



Arkansas Methodist

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



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

Volume LIII

LITTLE ROCK, ARKANSAS, AUGUST 9, 1934

No. 32

LEST WE FORGET

PRIMARY elections for all officials in townships, counties, and State, will be held next Tuesday, August 14. It is tremendously important that Christian men and women go to the polls that day and take their conscience and good judgment with them, because practically all who are nominated on that day will be elected in November.

It is well known that we are living in an era of lawlessness, and this is at least partially due to the fact that many officials and some courts are not faithfully attempting to enforce the law. Then it is undoubtedly true that the liquorites are scheming to elect a Legislature that will amend our laws and give Arkansas some kind of dispensary system for the sale of liquor, also race-track gambling, and perhaps modify our Sunday laws and generally weaken the law on all moral questions. It is not sufficient to vote for supposedly good men; but voters should assure themselves that candidates are right on these and other questions. It is not moral to vote for a friend or relatives when it is known that he will not stand for righteousness and conduct himself properly while in office. Voting is a sacred duty, and conscientious citizens should take the task seriously. Great issues will come before law-making and judicial bodies, and only clean, judicious, and conscientious men should be elected to public office.

We boast of our democracy; but unless citizens exercise their voting power in the fear of God and with the best interests of the whole people in view, it will break down and great will be the fall of it. Democracy, the world over, is on trial; and in our country we must not allow it to fail. Not only do we owe it to ourselves to exercise our franchise wisely, but we owe it to the troubled world which is influenced largely by the leadership of the United States. If government in our land fails, woe to the world! Its best supports will have given way. Patriots, to the polls, and pray and vote for God, Home, and Native Land!

ARE PASTORS PEOPLE?

SOMEONE facetiously remarked that there were three sexes: men, women, and ministers. Perhaps this might be interpreted as an unconscious compliment to ministers. Certainly, if they could do well all the jobs they are expected to do there would be warrant for thinking them a third sex. However, no wise minister fools himself into believing that he can possibly be a preacher, a pastor, a teacher, a director of religious education, a business manager, a financier, a hail-fellow-well-met, an expert trouble man, a counsellor, a good mixer, a glorified errand boy, and an after-dinner speaker, all rolled in one. To find all those abilities in one person would surely constitute a freak of nature.

Pastors are people. Most of them are human enough. The one the writer knows best is all too human. He has to take himself severely in hand again and again.

Pastors are not strangers to the emotions other people feel. They are not alien to the frailties other people possess. True, they conscientiously seek a level of life in the direction of their preaching. Nevertheless, their preaching is always ahead of their practice, just as ideals must always be in front of achievement, tantalizing and alluring. Pastors are expected never to lose their tempers, even though all those around them may be losing theirs. They are expected to come up smiling under the indifference, the petty fussiness, the unbelievable smallness of some few people with whom they must have dealings. For a church is a cross-section of humanity. And there are always a few in whom the work of grace is not made perfect. There are times when a pastor clearly understands the little girl who prayed, "O God, make all bad people good and all good people nice."

Yet a pastor also comes to know that the finest

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* I HATE, I DESPISE YOUR FEAST DAYS, *
* AND WILL NOT SMELL IN YOUR SOLEMN *
* ASSEMBLIES. THOUGH YOU OFFER *
* ME BURNT OFFERINGS, I WILL NOT ACCEPT *
* THEM; NEITHER WILL I REGARD *
* THE PEACE OFFERINGS OF YOUR FAT *
* BEASTS. TAKE THOU AWAY FROM ME *
* THE NOISE OF THY SONGS; FOR I WILL *
* NOT HEAR THE MELODY OF THY VIOLS. *
* BUT LET JUDGMENT RUN DOWN AS *
* WATERS, AND RIGHTEOUSNESS AS A *
* MIGHTY STREAM.—Amos 5:21-24. *
* * * * *

people to be found in the community are not the cynical outsiders, but the faithful men and women, who, through the church, offer their lives to make the world a better place to live in. A pastor's prayer is ever that he may not become disturbed by the fault-finding criticism of his enemies nor spoiled by the pleasing compliments of his friends. It's a great job to be a pastor. And, decidedly—pastors are people.—Norman W. Twiddy in (N. Y.) Christian Advocate.

THE REJUVENATION OF THE CAMP MEETING

THE WESLEYAN CHRISTIAN ADVOCATE, July 27, commenting on the approaching camp-meeting at Salem, near Oxford, Ga., which was expected to combine a Young People's Christian Culture Institute and an Institute for Church Women, voices an opinion that is worth considering. The editorial follows: "This seems to us to represent an intelligent effort to make the camp-meeting fit into the modern progress of the Church. The camp-meeting movement began more than a century ago as a result of the 'Second Great Awakening.' Under the pioneer conditions of that day, it was a necessity. People could not attend revival services and return to their homes daily. As a natural result, they began camping at the revival center, and presently this plan had reached such proportions that they began construction of simple shacks for protection against the weather. Soon more permanent structures were built and the camp-meeting became one of the most powerful factors in Southern religious life. With the passing of time, the movement lost its earlier force, for the simple reason that conditions had changed. Churches became more numerous, and, by the middle of the last century, practically everybody was within easy riding distance of a church. From that moment onward the camp-meeting gradually declined, though the second half of the last century it was a very great religious power. Comparatively few camp grounds are now left. It is a genuine source of satisfaction to us to see this effort being made to make this venerable institution fit into the modern needs of the Church. We hope that this example may be a stimulus to like things at other camp-grounds. Of course, the evangelistic effort should never be abandoned. That goes without need of saying it. But we do believe that the camp-meeting can be given a new significance by the plan that is being followed in this case. This old camp-ground at Salem is sufficient to stir Methodist memories profoundly. Alexander Means, James O. Andrew, Lovick Pierce, Geo. F. Pierce, Atticus G. Haygood, James E. Dickey, and Warren A. Candler are some of the names associated with it."

In the near future we may discuss the propriety and possibility of establishing camp-grounds near some of our leading cities with a view to promoting fellowship among the members and conducting joint meetings in a way that seems difficult to carry on in our city churches. We believe that there is a place for the right kind of camp-meeting today.

JUDGE E. E. PORTERFIELD of Kansas City, declares, "The youth of America is dancing its way to hell through the dance-hall and the movies."

THE RELATION OF THE MINISTER TO SOCIETY

THE relationships of the minister to society have greatly changed during the history of our church. In the Larger Minutes of 1791, the year of Wesley's death, there is a question: "What may we reasonably believe to be God's design in raising up the preachers called Methodists?" The answer is "not to form any new sect, but to re-form the nation, particularly the Church, and to spread scriptural holiness over the land." That was nearly 150 years ago. Since then the functions and operations have been both restricted and widened, but much more widened than restricted. In England some of the work which was done by the Church in earlier days is now done by the State. Post-war years have seen a marked transference of educational and social activities. The Church has been the inspiration; it still provides the dynamic. Its ministers and workers cooperate, but the State responsibility is increasingly recognized. But it is the enlargement rather than the restriction of the minister's field that we emphasize to-day. In earlier times, the minister was traveling preacher, pioneer, evangelist, missionary. He went from place to place proclaiming as he had opportunity the good news, and gathering together into groups those who responded; placing them in the care of godly men and women and returning from time to time to see how they fared. He had no settled ministry, and no distinctive place in the community. Itinerancy was a wise provision, because the average minister's mental equipment was soon exhausted. Methodism in its earliest days was served by a few distinguished scholars, but the normal man had not the training nor the resources adequate to an extended or settled ministry.

The growth of the Church in spiritual experience, intellectual capacity and training, and material resources has changed all that. Itinerancy has been discounted; a settled ministry is possible, and an immensely wider opportunity is available to a minister in the modern world. He is not only a layer of the foundation, but a designer and builder of the super-structure.—Benjamin Gregory in Through English Eyes.

ACTIVITIES ON MT. SEQUOYAH

ATTENDING the Assembly Board Meeting on July 26-27, and remaining for the program of Temperance and Social Service, I had opportunity to see the fine body of Young People at the Leadership Conference, by far the largest and best in the history of the Assembly; and the group of young girls at the camp, also the best so far. The conduct of both groups was exemplary and the management efficient. At the Conference on Social Service, Dr. R. H. Martin, president of the National Reform Association, and Dr. M. T. Haw, president of the Mo. Anti-Saloon League, delivered great addresses and proved themselves masters of their subjects. Both of these men should be on the program of our Pastors' School and Young People's Assemblies. Our pastors need to hear Dr. Martin and read his book, "The Day," in order to be prepared to discuss the Sabbath question. Prof. S. C. Parrish of Clarksville, showed great skill in handling the "Tobacco Question." He should be invited to speak wherever it is desirable to present that subject. Supt. J. H. Glass briefly but ably discussed the "Prohibition Situation." Mrs. J. P. Almand and her W. C. T. U. aids rendered valuable service in presenting their work. The contests for the two medals offered by the W. C. T. U. were unusually good. Strong resolutions were adopted, but will not be published until later.

The Assembly Board meeting was satisfactory. Supt. Yancey's report was gratifying. Much fine work had been done on improvements with but little cost, and the attendance on the programs was unprecedented. The action of the General Conference in including the Assembly in the regular ask-

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METHODIST CALENDAR

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

Personal and Other Items

DR. O. E. GODDARD has decided not to accept the invitation to fill the New York pulpit during August because of the press of work at Batesville.

BISHOP PAUL B. KERN is announced to speak on Epworth League Day at the World's Fair, in Chicago, August 29, on "Youth On the Threshold of a New Century of Progress."

DR. J. Q. SCHISLER, who has been arranging the plans for the Sesqui-Centennial celebration at the session of North Arkansas Conference, announces that the committee has secured Bishop J. M. Moore to deliver the address Friday evening, Nov. 2.

PASTORS, remember the "Discussion Conference" on Mt. Sequoyah, August 13-21. Come and bring leading laymen and enjoy a week of brain-fertilization and Christian fellowship. Take a vacation at minimum cost, and encourage the management of the Assembly.

MRS. DANA S. MILLAR, widow of the late Professor George C. Millar of Hendrix College, spent last Saturday and Sunday in the home of the editor. She is on her way to Vancouver, B. C., to take a ship for China, where she will be a teacher of English in Cheeloo University, at Tsinan, Shantung Province.

DR. W. A. CANDLER, assistant editor of the Nashville Advocate, was animadverting (we didn't know he acted like that) upon the evils of the play house in a sermon in McKendree Church, Nashville, Tennessee, when a female actor arose and contradicted the preacher and orated in favor of theatres.—Richmond Christian Advocate, October 20, 1887.

THE NEW DISCIPLINE has just come to hand. There has not been time to read it carefully; but it looks as if excellent editorial work had been done. Immediately every presiding elder, pastor, and church official should get a copy. It is published by Whitmore and Smith, Agents of our Publishing House, Nashville and Dallas. The price has not been announced, but will probably be 50 cents, the same as that of the old Discipline.

DR. F. SCOTT McBRIDE, General Supt. of the Anti-Saloon League, has called a conference of leaders at Winona Lake, Aug. 28-29, for that region. He is expected to call a conference for our region some time soon, as it is his purpose to cover the entire nation with meetings to consider post-repeal conditions and formulate plans for vacation by the League.

BOSTON UNIVERSITY recently announced that Dr. Fred B. Fisher, who for ten years was a bishop of the Methodist Episcopal Church and who for four years has been pastor of First Methodist Church, Ann Arbor, Mich., had accepted a place in its faculty. Now announcement is authorized that he will become pastor of Central Methodist Church, Detroit.

PASTORS, you will render yourselves remarkable service if you introduce the ARKANSAS METHODIST into the homes of all your people. The new laws of the church will be presented through the paper and the new Financial Plan explained. New members need the paper so that they may be correctly oriented. Advantage should be taken of the unusual club rates. Send for your lists and respond with fine clubs.

JOHN BARLEYCORN, Public Enemy Number 1, is a booklet by Dr. Roy L. Smith. It is published by the First Methodist Church, Los Angeles, Calif., and the price is only 10 cents. It is a very practical little treatise, and should be in the hands of all prohibition workers. The information is needed and will help to win the battle against King Alcohol. It is especially valuable for use among young people. Get it and you'll not regret it.

JOHN P. QUINN, for 45 years a professional gambler, said, after being converted, "I was taught that playing in the home is a kindergarten for gamblers." Should not a man like that be an authority? Many gamblers, under sentence, have testified that they were taught to play cards by their mothers. Mr. J. G. Hall says, "I have ringing in my soul at this moment the dying injunction of my father's early friends. Keep your son from cards. Over them I have murdered time and lost heaven."—Campbell's Modern Evils.

THE CHAUTAUQUA INSTITUTION opened its sixtieth session on Lake Chautauqua, N. Y., July 1. This institution started in 1874 as a tent colony of Sunday School workers led by Bishop J. H. Vincent and Mr. Lewis Miller of Akron, Ohio. It has become a great popular institution on whose platform the greatest preachers and lecturers of the world have spoken. Our Western Methodist Assembly, on Mt. Sequoyah, has had a more auspicious beginning, and, if loyally sustained by our people, may some good day even rival the original Chautauqua. Although only eleven years old, it has already attained church-wide and even national recognition.

HAROLD J. LASKI, who has been studying conditions in Russia, reports in The Nation as follows: "Russia is a land of hope. The masses have no doubt that the sacrifices of today will be justified by the achievements of tomorrow. The mental climate is one of intense exhilaration, of a buoyant and optimistic faith I have never before encountered. That this makes the adventure worthwhile at least for all who have come to maturity since the revolution, is, so far as my necessarily limited observation goes, quite unquestionable." We may add that the zeal of these atheistic Bolsheviks for their godless adventure is enough to put Christians to shame when we recognize our indifference to the vital interests of the Kingdom of God. If we had the zeal of the Bolsheviks we could take the world for Christ.

THE good citizens of Texas are making a strong fight to have its next Legislature repeal the parliamentary race-track gambling law. They show by the authentic records that during four recent months the betting through the pari-mutuels amounted to \$16,449,281, and it is estimated by the Dallas News that even more than that was bet illegally. Consequently the people of Texas have squandered on race-track betting in a few months approximately \$33,000,000, and the State gets in fees \$330,604.55. Can any state afford to debauch its people and encourage them to waste thirty-three millions for that paltry sum? Unless our good people elect the right kind of members of the next Legislature we shall probably have a similar debauch. Good people, discover how the candidates stand and vote only for men who are against race-track gambling and liquor.

BOOK REVIEWS

Man Proposes; by Joseph Appel; published by Fleming H. Revell, New York; price 60 cents.

This book, written by a practical business man of wide experience holds significance for all who are honestly trying to improve our present most distressing economic condition. The author claims that we must have a "truce on selfishness," and the hearty co-operation of education and religion, industry and labor, production and distribution, capital and finance. He points out that co-operation is a great force for the restoration of faith, without which life becomes meaningless and purposeless. He also claims that national recovery cannot be accomplished without divine assistance. Quoting the author we have: "Business needs religion in this hour of trial. It needs all the spiritual help it can get. The professions, too, and all human life and activities need the guidance of the Spirit, whether it comes through the pulpit, through the confessed religion, or through man's inmost nature."

Can Christ Save Society; by A. E. Garvie; published by the Abingdon Press, New York; price \$1.00.

Under the following heads Dr. Garvie presents vividly a view of the present day conditions; and sounds a no uncertain challenge to the Christian Churches to come to the rescue. First he analyzes "The Present Crisis," then presents "The Christian Ideal" and "The Christian Conscience." He points out clearly that man-made systems are at best, inadequate and faulty. He shows that physical relief alone is not enough if we would prevent the costly human sacrifice enacted by present conditions and drawn largely from the youth of our land. He declares that there must be moral support and religious succor. This high privilege of service he claims for the Christian Churches enlightened by the Christian conscience and fired by a self-sacrificing courage to walk in the way of the teachings of Christ.

Statesmanship and Religion; by Henry A. Wallace, published by the Round Table Press, New York; price \$2.00.

The first three lectures here presented were delivered before the Chicago Theological Seminary while the fourth is the substance of a talk given before the Federal Council of Churches in December, 1933. Secretary Wallace, without hesitation or idle theorizing goes straight to the cause underlying our present deplorable social and economic condition, and offers a remedy. Religion of the highest spiritual type he suggests as the only hope of national recovery. His message is plain and of vital importance. Secretary Wallace represents a high type of Christian statesmanship: The following quotation gives his attitude toward religion: "Religion, to my mind, is the most practical thing in the world. In so saying I am not talking about church-going, or charity, or any of the other outward manifestations of what is popularly called religion. By religion I mean the force which governs the attitude of men in their inmost hearts toward God and toward their fellowmen."

ACTIVITIES ON MT. SEQUOYAH

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ings was encouraging and strengthens the financial position for the quadrennium. Plans looking to the extinguishment of the debt were adopted and will be worked out by Supt. Yancey and helpers. Bishop Kern was re-elected president; A. C. Millar, vice-president; H. U. Campbell, Secretary, and S. M. Yancey, superintendent. An amendment to the Charter was adopted providing for one trustee from each of the twelve organizing Conferences and three at large. This change was made to reduce expenses and get a more compact working Board. It had been suggested last year, and was unanimously supported at this meeting. Preliminary steps were taken to offer a few of the fine lots at a reduced price, and now that Fayetteville offers so many advantages, it would be wise if many of our people would avail themselves of the opportunity to buy and build in this favored community. Although the hot, dry weather was felt, when the difference in temperature at other places in our territory is known to be from five to fifteen degrees, one may feel quite comfortable on Mt. Sequoyah. Much of the grass was killed, but very few of the trees and shrubs. The Assembly is growing in popularity, and, when it is able to liquidate its small debt and make a few more improvements, it will become more and more the Summer Capital of Southwestern Methodism.—A. C. M.

SEE IT THROUGH

When you're up against a trouble,
Meet it squarely, face to face;
Lift your chin and set your shoulders,
Plant your feet and take a brace.

When it's vain to try to dodge it,
Do the best that you can do;
You may fail, but you may conquer—
See it through!

Black may be the clouds about you
And your future may seem grim,
But don't let your nerve desert you;
Keep yourself in fighting trim.

Even hope may seem but futile,
When with troubles you're beset,
But remember you are facing
Just what other men have met.

You may fall, but fall still fighting;
Don't give up, whatever you do;
Eyes front, head high to the finish—
See it through!—Anon.

CAN THE MODERN CHURCH HAVE A REVIVAL?

Text: "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—(Isa. 59: 1, 2.)

With the text in the background, I wish to discuss the possibility of a real revival in the modern Church. It might be best, first of all, to explain briefly what I mean by a revival. I am not thinking about local evangelistic movements, nor of sporadic revival efforts in individual churches. I have in mind rather a great religious awakening such as will be sufficient to save this back-slidden nation. When I was a lad, and we had a long dry spell, the heads of the houses in the neighborhood would gather at the country store on Saturdays and discuss conditions. Many a time I have heard them say toward the end of a long drought: "These local showers are all right and do some good, but before this drought will be broken we are going to have to have a general rain." Somebody would add: "Yes, we have got to have a trash mover and a gully washer before we get a season."

If I am any diagnostician at all, we have been passing through a long drought, from a spiritual point of view. The dry spell, religiously, has been protracted and disastrous, and I am about ready to say that it cannot be broken by any local evangelistic movements or any temporary spirit of revival effort. In this country, and throughout this modern world, we must have a great religious movement like the apostolic movement of the early Church and the great revival under Wesley in the eighteenth century. This long, dry spell will require a "gully washer" and "trash mover" to break it up. That such a movement is needed, certainly no man who thinks can question. So sure am I that all recognize it I shall not even discuss it.

Two factors, and only two, are vitally involved: God and his Church. I need take no time to discuss God's part in this much-desired end. He is always ready. When, therefore, the Church qualifies, showers of blessings will follow. With the Church in the condition she is in today, is it possible to have a great revival in our generation? How greatly I wish I could honestly say that I believe the Church of our day is ready to be used of God in bringing about this much-desired end! But, knowing the modern Church as I do, I cannot honestly make that statement.

Why do I say this about the Church of which I am such an unworthy part? Frankly, I do not believe the Church of our day is ready to lead in a great re-

vival, because she is not praying. God has never used and can never use a prayerless Church. On the day of Pentecost showers of blessings fell after ten days of constant prayer and supplication. Jesus, about to return to his Father, said to his disciples: "Tarry in Jerusalem, and wait until ye be endued with power from on high." For ten solid days they waited before God in prayerful expectancy. Of course I do not mean to charge that the modern Church has quit praying entirely. I know many people pray some, and some people pray much, but the Church as a whole is not living up to the standard of prayer life that makes it possible for God to use her in a wonderful way in this day.

You may have heard the Pope's New Year's message to Romanism around the world. He wound up by saying, "Finally, my people, let me say, Pray, pray, pray!" and with that his message was ended. The Federal Council of Churches, the only spokesman of Protestantism in America and the world, sent out a message of similar import, insisting that the supreme need of Protestantism is a spirit of persistent, intercessory prayer. So the Protestant churches throughout the nation were called upon to use the first week of the New Year as a Week of Prayer.

It is not calumny to say that the forgotten secret of the churches of our generation is the secret of prayer. The place of private devotion is no longer resorted to as it once was in the history of the Christian Church. The family altar in most homes is absolutely forsaken. In many instances there are no longer any prayer meetings in our churches, and where they are maintained they are poorly attended. It would seem that the most natural thing in the world for a Christian church would be to get together at stated intervals to pray to God and have fellowship one with another.

If there is one class that I love more than another, it is my brethren in the ministry, but I have a haunting fear that we do not as ministers pray as the preachers of my childhood prayed. I can see even now the shining face of my first pastor, after I became a preacher. He was praying, kneeling by a log, myself on the other side of it, his face all aglow, lips quivering, and great tears rolling down his cheeks. Then as he arose he said to me: "Let's go to the church now. We are going to have a great meeting today." I asked him how he knew, and he replied: "I have the assurance." He walked back to the church with the tread of a conqueror. He told me that oftentimes, when his meetings were slow to move, he would spend the entire night before God in prayer. It was not uncommon for Jesus to pray all night, and early in the morning, a great while before day, he would resort to the mountains round about the Sea of Galilee for prayer. I fear we are not on the verge of a great revival today because the Church of God is not living in an atmosphere of earnest, persistent, intercessory prayer.

In the second place, I do not believe we can have a great revival today because the Church of this generation doesn't feel. We have no burden on our hearts concerning the condition of the Church itself.

There is a touching incident in the story of Nehemiah, who came to Jerusalem under commission from the king to restore the city and temple. At midnight, on his donkey, with a few congenial spirits, he rode around the walls and wept over the dilapidated condition of the city.

Jeremiah won for himself the name of the "weeping" prophet. He wept over the spiritual condition of the Church in his day. There is the same

thought in mind when the psalmist cries out: "And they required of us a song, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land? We hanged our harps upon the willows in the midst thereof. By the rivers of Babylon, there we sat down, we wept, when we remembered Zion."

Jesus, overlooking Jerusalem, cried: "Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" "Ye would not!" Within that last expression is packed the pathos of centuries. "Ye would not!" The man who loves the Church must of necessity go down beneath this awful burden as did our Savior and the saints of old. This is not only so, but you know and I know that we are not concerned today about the lost as we ought to be and as our fathers used to be. They used to "agonize". The old-time fathers used positively to agonize before God for the lost of their generation. We don't hear of many people agonizing today. Preachers used to cry. They would literally baptize the Bible and the pulpit with bitter tears as they stood and pleaded with us to come to Christ, trying to make us realize our awful need. It was not uncommon to hear a mother say: "I want you to pray for my boy. He is a wayward boy. He is in sin." And with a sorrowing heart she would put her face in her hands and sob her story out before the audience. I haven't seen a mother crying over the sins of her boys in many a day, nor a healthy tear on a preacher's cheek in as many years.

We don't pray because we don't feel. We don't feel because we haven't the burden on our hearts and consciences. Men don't fast any more because they don't feel burdened. Burdened men and distressed women lose their appetites and naturally fast.

There is no religious enthusiasm in these days. I wish I could lay proper emphasis on this point. Early Methodists were known as "enthusiasts." They would go around and stir up the people and plead with the unsaved, while the crowd would say: "They are a lot of enthusiasts." Mr. Wesley never denied the charge. Thank God, Methodism used to be enthusiastic! I pray the time will come again when all may look at us and say: "Those Methodists are enthusiasts. They are intoxicated with God!" Now, in these

days, we are ashamed of our emotions. It would be out of order to cry out loud. A hearty "hallelujah" would break up a meeting. There is no place for any demonstration. If your soul swells within you, don't let anybody find it out. We are ashamed to let others know we are stirred up. We must be blase and self-composed. We can listen to the finest music that ever fell on the ear of man, and never wince. We can hear the finest oratory and never manifest the slightest emotion. We must not show any enthusiasm about religion, or we will be considered old-timey and out-of-date. And above all things, we must be modern. The Church of our day has too much head and not enough heart. We know more than we feel. We have allowed our heads to go beyond our hearts in the matter of religion. The world needs heat as much as it needs light.

Old Hannah Smith used to say: "Young people, send your hearts to God on the lightning express and let

*I am asking for
my first term*



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for
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(Let this time
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your heads come in on the through freight." We come to God heart foremost. God says: "My son, give me thy heart." If he gets our hearts, he will soon have our heads and hands. We must keep our hearts right! Men live with their hearts. If we did as well as we knew we would be stars of the first magnitude in holiness.

We will never save a broken world on a "cold collar." We have got to get warmed up, we must be in dead earnest, if we are to get men born into the Kingdom of God. Measles is contagious, primarily, in the fever period, and religion is like measles in that particular. If the modern Church ever had a fever, it's gone down. She ought not to stop praying until her temperature runs up to fever heat, and then go out and start an epidemic.

Another reason we cannot have a great revival is because we don't expect it. Our faith is emasculated by all sorts of devices coming from the devil, until just about the last thing we expect in our church services is that anybody should be converted to God. I never knew a physical birth to take place without great expectancy and considerable excitement. I read recently in the news about the son and heir of the Mikado of Japan, how the city stood on tiptoe all night long until the glad news went forth that a son had been born. If that sort of thing obtains when a baby is born into the physical world, why shouldn't it be equally true when a soul is born into the Kingdom of God? In heaven, even, there is joy when a sinner repents.

Furthermore, the modern church cannot have a revival because she doesn't bear witness. Where are the warm-hearted, glowing testimonies which characterized the Church of our fathers? Go to a prayer meeting service, and you will hear all sorts of things talked about except what the "Lord has done for me." We have quit bearing witness. Like rivers that flow into the Arctic Sea, the modern church is "frozen over at the mouth."

I am not a pessimist; I do not believe the case is hopeless. I believe the time is coming when there is going to be a mighty outpouring, a "gully washer," a "trash mover," another Pentecost, a great revival of religion throughout the land. You can count on God. It is up to us to make possible the mighty movement. When we qualify through prayer and faith, God will open the windows of heaven and pour out a marvelous blessing, and multitudes will be born into the Kingdom of God! To your knees, O Israel!—Forney Hutchinson in Christian Advocate.

THE TESTIMONY OF EXPERIENCE

Christian doctrines may be buried but not destroyed. Luther and Wesley were Gabriels who blew the resurrection trumpets bringing out of the grave Justification and Faith and the Witness of the Spirit. Visiting Rome, Luther, doing penance, was climbing on his knees the scala sancta, the holy stairs of a church, when there flashed into his mind "the just shall live by faith." This affected him like the stroke that felled Paul on the Damascus road, and the Reformation resulted. John Wesley was 35 years old before he realized that the Holy Spirit was a witness to his spirit, that he was a son of God. Bishop Jeremy Taylor's "Holy Living and Dying" greatly moved Wesley, but the bishop denied that one could really know his acceptance with God. It is said that Susannah Wesley had never heard of the Witness of the Spirit until late in life, and realized it when taking the Communion from her son.

Methodist Pharisee Converted Wesley until mature manhood was

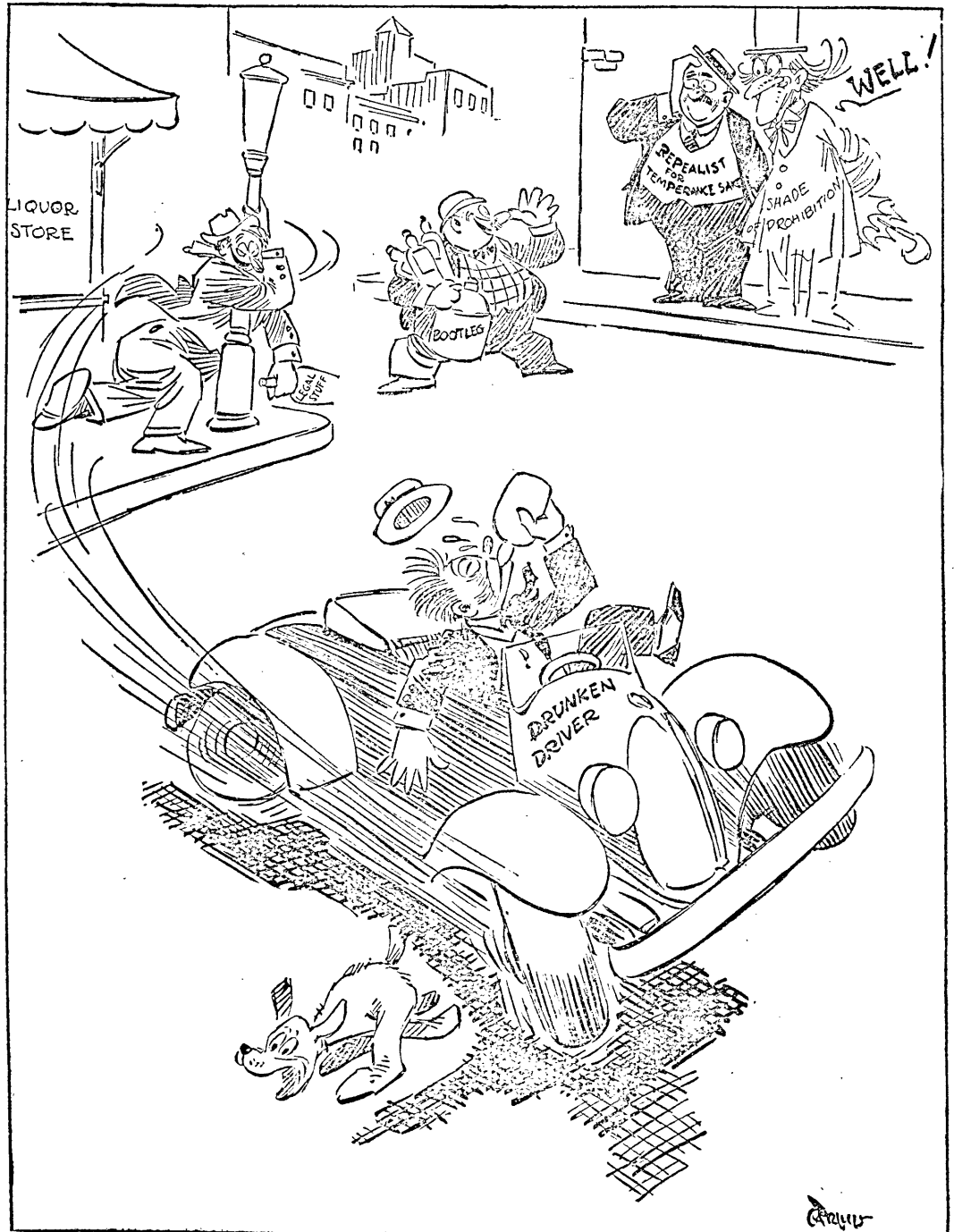
a Pharisee after the righteousness of Nicodemus. He performed the externals of religion with monkish fidelity, but this did not reach his soul in constant unrest about his salvation. Sailing for Georgia he wrote: "My chief motive is the hope of saving my own soul." Returning he said: "I went to America to convert the Indians; but, O, who shall convert me?" At last after long years of anxiety, he entered into full assurance of his acceptance with God. At an evening meeting in Aldersgate street, London, May 24, 1738, a layman read Luther's preface to the Epistle to the Romans in which Luther teaches what faith it,

and that faith alone justifies. Possessed of faith the heart is "cheered, excited, and transported with sweet affection toward God." Through faith the soul is "renewed and made spiritual, and is impelled to fulfill the law "by the vital energy in himself." As Wesley listened, he experienced an amazing change. He describes it: "I felt my heart strangely warmed. I felt I did trust in Christ alone for salvation; and an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death; and then I testified openly to all there how I first felt in my heart." This experience explains

Wesley's life and labors as the founder of Methodism. This strange "warming of the heart" was the Pentecostal endowment, the baptism of fire. It was the inspiration of his life, which burned with increasing fervor, igniting all that it touched, and starting a conflagration whose waves of holy fire have rolled around the world.

No wonder with such an experience, John Wesley, in his preaching, and Charles Wesley, in his hymns, insisted on the Witness of the Spirit. Christianity in the soul, personal godliness, results only from an experimental knowledge of God in Christ. "This is life eternal, that they might know thee

APPARENTLY THE ANSWER TO THE LIQUOR PROBLEM IS YET TO BE FOUND.



Run in Arkansas Gazette July 18, 1934

Courtesy of Herald Tribune, N. Y.

Joseph H. Choate Jr., Director of Federal Alcohol Administration, in a statement appearing in Washington Evening Star, on April 29, 1934, said:

"As concerns liquor, the United States is living in a fool's paradise. We know that prohibition's Frankenstein monster, the bootleg trade, is still with us."

Senator Walsh, of Massachusetts, a repealist, said:

"As one of those who urged the repeal of the 18th Amendment on the ground that it would promote temperance, I have been disappointed."

Senator Sheppard, of Texas, says:

"I think it is being realized by both

"Wets" and "Drys" that the liquor traffic is too big, too lawless, too powerful, too remorseless for the States alone to handle it successfully. In my judgment, the only way successfully to handle it is to put it under an eternal and unchangeable legal and constitutional ban, and continuously to endeavor to destroy it."

This circular published and distributed by ANTI-SALOON LEAGUE OF ARKANSAS, John H. Glass, superintendent. Quantities will be supplied free for distribution upon application.

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Little Rock, Ark.

the only true God, and Jesus Christ whom thou hast sent." It is impossible to receive Christ in the heart, and not know it with more or less positiveness. He said: "Ye shall know that I am in my Father, and ye in me, and I in you." "The Spirit himself beareth witness with our spirit that we are the children of God." It requires two witnesses to prove a fact. "Out of the mouth of two or three witnesses shall every word be established." Our consciousness of conversion is one witness; but by itself this may be delusive. The Holy Spirit is another witness, but one may mistake the still, small voice. But when the two testify in unison, they sing the sweetest duet ever heard in the temple of the soul. Experience, thus proved, is a divine conviction that, through faith in Christ by the power of the Holy Spirit, God has pardoned our sins, changed our fallen natures, adopted us into his family, and enabled us "to read our title clear to mansions in the skies."

No Natural Goodness

Some deny all this. Formalists oppose and philosophers ridicule religious experience. They say that the facts of sin, necessity of forgiveness, repentance, conversion, witness of the Spirit are mere states of mind. If you think you are a sinner, or a saint, you are. Such false teachers make consciousness an inveterate liar. They forget that men have an inner yearning for religion, but that every scheme of self-salvation has ignominiously failed. Sacrifices of animals and men, external morality and ritualistic observances, popish blessing and priestly absolution, philosophical formulas, biological experiments, psychological, transcendentalism—have had no power to lift men toward heaven. In its unregenerate state humanity is as far from salvation today as Adam and Eve when the gates of Paradise clanged shut behind them. No sentimental theories of natural goodness can change the fact, true and awful as it has ever been and will ever be, that

"men love darkness rather than light, because their deeds are evil." From the beginning Methodism has denounced such emotional mush, such sentimental religiosity.

This negation of experience reduces the spirit of religion to the letter. It makes religion purely external, cleansing the outside, moral whitewash. It never routs a fear, nor quickens an affection, nor arms for conflict, nor stimulates watchfulness and prayer, faith and love, courage and service. It never develops the emotions, affections, volitions and actions which prove that we are the children of God, and which are necessary to peace here and eternal life hereafter.

Experience Best Test and Proof

Experience is the final test. Religion rests its proof here. If men vainly sought pardon for sin, strength in trial, hope in despair, sustaining peace in death—then the Gospel would be only a theory of salvation, only a monument to the inventive genius of a Galilean peasant named Jesus. Jesus stakes himself, his mission, his gospel on this issue. He says: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Is this promise fulfilled in experience? It is. Summon witnesses. One says: "He led me by a way I knew not." Another testifies: "I was a wandering sheep, but he went out into the mountain wild and bare, rescued me from the wolves and the storm, and brought me in his loving arms to the Bishop and Shepherd of my soul." A third witness says: "I was sinking into the miry clay of my sins, but he lifted me up, stood me on the rock of forgiveness, and bathed my soul in the sunlight of heaven!"

Take experience out of religion, and nothing is left but the ashes of hope. The voice of experience is a gracious voice. Did not the prodigal know that his father loved and forgave him, when he was welcomed to his father's arms and the swinish husks gave way to the luscious feast? Does not a child know that her mother loves her, when she looks into her eyes, feels her tender hand upon her hair, and a gentle kiss upon her responsive lips? Did not Paul consciously experience the presence of Jesus when he said: "I know whom I have believed. I know that nothing shall separate me from the love of God?" "Ye shall be witnesses unto me." Methodism has ever been a witnessing church. Other churches take knowledge of it that it has been with Jesus, and by its example they are stimulated to seek the same blessed experience.—C. O. Jones in Wesleyan Christian Advocate.

Ask Mother— She Knows

Mother took this medicine before and after the babies came. It gave her more strength and energy when she was nervous and rundown... kept her on the job all through the Change. No wonder she recommends it.

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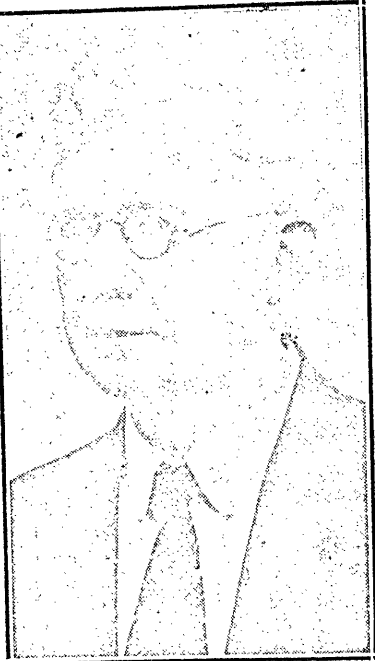
My final greetings go out to all of you this week. Before the press could reach you again, the die will have been cast. As the final or fatal day approaches, assurance of my success is doubly assured. A new and more efficient Judge will meet you when you attend court after January 1, 1935.

A daily—almost hourly—appeal goes up from me to the All Wise Almighty for us all in the darkest hour of economic distress. Whether your choice falls to me or not, my appreciation of your goodness and kindness to me in this race will never be effaced from my memory.

May God's richest blessings attend us all; may right to every one prevail and the dawn of a new and better day arrive soon.

VOTE FOR ME
JUDGE

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



COMMON SENSE Is Sweeping Carl Bailey Into the Office of Attorney General



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Woman's Missionary Dept.

MRS. A. C. MILLAR, Editor

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SPIRITUAL LIFE COMMITTEE HOLD PRAYER RETREATS IN FIVE DISTRICTS

The North Arkansas Spiritual Life Committee, Mrs. James Graham, chairman, held an all-day Prayer Retreat in Newport, about the middle of June. Requests came from two district secretaries asking for an all-day prayer retreat in their districts. These were from Mrs. Booth Davidson, of Searcy and Mrs. Taylor Dowell of Batesville. These requests led the committee to plan to hold retreats in each district which wanted such a meeting, thus carrying the message of Spiritual Life to the women of each district.

The first Retreat was held for the Paragould District at Walnut Ridge, with Mrs. Eugene Hall, the new secretary, in charge of the day. Forty or fifty women were present. Mrs. James Graham, chairman, was introduced by Mrs. Hall and had charge of the program. Mrs. R. A. Dowdy spoke in the morning on The Word of God—The Bible; The Power of God, Prayer, and called for a sharing of experiences. Many wonderful answers to prayer were given. After a delicious lunch Mrs. Graham called the meeting together for a round table discussion on why and how form prayer groups in your church. The roll of Auxiliaries was called and all reported on their work. Mrs. Sam Watson reported a very live prayer group at Rector and told of some of the things they are doing in their group, and how they are trying to reach the entire church. Other Auxiliaries reported and those not having already formed prayer groups pledged to go home and do so.

Mrs. Lester Weaver led the afternoon topic on The Guidance of God—The Holy Spirit, at the close of which Brother G. C. Johnson, pastor of Pochontas led the group in a prayer of consecration as all knelt around the altar.

The second retreat was held at Jonesboro First Church for the Jonesboro District.

Every thoughtful preparation had been made for this service by the women of the hostess church. The visitors were met at the door very cordially by the pastor host, Rev. H. Lynn Wade, with representatives from the Missionary Society. The attendance was about fifty women with the First Church furnishing the largest representation.

The same program was given at all the Retreats. Outstanding witness was made at this Retreat by Mrs. Tull, returned Missionary from Africa, who witnessed to how God had spoken to her and to her husband very recently in a church service telling them to give the sum of money they had saved for a rainy day to another missionary who was trying to get back to the mission field after a vacation. Also by a lady from Blytheville First Church, who witnessed to how she had planned to go on a picnic with an old friend on July 11 and when her pastor read the announcement of the Retreat there was a conflict but God told her to put first things first and so she was there instead of at the picnic.

In addition to Brother Wade, the pastor host, other preachers who attended this Retreat were Brother E. K. Sewell of Marion and Brother H. H.

Blevins, pastor of Huntington Ave. The fellowship luncheon was much enjoyed and Mrs. Hinkle Pewett, the new district secretary, had all business so well in hand that everything moved with precision and exactness.

On Thursday, July 12, the Retreat for Helena was held at Brinkley. The Retreat was all that could be hoped for, though the group was smaller than on the two previous days. The pastor of this church was away, but the Missionary Society had prepared a beautiful welcome and the day was much enjoyed by those present.

On July 18, the fourth Retreat was held at Cushman, eleven miles from Batesville, under the direction of the Batesville District Secretary, Mrs. Taylor Dowell. The day was exceedingly hot, but between forty and fifty women were present. Brother L. E. Mann and the pastor, Rev. B. A. McKnight, represented the preachers of the district and greatly assisted in the meeting.

The Cushman Missionary Society is a new society, but judging by the efficiency with which they carried on we predict great things from this live Auxiliary. The lunch was beautifully served in the basement dining room of the church. Outstanding witness in this Retreat was made by a greatly honored member of Batesville Auxiliary who told how in answer to prayer God had healed her of a disease which had been pronounced incurable by the greatest doctors and now for two years she has been well and free from this trouble which had bothered her for years. Another outstanding witness was from a lovely young woman from Central Ave. Church who witnessed how God had spoken to her by his Holy Spirit through a Sunday School lesson telling her that he did not recognize the making of money for church purposes as his work, and that buying and selling for the church was not his business. He expected us to support his Kingdom by the tithe set aside for his church.

The last of the Retreats was held at Heber Springs in Searcy District, with Mrs. Booth Davidson in charge.

The day was exceedingly hot and the group small, but the Spirit of the Master seemed to pervade the group and in many ways this meeting was the climax of the five. Brother Charles Franklin and Mrs. Franklin with the ladies of the Missionary Society greeted the visitors as they arrived.

Bro. Franklin stayed with the group the entire day. His presence and that of all the preachers who attended was greatly appreciated and in every instance the preachers were of real assistance in carrying out the spirit of the meeting.

Mrs. Dowdy stressed the need of reading and studying the Bible to know the Word of God in the light of, "Lord, what will you have me do?" She said he tells us in his Word what he will have us do, but we cannot know his will if we neglect his Word and the daily going to it for aid. She stressed the need of observing the Quiet Time early in the morning—of putting God first in each day's routine—in order that he may tell us what he will have us do.

All great religious leaders have observed the custom of giving God the first of the day—and only by doing this can we be sure he will have any part of the day at all. Mrs. Dowdy recommended the using of a plan for studying the Bible, either by Books, or reading it through in order or by characters or by topics, but we must have a plan, Then a plan for prayer. She gave a formula for prayer, taken from a leaflet, "How to Find Reality in Your

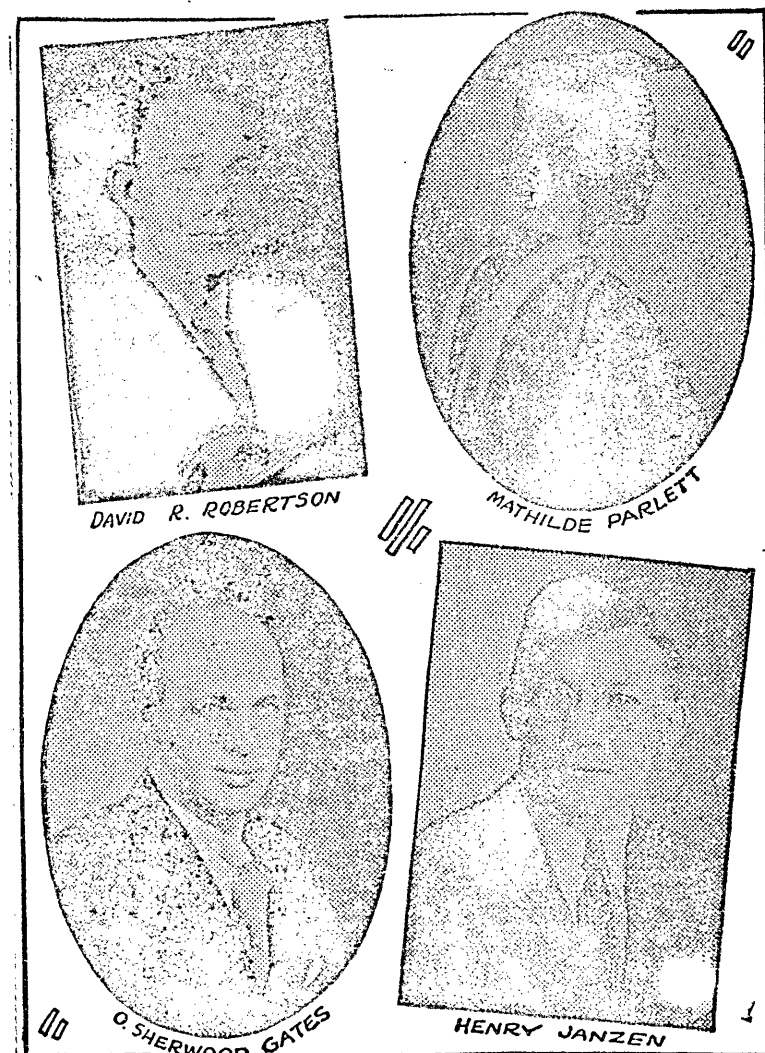
Morning Devotions." Arrange your Prayer Manual under four heads:

1. The Daily Requests. (What I want God to do today).
2. Objects for intercession.
3. Individuals for whom you pray.
4. God's guidance for that day. (What God wants me to do today).

Many testified that they had found this plan a wonderful help in finding reality in their morning devotions.

Mrs. Graham in holding a Round

Table discussion of how to organize and make effective the Prayer groups called for reports or discussions of ways that had been found effective in making the work of the prayer group felt. Many had a regular hour in the morning when they met once a week for prayer and exchange of experiences. Some, in addition, had a regular hour which all kept in the morning in their homes for prayer—probably nine o'clock or some other hour. Some met with invalids and some at the church and



Gifts from two New York educational boards will bring four distinguished teachers to Arkansas this fall as additions to the faculty of Hendrix College at Conway. The General Education Board will finance three professors and the Juilliard Foundation for Music, one. The former include Dr. Sherwood Gates an Arkansas man, from Hatfield, who made a brilliant record at Hendrix College, Southern Methodist University, and Yale. He received his Ph. D. degree from Yale and has been teaching there several years. He will be professor of Philosophy and Education at Hendrix College.

Dr. Henry Janzen, a Ph. D. graduate and a teacher of Government in Ohio State University, will assist in the Social Science Department at Hendrix. Dr. Mathilde Parlett will teach English and Journalism. She is a Phi Beta Kappa graduate of Smith College and a Ph. D. of the University of North Carolina, with successful experience in colleges of her native state, Georgia.

The Juilliard Foundation for Music, headed by Dr. John Erskine, has appointed Mr. David R. Robertson to a professorship of Music at Hendrix. He is a Bachelor of Music graduate of Drury College and has done graduate work in the Juilliard School of Music in New York. This summer he is a member of the Symphony Orchestra at Chautauqua, New York.

These four teachers are strong additions to the educational forces of Arkansas.

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some had groups which met in various parts of the town and these all came together occasionally. They gave out a topic and all brought something on the topic, such as Unselfishness, or Honesty, or Love, or some other subject. Some spoke of wonderful answers they had had to prayer by the group. Some had worked with the entire church to secure a more worshipful attitude on the part of those attending the church services. Some had done evangelistic work, going out personally with their message. Others had stressed the forming of family altars in the home. Mrs. Graham reminded them that Jesus had a small inner group of disciples whom he took with him when he went on all important occasions.

The Missionary movement started in a small inner prayer-group who met at Antioch for prayer and the Spirit said, "Separate me Paul and Barnabas" for foreign missionary work. The modern missionary movement began in a small inner group who met under a hay-stack for prayer and four of the five young men who attended went to foreign fields and began the great modern missionary movement. The Methodist Church also began in a small group who met in a room in Oxford University. And so all great movements of the church have had their birth in small groups who met for prayer.

Under the Guidance of God, the Holy Spirit, Mrs. Weaver told how the Methodist Church had been born on the re-discovery by the Wesleys of the guidance of God's Spirit. "The spirit himself beareth witness with my spirit that I am a child of God." Romans 8: 16.

The world of the 18th Century had forgotten this great promise until John and Charles Wesley had a new experience and began to preach it.

They brought about the greatest revival of modern times and the Methodist Church was founded to give this experience to the world as its one great contribution. The other day in a Methodist Sunday School a little eleven year old girl told in Sunday School of how she had heard of some strange people who sit down and with pencil and paper wait for God to talk to them. The class thought it was a strange and unheard of occasion. This could have happened in almost any Methodist Sunday School today, for we have lost the witness of the Spirit. But God will speak to us today just as he has throughout all time—as he did during the days when the Bible was being written—if we will give him the chance. There are two conditions—giving him the time set aside each day to listen and putting aside all sin out of our hearts. If you do not believe this, just try it out and see.

The Searcy Retreat reached its high-point after some wonderful witnessing when the group gathered

around the chancel rail for a reconsecration and Brother Charles Franklin led the prayer, the most beautiful, soulful and expressive prayer the writer has ever heard. We wrote Brother Franklin, asking him if he could not write out something of the wording of that prayer, but he said it was under inspiration of the hour and he could not reproduce it. He led the group right up to the throne of God in a soul searching and longing for more of his Spirit—a deeper prayer life, a deeper love life of self-forgetfulness and of service to humanity and to God.—Mrs. Alice C. Graham, Conference Chairman; Mrs. R. A. Dowdy, Mrs. Lester Weaver, Secretaries.

ROE MISSIONARY SOCIETY

The Missionary Society of Roe met with Mrs. Pegman in their regular meeting July 21st. A very interesting program was rendered on the Bible in Brazil. Mrs. Mazie White, leader, gave an interesting talk on the Bible. The special features which added to the attractiveness of the program was a vocal solo by Miss Edith Trice, accompanied at the piano by Miss Lois Porter and a piano solo by Miss Mary Bremer.

The ladies of our Society have worked enthusiastically this year in furthering the missionary program of our church. Just now we have our "Market Basket" which is passing from home to home filled with such delightful eats that everyone is happy to receive it and send it on filled with something which is good to receive to the next lady. In the corner of the Market Basket is a little bank which receives such change as the lady has, everyone has been liberal in their contribution.

At the close of our meeting delicious punch and cake were served by the hostess and her daughter.—Mrs. C. H. Farmer, President.

FAYETTEVILLE DISTRICT MEETING AT MT. SEQUOYAH

Fayetteville District had a representation of 75 women, meeting on Mt. Sequoyah, for an all-day session, Friday, July 15.

Mrs. G. A. Fellows, a daughter of Evangelist John B. Andrews, Siloam Springs, (visiting her sister, Mrs. C. R. Dorland) gave two lovely solo numbers, "He's the One" and "The Home of the Soul," Mrs. Dorland accompanying on the piano.

The gathering heard Mrs. J. W. Mills, New Council Vice President, from Beaumont, Tex., on "Christian Social Relations." She stressed citizenship, pleaded for the abolition of lynching, asked for a fresh start in the study of temperance, again affirmed peace, "Only Profiteers Want War." She suggested that local District News be typewritten on the back of the Council Bulletin as it is sent out.

Miss Estelle Haskin, of "The World Outlook," urged full hearted observance of the Week of Prayer. Literature will be early available. All-day Retreats were commended as deepening the spirits of participants. She and Dr. Rawlings are both cutting their salaries to enable the Outlook to give more and more facts. Many experts write articles now. Files of the World Outlook should be kept for reference. The whole church should be able to hear the message from this thoroughly awake publication. Miss Ella K. Harper, Houma, La., spoke enthusiastically for MacDonell School and its out-growth. We have a very beautiful piece of property in Southern Louisiana, and the field is "white unto the harvest."

Mrs. Helen B. Bourne, formerly with the Woman's College, Athens, Ala., now New Council Organization Secretary, was introduced. She takes Mrs. Lipscomb's place, and paid a glowing tribute.

(Continued on Page Eight)

READ WHAT HIS HOME PAPER THINKS OF . . .

Earl Page

CANDIDATE FOR State Treasurer

DO NOT
VOTE
FOR ME
BECAUSE
OF MY
PHYSICAL
HANDICAP
ELECT ME
BECAUSE
I AM BEST
QUALIFIED
TO FILL
THIS
OFFICE



I KNOW
EVERY
DUTY OF
THE STATE
TREASURER
AND WILL
PERFORM
THEM
ABLY AND
HONESTLY

(EDITORIAL From Danville Democrat, July 26, 1934)

Writing political editorials in favor of an individual is not a custom of this editor, but when one of our own boys has gone into the State Capitol and set up a record at which even his political enemies cannot find a mark to shoot, we believe we are justified in editorializing in his favor.

Earl Page, overcoming a physical handicap that would have discouraged a weaker character, is now a candidate for the office of State Treasurer.

He is one public office holder who retains many of the good, old-fashioned virtues which we have been taught to love in men. Scrupulously honest, highly efficient and always affable, Earl Page is one of the few political leaders regarding whom no breath of suspicion has ever been raised.

The years he has served the people have endeared him to the voters of the State. No man is too humble to receive service at his hands, yet none is so high that he cannot meet them on their own level.

After being endorsed by more than sixty-four per cent of the voters in a four-man race for Commissioner of Mines, Manufacturers and Agriculture, Earl Page took the abolition of his office by the Legislature like the true sportsman he is. He did not spend his time in complaining but turned instead for another office in which his

superb ability could be utilized by the State.

Earl Page is ideally qualified for the office of State Treasurer. His unquestioned honesty and his invariable custom of standing for the right will be an assurance to the voters that the State funds entrusted to his care will be used for public good and not for private gain. His well established habit of performing every duty of any office he may hold will appeal to the people as a real essential qualification for a State Treasurer.

Earl Page has never asked for any "sympathy support." He makes his appeal on the grounds of honesty and efficiency. No man has yet dared to question that he has both qualities. The citizens of Arkansas can, and will, cast their votes for Earl Page with the full knowledge that they are placing on guard over their tax money a man who will render a faithful and accurate accounting of every penny entrusted to him.

Not because he is a cripple, but in spite of it, this rugged, able, honest man asks his fellow citizens to elect him as State Treasurer and reports from all over the State indicate that the voters will answer this request in the same manner that they have in the past—with an overwhelming victory.

A CLEAN RECORD AND UNQUESTIONED
HONESTY SHOULD COMMEND TO YOU—

EARL PAGE For State Treasurer

(This Ad and Editorial is Prepared and Paid for by Friends of Earl Page)



(Continued from Page Seven)
bute to that faithful one of twenty years service. She urged continued interest in Bible and Mission Study.

Miss Constance Rumbough spoke for the new "Children's Plan." "The Children's Week of Prayer money will go to Houma, La. At the close Miss Rumbough, dressed in native Russian, Manchuria costume, sang a Cossack Love Song, that captured the audience.

Miss Searcy, Columbia, Mo., a returned missionary from Japan, on leave, spoke of our work in Kure, Japan. Miss Searcy had labored there 12 or 14 years. The Bible Schools, High School Girls' Clubs, Cooking Schools, Kindergarten Schools, were described. Many other activities were mentioned.

Mrs. E. F. Ellis, Conference President, insisted that Council requests be met, and that Auxiliaries meet pledges.

Mrs. J. H. Zellner, District Secretary, presided and Mrs. A. L. Trent recorded the minutes.

CAMDEN DISTRICT DEACONESS WORK

Dear Co-Workers of the Woman's Missionary Society of Little Rock Conference: The many nice contributions to the Rural Mission Work which have come to us from many of the Auxiliaries, indicate a growing interest on your part in this work, and lead us to think you would like to know more of Miss Willie May Porter's various activities. Recently I attended an all-day meeting in one of the communities where she goes, in which the abandoned church has been straightened up, roof repaired, cleaned and painted on the inside with nice benches in place and a general air of being ready for services, about it. Now they have a good Sunday School which she attends regularly with a teacher from First Church, El Dorado, Miss Lee Walton, who has been of invaluable help in this community. Once a month Rev. J. L. Hoover of First Church, goes out there and the Francis Asbury Men's Sunday School Class of First Church, has helped them greatly in finances, interest



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Imparts Color and
Beauty to Gray and Faded Hair
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Hiseox Chem. Wks. Patchogue, N. Y.

and an occasional attendance and help in their services, although this is a distance of fifteen miles from El Dorado, over roads not always good.

These have all been brought about by Miss Porter's untiring interest for many months. This growth of spiritual activity is evidenced in many communities where Miss Porter goes with Sunday Schools, Boys and Girls World Clubs, Mission and Bible Study Groups and church services more often. She has helped pastors in several revival services this summer with good results of enlarged membership by letters gotten from churches attended in other years or from an old trunk, as well as many conversions of adults and Sunday School Groups where she has labored for some time. Not only has she gotten several unused churches repaired and in use, but one community center was built through her interest and efforts. She contacts regularly fifteen communities, with as many more occasionally by Zone or District meetings, by Vacation Bible School, or a visit for a specific purpose. She has many phases of the Case Work, from delinquent children needing to be gotten into the right institution for training to those needing medical attention by getting them to free clinics or hospitals, often times getting the consent of parents to having their children treated, has been her greatest job, but where the child is well and at home again, she has the love and confidence of the family. She has gotten whole families to realize the need of greater cleanliness of person and home. Vacation Bible Schools claim much of her time during the summer months. These have been quite successful. This Council year she plans to work much with the entirely unreached peoples in very remote places, where no religious services of any kind have ever been held. These years of labor with our rural people, though often discouraging, with situations well nigh impossible, at times, have brought good results, sometimes a hundred fold, we believe. Your prayers for this big Home Mission field in South Arkansas, are greatly needed and your interest manifested by your financial help and encouraging words is much appreciated. Sincerely yours—Mrs. L. K. McKinney, Chairman Camden District Rural Mission Board.

To My Friends:

On my record of honesty, efficiency and economy I am asking for a **SECOND TERM** as Sheriff and Collector of Pulaski County.

Pulaski County is now on a **CASH BASIS**, a condition that I helped bring about. I will greatly appreciate your vote and serve you to the best of my ability.

You are especially invited to visit my headquarters, room 200, Marion Hotel. Asking your vote on next Tuesday and your continued help in making a good Sheriff, I am

Sincerely,

L. B. BRANCH

CANDIDATE FOR SHERIFF AND COLLECTOR



Christian Education

RESOLUTIONS ADOPTED BY THE YOUNG PEOPLE'S LEADERSHIP CONFERENCE AT MT. SEQUOYAH

The Mt. Sequoyah Young People's Leadership Conference, representing the Young People's Division of fourteen Annual Conferences and seven States of Southern Methodism, in session at Mt. Sequoyah, Fayetteville, Arkansas, July 27, does hereby adopt the following resolutions:

1. Being firmly convinced that the repeal of the Eighteenth Amendment of our National Constitution has inaugurated 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, we go on record as being opposed to the use of alcohol in any form of beverages.

2. We deplore the fact that the press, the radio, the movies, and the politicians have largely "sold out" to the liquor traffic.

3. We commend Bishop Cannon on the courageous stand he has taken on this question and urge that our Church unite its forces to fight to the finish that this evil might be eradicated from our society.

Always at your service in the Christian World—Mt. Sequoyah Young People's Leadership Conference—Alonzo M. Bryan, President.

THORNTON CIRCUIT

Sunday, July 29, I preached at Chambersville, on Thornton Circuit, and held the third Quarterly Conference for Rev. J. L. Dedman, Presiding Elder, who was recovering from a minor operation.

We had a great congregation in the morning, and most of them remained for the Conference in the afternoon. Rev. S. B. Mann is the pastor. Reports were fine indicating the work in first-class condition all over the circuit.

Rev. T. D. Spruce of Hot Springs was present. He is assisting Bro. Mann in the revival meeting at Temperance Hill, and the following week at Chambersville.—S. T. Baugh.

BEARDEN

Sunday evening, July 29, I had the pleasure of visiting in the parsonage home at Bearden, and preaching at 8 o'clock. Rev. Thornburgh Workman is the popular pastor, and reports at the Quarterly Conference were fine indicating that the work in this delightful charge is in first-class condition.

Rev. J. L. Dedman and family were present for the evening service, and Brother Dedman presided over the third quarterly Conference. He is rapidly recovering from a minor operation. He is greatly loved by the people of the Camden District where he is doing a most constructive piece of work.—S. T. Baugh.

BETHLEHEM INSTITUTE, HOT SPRINGS CHARGE

The 5th Sunday Institute met at Bethlehem Church, Hot Springs Circuit, July 29.

All the Sunday Schools in the Circuit were well represented, especially Gum Springs that furnished the music for the day.

These meetings are given with the thought of bringing the people of the Circuit closer together. At least, we get acquainted with each other. In-

teresting talks were given on Sunday School and Church work by Mr. G. A. Tillman, Mrs. Elmer Chamberlain, Mrs. Gifford Scott, Mr. E. M. Martin and Mrs. M. E. Lanning.

Lovely readings were rendered by Miss Lavern Godwin and Miss Peggy Welch.

A solo by Ted Godwin and a duet by Mr. and Mrs. H. A. Rowe, completed the program.

Our pastor, Rev. A. J. Bearden, seemed well pleased with his workers.

A lovely dinner was prepared and served by the women of the Bethlehem Church and all spent an enjoyable noon hour together. At 1 p. m. there was more singing until 3 p. m. They adjourned to meet at New Salem next 5th Sunday.—Reporter.

QUALITY OF SERVICE

The quality of service rendered by the small church may be as fine, if not finer, than the large church, because in the small church all the workers have a better opportunity to know all the pupils in the church.

A knowledge of the home life of people is essential to the best service which the church can render. Without this intimate knowledge much of our so-called teaching misses the mark. It is a shot in the dark.

A knowledge of the community life is likewise essential to the finest type of service which the church workers can render. There are cross currents in each community and hidden forces at work there. Some of these are deep-rooted and express themselves in various ways. Without a knowledge of these undercurrents a church worker may do some very unwise things.

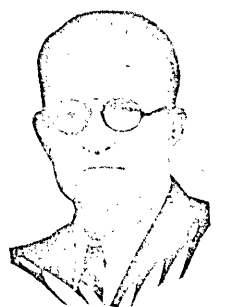
In a small church it is much easier to know these conditions. In a small church the workers should render the finest quality of service to be found anywhere for religious growth and development.

How is it in your Church? Are you helping render the finest quality of service?—S. T. Baugh.

LOUANN VACATION SCHOOL

Louann has had a very successful Vacation Church School. Through the good offices of Miss Willie Mae Porter, our rural worker, the Vacation Church School is becoming an institution in our community. Each year, as soon as school is out, the children begin asking for the Vacation Church School.

The School had four age groups.



Henry M. RECTOR

FOR

Representative

I have been a lifelong resident of Arkansas and am asking for my first office. I solicit your vote on my qualifications—thirty-five years' experience in the business world, a legal education, and the mature judgment of a middle-aged man. If elected I promise to conduct myself in a manner that will not make you regret your support.

There was a devotional period, a class period, and a hand-craft period. The Intermediates studied "Our Church." All the members of this class are church members. One study period was given to a presentation of the meaning of the Sacrament of the Lord's Supper. One fine young boy, Mr. Richard Perdue, was asked to act as a visiting preacher. This course was conducted by the pastor, Rev. D. A. Weems.

We were very fortunate in having Bro. G. W. Warren's fine young daughter, Miss Autrey Warren, as a guest of the charge and teacher of the Juniors. She made a place for herself in our midst. Bro. Warren is pastor of the El Dorado Circuit.

The other teachers were Miss Willie Mae Porter and Mrs. D. A. Weems. There were about 40 pupils enrolled in the school.—Reporter.

ADULT BIBLE CONFERENCES— NEXT BIG EVENT IN LITTLE ROCK CONFERENCE (By Clem Baker)

The Fall Program of Christian Education in the Little Rock Conference will open with a series of Adult Bible Conferences. These Conferences are a recent development in the field of Christian Education, but have already become one of our most popular features. The only one ever held in our Conference was at Little Rock last fall with Dr. W. A. Smart and Rev. M. Leo Rippey as the speakers. Other Annual Conferences have been holding Bible

Conferences for several years. Nearly 100 have been scheduled throughout the Church for this fall.

The Purpose.—The purpose of Bible Conferences is to stimulate interest in Bible study and to consider the best methods for carrying on the work of the Adult Division in the local churches.

Centennial Feature This Year.—In keeping with the times one hour each day this year will be devoted to some phase of Methodism under the leadership of Dr. Rowe.

Conferences Not Schools.—There will be no classes, no text books, no papers to write, but simply addresses and conferences on the most interesting topics in the world.

How Many Days?—Bible Conferences are held in pairs, one beginning on Sunday and closing Wednesday night; the other beginning Thursday and closing Sunday.

The Speakers.—Dr. Gilbert T. Rowe of Duke University, will be in all the Conferences. Dr. M. Leo Rippey, Director of Adult Work for the General Board, will be in part of them. Others taking part will be the Presiding Elders, Mr. J. S. M. Cannon, the Seven District Directors of Adult Work, and Clem Baker.

The Daily Schedule.—Two sessions each day, one in the morning or afternoon and the other at night. For details of program see next week's Methodist.

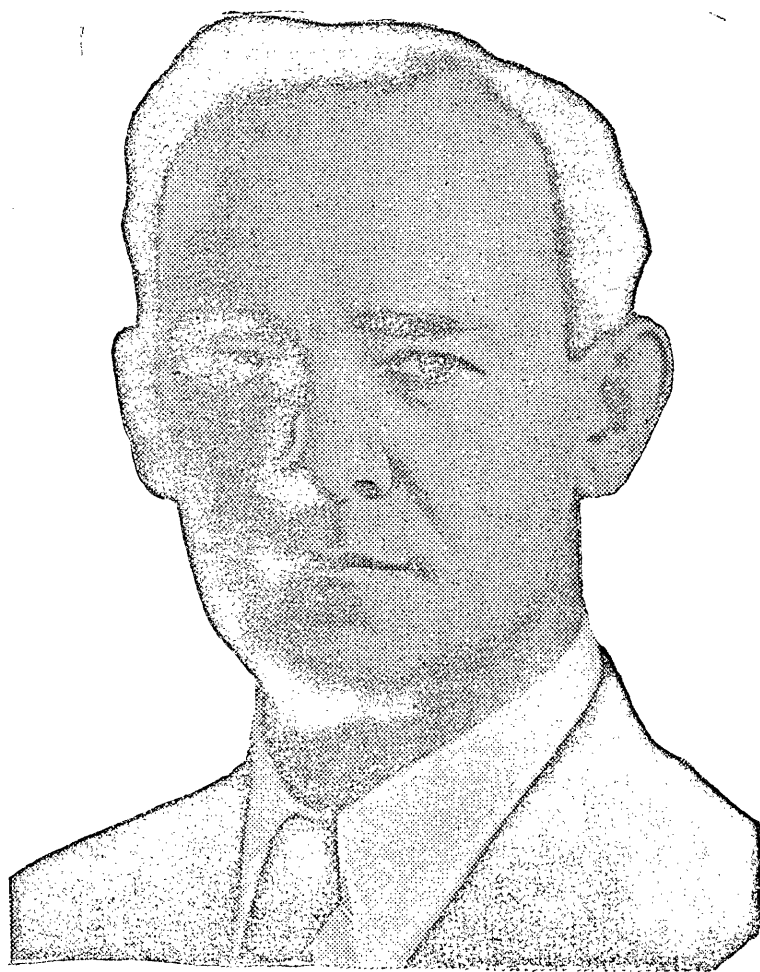
Promoted by the Adult Division of our General Board, the Adult Division of our Conference Board, the Adult Directors and Adult Classes in each District, with the Presiding Elder in each District in general charge of his Conference.

Who Should Attend?—All Adults in all churches in the District. Remember these are **District-wide Adult Bible Conferences**, sponsored by adults, and strictly for adults. The more adults we can have in attendance the better.

Who Should Get Behind the Promotion of Attendance?—The Presiding Elder and the Adult Director for the whole District. The Pastor, the General Superintendent, the Superintendent of the Adult Division, the teachers and officers of all Adult Classes in local churches.

Dates and Places.—There will be one Bible Conference in each District in the Little Rock Conference. The dates have all been selected. The places for some Districts will be announced next week. Here is the schedule:

Arkadelphia, Aug. 26-29.....Hot Springs
Prescott, Aug. 30 to
Sept. 2.....To be announced.
Pine Bluff, Sept. 2-5.....Pine Bluff
Monticello, Sept. 6-9.....To be announced
Camden, Sept. 9-12.....To be announced
Texarkana, Sept. 13-16.....Texarkana
Little Rock, Sept. 16-19.....Little Rock



To the Democratic Voters of Arkansas:

The office of Secretary of State is a most important one. Its many duties are so varied and so complex as to require careful and able co-ordination. Much of its work is quite technical, requiring unquestionable accuracy and a thorough knowledge of the State Government. It is a kind of clearing house for general information concerning State Laws, Legislative Records, Corporation Records, both Domestic and Foreign, as well as numerous other matters of vital importance to the people of Arkansas.

It is, therefore, most important that the Secretary of State be **TRAINED** in the minute details of the department. He must also be qualified, both by education and general experience, if this department is to function properly and be conducted in an efficient and courteous manner.

REFUNDING

The Act recently passed by the General Assembly providing for the refunding of the State's indebtedness is one of the most important and far-reaching pieces of legislation enacted in many years and is doing more to restore the credit of our State than any other one thing.

By virtue of his office, the Secretary of State is the Secretary of the Refunding Board and is thereby the sole keeper of the records of said Board.

Much time will be required during the next two years to carry out the program of the Refunding Board and it is extremely necessary that the proceedings of this Board be duly recorded and accurately kept.

ED F. McDONALD set up the present records and is therefore in a position to render prompt and efficient service as the Secretary of the Board.

PLATFORM

Economy in every phase of the State Government will be necessary in order to relieve the financial situation of Arkansas.

As Secretary of State, **ED F. McDONALD** has fully co-operated in the effort to reduce the cost of government. He pledges full support to any movement for an efficient and economical administration of the affairs of the State and for the development of the resources of Arkansas.

RECORD

ED F. McDONALD is asking for re-election solely upon his own merits and his record of service. He is qualified by experience and ability to fill the office of Secretary of State for the next two years in a prompt, efficient and courteous manner.

His campaign pledge is to so conduct the affairs of the office of Secretary of State, that no voter will have cause to regret the support given him.

ED F. McDONALD seeks re-election on his qualifications and official record.

Born and reared in Grant County.

Educated in the Public Schools of the State and in the University of Arkansas.

Taught in the Public Schools for many years and holds a State Life License as a Teacher.

Licensed to practice law in the State.

Served as Sheriff and Clerk of Grant County.

Your vote and support are solicited and will be appreciated.

ED F. McDONALD

SECRETARY OF STATE

Candidate for Re-Election

"PLAY SAFE, KEEP McDONALD"

Methodist Benevolent Association

FOR LIFE INSURANCE
(Chartered 1903)

PURPOSE

To provide homes and support for widows, orphans, disabled and aged ministers and members of the M. E. Church, South, by a practical business insurance system on safe at cost rates.

PROGRAM FOR 1934

Our goal: to multiply membership by members securing additional policies on themselves and on all members of their families and friends, ages from 1 to 60.

POLICY PLANS

Whole Life, 20-Premium Life, 20- and 15-Year Endowment, Endowment at 60, 65, or 70, Disability, Annuity and Juvenile on Term and Endowment at age 21 for education.

Write

J. H. SHUMAKER, General Sec.
Home Office: Association Bldg.,
808 Broadway, Nashville, Tenn.

WHERE SHALL I GO TO SCHOOL?

After undergraduate and graduate experience in several colleges and universities (Protestant, Catholic, State), Miss Elizabeth Goddard gives some sound advice on choosing a college in a recent issue of the Epworth Highroad.

"The advantages and disadvantages of each institution must be considered with regard to the personality and general environment of the individual," she said. "Each school gives something that cannot be had from other institutions."

After elaborating upon the advantages of having credits from a college of high scholastic standing, especially if one plans to go on to graduate school or to become a teacher, she touched upon leadership in student activities and the important elements of religious and social life upon the campus, and said: "I found that the general average of students who come from cultured homes is higher in the church school. Another factor that I consider essential to a student's well being is that in a church school the faculty is selected with more regard for Christian leadership."

"From my experience, I would select an A-grade, medium-sized, church school."

HENDRIX COLLEGE
Conway, Arkansas

—51st session opens September 10, 1934—

For the Children

JOE'S HOLIDAY (By Isolene Bolls)

Joe went blithely skipping down the street.

"Oh, how happy I am!" he thought. "I have no lessons this morning and Mother says I need not do any work for the whole, long day. What fun I shall have!"

Hoppity skip and hippety hop he went, too happy to walk.

"What shall I do first?" he wondered.

Hoppity hoppity skip, hippety hippety hop—until, turning a corner around a high ledge, he suddenly hippety-hopped against Jackie White, who was returning from the grocery store, his little red wagon loaded with groceries for his mother. Jackie tumbled over backward, tipping over the wagon.

"Oh, what a spill! Oh, what a spill!" cried Joe, gazing at the overturned wagon and scattered groceries. He began picking up tomatoes and putting them in a paper bag which had so many holes in it that the tomatoes keep spilling out again.

When at last everything was back in the wagon, Joe said: "Now I will pull the wagon as far as Bruce Street for you to pay for upsetting you."

At Bruce Street Joe left Jackie to pull the wagon to his back door which was only a block away, and went on his way, still skipping; but being more careful in order to avoid another "spilling."

When he got near Grandma Whitten's house, Joe could see Grandma in her small back yard hard at work. A strong wind the night before had blown down a dead apple tree which had stood in a corner of the yard near the fence. Now Grandma was working hard trying to clear away the fallen tree.

"Let me help you!" offered Joe, as he came around the corner of the house. "I would love to help you clear the tree away."

"Thank you, Joe. That is very good of you," answered Grandma, who was almost out of breath.

Joe seized the small tree at the bottom where there were no limbs, but tug and pull as he would, he could not move it.

"We will have to take off some of the limbs," said Grandma Whitten, "then we can pile them all together and burn them."

Using a small axe, Joe and Grandma took turns cutting off the limbs. At last they were all off and piled in the corner of the yard. Then Grandma and Joe pulled together at the tree trunk to place it on the pile of limbs. "One more good pull," said Grandma, "and we will have it there."

Joe, pulling with all his might and moving backward, suddenly stepped back into Grandma Whitten's goldfish pond and went splash into the water. He climbed out, wiped the water from his eyes and laughed.

"That is too bad," said Grandma. "I'm sorry you got a ducking."

Grandma then went into the kitchen and soon returned with a plate

of cookies which she and Joe ate while they sat on the doorstep and watched the pile of limbs burn.

When the limbs were all burned and the cookies all gone, Joe said good-bye to Grandma Whitten and started on his way.

"Thank you for helping me, Joe," Grandma called after him.

Joe hop-skipped along until he came to Rex Carter's house. Rex, looking very gloomy indeed, was sitting on a box under a big oak tree. As Joe approached him, he looked up but he did not smile or say "Good morning."

"Why are you looking so sad on such a beautiful day?" Joe asked.

"You would look sad, too, if you had to put all this big pile of wood into the wood shed," replied Rex in a very sulky voice.

"Why, I'll help you put it in," said Joe. "Mother says I need not do any work for the whole long day and so I might do as I choose."

Joe began at once to carry wood to the shed and stack it in neat rows. He worked with a will, but Rex did not see how any one could get any fun out of carrying wood and continued to be sulky.

"There," said Joe at last, wiping his hot face and smiling happily, "Your wood is all in the shed and will not get wet in the rain."

"Well, I'm certainly glad it is all done at last," replied Rex. "I'm so tired I don't think I could carry another load."

Joe went hippity hoppity skip down the street until he met Billy Whitten.

"I'm changing over our back lot and digging a cave with a long tunnel!" said Billy importantly.

"It will be almost as good as a real cave out in the mountains where there are bears 'n lions 'n wolves 'n big snakes 'n everything. But only," and here Billy's face looked troubled, "there are some big rocks right in the place where I want to make the doorway to the tunnel. They are so big I cannot move them. If I had some one to—"

"I will gladly help you," offered Joe. "Mother says I need not do any work for the whole long day. So you see I can do anything I want to."

Joe then walked with Billy to his back lot and worked with a will helping move the large rocks. They worked hard, tugging at the big one and rolling them where Billy wanted them.

"Now," said Billy, when the rocks had been placed to suit him. "Now, it is almost time for luncheon and you must come in the house and eat with me."

"Thank you," said Joe. "But I must not stay for luncheon. I did not know it was so late. I must run home. Mother will not know where I am."

Hop, hop, skip, skip, run, run, patter, patter went Joe's feet down the street to his home.

At home at last, he rushed into the house. Grandma Whitten was there and luncheon was ready to be served.

"Well, Joe, are you having a happy holiday?" asked his Mother.

"Oh, yes!" answered Joe. "I helped Jackie haul his groceries because I upset him. I helped Grandma Whitten clear away a fallen tree. Rex and I filled his shed with wood and I helped Billy move a lot of big rocks so he can build a doorway to his new tunnel. Oh, yes, it is a wonderful holiday with no lessons and no work!"

Grandma Whitten chuckled.

"No work!" she exclaimed. "It sounds to me as if you had done nothing but work hard all day. But you have learned a lesson, too. It is this—work may be as pleasant as play if you put the right spirit into it, and call it fun. Our happiness depends mostly on the way we look at things, you know."

Emmet, Ark.

CHURCH NEWS

ARKANSAS METHODIST ORPHANAGE

During July, we have received the following cash contributions for the Home: H. M. Martin Dairy, Little Rock \$3.00 Susanna Wesley Bible Class, First Church, Texarkana 5.00 Marguerite Clifford Class, Winfield Church 5.00
—James Thomas, Supt.

ARKANSAS METHODIST ORPHANAGE

We have received gifts to the home, during July, from the following: Mrs. Bettie Hall, Stephens, two beautiful quilt tops; Mr. R. H. Keeton, City, four cases cold drinks; Mr. and Mrs. H. P. Stephens, Texarkana, two dresses for Helen; Mrs. L. F. Barrier, City, playground equipment; Mrs. T. Miller, 4006 West 23rd, City, okra; Virginia Howell Bible Class, Asbury Church, City, picnic on lawn with punch and cake; Susannah Wesley Bible Class, Asbury Church, City, dresser scarfs; Hazen Church, fruit, vegetables, potatoes; Rev. and Mrs. B. F. Musser, Miss Eloise McKnight and Dorcas Class of Lewisville Sunday School, two week's vacation and gifts for Edith and Dorothy

Mae; Mr. and Mrs. Fred Clerget, City, vacation and gifts for Ruby; Mrs. J. P. Cassity and Mrs. John Baird, U. S. Veteran's Hospital, North Little Rock, vacation June and July and gifts for Charles.

For all kind thoughts and courtesies extended us during this vacation, we are sincerely thankful.—Mrs. S. J. Steed, Matron.

FAIR WARNING

Again the Anti-Saloon League gives fair warning to the good people of the State that our laws for protection against the sale of liquor are in grave danger of repeal.

The liquor forces failed to file the

Albert J. Heyden

Candidate for
REPRESENTATIVE

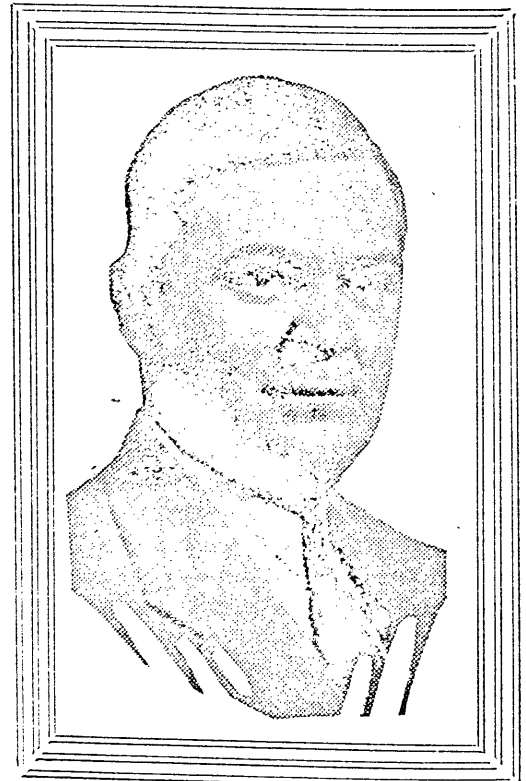
Pulaski County

EXPERIENCE—
ABILITY—

Your Vote and
Support Are
Appreciated



Elect A Prosecuting Attorney Big Enough To Prevent A Collapse of Important Law- Enforcement Machinery



In Other Words, Elect

FRED A. DONHAM
Prosecuting Attorney, 6th District

HERE'S A GUARANTEED RELIEF FOR BURNING, ITCHING SKIN

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

A mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

petitions initiating a bill to repeal. Do not be deceived by this. They have not given up the fight and expect to get their measure through the next Legislature.

Give your vote to a dry if possible, in the primary, August 14. This office can give you information on candidates for state senator and county representatives in many counties. Write us.—John H. Glass, supt., 341 Donaghey Building, Little Rock, Arkansas.

THE ARKADELPHIA DISTRICT CONFERENCE: A COMMENT

Some days ago there appeared in the Methodist an account of the Arkadelphia District Conference. It was an interesting account, evidently written in a spirit of humor, so I do not wish to seem critical. But one or two statements seem to me calculated to create wrong impressions in the minds of those who know of the proceedings of that Conference only through their interpretation of Brother Cade's report.

I refer to the reference to a "steam roller" alleged to have been used in the election of delegates to the Annual Conference, also to the fact that alternates were elected lest some of the principals should be unable to attend through some accident.

Here is what happened. The Presiding Elder appointed B. Murry, as charge lay-leader of Arkadelphia station to take charge of the laymen, call them together, and direct in the election of delegates. Brother Murry asked some of the laymen to act with him as a nominating committee. That committee then presented to the laymen two lists—the one furnished by the Presiding Elder and the other prepared by the nominating committee. It

was agreed by a unanimous vote that the ten receiving the highest votes be declared delegates, and the ten next highest be declared alternates. All this was done without a single dissenting note. I was in the group and heard no protests whatever.

Now there may have been a steam roller on the grounds, but if so it most assuredly was not used by the laymen. They went about their work in the exercise of what they thought to be their constitutional right—the right to select their own representatives.

Brother Cade was not a member of the laymen group. Besides, he was busy writing the minutes of the Conference. It is just possible that he heard the crunch of a steam roller, but got mixed in his sense of direction. I have no personal interest in the matter whatever, but I do not want my brethren accused, even facetiously, of unseemly conduct in the work of the church.—J. P. Womack.

PIONEER DAY AT OLD MT. ZION

July 26 was the occasion of a significant home coming and celebration at the famous site of Old Mt. Zion church in Cross County, three miles east of Vanndale. This place was the religious and cultural center of the country around for many miles in the old days, and on its site was built the first church in the county in 1850. The pioneer settlers came from the east, and there soon grew to be a strong and pious settlement of industrious citizens. Colonel Cross gave the site for the church and the substantial citizens whose descendants still lead in affairs built the church on the brow of the oak-crested hill overlooking the old road that joined with the towns south and north, and

old Wittsburg, the port of entry on the St. Francis to the east. This old Wittsburg was the shipping point for all the people north to the Missouri line, and therefore did a tremendous trade, some companies doing as much as \$300,000 in business in a year.

All these early glories are gone. The railways and the roads changed trade, and trade changed settlements. Old Mt. Zion Methodist church is gone, moved to Vanndale, but in the shade of the oaks lie the pioneers. Mt. Zion cemetery still graces the crest of the ancient hill.

It was with the discovery of some of the historic facts connected with the old place and the rediscovery of the importance of the place that a committee consisting of Prof. H. L. Lessenbury, Mrs. T. D. Hare, and Rev. Ben T. Williams, the local pastor, began plans for the celebration of "Pioneer Day" there on the grounds of this historic church.

The grounds were cleaned of the underbrush and the graves put in good condition. Notices were sent out and programs arranged. The morning services, led by the pastor, consisted of a welcome address by Prof. H. L. Lessenbury, a response by Mr. R. C. Brown of Memphis; a tribute read by the pastor from Goodspeed's Biographical and Historical Memoirs of Eastern Arkansas of Old Mt. Zion, penned 45 years ago; an address by Dr. J. D. McKie on "The Primitive Church." The morning program was closed with a memorial service and address by Rev. G. G. Davidson, who lined some of the old songs from an old song book used at old Mt. Zion church 60 years ago, and outlined the history of the development of Methodism.

As the morning service was concluded

ed the Wynne band arrived and furnished music before and after the sumptuous dinner which was spread on a long table and enjoyed by all. The fellowship was like a revival.

The afternoon program was led by Mrs. T. D. Hare. Mr. Marshal Simmons of Harrisburg spoke on "Our Heritage." Col. Tom Fitzpatrick, of Forrest City, spoke on "By Gone Days." Mr. R. C. Brown spoke on "Childhood Recollections." Judge Chas. Frierson, of Jonesboro, spoke on "The Ones Buried Here." A memorial wreath was then woven by representatives of families who had loved ones laid to rest there, and with patriotic music three boys brought forward, first, the Christian flag, then the Stars and Stripes, then the Confederate flag, and placed them in a stand prepared for them beside the stage. The concluding address was by Hon. George Moreland of Jonesboro, who is associate editor of the Memphis Commercial Appeal. He paid tribute to the Confederate dead buried there, and to the pioneers who opened the wilderness and laid the foundations for civilization. The day's fellowship and programs were concluded with the song, "God Be With You Till We Meet Again," and prayer by Rev. Ben T. Williams.

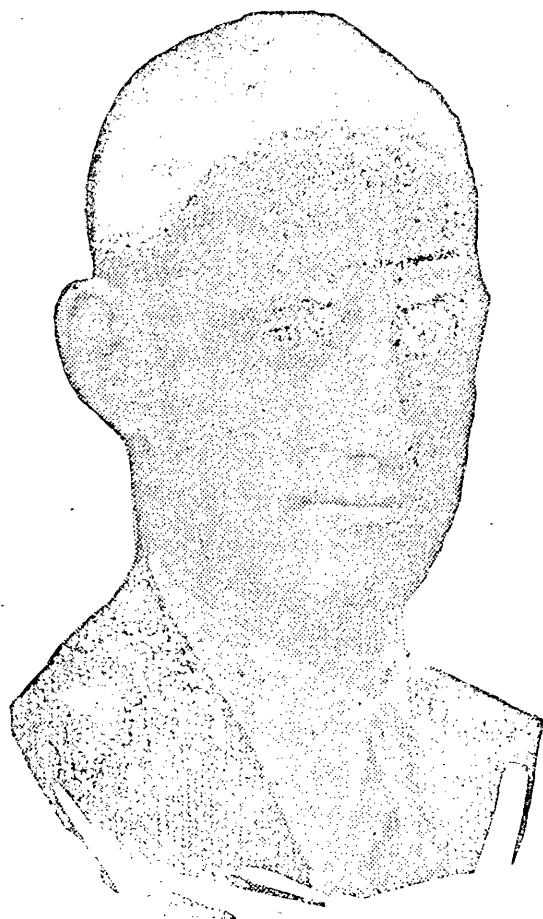
Mt. Zion is not only historic in its location and its constituents, but in its events. It was there in 1870 that the old White River Conference was first called to order and organized by the first bishop to be elected by both Laymen and clergy. Bishop Keener presided here for his first Conference; 32 preachers and 10 laymen constituted the official roll, and the names of those leaders mean much to Eastern Arkansas. Some are buried there.

In the words of Goodspeed, "As one

Roy V. LEONARD

for Re-election as

State Treasurer



Roy V. LEONARD

for Re-election as

State Treasurer

I was born at Clinton, Van Buren County, in 1894. At the age of 14 I moved with my parents to Searcy County, where I was educated in the public schools and at Hendrix College, after which I entered business at Leslie, Arkansas. I served overseas with the Arkansas combat troops during the World War and was discharged at Camp Pike in April, 1919. Afterward, I again entered business at Dardanelle, Yell County.

There was never a time in the history of our state when it was more important to have a capable and thoroughly experienced man in the Treasurer's office! The main refunding work is sure to extend through 1935 and well into 1936, and it is very essential that such work be carried through by the man most familiar with it! Roy V. Leonard is capable, thoroughly trustworthy, and EXPERIENCED!

★ A CHANGE IN THE STATE TREASURER DURING THE BOND REFUNDING OPERATIONS WOULD BE VERY DETRIMENTAL TO THE BEST INTERESTS OF THE STATE!

stands amid these graves and reads the names of those old pioneers, upon the stones which mark their resting place, it is easy to realize how appropriate is this place founded and consecrated by themselves to God, in which to rest, till the everlasting trumpet proclaims the resurrection morn."

A permanent organization was formed, consisting of H. L. Lessenbury, president, and Mrs. T. D. Hare, secretary-treasurer. We are planning already to make the 26th of July an annual date for home-coming and special commemoration. I even have in mind the preparation of a pageant to be staged next year depicting the romance and the glamor of those historic days.

Incidentally, I feel that this local point reflects in pointed increase of interest and loyalty on the part of the local people for the church here, which is, of course, one of the main reasons for such activity.—Ben T. Williams.

JUDSONIA CHARGE

Beginning July 8 we had our meeting at Judsonia in which there were three conversions and three additions to the church. While the visible results were not what we had expected, the church was greatly helped.

We have just closed at Russell with good results. Three conversions and three reclaimed with three joining the church, with probably some others. The pastor did the preaching at both of these meetings.—W. E. Benbrook, P. C.

REVIVAL ON BUENA VISTA CHARGE

A successful revival was held at Fairview Church, Buena Vista Circuit, July 5-29, with Rev. Otto Teague of Norphlet bringing the messages and Mr. Ed Crimm of Stephens in charge of the music. Twenty-six were added to the church roll, thirteen of them coming on profession of faith.

God in his mysterious way still moves about in the universe and changes the hearts of men as evidenced in the series of services held at Fairview. In a quiet, calm, but forceful way Brother Teague would dissect the vexing problems confronting Christian people and the things keeping others from enjoying the essential blessings of life. The proposition to accept Christ as a personal Savior bore fruit as seen in the religious experience of the thirteen new

converts and thirteen others who transferred their membership to the place where they now make their home.

New pews, installed a few days ago, added very much to the attractiveness and comfort of the services, and shows the love the people have for God in attempting so great a financial matter in these difficult times.

Fairview people love God, love one another, and believe in a working religion which accomplishes something for God and others. Pastor and congregation together are happy, in that they have a place in which to labor in the Master's vineyard.—Jas. R. Sewell, P. C.

DALARK CHARGE

We have just closed a revival at Bethlehem church, which was a real victory, commencing on July 18 and closing on July 27, resulting in 16 professions and additions to the church, also 20 reclamations. There was but one feature connected with the revival that kept it from being a great victory. The school, dismissed every day at 11 o'clock services, gave the opportunity of preaching to 45 children, but only two were received into the church. This may be accounted for in this way. A number of the children did not attend the night services, and we gave no opportunity for anyone to join the church at the 11 o'clock services. The reason for this was that we gave only 45 minutes to the services so that the children would not lose any time out of class work.

Our congregations held throughout the ten days' meeting. There were 70 to 85 at the midday services and the house was packed at all night services.

I don't think that I have ever gone through a ten days' revival experiencing such scorching heat and hot winds. Notwithstanding the heat and parched crops the folks seemed to enjoy a spiritual feast. The whole country four or five miles around the church was greatly revived.

We plan to start a meeting August 1, at 7:45 p. m., at Manchester church, looking forward to a great revival. We have gone 11 weeks without rains and all crops are burned up. If we could get rains soon, people could plant gardens and some pastures would come out and put on new growth. I think it is conceded by people who travel over the state, that this ten-mile section in and around Dalark shows the most complete destruction from heat and dry weather of any in the state.—J. C. Williams, P. C.

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.

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.

A SHOT AND A SHOUT

In the Arkansas Methodist of July 25, Rev. J. C. Williams wrote: "Oh, how bad we need the old-time Christian workers to go out into the congregation and invite sinners to the altar."

This is the shot and the shout that I have been looking for during the last 25 years. I want to ask, What are our young people being trained for if not to do just such work as Bro. Williams mentions?

The best training a young Methodist can get is to do such work, and the Holy Ghost is the teacher. "Quench not the Spirit." The Spirit said unto Philip, "Go join thyself unto this chariot," and Philip was so familiar with the voice of the Spirit that he "ran," and you all know what happened. We do not need the "old-time" Christian so much as we need the "new-time" Christian filled with the Holy Ghost.—Jas. F. Jernigan.

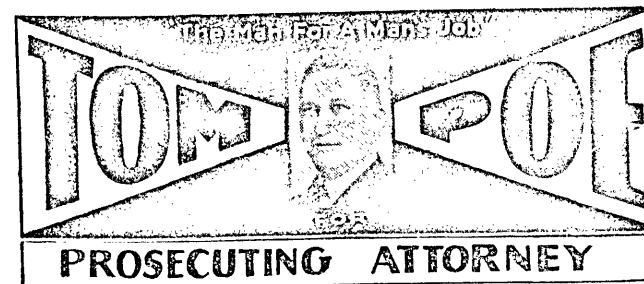
THE CHALLENGE: A STIRRING PASSAGE FROM ARKANSAS HISTORY

In the beginning of the history of Arkansas, there occurred a tragedy which for illustrating the minds of the people of that period might be a matter fit for dramatization and portrayal at our Centennial Celebration in 1936.

In the February issue of the Arkansas Historical Review, Edward Marshall Williams wrote a gripping account of the duel fought October 29, 1827, between Robert Crittenden and

Henry W. Conway, and that story is the inspiration of this article.

Crittenden was then secretary and acting Governor of the territory of Arkansas, and Conway was the delegate of the territory in the National Congress—hence they were the two chief officials of the State-to-be. Conway was a candidate for a third term as such delegate, and his opponent was Robert C. Oden. But while the race was between these two candidates, the friends of each formed factional parties, apparently without political alignment. Crittenden, as acting Governor, naturally wielded a strong influence, and many of those expecting favors from him became his followers as the leader of the opposition to Conway. Conway was favored by the personal influence of the editor of the Arkansas Gazette, between whom and Crittenden there seems to have been a feud of some eight years standing; and at one stage of the game Editor Woodruff issued a circular containing several thousand words opposing Crittenden, which was circulated independent and part from the Gazette. For keen, incisive and virile criticism of Crittenden's official record, it is doubted whether Woodruff ever during his entire record as a writer rose to a higher pitch of "stimulation" not to say madness, than he then did. He dwelt upon an act of alleged mishandling of a large sum of money deposited in Crittenden's hands for the benefit of the Choctaw Indians by the Federal Government; made other allegations of misconduct in the transac-

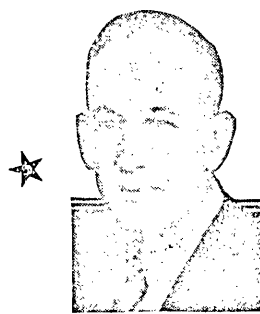


At the Zero Hour,

... hundreds of
citizens concede
my victory!

I want to take this opportunity to thank all those who have worked tirelessly in my behalf, and who are sure to see their efforts rewarded on August 14th!

★ **D. D. TERRY** ★
Candidate for CONGRESS



BERNIE HOFF
FOR
County Clerk
FIRST TERM

You can give your full support to Bernie Hoff with every confidence that his duties will be honestly and efficiently performed.

His record as a civic leader in his community having been active in every civic and charitable movement as well as church and social work is due special consideration.

His record in the only public office he has ever held has proven this. It is to your interest to urge his election for his FIRST TERM as COUNTY CLERK.

tions of his office; and stated that Crittenden was and had been during his entire administration a bitter enemy of his. In fact, instead of the duel being fought between Conway and Crittenden, it appears from the record that it might well have been fought between Woodruff and Crittenden; and that instead of the political race being run between Conway and Oden, it might have been run between Conway and Crittenden.

Oden as a candidate seems to have had small consideration in proceedings. The real fight was between Conway and Crittenden factions, with most of the animus directed at Crittenden.

Woodruff charged that sharp practice had been used by Crittenden in connection with selling him (Woodruff) some six or eight lots here in Little Rock and collecting payment for same under a false title; that he had spent more than \$4,000.00 in improving the property; and that at one time this conspiracy had been mentioned in the camp of Crittenden as a matter by which they might deprive Woodruff of his property; but by an oversight they failed to make a proper record of certain transfers, and were thereby unable to accomplish that end. Also Woodruff revived a charge that there had been a conspiracy between Crittenden and some of his friends to take the money which had been placed in Crittenden's hands by the Government for the Indians,

and, because of an error in a certain transfer of the land upon which the whole town of Little Rock then stood, and buy it for their own use and benefit.

Crittenden and Conway were both young men, the latter about twenty-six and the former at the time of assuming office only about twenty-two years of age. Both came from families of high standing, Crittenden being a native of Kentucky and Conway of Tennessee, but both families originating in Virginia. Both had obtained these high offices when at the age of little more than man's estate. At the time there were only five Counties in the territory and about fifteen public officials, not counting a few Justices of the Peace.

It can therefore be seen how high the prejudices and passions in the factions of sparsely settled communities can rise. Every family as well as the members thereof in the then territorial Capital were practically known to each other; and every act of opposition became a personal matter. In this state of society the Congressional election was held, and Conway defeated Oden with an overwhelming majority. The defeat was accepted by Crittenden as an outrage upon his official standing and a personal insult to him as a gentleman. He therefore at once began a systematic plan to draw Conway into a duel. He was an indiscreet talker, made many threats and openly avowed that Conway had him to fight; and after all efforts to get Conway to challenge him failed, he himself issued the formal challenge. It seems that after he issued the challenge he invoked a plan to get Conway to sign some sort of retraction. This however failed, as Conway said that to do so would not only lower him in his own estimation, but would be accepted as an insult to both the friends who had so long known him personally, and those who had supported him politically; and that rather than do it he should and would not accept the challenge.

He and Woodruff held a conference a day or two before the duel was fought, and he left with Woodruff many papers of evidence showing the campaign of threats and criticisms Crittenden had carried on against him.

Then Conway and Crittenden with their seconds and chosen friends left Little Rock for the location at which the duel was to be fought. The place was on a sand bar on the East side of the Mississippi River, nearly opposite the mouth of the White River in Arkansas. Crittenden and his party got there first, before daybreak, on October 29, 1827. There was no one then to be seen, and they looked and listened for any evidence of the opposing party which might come from across the River. Observing none, Crittenden took a blanket, wrapped it around himself and lay down on the soft sand and was soon fast asleep, while his friends stood as watchmen of the night. However, in something less than an hour, Conway and his party arrived, and his nearest friend and kinsman, Wharton Rector, and Captain Desha arranged the details of the contest soon to be enacted. Pistols were loaded by these seconds and handed to the principals after they had taken their stands ten paces apart. Each of the seconds then took his stand by the side of his principal, while the points of the pistols in the hands of the principals were held downward. Then the order to fire was given; and Conway was shot in front of his left side the ball entering between the fourth and fifth ribs. Conway's aim went somewhat astray, his ball only passing through the lapel of Crittenden's dress coat. The attending physician examined Conway and pronounced his wound not necessarily fatal.

Then after a hurried conference between friends of the principals, Crittenden's party left first and soon arrived at the Arkansas Post. Conway was more slowly carried to the home of his friend, William Montgomery, at the same place. It was first announced that his wound was healing and that he would soon be able to get aboard a steam-boat and return to his post as Congressional delegate at Washington. But such was not to be. In less than a month he died from the wound.

Crittenden continued to serve as Secretary of the Territory until the end of his term, a total tenure in office of nearly ten years. After the duel he endeavored to place all the blame of the feud on Conway and his friends; but it appears that he made a poor showing in doing so. For his record seems to reflect his life not as the high type of gentleman he considered himself to be. He appears not to have been a faithful public servant, and took himself entirely too seriously for the real man he was. He seems to have been an open braggart, intemperate in habit and overbearing by nature, while the record of Conway reflects both a good citizen and an official well worthy of the many trusts reposed in him. Crittenden died at Vicksburg, Mississippi, while attending in a law-suit there in 1834.

Thus ended the lives of the two most important citizens of this State in its early history and the episode shows to a great extent the minds, ways and temper of the people at the time.

If Conway had not accepted the challenge of Crittenden to fight this duel, his future life in the minds of his fellow citizens would have been ruined. And it took still another half century to entirely overcome the yielding to passion for settling the so-called personal insults, by mortal combat in this fashion. There were many other duels fought during the period; but the one between Conway and Crittenden, because of the prominence of the two men, seems to have been the most outstanding of them all.

The difference between then and now is that if someone were to now challenge one of our citizens for a duel, he would be scarcely worthy of the notice of the one challenged or by the citizens of the community in which the challenge was issued. We have long since not only passed laws prohibiting duels, but our laws now decree that the taking of life in such events shall be considered murder.—George W. Donaghey in the Donaghey News.

OBITUARIES

SMITH—Rayford Thomas Smith, son of Mr. and Mrs. H. K. Smith, passed away on July 22, 1934 at the age of twenty-one. Rayford was a very beautiful, cheerful, and healthy child. Those who remember his childhood say that he was one of the sweetest and most promising children they have ever known. But at the age of four he was taken critically ill and became a great sufferer. But in spite of his suffering he retained his cheerful attitude and made joy for the family. In his suffering Rayford had the constant and undying devotion of a very great and beautiful mother love. He also had the constant companionship of the entire family in a very lovely home life. No finer Christian virtue could be found than that which has been displayed in the constant, loving, tender care this home has administered to one of its members for whom they had little hope for recovery. It was always a family privilege to care for the little sufferer. As Christians we know that Rayford has gone to eternal joy and peace, and rest from all his suf-

fering. And while the place he held can never be filled, and some tinge of sadness will ever remain at the remembrance of losing his bodily presence, we would still look up and say, "The Lord gave and the Lord taketh away, Blessed be the name of the Lord."—J. L. Rowland.

RUSSELL—Simply but nobly, lived Mrs. Luella Russell, wife of the Rev. A. W. Russell, until she was called to yonder home on June 4, 1934. Mrs. Russell, the youngest daughter of J. R. A. and Martha Blackburn, was born at Dyer, Gibson County Tennessee, Sept. 15, 1874. At the age of fourteen she united with the Methodist church, giving herself whole-heartedly to its services, and receiving from it those Christlike ideals which so beautifully fashioned her life. On January 10, 1901, she was married to Rev. A. W. Russell, with whom, for thirty-three years, she gladly shared the joyful sacrifices of the itinerancy. Albert, Malcolm, and Donald, three bright boys, now grown to manhood, blessed the home. For these, and for her husband, Mrs. Russell lived and planned and prayed, ever centering her life around her home. As Sister Russell was never one to complain she must have been in failing health some months before she allowed people generally to know her condition. Then friends and loved ones marveled at her patience. When she knew that she could be with us only a little while longer, she spoke of going with the calmness possessed by those who love God and trust Him implicitly. To her, death was going to the Father's home. Before the departure, her husband's health had failed to the extent that he found it necessary to superannuate and return with her to Plumerville, a former pastorate, where Malcolm and Donald live, and where among close friends, she made plans for the final services. Then quietly she went home. The funeral was conducted at the Methodist church in Plumerville, by one who for three years had had the privilege of going in and out of the home as presiding elder pastor, assisted by Rev. H. H. Griffin, Rev. B. L. Harris and Rev. E. W. Faulkner.—J. Wilson Crichtlow.

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.

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.

Do you lack PEP?

Are you all in, tired and run down?

**WINTERSMITH'S
TONIC**

Will rid you of

MALARIA

and build you up. Used for 65 years for Chills, Fever, Malaria and

A General Tonic

50c and \$1.00 At All Druggists



**Quick, Safe Relief
For Eyes Irritated
By Exposure To
Sun, Wind and Dust
At All Drug Stores**

Write Murine Co., Dpt. J, Chicago, for Free Book

Vote For:—

**Dr. J. S.
Murphy**

For Re-election as
Representative



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

QUARTERLY CONFERENCES ARKADELPHIA DISTRICT: FOURTH ROUND

Hot Springs Ct.11 a. m., Aug. 19
Pearcey Ct.11 a. m., Sept. 2
Pullman Heights.....7:30 p. m., Sept. 2
Dalark Ct.11 a. m., Sept. 9
Friendship Ct.11 a. m. Sept. 16
Malvern7:30 p. m., Sept. 16
Arkadelphia Ct.....11 a. m., Sept. 23
Arkadelphia Sta.7:30 p. m., Sept. 23

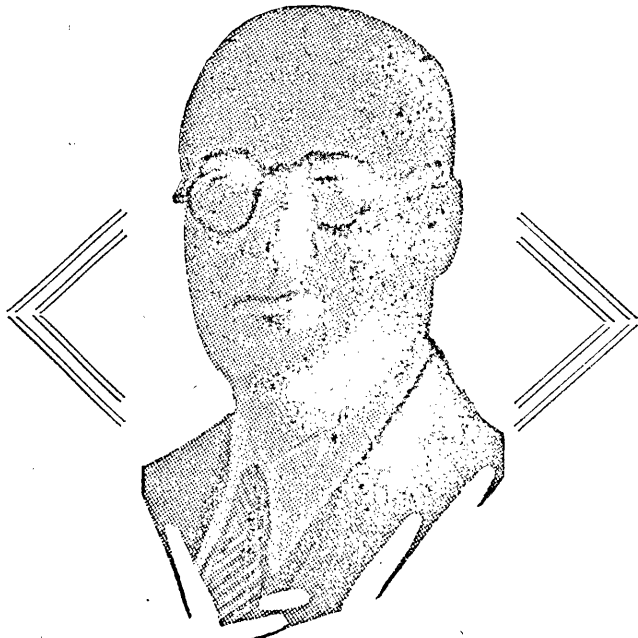
DOCTOR TOLD THIS LADY HOW TO SAFELY

Reduce FAT

Mrs. Helen Greene writes: "A physician advised my mother to take Kruschen Salts for overweight so I immediately started taking it myself. I weighed 192 and after taking 3 bottles I now weigh 165 and never felt so well. It's a tonic as well as reducer."

Reduce safely and sensibly by taking a half teaspoonful of Kruschen in hot water every morning—you'll be overjoyed with your improved health and slender, stylish figure. One bottle lasts 4 weeks. You can get Kruschen Salts at any drug store in the world.

"Faithful Full Time Service for My District and State"



The Planks of My Definite Platform:

1. Give full time to the job as Congressman.
2. Fair and just consideration to labor.
3. Continued unemployment relief and co-operative effort for financial rehabilitation.
4. Extend to agriculture (world's basic industry) Federal protection; also encouragement by helping find a market at a profitable price, and providing operating money at low interest rate.
5. Direct Federal aid to schools and roads.
6. A square deal to veterans of all wars.
7. Old-age pensions and unemployment insurance.

Horace A. Knowlton
For CONGRESS 5th District

Holly Springs11 a. m., Sept. 30
Sparkman-Sardis7:30 p. m., Sept. 30
Princeton Ct.11 a. m., Oct. 6
Carthage-Tulip11 a. m., Oct. 7
Leola Ct.11 a. m., Oct. 14
Oaklawn7:30 p. m., Oct. 17
First Ch., H. Springs11 a. m., Oct. 21
Tigert-Lonsdale2 p. m., Oct. 21
Benton7:30 p. m., Oct. 24
Traskwood Ct.11 a. m., Oct. 28
Grand Avenue7:30 p. m., Oct. 31
—J. A. Henderson, P. E.

PRESCOTT DISTRICT FOURTH ROUND

Aug. 12, Mineral Springs, Pr. 11 a. m.,
Conf. 2.30 p. m.
Aug. 19, Blevins (Mc)Pr. 11 a. m.,
Sept. 2, Bingen.....Pr. 11 a. m.
Conf. 2.30 p. m.
Sept. 9, Okolona (CG).....Pr. 11 a. m.
Conf. 2.30 p. m.
Sept. 16, Spring Hill (Beth) Pr. 10 a. m.,
Conf. 11 a. m.
Sept. 16, Emmett (H. G.).... Pr. 3 p. m.,
Conf. 3:45 p. m.
Sept. 22-23 Prescott Ct. (N. S.) Pr. 11
a. m., Conf. 2 p. m. Sat., Pr. 11 Sun.
Sept. 23, Hope.....Pr. 8 p. m.,
Conf. following.
Sept. 30, GlenwoodPr. 11 a. m.,
Conf. 2.30 p. m.
Oct. 7, Columbus Ct.Pr. 11 a. m.,
Conf. 2.30 p. m.
Oct. 7, GurdonPr. 8 p. m.,
Conf. following.

Oct. 14, Washington-Ozan (O) ..Pr. 11
a. m., Conf. 2:30 p. m.
Oct. 14, Murfreesboro-Delight (M) Pr.
8 p. m., Conf. following.
Oct. 21, Forester-M (M)....Pr. 11 a. m.,
Conf. 2:30 p. m.
Oct. 21, PrescottPr. 8 p. m.,
Conf. later.
Oct. 28, Centre PointPr. 11 a. m.
Conf. 2:30 p. m.
Oct. 28, NashvillePr. 8 p. m.,
Conf. following.
Nov. 4, AmityPr. 10:30 a. m.,
Conf. 11:30 a. m.
Nov. 4, Mt. Ida (Caddo Gap) Pr. 3 p. m.,
Conf. following, Pr. 7:30 p. m.
Pastors, please note changes in law
governing Church School officials.
Please make duplicate lists of all offi-
cials to be elected at this Conference,
giving the address of each. To do this
will save much time and confusion.
Your observance of these will be greatly
appreciated. Cut out and keep this list.
—L. E. N. Hundley, P. E.

TEXARKANA DISTRICT FOURTH ROUND

College Hill, Texarkana.....Sept. 2, a. m.
Fouke Ct., at Few Mem. Sept 2, 3 p. m.
Doddridge Ct., at Olive Branch, Sept.
9, a. m.
Lockesburg Ct., at L..... Sept 16. a. m.
Gillham Ct. at G.Sept 23 a. m.
Ashdown..... Sept. 23, p. m.
Stamps Sept. 30, a. m.
Lewisville-Bradley, Sept 30, p. m., at L.
Umpire Ct. at U.Oct 7, a. m.
Dierks-Green's Chapel, at D.... Oct 7,
p. m.
Richmond Ct. at R.Oct. 14, a. m.
Fairview-TexarkanaOct. 14, p. m.
DeQueenOct. 21, a. m.
Winthrop Ct. at Ben Lomond....Oct. 21,
3 p. m.
First Ch., TexarkanaOct. 21, p. m.
Cherry Hill Ct. at Dallas ..Oct 27, a. m.
Hatfield Ct., at Hatfield....Oct. 28, a. m.
MenaOct. 28, p. m.
Horatio Ct at H.....Nov. 4, a. m.
Foreman Ct. at Gravelly Nov. 4, 3 p. m.
Foreman Sta.....Nov. 4, p. m.
—Harold D. Sadler, P. E.

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).

Black Moon
(Jack Holt, Fay Wray) (Columbia)
Fantastic, preposterous thriller, rather
well acted. Hero's wife is drawn back
to tropic island of her birth, supposed-
ly by voodoo spell. Weird atmosphere,
gruesome rites. Hero kills wife to save
child, and can then marry heroine, his
faithful secretary.

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

Doctor Monica

(Kay Francis, Warren William)
(Warner) Thoroughly unwholesome
stuff offered with solemn air. Heroine,
a woman-doctor, must deliver illegiti-
mate child of play-girl friend, knowing
her own husband is the father. Play-
girl's suicide makes baby the bond re-
uniting heroine and husband happily.

For A: Depends on taste. For Y: By
no means. For C: No.

Embarrassing Moments

(Chester Morris, Marian Nixon)
(Univ.) A lot of mediocre stuff about
a heavy-jowled hero whose friends at-
tempt to cure him of practical joking.
Various complications arise but nobody
cares. Too absurd and unconvincing to
be worth any one's time.

For A: Worthless. For Y: No. For C:
No.

Grand Canary

(Warner) Baxter, Madge Evans)
(Fox) Strong character study of Lon-
don medical scientist wrongly condemn-
ed by profession. Broken in spirit he
heads for oblivion in the tropics. A
fine love, and a chance to prove his

discoveries, restore his ambition for
human service. Serious appeal.

For A: Good of kind. For Y: Per-
haps. For C: No interest.

Handy Andy

(Will Rogers, Peggy Wood) (Fox)
Hilarious combination of real character
comedy and slapstick. Will as small-
town druggist is forced by his socially
ambitious wife to sell out and "learn
to play." He turns the tables amusingly
to the happiness of all concerned.
Wholesome fun.

For A: Amusing. For Y: Very good.
For C: Good.

Here Comes the Navy

(James Cagney, Pat O'Brien) (War-
ner) Usual "tough mug" role for Cag-
ney as snarling, two-fisted wisecracker
who scorns but joins the navy. Fine
heroine's prompt love for the blatant
smart-aleck rather absurd. Vigorous,
thrilling scenes of navy and navy life
only part worth while.

For A: Depends on taste. For Y: Pos-
sibly. For C: No.

Wild Gold

(John Boles, Claire Trevor) (Fox)
Western melodrama built on the stale
old formulas, which manages to at-
tain unwholesomeness in various ways,
using drunkenness as chief form of hu-
mor, and is merely boring for much of
the footage.

For A: Mediocre. For Y: No. For C:
No.

Best Recent Films for Family:

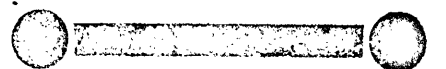
The Poor Rich, I'll Tell the World,
The Circus Clown, Charlie Chan's
Courage, We're Rich Again, The Old
Fashioned Way.

Films of Special Interest for Adults:

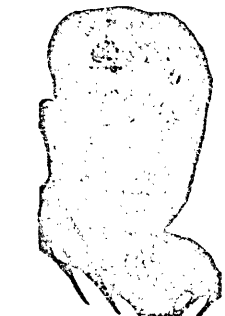
All Men Are Enemies, Operator 13,
Sorrell and Son, Whom the Gods Des-
troy, Bulldog Drummond Strikes Back,
Of Human Bondage.

**BOILS SORES
CUTS
BURNS**
Are Relieved Quickly By
GRAY'S OINTMENT
Used Since 1820 25c at Drug Stores

666
LIQUID TABLETS, SALVE, NOSE
DROPS
Checks Malaria in 3 Days, Colds first
day, Headaches or Neuralgia in 30
minutes
Fine Laxative and Tonic
Most Speedy Remedies Known

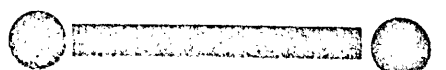


Announcing..
my candidacy for
County Clerk
of Pulaski County



★
A Clean
Business
Man
For A
Business
Office!
★

L. A. "Louie"
MASHBURN
for County Clerk





During this campaign Governor Futrell has not called the name of his opponent. This is in line with his campaign two years ago, and harmonizes with his whole life policy.

An Unfinished Job of Rebuilding and Repairing Faces The People of Arkansas

* * * *

Governor Futrell has served three-fourths of a two year term. In that brief period the State's Credit has been restored.

* * * *

The expense of government was cut more than half.

* * * *

Automobile license fees were reduced Fifty Per Cent.

* * * *

All warrants for current expenses are paid on presentation.

* * * *

All accounts against the state are pre-audited—validity and accuracy are determined before payment.

* * * *

By an agreement, which was enacted into LAW, interest on road improvement district bonds has been changed from an average of 5.6% to 3%—an annual saving of \$1,300,000.00.

* * * *

For the first time in many years, THE PENITENTIARY WAS OPERATED AT A PROFIT. For six years prior to 1933, the Penitentiary expense budget had averaged over a quarter of a million dollars annually. Last year it was \$118,844.02.

* * * *

When Governor Futrell took office, losses in closed banks totaled \$1,032,269.99—Warrants and claims were outstanding for more than \$4,000,000.00—Highway and Bridge Bonds amounting to One hundred and Fifty Million Dollars were scattered around like leaves, and there was no definite plan of payment.

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During the first year of the Futrell administration revenues from all sources amounted to \$17,627,669.30. Warrants redeemed totaled \$13,928,998.91. There was an excess of receipts over expenditures of \$3,698,670.39.

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THERE IS OTHER CONSTRUCTION WORK TO BE DONE. WHEN THE LEGISLATURE CONVENES IN JANUARY, MATTERS OF VITAL CONCERN TO THE TAXPAYERS WILL BE PRESENTED. AT THAT TIME THE SAFE, SANE, CALM AND CONSERVATIVE MIND OF J. M. FUTRELL WILL BE NEEDED.

—Futrell Campaign Committee.

Adv.

Winfield Director Resigns

At the August meeting of the Board of Stewards, Monday night, the resignation of Miss Elouise Jones, as the Director of Christian Education for Winfield, was presented. The resignation takes effect August 15. Miss Jones came to us in September of last year, and has been our faithful Director these twelve months. As she leaves Winfield she will take the good will of her many friends, and the assurance of our very best wishes for her in any new field of work which she may enter.

It has not been definitely decided yet whether a successor will be secured to direct our program of Christian Education; but the matter has been referred to the Board of Christian Education. As soon as they are able to decide what is the best thing for Winfield to do, an announcement of their recommendations will be made in the Pulpit and Pew.

Our New Members

We extend a cordial welcome to the following new members, who came to us last Sunday: Mrs. John H. Caldwell and Miss Bertha Caldwell, 300 Battery Street; Miss Gussie Shoppach, 414 East 6th; Miss Mary McCanless, 1108 Wolfe.

ABOUT OUR FOLK

The Misses Martha and Josephine Moore have had as their guests Mrs. Theodosia Murphy, of El Dorado, and Miss Nancy Palmer, of Paris, Texas.

Miss Katherine Mann, of Norfolk, Va., has been visiting Miss Martha Shipp at Ferncliff Springs.

Mrs. C. B. Winburne is visiting her daughter, Mrs. Henry Wood, in Bentonville.

Mrs. W. F. Dabbs and son, Stewart, have been attending the Century of Progress Exposition in Chicago.

Mrs. B. O. Patterson, of Harlingen, Texas, is visiting relatives and friends in Little Rock.

Mrs. Sam Simpson and daughter, Willie Mae, left this week for Chicago, to visit the World's Fair.

Mrs. Janie House and grandson, Byron House, Jr., are leaving this week for Chicago, to attend the World's Fair.

Mrs. Pearl B. Hinkson has been at Camp Quapaw, where she took a leadership training course under Miss Elizabeth Junken. Mrs. Hinkson will be captain of the Girl Scout Troop at the School for the Deaf this winter.

Miss Margaret Buzbee attended the Girl Scout Camp, at Camp Quapaw, where she was one of the counselors.

Mr. and Mrs. A. S. Grooms and daughter, Margaret, returned home on Monday after visiting for two weeks in St. Louis, Mo.

Miss Nell Lawrence, a member of our Senior Department, is making a tour through several states in the West. She will return home in September.

Mrs. William Reutelhuber had a very painful fall last week, breaking her arm and her ankle. She is at the home of her mother, 3416 W. 14th.

A wedding of interest to Winfield Church, is that of Miss Irma Younts and Mr. Willis B. Lewis, which occurred on April 8th, at Lonoke. Mr. and Mrs. Lewis will reside at 1504 Barber.

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 9, 1934

No. 32

SUNDAY SERVICES

11:00 A. M.—Rev. Marshall T. Steel will preach.
There will be no evening service.

OUR RELIGION MUST BE STABILIZED

I have been impressed with the number of advertisers who are trying to make their products attractive by pointing out enduring qualities. Automobile manufacturers show the rigid tests their cars are given to prove their durability. A shoe company claims for its product: "Like old friends, they wear well." Even chewing gum is made attractive by the slogan "The flavor lasts." That sort of thing appeals to me. When I buy something I want to know that it will stand the test of time.

Churchmen would love to have that assurance concerning their religion. For many the flavor does not last. There are seasons when sacrifice is joyous, loyalty is strong, faith is triumphant; and then there are seasons when the altar fires have burned low and faith has given way to fatalism.

One of the most attractive claims of our religion has been its claim of endurance. The ruggedness of our fathers' faith was and is admirable. Probably one of their most attractive claims was "Our God Is the Eternal God." The gods of the heathen have their day and cease to be, but our God is like the mountains—from everlasting to everlasting.

And when the seers of religion have thought of a religious man they have felt that he must have something of God's stability about him. When a Psalmist raises the question "Who shall ascend into the hill of the Lord?" his answer comes "he that sweareth to his own hurt and changeth not." Or the author of Hebrews says "We are true partners with Christ if we really keep the conviction that we had at first unshaken to the very end." Maybe a better understanding of our religion would help us to discover for ourselves something of its stability.

Let us take the suggestion from Hebrews and think of Christianity as a partnership. It is not an initiation ceremony. That is easily forgotten. Christianity is not having your name on a church roll. That is meaningless. It is a partnership with Christ. Partnership involves co-operative effort, union in purpose, mutual interest in a common cause. Many have stood at an altar and pledged themselves to such a partnership, and then have thought of religion in terms of their appearance at the altar rather than in terms of co-operative effort. Our poor ideas of religion have been partly responsible for our poor religion. We are really Christians only so long as we maintain the partnership which we established in the beginning.

Or let us think of Christianity not in terms of being saved, but in terms of being able to save others. Many think themselves to be Christians simply because Jesus has captured them and taken them from a life of sin. They want a quiet life behind the mighty fortress. Christianity is not being saved by Christ, but is going out with Christ to save others. Many who think of themselves as Christians are only escaped prisoners of the Lord. There is nothing stable about them. But if a man thinks of a Christian as a soldier of Christ going out with Him, he is prepared for the blows of life and can stand steadily in the face of them.

Again, let us remind ourselves that the worthiness of our ideals depends entirely upon their stability. You have seen a feiste dog, which behind an iron fence is courageous as a lion and barks big, but when the gate is opened tucks his tail and runs. That kind of courage is no courage at all. We in Winfield need to say something like this to ourselves about honesty. Honesty which is present in the borrowing of money, but is absent when it is time to pay it back is no honesty at all. If that is the kind we are preaching, our gospel is utterly worthless and the world would be better off to hear none of it. We are honest only if we hold firm to the very end the honesty with which we started.

Our religion must adjust itself to changing circumstances and to the varying interests of modern days. But it must have some backbone to it. It must have stability. It must be grounded upon a rock. This is the kind of religion we love, so let us in this hour consecrate ourselves to it.

August Meeting of the Board of Christian Education

The regular meeting of the Board of Christian Education for August was held at the parsonage following a dinner given by the pastor and Mrs. Steel. As this was the last meeting of the present board, reports were made by the various divisions and committees.

The Vacation School report gave eighty-six regular attendants. The cost of the school was fourteen dollars which was provided through departmental budget allowances.

The Leadership Training Committee reported seventy-one Standard Credits had been earned to date. Six persons have earned Christian Culture Credits and four Christian Adventure Credits.

The committee on Junior Choir made a report. Plans for a more extensive musical education program for the entire Church School were discussed.

Promotion Day plans were announced by the general superintendent. Promotion Day will be the last Sunday in September. Special attention will be given to grading in the intervening time.

Childhood and Youth Week will be observed the third week in October. Specific plans will be announced later by the committee composed of Miss Fay McRae, Miss Lila Ashby, and Mrs. M. T. Steel.

Several new committees were appointed. A literature committee is at work evaluating the use being made of periodicals and will make recommendations to the September meeting. At that time also the teachers for the new school year will be elected.

The Board of Christian Education is one of the most important organizations of Winfield Church. The thirteen members of this Board have been loyal to the interests of the persons they represent. They are persons of vision and are largely responsible for the ongoing of Christian Education in Winfield Church.

Women of Winfield

"Rural Work" was the topic for the August Joint Circle meeting of the Women of Winfield. Mrs. E. Q. Brothers led. Mrs. Dewey Price, Mrs. J. L. Verhoff, and Mrs. R. T. Mitchell took part on the program.

In the business meeting Mrs. J. E. Lord, president of the Women of Winfield, was elected as representative to the Board of Christian Education. Mrs. Allen Mulkey was elected to work with the Children's Workers of the Church School in the promotion of missionary education.

Young People's Meetings

A "Surprise" is awaiting those who attend the ten o'clock meeting of the Senior High Department next Sunday. The evening meeting will be held in the departmental room at 6:30 p. m.

The Young People's Department will meet at six o'clock Sunday, August 12th, for a fellowship supper. At 7:00 o'clock a devotional meeting will be held.

Senior High Council

The Senior High Council met at the home of Miss Josephine Rose Monday night. Matio Barnard made a report on the work being done by the department at the Children's Hospital. The program for the recreational evenings was planned for August. There will be no meeting next Wednesday, August 22, there will be a watermelon feast, and August 29 there will be a play in the recreational room of the church. Two new officers were elected: Harold Baird, chairman of citizenship, and Betty Hogan, secretary.