



Arkansas Methodist

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



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

Volume LIII

LITTLE ROCK, ARKANSAS, JUNE 7, 1934

No. 23

SHALL WE LEARN FROM GERMANY'S SAD EXPERIENCE?

LOOKING over the files of our paper, we were attracted by the caption above and discovered that it was an editorial written ten days after the "Armistice" had been declared. In that editorial we undertook to find what had affected the German mind, preparing the people of that country for their participation in that wholly unnecessary war. As education in this country is in danger of taking the same direction, we think it pre-eminently proper to reproduce, almost verbatim, the editorial of six-teen years ago.

There is practically no illiteracy in Germany; hence we are in the habit of thinking of the Germans as a highly educated people. Consequently the following statement by a distinguished educator comes as a shock: "The masses of the German people are as densely ignorant. It is a mistake to suppose that the German people as a whole are an intelligent people. The masses of the German people are stolid, doltish; and they are kept in that condition in the interest of a relatively small class."

How can this be reconciled with the idea that Germany has a fine system of education? It may be profitable to study and better understand German education so that we may avoid the pitfalls into which that country fell.

Socially Germany has the masses and the classes. The masses are cultivated to depend on the state for guidance. There is among the vast majority a stagnation of thought that renders it practically impossible for them to get a new conception of the society of which they are a part. They learn what the state wants them to know and are like dumb driven cattle. (This is now demonstrated in their docile acceptance of the leadership of Hitler.)

The classes care for the physical well-being of the masses, who receive a bare living wage, enough to maintain them, but not sufficient to enable them to rise. They also get pensions when sick and disabled. All this is done in a way which causes the masses to regard the state as a wise and necessary benefactor. In the schools the masses are prepared for their humble occupations and are taught to look up to the classes.

The Volksschule provides elementary education free, and it is compulsory; hence all the children learn the rudiments and are thus saved from illiteracy. After the third year there is no articulation with the higher schools, the Gymnasien, Real Gymnasien, and Ober-Real-schulen, and tuition is charged. The elementary school carries the masses on for seven or eight years, but does not prepare for higher schools; while the classes, after the first three years, are pursuing their studies in secondary schools and thus are preparing in these for the universities. The masses are studying reading, writing, arithmetic, mother-tongue, a little history and geography, drawing and manual training. The classes take up Latin, advanced mathematics, and more extensive history courses, and later Greek, English and French.

No encouragement is given to the children of the masses to enter the higher schools, and indeed the entrance requirements and tuition charges are intended to keep them out. Nothing is open to them except manual employments and elementary school teaching, and the latter only after special training. No one without higher education can hope to become an officer or enter the professions. It is true that continuation schools are provided so that the worker, after leaving the elementary school, may pursue his studies and become a better baker or blacksmith or jeweler; but he is not helped to official life or the professions, which are reserved, as far as possible, for members of the ruling class. Thus Germans are born to rule or to be ruled, and those

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* TO PERCEIVE THE WORDS OF UNDER- *
* STANDING; TO RECEIVE THE INSTRU- *
* CTION OF WISDOM, JUSTICE, AND JUDG- *
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* TO THE SIMPLE, TO THE YOUNG MAN *
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* STANDING SHALL ATTAIN UNTO WISE *
* COUNSELS.—Prov. 1:2-5. *

who are born to rule are careful to prevent members of the lower class from rising. This has produced a definitely stratified society in which one class does the thinking for the other. The masses are industrious and capable farmers and mechanics; but they are not expected to think for themselves, but patiently take orders from those who have been educated to give orders. Is it strange then that the German people for four years have passively submitted to the military and official oligarchy that, in peace, had given them an efficient industrial system?

Of course, in any land those who have been trained to think will lead the untrained. It is so in America. Woodrow Wilson, highly educated, was leading our thought; but any poor American boy who has any ambition may get the same sort of education. No caste system stands in the way. Indeed, we take special interest in the poor boy who is trying to work up, and despise the rich or aristocratic fool who thinks that his money or his ancestry will give him authority to lead. Are there any lessons for us?

Before the war, when German ideals were popular, we were allowing ourselves to come under the spell of Teutonic efficiency. Because our public schools were not definitely preparing our youth for earning wages and getting more bread, we were ready to discard the refining and liberalizing studies for courses leading to the trades. We had also decided to educate farmers so that they might be simply producers without taking into consideration the development of manhood and the qualities of good citizenship. Without revelation of Germany's colossal fraud, we might in twenty-five years have had a German system of education.

But is it not possible to make better blacksmiths and bakers, farmers, and at the same time have better men? Yes, but not in the German way. We must not educate our people so that they may become stratified. If a mechanic's boys all follow their father, their thinking is likely to be mechanical. If the farmer's sons are all farmers, their manner of life may be simply rustic. To have an unstratified society, it must be possible and common for the same family to produce a farmer, a lawyer, a merchant, a mechanic. It must also be possible for the rich man's son to become a mechanic and for the poor man's son to become a college president according to their respective tastes and talents.

To accomplish this purpose and to make education safe for society, we must improve our public schools and make the way clear for every ambitious youth to find his way through different schools to his chosen occupation, giving him both the technical training that will make him efficient and the liberal culture which allies him to every member of the human race. This requires a large program and great resources.

In the present impoverished condition of our country, it will be necessary for our educational leaders and statesmen to make carefully study of our system and eliminate those elements which do not lead in the right way and introduce others, if necessary, to give that broad culture which is re-

quired to make a citizenship intelligent and self-reliant. Just now we are looking to government to do many things that individuals formerly did for themselves. Pensions and doles are advocated. These may temporarily be necessary; but they undermine character and develop citizens who are looking to government more and more to provide for them—citizens who will either, as mobs, undertake to force government to do unwise things, or as dupes be led into the doing of foolish things.

In order to forefend against these dangers, we need, as never before, the independent or denominationally supported liberal-arts college. In these we have the opportunity to educate men and women along those broad lines that make possible sane and satisfactory citizens. We must have good public schools, and certain state institutions; but for their steadying and stabilizing influence, we must, even at the cost of self-sacrifice, maintain our church institutions. Up to the present time they have furnished much of the best leadership, and we must still largely look to them for that kind of citizenship that is capable of maintaining a Christian civilization.

THE REVIVAL

LET THE MAN who believes that the day of revivals is past fast and pray. Let him wait upon the Lord until he receives the baptism with the Holy Spirit. Let him go down among the common people, put up a tabernacle or tent, and engage an earnest group of devout singers and begin preaching the simple truths of the gospel, cry out against sin, lift up Christ as a mighty Savior; call people to repentance, not with a metallic, but with an unctuous voice. Let him weep over the lost while he preaches. Let him convince the vast throngs of neglected people that he is in earnest, that he loves them, that he is impelled by the spirit of Christ to bring them the message of mercy and salvation, and he will soon find that the days of revivals are not past. He will discover that there is a strange power in the Word of God; that the Holy Spirit will attend such a ministry, and that the profane, the drunken and outcast, indecent, neglected multitudes whose hearts are hungry, who have not heard the gospel, will flock to his meetings and crowd about his altars, and he will soon be convinced that the days of revivals are not past. If the ministry, the humble, earnest preachers of the gospel, men who believe God and love the lost souls of men, want to bring on a revival they can do it; but they must not wait for the people to come to them; they must go to the people. Let them put up tents and tabernacles, brush arbors and millsheds, get out under the trees and call the people to repentance and Christ, and they will come by tens and hundreds of thousands. Let ten thousand Methodist preachers in these United States hold two or three tent meetings, each, or two or three weeks' tabernacle meetings, this coming summer, and they will find that revivals are in order, and the multitudes will come flocking to Christ; they will find that the gospel has not lost its power, and we can rejoice in "twice-born" men and women. The people will know when, where, and how the gracious work of grace took place. They will know they have been born again, and will give clear witness to the fact that Jesus is mighty to save to the uttermost.—Pentecostal Herald.

THERE can be no doubt that the greatest single factor that we can control in the interest of the public health of the nation would be the elimination of alcoholic drink. This is not tyranny, it is evolution, it is science, it is civilization, and civilization is often compelled to protect the individual against himself.—Dr. Arthur D. Bevan, Rush Medical College, Chicago.

The Arkansas Methodist

PUBLISHED EVERY THURSDAY

A. C. MILLAR, D. D., LL. D. Editor and Manager
ANNIE WINBURNE Treasurer

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

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Our Foreign Advertising Department is in charge of JACOB LIST, 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 RATE

One year, in advance \$1.00
Subscribers should watch the date on label and remit 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 3, 1897. Acceptance for mailing at special rate of postage provided for in Section 1103 Act of October 3, 1917, authorized September 12, 1918.

METHODIST CALENDAR

Ft. Smith Dist. Conf., at Greenwood, June 18-19.
Helena District Conference, at Harrisburg, June 19-20.
Prescott District Conference, Ozan, June 27-28.
Arkadelphia District Conference, Dalark, June 29.
Christian Adventure Assembly, Conway, July 2-6.
Leadership School, Mt. Sequoyah, July 3-17.
Camden Dist. Conference, Vantrease Mem., July 5-6.
Young People's Conference, Mt. Sequoyah, July 17-28.
Temperance & Social Service, Mt. Sequoyah, July 28-31.
Girls' Camp Mt. Sequoyah, July 30-Aug. 4.
Boys' Camp Mt. Sequoyah, Aug. 6-11.

Personal and Other Items

PRESIDING ELDER G. G. DAVIDSON announces that the Helena District Conference will convene at Harrisburg at 2:30 p. m., June 19, and will continue through the 20th.

REV. K. S. L. COOKE, pastor of Leola Circuit, on his way to Conway to attend the Pastors' School, brought in a subscription and reported four additions last Sunday and good prospects for the year.

REV. AND MRS. JAMES WILLIAM THOMAS announce the marriage of their daughter, Glenda LaVerne to Mr. Joseph Greer, Jr., on June 15 at the Methodist Church in Portland. The invitation is appreciated.

LAYMEN'S SUNDAY is June 10, by order of the General Board of Lay Activities. Let it be properly observed in all our churches by our laymen. They are expected to present the work of the Church and assist in carrying out its program.

THE UNION LIFE INSURANCE CO., which we are advertising, is a worthy Arkansas company and deserves the consideration of our readers. If you are thinking of obtaining life insurance, get in touch with this company and tell them that you saw their advertisement in this paper.

PETITIONS are being circulated for the submission of a Constitutional Amendment that would make the terms of all state and county officials in Arkansas four years and prohibit re-election without an interval. It should be adopted. The expense and turmoil of elections every two years are unnecessary and should be reduced. Let us have this improvement in our Constitution.

WHAT drink evil which we had under prohibition has disappeared under repeal?

HARVEY C. COUCH, Arkansas financier and member of the Reconstruction Finance Corporation, has been awarded the honorary degree of LL.D. by Baylor (Texas) University. The degree was presented by President Pat M. Neff of Baylor, who was Couch's teacher in the country schools of Arkansas and to whom Couch attributes the main inspiration of his achievements in the commercial and industrial world.

DR. W. W. PARKER, a Hendrix College graduate and now president of the S. E. Missouri Teachers College, at Cape Girardeau, Missouri, recently delivered the commencement address at Henderson Teachers College, Arkadelphia. Dr. Parker has become one of the leading educators of the Southwest. He has been dean of the State Teachers College at Warrenburg, Missouri, and president of the Oklahoma Teachers College, at Alva, Oklahoma.

THE EDITOR tried to attend the Searcy District Conference at Augusta last week, but arrived just as the first day's session adjourned and had to leave before the next began. However, he had the pleasure of hearing a strong sermon by Rev. Wm. Sherman and was permitted to represent his causes at night before the sermon began. Presiding Elder F. E. Dodson indicated that reports showed a great improvement in finances and growth of the church. The attendance was large; but Rev. J. W. Glover and his people were entertaining successfully. He has plans for rebuilding the church recently destroyed by fire and thinks he will be able to finance it without difficulty. The Augusta church has always had a good record, and, in spite of present reverses will maintain it. They are a plucky and loyal people.

WARREN A. CANDLER, Servant of God! I am glad he has graduated from the confines of a bishop. He needs no title. He belongs to that small company of men whose names are sufficient to identify them anywhere as God's good gentlemen. What a man! I have the honor of living near him. I love to pass the house where he lives, day or night. He is going to preach for us the first Sunday in August. We will have a meeting that day. The people delight to hear him preach. They delight to read his articles in the secular and religious press. They delight to look at him. When I think of his towering life, touching every continent, pervading every era of thoughtful men, I give thanks unto God for such a witness in our day and generation. Long may he live in my prayer, for Christ's sake.—Christian Index, Baptist Organ for Georgia.

OUR NEW DEAL

HOW do you like the appearance of your paper? Do you notice the improvement in type and form? We have a new printer, one of the best in the State, Mr. L. B. White, of Benton, who is giving us the benefit of his experience and talent in preparing the matter for the press. Then, we are giving you a 16-page paper, and hope to continue this larger size if we can have the full co-operation of preachers and readers.

At the opening of the Conference year we submitted to all the pastors a special club proposition, hoping to have a good club from every charge. About one-third have responded and this response during the first three months enabled us to refinance our obligations and reduce them by almost \$4,000. If this co-operation had continued to date, we would have been in fine condition to run through the summer and reach the Conference sessions triumphantly. For some unknown reason, we have had no response from certain charges. We trust that the delay is due to the fact that the pastors are not quite ready to put on their circulation movement and will soon report.

The club rate affords every pastor an opportunity to do what all have at some time said they would do, namely, put the paper into practically every home in their charges. This is the objective that we should keep constantly before us. Bishop Moore last week said, in his "Message to Arkansas Methodists," "Keeping up the Church paper is keeping open the best channel of Church promotion." The General Conference is challenging us to do our best during this quadrennium to promote all the interests of our Church. The Church paper is one of the most important of these interests, because it helps all others at small cost.

We have, in Arkansas, made a fine record on fi-

nances, additions to membership, support of our College and Orphanage, and in purchasing property for our paper. Now let us put over the one thing needful, the circulation of that paper, and have it to help forward all other interests.

We recognize the fact that in certain charges there are unusual difficulties in the way of a larger circulation; but the experience of certain pastors in overcoming these difficulties convinces us that, if a pastor will take the matter up with his official board, the Woman's Missionary Society, his Epworth Leaguers, and Board of Lay Activities, the circulation movement can be made successful. We now earnestly beg the pastors who have not yet accomplished this desirable objective, to confer with their officials and undertake speedily to make up their clubs at the special rate offered in the circular of April 15. A special effort should be made by each pastor to induce his new members to read their Church paper. They will thus become familiar with the plans and policies of their church and will be ready to co-operate.

The 16-page paper is almost dependent on our having advertising to finance it, and the volume of advertising depends largely on circulation; consequently, if pastors wish us to maintain the larger paper, they can help to that end by increasing the circulation. We should have 25,000 subscribers. With that number we can guarantee a satisfactory paper, and when our debts are liquidated, we could run without the subventions supplied by our Conferences or we could add to the income of our superannuates. Many desirable things can be accomplished if we can increase the circulation to 25,000. It is possible. Will not all pastors help us reach it? We suggest that our readers among the church officials immediately take up the question with their pastors and cooperate to bring about the desired result. Never in our history did we need the church press as now, to counteract the secular influences of our day. May we not now expect the fullest co-operation of pastors and readers to support their Church paper? We are doing our part for "A New Deal." May we not expect a "new deal" from our pastors and people?

GOLDEN CROSS OFFERINGS

AS GOLDEN CROSS DIRECTOR for Little Rock Conference I have not called attention to the expected observance of Golden Cross Day, because I expected a new plan to be adopted by the General Conference. By action of the General Conference, the General Hospital Board has been eliminated and the work put under the care of the Board of Missions. The contributions of the Little Rock Conference have hitherto been directed to the support of the Southern Methodist Hospital and Sanatorium at Tucson, Arizona, and whatever is collected this year should go to that institution. Last week information was given in the paper about that institution. It is a very worthy enterprise, and should be maintained for the reasons given in that article. It is especially important that our pastors keep this Sanatorium running, because it is quite possible that it might, at any time, be needed for a pastor or some member of his family. After this year, provision will be made for Golden Cross funds to be used to meet expenses of our own people in some institution within the bounds of our own Conference. I trust that pastors will read their Disciplines at Paragraphs 541-554, and present the cause to their congregations on some convenient day. Read the article in last week's paper to your congregations and urge contributions as directed in the Discipline. Send all monies to your Conference treasurer, indicating the purpose for which it was collected. This collection should not take a single dollar from any other cause, but, properly explained, will secure a few dollars for a very worthy institution.—A. C. M.

CIRCULATION REPORT

THE following subscriptions have been received since the last report: Delight and Saline Churches, F. P. Doak, 14; Holly Springs, E. S. Walker, 1; Pangburn, R. B. Howerton, by T. W. Roberson, 1; Wynne, J. M. Hughey, 100%, 51; Lonoke, S. K. Burnett, 100%, 24; Leola, K. S. L. Cooke, 1; Sher-ril, Earle Lewis, 1; Paragould Ct., E. Marler, 1; Asbury, S. B. Vaught, 2; Beebe Sta., S. O. Patty, by G. M. Mason, 1. The work of these brethren is fully appreciated. May similar work be carried on in all charges whence reports have not yet been made. Let us do the really fine thing this year. Put the paper in every Methodist home in Arkansas.

PRESIDENT ROOSEVELT FELICITATES SOUTHERN BAPTIST CONVENTION

The following message from President Roosevelt was read to the Southern Baptist Convention:

"White House, Washington,
"May 15, 1934.

"Please convey my greetings to all attending the 79th Southern Baptist Convention. May I express my very sincere hope that the Convention representing several million Christian men and women of our country will be most fruitful in its accomplishments. Need for practical application of the principles of Christ's teachings is of paramount importance. It is my opinion that the churches today have an unsurpassed opportunity for service to the nation. Franklin D. Roosevelt."

President Dodd was requested to make suitable reply.

"To His Excellency, President Franklin D. Roosevelt:

"The seventy-ninth Annual Session of the Southern Baptist Convention representing twenty-five thousand churches and four million members has commissioned me to express deep appreciation for the gracious message which we received from you. We shall strive to rise to the challenge which you sound in your final sentence. We would assure you of our sincere appreciation of your splendid leadership toward economic and industrial recovery and more particularly for the many ways in which you are bringing Christian ideals to bear upon our national and world problem. We would further assure you of our desire and purpose to fulfill the Scriptural injunction to pray for those in authority.

"The Southern Baptist Convention,
"By M. E. Dodd, President"

THE DEBATE ON THE CASE OF BISHOP CANNON

(The case of Bishop Cannon has attracted so much attention and has been so generally misunderstood that we feel that we owe it to our readers to give them all the light possible on the subject. Consequently we are, in this item, giving the principal speeches made at General Conference and some editorial comments on both sides of the question.—Editor).

NATHAN NEWBY, California: A few days ago when we heard that remarkable telegram from Bishop Cannon, in which he quoting from St. Paul in his letter to Timothy, referred to the fact that he had been delivered from the lions, which, according to the scriptural interpretation, referred to Nero, I suggested rather facetiously to our delegation that, without any violation of the text, Bishop Cannon might have substituted the Tammany Tiger for that lion. (Laughter)

Here is a man who—if time permitted I could quote from the journal of four years ago—was specifically commended for the fight that he had made in the great cause of prohibition, not by inference, but the board which he headed was specifically commended for that fight. And I am surprised beyond measure that by a parliamentary tangle only, we have before this body really what amounts to a minority report. That this man who has made the fight of the Church and who will make an address on this cause in any place in the United States, and will pack any auditorium, that we should expect this kind of report is almost unbelievable. (Applause).

I am reminded of the fact that on a certain fateful day when a band of conspirators waylaid Caesar, he was not surprised at the attack of his enemies, even at the rent the envious Casca made, but when he saw the dagger in

the hands of Brutus, his arms fell and the sword he had drawn to defend himself, and he turned and bowed to Brutus. So I say of James Cannon, Jr., having met the forces of the underworld, having fought perhaps as no Southern bishop ever fought in America for the defense of those great principles for which we have stood all these years, that upon this occasion we should say that he is ineffective is beyond my comprehension. (Applause).

Under Paragraph 120 of the Discipline he can only be placed upon the ineffective list for infirmity. That paragraph as to age does not apply, for the reason that you have fixed 72 as the age limit. In other words, it would mean that this Conference would stultify itself unless it believes that Bishop James Cannon, Jr., is infirm, and I submit to you that James Cannon, Jr., is no more infirm so far as his brain, his intellect, his physical powers are concerned than is the president of the United States. (Applause). Only the feet of Bishop James Cannon, Jr., are affected and not his brain and his physical powers to carry on as an effective bishop.

I therefore hope, Mr. Chairman, that this Conference will give this honored servant of the Church, who at the end of another quadrennium under the law that you have passed will automatically retire, an honored retirement in the ordinary way and not by this method, that would be hailed by the underworld, by the wet press, by the forces of unrighteousness as a warning to all Methodist preachers to keep quiet on moral questions. (Applause).

You will recall that upon a certain noted occasion that a certain well known politician said of Methodist preachers that their mouths would be closed, and if James Cannon, Jr., should be placed upon the ineffective list by a vote of that very church that commissioned him to do that which he has done so effectively, then they would say, "Ah! you keep quiet on prohibition and other questions of that kind. See what happened to a bishop of the Southern Methodist church; they placed him upon the ineffective list not because of his ineffectiveness but because he was too effective to suit the underworld." (Applause.)

Northwest Arkansas Ozarks---1541 to 1934

Explorers, soldiers of fortune and nomadic travelers left clearly defined trails through Carroll and Washington counties, and overnight camps and river crossings still bear evidence of routes used by De Soto, Daniel Boone, Wadsworth, Longfellow, Gerstraeker and Featherstonehaugh.

From DuBuke Crossings on White River (northeast of Eureka Springs) to Cane Hill (southwest of Fayetteville) many specimens of historic value have been found and are silent (though reliable) witnesses to these facts. De Soto spent four days at an Indian camp near Lead Hill on White River; camped one day and two nights at Durham Mill (seven miles south of Eureka Springs); camped one night at mouth of War Eagle; one night near Fayetteville; one night at Prairie Grove spring and ten weeks at the old fort on Black (Cane) Hill in the late summer and early fall of 1541.

Daniel Boone and Ex-Governor Bogg of Missouri followed that same route in 1804.

Major Ridge escorted 1000 Cherokees over the greater portion of the same route in 1838-39 and while encamped here at Fayetteville, the Indians bought a full barrel of whiskey and engaged a local citizen in a fight that resulted in one Indian (Nelson Orr)

I think my time has about expired but I would say I do not know anything that this Conference could do that would more disturb the Church than this. I have heard on the outside that we want peace, but remember that upon another fateful occasion when some of the Tories were talking about peace one of the leaders among our Revolutionary sires said "Talk about peace when there is no peace!" If you pass this, you have started a discussion in the church that won't end for the next quadrennium, but if you put the plaudit of "Well done, thou good and faithful servant" on this bishop who has made our fight, it will end the discussion. Then the people of America will understand that we don't propose at the behest of the underworld and the wet press to make him ineffective.

We are told in the early centuries that they passed Christians to the lions and to the gladiators to kill them to make a Roman holiday, but I thank God that we have not arrived at the place in America, in Jackson, the capital city of Mississippi, where we destroy Methodist Bishops in order to make a holiday for the underworld press of America. (Applause).

O. L. TOMPKINS, Alabama: I yield to no man on this Conference floor that in the fight for prohibition, in the fight against liquor and the liquor traffic, both personally and politically, no man on this Conference floor bears upon his body and upon his mind and upon his heart more scars than I bear and that I have taken in that fight.

Will you listen? I am not letting a Roman Catholic hierarchy vote me by indirection. (Applause). I am not letting a wet press vote me by indirection. I must before God and under him vote my own convictions and I must not let what public rumor says, what Dame Rumor says, and what the enemies of prohibition say, and what the enemies of my Church say, I must not let those things vote me for or against the motion to superannuate Bishop Cannon. I must make up my mind. You must make up your mind and vote for what? For what we conceive to be right, what we conceive to be fair, what we think is for the best interests of our Church and the advancement of the Kingdom

of God, and remembering all the while that this vote today rises above an endorsement or a denunciation of James Cannon, that we are voting out through the years, that our judgment must not be dwarfed, that our eyes must not be dimmed by the present seeming exigencies, but rather what will best promote the interests of our Church and the cause of the Kingdom.

On that basis, and on that basis alone, attacking and impugning the motives of no man, attacking the Christianity of no man, attacking the piety of no man, but wanting in the long run, wanting in the ultimate, to do that which will best serve the interests of my Church and of the cause of the Kingdom, as I see it, I can march out steadfastly and unafraid and vote my convictions and vote to superannuate Bishop James Cannon on this fair morning.

JOHN W. FRAZIER, Alabama: We all know what the issue is. The issue is whether Bishop James Cannon shall continue on the effective list or whether he shall be retired.

I am from the deep South, from the heart of the black belt. I happily join hands with my brother from the Pacific Coast and plead with you to keep on the effective list this great servant of the Church.

Why do you want to retire him? On account of incompetency? Why, his worst enemies admit that he has one of the most sagacious minds in this country. Why can you retire him? Because he has reached the age limit? The calendar shows that he is effective for another four years. Why do you wish to retire him? On the ground of character? An ecclesiastical court of his peers has examined his character and pronounced it good. (Applause). There is nothing to that.

Within the past few weeks, in the white light of a civil court, in the capital of our nation, the record, life of James Cannon, has been examined with the most meticulous scrutiny, yea, and with the most hostile scrutiny, and a civil court has pronounced the verdict, "Not Guilty." (Applause) Are we, his brethren, to come here and say he is guilty? Not by so many words, but by circumlocution, by inference, which is infinitely worse than a direct verdict. (Applause.)

What is acceptability anyhow? Is acceptability the protest of a few people here and there in this Conference or that Conference? If that is acceptability, then I dare say that more members of this Conference would be unacceptable than Bishop Cannon. (Applause). You retire Bishop Cannon and you will give to the wet press of America the greatest comfort and satisfaction that you can possibly do in any action you take while we are in session here.

I am no unsullied saint and I am not the vilest sinner. I fancy that I, in piety, represent a pretty fair average. Bishop Cannon is acceptable to me. (Applause.) I should be happy to serve under so gallant a leader, who reckes not of consequences but who bears the scars of a titanic battle, a battle he has fought at your behest and upon your instructions. Let us keep Bishop Cannon on the effective list.

R. P. SCHULER (Pacific): I can stand anywhere on God's earth, before any man's microphone, and defend this cause. (Applause).

I want to say to you, brethren, that this thing is aimed at all of us. The forces that are after Bishop James Cannon would padlock every Methodist Church in America that is fighting for morality and decency in this nation if they could. (Applause). I am not talking about the members of this General Conference who shall honestly vote against him, but I am talking about those forces that are pitted in this na-

being stabbed and the white man being rushed out of town to prevent a wholesale "scalping."

Gerstraeker and Featherstonehaugh followed the Cherokee movement; and Longfellow sought refuge in the Ozarks while he rested and wrote the wooing of Hiawatha and love song of Minnehaha, in addition to "Evangeline."

Following the treaty with the Cherokees in 1828 and the re-establishment of the state line in 1829, Washington county became the central magnet for some of the finest families that Kentucky, Tennessee and upper Missouri formerly claimed as law-abiding and honored citizens.

Today, May 15th, 1934, we view with delight 2727 pieces of interesting things now in the display windows of Fayetteville stores that have survived the days of those earlier settlers.

Your enterprising business and professional men and women are to be commended for their fine spirit of co-operation with the rural and urban citizens; and words are inadequate wherewith to express my admiration for your Chamber of Commerce and your daily paper forces that have worked so faithfully and efficiently to reach the goal of your ambition to lead the nation for genuine Pioneer exhibits.—Sam A. Leath in Fayetteville Daily Democrat.

tion, outside the Church, and are hopefully awaiting this decision, and will gleefully receive it if we shall superannuate this man and herald it abroad through every newspaper they control as the most monumental victory against public decency that they have achieved within a generation. (Applause).

I know the wet forces of America, I know those organizations that are their allies. They stop at nothing, they never tire. Their organization is the most fruitful in viciousness that has ever been known in this country. Talk about indirection! The only use they have for a Methodist General Conference is to try to indirectly get through and punish some man who has been offending them. (Applause).

Now, brethren, we may not know what this is all about, but this nation knows what this is all about. Talking of this man being an infirm man, there is not a distiller in America who believes that he is an infirm man. William Randolph Hearst doesn't believe he is an infirm man. I saw his signature to the letter which he wrote to his managing-editor of the Los Angeles Examiner, in which he says, "This is the greatest brain that we have to deal with in America." He said more than that in that letter. He said, "The only way we can destroy him—we can't trip him up—is to destroy those who are near to him." I saw that in the letter. You have seen the copy of that letter.

I received a telephone message in the city of Los Angeles one night, from the daughter-in-law of Bishop James Cannon, Jr., or rather from the deputy sheriff, who was phoning on her behalf and at her behest. She was in the Los Angeles County Jail. Her ten months' old baby was at home. We got her out of that jail after she had stayed in there for hours. The warrant was sworn to by a sanitary officer of Los Angeles County, who afterwards confessed that reporters from the Los Angeles Examiner had gathered the information for him, and that an assistant managing-editor of the Los Angeles Examiner had come to him personally and asked him to swear that warrant.

The charges against the daughter-in-law of Bishop James Cannon, Jr., were that she had chipped china in the dining room of a boys' boarding school, where she was serving those boys. Suppose the liquor forces had gone after the daughter-in-law of Bishop Warren Candler or of Bishop Sam Hay or some other Bishop as they went after the daughter-in-law of Bishop James Cannon, Jr., not because they had anything against her, but because they wanted to destroy this man by breaking his heart and crushing his spirit and wrecking him financially and every other way?

Indirection! God knows we have had enough of indirection in this thing.

Here is your issue, and there is but one issue and I am through. They tell us that Bishop James Cannon, Jr.,—it is whispered around—can't be placed. I have talked with members of the Committee on Assignment and they say that that body is not responsible for any such statement. They tell us that the College of Bishops is unanimous, they whisper it, that they have unanimously decided that they can't use him. I have talked to members of the College of Bishops and they say no such action has been taken. (Applause).

I have a telegram from the members of my Board of Stewards, of whom there are seventy-five. Thank God that out West, whatever else you may do to us, though you take our publishing house and all the rest, you can't take from us this fact, that the churches in the west are solid on this prohibition question. (Applause). Those seventy-five members on my Board of Stewards are dry, they stand right on all

moral questions, and they have wired in here asking that this General Conference keep this man effective, and as far as our church is concerned, they will receive Bishop James Cannon, Jr., as gladly as they receive any other member of the College of Bishops. (Applause.)

Here is what we are called upon to do: We sent a soldier out to the front line trenches. I don't know, maybe Bishop Cannon ought not to have been a preacher; he may have made a mistake about that. Perhaps he ought not to have been a bishop, I don't know. We may have made a mistake about that, but I do know one thing: God didn't make any mistake when he made him a soldier! (Applause). He is a warrior. We sent him out. Now he comes back to us with blood on his garments and some mud from the battlefield on his boots, but the old sword is still in his hand and his head is unbowed.

We passed his character by a unanimous vote of the Committee on Episcopacy. And then we fling him to the beasts. God bless you, brethren, we can't do this thing. (Applause). I have felt the fire, I know this crowd that is after him. We can't do this thing. We can't face little children when we go home who are to be saved from this avalanche of debauchery that is sweeping this nation. We can't face them if we have crucified this man that we sent forth to war.

I have a letter, a paragraph of which reads like this: (It is from a M. E. preacher who attended the trial in Washington to a brother sitting in a delegation on this floor).

"Now that they have failed to find him guilty after all their efforts to do so and will not be gratified at having him spend a time in prison, they now hope that the General Conference may superannuate him. I pray God that the General Conference may not gratify his enemies in this. If his church would do this thing after all he has suffered for his Church, I would think it as tragic as anything that has happened since Calvary." (Applause).

C. W. FERGUSON (West Virginia): A short time after the Civil War, a great political party, in order to stay in power, accused the opposition and the only opposition that they had, of standing for rum, Romanism and rebellion. Every four years they took out that moth-eaten war cry, shook off the dust and stampeded the electorate of this nation into perpetuating that political party in power. This happened year after year, quadrennium after quadrennium, until finally the leaders of that party began to examine the temper of the people, and they would say, one to another perhaps, "There is one more victory left in the bloody shirt."

In order to stampede us from deliberation of this serious question before us, acting as representatives of our great Church, those who are in favor of this motion hold up to us the spectacle of the wet press and Roman Catholicism. My brethren, can't we as consecrated members of our Church, lose sight of this war cry of the past and fairly and impartially consider this question before us upon the merits of the question and not with this war cry that has been flung around this issue from the time it came up in our Church?

Brethren, the Committee on Episcopacy did not stifle this question in its sessions. It did not belong in that Committee. It belonged out here on the floor for the representatives of our Church to settle once and for all time. That issue is before us, brethren, today, and what is the issue aside from all the blowing of the trumpets and the fanfares and the fizzle dust that has been blown around us on this occasion?

The issue squarely before you is this: Shall we place upon the superannuate list Bishop James Cannon, Jr., on the ground of infirmities? That is the issue and the only issue before you.

Now, my brethren, I want you to consider that question upon that issue and that issue alone. What are infirmities? My brethren, I want to call to your attention that I am not going to read the evidentiary facts to you because the record of Bishop James Cannon is before you, but before I go to that record, I want to call your attention to the fact that the issue of prohibition is not at stake in this issue, because our Church at this session has reaffirmed its historic stand upon that question, and I do not yield to Bishop James Cannon, Jr., for one minute that his championship of this cause has been more vigorous or more consecrated than the thousands of Methodist preachers and consecrated laymen in our great Church. (Applause).

Does he have to lay down the battle if he is put upon the superannuate list? Do Bishop DuBose and Bishop Denny and Bishop Candler, who are retired under the law of our Church upon a pension, have to lay down the gauge of battle and cease from their efforts to make the world safe for temperance and prohibition? (Applause). If he is superannuated, he is merely placed alongside these veterans to continue the battle, not to cease it. A man doesn't have to be a Bishop in the Methodist Episcopal Church in order to fight for the cause of temperance and other great causes that we stand for.

Now, my brethren, what are infirmities? To what infirmities do we allude? Does a man have to be infirm in body only to render him unfit for the office that he occupies as a Sunday School teacher, and a Sunday School superintendent, and a worker in the Churches. If I should go across the street and debauch my body on intoxicating liquors, I have done that of my own volition, and I have rendered myself unfit with the infirmity of intoxication to continue in the office of Sunday School teacher.

We have the spectacle of our Bishop. The infirmity to which I allude, and I am going to be specific, is a love of power.

Now, my brethren, if you will permit me to discuss the issue of infirmities, why he should be retired and not placed upon the effective list, I will proceed. My specific charges are that he has infirmities of mind, based upon two specific grounds. One is the habit that he has formed in his love of money and in his love of power. (Applause). My brethren, that has followed him right down to the present time. You saw in a statement that he gave to the press, this press that he talks about, the other day that if he were placed in retirement that his income as a bishop would be cut down and he would not have quite the income that he had before.

My brethren, I want to be fair. Did Bob Shuler stick to the issue when he threatened you with what the wet press and others would do to him? Then why all these points of order when I am simply addressing myself to the thing that is upon our hearts and consciences at this time?

Now, my brethren, why don't you listen to me patiently? You may vote as you please. You are the jury; I am not the jury. But you are entitled to have this question fairly presented to you upon its merits, and both sides of it.

This issue is squarely before you, and when you brethren go to vote, don't be swayed by the eloquence of these gentlemen who say we are throwing the Bishop to his enemies, because we are not. He is still a bishop of our church if he is superannuated. He takes his

place beside those honored bishops, and he will draw a pension for life, and he will still be effective, except that he will not preside over any sessions of the Annual Conference.

My brethren, take this parting message from me. You are here representing your district. You are not representing yourselves. If your brethren back home would not want this man on the effective list to preside over the deliberations of your Annual Conference, then can't you believe in the Golden Rule to do unto others as you would have others do unto you? Don't send him to somebody else who doesn't want him because you don't want him. (Applause).

A. D. PORTER (Central Texas): On what grounds are they asking for the superannuation of Bishop James Cannon? It can not be asked on the grounds of immorality, for his character has already passed this body. (Applause). Do they ask it on the grounds of physical infirmity, when he is in the best physical condition he has been in for several years? Strong enough, in fact, that in the last fifteen months he has traveled more than thirty thousand miles, spoken more than three hundred times, met many, many other obligations, and gone through the fearful grind of things. (Applause).

Is it on the grounds of a mental collapse, when he has outwitted the Senate committee (applause) and matched intelligence with some of the shrewdest brains in America? (Applause).

The enemies of prohibition are not seeking to retire Bishop Cannon, get rid of him because he is a superannuated preacher, but because he is the most potent single factor of temperance in the world. (Applause). For many years he has fought our battles for us, and with us, and sometimes almost without us. The smoke and grind of battle have settled around him, but his white plume has ever been seen in the thick of the fray, and he has never turned his back to the foe. (Applause.) When the courts of our land have vindicated him, although they have spent much time and money to convict him, shall we now throw him down? Shall we now give joy to the hearts of those who would be happy when any of us rise up to speak on such great issues, to point to him and remind us what happened to Bishop James Cannon, Jr.

We are all involved in this more than some of you may think. Shall we now take a vote that shall be spread on the front pages of all the papers of the United States, emblazoned there in big letters, to the effect that Southern Methodism has repudiated one of her bishops? If we do, God pity us, for we shall live to bitterly regret it. (Applause.)

J. W. MOORE (Virginia): Before I speak, I would like to read a telegram illustrative of the great interest that

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is being taken in the deliberations of this body. It is from the city of Richmond, and it says:

"We are hoping that you are using every bit of your energy and influence to protect Bishop Cannon from being retired." (Applause). Signed by three active prominent laymen of that great city.

What is in the way? Our good friend, the Judge, correctly stated the issues, and stated it in such a forceful way, and that is, there is only one issue before this General Conference, and that is, is Bishop Cannon too infirm in brain, or too infirm in body, for the discharge of his duties as a bishop? And I imagine it was upon that ground that the Committee on Episcopacy this morning, yesterday, rather, reversed its action and voted to rescind, but not by the two-thirds vote. My good friend the Judge is trying to bring in a special definition of infirmity. When I came back to the Virginia Conference, the first information that I received in talking about my old friend was that he was dead broke, and he was. Why? Because, in order to carry prohibition he had put sixty-three thousand dollars of his good money into it. (Applause). Does that look like—I ask you—does that look like an infirmity of greed?

I am here to testify that whenever any great movement was started that looked to the upbuilding of the church, Bishop Cannon was forward in assisting, not only through his paper, but assisting it by his gifts. And if he is judged by that, I am sure that the Bishop can not be condemned.

A group of eminent men sat in Washington. They went carefully into that record, and they reported, "no trial necessary." Then the State took a hand, the United States Government, and you can scarcely understand the vindictiveness in some quarters on the part of politicians. The man that prosecuted that case was an appointee made by Bishop Cannon's worst enemy in Virginia. He threw himself into it with might and main. He ransacked every corner of the land. He went into every financial transaction of the Bishop for years, and then at last when it came to the decision of the jury, they said that he was not guilty. (Applause).

And then, cleared by a court, cleared by the civil court, he turned his face towards this General Conference, where I think that he had a right to be received with open arms and hailed as a loyal servant of the church. (Applause.)

The newspapers said there was nobody out at the early train to meet him. Well, I doubt, if we had known what train he would have been on, that any of us would have been there, because we are not accustomed to organizing congresses and senates and getting a brass band to go down to meet an incoming hero. We just let him come in.

It is perfectly natural and perfectly right.

I can imagine what thoughts must have been in his mind as he headed towards this Conference, with which he has been associated for so many years. There was the church saying, "not guilty;" there was the state utterly falling down in making its case. It looks to me he might have looked forward to come he might have looked to receive the greetings and commendations of, "Well done, good and faithful servant."

Whom did James Cannon represent? He represented you and he represented me. We gave him the job. He accomplished it. (Applause). Shall we turn our backs upon him and condemn him? It was he who led the fight that stirred the politicians, whose vindictiveness is beyond compare. Who put him in the forefront of that battle to lead that fight in 1928? Our Conference here said in its resolutions that we are not going to vote for any man for the presidency of the United States who is favorable to the liquor traffic. Cannon and that other noble band, the Four Horsemen of the Apocalypse, if you please, met yonder in Asheville, to do what? To carry out our behests. That is what they met there to do. And in writing out the will and the wish of the General Conference, I would like to ask you, did they do it? I rather think they did. (Applause.)

Are we ashamed of their action today? I therefore hope that this motion of Judge Newby will pass, and let us say to the world that whenever we send forth a man to accomplish a task for us, and he accomplishes it and comes back home, we are not going to receive him with criticism, and lay him on the shelf by affliction. (Applause).

The vote to keep Bishop Cannon effective (a recorded "yea and nay" vote) was 269 to 170.

THE CONTINUANCE OF BISHOP CANNON

A sharp and clear-cut decision in the General Conference was over the question of continuing Bishop Cannon in active service. On more issues than one the members of the General Conference showed that they knew how to play the game and submit to the verdict of the majority. This is more than can be said of some Methodists in various parts of the Church. We are far from making the assumption that any General Conference is infallible, and they were not. The Conference called for the yea and nay vote. I voted with the minority, in the negative against continuing Bishop Cannon, but I have entire confidence in the sincerity of those who voted in the affirmative.

With this preliminary, I am going to speak plainly to some Methodists who would have voted as I did, if they had been members of the General Conference.

A number of prominent politicians and business men are constantly declaring that, on account of the action of the Church in the Bishop Cannon affair, they will have nothing more to do with the Church. To those I would say, pray tell me what is the Church? Of whom is the Church constituted? Are you not a part of the Church? What are you doing standing on the side-lines and saying, "I will have nothing more to do with the Church?" Did you participate in the process of sending delegates to the General Conference? And now, when a majority of the General Conference votes a certain way, you take the attitude of a petulant child. No, it is far worse than childish. I beg the pardon of the children.

The objectors have a perfect right to go to any other Church. However, it is altogether probable that you would not be there very long before something would happen that you would

not like. The civil courts, against your judgment, cleared Bishop Cannon; therefore you will have nothing more to do with the courts. Men, especially in political life, should know how to play the game fairly and squarely. Did your political party, in State or National Convention, ever pass any measure over your protest? If so, why did you not quit your political party and say, "I will have nothing more to do with the Democratic or Republican Party?" As a business man, did the directors of your corporation or bank ever override your opinion and judgment? If so, why did you not quit the business?

You cannot justify your attitude. It is unreasonable and disloyal. It is evident that you think more of a political party and the profit you may receive by remaining in the party than you do of your Church. Your loyalty to a civic club in which, from time to time, you are in the minority, is stronger than your loyalty to the Church. If you were consistent you would not remain long in any political party or business corporation or civic club. The fact is, you would be a man not only without a church, but without a party, without a business, without a civil court, without a club, and a man without a country.

On the other hand, the members who said that, if the issue goes against Bishop Cannon, we will have nothing more to do with the Church are not to get any joy out of this editorial. You are as disloyal at heart as the group whom I have addressed.—W. P. King, Editor Christian Advocate.

THE CANNONADING

No debate was so tense and personal as that upon the proposed retirement of Bishop James Cannon, Jr. It is no secret that a powerful group in the General Conference and elsewhere wished him to retire. The Committee on Episcopacy recommended his retirement. The report was separate from one that recommended that the other ten bishops be continued as effective. Immediately a motion was made to add Bishop Cannon's name to the list. This carried by a yea and nay vote of 269 to 170. Never before in Methodist history has a bishop been declared effective by such a roll call. In our own General Conference a few bishops have retired by ballot. Bishop Cannon's friends made much better pleas that to retire him "would give to the wet press the greatest of comfort and satisfaction," and that retirement would be heralded abroad as the most monumental victory against public decency achieved in a generation.

The bishop is both a pathetic and a dramatic figure. For years he has met, whether merited or not, a tempest of the fiercest hate and enmity. Some leading figures in his own church have opposed him. Illness and sorrow, strain and disappointment have left their marks upon him. One morning during the General Conference he received word that his eldest grandchild had died. While he was applauded on every occasion and the effort to retire him failed by a decisive majority, as he sat upon the platform he knew that scores of his companions were against him. The torture of his trial in Washington for three weeks must have been keen. It was set for a time just preceding the General Conference, and the suspicion is strong that one of the purposes was to discredit him before the General Conference.

Yet he carried himself sturdily at Jackson. His voice was strong and clear, with exception of only a few words at times. His eyes were steadfast and his head unbowed. In his address on a hour on Sunday, May 6, he

made not one reference to his personal affairs, to his recent trial, or to any who had opposed him in church or elsewhere. His clarion call not to retreat, surrender, or compromise on prohibition was all the more effective by his silence concerning personal experiences.—Editor of Western Christian Advocate.

BISHOP CANNON

The Voice congratulates the Methodist Church, South, the Board of Bishops and every dry leader in the land, including all those ministers who, when they saw the Al Smith tragedy approaching, did their best to forewarn the people and avert the calamity of a nullifier of his country's Constitution becoming President of the United States, that Bishop James Cannon, Jr., perhaps the victim of the meanest and most persistent persecution that has ever come to an American for doing his duty, has been legally acquitted of all the criminal charges made against him, and thoroughly vindicated of any charge of irregularity either in what he did or how he did it.

We would have been encouraged when we counted the forces that were arrayed against the Bishop in his recent trial in Washington if there had been a hung jury, but an acquittal despite the tremendous effort made against him, is vindication enough to please Bishop Cannon's millions of friends. They kept this fight for six vexatious years with the deliberate hope that they could besmirch the Bishop, make his Church go back on him, get some sort of a conviction in a court, or at least break down his health. He seems to have won out at every point. We are glad.—Clarence True Wilson in the Voice, organ of Board of Temperance of Methodist Episcopal Church.

1534—LUTHER'S BIBLE—1934

The four-hundredth anniversary of the publication of Martin Luther's translation of the Bible is being commemorated by the American Bible Society in the material to be distributed by the Society to pastors and churches for use in the observance of Universal Bible Sunday this year. The Rev. A. Ross Wentz, D. D., professor of Church History in the Lutheran Seminary at Gettysburg, Penn., is writing the annual brochure, and other material related to Luther's monumental translation of the Bible is in process of preparation.

In announcing the Luther anniversary as its theme for Bible Sunday, the Society states: "Among the many noteworthy achievements of the celebrated German reformer, it is difficult to determine what was his greatest contribution to the development of Protestant Christianity. Certainly, his scholarly translation of the Bible stands out as one of his great works. It is still largely used by all German-speaking people of whatever faith throughout the world as the popular translation and interpretation of the original, and it will probably continue to be used. Because of its significance, it has seemed appropriate to the Society to commemorate it by issuing, for Bible Sunday, suitable material bearing directly upon the four hundredth anniversary of its publication."



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FORESTER AUXILIARY

The Society met at the home of Mrs. Vern Carter, May 28th, for its monthly business meeting. Mrs. Carter acted as program leader.

After the devotional, special prayer was offered for one of our missionaries in Brazil, led by Mrs. G. F. Hyde.

All business being transacted, interesting topics were read and discussed from the World Outlook. We have finished the book, "Christianity and Industry," under our mission study leader, Mrs. Hyde.

After a short social hour dainty refreshments were served by the hostess.—Mrs. A. A. Maupin, Publicity Supt.

ZONE MEETING AT BINGEN

The second quarterly meeting at Bingen met Thursday, with seventy in attendance.

The Rev. E. B. Adcock led the devotional, emphasizing the need of a life of holy sacrifice and the importance of deeper consecration.

Miss Henry McKinnon of Mineral Springs made an interesting talk on Christian social relations, the meaning expressed not only supplying the physical needs but the development of the spiritual life as well.

A playlet, "The Land of Mission Study," was cleverly presented by four young ladies of Bingen.

Miss Emily Butt of Nashville gave an interesting description of a Japanese home, the furnishings, the habits and customs of the people and their religion. She illustrated her talk with an exhibit of articles brought from Japan.

Mrs. A. W. Hale of Nashville, as district secretary, gave an outline of the work for the next quarter.

Mrs. Lee Lane of Nashville gave some of the high lights of the General Conference which met in Jackson, Miss.

Delicious ice cream and cake were served by the hostess auxiliary. The next meeting will be at Murfreesboro, in August.—Reporter.

WABBASEKA AUXILIARY

The regular monthly social meeting was held in the lovely home of Mrs. R. E. Jeter, May 28th. The president, Mrs. R. D. Garrett, gave the devotional and Mrs. Y. H. Hudgens sang, "Take Time to be Holy." Mrs. Miller gave "What Religion Means To Me," by Madam Chiang Kai-Shek, wife of China's president. Mrs. B. L. Willie made an interesting and helpful talk on "Christian Influence in the Home."

At a previous meeting it was decided that each member make a dollar and bring with it a verse telling how it was made. These verses displayed a bit of wit and talent, much enjoyed and the dollars helped to swell our local fund to cover our parsonage.

The key hunt caused a merry chase. Mrs. Jeter and Mrs. Hudgens served sandwiches and ice tea.

We are paying our pledge promptly each quarter. Each member pays five cents a week on this fund. We are using plans new and old to raise our local funds. Would be glad to see on our page in the Methodist what other Auxiliaries are doing to raise money.

Our president spends much thought, time and prayer on these programs. Her members are loyal and responsive. Our membership has doubled in the past twelve months. We are progress-

ing nicely with our studies under Mrs. Ballard's leadership, with the help of Mrs. V. D. Webb, president of our "Big Sister," First Church Auxiliary of Pine Bluff.—Reporter.

MEETING OF ZONE 1 AT CARLISLE

Zone 1 of Little Rock District met at Carlisle, May 17, with representatives from the Auxiliaries at England, Lonoke, Hazen, Carlisle, "Elizabeth Wells" at Carlisle and Des Arc.

Mrs. W. O. Clark, District Secretary, was also present.

Mrs. Sallie Bowman, President of Hazen Auxiliary, presided in the absence of Mrs. Virginia L. Wilken, Zone Chairman.

The morning devotional by Mrs. T. G. Porter, of Hazen, taken from the 91st Psalm, the "Refuge Psalm," was followed by prayer by Rev. C. H. Giessen. Cordial greetings were extended by Mrs. LeRoy Brayman, of Carlisle, to which Mrs. Walter Robinson of Des Arc graciously responded.

Unusually interesting reports of our Annual Conference at Hope were given by Mrs. Earl Perkins of Carlisle and others who told of many interesting features that made each of us wish we might have been present.

A lovely violin solo by Miss Martha Brandt of Carlisle accompanied by Miss Evelyn Perkins and a vocal solo by Mrs. Harold Milligan, added much to the pleasure of the guests.

Mrs. Clark conducted a Round Table discussion of the Conference minutes, which proved very helpful.

Mrs. J. L. Woosley, President of Carlisle Auxiliary, introduced two of the oldest members in point of service of Carlisle, Miss Emma Brainard and Mrs. Clark. A rising vote of appreciation of their service was given.

Pot luck lunch was served at noon in the dining room of the Church, made more beautiful with the profusion of flowers everywhere. Mrs. Neill Hart of Little Rock used Matthew 5, as a basis for a splendid afternoon devotional on "Why Prepare for War?"

A playlet, "The Land of Mission Study," was interestingly given by Mesdames Truman, Jennings, Frances Best, Pendall Snow and Leo Scott of Carlisle. They were accompanied by Mrs. A. H. Hunt and closed with a lovely quartet, "Open Mine Eyes That I May See."

Reports from presidents of all Auxiliaries present showed much interest and enthusiasm in the work.

The present Zone officers were voted to serve another year.

After accepting England's invitation to meet there for our next meeting, we were dismissed with prayer.—Reporter.

ZONE MEETING AT CHERRY HILL

Zone No. 5 met at Cherry Hill, May 25. An organ prelude by Miss Dorothy Philpot of Cherry Hill, called the meeting to order.

Prayer by Rev. J. C. Johnson of Cherry Hill.

The Zone Chairman, Mrs. W. L. Mosley, made an opening address and announced the September meeting would be at Vandervoort. She wants this meeting to be a rally day and everyone to win one.

Prayer by Mrs. Lena Morgan of Mena. Nine Churches were represented: Cherry Hill, Highland, Hatfield, Dallas, Vandervoort, Potter, Cove, Wickes and Mena.

The pastors and their wives were introduced, also Mrs. W. L. Phillips, of Ashdown, our District Secretary, and Rev. Mr. Taylor of Oklahoma, a former resident of Cherry Hill.

Mrs. H. B. Harmon, president of the Cherry Hill Auxiliary, made the welcome address and was responded to by Mrs. Baggett of Vandervoort.

Devotion, "God's Great Outdoors,"

was led by Mrs. C. P. Micheal of Mena, using part of Matthew.

Solo, "Look for the Beautiful," by Miss Marie Hamilton of Mena.

Children's Work of Cherry Hill, readings by two little girls, Sarah Helton and Willa Dean Lawrence.

Reports from the Auxiliaries, some of which were outstanding.

Dear old Bro. Simpson, of Highland, grandfather of Rev. James Simpson, was introduced. He is almost ninety years old.

Rev. A. W. Hamilton, of Mena, preached on "A New Awakening in Christ."

Dismissed for the noon hour by Rev. Mr. Taylor. After a bountiful dinner on the parsonage lawn, we gathered for the afternoon session.

Prayer by Mrs. Petty of Mena.

Devotional, "Life At Its Best," by Miss Ruth Brown of Cove.

Duet, "I Will Be True," Miss Loyce Mosley of Mena and Miss Pauline Hicks of Hatfield.

Rev. James Simpson talked on "Doing First Things First."

Double quartet composed of singers from Highland, Hatfield and Mena. The song, "Sweet Peace the Gift of God's Love," was a forerunner of a talk by Rev. J. C. Johnson on "Happiness." James 5:16.

A Mission Study play was given by the ladies of Highland.

Mrs. W. L. Phillips, District Secretary, gave us an interesting talk on "Korea," showing things made and used in Korea and also gave us an account of her trip to Birmingham, to the Missionary Council meeting.

The good talks and suggestions made by Mrs. Phillips and the words of encouragement by our Zone Chairman, inspired us with a new desire to go back home and carry on the work with renewed zeal.

We decided to raise \$10.00 for our part in the District to send a woman to Mt. Sequoyah to study Institute Work. The courtesy committee, through their chairman, Mrs. Tom Bales, of Mena, expressed the sentiments of every one present when they said we had certainly enjoyed the hospitality of the people of Cherry Hill.

There were about one hundred present, and every one feels like it was a day well spent and a step forward in the Methodist Missionary activities of Polk County.—Mrs. Z. L. Mauzy, Sec.

ZONE MEETING AT 28th STREET CHURCH

Zone No. 2 of the Little Rock District convened May 29, at 28th Street Church, in an all-day meeting with 67 present, representing ten churches in this Zone. Mrs. R. M. Sullivan, Zone Chairman, presided.

The morning devotional was given by Mrs. R. W. Menard, the subject being "The Life of Love."

Mrs. L. M. Heimley extended greetings and Mrs. Billingly responded.

Mrs. E. A. Marlar gave a very interesting report of the annual conference at Hope.

Mrs. S. J. Steed led in special prayer for the restoration to health of George Workman who is ill in China.

Miss Eula Woods favored us with a splendid reading, followed by a solo by Mrs. Phillips, "Jesus Savior Pilot Me."

Mrs. Steed gave report on the Orphanage and related some of her experience in faith. Mrs. O. B. Clark read and discussed the "New Standard of Excellence" and urged each Auxiliary to strive to attain to this standard.

Noon-tide prayer was led by Rev. R. W. Menard.

After a delicious pot luck luncheon and social hour the meeting was called to order by the Chairman.

Mrs. Montgomery of Mablevale con-

ducted the afternoon devotional, the subject being the "Circle of Love." This beautiful thought was brought out: God put Jesus in the center of His Circle. What have we in the circle of our life?

A playlet, "Mission Study," was presented by ladies of Highland Church.

By special request Miss Woods gave another of her readings.

Oral reports were made by the Auxiliary presidents, all reporting good attendance at their meetings.

Mrs. George Lannon read an interesting magazine article, "All Methodist on the West Coast Interested in the Film War," describing their efforts to secure clean pictures.

Mrs. J. W. Rushing of Roland extended thanks to the hostess Auxiliary for hospitality.

The meeting closed with prayer by Rev. J. D. Montgomery.—Mrs. George O. Killmer, Secretary.

ROGERS AUXILIARY

The Auxiliary at Rogers has recently been bereft of three of its oldest and most highly esteemed members, namely: Mrs. Charles Linton, who died in March; Mrs. Charles Gladden, who passed away in May; and Mrs. Molly Isbelle, who departed this life in May.

These women were faithful attendants to all means of grace, were always in their place and never failed to answer the call of duty wherever it led. The last was a life member of this society. From the lives of these women one might easily learn lessons of love, faithfulness and right living, in fact, any of the virtues that constitute a Christian life.

The study of the book, "Christianity and Industry in America," has been finished and the attendance and interest shown have been good, the average attendance being 33. Credits earned by the Missionary Society are 14 and by the Young People's Department 9. The

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class has been supervised by our pastor, Rev. Connor Morehead. The work has been interesting and beneficial. The book was studied in connection with the regular Wednesday evening prayer service. Also seven men studied the book.—Mrs. Iden.

DISTRICT MEETING AT BONO

The annual meeting for Jonesboro District convened at Bono, May 22, with Mrs. Henkel Pewett, District Secretary, presiding. More than one hundred members were present. Auxiliaries represented were: Blytheville First Church, Lake Street, Dell, Joiner, Jonesboro First Church, Fisher Street, Huntington Avenue, Lake View, Leachville, Lepanto, Luxora, Manila, Marion, Marked Tree, Marked Tree Business Women, Monette, Nettleton, Osceola, Trumann, and Yarbo, and visitors from Bono, Black Oak and Promised Land.

Rev. H. L. Wade, pastor of First Church Jonesboro, gave the opening devotional, placing supreme emphasis upon cultivation of the spiritual life by the women of the church.

Mrs. E. K. Sewell gave a report of the past year's work and expressed her thanks for the cooperation which made possible the splendid result.

Mrs. B. E. Snetser, Conference Secretary, gave an inspiring talk which contained much information and helpful advice.

Mrs. J. T. Altman spoke on "Financial Goals" and explained the pledge plan used so successfully in her own Auxillary at First Church, Jonesboro.

Mrs. Sam B. Wiggins reported the activities of the prayer groups over the District.

Mrs. Preston Hatcher spoke in behalf of the Methodist Hospital in Memphis.

It was voted that several copies of the two selected mission study books be purchased, to be the property of the District, and that these books be distributed to the different Auxiliaries. Mrs. H. L. Wade reported that Jonesboro District led the Conference in Council credits last year. Our goal was placed at ten additional credits this year.

The meeting was closed with prayer by Mrs. E. K. Sewell.—Mrs. A. P. Patton, Secretary.

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Christian Education

HENDRIX COLLEGE NEWS

With a semi-centennial commencement address, May 29, by Dr. John H. Finley, associate editor of the New York Times, Hendrix College continued its semi-centennial celebration which began October 10 with an address by Dr. John Erskine, noted author, educator, and musician. Prof. Emory Holloway of Adelphi College, Brooklyn, Hendrix alumnus and Pulitzer prize winner, accompanied Dr. Erskine. Dr. Robert A. Millikan, friend of Einstein and authority on the cosmic ray, who dedicated Hendrix College's new Science Hall in December, 1931, made a return visit April 16; and Owen D. Young, financier, is scheduled to make a visit early next fall.

An audience of approximately 1500 people, including many notable alumni and visitors from Arkansas and other states, witnessed the impressive ceremony last week. Explaining that he himself was a "semi-centenarian" in that it was just 50 years ago, in 1884, the year Hendrix College was established, that he began his academic career as a freshman in college, Dr. Finley announced his subject as "A Televisual Half-Century," which he interpreted to mean "the fifty years in which man has conquered the far." Pointing out some of the achievements of the past 50 years, he said more had been accomplished in broadening the field of man's knowledge in that period than in any preceding half century. "And during that time we televisualians have had to unlearn much," he said.

Addressing the class, Dr. Finley said: "Your lives are infinitely longer than those which began in 1884. You are televisualians in an infinitely larger universe. The infinite has indeed been reached in scientific research as well as in spiritual faith.

"You are coming into a state of planetary consciousness deeper than nationalism, the relationship of and to God and your fellowman. The mind of man is now implemented for a vaster world than he ever knew before. The televisualian must use, not misuse, these tremendous powers for the good of man."

Dr. Finley paid a tribute to the small endowed college of liberal arts, of which he said Hendrix is a typical example. "For three centuries," he said, "the endowed college has rendered great service to mankind. It has not been content to maintain the 'status quo' but has passed on to new generations all the wisdom of past ages and all that was proved of the new."

"It would be a cultural calamity if the greatest magnitude," he said, "if this institution were to lose its unique place in the world's educational sys-

tems—if it were to be crushed between the upper and nether millstones of extended secondary education and vocational education from below and earlier specialization from above, if it ceased to be primarily an institution that was concerned with things that lie in the sphere of the soul. The American college, and especially that of private endowment, is an institution essential to our higher intellectual and spiritual life."

The general theme of the series of addresses delivered by the prominent speakers at Hendrix, has been the place of the small college of liberal arts in American life, and each speaker has pointed out dangers of allowing this type of institution to disappear.

Said Dr. Erskine: "The New Deal was born in the liberal arts college, and the liberal arts college must protect it or else the Blue Eagle may become the Blue Goose."

Dr. Millikan, pointing out the necessity of both private and public institutions of higher education, warned against the danger of complete control of the schools by the state, pointing to the results of such domination in Russia, Germany, Italy and Austria.—Reporter.

MAGNOLIA CIRCUIT

May 26 was spent with Rev. Alfred Doss on Magnolia Circuit, at Emerson. Rev. J. L. Dedman, the Presiding Elder, preached a helpful sermon at 11:00 a. m.

At noon a fine dinner was spread and we enjoyed the social hour with friends.

In the afternoon the third Quarterly Conference was held and reports indicate progress. A new parsonage has been built near Christie's Chapel, of which the entire charge is justly proud. Finances are in good condition. Rev. Leland Clegg made a fine speech.

Saturday night we put on the pictures at Emerson—S. T. Baugh.

BUCKNER CIRCUIT

May 27 I was with Rev. J. L. Dedman, Presiding Elder, as he held the third Quarterly Conference for Buckner Circuit at Mt. Ida Church.

Rev. C. R. Roy is the pastor. I preached at 11:00 a. m. A fine dinner was spread and the fellowship was fine. Had the pleasure of visiting people whom I served years ago. It was encouraging to find them still loving the Church and loyal to its program.

Fine reports were made. Finances are in pretty good condition for the third quarter. The grounds of church property at Buckner have been beautified. A helpful feature was a good speech by a fine layman from Waldo.—S. T. Baugh.

RETURN PICTURES AT MAGNOLIA

I gave the pictures, "The Romance of the Country Church," at Magnolia Sunday night after Rev. J. L. Dedman held the third Quarterly Conference.

I was at Magnolia with the pictures about two years ago. Was delighted to find a large number present who were present two years ago. Bro. Clegg had a house filled with people, a credit to his leadership. He is in favor with his people, and the Church reports were all excellent.

Spent the night in the home of Mr. and Mrs. Ray Hutcheson.—S. T. Baugh.

DISTRICT CONFERENCES

The Little Rock, Monticello, Pine Bluff and Texarkana District Conferences have been held. Each has been a high point. Four of the best Conferences I have ever seen. A fine spirit prevailed. More will be reported by the Secretary more fully. I enjoyed them.—S. T. Baugh.

NORTH ARKANSAS CONFERENCE

Sunday School—Young People's Day
Offering
June 2

(* Denotes churches that have paid quota 100 per cent.)

BATESVILLE DISTRICT

Previously reported\$ 117.25
Umsted Memorial 5.00
Total\$ 122.25

BOONEVILLE DISTRICT

Previously reported\$ 87.15
Bigelow* 3.00
Magazine 2.00
Total\$ 92.15

CONWAY DISTRICT

Previously reported\$ 229.27
Graham's Chapel85
Central 1.45
Greenbrier 1.21
Total\$ 232.63

FAYETTEVILLE DISTRICT

Previously reported\$ 184.94
Oakley's Chapel* 4.25
Gentry 10.00
Bentonville 25.44
Total\$ 224.63

FORT SMITH DISTRICT

Previously reported\$ 156.00
Oak Grove* 2.00
Midland Heights 22.50
Central City* 4.00
Greenwood* 20.00
Ft Smith, First Church 75.00
Total\$ 279.50

HELENA DISTRICT

Previously reported\$ 134.39
Cherry Valley* 2.81
Colt* 5.00
Forest Chapel 1.00
Clarendon* 20.00
Lexa 3.00
Total\$ 166.20

JONESBORO DISTRICT

Previously reported\$ 27.27
Lepanto 4.84
Jonesboro, Fisher St. 7.66
Union Grove 1.05
Jonesboro, First Church 37.50
Total\$ 78.32

PARAGOULD DISTRICT

Previously reported\$ 38.05
Rock Springs* 1.69
Paragould, First Church 35.00
Total\$ 74.74

SEARCY DISTRICT

Previously reported\$ 29.40
McCoy* 25.00
Wiville* 1.00
West Searcy 4.38
Revels* 2.00
Fakes Chapel* 2.00
Gregory* 3.00
Total\$ 66.78

STANDING BY DISTRICTS

Ft. Smith\$ 279.50
Conway 235.63
Fayetteville 224.63
Helena 166.20
Batesville 122.25
Booneville 92.15
Jonesboro 78.32
Paragould 74.74
Searcy 66.78
Grand Total\$ 1,340.20
—Ira A. Brumley, Exec. Sec.

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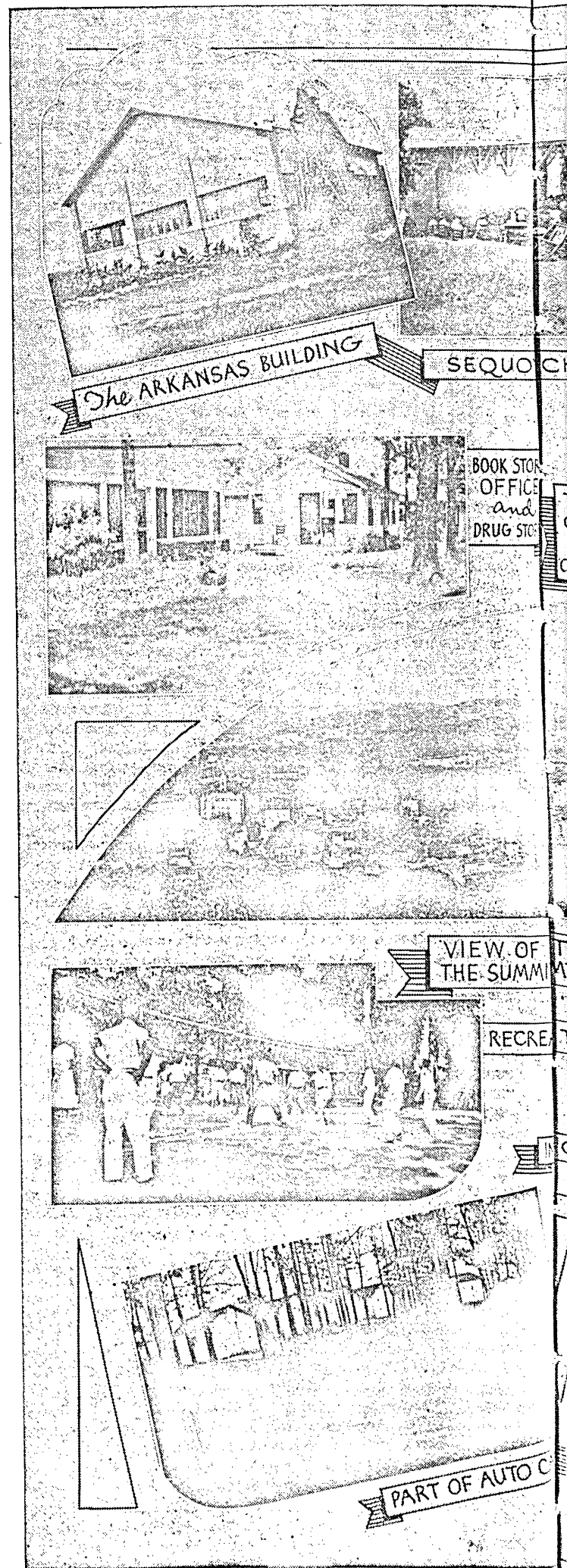
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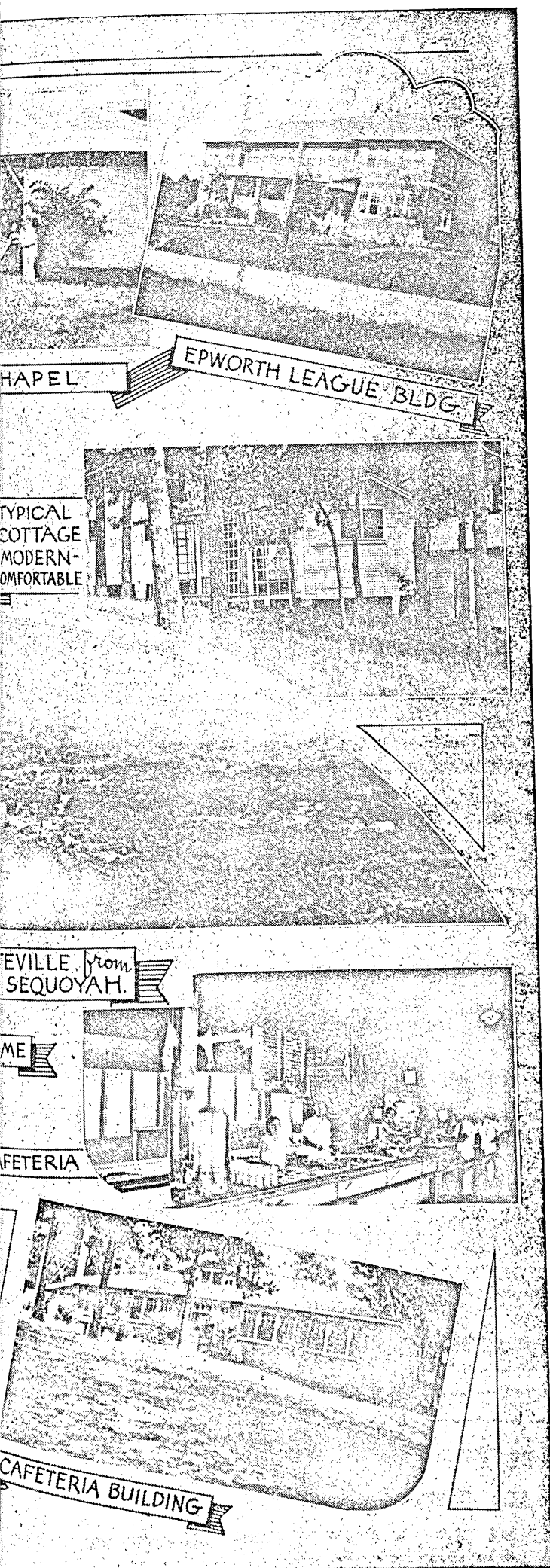
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All Methodists and their friends will be interested in the splendid program planned for the Summer season at Mount Sequoyah. For information, write to Rev. Sam M. Yancey, Supt., Western Methodist Assembly, Fayetteville, Ark.

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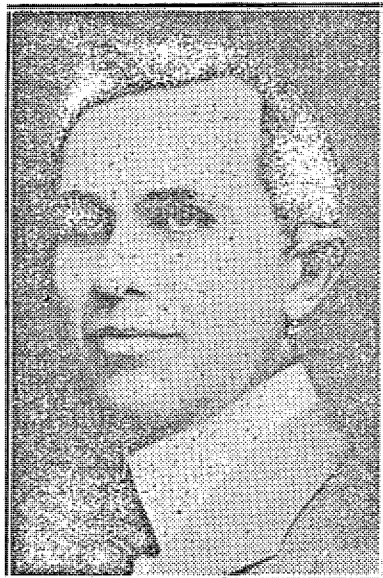
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CHURCH NEWS

EVANGELISTIC MEETING AT
HUNTER MEMORIAL, LITTLE ROCK

Rev. O. E. Hall, pastor-evangelist, will begin a meeting at Hunter Memorial Church, Sunday, June 17. He is pastor of the Forrest Street Methodist Church, Clarksville, Tenn. He has the reputation of being a very successful revivalist, and Rev. I. A. Love, pastor, who is making definite plans for this meeting, is hopeful of a real revival. All friends of Hunter Church are invited to attend and co-operate in this meeting.

LITTLE ROCK DISTRICT CONFERENCE

The 66th session of Little Rock District Conference met at Mt. Tabor Church on the Austin Circuit, May 22, with Dr. James Thomas, Presiding Elder, in the chair. Rev. R. E. Simpson was elected Secretary, Mrs. Inez B. Whyte, Assistant Secretary, and Rev. Roy Jordan, Laymen's Secretary.

All pastors were present except Rev. C. A. Simpson of Hickory Plains Circuit, who was unable to get to the Conference on account of condition of the roads.

Among the visitors were: Rev. J. A. Henderson, P. E. of Arkadelphia District; Rev. J. M. Hamilton, P. E. Monticello District; Rev. H. D. Sadler, P. E. Texarkana District; Rev. L. E. N. Hundley, P. E. Prescott District; Rev. W. C. Watson, P. E. Pine Bluff District; Rev. R. B. Moore of McGehee; Rev. W. C. Davidson of Searcy; Rev. W. W. Anderson of Searcy; Rev. F. E. Dodson, P. E. Searcy District; Rev. O. C. Birdwell, Hot Springs.

The various interests of the church were ably represented by speakers. The reports of pastors were encouraging, showing that conditions are improving along many lines.

At 11 o'clock Dr. C. M. Reves of First Church, preached an inspiring and helpful sermon. In the afternoon, Rev. M. T. Steel of Winfield Church, brought a helpful message.

One of the thrilling moments was when Rev. W. W. Anderson of Searcy, a retired Methodist preacher, gave an account of his having held a meeting at Mt. Tabor some sixty years ago.

Delegates to Annual Conference were elected as follows: S. B. Lassiter, J. S. M. Cannon, G. H. Burden, Joe Beeler, Mrs. S. J. Steed, Mrs. H. L. Galusha, W. S. Perry, C. K. Wilkerson, E. R. Robinson, Ray Vinson, Mrs. James Thomas, Mrs. J. T. Reveley, Mrs. John Almand, J. H. Hollis, J. R. McAlister, R. M. Sullivan, J. R. Smart, T. S. Buzbee; Alternates: R. G. McDaniel, G. M. Matthews, Mrs. Freed

Hutto, Mrs. J. W. Douglass, C. H. Rhodes, Mrs. D. B. Perkins, Mrs. C. N. Walker and J. W. Lewellen.

Dudley Max Bumpass, Vance Martin and Kergie Vistaw Propst were granted local preachers' license, and John Louis Cannon, Jr., was recommended for re-admission into the traveling connection.

The District Conference will be held at Capitol View Church next year.

The ad-interim licensing committee was named as follows: Presiding Elder, James Thomas, H. B. Vaught, Neill Hart, W. R. Jordan and I. A. Love.

A bountiful dinner was served by the combined churches of the Austin Circuit, the pastor, Rev. D. L. Wilcox, being the host. There was a large attendance.—R. E. Simpson, Sec.

JONESBORO DISTRICT
CONFERENCE

Session 68 of the Jonesboro District Conference will go down in the records as a great conference. Bono entertained royally. This charge is the home of Dr. J. Q. Schisler, Rev. Ira A. Brumley, Dr. Albert S. Porter, Rev. W. R. Schisler, Rev. Vernon Bradley and Rev. Everette Patton. Outstanding laymen throughout Eastern Arkansas call this their home. Our presiding elder Rev. Sam B. Wiggins, now in his second year, presided in his customary brotherly manner, giving to all the time they desired to present their reports and their interests.

Sixty-six per cent of the Conference Claims was reported as paid. Jonesboro, First Church, was the first charge to pay in full, with Trinity and Bono as the first churches. All paid in full in December. Fisher Street Jonesboro, Blytheville First Church, Leachville-Manila all are paid in full for the year. Lake Street Blytheville, Huntington Avenue, Lake City Circuit, Marion, Marked Tree, Osceola and Tyronza reported paid to date on claims. Jonesboro First Church, Fisher Street, Marion, Marked Tree, Trumann, Tyronza and Wilson reported paid in full to date on pastor's salary, 443 training credits were reported with the credits divided among 22 charges. Ten extension churches, not hitherto reported in the minutes, show 179 members for the District. Three new church buildings are just about completed, Gosnell, Riverside, and Black Oak. The Black Oak church is especially attractive. All three were built practically debt-free. Prospects for four more new buildings were revealed in reports of pastors; 423 subscribers to the ARKANSAS METHODIST were reported with additional report to come in soon from pastors who have not completed their work.

The following delegates were elected to the Annual Conference: P. E. Cooley, G. A. Lamb, O. C. Barnes, C. A. Stuck, Mrs. E. K. Sewell, Mrs. Hinkle Pewett, Mrs. Sam B. Wiggins, Mrs. H. Lynn Wade, Zeb. B. Ballew, Mrs. C. H. Bumpers and Alex Stirewalt. Alternate delegates elected were: Mrs. C. M. Harwell, Mrs. John Enochs, Fred Stuckey, E. J. Wiles, Smith A. Johnson.

P. E. Cooley of Blytheville was re-elected District Lay Leader and Alex Stirewalt of Gilmore and G. A. Lamb of Bono was re-elected associate lay leaders. Tyronza was selected as the place of meeting for 1935.

All in all we had a great meeting, with splendid preaching, a wonderful spirit of devotion to the Christ, shot through and through with sacrificial love. The fellowship of the preachers and laymen was unsurpassed and we all go back to our fields of labour determined to make this the best year in our ministry.—Herchelle J. Couchman, Secretary; James T. Randle, Assistant.

PARAGOULD DISTRICT
CONFERENCE

The Paragould District Conference met at Biggers, May 23-24. This was not just another District Conference. There was a great undercurrent of spirituality that manifested itself openly during the session. The business of the Conference was not routine and uninteresting. It was carried on in a most interesting way as a companion to the evangelistic note that was sounded throughout the entire session. Dr. James A. Anderson presided in his usual efficient manner. He had planned wisely the Conference procedure and steered the thinking of the Conference into the channel of spirituality. Fine and inspiring messages were brought by Dr. Anderson, Rev. H. O. Bolin, Rev. H. C. Minnis, Rev. Roy T. Johnson of the Iowa Conference, and Rev. George W. Pyles. There was a great revival interest Wednesday night. Rev. H. O. Bolin, pastor at Walnut Ridge, brought a great message to a large audience. At the close of the service Dr. Anderson led in an invitation service. The altar became a living symbol of what the gospel can do. Preachers went out into the audience and invited sinners to come to Christ. Truly, it was a great service. There were conversions, rededications and requests for prayer.

Thursday morning the high point of the Conference was reached when the committee on evangelism reported. The urgent needs of the hour were put before the Conference. In order to substantiate the report of the committee, a map of the Paragould District had been prepared which showed the great expanse of territory that is untouched by the ministry of the church in a vital way. The recommendations of the committee for definite evangelistic efforts was accepted. Definite and actual plans were made at the Conference to carry out over the District a great revival. Dr. Anderson has set up

an organization to help carry through the work. The Paragould District is surely on the march toward the goal of a great year. The financial showing is far ahead of last year and from the tenor of the Conference, it is safe to say that this District will have a glorious year in the service of the Master.

The fine people of Biggers entertained the Conference in a wonderful way. We were made to feel at home.—Albert Gatlin, Sec.

THE METHODIST ORPHANAGE

We have received in the Home during the month of May, the following: Woman's Missionary Society, Douglasville, canned goods, apples and cookies; Mrs. Attwood, city, clothing for small boy; Mrs. Ethan Dodgen's Sunday School Class, Colt, jigsaw puzzles; Virginia Howell Bible Class, Asbury Church, four dozen glasses; Mrs. S. E. May, city, nine dozen eggs; State Emergency Relief Commission, Surplus Commodity Distribution, Wheat; Woman's Missionary Society of Colt, 14 tea towels, 12 kitchen aprons; Ladies of Green's Chapel, a quilt; Winchester Bible Class, First Church, Ft. Smith, quilt (should have been reported in February); Circle 6, Winfield Church, rice, gravy and scrap books; Lee P. T. A., scholarship for Dorothy Mae in Summer School; Dr. and Mrs. J. P. Cassity, check \$6.50 for tuition and car-fares for Charles Smith in Summer School; for Lois Haws, our graduate, the ladies of Highland Church and

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Are you all in, tired and run down?

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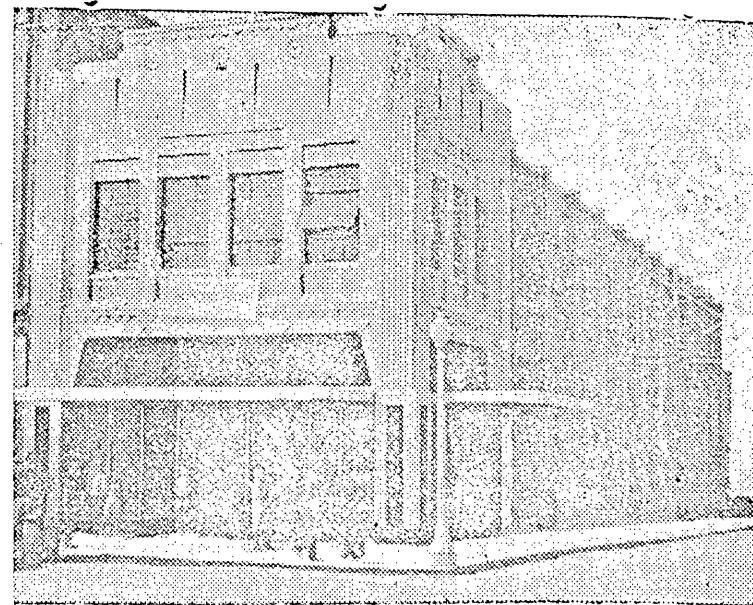
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Junior Dept. of the Sunday School, with Mrs. L. V. Frederick and Mrs. T. L. Adkins as hostesses, gave a miscellaneous shower and splendid program, after which the Junior Dept. of which Lois is a teacher, served punch; Sunshine Class, First Church, city, gave a permanent, hose, and handkerchief; Mothers' Bible Class of Winfield, that has contributed \$10 monthly to Lois, through Senior High School, for social activities and other necessities which added happiness and comfort, to her school days, gave \$15 cash, with which Mrs. E. W. Beeson, purchasing committee, bought material for her dresses which were made as follows: Class Day, Mrs. C. A. Nipper, Mrs. W. E. Maddox, and Mrs. M. L. Morton made her graduating dress. Many individual gifts from friends were received.

We are proud of Lois and feel sure all who have helped her with special prayers, love, and gifts feel that their investment has not been in vain.

Our children have made a good record in school this year.

We wish to thank the faculties of Senior High, West Side Junior High, and Lee School, for their hearty co-operation and loyal support. Glenis Comer finished Junior High with good record and several merit badges. He has also earned membership in Y. M. C. A., by his work, and will be Eagle Scout in October or November. Will serve as a camp leader at Lake Catherine for six weeks this summer.

We make mention of these accomplishments that you who love and help us may know how hard we are all trying to show our appreciation to you, by giving you in return, our best.—Mrs. S. J. Steed, Matron.

ARKANSAS METHODIST ORPHANAGE

During May, we received the following cash contributions:

First Church, N. Little Rock.....	\$10.00
H. M. Martin Dairy,	
Little Rock	3.50
Susanna Wesley Bible Class,	
First Church, Texarkana.....	5.00
Mothers' Class, Winfield	
Church, City	5.00
Marguerite Clifford Class,	
Winfield Church	5.00
We have received the following Christmas offerings during May:	
Christie's Chapel S. S., Mag-	
nolia Ct., Camden District.....	\$ 1.50
Antoine S. S., Okolona Ct.,	
Prescott District	2.80
Mansfield S. S., Booneville	
District	4.41
—James Thomas, Supt.	

GROUP MEETING AT MIDWAY AND ROCKPORT

The group meeting at Social Hill, which was supposed to be the last in the Friendship Charge for this year, was not, however, for the people enjoyed them so much that Bro. Robison had to set the date for another before he could have any peace. The results were we had a very interesting meeting at Midway, Sunday, April 15, with the largest attendance yet. Following this we enjoyed another at Rockport, Sunday, May 27. Each meeting seems more interesting than the last. Who wouldn't enjoy a meeting

LADY WENT BACK TO TAKING CARDUI AND WAS HELPED

For severe periodic pains, cramps or nervousness, try Cardui which so many women have praised, for over fifty years. Mrs. Dora Dungan, of Science Hill, Ky., writes: "Several years ago, when I was teaching school, I got run-down and suffered intensely during menstruation periods. I took Cardui and was all right again. After I was married, when I felt all run-down and was irregular, I always resorted to Cardui and was helped." . . . It may be just what you need. Thousands of women testify Cardui benefited them. If it does not benefit YOU, consult a physician.

where we are continually meeting new friends and getting better acquainted with the old?

Bro. Robison's message at Midway was on "Love," at Rockport it was a message on Paul's letter to the Philippians, text: "Press toward the mark," both were wonderful messages. Reports from the different points on the charge were interesting and progressive.

At Friendship some very much needed work has been done on the parsonage and about half of the Conference Claims have been paid.

Midway Sunday School will pick up again soon.

Social Hill has the best Sunday School in 15 years.

Rockport has organized a Junior Missionary Society that is piecing a quilt to finish paying for their piano and have done some improvement work on their church.

Magnet Cove bought two new lamps, paid their Conference claims in full, and received a Sunday School Day offering of \$7.00.

Butterfield has the Conference claims almost paid and received a Sunday School Day offering of \$2.50.

At Midway, Miss Carrie Maud Fowler gave a splendid talk on "What can the young people do to help the advancement of the Church?" followed by a special report on the league by Miss Fern Sperlin. At Rockport Miss Jennie May Suitor entertained with a reading, "The Kentucky Philosophy." To help make the day brighter a mixed quartet from Friendship did some real singing.—Reporter.

REPORT OF LITTLE ROCK CONFERENCE TREASURER

I am making a report of the remittances on Benevolences received since our last Conference:

ARCADELPHIA DISTRICT

Arkadelphia	\$ 312.82
Dalark Circuit	3.50
Holly Springs Circuit	8.00
First Church, Hot Springs	200.00
Malvern	111.32
Sparkman-Sardis	48.73
Traskwood Circuit	6.00
Total	\$ 690.37

CAMDEN DISTRICT

Bearden	\$ 76.00
Fordyce	65.00
El Dorado, First Church	1000.00
El Dorado, Vantrease Memorial	131.60
Hampton-Harrell	11.00
Louann	5.00
Thornton Ct.	10.00
Total	\$ 1333.60

LITTLE ROCK DISTRICT

Bauxite-Sardis	\$ 43.00
Bryant Circuit	32.00
Carlisle Station	18.55
Des Arc-New Bethel	30.55
Douglasville-Geyer Springs	2.20
Hazen-DeValls Bluff	35.00
Hickory Plains Circuit	2.10
Lonoke	31.00
Mabelvale-Primrose Chapel	85.12
Paron Circuit	20.30
Asbury Church, Little Rock	700.00
Capitol View Church, L. R.	39.00
First Church, L. R.	1275.00
Forest Park Church, L. R.	40.25
Highland Church, L. R.	176.06
Hunter Memorial, L. R.	7.41
Pulaski Heights, L. R.	200.00
28th Street, L. R.	45.00
Total	\$ 2782.54

MONTICELLO DISTRICT

Crossett	\$ 50.00
Fountain Hill Ct.	23.56
Hamburg	12.50
Total	\$ 86.05

PINE BLUFF DISTRICT

DeWitt	\$ 257.63
Pine Bluff, First Church	375.00
Pine Bluff, Lakeside Church	67.76
Pine Bluff Circuit	20.00
Sherrill-Tucker	63.12
St. Charles Circuit	15.00
Total	\$ 798.51

PRESCOTT DISTRICT

Forester-Mauldin	25.00
Bingen Ct.	4.00
Amity Circuit	8.02
Gurdon	100.00
Murfreesboro-Delight	16.40
Nashville	200.00
Total	\$ 353.42

TEXARKANA DISTRICT

Cherry Hill Circuit	\$ 12.00
De Queen	80.00
Doddridge Circuit	7.00
Fouke Circuit	25.00
Hatfield Circuit	9.00
Horatio Circuit	55.50
Mena	14.00
Richmond	9.00
Stamps	80.00
Total	\$ 291.50
Grand Total received to date.....	\$ 6,336.00
C. E. Hayes, Conference Treasurer.	

FAREWELL FROM BISHOP DuBOSE

Being officially aware of the fact that this is probably the last of my official administration in the office which I have occupied with other brethren now these long years, I am asking the privilege of saying a few words of farewell or of good-by. Whether it be "hail" or "farewell," it comes out of a heart that is not changed in its emotions, out of a mind that has not been disturbed in its processes all these years.

Seven and fifty years ago I was, in this city, at the chancel of the holy shrine, Galloway Memorial Church, admitted into the fellowship of the Mississippi Conference. To these fifty-seven years is to be added one other year which I spent as a local preacher while engaged in school work. It has been a long life of service, and yet it seems so very brief, only yesterday. Fleeting, fluttering memories of a dream, but a glad dream, of joyful reminiscences. All these years the church has dealt tenderly with me. Every change that has come to me in these long years has been

one of betterment. By that token, I cannot think that this pending change is to be other than one of betterment; from a place of responsibility to a place of responsibility, and from honors conferred to yet other honors.

The church has held me in constant regard, and in all these years, up to a very few months ago, I have not felt a lapse or a lesion in my frame. I am today—and this is no special plea—I am today as good as I was five and twenty years ago, to go out and to come in, to buckle on my armor. But I bow with respect and with reverence to the mandate of my brethren. There is no sadness of farewell, but only those deep-toned voices of the ebbing waters, until the vastness of the seas beyond the bar assure me of the gleamings of a star that shall guide me at last into the port of God and glory.

I am thanking my brethren for their many kindnesses and their many favors leaving this, my last spoken prayer, my last uttered benediction upon you, upon the church which I have, with singular kindness on the part of my brethren, been permitted to labor with all these years. I pray God's blessings upon you always. (Applause).

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FRATERNAL ADDRESS OF DR. EDWARD McLELLAN, REPRESENTING THE UNITED METHODIST CHURCH OF GREAT BRITAIN AND IRELAND

Bishop Ainsworth, members of the General Conference and my dear friends, I am very happy to be here tonight. I am very happy to be in the heart of the old South. My father and mother lived in the cotton manufacturing district of England. Their earliest stories to me were their stories of the cotton famine. One of my earliest impressions is a very vivid impression of two beleaguered sailors who came to England when I was a boy and one of the last songs that I heard from the men in my own church before I came here was to hear the men at my fire-side sing—and they sing it often—"My Old Kentucky Home." They will sing that again many a time next winter and when they do, I shall wish that it were true.

I am very grateful for the reception that I have received since I came, and I can give to you the message that I came charged to deliver by my Conference with a very full heart, because I believe that the Methodists of my country are really very closely akin to you Methodists here. My Conference charged me to give to you the love and good will of British Methodism and to wish to you in their name every success in every undertaking you make your own.

I hesitate, Mr. President, about the things I shall speak upon. I have been listening to a series of addresses here during these days which make me wonder whether there is anything left for me to talk about. For once, at any rate, my dear friends, I am very glad that I am a Scot. You may have heard the story of the Englishman and the Irishman and the Scot who were traveling to London and when they reached the terminus, the first man to leave the train was the Irishman. He did it with the Irishman's usual impetuosity, he didn't trouble to look whether he got all his belongings or not. Then the Englishman with quiet dignity, taking a good care that he took everything with him to which he had a right, next descended, and then the Scot. You know what they say about the Scots? They say that a good Scot will keep the Sabbath and everything else he can lay his hands on (laughter) and this Scot waited until the carriage was empty and then he looked up on the hattrack and under the seat to see if anybody had left anything. That is what I have been doing this week. (Laughter).

War? That is exhausted. Liquor? That is dead. Indeed, Mr. Chairman, as far as I can discover, there isn't a single great moral issue that hasn't been soundly thrashed and thrashed this week. So I think I will talk about my own country.

I will try to tell you, if I can, what things are looking like there, what the world is expecting of Methodism there. One of the things we are certain about is that we are living in an age in the old country, at any rate, of inquisitorial challenge. Everything is be-

ing challenged; thrones, aristocracies, institutions, systems of thought, economics, industry, political systems, they are all being challenged and this is the question which is being asked: What right have you to exist? There isn't any use of making answer, "Why, we are old, we are very ancient, we have a great history behind us, we have a great tradition, you must not question us." That is no answer. The spirit of the age in Great Britain, and particularly in Europe, will not receive that as an answer. The result is that unless there can be a satisfactory answer given to this inquisitorial spirit which is working through Europe like a flame, things are going to tumble, to fall into disrepute, and in some instances to disappear.

Mr. President, we are realizing that the Church is not an exception to this rule of questioning, and so we are being driven, and we are being driven by a necessity which will admit of no evasion, to face something which is far bigger than a local problem, however great the local problem may be. We are being driven to try to orientate the work of the Church to world views and to world problems, and this is what we see. We see in Europe the exaggeration of nationalism. We are very much nearer to it than you are. We see nations enlarging themselves, increasing themselves, not necessarily territorially but in their own esteem and in their own aspiration. And side by side with this exaggerated nationalism, we see the necessity for international cooperation. We can't avoid that. Shrinking of the world, the increase of correspondence, the increase of transportation, all these have made it inevitable.

One of the remarkable discoveries which we have made in recent years in connection with increasing internationalism is this, that in the heart of old Europe there is going to be fought the greatest battle in the history of the century.

It is not a battle about our markets. It is not a battle about our commerce. It is not a battle about constitutions. It is not a battle that will involve war. It is a battle as to which type of civilization shall ultimately emerge as the dominant type. For when you reflect this is what you discover. Meeting in international council at Geneva and in other places and meeting in conferences periodically in Paris and Berlin and Vienna and Rome, are the representative of different standards of civilization, some of them high, some of them low, some of them religious; some of them irreligious, some of them with standards of honor which are ancient and great, and others with standards of honor scarcely recognizable. And there they are, driven by the sheer necessity of the situation into conference, and driven by the sheer pressure of their own exaggerated nationalism to assert themselves. There they are, each trying to dominate from its own standpoint. There they are. And I want to repeat, Mr. President, the greatest battle in the history of this century is being fought, and it is not about a territory; it is not about markets; it is not about political constitutions; but it is being fought about the domination, the emergence of this or that type of civilization.

We have come to see this in Great Britain, Mr. President. Great Britain herself is having to defend on the continent against the attacks of other types of civilization, a type of civilization which, unless it is defended, and unless it is preserved by the English speaking peoples of the world, will be seriously depreciated; and if it be depreciated, the loss will be a world loss. (Applause).

Mr. Chairman, I want to say this tonight, that unless those of us who believe in the type of civilization to which

we have become accustomed, which is being handed down to us from those who have gone before us; unless we desire to maintain that as it ought to be maintained, then no other peoples and no other countries in the world can offer us a substitute. And I want to maintain further that if we live by a union, not a political union, not a military union, not a union or an alliance of arms, but if we live by a union of determination on higher levels, we can not only preserve what has been done in the past but we can so influence the other races of the world, that the type of civilization which is ours can, in the course of the years, become theirs.

Let me briefly indicate why I think that. What is it that is in the heart of men in other lands than our own? One of the fundamental needs of every man wherever you find him and one of the fundamental claims of every man wherever you find him is the claim to a free and untrammelled life. That is fundamental, a free and untrammelled personal life, the right to be an individual. And the second fundamental need is this, the right to the culture of that personal life according to its own genius. Not in uniformity, not a dragooning, not a regimenting, but the right to live and to grow according to the peculiar genius of the personality itself. That is a fundamental claim. And the third fundamental claim is this, that there shall be the right of self-expression; that if a man has anything to say, if a man has anything to write, opportunity shall be given to him to express himself.

I say that these things are fundamental. You will find them in Japan; you will find them in China; you will find them in Turkey; you will find them in Africa; you will find them in Germany; you will find them everywhere. When you deal with man and you ask man what it is that he wants, what it is that he feels that he needs, he will

say to you "That I may be a man, not a machine; that I may be an individual not a mould; and that I may have right and room for self-expression." That is what man needs. And, Mr. President, I do not believe that any constitution, I do not believe that any theory of state, I do not believe that any ordered life, however benevolent, however beneficent, however temporarily satisfactory, however immediately, successful it may be, I do not believe that any order of life which fails to recognize these fundamental claims on the part of man, that a man shall have the right to grow, and that a man shall have the right to be, I do not believe that anywhere, if these claims are denied, there could ever be a progressive or successful civilization set up.

I know that those of you who think internationally, and have regarded the

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world from an international standpoint may think these things are being ignored or denied in many countries. That may be true. For the time it may be true. But I declare again that the only type of civilization which can ultimately prevail is the type of civilization which recognizes these things as fundamental and has a philosophy of life to offer which can guarantee them.

Well, can we do that? I maintain that we can, and I maintain that we can do it because of the history that lies behind both our races. Go back to the days of John Wycliffe. That is where you must begin. That is where the modern Englishman was born, in the days of John Wycliffe. It was the liberation of the Bible. It was the leavening of the Bible. It was the declaration of the Gospel of the Lord Jesus Christ. It was the making of man to see that, because he was a child of God, therefore he was a child of worth. It is these things that gave birth to the modern Englishman. The Gospel makes a man free; the Gospel respects a man's individuality; the Gospel gives a man the right of self-expression. That is where we begin, and we have a message. We have a message as no other nation has a message. We have a message which through the centuries has demonstrated itself as meeting the deep fundamental needs of every man's life. And further, we have a vehicle, we have a vehicle in a land which is becoming increasingly universal. You think of what it is and where it is spoken. It is the language of the Bible, and of Shakespeare. It is the language that is spoken the length and breath of this country. It is penetrating through the length and breath of the Southern Republics. It rips Africa from the Cape to Cairo. It runs like a golden thread through that sub-continent of India. It has taken hold of Australia. It is found in the islands of the sea, a language strong, virile, nervous, living, growing, the richest language in the world. We have not only a message to send. We have not only a message which has proved to be a message which will meet the fundamental needs of human nature. We have a message to send along the vehicle of living, nervous speech, with a little throb behind it, which is one of the greatest heritages of the human race. And we have got a type of man among these English-speaking nations of the world who has proved himself to be the best college and the best overseer and the best developer of any other race the world can give us.

So that, add these three things together, a strong race, a daring race, and an adventurous race, with a great vehicle of speech, with a great message which history through the centuries has proved to be the one message that can meet the needs of every man, of every race, of every color; that can give a man liberty, that can give a man individuality, that can give a man the right of self-expression.

Well, Mr. President, that is how we are looking at things in Great Britain. That is why we have done some of the things we have done. That is why Methodism has been really organizing itself, and it has not been an easy task.

At the beginning of this century there were five denominations, five Methodist denominations in Great Britain. I went up into the Sierra Nevadas with a choice group of men, and our leader was an American who knew the mountains intimately. I shall never forget our first camping ground, but we were not allowed to stop there. He summoned us to greater heights, and through one long night he drove us up a narrow path until we got to a happier place, where he believed the hunting was better, and the fishing was better. And so we found it a hard and difficult climb, but the issue made it more

than worthwhile. And that is what we are doing in Great Britain. We settled down; we thought we could find nothing better than we had discovered, but there came the call, and the call of God, and difficulties began to disappear, and prejudices began to fade away, and suspicion and jealousy and hate could no longer abide. And those of you who are here tonight who were in the Albert Hall when the union of the churches was consummated will never forget what was done, and will never forget what was promised.

Now, Mr. President, and my dear friends of this Conference, I want to assure you of this, that far greater results than any of us ever dared hope for are already being attained. Reconstruction is going on. Greater good will is becoming apparent; slowly but surely the machinery of British Methodism is being rebuilt. What for? I can tell you in a word or two. It is being rebuilt that we can in England make a great public opinion out of which there shall come great leaders who shall represent

our type of civilization unto the ends of the earth; who shall know that they speak for England when they speak for peace, when they speak for good will, and when they speak for the great things of the spirit. We are organizing our Church's life, and we are rearranging our Church's efficiencies that we may do in our day that which our fathers did in theirs.

Mr. Chairman, we are told again and again that in the Eighteenth Century Methodism was revolution, but in the Nineteenth Century Methodism did more than that. In the Nineteenth Century Methodism in Great Britain laid the foundations of a philosophy of life in the working classes of Great Britain which has found expression in its political life; which has made it possible in the last twenty years for the land I come from to be able to steer its way through all its difficulties without danger, without any revolution, without any dissatisfaction of any matter and finds itself today as solid and safe and sound at heart as ever it was,

and Methodism, as much as any influence in the world, is to be held responsible for it.

And we want now, having regard to the wider issue and the larger outlook, so to set our machinery at work and to bring our influences to bear that what we have done in England we can bring to pass in other parts of the world. We want so to represent the type of civilization which is ours and so to back it up by an opinion which is unchallengeable that other nations will admit its solidity, its sterling qualities and its magnificent character.

I want to plead, if there is any necessity for me to plead, that in these great matters, Great Britain and the United States of America, insofar as their Methodism is concerned, can march side by side with the same end in view—to fight drink, yes, to fight war, yes, to fight vice, yes! But we have a greater fight than that. We have a far greater fight than that. We have to fight to defend a civilization, won for us in the generations that are gone,

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Stiff Station
1102 Battery

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

and if we neglect it, the jungle will creep back. The signs are patent both in Great Britain and America, but if we will lay ourselves out not merely to attack what we call social evils, but if we lay ourselves out for a great campaign of Evangelical progression which shall build churches and build opinion and build leadership and build statesmanship, why then, the mistakes that now threaten will disappear and the rumors that now disturb will begin to abate and we shall rejoice, I am sure that we shall rejoice, before the end of the century. We shall rejoice, or our children will rejoice, that in other countries than our own, in countries that now seem unlikely, men will be able to say, as we can say, only with a far greater meaning than Henley ever knew it could possess:

"Out of the night that covers me,
Black as the pit from pole to pole,
I thank whatever gods that be,
For my unconquerable soul.
In the fell clutch of circumstance,
I have not whined or cried aloud,
Under the bludgeonings of chance
My head is bloody but unbowed.
It matters not how strait the gate,
How charged with punishment the goal,
I am the master of my fate,
I am the captain of my soul!"
(Applause).

BRIEF DOINGS OF THE GENERAL CONFERENCE

(The Richmond Christian Advocate has such a fine summary of the actions taken by the General Conference that we reproduce it below, even at the risk of some repetition. A. C. M.)
Strong resolutions against war, manufacture of munitions and compulsory military training.

Strengthened and perfected the program of the Board of Christian Education.

Appointed a new commission on Unification of American Methodism.

Reduced the size of the boards and committees of the Church in the interest of economy and otherwise reduced expense.

Heard reports of all the Boards and workers and launched their programs for the coming four years.

Appointed a Commission to study the further consolidation of boards and departments and report to the next General Conference their findings.

Reviewed the work and administration of all the Bishops, their character and continued all of them in active service, except Bishops Denny, Candler and DuBose, who retired by age limit.

Shortened the session of the General Conference and reduced the daily expense over \$40,000.

Abolished the branch of the Methodist Publishing House in San Francisco and the Pacific Methodist publishing house.

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JACKSON, TENNESSEE

lished in that city by the Publishing House.

Elected the Judicial Council of Methodism that will hereafter review all the laws passed by the General Conference and exercise the veto power and power of appeals exercised by the Bishops.

Passed strong resolutions condemning the evils of the modern moving pictures and urged plans to reform the "Blocking System" of forcing exhibitors that desire wholesome pictures to take the ones sent out by the distributors.

Went on record opposing compulsory military training in schools owned and patronized by the Methodist Episcopal Church.

Passed a provision establishing certain cities as residential cities for our Bishops with the requirements that they live in those cities, unless they can establish the fact (in the case of those already elected) that it would be a decided hardship to move. The district in which Episcopal residence is located is urged to provide an Episcopal parsonage for the resident Bishop.

Appointed a commission to give special study to the rural church for the next four years and to bring to the General Conference a report with a suggested program for our rural work.

Refused to change the law so as to elect Bishops for a term of years by a vote of 131 to 250.

Passed a law permitting the location of a Bishop when twenty Elders bring complaint to the Committee on Episcopacy and the location is recommended by the Committee and ordered by the General Conference.

Refused to elect any new Bishops by a decided majority of the General Conference.

Cut down the budget of the general work of the Church about thirty-five per cent for the next four years. The biggest item in this cut was the Kingdom Extension offering, which will not be taken, and the expenses of the Board of Temperance and the Board of Hospitals, which were merged with other boards.

Appointed a Commission to study the ritual of the Church for the next four years and to report such changes as deemed wise.

Passed strong resolutions reaffirming the position of the Church on all moral matters and race relations.

Appointed a committee to prepare a regular program for the next meeting of the General Conference and not leave it to the local committee at the place of meeting as heretofore.

Heard fraternal delegates from several branches of Methodism, including the Methodist Church of Great Britain, The United Church of Canada, The Methodist Church of Japan, The Methodist Church of Mexico, The Methodist Church of Brazil, The African Methodist Episcopal Church (colored), The A. M. E. Zion (colored), The Colored Methodist Episcopal Church, and The Methodist Episcopal Church and The Methodist Protestant Church.

A law was passed permitting ministers from other branches of Methodism to be admitted into our ministry without requiring them, as heretofore, to take our ordination vows.

Adopted a new Financial Plan for operating the churches that places the responsibility on the local congregations for accepting the amounts they will pay for the interest of the Church. This plan will be published as adopted.

Consolidated boards of the Church by merging the General Hospital Board with the Board of Missions and

the Board of Temperance and Social Service with the Board of Lay Activities and the Board of Education. The publicity part of this Board and official pronouncements of the Church on these great questions will be in the hands of the College of Bishops and that body will hereafter make such public statements as heretofore made by the Board of Temperance and Social Reform.

Passed a law requiring presiding elders, after serving four years in that office, to return to the pastorate or to some other field and serve four years before they are eligible to serve as presiding elders again. The Judicial Council declared it unconstitutional and the Conference ordered it sent down to the Annual Conferences for ratification by a vote of 267 to 68. It will take three-fourths of all the members of the Annual Conferences voting to make this a law in our Church. If it passes the Conference by that vote it will become a law next year.

Elected the following General Officers:

Editor Nashville Christian Advocate, Dr. W. P. King.

Editor Sunday School Literature, Dr. C. A. Bowen.

General Missionary Secretary, Dr. W. G. Cram.

Secretary of Church Extension, Dr. T. D. Ellis.

Secretary of the Board of Finance, Dr. L. E. Todd.

Book Editor, Dr. A. F. Smith.

Secretary Board of Lay Activities, G. L. Morelock.

Secretary of Education, Dr. W. F. Quillian.

It was proposed to prohibit a Bishop from transferring a minister into a Conference without a majority of the presiding elders so voting. This was

lost by a vote of 203 to 178. The Virginia delegation was about fifty fifty on this measure.

The General Conference turned down a proposal to decrease the ratio of representation both in the Annual Conference and the General Conference. The proposal was to reduce the Annual Conference representation from one in eight hundred to one in sixteen hundred. The plan proposed to reduce the ratio in the General Conference from one in forty-eight members to one in sixty members of the annual Conference.

The proposal to grant women the rights of ordained ministers so they could be ordained ministers was lost by a vote of 130 to 196. Four of the Virginia Conference delegates voted for the proposal and the rest were against it.

It created a commission to study the matter of Annual Conference boundaries for the next four years and report its findings to the next General Conference. This grew out of several memorials concerning the boundary matters of certain Annual Conferences.

It created a commission to consider a program of closer co-operation between the Methodist Episcopal Church, South and the Colored Methodist Episcopal Church.

Do you know that while the sculptor chisels into stone the image that is in his mind he at the same time transforms the stone into the vision that burns in his brain? How true it is! Our destiny, like the hewn granite, is to be fashioned according to the thought and passion that impress us. We are going to turn out the beautiful dream in stone, or we shall produce a work hideous and unshapely. Which shall it be—for you are the sculptor.

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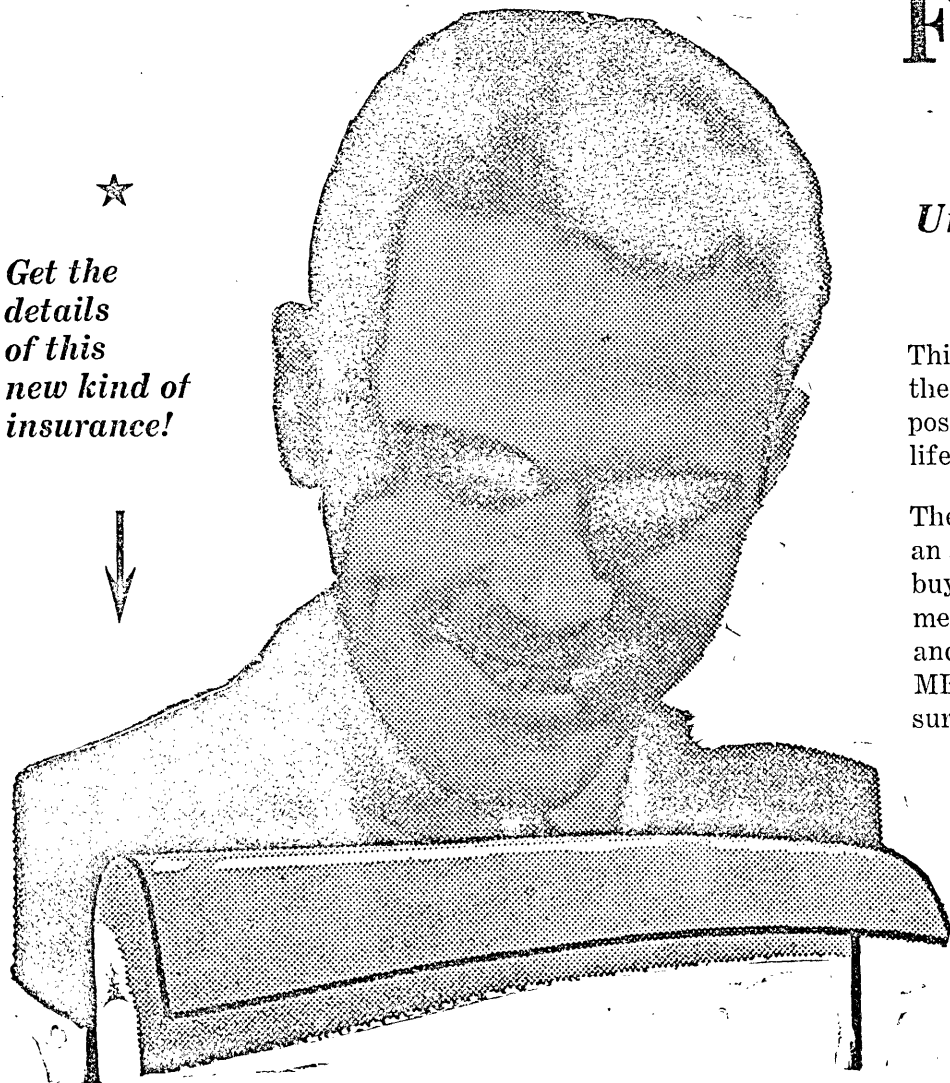
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LITTLE ROCK, ARK.

Father and Son Banquet Friday Eve

Dr. J. M. Workman of Conway
to Speak—Women to
Serve Banquet

The men and boys of Winfield under the direction of Mr. Hubert Mays, our charge Lay Leader, will have the Annual Father and Son Banquet in the recreation room of the Church this Friday evening at 6:30 o'clock.

Dr. James M. Workman, pastor of the First Methodist Church in Conway, is to be the principal speaker. Dr. Workman is known to many of us as one of the most entertaining and helpful after dinner speakers in the State. Other features of the evening will include special music by Mr. Thomas D. Scott and his orchestra; and brief toasts to the fathers and the sons by members of Winfield. The Women of Winfield will serve the Banquet, which is perfect assurance of a fine meal.

If your own son is not here, be sure to adopt one and enjoy this gathering of the men and boys of Winfield.

ABOUT OUR FOLK

Mrs. Louisa Ostner's daughter, Mrs. H. L. Bond, of 1209 Summit, was injured last week in an automobile accident. She is getting along nicely.

Miss Janie Pettus has undergone an operation this week at the Baptist Hospital.

Miss Mary Frances Clifford left Wednesday morning for Peabody Teacher's College, where she will spend the summer studying music.

Miss Carolyn Skinner is attending the World's Fair in Chicago.

A wedding of interest to Winfield congregation is that of Mr. Alvin L. Kline and Miss Wilma Earl, which occurred on June 1. Mr. and Mrs. Kline will reside at 600 West Third street.

Mrs. Vance Baker, 1604 West Third Street, fell and broke her foot. She is now able to leave the hospital and is at her home.

Mr. and Mrs. J. P. Goldschmid are visiting in Mississippi and Tennessee.

Mrs. Hattie Muzzy is sick at the home of her daughter 305 South Valmar Street.

Ellis Wage is recuperating at his home 1000 South Maple Street.

Mrs. R. F. Whiddon and daughter are spending several weeks with Mrs. Whiddon's mother at Conway.

ONE MAN'S FAITH IN THE CHURCH

The world is in a hole and we are suffering from the general depression jitters. Nostrum-venders, program-builders, and civilization-planners may get us out of this hole, may allay our depression jitters. But they cannot promise that we will not fall into another hole. The only permanent remedy for us in our sorry plight is a change of heart. The only organization in our land to bring all this about is the Christian Church. It alone has both the spirit and the machinery. The Church exists first and last to develop personal religion—the one thing needful in every heart. The man whose heart is filled with love to God will do the works of love among his fellow-men.—Lyman P. Powell.

Pulpit and Pew Winfield Methodist Church

Sixteenth and Louisiana

Little Rock, Ark.

MARSHALL T. STEEL, Pastor

Office Phone 4-1994

Residence 4-1080

W. G. Borchers, Missionary Pastor

Campinas, Brazil

Vol VI

JUNE 7, 1934

No. 23

SUNDAY SERVICES

11:00 A. M. "Deceived by The Foolish."

8:00 P. M. Union Service at First Methodist Church.

Rev. Marshall T. Steel will preach.

THE PERILS OF PROSPERITY

I know a family that is suffering from a light touch of prosperity. Three years ago when the husband's salary was cut the entire family met the situation with fine spirit. Each member of the family began to practice economy and thrift; and they came through the depression in good shape. But a few months ago the husband received the first small increase in salary. The entire family felt new economic freedom and went on a spending spree. First a new car was bought which involved more joy riding and larger gasoline bills. The children wanted more money for amusements; and the mother felt that now she was able to entertain her friends. And the family entered into a private depression which was worse than a world-wide one.

I know a church which has suffered from prosperity something like that. When times were worse than they are now most of the members rallied to the church in fine spirit. With remarkable loyalty they came through the depression supporting the church with their money, their interest and their time like good Christians. But the breezes of prosperity began to blow. The depression began to be talked about in the past tense. And the members rejoiced that now things would go smoothly at the church. Pledges to the budget were reduced, church school teachers asked for substitutes; and many leaders "rested on their oars." . . . And the last state of that church was worse than the first.

We must remember that frugality, loyalty, self-sacrifice and their like are virtues which cannot be repealed even by prosperity. They are the foundations of society. As George Adam Smith suggested, they are God's laws which we cannot break; we only break ourselves against them. If we have not learned this truth we may find that our longed-for prosperity will be our ruination. If God is trying to work through you, will he be able to save Winfield from the perils of prosperity?

Marshall T. Steel.

THE UNKNOWN SOLDIER

In a sermon published in "The Church Monthly" Dr. Harry Emerson Fosdick confesses that he lied to the Unknown Soldier. Then he makes this strong statement about war. "I will do the best I can to settle my account with the Unknown Soldier. I renounce war. I renounce war because of what it does to our own men. I have watched them coming gassed from the front line trenches. I have seen the long, long hospital trains filled with their mutilated bodies. I have heard the cries of the crazed and the prayers of those who wanted to die and could not, and I remember the maimed and ruined men for whom the war is not yet over. I renounce war because of what it compels us to do to our enemies, bombing their mothers in villages, starving their children by blockades, laughing over our coffee cups about every damnable thing we have been able to do to them. I renounce war for its consequences, for the lies it lives on and propagates, for the undying hatreds it arouses, for the dictatorships it puts in the place of democracy, for the starvation that stalks after it. I renounce war and never again, directly or indirectly, will I sanction or support another! O Unknown Soldier, in penitent reparation I make you that pledge."

Vacation School Has Fine Start

Seventy Boys and Girls Were
Enrolled First Day
of School

Winfield Memorial Church was the center of varied activities last Monday morning when her fifth annual Daily Vacation Church School was officially opened at 8:30 o'clock. From the four year old children who were building with their blocks to the fine group of Junior Hi's starting their Nature study program there was keen interest and a fine spirit. Whether it was in work, worship, study or play everyone in the school seemed to be having a good time.

Eighteen leaders were present with their materials and programs well in hand to keep the interest of their groups and to do their work efficiently. There were over seventy boys and girls who enrolled the first day; and there was every evidence that the number would increase steadily. Many indications promise that this will be a record school for Winfield.

YOUNG PEOPLE'S DEPARTMENT

Last Sunday evening the Young People's Department had a very interesting program as they studied Bruce Barton's "The Man Nobody Knows." Different members of the group reviewed assigned chapters in the book. They are to be congratulated on their fine work. The rest of the book will be reviewed next Sunday evening.

The group voted to continue the suppers preceding their meetings. They will alternate between served suppers for a nickel and "pot luck" suppers.

ANNOUNCEMENTS

Wednesday Evening Fellowship

The last Wednesday Evening Fellowship Dinner of the season will be held next Wednesday evening. The concluding session of the Course Bro. Steel has been leading, "The Teachings of Jesus" will follow. Those wishing credit on the course will submit their papers at this time or state the time they wish to turn them in.

The Young People and Seniors will hold their regular Sunday evening services at the usual time.

NEW MEMBERS

A class of new members will be received at the morning service June 10.

LIQUOR CANDY SOLD TO CHILDREN

Candy containing liquor of such strength that a state chemist says six pieces have the effect of a "good, stiff cocktail," is being peddled to Philadelphia school children. Dr. Joseph W. E. Harrison, consulting chemist of the Bureau of Foods and Chemistry, said that each piece of candy contains more than a teaspoon of rum, brandy or benedictine.—N. Y. Times.

On January 11 the New York Times reported that school children were being made drunk in Pawtucket, R. I., on chocolate "rum drops," four pieces of such candy being sufficient to make a child drunk, and more than four pieces causing violent illness!

Men have fallen so low as to sell liquor to men and women—to fathers and mothers with a liquor appetite—are also mean enough by putting it in candy to create the liquor appetite in children. Even bootleggers in Prohibition did not do that bad. They sold liquor to men, but not to children.—Civic Bulletin.