



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, AUGUST 2, 1934

No. 31

POWER—THE PREACHER'S GREATEST ASSET

IN my travels as an evangelist I meet and converse with a large number of ministers of the Gospel who are more or less disturbed over their own spiritual state. They know they have repented, that they have been regenerated. They are not affected by the skepticism of modern liberalism, but they are grieved because they are conscious of a serious lack of power in the presentation of the Gospel. They are grieved because they fail to see the results they so much desire.

* * *

To all of these brethren, I can have but one answer. Jesus commanded those he sent forth to preach to "tarry" until they received power from on high. This power to preach and witness was not only the need of those ancient times, but it is equally the need of the times in which we are living. In fact, we are living at a period of history when there is special need of divine power in order to preach successfully the Gospel of Christ which is the power of God unto salvation.

* * *

If I read Methodist history correctly, the old preachers whose ministry was attended with the power of the Holy Ghost in deep conviction of sin, bright conversions, and gracious sanctifications were men who were wonderfully separated from the world, deeply consecrated to God, and spent much time in fasting and prayer. They saw remarkable results from the preaching of the Word. They had not only been regenerated but they had received sanctifying grace—a baptism with the Holy Ghost. They were wonderfully saved from all forms of worldliness. They were given up to the one thing of warning and entreating men to flee from the wrath to come. They were neither ashamed nor afraid to insist on true repentance and saving faith in the Lord Jesus Christ. They were bold, though full of compassion, in the proclamation of the Gospel.

* * *

Ministers complain and, I think, justly to, that much of their time is occupied with other things than preaching the Gospel. There is a large amount of money to be collected for various things and almost unconsciously they become money gatherers rather than soul winners. Many calls are made upon them of a social character. There are church programs and entertainments that break in upon them and call them away from fasting and prayer, the quiet, careful study of the Word of God. Their secret devotions are disturbed with calls over the telephone and they have a real battle to get away from the people that they may get to God in prayer, communion, and the study of his Word in order that they may get to the people with a saving message.

* * *

Many pastors are confronted with another serious difficulty. They find people have been brought into the church at Easter services and on Decision Day who have not been convicted for sin or regenerated by the Holy Spirit and who are really without any true knowledge of God, his Word, or the plan of salvation. They belong to societies, clubs, and various organizations where the fear of God and the love of Christ are unknown. Such people are willing to be entertained on Sunday morning with a short talk on some subject that does not uncover sin or urge upon the people the new heart and righteous life. They are willing to hear discussions of poets and poems, the writers of fiction, and their books at the evening service, but they resent a strong scriptural appeal of entreaty and warning. They are quite outraged if the minister of a Gospel should mention future punishment or the Hell for those who trample upon the commandments and reject the mercies of God. So I find many sincere, devout preachers are in real distress. They scarcely know what to do. The only

* * *
* THE BLESSING OF HIM THAT WAS
* READY TO PERISH CAME UPON ME;
* AND I CAUSED THE WIDOW'S HEART TO
* SING FOR JOY. I PUT ON RIGHTEOUS-
* NESS, AND IT CLOTHED ME; MY JUDG-
* MENT WAS AS A ROBE AND A DIadem.
* I WAS EYES TO THE BLIND, AND FEET
* WAS I TO THE LAME. I WAS A FATHER
* TO THE POOR; AND THE CAUSE WHICH
* I KNEW NOT I SEARCHED OUT.—JOB
* 29:13-16.
* * *

answer I can give is that they consecrate their all, be filled with the Holy Spirit and have a distinct understanding between themselves and their Lord and the people that they are ready and willing to suffer for Christ's sake, that they will preach a full and free salvation at any cost. It is fallow to be supposed that a man can be a true follower of his Lord and not meet with opposition. Christ had to suffer to make provision for our full salvation and we must be willing to suffer in order to publish the Gospel of a full salvation. To all of my brethren who are conscious of a lack of power I would say, tarry in consecration and prayer until you be endued with power from on high.—H. C. Morrison in Pentecostal Herald.

WHITHER LATIN AMERICA?

DR. FRANK TANNENBAUM, the author of this study, which is published by the Thomas Y. Crowell Co., New York City, price \$2.00, lays down a program for research. He raises questions concerning such subjects as Population, Industrialism, Finance, Foreign Trade, and Transportation, and suggests the answer, at the same time stimulating the reader to inquire further. Most of us in the United States know little about Latin America. We read about governments defaulting on their bonds and the kaleidoscopic changes in the parties in power, and conclude that these things are simply a part of the process of transition. We usually assume that, given time, these countries will develop a civilization similar to our own. Dr. Tannenbaum dispels that illusion, by showing that the natural resources and topography of these lands make any considerable industrial civilization practically impossible. Because iron and coal are lacking it would be impossible for any one Latin American country, with its own resources, to build a single battleship. It would be difficult to construct a system of railroads that would be profitable, and the vast majority of the people are so poor that they would not patronize a railroad if it ran near them. On account of the warm climate, the actual wants of the people are simple. It will be greatly to our advantage to cultivate cordial commercial relations with our Southern neighbors, because they produce things that we do not have but need, and we can supply them with many things that we have in abundance and they need. Merchants and manufacturers in our South should study this book and learn the conditions in Latin America. Our college students may well study Spanish, the language of all these countries, except Haiti, which is French, and Brazil, which is Portuguese, because the time should come when our relations with these peoples should become more intimate and profitable. The author says: "From many points of view the Latin American area represents an unexampled field for profitable research. The area is particularly rich in that the various national governments—four semi-dependence to complete independence and from partial development to maturity—provide a background where the same phenomenon takes on a different significance because it is forced to assume a different character." Having seen much of Latin America himself, this editor is prepared to recommend this book to those who wish to understand these lands of romance and mystery.

THE CHURCH BODIES STILL FOR PROHIBITION

IN addition to the action of our General Conference in adopting strong resolutions on the liquor question, the following national denominational bodies have recently expressed themselves in unmistakable language: The General Assembly of the Presbyterian Church, U. S. A., The Northern Baptist Convention, The Southern Baptist Convention, The General Assembly of the United Presbyterian Church, and the Executive Committee of the Federal Council of Churches.

The Christian Advocate (N. Y.), commenting on these actions, says: "These declarations make it clear that the moral forces of the nation are being aroused by the aggressive insolence of the liquor power. From the legislature to city councils the old alliance of the liquor interest and the politician for mutual profit has been revived. All obstacles to free traffic in liquor are being swept away. Men who have long court records of convictions for illegal sale of liquor are being accepted as citizens "of good moral character," and licensed to sell. An eminent New Jersey lawyer and judge is quoted as saying that not in thirty years had the liquor laws in that State been in such a mess. And New Jersey is not the worst. Ask New York. Ask Pennsylvania. The only redeeming consideration is that at the present rate it cannot be many years before there will be such an uprising of decent citizens as shall send the brewers' big horses to the pasture and their trucks to the garage on dead storage."

OUT OF THE FAR EAST

THIS is an unconventional study of the conditions of the Orientals in our own land. The author, Dr. Allan A. Hunter, has first-hand knowledge of the allations which he so graphically portrays. He reveals the difficult conditions under which the Chinese, Japanese, and Filipinos labor in their efforts to adjust themselves to our civilization, and the obstacles which we raise in the way of their Americanization. The second generation of these Orientals is among us, young people, born and reared in America, who recognize no other country as home, and yet are not permitted to feel at home among us. The title of the book might be "A Picture of Prejudice." Born in Canada, educated in Colorado and California, with an experience in Egypt, Dr. Hunter is well prepared to understand the situation. In his ministry and association with groups of students and youth on the Pacific Coast and elsewhere, he has a wide and intimate acquaintance with young people of Oriental origin, and has specialized in their problems. As "it is hard to teach old dogs new tricks," it is hardly to be expected that elderlies readers will be willing to reverse their prejudices; but, to youth, ever ready to learn new tricks, this work is heartily commended for study. It is published by the Friendship Press, New York City, and the price is \$1.00.

JOSEPH H. CHOATE, Federal Alcohol Administrator, continues: "We have facts—that bootleg production continues on such a scale as to cause us to conclude that our people must now be consuming greater quantities of spirits than they did in pre-prohibition days. And that while the legal industry has and is using to its utmost extent, capacity enough to supply the pre-prohibition demand, the illegal industry has, and is using a greater capacity, the product of which the public is presumably buying and consuming."

MANY AMERICANS take little pleasure in the sending of millions and millions of dollars abroad to pay for intoxicants sent us by nations that owe us billions of dollars which they have no intention of paying.

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METHODIST CALENDAR

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

Personal and Other Items

DR. C. M. REVES, pastor of First Church, is in Chicago where he is attending a Pastors' Institute at the University of Chicago.

THE matron in a Los Angeles rescue-home says "Seven-tenths of the girls received here have fallen through the dance and its influence."

ONE who knows has said, "The dance-floor is the nursery of the divorce courts, the training-ship of prostitution, and the graduation school of infamy."

THE STATE BOARD OF HEALTH of California has protested against the sale of adulterated liquors and wines as imperiling the health of California's citizens.

BAR-MAIDS in English public houses once excited our contempt; but now we have 150,000 girls in stores and restaurants who are forced to sell beer. That is a "New Deal."

COMMENTING upon conditions, the San Diego Tribune on March 2nd said, "In one thousand and one dance halls, beer gardens, and camouflaged saloons, minors are being supplied with spiked beer."

A WELL known magazine recently devoted a large double-page cartoon to illustrating the road dance-victims travel, declaring, "The ballroom, bawdy house, police-patrol, disease, insanity, suicide, potter's field, hell."

SIMMONS COLLEGE, a Baptist institution at Abilene, Texas, has received a gift of \$250,000 from Mr. and Mrs. John B. Hardin of Burkburnett, and the name has been changed to Hardin and Simmons.

THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH, U. S. A., which recently met in Cleveland, adopted vigorous resolutions on all moral questions and adopted a benevolence budget of \$8,000,000, which is two millions more than the receipts of the past year. They also voted practically unanimously for a merger with the United Presbyterian Church. It is probable that the union will be effected next year.

DR. F. M. TOLLESON, presiding elder of the Booneville District, reports that the pastors on his district are working hard and are pushing right along with their meetings. Rev. Burke Culpepper, evangelist, will begin a meeting in Paris August 12.

THE BUREAU OF CENSUS in its release for May 24, showed an increase of 10 per cent in the number of automobile fatalities for the year ending on that date, as compared with the same period of 1933. This percentage applied to the total traffic deaths in the nation for the year would be an increase of about 3,000.

REV. J. J. GALLOWAY, our pastor at Brinkley, writes from Colton, California: "Mrs. Galloway, Pauline and I are having a great trip. We came by the Fair in Chicago, over the plains of San Jose, Calif. Spent eight days in that part of the State, taking in San Francisco, Leland Stanford, Yosemite and are now in Southern California for a week. We plan to go back the Southern route. It is a great trip and this is a wonderful country. Expect to leave about August 6 for Arkansas."

NORTHERN BAPTISTS, in their recent Convention at Rochester, N. Y., adopted strong resolutions on prohibition, moving pictures, gambling, and the other evils of the day. After a protracted and lively debate, a resolution condemning war was adopted and, with the exception of defense in case of invasion, it repudiated all war. Strong endorsement was given to the Federal Council of Churches and its work and larger financial support for it was pledged.

SOcialism is in one aspect a religion—the religion of material well-being. Marx himself called it "the religion of the world." Everything here, lest there be nothing hereafter—that is, lest heaven should turn out to be a bourgeois myth invented to exploit labor on earth. Communism is the extreme form. They have creed, liturgy, ritual, orthodoxy, heresy, venial and mortal error, discipline, absolution, inquisition, persecution, excommunication, worshipful tombs and symbols. Trotsky, one of the founders of Russian Communism, was excommunicated for disobedience.—Garet Garrett in Saturday Evening Post.

BOOK REVIEWS

The Beloved Physician of Teheran; by Isaac Malek Yonan, D.D.; published by the Cokesbury Press, Nashville, Tenn.; price \$1.00.

This is a narrative of modern missions in the Near East, Persia, one of the world's most difficult stages for living the Christian life, is the field where Dr. Sa'eed made his early struggle and won his victory over all opposition and lived his triumphant life which won for him the title "Beloved Physician." His was a true conversion to Christianity and his life so freely spent for the advancement of his new ideals and principles, has been a great impetus to Christian living in Persia.

God's Pocket; by Rachel Field; published by the Macmillan Co.; New York; price \$2.00.

This is an interesting story of the Cranberry Isles of Maine. It is based on an old journal kept by one Samuel Hadlock, Jr., who was born about 1792. Many and varied were the adventures recounted by him. Quaint and charming and colorful are his descriptions of the far corners of the world as they presented themselves to his keen, alert mind when he went about from country to country with his specimens of this land. Romantic and tragic, full of quaint philosophy and worldly wisdom, this volume is sure to give the reader a real treat.

Church Comity; by H. Paul Douglas; published by Doubleday, Doran and Co., Inc., New York; price \$2.50.

The rapid growth of our cities and the changing conditions of modern living have greatly affected the standing of our Protestant churches. The attitude of the masses has forced us to give the matter serious thought. Church Comity is almost a necessity in many sections of our larger cities. This book presents the results of an intensive study of the subject, and offers a general plan that may easily be adapted to the needs of any group of Protestant churches that may deem it advisable to attempt Church Comity in their city. The book, with its reports of successes and failures; with its frank discussions of the many problems to be considered, and with its graphic charts and tables, should prove of great value to students and leaders

interested in Co-operative Church Extension in American cities.

Modern Evils; by Robert C. Campbell; published by Fleming H. Revell Company, New York; price \$1.25.

These are sermons dealing with the age-old conflict between worldliness and spirituality. The evils that so blind and mislead our restless youth who long for a full life, are analyzed and denounced for the destructive forces that they are. Clearly the author points out that these fill time that could be much more profitably and pleasantly spent in the pursuits of Christianity. He claims that the crying need of our day is not for a new religion but for a new emphasis on the old religion. He indicates that our choice lies between Christ and Chaos.

Great Questions of the Last Week; by B. H. Bruner; published by the Cokesbury Press, Nashville, Tenn.; price \$1.00.

This is a collection of stirring sermons dealing rather with the questions asked Jesus during the last week, than with the events of that week. The questions discussed are: "Who Is Jesus?", "By What Authority?", "God or Caesar?", "When Cometh the Lord?", "Which Commandment Is Greatest?", "What Is Truth?", "What Place Jesus?" In these pages an excellent opportunity is offered to restudy these vital questions and gain a clearer insight into their meaning and courage and inspiration to pass the vision on to a world hungry for spiritual light and life.

Modern Tendencies In World Religions; by Charles Samuel Braden, Ph. D.; published by The Macmillan Company, New York; price \$2.50.

The author gives a most interesting and enlightening study of the different religions throughout the world and deals with them as they are now changing and being changed by our modern civilization. The importance of such a study to one who wishes to understand the enormous changes that are taking place among our neighbors in the Orient, can not be over-estimated. Especially interesting is the chapter on "Russian Communism and Religion." This book does not give a chapter on Christianity and the modern world, because that field has been well covered. The author's effort is to give a picture of the total world situation.

Whither Asia; by Kenneth Sanders, Litt. D.; published by the Macmillan Co., New York; price \$2.00.

This book is a comprehensive study of the Orient's three great leaders, their teachings and their influence in directing the trend of Asia's present-day progress. Dr. Sanders is a well known student of the East and presents the results of his most recent research. In part one he gives us a vivid picture of Mahatma Gandhi and the Indian ideal of sainthood. In part two he presents Hu Shih; the "Chun-Tse" or Gentleman of China. In part three we meet Kagawa, Samuri and Rebel of Japan. These three great intellectual leaders, we realize have caught a vision of Christ and his mission to humanity and will go far toward helping Asia solve the difficult problems which now confront us. The introduction sets the stage so skillfully that we get a clearer understanding of Asia, past and present. The conclusion shows us the modern spirit at work in the Ancient East.

The Profession of Forestry; by Arthur D. Read, M. F., published by The Macmillan Co., New York City; price \$1.27.

The author, an experienced forester, indicates that this book was written primarily as an aid and guide for young men casting about in search of a vocation. It gives full information about the different activities of forestry and the requirements for those who would engage in it. The hardships as well as the pleasures of this interesting calling are mentioned. For many young men forestry has a peculiar fascination; but every one who is thinking of adopting it as a life work should read this book in order to know how to prepare and what to expect. As our President has interested himself in the protection and promotion of the forests of our country, it is reasonable to expect that more foresters will be needed; consequently youths who enjoy out-door life might well consider the question of forestry and their relation to it. Farmers who have timber or who think of growing trees may read this book with profit. As Arkansas has great bodies of cut-over land which is of little value except for growing trees, Forestry is a live issue for our people, and more and more of our citizens should inform themselves on this subject.

KINSHIP RECLAIMED

I said in my heart, I will go to
the fields and the meadows,
To the brook, and the small water-
falls;
I said in my heart, I will seek for
my joy till I find it,
I am wearied with roofs and with
walls.

I came to a field. It was green
with the carpets of summer;
It was loud with the humming of
bees.
I climbed a small hill, and I slept
in the sun-patterned shadows,
Where the wind made a harp of the
trees.

I awoke with peace, and I thought,
it is good to be earth-born,
Though man be more spirit than
clod;
He has kinship with Earth. He
was meant to consort with her
daily.
He began in a garden with God.—
Eleanor H. Zimmermann in The New
Outlook.

WE WANT RAIN

"Thou, O God, didst send a plentiful
rain, whereby thou didst confirm thine
inheritance, when it was weary." Ps.
68:9.

In these torrid days we almost wish
for the first three days of Noah's
big rain!

Rain is a symbol of refreshing, green
pastures, good crops, and prosperity.
The church believes in God, rain, pros-
perity, and progress. The Bible is
full of references to rain. The church
believes that God handles the rain.
We pray for rain just like we do for
other things, and render thanks for
rain.

The church's motto is, We want
rain! We want God, prosperity, pro-
gress, a new earth!

When the heavens are brass from
ocean to ocean and the atmosphere
is sizzling at 110 for a thousand miles
in every direction, and the earth is as
dry as a bone clear to the bottom, how
inadequate the little garden hose and
the hand-sprinkler! The parched
earth and the hot air lap up our little
sprinkle and bear down still harder on
our poor little plants. It is hard to
hold our little gardens and patches
during a general drouth. We need a
cloud that reaches over the whole
country, and a rain that will be a
ground soaker, a gully-washer, and a
frog-strangler. When a great general
rain comes, then the whole heavens
and the whole earth and the whole
atmosphere will help every little gar-
den.

There is a similar difficulty for a
man's little individual business in a
time of general business depression.
When the business atmosphere over the
entire land is full of rumors and stories
that are pessimistic, when the front
page of the morning paper is covered
with business gloom, when the whole
face of the earth is littered with the
debris of business failure, and there
is a general depression gripping the
business world, then it is difficult for
the individual merchant, manufactur-
er, banker, to keep his own little busi-
ness going. He borrows a little money,
he reduces his expenses, he practices
all sorts of little economies, and de-
vises all sorts of little schemes; but it is
all as ineffectual as a garden-hose or
a hand-sprinkler in the garden in time
of a great drouth. What he needs is a
glorious rain of prosperity! When the
business atmosphere is surcharged with
the moisture of prosperity, when prices
are rising and buyers are crowding the
streets, and money rolls down the chan-
nels of trade like the muddy waters

along the creeks after a great rain,
then anybody can make his little busi-
ness go. We need a return of general
good business conditions.

And it is the same with our little
efforts to keep our little churches go-
ing in a time of general religious de-
cline, such as we are now suffering.
The religious condition over the whole
earth is like this terrible drouth. And
like this world-wide business depres-
sion! With indifference, worldliness,
discouragement, doubt, pessimism, im-
morality, and religious failure filling
the moral atmosphere from one end
of the land to the other, what can a
pastor and a little handful of workers
do to keep the little church alive and
bearing fruit? Our poor little prayer-
meetings, our missionary groups, our
Sunday Schools, and our sermons are
about like hand-sprinklers and gar-
den-hose spraying a universal drouth!
What preachers and church workers
want is a great spiritual rain—a great
revival that will sweep continents! We
need a better general moral atmos-
phere. We need a general awakening.
When the general conditions become
good it will be easier to manage local
conditions. If we could have a conti-
nent revival, how every local pulpit
would come to life! How people could
pray! How churches would grow and
fruit! We want rain! Oh, God, give
us rain!

Why these drouths, depressions, and
religious declines?

Drouths are God's and nature's
means of killing insects, regulating pro-
duction, balancing supply and demand,
and rebuking sin.

Business depression is a natural and
divine means of re-adjusting business,
breaking up the congestion of wealth,
re-distribution of the resources of the
country, and giving other men a chance.

Religious decline is the natural re-
sult of religious mistakes. When re-
ligious people themselves set up other
gods, they thereby shut out the rain-
making God! Baal could not give the
Jews any rain. They had to invite
Jehovah back into the country. Je-
hovah wants his people to have rain.

How can God pour out a great spirit-
ual rain upon the churches whose mem-
bers vote the repeal of the 18th Amend-
ment, set up beer gardens, and turn
to drinking?

What are we to do in such times?

In drouths? Send for the rainmak-
er? Explode bombs in the air? Use
the garden-hose? Use the hand-
sprinkler? Pray for rain? Yes. Do
every little inadequate thing we can!
We must not starve. Our shrubbery
must not die! Fight! It will rain
again!

In this business depression? Whistle?
Fidget? Adjust? Work? Yes: every-
thing we can. The little business must
not fail. The little home must not be
lost. Integrity must be kept. Fight!
It will rain again!

In this religious decline? Pray?
Preach? Write? Think? Work? Yes.
Get everybody to do what little he
can. Though the work is hard and
discouraging, our little churches must
not die. It will be upon the saved
remnants that the next great revival
rain will fall. If we die in this drouth,
we will miss the refreshing of the great
rain.

It is sure to rain again!—W. P.
Whaley, Paris, Ark.

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**THE PENDING AMENDMENT TO
OUR CONSTITUTION**

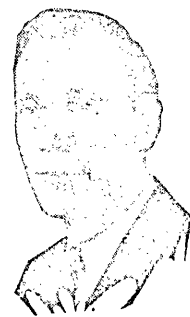
Our Annual Conferences at their
coming sessions will be called upon to
say whether we shall amend the Con-
stitution of our Church so as to pro-
hibit the Bishops from appointing any
man as presiding elder for more than
four successive years, also from re-ap-
pointing any man to this office till he
has been out four years.

A man who, like myself, has served
55 years in our itinerancy can have
but slight personal interest in the ques-
tion. He is too near the end of his
service to be seriously affected, go as
it may. But 55 years of such service
may fairly entitle him to an opinion
as to what will best serve the interests
of the Church. I do not think the
amendment should be adopted nor that
the sober thinking of the Conference
will adopt it.

The most distinctive feature of Meth-
odist church polity is the itinerancy of
its ministry. This is also the most
vital spot of our polity. Because we
have always had an itinerant ministry,
under marching orders, we have been
able to spread over the world, pioneer-
ing new territory and reaching the
waste places in all occupied lands.
There are at this moment hundreds
of Methodist churches that would have
no pastors, and hundreds of Meth-
odist preachers that would be without
pastorates, but for this system. Our
itinerancy is an army that never halts,
never retreats, never surrenders. Mr.
Wesley at no other point so conspic-
uously displayed his statesmanship as in
his arrangements for an itinerancy.
Nor was he ever on any point more
inflexible. When his congregation at
Dewsbury insisted upon selecting their
own preacher, he said, "This would de-
stroy our itinerancy." When the people
at Birstal declined to receive a preach-
er sent them, he told them flatly that
they would either receive him or be
read out of the Methodist Connection.
When they offered him a deed which
empowered local trustees to control the
appointment of the pastor, he said, "If
this deed is allowed, itinerant preach-
ing is no more." When he was ar-
ranging a form of deed for all Meth-

odist churches in England, for the time
being and for all the future, he said,
"I insist upon the point, and let every-
thing else go. No Methodist trustees,
if I can help it, shall after my death,
any more than while I live, have the
power of placing and displacing the
preachers." (See American Edition of
Wesley's Works, p. 328). Mr. Wesley
was dead sure that while he lived the
appointing power would be inviolate,
and he intended and expected that it
would forever remain inviolate. For
he knew that only so could we be sure
that we would have an itinerancy. The
very life of the itinerant system has
always been precisely in the inviolate
nature of this appointing power. Such

*I am asking for
my first term*



Charley Parker

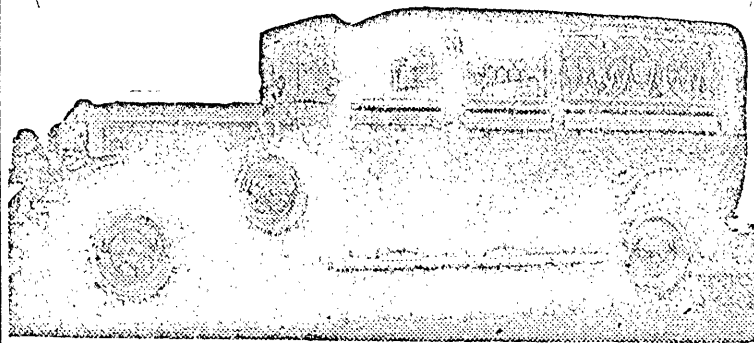
for

State Auditor

(Let this time
be my time)



**Honest
Competent
and
Courteous**

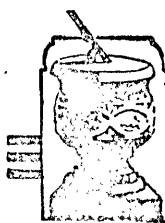


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unrestricted power is and has always been the very cornerstone of the whole itinerant structure.

The existence of this power has never been denied since Mr. Wesley settled the question. It has been attacked several times. The attack has always brought damage to the church, and ultimate discomfiture to the attackers. Readers of Methodist history will recall the famous "Suspended Resolutions" of 1820, passed by the General Conference, providing for an elective presiding eldership; pronounced by Joshua Soule unconstitutional, and rejected by the Annual Conferences. Recall also the James O'Kelley movement, of an earlier date, and the sad consequences both to him and to the church. Also the Methodist Protestant Movement of 1828, resulting in a secession from the church and the organization of another church, which, while it has always had good people, is a fine illustration that a machine organized on the principle of a brake does not work well. People who think to change our Constitution would do well to consider what has happened to those who fell out with this Constitution because they thought bishops have too much power.

If the proposed amendment is adopted, it will bring into our system a new principle, and that at the most vital point in our whole system. Adopt it, and you have admitted the principle that the appointing power is no longer inviolate. How far we may go in that direction will then remain to be seen. Another amendment prohibiting the appointment of any preacher to a station for more than four years would be just as reasonable as this one.

If the purpose of this measure is to open the way for many men into the presiding eldership, a second amendment would open the way for hundreds of men into station work. A third amendment prohibiting appointment to circuit work for more than four years would compel the bishops to pass around to the circuit preachers the "honors" of the station work and of the presiding eldership, and the circuit men are just as much entitled to this as any of us. In short, why not make a merry-go-round of our itinerant system, and give a nice ride to every man that wants it? Why not impose a limit as to editors, secretaries, and college professors—pass all the honors around—if we are to be guided by that principle?

The only rule that ought to govern the appointment of any man to any place is his fitness for the job. Not the fact that he wants it, but his readiness to be baptised with the baptism with which He was baptised and to drink of the cup of which He drank and the man's general qualification for the work. This is the rule that, in all conscience, ought to guide us. And it is a stubborn fact that some men have superior qualifications for our circuit work, some for station work, and some for executive work. To compel a bishop to disregard these facts is simply to divorce his administration from the truth. This is neither good religion nor good common sense nor good Methodism.

We have been told that the amendment affects only the administrative work of a bishop. That is precisely the phase of his work that ought not to be affected. His responsibilities are mainly administrative; if he is to be free anywhere it is exactly here. How can any man take care of his administrative responsibilities except he be free to select his deputies?

We are hearing it said that the General Conference has spoken, and that the only thing that can be done is to carry out its will. But the General Conference has no authority to deter-

mine this matter; the Annual Conferences have always been and are still the final source of authority. The General Conference spoke in 1820, for an elective presiding eldership; but the Annual Conferences spoke a different word. Nor is that the only instance in which the voice of a General Conference has been thus rejected. A little hysteria, a temporary wave of emotional excitement, is possible even in a General Conference. What is far more dependable is the sober and deliberate judgment of the Annual Conferences.

Put this amendment into your Constitution and whether the experiment works or not, you are tied up with it indefinitely. For it is not a mere statute, which could be easily repealed; it will stay in your Constitution forever, so long as one-third of a General Conference plus one, on the one hand, or one-fourth of the members of the Annual Conferences, plus one, on the other hand, wish to keep it there. We have steered the ship hitherto by the safe compass of unrestricted appointive power; you now launch into unknown seas with a compass whose polarity has been changed, and—take what comes. Let it be granted that this unrestricted power, like all grants of power, is liable to some abuse; yet wisdom would suggest that you do not burn down the barn to get rid of the rats.

We do not need this constitutional amendment. Our bishops are disposed to the general policy indicated by it. They ought to be so disposed. As a general policy, men ought not to be continued in the presiding eldership more than four years, and, as a general policy, young men ought to be put into that office as soon as they are mature enough. I have known some men kept in till they were fit for little else, and I never knew a man put in that did not get some new views of human nature. Often a young fellow will take second growth when made an "elder." Some of us need that. I believe in the general policy; not in your law. The policy is better than the law because the policy can be made flexible, if occasion calls for it; the law is inflexible. Leave your bishops free to use their common sense. Above all, leave them free to use their godly judgement as indicated by each situation they face.—Jas. A. Anderson, Jonesboro, Ark.

HAVING OUR WAY

We have heard the story of a little girl in a very modern, "progressive" school, who wanted to know if she had to do just as she pleased all day. Stanley Jones says that we set out to break the shackles of convention in order that we might have our way, and now we have discovered that we do not want our way.

A decade ago, we began talking as if the human spirit had been bound in chains from the beginning, but was now about to break its fetters and soar to an unimagined height in a new-found freedom. We set to work on our prison house, we broke the chains, we smashed conventions, we uprooted age-old moralities and walked out free men. Then after a trial flight or two, we discovered that flying was not as easy as it had looked from the ground. We found, to our amazement, that even the eagle had to pump energy into his wings, and we had not wanted any such labor.

Now we are beginning to ask how long we are going to have to continue to do as we please, for we are on the verge of one of life's greatest discoveries, namely, that it is not pleasant to do as one pleases. Of course, this is not a new discovery. Other generations have known it. Now we chose to tear up the charts, throw overboard the

instruments and see how big the ocean was. At the present moment, we are still engaged in finding out. The nit-wits are still enjoying the voyage, but the rank and file are disturbed. As for the leaders of this world lark, they have found the ocean bigger than ever they dreamed it was, and are looking for a port with all the anxiety of lost sailors. They are haunted with the fear that they may have to continue to do as they please. Even some of the very ones who helped throw over the instruments are now taking their turn in the "crow's nest" looking for land.

There is no such thing as absolute liberty. We are saved, that is to say, life is made bearable, only by some liberty-destroying bondages. Persons who are absolutely free are persons who have no character to nullify the call of the wild, no convictions to keep them from being tossed by every gale that blows, and not even any habits to save them from having to give full attention to the tedium of life. In short, absolute freedom is absolute bondage,

for no man is free until he has habits, convictions, and character that, in a sense, carry him instead of his having

Eats Nails

A man who says he feels so good that he could now eat nails or old shoes is W. Hueckstedt, 1908 So. Harding Ave., Chicago, Ill. He was a stomach sufferer for 10 years, and now gives credit for his recovery to the Unga 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 Unga Treatment have been received from victims of stomach ulcers, acid stomach, indigestion, heartburn, gas pains, belching and other symptoms of excess acidity. Write Unga, Suite 63, Foot-Schulze Bldg., St. Paul, Minn., for a free sample. The 7-day trial box of Unga Tablets is sold on a money-back guarantee of satisfaction by Snodgrass & Bracy, and all good drug stores.

Adv.

EDUCATION A PREVENTIVE OF POVERTY

"There is a relationship between education and poverty. . . . There is plainly a relationship between education and the ability to hold the better positions," said Dr. Charles A. Neal, superintendent of the Hamilton County Home and Chronic Disease Hospital at Cincinnati, Ohio, as quoted in a recent issue of The American Teacher.

Observing how few educated persons were in this home for the indigent, Dr. Neal wished to determine the efficiency of education as a preventive of poverty. He made a study of the 1953 inmates and found that the average inmate is past 50 years of age, is of the laboring group, suffers from some chronic ailment, and can just read and write. He classified them educationally and found that out of the 1,953 inmates there were—

21 feeble minded.
29 cannot read and write,
1,430 can just read and write,
116 went through primary grades,
90 through high school,
20 college.

The college group, it will be noted, forms only one per cent of the whole number. This figure correlates well with studies made of college graduates, showing how they succeed, get, and hold the better positions. The college man's chance of avoiding the poor house at the age of 50 is 99 to 1, according to this study.

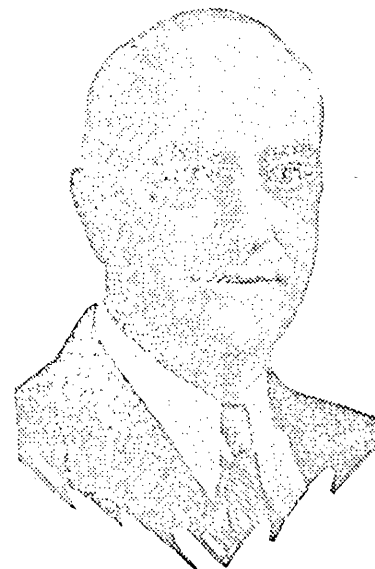
It pays, socially and economically, to go to college.

HENDRIX COLLEGE

Conway, Arkansas

51st session opens September 10, 1934

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



Since it is impossible for me to see individually all voters of the district, I take this 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 the things which have to do with the uplifting of the morals of this community.

Faithfully yours,

Judge Abner McGehee

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

Adv.

to carry the burden of life to surrender to every impulse of human nature in an abandonment which some call liberty is the direct path to ruinous bondage. This is why an age that sets out to have its own way discovers in the end, that it does not want its way.

We are still having our way, it is true, but we are getting tired of it. No reformation has swept the land, but there is evidence that an increasing number of people are realizing the futility of self-indulgence and lawless living. The first step in finding the right way is to realize that we do not want our own way, and we are rapidly making that discovery. We have almost lost our freedom in the pursuit of liberty, and we are beginning again to look about for some saving bondages.—Wesleyan Christian Advocate.

SWORD-MINDEDNESS

He Who Resorts To the Use of Force Exposes His Soul To a Deadly Peril

"What would you do if a foreign soldier stood upon your porch with his gun pointing at your wife or child?" is usually the triumphant final question with which the military-minded attempt to overwhelm the pacifists. The answer to this question is in the very event out of which came the saying of Jesus, "They that take the sword shall perish with the sword." The peculiar strength of this declaration derives from the fact that it was made on the one occasion when the use of force might have been justified. Jesus Himself, the one most precious personality in the world's long story, was being attacked when Peter drew his sword to protect him. If ever a Christian might be justified in appealing to direct action it was here, yet this was the setting in which Jesus made His final declaration against the sword.

Superficially interpreted, this saying loses it real insight. We can make it sound as though Jesus were urging a sort of law of self-preservation. But I do not think that that was in His mind at all. What He was pointing out was that the sword in a man's own hand is the one that destroys him. The act of taking a sword betrays an inner attitude that is itself a breakdown of the personality. Our danger is not so much that we shall fall by another's sword as that we shall have faith in our own. Sword-mindedness is the deadly peril.

We are today in the midst of one of the most comprehensive struggles for power, both between and within groups, that the story of men records. In the name of many high-sounding causes we are being urged to prepare for actual battle. Across all such pleas cut the words of Jesus, "No matter how noble the end may seem, he that takes his sword shall perish by it."

Most liberal Christians have accepted the idea that authority must rest upon assent for the simple reason that just when the sword seems strongest in control of men it is weakest. The strongest empire of the ancient world rotted behind a barricade of swords.

Similarly, most of us approve of the position that the sword is an ineffectual instrument for the arbitrament of international disagreements.

There is, however, a peculiar argument being made for the use of force to achieve Christian ideals in our social organization. We are being told that direct action is the only way to break through the selfishness of those who sit in the places of power with its consequent privileges. Men who call themselves realists are calling those who insist upon pacifism in the class struggle romanticists. The kingdom of God, they say, must come through revolution using force.

This is not a new position for religious men. It is characteristic of those

who take this view that they move to the Right theologically as they go to the Left socially. In them is a revival of the apocalyptic way of thinking, with the proletariat substituted for the chosen people and the social revolutionary for the Messiah. In modern terms they are reproducing the old picture of God riding upon His enemies to destroy them with their blood rising to the level of His bridle.

These modern Zealots repudiate the absolutes of Jesus, preferring the relativities of their common sense. In other words, they repudiate the conclusions of the Galilean in the same way that militarists and materialists repudiate them, acknowledging that they would be wonderful if true, but holding that they are, from any practical view, inapplicable. Christianity is an absolute. We must acknowledge it. It is an absolute that has never been tried. Perhaps it can never be realized, but we do not know that. It is waiting for some man or group of men to give it an honest and thorough trial.

If our modern apocalyptists refuse the position of Jesus and proceed to prepare for struggle, they must accept the implications of their own decision. The struggle will not be a light one. They must fight their warfare with the weapons that modern ingenuity has produced for the fighting of any other battles, otherwise their opponents will overwhelm them. Are they willing to carry this alternative to its logical conclusion?

A recent discussion of modern warfare declares:

"Bacteriological warfare means such methods as the spreading of contagion through drinking and other water, the spreading of typhus through infected fleas and of the bubonic plague by means of artificially infected rats. In the dissemination of disease in the home territory of the enemy, airplanes should prove particularly serviceable as the carriers of disease germs of all descriptions. This much is certain: biological warfare is the warfare of the disarmed and helpless nation. . . . But when the existence of a state or nation is at stake, it must use every means that promises success to defend its own existence and, beyond that, to achieve its adversary's decisive defeat."

Shall we substitute for the words "state or nation" the word "class" in the last sentence and then persuade ourselves that it gives the whole statement a noble connotation lacking in it at present? It will be a little difficult, I think, to poison water and spread typhus for the glory of God even in the class war.

In case they have overlooked it, I should like to call the attention of the prophets of direct action to an advertisement in The American Machinist:

"The following is a description of the 13-lb. and 18-lb. high explosive shells which are now being used effectively to replace common shrapnel. The material is so high in tensile strength and is very special because it has a tendency to fracture into small pieces upon explosion of the shell. The timing of the fuse for this shell is similar to the shrapnel shell, but it differs in that two explosives or two explosive acids are used to explode the shell in the large cavity. The combinations of these two acids caused terrific explosions, having more power than anything of its kind yet used. Fragments become coated with the acids in exploding, and wounds caused by them mean death in terrible agony within four hours if not attended to immediately. . . . It can be seen from this that this shell is more effective than the regular shrapnel, since the wounds caused by the shrapnel balls are not as dangerous."

The General High Command of the Direct Action Division of the Kingdom

of God will certainly need to lay in a stock of these effective agents of reform. It is a little difficult to imagine Jesus turning them loose upon His enemies, but then, He was an absolutist and realists cannot allow Him to overrule our good sense.

The only difficulty with such methods is that no man can use them without their killing the most precious thing within himself. He is already dead inside before he can kill others in such a way, no matter how high his aims may be.

The peace of Christ is not just hatred of war. It is love touching men at deeper creative levels than they have ever known. Under its operation we discover new moral depths and new resources for action which otherwise we never know. It is redemptive, inspiring, and transfiguring. This is the meaning of the cross. It stands as the supreme symbol and expression of the most powerful force in all experience, love as power and as life-giving power. The world will begin to transform itself into the kingdom of God when men come who dare to live or die at any cost for the reckless faith in love which has made Jesus, in spite of all our denials of Him, still the most potent individual force for Truth and Justice in the experiences of men.—Frank Kingdon in Zion's Herald.

RIDDLED, BUT STILL GOING

We are firm believers in the Anti-Saloon League and look to the League for continued inspiration and leadership. Maligned by a wet press, the League has been the target of a continuous barrage by the wets.

Methodists ought to have a fellow feeling for the League. We, too, have suffered from the same snipers, losing some members because of the continuous blame put upon "those fighting Methodists" for their known enthusiasm for prohibition.

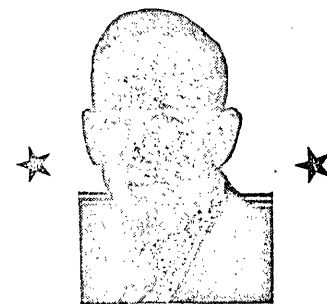
Only recently, a prominent official in another church confessed that there were others in the same church who got out of our church because it became too hot for them in our fighting organization.

Sure, we have lost some good men, but they were not the hardy variety, they could not stand the gaff. We miss these friends, but Methodism is engaged in a war, not a picnic, and our grit is still good despite our losses.

We must try, however, to be as wise as serpents, shunning intolerance, cultivating fairness, mixing some winsomeness with our convictions. We want a name for being good fighters.—Michigan Christian Advocate.

Bernie Hoff

Candidate for
County Clerk
FIRST TERM



Bernie's loyalty to his friends and to the public has been proven.



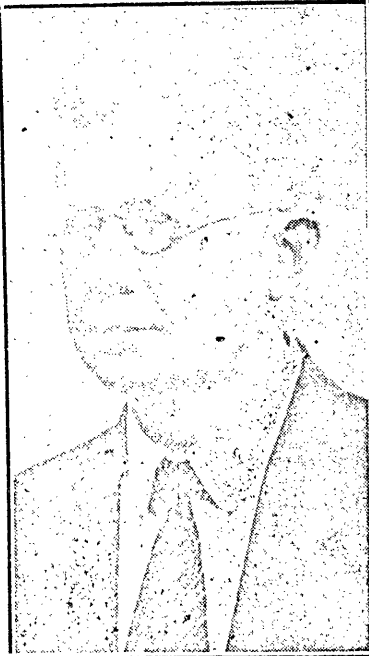
E. L. McHaney, Jr.

for
REPRESENTATIVE
Pulaski County

Having now spent over a week in Hot Spring County, in honestly say that a good vote is in store for me there on August 14. With what Hot Spring is going to give me, added to that of Grant and Saline, it looks like WESTBROOK will not only be in the run off, but will be in the lead for the run off with assurance of a large majority August 28th.

A vote for me is a vote for a qualified man; a man fitted for the place. Don't let's overlook the forgotten man at this time. Life tenure in office simply means that many qualified men will be forgotten, though worthy.

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



Woman's Missionary Dept.

MRS. A. C. MILLAR, Editor

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

LITTLE ROCK CONFERENCE WOMAN'S MISSIONARY SOCIETY Statement of Treasurer for Second Quarter, 1934

Receipts:	
Adult, Undirected Pledge	\$3,422.78
Adult, Circles	39.67
Adult, Missionaries' Salary	18.75
Adult, Scarritt Maintenance	35.55
Adult, Scholarship (Stuttgart) ..	5.00
Adult, Bible Women (Hot Springs, First)	30.00
Total Adult	\$3,551.75
Children, Baby Division	
Children, Primary	10.29
Children, Junior	39.76
Total Children	\$ 51.46
Total Receipts, Second Quarter ..	
Balance from First Quarter	181.21
Total	
Supplies Reported	
Local Work Reported	3,835.36
Grand Quarterly Total	\$7,470.42

Disbursements:	
To Council, Undirected Pledge, Including Dues R. & R. and Missionaries Salary	\$3,152.61
Scholarship, Foreign	5.00
Bible Woman	30.00
Scarritt Maintenance	35.55
Total Adult to Council	\$3,223.16
Total Children to Council	51.46
Total	
Checks on Conference Expense	
Fund Include, Minutes	\$ 165.56
Conference Stationery	21.95
Moving and Storage on Histories ..	19.43
Rural Work	75.00
Delegate Mt. Sequoyah	40.00
Exchange and Tax	4.14
Total Amount Used	\$ 430.25
Balance at close of second Quarter	\$ 79.55

I gratefully acknowledge the splendid response to my request for sending small remittances by Post Office Money Order, on which there is no exchange.—Mrs. S. W. C. Smith, Treas.

JOINER AUXILIARY

The Joiner Missionary Society finished the study of "Eastern Women of Today and Tomorrow" by Ruth Frances Woodsmall during the quarter ending in June under the direction of Mrs. J. T. Lee, Mission Study Leader, and Mrs. Robert Bowden, assistant. As a result of the interest aroused by this study the society is reading and reviewing Madame Inageke Sugimots's "A Daughter of the Samurai."

The Spiritual Life Committee composed of Mrs. George Sisk, President, and Mrs. J. T. Randle, Corresponding Secretary, is studying Winfred Kirkland's "The Way of Discovery" and finding it of great spiritual benefit.—Reporter.

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.

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.

Christian Education

ACTIVITIES ON MT. SEQUOYAH

Short-period classes for the final day of the Young People's Conference were held Saturday morning when 285 delegates left Mount Sequoyah after a 12-day stay. More than 400 certificates of class credit were awarded, some of the students receiving two credit cards.

A banquet in the cafeteria Friday night brought to a close a series of evening activities. Alonzo Bryan, of Waco, Texas, president of the Conference, Rev. Walter Towner, dean, and E. O. Harbin, recreation director, were speakers.

During the banquet resolutions against alcohol and war were presented by committees of delegates. The resolutions condemned the repeal of the Eighteenth Amendment of the constitution for having created "a wave of lawlessness, crime, vice, sensuality, and immorality which tends to the destruction of homes and ultimately to the destruction of human society through its discouragement of wholesome living and upright thinking and encouragement of bootlegging, graft, greed, poverty—all of which lead to war and strife. The resolutions also denounced the press, the radio, and the movies for advertising liquor. The stand taken by Bishop Cannon on the liquor question was commended, and a call was made for united action in opposition to warfare and propaganda for war.

The Rev. Mr. Towner and Mr. Harbin left Mount Sequoyah Saturday for Lake Junaluska, where they will conduct the Young People's Conference on July 31-August 11.

Dr. R. H. Martin, president of the National Reform Association, Pittsburgh, Pa., gave the first address of a three-day Temperance and Social Service Conference on Mount Sequoyah when he spoke at 11 a. m. Sunday on "The Sabbath and Twentieth Century Life." Dr. J. C. Montgomery, of St. Louis, Mo., pastor of the Scruggs Memorial Church, spoke Sunday night on the Relation of the Church to Moral Reform.

The Conference opened Saturday night when Rev. J. H. Glass, Little Rock, superintendent of the Arkansas anti-saloon league, discussed the prohibition situation in Arkansas and the nation.

Rev. M. T. Haw, president of the Missouri Anti-Saloon League and pastor of the Cleveland Avenue Methodist Church, Kansas City, Mo., arrived on Monday for an active part in round-table discussions of the temperance and social questions. The conference will close Tuesday.

A camp for girls is scheduled to open on Mount Sequoyah Monday evening when an opening program will be held. The camp, under the general supervision of Miss Elizabeth Brown, Nashville, Tenn., will continue for five days. Miss Margaret Mayo, Tulsa, Okla., is dean of the girls' camp. A camp for boys with Rev. Neill Hart, Little Rock, as dean will follow the girls' camp.

A Discussion Conference for Church Leaders will be held at the Assembly on Mount Sequoyah, August 14-21. The Conference will open with a sermon by Dr. C. C. Grimes, pastor of the Boston Avenue Methodist Church, Tulsa, Okla., Monday evening August 13. Dr. Paul W. Quillian, pastor of the St. Luke's Methodist Church, Oklahoma City, will be dean of the Conference. More than 100 pastors and church leaders are expected to attend.

Two morning discussions and two afternoon discussions will be held daily.

Leaders and subjects for the morning discussion classes are: Dr. Alva W. Taylor, Nashville, Tenn., "The Church and the Economic Situation"; and Dr. W. C. Martin, Dallas, Texas, "What Can We Preach Today?" Afternoon leaders and their subjects are: Dr. J. M. Williams, Conway, Ark., "The Peril and Power of the American Home"; and Dr. A. W. Wasson, Nashville, Tenn., "The Crisis in the Far East."—Tillman Morgan.

HENDRIX COLLEGE NEWS

Is it not stranger than fiction that in the midst of so many financial wrecks of the depression Hendrix College during that time made more progress than in any preceding ten years? During this four years there has been consolidated three colleges on the campus at Hendrix, \$400,000 worth of buildings have been erected and paid for, \$300,000 have been added to the endowment.

Intimately tie up with this development is the support given Hendrix by the great Foundations. In 1930 the General Education Board paid Hendrix College \$300,000, half of it for endowment and half for the Science Building; the Carnegie Corporation for the last few years has given the College \$2,000 a year for the purchase of books; last April the General Education Board appropriated \$3,000 to pay the expenses of a special study by Hendrix College of the liberal arts college with special reference to discovering ways and means of building into college students sound social attitudes. Under the leadership of Dr. Staples, committees of the faculty have visited many of the best institutions of America. This study will result in important modifications of the curriculum next fall.

The General Education Board has just notified the President that it has allowed about \$5,000 in fellowships for the expenses of Mr. Paul Faris of the English Department at Hendrix in Columbia University next year, and of Mr. W. C. Butman of the History Department in Columbia University and in the Sorbonne at Paris, France. The Board has also just notified President Reynolds that they have created and assigned to Hendrix College the professorship of Philosophy and Education, the Board paying the salary of the professor; the Juilliard Foundation headed by John Erskine of New York City has given to Hendrix College for next year a distinguished profes-

sor of Music in David R. Robertson, the Foundation paying his salary.

Mr. Robertson is a member of the Symphony Orchestra at Chautauqua, New York, for a month this summer. He is associated with two of the most distinguished professors of the Juilliard Foundation in this orchestra. Indeed, Mr. John Erskine himself is to spend a few days with the orchestra. Mr. Robertson is a Bachelor of Music of Drury College, Springfield, Missouri, and has spent a few years at the Juilliard School of Music in New York City. Hendrix College has appointed to fill the vacancy for next year of W. C. Butman in the History Department.

Feels Like a New Girl Now



Was Worried and Rundown

"I worked in a hotel which was very hard work. Then I got laid off and I was terribly worried and rundown. My mother told me to take Lydia E. Pinkham's Vegetable Compound to build me up again and believe me I am grateful to her. I feel like a new girl now, always full of pep."—Pauline Kamen, 2 Ellicott Road, Depeu, New York.

LYDIA E. PINKHAM'S Vegetable Compound

98 out of 100 Women Report Benefit

Now! Prices Reduced ON Genuine Bayer Aspirin

Tins of 12 Tablets

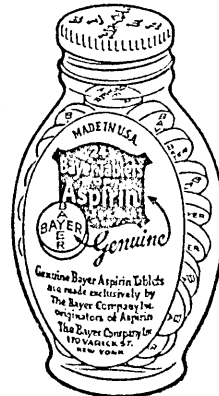
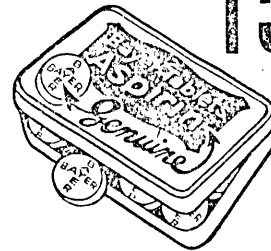
NOW

15c

Bottles of 24
Tablets

NOW

25c



Price of the 100-Tablet
Bottles Also Reduced!

ALWAYS SAY "BAYER ASPIRIN" NOW WHEN YOU BUY

Henry Janzen Ph.D., a teacher in History and Political Science in Ohio State University. Dr. Janzen in addition to a brilliant scholarship record has served as teacher in the Department of Political Science at Ohio State University for the last three years. In place of Paul Faris of the English Department the trustees appointed Dr. Mathilde Parlett, B.A., of Smith College and Ph.D. of University of North Carolina, a distinguished scholar, a Phi Beta Kappa, and a woman of successful experience.

To fill the place of Philosophy and Education at Hendrix created by the General Education Board Dr. Sherwood Gates of Yale University faculty, has been appointed. Dr. Gates is a native of Hatfield, Arkansas, a B.A. graduate of Hendrix College, 1921, spent three years in Southern Methodist University as a graduate student taking his M.A. degree in 1926, and in 1933 he took his Ph.D. in Philosophy and Education at Yale University. He spent three years in Yale University. Dr. Gates spent four years in the field of religious education, but decided to devote himself to philosophy and education. He is rated as one of the most brilliant scholars Yale University has had in her graduate school in recent years.

The members of the Hendrix staff are considerably scattered for the summer. Mr. Clem A. Towner, director of Music, and his wife are in California taking special chorister work at Los Angeles; Dr. Parlett is summering in North Carolina; Dr. Janzen is teaching at Ohio State University; Dr. Gates is at Yale University; Miss Myrtle Charles, dean of women, is doing teaching work at Mount Sequoyah and at Lake Junaluska; Miss Katherine Gaw, voice teacher, is taking special work at University of Missouri; Professor Wilson of the Department of Mathematics is continuing his work for the doctorate at the University of Low-California; Miss Arlie Salmons of the Modern Language Department is resting in Missouri; Dr. Spessard in Biology has had a group of students on Petit Jean Mountain studying forestry.

THE GENERAL EDUCATION BOARD OF NEW YORK CREATES POSITION OF PROFESSOR OF PHILOSOPHY AND EDUCATION AT HENDRIX

The General Education Board has again in a noteworthy manner shown its interest in Hendrix College by creating the position of Professor of Philosophy and Education at Hendrix and by providing the salary for the post. Dr. Sherwood Gates, of New Haven, Connecticut, has been appointed to this position and will enter upon his duties in a few weeks.

Dr. Gates is a brilliant scholar, is a native of Arkansas and a graduate of Hendrix College. He was born at Hatfield, Arkansas and graduated at Hendrix in 1921. He spent the next three years in Southern Methodist University, and, though a layman, took the B.D. degree there in 1924 and the M.A. degree in 1926. He at that time planned to devote himself to religious education and spent four years with the General Sunday School Board of the Southern Methodist Church at Nashville, Tennessee, as director of the young people's work in that church. He made a distinguished record, but decided that he could do a better job in the field of general education than in that of religious education. Accordingly he accepted a fellowship in Yale University in 1930 in Philosophy and Education and took his Ph.D. degree in 1933.

Dr. Gates studied Philosophy and Religious Education at Southern Methodist University and he devoted his entire three years at Yale to Philosophy

and Education and made a very distinguished record. He was teaching assistant in Philosophy and Education and Principles of Methods at Yale in 1931-34. However, during this last year in addition to doing teaching work in Yale he has filled the office of executive secretary of the National Religious and Labor Foundation, headquarters New Haven.

His professors both at Yale and at Southern Methodist University refer to him as one of the first two or three most brilliant students in these universities. And he comes to the College not only with six years of graduate work, but with successful teaching experience and with four years of successful experience in the field of religious education, the whole South being his field of labor.

Dr. John Brubacher of the Department of Philosophy of Education at Yale says: "Mr. Gates was one of the two or three most able and promising men who have come under my special attention. He has an excellent command of the literature of his chosen field, and is a competent independent thinker. He was selected out of a large group of candidates to be a teaching fellow in Yale."

Dr. Senneker of the Divinity School of Southern Methodist University is equally emphatic in his approval, as are Dr. J. Q. Schisler of Nashville and Bishop Paul Kern, who was Dean of the Divinity School at Southern Methodist University when Dr. Gates took his degree there.

MAGGIE SHIVE BIBLE CLASS NORTH LITTLE ROCK

The Maggie Shive Bible Class of Washington Avenue Methodist church is composed of young matrons and was organized in October, 1933. The class was named Maggie Shive in honor of its beloved teacher who has been an inspiration to all with whom she has come in contact. There were ten charter members and now there are twenty-five active and several inactive members on roll.

The class has been actively engaged in helping to care for those less fortunate.

Monthly meetings are held in order to become better acquainted and that business may be attended to in order to leave the class period free for the presentation of the lesson.—Reporter.

WORKING IN TWO DISTRICTS

Kingsland Ct. Sunday morning, July 22, I drove to Cross Roads on the Kingsland Circuit and heard Rev. J. L. Dedman, presiding elder, preach one of the greatest sermons I have heard this year. A good dinner was spread at noon, and in the afternoon I was invited to address the Quarterly Conference. Rev. H. R. Nabors is the pastor. To meet an afternoon engagement I had to leave before the Conference was over.

Hampton Ct. Filling an engagement I met with Rev. W. W. Christie, pastor, and his workers at Harrell for a Conference. At night we put on the picture, "The Romance of the Country Church," to a large congregation for that community.

Monday morning we had a conference with some of the workers at Hampton relative to their work.

We drove out to Faustina, a country church, and heard Rev. T. M. Armstrong, of Waldo, preach a helpful sermon at 11 a. m. I spoke to the workers a few minutes. It was the beginning of their meeting, and the prospects were fine for a good meeting.

Holly Springs Ct. Monday afternoon, July 23, I drove to Holly Springs where we had a conference with Rev. Earl S. Walker, pastor, and some of his workers. Brother Walker is in a

fine year with those fine people.

Sparkman. Spent the night with Rev. C. D. Cade and his family. They were beginning their meeting with Rev. J. E. Cooper, of Crossett, doing the preaching. I heard Brother Cooper preach a most earnest sermon to a large congregation. Prospects are fine for a great meeting. Had the pleasure of a conference with workers for both Sparkman and Sardis.

Dalark Ct. Tuesday morning I drove to Dalark and had a conference with Rev. J. C. Williams, pastor, and Mr. R. M. Atchley, of Dalark, and arranged for some work later in the year.

Friendship Ct. Drove to Magnet Cove for a pre-arranged conference with Rev. O. C. Robison and his fine people. Found them in the first days of their meeting with promise of a great meeting. Brother Robison reports a great meeting held at Rockport. We had a fine conference with the workers. Things in general look bright on this circuit.

Traskwood Ct. Tuesday evening I drove to Traskwood, where I had a helpful conference with Rev. C. R. Andrews, pastor, and some of his workers at Traskwood. He reported a good meeting just closed at Rhodes' Chapel.

These informal conferences with small groups of people are of great importance. In small groups our people are willing to talk of their difficulties, and we are able to help them find a better way of doing their work, which of course, is pleasing to them.—S. T. Baugh.

VACATION BIBLE SCHOOL AT ARKADELPHIA

One of the most successful vacation Bible schools ever held at the Methodist church came to a close Friday afternoon. This school was held for the Junior, Primary and Beginners Departments with Mrs. J. C. Patterson, superintendent of the Juniors,

Mrs. C. F. Lee, superintendent of the Primaries and Mrs. Sutah Huie Berryman and Miss Elva Holland, superintendents of the Beginners. The total enrollment was 72 with 16 workers. The meetings were held each afternoon beginning at 2:30 and closing at 5 o'clock. Each meeting was divided into three sections, work, play and devotional. During the play period refreshments were served. The Juniors studied "The Land Where Jesus Lived," and the Primary and Beginners studied "Learning About the Church." This was made more realistic by trips over the church in which the different phases of the church were brought very clearly to the minds of the children. Posters were made illustrating the work of the church and one contained a picture of the church and also the picture of the pastor the Rev. R. E. L. Bearden and Mrs. Bearden.

DID YOU READ IT?

Did you read Dr. Forney Hutchinson's article in last week's *Arkansas Methodist* headed: "Is First Church Self-Supporting?" You will find it on page three. It is worth reading. There is no fight on big churches, or any other size for that matter. But we should acknowledge the facts.—S. T. Baugh.

Do You Have Headaches? Take CAPUDINE

Ease the Pain Promptly

It is a well balanced Prescription of several ingredients so proportioned that it brings quickest relief.

Capudine is a liquid—already dissolved—easy on the stomach and is assimilated at once thereby producing quickest relief.

Good for cold aches, back aches and muscle aches and pains also.

10c, 30c, and 60c at drug stores.



Don't Say "Bread" --
Say

BUTTER-NUT

A product of Arkansas'
largest independent bakery

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

For the Children

HOW JOE TURNED DRUDGERY INTO PLEASURE

By Isolene Bolls

"Berries! Berries! Berries! How I hate to pick them! Oh, how I hate to!" grumbled Joe as he started from home, basket in hand. He looked very dismal indeed. The bright spring sunshine was all about him, but the world seemed a frowning blackness, full of drudgery for a little boy who wanted to play.

"Mother said I must get this big basket half full to make a pie. Half full of huckleberries! Why it might take me all days to do it. Why can't we have something else for dinner tomorrow when Grandma Whitten's old, old sister is coming visiting?"

Joe sat down on the pine-needle carpet under a big pine tree and gave himself up to gloomy thoughts.

"Where shall I find them?" he moodily asked himself aloud.

"Find what—or whom?" asked Jackie, who happened to be passing along and heard Joe's remark.

"Huckleberries," answered Joe, a little ashamed that anyone had heard him. "I have to pick enough for company dinner tomorrow."

"Oh, is that all?" asked Jackie with a little chuckle.

"All?" asked Joe. "All? I've got to pick this big basket half full and I don't know where to find any."

"Oh, I can tell you where to go for them," said Jackie. "If I had time this morning, I would like nothing better than to help you; but mother has given me work for today, ridding our potatoes of bugs. Go over that little hill yonder—the one with the white birches—and in a little hollow beyond you will find enough berries to fill two baskets the size of yours."

Joe, not thanking Jackie for his kindness, dragged his feet wearily across along in the direction of the hill where the white birches stood. Jackie started on his way to his work whistling.

At the top of the hill, Joe stopped in the shade of the birches. He could look down into the damp, green little hollow of which Jackie had told him.

"Enough to fill two baskets the size of mine, Jackie said," grumbled Joe. "He would like nothing better than to help me, would he? Why, then I wish he had left his potatoes and come with me."

It was strange indeed for Joe to be in such an unpleasant mood.

After a while he went down the hill into the cool, green dell. There the berries were plentiful. Wild ferns grew on every side forming a tiny room. A beautiful sight they were, not tall, but low and close-curved, their ends rolled up tight.

Sighing deeply, Joe stooped over and picked one—two—three. How small—how very small they looked in the bottom of the basket! "Oh, it will take hundreds and hundreds to make enough. I can never do it," he mourned.

Gloomily his unwilling hands picked one and then another. Slowly, slowly grew the pile in the bottom of the basket. A much abused little boy Joe felt himself to be.

Where was Harry this fine morning? Oh, playing somewhere. And Rodney Day must be having a nice time, too. Everyone else, of course, was happy.

He heard a rustling sound, and turned to see who was near. An old, old woman who walked with a cane and limped a little. She was a stranger to Joe.

The stranger came nearer, smiled at Joe, and spoke.

"Now what are you doing here in this pleasant, shady, green dell, little boy?"

"Picking berries," answered Joe a little sulkily.

"What?" asked the other. "You don't mean huckleberries? Why my mother used to cook them. How good they were! I haven't tasted one in an age."

"My mother cooks them," admitted Joe, feeling a little interested despite his contrary mood.

"Well, well, how nice!" remarked the stranger. "Do you know what I thought when I looked into this pretty place and saw you? It was this—how happy that little boy must be!"

It was on the tip of Joe's tongue to say, "I am not happy! I am very miserable indeed, and there is nothing but drudgery for me this morning." But he did not say it. Somehow, he felt a little ashamed to. Instead he said nothing and picked another handful of berries.

"Goodbye," said the stranger, starting off with a friendly wave of her hand, and not seeming to notice how unsociable Joe was. "A happy day to you, little boy."

Joe stood watching the cane and the limp. Left alone he sat down to think a while. All at once he jumped up so suddenly his basket was overturned, which did little harm, for there were very few berries to spill.

"I'll be happy!" he decided, tipping back his head and drawing a deep breath of sweet spring air. "I'll be happy! I can! What's the use of feeling so cross-twisty and gruffy-glum? It isn't a bit of fun!"

He picked up the few berries he had spilled, but instead of putting them into the basket, tossed them up into the air and with them threw away the last of his ill-temper.

"Those berries wouldn't taste good," he laughed, "picked when I was so cross—they'd make the others taste bitter."

Joe went to work with a will. How pretty the curled fern-fronds were! How sweet the air and how beautiful the springtime world, and how good it was to be strong and well, not having to limp and walk with the help of a cane. Joe was sorry he had not been more polite to the stranger.

Now that he looked around the green dell the quantity of berries he saw was surprising. Pick, pick, pick, went his busy hands among them, while the pile in the basket grew enormously.

"Why, I do believe my basket is half full already!" he exclaimed in surprise, "and I thought it would take me all day!"

Then he clapped his hands and gave a happy little bounce, as a sudden joyous thought came to him.

"I will get my basket full!" he cried.

"Then how surprised and pleased mother will be!"

He grew quite excited about it, there all by himself. Gone was all thought of drudgery. His heart sang with happiness.

It was a proud and happy little boy who held out his basket to his mother when he went home.

"That is fine!" said his mother. "You have done well! Now have your dinner and then you may go and play."

When the visitor came next day, Joe dressed in his best, had a surprise. Grandma Whitten's sister walked with a cane and limped a little.

"Why, that is the stranger who liked huckleberries," Joe told himself.

Dinner was ready and waiting and they all sat down together.

"I have met this little boy before," said Miss Susan, which was Grandma Whitten's sister's real name, with a bright smile at Joe. "It was yesterday in a pretty little green dell."

Joe blushed. "I am afraid I was not very polite," he faltered. "I am sorry."

"Oh, you were not rude," said Miss Susan kindly. "You were feeling a little unhappy, that was all."

Joe blushed again. "But you helped to make me happy," he said, "by showing me how foolish I had been. After you went away, I sat down and thought it all out. It was a funny thing, but

D. D. TERRY

Candidate for Re-election to Congress

"His Record Is Absolutely Perfect"



From the Arkansas Gazette, July 11, 1934

Speaker Rainey as presiding officer during the last session of Congress.

Praises Arkansans in Congress

Speaker Rainey commended the work of Mr. Terry, saying that he had accorded the administration full support and "his record is absolutely perfect."

"I have served with 3,800 members of the House," Speaker Rainey said, "and I can recall no new member who has made as rapid progress as your congressman from Little Rock."

Speaker Rainey paid tribute to for-



In the last campaign I was elected to Congress on the promise to support President Roosevelt in his policies for a New Deal. I have performed this promise—in full—and without exception. I voted in favor of EVERY measure sponsored by the administration.

The voters of this district know the value of these measures, designed to relieve the country from the depression; and they know from the record itself where I was and what I was doing when each issue was decided.

When re-elected, I will continue to support the President in his policies to restore normal economic conditions. I will maintain complete independence absolutely free from the control of political factions and special interests. My work in the next Congress will be written on its records where the people of this district may examine and judge it, ON THE FACTS.

Democratic Primary, August 14

D. D. TERRY

CHURCH NEWS

MEETING OF THE APPROPRIATIONS COMMITTEE OF THE BOARD OF CHURCH EXTENSION

The Appropriations Committee of the Board of Church Extension of the Methodist Episcopal Church, South, will meet in the office of the Board, 1115 Fourth Avenue, Louisville, Kentucky, Wednesday, September 12, 1934, at 9 a. m.

All applications must be approved by the Conference Board of Church Extension and in the office of the General Board on or before September 6, 1934. No applications will be entered on the calendar after this date.—T. D. Ellis, Secretary.

NOTICE!
GROUP INSURANCE

141 members, 30 have paid for the year, 36 have paid 9 months. The remaining 75 owe one or more months, 7 of them owe for the entire 9 months. I have managed to make 8 payments (the 9th now due), have done this by using funds of those paying in advance and \$100.00 of my own money. I am taking a vacation this month. No statements will be sent out. You who are in arrears must send in your payments at once. We cannot use the money of others who pay and then allow their insurance to lapse.—L. E. Mann, Ins. Sec., Tuckerman, Ark.

SALEM REVIVAL

Last Sunday closed a two week's revival meeting at Salem church a mile from Plainview. Rev. Raymond Dorman, pastor assisted by Rev. Harold Harger, pastor of Plainview church, delivered wonderful messages that drew large crowds at each service. Sixteen were converted and reclaimed. There were six additions to the church and the entire church was revived. Last Wednesday evening Bro. Dorman insisted a Woman's Missionary Society be organized. Plainview ladies were invited to be present to assist with getting the work started.

Plainview Missionary Society took the lead first with a program. Subject, "What a Missionary Society Means to a Church and its Pastor," which was enjoyed by all present. Now Salem has a Woman's Missionary Society and everything is working fine. Bro. Dorman is one of God's chosen young men and he and his good wife are loved and honored by everyone in Salem neighborhood.—Mrs. E. E. Williams.

TEXARKANA DISTRICT PREACHERS' MEETING

Our best meeting of the year thus far was held at Lockesburg, July 17. We call it the best meeting because every preacher was present. One would hardly expect a 100 per cent meeting on a blazing hot day with many of the preachers holding meetings and having long drives to make, but we were all there. It speaks eloquently of the morale of the District

when I made up my mind I would be happy, and threw away all my naughtiness with the berries I had picked—why, then I was happy! I don't understand it, but I was. When I thought of picking half a basket of berries I hated it; but when I decided I would pick a whole basketful for a surprise, I had a lovely time."

"Ah, my dear, you have learned a great lesson," said Miss Susan. "Happiness is found in our own hearts—not in things outside. You know, 'If you can't do what you like, then like what you do.'"—Emmet, Arkansas.

and of the leadership of our presiding elder. The preachers were hopeful, even sanguine, of the final outcome of the year's work. After the reports were made, Bro. A. W. Hamilton preached a fine sermon, and after that the ladies of Lockesburg Church served a sumptuous lunch. Bro. Edward Harris is in high favor with his people.—R. A. Teeter, Secretary.

REVIVAL AT MARMADUKE

We have just closed a fine meeting at Marmaduke. Rev. Sam Watson, pastor of our church at Rector, did the preaching. Bro. Watson is earnest and forceful in his preaching, and his stay with us was a real benediction. There is no man in this part of the State who has the confidence and esteem of the people more than does Sam Watson. His life rings as true as does his preaching of the word. We had large congregations throughout the meeting. There were thirty-seven professions. A number of these came into the Methodist church. The membership of the church was blessed and lifted up.—J. Albert Gatlin, pastor.

MEETING AT SCHAAL

Bro. G. W. Robertson, pastor at Mineral Springs, and I closed a very successful meeting some time ago at Schaal, Arkansas where I held a good meeting 23 years ago with Rev. L. W. Evans. Bro. Evans built a new church there on the strength of the great revival that we had.

Bro. Robertson and I had 10 or 12 professions, part of them joined our church and some will join other churches. It was a good meeting. At our last service everyone present stood as a witness that they had received a blessing during the meeting.

There was about 80 present at the last service. The church and Sunday School were greatly benefited. It was a pleasure to me to be there and preach to these good people with whom I had worshipped 23 years ago, although quite a number had passed to their reward. I could feel the spirit among the people during all the services which lasted 9 days. It was a pleasure to work with Brother Robertson.

I am to begin another meeting with Rev. R. K. Bass at Bush Range, 5 miles from Mineral Springs, Wednesday, August 1, where I held a great revival with Rev. W. T. Menard about 20 years ago. At that time we had about 35 professions. We give God the glory.—J. A. Hall.

MABELVALE-PRIMROSE CHARGE

Primrose church of the Mabelvale-Primrose Charge, had a two weeks' revival which closed on the night of July 22. Rev. Neill Hart, of Pulaski Heights church, Little Rock, did the preaching and his sermons were timely and impressive. Bro. Hart is a good preacher and we think that the secret of his success is in his earnestness of soul, and the clearness and simplicity of his messages.

The church was revived. A large number of our people were led to a greater consecration of their lives to the Lord. The attendance was good and throughout the meeting there was a beautiful spirit of cooperation. Bro. L. J. Miller, superintendent of our Church School, led the adult choir and Mesdames John Dixon and Edgar Dixon led the Junior Choir of about thirty members. Mrs. Jerry Dean and Miss Jean Dorough served faithfully as accompanists. Seven united with the church and on the following fifth Sunday two more came in, making a total of nine, seven on profession of faith.

While our meeting at Primrose was in progress a Vacation Bible School was

being taught at Mabelvale with an enrollment of thirty-two. The instructors were: Mrs. Dora Hopkins, Miss Virginia Shepherd, Miss Jaynelle Arnold, Miss Vivian Cochran, and Miss Carrie Barnes. The children were served a picnic lunch on the parsonage lawn, and at the close of the school there was a program followed by a social hour during which the instructors served refreshments. There will be no question another year about having a Vacation Bible School at Mabelvale.—J. D. Montgomery, P. C.

EMERGENCY CONSERVATION WORK IN ARKANSAS

The CCC camps in Arkansas under the supervision of the Arkansas State Forestry Commission have completed 890 miles of truck trail according to

Charles A. Gillett, State Forester. The CCC boys at these camps have also constructed 535 miles of telephone line and 15 steel lookout towers.

Over one-half million dollars in physical improvements through the State have been obtained from the CCC camps under the supervision of the State Forestry Commission during the past twelve months. The physical improvements alone have been well worthwhile, to say nothing about the benefits to the boys themselves.

All of the work which has been done by the camps is of importance to the public and deals primarily with the program for prevention of forest fires. The steel lookout towers have been built in places where they can see millions of acres of forest. From these towers telephone lines have been built

BRANCH'S RECORD!



Comparing Branch's expense for eighteen months of service with the previous eighteen months under the preceding administration:—

Branch's Eighteen Months	Previous Eighteen Months
General Expense ...\$90,203.31	General Expense ..\$114,575.25
Jail Expense 14,404.80	Jail Expense 23,478.29
Branch Collected and paid to Treasurer for Feeding Prisoners for Federal Government and other Counties 7,004.45	Previous Administration collected and paid to Treasurer for feeding Prisoners for Federal Government and other Counties NOTHING!
TOTAL BRANCH SAVING	\$40,450.87

Efficient law enforcement, including Radio Patrol, Excellent Jail Management. Tax Collection, including tax paying handled competently.

On This Record Branch Asks For a Second Term as Sheriff and Collector of Pulaski County

L. B. BRANCH

to other towers and to rangers homes who have charge of the supervision of fires when they occur. The truck trails themselves have been of material benefit in making it possible for the ground personnel to reach the fires before they have had opportunity to get beyond control. It is impossible to estimate in dollars what this work has meant and will mean to Arkansas.—Arkansas State Forestry Commission.

THE LEAGUE OF DECENCY

This is a new organization fostered by the Roman Catholic Church, and such leagues are being organized among Catholic young people all over the world. The leaders are finding fine response among the people and young people everywhere are flocking to the Catholic churches to enlist in this new order.

We honor and congratulate the Catholics for this step that is so much needed in these sordid times. They have taken advantage of a great opportunity that may prove them Militant Crusaders for a great cause and the others may see the Catholic forge ahead in one of the mightiest and most needed reform of modern times. Certainly they have the opportunity and there is no one else in the field. Somehow we wish they would let all the Protestant Christians come in with them and swell the mighty forces that marches on for plain decency.

We have been majoring in indecency for some time. We have come to the point where humor is not accepted unless it is sordid. Movies are tame and dull unless they reek with filth and indecent scenes. The fiction of the magazines and the productions of the stage in many instances would pass the test of depraved Sodom and outclass Pompeii. Many poor fools are falling for this plunge back to the jungle of indecency. We have seen on the front page of many papers a marriage fostered by modern garbage mongers at the Century of Progress, in which some fool preacher performed a marriage ceremony of a couple from a nudist colony dressed as the name indicates. This shows the decadent age in which we live. We are sure that was no Catholic priest and no minister of the Gospel would have taken part in such a degrading performance, had he not himself fallen into the mire of the present age or become a plain fool. His Church ought to demand his credentials and expel him from its communion.

Let mothers and fathers and preachers, along with the noble young people who still have regard for plain decency and fundamental culture join in spirit at least the League of Decency and stand for a return to the standards of plain decency that is free from the stain of the pigsty and the depravity of heathenism. We ought to follow the course of the Catholics and join with them in such an organization until the army grows to millions in our effort to pull our depraved race out of the mire of modern animalism. Blessings on this movement among the Catholics. — Richmond Christian Advocate.

SOUL HABITS

In this column last week we said: "The writer cannot escape the feeling that in too much of our preaching today we neither inculcate the greatest virtues nor denounce the greatest sins." An interested reader wrote to ask that we discuss some of the greater sins of today. Before doing that, we believe that a discussion of some of the principles involved would be logical.

The older theologians distinguished between "sin" and "sins," making the former the source of the latter. It

was meant that man has "a principle of sin" in his nature and that from this comes the particular acts called "sins," so that he is "a sinner" all the time, whether actually engaged in a sinful act or not.

There is no reason, in the light of modern knowledge, to change this view though we would perhaps modify the terms here and there. The roots of sin are in a predisposition which makes the act possible, and the cure of sin lies in a change of this inner attitude. It is not a mere play with words, but a truth of large significance that the greatest of all sins is in being a sinner.

The root of the matter really lies in the sphere of ideas, ideals, habits and dispositions. So long as these things are wrong, it is utterly futile to try to impose some external controls and thereby make men good. This is not to say that external controls have no place. They have. To borrow another's phraseology, the writer has never believed that you could make men good with a prohibition law, but he does believe that you can make them sober by such means, and that is a very great social good. He does not believe that you can make men brotherly by taxing those who have an abundance to feed those who are hungry, but he does believe you can relieve hunger that way, and that this is a social good. We must distinguish between external acts and essential disposition. It is perfectly proper to compel men to make their acts conform to a standard of right, but men do not become good until their ideals and dispositions are changed.

Our greatest sins are in our soul habits—the predispositions of our souls that insure that we will do the wrong thing. Habit is a much broader term than common usage suggests. The mere repetition of acts is not the essence of it. We usually think of habit as acts repeated daily or, at the most, at slightly longer intervals, whereas, as a matter of fact, an act performed only once in a life-time may as truly be an act of habit as an act performed daily. This is because the essence of habit lies in the predisposition that is back of the act. We may have certain bent of soul quality of spirit, or what we have called a predisposition that never faces a situation, that calls it into action more than once in a life-time. The man who, in a fit of passion, strikes his brother may do so only once during life, but he, nevertheless, carried bents of soul within him which would have, under the same circumstances, flared forth at any time. These bents are truly habitual, though, as a fact, one might live through life and never face a situation that caused one of these soul habits to crystalize into an act.

Furthermore, a habit of the soul is a much more inclusive thing than the particular body habit that may result from it. An individual, for example, may have an attitude of soul that fails to properly evaluate the spiritual and, therefore, permits the material to dominate. This materialism is the habit of his soul, but it may manifest itself in different body habits, and even in widely spaced acts which are not commonly called habits. In one man this soul habit may be adultery, and in still another it may be a greed that wants wealth no matter what spiritual values are destroyed in acquiring it, but, in all alike, the soul is essentially the same namely, the exalting of the material over the spiritual.

It is in this sphere of soul habit that our greatest sins lie. This carries us into the realm of ideas and ideals. Religion, we say, is not an intellectual affair. That is freely granted, if this means that it is not solely such, but

there is no way for an essentially selfish man to come into the Kingdom of God without changing his ideals, and a change of ideals always means a change of ideas. Repentance means "a change of mind," and ideas are the very stuff of mind. A man never changes his soul while retaining completely his old set of ideas. A man who has a philosophy of life that says "every man for himself and the devil take the hindmost" is potentially the world's greatest sinner. He has an idea, a soul habit, that is the antithesis of all that Christ stands for. He is potentially a petty thief, a grafting politician, or a gangster depending upon the path along which his warped judgment may lead him. He may, on the other hand, be a very polished sinner who spurns crude methods. But it matters not, there is no way to change such a man so long as he has the same set of ideas. His ideas are part of his very self and nothing short of some new beliefs about life will change him. Unless we can mold the thinking of men, we cannot mold the lives of men. To say this may seem trite, but it is a needed emphasis. When the whole matter is boiled down to its essence, the greatest sins of this age lie in the ideas and ideals that dominate us. We shall never be rid of the sins that are

wrecking us until we make this central attack and dislodge certain notions that have given us wrong soul habits.—Wesleyan Christian Advocate.

Get Rid of Malaria!

anish Chills and Fever!

To conquer Malaria, you must do two things. (1) Destroy the infection in the blood. (2) Build up the blood to overcome the effects and to fortify against further attack. There is one medicine that does these two things and that is Grove's Tasteless Chill Tonic! The tasteless quinine in Grove's Tasteless Chill Tonic destroys the malarial infection in the blood while the iron builds up the blood. Thousands of people have conquered Malaria with the aid of Grove's Tasteless Chill Tonic. In addition to being a noted remedy for Malaria, it is also an excellent tonic of general use. Grove's Tasteless Chill Tonic is pleasant to take and contains nothing harmful. Even children like it and they can take it safely. For sale by all stores. Now two sizes—50c and \$1. The \$1 size contains 2½ times as much as the 50c size and gives you 25% more for your money.

D. D. GLOVER

Candidate for
Re-election to

Congress
6th District



I Promise Continued
Faithful Service

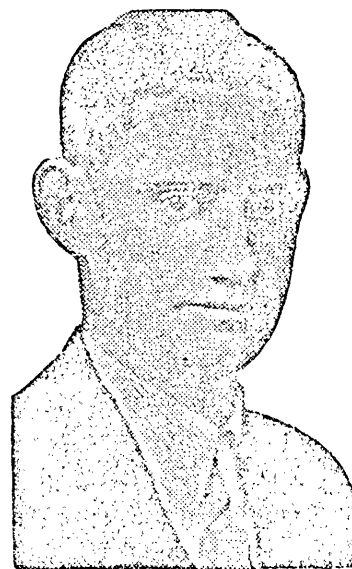


Roy V. Leonard

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.



LUTHER KNOWS *First Hand the Duties of the Office He Now Holds*

VOTE FOR LUTHER ADAMS *FOR RE-ELECTION* County and Probate Clerk *of Pulaski County*

His efficiency, honesty and courtesy in public office has been demonstrated.

Luther Adams is thoroughly qualified to retain the position he now holds and naturally is familiar with every duty connected with this important office.



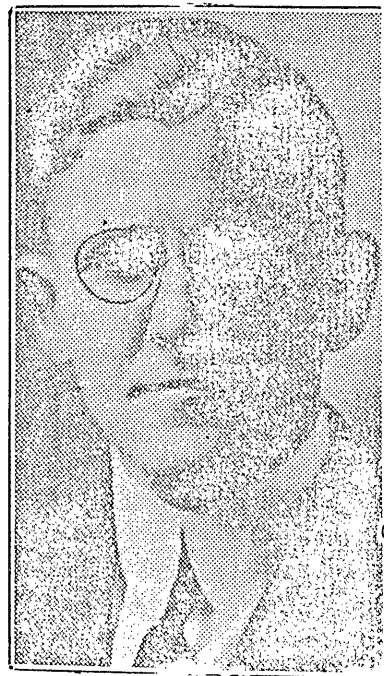
- INTEGRITY
- COURTESY
- PRACTICAL TRAINING



Luther is an expert on probate laws and tax matters.

He is a law graduate and capable of giving valuable assistance to those who are unexpectedly called upon to handle such matters.

Luther has earned the hearty support of those who know him and whom he has had the privilege of serving. Let's re-elect a young man whom we know can and will serve the public in a manner to which it is entitled.



Right
Wrongs
No One



A
Fair Play
Acceptable
By Everyone

LUTHER ADAMS

For Re-election

COUNTY and PROBATE CLERK

METHODIST EMPHASES

Stability of Doctrine

Methodism stands on a stable doctrinal structure. Its doctrines are based on the Arminian interpretation of the Bible. Its Fifth Article of Religion reads: "Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the truth, or be thought requisite or necessary to salvation."

Higher critics say: "The Bible contains the word of God." Methodism says: "The Bible is the word of God." Jesus said that we must accept it, build ourselves on it. It is the constitution of religious freedom. "If ye continue in my word, then are ye my disciples indeed: and ye shall know the truth; and the truth shall make you free." In interpreting the Bible Methodism allows a large liberty of opinion. A man may be a Methodist and have his own views about the form of baptism, bodily resurrection, and the second coming. It does not forbid the so-called historical treatment of the books and writers of the Bible. It does not affirm only one Isaiah, or that Job wrote the book that bears his name, or Paul the Epistle to the Hebrews. It welcomes every real discovery of criticism or of science. It believes that questions of authorship, history and dates will adjust themselves; but it holds the settled conviction that the Old and New Testaments constitute a complete revelation from God, the only book that can make those who accept it wise unto salvation through faith in Christ.

Some think that we have been too easy in allowing freedom of interpretation, and that this freedom makes flabby Methodists. Not so. Methodism is free as the air in things not fundamental to salvation. Why imprison opinions on non-essentials? On things fundamental Methodism is emphatic as the lightning that flashed at the giving of the law, as clear as the light which transfigured the Saviour's face. Methodism refuses to be blown from this anchorage by any tempest of higher criticism. It stands with Wesley who said: "I want to know one thing: the way to heaven: how to land on that happy shore. God himself has condescended to teach the way . . . he hath written it down in a book. O, give me that book! At any price give me the book of God! I have it. Here is knowledge enough for me. Let me be homo unius libri—a man of one book."

Doctrinal Foundations

Methodism has pyramided Christian doctrines. Its foundation, deep and broad, is the Atonement. Whatever may be written in some Methodist books, or spoken in a few Methodist pulpits, no one can honestly deny that Methodism teaches the Virgin Birth of Jesus, his human and divine nature, his miracles and wondrous teachings, his death on the cross not as a martyr or example, but as an atonement for the sins of the world. No one can honestly deny that Methodism affirms that Christ who knew no sin voluntarily poured out his life that he might bear our sins on the tree; that he might reconcile us to God; that he might save us from sin to righteousness, guilt to pardon, eternal death to everlasting life; that he might restore to us the divine image lost by transfiguration; found in him; that he might make us the sons of God not by creation for we are that already, but by adoption into his family through regeneration by the Holy Spirit.

Built on the foundation of the Atonement are the doctrines of sin, repentance, justification by faith, regeneration or the new birth, the witness of the Spirit, growth in grace,

sanctification, the resurrection, translocation to heaven, reunion, recognition, and everlasting life in the presence of God and Christ and the Holy Spirit, of angels, saints and loved ones. Where free from earthly shackles, mind and spirit shall have uninterrupted development in the pursuit of truth, in researches amid the unfolding revelations of the Father throughout eternity.

These doctrines are foundational. They are fundamental. Destroy them, and we might still have our methods of government and forms of worship; but we would not have Methodism as founded by Wesley, believed in by our forefathers, and supported by the long line of men and women who have called themselves Methodist during the past century and a half.

Creed and Life

It is quite popular to say: "No difference what a man believes so he lives right." This is a monstrous mistake. A man cannot live right, unless he thinks right. "As a man thinketh in his heart, so is he." Creed determines conduct. Doctrine germinates character. A man with no settled convictions is like a "wave of the sea, driven with the wind and tossed." A church without positive doctrines is a church without a backbone. It may have beautiful forms and boast of its culture, but it has both spinal and cerebral anemia. It is bloodless and boneless and brainless. It can no more save the world from sin than a lecture on smallpox can empty the pesthouse. It may gild the drybones of godless humanity, but it cannot say: "Come, O Spirit of God, and breathe on these dead souls, that they may live."

Built on the Rock

I will not affirm that Methodism is alone in the scripturalness of its doctrines, but is it not remarkable for its doctrinal stability? There have been controversies and some secessions in Methodism on account of its mode of government as to bishops, presiding elders and the like; but so far as I know, there has never been a doctrinal schism. In expressing his desire to be "a man of one book," Wesley meant that he builded his religion on the word of God. Methodism has rooted and grounded itself on this same foundation, from which no storm has been able to blow it. It does not force any who sit in its pews or stand in its pulpits to accept or preach these doctrines; but it does declare that he who does not accept them as a creed of life, that he who does not preach them as the gospel, of salvation—may call himself by any name he pleases; but he cannot honestly call himself Methodist. He may live in the house, but does not belong to the household. Is it harsh to say that such a layman or preacher should go where the out-

side of the platter should more nearly resemble the inside? To him Methodism thunders with Paul: "If an angel from heaven . . . or any man preach any other gospel into you than that you have received, let him be anathema!"

In times of changing theories, far-fetched interpretations, "oppositions of science falsely so-called," it is a splendid thing, a stabilizing influence, for a man or a church to stand unshaken by storms, unterrified by sinister attacks from within or invasion from without. This steadfastness of Methodism to orthodoxy, its firm grasp on the Bible as the word of God, its fidelity "to the faith once delivered to the saints"—have tremendously influenced other churches. We have been considered as a house not on sand but on rock. Our light has not been intermittent but steady in the heavy winds of opposition. Our voice has not been inarticulate or feeble as a boy's penny whistle, but like a trumpet leading the army of the living God forward, and ever forward against the hosts of sin and Satan.—C. O. Jones in Wesleyan Christian Advocate.

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EYE WASH
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At Reasonable Prices
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JACKSON, TENNESSEE

BIBLES!!!

The Bible Society Depository at Little Rock is closed. We are sorry this became necessary.

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Dallas, Texas

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Week: Aug. 19-26!
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Special through Rock Island train leaves Little Rock at 5:30 p. m. Five days and four nights in Chicago, only \$16.00 above transportation. You may furnish your own transportation if desired. Personally conducted.

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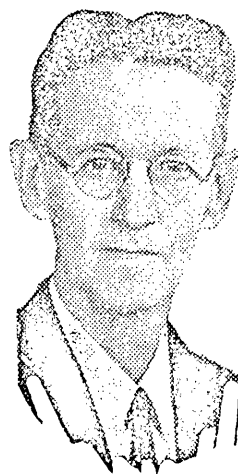
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1800 N. Harrison
Little Rock, Phone 3-0753

THE MAN FOR A MAN'S JOB

TOM POE

PROSECUTING ATTORNEY



**THOMAS E.
TOLER**
Circuit Judge

7th Judicial District

Candidate for Re-election

I commend my record to you and pledge to continue—fair and impartial trials, enforcement of laws, economy in the courts.

38 years a resident of Little Rock.

24 years experience in the active practice of law.

Have never before sought an office.

On the basis of my record as a lawyer and citizen, I solicit your vote on August 14.

QUALIFIED
CLEAN

PRICE SHOFNER

**Candidate for Circuit Judge, 1st Division
Pulaski and Perry Counties**

Adv.

A PAID FIGURE-HEAD!

The Advocate appreciates the way the Pathfinder, of Washington, goes after the dirt and filth of the movies. If one of our Church papers expressed itself with such vehemence, the only comment would be, "O that's just one of those fanatical Church papers!" But the Pathfinder is a secular paper, national in its scope, and broad in its influence.

Commenting upon the statement that the motion picture producers and distributors of America recently made that "there are evidences of progress in raising the standards of motion pictures," the Pathfinder says: "Well, if the standard of motion pictures has been raised, they must have been diabolical before."

The Pathfinder says what the Advocate has said many, many times, namely, that "the movies, as now managed, are the greatest school for vice and crime that a personal devil could have conceived in one of his worst moments of hatred toward mankind."

Its comment upon Will Hays is interesting. Saying that "his intentions were good and that they have done their share to pave the hell which the movie magnates have created and want to maintain," it adds, "The Pathfinder soon discovered that Will Hays was merely a paid figure-head and that he could not exercise any real power in the way of reform." A paid figure-head!

We hope that the "Legion of Decency" which our good Catholic brethren have had the courage to form, and in which the Jews and Protestants are co-operating, will bring about the desired results—the clean-up of the movies. How Christian people can attend them in the present condition is more than we can see. We do not believe this bosh about attending the clean ones and staying away from the dirty ones will do any good. We never have believed that, and for fifteen years we have preached the futility of such doctrine. The way for Christian people to get clean movies is for them not to attend any at all until they are cleaned up. When enough Christians stay away consistently and persistently, until people get the idea that a Christian will not attend them, Hollywood will clean up. Hollywood wants the money, and as long as Christian people help with their dimes and quarters to support the Hollywood bunch, there will be no clean-up in the pictures. Money talks; mere resolutions do no good. A chapter of the "Legion of Decency" formed in every congregation, in every Epworth League, by every Sunday School class, by every Parent-Teacher Association—that will get the answer.—Alabama Christian Advocate.

LIFE—PATHETIC OR JOYFUL

Early in my ministry I called upon an old gentleman to try to interest him in making a subscription to a new Y. M. C. A. building. He was abundantly able to make a large subscription, as I very well know. I talked and reasoned and explained and expatiated. At last he said to me: "Mr. Downey, the habit of my life has been to acquire. You don't know how hard it is for me to give." What a pathetic confession for one to have to make at the end of a long life! What will the Master say to him when he tries to explain that he could not give to any worthy cause because the habit of his life had been to acquire?

A little later in my ministry I came to New York to get financial help in building my church. I called upon a man well known for his wealth and generosity. It happened that when I called he was entertaining guests at dinner. It would have been very easy and very natural for him to send word by his butler that he was engaged and

could not be disturbed. Instead, however, he excused himself from his guests, listened patiently to my errand, went upstairs, and when he came down, handed me an envelope, saying he was glad to help. In the envelope I later found a check for one thousand dollars. When he meets the Master, will not the word to him be, "Well done, good and faithful servant, thou hast been faithful over a few things. I will make thee ruler over many things. Enter thou into the joy of thy Lord."

I was spending my summer vacation at Lake Mohonk, which, as everybody knows, was owned and managed by the Smiley's Quakers of the finest type. We always had devotions after breakfast in the morning, and usually something special on Sunday. One Sunday we had a male quartet, and they remained over for the Monday morning devotional period. Among the guests that year were John D. Slayback and his wife. I happened to be sitting in the row just behind them and as the quartet continued to sing its gospel hymns, beautifully rendered, I heard Mr. Slayback say to his wife, "Jenny, if they do not stop I shall shout." She suggested that Presbyterians and Quakers were not accustomed to shouting. When the singers concluded the next stanza, the sonorous voice of Mr. Slayback rang out with a jubilant "Bless the Lord!" At the close of the meeting he was surrounded by Presbyterians and Quakers who thanked him for giving voice to their own sentiments. When he meets the Master, will not the words be, "Thou hast confessed me before men, and therefore I have confessed thee before my Father who is in heaven?"—David G. Downey in Western Christian Advocate.

It is so easy to be true when no strain is brought to bear upon your confidences. And then it is so easy for some to be false—without the strain brought upon them.

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CUTS
BURNS**

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Vote For:—

**Dr. J. S.
Murphy**

For Re-election as
Representative



I have proven myself Capable, Efficient, Tried and Approved.



To My Methodist Friends of Arkansas:

You read in a previous issue of the ARKANSAS METHODIST my announcement for re-election as Attorney General and something of my record.

A man's early environment does not always determine the kind of a man he will be, but in many instances it has a great deal to do with it.

I was born sixty-two years ago at Paraclifta, Sevier County, Arkansas, and reared in a Methodist family. Our home was on the Lockesburg Circuit and the pastor always stayed with my family when he came to our church to preach. We had a room that we always called the "Preacher's Room" because it was seldom occupied except when the pastor came. I remember some of them who were our welcome guests when I was a small boy. Among those were Brothers Jenkins, Sanders, Rascoe, and Traylor.

When Hendrix College was located at Altus I was a student when Dr. A. C. Millar first came as its President. I roomed with W. C. Watson, Ed Steel and Walter Holmes. Among my other classmates were Stonewall Anderson, Oscar Goddard, Sam Goddard, and Tom Owens. Names I have mentioned of pastors and students are familiar to the Methodists of Arkansas. I am glad to have had their friendship and association.

I have held many positions of responsibility and trust and while some of my official acts have been criticized, I am proud of the fact that my honesty and integrity have never been questioned.

Should you see proper to again vote for me as your Attorney General it will be appreciated and I shall do my best to discharge my duties in the future as I have in the past.

Yours truly,

HAL L. NORWOOD

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).

Bulldog Drummond Strikes Back

(Ronald Colman) (UA) Excellent mixture of thrill, suspense, comedy and romance, with Colman's charm and artistry in colorful role dominant throughout. Fine cast. Absurdly funny "wedding-night" speeches too obviously burlesque to be harmful. Exceptionally interesting detective mystery, genuinely entertaining.

For A: Excellent. For Y: Very good. For C: Too mature.

Maedchen in Uniform

(Re-issued German production — Film Estimate 11-22-'32) The same splendid picture, the original photography, with English dialog rather cleverly substituted for the German. While the artifice is quite obvious at times, it should serve to give this masterpiece still wider showing in America.

For A: Excellent. For Y: Mature but good. For C: Beyond them.

Midnight Alibi

(R. Barthelmess, Ann Dvorak) (1st Natl) Gangster hero loves rival's sister unwittingly, hence many swaggers, scowls, threats and shootings. Elaborate and charming romantic interlude causes some false notes, and courtroom procedure is outrageously burlesqued in the finale. Hero too miscast to be convincing.

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

Murder on the Blackboard

(Edna May Oliver, James Gleason) (RKO) Spinster school marm turns detective upon finding fellow-teacher murdered, and deftly finds evidence and solution. Her verbal skirmishes with Gleason as Inspector make hilarious fun. Very dubious taste in use of school as setting for murder and disreputable characters.

For A: Amusing of kind. For Y: Doubtful. For C: Doubtful.

No Greater Glory

(George Breakston and boy cast) (Columbia) Touted as "family" anti-war picture. Two city-urchin gangs, with no parental control whatever, glorify gang spirit into patriotism and war over playground, until little hero, notably played by Breakston, dies. Often artificial, stilted, unconvincing even as abnormal child life.

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

Of Human Bondage

(Leslie Howard, Bette Davis) (RKO) Grim, mostly depressing, rather incredible story of sensitive, intellectual hero nearly ruined by his supposedly hopeless love for utterly cheap, contemptible wanton. Mastery of difficult role by Howard, and charming moments by Frances Dee are the pleasing features.

For A: Very good of kind. For Y: By no means. For C: No.

Old Fashioned Way, The

(W. C. Fields and large cast) (Para) Hilarious burlesque of the ever-bankrupt theatrical troupe playing small towns in the old days. Unique comedy and antics of Fields as pompous leader dominates whole picture. Stale and slow in spots, but mostly laughable and often appealing.

For A: Good of kind. For Y: Amusing. For C: Probably amusing.

Best Recent Films for Family:

Melody in Spring, The Poor Rich, I'll Tell the World, The Circus Clown, Charlie Chan's Courage, We're Rich Again.

Films of Special Interest for Adults: Such Women Are Dangerous, Where

Sinners Meet, All Men Are Enemies, Operator 13, Sorrell and Son, Whom the Gods Destroy.

QUARTERLY CONFERENCES
BATESVILLE DISTRICT, 4TH ROUND

Pleasant Plains Ct. at Corner
Stone Aug. 12, 11 a. m. and 2 p. m.
Evening Shade at E. S. Aug. 12, 8 p. m.
Melbourne Ct. at Wiseman
Aug. 19, 11 a. m. and 2 p. m.
Bethesda-Cushman, at B. Aug. 19, 8 p. m.
Newport, Umsted Memorial
Aug. 26, 11 a. m. and 2 p. m.
Newport, First Ch. Aug. 26, 8 p. m.
Sulphur Rock-Moorefield at M.
Sept. 2, 11 a. m. and 2 p. m.
Newark Sept. 2, 8 p. m.
Bexer-Viola at V. Sept. 9, 11 a. m.-2 p. m.
Salem Sept. 9, 8 p. m.
Charlotte Ct., at Oak Ridge
Sept. 16, 11 a. m. and 2 p. m.
Mountain View, Sept. 16, 8 p. m.
Yellville Ct., at Yellville
Sept. 23, 11 a. m. and 2 p. m.
Cotter Sept. 23, 8 p. m.
Tuckerman Ct., at Hope
Sept. 30, 11 a. m. and 2 p. m.
Strangers Home Ct., at Williams
Oct. 7, 11 a. m. and 2 p. m.
Swifton-Alicia, at S. Oct. 7, 8 p. m.
Desha Ct., at Locust Grove
Oct. 14, 11 a. m. and 2 p. m.
Elmo-Oil Trough, at E. Oct. 14, 8 p. m.
Calico Rock Ct., at Spring Creek
Oct. 21, 11 a. m. and 2 p. m.
Calico Rock Oct. 21, 8 p. m.
Batesville, First Ch. Oct. 3, 8 p. m.
Mountain Home, Oct. 28, 11 a. m.-8 p. m.
Batesville, Central Ave. Oct. 28, 8 p. m.
Let the pastors be ready with nominations for Sunday School superintendents and stewards; also ready with final and total figures on number of conversions and accessions to the church this year. Let trustees be ready with as near final figures on all finances as is possible at this conference.—C. W. Lester, P. E.

BOONEVILLE DISTRICT
Fourth Round

Huntington-Midland August 19
Hartford August 19
Mansfield August 26
Abbott August 26
Magazine Sept. 2
Belleville-Havana Sept. 2
Waldron Ct. Sept. 9
Waldron Sept. 9
Dardanelle Ct. Sept. 16
Dardanelle Sept. 16
Rover Sept. 23
Gravelly-Bluffton Sept. 23
Perry-Houston Sept. 30
Adona Sept. 30
Waltreak Oct. 7
Danville Oct. 7
Plainview Oct. 14
Ola Oct. 14
Prairie View-Scranton Oct. 21
Paris Oct. 21
Branch Oct. 28
Booneville Oct. 28
F. M. Tolleson, P. E.

VOTE FOR
Wade
Kitchens

Seventh District
for Congress

He is capable, reliable and well-informed! He has a clean and honorable record.

PARAGOULD DISTRICT, 4th ROUND

Mammoth Spring Aug. 12, a. m.
Hardy Aug. 12, p. m.
Biggers-Maynard Aug. 19, a. m.
Black Rock Aug. 19, p. m.
Paragould Ct. Aug. 26, a. m.
First Church Aug. 26, p. m.
Ash Flat Sept. 2, a. m.
Imboden Sept. 2, p. m.
Eastside Ct. Sept. 9, a. m.
Eastside Sept. 9, p. m.
St. Francis Sept. 16, a. m.
Piggott Sept. 16, p. m.
Smithville Sept. 23, a. m.
Hoxie Sept. 23, p. m.
Corning Sept. 30, a. m.
Peach Orchard-Knobel Sept. 30, p. m.
Gainesville Oct. 7, a. m.
Marmaduke Oct. 7, p. m.
Attica Oct. 14, a. m.
Pocahontas Oct. 14, p. m.
Walnut Ridge Ct. Oct. 21, a. m.
Walnut Ridge Oct. 21, p. m.
Lorado-Stanford Oct. 28, a. m.
Rector Oct. 28, p. m.
—Jas. A. Anderson, P. E.

PINE BLUFF DISTRICT**Fourth Round**

Rison Station, August 26, a. m.
Hawley Memorial, August 26, p. m.
Alzheimer-Wabbaseka at W., Sept. 2, a. m.
Humphrey-Sunshine at H., September 2, p. m.
St. Charles Ct. at Deluce, Sept. 9, a. m.
Gillett-Camp Shed at G., September 9, p. m.
Roe Circuit at Shiloh, Sept. 16, a. m.
Stuttgart, Sept. 16, p. m.
Sherrill-Tucker at T., Sept. 23, a. m.
Carr Memorial, Sept. 23, p. m.
Swan Lake Ct. at Bayou Meto, Sept. 30, a. m.
DeWitt, Sept. 30, p. m.
Star City Ct. at Mt. Home, October 7, a. m.
Grady-Gould at G., Oct. 7, p. m.
Sheridan Ct. at Bethel, Oct. 14, a. m.
Sheridan Station, Oct. 14, p. m.

Pine Bluff Ct. at S. S., Oct. 21, a. m.
Lake Side, Oct. 21, p. m.
Rowell Ct. at Mt. Olive, Oct. 28, a. m.
First Church, Oct. 28, p. m.
Let pastors on this round see that trustees' reports are presented. Let pastors have all officers to be elected on lists in duplicate.—W. C. Watson, P. E.

666

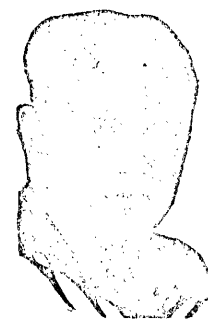
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L. A. "Louie"
MASHBURN
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Tremendous Savings Result From Economies Practiced In Futrell Administration

**Savings of More Than 60 Per Cent
Are Shown--Audit of Warrants
Cashed Reveals Fallacy of
Those Who Have Ques-
tioned Results**

The administration of Gov. J. M. Futrell has stamped upon the minds of the public one outstanding achievement—and it is this: A candidate for office who knows what he is talking about can make promises that can be kept.

When J. M. Futrell announced during the latter part of May, 1932, that he would be a candidate for governor, he said that the cost of government could be reduced fifty per cent. It sounded revolutionary; it was against all the rules of politics to talk about cutting "old timers" off the payrolls and reducing expense accounts. But Judge Futrell really intended what he said, and the General Assembly of 1933 helped carry out his program.

Recently, from the lips of self-seeking politicians, you have heard a lot about "juggling" figures; substituting one appropriation for another, and "clouding the issue."

Well, there's just one way to find the truth, and that's from the books.

HERE ARE THE ASTOUNDING FACTS

Appropriations made by 1931 Legislature
(48th General Assembly, and its Special Sessions) \$126,182,338.38

Warrants Actually Redeemed by State
Treasurer from appropriations made
by 1931 Legislature for the first year
of the biennium \$ 41,067,775.82

Appropriations made by 1933 Legislature
(49th General Assembly and its Special Sessions) \$ 45,808,247.56
Difference (SAVING) 80,374,090.82
\$126,182,338.38

Warrants actually redeemed by State
Treasurer from appropriations made
by 1933 Legislature for first year of
biennium \$ 13,928,998.91
Difference (SAVING) 27,138,776.91
\$ 41,067,775.82

Percentage of Savings on Appropriations, 63.7
Percentage of Savings on Expenditures, 66.1

In other words, Governor Futrell took a 1931 dollar, and operated the state on 34 cents, and did not call on the taxpayers to make up the difference of 64 cents.

—Futrell Campaign Committee.

Sunday Evening Services Discontinued

During the month of August the union Sunday evening services which Winfield has been sharing with First Methodist Church will be discontinued. There will be no evening preaching service at either church. It is hoped that the two congregations will do their summer vacationing at the evening hour; and that the morning services will continue to have good support.

Next Monday evening at eight o'clock the Board of Stewards will have its regular monthly meeting. There are several items of unusual importance to be discussed and it is hoped that every steward will be at the meeting.

Sunday morning at the eleven o'clock service we will receive a class of new members into Winfield Church. If you have friends who are prospective members, talk to them about Winfield; and then notify the church office of their names and addresses.

The Women of Winfield will hold their regular meeting Monday, August 6 with Mrs. E. Q. Brothers as leader. The devotional will be led by Mrs. Brothers. Mrs. F. W. Whiteside and Mrs. R. T. Mitchell will speak on "Rural Life in the South—Its Significance," and Mrs. J. L. Verhoeff will discuss "America's Making." Reports will be heard from the young people representatives who attended the Leadership School at Mount Sequoyah.

ABOUT OUR FOLK

Mr. W. M. Brown, superintendent of the Arkansas School for the Blind, is in Nashville, Tennessee, attending the summer school at Peabody.

Mr. and Mrs. E. V. Markham, and children, are leaving this week to attend the Century of Progress in Chicago.

Miss Helen Ruth Erickson, of our Beginner Department, is visiting in Chicago.

Mr. and Mrs. J. S. M. Cannon and daughter, Miss Mildred, are leaving this week for Kansas City, where Miss Cannon will spend the month of August. Mr. and Mrs. Cannon will visit in Amarillo, Texas on the way home.

Mr. and Mrs. C. R. Jackson and Mr. and Mrs. Lee Franklin have returned from Chicago where they attended the Century of Progress. On their way home they stopped at points of interest in Missouri.

Mr. and Mrs. W. A. Jackson are spending several weeks in Dardanelle, Arkansas.

Mrs. A. R. Larson and son, Billy, are visiting relatives in Kansas.

Mr. and Mrs. Ben D. Brickhouse and Misses May and Marguerite Brickhouse have as their guests Mrs. LeRoy Wilkins, Mrs. C. E. Watts and Mrs. Edgar Burden and little daughter, Harriett, of Norfolk, Virginia.

In character, the most powerful structure in the world is the loyal and sunny disposition superimposed upon a masterful and serious nature.

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

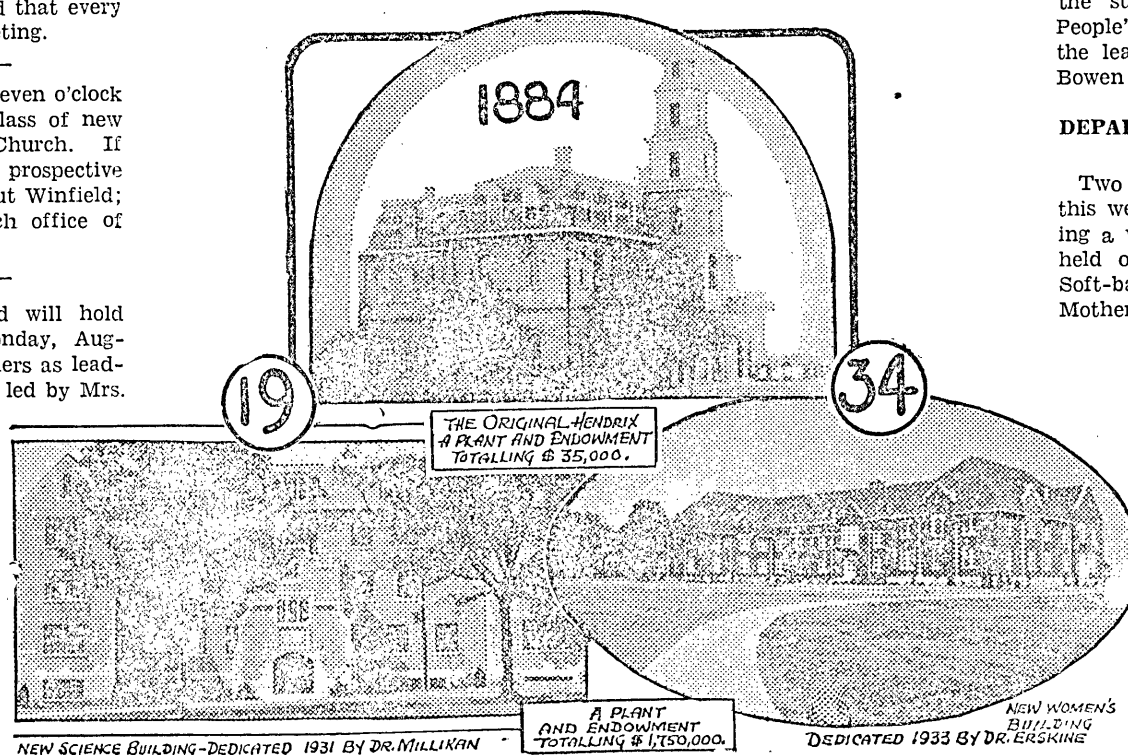
AUGUST 2, 1934

No. 31

SUNDAY SERVICES

11:00 A. M.—"Religion's Irreligion."

There will be no evening service.



NEW SCIENCE BUILDING—DEDICATED 1931 BY DR. MILLIKAN

A PLANT AND ENDOWMENT TOTALLING \$1,750,000.

NEW WOMEN'S BUILDING DEDICATED 1933 BY DR. ERSKINE

OUR EDUCATIONAL WORK

The Southern Methodist Church has over \$100,000,000.00 invested in the field of higher education. It has been the Church's great interest in young people that has prompted her support of educational work. The above picture is scenes on the campus of Hendrix College, at Conway, Arkansas. Let us look at the work of this one of the fifty-four institutions which we are supporting.

We are especially proud of her high educational rating. Hendrix ranks with the first twenty-three per cent of American colleges and universities. She has won unusual recognition from the great philanthropic educational boards of the nation. The Julliard Foundation for Music has just appointed a distinguished violinist and musician to a professorship in violin for this coming school year. The Foundation pays his salary. Two Hendrix professors have received General Education Board fellowships which will let them have a year of graduate work in New York and Paris with expenses paid. The same Board has paid to have two other members of the faculty study methods of creating in college students sound social attitudes. The result of their study will be employed in the college this year. The Library and Science Hall which are as fine as any in the state were gifts from outside agencies.

In the last fifty years Hendrix has given academic training to 449 young ministers, many of whom are active here in Arkansas; and some of whom minister as far away as China. Her number of school teachers is larger than the number of preachers; and in her halls many have been prepared for law, medicine, journalism, etc. This summer Hendrix has rendered a worthy ministry to nearly 1,000 pastors and young people who have been on the campus attending the pastors' school and the young people's assemblies. Her registrations for the fall term are already twice what they were this time last year.

On account of her endowment and the contribution which we make each year through our benevolences, the college is able to spend forty per cent more on every student than he himself pays to the college. This money is what makes possible the superior quality of work which has made Hendrix famous. The money which the church puts into Hendrix does not reduce the price of an education; but it does increase the quality of work done.

Each week as you make your contributions to the Winfield budget, you are helping in a small way to carry on the work of Arkansas' greatest college.

MARSHALL T. STEEL.

Young People Continue Evening Meetings

The Senior and Young People's Departments continue their Sunday evening meetings.

Next Sunday evening, at six o'clock, the Young People's Department will enjoy a pot-luck supper. The program will be given at seven.

The Senior Department will meet at six-thirty, in their departmental room, for a program planned by those who attended the Young People's Leadership School at Mount Sequoyah.

These two departments held very interesting meetings on July 29. The topic for the Senior Department was "Building A New World." Miss Florence Morris led. "World Peace" was the subject discussed in the Young People's meeting. Stewart Dabbs was the leader of the program and Reece Bowen directed the discussion.

DEPARTMENTS AND CLASSES EXPLORE OUT-OF-DOORS

Two of the Adult Classes had picnics this week. The Couples' Class is having a weekly recreation period, usually held on Friday evening at Millwood. Soft-ball is the favorite sport. The Mothers' Class has a special meeting on the first Thursday of each month. Last week this meeting was at Millwood.

Classes in the Young Adult Department also enjoy frequent outings. Friday night, the Forum Class will sing at the Confederate Home and later go to Willow Springs for a picnic.

The Senior department enjoys some form of recreation on each Wednesday evening. This week they met at the church to learn games brought to them by their delegates to Mount Sequoyah.

The Young People's Department enjoyed a swimming party at Jennings Thursday evening.

If you wish to be acquainted with and enjoy your church family, enter into the total program.

BOY SCOUT CAMP

The Winfield Boy Scout Troop, under the leadership of Mr. W. A. Weidmeyer and Mr. John Vaught, enjoyed a most successful week at camp. Seventeen boys attended and seventy-five tests were passed. Every boy made at least three advancements and some as high as ten. The boys were industrious and eager to excel in their work. They returned to their homes greatly benefited in health from their week in the out-of-doors. On the first Thursday of August six boys of this group will receive special awards in the Court of Honor.

ANOTHER BOYS' CAMP

Those boys who have not been to camp this summer will be interested in attending the Mount Sequoyah Camp at Fayetteville, August 6-11. The ages are 12-15. The cost is \$6 in addition to transportation. If you are interested in going, call the church office before Sunday, August 5.

Bad will be the day for every man when he becomes absolutely contented with the life that he is living, with the thoughts that he is thinking, with the deeds that he is doing—when there is not forever beating at the doors of his soul some great desire to do something larger, which he knows he was meant and made to do, because he is still, in spite of all, the child of God.—Phillips Brooks.