



# Arkansas Methodist

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



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

Volume LIV

LITTLE ROCK, ARKANSAS, JUNE 27, 1935

No. 26

## AMERICA FIRST

NOT merely in matters material, but in things of the spirit.

Not merely in science, inventions, motors, and skyscrapers, but also in ideals, principles, character.

Not merely in the calm assertion of rights, but in the glad assumption of duties.

Not flaunting her strength as a giant, but bending in helpfulness over a sick and wounded world like a Good Samaritan.

Not in splendid isolation, but in courageous cooperation.

Not in pride, arrogance, and disdain of other races and peoples, but in sympathy, love, and understanding.

Not in treading again the old, worn, bloody pathway which ends inevitably in chaos and disaster, but in blazing a new trail, along which, please God, other nations will follow, into the new Jerusalem where wars shall be no more.

Some day some nation must take that path—unless we are to lapse once again into utter barbarism—and that honor I covet for my beloved America.

And so, in that spirit and with these hopes, I say with all my heart and soul, "America First."—Bishop G. A. Oldham.

## FOR SUCH A TIME AS THIS

SUCH A TIME as this!" Who is not conversant in some measure with the implications of this phrase? In this aftermath of the great war which destroyed so many things of immense value, which unleashed the dogs of hate and nationalism, we have experienced the most far-reaching depression which has produced a widespread spirit of disillusionment, cynicism and almost despair in many hearts.

It is a time when the fact of a living God has become vague and dim. In Russia they have been "liquidating the fact of God." In America, by a more seductive process, we have been guilty of doing about the same thing. The control of the secret resources of the world has given to our generation a new sense of power and we have leaped to the conviction that we can control the stars and exploit the mystery of the soul. Therefore we do not need God and we have substituted ether, energy, electricity and have written them in capital letters.

It is a time of moral breakdown. Of course, when the idea of God becomes vague, we lose our sense of responsibility in the moral realm and then take off the lid. We do as we please, we follow our own passions, lusts and selfish desires and fear nothing except the consequences. And it seems as if such a sense has almost died out. In this moral breakdown, we have witnessed the breakdown of the American home, the secularization of the Holy Sabbath, the repeal of prohibition, the increase of crime, racketeering and the awful betrayal of our financial leaders.

We are disturbed in this country by Bolshevism, Fascism and Hitlerism? But a greater enemy threatens the nation and that is the materialistic conception of life and attitudes. The lawlessness, the bootlegging, kidnapping, corruption of politics, discouraging condition of church attendance—these are but the surface eruptions of the cancer of materialism eating at the very heart of things.

It is a time of fear. In one of our American cities, I read of a thirty-year-old truck driver who suffered an accident. After years of normal talkativeness, he now suddenly began a stream of unrestrained chatter. He talked for

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**AND AS THEY WENT THROUGH THE CITIES, THEY DELIVERED UNTO THEM THE DECREES FOR TO KEEP, THAT WERE ORDAINED OF THE APOSTLES AND ELDERS WHICH WERE AT JERUSALEM. AND SO WERE THE CHURCHES ESTABLISHED IN THE FAITH, AND INCREASED IN NUMBERS DAILY.—ACTS 16:4-5.**

\* \* \* \* \*

weeks in which he revealed his inmost thoughts. Those were in the nature of a paralyzing fear that haunted him day and night.

These are some of the characteristics of our time. How make the church strong to meet such conditions, to minister in such a day and triumph over sin?

First of all, by seeking a better understanding of what it means to be a Christian. After careful observation, one is compelled to confess that the average church member has a very poor conception of the meaning of Christian discipleship. Most church members have a rather pious imagination which can conceive something of the historical data in the life of Christ but they lack fundamentally in an experimental knowledge of his transforming grace.

The world will be forced to believe in the deity of Christ when his followers can show in their lives what only God can do. The efficacy of the cross will be proven and evidenced in the willingness of its devotees to be crucified with Christ. The miracle of the empty tomb will be unquestioned if the Risen One has emptied our lives of self to live with him.

The church has depended on eloquence in the pulpit and not enough on experience in the hearts of the people. We must challenge our membership to give to the world a richer experience of Christ, his grace and power. In order to do this it will be necessary to restore the altar of confession, the class meeting and the group fellowship idea. Where hearts are broken and bewildered, the only way to heal is through sharing, confession and counsel in the leadership of the Holy Spirit. I am not a stickler on the method but the principal is vital to peace and power in Christian living.

The church must develop a stronger shepherd heart. If we would make the church strong for all time, there must be at the very center of her being and activity a compassion and love akin to that found in the heart of Christ. But the sad fact is that the average member could drop out of the average church and not be missed or sought after. Some time ago a pastor said to me, "We have had a revival at our church; we cut off fifty names." Yet over these very people the church rejoiced a few years ago. Now they are gone with no apparent anguish. Another pastor related proudly the fact that he had landed a good family about six months ago and stated it required ten visits to do so. He also confessed that since receiving them he had not paid them one visit.

The church needs to live in the fourteenth chapter of John's Gospel. In that day long ago, Jesus took those first disciples, filled with doubt and fear into the upper room. They all were there. Something wonderful happened in that room when they received Pentecost. Men need a similar ministry today; they need to hear "Let not your hearts be troubled," "Receive ye the Holy Spirit," and then go forth with this endowment to transform other lives and bring in the Kingdom of God.—Bishop I. D. Warner (United Brethren) in Religious Telescope.

## THE TEN COMMANDMENTS FOR TRUE PATRIOTISM

(For Fourth of July consideration.—Ed.)

1. Thou shalt train each new generation to put only good and worthy men into positions of power, for nothing endangers the very essence of power so much as its unmerited bestowal.

2. Thou shalt train each new generation to enact just and equal laws, for it is by law that individual conduct is socially controlled.

3. Thou shalt train each new generation to enforce the laws upon all alike without fear or favor and without delay, for delay causes fermentation of unholy propaganda and favoritism tips the scales of justice.

4. Thou shalt train each new generation to reverence and obey all laws as the political religion of the nation.

5. Thou shalt train each new generation to think straight and accurately, so that mob psychology may not be confounded with enlightened public opinion, nor license taken for liberty.

6. Thou shalt train each new generation to appreciate solid attainments of national character.

7. Thou shalt train each new generation to be tolerant of progressive change, for the surest way to avoid revolution is to encourage evolution.

8. Thou shalt not glorify war.

9. Thou shalt train each new generation to overcome fear.

10. Thou shalt develop an intelligent and vital patriotism that passes on from a narrow nationalism to the higher patriotism of a world brotherhood.—Daniel L. Marsh, President of Boston University.

## "I BELIEVE IN THE HOLY GHOST"

THERE IS NOTHING we need more, today, than a new dependence upon this mysterious inner Helper of our souls. Jesus warned his first church far back at the beginning that they should not undertake to do anything until first they had been illumined—"until," as he said, "the Holy Ghost shall come upon thee." They had the truth, for he had lived the truth among them. Their need was the truth aflame, the truth in all that burning certainty which the Holy Ghost could give to it. Let me put it this way: The world without the fact of Christ is the darkness of paganism; but the world without the illumination of the Spirit is the deadness of formalism. Truth alone will not save the world; it needs truth aflame, truth that glows and burns in the souls of men—this is the truth that will save. Oh, we need a baptism of the Holy Ghost to make the blessed facts which we believe throb and glow with the light divine? How deeply conscious I am of my own shortcomings; How much my ministry needs to be illumined by this flame! I have preached with passion, and yet the passion of my preaching seems not to kindle the souls of men and women. Yes, we need the Holy Ghost to preach and we need the Holy Ghost to live. If every fact in which I believe and which I preach could be made to glow tonight, and every fact in which you believe and by which you live could be made to glow tonight, how it would change the world!—Paul Sloan.

HON. H. A. WALLACE, Secretary of Agriculture, speaking at Petersburg, Va., said: "The Sermon on the Mount has been regarded as a spiritual law; I am inclined to think that it is an economic law, too; that, if applied to business and government and abided by, business and political problems would be solved."

# The Arkansas Methodist

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ANNIE WINBURNE Treasurer

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## METHODIST CALENDAR

Conf. on Social Questions, Mt. Sequoyah, July 4-7.  
Leadership School, Mt. Sequoyah, July 8-22.  
Sale of Lots, Mt. Sequoyah, July 20.  
Y. Peoples' Conference, Mt. Sequoyah, July 23-Aug. 3.  
School of Miss. and Evangelism, Mt. Sequoyah, Aug. 6-15.  
Camp Meeting, Mt. Sequoyah, Aug. 16-27.

## Personal and Other Items

**REV. HOY M. LEWIS**, pastor of our church  
at Houston, on June 23 preached the sermon  
for the local High School.

**REV. T. A. BOWEN**, superannuate of North  
Arkansas Conference, who has been living  
at Memphis, left Monday for Detroit. His ad-  
dress will be No. 60 Highland Ave., Highland  
Park, Mich.

**THE CHURCH EXTENSION HAND BOOK**  
for 1935 has been received. It contains a  
vast amount of useful information, and evi-  
dences the careful management of sacred funds.  
If you are interested, send for it, addressing Dr.  
T. D. Ellis, Secretary, 1115 Fourth Ave., Louis-  
ville, Kentucky.

A \$10,000 bequest to Southern Methodist Uni-  
versity by the late Viola Mead Kidd has  
been completed with the receipt of \$5,000. The  
first \$5,000 was received last year. The bequest  
will be known as the Wilbur M. Kidd and Wife  
Scholarship Fund. The income will be awarded  
annually to worthy students in the University.

**J**EWES are so cruelly treated in many parts of  
the world today that Christians, with the  
spirit of the Master, will endeavor to show es-  
pecial consideration to their Jewish neighbors.  
It is said that even in this country Jews are  
becoming fearful and uneasy lest they may be  
unfairly treated. Let us overcome that fear by  
kindness. Our Christ would have it so.

**D**EAR READER, if you will find, on examin-  
ing the address label on your paper, that  
you are in arrears, you will favor us greatly by  
remitting promptly. If you have been getting  
your paper in a club and that club has not  
been renewed, please see your pastor and co-  
operate with him to have the club renewed. If  
you appreciate your paper, your appreciation  
will be manifest in keeping your subscription  
paid.

**M**ETHODISTS who are loyal to their Church  
should recall the position of their Church  
on the liquor traffic and the requirements of the  
Discipline that members keep themselves abso-  
lutely free from any connection with that traf-  
fic. Wherever possible members of the Church  
should refuse to patronize cafes, hotels, drug  
stores, and other places of business that sell  
liquor of any kind. We should find the dry  
places of business and patronize them.

**F**OR those who argue that present-day stu-  
dents are irreligious as compared with those  
of former days, the following facts are worthy  
of consideration: In 1782 there were only two  
students in Princeton College who professed to  
be Christians; at Bowdoin in 1810 there was but  
one Christian; at Yale in 1783 there were but  
five church members. However, at Yale in 1802  
there was a revival in which one-third of the  
students were converted and one-third of these  
became ministers.

**M**RS. W. P. McDERMOTT, an active member  
of our First Church, attended the National  
Conference for Social Work, held in Montreal,  
Canada, June 8-15, and was one of the speakers.  
She has been for fifteen years prominent in the  
work of the Juvenile Court and is now Chief  
Probation Officer of Pulaski county. She has  
also been President of the Little Rock School  
Board and of the Little Rock Conference Wo-  
man's Missionary Society. Mrs. McDermott is  
one of our most trusted and useful citizens.

**T**HE editor was able to attend some of the  
lectures at The Pastors' School at Conway  
last week. The enrollment is the largest in the  
history of the School and the lectures among the  
most interesting. Such men as Drs. Alva Taylor,  
Shelton Smith, and Paul Hutchinson, frankly  
presenting both sides of social and economic  
questions, gave opportunity for clarifying think-  
ing on vital pending issues. Drs. Kernahan,  
Smart, Hogan, and Alexander, in their discus-  
sions of problems more particularly involving  
church activities, were exceedingly helpful. Bar-  
ring the embarrassing conditions growing out of  
interference with travel by floods, other con-  
ditions were unusually favorable, and those who  
attended seemed to enjoy the occasion and prof-  
it by their association.

## NO PAPER NEXT WEEK

**I**N order to give all connected with the paper  
a brief vacation, according to our usual cus-  
tom, we shall issue no paper next week. Let  
all bear this in mind, and not write for missing  
copies, as sometimes happens when we omit an  
issue.

## THE SAFEST INVESTMENT

**H**ENRY BENNER, writing in the Industrial  
News, one of the most reliable financial  
periodicals, says: "While most Americans do  
not know what annuities are, they are rapidly  
becoming popular. An annuity is 'a fixed income  
received regularly for a term of years or for  
life.' Annuities . . . are an absolute necessity  
for over 90 per cent of American citizens, and  
they do not know it. Why is this? Because less  
than 10 per cent of our people leave estates  
which, even at the prohibitive rate of 6 per  
cent, will produce a monthly income of \$50.  
Therefore, if the true nature and benefits of  
annuities were known, a great percentage of  
our people would realize that the lump sum  
purchase of an annuity by liquidation of other  
assets at retirement age, or the previous pur-  
chase of retirement annuities on the installment  
plan in anticipation of old age, is necessary to  
obtain the maximum life income from what  
assets are available. At age 65, annuities will  
provide double the return, and at age 70, about  
2 1/4 times the return, that a bond account will  
yield which is sufficiently high grade to assure  
permanent income. The annuity, furthermore,  
is a contract guaranteeing to the annuitant a  
fixed income for life. An annuity is the only  
financial device by which one may consume his  
capital while still living, without fear of ex-  
hausting it or decreasing the income as long as  
he may live. In other words, annuities permit  
one to eat his cake while living without fear of  
running out of cake while he lives. No other  
investment is as safe. No other combines such

great diversification of conservative invest-  
ments, and so successfully avoids the risks and  
confusion caused by recurring unsettled and  
changing conditions. No other suits the condi-  
tions, requirements and desires of retirement  
and old age with such complete peace of mind  
through freedom from loss, fear, worry and  
inconvenience."

This is good advice from a competent writer  
on finance. In this day, when it is difficult to  
find safe investments of any other kind that  
will produce more than 3 per cent, the annuity  
bonds offered by the Western Methodist Assem-  
bly afford a splendid opportunity for friends  
who wish to provide income for themselves or  
dependent relatives. Mr. T. L. James, Ruston,  
La., himself a wise business man, is recom-  
mending the Assembly annuities. If you are  
interested, write him about them. He is a friend  
of the Assembly and also the friend of the in-  
vestor.—A. C. M.

## BOOK REVIEWS

**A Pilgrimage of Ideas or The Re-Education of  
Sherwood Eddy**; by Sherwood Eddy, pub-  
lished by Farrar and Rinehart, Inc., New  
York; price \$2.50.

This is a delightful book by and about a de-  
lightful personality. It contains a simple,  
straightforward statement of the author's reac-  
tions to the many amazing situations that have  
confronted him in this rapidly changing world.  
The book is entertaining, interesting and stimu-  
lating. It gives a vivid picture of the world as it  
is today, presented and interpreted by the keen  
analytic and sympathetic mind of one of the  
world's most alert leaders. A careful reading of-  
fers a liberal education on many of the vital  
questions of life. His discussion titled, "A Work-  
ing Philosophy of Life," is very much worthwhile.  
High ideals accompanied by workable principles  
give to the discussion real value. Deeply spiritual  
himself, he presents the idea of Christian re-  
ligion at its full value. He says: "Where my  
philosophy has often been a matter of groping  
through drifting clouds, my religion has been  
as the mountain rock beneath my feet. It has  
bruised, but sustained me. For myself, I see  
in a crucified Galilean the highest spiritual  
promise of that new day, and by certain more  
grim and unlovely characters the gaunt outlines  
of its political and economic framework are  
sketched. As an idealistic realist I look both at  
the ideal and the real. The ideal glows and  
beckons, bright with promise. The real rises  
sordid and terrible, black with human selfish-  
ness and sin. This is the kind of world in which  
we still live. My farthest and fairest vision has  
never faded into the light of common day. I  
believe in life. I believe in value—the true, the  
good, and the beautiful. I believe in man. But  
at the long last I believe God and I believe in  
a crucified Christ who speaks through the in-  
scription on an old cathedral tablet in Lubeck:

*'Ye call me Master and obey me not,  
Ye call me Way and walk me not,  
Ye call me Light and see me not,  
Ye call me Life and desire me not,  
Ye call me Wise and follow me not,  
Ye call me Fair and love me not,  
Ye call me Rich and ask me not,  
Ye call me Eternal and seek me not,  
Ye call me Gracious and trust me not,  
Ye call me Noble and serve me not,  
Ye call me Mighty and honor me not,  
Ye call me Just and fear me not,  
If I condemn you, blame me not.'*

Mr. Eddy declares: "Here and now a new  
social order is needed of justice and liberty; of  
culture, law and order, of moral and spiritual  
insight with a vital religious dynamic both per-  
sonal and social; of scientific technology and  
social justice." This book may not reach the  
same conclusion our own pilgrimage of ideas  
reaches, but it is both stimulating and inspiring.

**O**UR Legislators would do well to consider the  
following statement of Dr. Roger W. Babson,  
the celebrated statistician: "For every dollar  
of whiskey revenue received, we have lost twenty  
dollars in the loss of legitimate trade and the  
cost of damage done to society."

### THE RECIPE FOR A HAPPY NATION

The all-wise and all-giving Creator and Ruler of the universe has given clear directions, infallible rules for attaining the desired result in personal and national life. Here are a few:

Happy is the nation whose God is the Lord.—Psalm 33:12.

Happy is the man (or nation) whose iniquities are forgiven.—Psalm 32:1.

Happy is the man (or nation) whose strength is in the Lord.—Psalm 84:5.

Happy are they who do right at all times.—Psalm 106:3.

Happy is he that has mercy on the poor.—Proverbs 14:21.

Happy is the man (or nation) who maketh the Lord his trust.—Psalm 40:4.

Happy are they who hear the Word of God and keep it.—Luke 11:28.

Happy are they who hunger and thirst after righteousness.—Matt. 5-6.

Happy are the pure in heart. . . Happy are the peacemakers.—Matt. 5:8-9.

Happy is the man who keepeth the Sabbath.—Isaiah 56:1.

Happy are a people saved by the Lord.—Deut. 33:29.

Happy is he who is not offended in me (Christ).—Matt. 11:6.—Missionary Review of The World.

### What It Cost To Be the U. S. A.

#### The Price Paid By the Signers of the Declaration of Independence

Every signer of the Declaration of Independence suffered. Most of them were men of property, belonging to what, in those days, would be known as the plutocracy. Twenty-seven of them were graduates of American and European colleges. There was not an ignorant man among them.

Twenty-five had traveled in Europe. Twenty-four were lawyers in good practice. Thirteen were very wealthy farmers. Nine were merchants. Five were physicians, one of whom was the great Benjamin Rush, of Philadelphia, "who esteemed," as a contemporary of his said, "the poor his best patients, for God was their paymaster."

#### Rich Men Take Risks

None of the signers were emotional youths bent on war and adventure. Their average age was forty-three years and ten months. "And every one died without a stain upon his honor or his character," a famous historian tells us. All but eight of the fifty-six were American-born, two natives of England, two of Scotland, three of Ireland, and one of Wales.

Men of standing and of property, men with much to lose, brought on the Revolution. The rebels were not the rabble of the Thirteen Colonies. Washington, Jefferson, and Carroll were rich. They lived in mansions and their furniture and clothing were bought in Europe. Carroll, a Roman Catholic, had been educated in Great Britain and France.

On the day that Robert Morris signed he was the wealthiest and greatest merchant in Philadelphia. He bought goods in England and sold them in America at a large profit. His ships were on the seas. No price he might have asked would have been too great or remained unpaid by the British government, but

Morris had no principles to sell.

The colonies had nothing to offer but liberty. And when Washington's soldiers, as the struggle went on, needed clothing, shoes, guns, and ammunition, Robert Morris personally advanced \$1,400,000 to a nation that was debt-ridden and empty of ready assets except the courage and patriotism of its citizens.

#### Hunted Down Like a Wild Beast

The persecution of the signers, though they did not sign until August 2, began immediately. The penalties visited upon the leaders who made the Declaration of Independence possible and who gave it form and substance, were no greater than were those inflicted upon every member of Congress.

The thirteen children of Honest John Hart fled from their home in New Jersey to escape a troop of Hessians. Their mother was too ill to be moved and soon died, but, happily, in her own house. John Hart, an old man, hunted in woods and hills, never stayed twice in the same place at night, and once slept in a kennel with a dog. His large farms were pillaged and his live stock driven away.

A British army was encamped near his estate and a British sloop was at anchor a short distance from his house when Lewis Morris, of New York, a wealthy man and a graduate of Yale, wrote his name on the parchment among the rest. His forest of more than one thousand acres was cut down or burned, his mansion was ruined, and his family forced to flee for their lives.

The Livingstones — Philip, his wife, and children, colonial aristocrats—went into hiding. William Floyd hurriedly sent his family to Connecticut. His mansion on Long Island was occupied by a troop of cavalry, and his horses, cows, sheep, and hogs were confiscated. This man lost all use of his landed estate for seven years, because he signed the Declaration of Independence.

In the South, Thomas Hayward, who had been educated in England and had traveled in Europe, suffered in his person and property. He was wounded and imprisoned and one hundred and thirty of his slaves were taken along by the British. Arthur Middleton, a graduate from one of the colleges at Cambridge, a cultured and much-traveled man, was made a prisoner. The furniture in his house was destroyed, and the paintings on his walls, bought in Europe, were cut to pieces.

#### Starving in Jail

And there was Richard Stockton, of New Jersey, a Princeton graduate and lawyer. He was arrested, thrown in jail, deprived of food, and so brutally treated that he never recovered his health. His papers and library were burned, and his farm laid in ruins. Indeed, he was so much impoverished that he had to borrow money with which to buy bread. Dying, he begged his children to remember that "the fear of God is the beginning of wisdom."

The signature of Frances Lewis cost him the whole of his rich estate. He was the only Welchman among the signers, an alien by birth, and an importer, he was as ardent for liberty as was the poorest native American. His personal interests were in Great Britain, yet he joined the Revolutionists, saw his country home on Long Island plundered and wrecked, and his business swept away.

And there were great men, as well as wealthy ones, in the resolute

ranks of the signers. Pointing to Roger Sherman, the Connecticut shoemaker, jurist, and legislator and father of nineteen children, Thomas Jefferson said: "There is a man who never said a foolish thing in his life."

"Popular opinion," Sherman wrote "is founded in justice, and the only way to know if popular opinion is in favor of a measure is to examine whether it is just and right in itself." Sherman fled through the fields at night, followed by the British.

"We are not ripe for a declaration of independence," a conservative man said during one of the sessions of the Congress that soon after passed Richard Henry Lee's momentous resolution. "In my judgment, sir," exclaimed a six-footer at his side, with a Scotch burr on his words, "we are not only ripe, but rotting."

#### Property Plundered

And at that, the speaker, John Witherspoon, president of Princeton, had been in this country for only eight years. His farm also was plundered and ruined. He lived through his losses and dangers, however, and at seventy wedded a young woman of twenty-three.

"Yesterday," so John Adams ("our Colossus of the floor," Jefferson called him) wrote on the fifth day of July, to Abigail, his wonderful wife, "the greatest question was decided that was ever debated in America; and greater, perhaps, never was or will be decided among men. It ought to be solemnized," he added, "with pomp, shows, games, guns, bells, bonfires, and illuminations from one end of the continent to the other, from this time forward forever."

Too weak to lift his head from the pillow, dying at the age of ninety, John Adams was asked on the Fourth of July, 1826, for a sentiment.

"Independence forever," he said; and those were his last words.—W. Gage in The Watchword.

### Challenges To the Church

We do not believe there has ever been a time when the Church paper is more needed than it is today. This is so because there are more organized agencies at work for the destruction of Christian faith and order than there have ever been before.

#### The Anti-Church Movement

Let us notice some of these. Take, first, the anti-Church movement. That there is such a movement cannot be denied. There are people who have completely lost faith in organized religion. Some of them are genuinely good people who are being misled by leaders who are themselves misled. These people believe in God and His Son, but, for some reasons not easy to define, they have lost faith in the Church as the agency appointed by God to carry on His work here. More than that, there are scores, hundreds, even thousands of Church people who have gotten under influences that are weakening their faith in the Church and in their advocacy of the Church.

#### The Anti-God Movement

Then, there are other people who are actually anti-God. It is not that they have merely lost faith in the Church, but that they hate the Church. They are not merely indifferent to it, they are hostile to it, actively antagonistic to its pro-

gram. For the most part, they are aggressive in their opposition to religion. They hate God. Fortunately, their number in this country is not large as yet, but, unfortunately, they are increasing. This is natural, for there are literally millions of them in Russia and hundreds of thousands scattered over other sections of the world. Their hatred is so intense as to create a missionary spirit among them, and today their emissaries are found in every section of the globe. They are at work in America. Their numbers here are growing.

#### "The Confusion of Tongues"

In his volume, "The Confusion of Tongues," Charles W. Ferguson considers Atheism a religion. He says: "I have purposely withheld for a separate word one ism that properly falls among the cults of reaction. I refer to America's newest faith—Atheism. . . There is no more evangelical cult in modern times than the American Association for the Advancement of Atheism." Four years ago they sent out their first missionary in connection with a sensational ceremony. They announce that they are "waging a relentless war to liberate humanity."

Another writer says: "Their zeal in propagating their Atheism has a genuine religious and revivalistic fervor."

#### They Circulate Their Literature

Dr. A. C. Millar, writing of their intense missionary activities, says: "They publish much literature. One of the periodicals for the propagation of their faith has a larger circulation than has any Christian journal in the United States. They are using the press to spread their faith in a negation, while many of our religious people will not support a religious paper nor read it if put into their hands. The atheistic literature is cheap and widely advertised where religious papers cannot be sold under any circumstances."

#### The Breakdown of the Sabbath

One is blind, indeed, who cannot see the imminent collapse of the Christian Sabbath. Things are commonplace occurrences today on the Sabbath which, even so short a time as ten years ago, would not have been dreamed of. In small towns the so-called most respectable people are having their Sunday golf tournaments and their Sunday baseball games. Picture shows run wide open, often using their most salacious pictures on Sunday with the hope of drawing the largest crowd. Teas and social affairs have become common even in some Christian homes. A well known State College in Alabama gave its annual reception to the seniors this year (1935) on Sunday evening, although heretofore it has always been done on Monday evening. Why this change? Because the Christian view of the Sabbath is breaking down all along the line.

#### The Lowering of Ideals

However much we may regret it, and however much we may dislike to call attention to it, there has been a general lowering of ideals. Take, for example, the states of Alabama and Florida, served by this paper. In Florida the pari-mutuel gambling bill has, we understand, already passed the legislature. In Alabama it has passed the Lower House by a vote of 60 to 35. Efforts are being made to prevent its reaching the Senate, but the fact that men have the effrontery to introduce such bills is indicative of a lowering of moral ideals. Look at the efforts now be-



ing made to loosen up on the divorce laws in this state. One is amazed that our state should have in its law-making body any man who would seek to foist such legislation upon a God-fearing people.

#### The Prohibition Situation

The repeal of the 18th Amendment to the national Constitution was a backward step, economically, socially and morally. It was followed by state repeal laws in most of the states in the Union. In Florida liquor stores are found throughout the state. We heard Bishop Hay, whose work calls him into many parts of that great state, say that even the gents furnishing stores carry liquor, and that drug stores are half-filled with it. In Alabama a majority of our people voted to retain prohibition, but the minority favoring the return of liquor was too large to be comforting. We have "slipped" in our temperance ideals.

#### Difficulties Not Insurmountable

These and other difficulties are not insurmountable. Jesus Christ did not come here to fail. He is going to win. These difficulties present mighty challenges to His Church, and we believe the Church is going to face these challenges with an unconquerable faith. In spite of unbelief and open hostility to the Church, she will win.

#### Her Winning Factors

The forces that the Church will use in winning this warfare against sin will be, first of all, the Christian lives and influence of her people. Second, the faithful and consecrated work of her ministers. The preaching of the Gospel from Sunday to Sunday by faithful men of God will go a long way toward winning this war against sin.

#### Another Vital Agency

We wish to mention another vital agency in winning this war. That is the Church press. It is, we believe, a powerful factor for the preservation of the moral and spiritual ideals of the Kingdom. It is effective in proportion to its circulation. The Church paper in every Church home would be a mighty weapon in the hands of the Christian ministers to combat indifference, unbelief and hostility.

#### The Catholic Week

The Catholic Church in Alabama has recently established its weekly organ here, called the Catholic Week. In a recent issue Bishop Toolen called upon the priests to put the paper in every home. There was, along side of Bishop Toolen's letter, a letter from the Pope in Rome pronouncing his blessings upon the Alabama paper, and calling upon the faithful people to support it. They will do so. And they ought to do so.

#### Will Methodists Do Less?

May we not count on our Methodist people to give the widest possible circulation to their Church paper? The year is rapidly passing by and from many charges we have not yet received our clubs of renewal subscriptions. This paper is earnestly trying to be the "assistant pastor" in every charge in the two Alabama Conferences. Help us to be a real help by sending the paper into every home. Now is the time to put on a great campaign, wind up the work in fine shape, and see that our people have access to their Church paper.

Help us to make June a great month for the circulation of the paper. We thank you sincerely and heartily.—Alabama Christian Advocate.

## Evangelism and Education

(Address by William F. Quillian, D. D., at Missionary Council in Little Rock.)

"Jesus Christ, the same yesterday, today, and forever." Through the centuries God has not changed. Man's conception of God has been constantly enlarging. In the early days of the world's history man thought of God as a remote Deity governing the affairs of man and directing the progress of the nations. Man's world was small, limited by the horizon of his own vision, and his conception of God was narrow and circumscribed. With the unfolding of the centuries and the fulfilment of Old Testament prophecy, man saw God in a new and living way. Likewise man's conception of the Church and of the Kingdom of God has been undergoing a constant change, a process of growth, expansion, and development. So the attitude of the Church toward evangelism has been gradually enlarging.

John Wesley said: "Do all the good you can, to all the people you can, in all the places you can, as long as ever you can." Evangelism means to reach all the people in all possible ways during the whole of life. When a mother sings some great hymn of the Church above the cradle of her sleeping babe, she is turning the thought and the attention of that child to the higher and better things of life. When children gather about the family altar and hear the Holy Word read and the evening prayer offered, their thoughts and hearts are being directed to God. When good literature is placed in their hands and they are inspired to study and to understand God's dealings with men and with nations, their feet are being turned unto the testimonies of God. Thus throughout childhood and youth, in the home, the church school, the Christian college, wherever the word is spoken, the life is lived, the influence is exerted that turns the thought of the growing youth to Christ—all this is evangelism of the deepest and most certain type.

I am fully conscious of the fact that the term "evangelism" as commonly accepted is used to refer to a definite effort to reach the great masses of the people through a specific revival plan and thus bring them to Christ and to church membership. It is my thought, however, to present three specific types of evangelism for our consideration in this present hour. They are personal, educational, and mass evangelism. Jesus used all three of these methods. He is our great Example, and we should seek earnestly to understand and to appreciate the high principles which he wrought out in the building of the Kingdom.

#### Personal Evangelism

Many books have been written, many plans have been inaugurated, but at last the success of personal evangelism depends upon the relation of the individual to God. Great revivals are ineffective unless there be the personal effort to win men. Educational evangelism will be of no avail unless the Word be incarnated in human life. Mark 16:20 (Moffatt's translation): "Jesus himself sent out by means of them from East to West the sacred and imperishable message of eternal salvation." Jesus met Simon Peter, a fisherman, on the lakeshore of

Galilee and said: "Simon, follow me." Instantly the shifting sand of his vacillating character was solidified, and later we hear Jesus saying: "Thou art Simon: thou shalt be Petros, a rock; and upon this rock (of thy faith) will I build my church." Jesus met Nicodemus upon the plain of his own living, a scholar, a ruler, and he dealt with him in terms of intellectual as well as heart approach, holding him steadily to the one great truth, "except a man be born from above, he cannot see the kingdom of God." Thus he emphasized the necessity of the new birth, the enlarged life. So he met the woman at the well, uncovered the scarlet story of her past, and led her step by step to repentance, to renunciation of her sin, to the healing of the wound of her heart, and she went back to her own city saying, "Come, see a man that told me all that I have done." His experience with Zacchaeus was most arresting. He simply said: "Zacchaeus, come down, for today I must abide at thy house." The little Publican came falling out of the tree and bowing in the presence of the Galilean teacher. As he looked into the depths of his eyes and saw there infinite honesty, justice, and truth, he said: "If I have taken anything from any man by false accusation, I restore him fourfold; and behold, the half of my goods I give to feed the poor."

Jesus exhibited the most remarkable strategy in his dealings with individuals. Mark Guy Pearse, in discussing personal evangelism, said: "There are three rules for fishing. 'Don't let the fish see you.' 'Don't let the fish see you.' 'Don't let the fish see you.'" If there were only one Christian in the world, and in a period of twelve months he should win another, and this progression should continue, it would require only thirty-three years of such personal evangelism to bring every man, woman, and child to a knowledge of Christ. What an indictment of the Church! A recent survey has been made showing that out of 16,061 churches there were 2,228 that did not receive a single new member on profession of faith into their membership last year. There is something radically wrong when a church and a pastor can go twelve months without leading one soul to Christ.

#### Educational Evangelism

Educational evangelism cannot be restricted to any particular period of life. The new interpretation of the Church School covers a program of Christian education extending through seven days of the week and carrying with it activities and opportunities hitherto unknown in the local church. The college and university also enjoy the privilege of offering courses in religious education, the Bible, and other branches which turn the thought and heart of the student to God. These agencies of the Church, including the Wesley Foundation in the state or tax-supported university, are designed to reach every individual who is out of Christ and out of touch with God. At last the responsibility rests upon the teacher. A college with Christian teachers will be a Christian college. A college without Christian teachers regardless of its name will not be a Christian college. Dwight L. Moody was converted in a Sunday school class. The teacher asked the question of each pupil, and finally, coming to young Moody, she said: "And what about you, Dwight? Will you give

your heart to God?" Immediately he said, "Yes," and from that day forward he was a Christian. The average age at which crime is committed in the United States now is nineteen years. Juvenile court judges and other officials have declared that it is most unusual for a youth who is in attendance upon Sunday school to be accused of crime. Justice Lewis L. Fawcett, Brooklyn, says in an experience covering twenty years he had over four thousand cases of young men under twenty-one years of age charged with various degrees of crime. Only three of these were members of a Sunday school at the time of the commission of the crime.

The church school has contributed to the Church approximately 75 per cent of our present membership. Episcopal confirmation is a form. Methodist Decision Day is a form. We recognize this clearly. Spiritual results depend upon the teacher, the leader, the one who is the nexus between God and the child. There is no conflict between Christian education and evangelism. Rightly interpreted and understood, Christian education is "sustained evangelism." The combination of high scholarship and solid piety is necessary if we are to carry forward the work of the Church.

#### Mass Evangelism

I do not agree that mass evangelism has served its purpose and is no longer needed in the program of the Church. I believe in what we call the revival, and as a pastor I sought to promote evangelism which involved all three of these methods—namely, educational leadership through the church school, personal evangelism by enlisting personal workers with definite objectives, and special services held at some appropriate season during the year. It is never wise to make the impression that the evangelistic effort is to culminate in a great revival meeting. On the other hand, we should make it clear that evangelism is the duty of the Church, always present, and that these efforts are to be continued from month to month and from year to year. So long as one soul is outside the kingdom of God, evangelism is the ever-present duty of the Church. This must be actuated and propelled by an absorbing passion that will express itself always in an effort to win individuals to Christ. Samuel Rutherford, saint and seer, declared:

If one soul from Anworth shall greet me at God's right hand, My heaven will be two heavens within Emmanuel's land.

Mass evangelism is possible through regular pastoral preaching, through other specific plans and methods for reaching the multitudes. There is a distinct advantage in the revival. Ezekiel gives us his remarkable vision of the valley of dry bones. We hear him crying in an agony of desperation: "Son of

#### A GOOD INVESTMENT

Now, when government bonds bear a low interest rate, people of moderate means are seeking a safe investment at higher interest. The Western Methodist Assembly, on Mt. Sequoyah, is selling annuity contracts, amply secured, and paying from 5 to 8 per cent, according to age of annuitant. Fine business men, who have studied the proposition, recommend it. For information, address T. L. James, of T. L. James & Co., Inc., Ruston, La., or S. M. Yancey, Fayetteville, Ark.

Man, can these bones live?" Then the voice of the Lord, speaking through his prophet, said: "Behold I will cause breath to enter into you, and ye shall live, and I will lay sinews upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord." And Jehovah said: "Come from the four winds, O breath, and breathe upon these slain, that they may live." And "they lived, and stood up upon their feet, an exceeding great army." You will recall Habakkuk's prayer: "O Lord, revive thy work, in the midst of the years make known, in wrath remember mercy." The appeal of John the Baptist has come ringing down the centuries as he calls men and nations to "repent, for the kingdom of heaven is at hand." George Whitefield, John Wesley, Charles Wesley, and others were not content with the formal service of the Anglican Church house, so they went to the fields, the mines, the collieries, wherever the multitudes could be assembled, and preached to them the unsearchable riches of Christ. The American camp meeting has been of notable and significant importance in the history of this nation. Multitudes of people have heard and answered the call of God as the gospel has been preached by faithful men who spoke with the tongue of fire. Bishop Candler's book, "Great Revivals and the Great Republic," connects the growth and development of the American nation with the revivals that have been held in the nation's history. Revivals led by Whitefield, Asbury, Peter Cartwright, Jonathan Edwards, D. L. Moody, Sam Jones, and others have changed our continent.

#### A Church-Wide Revival

The bishops of our Church have called upon our ministry and laymen to add 750,000 new members to our connection during the coming quadrennium. This is not an impossible task. Stanley Jones said: "If this sesquicentennial means the rekindling of the human heart and the redirection to its world task, then it will be not a celebration, but a revival." We do not need a revival to save the Church; we do need a revival to save the people. If the Church fails to measure up to this responsibility and to meet this particular obligation, then the God of the ages will raise up some other agency which will accept and discharge this responsibility. We need a revival that will reach the individual and transform society. John Wesley said that the Methodists were called of God "to reform the continent and to spread scriptural holiness over these lands." The social gospel and the individual gospel are both needed. Christ emphasized both in his ministry and life.

I would make five hurried suggestions with reference to this evangelistic effort which should take the center of our thought during the coming quadrennium:

1. It must be based upon the positive preaching of a positive gospel. We must emphasize the fact of sin, the need for repentance, the universality of the Atonement, the sufficiency of the Savior, and the power of a regenerated life.

2. Ours must be a witnessing church. The word "witness" comes from the same root as "martyr." A witnessing church is a suffering church. In Germany today we see a demonstration of Christians who have caught the spirit of Martin Luther and who cannot be con-

quered by Hitlerism nor any other worldly force. We hear them singing, "A mighty fortress is our God, a bulwark never failing." They tell that which they know. They cannot be intimidated by the voices of a pagan world.

3. We must have a singing church. It was said of the apostles that when they were thrown into prison they made the night joyous by singing the great hymns of the church. If we could have a revival of singing so that all our people would be swept by the power of these majestic messages in song, we would not only lighten the burdens of men, but we would create an atmosphere in which men could more easily find God. Charles Wesley, writer of hundreds of great hymns, not content with one voice, gave expression to the zeal of his soul in the first hymn of our Church Hymnal when he said:

O for a thousand tongues to sing  
My great Redeemer's praise,  
The glories of my God and King,  
The triumphs of his grace.

A singing people will always be a victorious people.

4. The fourth characteristic is that we should have a spiritual church. Roger Babson asked the famous scientist, Professor Steinmetz, this question: "What line of research will see the greatest development in the next fifty years?" To which the scientist replied: "I think the greatest discovery will be made along spiritual lines." Said he: "Here are forces which history teaches clearly have been the greatest power in the development of men and of nations. Yet we have been playing with it and have never seriously studied it as we have the physical forces. Some day people will learn that material things do not bring happiness and are of little use in making men and women creative and powerful. When the scientist begins to study God and prayer and the spiritual forces, when this day comes, the world will see more advancement in one generation than in the past four." We must seek to understand more fully the spiritual principles of the Kingdom.

5. Finally, we must have a church with a passion. Cannon Streeter has said: "If Christians would dare to bear all, risk all, they could transform the world." Tolstoy declared: "Fame, money, pleasure are as ashes. People are the passion of my life." Jesus said: "It is my meat and drink to do the will of Him that sent me, and finish His work." On another occasion he said: "To this end was I born, and for this cause came I into the world, that I might bear witness to the truth." The church with a passion will share with Paul his mighty declaration that shook the Roman Empire: "I am determined to know nothing among you save Jesus Christ and him crucified."

May I close this message with a note of encouragement? In the year 1830 the total membership of all the churches in America was 161,000, which was 13 per cent of the population. In 1933 the total membership in all the churches was 60,813,000, or 48 per cent of the entire population. This indicates the rapid growth of the membership of the Church and would suggest that if this ratio of increase should continue, another one hundred and fifty years would bring every man, woman, and child in our country

### THE ITINERANT DAUGHTER: HER STORY

By Mrs. Susie McKinnon Millar  
(Continued)

Our old friend from whom we rented the lovely old home was coming back to Cooperville to live, and we must find another place and move. The house into which we moved was not so ideal; but it was clean and new and well built. Its yard was large enough. There was a very good garden-plot, a lot and a roomy barn. It was nearer town, quite near the church, just across the street from Major Burton's and convenient to the schools.

It was all excitement. I was going to start to school. I had already learned many things at home, but I had never been to school. Now a young lady from Wheeler had moved with her mother to Cooperville. She was going to support herself and her mother by teaching school. She was a fine Christian woman. Her name was Miss Emma Van Buren. Father and mother were going to send Beth and Sarah and Margaret and me. Major Burton was going to send May and Mattie and George and Nan. Nan and I were just the same age, and were great friends. She had never been to school.

The day came for starting. I washed my face until it shone, and, armed with a book all my own, I set out on my path to learning. Nan joined me, we got to the school-house and were a little quiet and over-awed at first, but we found it all very interesting for a few days. Then we got very restless, for we had very little to do. Teaching was new work for Miss Emma, and she had a good many pupils ranging from beginners up through most of the high school classes. Nan and I were her only beginners, so she had very little time for us. If she didn't give us work to do we could find something. All went well. We sat in an old-fashioned double desk. We could hide under it or stretch out on its seat and go to sleep. Then one day we discovered that we could get down under it and crawl from it to the next and so on, with here and there a short dash through the open until we had circled the whole room. That entertained us,

into the membership of some church. We need, therefore, to declare that we are not interested primarily in numbers. We are interested in the quality of our Christianity and in the character of the church which is ours. We would magnify the Christ of the Church rather than the Church of the Christ. However, if we have his Spirit, then the common people will hear us gladly and great multitudes will find their way into the Church.

Let us share with Christ his deep passion on Calvary. Then blinded eyes will be opened, deafened ears unstopped, and those who are in the mazes of sin and ignorance will be brought to see the light as it shines in the face of Jesus Christ. Only thus shall men and women and little children be brought to Christ and be redeemed from sin. Only thus shall the kingdoms of this world become the kingdom of our Lord and Christ. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."

and the big girls and boys too, for several days. Then we found that by pinching some of them as we crawled by, we could make them jump and holler. We thought it was funny. The older pupils all thought it was funny. But one day Miss Emma caught us at it and she didn't seem to think it was funny. She picked us up and shook us and said: "Go back into the cloak-room and wait for me to come and whip you."

We were badly frightened, but we went. We sat there a long time looking quietly at each other. Miss Emma was evidently taking advantage of the quiet that followed our departure. She was so long in coming. Finally we grew restless. Nan said: "Let's go out doors and play."

I jumped up and cried: "All right. I've had enough of this."

So out we raced. The sunshine was fine. We chased each other and the Junebugs and butterflies until we grew tired of running. Then we spied a tree at the back of the school-house. It slanted toward the school-house and stretched its limbs across to the roof. I called to Nan: "Let's climb this tree and get out on the roof."

Soon we were chasing each other about over the roof. Our noise reminded Miss Emma of the promised whipping. She came out, peeped into the empty cloak-room, came into the yard calling. We neither came nor answered. Finally she saw us on the roof and she called: "Come on down now, children, and get your whipping."

We called back together: "We don't want a whipping. We won't come down."

And we wouldn't come down. She tried to send some of the big boys up for us; but most of them had disappeared and the ones left declared they were afraid they'd frighten the little girls and make them fall.

Finally she grew desperate and called: "Come down, children, and I won't whip you this time."

Then we came down and she wanted to take us and whip us, but the older pupils reminded her that she had promised not to whip us. I think she would have broken that promise gladly, but our big sisters said: "Miss Emma, we'll take the little girls in our desks and see that they behave the rest of the day and study their lessons."

We went back into the school house. May and Beth put Nan in the desk between them. Sarah and Mattie put me in between them. Nan and I were very good and quiet; but we noticed that the four older girls often put their heads down in

### COULD NOT DO HER HOUSEWORK



WHEN everything you attempt is a burden—when you are nervous and irritable—at your wit's end—try this medicine. It may be just what you need for extra

energy. Mrs. Charles L. Cadmus of Trenton, New Jersey, says, "After doing just a little work I had to lie down. My mother-in-law recommended the Vegetable Compound. I can see a wonderful change now."



their books and made funny noises. The noises sounded like giggles, but we didn't dare ask questions and when Miss Emma went by she didn't even look at them.

When school closed that afternoon Miss Emma sent our mothers a note, and we had a serious talk with them. They helped us to realize how wrong it was for us to behave as we had. The next morning we went to school full of apology and even a willingness to take our whipping.

We ran to meet Miss Emma and beamed at her as we eagerly cried: "We've come early so you can whip us before you have to begin teaching this morning. While you'll have plenty of time."

Miss Emma stooped over, put an arm around each of us and said as she kissed us: "You dear little girls; I don't want to whip you. Yesterday we were all bad; but today we are all going to be good and we've got just lots of interesting things to do."

And we did have—so many that we lost interest in crawling around the room. We took our places as real students.

(To Be Continued)

### SHARE WHOSE WEALTH?

Under the above caption, the Iola (Kansas) Daily Register introduces some highly pertinent questions and comment relative to the share-the-wealth theories that are being propounded via soap-box platform, radio, pamphlet and whatever other methods that offer "circulation." Said the Daily Register:

"Considering the number of Huey Long Clubs and Townsend Plan Clubs and other organizations that are bobbing up all over the country, all having the same object in view, namely to take money from those who have it and give it to those who have it not, (reversing the dictum of Jesus that the capital of the 'unprofitable servant' should be taken from him and given to the man who had shown he knew how to use it), it becomes interesting to inquire whose wealth it is that is to be shared."

Answering the question thus raised, the Kansas editor directs attention to the fact that in 1932, the bottom of the depression, there were 44,000,000 savings deposits in banks of the United States, representing aggregate deposits of \$24,000,000,000; that in the same year there were 1,545,000 postal savings depositors with deposits of \$1,185,000,000, and 10,000,000 members of Building and Loan Associations with assets of \$8,000,000,000. These would total 55,000,000 persons, owning \$55,000,000,000. When insurance policy holders are added, the grand total represents assets of approximately one-half the nation's total wealth. And that does not take into account homes, farms and other property that is owned by millions of individuals.

"Figures such as these, taken from official sources, make the loose



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## Woman's Missionary Department

MRS. A. C. MILLAR, Editor

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

### A NEW PICTURE OF GOD

Not many days ago I read in a little book called "Finding the Way," by R. H. Gearhart, Jr., that one of Jesus' distinctive tasks was to show the world a new and different picture of God. The world in which Jesus spent His days on earth was inhabited by people, depressed, enslaved and exploited. Militarism was rampant. Too discouraged to listen to preaching, however clear and stirring, the downtrodden masses of Jesus' day longed for a vision of God that would lift them up and out of their bondage. Jesus did not argue with them. He gave them in simple language the statement: "God is Love." Then by His daily life among them, He lived a full interpretation of this fact. His life was a daily unfolding of the spirit of the true God and on down through the ages this unfolding has been carried on by His followers as they lived the Christ-life among men.

Too few have been these men and women who have had the courage to live this life. Consequently, today, the world is choked by nationalistic and racial hatred, covetousness and greed, and we who profess to be followers of Jesus are humiliated by our failure to cope with the problem of crime, corruption, social degradation, and the threats of war that face us on all sides.

It is a new picture of God we need—a God growing and glowing, a God of love, the only hope of world-peace and salvation. In all humility let us seek this revelation, forgetting our prejudices and hatreds, living the life that Jesus would have us live, giving our best toward the advancement of His kingdom, sure of victory; for it is true "the world belongs to the givers and not to the getters."—Susie McKinnon Millar.

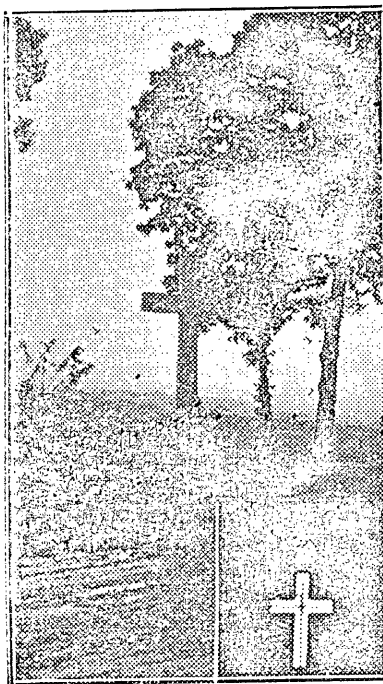
### CARTHAGE AUXILIARY

The Carthage Missionary Society met with Mrs. R. K. Higgs Monday p. m. in a business meeting and mission study class, with fifteen members present. Our Society is doing good work under the leadership of our president, Mrs. J. W. Crowder. Our Society has just given a play sponsored by Miss Julia Wylie. The proceeds, \$20.35, will be used to buy a cook stove for our parsonage and about eighteen or twenty of our Missionary ladies, with several visitors from the other Churches, met at the church one day last week and quilted two quilts. We haven't decided yet what we will do with them.—Miss Hanna Wylie, Reporter.

talk we hear so often about two or three or five per cent of the people owning 70 or 80 or 90 per cent of the wealth of the country sound like the silly nonsense it is," the Register added, and then concluded:

"All of which means that the man who wants to get his share of the wealth must get out and hustle for it—not sit around with his hands folded waiting for Huey Long, or some other Santa Claus, to bring it around and stuff it in his stocking."

## Christian Education



### Western Methodist Assembly Electric Cross

This is the Electric Cross erected on Mt. Sequoyah by contributions from Sunday Schools, secured by J. R. Cole, Jr., Tulsa, Okla.

### REPORT OF "ON TO MEMPHIS" COMMITTEE

We, the Little Rock Conference Young People's "On To Memphis" Committee, recommend the acceptance of the quota of 126 delegates, suggested by the General Board of Christian Education. We recommend, further, that this quota be distributed in the following manner: 80 per cent young people, 10 per cent pastors, and 10 per cent adults, to be chosen from the Conference at large. This distribution will allow 101 young people, 13 pastors, and 12 adults, the adult quota to include the Conference staff and District Directors. In the event that the adult quota is not reached, we recommend that the remaining vacancies be allotted to the pastors.

We recommend the following District quotas, subject to the approval of Presiding Elders, and District Directors, and Conference Director of Young People:

Arkadelphia	10
Camden	17
Monticello	10
Little Rock	25
Pine Bluff	20
Prescott	7
Texarkana	12
Total	126

We recommend the organization of a District "On To Memphis" Committee, to be composed of the Presiding Elder, the District Director, and the Union Presidents, for each District. We recommend, further, that the District Committee report to the Conference "On To Memphis" Committee not later than the first week of September, either accepting or rejecting the suggested quota. We recommend, further, that, if any District should fail to reach its quota, after having accepted same, that the Conference Committee be empowered to redistribute the remaining places among the other Districts. We recommend, also, that each District Committee provide adequate publicity in the form of special messages, special programs in union meetings and lo-

cal chapter worship programs, and special posters.

We recommend, also that Miss Aileen Moon be requested to convey to the General Board of Christian Education the appreciation of the Little Rock Conference Young People, and the provision made for a Church-wide meeting of Methodist Young People, and the assurance of our continued co-operation in making the Conference a success.

### DUAL MISSIONARY OFFERINGS

#### Little Rock Conference For May

The following Church Schools in Little Rock Conference report offerings for the Home and Foreign Missionary Enterprise for May. This is the eighth report since Conference.

#### Arkadelphia District

Arkadelphia	\$ 12.50
Benton	3.00
Carthage	2.00
Tulip	.50
Dalark	.86
Manchester	1.00
Friendship	.56
Magnet Cove	.55
Butterfield	.20
Mt. Carmel	.48
New Salem	.50
Malvern	5.00
Macedonia	1.30
Sparkman	2.64
Total	\$31.09

#### Camden District

Buckner	1.31
Sardis	1.31
Mt. Ida (2 mos.)	1.31
Kilgore's Chapel	1.31
Buena Vista	.25
Fairview	1.78
Camden	13.62
First Church	26.73
Parker's Chapel	2.00
Logan's Chapel	.22
Fordyce	4.00
Pleasant Hill	.30
Harrell	2.04
Junction City	2.10
Norphlet	3.25
Stephens	4.35
Mt. Prospect	.90
Total	\$67.29

#### Little Rock District

Concord	\$ 1.00
Sardis	1.00
Carlisle	12.00
Roger's Chapel	.30
Walter's Chapel	.30
Hazen	1.35
Pepper's Lake	1.09
Hickory Plains	1.00
Johnson's Chapel	.62
Bethlehem	.97
Hebron	.50
Forest Park	3.00
Henderson	4.00
Hunter Memorial	3.35
Winfield	12.50
Lonoke	2.00
Mabelvale (2 mos.)	3.55
Roland	.50
Total	\$48.73

#### Monticello District

Arkansas City	\$ .77
Hamburg	2.28
Jersey	.85
Lake Village	2.50
Montrose	1.11
New Edinburg	1.17
Winchester	1.00
Rock Springs	.22
Total	\$9.90

#### Pine Bluff District

Althelmer	2.08
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for  
**Biliousness**  
Sour Stomach  
Gas and Headache  
due to  
**Constipation**

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

10 25



Swan Lake	.71
Campshed	1.00
Gould	1.41
Humphrey	1.05
Sunshine	.50
Carr Memorial (2 mo.)	4.00
First Church, P. B.	12.37
Lakeside	10.51
Sulphur Springs	.50
Mt. Carmel	.25
Center	.39
Faith	.25
Good Faith	2.00
Whitehall	1.00
Rison	2.29
Ulm	1.00
Sheridan	2.00
Tucker	.96
Stuttgart	10.78
Bayou Meto	2.00
Pleasant Grove	.87
Total	\$57.92

<b>Prescott District</b>	
Blevins	\$ 3.18
Hope	7.50
Okolona	3.68
Midway	.50
Fairview	.50
Moscow	.50
Pleasant Ridge	.50
Holly Springs	.50
New Salem	.50
Total	\$17.36

<b>Texarkana District</b>	
Doddridge	\$ .48
Sylvanino	1.00
Hatfield	.60
Vandervoort	.49
Horatio	1.69
Walnut Springs	1.54
Lewisville (2 mos.)	5.56
Lockesburg	1.38
Mena	10.00
Fairview	6.00
First Church	14.21
Harmony Grove	1.25
Total	\$44.20

<b>Standing By Districts</b>	
Pine Bluff, 22 churches	\$ 57.92
Camden, 17 churches	67.29
Little Rock, 17 churches	48.73
Arkadelphia, 14 churches	31.09
Monticello, 8 churches	9.90
Texarkana, 12 churches	44.20
Prescott, 9 churches	17.36
Totals—99 churches	\$276.49

C. K. WILKERSON, Treas.

#### MISSIONARY OFFERINGS

By Young People's Organization  
Little Rock Conference  
From May 24 to June 22

The following offerings for Missions were sent in by the Young People of the Little Rock Conference after the fourth Sunday in May. This is the twelfth report since Assembly.

<b>Arkadelphia District</b>	
Mt. Carmel	\$ 5.00
Bethlehem	3.50
Grand Avenue	10.00
Sparkman	5.00
Sardis	2.50
Oaklawn	8.25
Hot Springs, First Church	30.00
Manning	1.00
Lepola	5.00
Total	\$70.25

<b>Camden District</b>	
Fredonia	\$ 2.00
Harrell	2.50
Fordyce	6.00
El Dorado	5.96
Harrell	5.00
Total	\$21.46

<b>Little Rock District</b>	
Winfield	\$ 25.00
Des Arc	5.00
Pulaski Heights	20.00
28th Street	3.00
Highland	10.46
Total	\$63.46

<b>Monticello District</b>	
Dumas	\$ 10.00
Winchester	4.00
Hermitage	7.50
Tillar	5.00
Monticello	8.00
Warren	10.00
Total	\$44.50

<b>Pine Bluff District</b>	
Altheimer	\$ 2.50
Bayou Meto	1.00
Brewer	.60
DeWitt	7.60
Hawley Memorial	5.00
Redfield	3.00
Good Faith	6.00
Faith	5.00
Lakeside	6.00
Carr Memorial	30.00
Total	\$47.00

<b>Prescott District</b>	
Murfreesboro	\$ 5.00
Gurdon	10.00
Washington	5.00
Hope	10.00
Total	\$30.00

<b>Texarkana District</b>	
Lewisville	\$ 2.25
Horatio	10.00

Stamps	3.00
Total	\$15.25

JAMES H. JOHNSON, Treas.

#### YOUNG PEOPLE'S ANNIVERSARY DAY OFFERINGS

Little Rock Conference  
The following Churches report Young People's Anniversary Day offerings since last month's report.

<b>Arkadelphia District</b>	
Malvern	\$ 9.48
Benton	15.00
Arkadelphia	4.00
Oaklawn	5.00
First Church, H. S.	5.00
Holly Springs	4.50
Total	\$43.48

<b>Camden District</b>	
Parker's Chapel	\$ 9.00
Frederonia	2.50
Stephens	4.00
Strong	1.00
El Dorado	35.00
Total	\$51.50

<b>Little Rock District</b>	
Pulaski Heights	\$ 15.00
Bryant Ct.	3.00
Forest Park	1.50
Highland	10.00
Carlisle Ct.	1.20
Henderson	5.00
First Church, L. R.	25.00
Total	\$60.70

<b>Monticello District</b>	
Montrose	\$ 3.00
Hamburg	6.00
Total	\$9.00

<b>Pine Bluff District</b>	
Sheridan	\$ 3.61
DeWitt	8.00
Total	\$11.61

<b>Texarkana District</b>	
Stamps	\$ 7.00
Foreman	5.00
Stamps	1.50
Dierks	2.25
Total	\$15.75

<b>Standing By District</b>	
Aakadelphia, 6 churches	\$ 43.48
Camden, 6 churches	51.50
Little Rock, 8 churches	60.70
Monticello, 2 churches	9.00
Pine Bluff, 2 churches	11.61
Texarkana, 4 churches	15.75
Total—28 churches	\$192.04
Formerly reported	\$190.84
Grand Total	\$382.88

JAMES JOHNSON, Treas.

#### CHURCH SCHOOL DAY OFFERINGS

##### LITTLE ROCK CONFERENCE

##### June 24

<b>Arkadelphia District</b>	
Crystal Springs	\$ 1.50
Gum Springs	3.00
Previously reported	186.73
Total	\$191.23

<b>Camden District</b>	
Marysville	\$ .90
Previously reported	199.97
Total	\$200.87

<b>Little Rock District</b>	
Previously reported	\$563.35

<b>Monticello District</b>	
Miller's Chapel	\$ 1.75
Previously reported	183.97
Total	\$185.72

<b>Pine Bluff District</b>	
Sheridan	\$ 16.61
Previously reported	305.73
Total	\$322.34

<b>Prescott District</b>	
Washington	\$ 5.00
Previously reported	98.22
Total	\$103.22

<b>Texarkana District</b>	
Previously reported	\$238.78

<b>Standing By Districts</b>	
Little Rock District	\$563.35
Pine Bluff District	322.34
Texarkana District	238.78
Camden District	200.87
Arkadelphia District	191.23
Monticello District	185.72
Prescott District	103.22
Grand Total	\$1805.51

C. K. WILKERSON, Treas.

We thank the following pastors for the offerings received this week: Revs. J. B. Scott, G. W. Warren, R. H. Cannon, J. L. Leonard, F. F. Harrell.—Clem Baker.

**MOTHERS!** Just a word about a refined, reliable laxative that little children really like to take: It is called "SYRUP OF BLACK-DRAUGHT," and sells for 50 cents a bottle, at drug stores. SYRUP OF BLACK-DRAUGHT acts well without harming delicate children. So many mothers have bought SYRUP OF BLACK-DRAUGHT for their children. Try it, for yours.

#### OUR METHODISM AND TEMPERANCE

There is a great fight on among the advocates and opponents of alcoholic liquors manufactured and dispensed for beverage purposes. Our Methodism and all other Churches are in the fight. Many are fighting desperately. The old battle is on and this time the opponents of liquor will not cease fighting, even when liquor is again outlawed, as inevitably it will be. It is the irrepressible conflict in which there is no compromise. There is no argument for temperance, so-called, or moderation. It is either liquor or no liquor and the Church of Jesus Christ can do no other, than say, "no liquor."

The Church suffered somewhat in the reversal of the prohibition laws and we have learned a very important lesson. We shall never more fight and run away and sit at ease, thinking the victory has been completed. We are in the fight for the duration of the war and that is not merely to outlaw the liquor traffic again, but being attained, forever prevent the return.

Some of the readers of the *Arkansas Methodist* can recall the days, when praying mothers of the Women's Christian Temperance Union had their sons and daughters at their knees and in Church and public schools and great temperance meetings signed pledges of abstinence. They reared a generation of intelligent foes of the liquor traffic. Others learned the physiological evils of intoxicating beverages. Others saw the evils in homes of drinking fathers. All mankind has known the economic waste and detriment to men in every industry and profession. No home was safe from this monster of iniquity. The spoiler was in the land and multitudes of fair sons were slaughtered in his debauch.

Unfortunately, our good teachings through a supine faith and our indulgent and ignorant ease has been

forgotten and this generation, untaught and really without knowledge of the evils of the liquor traffic, as they grew up in the only period (the fifteen years of prohibition) that America had even a semblance of sobriety through the absence of the open saloon, could not know (and for this there are some compensations) the terrible evils of drink.

But now we all, parents and sons and daughters, know by the open example of legalized or defiant law violation the evils of alcoholic drink. We are at the place of the beginning again in the fight. Those of us who have been through such fights, will not be so sanguine when we enter the battle. We have been beaten and bruised, scorned and despised. Upon our hearts are sore wounds. In our breasts are hurt passions. In our spirits is a defeated faith. But hope and love are not dead, and we shall arise and fight again.

We shall begin with the prayer of faith, that our heavenly Father may give us for the fight. We shall seek "the whole armor of God, that we may be able to withstand in the evil day, and having done all, to stand."

We shall bring our children to the altars of God and have them take pledges of abstinence and swear eternal hate of liquor. We shall teach them the way of the Lord. We shall train them in the virtues of self-denying self-control. We shall teach them that only in clean living are virtue and strength possible. We shall teach them that physical fitness, mental alertness and moral cleanliness are possible only to him who knows abstinence. We shall teach them that virtue has great reward. We shall teach them that business success and social preferment are for him only who lives an upright life in righteousness.

Our Methodism in our Church Schools has every agency for the

(Continued on Page Ten)



## Modernize Your Home!

Styles have changed and improvements have been rapid in home lighting the last few years. In planning for home improvement under the Government's Better Housing Plan, include more electric outlets and stop the danger and mess of straggling wires around your floor.

**Arkansas Power & Light Co.**  
Helping Build Arkansas



ON BEAUTIFUL  
**MT. SEQUOYAH**

Then Spend July 5, 6, 7 at  
the Western Methodist  
Assembly!

*See the Scenic Ozarks!  
Visit the University!  
Inspect Veterans' Hospital!*

**Visit Mt. Sequoyah**

SAM M. YANCEY, Superintendent

NEAR FAYETTEVILLE

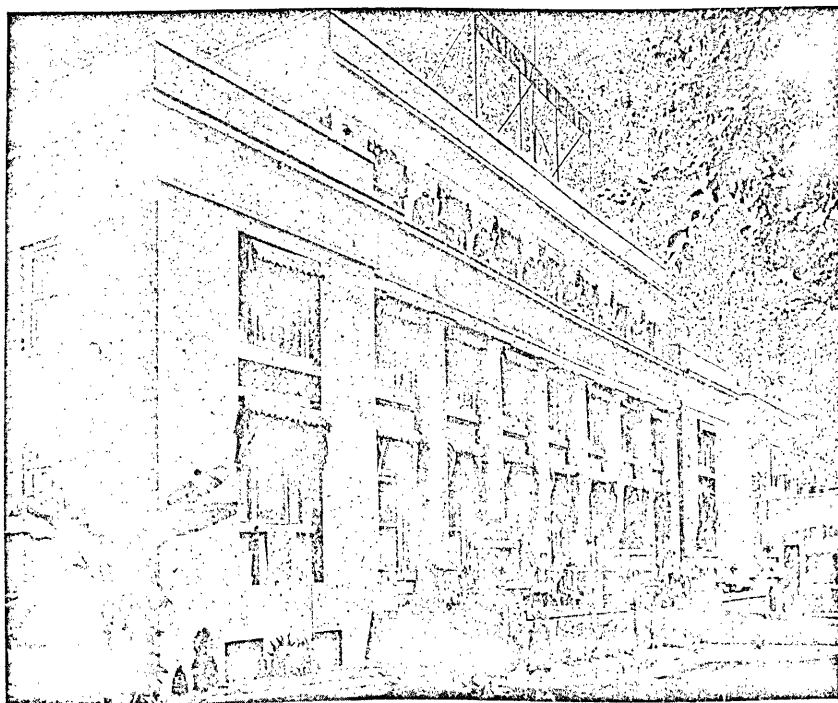
Here, at the summer capital of Western Methodism, the great Conference for Laymen will be held the 5, 6 and 7 of July. Spend the Fourth here, then remain for our program which will present the following fine speakers: Dr. R. P. Shuler, pastor of the greatest Church in Southern Methodism; Dr. Forney Hutchinson, the dynamic pastor of the Boston Avenue Church of Tulsa, and Dr. W. B. Selah, the scholarly, inspiring pastor of Central Church, Kansas City, Mo.

Dr. George L. Morelock, Secretary of the General Board of Lay Activities of the Methodist Episcopal Church, South, will have charge of this program. We invite you to come hear discussions of the problems confronting the laymen of your Church.

Come in your car—bring your provisions if you wish and camp on Mt. Sequoyah. Expenses are as reasonable as living at home, and you can celebrate the Fourth patriotically in the company of congenial friends. Don't miss it!

★ **BUCKSTAFF BATHS** ★

BATHING IS OUR BUSINESS



HEALTH IS OUR OBJECTIVE!

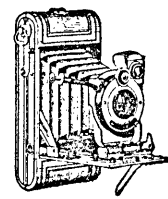
\* 21 Baths ..... \$21 \*

**BUCKSTAFF BATH HOUSE**

On Famous Bath House Row

Hot Springs

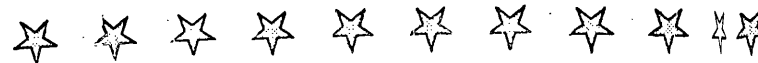
*Don't Forget* **FILMS**  
**FILMS LEFT BY NOON**



*Photographs . . .*

**CADDO PHOTO**

WORTHEN BANK BLDG.

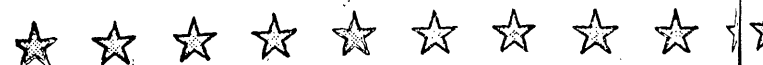


*Let's Celebrate*  
**THE FOURTH**  
*in a SAFE and SOUND*

★  
**WE MAKE THEM**

- \* *Swimming at White City!*
- \* *Photo Supplies at Caddo!*

\* *Swimming at*



**IS YOUR CAR  
READY FOR THE 4th?**

- \* *Are Your Brakes O. K.?*
- \* *Motor Need Adjusting?*
- \* *Car Need Tightening?*

**GENERAL AUTO REPAIRS**

Drive Through Our Weaver  
Safety Lane!

**BERY & AL**

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LITTLE ROCK



FOR THE FOURTH!

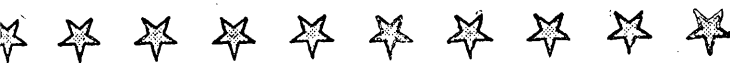
READY 4 P. M. SAME DAY!

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LITTLE ROCK

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celebrate

H OF JULY

ANE MANNER!



SUGGESTIONS:

\* Picnic Foods at Black and White!

\* Vacation at Mt. Sequoyah!

Jennings Lake!



You'll Enjoy the 4th at

Jennings Lake

• Pure Spring Swimming!

• Large Community Hall!

You're cordially invited to spend the Fourth here where in 10 years, there has never been a drowning or a peace officer on the grounds.

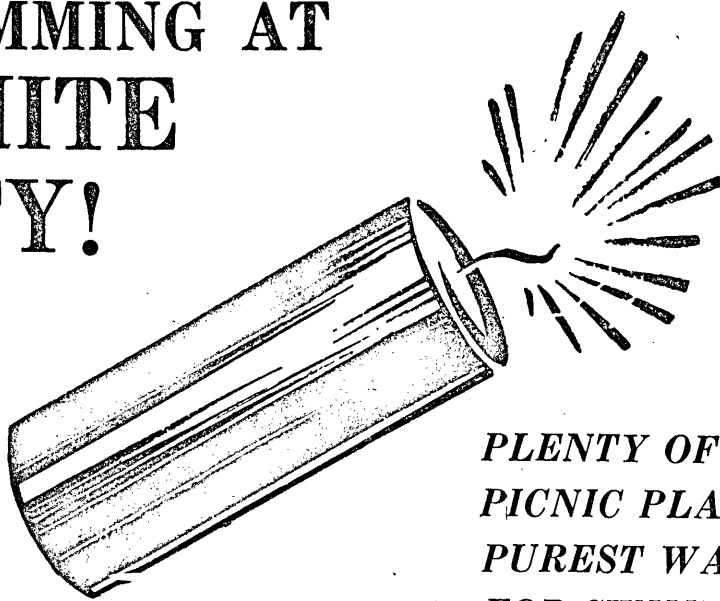
★ JENNINGS ★

PURE SPRING LAKE

8 MILES OUT THE ARCH STREET PIKE

LITTLE ROCK

Let's Spend The 4th...  
SWIMMING AT  
WHITE  
CITY!



PLENTY OF  
PICNIC PLACES  
PUREST WATER  
FOR SWIMMING

Weekdays, 2 till 10 p. m. Sundays, 7 a. m. till 10 p. m.

★ WHITE CITY ★

Operated by Little Rock Recreation Commission



DEPEND ON  
BLACK and WHITE

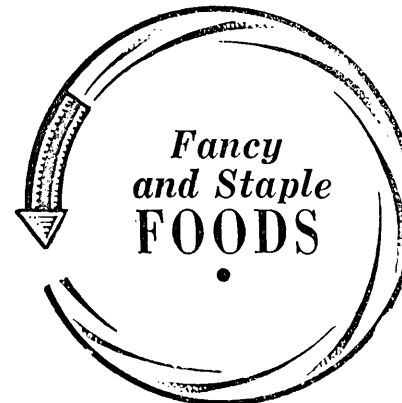
IF YOU'RE PLANNING  
A PICNIC FOR THE 4TH!



BLACK and  
WHITE Stores



HOME OWNED AND  
HOME OPERATED



Stores and Locations:

3916 W. 13th St.  
308 W. Capitol  
1316 Main St.  
Prospect & Palm

1420 Main, N. L. R.  
2308 Arch St.  
Stiff Station  
1102 Battery

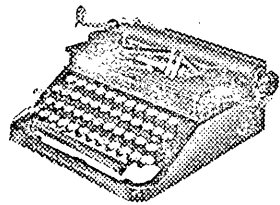
3016 Markham St.  
307 Main, N. L. R.  
1806 Wright Ave.  
Country Club Station

(Continued from Page Seven)  
teaching and training of our youth. This we are determined to use and beginning with the editors and publishers of our Church School literature we shall prepare lessons for all our children and young people. We shall bring them up in the nurture and admonition of the Lord. We shall not presume on the teaching or their learning, but we shall set ourselves to see that in every grade of literature for the youngest child to the adult, all shall every year and possibly at several periods in the year, have instruction in the evils of the liquor traffic and the benefits of abstinence.

For the brief period since October 1934, through every month to October 1935, there has been and will appear month by month lessons, editorials and discussions in our Church School literature in forty-six different phases. That is for one year there has been an equivalent of four articles each month in the different grades of literature. Godly men and women among our superintendents and teachers are using these lessons. Requests for other materials have greatly multiplied. The people are seeking to arm themselves for the fight and are taking unto themselves the whole armor of God and His testimony against the evils of alcoholic beverages.

It is unnecessary to enumerate or name these publications. Our Methodist folk know them. They are advertised month by month in the Church School literature. Lists of these publications may be had by writing the Publishing Agents or the Department of Temperance of the General Board of Christian Education, Nashville, Tenn.

We shall meet the false statements of the advocates of liquor with truth. We shall teach abstinence as righteous and indulgence as sinful. We shall brand the liquor traffic as an enemy of childhood and youth, the defamer of men and the destroyer of the home. We shall, with the prophet Isaiah, say, "Woe, woe, unto men who mingle strong drink." We shall seek a league offensive with every person who loves God and hates liquor. We shall fight until the liquor traffic is again under prohibitory regulations.—C. O. Ransford, Contributing Editor (Nashville) Christian Advocate.



**The New Corona Typewriters Are Now Made in Price Range of**

**\$49.50 up to \$67.50**

The Silent Model is something more complete than ever offered before.

Finos Brand Ribbons & Carbon Paper is the best for all make Typewriters. See them at—

**Finos Phillips, Agent**  
for L. C. Smith & Corona  
TYPEWRITERS  
Little Rock, Ark.

## CHURCH NEWS

### ARKANSAS METHODIST ORPHANAGE

One of our presiding elders from Arkansas was in New Orleans on Mothers' Day and attended the services at First Church. This, as is known by our brethren, is not a strong church, but they were taking their second offering for the Orphanage for the year and in just a few minutes collected a thousand dollars. I have wondered why our Christmas Offering was so small as compared with the offerings of the churches in the other Conferences.

I have endeavored to analyze it and think around it and through it, and am compelled to conclude that possibly we preachers are not as much interested as we might be. If this were not so, I feel quite sure that the churches would do better. So far as I have been able to touch the laymen of Arkansas, I have found that they are genuinely interested and want to do the right thing. Many of them are saying to me that they are going to do better than they have ever done.

So the purpose of this communication is to beg my brethren of the ministry to pray over it and see to it, as they begin to arrange for the Christmas Offering, that we will get the largest offering this year that Arkansas has ever made. There is really no excuse for any church not making a good offering to this cause.

It is the only way we can live. The small sum we receive from Conference Claims is but a mere bagatelle in covering the expenses of this institution.

I am also hoping that laymen who read this communication will begin to talk about it and pray over it and create a sentiment in every community which will cause the churches not to be satisfied with less than an offering commensurate with the ability of the people.

It certainly is true that our people are interested in our Orphanage. It belongs to our State, to our Methodism, projected by our people, built and sustained by our people, and I cannot believe that they are willing for it to suffer for means to subsist.

I therefore beg those who read this communication to begin to think seriously and to inquire as to what your church did last Christmas, and ask yourselves if you have made any private donations in the last few weeks in answer to the call of your Executive Secretary for additional help.

My prayer is that the good God will bless you and will lead us as we undertake to do the work of the Kingdom.—James Thomas, Executive Secretary.

### HE APPRECIATES THE CHURCH PAPER

I want to thank you for not discontinuing our paper, for the visit of the *Arkansas Methodist* each week, is a great blessing to our home, and is also like a visit of some

dear friend. If there was ever a time in the history of the Church, yes, and the history of the nation, when there should be some religious publication in the home, it is now. I can not understand how parents can expect their children to have a reverence for the Church of God, or to know of the great work of the Church, if they do not keep a Church paper in the home. If there should come a time when either the daily paper or the Church paper must be discontinued, one thing is sure, the daily paper will go. Never shall it be said by my boys that there was not some religious paper in our home.

As I study the conditions that confront our young life today, I really do not see how they do as well as they are doing. The average daily paper is filled with all kinds of crime, with advertisements that appeal to the carnal mind. On the screen they see very little, if anything, that is uplifting or inspiring. The radio programs are filled with nothing that gives moral vision, and surely few homes have a religious paper for the children to read. I can think of no greater service any pastor can render his people than to see that the Church paper is in the homes of his members. Then, too, I believe it would be a great day if every Church would see that a number of unconverted families had the paper sent to them. There are families that are friendly to the Church, who might be led to Christ if the Church paper were sent to them by some member of the Church. What a fertile field for evangelism of the world.

Again thanking you for your fine Christian service rendered to our home and praying the blessings of God upon you and your work, I am—F. C. Lark, Thayer, Mo.

### HELENA DISTRICT LAYMEN'S MEETING

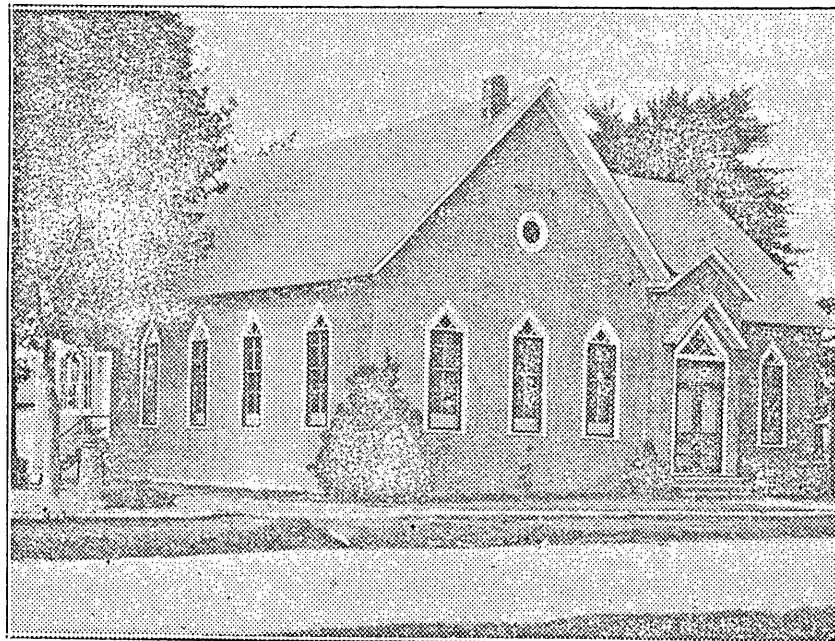
An interesting Laymen's meeting was held in Forrest City Thursday night, June 13, with laymen, laywomen and pastors from practically every Church in the Helena District present.

The purpose of the meeting was to launch a program throughout the District to carry out the plans of the new movement in the Church. The entire District has been divided into temporary parishes. A large map was presented and studied extensively with reference to the parish lines.

It was encouraging to note the interest taken not only by the pastors of the different Churches, but also by the laymen who will be to a great extent responsible for the success of the program.

District lay leader, Cliff Garrison, of Forrest City, with the assistance of the associate lay leaders, E. M. Pipkin, Jr., of Helena, R. A. Scott of Earle, and L. M. Frazier of Parkin were responsible for the success of the meeting. Each associate lay leader was assigned a number of Churches and were responsible for at least one layman from each Charge. The result was a good attendance.

Quite a number of the laymen left before the secretary could complete the register. Those registering were E. L. Burk, Helena; E. M. Pipkin, Jr., Helena; D. H. Cocke, Holly Grove; R. A. Scott, Earle; A. N. Story, Holly Grove; H. W. Jett, Haynes; G. C. Johnson, Earle; J. M. Harrison, Parkin; W. A. Groves, Widener; E. Butler, Madison; R. C.



### EAST SIDE, PARAGOULD, DEDICATES REBUILT CHURCH

Sunday, June 16, was a red-letter day for East Side Methodist Church of Paragould. This date marked the consummation of what is probably the outstanding church-building enterprise in northeast Arkansas during the last five years.

In the very midst of the so-called depression the plucky congregation at East Side undertook the rebuilding of their church. During the pastorate of Rev. E. L. Boyles, who is now in his fourth year, this congregation has raised, in addition to operating expenses, a little more than \$5,000, for the following objectives: Erection of an educational building which is three stories high and which adds more than 3,000 feet of floor space to the church plant; erection of a garage; addition of one room to the parsonage; rebuilding an old house on the church lot into a five-room bungalow for the janitor and caretaker; re-roofing

and re-decorating church auditorium; stuccoing entire plant; grading church lawn and setting out shrubbery.

All these improvements have been paid for in cash.

The dedicatory sermon was preached by Rev. A. W. Martin, Presiding Elder of the Paragould District. Several former pastors were present for the service. Rev. James F. Jernigan, former pastor of the East Side Church and at one time presiding elder of the Paragould District, preached at the evening hour. A delicious basket dinner was served following the morning service.

The present total membership of East Side is 411. Eighty-eight of this number have been added during the pastorate of Brother Boyles. With its new equipment East Side is in position to grow rapidly. It should become one of the strongest churches in northeast Ark. within the next few years.—Reporter.

McNeil, Round Pond; J. J. Galloway, Hughes; Jefferson Sherman, Marianna; W. Henry Goodloe, West Helena; C. C. Burton, Brinkley; L. M. Frazier, Parkin; J. W. McElroy, Wynne; Ed Brewster, Wynne; Mrs. Geo. F. Harrell, Haynes; Mrs. J. W. Jett, Haynes; J. Wilson Crichlow, Helena.—L. M. Frazier.

#### TEXARKANA CIRCUIT

With a protracted meeting of only 11 services which closed June 16, Rondo Church, on the Texarkana Circuit, experienced a revival. There were 13 additions, on profession of faith 10, by vows one, and by letter two. Rondo Church was re-organized last April. It now has an active membership of 46. The Church School enrollment has advanced from 41 to 112. The attendance at the Sunday School last Sunday afternoon was 94.

Our Circuit has paid in full the asking for the Church School Day Offering. We paid the Conference Claims in full last year and are working to pay the Benevolences 100 per cent this year.

The young people of our circuit were represented at the Assembly at Conway last week by Mr. N. A. Bentley, Jr., Miss Winifred Perkins, and Miss Helen Jones. Last summer we had two delegates at the Young Peoples' Assembly, Miss Mildred Woolard and Miss Rhine Thomas. We are proud of this for it is a new achievement for us.

At the May meeting, the circuit board of stewards decided to raise enough quarterage to send our pastor and wife, Rev. and Mrs. Robert S. Beasley to the Pastors' Summer School at Conway. Robert Beasley is serving his second year on this charge. He is a Hendrix man and we are happy to have him as our pastor.

The board of stewards also decided to plan for a Circuit-Wide Protracted meeting this summer. We plan to have a meeting from July 24 through August 2, with four visiting preachers doing the preaching at four churches on the circuit. Our pastor is to be in charge of the revival undertaking. We are praying for great results.—Roy R. Woolard, Charge Lay Leader.

#### AN ARIZONA LETTER ABOUT ARKANSAS

Please permit a stranger from Arizona to express, through your paper, his appreciation of courtesies shown him during a recent visit to your state.

My physician had ordered a complete rest with some diversion, in a quiet, remote place, away from noise and distractions of the city, because I was suffering from nervous breakdown.

After correspondence with Rev. Porter Weaver, pastor, I decided to go to Lake City, where fishing was good, that being my chief diversion. So to Lake City I went.

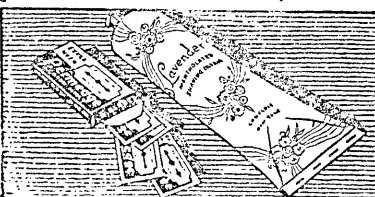
Brother Weaver and his people were exceedingly kind and hospitable to the sick stranger in their midst. I preached in his churches and enjoyed social fellowship with his members. They reacted very happily to the Gospel messages I delivered. They are a true and loyal company of old-time Methodists, in no degree tainted with the Liberalism or Socialism, which are now undermining the foundations of the Church and wrecking the faith of many.

Porter Weaver preaches the Methodism of our fathers, which is the religion of the Bible. He is an

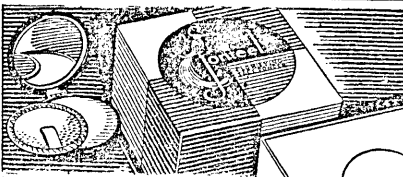
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"Years Younger" with Jonteel The glorifying face powder that blends with your skin tones.

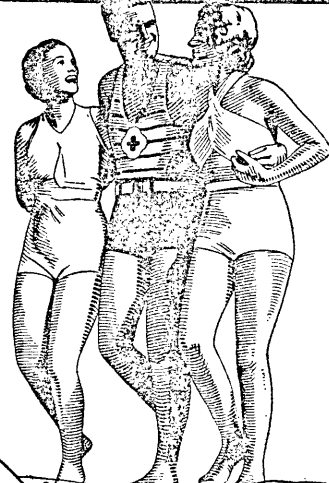
**SPECIAL** your shade of **JONTEEL FACE POWDER** and choice of one of 6 **JONTEEL ROUGES** \$1.00 value

both for

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**LORIE BATH SOAP**

FINE QUALITY LASTING ODOR 75 value 3 cakes **39¢**



**KLENZO COCOANUT OIL SHAMPOO**

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**BREWERS' YEAST TABLETS**

100's **49¢**

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Jonteel Face Powder and your choice of one Jonteel Cream **BOTH FOR 69¢**

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#### SPECIAL Choose any two of these FOUR FAMOUS ITEMS



**BOTH FOR 69¢**

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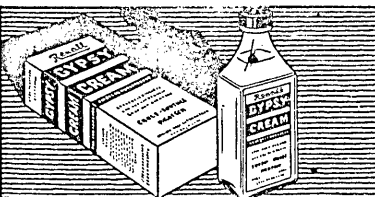
**Puretest Rubbing Alcohol** FULL PINT

**Rexall Milk of Magnesia** FULL PINT

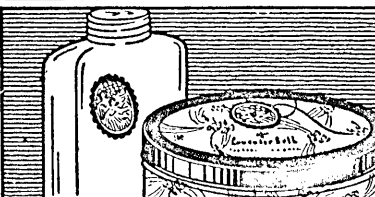
**Mi 31 Antiseptic Solution** FULL PINT

**Puretest Aspirin Tablets** 100's

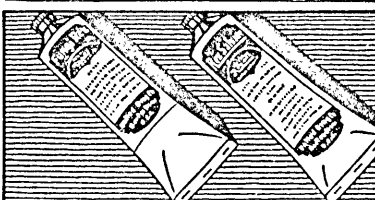
Every one of these famous items has a place to fill in your home. Each is guaranteed full strength and highest quality. Choose any two.



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Relief for Athlete's Foot! tube **Fungi-Rex** and tube **Rex-Salvine** **BOTH FOR \$1.00 VALUE 50¢**

**Puretest Epsom Salt** 16 ounces **19¢**

**Stag Perfumed Hair Oil** 6 ounces **31¢**

**Jasmine Bath Crystals** **39¢**

**Rexall Shaving Cream and Lotion** both for **29¢**

**Gauzets and Dainty Deodorant** both for **39¢**

**Symbol Ladies' Syringe** **89¢**

**Vibopyrine for difficult days** **33¢**

**Puretest Witch Hazel** 16 ounces **29¢**

**Puretest Zinc Stearate** 1 ounce **19¢**

**Shari Face Powder and choice of Lipsticks** **\$1.29**

**Rexall Theatrical Cold Cream** full pound **59¢**

**Shari Face Powder and Perfume** **BOTH FOR 98¢**

**JASMINE TOILET SOAP**

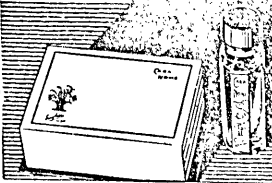
4 large cakes **25¢**

**Rexall Milk of Magnesia Tooth Paste**

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**HYGIENIC POWDER** **39¢**

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impressive preacher and a wise leader, well equipped for his work, a diligent student and a clear thinker. Brother Weaver kindly took me to the District Woman's Missionary Conference at Trumann where I met many of the active workers of the Missionary Society. They were very kind to the stranger. Their program was well prepared and carried out promptly. They had something to say and knew how to say it. Their devotional hour was an inspiration as we caught a new vision and a richer experience of spiritual baptism. God is blessing their labors.

There was no pessimistic wail in that Conference, but a spirit of determination to "go forward," even though the Red Sea or River Jordan may be in their way. They are not afraid.

Through the continued kindness of Brother Weaver, I attended the District Conference at Tyrone. There the brethren showed me every courtesy, and their spirit of brotherhood could not have been excelled. Brother Taylor was an ideal host and did everything possible for our comfort and pleasure.

The fellowship of Dr. Anderson, Bro. Wade, Bro. Sage, besides many of the younger brethren was especially enjoyed. I had read, in the various Church publications, much about the editor of the *Arkansas Methodist* and esteem it a privilege indeed to have enjoyed his fellowship at District Conference.

Having been a Methodist preacher forty-seven years, I have known many of the leaders of the Church—Bishops, editors, "connectional"

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## FOR THE CHILDREN

### AN EXAMPLE FOR YOUTH

(To think about on Fourth of July)

Charles Augustus Lindbergh is only 33 years of age and has received the following awards: Congressional Medal of Honor (U. S.); Distinguished Flying Cross; Distinguished Service Cross; Woodrow Wilson Medal; Langley Medal (Smithsonian Institution); Hubbard Medal (National Geographic Society); Cross of Honor (United States Flag Association); Medal of Valor (New York State); and many others. Decorated Chevalier Legion of Honor (French); Royal Air Cross (British); Order of Leopold (Belgium), and other tokens of recognition.

On October 27 Colonel Lindbergh received the Roosevelt Medal for distinguished service. James A. Garfield, president of the Roosevelt Memorial Association, said of Lindbergh:

"To a generation hearing on all sides that money is the standard of success and that the way to achievement and fame lies through aggressive, self-seeking, publicity and the cultivation of the polite vices, Charles Lindbergh, living cleanly, scorning publicity, putting aside offers of untold wealth, came and achieved such a triumph as no young man in the world's history ever achieved before."

All honor to this intrepid aviator for the example he has given the youth of our land and all lands.

### The Lindbergh Way

Son, go at it the Lindbergh way,  
The first thing you want to do.  
At first don't have too much to say,  
But think the matter through.

Then, when your plans are all complete,  
Don't wait for half a year.

Hop off, no matter if your feet  
Feel rather cold, my dear.

Keep on, the sun will chase the rain.  
Be calm, be keen; that's how.

Keep on; you'll have to use your brain;  
Keep on; you've got to, now.

Look down; the city lies outspread,  
The crowds—the welcome—Stay!  
No uppish airs; no swollen head:  
Succeed the "Lindbergh Way."  
—K. A. Murdoch Davis.

men, and just plain preachers who "carry on," but in perfect sincerity I have never been more favorably impressed by any of them than by Rev. Sam B. Wiggins, Presiding Elder of the Jonesboro District.

Cultured, courteous, brotherly, sympathetic, with a fine sense of humor, he has the interest of every preacher as well as every Church upon his heart.

He led the Conference to unusual heights of spiritual experiences. It was like an old-time camp meeting, with new visions and richer experiences of the power, majesty and glory of God. It was good to be there.

I thank Brother Weaver, Brother Wiggins and all the others for their kindness and fellowship.

I am a superannuated member of the Virginia Conference. I began my ministry as Junior preacher to Dr. Warner Moore at First Church, Memphis, Tenn., where I did city mission work.

Greetings to the brethren.—P. M. Bell, Mesa, Arizona.

## Constitution Adequate

The greatest jolt received by the President, came not from the "old conservatives" in the country, but rather from a senator who is so liberal that he frightens many who are conservatively inclined. Nevertheless, he is always found defending democracy and holding up the Constitution as the sole possible chart of democracy's course. Senator William Edgar Borah, dean of the Senate in point of service, who will be seventy years of age on June 29 and is still without a peer in Congress as a public speaker upon the outstanding issues of the day, was the one who jolted the President back into a saner and more constructive course than he launched out upon under the shock of the Supreme Court decision.

Senator Borah, taking exception to the President's implication that the Constitution should be changed to conform to the New Deal actions, emphasized certain fundamental facts which merit pondering and remembering by the substantial citizenry of this Nation. Among them are these:

"The Constitution of the United States is the will and purpose of the American people crystallized into a written document binding upon rulers and people alike.

"The characteristics of the former constitutions (Senator Borah has reference here to the constitutions created by Mussolini, Hitler, and Stalin which he had mentioned previously) are the restraint and repression they place upon the people and the latitude of power they allow to the rulers. The crowning virtue of the United States Constitution is the restraint and the control it imposes upon the agents and the representatives of, and the liberty it allows to the people. Under the former constitutions the people are subjects. Under the latter Constitution they are masters.

"Modern forces—political and economic—are chafing under the restraint of our Constitution. It may be that it is destined to go. . . . But if it should go, either by absolute rejection or by a transformation which would leave little of its former spirit and purpose, still it would have served the cause of human freedom and the advancement and the enlargement of human happiness as has no other document in the history of the world. Under it the average citizen emerged from a state of serfdom to that of a sovereign. Greater progress and more universal happiness has been the portion of the masses since the year of 1789 than in all the 5,000 years preceding it."

Senator Borah pointed out the evils as he saw them in permitting the Executive and his appointees to make regulations which have the force of law. He said, "Under the riotous power given the executive in the National Recovery Act to make rules and regulations with the force of law marvelous things have happened. Over 5,000 laws have been promulgated by the Executive departments, the violations of which would constitute crimes.

"If the people of this country want the Executive departments to have unlimited power to make laws for every conceivable activity of the citizens, violation of which would send a man to jail they at least should have an opportunity to pass upon the question. No such power should be established by the

Courts or by the surrender of duty by the Congress."

President Roosevelt's complaint about the Court's ruling that the States had the sole right to regulate intrastate industries, was answered by using his own words. Senator Borah quoted a statement which Mr. Roosevelt made when he was Governor of New York and in which he extolled the benefits of states rights and said, "It is seen that this home rule is a most important thing—a most vital thing if we are to continue along the course on which we have progressed with such unprecedented success."

The Idaho Senator declared the Constitution must not be changed except by the people acting with an understanding of what they were doing. He also declared his firm belief that the present constitutional authority is sufficient to meet the emergency at hand.—Harry E. Woolover, Editor of The National Methodist Press.

## Prof. Carver Analyzes Council for Moderation

Prof. Thomas Nixon Carver, economist of Harvard University, has written as follows in reply to the inquiry of the W. C. T. U. Department of Christian Citizenship concerning the ten-year educational campaign of the Council for Moderation. Dr. Carver says:

"There is one serious danger that will confront the Council for Moderation. It is certain to be used by the commercial drink trade in opposition to abstinence and in favor of moderate drinking rather than in opposition to excessive drinking, it would be good as far as it went; but the commercial liquor interests will see to it that for every word said against excessive drinking, two will be said against abstinence. Wherever the Council for Moderation is mentioned in the wet press, over the radio, and on the screen, it will be implied that it is more opposed to abstinence than to excess, that it is more concerned with teaching the American people how to drink than not to drink. An eminent social leader has declared that the American people must learn to drink gracefully and to carry their liquor in a genteel way. The Council for Moderation is certain to be quoted in support of that genteel aphorism.

"Whether moderate drinking is injurious or not, or to what extent it is injurious, is a question for the physiologist and the biochemist. Those of us who are not experts in those sciences will do well to refrain from expressing opinions of our own. The only proper attitude is to accept the findings of scientifically trained experts.

"There are other aspects of the liquor question, however, on which the average citizen knows as much as the physiologist or the biochemist. Moderationists and abstainers alike agree on four things: First, that excessive drinking is harmful; second, that there is a great deal of excessive drinking; third, that one of the causes of excessive drinking is the high-pressure selling of alcoholic beverages; fourth, that the moderate drinker is a menace on the highway.

"So long as there are powerful financial interests which make money by converting non-drinkers into drinkers, moderate drinkers into heavy drinkers, and occasional

drinkers into steady drinkers, there will be high pressure selling of liquor. These powerful financial interests will exploit the Council for Moderation and use it as a means of converting non-drinkers into moderate drinkers.

"Education for temperance will make a poor showing in opposition to education for intemperance. The liquor interests have never been content with converting non-drinkers into moderate drinkers. They have pushed the sale of their wares by every device which modern salesmanship could invent. They have hired the most expert psychologists to help break down sales resistance, the most expert caricaturists to make non-drinkers look ridiculous, the most expert liars to misrepresent the temperance movement. They have prostituted the press with the purchase of advertising space. One can scarcely go to a movie without having his intelligence insulted with mawkish attempts to make the drinking of quarts (literally quarts) of whiskey look respectable.

"Until some curb can be put upon this education for intemperance, the liquor interests will run circles around the Council for Moderation. It is an organized business which the temperance forces are fighting—not a personal habit."

#### THE TEMPTATION OF THE TEMPORARY

So often we hear people say, "This is only temporary." And how true the remark is! The job we have is temporary. We are living temporarily. Styles change, habits and customs change, the body changes, character changes. Only the immutable satisfies. Only the unseen is everlasting. Things cannot satisfy the soul. Snatch your soul from the grasp of the temporary. Tear yourself away from the grip of the ephemeral. Look up at the stars; they will live at least a while—before the wreck of matter. Fill your mind, like a mansion, with great books and great thoughts. Follow knowledge like a sinking star. Lay hold of immortal truth. "Grasp the skirts of God." Get tangled up with glory. Cultivate the eternal simplicities of God. Cut loose from the temptations of the temporary.—Southern Christian Advocate.

#### HOW TO CHRISTIANIZE THE STATE

We must put religion into politics in two ways. We must strive in every possible way to nominate for public office men of tried and proven Christian character, and inversely we must be sure that we do not nominate men whose characters have been tried and proven false or whose past history labels their

#### Tells How CARDUI Relieved Pains and Renewed Strength

"Before the birth of my children, I suffered so much from weakness in my back and pains in my side," writes Mrs. Joe Brown, of Greer, S. C. "I felt so worn-out. I was so nervous I could not rest at night. I read of Cardui and decided to take it. It strengthened me and stopped the pain. I do not know what I would have done without Cardui." . . . Cardui has been used by women for over 50 years. It is purely vegetable, harmless. Get a bottle, today, and try it! Thousands of women testify Cardui benefitted them. If it does not benefit YOU, consult a physician.

fidelity with a question mark. In local affairs partisanship has no place. It makes no difference whether a councilman, a member of the school board or, since senators are directly elected, a member of the state legislature belongs to one party or another. It does make a tremendous difference whether or not the candidate is a good man and can be trusted. In America we are in the habit of electing men to public office, and then leaving them to meet their problems alone. A great many crooked deals would not be put through our councils and our governing boards, and a great many good causes would be served if the good people of the community would exercise their legal right of attendance upon council meetings. There is only one way that religion can be put into politics, and that is for Christian people to enter politics in sufficient numbers to outvote and outmaneuver the forces of evil and self-interest.—The Christian Herald.

#### NOT FOR SALE

Some folks think that the only things in the world that have value are the things one can handle and buy and sell. There are things that are not on the market. The Church stands for value. It counts its assets not in the amount of money its members possess, but in the character they possess. Money may pass and business fail, and houses burn, but character will last through eternity. This is what Jesus was talking about all the time. Salvation through Christ's blood will be manifested in character. Character can not be bought; it is what a man is. The Church deals with the timeless and the eternal verities. Reputation is what we think a man is, but character is what he is. That is a wide difference. The Church stands for the noblest, the best. Let us give ourselves to the real meaning of Christ and the Church, and welcome with all our hearts that gospel which brings uplift and cleanness of soul and heart. Let us welcome it into our hearts, so that we may be, in fact, the children of God.—Pittsburgh Christian Advocate.

#### ROSES FROM CITY DWELLER AND GUEST

After a sojourn of a month in your picturesque city I am writing my impressions. They are those of a Chicagoan.

As the train neared Fayetteville in the early morning hours of the day of my arrival, thought evidently prompted by recollections of Sinclair Lewis' "Main Street," came into my mind. I remembered that, as the new young wife journeyed to her home-to-be, she hoped the place would not be like the little, forsaken towns that she had passed. But, alas; it turned out to be forlornly similar. Now my experience was quite the reverse. My first reflection, as I saw this small city, concerned its rather appealing loveliness. It seemed to be set down, as it were, among the mountains, to be a part of them.

That was my first reaction. As I walked about the streets (walking is the same as breathing with me) it seemed as if each hour revealed new beauties. The presence of spring in gorgeous apparel, with her radiant train, the velvety grass, the bridal wreath, the trees so rapidly assuming their garments of green in the valleys and on the mountain top—I could not take it all in as fast as it happened. Human life

is faster in Chicago but much more slowly does nature blossom out in its spring attire.

Another thing I noticed: No two houses were alike.

As I went shopping I was struck with the politeness and ready attention to detail manifested by both proprietors and clerks. They answered all questions courteously and helpfully. No one was in a hurry, but all were ready. It was a restful sensation to take life a bit more easily—in contrast with the hustle and bustle of Chicago. To go shopping here is really a lark.

It is interesting, too, to see the students, especially the couples, who stroll or walk about town in a happy mood. It recalls our own school-days in the remote past. I saw the new amphitheatre in all the burnished glory of spring. A Fayettevilleite will know what I mean by that.

In appreciation of the women I must say that they all seemed much interested in public questions and show that they know of what they speak, as I have learned in the different groups of which I have had the privilege of being a part.

It has all been an odd, a different, a new experience for a dweller in a large city. I shall retain a fine memory of my visit.—Virginia S. Tabb, in Fayetteville Daily Democrat.

#### VOLTAIRE AND THE BIBLE

It is but little more than a century ago (says the Chicago Journal) that Voltaire prophesied that "in a hundred years the Bible would be an extinct book." How has that prophecy been fulfilled?

From 1804 to 1817, the total issues of Bibles and portions of Scriptures in all Europe and America were about three million copies or an average of less than a quarter of a million a year, distributed in less than seventy languages. At present the thirty Bible societies of the world, which exist for the specific purpose of publishing the Word of God without note or comment, issue the whole Bible or portions of it in over 500 languages, and the aggregate circulation is about 18,000,000 copies a year. Then there are the Bibles and portions printed by private publishing firms, returns of which have recent-

ly been gathered for the first time, and these add 10,000,000 copies to the annual output. The total of 28,000,000 is more than 120 times the annual output of a century ago.

Thus does the ever-living Word of God put to shame the ignorance of foolish men.—London Christian.

#### USING THE INCOME WISELY

The idea that only rich men are controlled by their wealth and are therefore self-centered in their lives and ideals is erroneous. There are many poor people who are self-centered and who may never be able to enjoy life as a result. The great capitalists that finance the large corporations are no more guilty of servitude to their wealth than the farmer who is centered in that which he produces. Human nature is about the same in all occupations. Farmers may be just as subservient to their possessions as millionaires. Fortunate is every farmer who regards his farm as a home where he may live and enjoy life; where he may read, study and meditate upon those things that are better than wealth; where he may rear his children and enjoy the companionship of his family and the fellowship of his neighbors. It will require large crops and profitable animals to do this; it will demand hard work and diligent study to supply the necessary comforts of life; the demands of progressive farming, but when one is free he will get pleasure and satisfaction in meeting his obligations. But it is our privilege as farmers and citizens to accumulate honestly as much wealth as we can and use it for the benefit of ourselves, our families and for the advancement of the state and nation.—Farm and Ranch.

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### DOG RACING IN MASSACHUSETTS

Massachusetts (like forty-seven other states) votes first and thinks afterward. Some of the situations would provoke laughter were it not that they move tears.

For instance, the Bay State voted overwhelmingly in favor of dog racing, in spite of warnings that of all low forms of sport this would be found the lowest. Now that the promoters are seeking locations for their tracks, not a single community is willing to have one. Cambridge declared itself two to one for the dogs; but now the Mayor, the Council, the Chamber of Commerce, all civic organizations, the school committee, the school teachers, the priests, the rabbis and the clergymen, unite against having the sport in that city. "We voted for dog racing, but not for dog racing in Cambridge," is the cry. South Boston went three to one for the proposition, but is now three hundred to one against a track in South Boston. And so on. The citizens of the entire Commonwealth are aching to get another chance to speak at the polls! but it now looks as though, against all tardy opposition, the evil would be established.—G. E. H. in Reformed Church Messenger.

### CHRIST THE WORLD'S HOPE

Was there ever a day when, not for all men one by one, for the wants of their individual homes and hearts, but in one great mass of want, the world's need of Christ was so sharp and imperious as it is today? Who but Jesus Christ can ever bind this torn and discordant world together? We tried to do it with trade, and it could not be done. We tried to do it with diplomacy, but diplomacy failed. We have tried to do it with secular education, but secular education has been unequal to the task. There is only one way in which the world can ever be united in one. "And I, if I be lifted up from the earth," said Jesus Christ, "will draw all men unto me." In the one Head of all humanity, the one Shepherd of the whole flock of every race and every people and every tongue—only there can any hope of human unity ever be found. In a day when we are weary of strife and hatred and war, the need of the world for Christ protests against any abridgement of our will and purpose to share him now with all the life of men.—Robt. E. Speer.

### A SENSE OF GOD

The longer we live the more thoroughly are we convinced that the man who would live the really strong, useful, achieving life must have a real sense of the divine presence with him from hour to hour and day to day. No native or acquired gift or ability that any man may have for living his life and doing his work well can take the place of that strengthening conviction that the plan of life is under

divine direction, and for the carrying out of the plan divine wisdom and strength are ever available. That real sense of the divine in one's life makes the difference between real purposeful inspirational living and just passing one's days away in an aimless and hap-hazard fashion. Men whose lives have borne real and lasting fruit in human history have been men to whom God was a tremendous reality and religion one of the most real and vital experiences. And when men shut God and religion out of life, they rob it of quality and tone and limit and narrow the chances of its success and usefulness very much indeed.—Christian Guardian.

### THE REAL NEED

The real need of the world is men; not featherless bipeds; not animated sounding boards; not beautiful specimens of studied consistency; not personifications of conventionality; not irreproachable patterns of respectability; not exemplars of a smug morality; but men who with their own heads think the thoughts of liberty and justice and righteousness; who with their own feet walk the ways, rough though they may be, of hope and discovery and victory; who lay hold with their own hands of the tasks that have been set for a weary world to do. The world needs men who can stand alone—who do not have to be propped up against some institution or

supported by some precedent; men who have sense enough to know who they are and why they are and where they are, and who have courage enough to speak what they know; men who are not afraid to ask questions and are not afraid to hear the answers to those questions. Paul was such a man, and Luther and Wesley, and the world was never the same after they had lived in it. And they were the men they were because they knew Jesus. And He was such a man.—New Orleans Christian Advocate.

### WHY I GO TO CHURCH

The need of the hour is not more factories or materials, not more railroads or steamships, not more armies or more navies, but rather more education based on the teaching of Jesus. The prosperity of our country depends on the motives and purposes of the people. These motives and purposes are directed only in the right course through religion. In spite of their imperfections, this is why I believe in our churches, and why I am a great optimist on their future.

We stand at the cross roads. We must choose between God and Mammon. Materialism is undermining our civilizations. Unless we heed the warning in time and get back to the real fundamentals, we must fall even as the civilizations of Egypt, Greece and Rome fell—and for the same reason.

Statistics of every nation indicate that true religion is the power necessary for the development of its resources, and for its successful continuation. The challenge goes out to every man to support his church, to take an active part in the religious life of his community, to live according to the simple principles upon which this, the greatest country in the world, was founded three hundred years ago.—Roger Babson.

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## Statement of Account

Between a Christian and His Master

AUDITED BY PAUL, THE APOSTLE OF JESUS CHRIST,  
TENT MAKER

DR.	CR.
The Sufferings of this Present Time	The Glory to be Revealed in us
In labors more abundant 2 Cor. ....xi:23	There remaineth a rest Heb. ....iv: 9
In stripes above measure ....xi:23	If we suffer we shall reign 2 Tim. ....ii:12
In prisons more frequent ....xi:23	The glorious liberty Rom. viii:21
In deaths oft ....xi:23	The gift of God is eternal life ....Rom. vi:23
Five times forty stripes save one ....xi:24	Not be hurt by second death ....Rev. ii:11
Thrice was I beaten with rods ....xi:25	Salvation with eternal glory ....2 Tim. ii:10
Once I was stoned ....xi:25	
Thrice I suffered shipwreck xi:25	With Christ in His Throne ....Rev. iii:21
A night and a day in the deep ....xi:25	Our body like His body ....Phil. iii:21
In journeying often ....xi:26	Equal unto the angels ....Luke xx:36
In perils of waters ....xi:26	An abundant entrance 2 Pet. i:11
In perils of robbers ....xi:26	Reign on the earth ....Rev. v:10
In perils of mine own countrymen ....xi:26	Glory, honor, immor- tality ....Rom. ii: 7
In perils by the heathen ....xi:26	A crown of righteous- ness ....2 Tim. iv: 8
In perils of the city ....xi:26	A crown of glory, of life ....1 Pet. v: 4
In perils in the wilderness xi:26	An inheritance incorrupt- ible ....1 Pet. i: 4
In perils of the sea ....xi:26	An inheritance undefiled, unfading ....1 Pet. i: 4
In perils among false brethren ....xi:26	Inherit all things ....Rev. xxi: 7
In weariness and painful- ness ....xi:27	I shall be satisfied ....Psa. xvi:15
In watchings often ....xi:27	There shall be no more pain ....Rev. xxi: 4
In hunger and thirst ....xi:27	There shall be no night ....Rev. xxii: 5
In hunger and thirst ....xi:27	Hunger and Thirst no more ....Rev. vii:16
In fastings often ....xi:27	Right to the tree of life ....Rev. xxii:14
In cold and nakedness ....xi:27	Put on immortality 1 Cor. xv:53
Sundries, care of the churches ....xi:28	Ever be with the Lord ....1 Thess. iv:17
TOTAL—Our light affliction which is but for a mo- ment ....2 Cor. iv:17	TOTAL—A far more exceeding and eternal weight of glory ....2 Cor. iv:17

"I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. . . . Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Rom. 8:18, 37-39.

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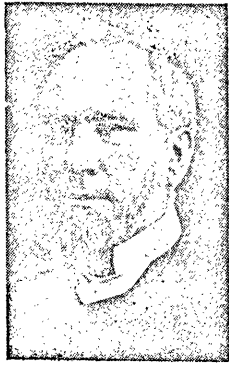




## OBITUARIES

**KINCANNON.**—Walter J. Kincannon was born Dec. 17, 1861 in Ca-toosa Springs, Georgia, and died April 18, 1935 in Hot Springs. He was married June 3, 1883 to Miss Eliza Nichols of Whittington, Ark. Born to this union were nine children, all living except one. Brother Kincannon taught school for 20 years and was in the U. S. mail service for 25 years. He joined the Methodist Church early in life. He was an official member of the Oaklawn Church for many years and faithful to his task. There was an agreement between him and the writer of this notice that, if I out-lived him I was to conduct his funeral. He was a member of my class in Oaklawn S. S., and he sat up in bed and wrote a beautiful poem addressed to the teacher and class the last Sunday he spent on earth. We shall see him again.—T. O. Rorie.

**SRUM.**—Sadness came into the hearts of many devoted friends, when on June 13, the spirit of Mrs. L. W. Srum was called away. Mrs. Srum was born in St. Francis County, Arkansas, near Colt, June 25, 1877. On Dec. 19, 1894, she was married to Mr. James Murphy. To this union one child was born. Husband and child departed this life many years ago. On Sept. 18, 1898, she was united in matrimony to Mr. L. W. Srum; and to this union two children were born, Emmet Lawrence and Herbert J., both preceding her in death. She professed faith in Christ at an early age and



BISHOP H. N. McTYEIRE

The kind of picture to be used in The History of Arkansas Methodism.

joined the Methodist Church at Colt, where she remained a faithful and active member all these years. She will be remembered most kindly by scores of those who have been encouraged and inspired by her example. She leaves to mourn her death, her husband, a sister, a number of nieces and nephews, and a host of other relatives and friends. Funeral services were conducted by her pastor, Rev. E. J. Holifield, and the remains laid to rest in Hughes cemetery.—E. J. Holifield, Pastor.

**SMITH.**—Mrs. Mary Alice Smith was born, Aug. 23, 1853, the daughter of Alexander Curtis Waller and Mariah Hatley Waller, and died May 17, 1935. In 1874 she was married to Harry Y. Smith, of McClelland. Long a member of the Methodist Church, she was a true Christian, a noble character, and a sweet guiding mother to her children. She loved her Church and always urged her children to go to church, and tried to train them in the way they should go. Her body was returned to the dust; but her soul has gone to be with the God whom she loved and worshipped. She is survived by six children: Harry W. Smith, Sacramento, Calif.; Arthur B. Smith, Rosston, Ark.; Artie Leon Smith, Texarkana, Ark.; Mamie Irene Smith, Little Rock; Mrs. David Sanderson, Rosston; and Mrs. Clyde Trull, El Dorado, Ark.; and a brother, Eugene Waller, Memphis.—Her son, Arthur B. Smith.

**ELLIS.**—Mrs. Netta Fay Ellis, wife of Rev. A. R. Ellis, passed away at her home in Fayetteville, Thursday, May 16. Mrs. Ellis was the daughter of Joseph Henry and Jane Lee Teague. She was born in Tennessee Sept. 3, 1872. Moving to Arkansas in childhood she spent most of her life in this state. October 16, 1889, she was married to Rev. A. R. Ellis, who has for many years been a local preacher in the Methodist Church. Besides her husband, Mrs. Ellis is survived by three daughters: Mrs. Mamie Jones of Blytheville; Mrs. Ora Lynn of Tulsa; and Miss Alma Ellis of Jonesboro; two grandsons, Rurie Ellis Jones of Plainview, Texas; and Marion V. Jones of Blytheville; and a great-granddaughter, Vivian Jeanette Jones. Mrs. Ellis was converted and joined the Methodist Church as a young girl. For years she was active in the work of the Church. But for many years she has been an invalid and unable to enter active service in the Church she loved. During the years of her illness she manifested a shining Christian faith, a wonderful patience, and a bright optimism. Truly a good name is rather to be chosen than great riches. — Warren Johnston, P. C.

## OUR HISTORY OF ARKANSAS METHODISM

The meeting recently held at Conway concerning the publication of the Centennial History of Methodism in Arkansas left no doubt that the History will be published. The manuscript is now nearly ready to go to the printer, and that in excellent shape. About all we need is to complete the task of raising the money to pay for the job, and we are far along with that. Just a little honest-to-goodness pull altogether will do it. We shall all be happy.

## The Pictures

I have been eager to get the pictures that are to go into this book. Not for my personal benefit, to be sure; but for the honor of the men who have labored amongst us and for the dignity of our Methodism in Arkansas. Rev. William Sherman tells a little story that aptly applies to my situation. He relates that in one of his former pastoral charges a good brother put him off about paying in his Conference Collection, put him off till the last day. When that day came, it was found the train would be two hours late, and the good brother held back the money till the train came in. This is what some are doing with me. Over and over I am asked how soon I must have the pictures sent in to me, that is, how long can I wait

for them? My answer now to that question is that if any one wants a picture in, it must be sent within the next few days. I must get the work ready to go on the press, and no picture can be received after the 15th of July. This applies both to the district groups and to individual pictures. Up to the 15th all proper pictures will be received. After that date, none at all.

The form in which the pictures will appear may be seen from the group of Conway District, appearing in this issue of the *Arkansas Methodist*, where groups are concerned, and from a picture of Bishop McTyeire, which I am now mailing with this, where individuals are concerned, though some individual pictures may be a little larger and some a little smaller than this picture of Bishop McTyeire. All that is needed in any case is a good kodak with glossy finish. If sent in this form, \$1.00 will pay the engraver. If a photograph is sent and has to be worked on or reduced, there will be an added expense of about a half dollar. This is the engraver's charge, not mine. If all will observe these plain directions it will save much trouble. I can assure all parties that I am doing my best to bring you out a book that will be a credit to us all. I want sympathetic cooperation.—Jas. A. Anderson, Jonesboro.

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## WARNING ORDER

STATE OF ARKANSAS,  
County of Pulaski, ss

In the Pulaski Chancery Court. Peoples Building and Loan Association, plaintiff, vs. No. 51981, Elmer M. M. Wright et al, defendant.

The Defendants, Elmer M. M. Wright, and Mae W. Wright, are warned to appear in this court within three months and answer the complaint of the plaintiff Peoples Building and Loan Association.

H. S. NIXON, Chancery Clerk,  
By Paul O. Frith, D. C.

Dated June 6th, 1935.

R. C. Butler, Solicitor for Plaintiff.  
W. R. Roddy, Attorney ad Litem.



Preachers of Conway District to be used in Anderson's History of Arkansas Methodism.

1. C. R. Culver; 2. R. E. Wilson; 3. Robt. Core; 4. Geo. A. Freeman; 5. Albea Godbold; 6. R. E. L. Bearden; 7. E. T. Wayland; 8. W. T. Martin; 9. B. L. Harris; 10. T. C. Chambliss; 11. Martin A. Bierbaum; 12. E. W. Faulkner; 13. Wm. Sherman; 14. N. R. Griswold; 15. Verlie F. Harris; 16. Bates Sturdy; 17. Raymond Franks; 18. Jesse M. Williams; 19. Chas. Lewis; 20. J. H. Hoggard; 21. Donaghey Duran; 22. L. E. Mann; 23. E. W. Nelson; 24. A. E. Holloway; 25. Glenn F. Sanford.

This is the group picture of the preachers of Conway District, as it will appear in the Centennial History of Arkansas Methodism, which Dr. J. A. Anderson is preparing for the printer. It is the first group received, and indicates what Dr. Anderson wants from all the presiding elders. No presiding elder can afford to have his preachers left out of this History.