



Arkansas Methodist

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



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

Volume LV

LITTLE ROCK, ARKANSAS, JULY 30, 1936

No. 31

THE CRIME WAVE

THE assistant director of the Federal Bureau of Investigation of the Department of Justice, addressing the Iowa Association of Chiefs of Police, is said to have stated: "There is operating in the United States an army of 500,000 Criminals (armed). One in every 25 persons in this country has a police record. Crime costs every man, woman, and child in the United States at least \$120 a year. The total cost of crime to the country this year will amount to \$15,000,000,000. If averages prevail, about 12,000 people will be murdered, 100,000 will be assaulted, and 50,000 will be robbed."

ALCOHOL AS MEDICINE

PROHIBITION WORKERS have long known that the medical profession had practically ceased to regard intoxicants necessary in the practice of medicine; consequently I was not surprised when, reading in the July 11 number of the Journal of the American Medical Association, on page 140, a communication from a London, correspondent, I found the following amusing item: "In 1873, in one of the leading medical journals (of England) of that time the doctors of the hospital were solemnly warned that there was such a plan as Newgate (the well known Gaol-jail), and that their rash attempt to treat disease without alcohol might result in conviction for manslaughter. Today medical science is of one mind that alcohol, while it has its uses, is unnecessary and often harmful in the treatment of disease."

Then the Medical Research Council's Alcohol Committee is quoted, as follows: "The popular belief in alcohol as a remedy is largely based on the illusion that it has an important stimulant action on the heart or the respiration and on the vital activities in general. Rational medicine has long abandoned this belief, but it still lingers in popular practice."

IS THIS A CRAZY IDEA?

THE Christian Leader, published in Boston, is "a journal of the Universalist fellowship." It is also one of the very best religious papers published on this continent. One reason for that undoubtedly is that its editor knows how to do it. He is a genial Dutchman named John van Schaick, Jr.; he has plenty of brains and understanding; he is fearless, and he has been at it a long time. He can and does produce a very good paper.

But perhaps there are some other reasons to add to this fine editor's good gifts and graces to help to account for the paper's success. His Church seems to believe in his paper and to be enthusiastic about it. One reason for our believing that is found in a statement made by the President of the General Convention of the Universalist Church. That office, we presume, would correspond somewhat with the Moderator or the Bishop in some other communions.

This president, apparently without any one asking him to do so and with every indication that he meant every word of it, made the following pronouncement the other day: "I thoroughly believe that most of our problems as a Church will be solved if we can increase the list of the subscribers to The Christian Leader." And as a final proof that this intelligent Church leader really believed what he said, we are told that he sends in one or more new subscribers to the paper every week and writes personal letters all over the country urging other leaders to do the same.

Is that a crazy idea, that the Church paper, and an enthusiasm for it and interest in it, would help to solve the Church's problems, or is there

* THEN PHILIP OPENED HIS MOUTH, *
* AND BEGAN AT THE SAME SCRIP- *
* TURE, AND PREACHED UNTO HIM JE- *
* SUS, AND AS THEY WENT ON THEIR *
* WAY, THEY CAME UNTO A CERTAIN *
* WATER; AND THE EUNUCH SAID, SEE, *
* HERE IS WATER; WHAT DOTH HIN- *
* DER ME TO BE BAPTIZED? AND *
* PHILIP SAID, IF THOU BELIEVEST *
* WITH ALL THINE HEART, THOU MAY- *
* EST. AND HE ANSWERED AND SAID, *
* I BELIEVE THAT JESUS IS THE SON *
* OF GOD.—Acts 8:35-37. *

really something in it? The question is worth thinking about at any rate. The Church of today, our Church, has plenty of problems to solve and doesn't seem to be making too much headway in solving them. Anything that would really help ought to be welcomed.

We wonder if we oughtn't to change our mind just a little about Dr. van Schaick. Any editor of a Church paper who couldn't make a great paper with his Church enthusiastically and helpfully behind him would hardly be an editor at all. Even we—but we forbear.—The New Outlook.

A GREAT BOOK

BISHOP FRANCIS J. McCONNELL, who is one of the clearest and most helpful writers in America on difficult ethical and theological subjects, has just published a great little book, "Christian Materialism." It asks and answers questions about "Getting, Spending and Giving of Money." As someone has said: "A new book by Bishop McConnell is always an event, but Christian Materialism is of peculiar interest because of its subject. It is a study of Christian stewardship, and it approaches the subject in a unique way, both arresting and challenging." Not only is Bishop McConnell clear and helpful, but one of his chief characteristics is that he is pre-eminently fair. In this book he practically always presents both sides of every question raised.

Dr. Warren H. Denison, former president of the United Stewardship Council, says of the book: "Every person interested in Christian stewardship and missions will find it helpful and challenging. Human values, social consciousness, world Christianity are emphasized by Bishop McConnell in his unique way."

In these days of perplexing and changing problems, the question of getting money is paramount in many minds. Getting money seems to be the chief end not merely of the worldly-minded, but of many who regard themselves as genuine Christians. Even when money is honestly and fairly earned, it is not always rightly used. It is at this time highly important that our people learn how to spend as well as give money in a manner that accords with the teachings and spirit of Christ.

Bishop McConnell says: "When we speak of material adjustment we have in mind not the man who sinks down before nature and allows it to do what it will with him, but the man who thinks in material terms—makes material returns the object of his effort, and judges all effort by material standards. This is what we today call secularism."

The Bishop continues: "A man may admittedly seek material results with an unselfish aim. Nevertheless the outcome of the pursuit of material ends animated by material standards is such that the religious seeker in many types of belief feels that the higher ideals can be won only by forswearing material aims altogether.

we have renunciation of wealth, often going mes of fanaticism. We have a vast mass in human history to show how futile is the attempt to get rid of material factors by ignoring them. The material forces have a way of taking a deadly revenge on anyone who would ignore them. If a man declares that he will conquer the desire for food by ignoring that desire, he finds that his last state is worse than the first; and that, if he persists, his very last state is soon at hand. No, the cravings of human life for the material cannot be stamped out."

The author makes a very practical statement in the following: "The conquest by the Christian over practical materialism comes through the attitude toward money. One of the most discouraging phases of the Christian attempt to bring in a new earth, as well as a new heaven, is to encounter so often the apologetic attitude toward the mention of money in religious enterprises. We tell men that they are to give themselves. Most such advice is a bit vague and cloudy and misty. We do not get far with it until we get down to what a man earns through his daily labor. I have heard church leaders call for a new consecration to a spiritual ideal and do so with avowals of weariness at discussions of practical measures to bring in the Kingdom. These are possibly suffering under the notion that there is something inherently vile about money. Money means food and clothing, books and works of art, chances to help one's fellows—in a word, life! If we could actually trace the history of a coin from the day it leaves the mint, with its image and superscription clear and sharp, to the day when it returns to the melting pot, we should find that the coin has been closer to human life than any other human agency, that the pressure of human hands upon it has known an indelible tensity, that the coming of the coin has been looked to with more anxiety and its departure often with more sorrow than those of any other forms of the material. To control this force for moral and spiritual purposes is the aim of Christian materialism."

Pastors would do well to read this excellent book and then put it into the hands of their laymen. It will help them to think right on this important subject. It is published by the Friendship Press, New York City, and the price in paper binding is only 60 cents, and in cloth \$1.25. It would pay to get a dozen of the paper-bound books and distribute them among sensible laymen.

THE PROTRACTED MEETINGS

THIS is the season for rural protracted meetings, and most of our circuit preachers will be very busy in these meetings for many weeks to come. In most cases they will be assisted, as is very proper, by a brother pastor. Usually there are real revivals in these meetings, and we should pray and hope that this may be a very fruitful year in conversions and additions to the church.

In our city and town churches these days most of the additions come either through the Church School or by letter; consequently if it were not for the rural churches and their protracted meetings, the reports of conversions would be meager. Consequently these rural meetings are of vital importance to the church. The labor of preaching twice a day and pastoral visiting in these torrid days is so heavy it is remarkable that our circuit preachers can endure the strain. Certainly the church at large is deeply indebted to them for their sacrificial labors; and plans should be made, if possible, for them to have adequate support. Without it, they are handicapped and the progress of the Kingdom retarded. Let us pray for and help these rural pastors.

The Arkansas Methodist

PUBLISHED EVERY THURSDAY

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ANNIE WINBURNE Treasurer

Owned, managed, and published by the Methodist
Episcopal Church, South, in Arkansas

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Our Foreign Advertising Department is in charge of
JACOBS LISTS, Inc.

Address correspondence to the Home Office of
Jacobs List, Inc., Clinton, S. C.
Arkansas Advertising Manager, O. E. Williams,
1018 Scott Street, Little Rock, Arkansas

SUBSCRIPTION RATES

One year, in advance \$1.00
Subscribers should watch the date on label and re-
mit before expiration to avoid missing any issues. If
date is not changed within two weeks, notify the office.
Mistakes will be cheerfully corrected.
Office of Publication, 1018 Scott Street
LITTLE ROCK, ARKANSAS

Make money orders and checks payable to the

ARKANSAS METHODIST

Matter for publication should be addressed to the
Editor, and should reach the office Monday, or earlier,
to insure appearance in the next issue. Obituaries
should be brief and carefully written.

Entered as second-class matter, January 31, 1908,
at the Post Office at Little Rock, Ark., under the Act
of Congress of March 2, 1897. Acceptance for mailing
at special rate of postage provided for in Section 1103
Act of October 3, 1917, authorized September 12, 1918.

METHODIST EVENTS

Y. P. Leadership Conf., Mt. S., July 30-Aug. 11.
Camp Meeting, Mt. Sequoyah, Aug. 12-21.
Bible Conference, Mt. S., Aug. 23-28.

Personal and Other Items

FORK UNION MILITARY ACADEMY, at Fork
Union, Va., which has been advertised in
this paper, is a good school and has a remark-
able record, growing from an attendance of 97
six years ago to 307 last year. Work on a new
chapel to seat 600 is just beginning.

REV. J. D. EDWARDS, a superannuate of Okla-
homa Conference, recently died at his home
in Wagoner, Okla. He was a student at Altus
when this editor took charge of the Central Col-
legiate Institute, but soon after went to Indian
Territory and did pioneer work. He became a
very successful evangelist.

THE CHURCH EXTENSION HANDBOOK for
1936, recently received, is, as usual, full of
interesting facts, and shows that that Board has
done and is doing fine work in providing shelter
for our people who need help to build, and also
for those churches that have been financially
embarrassed. Pastors should have it.

THE YEARBOOK of our General Board of
Christian Education, for July-August, with
the reports and statistics, gives ground for con-
fidence in that very important organization, and
justifies the wisdom of the General Conference
of 1930 in consolidating all of our educational
interests under one general management.

REV. ROBERT S. BEASLEY, our pastor on
Hatfield Charge, writes: "The passing of my
father (R. S. Beasley) of Hot Springs, on Sun-
day morning, June 14, was the deepest sorrow
and greatest loss of my life. I am grateful to
the brethren and other friends for their mes-
sages of comfort that have fortified and strength-
ened me."

SECRETARY OF COMMERCE ROPER has re-
ceived advice that President Roosevelt has
arranged for the allocation of funds with which
the Bureau of the Census will take the 1936 cen-
sus of religious bodies. Since 1906, the Census
Bureau has taken a similar census at regular
ten-year intervals and there has always been a
wide-spread demand for the reports. Interest
has been manifested in this work by practically
every large religious organization of the United
States. Director Austin will at once proceed with

the preparation necessary so that the canvass
may start at an early date.

THE ARKANSAS METHODIST CENTENNIAL
MANUAL was prepared to give to our peo-
ple this anniversary year a brief outline of the
history of Arkansas Methodism and the plans
and purposes of the Church for the near future.
If you have not obtained a copy from your pas-
tor, ask him for one, or order from this office.
The price is only 25 cents.

OUR readers will enjoy reading, on page six,
the story of the great victory of First
Church, Paragould. To pay off a large church
debt in full at this time at 60 cents on the dollar,
is a real achievement. We do not advocate the
unnecessary scaling of honest debts; but when
a church has become so deeply involved in debt
that it is practically impossible to pay it in full,
it is wise and honorable for the parties involved
to agree on the best possible settlement. Dur-
ing the period of unprecedented prosperity, churches
were frequently encouraged by reliable
financiers to build expensive buildings on a
credit, and then when the depression came, it
often proved impossible to pay out. As practi-
cally all kinds of business, banks, loan companies
and other financial institutions had to take a
loss, it is not dishonorable for a church board
that could not pay out, to seek a compromise
with creditors. This has been done at Paragould,
and the pastor, Rev. Geo. W. Pyles, and his peo-
ple are to be highly commended and congratu-
lated on this fine settlement.

METHODIST EPISCOPAL CONFERENCES VOTE FOR UNION

The secretary of the General Conference reports that
to date of July 1, eleven Annual and Lay Conferences
have reported the result of their voting on The Plan of
Union, as follows:

	Preachers For Against	Laymen For Against
Baltimore	202 2	146 0
California	126 16	62 4
Colorado	95 5	62 0
Denmark	27 0	17 0
Minnesota	73 1	59 0
New England Southern	77 7	61 1
Northwest Indiana	130 0	101 0
Oregon	94 0	73 1
Pacific Northwest	157 1	111 0
Vermont	43 8	31 1
Wyoming State	24 1	21 1
TOTAL	1048 41	744 8

CIRCULATION REPORT

THE following reports have been made since
last week: Central Church, Fayetteville,
Warren Johnston, 2; Emmett, A. C. Rogers, 4; St.
Charles, V. D. Keeley, 4; Smyrna, West Searcy
Ct., T. C. Chambliss, by Mrs. Emma Dobbins,
100%, 5; Manila, J. M. Harrison, 11; Conway,
Albea Godbold, by Mrs. Simmons, 25; Carlisle,
Otto W. Teague, 1; Warren, L. E. N. Hundley, 1;
New Edinburg, L. C. Gatlin, 14; Umpire Ct.,
G. A. Townsend, 1; Bethel Church, Hackett Ct.,
O. R. Findley, by Willie Johnson, 100%, 6. These
100% reports are highly appreciated. They
represent circulation perfection. May others go
on to perfection. Many are "groaning after" it.
This is not an impossible objective. Why not
realize it this year? Certainly; why not?

DEATH OF DR. F. S. PARKER

THE death of Dr. Fitzgerald Sale Parker last
week removes from our ministry one of the
sweetest spirits and most spiritual of our lead-
ers. Born in Caddo Parish, La., March 16, 1863,
son of Bishop Linus Parker, Dr. Parker grad-
uated from the University of Louisiana and the
New England Conservatory of Music, and en-
tered the ministry through the Louisiana Con-
ference in 1885. After serving various churches,
he became assistant editor of the Epworth Era
and then editor in chief, and also general sec-
retary of the General Epworth League Board of
our Church, and when that Board was absorbed
by the Board of Christian Education, he was
continued as an editorial contributor. He was
a member of two General Conferences and of
the Commission on Hymnal, and was the author
of several fine books. A cultured musician, Dr.
Parker appreciated the value of sacred music
and sought to promote interest in it among our
youth. As a leader of our Epworth League
forces he contributed culture, refinement and
spirituality to that organization. Delivering the
dedication address at the laying of the corner

stone of the Epworth Hall on Mt. Sequoyah, he
is to be honored by having that building named
for him, if the request of the Assembly Board
is favorably considered by the Board of Chris-
tian Education. That will certainly be an ap-
propriate memorial of this genuinely spiritual
lover of youth and loyal son of Methodism.

WESTERN METHODIST ASSEMBLY

AT the meeting of the trustees last week on
Mt. Sequoyah, a very favorable report was
made by Supt. S. M. Yancey, who was re-
elected and highly complimented for his good
work. The programs this year have been un-
usually attractive and the attendance fine.

With the troublesome debt, which in past
meetings has demanded much time, out of the
way, it was possible to consider improvements.
It was recommended that, if it could be done
without incurring debt, the cafeteria should be
enlarged, bathrooms put into certain cottages
and the woman's dormitory, and a swimming
pool built. Supt. Yancey was authorized to seek
funds for these improvements, and friends are
invited to confer with him if they wish to co-
operate. Several other projects were favorably
considered. The following officers were re-
elected: Bishop Kern, President; A. C. Millar,
Vice-President; H. U. Campbell, Secretary; Geo.
Vaughan, Treasurer. Ten of the fifteen trustees
were present.

In addition to the usual speakers and lectur-
ers for the Leadership School, which closed
Tuesday, were Dr. Elbert Russell, Dean of the
School of Religion of Duke University; Dr. Karl
R. Stolz, of Yale University; and Rev. Claud
Nelson, Atlanta, representing The Fellowship of
Reconciliation, who is a Hendrix College and
Oxford graduate. His work was unusually
interesting.

This week the Young People's Leadership
School began and will continue until Aug. 11.
It is expected that more than 300 will register.
Then comes the camp-meeting, Aug. 12-23, with
Dr. George Stoves, Memphis, and Dr. Frank E.
Day, Minneapolis, as the preachers. The season
will close with a Christian Workers Bible Con-
ference, in which Dr. W. T. Watkins of Emory
University will be the principal lecturer. This
is a new feature and promises to be especially
valuable. Our pastors are earnestly requested
to keep the opportunities of Mt. Sequoyah be-
fore their people. Where else, during the vaca-
tion period, can one get so much at such small
cost? For detailed information address Supt.
S. M. Yancey, Fayetteville.

SEEING ANOTHER CINCINNATI

TWO weeks ago I was seeing Cincinnati, Ohio.
Last Sunday morning I was preaching at
Cincinnati, Ark., a village about 25 miles west
of Fayetteville within two miles of the Okla-
homa line.

Fifty years ago, while I was president of
Neosho (Mo.) Collegiate Institute, I had been
invited to deliver an address at a Chautauqua
at Siloam Springs. Hiring a team and buggy, I
drove down the road that ran most of the way
on the boundary between Arkansas and Okla-
homa. Arriving at Siloam Springs, I found
the Fayetteville District Conference in session
with Rev. Jas. A. Anderson, probably then the
youngest presiding elder in Southern Methodism,
presiding. At the close of the Conference, I was
invited by Rev. Wm. Baldwin, the pastor of
Cincinnati Circuit, to accompany him home and
to preach at Cincinnati that night. This was
my first sermon preached in Arkansas. When
this fact came to the attention of Dr. James W.
Workman, the present P. E., he arranged for me
an appointment for last Sunday and then was
kind enough to carry me there in his own car
on his way to his quarterly conference at Coun-
cil Grove.

Arriving at 10:00 a. m., I found Rev. Fred
Thompson, the pastor, and had the opportunity
to witness the exercises of a good rural Sunday
School under the leadership of Supt. Piper. At
eleven, with a fair congregation, I inquired if
there were any present who lived in Cincinnati
fifty years ago. Two Presbyterians responded,
and a Methodist who was too young then to
have been at church. Consequently I found
none who had heard me in the earlier century.
The house was the same, and the big rocks in
the yard were recognized. But on account of
clearing out trees and building new houses, the

TO A HUMBLE COUNTRY CHURCH

O little church, so plain and bare,
Yet in thy very plainness fair,
Amid the trees revealing God
As low thou kneelest on the sod.

No artist lent thy humble form
Beauty or stateliness. The storm
And heat and winter's cold laid down
The pattern of thy sober gown.

Yet beauty was not quite forgot
Though means were scant and men could
not
Do all they would. Out of the past
Something of beauty still they grasped.

Beauty of plainness, symmetry
That by experience the eye
Had seen was best, these found a place
And gave the charm of simple grace.

O little shrine, the best that love
Could rear to greatness throned above,
What even wealth could not bestow
Love cracks the dome of heaven to show.

He who in storied days of old
Illumed the temple, bright with gold,
With greater glory fills the place,
Since Christ reveals a greater grace.

Glory and praise to Him who loves
His people all. The gift of doves
Is still acceptable. He sees
And loves the church among the trees.
—John M. Walker in Zion Herald.

Think About the Rural Church!

Does Methodism overlook some of its opportunities in the rural field? A certain church in the Middle West was abandoned, and an order given for its sale, no services having been held in it for four years. Near by is a cemetery, well kept, and containing, among other monuments to the dead, a \$7,000 mausoleum. The cemetery was the liveliest institution in the neighborhood. A last service was announced for a Sunday afternoon, the old building was swept and garnished, and the resulting audience filled the house! The order for sale was stayed, a community survey was

made, fifty-two Methodist church letters were secured, a number from other denominations signified their desire to unite, and now that church is a thriving member of a two-point circuit serving the third generation. Are our rural churches too easily abandoned?

The folks in an isolated rural region, believing that the interests of their growing families could not be conserved without worship, built and paid for a church house without any direction or suggestion from outside agencies of any sort. They then invited a minister from a nearby town to come and conduct the initial service. At the close of the sermon he asked for some one to lead in prayer. There was no response. He then asked if any one had a word of Christian testimony, or a word in behalf of the community. All appeared mute and helpless under the invitation. Why? Stretching behind them were the years when there was no young people's meeting, no church school, no preaching service worthy the name. Whose fault the wasted years in a community where there had been interest enough to build and pay for a house of worship? Here is a problem just as important in its way as problems of economic adjustment. A few years ago our seminaries sought to develop rural-minded ministers who would deliberately adopt the rural ministry as a life work. Many young men thus dedicated themselves, but not many retained their first love. Writes one: "I started with high hopes, thinking this would be my life task, but the inferiority complex got in its work. On every hand I met with intimations that I was not a success in the ministry because mine was rural. Fellow pastors as well as friends among the laymen seemed to regard me as a failure because my work was in the

country. I suppose I did not have consecration enough to endure, so drifted into college work."

What is required to bring the Methodist Episcopal Church back to an appreciation of the opportunities for rewarding service in the rural field? Passion, planning, and prayer—these, of course. But some definite cautions might well be observed. We must not allow ourselves to shift the responsibility to the rural department of a general board. In the nature of the case, such administration is pretty much of the "swivel-chair" variety. The suggestion that a new man fresh from the active rural pastorate be put in that office at least once in a quadrennium has no little merit. Nor must we fall into the error of idealizing the situation through exploiting the work of a few men of unusual adaptability who have held rural pastorates through a term of years and attained some justly deserved celebrity in the process. The rural work in its everyday routine aspect must have better standing among us.

A hopeful development is the action of the General Conference at Columbus giving the district superintendents greater freedom in administration, with the possibility of spending more time with rural charges. Perhaps some elasticity in prorating the various items of ministerial support would make easier the task of starting new churches or developing weak ones.

Within thirty miles of the place where this is written is an open-country church with a new brick building that cost \$14,000, all paid for. The pastor receives a salary of one hundred dollars a month, a check being handed to him every two weeks. The church owns forty acres of land which is farmed co-operatively, the pastor being allowed such acreage as he cares to use

for garden and to supply feed for his cow and hogs. He feels that financially he is much better off than he would be in a city where expenses are higher. He has been there seven years, and is not restless in his pastorate. He is a preacher of much more than ordinary ability. People and pastor are content in their relationship, and religious work is vigorously pushed along conventional lines, with services twice a Sunday, the social and recreational features being developed as required. This is a non-connectional church. Such pastorates should once more become the glory of Methodism.—O. M. Keve in Zion's Herald.

The Work of the Church And Why I Support It

By A. J. WILSON

Give instruction to a wise man and he will be yet wiser.—Proverbs 9:9.

Religious denominations have not been quick to use to the fullest extent the great influence of the press for their own benefit. There should be hundreds of church dailies in this country, but insofar as I know there is only one—"The Christian Science Monitor." This is doubtless due to the fact that it requires much money to develop great newspaper plants. The Church has been so busy building attractive places of worship, colleges, orphanages, and hospitals that its leaders have had neither the time nor the money to invest in the press in a pretentious way. The immediate financial task before the Church is to clear its existing properties of indebtedness. Without waiting for that task to be completed, however, it should at once take up the work of developing great daily newspapers.

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landscape was not the same. The church building is substantial and in good repair. It has an old-fashioned pulpit which I suggested should be placed in the Hendrix College museum. It is possible that this may be done. An old house in a fine grove on a big lot is the parsonage, which it is planned to rehabilitate at an early day; but as the present young pastor is a bachelor student in John Brown College there is no pressing need for the repairing of the parsonage. The pastor and I had a royal dinner at the home of Mr. and Mrs. Piper. Ordinarily the country around Cincinnati is a prosperous farming community; but this year the protracted drouth has almost ruined the late crops. In spite of this the plucky people are keeping up their church interests and are planning to build a new school house to take the place of one that has been condemned. Bro. Thompson is preparing for his protracted meetings, and hopes to have a good year. He is deservedly popular, and evidently efficient. I enjoyed his fellowship and appreciated his taking me back to Lincoln, where I had a pleasant visit with Rev. H. H. Hunt, who having superannuated on account of health, had returned from the Booneville Sanatorium much improved with prospects of further improvement. He has added a sleeping porch to his home, and thus has almost the same conditions that he had at the Sanatorium. He is cheerful and hopeful.

As his son, O. P. Hunt, who is a traveling salesman for a Houston school supply house, was going to Little Rock in his car, I had the pleasure of a ride with him and arrived at home at 10:30 p. m.

At Prairie Grove, as we passed through in the morning, Dr. Workman and I called on Rev. W. A. Lindsey and Mrs. Lindsey, and found her rapidly recovering from her injury, and hopeful of complete recovery in a few weeks. She is quite cheerful and deeply appreciative of the perpetual kindness of her neighbors, and Bro. Lindsey is rejoicing on account of a happy pas-

torate. Despite heat and dust I had a delightful Sunday at Cincinnati and en route home.—A. C. M.

BOOK REVIEWS

Around a Mexican Patio; by Ethel L. Smither; published by the Friendship Press, New York; price, cloth \$1.00, paper \$0.75.

This is a course for primary children. It is based on the home and family life in Mexico. Ample material is supplied to make the course thoroughly interesting and instructive. Songs, games and quaint customs enrich the source material supplied. There are many helpful suggestions for the teacher, which will greatly lighten her task and help her to direct the children toward the desired results. It is a profitable course of study.

War; by Norman Thomas; published by Frederick A. Stokes Co., New York; price \$1.50.

This book is simply, clearly and convincingly written for the average reader, convincing alike to the old or young. The reasons for war are frankly presented, its effects vividly pictured and some practical suggestions offered for its prevention. Mr. Thomas' theme is War: no Glory; no Profit; no Need. He presents "War As Soldiers Know It"; "Keeping the Home Fires Burning"; "The Next War"; "What Have Men Gained by War?" "Why Men Fight"; "The Cure For War"; a "Postscript On War and Revolution." Thomas contends that a *re-alignment* of loyalties, a true conception of universal brotherhood, and true world citizenship will have to be developed before any League of Nations, World Court, or similar institution can function successfully to establish World Peace. The author says: "If I am critical of proposals for peace, it is not that many of them do not have some value. It is that such great harm has been done by lulling men into the belief that peace can be had without a struggle and without a great price.

We have to wage peace, and risk something for peace. There are, however, practical programs in every nation which might make peace more likely. A suggested program on which lovers of peace might well unite in the United States include these points: (1) Refuse to supply belligerents. "We cannot expect to coin the blood of soldiers slain . . . into our gold and escape war ourselves." (2) The largest possible measure of disarmament. (3) Let Americans who seek profit abroad understand that they cannot expect their fellow Americans to pour out money or blood to guarantee or collect their profits. (4) We should end at once the insult we offer friendly nations—China as well as Japan—by our Asiatic exclusion laws. . . . Under these circumstances our moral influence in behalf of justice between China and Japan would be far greater than it is today." (5) "Isolation from all that makes for war; cooperation with all that makes for peace." The author admits that the adoption of these five points in his peace program will require a new type of education in our country. He says: "The vision of brotherhood which inspired the prophets and seers in days of old is no longer merely a noble ethical dream. Its fulfillment is a requisite of peace. In seeking that fulfillment we who are menaced by the power of science and machinery to destroy us in new war, are blessed by an equal power of that same science and machinery to conquer man's ancient enemy, the poverty which has kept him in thralldom to want and fear. The struggle against war is hard and stern. The odds are against the pioneers of peace. But the odds are not hopeless. We who have enlisted in the crusade against war have to aid us, first of all a sure knowledge that war is for our day and generation the way to utter destruction; and, second, the sure hope that a world rid of the menace of war can discover new means of making ever more glorious the fellowship of free men who shall dwell together the whole world round in security and peace."

more than a hundred years ago began its existence by establishing churches, mapping out circuits, and organizing Conferences. Soon after the first fifty years had passed wise leaders of far seeing vision established a modest denominational school which has developed into the great Hendrix College of today. We are proud to call our own this giant among the educational institutions of Arkansas, spreading, as it does, culture and intelligence over the entire state. Its establishment was a wise piece of church statesmanship and our investment of \$1,600,000 in Hendrix is undoubtedly well placed. At the end of the second fifty years of our Church's activity in Arkansas, another great forward step should be taken by the establishment of a church daily. Such an institution, fostered and financially nourished as Hendrix College has been, would pay large dividends by increasing the interest of our people in the work of their Church, by moulding public sentiment along proper lines, and by bringing many new members into the Kingdom.

The Methodist Church should have in every state capital within its jurisdiction a great daily paper whose editorial columns would not only invariably be right on all current moral and political issues, but would ever be vibrant with those basic and righteous principles of Christianity which Christ gave to the world in his Sermon on the Mount. Such papers should have available many thousands of dollars of capital and a wide daily circulation. As Arkansas increases in population and wealth, it can easily support another daily of state-wide circulation. Church papers should feature on their front pages athletic, scientific, political, educational, and church news. They should magnify the accomplishments of the Church and its affiliated organizations and the achievements of leading athletes, scientists, inventors, educators, musicians, astronomers, agriculturists, industrialists, statesmen and churchmen. They should consolidate criminal and court news into a small and inconspicuous section, thereby refusing to make crime attractive to the ignorant and vicious by publicising it. They should build up a good advertising income so the Church investment along financial lines would not be a losing one.

Not only should our Church have influential dailies in all the state capitals of its domain, but every population center of one hundred thousand or more should have one to uphold the banner of the Church, righteous living, and good government in that metropolitan area. Arkansas Methodists should invest \$100,000 in a Little Rock daily if that much capital is required to make the enterprise a success. That would be a small amount compared with the \$8,818,824.00 which they have already invested in churches, parsonages, schools, and orphanages. Wealthy members of our Church could not put their money to better use than to endow the ARKANSAS METHODIST, our weekly publication, and make a worth-while daily of it.

The Church should operate picture houses owned or leased by itself. They should be attractive, well appointed in every respect, located in the busiest mercantile districts and should provide both the youth and mature life of the community with the proper type of movies

therein. Box office receipts show that the movies provide recreation and amusement for many people. Therefore, the influence of the cinema should be elevating at all times. I am convinced that for some time past it has been demoralizing instead of elevating. The Catholic Church is demanding better, cleaner pictures for its adherents. It is to be commended for doing this. All other denominations should do likewise.

The screen has been featuring crime and vice, rather than law enforcement and clean living. Motivated as they are almost wholly by a desire for gain, I do not believe the interests now owning and operating the picture shows will ever give our people the type of pictures they need. The Church, then, should plan to provide not only its own members, but the public generally with clean pictures just as soon as the means for doing so can be provided. The Church could lease its picture houses thereby making large realty investments unnecessary. Many big businesses do this.

A Church, truly Christian, and availing itself to the greatest extent possible of the powerful influences of clean athletics and sports, the radio, the press, and the movies, will be a thoroughly vitalized, growing Church.

And upon this rock will I build my church and the gates of hell shall not prevail against it.—Matthew 16:18.

Church members of all leading sects and denominations may well be proud of the accomplishments of the organizations to which they belong. Speaking broadly and not denominationally, the Church has made a fight on human slavery until it has been banished from the civilized world. In our state it once drove the saloon from our borders, and we hope and believe it will do the same thing again. It put out of business legalized gambling in the form of lotteries which for years defrauded our people out of millions of dollars annually. It has worked for the release of women from a state of thralldom to one of independence and equality with men. It is better organized today than it has ever been before; therefore, we may expect its accomplishments of the future to be greater than those of the past.

The Church is the rock upon which must be built better governments and a better civilization. It has a glorious past and is doing a noble work today. In view of the great good that has come to all the peoples of the earth through their unceasing efforts to benefit mankind, we are obligated to support the Church and Sunday School whole-heartedly with our time, our energies and our means. Were I blessed with a voice of world-wide wave-length, my message to all men, women and youth and all children of discerning age, would be that they should join some Church and its affiliated organizations in order to bring themselves under their sacred and uplifting influences.

Since the Church practices the Golden Rule, teaches us to lift up the fallen and preaches that "Pure and undefiled religion before God and our Father is to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world", it is no wonder that it has endured during the centuries. It will continue to endure

during the countless ages to come, because men believe in its teachings and love the beauty, the peace, and sacredness of its holy sanctuaries.

Evangelistic Power

By J. C. WILLIAMS

For some reason I am coming more and more under conviction that the term evangelist has been narrowed down until we think of it as one called of God, and possessed of power who can, on special occasions, work up high-tension interest, when the Church seems to wake up and become alarmed over moral conditions, and who can bring sinners under conviction and save them from their sin. To this I have no objection. In fact I am highly in favor of it. But to say this is all that is meant by the term evangelist or evangelism, or evangelistic power, seems to me to limit it until it is shorn of its power. I think I am in the safety zone in making this statement; basing my conviction on 2nd Timothy 1:3-5, and 1st Timothy 3:14-15. "I thank God . . . , having been reminded of the unfeigned faith that is in thee; which dwelt first in thy grandmother Lois and thy mother Eunice, and I am persuaded in thee also."

"From a babe thou hast known the sacred Scriptures (writings) which are able to make thee wise unto salvation through faith which is in Christ Jesus."

Timothy is the central thought, the one character referred to in these passages of Scripture. He is the center of attraction, the one man spoken of in the New Testament who was a Christian from his early childhood. Now how did this come about? Certainly he was not born with a complete knowledge of the Old Testament Scriptures. Just at this point let me say that I believe in environment and heredity. Give a child a good birth and you have started it well on the way to victory. Give it a low and debased birth and it is half damned to commence with. So in Timothy's case

he had a Christian grandmother and a Christian mother. They were familiar with the Old Testament Scriptures. Timothy was well born. His grandmother and mother, knowing the Scriptures before and at the time of Timothy's birth, certainly makes clear the statement, "Thou hast known the writings from a babe."

They were familiar with the Scriptures foretelling the coming and the ministry, the atonement and the resurrection of Christ. They at once accepted Him as their Saviour, and trained Timothy to know the Holy Scriptures and to live in harmony with the Spirit and teachings of Jesus. As I see it, Timothy was converted when but a small boy

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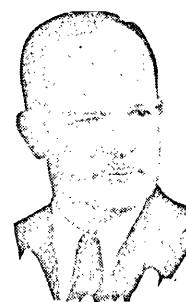
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when Paul made his first visit to Lystra. It was on this occasion that Paul went through a most trying experience. He was stoned until he was left half dead. But his dauntless spirit never grew weary or faint; he did not lose his courage. And young Timothy was just at the age when his soul was on fire, and the desire of his heart was to be a hero. Timothy's father was a Greek and, in keeping with the customs of many homes of that age, he doubtless had told Timothy many stories of the Old Greek and Roman heroes and his grandmother and mother had told many tales about such heroes as Gideon, Joshua, Samson and David, until his young mind and heart were aflame with the desire to be a real hero. No doubt in my mind that after all the teaching that Timothy had from his parents, his heart and mind were prepared to receive Paul's messages concerning his own conversion and his love and loyalty to his Lord, brought young Timothy under conviction causing him to give his heart first to Paul and then to Paul's Christ.

This brings me up to the point of preparation. Good crops are harvested after the soil has been well prepared and cultivated. God gives life, sunshine and season. So I am certain that training and culture is a vital part of evangelism. Our Sunday schools and training courses no doubt are of vital importance, and should be conducted in the most practical and intelligent way, using the very best methods that the Church can command. Facing these facts, we must admit that the Church has a challenge today that it never has had before. Speaking in general terms, the moral standard has dropped to where it is alarming. A social and intellectual religion is good and no true religion of our Lord Jesus Christ can be complete without it. But I see a danger sign just at this point of emphasis. We must not lose sight of the fact that God is a spirit and all that worship Him must worship in spirit and in truth. Christ, being the Son of God, plainly tells us: "If we have not his spirit we are none of his." Conviction precedes salvation. Sin is rooted and grounded in the heart, and for sinful man to be saved there must be a spiritual change, and such change Jesus called a "birth."

"Ye must be born again." This is one most vital change that education and culture cannot make, as vital and important as it is. Yet it stands powerless to make this change. Hence I have a conviction that the operation of social and intellectual training preparatory to a useful Christian life, should be performed by skilled men and women that both know and commune with God. I am in doubt about our common schools and some of our universities. I fear that they are not doing as much as they should do and can do when it comes to training boys and girls for great and useful citizenship. Such institutions are in a position to reach many homes that the Church is not contacting, and I believe, if we could unite our educational forces on a sound basis, we would soon be in a position to solve many perplexing problems. We would reach the homes and command the greatest evangelistic power. Raise the standard of our homes and we will raise the standard of civilization. There is no question in my mind about this. There needs to be more wisdom on the part of teachers in our public

schools and universities, as to the wide scope of the work of training childhood. I wish there were some way for all teachers and parents to get the wisdom of Evelyn Newman's prayer that she offered for herself, a teacher:

"Keep me from automatic rule and petty thought,
With lips all prayerful let me drink from nature's chalice the spirit of mountain patience,
The tenderness of night, the changing beauty of sea and sky.
The impartial justice of the rain,
The life-renewing vigor of the rain.
Grant me the courage blade to carve through prejudice and propaganda,
Repeating false all doctrines not four-square with the great Master's brotherhood of man,
(Yea, and the sisterhood of woman, long delayed).

Protect me from the academic blight of theory unapplied.
And from the paralytic touch of habit that benumbs creative power.

Give me the philosophic sweetness which is akin to that of simple folk.

Make each day to be a great and joyous venture with young souls,

Those acolytes and priests of the new order for which so many millions died.

Arouse me that I may unbind Prometheus

From rocks of cruelty and greed and tribal gods.

Grant that I the teacher may stand in this so

Perilous and sacrificial leadership of youth.

O God of peace and love and universal salvation

Create in me a clean and contrite heart.

Kindle my mind with undying flame.

Bestow upon my tongue Pentecostal power,

May I thy prophet of a fairer world
That I safely born to prove thy word."

My brethren, is this only a dream? What could be accomplished with a group of teachers and parents and God-called preachers as indicated in Evelyn Newman's prayer.

It seems to me that our world is facing a calamity, yea, a curse. I refer back to my statement of environment, a good birth and a low debased birth. I will venture the statement that to every well born child there are 25 of low birth. How can this be changed? The bad is gaining by leaps and bounds. Something is wrong with our standards. God grant that the change may soon come.

Dear Reader: I have the most wonderful herb remedy that has ever been discovered for curing the tobacco habit. It is perfectly harmless and never fails to stop all craving for tobacco. I want every reader to write me and I will tell you how you can get the recipe free and cure yourself of the filthy tobacco habit.—L. O. Hinton, Spencer, Ind.

Piano For Sale

A Williams piano, in good condition, practically as good as new, may be had at a bargain price, part cash, balance on time. Good for home or church. It is at Stamps, Ark. For particulars address

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Christian Education

CHRISTIAN ADVENTURE ASSEMBLY

AUGUST 24-28TH, 1936

Arkansas State College, Jonesboro. For Paragould, Helena and Jonesboro Dist.

PROGRAM

6:45 a. m., Rising bell.

7:00-7:25, Morning meditations.

7:30, Breakfast.

8:00-8:30, Room care.

8:30-9:00, Class period.

Material of Worship, A. W. Martin.

Jesus Teaching on the Kingdom of God, J. T. Randle.

Our Neighbors in Mexico, Mrs. Ruth Steinsiek.

Working for World Peace, Thelma Pickens.

What It Means to Be a Church Member, W. F. Cooley.

What Can I Do For My Community, Mrs. John Bearden.

9:30-11:30, Swimming and Recreation.

11:30-12:30, Committee Meetings. Advisors: Worship, A. W. Martin; Evangelism and Church Relationships, W. F. Cooley; Missions and World Friendships, Mrs. Ruth Steinsiek; Recreation and Personal Development, Thelma Pickens; Citizenship and Community Service, Ethan Dodger.

12:30, Dinner.

1:30-2:30, Rest hour.

2:30-4:00, Interest groups—Camera Craft, Group Games, Blue Printing, Music.

4:00-5:15, Tennis, folk games, etc.

5:30-6:00, Singing.

6:00, Supper.

7:00-7:30, Vespers.

8:00-9:00, Evening program.

9:20-9:40, Group fellowships.

9:45, Taps.

Evening Programs

Monday, "Get Set, Go!"

Tuesday, Party.

Wednesday, Talent night.

Thursday, Mexican Night.

Friday Morning, Consecration service.

Dean—Rev. Vernon Chalfant.

Hostess—Mrs. C. S. Blackburn.

Boys' Counsellor—Rev. Ethan Dodger.

Girls' Counsellor, Miss Letha Phillips.

Cost—\$4.50 covers all costs of board, room, books, banquet, etc. Each person will bring their own towels, linen, blankets, pillows, tennis outfit, bathing suit, musical instruments, soap, etc. Bring something Mexican. Each should bring their own Bible, pencil and notebook.

For further information see your District Director of Young People's Work, or your Presiding Elder.

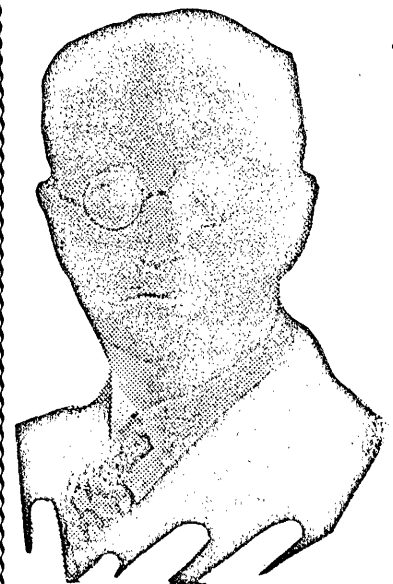
LOCAL CHURCH SECTION OF THE EDUCATIONAL COUNCIL MEETS IN NASHVILLE, TENN. DEC. 7-11, 1936

By action of the Executive Committee in its regular mid-year meeting held at Mt. Sequoyah, July 15, the Local Church Section of the Educational Council of the Methodist Episcopal Church, South, will hold its Annual Meeting in Nashville, Tenn., Dec. 7-11, 1936. In the membership of the Council are the members of the Staff of the General Board of Christian Education, Conference Executive and Extension Secretaries, Conference Workers with Children, Young People, and Adults, Presidents of Conference Boards of Christian Education, Directors of Christian Education in Local Churches, Professors of Christian Education in Church and State

Two More Weeks and All Is Well

August 11 Primary

My friends tell me that my candidacy has made great progress the past week. As candidate for Sheriff and Collector of Pulaski County, I am running upon my own merits, not upon the demerits of either of my opponents.



A. R. LAMB

Experience is a very definite asset. Inexperience is always a liability. My eight years as an arresting officer and process-server alone would not qualify me, unless I served those years acceptably and well, which I certainly did. I dare say you never heard any criticism of that service of mine as Deputy Sheriff.

When elected, I will surround myself with men of character, courage and ability. The clean life I have always lived may be taken as a testimonial to this promise.

YOUR VOTE AND INFLUENCE APPRECIATED

QUALIFIED

CAPABLE

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VOTE FOR

A. R. LAMB

CANDIDATE FOR

Sheriff and Collector

of Pulaski County

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schools, together with a limited number of Pastors, Presiding Elders and Bishops.

The program will center around the general theme of "The Next Step in Christian Education." Major emphasis will be given to the consideration of practical and vital problems in the Church's effort to create and develop an effective program of Christian Education in the midst of present world conditions.

Officers of the Local Church Section of the Council are: President, Rev. A. W. Martin; Vice-President, Rev. C. A. Tucker; Secretary-Treasurer, Miss Elizabeth Brown.

Presidents of Associate Councils: Children's Workers, Miss Fay McRae; Young People's Workers, Miss Eulalie Ginn; Adult Workers, Rev. W. C. Pope; Executive Secretaries, Rev. Paul C. Stephenson; Extension Secretaries, Rev. D. G. Mann; Presidents Conference Boards of Christian Education, Dr. O. P. Clark; Directors of Christian Education in Local Churches, Miss Lola Long; Professors of Christian Education in Colleges, Dr. Henry Bullock.

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CHURCH NEWS

MEETING OF THE APPROPRIATIONS COMMITTEE OF THE BOARD OF CHURCH EXTENSION

The Appropriations Committee of the Board of Church Extension of the Methodist Episcopal Church, South, will meet in the office of the Board, 1115 Fourth Avenue, Louisville, Kentucky, Tuesday, September 8, at 9:00 a. m.

All applications must be approved by the Conference Board of Church Extension and in the office of the General Board on or before September 3. No application will be entered on the calendar after this date.—T. D. Ellis, Secretary.

ARKANSAS METHODIST ORPHANAGE

I have recently preached in Hot Springs, very much to my delight, and I am glad to say that the people seemed to appreciate the presentation of our Home for Motherless and Fatherless children.

I have just received a letter from one of the cities in Oklahoma, with a remittance, in which the writer says that she is keeping up with the Home through the METHODIST and is sending a part of the Lord's money to us.

I sometimes wish it was possible to sit down and talk personally with my brethren and sisters and go over the history of our Home, which I think would be an interesting thing for anyone to hear.

An interesting incident happened in one of the cities in Arkansas recently, and I pass it on to my readers. About five years ago, we placed an orphan child in a beautiful home with a back-ground of plenty. The husband and wife were wildly fond of the child, but to the disturbance of the foster-parents, a woman called at the home one day and declared that she was the mother of this child, which caused a good deal of anxiety and confusion. The foster mother came at once to my office and I read her the records on the child. The child was sent to us by one of the leading women in Washington county, Arkansas, with the statement that the mother and father of the child were dead, giving us the dates of their deaths. So the question that rose was, "what was the object of this woman in seeking to do a thing of that kind?"

You have no idea, brethren, how many cases we have coming up from day to day, that we must, in some way solve.

Hoping that the summer weeks remaining will be pleasant for all, I am, yours truly,—James Thomas, Executive Secretary.

1610 Elm St.

INFORMAL CONFERENCE ON MISSIONS

In an advisory meeting of the Little Rock Conference Board of Missions, Tuesday, July 21, the presiding elders and a few of the pastors of the Conference were called to meet with Dr. H. P. Myers, Secretary of Missionary Education and Promotion of the General Board of Missions, in the First Church, Little Rock, for a conference looking to a more effective Church-wide program of Missionary Education. The following were present: W. C. Watson, James Thomas, J. L. Hoover, J. D. Hammons, Neill Hart, E. E. White, E. C. Rule, O. E. Holmes, L. E. N. Hundley, Roy E. Fawcett, Rex B. Wilkes, Robert H. Cannon, Fred R. Harrison, Harold D. Sadler, J. L. Dedman, O. L. Cole, J. D. Baker, A. C. Millar, J. Wayne Mann, and Francis A. Buddin.

The meeting was called to order at 10 a. m. by Dr. W. C. Watson, president of the Conference Board of Missions. The hymn "Come Thou Fount of Every Blessing" was sung, and Dr. E. E. White, pastor of the First Church, Camden, led in prayer. Rev. Francis A. Buddin was elected secretary. After a few introductory remarks, Dr. Myers distributed copies of the agenda presenting phases of the work to be considered. Dr. James Thomas, Conference missionary secretary introduced the topic of Missionary Institutes. Dr. Myers announced that it was not to be a meeting of speech making, but a sort of round table, and free discussion by every one present was invited.

In the discussion that followed it was proposed that the Missionary Institute be extended in reach by the use of Zone meetings, held following the one Central meeting in the early part of the year. After general discussion, and at the suggestion of Dr. Myers that an experiment be made in this Conference of the Zone meeting idea, a motion was made by Dr. J. D. Hammons that it be adopted as a policy of the Conference, that the experi-

ment be made. The motion was unanimously adopted.

The second division dealt with Mission Specials, and the unlimited possibilities of that phase of our work was emphasized. Dr. A. C. Millar proposed that in lieu of the customary study book for the Missionary cultivation period, that the same material be prepared and given to the Conference organs for publication. It was the judgment of the group that the book should continue to be published.

It was reported by Dr. Myers that the book for 1937 had already been decided upon, and is being written by Dr. Ormand of Duke University, on "The Problem of the Country Church." Dr. James Thomas moved that the book be approved, and the sale and distribution of it be left to the presiding elders. The motion was adopted.

The fourth subject introduced was that of the Missionary Committee of the local church, with the question, "How to make this committee more effective." Get the right kind of persons on the committee, get them to the institute, and use them freely was the solution proposed.

The meeting adjourned for lunch at 12:30, and those present were the guests of Dr. Myers at lunch at the church. At the table the discussion of the Missionary Committee was resumed. Dr. Myers announced that at an early date a pamphlet would be published, and made available for distribution. The group expressed hearty approval of the proposal.

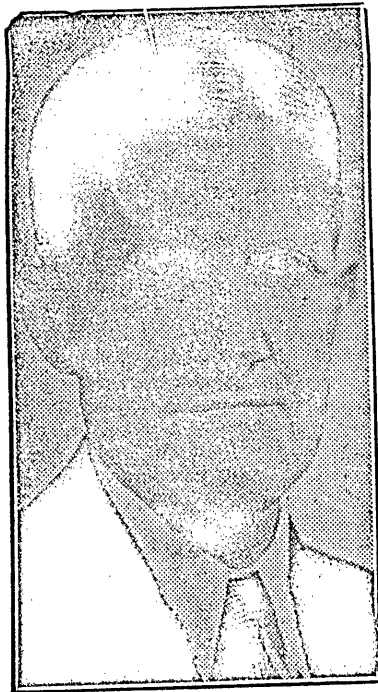
A resolution of appreciation of Dr. Myers' work with us was introduced by Dr. J. D. Hammons, and the meeting adjourned with the benediction by Dr. Hammons. — Francis A. Buddin, Secretary.

A GREAT VICTORY FOR FIRST CHURCH, PARAGOULD

The final transaction was completed yesterday in the business of liquidating the entire indebtedness against the First Methodist Church property when the \$50,000 of bonds, with attached coupons, were marked paid by the National Bank of Commerce of this city and delivered to the pastor and other official representatives of the local church. The debt, including the bonds and accumulated interest amounted to \$65,000. The bond holders were paid 60 cents on the dollar of their original investment. The money to retire this heavy obligation against the church was raised in cash. There is now no indebtedness against the \$125,000 church building, or against the \$6,000 parsonage, or against the \$12,000 pipe organ. \$28,628.20 was raised in cash from 425 donors, and the vacant lot where stood the old church was sold for \$2,000 cash. Thus the cash payment to the holders of the \$50,000 bond issue amounted to \$30,628.20.

The present building was erected and opened for worship in 1926 under the pastorate of the Rev. J. B. Evans. The main auditorium seats 650. The educational part of the building is 50 feet by 100 feet, and four stories high. At the time of its erection, because so much cash had been raised in the course of construction, only \$40,000 was borrowed on a first mortgage. But there were so many other unpaid bills not included in the first loan that in the latter part of 1929, under the pastorate of the Rev. R. E. L. Bearden, the indebtedness was refinanced with a bond issue of \$50,

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State Senator

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Arthur Johnson is offering a constructive program, not one of destruction. He believes that the government rests with the people, and the question is not one of "administration" or "anti-administration." As a successful business man and a member of the legislature, Arthur Johnson will bring to the Governor's office a wealth of experience in the problems of government and in coping with the needs of the people. He is making no promises he knows he cannot keep. He is opposing the Nyberg Tax amendment because he knows it is unsound, and knows the Sales Tax revenue essential for the operation of government. Arthur Johnson is able, experienced, straightforward, and above all sincere.

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000, together with a note to a local bank for \$10,000. This local note was paid under the pastorate of the Rev. W. C. Davidson. In the present pastorate all of the debts, which for insurance, organ, and outstanding bonds amounted to more than \$68,000, have been paid in cash.

In January, 1935, through Bishop John M. Moore, the church offered the bond holders 60 cents on the dollar of their original investment. The proposition was declined, suit was brought, and a receiver was appointed by the court. The receiver requested rental of the congregation. But the church decided not to pay rent; and in September, 1935, moved out of the building and for seven months accepted the use of the First Christian Church. In January, 1936, the bond holders agreed to settle for sixty cents on the dollar of the issue, to disregard the fifteen thousand dollars of past due interest; but the church would be required to pay in addition all of the court costs and other expenses of the bondsmen incidental to the filing of the lawsuit. January 22, 1936, the quarterly conference accepted this proposal and began immediately to raise the full amount in cash. After this, when it appeared that the money could be procured, the congregation re-occupied its building and held the first service in its own church Mother's Day, May 10. In securing the necessary funds in cash, Mr. J. C. Ford, chairman of the Board of Stewards, took the lead in liberal giving and in soliciting funds. Few, if any, believe the deal could have been brought to a successful conclusion without the labor, liberality, and the leadership of Mr. Ford. The local Woman's Missionary Society contributed more than \$1,000; the Church School and other groups gave collectively; and non-member friends of the church donated about \$1,000. Mrs. V. Y. Cook, a member of the local church, was the largest donor.

Along with the negotiations and the collections attending this business, the church through several groups and departments re-roofed the parsonage, installed an electric range and an electric refrigerator in the parsonage, and re-decorated and re-papered the downstairs of the parsonage. This work cost more than \$600. The church now is perfecting plans to purchase a vacant lot adjoining the church, 110 feet by 184 feet. This is to be used for recreational purposes.

Preparations are being made with Bishop Moore to dedicate the church in September or October of this year.—George Wendell Pyles, P. C.

STATEMENT BY THE EXECUTIVE COMMITTEE, ANTI-SALOON LEAGUE OF AMERICA

The Executive Committee of the Anti-Saloon League of America met at Cincinnati on July 16. Dr. F. Scott McBride tendered his resignation as General Superintendent to take effect October 1, this year, having been elected State Superintendent of the Pennsylvania Anti-Saloon League. In presenting his resignation Dr. McBride stated that the emphasis was now on the work in the States and he believed that Pennsylvania could make a large contribution to the prohibition cause.

Dr. Edward B. Dunford, of Washington, D. C., attorney for the Anti-Saloon League of America, was authorized by the Executive Commit-

(Continued on Page Eight)

Senator Robinson Secures Great Benefits for Arkansas

Advantage of Having Nation's Foremost Leader In Congress Is Shown By New Deal Benefits to State

The State of Arkansas and its citizens have received enormous benefits from National legislation during the past four years. Senator Joe T. Robinson is the author of many of the most important laws enacted, and he is given credit for suggesting many new deal measures which bear the name of other Senators. Through his efforts nearly all of the new deal measures were enacted into law.

The following is a partial list of the measures that have been of direct benefit to Arkansas.

Profit For Farmers

Agriculture has received a major share of benefits under the new deal. The farmers of the state received over seventeen million dollars more in 1935 than in 1932, as a result of increased prices for all farm commodities, the total income from farm products in 1935 being \$65,612,000, as compared to \$47,642,000 in 1932.

In addition to the increase stated above, Arkansas farmers received in the three year period from 1932 to 1935 a total of \$36,534,612.34, or an average yearly income of \$12,178,204, as payments under crop adjustment contracts.

Soil Erosion

Under the Works-Relief Act of 1933, sponsored by Senator Robinson, six demonstration projects in soil erosion are now being carried on. The cost to date of these projects has reached a total of \$1,617,851.64, and much work of a permanent nature, fully demonstrating that disastrous soil erosion can be controlled, has been done on hundreds of farms, in practically every county in the state. The value of this work cannot be estimated in dollars and cents.

Rural Resettlement Administration

Senator Robinson guided legislation that led to the activities of the Rural Resettlement Administration, and from the date of its organization to June 15, 1936, \$2,597,000 have been spent, or commitments made in Arkansas for sub-marginal land acquisitions. Eight rural resettlement projects with a total estimated cost of \$4,935,935 will provide accommodations for 758 needy farm families, worthy applicants being selected from every county in the state.

Farm Credit Provided

Senator Robinson was the author and secured the passage of the Emergency Farm Mortgage Act of 1933, that enabled 2,200 heavily burdened Arkansas farmers to re-finance their loans and scale down debts with a saving of \$2,000,000. This act resulted in a saving of interest rates amounting to \$38,000,000 annually to farmers in the United States. Senator Robinson also initiated the policy of Emergency loans to farmers after the disastrous drought of 1930.

Aids to Home Owners

Under the Home Owners Loan Act, 10,348 loans have been made to distressed debtors for a total of \$18,677,767.00 in order that they might save their homes from immediate foreclosure.



SENATOR JOE T. ROBINSON

Benefits For Labor

Under the Wagner Labor Relations Act, which Senator Robinson helped prepare and pass there has been created a permanent National Labor Relations Board of three members, appointed by the President, to promote equality of bargaining powers between employers and employees and is designed to diminish the causes of labor disputes.

Social Security

The Social Security Act, approved August, 1935, was a progressive forward step establishing a system of Federal old-age benefits, and undertakes to enable the states to make more adequate provision for aged persons, dependent and crippled children, maternal and child welfare, public health and the administration of State unemployment compensation laws.

The railroad retirement act establishes a system of retirement annuities for railroad workers who reach the age of 65 years. Senator Robinson has received the highest praise and commendation of labor for the fight that he made to get this law passed in its present form.

Unemployment Relief

Under the authority of the Unemployment Relief Act the Emergency Conservation work was created, to supervise the work carried on by the Civilian Conservation Corps. From April 1933, to June 10, 1936, a total of \$28,369,280.81 has been expended in Arkansas in work of a permanent nature, authorized by the act.

Relief For Taxpayers

Senator Robinson secured the passage of the Municipal Bankruptcy Act, which has been of tremendous aid to Arkansas drainage and levee districts and other similar taxing units in working out agreements for debt, readjustment with their bondholders, and enabling them to borrow money from the Reconstruction Finance Corporation.

The services of Senator Robinson in assisting in the passage of the measure insuring Bank Deposits up to \$5,000 has resulted in restoring

confidence in banks, keeping cash in circulation and aiding banks in granting loans on a more liberal basis.

Flood Control

Flood control measures, climaxed with the passing of the Overton bill, and the omnibus flood control bill, for which Senator Robinson led the fight in the Senate, will bring untold benefits to thousands of farm owners in the Mississippi valley, and is the start of the world's most constructive program on flood control, and will eventually lead to protective measures of a major nature for other principal rivers in the state, bringing untold benefits to thousands of land owners.

Schools Receive Aid

Senator Robinson introduced jointly with Congressman Terry and passed a bill to provide for the relief of school districts that were on the rocks of financial distress, enabling them to borrow money to keep schools operating. He secured \$500,000 direct appropriation for rural schools of Arkansas, out of Works Progress Administration funds, enabling 936 rural schools of the state to remain open.

Senator Robinson introduced and actively worked for the passage of legislation under which Arkansas will secure Federal funds for highway construction and maintenance without the necessity of being matched by State funds.

Wins President's Praise

Senator Robinson was the first Southern statesman since the civil war to be nominated on the national ticket. He is the only member of the Democratic party to serve three times as permanent chairman of the Democratic convention. He has served for over 13 years as the Democratic party leader in Congress. His services to the nation were laudably commended by President Roosevelt on his visit to this state, when he said: "Arkansas has given many distinguished men to the nation, but my friends, I want to tell you simply and from the heart that in the meeting of our difficult problems of today, no man deserves greater credit for loyal devotion to a great cause than my friend and associate, Senator Robinson of Arkansas."

Senator Robinson's service to Arkansas is enhanced by his national prestige and his unblemished reputation. His tireless efforts for the citizenship of the state is reflected in the fact that \$371,000,000 of Federal funds have been expended in Arkansas in the past three years, benefitting every man, woman and child. He is truly Arkansas' greatest asset.—Adv.



WANTED

We want every reader of this publication who suffers with Headache, Neuralgia, Muscular aches or periodic pains to get quick relief.

CAPUDINE eases promptly. It relieves the pain and relaxes and soothes irritated nerves. Contains no narcotics—Has no unpleasant after effects on the stomach. Welcome comfort quickly restored.

Ask your druggist for Capudine Liquid or Capudine Brand Tablets.

CAPUDINE

(Continued from Page Seven)
tee to discharge the executive duties in connection with the national work of the League in the interim until the next biennial meeting of the National Board of Directors.

The Executive Committee elected a committee of six which was instructed to consider carefully the question of filling vacancies in the national organization. This committee consists of the following: Dr. A. C. Millar, Arkansas; Bishop James Cannon, Jr., Virginia; Dr. A. J. Barton, North Carolina; Charles E. Coleman, Illinois; Dr. R. A. Hutchison, Pennsylvania; and William F. Cochran, Maryland.

Another committee headed by Dr. McBride was appointed to work out definite plans for cooperation between the state and national League organizations in connection with their future activities against the liquor traffic.

EMMET-BIERNE

We began our revival in Emmet yesterday at 11 a. m., with the Church School Day. It was a great success. The pastor preached at the evening hour to a very large congregation. Rev. E. D. Galloway comes to us on Monday evening and will be with us through this and next week.

Our work moves along nicely on the Emmet-Beirne charge. We have had 217 additions during the four years. We have had ten additions to date this year, and have four more meetings to hold.

We have to date 70 per cent of our Benevolences, cash in hand. Our district work is paid in full. We were apportioned \$20 for Church School Day Offering, and have paid \$17 of that and have one more school to observe Church School Day.—Alva C. Rogers, P. C.

CLINTON

We were delighted to have Bishop Moore and our elder, Rev. E. H. Hook, visit with us at the parsonage at Clinton on Sunday evening, July 12.

Brother Hook held our third Quarterly Conference before the evening service and Bishop Moore preached at 7:30 to a large audience. His message was interesting and inspiring, and our people felt it an honor to have him with us.

During the present year the entire interior of our church has been re-decorated and floor coverings purchased. We are now beginning the construction of a basement and the installation of a heating system. The basement is to be used for Sunday School purposes as well as for a recreational center.

We have fine, loyal people and it is a pleasure to work with them in an endeavor to carry on the work of our Master. We expect to go to Annual Conference this fall with one of the best records this church has made for many years.—E. G. Kaetzell, P. C.

ALTHEIMER REVIVAL

We have recently had with us in a revival campaign Rev. Fred G. Roebuck, pastor of Lakeside Methodist Church of Pine Bluff. Our campaign extended through the week of July 12-19, though Brother Roebuck was with us only through Friday night, July 17. The meeting resulted in seven additions to the church, and that ever-to-be-desired result of a revival membership and a better working organization. Bro. Roebuck's messages were everything that we could wish in strength, appropriateness, complete-

FOR THE CHILDREN

RAINDROPS

Pitter, patter, pitter, patter
Down the window pane
Hear the merry raindrops
Sing their sweet refrain.

See them slip and slide and run
On their cheerful way,
Happy little raindrops
Busy all the day.

First they dance across the lawn
To the garden fair,
Visit every little flower
That is growing there.

Next into the orchard
Skip the raindrops gay,
Teasing all the birds and bees
That they find at play.

Now the sun comes peeping out
From behind the barn,
And the little raindrops
Are filled with quick alarm.

Hurry, scurry, bustle,
Not a bit too soon.
Singing as they disappear
Their cheerful little tune.

—Frances Graham, Cookson in
The Evangelical Messenger.

A COLLIE SAVES TWO LIVES

William Workman's father gave him a collie dog. William had seen John Campbell's dog swim into the creek and bring out sticks for hours at a time, but the dog would not bring out anything else. William told John that he would not permit his collie to swim into the water and fetch out anything except something useful. John laughed at him.

Day after day William took old "Lige", his dog, to the creek. He carried with him a cap, a woolen hat, a derby, a straw hat, and two dolls, one dressed as a girl, the other wore trousers. One by one William tossed all of these things

ness and evangelistic fervor. His pleasing Christian personality makes a constant appeal to us for a better life and more zealous activity for Christ. The results of his work with us will abide.—R. A. Teeter, P. C.

NEW PRESIDENT OF PHILANDER SMITH COLLEGE

The Rev. Marquis Lafayette Harris has been elected president of Philander Smith College at Little Rock, Ark. For three years he has been head of the department of Sociology and Psychology and dean of Samuel Huston College in Austin, Texas. Before that he was pastor of the Pennsylvania Avenue Church in Columbus, Ohio.

President Harris received his Doctor of Philosophy degree from Ohio State University, where he passed a distinctive examination, and is the first negro ever to receive such a degree from that university. He holds a Bachelor of Science degree from Clark University, a Bachelor of Divinity degree from Gammon Theological Seminary, and a Master's degree from Boston University. He has also attended Western Reserve and Harvard Universities.

Dr. Harris was born in Tuskegee, Ala., in 1907, moving later to Cleveland. He has been connected with the department of Physics, Chemistry, and Mathematics at Clark and Claflin Universities.—Christian Advocate.

Just Common Folks

It was a servant girl who kept the mighty Naaman from acting foolishly and whose advice led him to obey the words of the prophet and find healing for his leprosy. Old brother Aquilla and his good wife Priscilla were rather humble and unknown people but they were able to lead the golden-tongued orator Apollos into the deeper things of God and thereby make

into the middle of the creek until old Lige became expert in swimming in and catching them in his mouth, and then he would hurry out to the bank as quickly as possible. Sometimes old Lige would dive and get them as they sank.

Two years after William Workman had trained his collie to do this kind of work, he was out on the river with his father fishing on the Fourth of July. As usual, there were hundreds of other people on the river, some fishing, some boating and some swimming.

Just before noon they were startled at the cry of a small boy and girl, and, on running up the bank, they saw the two children being carried down the stream. The father had no boat and he himself was such a poor swimmer that it was dangerous for him to jump into the water. Calling quickly to old Lige, William Workman threw a clod of dirt that struck the water by the side of the little boy who was all but drowned. Instantly the dog was in the water, and in less than ten minutes he had both of the children safely out on the bank.

The father of the two children hugged and kissed old Lige as he would have had the dog been a man. In a few minutes a very large crowd gathered about to learn what the faithful collie dog had done, and they all praised William Workman for his wisdom in training his dog to swim in the water and carry out something useful.—Our Dumb Animals.

him a greater power for good for the world.

Everybody sees the steeple. Few of us ever think much about the foundation that holds it up. Yet architects and builders know that the permanence of all the building above the ground depends upon that part which is under the ground where nobody ever sees it. Life is like that.

Our political and social security doesn't rest upon our high-steeple statesmen, nor upon our weather-vane politicians who veer with the wind, but upon the common character and upon the common sense of the common people who carry on their daily duties of kindness and neighborliness regardless of what political power performs upon the public stage.

Mr. Roosevelt's opinions about what laws ought to be passed or repealed, whether wise or unwise, are not half as important as the opinion of the common folks about what is right and wrong or fair and just. His opinions will have power only so long as they are upheld by the common people. He is the steeple; they are the foundation.

I hear a good many sermons that are both strong and true, but they deal with the things that perish with their day and have no power to open up the fountains of the inner life and refresh the souls of them that hear. I regret all this but shall continue to look for better things until I am forced to believe that the common man in the pew is satisfied with it. When he goes back to hear it from other motives than loyalty to the church, I shall begin to get more uneasy than I am. Sermons that go no further down than the head are apt to feed only the head. In the physical world when the head dwarfs the body, it produces an object of very tender solicitude to the normal members of the family. In the spiritual world the result is the same whether the head has grown that way or just (Continued on Page Ten)

LOWER TAXES MEANS MORE TAX PAYING

• Tax delinquency seriously reduces public funds for all governmental agencies, and is increasing at an alarming rate.

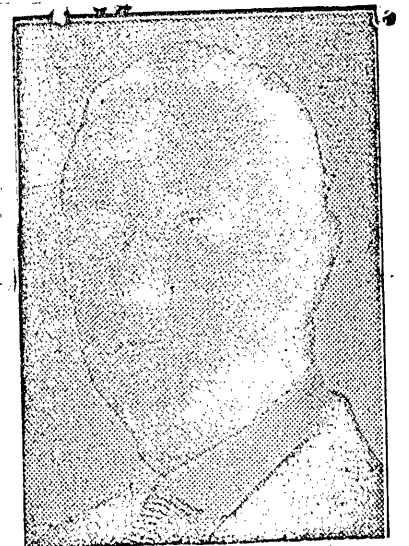
• Records show that on the first of this month \$6,120,260.00 assessed values of Pulaski County lands were delinquent and had been sold to the state. This is almost 12% of a total real estate assessment of \$53,436,581.00. If assessed at 50% this means that more than TWELVE MILLION dollars worth of Pulaski County lands were delinquent on July 1, and no revenue is being derived from this property for the State, County, Schools, Cities or Police-men's Pensions.

• I believe that a reduction in taxes will encourage many of the owners of this large amount of property to redeem their lands and pay the taxes on them. I believe that a reduction will also enable those who have been paying their taxes to continue to do so.

• I believe that I can reduce the taxes on every home, farm and business building in Pulaski County without endangering public revenue.

CHAS. E. MOYER for Tax Assessor

—Advertisement.



RESCUE RURAL SCHOOLS

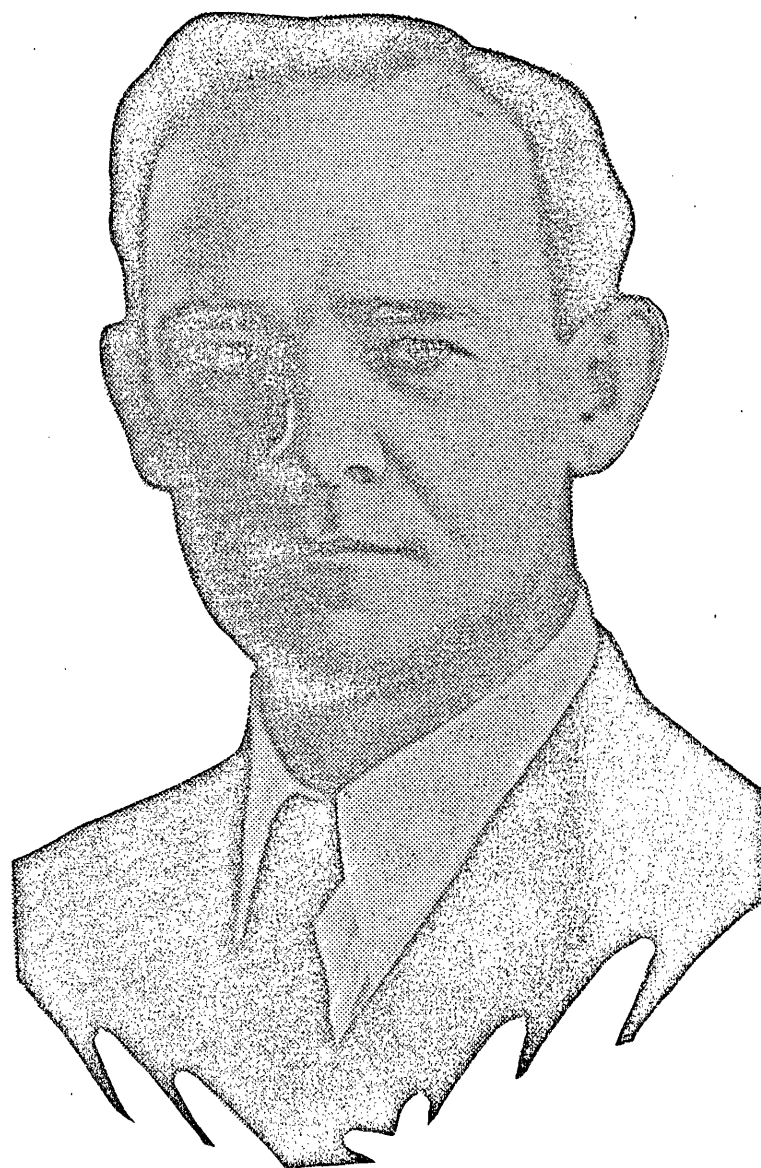
Ed McDonald Has a Practical Plan Without Raising Taxes!



ARKANSAS owes a common school education to its 642,000 school children. But in many districts finances have not permitted adequate school operation. Even where citizens have voted the full 18 mill tax for years, lower income, due to lower assessments and easy redemption of delinquent property, has caused districts to default on their bonds and miss payments to teachers. Bondholders' suits have been filed, with children's money going for Attorneys and court costs. The Federal Government has recognized the crisis by authorizing RFC loans to districts in this State. But a *permanent* solution must be found.

→ Ed F. McDonald proposes that the \$26,000,000.00 school indebtedness be refinanced, while conditions are favorable, to save 50% or more in interest. Having served as a member of the Debt Refunding Commission, he knows how this can be accomplished and is the one candidate for Governor qualified to bring it about.

Ed F. McDonald further proposes that the districts, once rescued, must henceforth operate on a cash basis, never be allowed



to overdraw, and be audited annually. Our teachers should be paid when due, on a basis commensurate with their abilities.

Here is a program that every parent, every fair-minded citizen will endorse. It is only one of the many constructive planks in the McDonald platform. First to open his campaign, he originated many of the issues later picked up by his opponents, and in every section of Arkansas he has spoken squarely on all the problems facing our state government.

Voters know where Ed McDonald stands. They know he has incurred no political debt to embarrass him in serving ALL the people. They know he has been a consistent winner in all his past campaigns for other offices, polling more than 140,000 votes for Secretary of State two years ago. They know that he has proven qualified, able, energetic—that he is the man feared by the opposition.

Is it any wonder voters are flocking to the McDonald banner by the thousands? If you, too, believe in a fair deal for schools, in a progressive platform on all questions, in a man whose record is his strongest recommendation, you are invited to join in the swelling landslide of thinking voters which is electing



ED F. McDONALD

THE NEXT GOVERNOR ★ ★

(Continued from Page Eight)

swelled. At any rate the common folks know when they hear a sermon whether they are in a church or in a museum of freaks.

I know that the people are the easy dupes of tricksters and the victims of false propaganda. I have seen them go wild about men and measures and then turn as suddenly the other way, when, to me, there was no real reason for either performance. They are often moved by the mob spirit but in the long run their common sense usually prevails.


Designing men take advantage of both their innate selfishness and their innate pity for the unfortunate to mass them behind unjust schemes that promise to cure every human ill from weakness in the head, leanness in the pocketbook, on down to ingrowing toenails, but time has a way of disproving all these things. There is always a lunatic fringe that being denied the shelter of an asylum, dwells among the tombs of these dead and fantastic things. But the great mass of the common people are content to stand aside and watch these spirits drown their victims in the sea of political oblivion. Even Balaam's ass had brains enough to know that it was folly to pit human conjurings and slight-of-hand against eternal verities.

Despite all the follies of the race, I still pin my faith to the common sense of the common people who have learned from experience that they must depend upon themselves. They know that however kind and helpful their neighbors may be, that their security depends upon themselves.

I know that George Washington said: "Mankind when left to themselves are unfit for their own government." Thomas Jefferson's faith in the common man was limited to the home-owning farmers and upon them he based his hopes of democracy. It did not include the city poor and the daily wage-earner. But as I have spent my life in close contact and intimate heart-searching dealings with all sorts of people, I have come to have great respect for the common sense and the common conscience of the common man. It only remains for the preachers, teachers, and the public speakers generally to have enough common sense themselves to appeal to it. In the long run the common man will do the just thing, if even the preachers alone do not fail them. Amid all these discordant cries, the common man is entitled to one clear note that calls him to loyalty to the eternal rule of right.—Bacon Anthony in Wesleyan Christian Advocate.

Be sure to hear Dr. Stoves and Dr. Day at Mt. Sequoyah camp-meeting.

10c
25c



Calorabs

For Biliousness, Sour Stomach, Flatulence, Nausea and Sick Headache, due to Constipation.

For IRRITATED EYES

Relieve, soothe and refresh your eyes. Get real eye comfort.

DICKEY'S Old Reliable EYE WASH

Used for 60 years. Genuine in red box.

25c and 50c sizes. Ask your druggist for new large size with dropper.

Dickey Drug Co., Bristol, Va.

BLEST BE THE TIE THAT BINDS

(On hearing the sentimental reasons for keeping church membership in the old home town.—Written by a Detroit pastor after a day of running down church letters.)

Blest be the tie that binds
Me to my home-town church.
I'll never find a place like that,
No matter how I search.

I do not go there now;
They have my deep respect;
Nor do I give them much support.
(That's too much to expect.)

But father was a member there,
And so was mother, dear.
And thus it doesn't seem quite fair
To bring my letter here.

And in the churchyard green,
My grandpa sleeping lies;
And likely he'll be staying there
Till wafted to the skies.

And so I really can't transfer
My membership up here.
Perhaps some day I'll change my
mind.

Ask me again next year.

—Michigan Christian Advocate.

In Defense of a Real Poet

There has recently appeared a book entitled, "The Poet of Craigie House" written by Miss Hildegard Hawthorne, granddaughter of the immortal Nathaniel. Any book that helps us to see Longfellow as he was is precious and especially a book like Miss Hawthorne's which in simple but adequate language recreates the New England poet for us. The author gives details of the poet's life which enhance the charm of his poetry.

Longfellow was the first American poet to make famous by stirring verse American scenes such as, "The Ride of Paul Revere" and "The Courtship of Miles Standish." In the chapter "Life at its Peak" Miss Hawthorne gives us the fine glow of Longfellow's career at its meridian when he was the world's best-loved poet. I take the liberty of adding a few personal observations.

Longfellow, like Tennyson, was immensely popular in his day. One sleeps in Westminster while the other is commemorated by a bust there. Yet both are more or less tradition.

It has become a fad in certain quarters to belittle the poetry of Longfellow. Even some college instructors who should know better go out of their ways to derogate his writings. Taking their cue from Oscar Wilde's famous saying "Longfellow is a more beautiful poem than he ever wrote", (which is true of many real poets), these carpers seek to bedaub the gentle New England singer. They are obsessed by the modern fashion of decrying all poetry that is not intentionally obscure. Wishing to imitate Browning (and lacking his gifts), and eschewing the simple expression of deepest feeling, much verse of today seeks to be psychic where no soul exists. It is "vision without meaning."

To most persons modern poetry, much of it, is especially difficult because so often it is deliberately dense. It is one thing for a poet to voice unrealized longings of the soul; it is quite another thing when he would get "futurist" effects and twangs strings which he has deliberately knotted. One reading typi-

cal magazine verse of today is likely to be impressed by two things: it is often wantonly obscure and it ends nowhere. True, Edgar Allan Poe did write some cryptic verse but he does not live in such poetry. Even "The Raven" and "The Bells" are outweighed by "Annabel Lee" and "To Helen." Emerson called Poe "the jingle man" and for once Emerson nodded. Poe lives because he touches the depths and heights of human emotion.

Some critics of Longfellow leap upon his poem "The Psalm of Life" and drum about its ordinary style which they profess to term banal. It is true that the poem treads upon the rim of mediocrity but it is saved by its human appeal to the best in us. Would those critics deny to Wordsworth the name of a great poet because he wrote "The Idiot Boy"? Yet Longfellow never penned anything as trivial. If "The Psalm of Life" is not great poetry it is useful poetry and Miss Hawthorne speaks of the wonderful effect it had on multitudes of hearts wrestling with the hard facts of life. If Longfellow had never written another poem than this I believe it would find place in anthologies of English poetry; not so much because of greatness (which it does not profess to have), as because of its brave tenderness.

Doubtless there will come a re-blooming of Longfellow's poetry. First, because the world needs it and again because he is the gentle but genuine poet of common longing and endeavor. In our bizarre time many lesser and strident poets get recognition. Their day must pass and they must be as forgotten as Martin Tupper is. Great poets are not the verifiers of passing phases; they rise above mere introspective meandering and sing of fundamental things whose bases are the imperishable entities.

One trouble with many poets of today is that they cannot get away from themselves and lose self in the broad sea of human need and human longing. Longfellow under-

stands the universal heart and the universal heart loves him despite the lyrical astigmatism.

I doubt whether any present-day poet could write such an uninvolved but basic poem as "The Building of the Ship." It is redolent of Americanism, (to use a much-abused word), and it expresses in noble yet stirring cadences the ideas that are coming to grip us. Longfellow was a genuine scholar and a sincere man. He speaks from the twilight of the past but he speaks with all the sweet reverence that he sings of in his song "The Belfry of Bruges."—Eugene Allen in Michigan Christian Advocate.

The Social Church and College Student

College students need occasionally to forget that they are students and think of themselves as normal human beings. They are bound for the most part to live a sheltered, segregated, somewhat abnormal life. At best, they have but little opportunity to associate with persons who are older than themselves or who have other interests, other responsibilities.

It is very desirable, therefore, that when they worship they should not be segregated, but should be able, in some normal religious service, to feel themselves a part of the whole race of man in its endless quest of God. Furthermore, the student's opinion, if not of religion, at least of the institutions of religion, is largely influenced for better or for worse by the character and standing of the local church in his college community.

When he graduates from college and returns home, or establishes his residence in some new community, it is greatly to be desired that he will identify himself with some church, which he is likely to do if he has formed a favorable impression of the church as an institution, but not likely to do if, during four of the most impressionable years of

COMPARE THE RECORDS



During the last six weeks, I have campaigned in many sections of the state and have received numerous reports from all others. Every indication is that I will be returned to the office where I served the people courteously and capably through a vital period in the state's affairs. In my last race, I led the ticket by more than 41,000 votes in the first primary, yet was declared defeated under a run-off primary, since repealed, two weeks later. Voters have had opportunity to compare my record with that of my opponent. I am confident that their decision will favor me.

J. OSCAR HUMPHREY Candidate for STATE AUDITOR

Headquarters Gleason Hotel—Little Rock

—Advertisement

his life, he has learned to look upon the church with pity or contempt.

So, as I see it, among all these campus or near-campus agencies which are supposed to minister to the religious life of students, there is none so utterly important as the local church.—E. F. Tittle in *The Christian Advocate*.

THE METHODISTS BUILT COLLEGES

Human life swept westward in a succession of tidal waves over nineteenth-century America. Across the mountains, along the valleys, through the forests and out upon the prairies the streams of population flowed on. In the midst of these streams came the Methodist circuit riders to minister, as they best knew how, to frontier needs. From cabin to cabin they rode with unfailing cheer, bringing the good news of encouragement and spiritual counsel to lonely families. At camp meetings they preached with amazing power, swaying the multitude of settlers who came from miles around to shout and sing and pray for salvation.

Rough and hardy these riding preachers were, like the homespun people they came to serve. Few of them actually received the \$80 a year allotted them by the Annual Conference. Boots and saddle bags were their regular equipment with a Bible and a passionate desire to "save souls." Stern was the discipline of the early Methodist Episcopal Church in these rugged days and the ranks were frequently purged of any who failed to measure up to the high standards and strenuous pace of the "calling."

Yet there is little indication that educational requirements were considered important. The preachers brought no diplomas with them, for scarcely a man of them had set foot on a college campus. They scorned the fellow who used a manuscript. Peter Cartwright advised one such that "the Methodists would set the whole Western world afire before he could light his match." They twice refused Henry Bascom (who later became bishop) admission because he dressed well and used careful speech. They gloried in their untaught independence as John Strange, camp meeting preacher, boasted that his "alma mater was Brush College, more ancient, though less pretentious than Yale or Harvard or Princeton."

Nevertheless these same Methodists built colleges. In the first year of the Methodist Episcopal Church, before Washington was inaugurated first President of the United States, Cokesbury College was founded at Abington, Md. And when this was consumed in fire, the college was reopened without delay in Baltimore. When a second fire concluded the brief history of Cokesbury, attention was turned to secondary schools.

By this time (1797) we find another Cokesbury school in North Carolina, one Bethel School in South Carolina and another in Kentucky, an Ebenezer Academy of two hundred students in Virginia, a Wesley and a Whitefield school in Georgia. The entire colonial territory was then drawn up into districts with a Methodist school in each.

Thereafter, in 1815, Allegheny College appeared at Meadville, Pa., though at that time it was a Presbyterian school. In 1822 Augusta College opened with a charter from

the legislature of Kentucky, granting authority to confer degrees.

In 1824 the Annual Conference of Illinois considered resolutions in favor of an institution of higher learning. Peter Cartwright and his political rival, Abraham Lincoln, were moving spirits in the plan which met some opposition from the settlers. In 1828 the articles of association were drawn up, and the village of Lebanon welcomed the opening of McKendree College. Three years later Wesleyan University began its honorable career at Middletown, Conn.

The enlarging interest of Methodist leaders in education came to decisive expression in 1820, as attested by this resolution:

"Resolved, By the delegates of the Annual Conferences in General Conference assembled, that it be, and is hereby recommended to all the Annual Conferences in General educational institutions under their control in such a way and manner as they may think proper."

The far-reaching consequence of this recommendation was the building of pioneer schools and colleges in every section of the country. A century thereafter we find forty-four Methodist colleges holding aloft the torch of truth from shore to shore. Is it not strange that unschooled circuit-riders should enact such a daring educational program? Why did Methodists build colleges?

1. They wanted a better country.

These pioneers had few delusions about their primitive conditions. They were not content to leave the virgin wilderness as they found it, but worked relentlessly to redeem and civilize it. Their keen eyes saw the passing of the frontier. They believed in social progress and did their part to achieve it.

They made the most of their untutored skill, but desired better opportunities for their children.

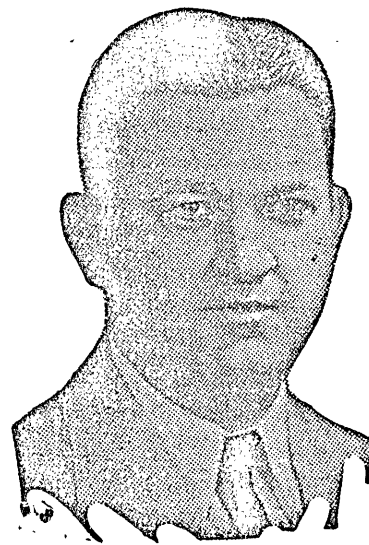
When John Wesley gazed upon the brawling ferocity of the Kings-

wood colliers, he founded a school "that their children might know the things that make for peace." When the founders of Northwestern University (1851) saw a vision of social progress they incorporated "a desire to meet adequately the growing want in the Northwest for a university of the highest grade, adapted to the country, to its increasing prosperity, and the advanced state of learning in the present age." These schools were both cause and effect of progress, designed to create and incarnate the new world.

2. They needed social and religious leaders.

As they had led the caravans of progress through the wilderness,

they desired new leaders to enter the promised land beyond their span of the journey. Well they knew that a better country demanded better-trained men. The earliest colleges responded to the need of a better-trained ministry. Harvard, Princeton, and Rutgers each declared this as their purpose in the original charters, and other colleges were founded to meet the same need. Professional training in literature, science, education, law, and medicine was added as the needs of later days expanded colleges into universities. The growing complexity of social organizations brought diversified interests, and new vocations were born every year. These social trends laid heavy-



The BAILEY Brand of PROGRESS

Improvement of the Parks

Carl Bailey has long endeavored to improve the State's system of parks. His fight, as ex-officio chairman of the State Park Commission, for the development of these natural beauty spots of the state has resulted in a phenomenal increase in the value of Arkansas' parks.

He has led the program of improvement, and as governor he will see that the beautiful scenery of the state is opened to the eyes of the people.

Park Values Are Recognized

In the Supreme Court opinion in the case testing the validity of the cost of the legislature to transfer \$5,000 from the game and fish fund to the Park Commission, the Court said:

"Its (the State Park Commission's) work has been one of growth, of development, of acquiring more material value for the state than has ever been accomplished by any other similar organization. . . . The Park areas of the state are monuments to the great industry, integrity and public spirit of the commissioners."

\$1,500,000 Increase in Value Without Cost to the State

Park values have increased \$1,500,000 without one penny's cost to the state. Federal funds secured for CCC camps in Arkansas by the commission have brought about this vast improvement.

Now it is Arkansas' time to do something for herself in order to maintain this improvement. Carl Bailey is the man to see that it is done.

Elect
CARL BAILEY
your GOVERNOR

—Advertisement.

THE GIFT BIBLE

Illustrated, Self-Pronouncing
Suitable for Young or Old



The King James or Authorized
Version of the Old and
New Testaments

Self-Pronouncing Text. All the proper words being accented and divided into syllables for quick and easy pronunciation.

A New Series of Helps to the Study of the Bible. Selected for their general utility.

4,500 Questions and Answers on the Old and New Testaments which unfold the Scriptures. A feature of great value to old and young.

31 Beautiful Illustrations showing scenes and incidents of Bible history handsomely printed on enamel paper in phototone ink.

12 Maps of the Bible Lands in Colors. Printed on superior white paper; size, 5 1/2 x 8 1/4 inches. Suitable to carry or for home reading.

Specimen of Type

O LORD, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth.

No. 260

Black-Face Type,
Bound in Genuine Flexible
Leather with overlapping covers, red under gold edges, round corners, headband, and purple marker.

NOW

\$2.45

(Formerly \$2.95)

Note: If Thumb
Index Is Desired
Add 50 cents

METHODIST PUBLISHING HOUSE
(CONCORDIA PUBLISHERS)
WHITMORE & SMITH, Agents
NASHVILLE, TENN., DALLAS, TEX., RICHMOND, VA.
ORDER FROM NEAREST HOUSE

ier responsibility upon the new colleges. They were called to raise up a new type of pioneer who would know how to meet problems in the new day.

3. They appreciated liberal Christian culture.

Methodism is historically a truth-seeking movement, whose progress is characterized by the organic union of religion with education. Christian colleges are dedicated to the proposition that Christianity and culture belong together as a liberating force in society. Wesleyan University (1831) offered "an opportunity to acquire sound mental training and liberal culture." The College of the Pacific (1851) aimed "to apply Christian principles and Christian methods in the work of true culture."

And yet most of these colleges avoid narrow sectarianism and insure academic freedom by declaring that no particular religious faith shall be required of either teachers or students. Cornell College (1853) states: "While the college is not sectarian, it aims to be decidedly Christian in theory and practice, and to apply Christian principles and methods in all its culture." In the liberal atmosphere of these colleges education is at once cultured and Christian.

4. They demanded moral integrity.

In the riotous recklessness of early frontiers the devout and faithful souls wanted bulwarks for righteousness. They saw that the next frontier was the moral frontier, and planted colleges as creative centers of moral integrity. A teacher in Augusta College (1822) viewed a college as "the nursery not only of learning but of morals and religion." Emory College (1838) intended to secure "religious well-being. . . . Nothing sectarian . . . but a pronounced Christian life." Boston University (1869) was incorporated "most effectively (to) promote virtue and piety and learning." Vanderbilt University (1873) avowed "the protection of morals and the cultivation of the religious perceptions and sympathies of our youth." How well they saw and how wisely they built who formed the Methodist colleges!

As we confront the new frontiers of our time, the value of these colleges rises to yet greater heights. We also desire a better country, need social leaders, appreciate liberal Christian culture, and demand moral integrity. In such colleges we have a priceless heritage.—Paul E. Johnson in Central Christian Advocate.

A CRITICISM OF ADVERTISING

If you can remember that far back, isn't it astounding how national advertising—as we see it in the magazines and hear it on the radio—has developed during the past twenty years? Well, sir, that only goes to show what can be done

for a thing (if there's enough money in it) by a bunch of bright and breezy young men with a university "background." Thanks to the combined genius of several thousand acute, trained, highly imaginative minds, advertising has in the relatively short space of two decades reached heights of silliness, absurdity and open-faced vulgarity undreamed of by the uncouth, unlettered old-timers. But then, they were handicapped by a certain amount of decency and self-restraint in advertising their wares.

Vehement criticism of trends in current advertising has, of course, been the subject of several popular but rather misleading books in the non-fiction class; and now there is an indication that the novelists may undertake to express in well-chosen words what many of us are vaguely thinking about advertising. For example, in "Beyond Woman," a modern novel by Maurice Samuels, he makes one of his characters "pan" the subject in these words:

"It is a part of our democratic tradition that everybody can be President, and part of our democratic culture that everybody is a potential somebody. The damage starts in childhood. Parents and teachers are in a conspiracy to exaggerate to children, first the potentialities of life, and then, the capacity of the children. Then as we grow older we become victims of other deceptions fortifying the same illusion. On the intellectual level we learn that every one of us has a Kingdom within. Which just isn't true for the vast majority of us. Life just isn't as interesting as we try to make it out.

"And then on the lower levels the pressure to kid us along is much more sustained. Our advertisements, for example. They are full of people going places and doing things, extracting pleasure from life via anything from automobiles to toothpaste. If you turn the pages of a magazine you are startled by the amount of happiness and intensive living promised the most ordinary person. If you come to the reading content of the magazines, the newspapers, and most books, you meet the same misleading propaganda.

"Those advertisements; the disproportion between the kitchen trivialities they have to deal with, and the rewards they promise, is simply grotesque. Those vigorous, alert, up-and-coming creatures who owe their joy and power to a variety of corn-flakes; those smiling, happy men who use a certain razor blade. Even if you consciously discount each absurdity separately, the general impression remains; the idea is conveyed that around us are instruments which open up life; there are people who are not, like us, missing out on the good things. Then when you think of the queer

propaganda breaking out everywhere in the movies, on the stage, in the universities, on the lecture platforms, you get a glimpse of the falsity of it all.—Ex.

THE BOSS—AND THE LEADER

The Boss drives his men—the Leader coaches them.

The Boss depends on authority—the Leader depends on good-will.

The Boss inspires fear—the Leader inspires enthusiasm.

The Boss says "I"—the Leader says "we."

The Boss assigns the slavery—the Leader sets the pace.

The Boss says "get here on time"—the Leader beats 'em all to it.

The Boss fixes the blame for breakdowns—the Leader fixes the breakdowns.

The Boss may not know how to do it—the Leader always knows, and shows how.

The Boss makes work a drudgery—the Leader makes it interesting.

The Boss says "go"—the Leader says "let's go."

There is a whale of a difference—don't you know!—The Pathfinder.

GIVING TO THE COUNTRY

Patriotism suffers most when we become too passive and give nothing to the country, whether of service or the affection which is stirred by spectacular events. Perhaps what was most seriously wrong with the country and with business during the past few years was the general stagnation which paralyzed us when people stopped contending and competing in business. We became poor business athletes. All

★ ★ ★
C. R. "Charlie" Rush

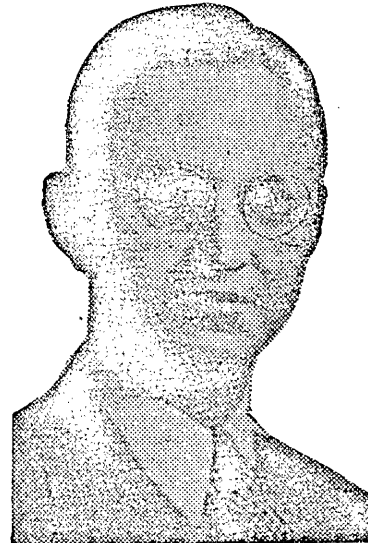


YOUR NEXT SHERIFF AND COLLECTOR

I will place this office on a business basis, as I have successfully handled my own.

Your vote and influence will be appreciated.

C. R. "Charlie" Rush
—Advertisement.



MARVIN BROOKS NORFLEET
Former State Senator
Forrest City, Ark.

Vote For
Marvin Brooks Norfleet
CANDIDATE FOR
Attorney General
of Arkansas

Public Service Promotion

I believe that promotion in the public service is deserved only by those who have earned it by rendering beneficial public service in the exercise of the duties of public office therefore given them.

I have been honored by election to the offices of City Judge of Forrest City, Representative of St. Francis County and State Senator of the District of St. Francis and Crittenden Counties.

In the General Assembly I am glad that it was my privilege to author, sponsor and/or materially aid the passage of legislation of beneficial public service to the citizenship of the State, including relief to real estate taxpayers in municipal street paving districts on the State Highway System in excess of 6 million dollars State Aid and in interest of school bus routes, rural mail routes and farm to market roads in excess of 3 million dollars, among other enactments.

I will greatly appreciate your vote and influence in my favor at the Democratic State Primary Election to be held Aug. 11, 1936.

MARVIN BROOKS NORFLEET
Candidate For
ATTORNEY GENERAL OF ARKANSAS
Campaign Headquarters, 2nd Floor, Capital Hotel, Little Rock, Ark.
(Advertisement)

WHITWORTH COLLEGE

BROOKHAVEN, MISSISSIPPI

"In the Heart of the Old South"

FULLY ACCREDITED TWO YEAR
COLLEGE FOR WOMEN

Liberal arts and sciences, teacher training, home economics, secretarial training, music, art, speech aesthetics.

For catalogue and view book write

NETTIE WALKER, Registrar.

the burden of winning was placed on the government. We took too much from the government and gave too little.

Now that my interest in the Olympic games has become aroused, I see in the classic events an influence that will stimulate patriotism in thousands of people. There will be untold thousands of Americans banded together with the desire of seeing American athletes victorious. We shall feel a personal pride in the winners. For are they not Americans who are representing America?

And the every-day patriotism, which is evidenced at the ball game between civic leagues or at some great stadium where nations contend with nations through their representatives at the Olympics, will strike so deeply into the heart that it will be alive and vigorous at all times when it is needed most, whether to defend the country against aggression or to save the country from the maggots of discontent which feed within its borders. For, after all is said, we are still the same nation of patriots that gathered enthusiastically around Patrick Henry, and we love our country as deeply as did our forefathers of 1781.—The Donaghey News.

"METHODIST PREACHERS AND TOBACCO"

An article under the above caption, written by Rev. W. A. Tetley, appeared in this paper some time ago and we read with much interest and a considerable degree of approval.

In his own mind this writer consigns no Methodist preacher to hell because he uses tobacco, but does consider the habit as among the more or less unconsidered wrongs, if that preacher is one of the older men of the Conference, unless in such an case, the habit was acquired so far back that there had not been developed any conscience on the question. We can see no valid excuse for a man entering our Methodist ministry during the past decade who uses tobacco.

The world's opinion condemns Italy for her aggressive invasion of Ethiopia, a practice that was in vogue twenty-five years ago; but during the past fifteen years the world of nations has developed a better conscience concerning war. A decade or two ago Methodist preachers may have used tobacco much with more or less impunity, but during the past fifteen years we should have developed an improved conscience concerning the question. The only excuse for a young Methodist preacher to use tobacco is the latitudinarian's cry, "Open-mindedness," which excuse has become so prevalent and such a cover-all that it has come to mean personal license, and that is about all.

Our Discipline requires that these being admitted promise to "abstain" from the use of tobacco in any form. Not only, then, does the young Methodist preacher using tobacco show a failure to expand the horizon of his conscience, but he evidences his disregard of the expressed requirement of his church. The very act of becoming a Methodist preacher requires his conformity to the ethics of the ministry he is to represent.

It is no excuse to affirm that the committee before whom one appeared failed, or neglected, to require this of the candidate, in which case, of course, said committee ex-

ceeded its delegated authority, for the candidate was cognizant of this requirement of the Methodist ministry when presenting himself, and therefore, is morally and spiritually obligated to support this requirement, otherwise, our entire system becomes a mere legalism.

By no means would this writer advocate expulsion of such violators. This type of ministry should be disposed of by insistent persuasion, by persuading tobacco users in our ministry to relinquish this habit for the reasons given above and in the able article of Rev. W. A. Tetley, and thereby create a church-wide sentiment among the ministers that causes the young tobacco-using preacher to be classified as one of

the "out-of-date," "behind-the-times," preachers who have lost step with the forward march of their brethren. We may be ever so alert mentally but if our conduct remains sluggish we have made little progress.

Several years ago a prospective candidate for the itinerant Methodist ministry called upon me and requested that I speak in favor of admitting him into the Conference, in spite of his use of cigars, but I had to tell that brilliant young man that, if he could not sacrifice the cigar for the privilege of the ministry, perhaps the ministry would not be eager enough to accept him. Imagine defending a cigar!—O. S. Palmer in Pentecostal Herald.

"Germ Destroyer" Is the Popular Skin Remedy for Itch, Eczema, Ringworm, Etc.

FREE! A cake of Germ Soap with \$1.00 size Germ Destroyer. This remedy is a big seller during all seasons of the year. It kills parasites in the skin and scalp. Used sparingly it heals sores on head or body. Its antiseptic qualities are unsurpassed. It has more satisfied customers than any similar remedy we sell. The soap is for tender skins and effective shampoo for dandruff. Price 50c and \$1.00. Soap 25c.

SNODGRASS & BRACY DRUG CO.
—Advertisement.

COOK FOR GOVERNOR

"Do We Want LOWER TAXES OR DEFICITS?"

[A REPRINTED EDITORIAL FROM THE
ARKANSAS GAZETTE, NOV. 6, 1935]

Under the business administration centering in the office of County Judge Cook, Pulaski County has reached a point where it can operate with a 2½ mill general tax instead of the five mills now levied in every county in the state. A recommendation, approved by the Budget Committee, that the 1936 rate be cut to 2½ mills, will be made by Judge Cook to the Quorum Court when it meets next Monday.

The people of Pulaski County can always have their business managed in this way if they want this sort of management. BUT WHAT WILL THEY DO WHEN THEY SELECT THEIR OFFICIALS IN THE FUTURE?

Will they elect as Judge Cook's successor a man whom they, if they were the directors of the biggest private business enterprise in the county, would be willing to put in charge of its affairs?

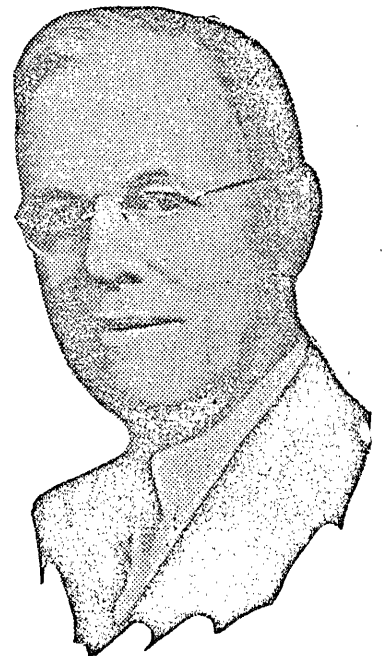
Or will they elect some popular and pleasing politician who will be mainly interested in the job for its salary, and who may seek to put on the payroll as many political and personal adherents as possible and to spend just as much money as maximum taxation can provide?

The people of every county in the state can have in every office the kind of management Pulaski County has had—if they want that kind of management and are determined to have it. THEY CAN HAVE IT IN STATE AFFAIRS IF THEY WANT IT.

But neither in the counties or in the state do the people always insist on the good business management they have the power to obtain. In effect they even deliberately refuse it by electing as county and state officials, Quorum Court members and legislators, men who have not the strength of purpose and compelling determination to keep expenditures and taxes down, and give the taxpayers utmost value for every dollar the tax collectors take away from them. Under those conditions, we spend up to and beyond our resources, and again go in debt.

Save the State From the Politicians

COOK for GOVERNOR



A PLEDGE FULFILLED—

R. A. (Bob) Cook, when elected County Judge, pledged an ECONOMIC and business-like administration. When the County Grand Jury recommended and the people voted to reinstate the 3-mill road tax, Judge Cook did not forget or ignore his pledge, but immediately set about to effect economies in ADMINISTRATION that made possible the recent 50% REDUCTION in County General Tax.

Judge Cook did not reinstate the 3-mill road tax, but he did what he could to reduce other taxes to offset it.

... and Charity and Welfare Work Did Not Suffer

Judge Cook did not bring about this drastic reduction at the expense of worthy departments. For instance, expenditures in welfare activities alone, by Pulaski County, during Judge Cook's three years in office averaged nearly

**\$1,600
WEEKLY**

Judge Cook believes that it is NOT economy to abolish important departments... NOT economy to reduce good, efficient man-power with cheap "help." Judge Cook has practiced good business methods for forty years... his record proves it.

—Advertisement.

OBITUARIES

ROBERTS—On July 2, death visited the home of Mrs. Callie Hill and called Mrs. Will Roberts from this life. Sister Roberts was Miss Mary Jenkins before she married. She was born in Escambia county, Alabama, 1852. Her parents moved to Louisiana when she was a child. Sister Roberts was married to Brother Will Roberts November 10, 1865 at Lingrove, Louisiana. To this union were born eight children, all have passed away, except three, Mrs. S. A. Baker, Mrs. Callie Hill and M. K. Roberts, all of Lacy. She had 12 grandchildren, 10 great-grandchildren and one great-great-grandchild. Sister Roberts had lived in the house where she died for 52 years. She was a true Christian throughout a long life. She will be missed by her children and many friends, but we are sure she has found a better home. She was an invalid for nine years. As her pastor, I often visited her in the home. I always found her sweet-spirited and reconciled to her lot. She is gone, but we will not say good-bye as we expect to meet her again in that place where we never grow old.—John Simpson, Pastor.

EVANS—Mrs. Alice Virginia Evans, daughter of J. W. and Rebecca J. Brown, was born November 30, 1858; married to J. S. Evans October, 1879; professed faith in Christ and joined the Methodist Church in early life, holding her membership in the Rock Springs Church, Dalkark charge, Dallas county, Arkansas. Departed this life Sunday, July 19; buried in the Rock Springs cemetery July 20. She was the mother of nine children, two dying in infancy. Survived by seven children, four girls and three boys: Jim Evans, Conroe, Texas; Miss Addie, Mrs. R. H. Lee, Mrs. Clarence Daniel, all of Dalkark; Mrs. S. E. Updyke, Kingsland, Ark.; E. B. Evans, Little Rock, and R. H. Evans, Levy, Ark.; and 17 grand-children, and two great-grandchildren. Sister Evans was a true Christian, well informed. She was a good mother, pious and methodical in all of her family discipline. It was my privilege to be her pastor for three years. Her sweet Christian spirit was a real blessing to all who came in contact with her. Her husband

passed away some years past. Her boys and girls are a type of the very best citizens of Arkansas. Truly it can be said of this Godly mother that she reaped as she sowed. I preached her funeral in the Rock Springs Church to a packed house of relatives and friends.—J. C. Williams, Pastor.

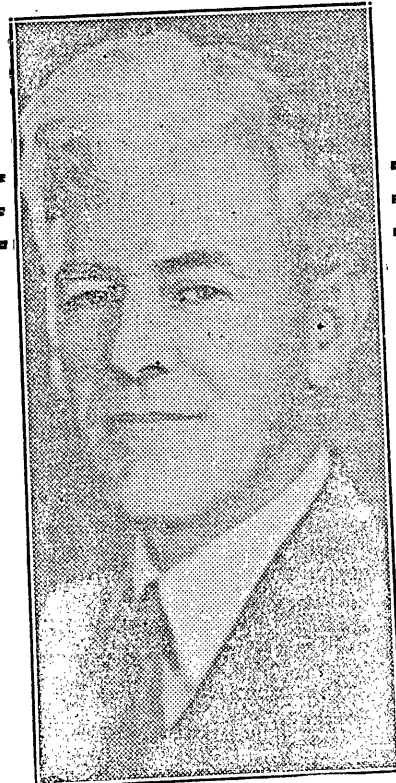
BLAND—Mandy Catherine Tucker was born April 12, 1856 near Greenfield, Mo.; died at her home near La Rue, July 17. She was married to S. M. Bland October 22, 1871, who preceded her in death in April 1911. She was converted and joined the church in 1873, and lived true to that profession, a good mother and a kind neighbor. She expressed a desire to go to that White City where all suffering ends. She was taken sick in January. All that children and friends could do was done to ease her pain. She leaves behind to mourn her going five sons and two daughters, 32 grandchildren and 38 great-grandchildren, besides other relatives and a large host of friends. Her children are: Carroll Bland, Fullerton, Calif.; George C. Bland, Rogers, Ark.; A. E. L., J. L. and J. A. Bland and Ella Baker of La Rue, and Hattie Woolsey, of Bentonville. Aunt Catherine died on the farm where she had lived for 62 years. She was the last survivor of her parents' family. The funeral service was conducted at the home, Saturday, July 18, by Rev. Chas. Edwards, who had known the deceased about forty years.—Chas. Edwards.

KEITH—Annie Mildred, daughter of A. L. and Mrs. Allie Keith, was born June 3, 1920, and on July 23, God saw fit to call her to her heavenly home. Mildred was a sweet-spirited Christian girl. She loved the church and loved its work, and better still she loved her Saviour. She often expressed her faith in Christ and invited others to accept Him as their Saviour. She leaves a father and mother, two brothers, Glen and Charles Ray of Galena, Ark., and Mrs. Belvia Vinson of Mountain Pine, Ark. One sister, Mrs. Muriel Ward passed on in 1928. Funeral was conducted from the family home, six miles west of Umpire, by the Rev. A. J. Bearden of the Umpire Circuit, and Rev. R. W. Dillard, pastor of Mt. Tabor Pentecostal Church, near Glenwood, in the presence of a host of relatives and friends. The body was taken to Galena cemetery where it was laid to rest. The floral offering was fine. Rev. J. F. Taylor dismissed congregation with prayer.—A. J. Bearden, Pastor.

PELT—Samuel O. Pelt was born December 12, 1887, near Hope, Arkansas. His parents settled near Camden when he was a child. He died at his home in the Lakeside community near Camden, June 20. He was married to Miss Annie Purifoy on May 31, 1914. To this union were born three children: A baby girl who died in infancy, Miss Mildred Pelt and Alvin Pelt. When the children were mere babies Mr. Pelt was struck by a falling tree and received internal and spinal injuries. He has been an invalid since. He was a member of the Methodist Church 23 years and served as collecting steward many years. He attended church regularly and enjoyed helping sing the sweet old song "Count Your Many Blessings." He

took an active part in the community and church life. No one knows his physical sufferings because he was never heard to complain. He met everyone with a handshake, a smile and a joke. Asking not for sympathy, he would not accept pity. By the grace of God his prayer was answered and he was spared to see his two children grown and educated. He and his dear wife attained that close companionship

that enabled them these many years to face his going with a calmness God alone understands. He went into the "Great Beyond" as he had lived, smiling and unafraid. Death could not take from his face the smile that life had implanted there. He was laid to rest in the Lakeside cemetery. Services were conducted by his Presiding Elder, Rev. E. C. Rule, assisted by a beloved former pastor, Rev. G. W. Warren. He and



GRIFFIN SMITH

for

Chief Justice

of the

Supreme Court

In the opinion of lawyers, the Chief Justiceship is the most exalted office in the gift of the people. It is attended with the highest honor, the greatest dignity, and the most solemn responsibility.

No issues are involved in the present race for this high office except those of personal character, learning, ability and judicial ideals, and of fitness to preside in a manner that will reflect the dignity of the court, and accord to counsel a full and willing hearing of the causes presented by them at its bar.

Incumbency in the office sets one apart from the ordinary concerns of life, and imposes a certain aloofness from its multiplied activities, in order that the judicial mind may be kept in poise, and free from the influences which such activities engender.

It does not lessen the obligation of citizenship, but it should put an end to active participation in the efforts of the people to direct and control their civic governmental affairs.

If I am elected, I shall consecrate my entire thought, effort and ability to the discharge of the duties of the office, and the unremitting performance of the work of the court.

GRIFFIN SMITH

—Advertisement

For Local Irritation
to quickly relieve the
stinging torment, women
use mild, soothing—
Resinol

THE BEST WAY TO TREAT—
BOILS SUPERFICIAL
CUTS AND BURNS
AND MINOR BRUISES
Apply **Gray's Ointment**
Used since 1820 to give relief to millions
—the best testimonial of merit. 25c at
drug stores.

666 checks
MALARIA
in 3 days
COLDS
first day
HEADACHE,
30 minutes.
Liquid, Tablets
Salve
Nose Drops
Try "Rub-My-Tism"—World's
Best Liniment

his pastors were always friends and brothers, his home was their home. His neighbors' sorrows were his sorrows, their joys were his joys. He was loved by many, respected by all. We could not begin to tell of his many good deeds. Many were unknown. He is survived by his wife, a daughter and a son, who reside in the home; also his father, William Pelt, a sister, Mrs. G. D. Coleman, two brothers, Johnson Pelt and Nolan Pelt. — A Neighbor.

WEAVER.—Mrs. Emma Weaver wife of our Brother David N. Weaver, has been an invalid for more than twenty-five years, and has been the object of constant care on the part of Bro. Weaver, and the family for quite awhile. Some two weeks ago she became seriously ill, and after some days passed on. Mrs. Weaver was born in Georgia, March 7, 1859. She and Brother Weaver were married some 58 years ago. Her death occurred at the family home in Fort Smith, Tuesday, July 21. She was buried at Forest Park cemetery, Thursday, July 23. Her age was 77 years, two months, 14 days. Mrs. Weaver is survived by her husband, Rev. D. N. Weaver; three sons, Charles, James and D. S. Weaver; four daughters, Mrs. James Barry of Bentonville, Ark.; Mrs. J. E. Hawkins of Spokane, Wash.; Mrs. E. A. Jennings, Ponca City, Okla.; Mrs. E. O. Simpson, of Fort Smith; one brother, Jesse Hulse of Pampa, Texas, and one sister, Mrs. M. J. Chapman of Red Oak, Okla. A more detailed tribute to this devout mother in Israel will follow later.—H. C. Henderson.

REV. FRED LITTLE: AN APPRECIATION

Rev. Fred Little, son of Alexander and Nannie Little, was born in Belfast, Ireland, March 7, 1868. His father died two years later. His mother, taking her young son, moved to Toronto, Canada, where she died in 1880. Fred attended school in Toronto until he was ten years of age; then he began earning his own livelihood, working for a while in a department store, then on a farm. When he was twelve years of age he went to Orillia, in the Province of Ontario, where he found employment in a saw mill and later was engaged in the logging business. In 1889, while on board a boat, he was converted. He became so appalled at the wickedness of the crew that he sought a secluded place, fell on his knees in prayer, and, was happily converted. From that time he lived a consecrated Christian life. Soon after his conversion he received a definite call to preach.

He came to De Valls Bluff, Ark., in 1890. Feeling the need of better qualification for the work of the ministry, he entered Hendrix College, as a student in 1892, and received license as a local preacher the same year. It is doubtful if Dr. Millar, who was the president of the college, ever succeeded in molding the character and life of a student to a larger extent than he did with Fred Little. His feeling for his preceptor was one of veneration as long as he lived. Next to his mother, he owed more to Dr. Millar than to any other person with whom he came in contact, during the formative period of his life.

In 1893, Bro. Little taught a summer school at Goodwin, Ark., and while there became acquainted with

the young preacher serving the Goodwin Circuit. Together these two young men began to hold revivals and so mightily did the Holy Spirit work through them, that they witnessed hundreds of conversions.

The friendship which began with the association of that summer grew stronger through the passing years.

At the session of the White River Conference in 1893, Bro. Little was appointed a supply for Marion Circuit, which he served so acceptably that he decided to quit College work, and apply for admission into the Conference. In 1894 he was admitted on trial, and into full connection two years later. During the years of his active ministry he served Marion Circuit, Osceola, Augusta, Clarendon, Jonesboro, P. E. of the Helena District, Marianna and Paragould. It was in his second year at Paragould that he was released from the charge on account of failing health. He went to Texas, hoping the climate might restore him to health again. At the following session of the Conference he was granted the superannuate relation.

On December 15, 1898, he was happily married to Miss Bessie Irene Carruth, of Marvell, Ark., who took her place by his side in the work of the ministry. A worthy helpmate she proved to be.

Bro. Little always took a prominent part in the work of the church; was a trustee for both Hendrix and Galloway Colleges; a member of the General Conference of 1910; and a delegate to the Ecumenical Missionary Conference which met in New York. Bro. Little was a brilliant preacher, a faithful pastor and a friend to those in need. He is enshrined in the hearts of hundreds who knew him. He was a poet of no mean ability; some of his poems have been published in some of the leading magazines as well as the Church papers.

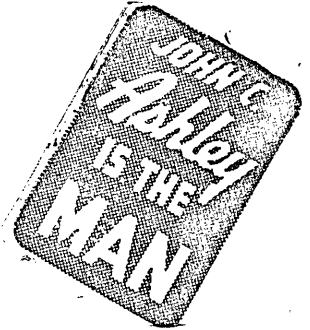
For about twenty-one years Bro. Little has lived, with his family, in San Angelo, Texas. After a brief illness of pneumonia he passed away June 27, 1936. His funeral took place at the First Methodist Church in San Angelo, Sunday afternoon, conducted by his pastor, Dr. K. P. Barton. Besides his wife, he leaves two sons, Marvell Carruth of Pecos, Texas, and Fred Kelly of Duncan, Oklahoma; two daughters, Elizabeth Ann and Helen Irene of San Angelo; and a host of friends. He was a devoted husband and father, a faithful minister, and a steadfast friend. "Know ye not there is a prince and a great man fallen this day in Israel?"—J. K. Farris.

Quarterly Conferences

ARKADELPHIA DISTRICT FOURTH ROUND

Pearcy Ct., at Percy, Aug. 23, 2 p. m.
Grand Avenue, Aug. 23, 7:30 p. m.
Holly Springs Ct., at H. S., Aug. 29, 2 p. m.
Sparkman-Sardis, at S., Aug. 30, 2 p. m.
Arkadelphia Ct., at Hart's Chapel, Sept. 6, 2 p. m.
Hot Springs Ct., at Gum Springs, Sept. 13, 2 p. m.
Oaklawn, Sept. 13, 7:30 p. m.
Traskwood Ct., at T., Sept. 20, 2 p. m.
Benton, Sept. 20, 7:30 p. m.
Malvern Ct., at Rhodes Chapel, Sept. 27, 2 p. m.
Pullman Heights, Sept. 27, 7:30 p. m.
Leola Ct., at Leola, Oct. 4, 2 p. m.
Princeton Ct., at Waverly, Oct. 11, 2 p. m.
Dalark Ct., at Rock Springs, Oct. 18, 2 p. m.
Malvern, Oct. 21, 7:30 p. m.
Carthage-Tulip, at Tulip, Oct. 25, 2 p. m.
Arkadelphia, Oct. 28, 7:30 p. m.
Friendship Ct., at L'Eau Fraix, Nov. 1, 2 p. m.
First Church, H. Sp., Nov. 4, 7:30 p. m.
—R. E. Faucett, P. E.

Who Is John C. Ashley?



for
**Governor
of
ARKANSAS**



- ★ Honesty and strength of character have won an enthusiastic endorsement for John C. Ashley from the substantial people of Arkansas.

Ashley's Election Is a Foregone Conclusion

- ★ BECAUSE JOHN C. ASHLEY has not crippled or impaired his integrity by promising special benefits to any individual or interests, and the people know that when he is governor he will be free to serve them conscientiously, independently, and well.
- ★ BECAUSE JOHN C. ASHLEY has had the moral courage and the STRENGTH OF CONVICTION to take a clear and decisive stand on every issue and is giving the people an opportunity to cast an intelligent and independent vote for a definite program of action as well as a personality equipped to effectively prosecute such a program.

John C. Ashley Is Sweeping the State

- ★ BECAUSE JOHN C. ASHLEY is not a professional politician and has not drawn to his support that type of people, and as a result has received a hearty reception from the great mass of thinking people who are utterly fed up with the vacillating, petty, unstable political candidate, and have turned to John Ashley as a welcome escape from these distasteful elements.
- ★ BECAUSE JOHN C. ASHLEY has said from the start of the campaign that he was not drafted to run and that he would not run out, back out, or sell out.
- ★ BECAUSE JOHN C. ASHLEY has carried his case directly to the independently voting PEOPLE of Arkansas and has received an endorsement that has left the "band wagon" element no choice but to "climb on with the winner."
- ★ BECAUSE JOHN C. ASHLEY has—due to the withdrawal of Judge Marcus Bone of Batesville—been left as the ONLY CANDIDATE who can present a solid front of more than 20 counties in his own section of the state.

John C. Ashley Campaign Committee

Everybody's CANDIDATE FOR GOVERNOR

—Advertisement.

Our Guest Preacher For Sunday

Rev. Edward W. Harris, pastor of our Methodist Church at Stamps, will preach at Winfield Sunday morning at 11 o'clock. Brother Harris is a graduate of the Candler School of Theology at Emory University. He has been a very popular speaker and teacher at our Young People Conferences at Conway. We are confident that he will bring a strong and helpful message to our people. Mr. J. S. M. Cannon, Chairman of our Board of Stewards, will preside at the service and will introduce Brother Harris.

PERSONAL ITEMS

Miss Fannie Russ from Hot Springs is spending the summer with her sister, Mrs. A. S. Ross, and Mr. Ross. Mrs. Ross' father, Mr. John D. Russ, and cousin, Miss Dorothy Russ, from New Orleans, have also been visiting in the home.

Mrs. Alden Smith from Paducah, Kentucky, has arrived to spend some time with her sister, Mrs. J. W. Holland, and Mr. Holland.

Miss Lois Thomas of our Young Peoples Department is visiting a friend in Batesville.

Billie Gordon, 2619 Wolfe, of our Senior Department was a member of the all-state band which accompanied the Arkansas delegation to the Centennial Expositions at Dallas and Fort Worth, Texas.

Miss Mary Louise Shofner, 2506 W. 16th, is in St. Vincent's Hospital where she underwent an operation for appendicitis.

Mrs. D. A. Rhinehart is very ill at St. Vincent's Hospital.

Miss Emilene Hanna from Red Springs, North Carolina, is visiting Miss Kate Bossinger.

Mrs. W. H. Bennett, mother of Dr. Byron Bennett, has been quite ill at the Baptist Hospital, but returned to her home in Paris, this week and is improving.

The sympathy of the congregation is extended to Mr. G. O. McFarlin in the death of his brother, Mr. J. S. McFarlin, on July 23.

YOUNG PEOPLE GO TO MT. SEQUOYAH

The annual Young People's Leadership Conference, for all Annual Conferences west of the Mississippi river, will be held July 30-August 11. In this Conference special emphasis is placed upon the training of leaders for the work in the local churches. A number of splendid opportunities for training are offered.

In addition to a faculty made up of staff members of the General Board of Christian Education and leaders of young people throughout the church, the special platform speakers and discussion leaders will include Earl Moreland (Brazil), F. A. Laxamanau (Philippines), Channing H. Tobis and others.

Winfield's Young People and Senior Department will be represented by Jim Major, and Misses Vivian Steed, Geraldine Baird, and Florence Morris. Mr. McDonough will teach the course in "Guiding Young People's Worship."

Those who have become discouraged and skeptical about the thinking and practices of young people will find something refreshing in Yoder P. Leith's "Youth's Newer Morals", in the July issue of the International Journal of Religious Education.

Pulpit and Pew Winfield Methodist Church

Sixteenth and Louisiana, Little Rock

MARSHALL T. STEEL
Minister

J. IRVIN McDONOUGH
Director, Religious Education

W. G. BORCHERS
Prayer Special in Brazil

MRS. I. J. STEED
Minister of Music

MISS KATE BOSSINGER
Organist

MISS MINNIE BUZBEE
Executive Secretary

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SUNDAY SERVICES

11 A. M.—Rev. Edward W. Harris of Stamps will preach.

To the Members of
Winfield Church.
Dear Friends:

Your Board of Stewards generously voted to give the pastor a vacation during the month of August. I am grateful for their kindness and have planned to use the month in such a manner as to be valuable both to you and to me.

I will spend the entire month in a camp for religious leaders in the Sacramento Mountains in New Mexico. Three hours each morning I will be in the class room studying; and the afternoons and evenings will be entirely free for rest, recreation and reading.

As I prepare to leave the city I am writing this letter to remind you of one important fact. The Board of Stewards, for some reason or other, did NOT vote a vacation to the congregation! Inasmuch as you are expected to be in your places, your Pulpit Committee has worked hard to secure a group of our finest preachers to lead your public worship in my absence.

Rev. Edward W. Harris of Stamps, Rev. Mims Thornburg Workman of Fordyce, Dr. John B. Thompson of Clarksville, Rev. George Meyer of Texarkana, and Rev. John William Hammons of Little Rock will preach at the Sunday morning services in August following the order which their names are listed. When you hear these men, I am sure you will be grateful for their ministry.

I trust that you will continue to be loyal to Winfield in my absence and will give these guests of ours the same fine interest and support which you always give me. I will be remembering you while I am away and will be hoping that upon my return I will be prepared to be a better pastor because of the vacation you have given me.

Sincerely,

Marshall T. Steel

Mr. McDonough to Sequoyah

Mr. McDonough leaves Thursday morning of this week for the Young People's Conference at Mt. Sequoyah where he will be a member of the faculty, teaching the course on "Worship." Mr. McDonough, having recently written his thesis for his Master's Degree in this field, is one of the best qualified men in our church for this important piece of work. Winfield is happy to have a Director of Religious Education who is worthy of the honors and is able to assume the responsibilities thus put upon him by our General Board of Education. The conference lasts ten days.

Seniors Have Special Project

During July the four classes in the Senior Department have been studying the use of leisure. The discussions have been based on materials in the Epworth Highroad for July.

As an outgrowth the Department has undertaken a project in leisure-time activities. Papers are being prepared by members of the Department giving the leisure-time programs of individual members or a program of activities for the group. At the general department meeting Sunday morning talks will be made by two members on some phase of leisure.

The time in which the themes may be submitted has been extended to August 16 so that those who have been absent during July might participate. The papers will be submitted to a group of three chosen from the staff of workers in the Young People's Division. The paper selected as the most outstanding will be sent to the Epworth Highroad, the Young People's publication of the Church.

BOY SCOUT AWARDS

The Boy Scout Camp of Troop 25, Little Rock, sponsored by Winfield Church, held its closing session Friday evening at the Troop Camp on the Arch Street Pike. Parents and friends were guests. Winfield Board of Stewards was represented by Dewey Thompson, and the Board of Education by Irvin McDonough, Director of Religious Education.

In reviewing the work of the five-day session, W. A. Weidemeyer, Scoutmaster and Director of the Camp, stated that more than 100 tests had been passed; one Scout passed as many as 14. Tommy Lloyd received the Scout Ax which was presented to the Scout who, in the judgment of those connected with the Camp, had lived most nearly in harmony with the Scout Oath and Laws.

The initiation of tenderfoots closed the program. In the initiation ceremonies Mr. Weidemeyer was assisted by Patrol Leader Dick Neal, and Scouts, Ray Scott, Bobby Anderson, Robert Harrington, Charles Smith, David Randall and Dick Anderson. Those initiated were Tommy Lloyd, Bill Clements, Ledwedge Byers, Walter Glasscock, James Scheibe, Sonny Neely, J. A. Sherlin, Assistant Scoutmaster, also assisted with the campfire program.

JOINT CIRCLE MEETING NEXT MONDAY

The women of Winfield will hold the Joint Circle Meeting next Monday, August 3, at 10 o'clock. Mrs. J. S. M. Cannon, Chairman, will preside. The program is built around "He Healeth Our Diseases." Mrs. E. Q. Brothers will give the devotional. Mrs. A. R. Larsen, Miss Mildred Cannon, and Mrs. Frank Thacker will take part on the program. Sandwiches and tea will be served at the close of the meeting.

STEWARDS TO MEET

J. S. M. Cannon, Chairman, is calling the regular meeting of the Board of Stewards for next Monday evening, August 3, at 7:45.

The members of the Ashby Bible Class held a business meeting Tuesday with Miss Cassie Bivens at the School for the Blind.