



Arkansas Methodist

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A CHALLENGE TO UNITED METHODISM

By DR. JOHN R. MOTT

Address at General Conference, Atlantic City

IN the light of my world-wide contacts—and they have been literally world-wide—since Kansas City, I have the overwhelming impression that the Uniting Conference did not meet one day too soon, and that God himself had great designs with reference to what was done in those never-to-be-forgotten days. Think what has taken place in the world since that time! It has been a striking coincidence that at the time of the most startling development of divisive influences among men that the world has ever known, we have had this weaving together of the three great major bodies of Methodism at the time of times, at the moment of moments.

As I see it right now, we are called upon with a clear sense of direction and with an overwhelming sense of mission, to lend ourselves to great constructive and reconstructive tasks and to move out into the land of large dimensions. I would remind us that we are facing here in the United States the greatest concentration of major unsolved issues and problems that the evangelical forces of America have ever faced. The difficulty of it is that we meet it by day and night. It has changed greatly in a few years, not only in scope but in complexity and in pace.

Whether we have in mind the great economic situation or social uplift or sex relations or race relations or the thought basis of the Christian faith—and the list runs on—it is the time of times, and it calls upon united Methodism in a unique degree because of our prominence in size and in history.

Then, my friends—and this burdens me heavily—we are called upon, as I see it, to assume the greatest single responsibility which has ever come upon a Christian communion. Have you noticed that already there have been drawn into the orbit of these wars east and west, eleven of the great missionary-sending countries, Great Britain, Ireland, Canada, Australia, New Zealand, South Africa, Germany, France, Denmark, and now Norway and Finland? I say, drawn into the orbit of these impossible wars.

That leaves, besides the United States of America, only three other sending countries, little Holland, little Switzerland, and Sweden, which is now being closely pressed; I say, except the United States of America. What a colossal responsibility. It comes upon this land, and more particularly upon its Christian forces, and I would say, therefore, still more particularly upon this largest of the evangelical communions. Shall we have the insight, shall we have the leadership, shall we have the sacrificial devotion to obey the Golden Rule and do unto these other countries and these Mission Board and agencies as we would be done by under similar circumstances?

Then I am reminded, friends, that we are facing the greatest area of unmet human suffering right now that the world has ever known. I make no exception in making that statement. It comes largely, I am afraid, not through the floods, and not the famines, but through what comes in the pathway of white wars, nerve wars, undeclared wars, lightning wars, and wars that have brought into play instruments and powers of greater deadliness and cruelty than the world has ever known.

It would be something startlingly incongruous if a body like United Methodism, meeting at that fateful hour, did not recognize in this a call to do something that would break us out of all categories and lead to something really worthy

* AND LET US CONSIDER ONE AN- *
* OTHER TO PROVOKE UNTO LOVE AND *
* TO GOOD WORKS; NOT FORSAKING *
* THE ASSEMBLING OF OURSELVES TO- *
* GETHER, AS THE MANNER OF SOME *
* IS; BUT EXHORTING ONE ANOTHER, *
* AND SO MUCH THE MORE, AS YE SEE *
* THE DAY APPROACHING.—Hebrews *
* 10:24-25. *

of the sufferings of our Lord and of his children across the breadth of the world.

What adds to the intensity of this, my friends, is the fact that we are confronting right here in America an impossible psychology. It is hard to understand that at a time like this, of admittedly greater suffering, our people are in this dilemma. It reminds me of a conference with the Archbishop of Canterbury at the time of the Abyssinian incident. He said to me, "Mott, we are humiliated here in England," and he added, "It is the humiliation of impotence." What he meant was this: They had just had a plebiscite in which over eleven million people voted, "We will not go to war to settle the dispute," and on the other side is a strong power visiting great cruelty upon innocent tribes in Africa. He said, "It is the humiliation of impotence."

I traced to this good cause our trouble in this country. We have a whole country and are so determined we are not going to go to war that we are in great danger of having isolation, not only in a political sense, but isolation of our conscience, isolation of our intelligence, isolation of our Christlikeness.

"I was in prison," he said, "and ye came unto me. I was hungry, thirsty, without clothing, and ye came unto me." I say we are in grave danger here for a good cause, but it adds to the solemnity of a meeting like this, and an hour like this.

Happily, in the face of sinister facts like I mentioned, and of alarming facts—and I am understating—we are confronting, my friends, now, the opportunity of the ages in the distinctive mission of Methodism which has ever been from its foundation the mission of evangelism.

Follow me closely. Never has the world had so many doors open for the friendly and constructive ministry of the evangel as now. Never so many hundreds of millions exposed as now. Never was there a time when the people across the world so admittedly concede that we must have superhuman wisdom and guidance and power. And never, thank God, was there a time when we have had so many outbursts of evangelism, especially in the parts of the world where we might least have expected it.

Oh! may God help us as Methodists to be true to our most distinctive tradition, and with the veil pulled from our eyes we may be wise leaders in this day of our visitation, visitation not only of our sins of omission upon us, but also thank God for the drawing near of his Sacred Presence.

That leads me to ask a question and to answer it, and that is, What is Methodism summoned at an hour like this primarily to do? As I see it, we are summoned to rethink, to restate, where necessary, revise, enlarge and where necessary revolutionize present programs and plans with relevancy to an absolutely changed world situation, and a vastly greater demand.

Then again, we are called upon to afford an adequate outlet to the most marvelous generation of youth that it has been my privilege to serve, and I have served now the generations of youth for fifty years. By the way, we set a good precedent in Kansas City, not only for ourselves but for other denominations, in weaving into our Boards more of the new generation.

But that is only a beginning. We must press there again the advantage that is now ours in helping to liberate this most largely hopeful generation but by no means won as yet to our world-wide plans.

Also, we are called upon, if I may say that word again, to liberate a vastly greater and at present a largely latent lay force. I say relatively largely latent, and yet Methodism has had as one of its crowning glories the calling forth of laymen. Right now we must have them, or it is an idle dream to talk about filling with living content what I have been saying this morning.

Then I am much burdened also that we shall conserve this greatest asset that united Methodism has right now. We have it right now, it is not a theory. I am referring to our women forces. They are better organized, they have the burden on them, they are showing more initiative, more creative ability, and may God preclude our doing anything in this time of readjustment and realignment that will stifle any of this marvelous spirit but rather give it larger, freer and more successful play.

Then I am now mentioning a point that may seem strange to some here, yet I may never have an opportunity to say this again to our united Methodism. Let us in all we are doing now do something to make available the marvelous experience and splendid gifts and prestige of our retired leaders at home and abroad, and the others that will be retiring inevitably in these coming days.

My last word, that comes from a full heart, is that Jesus Christ and Jesus Christ only is still our hope. This word is the one that has buoyed me up. As I was saying to some of my friends on the Advance Mission, this word of Christ has carried me without pessimism. Christ said, "In this world you shall have tribulations." Surely we have them. Then He continues, "But be of good cheer, not pessimistic, be of good cheer." I am. Christ had overcome the world. How did he overcome the world? By his unerring guidance, by his irrevocable commands, by his sure word of prophecy. He overcame it likewise by his incarnation, the Word-made flesh. He did it by the agony on the Cross. "All this I did for thee, what hast thou done for me?"

He did it by bursting the bonds of death in the tomb. He did it, O blessed thought, O solemnizing thought. He did it by His body, the Church, to which we all belong. He did it as we have been singing on this Ascension Day, by his ever living, ever creative, ever triumphant spirit in this world.

"In this world you shall have tribulations. Be of good cheer, I have overcome the world."

METHODIST MISSIONARIES IN BELGIUM

DR. W. G. THONGER has cabled the Board of Missions that he and his family are safe in Paris. There he is making arrangements for the relief of Belgian refugees. He reports that the distress in Belgium is appalling and great anxiety is felt for the lives of many of the mission workers there. Dr. Thonger is treasurer of the Conference and representative of the Board of Missions in Belgium. There are fifteen pastoral charges and twenty-one churches in Belgium. One of these churches is in Liege, now bearing the brunt of the German attack. There are two churches in Brussels. The central building in the capital city houses both an English and French congregation. There is another church in the suburbs of Molenbeek. There are no American missionaries in Belgium. Dr. Thonger, Rev. H. H. Stanley and Rev. W. C. Wilmot are British in citizenship.

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of Congress of March 2, 1897. Acceptance for mailing
at special rate of postage provided for in Section 1103,
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Personal and Other Items

REV. J. L. TUCKER, pastor of Vantrease
Church, El Dorado, and Mrs. Tucker recently
visited relations in several Texas cities. While
in Temple, where his mother was in a hospital,
Brother Tucker filled the Methodist pulpit.

DR. ALBEA GODBOLD, pastor of First Church,
El Dorado, reports that on Sunday, June 2,
Supt. C. C. Coulter of the Anti-Saloon League,
spoke to a large and well pleased congregation
and received the largest offering which so far
has been made.

PETITIONS for our better local option law are
coming in every day; but as the time for
submitting them is short, all who have petitions
should get them filled and return them promptly.
Those who circulate petitions have no difficulty
in getting signatures. It is purely a question
of going out after them. If there are others
who would like to have petitions, let them
drop a card to Supt. Coulter.

THE annual report of the publishing agents of
the former Methodist Episcopal Church,
South, showed the largest business and the most
successful year the house has known. The Conference
Claimants will receive \$150,000, the largest
appropriation made in any one year to that
fund. The Book Committee has ordered the
purchase of property in Dallas, Texas, adjacent
to the Cokesbury building, for future expansion.

WAR "settles" nothing. Nothing. It does not
prove who is right. It does not prove who
is wrong. It does not allay passion; it increases
it. It does not clear up geographical tangles;
it confounds them. It does not straighten out
economic difficulties; it twists them into worse
confusion than before. War "settles" one thing
only—it "settles" who is the strongest. At least
it did in the old days. Today, when a few air-
planes, carrying a load of poison gas, may lay
waste an entire countryside, it may not even
"settle" that. It may only settle who is most
wholeheartedly on the side of the devil.—Beverly
Nichols.

SOUTHWESTERN UNIVERSITY, of George-
town, Texas, at its centennial convocation on
June 2, conferred the degree of Doctor of Liter-
ature on Dr. Elmer T. Clark, of Nashville, editor
of World Outlook, Dr. Umphrey Lee, of Dallas,
president of Southern Methodist University, and
Dr. R. E. Smith, dean of Centenary College,
Shreveport, La. The degree of Doctor of Laws
was conferred on Bishop A. Frank Smith, of
Houston, and Dr. J. W. Mills, pastor at Tyler,
Texas.

THE Bowery Mission in New York City, ac-
cording to Dr. Charles J. St. John, deals
with from one hundred and fifty thousand to
two hundred and fifty thousand alcoholic addicts
annually. These are men who began with a
social drink, thought they could take care of
the situation, and wound up in the gutter. These
are not nameless bums as once was the case, but
they include lawyers, professional men, skilled
workmen, musicians—all trades and classes of
people. He declares that drunkenness has in-
creased three hundred per cent since repeal.—Ex.

ONE of the ironies of social life today is illus-
trated by a situation now existing in Dayton,
Ohio. According to an exchange, a deficit in
the school fund resulted in proclaiming "an in-
definite holiday" for thirty-four thousand chil-
dren and thirteen hundred teachers and em-
ployees. But, strange as it may sound, the week-
ly expenditure for liquor in the city of Dayton
is more than six times the total deficit in the
school fund. One wonders if Dayton regards
liquor as being more important than the char-
acter and qualification of tomorrow's citizens.
—Ex.

THE ARKANSAS GAZETTE, in its Magazine
Section of June 9, has a fine article by Wil-
liam H. Hughes, describing our Western Assem-
bly on Mt. Sequoyah near Fayetteville and rec-
ommending it as a delightful place for summer
recreation and inspiration. This fine publicity
is heartily appreciated by the managers of the
Assembly. Beginning on June 2 and running to
September 7, helpful and inspiring programs will
be offered. Laymen are especially urged to at-
tend the Laymen's Conference July 8-12. Pas-
tors should encourage their laymen to get the
full benefit of this inspiring and informing pro-
gram.

REV. E. L. SHETTLES, a retired member of
the Texas Conference, living at Austin,
Texas, at the age of 88, passed away on June 6.
He had been an influential leader in Texas
Methodism for many years. In addition to his
regular activities he had been a diligent col-
lector of books and periodicals pertaining to
Church and State in the Southwest. He had been
authorized by the University of Texas to pur-
chase such material for its library, and had made
several valuable collections. Of those on hand
he had provided that a part should go to South-
western Methodist University and part to the Sam
Houston State Teachers Colleges. Well known
in Conway before he entered the ministry and
later to many in both Texas and Arkansas, he
will be missed. As a personal friend of the
editor, he was highly esteemed and appreciated.
A truly remarkable character, he had made a
distinct place for himself in Southwestern Meth-
odism.

BOOK REVIEWS

Dare You Face Facts? by Muriel Lester; pub-
lished by Harper and Brothers, New York;
price \$1.25.

Miss Lester, in no uncertain terms, dares
the reader to place the blame for the horrors
of today's world conditions on the individual
conscience. Her wide experience as social work-
er adds weight to her statements. She dares to
place the blame on greed, hate, injustice, and
stupidity that we all let divide us from our fel-
lowman. She does not content herself with con-
vincing us of our part in causing war, but sets
forth a most constructive plan for bringing about
a perpetual peace. Prayer, faith, knowledge and
understanding are the instruments suggested
for the individual worker and Miss Lester ex-
plains, clearly and at some length, how these
tools may best be used. She leaves it up to you
when she asks "Dare You Face Facts?"

OUR CONFERENCE DATES

IT has been announced that the North Arkansas
Conference will meet at Jonesboro, Novem-
ber 5, and the Little Rock Conference at Tex-
arkana on November 13.

ASSIGNMENT OF BISHOPS IN SOUTH- EASTERN JURISDICTION

BISHOP U. V. W. Darlington: Kentucky and
Louisville Conferences. Bishop Hoyt M.
Dobbs: Mississippi and North Mississippi Con-
ferences. Bishop Arthur J. Moore: Florida,
Latin Mission, North Georgia, and South Georgia
Conferences. Bishop Paul B. Kern: Cuba,
Holston, and Tennessee Conferences. Bishop
W. W. Peele: Virginia Conference and Central-
Southern Europe. Bishop Clare Purcell: North
Carolina and Western North Carolina Confer-
ences. Bishop J. L. Decell: Alabama, North
Alabama, and Memphis Conferences. Bishop
W. T. Watkins: South Carolina and Upper South
Carolina Conferences.

A VISIT TO GRAND AVENUE CHURCH

LEARNING that I was to attend the Conven-
tion of the Arkansas Press Association Fri-
day and Saturday at Hot Springs, Rev. J. H.
Cummins, pastor of Grand Avenue Church, in-
vited me to be his guest and to preach Sunday
morning. As I had been the Presiding Elder
some years ago and had not visited that church
since I left the District, I gladly accepted and,
as always when with Bro. Cummins, had a de-
lightful visit. I had the privilege of teaching his
fine class of boys while he preached in the coun-
try at ten o'clock, and then enjoyed speaking to
a fair congregation. It was a genuine pleasure
to meet old friends; but there was a tinge of
sadness when I discovered that many of my
old friends had died or moved away. When I
was their elder I had thoroughly satisfactory
relations with both pastor and people. The only
"fly in the ointment" was a tremendous debt
on the church building, which almost every one
despaired of paying. One of the events over
which Bro. Cummins and his people were re-
joicing was that early this year, accepting a
proposition of the bond-holders of a consid-
erable discount, the debt of some \$65,000, repre-
senting principal, accrued interest and taxes, was
financed, and the balance of \$7,000 loaned by
our Board of Church Extension is being paid in
semi-annual installments, and each is met when
due. Thus this fine property is saved and in a
few years will be free of debt. Much credit is
due Judge C. T. Cotham, a member of First
Church, for his helpful legal services. Brother
Cummins had served this church twice before
his appointment a year ago. He and Mrs. Cum-
mins were both seriously sick early this year,
but have recovered and now are as active as
usual. More than fifty members have been add-
ed during the past eighteen months, 30 this
year, and there are others almost every Sun-
day. The Benevolences will be in full. All of
the organizations are functioning, and under the
efficient leadership of as true and loyal a pas-
tor as we have, this strategically located church
is taking on new life and is assured of a happy
future. The attendance at Vacation Bible School
recently was about 50. As soon as Brother Cum-
mins can look after the circulation he hopes to
have a 100% Club for the paper. A local option
law petition has been circulated and 50 sig-
natures obtained. I am happy to report such a
pleasant day, and am stronger in spirit because
of the fine fellowship.—A. C. M.

CIRCULATION REPORT

DURING the past week the following subscrip-
tions have been received: Grand Ave., Stutt-
gart, R. E. Darrow, 1; Kibler Ct., Mt. View
Church, Carl Shelton, by Mrs. M. C. Cowart, 6;
Gould, R. H. Cannon, 7; Greenwood, J. M. Bar-
nett, by Mrs. C. L. Bell, 18; Murfreesboro-De-
light, G. W. Robertson, 7; Sheridan, B. F. Roe-
buck, 100%, 42; Primrose, M. W. Miller, 1; Wil-
mar, J. R. Sewell, 1; Malvern, W. C. Watson, 3;
Mammoth Spring, Jeff Smith, by H. J. Nemnich,
5; Holly Springs Ct., Mt. Carmel Church, J. C.
Williams, 1. The fine work of some of these
brethren is deeply appreciated. May it provoke
others to do likewise.

FOR A BETTER GERMANY

Shame on the sons of Germany!
The servile tools of tyranny!
That owns no bar or ban;
Denying Christ, defying God,
Themselves the slaves of force and fraud
Unmatched since time began.

May God have mercy on the land
That once earth's homage did command,
In worthiest fame renowned!
Renouncing her unbridled lust
For place and power—true to her trust—
May she arise, reborn, restored,
The faithful servant of the Lord,
With moral greatness crowned.—Ben-
jamin Copeland in Christian Advocate.

A Guide to Understanding the Bible

By Harry Emerson Fosdick

A Digest by Chas. Franklin
CHAPTER VI
The Idea of Immortality

To the early Hebrews, what remained existent after death was not soul conceived as immaterial reality, but vaporous bodies, attenuated replicas of the flesh, shadows or ghosts. Dreams commonly persuaded primitive peoples of the continued existence and influence of the dead. They were given supernatural importance as revelations. Such ideas have given rise to a special class of people, witches and wizards, who practiced necromancy. A most noted case was the Witch of Endor, whom Saul consulted in order to seek counsel from the dead Samuel. True, necromancy was condemned and in bad repute. Yet there is a mass of evidence that the dead were of profound importance to the living. Hence there were primitive endeavors to please and placate the spirits of the deceased.

As for their dwelling place, the Hebrew cosmos was three storied: the sky, or heaven above; the flat earth beneath; and under that sheol, the abode of the departed. Sheol in the Old Testament was of one piece with Hades of the Greeks. The departed were as vapor, wholly insubstantial. It was the land of the dark and of forgetfulness, of silence and of destruction. Far from being consulted as the knowing ones, its inhabitants were conceived as neither knowing nor caring about anything on earth. No hope was associated with Sheol. It was the sad, inevitable end of man, to go there was to lose real existence. While the early Hebrews, therefore, believed in existence after death, it was so pallid and unreal, in an underworld so undesirable, that no hopes were associated with it. Until far down in their history, all the vivid and enheartening hopes of the Hebrews were concerned with the future of their nation on earth. Such was the beginning of the Bible's conception of the after-world; and the development of thought from this crude primitiveness of Sheol to the New Testament's doctrine of eternal life constitutes one of the most significant contributions of the Scriptures to religious history.

Sheol was an inheritance in Hebrew belief from a past long antedating the introduction of the people to Yahweh. Yahweh, therefore, had nothing to do with Sheol at first; the underworld of the dead was outside of his realm. Commonly in ancient mythologies, the gods of the nether world were not the gods of the earth's surface. Yahweh had no control over Sheol; He was god of the earth, then of the sky. The tradition is persistent that death breaks off all relationship be-

tween man and Yahweh. And yet, as Yahweh overpassed early limitations in the thinking of his people until he was recognized as God of heaven and earth, so the nether world, at first for the sake of justice, was gradually taken possession of by Yahweh's expanding power. Sheol became ethically significant. "God will redeem my soul from the power of Sheol." At last, along with the transformation of Sheol into a morally significant place, came the hope of restoration from it to full life again.

Along with growing freedom from social submergence, the question of the individual's fate after death was inevitably raised. Apparently it was the demand of the individual for justice that pushed this issue to the fore. It is in the Book of Job that we find what has been called "The first tentative demand for a life beyond death." His demand for individual justice led him to hope that the inanity of Sheol was not God's last word to a mistreated man. This indicates no generally accepted doctrine of the resurrection, but it does show that the idea of resurrection was in the air. Job blazed a trail which afterward became a heavily traveled road.

Even more influential in its permanent effect on the Biblical hope of real life after death was the growing experience of personal religion as an inward, intimate relationship between the soul and God. In any powerful spiritual movement mysticism is bound to emerge. The sense of essential timelessness is sure to arise that such a fellowship contains the prophecy of its own continuance. If God so cares for persons one by one, and so dwells in them with creative power, is it not impossible that the relationship will be summarily terminated at death? As a whole, the Old Testament gives no clear reply to this question. Yet along this road Hebrew-Christian thought traveled to its most distinctive idea of eternal life.

Another influence which raised the question of restoration from Sheol was the Hebrew expectation of a coming Messianic Age, "The most striking and characteristic feature of the religion of Israel." To be sure, this expectation was social; it concerned the nation as a whole; but it brought the Jews face to face at last with the inescapable problem of individual destiny after death. Israel alone had incarnated Yahweh's purpose, and at a definite date in the future would sweep into world power over the ruins of fallen heathen realms. This kingdom of God, inaugurated by Israel's victory, would be eternal, the final consummation of Yahweh's will for man. They saw the possibilities of this future achievement only through the super-natural ahead. The personalization of the Messiah as an existing supernal being, waiting the set hour to leave the sky and lead the hosts to victory, appears in some apocalypses. But how could the social hope of a Messianic reign on earth be ethically complete, if those who had given all for it remained unblessed in the nether world? And does not ethical completeness demand proper punishment for Israel's oppressors? Daniel says, "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." And Isaiah says, "He hath swallowed death forever," "Thy dead shall live; my dead bodies shall arise. Awake and

sing, ye that dwell in the dust." And yet the hope of the resurrection was not universal. Witness the sect of the Sadducees in the time of Jesus, the ultraconservatives of their day, who said, "There is no resurrection."

Because of its primitive abuses in necromancy and witchcraft, the prophetic movement waged a tireless battle against this entire cult of the dead. They did not believe in any resurrection from Sheol. They demolished the only way of thinking vividly concerning the dead that the Hebrews had possessed. Thus the victory over necrolatry was won, but at the cost of the extinction of even a rudimentary belief in immortality. This reacted to picture hope in terms of physical resurrection and restoration to the surface of the earth—it was either that or nothing. "So persistent has been the influence of this idea of bodily resurrection, belief in which is still affirmed by millions of Christians in their recitation of the creeds, that its origins are worth special consideration." All the major elements of Hebrew thought about the dead conspired to make bodily resuscitation the only way of picturing hope. The fact that in Hebrew thought the body was regarded as the essential constituent of the man, worked to that end. By Plato's time Greek philosophy had conceived the soul as immaterial, but such metaphysical generalization was alien from the realistic, dramatic, picturesque methods of the Hebrew mind. Since, therefore, man was unimaginable to the Hebrews without a body, life after death was naturally pictured as the resuscitation of the embodied life and its restoration to the land of the living. Hebrew hope of immortality, when it existed at all, concerned the whole man and not a disembodied wraith. This way of thinking held firm from the beginning to the end of the Old Testament, and long afterwards. Perhaps the Hebrews were influenced by Egypt which mummified bodies as the seat of continued life. Greek thought of eternal life concerned the escape of the soul to the pure world of spirit, immaterial and invisible. But with the Hebrews, if one is to join in the victorious Messianic Age on earth, he must be fully restored to life, re-embodied, and made a real man again. True, there were great difficulties to this belief—the body's visible decomposition, the fact that genuine resurrection to real life does not appear in the Babylonian legends. Prophetic orthodoxy in Israel had held out no hope of a future life for the individual, and the Book of Ecclesiastes is scornful in its denials: "Man hath no pre-eminence above the beasts, for all is vanity. All go unto one place; all are of the dust, and all turn to dust again."

That the influence of Persian religion, and Zoroastrianism which affected Hebrew thinking from the late Exile on, encouraged the developing hope of life after death and helped to shape its form, seems probable. It is clear that between the Testaments there was a powerful swing of faith toward bodily resurrection, associated with the coming of the Messianic Kingdom. The orthodox party in Israel, the Sadducees, denied all this and held to the negative attitude of the Torah and the prophets. The liberal party, the Pharisees, accepted the new teaching, which became a dominant

factor in Judaism. The moral meaninglessness of the primitive Sheol had become intolerable. And between the Testaments Sheol was divided into four parts, according to different moral deserts. It became among the Jews intermediate and preparatory, leading up to the judgment day and its eternal awards. "As such, the idea is still immensely influential under the guise of the Roman Catholic purgatory, for purgatory is simply Sheol developed and sublimated." The details of the inter-Testamental books are too varied to be reduced to harmony. One resurrection is mentioned, sometimes two with a millennial reign between. In some writings the dead come back to live on earth, in others the transcendental and supernatural quality of the resurrection life is emphasized. Only one thing is entirely clear: a deepening certainty that death is not the end, that moral destinies include a future life, that it requires the eternal to complete the temporal. The earth was seen to be no proper theatre for an eternal staging of divine redemption. Therefore the earthly reign of the Messiah was limited to a thousand years. "So began the idea of a millennium, which even yet in Biblical fundamentalism exercises a potent sway over the imagination of many Christians, and upon which the curiosity of the credulous has worked for centuries in an endeavor to predict times and seasons." Man's destiny lay beyond Sheol, beyond bodily resurrection and judgment day, even beyond the Messianic Age. "All this became inherited scenery." The consummation of the will of God for the righteous lay in Heaven, after this earth has been utterly destroyed. In the Wisdom of Solomon, an Apochryphal book, Sheol has vanished, bodily resurrection has become incredible and undesirable. "The soul is immaterial and preexistent." Here we find a specific idea of the immortality of the soul as distinct from the resurrection of the body.

(To be continued)

DEMOCRATIC BUSINESS

Life insurance is the one and only way that the average man can adequately provide for his family if he dies—and for his non-productive years if he lives.

That's a sweeping statement, but it is easily proven. Nowadays it takes about \$100,000 of invested capital to produce a certain and safe income of \$200 a month. And the number of men who can hope to save that much money, or one-quarter as much, during their working years, is obviously extremely small. Yet a moderate monthly payment, started when a man is relatively young, will provide such an income in later years.

Life insurance has been justly termed the most democratic of businesses—it offers security to the man of moderate income, as well as to the man of great means. The great bulk of policy-holders are people with average incomes. It exists primarily for the masses, to provide a protection which all men desire.—Industrial News Journal.

Every Methodist family in Arkansas needs to know the history of the Church. The History of Arkansas Methodism by J. A. Anderson will supply you with this information.

The Campus Goes Co-operative

By SUSIE McKINNON MILLAR

CHAPTER XXIV

Earl slammed the taxi door and sighed as he settled down on the seat beside Frank. "That was a close call, but I believe we'll make it."

"I was glad," said Frank, "when you advanced back to the table and collected me. It began to look like we'd be among those absent from the Forum. It didn't make so much difference about me, old man, but I'd promised them you as a guest speaker and didn't like to disappoint them."

"Disappoint me, you mean! Why, man, it's not every night I get to be a guest speaker and I wouldn't miss it for anything. Besides I'm interested in tonight's subject, 'The other man's right to the freedom of the campus.' I think some of us are inclined to see only our own."

"That's a big subject, all right," agreed Frank, "and we can only begin it tonight. I'll predict a hot discussion following your talk. It ought to be a lively meeting."

"I'm just beginning to get my eyes opened to the fact that we are hampered here because our campus activities are divided up into so many petty factions, each one thinking it's the cock of the walk."

"And no two of them walking in the same direction," laughed Frank. "Seriously, though, there is no unity of purpose, no ideal goal toward which to drive. Each little group seems to be out for excitement and a good time in which only they have campus rights."

"Well, some of us better begin to look into the matter of selecting goals and organizing for team work," declared Earl. "To me that seems to be the first step toward campus freedom for all."

"Say, old man, you tell 'em that tonight. Why don't you join the Forum and lead the fight? You'd reach the goal with a heavy team co-operating. Come on in, the fighting's fine."

"I couldn't do that," insisted Earl. "Not that I don't believe in it. Not that I don't believe in it and in the work it's doing. But I'm up to my neck in the Athletic Club and I can't let it down. They elected me president this fall, you know. But as I see it now, that club ought to be a strong force in this Freedom-for-All Campaign."

"You are right about that. If the Athletic Club and the Forum select the same goal and team up to make it, we'll get somewhere before this year is over."

"I thought I had my talk for tonight worked out to a fine point, but I'm beginning to see that it has no point at all!"

"I can't imagine you making a pointless talk."

"Then it's a good thing I'm not going to make the one I'd planned for tonight or you'd begin to take back your vain imaginings. Now about the fight for 'The Freedom of the Campus.' Let's see which of the old contests can be open for all in the tryout."

"And follow that up by a lot of new opportunities," added Frank. "There are several state-wide contests we've never entered. Let's look into them. We might carry some of them for old Welton."

"There's a state contest for the

best Christmas program arranged and presented by a college group. We'd better round up several groups and stage a tryout for that. We'll have time if we hurry."

"The Forum Chorus will compete," said Frank.

"And the Athletic Club can sing. I guess I can round them up, and there's the regular choral clubs and the frats and sororities. I'll take the matter up with the voice director tomorrow. I'm sure he'll approve the plan and help us work it out. How's that for a start?"

"It's a whiz," declared Frank; "and it's a start in the right direction."

"We'll begin scouting around for talents and possibilities among the different groups," said Earl. "And I'm sure we'll find enough to make things lively."

"We might even discover a gold mine of talents hidden among the timid souls who are too shy to join any organization."

"Hold on, old man; if we do all this, when do we meet classes? And don't forget, some of us have to study if we learn anything and the team is still taking up a lot of time with practice."

"We won't even have to do all the scouting. I know half a dozen boys and girls who would be good at this and glad to help."

"Round 'em up then. The sooner the better. And let's get busy right away. I'm getting all pepped up and rarin' to go."

"Consider that we're already off to a good start. I'm glad we've had this ride together tonight and I feel we've come a long way toward our goal of 'Freedom of Campus for All.'"

"We'll have to thank Cecelia and Dan for having us out to dinner tonight," chuckled Earl. "But first I'll have to make peace with that little cousin of mine. She's got some kind of deep scheme on her mind, and we upset her apple cart when we left."

"I'm afraid she thought us very rude to hurry off like that."

"She's not one to stand back on a little rudeness among friends. Cecelia is a good kid but she's badly spoiled. She's a little beauty and smart as can be. Uncle Hugh can't deny her anything, especially since her mother died. It is hard on her not to have her way about everything."

"Cecelia is beautiful and smart. She's by far the best in our speech class; but she's got me scared. She can just look at me and I begin to wilt. I'd never have ventured to that dinner without you, nor gotten away by myself."

"That's a scream! Frank, the great big blond giant afraid of little Cecelia. You'd better not let her know it. She'd ride you ragged."

"She'll find it out in spite of anything I can do," sighed Frank. "Girls are funny that way."

"And funny in a thousand other ways," agreed Earl. "But we like 'em that way and offer them the Freedom of the Campus, if and when it comes."

"It's coming," declared Frank. "But here we are just on time for the Forum. I hear Lois warming 'em up with a song. Lois is a great girl. That bunch from Helen's Coop are all live wires. Helen is a rare girl. You must meet her, I hope she'll be there tonight."

"I'm beginning to hope so, too," said Earl.

(To be continued)

Women's Department of Christian Service

MRS. A. C. MILLAR, Editor

Communications should be received not later than Saturday for the following week.

Address 1018 Scott Street

MISSION STUDY COURSES AT PASTORS' SCHOOL AND MT. SEQUOYAH

The mission study course for this fall is "The Church Serving Shifting Populations." It will be taught in the Pastors' School by Mrs. H. R. Steele. Mrs. Steele has been selected to teach this course at Junaluska also. We are extremely fortunate to have her in our pastors' school again to share her rich store of wisdom and experience with us.

The same course will also be taught at Mt. Sequoyah by Miss Helen White, Supervisor of Migrant Work, Gulf to Great Lakes Area, Council of Women for Home Missions.

The textbook is "Uprooted Americans," by Benson Y. Landis, and should be ordered now from the Publishing House.

At Mt. Sequoyah the course for the spring of 1941 will also be taught. It is "The Christian Mission in China Today" and the teacher will be Mrs. B. W. Lipscomb, who for many years was Secretary of Education and Promotion of the Woman's Section of the Board of Missions, and has recently returned from China.—Mrs. Peter Kittel.

RUSSELLVILLE AUXILIARY

Miss Nellie Dyer, missionary to Korea, was guest speaker Tuesday afternoon at the June meeting of the Women's Board of Christian Service with members of the organization from London, Dover, Pottsville, Dardanelle and Atkins as guests. The meeting was held in the main auditorium and opened with a hymn and short business session. Mrs. Emory Farris presented the Missionary Bulletin, and Mrs. C. L. Gardner the devotional, using as her theme, "Strivers Together For Right." Mrs. M. B. Teeter, president of the society, presided, and introduced Mrs. H. M. Lewis, the pastor's wife, who introduced the speaker. Mrs. Lewis and Miss Dyer were college mates at Galloway, having known one another since childhood. Miss Dyer is a daughter of Mrs. Elisha Dyer, of Conway.

Miss Dyer told of Korea as one who knew it intimately, telling of its smallness, its population, its customs, and practices, and finally of her work among the natives for thirteen years as she engaged in various religious educational work and at the present is teaching in a high school for girls at Songdo. After singing another hymn the Russellville organization invited its guests into the church parlor. As they passed from the auditorium, they stopped and admired the interesting display of articles which Miss Dyer had with her. Ices and cakes were served from a beautiful table done in the prevailing color scheme of pink and green, with lovely garden flowers doing their bit toward decorating the rooms for entertaining. Mrs. Teeter ladled the sherbet and Mrs. E. K. Weed served the individual cakes. Other members assisted during the reception were Mrs. Van A. R. Moores, Mrs. Kenneth Webb, Mrs. Wallace Cow-

an, Mrs. S. D. Mitchell and Mrs. Estelle Ludwick.

ZONE MEETING AT BRANCH

Zone 2 of the Fort Smith District met at Branch, May 28. "Prayer" was the theme for the day. Rev. J. L. Buck of Branch gave the devotional. Mrs. W. H. Riley of Branch greeted the group, to which Mrs. A. J. Mitchell of Paris, secretary of the Zone, responded. Mrs. Neil Ford played Mendelssohn's "Spring Song." Mrs. John G. Gieck of Charleston, gave a most interesting talk on Scarritt.

Auxiliary reports were given from the different churches represented.

Mrs. M. T. Soule of Paris, reported on Conference at Conway, and Mrs. J. B. Randolph conducted a round table discussion on reports.

Luncheon was served by the women of the church.

Rev. I. L. Claud of Booneville had charge of the worship service for the afternoon.

Mrs. Uel Wiggins of Paris sang "I've Done My Work."

Mrs. E. B. Swift of Greenwood, Zone Chairman, conducted the business for the afternoon.

Charleston is to be hostess for the Zone meeting in July.—Mrs. A. J. Mitchell, Secretary.

MACEY AUXILIARY

The Society was entertained in the home of the Treasurer, Mrs. Martha Pitts, May 31.

After the devotional with the president, Mrs. Joe Harrell, as leader, a study was made of the Handbook and North Arkansas Annual Conference report, followed by a round table discussion of a radio program to be sponsored by the Society.

Names were drawn for capsule friends and decision made to begin our Summer Bible Study at our next meeting, which will be held with Mrs. Thurman Hout, Friday, June 7.

Immediately following the closing prayer, an interesting Spiritual Life Program was led by Mrs. Rena Gragg. Refreshments were then served by the hostess.

Since our last meeting we met with Monette and Leachville Auxiliaries, both in an all-day session. With Monette we enjoyed the day of Prayer Retreat, Wednesday, May 15, where we also had pleasant association with the visiting Auxiliary of Black Oak. The meeting was held in the church. Very beautiful and inspirational programs were rendered with a covered dish luncheon served at noon.

On Wednesday, May 29, we met with the ladies of Leachville in the home of Mrs. Buren Flannagin. After a delicious pot-luck dinner, the hostess Auxiliary gave an interesting program.

This Christian fellowship, hearty cooperation and spiritual zeal manifested by all made the visiting hours with these Auxiliaries so enjoyable we shall always remember them and have extended them an invitation to meet with us at an early date.—Mrs. Dewitt Haynes.

CAMP GROUND SOCIETY

The Camp Ground Society met June 4, for their worship program, directed by Miss Helen Norman. We have seventeen members. There were eleven present with two new members, Mrs. D. Thurman and Miss Mathol Holifield. We have made two new class rooms and a new stage for our singing choir. We are plan-

ning to have an ice cream supper the night of June 14, everybody is invited to come. We have our meeting every first Tuesday evening in every month. We hope our meeting will progress this summer.—Mrs. Irene Stevenson.

HARTMAN AUXILIARY

The women's group of the Hartman Church met at the church Tuesday, June 4, with twelve present, one new member and one visitor.

We finished our Bible Study on "Stewardship," which was a very interesting book. We also paid \$1.00 on the Red Cross drive to help those in distress in the war-torn country. Also purchased an ice box for our parsonage. The members are helping to sponsor our Sewing room at present.

We were very glad to have our pastor's wife, Mrs. Bates Sturdy (who has been sick in bed for the past two weeks) back in our meeting again this week.—Publicity Supt.

PRIMROSE MISSIONARY SOCIETY

Thursday, May 30, Mrs. J. Russell Henderson, our District Secretary, met with the young ladies of our church in the home of Mrs. Clark Young and a Young Women's Circle was organized with Mrs. John Brazil as temporary chairman. Ten young ladies were present at this first meeting. We are expecting great things from our young women. Sunday, June 2, Mrs. W. B. Neel, superintendent of the World Outlook in our Society, had Mrs. T. R. McGuire to talk to our people at the church hour about the World Outlook. She made a very fine talk. If any of you need help in getting your people to take the World Outlook just call on Mrs. McGuire. Mrs. Neel is always on the job and keeps the World Outlook continually before our people. Mrs. J. M. Dixon, Superintendent of Christian Social Relations in our church, thought we had an opportunity to do some missionary work right at home, so, through her leadership, we have sponsored a Negro Vacation School in Sweet Home. The school ran for two weeks with five churches co-operating. They had an average daily attendance of 64. The workers are well pleased with the school and think that next year they will be able to have a much better school. Mrs. G. B. Hinson is our study leader. We have had our Bible study, using "His Witnesses!" Two of our ladies got credit from The General Board of Christian Education on that course. We plan to have a mission study the last of June.—Mrs. M. W. Miller.

ARKANSAS BETTER GOVERNMENT LEAGUE

We appeal to all ministers, laymen, and laywomen of the Methodist Churches throughout the state to make a final effort to secure the signatures of voters to the petitions against race-track gambling. Please see to it that every petition is filled. We are extending the time to June 25, for the return of these petitions to us. There is still time to secure petitions for circulation, if you write us at once. We must not fail in our battle against this great evil, and success or failure will depend largely upon your efforts. Act at once, and vigorously.—Arkansas Better Government League, Claude L. Jones, President, Box 483, Hot Springs, Ark.

The Laymen's Forum

J. L. VERHOEFF, Editor
Address: 1018 Scott Street

WAR—FIFTH COLUMNS, AND HYSTERIA

Arthur Robb, New York, editor of a national publication for newspapermen, last week said: "It has been common talk for more than a year that if the United States is drawn into the European war, the mobilization-day plans call for press censorship and active control of radio by the government."

The day may not be distant when a forum such as this will be impossible, but this column this week offers some pertinent observations on war, fifth columns, and hysteria by men of prominence, and by a representative of a student group.

Dr. J. H. Reynolds, president of Hendrix College, recently advocated participation of the United States in the war as aides of the Allies. He was joined in this view by Clarence Dillon, New York investment broker, who was the commencement speaker at Hendrix this month.

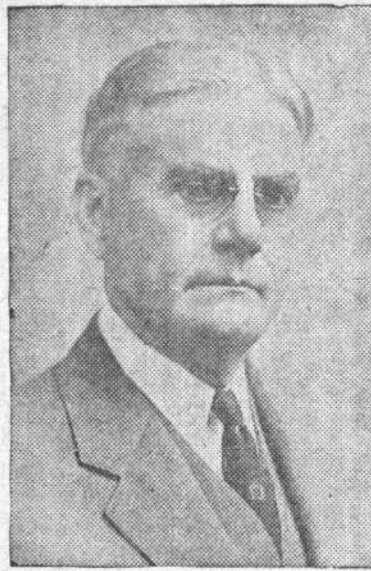
Dr. Reynolds in a statement said: "Within the past thirty days Hitler has shown the world that his known hatred for democracy means the destruction of all democracies and his dominance of the world. With him there is no international morality. He is destroying the present social order and is substituting his pagan totalitarianism."

"What should America do? America should suppress 'fifth column' activities. . . . Repeal the Johnson and the neutrality acts. . . . America should send her air forces and navy to join the Allies. . . . Hitler has already declared war on all democracies. Fifth columns—Hitler's advance guards—are active in the Americas. . . . Action now may save America from bearing the brunt of a third World war."

On the same page of a daily paper with Dr. Reynolds' statement on war there appeared these words credited to Dr. Martin Fischer of the University of Cincinnati faculty: "Wars never have settled anything nor will lasting peace be achieved on this earth so long as military instead of civil minds dictate the destinies of the countries of the world. . . . Whatever the outcome of the present European conflict, lasting peace will not be achieved for the reason that the military mind as displayed in Europe today is not capable of peace."

Also on the same page of the newspaper was a letter written by Joel Cooper, president of the Hendrix student body during the past year. He said that "many students take the stand that the best way to preserve freedom and democracy is to stay out of the European war so that a nucleus of those things which constitute 'Christian civilization' can survive in America and thence spread to the rest of the world."

Mr. Robb, whose ability in the field of journalism is such that editors of the nation are his 'public,' recently said in Editor and Publisher: "Weeks have passed since the German armies began their invasion of Holland, Belgium and France. They have been weeks of alarm, tension and discouragement; they have produced a lot of panicky



DR. G. L. MORELOCK

SCHOOL FOR LAYMEN

Something unique will be happening at Mount Sequoyah in the Conference and School for Laymen July 8-12—a "School for Laymen." Two hours of discussion will be given each morning to the work of the Official Board as it is related to the entire program of Lay Activities. This will be invaluable for District and Charge Lay Leaders, Pastors and representative laymen on the Official Board. Dr. George Morelock will be the leader of these discussions.

Dr. Morelock will bring to this task unusual equipment: experience as a layman in various relationships in the local church, eighteen years of work as Secretary of the Board of Lay Activities in which he has spoken to laymen in many groups throughout the entire Church, North and South, and in four mission fields. the background of 245 Institutes for Stewards and other Church Officers held within the United States and Brazil, and authorship of a number of pamphlets on Lay Work and a book, "A Steward in the Methodist Church."

In addition to this, Dr. Morelock was a teacher for seventeen years and brings to bear on his work the valuable experience gained in the class room.

Those who attend the Conference and School for Laymen at Mount Sequoyah July 8-12 and are present in the Class Period Discussions will have something of a definite, concrete character to take back and make effective in their local churches.

thinking in American minds.

"One of the by-products may become unpleasantly important. The term 'fifth column' has been used to describe Germans who emerged from disguise or hiding to assist the invading Nazi soldiers. These words until a few weeks ago had a meaning something like the old Communist technique of 'boring from within.' From what we have read recently, that meaning may be widely extended in America."

"A speaker in Texas referred to a 'fifth column' in the Dallas-Fort Worth area. The same day Governor Rivers was talking about 'fifth columns' in Georgia. It is impossible to imagine a German 'fifth column' making the slightest headway in either locality."

"We cannot be carefree about these two statements and similar expressions in other quarters. They have a foreboding sound. Once peo-

Christian Education

ELBERTA UNION

The Elberta Young People's Union, representing the western part of the Prescott District, met at Bingen, June 6, with 140 present.

A helpful and timely program was given by the Bingen Young People. The following persons took part: Leader, Van Thompson; Scripture, Rema Jo Thompson; Prayer, Rev. Clyde Parsons; Reading, Gladys Owens.

A short play, "I Would Be True," was given by the following characters: Mary Haynes, Mary Maxie Holt, Frances Goodwin, Bessie Keaster, Mary Anne Nelson, Mary Sue Gosnell, Helen McLarty, Catherine Ross, and Thomas McAfee, Cleo Thompson and John D. Baker, Jr., assisted with music.

Following the worship program Miss Mary Young, our efficient president, took charge. The Young People's assemblies at Conway, and Magnolia were stressed by Charles Giessen, Helen McLarty, Elaine House, and Maxine Newell.

Refreshments were served by the host church, after which Recreational Director, Clyde Parsons, led the group in games.

This was one of the most helpful meetings of the year.—Reporter.

THANKS! THANKS! THANKS! TO ALL OUR PASTORS AND CHURCH SCHOOLS FOR THEIR GREAT SUPPORT OF OUR CHURCH SCHOOL DAY OFFERINGS

We cannot refrain from again thanking our District Superintendents and pastors and all our Church School friends for the great support they are giving our Board of Education in sending in their Church School Day offerings so promptly. Our Conference is far ahead on offerings sent in at this date for any year in the last decade. Seventy-three charges are out in full and we sincerely believe that this (Continued on Page Eight)

ple get to looking for potential enemies behind every billboard, they'll find them. A lot of people whose only claim to distinction is the profession of different politics, a different religion, or different-sounding names from the majority of their neighbors, will find themselves suspects. Names will be called, no matter how inaccurately. Boycotts will be put on, regardless of their justice.

"There may be violence, if the professional rabble rousers can get support for private grudges. There is certain to be a flock of curious legislation proposed, some enacted, to penalize people who are out of tune with their surroundings. You can pick all of that pattern out of the not-too-remote past in this happy land. You can pick it out again, if we let crooked-minded, wild-eyed and crack-pot hysteria knock out the calm thinking that this era demands."

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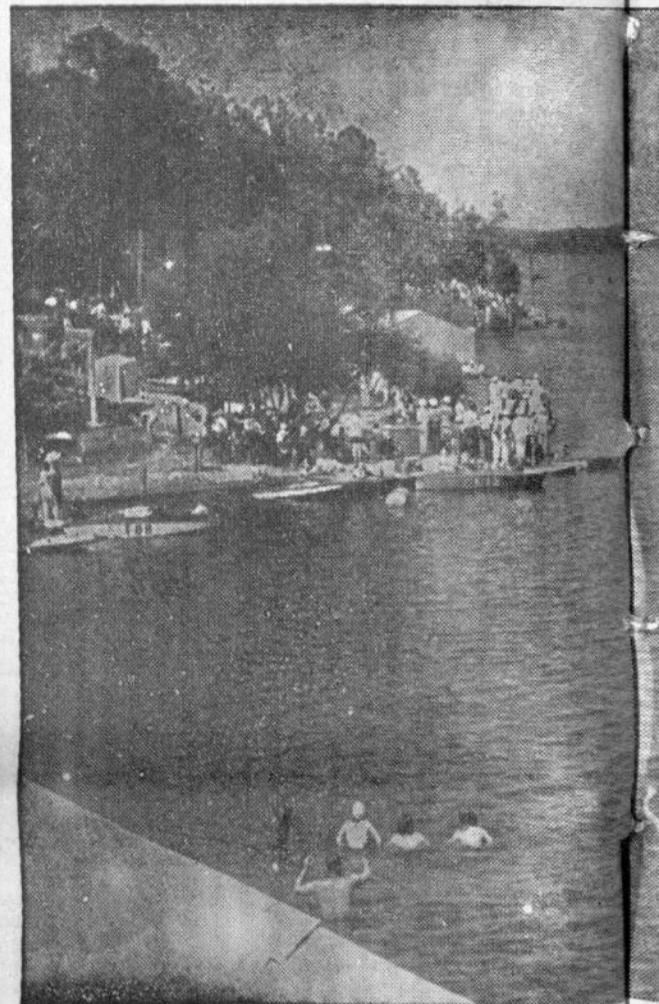
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Lake Hamilton Popular for Cruising



One of Lake Hamilton's most popular cruising speed ranges is the deep channel from the Highway bridge to the eastern tip of the lake at Carpenter's bridge. The above aerial view was taken just above the bridge as Fourth of July crowds lined the shores watching the annual Independence Day speed boat races. The speed crafts can be seen churning the waters in the

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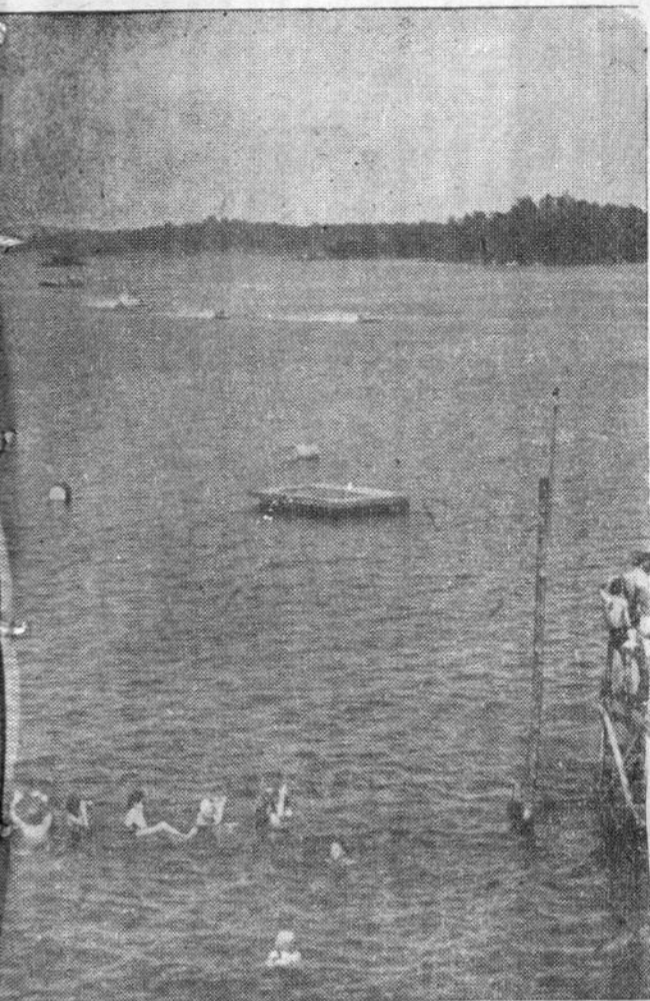
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Upper center of the picture. In the foreground swimmers are at play on the sand beach which extends far out into the lake. Gilliam's landing, headquarters of the race, is on the left. The channel, over which the speed course is started, is approximately ninety feet deep and is one of the courses over which the heavier, sight-seeing cruisers are routed.

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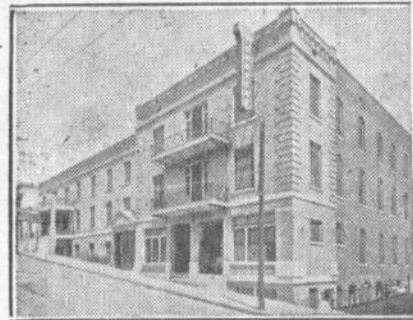
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(Continued from Page Five)
is the year when every charge in the Conference is going to pay out in full on this worthy cause, and when our Honor Roll is posted at Conference, each District Superintendent with every pastor in the Conference will be on it. Our Board of Education is trying to show its appreciation for this support by putting on the greatest program it has ever put on. Again let us say thanks to everybody.—Clem Baker.

LITTLE ROCK CONFERENCE MID-YEAR REPORTS TO BE SENT OUT ABOUT THE FIRST OF JULY

Following our usual custom a mid-year report showing both Church School Day Offerings and Fourth Sunday offerings from each charge and church in the Conference will be mailed to every pastor and every Superintendent in the Little Rock Conference the first of July. This notice is given now so that those schools that have not sent in either their Church School Day or Fourth Sunday offerings will still have a chance to be recognized in this report if they will get their offering to Mr. C. K. Wilkerson, Treasurer, 723 Center Street, Little Rock, by June 22.—Clem Baker.

EXECUTIVE COMMITTEE TO MEET WITH DISTRICT SU- PERINTENDENTS TUESDAY, JUNE 18

In keeping with the resolution adopted at the last session of our Conference the District Superintendents and the Executive Committee of the Board of Education of Little Rock Conference will meet at Hendrix College, Conway, at 2:00 p. m., June 18, for the purpose of passing on applications from young ministers planning to attend college this fall and secure aid through our Ministerial Loan Fund. The District Superintendents and members of the Executive Committee are to be the guests that day of the Little Rock Senior Young People's Assembly which will be in session that week.—Clem Baker.

THE MONTICELLO CHRISTIAN ADVENTURE ASSEMBLY HAD LARGEST ENROLLMENT IN ITS HISTORY

The Christian Adventure Assembly for the Pine Bluff and Monticello Districts held its ninth session at Monticello A. & M. College last week with the largest enrollment in its history. It was my privilege to be present through the registration and banquet period Monday, and I must compliment Rev. and Mrs. J. B. Hefley, Dean and Registrar of the Assembly, together with all the other faithful adults assisting them for the perfect way in which they handled the opening day, everything ran as smoothly as clock work. Reports coming since the close indicate that the same fine spirit of cooperation prevailed throughout the week. The Monticello Assembly was the first organized in the Southern Methodist Church and grows in power and influence with each succeeding year.—Clem Baker.

MAGNOLIA ASSEMBLY THIS WEEK

The Christian Adventure Assembly for Texarkana, Prescott, and Camden Districts is being held this week at Magnolia A. & M. College, with Rev. R. E. Fawcett, Dean; Rev. Charles H. Giessen, Registrar; and an adequate force of splendidly trained adult leaders gladly giving

their time and talents to the Intermediate boys and girls of these districts. The Magnolia Assembly has become the largest Assembly in the Conference. The attendance for the last several years has run to capacity and every indication points to the same fine enrollment this year.—Clem Baker.

LITTLE ROCK CONFERENCE SENIOR YOUNG PEOPLE'S ASSEMBLY OPENS AT HEN- DRIX COLLEGE NEXT MONDAY

The Senior Young People's Assembly for those 15-17 years of age will be held at Hendrix College next week, Monday through Friday, noon. From reports and registrations in this office, it begins to look as if the attendance at this first Assembly for the younger group will be practically as large as the attendance for the combined group in previous years; but Hendrix College in her usual fine way promises to take care of all who come. Let all those who plan to attend, take notice that the registration will begin at 2:00 o'clock and the first meal be served at the banquet Monday night. A meeting of all officers together with District Directors will be held at 1:30 at Hendrix College, Monday afternoon. It is important that all be there and on time so that we will be ready to open the registration office at 2:00 p. m.—Clem Baker.

OUR OLDER PEOPLE'S ASSEM- BLY TO HOLD FIRST SES- SION, JUNE 24-28

For the first time in our history Little Rock Conference is holding an Assembly for its older young people 18-24 at Hendrix College, Monday through Friday, June 24-28. Rev. Arthur Terry, our Conference Director of Young People's Work, is the Dean. Associated with him will be a complete corps of carefully selected leaders for this new type of work. Our pastors and churches are earnestly urged to send representatives of their older young people's group. These young people will get a type of training and inspiration that they have never yet been able to secure in the assemblies we have held heretofore.—Clem Baker.



MRS. GRACE SLOAN OVERTON ARKANSAS PASTORS' SCHOOL SPEAKER

We are most fortunate in securing Mrs. Grace Sloan Overton of Ann Arbor, Michigan, as the platform speaker for the first week of the Arkansas Pastors' School.

Mrs. Overton is one of the outstanding religious leaders of America. She was a member of the National Preaching Mission, 1936-37, and a member of the University Christian Mission, 1938-40. Reports coming from Southern Methodist University and University of Arkansas indicate that Mrs. Overton received a hearing that few religious leaders have received in either of these schools.

Mrs. Overton is an excellent speaker and discussion group leader. She is an authority in the field of youth problems and problems related to the Christian home.

It will be worth more than the cost of the Pastors' School to hear Mrs. Overton, for she will be helping the pastors to better understand how to deal with some of the most vital problems which the pastor of today has.

Mrs. Overton will bring her first message on the opening night of

the school, Monday night, July 1. She will give ten addresses, closing with the morning of July 6.

Make your plans now to hear each of these messages.—Ira A. Brumley.

CHURCH SCHOOL DAY OFFERINGS

Since our last report up to June 8.

Arkadelphia District	
Carthage	\$ 10.00
Benton	50.00
Previously reported	253.50
Total	\$313.50
Camden District	
Buckner	\$ 5.50
Parker's Chapel	8.00
Harmony Grove	3.50
Previously reported	277.62
Total	\$294.62
Little Rock District	
Congo	\$ 1.00
Salem	4.00
Concord	9.11
Mt. Zion	8.20
South Bend	3.45
Old Austin	2.12
Previously reported	566.86
Total	\$594.24
Monticello District	
Dermott (In Part)	\$ 15.00
Montrose	4.87
Snyder	4.87
Previously reported	273.00
Total	\$297.74
Pine Bluff District	
Star City	\$ 15.00
Cornerville	1.00
Mt. Home	1.00
Crigger	1.00
Previously reported	449.86
Total	\$467.86
Prescott District	
Pump Springs	\$ 1.00
Previously reported	277.45
Total	\$278.45
Texarkana District	
Previously reported	\$267.00
Paid by Districts	
Little Rock	\$594.24
Pine Bluff	467.86
Camden	394.62
Arkadelphia	313.50
Monticello	297.74
Prescott	278.45
Texarkana	267.00
Grand Total for Conf.	\$2613.41
Percentages by Districts	
Pine Bluff	87%
Prescott	79%
Arkadelphia	74%
Monticello	73.9%
Camden	73.3%
Little Rock	70%
Texarkana	69%
Seventy-Three Pastors Now Out in Full On Church School Day	
Since our last report, Benton, Austin Ct., and Parker's Chapel-Fredonia charges having sent in their Church School Day offerings in full, their pastors, H. B. Vaught, H. D. Ginther and C. D. Cade are added to our Conference Honor Roll. It will be noted that two of these charges paid more than their ap-	

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portionment—the Austin Ct. paid \$35.00 on a \$30.00 apportionment and the Parker's Chapel-Fredonia charge paid \$21.19 on a \$20.00 apportionment. Honorable mention also goes this week to E. T. McAfee on the Blingen Circuit who having already paid his apportionment in full sent in an additional plus offering. This makes 73 of our pastors now on the Honor Roll.—C. K. Wilkerson, Treas.

ADDITIONAL WORKERS SECURED FOR LITTLE ROCK CONFERENCE YOUNG PEOPLE'S ASSEMBLIES

On account of sickness, conflicting engagements and other problems over which no one had any control, several changes and additions have been made in the personnel of the leadership of the two Young People's Assemblies. They are as follows:

For the Senior Assembly: June 17-21: Rev. A. C. Carraway will serve as Dean of Men in the place of Rev. L. E. N. Hundley. Rev. J. W. Hammons of Foreman will teach the course on "The Meaning of the Christian's Religion" in the place of the course originally assigned to Brother Hundley (Brother Hundley is detained on account of illness).

For the Older Young People's Assembly, June 24-28: Rev. Neill Hart will teach the course on "Friendship and Marriage" in place of the course on "Citizenship and Community Service" originally assigned to Rev. Forest E. Dudley who has a conflicting engagement. Rev. R. E. Simpson will teach the course on "Missions" in the place of the course "A Methodist and His Church" originally assigned to Rev. A. C. Carraway. Rev. J. E. Cooper will teach the course on "Worship in the Y. P's Division" in place of the course on "The Study of the New Testament" originally assigned to Rev. Kenneth Spore who has conflicting duties. Rev. Frederick Schwendemann will lead the Morning Watch and Vesper services in place of Rev. Aubrey Walton who also has conflicting engagements. It will be noted that both Brother Hart and Brother Cooper are to teach their very attractive courses in both Assemblies. While we regret to lose those originally scheduled, we feel that we are unusually fortunate in securing such capable leaders already accredited for the courses they are to teach.—Clem Baker.

SOUTHERN METHODIST UNIVERSITY

Southern Methodist University's new Fondren Library was dedicated a few hours after the Board of Trustees, in its semi-annual business meeting, announced receipt of an additional gift of \$20,000 from Mrs. Fondren and \$50,000 in School of Theology scholarships from Mrs. Allie B. Jones of Bristow, Okla. The half-million dollar building, the only air-conditioned university library in the world, was presented to S. M. U. in impressive dedication rites with high church and school dignitaries participating.

CHURCH NEWS

A FURTHER WORD REGARDING INITIATIVE PETITION

The deadline date for completing and returning petitions is close at hand. This article is written for several reasons: (1) To earnestly thank all those who have already helped so cordially and promptly, some of whom are still working. (2) To ask that others who have petitions please rush along to completion. More than a thousand copies have been placed with workers throughout the state, and less than one hundred have been returned, to date, with less than one-third the required number of signatures. (3) If you have given petitions to others to circulate, please check up on them, and urge that they be completed and returned quickly. And please be cautioned, and caution others, to show residence, (street number, if the voter has one), postoffice and voting precinct with each name. (4) I have gone personally into every county in Arkansas during recent weeks, visiting as many towns as possible in each county, working, hoping and praying for success in this most important undertaking. Will you, right now, join hands zealously, and let's work and pray together for victory? (5) If you are in an area where no petition has been circulated, will you please right now write for one or more, (each has space for fifty names), and help to get this job done? Thank you sincerely if you will. Some of the busiest pastors in the state have helped most; others seem to have overlooked the matter. Please, good friends, will you help? (6) In a few cases within recent days I have discovered that petitions that had been placed several weeks ago had been lost, and not a word to us about them. That sort of thing might cause us to lose, after all this strenuous effort on the part of many good friends throughout the state. Permit me to appeal to you as strongly as I can, to hasten with this task, and all pulling together we can succeed. Write to Anti-Saloon League, 314 Donaghey Trust Bld., Little Rock, for petitions or information.—Clyde C. Coulter, Supt.

OSCEOLA

The Osceola Church has had fifty eight additions this year; 40 on profession of faith and eighteen by letter. Ten infants have been baptized. All finances are up to date and the church debt of long standing has been paid in full. The church has also been repaired and redecorated outside and inside. Rev. Paul V. Galloway, the pastor, has given the commencement addresses at the Whitton and Osceola High Schools and for the School of Nursing of the Methodist Hospital in Memphis. A Daily Vacation Bible School will run for three weeks beginning June 27.—Reporter.

ARKANSAS METHODIST ORPHANAGE

Since my last note on the Home for motherless and fatherless children, I have had varied experiences. I spent Sunday, June 2, in Fort Smith with my boy, as I call him, and his family. While there, I was notified of the passing of Brother F. N. Brewer and was requested to conduct his funeral at Texarkana on the following Monday. Brother Brewer's passing caused the Home for Orphans to lose one of the best friends it ever had. He loved the Orphanage and he loved the children and appreciated what we have been doing.

Last Sunday, I spent at Warren preaching at the Methodist Church and visiting for a few minutes with the pastor, L. E. N. Hundley, who has been quite unwell for a couple of weeks. This week he goes to Hot Springs for a month's rest. His people love him and they insist on his taking a month's rest and the Stewards, together with the District Superintendent, Brother Sadler, are going to fill the pulpit as best they can until his return.

In my visits over the State, I am cheered up by hearing the people talk about the work that my Church is doing in its efforts to help orphan children. The people are very enthusiastic at all of the places I have been.

We have a girl at the Home who graduated from High School this May. She specialized in short-hand and typewriting and is now very anxious to get a position in some office. If the readers of this article know of any such place, I would be glad if they would communicate with me. I can recommend her highly. She is a sweet young woman, bright and ambitious to succeed. Help us if you can.

I have been very much pleased to observe in my travels over the state that crops look promising and in spite of the chaotic conditions of the world, I feel that Arkansas has a promise of at least good crops. With very best wishes for all, I am, Yours truly—James Thomas, Executive Secretary.

FIRST CHURCH, LITTLE ROCK

The Vacation School will close Friday, June 14, after a two weeks' session with an enrollment of more than 100. The splendid staff of workers have given unsparingly of their time and service to the Christian training of the children in our homes in our church. Mrs. Arthur Jones was the general director and Mrs. Carl Miller was in charge of the transportation committee. Mrs. L. P. Hutton, superintendent, was ably assisted in the Beginner Department by Miss Anna Mae Bosley, Miss Mary Trieschmann, Miss Carolyn Williams, Miss Betty Lou Pipkin, Miss Betty Lou Brandon and Miss Elizabeth Crossland.

Mrs. H. W. Jefferies was the superintendent of the Primary Department and Mrs. James Dement, Mrs. F. D. Chastain, Miss Nancy Dowell, Miss Ruth Camp, Miss Carla Ann

The Workers' Council in its meeting June 5 voted to support the work of the Red Cross with a special collection in the Children's and Young People's Division of the Church School Sunday, June 16. Each member of these departments will be given the opportunity to give one cent (1c) for every year of his life. Children are asked to share something with the children in other lands who are suffering. Young people are requested to give liberally to this worthy cause at least to the extent of the suggested amount. Parents are asked to see that their children come prepared to give to this worthy cause next Sunday.—C. R. Hozendorf, Associate Pastor.

THE JURISDICTIONAL CONFERENCE AT OKLAHOMA CITY

By ALBEA GODBOLD

The South Central Jurisdictional Conference, in session at Oklahoma City, was not a great conference, but it was an interesting gathering, and its actions are of significance to the Methodists in this and other Jurisdictions.

The public reception in the municipal auditorium on Monday night, was largely attended. Everybody was glad to shake hands with the bishops and their wives, with the members of the local entertainment committee, and with friends many of whom they had not seen for months or years.

The desire to economize dominated the conference from the start. Because of this sentiment no bishop was elected to take the place of Bishop Charles L. Mead who retired because of age, no paid secretaries were employed to direct the work of Jurisdictional boards, and no Jurisdictional Christian Advocate was established. The telling argument against the establishment of a Jurisdictional paper was that it would require a large subsidy from Jurisdictional Conference funds. The desire for economy led the conference to vote that only one-seventh (that is, one member from each annual conference) of the 139 members of the Jurisdictional Board of Missions can have their travel expense paid to the annual meetings of the board. Again, though the funds on hand for the entertainment of the first Jurisdictional Conference were sufficient to pay the delegates \$4.00 per day for expenses (the usual per diem), the brethren decided to be consistent in the matter of economy and limited themselves to \$3.00. Perhaps most Methodists will commend the kind of economy which reduces the overhead expenses of our denominational machinery.

Possibly the failure to elect an additional bishop so that the South Central Jurisdiction would have its full quota of six active bishops, as provided for by the law of the Church, was the greatest surprise of the week. Few delegates or visitors would have guessed in advance that the vote in the committee on episcopacy would be 25 to 8 against election, or that the conference

charge of the same conferences assigned him at the Uniting Conference in 1939 except Bishop Martin who takes on the supervision of Kansas in addition to Nebraska.

The Kansas brethren, under the leadership of Dr. Henry, made a spirited attempt to persuade the conference to move Bishop Martin's residence from Omaha, Nebraska, to Topeka, Kansas. Obviously there are strong arguments in favor of Topeka, but the fact that Bishop Martin was already living in Omaha, and that Nebraska had sacrificed much in voting to "come South" into the South Central Jurisdiction at the time of the move for unification, led the conference to listen to the plea of Dr. Kaub, leader of the Nebraska delegation. Bishop Martin's residence remains in Omaha.

One of the greatest values of the conference is the sense of solidarity, unity, and brotherhood which it gave to the delegates and visitors. Many Methodists in Arkansas, Louisiana and Texas may have overlooked the fact that some two-fifths of the constituency of the South Central Jurisdiction are from the former "Northern" Methodist Church. Perhaps many of our people further South have hardly thought of the Methodists in Kansas and Nebraska as belonging to the South Central Jurisdiction. Well, at Oklahoma City delegates and visitors alike came to think in terms of Kansas and Nebraska, as well as in terms of Arkansas and Texas. We became acquainted with delegates and visitors from the northern part of our Jurisdiction, and we found them brotherly in spirit and truly Methodist in outlook. As one delegate said to me, "They are a fine bunch of fellows!" Henceforth in our thinking and planning the Methodism of Kansas and Nebraska will be as integrally a part of the South Central Jurisdiction as the Methodism of Arkansas, Louisiana, and Texas.

For visitors, as well as for members of the conference, there were afternoon preaching services and evening programs. These meetings were helpful and they were well attended. Dr. Roy L. Smith of Los Angeles, and Dr. Harry N. Holmes of New York, made particularly inspiring addresses.

The Methodist women of the Jurisdiction sent their delegates to the Provisional Jurisdictional meeting on May 27. This group elected woman members to represent the Jurisdiction in the Woman's Division of Christian Service, a part of the General Board of Missions and Church Extension of The Methodist Church with headquarters at New York. One of the evening programs of the conference was in charge of the women. Mrs. J. D. Bragg of St. Louis presided, and Miss Sallie Lou McKinnon of Nashville, and Dr. Mary Shannon, formerly of India, delivered addresses. In a dramatic way the women showed that in the past seventy years their organizations in the three uniting churches have sent out 5,500 women as missionaries and deaconesses.

In the closing half-hour of the conference Bishop A. Frank Smith, now the senior active bishop in the Jurisdiction, presented Bishop John M. Moore. Bishop Moore said that from his youth he has made it his business to know the Methodist Church. Of the 174 bishops elected by the two Episcopal Methodisms since 1784, Bishop Moore has known all but thirty-seven. Bishop Moore gave an interesting account of the

initiation of the efforts on behalf of unification which took place at the General Conference in Oklahoma City just twenty-six years ago. He recalled that as chairman of the committee he spent five days working on the report adopted at that time. The report declared that the union of the Methodist churches in America was "feasible and desirable." Before pronouncing the final benediction Bishop Moore remarked that he had been present for the "closing out" of twelve general conferences and one uniting conference, and was glad to have a part in the first Jurisdictional Conference of this area.

On Friday morning, delegates and visitors from Arkansas and Oklahoma gave a breakfast at the Y. W. C. A. honoring Bishop and Mrs. Seelman. There were more persons from Arkansas than from Oklahoma. Dr. Abernathy of the Oklahoma City District presided. Bishop Seelman made an appropriate address outlining the evangelistic and educational task ahead of us in these two states. We welcome Bishop Seelman as our presiding bishop for the new quadrennium.

A QUESTION OF COMMON HONESTY

How long will the American people tolerate the absurd legislative falsehood that beer of 3.2 alcoholic content by weight is not intoxicating? How long will they stand for the assumption that beer of even greater alcoholic content does not require effective control?

Boys and girls all over the country are buying and drinking beer because their government, state and Federal, has misled them as to its character.

Of course, a certain control of the beer trade is absolutely necessary and consequently we have imposed restrictions on hours of sale, on places of sale and the conduct of beer taverns which we do not impose upon the sale of non-intoxicating beverages. Nevertheless, we continue the indefensible policy of exempting the beer trade from control by the Federal Alcohol Administration. It is an outrage upon common honesty and decency that beer is sold in drug stores, grocery soda fountains, confectionery stores, hotels, roadside stands, gasoline stations, bus stations and other places of common resort.

On September 27, 1934, Judge A. B. Lovejoy of the District Court at Independence, Iowa, officially ruled that 3.2 beer is intoxicating. The case came up in an effort by Frank Hare to compel the town of Rowley to issue him a beer permit despite that his place of business was within the prohibited distance of a school building.

"Why," said Judge Lovejoy, "have any regulation of beer at all if it is not intoxicating? The whole treatment of the beer question in the law of this state and the law of every state is clear evidence that it is regarded as intoxicating and there is no question in the world but that it is intoxicating, no matter what any congress or any legislature or any attorney general may say about it. That is the reason it is regulated; that is the reason we have provisions with regard to the establishment of beer parlors within a certain distance of the school and it is the only reason that there are such regulations. So-called beer parlors are nothing but beer saloons under another name."

The whole question is one of con-

OBITUARIES

A TRIBUTE TO REV. FRANCIS N. BREWER

Francis Nicholas Brewer, who held the fine record of serving fifty consecutive years as a minister of the Little Rock Conference, departed this life at his home in Benton, May 31. Brother Brewer was born in Roswell, Georgia, June 11, 1868. His father moved to Arkansas at an early day, settling in Lonoke County and there Nick Brewer grew to manhood. He was educated in the common schools of the County and in the Lonoke High School. He was married in early life to Miss Lucy Elizabeth Robinson, the daughter of Dr. James Robinson, the niece of the late Governor James P. Eagle and the sister of the late Senator Joseph Taylor Robinson. Of this union, six children were born: five daughters—Mrs. S. C. Sims of Hazen, Arkansas; Mrs. Hugo H. Gregory of Portland, Arkansas; Mrs. Fred C. Bush of Little Rock; Mrs. Frank Rogers of Texarkana, Arkansas; and Mrs. Justin Williams of River Falls, Wisconsin; and one son, Joe R. Brewer, of Washington, D. C. He joined the Little Conference at Pine Bluff, in December, 1889, and served continuously from that time until the fall of 1939 when he closed his fiftieth consecutive year of service. In recognition of the attainment of this splendid record, a large reception was given in his honor at the Little River County Club at Horatio, October 29, 1939, and a host of friends gathered from all over the state. His address to the Conference at Warren, on November 14, 1939, announcing his retirement, was acclaimed by all who heard it and he was there given a spontaneous and enthusiastic ovation. He served the following charges in the order mentioned: Kingsland, St. Charles Richmond and Ashdown, Center Point, Chaplain of the Penitentiary, Carlisle and Hazen, Gurdon, Hamburg, Mena, DeQueen, Fairview in Texarkana, Benton, Presiding Elder of Texarkana District, College Hill in Texarkana, Oaklawn in Hot Springs. No complete record was ever kept of marriages, funerals or members received in the church, but each ran into thousands and limitless kindness and unselfish service. He also achieved rare distinction in the Masonic Fraternity. Throughout his long public life, he was an ardent Mason. He was a life honorary member of Texarkana Lodge 341 F. and A. M., and a member of other bodies as follows: Coeur De Leon Commandery No. 6, Arkansas Consistory No. 1, Valley of Little Rock, Orient of Arkansas, Al Amin Temple of the Mystic Shrine, Little Rock. He had the further distinction of having

sistency and sincere people in all parts of the country should not rest until the Federal law and every other law in the United States is made honest on this question.—The Voice.

FALSE CHRISTS SHALL RISE

And then, if any man shall say to you, Lo, here is Christ; or lo, he is there, believe him not. For false Christs, and false prophets shall rise, and shall show signs and wonders, to seduce, if it were possible, even the elect.—Mark 13:21, 22.

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been Grand Chaplain of Masonic Grand Lodge of Arkansas for thirty-nine years, which is unprecedented in any of the grand jurisdictions of Masonry, and he never missed a meeting of the Grand Lodge during that time. Upon retirement from active service in the church Brother Brewer moved to Benton, Arkansas, and continued active and alert until the day of his untimely death. He will be missed by untold numbers whose lives were enriched by touching his.

MIZELL—Mrs. Nancy Catherine Livingston Mizell, born May 29, 1864, departed this life May 31. She professed faith in Christ in 1885 during a revival held at Holly Springs by Harry May, an evangelist, and united with the Methodist Church at Holly Springs where she remained a true and loyal member till death.

She was married to Parker Mizell in 1909, who preceded her in death, May, 1918. She is survived by three sisters, Mrs. Bettie Powell of Sparkman, Mrs. Era Jordan of Smackover, Mrs. Amy Amis of Easterland, Texas; two sisters preceded her in death, Mrs. Beatrice Hogg of Holly Springs and Mrs. Lou Moffett of Smackover. She has three brothers living, J. W. Livingston of Holly Springs, J. B. of Eugene, Oregon, R. F. of Leola; one brother dead, B. G. of Holly Springs.

After the death of her husband, Parker Mizell, she moved to the home of her Brother, John Livingston, of Holly Springs. She was recognized as a mother to the following children; C. B. Livingston, of Gilmer, Texas; Mrs. Sam Taylor, of Providence; Mrs. Chester Nance, of Benton; and Andy Reeves of Holly Springs; also two step children, Herbert Mizell, of Jackson, Miss., and Mrs. Bertha Hopkins, of Fordyce, Ark. She leaves a host of friends who will miss her presence and kindness.

It was the privilege of this writer to know Sister Mizell before she married Parker Mizell, who was a warm friend to this writer. for two and a half years. I served as pastor of this good woman. Made a number of visits before and during her sickness, and always found her with a living faith in God. She loved the church and respected her pastor. I preached her funeral at the Oak Grove Cemetery. The crowd was so large we had to hold the service in the open grove. Her Pastor—J. C. Williams.

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