative Grades of Smoking and Non-Smoking Pupils; (5) Wake Up, Society, or Tobacco A Disease of Civilization.

These lessons are for individual reading, or for school, class, church and civic organization study and discussions.

We can furnish this small paper monthly for a year to 100,000 homes, one-fourth of the homes of the state, at a cost of tobacco to the whole state for one-sixth of a day.

The subscription price is 10 cents each per year, 1 cent per month, in packages of 25 or more to one address, a leader in school, class, church or civic organization, to distribute at meetings; 8 subscriptions, 12½ cents each; 3 subscriptions, 20 cents each; one subscription, 35 cents.

To preachers, teachers, school, church and civic leaders, and other individuals, who will respond promptly with 50 cents for 50 copies of the August number, we will give free a copy of The Silent Partner, The Mouse and The Elephant, a prohibition play, four acts, (15c), and a copy of Back to the Bible, or Search the Scriptures for Guidance in Conduct, (32 pages, 15c).

We hope that every church and school reached by this S. O. S. call through the Arkansas Baptist and Arkansas Methodist will respond promptly with 25 to 500 subscriptions.

Help us get The Awakener monthly to homes and to every church member and to the pupils of the schools from the fifth to the twelfth grades.

Remit by money order, check, draft, paper bills, or silver carefully wrapped for small amounts.

Yours for a Square Deal to our GIRLS and BOYS,  
S. C. PARISH, Superintendent Awakener No-Tobacco League,  
Clarksville, Arkansas

### The Awakener No-Tobacco League

President: E. J. A. McKinney, Pastor South Highland Baptist Church, Little Rock.

Vice Presidents: G. C. Floyd, Director School Law, State Department of Education, Little Rock; M. R. Gregson, Secretary Y. M. C. A., University of Arkansas, Fayetteville; H. H. Haley, Superintendent of City Schools, Hot Springs; Fred Keller, Superintendent City Schools, Jonesboro; W. S. McNutt, Head of Department of History, Economics and Government, Henderson Teachers College, Arkadelphia.

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## For the Children

### JOE AND THE THISTLEDOWN

By Isolene Bolls

There was trouble a-plenty on Pleasant Street—trouble enough and to spare. There was anger and quarreling and bitter words, and slanderous tales were told.

Unkind things had been said before visitors, and Billy Smith had gone back to his home in another town believing the most dreadful things of Tom Ayllette in particular, and of the Pleasant Street people in general; while Rodney Day, who lived on Willow Street, had no doubt spread the report all over town that Harry Whitten was almost, if not quite, a thief.

Joe Mitchell sat on the back doorstep of his home with his head in his hands pondering. He had never known such a time of unpleasantness on Pleasant Street in all his life. The thing that grieved him most deeply was that Jackie White had believed it when someone had told him that he had said Jackie was no friend of his, and that he would never play with him again. All this sounds sadly mixed-up—but everything seemed mixed, and nothing went in the usual comfortable fashion.

It was a terrible state of affairs. And such a very little thing had started all the trouble, only a game of "Button, button, who has the button?"

Yes, as simple as that. The boys and girls who lived on Pleasant Street had started the game in peace and happiness using a small gray pebble for the button. But when Rex Carter was "IT" he went soberly around the circle of players who sat holding out their hands in the proper way for playing the good old game. Stopping before each, Rex put his hand down to theirs and said, "Hold fast all I give you, and catch what you can."

All that was as it should be. But Rex was chuckling inwardly, for as he went around the circle, every pair of eyes brightened. When he had been all around and the question was asked, "Button, button, who has the button?" EVERYBODY claimed to have the "button," and each one held up his little gray pebble to prove it.

"You cheated—You got another pebble and held it in your hand all the time! I was the one Rex gave the button to!" cried Jackie to Joe.

Black looks, loud voices, angry hearts, a spoiled game. Trouble, trouble, trouble. And in the midst of it, Rex slipped away.

Days passed, and things seemed to grow worse. As the stories started that unhappy day were repeated, they grew in size and unpleasantness as is the way of slanderous stories.

At last Joe could stand it no longer. He went to Grandma Whitten for advice. She was very wise and good and all the boys and girls went to her with their troubles.

"Grandma, do you love Pleasant Street?" asked Joe.

"Why, of course I do!" said Grandma with surprise. "How can you ask a question like that?"

"Well," said Joe, shaking his head

sadly, "it is time that somebody who loves our street should try to make it deserve its name. For," and here Joe sighed deeply, "it is no longer pleasant—at least, the boys and girls are not feeling very pleasant and friendly toward one another."

"Still upset over that silly game?" asked Grandma Whitten who had heard some of the unkind remarks that had been flying around.

"The trouble started with the game," said Joe, "but, everyone being angry, it has not stopped there. They have been saying things about each other which have grown larger and larger, and worse and worse, until there is no peace or friendliness left."

Grandma Whitten looked at Joe closely.

"Of course," she said, "since you are so anxious to make peace, YOU have not said unkind things about anyone."

"No," answered Joe, "or, that is—not much. But really, you know, Grandma, Rex DID give the button to me! All the others had one, right in their hands all the time! How could Rex have given the button to each of us, when we had only one?"

"I am inclined to think that was just what he did!" said Grandma Whitten shrewdly. "Of course, he did it to make trouble. He could easily have found other pebbles like the one you called the 'button,' and fooled you all."

Joe looked quite foolish, and had no answer ready.

"I will call all the boys and girls together," said Grandma. "They shall meet under the big oak in my back yard. There I will tell you what you must do. Are you willing to take your punishment with the rest?"

"Yes," answered Joe bravely, hoping that Grandma Whitten would not punish them severely.

Soon the group of children were assembled under the big oak, all but Rex. They tried to avoid looking at each other. It was plain that they all felt rather ashamed.

After scolding them severely, Grandma Whitten said, "Now I will tell you what you must all do. Go gather all the thistledown you can find—"

"There is plenty down in a large pasture just out of town," put in Harry Whitten.

"Then," continued Grandma, "each of you go to the home of everyone to whom you have said bad things about your friends and neighbors, and leave a bit of the thistledown at his door."

"Must I go to Main Street?" asked Madge Warren.

"And I to Willow Street which is on the farthest side of town?" cried Katherine Jones.

"You know better than I where you must go," Grandma told them. "After you have carried out my instructions, come back here to me."

There was a great hunt for thistledown and then what a traveling about, here, there, and everywhere, placing bits of the light fluffy mass on doorsteps! A brisk west wind was blowing.

"The wind blows the thistledown away as soon as we put it down," Joe told Rodney Day. "But, then, I cannot see what good could come of thistledown on doorsteps. It was a very strange thing Grandma Whitten told us to do."

Joe was surprised to find how many people there were to whom he remembered he had said unkind things about others. He had to go to a great many doors with his thistledown—lots more than he thought he would at first.

When they were all through and had gathered back under the great oak, Grandma Whitten asked, "Have you done as I told you?"

"As near as we could," answered Tom

Ayllette shamefacedly. "We could not remember all we had said."

"I hope you are ready now to be happy and friendly once more!" said Grandma.

"I am, for one," cried Rodney Day. "And I! And I!" chimed in many voices.

Then some of them started to move away.

"Wait! I am not through with you yet!" Grandma told them. "Next I want you to go back again to every place where you left your bits of thistledown. Gather it all up, and bring it here to me."

Eyes grew almost as big and round as the rim of Grandma's large glasses, while they stared at her in amazement.

"Oh!" cried Jackie White. "We cannot do that."

"The wind was blowing," said Joe. "It carried the thistledown away and up in the air, among the leaves of the trees. We cannot tell where it went."

"No one could bring it back," said Harry.

"Neither can you bring back the unkind words you have spoken!" said Grandma solemnly. "You cannot undo the mischief you have done."

There were sober faces in the group around the oak tree.

"But I know what we CAN do," said Harry hopefully, after thinking awhile. "We can make up our minds not to be so foolish and quarrelsome again."

"Yes," said Joe eagerly, "and I know something else we can do. Let us start a club—a Kind Words Club!"

They all applauded heartily.

"Yes, yes!" they all cried. "We will have a Kind Words Club!"

"With the thistledown for our club flower!" said Mollie Jones.

"Oh, but wouldn't that be too prickly?" asked Katherine.

"So were our cross words prickly," Joe reminded her. "It will help us to remember."

Emmet, Ark.

## Don't Read This

Unless you are interested in a medicine which has helped over 700,000 women and girls. Take it before and after childbirth, at the Change or whenever you are nervous and rundown. 98 out of 100 say, "It helps me!"

LYDIA E. PINKHAM'S  
VEGETABLE COMPOUND

## D. D. GLOVER

Candidate for  
Re-election to

Congress

6th District



I Promise Continued  
Faithful Service

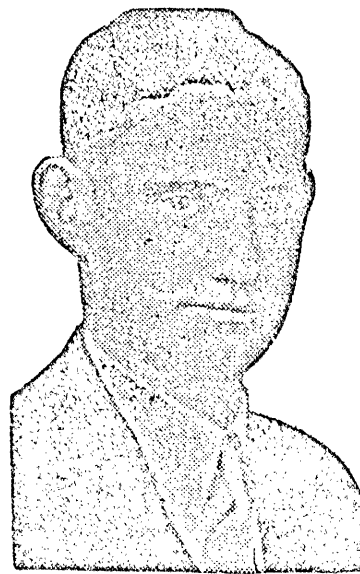


## Roy V. Leonard

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.



### 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

(Continued from Page Seven)

MISSIONARY OFFERINGS  
YOUNG PEOPLE'S ORGANIZATION

## Little Rock Conference

From the Assembly, June 22 to July 20

The following offerings were sent in by the Young People after the close of their summer assembly, June 22. This is the first report of their new Conference year:

Arkadelphia District	
Arkadelphia S. S. ....	\$ 2.50
First Ch. Hot Springs S. S. ....	5.00
Totals .....	\$ 7.50

Little Rock District	
Asbury S. S. ....	\$ 7.33

Pine Bluff District	
DeWitt S. S. ....	\$ 2.40
Lakeside S. S. ....	2.41
Good Faith S. S. ....	.58
Totals .....	\$ 5.39

Texarkana District	
Stamps S. S. ....	\$ 1.45
Fairview S. S. ....	1.14
Totals .....	\$ 2.59

## STANDING BY DISTRICTS

Arkadelphia, 2 Churches .....	\$ 7.50
Camden, no report .....	
Little Rock, 1 Church .....	7.33
Monticello, no report .....	
Pine Bluff, 3 Churches .....	5.39
Prescott, no report .....	
Texarkana, 2 Churches .....	2.59
Totals, 8 Churches .....	\$ 22.81

—Jas. H. Johnson, Treasurer.

NORTH ARKANSAS CONFERENCE  
HOME AND FOREIGN MIS-  
SIONARY ENTERPRISE  
OFFERINGS FOR JUNE

Batesville District	
Dowell's Chapel .....	.87
Oak Grove .....	1.35
Newark .....	1.22
Charlotte .....	.75
Cotter .....	1.00
Gassville .....	1.85
Batesville, First Church .....	16.66
Strangers Home .....	2.53
Corner Stone .....	.54
Total .....	\$ 26.77

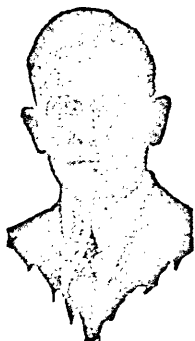
Booneville District	
Paris .....	\$ 4.60
Mansfield .....	4.46
Danville .....	3.29
Huntington .....	1.56
Total .....	\$ 13.91

Conway District	
Vilonia .....	\$ 1.50
Mt. Carmel .....	1.00
Cabot .....	10.00
Total .....	\$ 12.50

Fayetteville District	
Fayetteville, Central .....	\$ 14.55
Rogers, Central Ch. (May) .....	5.00
Rogers, Central Ch. (June) .....	5.00
Rogers, Central Ch. (Y. P.) .....	1.50
Bentonville .....	4.64
Springdale .....	9.12

★CAPABLE!  
★DESERVING!

To carry out  
the honor here-  
tofore accorded  
me, I ask—



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

Your Support  
Earnestly Solicited  
August 14th

## CHURCH NEWS

GREAT MEETING AT IRWINDELL  
METHODIST CHURCH, DALLAS

Evangelist L. C. Gatlin and Wife  
As Amos of old came out of the hill country of Samaria and hurled missiles into the forts of sin in Jerusalem, so did Rev. L. C. Gatlin, Little Rock Conference evangelist, and wife, come from the hills of Arkansas and hurled the gospel of Christ upon the sinners with such fearlessness that they also may "be delivered up to councils," over the pulpit of the Irwindell Methodist Church, of which their son Weldon is pastor.

They preached the gospel in fearlessness, but it was gathered back in the disclosures of God in Christ. People by the hundreds were won by His suffering who would never be won by socialism, republicanism, democraticism, capitalism or "normalcy."

Evangelist Gatlin preached a truer nationalism. He preached a fairer industry—whose smoke would become the pattern of the Master's face against the sky. It was a beautiful picture as the tent was placed on top of a hill,

from which a wonderful view of the sky line and manufacturing centers of Dallas could be seen.

He cleansed our temple, by his zeal he overturned the tables of the money changers. The great outstanding thing about this preacher was, his preaching was ever in the constraints of Christ's love. At no place or time did he wander into the propagandist realms. He preached that in all things "He may be exalted."

As a result of the meeting, plans for paying the last \$4,000 installment of the church debt were laid and are being carried out; more than \$2,000 for improvements, with a doubling of the church membership.

If the organized church had more men in it like Evangelist Gatlin, (men who preach with the truth-filled and resistless passion "Christ and Him Crucified.") then Christian preaching would again rise and capture art and empires, philosophy and ritual, and lay them at His feet as "gold, frankincense and myrrh." The church would not then bear such sharp criticism, as its members wear the name of Christ but contradict His life. The world's charge against the church is not for following Christ, but for failing to follow Him. The church could put into operation not only a large part of Christ's gospel, and then seriously and intelligently plan and insist on the complete realization of Christ's plainly expressed program of world regeneration. Thank God that Evangelist Gatlin and wife came to our community and city, because there was no part of the city which his preaching did not reach.—A. B. Jeffreys, Reporter.

## REVIVAL AT BINGEN

We have just closed a very successful union meeting, which was held at the Methodist church in Bingen. Dr. W. Moore Scott of Little Rock, who is state evangelist for the Presbyterian Church, did the preaching. He is a good preacher and a lover of souls. Mrs. Scott and Miss Lyda Bess Atkins helped in carrying on the young people's services, which were in every way a success. The meeting resulted in 33 additions to the church; 31 by baptism and vows and two by letter. We received 28 into the Methodist Church and nine into the Presbyterian. The Lord was with us and blessed us. A number of others were converted and will unite with other churches. The entire membership is spiritually revived.—E. B. Adcock, P. C.

## DALARK AND REVIVALS

We have just closed a two-week's revival at Dalark. In many respects it was a success but did not measure up to the pastor's expectations. Congregations were fine at the night services. Sometimes there were more people than we could accommodate in the building. At the day services we had small attendance. We received one young lady on profession of faith and several church members possibly were converted. The whole church was strengthened spiritually. The meeting would have been a grand success if we could have gotten the church to do team work. I just can't understand why good people have weakened in their prayer life. If we are to judge the tree by its fruits, this statement is true. Church members are not praying as they ought to. St. James tells us in the 4th chapter some startling truths.

First, he asks a searching question: "From whence come wars and fighting among you?" Then he reasons: "Come they not hence even of your lusts that war in your members?"

Next he tells us our trouble: "Ye lust and have not. Ye kill and desire

## 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.

R. E. Wiley, Solicitor for Plaintiff.  
7-12-34-3t

Rev. L. W. Evans has a remedy for coughs caused by T. B., colds, pneumonia or influenza, also malaria, chronic or otherwise, that is worth investigating. Address him at 1818 West Tenth Street, Pine Bluff, Ark.

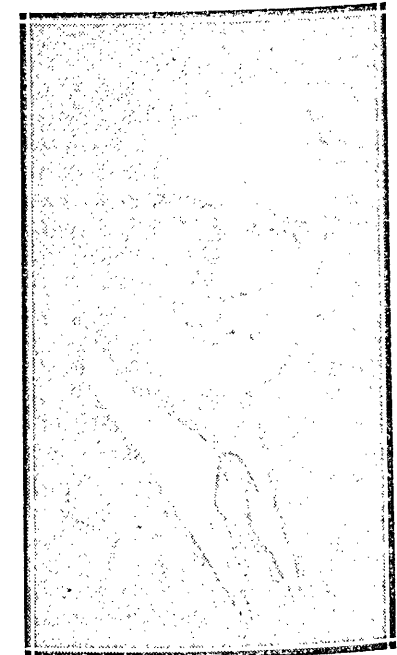
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Ever Before"

to have and cannot obtain. Ye fight and war, yet ye have not because ye ask not. Ye ask and receive not because ye ask amiss that ye may consume it upon your lust." "Draw nigh to God and he will draw nigh to you."

Again we are brought face to face with this statement: "Ye shall receive power after that the Holy Ghost is come upon you." "Not by might nor by power, but by the Spirit, saith the Lord of Hosts." Jesus says, "Ask and ye shall receive."

What we need and what is indispensable to a revival is intercessory prayer. "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you."

Oh, that the Church would get in dead earnest like Moses when he prayed: "O this people have sinned a great sin and have made them gods of gold, yet now if thou wilt forgive their sins—and if not, blot me out of thy Book which thou hast written."

John Knox said in his prayer, "O God, give me Scotland or I die." John Wesley said in his prayer: "O God, the folly and sin of this people is more than I can bear."

It does not take a philosopher to tell us where the great masses of people are headed for. Just one word tells it all, "Destruction." This crime wave is involving every person on this old planet. Oh, how Christians ought to sacrifice! Too many church folks are praying this kind of prayer found in the 9th of Marks. "If thou canst do anything for him, have compassion on us." Jesus said you have the "If" in the wrong place, "If thou canst believe, all things are possible to him that believeth." Oh how bad we need the old-time Christian workers to go out into the congregation and invite sinners to the altar.

Jonathan Edwards, wrote in his diary, "Resolved, 1st, that every man should do right whatever it cost; 2nd, whether any man does right I will, so help me God."

Mr. Gladstone never tired of saying, "One example is worth a thousand arguments. Savonarola turned the tide of wicked Florence by good example. Aristotle lifted Athens higher by good example. Ten rich men would have saved Sodom."

The people of Constantinople said of John Chrisostom: "It were better for the sun to cease shining than for John Chrisostom to cease preaching." Prayer and personal contact shook the Roman Empire, and if we could harness these two great powers today we would shake America.

I have convictions that if our presiding elders of all districts would set a date and name a place and call every preacher and charge lay leader and Woman's Missionary president together, and call upon God for a Pentecostal Baptism of the Holy Ghost, we would start the kind of reformation needed today.

Henry Drummond was correct when he answered the pointed question, "Is not the great need of Christianity today more men behind it?" with a

positive "NO". Not more men but better. The Bible tells us, "Quit you like men." What we need today is robust men and women. Give your blessed Lord this type of Christianity and He will take the world. We do not need more programs. We have more now than we can get clothes to dress up. What we need is some John the Baptist. "O foolish Galatian who hath bewitched you? (Blinded you).

Our great president is no doubt a miracle man, a real statesman, but he will never do what he desires to be done until the Church comes out of her backslidden condition and comes to the front as bold soldiers for our Lord. —J. C. Williams, P. C.

#### SALEM CAMP MEETING

The Salem camp meeting will begin August 4 at 8:00 p. m.

Rev. W. R. Jordan, pastor of the Capitol View Methodist Church Little Rock, will lead us in the camp. We are looking forward to a great camp-meeting.

The music will be in charge of Mr. W. P. Forbess who is also of Capitol View Church. Mr. Forbess comes well recommended for his ability as a song leader and for his splendid character as a worker.

Everyone will find a spirit of welcome at this old historic place.—Chas. B. Wyatt, P. C.

#### HICKORY PLAINS CHARGE

We are very much on the job, even if we do not report often. Sunday School is progressing despite the hot weather and dust. Bro. Simpson was in a revival meeting at Johnson's Chapel so we had no preaching Sunday morning.

League meets every Sunday night.

Our Ladies' Aid is growing by leaps and bounds. We now have eighteen members with an average attendance of twelve at each meeting, which is every two weeks.

We have purchased a piano for the church and have it partly paid for, and plan to soon finish paying for it through the sale of two quilts.

We are pledged to fill 100 jars of fruit and vegetables for our orphan's home.

We are sorry to have not reported our church oftener as it seems that several folks over the state are interested in hearing what the church at Hickory Plains is doing.

We are truly going forward with one of the best preachers in Arkansas as our leader. Rev. O. C. Birdwell certainly told the truth when he said: "Not another man in Little Rock District is large enough to fill C. A. Simpson's shoes."

The Aid Ladies went to visit with Bethlehem Ladies' Aid Thursday afternoon, and we certainly had a grand time. Mrs. Clark was there and fully explained the rules and regulations of the Woman's Missionary Society, which we had planned to become when we fully understand what was expected of a society.—Mrs. D. N. Speight.

#### FOREST TREE NURSERY ESTABLISHED AT CONWAY

During the past two months plans have been perfected and work has been started on a forest-tree nursery located at Conway. The nursery, located on 15 acres of ground leased from the Arkansas State Teachers College, is being developed by the Arkansas State Forestry Commission with a grant of \$10,000 from the East Cadron Creek Erosion Project of the United States Department of the Interior.

Although the entire first year's crop of young trees will become the property of the Erosion Service, the nursery itself will become the property of

the State Forestry Commission at the end of that time and will probably be used for raising young trees to be used in the state-wide reforestation work of the Commission.

The capacity of the nursery is between 2,000,000 and 3,000,000 one-year-old trees. The first crop of black locust to be used in the erosion work has already sprouted and an overhead irrigation system is being installed which will insure that each young tree will receive all the water it requires for vigorous growth even during prolonged periods of dry weather.

The black locusts being grown this year will be used solely for planting in gullies and eroded areas by the Erosion Service. They will be grown in the nursery till they are one year old, at which time they will be from four inches to one foot high and ready for field planting.—Arkansas State Forestry Commission.

#### ROCKPORT REVIVAL

Rockport, near Malvern, has just closed one of the most successful revivals ever witnessed there. Bro. O. C. Robison, pastor, did the preaching, resulting in 19 additions to our church, all on profession of faith and all young people, average about 18 years of age. There were also eight or ten going to other churches. This meeting demonstrated again the power of the plain gospel. Bro. Robison does not resort to any "circus methods," is not sensational, and does not "act the fool" in any sense. But his preaching is plain, sensible, sane, and quite evidently attended by the Spirit. Old-timers called it the greatest meeting they were ever in, and it was to me. There was no shouting, no spectacular performance; but deep and moving conviction. Such evangelism must command the respect of all people.—Gay Morrison.

#### TWO DENOMINATIONS UNITE

While some church unions deal with groups originally separated from some parent denomination a merger took place in Cleveland, Ohio, June 26 and 27, that brought together two bodies that have had an entirely independent existence. The Reformed Church in

the United States and the Evangelical Synod of North America held their national conferences in Cleveland simultaneously and then after taking care of the necessary formal details, brought the delegations of the two bodies together to proceed with the formation of the new united church.

The Reformed Church in the United States has a history of about two hundred years, developing from small beginnings in the state of Pennsylvania and subsequently spreading into some thirty states. It has a membership of approximately 350,000.

The Evangelical Synod of North America had its origin in the state of Missouri about one hundred years ago. Its present constituency is to be found in the Central States and the Southwest. It has a membership approximating 275,000.

It should be mentioned that two Reformed and two Evangelical denominations bear titles so nearly alike as to cause possible confusion in thinking of the approaching merger of the Reformed Church in the United States and the Evangelical Synod of North America.

The chief distinctions between the two Reformed denominations are: the Reformed Church in the United States is of German and Swiss origin and had its start in Pennsylvania. The Reformed Church in America, which is not in the merger, is largely of Dutch origin and had its start in New York.

The Evangelical Synod of North America is of German origin, but their leaders settled in Missouri and the Mississippi Valley. It differs from the Evangelical Church, which in articles of faith and in government corresponds very closely to the Methodist Church, and has its largest membership in Pennsylvania.

So nearly do the two merging groups find themselves in accord that the union was affected "without a prearranged constitution, by-laws or creedal statement." They are uniting with absolute confidence in each other and in full assurance that they will be able to work out together whatever is necessary for government and statement of doctrine.—Michigan Christian Advocate.



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**FAYETTEVILLE, CITY BEAUTIFUL**

Fayetteville is located as the county seat of Washington county, the north-western portion of Arkansas, in the most fertile producing belt of the Ozark Mountains. It is known among cities of the South and West for its fruit, berries, grain, poultry, educational interests, cultural advantages and its commerce. It is a shipping point on the mainline of the Frisco Railway that always has made the railway money, even in depression years.

It is the home of the State University, the Western Methodist Assembly, the U. S. Veterans Hospital, the Fayetteville Business College, and has been an educational center for more than 106 years; having centered the county that chartered nine colleges before the Civil War. It has a Country Club, a municipal golf course, a municipal swimming pool, a City Library.

It has two modern hotels and several smaller hostleries; the largest hardwood and walnut veneering plants west of the Mississippi River; two cold-storage plants, several wholesale houses selling to all the Southwest; sheet metal works, three banks, branch packing houses, three theatres in addition to a Greek Open Air Theatre and two Little Theatres in school buildings, seven city schools; two high schools; a dancing school; State University includes Colleges of Arts and Sciences, Engineering, Agriculture, Education, Business Administration, Law, and offers a pre-med course and also Fine Arts; a nurses' training school and a model city hospital rated as A-1 by the American College of Surgeons.

Washington County which Fayetteville centers, is in the heart of the Welch grape juice industry, the heart of the strawberry fields, the tomato canneries. It has seven cash crops bringing more than a million dollars each to the area each year, with never a known year when all were a total failure. It centers the Oak, Walnut, and Dogwood hardwood timber area of America.

It is 61 miles from Fort Smith, a live manufacturing city that has the only scissors plant west of the Mississippi River; the largest furniture factory in the hardwood timber area; the only glass factories in Arkansas.

It is 30 miles from the state line of picturesque Oklahoma, last stand of the First Americans, the Indians. It is 36 miles from the Missouri state line; 20 miles from Tontitown, an Italian village, the only foreign element; 25 miles from Monte Ne, famous resort and home of "Coin" W. H. Harvey, noted author.

Two federal highways cross here, U. S. 71 and 62. U. S. 71 is 1800 miles long from Canada to New Orleans—1000 miles of it paved. U. S. 62 cuts corners from Niagara Falls—the only national highway entering Niagara Falls—to El Paso, 2380 miles, with 145 miles of it paved in Arkansas—the main street of north Arkansas.

It is the nearest cool point in summer between Dallas, Texas and St. Louis, Mo. It has an important station on the famous Butterfield Stage Line from St. Louis to California.

It has an average temperature of less than 70 degrees, an elevation of 1425 feet and an average rainfall of 48 inches.

It has been the home of six State Governors whose residences all can be seen from the upstairs of the county court house. It is the home of Charles J. Finger, Charles Morrow Wilson, Rosa Zagnoni Marinoni and other noted writers; the former home of Carl Gray, president of the Missouri Pacific Railway who refused the director-generalship of all the railways of the nation during the World War and of many other men and women known nationally in public life.

It has the Arkansas Building of the St. Louis World's Fair. It is the home of authors of many published books, of artists and sculptors of note, and the center of an interesting colony of literary artists. Former President Herbert Hoover received his first pay check here for surveying Boston Mountains. President Wilson's sister was married near here. America's purest white blood and her oldest archaeology are found here.

Ten thousand happy people live here—come and make your home among us!

The above description of Fayetteville, taken from the Fayetteville Democrat, shows that it is a wonderful city with immense advantages. Methodists are interested because it is the seat of the Western Methodist Assembly, the Chautauqua for Methodism West of the Mississippi River. It is a delightful place in which to live. Persons thinking of changing their location should consider the advantages of Fayetteville. The Assembly has choice lots for sale at reduced prices. If any one wishes to know about these lots, he should write to Rev. S. M. Yancey, Supt. W. M. Assembly, Mt. Sequoyah, Fayetteville, Arkansas.

**A LAY VOICE**

"It is my present judgment that before we can have a genuine revival of religion and general acceptance of the spiritual interpretation of life, we must produce a more Christian social order of justice and brotherhood as a prerequisite." These are the words not of a preacher but of a business executive. They are spoken by Frank A. Horne, that earnest and active Methodist layman of New York, in the course of an address on "The Christian Business Man and the Changing Social Order" which he gave before the United States Session of the New York East Conference a few weeks ago. So impressed were Mr. Horne's hearers with his deliverance that they ordered it to be printed for distribution.

Mr. Horne has read widely for many years on social subjects and as a result his economic views have changed from the old-school, individualistic theory and the competitive system to the ideal of a Christian co-operative commonwealth. "The unchristian and anti-social aspects of the present system should be obvious," he says, "to any candid inquirer. . . . As a course of education, our laymen should secure a copy of the public hearings before the Senate Committee on Banking and Currency. The startling revelation of what the present system has done to many of the financial leaders like Mitchell, Morgan, and Wiggin, heretofore respected leaders in civic, business, and church circles, ought to establish the need of reform. Subsequently, the reports of salaries and bonuses, the expose of the practices of utility and mortgage guarantee companies, and the astonishing disclosures of the conspiracies of the munition manufacturers of the world, present a case against the

present system that should arouse the indignation of Christian men and the public. 'By their fruits ye shall know them.' This is as true of a system as of man."

It is Mr. Horne's belief that the new era may be achieved under liberal democracy and orderly evolutionary processes. He submits ten points "as tentative proposals and methods, in brief outline, for a planned economy to be achieved by orderly processes and democratic procedure." They are as follows:

- (1) A just and fair return to all workers and legitimate investors.
- (2) A proper balance between production and consumption with an increase of production properly distributed, to add to purchasing power and raise standards of living.
- (3) Conservation and socialization of natural resources.
- (4) Government ownership and operation of major public utilities, such as railroads and power companies.
- (5) Government regulation of general business and industrial enterprises as utilities, with the maximum of self-administration and co-operation in and between industries.
- (6) Government supervision of capacity control with the gradual elimination of the inefficient and obsolete in industry.
- (7) Adjustment of tariffs and international debts to promote trade and commerce among the nations.
- (8) Proper control of capitalization, prices, earnings, salaries, and dividends in the interest of labor, management, and consumers as well as capital.
- (9) Provision for amortization of indebtedness, depreciation, obsolescence, and normal expansion.
- (10) Provision for old-age pensions and unemployment insurance, in which employer and employee participate and in which benefits follow change of employment.

Anyone desiring to read Mr. Horne's address in full may obtain a copy by sending five cents to Dr. William B. Tower, 150 Fifth Avenue, New York.—Zion's Herald.

**FOREST FIRES AND GRAZING**

Data collected by the Arkansas State Forestry Commission show that many fires are still set in our woods every year by stockmen under the impression that burning will improve the grazing in the woods. That this is poor practice is shown by the results of experiments conducted by the Federal Government and various agricultural services. These experiments show that fires do not improve the range and that repeated burning destroys the best forage plants and reduces the value of the woodlands for grazing.

Observations extending over several years, show that repeated burning eliminates valuable forage plants such as beggar lice, Japan clover, wild oats and switch cane. Wire grass and broom-sedge can withstand the fires and in time they replace the better forage plants. Although these poor forage plants furnish a large part of the grazing in the early spring they mature

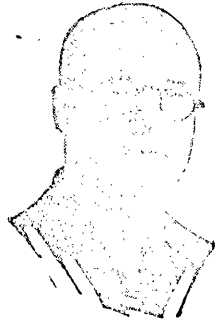
by about July 1, after which cattle must rely upon other plants for food. Since most of the other plants are destroyed by fire, cattle have poor grazing on burned lands after July 1.

Carpet grass and lespedeza, the most valuable forage plants we have, are completely destroyed by fires. Carpet grass, a perennial, spreads by means of tender, creeping, stalks, lying on top of, or close to the surface of, the soil. These stalks are poorly protected against fires, and even a light fire will kill the plant in the spring. Since the carpet grass matures its seed late in the fall the plant is still growing at

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**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.

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

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**TOM POE**  
PROSECUTING ATTORNEY

the time of the fall fires and is easily killed at that time.

Lespedeza, an annual, makes its new growth each year from weeds which

germinate during the winter. Fall fires will kill the seeds while they are lying on the ground and early spring fires will kill the young plants just after they have germinated.

Since one acre of carpet grass or lespedeza will produce more pounds of beef or milk annually, than ten acres of burned woods grass, these valuable forage plants should be encouraged and protected. Burned woods will produce scrub cattle, but only protected range will support good stock.—Arkansas State Forestry Commission.

#### DOORS TO OPPORTUNITY

Addressing the Life Underwriters' Association of Little Rock, Mr. David W. Hopkins, assistant to the president of Central American Life Insurance Co., a former member of Congress and educator, recently said in part:

"A general over-production in the goods and services of a nation can never really occur. Permanently there can never be any such thing as over-production in all lines. Temporarily there might appear to be over-production of a single commodity, but such general conditions can never occur. It is impossible for producers to satisfy literally all of the desires of a great people.

"This nation is on the verge of an economic and social program that will open up new industries and provide employment on a larger scale than ever dreamed of before. Business methods in every field of endeavor are being revamped today to fit ever-changing conditions in our economic world. The life insurance agent of all men must keep abreast of the trend of individual business.

"I do not believe there is any such thing as technological unemployment except as it is transitional. The census figures for 1880 indicate that 34 per cent of our male population was gainfully employed, while the census figures for 1930, a depression year, indicate that 40 per cent of our male population was gainfully employed. New industries, new inventions, new discoveries in science and in industry, have not created unemployment but have created additional employment. The industries displaced by these new inventions employed only a fraction of those now employed.

"Figures from the steel industry, the automotive field, the motion picture field, the radio industry, and others substantiate my claims. The rise of the automobile industry which, from a mere beginning in 1907 to such prominence that today it employs 2,409,000 men is an illustration of the fallacy of statements that inventions have contributed to unemployment.

"Railroads were taxed beyond capacity to handle shipments of automobiles, steel mills worked overtime to supply steel, textile mills ran double shifts to supply upholstering material, distributors searched for architects and carpenters to erect showrooms all over the country, garages appeared like locusts, filling stations more than replaced vanishing livery stables, millions of dollars of paved highways set cement grinders and rock-crushers to work, called engineers and graders into action, provided farm-to-market roads. That's how fast a single invention can change the outlook of a nation.

"No better illustrations can be given of the fallacy of the claim that 'machines' cause unemployment, than to review the history of the greatest of all machines, the automobile. This does not take into consideration the related industries of rubber, steel, or textiles. Neither does it take into consideration the veritable millions of men who have been employed creating America's system of hard roads and highways, but it was the automobile that necessitated

the building of these roads.

"Scientists tell us that we are on the verge of discoveries greater than any we have known in the past 25 years. New inventions will bring forth new industries. New machines will create the need for additional employment. The genius of American intellect has yet to fail us in our hour of need.

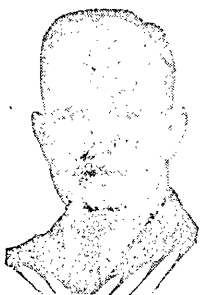
"Every advance in civilization is throwing open new doors to opportunity—new doors to opportunity for the men with the foresight to take advantage of them."

#### THE FINEST FUN

The finest fun on earth or in heaven is the fun of giving. Self-expression, like self-preservation, is a fundamental law of life. If a rose refused to bloom

it would thwart its purpose in life. Only as it blooms can it express itself, and only as it expresses itself can it give, and only as it gives can it fill its neighborhood with beauty and the air with perfume. What would a mocking bird be without its song? It gives only as it sings. What would Shelley be without his song? The romance of giving ranks with the romance of loving, because the only true givers are lovers. The gift without the giver is bare. Lovers give many gorgeous gifts, but the grandest gift lovers give is the gift of themselves. Jesus is the supreme Giver in the tides of time or eternity. So romantic were His gifts that He taught a planet how to give. Paul and John and Mary Magdalene caught the contagion and now they belong to the ages.—Southern Christian Advocate.

**R. W.  
(BOB)  
CHRISP**



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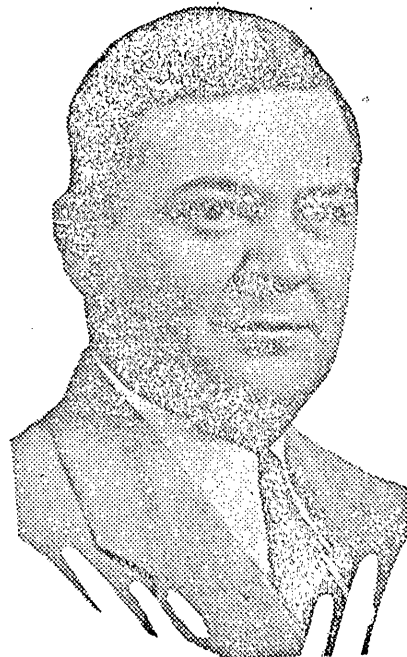
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The provisions of the NEW DEAL  
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*These I Offer to the Voters*



**FRED A. DONHAM  
FOR PROSECUTING ATTORNEY  
SIXTH DISTRICT**

Just as I am practicing economy in the conduct of my campaign, so will I make it the keynote in my term of office. I will ask the legislature to reduce the contingent expense of the office from \$8,500 to \$2,500, thus saving right here more than the amount of the salary of the Prosecuting Attorney!

Records show this can be done—and done without sacrificing the service—provided the man you elect fulfills the necessary requirements of Character, Integrity and Ability . . . and knows how to practice Economy.

**FRED A. DONHAM**  
*For Prosecuting Attorney—6th District*

## OBITUARIES

**MORSE**—Miss Janie, daughter of Mr. and Mrs. Dave Morse, was born Nov. 12, 1897, and departed this life, July 1, 1934. When only 13 years of age, she professed faith in Christ and joined the Methodist Church and lived a consistent, devoted Christian life. Besides her parents, she is survived by four sisters and two brothers and a host of friends. Her going is sadly lamented in the family circle and among her many friends. The large attendance at her funeral and the beautiful floral expressions were tokens of the fact that she was greatly loved and highly respected in her community. Surrounded by a large concourse of friends her body was quietly laid to rest near her home at Dyer, Ark.—J. B. Stewart, pastor.

**JAMES LEE HOLLINSWORTH,  
"LUMBERMAN"**

A letter just received from his widow telling of the death of Lee Hollinsworth, has put me to thinking of the fine contribution made to our Methodism by the Lumber Plants and "Saw-Mill" men and women in South Arkansas during the last half century. These mills are fast "cutting out," but though only a pile of saw-dust marks the place where once some of them stood, our old preachers will tell you that wherever there was a big mill there once was an active Methodist church. This was true because the owners and employees, regardless of previous church affiliations, realized that the Methodist church could guarantee them the most permanent resident ministry.

And having pledged their allegiance to the Methodist church, these men and women of the saw-mills became among our most loyal supporters of our entire Methodist program. No preacher in a saw-mill town went to Conference without his salary and his

claims. No college, orphanage, or missionary appeal was ever turned down by these leaders in the lumber towns. Any Methodist preacher who had the privilege of serving one of these churches will have a long list of loyal laymen to remember. My own ministry has been blessed by such men and women as the Gates, Rules, Trieschmanns, Phillips, Cobbs, Bowers, Cades, Buchanans, Frosts, Boneys, Murrays, Burroughs, Mayfields, Hollinsworths, and many others.

Of all this number no man meant more to me than James Lee Hollinsworth. Lee was born in 1873 and at the age of 11 joined a little Arkansas country Cumberland Presbyterian Church where his father was pastor. In 1899, he married Miss Minnie A. Jordan of Bearden and three fine children blessed this union. In the '90's he joined the thousands of other young men who were casting their lot with the big saw-mill companies just then opening up in Arkansas and gave the rest of his life to this industry in the various sections of the "Pine Belt."

I first met him when I went to Wesson as pastor in 1912. He was then shipping clerk for the Edgar Lumber Company and putting in almost every minute of his spare time promoting my Adult Bible Class of which he was president though still a Presbyterian. Our church in Wesson was never large but this class had a membership of a hundred and was the liveliest and biggest thing about the church. It grew to be not only the religious, but also the social center of the community. The annual banquet on Thanksgiving night attracted church leaders from all over the county. And though the Wesson Church is no more, there are hundreds of fine church workers in Arkansas who were led to know Christ through Lee Hollinsworth's class. Personally, I feel that this class determined my life's work.

During my ministry at Wesson, Lee came with his family into the Methodist church and after two years he was superintendent, steward, trustee, and mayor of the town. When the mill cut out at Wesson several years ago, he became connected with a large plant in Beaumont, Texas. Some six years ago a stroke of paralysis forced him to give up his active connection with the saw-mill, and so he consecrated all his remaining strength on Bible Study, talking Sunday School, and winning others for the cause so dear to his heart. Some of the sweetest letters I have ever received came from him during this period. He went home to Heaven from Beaumont last April, and the world is a finer place to live because Lee and a host of other fine "Saw-Mill" men and women lived in it.—Clem Baker.

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Please mention the Arkansas Methodist. Also give your denomination.—The Layman Company, 730 Rush Street, Chicago, Illinois.

## 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).

**Charlie Chan's Courage**

(Warner Oland) (Fox) Another adventure of the shrewd oriental detective solving, by his own original and engaging methods, a jewel-smuggling plot against background of Frisco seaport, city mansion, and California desert estate. Wholesome thriller of much character interest.

For A: Good of kind. For Y: Very good. For C: Good if not too strong.

**Friday the Thirteenth**

(All British cast) (British-Gaumont) Episodic glimpse of life patterns of varied characters leading up to their accidental grouping on a London bus one tragic night. Chiefly interesting for its convincing realism and thoroughly English dialog and character, rather than for true dramatic value.

For A: Novel. For Y: Hardly. For C: No interest.

**Half a Sinner**

(Burton Churchill, Sally Blane) (Univ) Small town story of a card sharp, who travels in guise of a "deacon," swindles all he meets, but shows underlying human sympathy and real generosity by solving troubles and complications for all concerned before he is invited to leave town.

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

**Murder in Trinidad**

(Nigel Bruce, Heather Angel) (Fox) Rather good detective thriller. Eccentric but most engaging detective solves diamond-smuggling mystery amid Trinidad jungle dangers and flying knives of the well concealed villain. Notable role by Bruce as detective. Legitimate thrills and good suspense.

For A: Good of kind. For Y: Good thriller. For C: Too exciting.

**Stamboul Quest**

(Myrna Loy, George Brent) (MGM) World War story of spy and counter-spy, giving Myrna Loy a role of some dignity as Germany's keenest counter-spy. Gay, wholesome young American wins her, despite opposition by Turkish commanding officer and her own conviction that a spy must not be in love.

For A: Good of kind. For Y: Entertaining. For C: Little interest.

**We're Rich Again**

(Marian Nixon, Reginald Denny, Edna May Oliver) (RKO) Mostly amusing mixture of light social comedy, crazy farce, and outright slapstick. Family, formerly wealthy, now broke, pins faith on daughter's rich marriage to save day. Endless obstacles and worries all solved by engaging little country-cousin-heroine.

For A: Light and laughable. For Y: very good. For C: Funny.

**Whom the Gods Destroy**

(Walter Connolly, Doris Kenyon) (Columbia) Strong character comedy, with notable role by Connolly. Hero, devoted husband and father, is commanding genius in New York theatrical production. After heroic conduct during shipwreck, momentary weakness brings lifelong tragic bitterness. Son's role only dramatic flaw.

For A: Very good. For Y: Good. For C: No interest.

**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, Sorrell and Son.

## QUARTERLY CONFERENCES

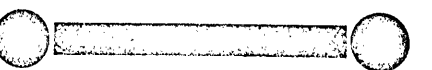
**CAMDEN DISTRICT: 4th ROUND**  
Camden—Sept. 2, 11:00 a. m.  
Smackover—Sept. 2, 7:30 p. m.  
El Dorado Ct., Marysville—Sept. 9, 11:00 a. m.  
Norphlet—Sept. 9, 7:30 p. m.  
Magnolia—Sept. 16, 11:00 a. m.  
Stephens—Sept. 16, 11:00 a. m.  
El Dorado, First Church—Sept. 23, 11:00 a. m.  
Junction City, at J. C.—Sept. 23, 2:30 p. m.  
Magnolia Ct., at Atlanta—Sept. 29, 11:00 a. m. and 2:00 p. m.  
Buckner—Sept. 30, 11:00 a. m.  
Waldo—Sept. 30, 7:30 p. m.  
Taylor Ct.—Oct. 6, 11:00 a. m. and 2:00 p. m.  
Vantrease—Oct. 7, 11:00 a. m.  
Louann—Oct. 7, 7:30 p. m.  
Buena Vista, at Silver Sp.—Oct. 13, 11:00 a. m.  
Chidester—Oct. 14, 11:00 a. m.  
Hampton, at Faustina, Oct. 20, at 11:00 a. m.  
Kingsland—Oct. 21, 11:00 a. m.  
Fordyce—Oct. 21, 7:30 p. m.  
Thornton—Oct. 28, 11:00 a. m.  
Bearden—Oct. 28, 7:30 p. m.  
Strong Ct.—Nov. 4, 11:00 a. m.  
Huttig—Nov. 4, 7:30 p. m.  
—J. L. Dedman, P. E.

**CONWAY DISTRICT: 4th ROUND**  
Conway First Church ..... Aug. 12  
Lamar-Knoxville, at Lamar ..... Aug. 19  
Pottsville Ct., at Dover ..... Aug. 25-26  
Naylor Ct., at Mt. Vernon ..... Sept. 1-2  
Cabot, at Cabot ..... Sept. 9, a. m.  
Gardner Memorial ..... Sept. 9, p. m.  
Quitman Ct., at Central ..... Sept. 15-16  
Salem Ct., at Salem ..... Sept. 23, a. m.  
Plummerville ..... Sept. 23, p. m.  
Greenbrier Ct., at Greenbrier, Sept. 29-30.  
Morrilton ..... Sept. 30, p. m.  
First Ch., N. Little Rock, Sept. 7, a. m.  
Washington Ave., N. Little Rock, Oct. 7, p. m.  
Atkins ..... Oct. 14, a. m.  
Russellville ..... Oct. 14, p. m.  
Vilonia Ct., at Vilonia ..... Oct. 20-21  
Levy ..... Oct. 21, p. m.  
Wm. Sherman, P. E.

**BOILS SORES  
CUTS  
BURNS**

Are Relieved Quickly By

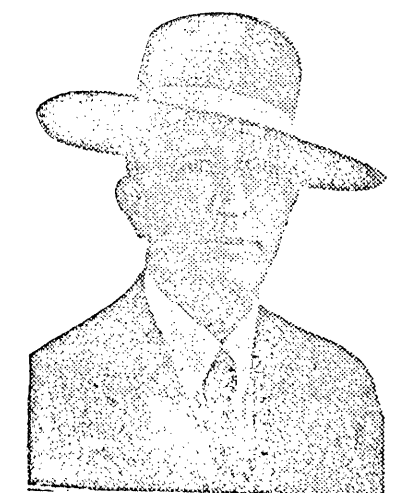
**GRAY'S OINTMENT**  
Used Since 1820 25c at Drug Stores



**TOM NEWTON**

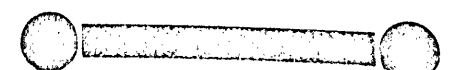
is

**DEPENDABLE**

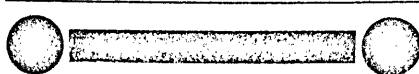


Elect him your next

**CIRCUIT CLERK**



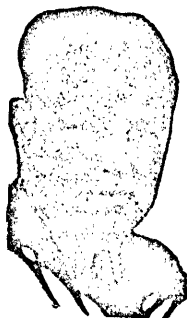
**BIBLES!!!**  
The Bible Society Depository at Little Rock is closed. We are sorry this became necessary.  
**FOR YOUR BIBLE NEEDS  
WRITE  
J. J. Morgan  
American Bible Society  
Dallas, Texas**



**Announcing..**  
my candidacy for

**County Clerk**

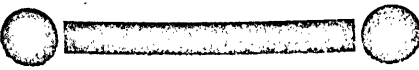
[of Pulaski County



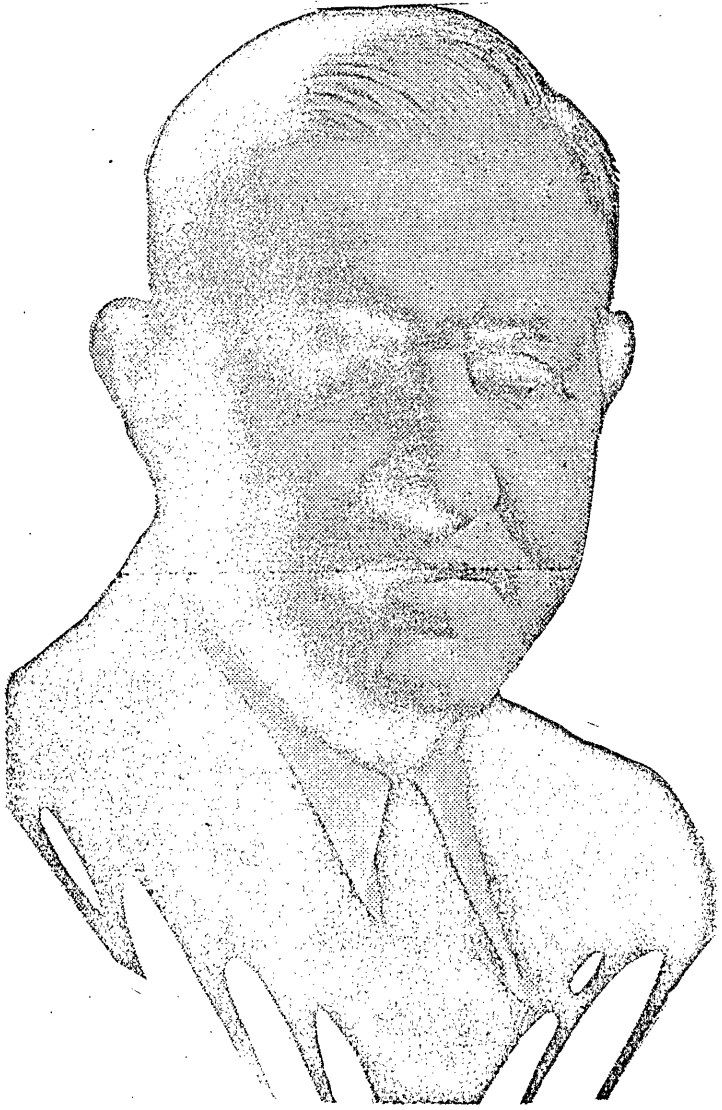
★  
A Clean  
Business  
Man  
For A  
Business  
Office!



**L. A. "Louie"  
MASHBURN**  
for County Clerk







●

**"EVERY  
PROMISE  
I MADE  
HAS BEEN  
CARRIED  
OUT"**

●

That statement, taken from an address delivered by Governor Futrell on July 2, means but little to the unthinking. But to the taxpayers, the business and professional men of this State, the laborers, farmers and artisans who are concerned with the future, it represents the difference between governmental bankruptcy and workable solvency.

"I promised a fifty per cent reduction in automobile license fees," says the Governor. Well, you got it. That's all there is to that argument.

Again, he said: "I promised to cut the cost of government fifty per cent." That declaration was merged into a reality. Critics are wasting reams of paper and wearing out normal throats in an effort to prove that figures will lie, but you can't change the record with no better tool than a politician's selfish declaration, and the FACT remains.

The Governor promised to exert every effort to prevent lands in road improvement districts from being sold to satisfy holders of bonds. The Refunding Act of 1934 redeemed the State's good name, and solved a vexatious problem. Farmers and other property owners in the bonded counties need have no further fear of the road debt. A yearly saving of one million, three hundred thousand dollars was cut from the interest charge alone.

Offices not essential to public welfare were abolished, with annual savings of half a million dollars to the taxpayers.

The Pre-Audit Act was passed, as a result of which every bill presented for payment is "checked and double-checked" before a warrant is issued. In brief, the "leaks" have been stopped, and the State's business is now being conducted soundly and economically.

For the 1931-'32 fiscal year, appropriations made against General Revenue alone amounted to \$2,529,750.00. When it became apparent that Governor Futrell really intended to compel economy, the various departments were asked to make out requests based upon the smallest budget they could prepare, and in perfect good faith they reduced their estimates from \$2,529,750.00 to \$1,750,000.00. Even this was too high, and ONLY \$910,000.00 WAS APPROVED.

Of course, in producing results such as these, opposition of those who were in the habit of profiting through patronage soon manifested itself in noisy tones. You'll hear some of it along the way, and the fellow who hungers for the easy days will try to persuade you that "something ought to be done about it."

With Futrell in office for two more years, Arkansas will emerge from her spree of spending with checks and balances, and ample credit for business.

***Futrell Campaign Committee.***

## Whitworth College

Whitworth College, a Junior College for girls, is located in Brookhaven, Mississippi. On a beautiful ten-acre campus are located ten large brick buildings, steam-heated, electrically lighted and modernly furnished. Every equipment necessary to maintain an up-to-date accredited school is found.

This college was established in 1818 and conferred in 1826 the first degree ever given a woman in the world. In 1857, after a fire, the college was rebuilt at Brookhaven. The name was changed from "Elizabeth Academy" to "Whitworth College" in honor of the man who gave the land on which Whitworth now stands. Last year the "Diamond Jubilee" was celebrated with a pageant that showed the marvelous story of the growth of education for women in Mississippi. One of Whitworth's graduates was responsible for the Mississippi State College for Women, the first tax-supported college for women in the world. Another wrote this pageant and it was staged at the Century of Progress Exposition, Chicago, Illinois, last September.

Six courses are given by this college: Three courses—Liberal Arts, Fine Arts and Teachers—lead to the title Associate in Arts; three courses—Scientific, Home Science, and Business Administration—lead to the title Associate in Science. Specialists who hold a Master's degree obtained in the best universities of the United States and Europe teach these courses. On account of the large endowment, expenses at Whitworth are kept very low.

Mrs. W. E. Burnham, of Pine Bluff, who has many friends in Winfield, will be in the city for the next few days, representing the college. An appointment can be made with her by calling the church office.

The Mothers' Class will have a picnic at Millwood Park, at six o'clock, Thursday, August 2nd. All members and their families are invited.

Miss Mary Alice Darr is visiting in Texarkana, the guest of her cousin, Mrs. J. C. Overstreet.

Miss Helen Dillahunt is spending a vacation in Los Angeles. She will return by way of San Francisco, Salt Lake City, Denver and Kansas City.

Miss Hettie McCaul is spending her vacation in Caddo Gap.

Mr. and Mrs. L. S. Peaslee and children, Dorothy and Betty, are visiting in Bertram, Texas.

A wedding of interest to Winfield Church is that of Miss Dorothy Venetta Motley and Mr. John Leo Aday, which occurred at the home of the bride on July 9th. We wish these young people every happiness.

Miss Felicia Holleman is spending her vacation at her home in Searcy.

Mrs. Edythe Lenhardt is spending the week on Mount Sequoyah.

Mr. W. A. Weidemeyer, Scout Master of the troop sponsored by Winfield Church, has recently finished a four-months' course in first aid. The course is conducted by the Quapaw Council, and local physicians are used as teachers. We congratulate Mr. Weidemeyer, and are happy in his efforts to become a more competent leader of his troop.

# 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 26, 1934

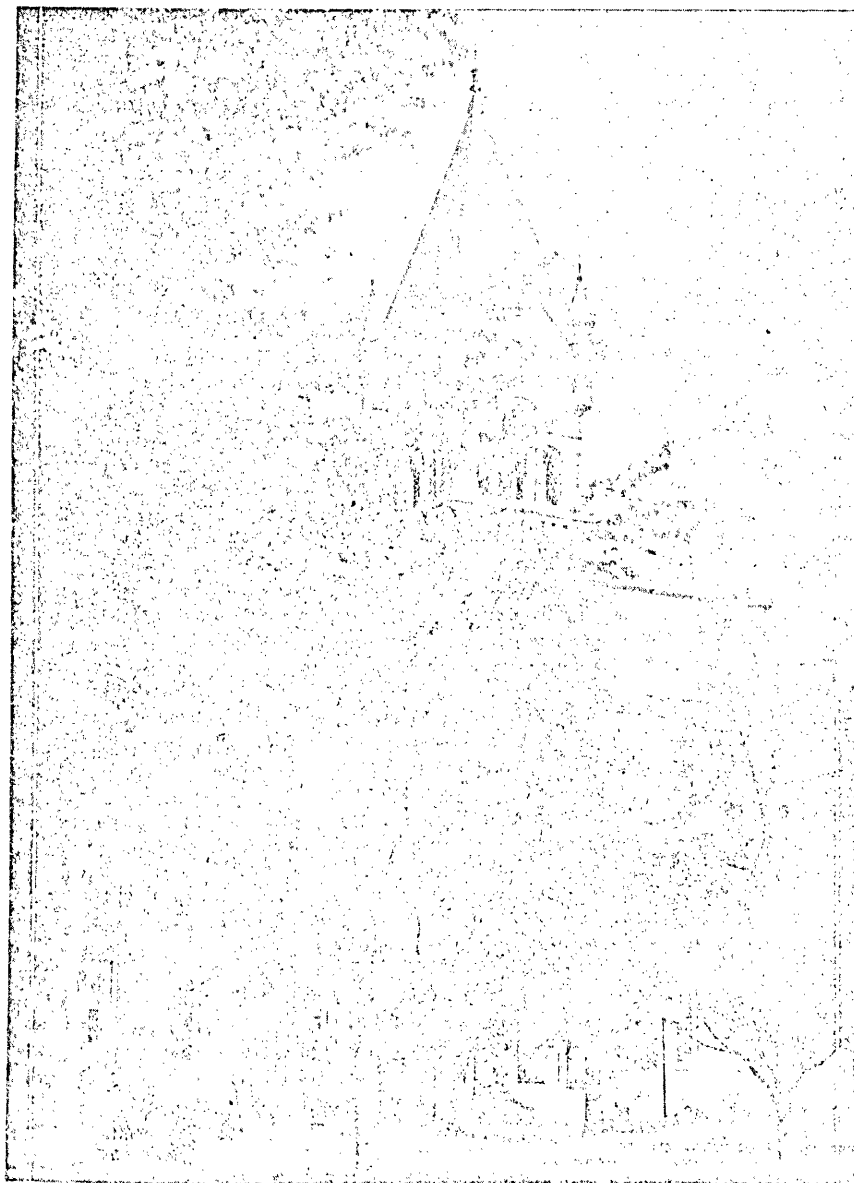
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## SUNDAY SERVICES

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

8:00 P. M.—Union service at Winfield Church. Dr. C. M. Reves will preach.

## OUR INTER-RACIAL WORK



The above picture of one of the buildings on the campus of Paine College, Augusta, Georgia, suggests one field in which our benevolent money is gathering worthy dividends. A portion of our Conference Claims each year is used by our church in its inter-racial work in which we have special pride.

Some fifty years ago the leaders of Southern Methodism, facing the problems of race relations, decided that one of the best things to do would be to train leaders in the Negro race who could lead their own people. When the Negro was freed from slavery there were few who had educational advantages, so that there was a scarcity of teachers, doctors, preachers, etc. Paine College was established as a co-operative enterprise in which Negroes and white people would work to meet that need. The president of the school has always been a white man; the dean, a Negro. On the Board of Trustees and on the faculty both races have been represented.

Today the college campus covers sixty-five acres of land on which are four large and substantial brick buildings. Its property is worth nearly \$400,000.00. The enrollment in the college (not counting the academy) is about 125.

In its short years of service some 700 students have been graduated from the College. Half of the graduates have become school teachers. The ministry and medicine have claimed large numbers of its graduates, while others have turned to law, farming, business, civil service, etc. More than ten thousand students have passed through its halls. One of the graduates is a bishop in the C. M. E. Church; another is international secretary of the Y. M. C. A.; another was a distinguished Greek scholar. Eighty per cent are serving in the South.

When you make your weekly contribution to the church budget in Winfield you are helping to maintain this worthy work.

—MARSHALL T. STEEL.

## Junior High Expressional Program

Sue Hogan, Allie Clair Jordan, Dorothy Arnold, and Catherine Martin are planning the expressional program for next Sunday for the Junior High Department. They are using some of their experiences at the Intermediate Assembly. All Junior High members are expected to be present at eleven o'clock in the departmental room.

## BOARD OF CHRISTIAN EDUCATION MEETS

The Local Board of Christian Education will meet on Wednesday evening, August 1st. Quarterly reports will be given and plans will be made for the Fall months.

\* \*

## Mount Sequoyah Delegates

Mary Bradshaw, Nellie Wesson, Donald Lenhardt, Florence Morris, June Banzhof, and Ralph Lehman attended the Young People's Leadership School, July 17-28.

Allie Clair Jordan and Marjorie Davis will attend the Junior High Girls' Camp at Mt. Sequoyah next week.

\* \*

## Young People's Services

The expressional program of the Senior Department will be held at 6:30 Sunday evening.

The Young People's Department will hold open house at six o'clock. Supper will be served.

\* \*

## Measuring Ourselves

In one way or another, our lives are measured by some standard. Some think of a standard as a static thing, like the Rock of Gibraltar, or the laws of the Medes and Persians, which cannot be altered. They no doubt have reached this conclusion by continuing from childhood to measure their own progress against the accomplishments of a friend or an acquaintance. Used in that way a standard often paralyzes growth instead of aiding it.

In his letter to the Galatians, Paul gave a much better way of measuring progress. "Let every man prove his own work," he said, so that he can find his satisfaction in progress within himself, and not in another." One should measure himself against his own attainments lest he "think himself to be something when he is nothing" and so deceive himself.

How much have we as persons and as a society grown or developed in a century of progress? Immanuel Kant would have us believe that the worth of a man depends upon his will and not upon his knowledge. In other words, a man's worth or his contribution to society will depend largely upon his desire to serve and not so much upon his opportunity. Real progress in society and in the individual may be seen only by self-measurement.

For our own lives and work we need to look back along the months and see how far we have come—and in what direction!—International Journal of Religious Education, July, 1934.

## You Are the Sculptor!

Do you know that while the sculptor chisels into stone the image that is in his mind he at the same time transforms the stone into the vision that burns in his brain? How true it is! Our destiny, like the hewn granite, is to be fashioned according to the thought and passion that impress us. We are going to turn out the beautiful dream in stone, or we shall produce a work hideous and unshapely. Which shall it be—for you are the sculptor!—Selected.