

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

Volume LIII LITTLE ROCK, ARKANSAS, JUNE 14, 1934 No. 24

RECREATE RELIGIOUSLY

THAT man must rest is evident from the fact that he becomes weary after a certain amount of activity, and cannot work well until he has rested. He cannot live long without sleep. Primitive man needed no urge to rest, as he could lie down and sleep at almost any time and place. He did not require planned recreation, because he engaged in fishing, hunting, and tilling the soil, all of which kept him in the open and promoted physical activity. In the Bible we learn that man was expected to rest one day in seven, and various festivals provided a species of recreation.

We have come upon a day when two kinds of folk should deliberately plan for recreation. There are those whose hours of labor are so abbreviated that they have the spare time. They should not idle it away; but in reading, study, and various sports, should make their leisure physically, intellectually, and spiritually profitable. Allurements to improper relaxation and recreation are innumerable. The man who has regard for his highest welfare and that of his family will study conditions and undertake to provide for himself and his family those things which will uplift and promote the best life possible. Then there are those whose labors are so strenuous and confining that, without relaxation and release from the continual grind, they are in real danger of collapse. Both should keep in mind their needs and endeavor to find the kind of relaxation and recuperation required.

Realizing these conditions, our Conferences west of the Mississippi River a decade ago established the Western Methodist Assembly on Mt. Sequoyah, near Fayetteville, in our own State. On that delightful eminence we have created a place of beauty in the midst of the finest environment and advantages. There one can have complete rest, if that is what he desires. He can find helpful schools in which, at low cost, he can enlarge his fund of useful knowledge and be trained for helpful service. He can simply listen to learned lectures or luxuriate under splendid sermons. Every day he can mingle freely with a group of the finest people in all the land. He can eat, or he can fast. He can fish; he can drive; he can bathe; he can play "gentleman's" or "barnyard" golf; he can play croquet or marbles; he can ride or he can hike.

All these things may be enjoyed at moderate expense. Room-rent is low; and yet in the Woman's Building, accommodations equal to those of a good hotel may be found. One may drive through in his car, bring his food, camp, and enjoy all the advantages at cost little greater than living at home. All of these things have been provided under the auspices of our own Church so that our people may have recreation, education, and inspiration under conditions that help to promote all that is best in human nature.

With such an institution as the Western Methodist Assembly within easy reach, in our own State, under the finest management, why should people not patronize their own summer resort, both for their own benefit and for the maintenance of an institution which has become indispensable in modern life? If our own people do not support such an institution, where is it to get its support? If it is allowed to run down, where else in our region can we find what we really need? In view of all these facts, we urge all of our readers who contemplate a vacation, to consider seriously the question of spending a few days or weeks at Mt. Sequoyah. While Arkansas people may be justified in going occasionally to other States for their recreation, they should feel under obligation to spend most of their vacations at Mt. Sequoyah. Let us in Arkansas this summer give the Western Assembly our unstinted support. Let us call attention of friends to its advantages and even make up parties to attend. Let us recreate religiously.

* SO THEN AFTER THE LORD HAD SPOKEN *
* UNTO THEM, HE WAS RECEIVED UP IN- *
* TO HEAVEN, AND SAT ON THE RIGHT *
* HAND OF GOD. AND THEY WENT *
* FORTH, AND PREACHED EVERY WHERE, *
* THE LORD WORKING WITH THEM, AND *
* CONFIRMING THE WORD WITH SIGNS *
* FOLLOWING.—MARK 16: 19-20. *

"JOHN WESLEY: MASTER IN RELIGION"

IN his Preface, the author of this excellent book differentiates it from the ordinary biography. He says: "The purpose of this book is not biographical, but to portray the methods by which a master in religion thought and worked. A scholar of Oxford, John Wesley in her academic halls earned the right to fix M. A. after his name. But he was more than a Master of Arts, and in these chapters the attempt is made to show his mastership in every sphere that makes a man master in religion. Now and again there will appear paragraphs which vary somewhat from the interpretations placed upon his words during the past decade by ultra-liberals. But the author believes that a restudy of Wesley would contribute much properly to orient Protestantism today. Not that we should become literalists of Wesley, as some Fundamentalists would have us be, but that we might again discover the general direction in which he was moving; for it is certainly apparent that many of us during the past decade have made a wrong "turn" in our thinking and living. Our moral impotence is evidence that we have turned up a blind alley. To help himself find the main road was the purpose which led to this study of Wesley, and hoping that it may help others, too, is the author's reason for its publication." The following are the subjects treated: "A Study in Prescriptions," "John Wesley, Master Preacher," "John Wesley, Master Prayer," "John Wesley, Master in Use of the Bible," "Formative Influences in Wesley's Approach to the Bible," "John Wesley, Master in Doctrine," "John Wesley, Master in Science," "Wesley's Position on Organic Evolution," "The Strategy of Wesley's Tolerance," "John Wesley's Masterly Philosophy of Religion." During this year, when we are studying the history of American Methodism through 150 years, we may very profitably read such a work as this. It informs, illuminates, and inspires. The author is Dr. W. C. S. Pellowe, a minister of the Methodist Episcopal Church and pastor of a leading church in Saginaw, Mich. It is published by Whitmore and Smith, Agents of our Publishing House, Nashville, and the price is \$1. Get it and you will not regret it.

THE EDITOR PEREGRINATES

ONE day was spent at the great Pastors' School at Conway where I had delightful fellowship and heard Bishop John M. Moore, now our Bishop, deliver two very practical addresses. He met with the Presiding Elders of both Conferences and reports interesting conversations. He is endeavoring to get at the facts in Arkansas Methodism and desires to throw himself fully into all of our movements. All seem to feel that we are very fortunate in having Bishop Moore as our Presiding Bishop for this quadrennium. He will not move to Arkansas or Missouri, because, with the railroads available, he can reach all points readily from Dallas and his many connectional interests can be better served from that city. Friday night and Saturday was spent at Clarksville with the Arkansas Press Association, where as historian I was due to make a report. The

editors are fine men and I always enjoy my contacts with them. Entertainment was provided in the fine dormitory of the College of the Ozarks and meals were served in the college dining-hall. All were good and thoroughly enjoyed.

Saturday night and Sunday I was at Fort Smith the guest of Dr. Dana Dawson and Rev. P. Q. Rorie, preaching at First Church in the morning, after addressing the large Men's Class, and at Dodson Avenue Church at night, after speaking to the Epworth Leaguers. The day was warm, but attendance was fair and my association with these brethren and their people was fully appreciated. Under the splendid leadership of Dr. Dawson First Church has made steady progress and at this time is ahead in everything of this date last year. During the past year additional property, adjacent to the church, has been acquired to be used when the time comes for expansion and enlargement. This is now one of the great churches of Methodism. A good list of subscribers is promised. Dodson Avenue is handicapped by a heavy debt, and Bro. Rorie is trying to find a solution. It is a perplexing problem; but Bro. Rorie is resourceful, and we hope for a happy outcome. In spite of the debt embarrassment, he has received this year already 110 new members, 61 on profession of faith. As the chief purpose of a church is to save souls and promote character building Bro. Rorie has cause for rejoicing. Home Monday morning and at Conway again in the afternoon, I have had a busy week.—A. C. M.

AT THE RECENT meeting of the Bishops of the Methodist Episcopal Church attention was called to the fact that the debts on the churches of that denomination amounted to \$68,000,000, on which the annual interest was \$4,000,000. More than 6,000 of the churches are so seriously involved in debt that it was said they could not meet their obligations unless they received outside help. We know of churches in our own denomination that are so seriously hampered with debt; but the number is small compared with that of the Northern Church. We suspect that the difference is largely due to the fact that ours is in great measure a rural church, and our rural societies have not gone deeply in debt for buildings. Unfortunately few of our city churches are free of debt, and that is the chief reason that our benevolent collections have slumped, as most of these urban churches were liberal contributors to the Benevolences.

THE REPORTS of the National Dairy Products Corporation (U. S. A.) show that for the first six months of 1932, without beer, its total income was \$10,292,597, while during the first six months of 1933, the income of the corporation slumped to \$8,101,311, or a loss of over 20 per cent. During half of this period beer was collecting some hundreds of millions from the beer-drinkers. And the millions spent on beer would not be spent on milk—nor bread, nor meat, nor vegetables, nor any other needed thing. The Press reported that in Minneapolis, which is the center of the western dairy industry, milk sales fell off at the rate of 75,000 quarts per month.

AS a field for forestry development the South has outstanding advantages, among which are its great number of valuable fast-growing native timber species, its long growing season, its abundant rainfall, the comparatively easy logging conditions, the relative ease and low cost at which forest crops can be produced, and its proximity to great timber markets.—Report of the Southern Forest Experiment Station.

HARRISON'S REPORTS, a film estimate service for exhibitors, claims that seventy-three and three-fourths per cent of the films shown from January to May of 1933 were unfit for the entire family to see.—Moral Welfare.

The Arkansas Methodist

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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

REV. F. A. LARK, pastor of Gardner Memorial Church, last Monday night, preached the sermon for the graduates of the North Little Rock High School.

REV. SAM B. WIGGINS, P. E. Jonesboro District, made the address, May 13, on the occasion of the dedication of the dormitory for boys at the A. & M. College at Jonesboro.

MANY PASTORS are informing us that they will soon report good subscription lists. We trust that all who have not written will do their part and let us make the circulation movement unanimous.

WHILE we are primarily interested in promoting our own Assembly at Mt. Sequoyah, still we are glad to advertise other resorts and places of recreation in our State, because we wish to promote all legitimate Arkansas enterprises.

REVS. S. K. BURNETT AND J. E. LARK, pastors respectively at Lonoke and Second Church, Ft. Smith, deserve great credit for the 100 per cent lists which they have brought in, because it required rather unusual effort to obtain these clubs.

THE BISHOPS OF THE METHODIST EPISCOPAL CHURCH, at their recent meeting in Cleveland, adopted, with only slight modification of certain phrases, the resolutions on Prohibition adopted by our General Conference at Jackson, Miss.

DR. J. D. HAMMONS, pastor of First Methodist Church, Hot Springs, announces that on Sunday, June 24, at 11 o'clock, he will preach an anniversary sermon over KTHS to all the couples he has married during his ministry. All who can attend the service in the church will be guests of honor. All letters received regarding the service will be answered by Dr. Hammons.

DR. C. J. GREENE, vice-president of Hendrix College last Tuesday delivered the address to the graduating class of McGehee High School.

MISS MARY B. McSWAIN, daughter of the late Dr. R. B. and Mrs. Mary McKinnon McSwain, graduated last week at the Scarritt College for Christian Workers, with the degree of M. A. She has received an appointment as a caseworker for the Emergency Relief Administration of Pulaski County.

"METHODISM TAKES A FORWARD LOOK," a message from our Bishops, is published in full in this issue. It is a challenge to our people, and should be read in every pulpit in Arkansas Methodism. Acting at the suggestion of the General Conference, a thoroughly sane and progressive body, our Bishops are seeking to lead us to new victories. May we gladly follow their leadership.

MRS. RUSSELL, wife of Rev. A. W. Russell member of North Arkansas Conference, after a long illness, passed away on Monday of last week. The funeral was conducted at the Methodist Church at Plummerville on the following day by Revs. B. L. Harris, J. W. Crichlow, and H. H. Griffin. A good woman, a faithful itinerant help-meet, has gone to her reward. The husband has the sympathy of his many friends.

REV. A. H. WILLIAMS, a superannuate of North Alabama Conference, living at Attala, Ala., renews his subscription. He was once a prominent member of the old Arkansas Conference and P. E. of the Eureka Springs District, and is still interested in Arkansas Methodism and knows no better way to keep up with his old friends than to read the ARKANSAS METHODIST. He is anxious that it be maintained as a 16-page paper.

GOOD NEWS comes from the office of our State Treasurer. He reports that funds are on hand to meet interest payments on our state debt and even to reduce the debt. This is the result of the recent legislation by which a law was enacted authorizing refunding the state bonds. It is to be hoped that we shall, in this way, ultimately meet our state obligations and "never again" find ourselves in the plight from which we were rescued.

DR. E. F. ELLIS, a prominent and beloved physician of Fayetteville, at the recent commencement was honored by the University of Arkansas with the degree of LL.D. The good doctor is amply worthy of the honor, and it will be highly appreciated by the many friends of Mrs. Ellis, who is president of the North Arkansas Woman's Missionary Conference and a member of the board of control of the Elza-Stephens-Rommel Hall on Mt. Sequoyah.

THE response to the suggestion that Arkansas should help the drouth-stricken people of South Dakota, has been prompt and liberal, and we are gratified that it should be so. During our dry year, when our people needed help, the good people of South Dakota sent us supplies. This is a practical application of the Golden Rule and exemplification of the proverb, "One good turn deserves another." We trust that the offerings will continue. "It is more blessed to give than to receive."

JUDGE FRED A. ISGRIG has been appointed by Roosevelt as attorney for the Federal Court of the Eastern District in this State, to succeed Hon. Wallace Townsend whose term had expired. Judge Isgrig, a Hendrix College student, studied law while he was bookkeeper for this paper. After practicing for some years, he became secretary to the mayor of this city and later was elected judge of the Municipal Court as an independent. He is a member of First Church, as is Mr. Townsend, who also is a Hendrix College graduate.

THE ARKANSAS POWER & LIGHT CO., which we advertise in another column, announces that its rates will be reduced all over the state. This reduction follows the decision of the Fact Finding Tribunal, after long study, that the price should be reduced 9 per cent. The reduction asked was 20 per cent. The Company expresses willingness to accept the reduced rate rather than carry on controversy when peace and harmony are desired; and to make a test to see whether the people at the lower rate would use more current; and to aid in recovery. This concession should be met by the people in the spirit of fairness and, when it can be done to advantage, more current should be used. This is the opportune occasion to encourage the utilization of electric current, as it would

probably result in the establishment of new and needed industries in our State.

THE COMMISSION ON SEMI-CENTENNIAL of Hendrix College and the Centennial of Arkansas Methodism met in Conway Monday and elected Dr. J. H. Reynolds permanent chairman and Rev. Clem Baker secretary, and began preparations to work out a very comprehensive program for the celebrations. Suggestions will be sought from all available sources and announcements will be made when plans are ready. There was evident determination to make the celebration mean much to Arkansas Methodism. Spiritual interests will be stressed.

FAULKNER COUNTY is to be congratulated on its good fortune in having allotted to it one of the Federal Government's great "Erosion Projects." During the next five years some \$300,000 will be spent on work in that county in stopping erosion and instructing the farmers how to manage their farms in such manner as to retain the soil and get best results. This work should result in developing agriculture in that section to a high degree of perfection. When this writer came to Faulkner Co. 44 years ago, the hill farms in that county were very poor. Many an old field was so eroded that it would not produce even "bumble-bee cotton." It is an interesting thought that the county named for the originator of the legend of "The Arkansas Traveler" and in which the humorist Opie Read engaged in journalism, and in which is laid the scene of one of his stories, "Emmet Bonlore," should have the opportunity not merely to be one of the great educational centers of the South, but may become a place to study the best methods of modern agriculture. The specialist who is to have charge of this project, Mr. Fred C. Newport, is a native of Searcy County, one of the mountain counties of Arkansas. He was started in his educational career by Hon. Jim G. Ferguson, then a teacher, who afterwards became Commissioner of Agriculture of Arkansas. Doubtless, many farmers and scientists will make pilgrimages to Faulkner County to learn modern methods of farming.

BOOK REVIEWS

Zorra; by Vance Joseph Hoyt; published by Lathrop, Lee and Shepard Co., Boston; price \$1.50.

Lovers of animals will love Zorra, the lively little gray fox whose biography is so charmingly given in this book. The author, a scientist and true nature-lover, has a keen insight into animal psychology, a nice sense of humor, and a practical manner of dealing with his pets so that he may obtain a thoroughly authentic account of their reactions to situations, natural or artificial. Read "Zorra." You'll like it.

The Storyland Tree; by Maud Lindsay; published by Lothrop, Lee, and Shepherd Co., Boston; price \$1.50.

This is a charming little book, full of the fancies that delight the heart of a small child and give to his young active mind a trend in the right direction for acquiring a taste for wholesome literature. The book is made doubly charming by illustrations from the brushes of Kayren Draper and Mimi Clare Hill. This book will please mothers as well as it pleases the children and will furnish hours of entertainment.

Does the Bible Contradict Itself?; by W. Arndt; published by the Concordia Publishing House, St. Louis, Mo.

This book gives a clarifying discussion of alleged contradictions in the Bible. The author is a vigorous thinker, a clear and simple writer and a firm believer in the truth of the Bible. A careful study of his discussions will do much to clear up passages which may have appeared to you as contradictory. As a reference book it should find a place in every Bible student's library. It is conveniently arranged for quick reference.

CIRCULATION REPORT

THE following subscriptions have been sent in by pastors since the last statement: Melbourne, C. L. Franks, 9; Viney Grove, H. K. Steward, 3; First Church, Hot Springs, J. D. Hammons, by Mrs. J. R. Campbell, 12; Greenwood, Earle Cravens, by Mrs. J. W. Bell, 19; Bingen, E. B. Adcock, 1; Second Church, Ft. Smith, J. E. Lark, 100 per cent, 29; Judsonia, W. E. Benbrook, 1; Wilmot, R. H. Cannon, 2; Morrilton, E. W. Faulkner, 3; Asbury, H. B. Vaught, 1. These pastors are entitled to our thanks for their good work. May it encourage others to follow their example. Let us make it unanimous. What do you say?

OUR JESUS

By Caroline Parker Pugh

Our Jesus died upon the cross
That sinners He might save.
He died in great humility,
His life He truly gave.

Oh what ungrateful things we are,
If we don't give our all;
For we should serve Him with our
might,
And heed His heart-felt call.
Portland, Arkansas.

DOES CAPITALISM CONTROL
OUR CHURCH?

The "College Profile" of Hendrix College of May 4, carries two large advertisements of cigarettes by two leading tobacco companies. It is reported that this paper could not be published without the support of these tobacco companies. Our recent General Conference very justly and truly condemned the way these companies were displaying their products.

The question is much deeper than this. I am coming to believe with Dr. Morrison, the able editor of the Christian Century, that the Christian Church is tied up too closely with the whole capitalistic order. Our strength has become our weakness. We seem to think that the Kingdom of God is like the kingdoms of this world.

Great social and economic questions are facing the Church, but we are helpless in their solution. We preach and pass resolutions about what should be done to right the wrongs, but I fear that we have become so much a part of the whole thing that it is too much like the moving-picture industry that resolves to clean up themselves. Says Dr. Morrison; (The Church) "is itself so much a part of the existing system of capitalism and nationalism and imperialism and of the whole body of respectable secular convention that it cannot act in line of its own unique tradition and genius."

A few days ago the newspapers carried the statement that some denomination in England had \$50,000 invested in one of the great munition plants in that country. Think of a Christian denomination fostering the manufacturing of the implements of war! I wonder where our various Church and college endowment funds are invested? If they are invested in the large corporations and companies like the ones advertised in the college paper mentioned above, or in companies like those fostered by Insull and the like, then God pity us! The early Christian Church "began as a consciously detached and autonomous social institution, conceiving itself as in the world but not of the world, and standing over against an evil social order which it regarded as passing away," but I am afraid that we have too much conformed to the present world order of things.

What is our Church going to do about war? Are we going to bless it like we did the last one? What are we going to say about the cause of poverty that stalks over the land? What have we to say about the profit system that allows the head of a great company to get over a million dollars a year? Do you tell me that this is no concern of the Church or the preacher? Then here we part company in our thinking.

J. Frank Simmons.

Nashville, Arkansas.

METHODISM TAKES A FORWARD MOVE

To the Ministers and Members of the Methodist Episcopal Church, South—Dear Brethren: The General Conference which just adjourned was in every sense a forward-looking Conference. When we did look backward it was only that we might the better see how to march forward. We heard at no time any note of defeat. With calm faith in God we planned for advance and victory.

Acting under the instructions of the General Conference, your bishops are now indicating to the Church the several lines of advance called for, and are appealing to all our people to move forward in harmony with the will and purpose of the Church as expressed in the action of our representatives meeting in the city of Jackson, Miss.

1. Special attention must be given to the new financial plan.

We now go before our congregations with a unified system of finance. During the past quadrennium, with the spring campaign for Kingdom Extension, with the general benevolences apportioned to our churches as assessments, and with numerous specials and other public calls for money, our church members were thrown into confusion and our pastors sometimes into despair. We now go before our churches with a unified appeal.

Of special interest is the fact that the voluntary principle in giving has been definitely introduced. There is the possibility of great good in this; there is also possibility of harm. Methodists have been so long accustomed to assessments that some of them may not now feel as they should the responsibility of giving freely to the various causes of the Church. Four years ago we went before the Church asking for \$3,200,000 for all purposes, \$1,200,000 for Kingdom Extension, and \$2,000,000 for general benevolences. For the coming quadrennium we are asking for only \$2,000,000. Let it be definitely understood that only after many days of careful study on the part of the Commission on Budget was this amount arrived at. And this is a minimum amount. If this is not raised in its entirety, the general interests of the Church will suffer. Let this fact be firmly fixed in the thinking of all Methodists. The Commission on Budget was made up of very conservative men; representatives of the several connectional interests of the Church spent hours with the commission; every possible inquiry was made with respect to the needs of the Church and expense of administration; it was felt that every reasonable economy must be practiced; and, finally, the Budget Commission recommended, and the entire General Conference approved, askings amounting to \$2,000,000 as being necessary, if the Church was not to suffer seriously in all her common causes.

There are great possibilities of good in the voluntary method of giving; for "God loveth a cheerful giver." To give as under constraint is to miss a spiritual blessing. But "God is able to make all grace abound unto you, . . . ye being enriched in everything unto all liberality, which worketh through us thanksgiving to God." (Read II Cor., chapter 9.) And there are possibilities of danger as well. For the lifting of the benevolences now becomes a responsibility which rests upon all. The bishops must everywhere lead in this movement; the presiding elders must prove their ability as "promoting elders"; pastors must do their part; and the laymen of the Board of Lay Activities must show their ability to do what the Church expects them to do. We must all together

get under the load. Episcopal districts must be organized; Annual Conferences must have well-considered plans; presiding elders must do vastly more than assemble their district meetings and suggest amounts to be raised by charges, they must organize to "promote" every interest of the church; and pastors must carry these great causes down to every church member. Now let the whole line move forward!

2. The cause of missions is the major interest of the Church. Christ's last and greatest command was in these words: "All authority hath been given unto me in heaven and on earth. Go ye, therefore, and make disciples of all nations." We do not need here to argue for the cause of missions. We only pause to call attention to the fact that the future of the Church at home is bound up with the future of the Christianity in other lands. We mention also the fact that we have come to the completion of the first step in the evangelization of the world. During the past four years—in Mexico, in Brazil, and in Korea—our own Church has set up autonomous churches, fully trusting leadership to the hands of the nationals, fully able in Christian faith and training to carry on the work of these new churches.

But now we face a twofold danger. First, the impression may gain headway that large gifts are no longer necessary, whereas they are never more needed than now. The liberality of these new churches may very well shame the mother Church in America. But, for the most part, now, as in the first centuries of Christianity, these churches are made up of those who are poor in this world's goods, though rich in faith. And to set them going and to fail them now would be the betrayal of our holiest trust.

The other danger is the rising tide of nationalism, seen everywhere around the world, may flow in upon our own people here in America. This, indeed, is a real and subtle danger. It is atmospheric. In Italy, in Germany, in France, and, in a somewhat different form in Russia, nationalism has become a sort of religion, even claiming ascendancy over the religion of Jesus Christ. And the danger of this new religion is quite real in our own country. "America sufficient for herself" has become the cry of not a few. But Christianity can raise no national party cry. The Church of Christ is the Holy Church Universal, or it is not the Church of Christ at all. Christianity is international, or it is nothing. The Church of Jesus Christ must continue missionary, or it will die, and the large faith of true Christians will dwindle and fade into the creed of a mere party untrue to the religion of the New Testament.

3. Never was it more evident than today that the Church must give herself with continued devotion to the cause of Christian education.

It would be going too far to say that the world has captured the educational institutions of the present age, but this would be only an exaggeration of a fact that needs emphasis. Modern psychology had become wholly materialistic and modern philosophy humanistic before most Christians awoke to the real situation. Never was the call louder or more imperative that the Church bring to the society in which we live a spiritual interpretation of life. For without the spiritual not only does religion die, but civilization itself falls into collapse. By her definite Christian message the Church must save the schools and colleges of the country from rank materialism. To this end we must look to it that

our Methodist institutions of learning do for our youth and older students what their founders and benefactors had in mind in establishing them and what the Church intends when continuing to support them.


Furthermore, Christian education begins in our Christian homes and is one of the prime responsibilities of each local church. The attention of the entire Church is called to the unified plan of Christian education as now wisely developed and carried forward by our Board of Christian Education. This plan of education does not proceed on any humanistic and naturalistic interpretation of life. Always it keeps God in view, and its object is to bring the child and the growing youth into personal touch with Jesus Christ. Our Church is as far as possible from taking the position that the child is by nature and of itself a Christian, and that nothing more is necessary to salvation than increase in knowledge and self-control. The spiritual must underlie all life, and spiritual life comes only from God. Moreover, the definite Christian experience is an experience of the presence and power of God, the sense of the nearness of help of the living Christ. Let all our people keep these things definitely in mind.

Your bishops would express their satisfaction in the accomplishments of our Board of Christian Education during the quadrennium now closed. The re-organization of three boards—the Epworth League Board, the Sunday School Board, and the Board of Education—into one great board has proven to be a distinct advance. And now, with legislation just enacted, this program is further promoted, and opportunity is given the women of the missionary Council, in a regular way, to become actively associated in the missionary education of all the children of the church school, thus bringing into larger use their trained and experienced workers in the field of missionary education. We call for the fullest co-operation on the part of all Annual Conferences and other church organizations in carrying out the plans of the Church as set forth in the work of the Board of Christian Education.

4. The Wesleyan Revival in England and then in America was, without doubt, the greatest revival of religion the world has seen since the first great victory of the Christian Church over the pagan world. The gracious experience of sins forgiven which glowed in the hearts of the Methodists and the methods used by them in bringing men to Christ soon became the common possession of all evangelical Christians. Methodism's contribution to aggressive Christianity is thus one of the well-known facts of modern church history.

That there has been in more recent days "a let-down in evangelistic zeal and a decrease in revival power throughout our churches" is a statement of fact that calls for heart-searching and earnest prayer. There are reasons for this that are not far to seek. We had become interested in other things to the exclusion of the thing of first importance. Or we had confined ourselves too much to the families already affiliated with our Methodist churches. Realizing as we do the significance of childhood and the importance of religious education, we had overlooked the fact that original Methodism was an invasive encampment upon the field of the world.

Without diminishing to any degree the proper culture of the children of our Christian homes and those that are enrolled in our church schools, Methodism must never forget that the great majority of men and women do not come from Christian homes and do not come directly under the in-



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After a hard day's work,
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fluence of the gospel message. The ideal method of Christian work would, in a different sort of society, be the touch with Christ through the influences of the home and the church school. But conditions are not ideal, and we live in a world where sinful influences are definite and ruinous. Whenever Methodism ceases to be aggressive in her methods for winning lost men to Christ and confines herself to the salvation of her own children, then Methodism will have failed in her special mission to mankind. And once more it must be confessed that Methodism does not now, go out to seek and to save that which is lost as once Methodism did. The method of revivalism—preaching the fact of sin, the atoning death of Christ, the offer of salvation through faith in Christ, the witness of the Spirit, and a life of holiness unto the Lord—the method of revivalism was never more needed than today. It is the call of the hour. If some minister feels, as he reads these words, that he cannot be this kind of evangelist, then let him ask the reason why. The reason may be that his faith has failed and his love has grown cold. We need again to be the heralds of a great passion. We call upon our ministers and members to advance all along the line. Go out into the highways and hedges and compel men to come in.

Our gain in church membership has been gratifying, but all too slow. We have been satisfied with too little. We have been pleased to report that a large number of our own children have professed faith in Jesus and have become members of the Church. We had a right to look for this. And we have a right to look for more. We need to attempt the humanly impossible and call aloud and spare not until sinners shall once more cry, "Men and brethren, what must we do to be saved?" We need to call to the sinful and sorrow-laden: "Comfort ye, comfort ye my people, saith your God. . . . Come unto me all ye that labor and are heavy laden, and I will give you rest."

We must set before us larger objectives. Is it too much to ask great things from God? Has our faith in past times ever wearied him? Has he now grown weary of our want of faith? We have set before us a goal of not less than 750,000 new members for the quadrennium. Let a minimum goal be set in every Annual Conference, and in every presiding elder's district, and in every pastoral charge. Let us attempt great things for God. Let us all kindle afresh the fires of our evangelical zeal on the ancient altars of self-surrender and faith; let us tarry in prayer and expectancy till once more the fire falls; let us look for the power from on high that shall send out as it did our fathers to "tell all around what a dear Saviour we have found." "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb shall sing; for in the wilderness shall waters break forth, and streams in the desert."

5. The celebration of the one hundred and fiftieth anniversary of the organization of Episcopal Methodism in the United States undoubtedly gives to our Church a great opportunity.

Our people, and others also, need to learn more about Methodism—its history, its doctrines, its testimony to the everlasting realities of religion, its insistence on righteousness in public life as well as in the life of the individual, and its ecclesiastical polity also, which has for one hundred and fifty years made Episcopal Methodism the outstanding Methodism of the world.

We need a new birth of Methodist

enthusiasm, of enthusiasm for Methodism. One of the strongest features of Methodism may easily become its greatest source of weakness. We refer to the catholic spirit of Methodism, our spirit of broad Christian tolerance. In doctrine, "we think and let think"; in form of church government, we affiliate with all Christians, no matter what their form of administration, whether episcopal, presbyterian, or congregational. But quite easily and imperceptibly this liberality of ours may become laxness, this charity toward others may become indifference toward what is our own. We would remind our people everywhere that loyalty to one's church is the very patriotism of the Kingdom of God.

Quite wisely did the committee which is giving general direction of the celebration of the Methodist Sesquicentennial advise that we begin with calling to mind Wesley's experience of evangelical conversion. Wednesday, May 24, 1738, was the great day on which Wesley entered into spiritual freedom. His words in describing it have become historic: "I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death." We suggest and request that, where already some celebration of this "Day of the Warm Heart" has not been had, our pastors and presiding elders arrange for services, either on Sunday or at the midweek prayer meeting, when again the story of John Wesley's conversion shall be told and our people exhorted to seek by repentance, consecration, and faith to make Wesley's New Testament experience their own.

For in a remarkable manner everything in Methodism roots back into Christian experience. The doctrines of

Methodism are the doctrines of experience; the discipline of Methodism is designed to protect and cultivate Christian experience; the Methodist itinerant system and the entire policy of Methodism came to birth and growth under the impulse "to spread scriptural holiness over these lands." All else relates directly to this—the experience of the warm heart. Our continual prayer is that once again the people called Methodists may sing with full assurance of faith.

"What we have felt and seen
With confidence we tell,
And publish to the sons of men
The signs infallible."

The program of work for the year and for the quadrennium, as outlined in this address to the Church, is in harmony with the plan adopted by the Jackson General Conference at the suggestion of the bishops in their Episcopal Address. The General Conference took up the challenge of the bishops and, in substance, said: "The Church is ready to follow. Only let the bishops lead us on!" To the Church at large the bishops now say: "We call on the God of our fathers to be our Leader. We dedicate ourselves anew to the high responsibilities which God and his Church have laid on us. We call to the Church to face the future and march forward, following the pillar of cloud by day and of fire by night."

Your fellow-servants, Warren A. Candler, Collins Denny, Edwin D. Moulton, John M. Moore, Urban V. W. Darlington, Horace M. Du Bose, William N. Ainsworth, James Cannon, Jr., Sam R. Hay, Hoyt M. Dobbs, Hiram A. Boaz, Arthur J. Moore, Paul B. Kern, A. Frank Smith.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it.

BISHOP CANDLER'S FAREWELL ADDRESS

Brethren, you did me the honor by your action of asking me to speak to you at this time, and I appreciate it. I have gotten to be an old man before I knew it. That is what you will come to some day. I might join in that hymn that Bishop Marvin loved so much and sang so often with power,

My latest sun is sinking fast,
My race is nearly run,
My soul its trials now are passed,
My triumph is begun.

Well, will you let an old man tell you of his experiences? Methodists are always allowed to do that. One week from today it will be fifty-nine years since I was licensed to preach. I guess we might say fifty-nine years. The Quarterly Conference was held some ten miles from the town of Oxford, where I was a student. I got home about dark with a license to preach, but no sermon, and presently I had a letter from a brother, who had suffered an unexpected but serious accident, to know if I would preach for him the next day. And I did, too. A Methodist preacher ought always to be ready to preach or to die. I think that is one of the old sayings. I had a good text: "Whatsoever thy hand findeth to do, do with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." I have tried to live up to my first text.

Well, I went on preaching that next week, and I have been preaching ever since, hardly missing a Sabbath day on land or sea. I suppose, reckoning fifty-nine years, with an average of about three times a week, I have preached about 8,000 sermons. I have tried to follow St. Paul afar off it may be. I have preached the gospel as the whole counsel of God. Some are asking me now by letter and in person,

OPEN NIGHTS

The County Collector's Office will be open nights till 9 o'clock Monday, Tuesday, Wednesday, Thursday and Friday this week in order that the citizens may pay their

POLL TAX

FRIDAY, JUNE 15, IS THE LAST DAY

on which a poll tax can legally be obtained.

IMPORTANT

1st---Poll Tax June 15

2nd---Property Tax July 16

3rd---Improvement Property Tax July 19

Tax Statements

Your TAX STATEMENT is ready. Call for it, write or phone 4-0241.

Small Number of Poll Tax Sold to Date

At the close of business Saturday Night, June 9, only 12,467 poll tax receipts had been issued by the Collector's office. Qualify as a Voter and help the Schools by paying your poll tax.

L. B. BRANCH
SHERIFF and COLLECTOR

"Are you going to quit preaching?" No, I do not expect to quit preaching till I die. And if I were to quit without being disabled, my daughter said I would die. She knows me. Any man who has ever asked me to preach and thought I would not say, "yes," and he could go on preaching, has found out. I have said I would. Oh, no! Who wants to quit preaching the gospel, who has ever known it in his heart? I can say very sincerely, with Charles Wesley, "Happy with my latest breath, I may but gasp his name, and preach to all and cry in death behold, behold the Lamb?"

Before I was admitted to the Conference I was made supply pastor at Sparta, the regular preacher in charge having been removed to take another work. Bishop Pierce was resident there, and the old Doctor preached for me every first Sunday and administered the sacrament, and he would not even let me hand the elements around. The young brethren now, without any license, have more liberty.

I say I am going home without an appointment, and I am going to make a good many. If you don't ask me to preach, I will come anyhow. But I have said enough about myself, and a good deal too much. I just wanted to speak out of my heart a little while.

I am far more concerned about the Church. We say when we receive members into the Church, "Brethren, the Church is of God." And that is the scriptural truth. For, more than we realize it, the Church is the bride of Christ. In Paul's talk to the elders of Ephesus he said: "It was purchased with his blood." Christ was everything to the Church.

MESSAGE OF FAREWELL BY BISHOP DENNY

Bishop Denny: Brethren, I am now at the end of my official presidency of the General Assembly, I take it.

At some time during each of the past seven General Conferences, including today's I have had the responsibility to preside over this great body. This is the first quiet presidency I have ever had. And I have thought of it as I remembered a good deal of tightness in the several sessions during the time I had the privilege, or was under responsibility to preside.

So that on my presidency, the sun goes down today without a cloud.

I think it not improper to express to you who are the successors of those who have preceded you—and not a few of you have been in other General Conferences—my great appreciation of the courtesy with which you have treated me, of the kindness you have shown me, of the co-operation you have given me, and the patience which you have borne with me.

And so as your Conference President, I bid you an affectionate and final farewell. (The members arose).

BIBLE MINISTRY TO THE NEGROES

The American Bible Society is commemorating the completion of a third of a century of Bible distribution to the colored people of America with a series of anniversary celebrations. Special services are being held. Anniversary sermons and addresses are being delivered. The ministry of the American Bible Society to the colored people is being described. The world-wide service of the Society in many lands and to many nationalities is being illustrated with stereopticon lectures, and opportunities to aid and assist the American Bible Society in making the Bible more widely available around the world are being offered.

Of the ten agencies of the Society in the United States the Colored Agency was the first to be established, being instituted originally to care for the

Woman's Missionary Dept.

MRS. A. C. MILLAR, Editor

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

A NOTE OF SYMPATHY

It is with sincere regret that we learn of the misfortune that has befallen our beloved co-worker, Mrs. F. M. Williams, 408 Prospect Ave., Hot Springs. She recently suffered the breaking of the bone just above the knee and will be forced to rest for sometime. I'm sure she has the sympathy and prayers of her many friends and would appreciate messages from them.—Editor.

ATTENTION AUXILIARIES OF THE ARKADDELPHIA DISTRICT

Mrs. Fred Harrison, Malvern, has kindly consented to act as your District Secretary until further notice. Mail your reports to her at the end of this quarter.—Mrs. J. M. Stinson.

W. M. S. NEWPORT FIRST CHURCH AUXILIARY

The Woman's Missionary Society of the First church was held Monday afternoon at 3 o'clock at the home of Mrs. H. B. Hare for the regular monthly meeting and Mrs. J. S. Duffer and Miss Mabel Stayton were the assisting hostesses. The following interesting program had been arranged:

Hymn, "I Love Thy Kingdom, Lord" verses 1-2.

Lord's Prayer.
Business period.
Roll call.
Minutes of last meeting.
Reports from officers and superintendent.

Letter from council superintendent of Christian Social Relations—Mrs. M. A. Umsted.

Bulletin of Missionary News—Mrs. A. G. Anderson.

Announcements.
Topic, The Missionary Society of the Methodist Church in Brazil—Mrs. Ollie Howard.

Worship and Meditation—Mrs. B. E. Snetser.

Hymn, "Forward Through the Ages."
A Study of the Conference Minutes.
Closing prayer.—Reporter.

DISTRICT MEETING AT BOONEVILLE MAY 31

The women of the Missionary Societies of Booneville were the royal hosts to the District Meeting of the Missionary Society. The meeting opened at 10 o'clock with approximately one hundred women, pastors and laymen in attendance. The worship service was conducted by the Rev. W. J. Spicer, pastor of the Booneville church, after which the men retired to themselves to study and discuss with the Rev. Glenn Sanford the problems and responsibilities of the modern church.

The work of the women began when Mrs. H. B. Moore extended greetings and welcomed us cordially. In behalf of the women of the District, Mrs. Dora May, of Waldron, responded. She very charmingly told of her first visit to Booneville in the capacity of a delegate to the District Conference of

Scripture needs of the colored people of the South, but has later been extended to serve the negro population without regard to geographical location. In the years of service 2,469,331 volumes of Scriptures have been distributed and divisions in charge of a district secretary have been established in Dallas, Atlanta, Charlotte and Cleveland.

the Missionary Society some twenty years before. During the subsequent years she has missed very few of the conferences of the District.

At this point, Mrs. Bacon, who has served our District so faithfully and well as secretary, gave the District report and bestowed honors upon those women whose work won recognition and brought honor to the District.

Members representing the Danville, Danville Young Women, Havana, Paris, Waldron, Booneville No. 1 and Booneville No. 2 Auxiliaries had bouquets awarded for having made the honor roll. The same honor was bestowed upon those earning council credits, as follows: Dardanelle, Dardanelle Y. W., Forrester, Magazine, Havana, Mansfield, Mansfield Y. W., Ola, Waldron, Booneville No. 1 and Booneville No. 2. The total number of council credits earned was nineteen. Five auxiliaries were honored for their Christian Social Relations activities.

The District reported two hundred new members which was nearly half of the quota for the entire conference. The conference adult cup was awarded the Danville Young Women and in appreciation for their untiring efforts and loyal service. Mrs. Bacon, in behalf of the District, presented them with a lovely basket of flowers. Mrs. Tolleson proudly brought before the meeting the conference children's cup which was awarded the Booneville children.

It was with sadness that the women of the District gave up Mrs. Bacon as District Secretary, but with the inspired message of the incoming Secretary, Mrs. W. J. Spicer, we are de-

termined to follow her loyally for we know we have a leader worthy to be called leader. By the help of God we will carry on with Mrs. Spicer. Mrs. Hodges of Mansfield gracefully presented our beloved Mrs. Bacon a bouquet of sweet peas, and the women gave her a rising vote of thanks for faithful services and extended best wishes for a greater service as conference treasurer.

The memorial service, conducted by Mrs. Bacon, for those faithful ones who have gone on to their reward, was indeed beautiful and impressive. Mrs. Fee Donothan, of Booneville, beautifully rendered "Heart of You." Members from Mansfield, Dardanelle, and Paris, eulogized Miss Anna Caldwell, Mrs. Mary Allen, Mrs. Veva Johnston and Mrs. Craig. Mrs. McCully of Ola and Mrs. Gardner of Perry were also remembered with those answering the roll call of the Master. Bouquets of sweet peas were sent to the bereaved families. The service closed with the women bowing their heads and softly singing "Take Time To Be Holy," a favorite of Mrs. Johnston.

At the close of the memorial service Mrs. Bacon relinquished the chair to Mrs. Spicer. Twelve auxiliaries answered to the roll call. Mrs. Hodges from Mansfield very forcefully presented the conference goals for Promotion, Education, and Finance and Mrs. Bacon discussed the goals for our Young Peoples Societies, in lieu of Mrs. Webb of Danville who is in the hospital quite sick. We pray for her speedy recovery and return to her

Healthy Mothers Have Healthy Babies



Three Generations Benefited

"My mother took your Vegetable Compound most of her life, especially at the Change. When I got married I took it during pregnancy. It makes childbirth very easy. I have two lovely daughters. One is married now, and she takes your medicine, too." — Mrs. Marie Lubeck, 1024 Boston Road, Bronx, New York.

For your baby's sake, take Lydia E. Pinkham's Vegetable Compound before and after childbirth. It will give you more strength and energy... quiet your nerves... prepare you for the ordeal of motherhood. After the baby comes, it will help you to regain normal health and vitality.

"After my first baby was born I was a nervous wreck. I started taking the Vegetable Compound and it helped me. Before my second child was born I took the medicine regularly and everything went fine from beginning to end. I had an easy time at the hospital and feel fine ever since." — Mrs. E. P. Severance, 29 Highland Ave., Derry, N. H.

LYDIA E. PINKHAM'S VEGETABLE COMPOUND



The Medicine Mother and Grandmother Depended On

church work which she loves so well. After again listening to the lovely voice of Mrs. Donothan, we were called to the basement where we were beautifully fed, cafeteria style, by the hostess auxiliary.

Promptly at 1:30 Mrs. Spicer called us to worship by singing the hymn, "Jesus Calls Us", followed by prayer led by Mrs. Whaley. The afternoon was spent in discussing Conference goals. We, who were unable to attend the Conference at Russellville felt that we were really hearing echoes as we listened to the able discussions led by: study, Mrs. Lindsay; children, Mrs. Tolleson; Spiritual life, Mrs. Adair; Christian Social Relations, Mrs. Lipscomb; Supplies, Mrs. Gatlin; Literature and Publicity, Mrs. Haskey; and, New Standards of Excellence, Mrs. Sadler.

During the afternoon we were charmed by the singing of Mrs. Repert and enjoyed very much the playlet by the Dardanelle women. The Rev. Glenn Sanford gave us a timely talk on the problems confronting the church of to-day.

We felt that we were especially blessed by having seven former District Sectys' in our meeting; Mesdames W. A. Lindsey, Dora May, Bustin Gatlin, C. J. Evans, L. A. Hodges, and Sallie Bacon of the Booneville District and our incoming Secretary, Mrs. W. J. Spicer who has served the Searcy District. Mrs. F. M. Tolleson has served the Conference as President was also with us.

After a rising vote of thanks to the Booneville Societies for the gracious hospitality, lovely flowers and most inspiring program, the meeting was dismissed by prayer by Mrs. Tolleson.

Everyone received a blessing from the wonderful meeting and association with sister societies and all were inspired to go home and be more diligent in the Master's work and apply themselves more earnestly in promoting the program of our women's work. Our district officers are as follows:

Secretary, Mrs. W. J. Spicer, Booneville.

Zone chairmen: Booneville, Mrs. W. J. Halliburton, Mansfield; Dardanelle, Mrs. J. H. Woodson, Beeville.

Superintendents: Study, Mrs. W. A. Lindsey, Dardanelle; Children, Mrs. F. M. Tolleson, Booneville; Spiritual life, Mrs. Mark Adair, Hartford; Christian social relations, Mrs. L. B. Crenshaw, Paris; Supplies, Miss Lela James, Ola; Young women's circles, Mrs. D. F. Webb, Danville; Literature and publicity, Mrs. Iola Hackey, Havana.

District Parsonage Committee: Mrs. John Lipscomb, chairman, Booneville; Mrs. W. H. Higdon, Mrs. J. W. Evatt, Mrs. A. K. Chastain, Mrs. Nora Holmes, Mrs. Lee Jones, Mrs. J. W. Pennington. —Mrs M. D. Johnson, Reporter.

ZONE MEETING AT COLT

The second quarterly meeting of Zone three of Helena district was held at Colt on the fifth Tuesday in May. There was a good attendance of representatives from Hughes, Widener-Madison, Forrest City, and Colt auxiliaries. Miss Marie Holmstedt, District Secretary, was a very welcome visitor. Reports given in the morning session showed that encouraging progress is being made in each society.

The outstanding feature of the morning program was a prayer retreat conducted by Mrs. E. W. Dodgen of Colt. The retreat opened with the ringing in unison of "Beautiful Garden of Prayer", followed by a poem "The Largest Prayer" and a talk on Bible reading and prayer by Mrs. Dodgen. A period of silent meditation was closed with a vocal solo, "Just For Today" by Rev. E. Dodgen. The assembly united in an appropriate responsive reading and in the Lord's Prayer. The

retreat closed with the reading of "Still With Thee" by Mrs. Dodgen.

The afternoon session, opening with a very helpful devotional by Mrs. H. A. Ferrell of Forrest City, was devoted to a study of the Conference Minutes in which reports of Conference officers and the recommendations of their committees were presented by various members of the zone.

The women of Colt are always untiring and delightful hostesses and their hospitality on this occasion was in no way lacking. A group of young women of Colt, throughout the day, took an active and interested part in each phase of the program, deserve special mention as promising much for the future of their "small but mighty" organization.—Reporter.

TO THE AUXILIARY TREASURERS OF THE LITTLE ROCK CONFERENCE

Dear Friends and Co-workers:—

Since many of the banks have recently put into effect a new schedule of banking service, I am asking you to cooperate with me in making our exchange charges as small as possible.

I am sure that each treasurer is familiar with the new ruling:

Every check, however small, will cost the sender Five (5) cents, and the Conference Treasurer Three (3) cents plus exchange charge of Seven (7) cents per hundred deposited.

When the amount remitted is large, the Post-office Money order may be prohibitive, but small amounts from Fifty Cents to Forty or Fifty dollars can be sent this way, and there will be no further charge except the seven cents per hundred deposited.

I am sure you will be glad to consider these suggestions, and send your remittance in a way that will make the smallest possible charge. Thank you.

With best wishes for a most successful year in every way,

I am your co-worker,

Mrs. S. W. C. Smith, Treasurer.

REPORT OF WOMEN OF WINFIELD

The women of Winfield have completed a very successful half year's work under the leadership of Mrs. J. E. Lord, president and the following chairmen: Mrs. C. E. Hayes, Mrs. Hubert Mayes, Mrs. R. G. Paschal, Mrs. J. S. M. Cannon, Mrs. Ela Beeson, Mrs. F. A. Taylor, Mrs. F. A. Naylor, Mrs. C. S. Rogers, Mrs. James Clifford, Mrs. W. N. Freemyer, and Mrs. John Buzbee.

The Missionary Society has an enrollment of 265 active members. They reached a goal set for six months in five months, that of paying \$1,000 to missions, plus \$211.45 spent on local work of which \$100 was paid toward finishing the Senior High departmental room.

The women plan to contribute funds for defraying the expenses of two delegates to the Young People's Assembly at Mt. Sequoyah, also \$5.00 to help pay expenses of District Superintendent of Mission Study to Mt. Sequoyah.

All meetings have been well attended and a delightful spirit of spiritual fellowship manifested.

Our programs, with Mrs. A. S. Ross, program chairman, have been most interesting, the topic being "Our Mission in Brazil."

The Mission Study Class under the direction of Mrs. H. A. Severson, studied "Eastern Women Today and Tomorrow."

On Feb. 16th, the women complimented the officers and teachers of our Sunday School Department and members of the Christian Board of Education with a banquet.

They also have sponsored a Mother and Daughter and a Father and Son

banquet which were a success in every way.

The Christian Social Relations Department under the leadership of Mrs. Dewey Price has done very fine work.

The records show 487 visits and 1,465 telephone calls have been made.

Social visits have been made each month by each circle and they took fruit, magazines and cookies.

Fifty-two copies of the Sound of the Trumpet were sold and a review of this book was presented to each circle.

A contribution of clothing and toys was made to the Judsonia District for distribution among the berry pickers.

For the last six months of the year the women of Winfield have voted to assume part payment on the parsonage debt.—Marguerite Elrod, Supt. of Literature and Publicity.

SHERIDAN AUXILIARY

Mrs. Reed Scales was hostess to the Missionary Society on Monday afternoon, June 5, at 2:30 o'clock. A very interesting program was rendered with Mrs. W. W. Nelson as leader. The subject for discussion was: "Women of Brazil." The program was as follows: Topic, "The Missionary Society of the Methodist Church of Brazil," Mrs. Earnest Dulaney. Devotional was led by Mrs. Nelson and was taken from Acts 14:7, John 1:9, Eph. 2:19-22. After the program the meeting was turned over to the president and a business meeting was held, after which dainty refreshments were served by the hostess assisted by Mrs. Springer.

Our society is doing wonderful work this year. We are very fortunate, indeed, in having Mrs. W. C. Sims, wife of the Sheridan circuit preacher, work with us in our society. Mrs. Sims is very competent and efficient as she has had training in one of our best Bible schools, Scarritt College. At this time she is teaching a book, "The Way of Jesus" which is very interesting and constructive. We are very grateful to Mrs. Sims for the work she is doing.—Mrs. George Toler, Jr., Supt. of Publicity.

GUEST DAY AT JONESBORO FIRST CHURCH

Undeterred by the showers Tuesday evening the women of the First Methodist Church gathered in the recreation hall of the church for their Annual Guest Day Program at 3 p. m. There were more than one hundred in attendance including visitors from Huntington Avenue and Fisher Street Methodist Churches.

Mrs. Hinkle Pewett, the Jonesboro District Secretary was chairman of the meeting. She presided with gentle grace and efficiency. After the singing of the hymn, "Forward Through The Ages", the meeting was led in prayer by Rev. H. H. Blevins, pastor of Huntington Avenue Church.

The missionary subjects were introduced by Mrs. C. W. Strowe and Mrs. Lynn Warren. Mrs. Hinkle Pewett led the devotionals and conducted a very interesting questionnaire on the minutes and proceedings of the recent Conference at Russellville. Mrs. Jack Maupin gave an interesting review of the Mission Study book to be used. Mrs. Willis Evans gave in monologue a playlette based upon the District study book, entitled, "Eastern Women Today and Tomorrow." Mrs. R. W. Whitley very entertainingly reported the recent General Conference at Jackson, Miss., where she visited relatives and attended the Conference.

After the benediction pronounced by the Rev. J. L. Pruitt, pastor of Fisher Street Church, delicious refreshments were served by hostess Circle No. 5 led by Mrs. J. W. Little, Mrs. Emma Thorne presiding at the punch bowl.

—Mrs. C. A. McMeen, Reporter.

SECOND ZONE MEETING AT PORTLAND

Friday, June 8, the Portland Society entertained the regular meeting of the Second Zone from ten-thirty until two. Mrs. John Currie, of Montrose, president of the zone, presided.

Mrs. Neely, president of the Portland Society, gave the welcoming address, after which seven of the Portland children welcomed the guests. Mrs. De Witt Hill, from Wilmot, gave the response. There followed a solo by Shirley Bane Adams. The devotional was given by Mrs. M. K. Rodgers, of Montrose, and a prayer by Brother Dean of Hamburg. Then a quartet of the Portland ladies gave a vocal selection, after which Mrs. Galloway from Hamburg gave a very instructive and inspiring talk on "Our Duties To State Government." Mrs. S. L. Adams and Mrs. G. A. Lindsey sang a duet, and next the Montrose ladies gave a one-act play, following which was a solo by Mrs. Robert Hill. Then there was an introduction of the Societies by the presidents of each. Mrs. Page Rodgers gave a whistling solo. Last was a song, "America", by the congregation.

After the program a delicious luncheon was served. Here the members of the different Societies became better acquainted.

After luncheon followed the business meeting, where each president gave her report of the progress and work of the Society. Mrs. Savage, of Parkdale, Zone Secretary, read the Minutes of the last Zone meeting.

The next Zone meeting will be at Wilmot.—Mrs. C. P. Pugh, Publicity Superintendent.

Next Time You Buy a Laxative, Be Sure to Try Black-Draught

Because so many men and women have told their friends how they like Thedford's Black-draught, it is one of the largest-selling laxatives. Here's a typical case: "I take Black-Draught for constipation which until relieved, causes me to have a dull, tired feeling and severe headaches which unfit me for my work," writes Mr. W. D. Stewart, of Tallassee, Ala. "A friend told me to try Black-Draught, and he was a friend indeed, for Black-Draught has saved me dollars and has helped me to work."—Get a package today, price 25 cents.

Takes 6 Inches Off Hips and Bust

The SAFE Way to Reduce

"For 3 months I've used Kruschen Salts—I've lost 45 lbs.—taken 6 inches off bust—3 bottles gave me splendid results."—Mrs. Carl Wilson.

A half teaspoonful of Kruschen in a glass of hot water every morning is the secret how overweight folks can reduce SAFELY and at the same time gain physical attractiveness. One bottle lasts 4 weeks. You can get Kruschen Salts at any drug store in the world.

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Christian Education

HENDRIX COLLEGE COMMENCEMENT

At the semi-centennial convocation, in the presence of Governor J. M. Fulton, members of his staff, representatives of other institutions and an audience of approximately 3,000, Dr. John H. Finley, associate editor of the New York Times, told members of the graduating class that, due to the marvelous advancement of civilization in the half century spanned by the college's existence, 1934 graduates of American institutions face an opportunity to make an entirely new world.

Dr. Finley was emphatic in his tribute to the American liberal arts college.

"No other nation in the world has the liberal arts college except where America has given it this important and unique factor in world advancement," he said. "The independent liberal arts college is the product of far-seeing and warm-hearted citizens who have cherished it. We must see that the independent liberal arts college, with adequate endowment continues to minister to and enrich American life."

Dr. J. H. Reynolds, president of Hendrix, introduced Dr. Finley as an American leader whose voice is lifted more frequently than any other in the councils of learned societies for the advancement of human welfare. He is also an international influence.

Charles W. Pipkin, professor of Government in Louisiana State University, and former observer of the League of Nations, received the honorary degree of doctor of laws. He was graduated at Henderson-Brown College, which Hendrix succeeded in the correlation of Methodist educational institutions, and was the Hendrix commencement speaker at the first commencement of the merged colleges.

Miss Molly Gordy, daughter of Mr. and Mrs. Fred Gordy, was the ranking scholar of the 1934 graduating class.

Class Roster.

Senior class roster:

Associate in Arts—Billie V. Bush, Conway; Margaret Elizabeth Crandall, Carlisle; Mary Frances Nickle, Hughes; Clea Ruth Plant, Searcy; Doris Helene Rhodes, Stuttgart; Helen Irene Stutzenbaker, Stuttgart; Odelle Yingling, Searcy.

Associate in Arts, Summer Session—Anna Laura Smith, Conway; Marjorie Stevenson, Crawfordville.

Bachelor of Music—Opal Hughes, Conway; Mrs. Georgia Short McDonald, Russellville; Beulah Jane Smith, Conway; Nina Ruth Turney, Conway.

Bachelor of Arts—Mary Margaret Adkisson, Conway; Earl Barnett, Huttig; Bruce Carter Benedict Jr., Conway; Mary Eleanor Benson, El Dorado; Finis O. Briley, North Little Rock; Lady Betty Chandler, Vicksburg, Miss.; Marguerite Crandall, Wilmet; Milton Chandler Crawford, McGehee; William H. Davis Jr., DeWitt; C. J. Erbacher Jr., Conway; Molly Gordy, Conway; Blanche Butler Goynes, Conway; Helen Louise Griffin, Fort Smith; Gregg Hamilton, Monticello; Jewel Hamilton, Fayetteville; John William Hammons, Hot Springs; James Turner Harbin, Hope; Mary Elizabeth Harton, Conway; Cyril G. Holmes, Conway; Opal Hughes, Conway; Porter John, Stuttgart; Charles W. Jones Jr., Conway; Inda Margaret Johnson, Little Rock; Frank G. Kenesson, Fordyce; Jane McFadden, Little Rock; Frances McKinney, El Dorado; Roald Yost McKinney, El Dorado; M. E. Mullins, Smackover; Louise Phillips, Conway; Robert M. Pike, DeWitt; Herman L. Quinn, Mor-

ilton; Edward Riddick Riffel, Little Rock; Irene Robins, Conway; Juanita Stephens, Searcy; Olivia Trotter, Holly Grove; David Dickson Terry Jr., Little Rock; William T. Utley, Parkin; Sarah Eleanor Watkins, Little Rock; Mary Ann Wells, Monticello; Harold D. Womack, Blytheville.

Bachelor of Arts, Summer Session—Willard Wilson Albright, Searcy; Elizabeth Moore Burke, Conway; Annie Mae James, El Dorado; Arl McConnell, Greenwood; Barbara Nell McMahon, Conway; Hugh O. Weatherford, El Dorado; Margaret Walsh Bethell, Russellville.

Awards for the year included the following:

M. L. Schisler history prize, Miss Molly Gordy, Conway.

Phillip Cone Fletcher medal to the best individual debater, Walter Laney, Little Rock.

Essay prize by the department of English, Cutting Favour, Hot Springs.

Hugh W. Robertson medal to the best athlete, Charles W. Jones Jr., Conway.

Prize for the best work in art, Miss Doris Helen Rhodes, Stuttgart.

Prize for the greatest improvement in art, Miss Lorene Oldham, East Prairie, Mo.

THE EFFICIENCY OF CLASSROOM AND PULPIT

Dr. George Herbert Betts, Northwestern University, in a recent article in the Christian Century under the title "Rethink Christian Education," makes the statement: "Neither the leaders nor the led seem to be aware that in the average church the total classroom efficiency for the young is quite certainly less than one half (possibly less than one fourth) the, pulpit efficiency for adults." If this is true, and probably there are few who will dispute the statement, a challenge is presented to pastors to help make classroom work more effective.

Is there not a close relation between the work of the classroom and the pulpit? Are not the leaders in classrooms assistants to the man in the pulpit? The classroom has the same people for whom there is a message from the pulpit. The aim of both is essentially the same. They use the same Bible with extra-material drawn from other sources. The activities of both are carried on in the same environs. In short, the classroom and pulpit are parts of the task of the church in its endeavor to answer the prayer, "Thy kingdom come, thy will be done, on earth as it is in heaven."

If the classroom work is less efficient than the pulpit, may it not be accounted for at least partially by the fact that the pulpit occupants have been specially trained for their task? But how much training have the classroom leaders had for their work of teaching the Christian religion? True, many have had training in business, in medicine, in law, in economics, in engineering, and in household management, but has this prepared them for teaching? If special preparation is needed for pulpit ministrations, is not some also needed for that more intimate relation of the classroom?

Does not this special preparation on the part of pastors carry a responsibility for providing opportunity for training for his assistants in the classroom? The leadership training program has been provided to help raise the degree of efficiency in the classroom of the church. The courses are rather of an introductory nature and are planned for short term classes. Hence they can be adapted to meet the needs of local churches.

Of the all the opportunities of the pas-

(Continued on page eight)

Electric Rates

for RESIDENTIAL and COMMERCIAL SERVICE

again reduced!

The Arkansas Fact-Finding Tribunal has announced the conclusion that rates for residential and commercial electric service in Stuttgart should be reduced 9 per cent. Stuttgart petitioned for a reduction of 20 per cent.

The Tribunal's finding was announced after an investigation requiring several months, and which included survey, inventory, appraisal and study of a large part of our system and our operations.

The Tribunal's finding is not warranted by the facts or the record. A rate reduction is not justified at this time. With the possible exception of some farm products, prices on everything are up. A comparison will convince that nothing has come down so much in cost in past two decades as electric service.

In the past, as business increased and unit costs decreased, due to higher efficiency, we made repeated reductions, so that today rates are 59 per cent to 74 per cent below pre-boom prices. With volume and revenues down, and with operating costs and taxes up, certainly a rate reduction is not justified.

But:

Rather than become involved in litigation with any of the communities we serve, and in accord with our policy of doing for all whatever we do for one, we are going to put into effect the reduction for residential and commercial service in all towns on our interconnected system in Central, Southern and Eastern Arkansas, effective with bills for July service, payable in August.

We are doing this for 3 reasons:

1. To demonstrate our willingness to co-operate to the fullest extent possible in whatever is considered best for all concerned, and to avoid controversy at a time when there should be peace and harmony among the people and institutions and communities of the State.
2. To make fair test of the declared statement that people would use more electric service if rates were lower.
3. To do everything we can to promote national recovery by stimulating business and buying in the communities we serve, by inducing merchants and others to make full use of the possibilities of one of the greatest selling forces and builders of morale . . . electric illumination.

These rates will be lowest ever made in Arkansas by a tax-paying institution (More than 11 cents of each dollar paid us for service goes for taxes.) At these rates, there should be great increase in the use of electrical refrigerators, ranges, and other convenient and economical electric equipment. Electricity at these rates is so cheap that none can afford to deny themselves the convenience, economy and comfort possible through the use of electric fans, refrigerators, ranges, cleaners, mixers, lamps, and the numerous other servants which take drudgery out of housekeeping and put more profits into stores and other commercial establishments.

Arkansas Power & Light Co.

H. C. COUCH, President
F. M. WILKES, General Manager

HELPING BUILD ARKANSAS

(Continued from page seven)

tor for multiplying himself, that of training his assistants is supreme. This is not an extra task added to a pastor's duties. It is one of his main lines. It will be a glorious day for the church when we as pastors catch up with Jesus' idea of training the Twelve. His ministry centered around those who were his co-laborers. To that end he worked for them, with them, and through them. Can we not also learn how to carry on our work so that it will result in consecrated, intelligent, and skilled church members? Each church should have as a part of its program continuous efforts for developing a leadership through study classes.

There are improved opportunities for pastors to lead training classes in Bible, in Missions, in the interpretation of religion, in the church and its task, in method. A new type of assignment is now being used in both Standard and Cokesbury Courses, which eliminates the final examination and is found to be more satisfactory in every respect. Write your Conference Executive Secretary for information.—J. Fisher Simpson.

THE LEADERSHIP SCHOOL Mt. Sequoyah, Fayetteville, July 3-17.

All arrangements have been completed for the program under the auspices of the General Board of Christian Education at Mount Sequoyah. They include most attractive courses for the following groups:

Workers with Children—"Missionary Education of Children," to be offered by Miss Mary Skinner. They will also be interested in "The Use of the Bible in Christian Education" to be offered by Dr. B. S. Winchester.

Workers with Young People—"Enrichment Materials for the Young People's Division," to be led by Miss Ina C. Brown, and "Intermediate Program and Organization," to be led by Rev. Walter Towner.

Those interested in Missions—"Leadership of Mission Study Groups," to be led by Miss Estelle Haskin, and "World Tides in the Orient," to be led by Rev. H. K. King.

Conference and District Workers—"The program of the Small Church," to be led by Dr. John Q. Schisler, and "Christian Education in the District," to be offered by Rev. O. W. Moerner.

Campus Workers—"Religious Work with College Students," to be offered by Mr. Boyd McKeown.

The following courses will appeal to all groups: "The Psalms in Human Life," to be offered by Dr. William F. Quillian, "Christian Education in the Family," to be offered by Dr. B. S. Winchester, "Nature Study," to be led by Mrs. Clay E. Smith.

The speakers during this period are Bishops John M. Moore and Paul B. Kern, Doctors William F. Quillian and Robert W. Goodloe, and Rev. H. K. King.

During July 10-12 there will be forum discussions on the responsibility of adults for helping young people face the serious problems of today as youth takes up its task of building a Christian world.

In the Young People's Leadership Conference, July 17-28, most attractive opportunities are offered in courses on missions, personal religion, Christian education, recreation, social reconstruction, and Christian home making. Your Young People's Division should have at least one representative in this Conference.

Write for a catalog to the Training Division, 810 Broadway, Nashville, Tenn.—J. Fisher Simpson.

FORMER GOV. G. W. DONAGHEY



NEW DIPLOMAS

(Former Governor George W. Donaghey in the Donaghey News.)

With graduation days in full swing, and a horde of young people leaving the schools and colleges all over the land, I have been wondering just what a diploma means to the new graduates with a feeling of bewilderment and doubt. For the world that is now before them is a different world from that which lay before the graduate of even five years ago. There are no easy jobs waiting for beginners, few jobs of any kind. Professions that once offered good opportunities for the educated man or woman now seem to be so overcrowded that every new entrant is received grudgingly by the old-timers who find competition growing fiercer every year.

Once a bright, fresh, recently awarded diploma was an inspiration for the young recipient, meaning for him that something had been accomplished. Now it means only that the graduate is ready to start using his educated mind in trying to find some way to make a living in a world that does not have a living to offer everybody.

It seems to me that the one great advantage that the graduates have which is to be envied by older people is that they commence their thinking in the contemporaneous world. It is often hard for one who has been an adult for a generation to grasp the psychological significance of the changes that have come about in modern living. I am not referring to modern morals or ethics or customs only, but also to modern economics—mainly to modern economics. And it may be said that modern economic problems are not based entirely on over-production or under-demand or the gold standard, but are an outgrowth of an inner and spiritual quality which is racially omnipresent. This spiritual quality which has helped to change the world within the past five years may be likened to a phenomenon that has puzzled French naturalists. French beavers have not been known to build dams until the past two or three years. Suddenly, in every beaver stream in France, dams sprang up. It seems as though the dam-building instinct seized French beavers simultaneously, and they began throughout the country to build dams just as their American cousins have always done. Thus our new national and international psychology, born almost as suddenly as the French beaver dam-building instinct, can perhaps be comprehended more easily by the young person who has only recently achieved adulthood than by other people who are more puzzled than perceiving.

But there are special and particular dangers ahead of the new graduates. Already we can see among some of the graduates of a year ago a kind of what's-the-use attitude. They seem to think that it is a ruined world into which they have been thrust, a world that offers no opportunities. And it is a rich world, a new world, a world for strong and intelligent people that waits for the holder of a new diploma. The decade that lies before us offers princely premiums for brains and for thinking.

Perhaps it will be the country's salvation that boys and girls who left rural communities and small towns to attend college are forced to go back to the country and small towns. Brains and education are needed there as well as in the crowded metropolitan centers. Perhaps more. A diploma hanging on the wall of a rural home may mean that that home, that community will receive the benefit of an educated mind directed in constructive channels.

The most discontented young people on the farms are those who have never left the farms or the small towns and who imagine that they are missing all the opportunities and joys of living. And the happiest people in small communities are those who voluntarily chose to live there. It is to be hoped that among this year's graduates there will be a number of bright, intelligent young people who will resolve to go back to the little hamlet, the farm in the valley or on the hillside. And it is also hoped that among them there will be others who will gladly seize opportunities to work in machine shops, in manufacturing plants, doing humble work, hard work, dirty work. For brains and trained minds are needed everywhere, and no work is too lowly for those fortunate enough to have secured an education.

THE WESTERN METHODIST ASSEMBLY

The Assembly will open June 28th for guests. The cafeteria and cottages will be in readiness for you.

There will be services both morning and evening on Sunday, July 1.

The big leadership school will open July 3. Young People's Conference July 17.

It looks now as if we were going to have the largest attendance this season we have had for years. Make your plans to visit Sequoyah this summer.—S. M. Yancey, Supt.

SARDIS CHURCH

Sunday afternoon, June 10, I had the pleasure of worshipping with Rev. John L. Tucker and people at Sardis. Rev. J. H. Glass, superintendent Arkansas Anti-Saloon League, brought a helpful and informing message.

Sardis is a good church in a fine community. Mr. A. C. Miller is the superintendent, and they have a fine Sunday School. There were 96 present Sunday morning.—S. T. Baugh.

FRIENDSHIP CIRCUIT

Sunday morning, June 3, I preached at Social Hill, on Friendship Circuit, after attending the Sunday School. Mr. W. R. Richardson is superintendent. Rev. O. C. Robison is pastor.

In the afternoon Rev. J. A. Henderson, the Presiding Elder, held the third Quarterly Conference. Reports were fine from all departments. An abandoned church building was ordered sold and the proceeds used to repair the parsonage. Each church agreed to finish some room in the parsonage and when it is completed it will be a credit to any charge.

The circuit is growing. Our people are coming to themselves, and better things may be expected from this circuit.—S. T. Baugh.

BRYANT CIRCUIT

I was at Mt. Carmel Church at 10 a. m. Sunday, June 10, going from there to Salem, where I had a part in the Sunday School Day program. Our church moves along nicely in these two fine communities. Mr. A. C. Nance is the superintendent at Mt. Carmel, and Mr. N. D. Couch is superintendent at Salem. Rev. C. B. Wyatt is the pastor.—S. T. Baugh.

SUNDAY, JUNE 24

Sunday, June 24, is Missionary Day in all our Sunday Schools. The Methodist Church has always been a Missionary Church. We believe in sharing our Gospel with others. In order to share it, we must tell the good news to those less fortunate than we are.

The theme for June 24 is: "Our World Parish." A fine outline for the program will be found on page 343 of the Church School Magazine for June. You will do well to follow this.

Your offering of that day, by order of the General Conference, is to be sent to Mr. C. E. Hayes, 404 Exchange Bank Building, Little Rock, to be applied on the Home & Foreign Missionary Special.

We thank the many Sunday Schools of Little Rock Conference for their fine support of this most important movement.—S. T. Baugh.

THE LITTLE ROCK CONFERENCE YOUNG PEOPLE'S ASSEMBLY OPENS MONDAY AT HENDRIX COLLEGE

The annual session of the Little Rock Conference Young People's Assembly opens with a banquet—Monday night at Hendrix College, Conway. Ramey Garland, of Emmett, is president of the assembly. There will be sixteen courses. Mr. R. F. Sensabaugh of Texas will represent the General Board. The assembly is open for all young people 16 to 23 years of age. The total cost will be \$6.00, including everything.

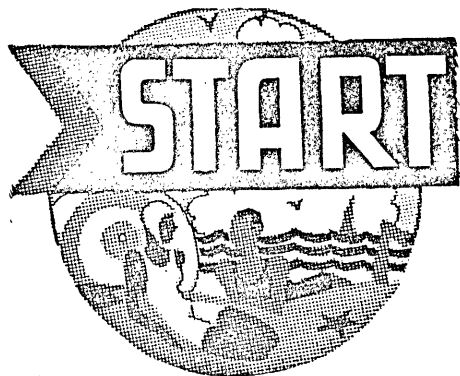
Delegates should plan to arrive in Conway as early after noon Monday as possible so as to have time to secure rooms, text-books and register for classes before the banquet. Tuesday has been set aside as Presiding Elders' Day, at which time all the Presiding Elders will be present as honor guests. Prospects are bright for a large attendance reaching around 300. The Conference will close with the consecration service led by Dr. James Thomas Friday night.—Clem Baker.

EDUCATION OF TOMORROW

American education is sick. At least that is the opinion prevailing among thoughtful leaders today. Listen to these indictments, taken almost at random from editors, Guggenheim Foundation fellows, and college presidents. Says one: "The truth is that education is at sea and rudderless, and has lost its bearings." Says another: "Our education for years has been for decent mediocrity." Another, in speaking of the "experimental nebulosity" of the typical American college, asks the question, "What do average American colleges offer to make living happier or nobler or more efficient?" And still another, in an article entitled "Is College Worth While?" says: "The average college boy or girl may, and often does, leave college after four years still the comparatively unlicked cub he or she entered it—without any thorough training in mind or body, in speech or manners, without any love of learning for its own sake, or any mastery of one beloved subject." No matter from what angle they approach it, these critics agree that modern education teaches neither how to live nor how to make a living. In other words, it is neither ideal nor practical.

(Continued on page ten)

Plan Your Vacation



This summer is the ideal time for your vacation—especially if you've delayed it for the past few summers. Here are suggestions that will help make your trip more pleasant—whether you vacation at home or miles away!



COME ON IN---THE WATER'S FINE AT WHITE CITY!

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Director
MONTE NE, ARKANSAS

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(Continued from page eight)

From this general charge against present-day education, the church school finds no exemption. As a matter of fact, the charge rests most heavily against it. For, while most state and private schools either necessarily or deliberately left religion unmentioned in their charters and dedicated themselves to the pursuit of so-called science, religion was at once the foundation and the capstone of the church school. Its very purpose was to mold character and to civilize communities, "to send life and health and vigor through the whole system of popular education." Conscious of its high purpose, it inveighed mercilessly against the "godless state university" when that monster first appeared. Then, realizing the hopelessness of its opposition, it entered into competition with it, competing, if not in size, at least in world aims and ambitions, which unholy competition has brought us to our present debacle.

The charge is made that the church school does not produce that plus element in education which it was designed to give, that its graduates have no more spiritual understanding, no more integrity of character than the graduates of other schools, where religion is either treated with indifference or completely ignored. That is no light charge. If it be true, then the church college can no longer justify its existence; like the barren fig tree, it merely cumber the ground. Of course the charge is somewhat overdrawn, but it contains enough truth to disturb our complacency. As we look to the future, two things appear to be certain: First, any acceptable education tomorrow must put more emphasis on the spiritual side of man's nature; and, second, the church school can do this better than any other school.

The revolt against education makes it clear that the school of the future must be recast in a different mold. On the narrow, mere fact-finding education of the specialist we need a moratorium. With amiable but aimless good-fellow graduates we are surfeited. Of social club universities we have too many. If we are to look upon education as a panacea for our ills and a solvent of our problems, we must re-define it. "Who is the educated man?" asked Mr. Ramsay MacDonald a few years ago. "The educated man," he answered, "is the man with certain subtle spiritual qualities which make him calm in adversity, happy when alone, just in his dealings, rational, sane in the fullest sense of the word, in all the affairs of his life." The school of the future will, of course, continue to use the scientific method; but at the same time it will emphasize the fact that man reasons not merely with the intellect, but also with the emotions—indeed, with the whole person. While not forsaking scholarship, the only acceptable education in the future will be that which disciplines mind and heart, deepens insight, cultivates taste, and broadens perspective. The "college racket" is at an end; the new ideal is already finding expression. Says President Hopkins, of Dartmouth:

"In spite of the dangers of generalization, I, with deliberation, make this one. If the only option available to his college were to graduate men of the highest brilliance intellectually, without interest in the welfare of mankind at large, or to graduate men with less mental competence, possessed of aspirations which we call spiritual and motives which we call good, I would choose for Dartmouth College the latter alternative. And in doing so I should be confident that this college would create the greatest values to the civilization whose handmaid it is."

Whether or not it has been true,

this type of education can be given, and can best be given by the church school. In saying this we do not disparage the state or private school, on the faculties of which outstanding religious personalities are often found, and who may teach religion without ever mentioning religion's name. But in a democracy the state school has to make concessions to the ignorance, prejudices, and differences of men. Because for so many religion and denominationalism are still synonymous, religion has to be more or less ignored. Whereas in the church school no such concession has to be made, and teachers can be chosen to forward the religious ideal. To emphasize religion, the state school would have to ignore, perhaps go against, its charter; whereas the church school would have only to be recalled to its fundamental purpose. A recent writer in Harper's calls our attention to the fact that education, as an institution cannot create; it can only reflect. Educators, he tells us, are groping for the stars; among other things they hope to remake the world by social reconstruction. But that is scarcely practicable, since the school tends only to reflect the status quo. A teacher, for instance, might desire to teach some needed social doctrine; but since his job is dependent on a board of trustees representing the state, and since the state is usually satisfied with existent social conditions, such teaching will seldom be tolerated. The same thing may be said concerning religion. The state, as such, is not concerned with religion, and does not take that into consideration in the employment of teachers. The teacher may or may not be religious. If he should be religious, his whole teaching would, no doubt, be colored by his religion. But, even so, his godly example might be offset by the next professor into whose classroom the students go. Religion, on a state campus, is always, more or less, a matter of debate. It is not so—or, at least, it need not be so at the church school. It reflects the Church, as the state school reflects the state. As the Church preaches the value of personality and emphasizes the spiritual, the church school, if properly manned, will reflect those views in its education. And so we say the church school, better than any other, can give the type of education our world needs.

But to do this the church school must truly reflect the Church—must reflect what the Church, at its best, stands for. This means that between these two great institutions there must be some understanding and harmony. They cannot afford to be suspicious of each other. Unless they work together, the Church may emphasize the evangelistic to the neglect of the intellectual, and the college may stress the intellectual to the neglect of the spiritual. Certainly they need to understand each other, to enter into each other's life, if the school is to be the willing servant of the Church.

The observance of College Day in the local churches is a means to that end. —Wesley C. Davis in (Nashville) Christian Advocate.

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CHURCH NEWS

CELEBRATION AT LOUANN

Since Rev. D. A. Weems came to this charge the church building has been worked over and a beautiful steeple added. Sunday night, June 3, there was a beautiful candle-light service in celebration of the progress made and as a tribute to Mr. J. D. Reynolds of Camden who gave the building to Louann. When, in the pioneer days of the oil boom, the streets were lined with tents and tin shacks for dwellings, the substantial little church was a blessing to the whole community. Rev. and Mrs. D. A. Weems wrote the pageant for this celebration. Three new members were added that night when the doors of the church were opened.—Reporter.

HOLLY SPRINGS CHARGE

The Lord is leading us in a great year on the Holly Springs Circuit. We are expecting to live up to our record of last year, which was everything one hundred per cent a month before Conference. Every phase of the church's program seems to be in advance over this time last year.

It is a pleasure to serve these people. Successes are due to their love for the cause and loyalty to the program of the church. We are looking forward prayerfully to a great ingathering of souls in our revivals this summer.—Earl S. Walker, P.C.

WORLD'S FAIR VISITORS

Again served by Methodist Leaders
Last year Methodist visitors to Chicago from 38 States were served by the Methodist Housing Service. This seemed so deeply appreciated by those who took advantage of it that the same kind of assistance to Methodists will be repeated this year.

Two-thousand accredited rooms have

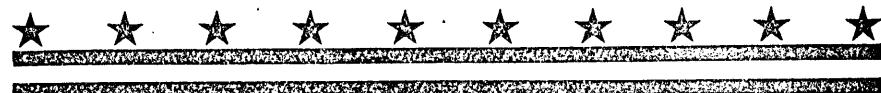
been listed in good Methodist homes and moderate-price hotels. The rooms in private homes may be secured as low as seventy-five cents per day per person where two people occupy the same room. The Methodist Housing Service is in a position to help Methodist visitors save a good deal of money on their visit to Chicago, and also see both Chicago and the World's Fair in the safest and most successful way. A year ago a small charge was made for this service, but for 1934 NO CHARGE will be made either for room assignments or for other assistance which the office can give.

A special hospitality plan has been worked out for the accommodation of visitors which include a five days' room rent, four admissions to the Fair Ground, tickets to four concessions, a four-hour auto trip to all interesting places in Chicago, an all-day boat trip to Milwaukee, the official guide-book and weekly program, and a number of other things, together with assistance in seeing the Fair and the city to the best advantage, at a total cost of under fifteen dollars.

This Housing Service will be under the supervision of Bert Edward Smith, the General Secretary of Men's Work of the Methodist Church. The office address is Methodist Housing Service, 740 Rush Street, Chicago, Illinois. A descriptive folder has been sent to nearly all pastors, and more will be sent to anybody upon request. A number of Epworth League and Boy Scout parties used this service last year and report a feeling of safety in a strange city, and a real economy in entertainment expenses.

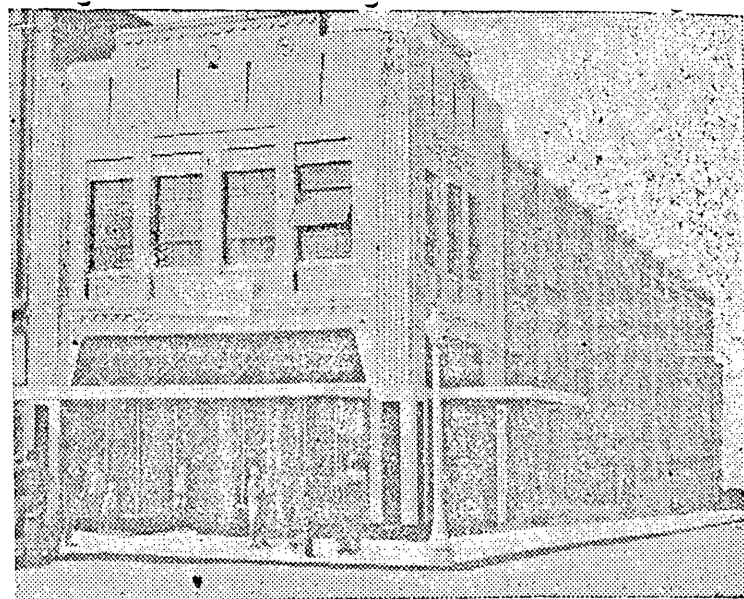
SEARCY DISTRICT CONFERENCE

The sixty-second Conference of the Searcy District met in the Laura Conner High School in August, May 31. Through the wise and statesmanlike planning and effective administration of the presiding elder, Rev F. E. Dod-



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son, most of the major interests were considered during the first day.

Rev. J. F. Glover, pastor-host, and his local membership met every requirement for true hospitality by anticipating the needs of the Conference.

The roll call revealed all pastors present, except two, and a majority of lay delegates. The reports were unusually encouraging and indicated a firm determination to round the year out in the best possible manner.

The spirit of the Conference was made meaningful by the strong inspirational messages of Rev. S. Charles Franklin, W. L. Oliver, and William Sherman, presiding elder of Conway District.

The Conference was happy to recognize the following visitors: Revs. L. E. Mann, A. E. Holloway, William Sherman, W. W. Anderson, and A. C. Millar.

The following were elected delegates to the Annual Conference: Dr. J. M. Williams, Searcy; W. E. Jelks, McCrory; Mrs. W. L. Oliver, Harrison; Prof. M. J. Russell, Valley Springs; B. R. Johnson, Searcy; Mrs. Walter Jimmerson, Augusta; Mrs. Booth Davidson, Ken-sett; Miss Lottie McDonald, Weldon; Mr. J. F. Glover, Augusta; Miss Mae Wess Bell, Valley Springs; W. E. Boyer, Beebe. Alternate delegates: C. M. Reeves, Heber Springs; Mrs. A. E. Koetzel, Marshall; Mrs. V. E. Chalfant, Bald Knob; Elmo A. Thompson, Beebe.

B. R. Johnson, Searcy, was elected District Lay Leader.

Silas Castleberry and Elmo Thompson were licensed to preach.

Marshall was selected as the next meeting place.

The Conference closed with the determination to make every possible effort to bring the Conference claims up in full and to be used in bringing about great revivals throughout the District.—V. E. Chalfant, Secretary.

REPORT ON THE SPIRITUAL STATE OF THE CHURCH, SEARCY DISTRICT CONFERENCE

Our hearts are saddened by the deplorable lack of spirituality, not only in our own charges, but in and throughout Methodism the whole world over. We recognize in all the industrial and commercial and economic maladjustments mere symptoms of a social order not builded of God. In the broken homes, the desecrated Sabbath, the mounting lists of crimes, the corruption in politics, exploitation of childhood, and the general disregard for God and the blindness to the sacredness of human life, we see the outcome of having put the material before the spiritual in our affections. We are the heirs of a gigantic civilization whose soul is dead. God is not in all our thoughts, and a sense of sin has faded almost completely out of our consciousness. Thomas Carlyle said of the Eighteenth Century: "Soul extinct; stomach well alive." This scathing criticism is all too true of our own day.

These things being so, we offer the following suggestions for the solution of all our problems:

First, let each and all of us begin now and here to search in our hearts for the lack of spirituality of which we are ourselves guilty. The most of us have been too much inclined to preach at other folks and talk down to

them rather than to begin by hunting down and ridding our own hearts and lives of the sins of which we are ourselves the authors. Let us, with the illumination and guidance of the Holy Spirit, look regularly in ourselves for the habits and passions and dispositions contrary to the will of God. Let us each and all, like the great saints of Bible times and all subsequent ages, continually confess our sins to God and as guided by God's Spirit confess them to one another. And let us daily give ourselves anew to God and to his service.

Secondly, let us one and all determine now and here to give more time daily to the study of the Bible and to prayer and meditation and seeking the guidance of the Holy Spirit for the work of each day, setting aside the first thing each morning for a generous portion of time for this period of private worship. Thus our religion will become a thrilling adventure for God.

Thirdly, let us all who are here begin to have family worship daily in our homes, if we are not already doing so. If we already have family worship in our homes, let us begin to strive earnestly to make this family worship more of a vital force in the lives of the members who make up our families. Urge all members of the family to participate in, and contribute to, this worship.

Fourthly, let us then go forth to get as many people and as many homes in our respective churches, as possible, to join us in this morning private worship and to hold family worship in their homes.

Fifthly, let us see that there is a Bible in every home within the bounds of the territory that constitutes our own particular pastoral charge.

Sixthly, let us exalt Bible reading and prayer and Christian experience and testimony in all our preaching services, in all Sunday School services, in all Epworth League services, in all services conducted by the Missionary Society, and so on.

Seventhly, let us give first place to "Personal Evangelism." It is our belief that we have come to depend too much on mass evangelism and institutions to save the world. The humblest lay member in the church is just as obligated to be a soul winner as is the preacher himself. God demands of every one of us to lead people about us to Christ. Sacrificial paying and heroic collecting do not exempt any person from that first duty in the Christian life, of going out and bringing lost men and women to Jesus Christ. Let us not have less preaching, but vastly more personal work in which both preacher and people participate. This "one-winning-one" method has the sanction of Christ and the Apostles and all leaders of great revivals in all the centuries.

Eightly, we urge that one day of fasting and prayer be observed in every church in the Searcy District. This day of fasting and prayer is to be sometime during the week beginning June 30 and ending July 7. One objective of this day of prayer is a great revival in every church in the District. In the public service of the day there will be a wonderful opportunity for the little group of the very best people of the church to confess their sins to one another and thus begin to bring back the old Wesleyan Class-meeting whose death was the beginning of all our spiritual woes. We shall have the joyous consciousness of our own spiritual lives becoming enriched if we spend much time that day praying for evangelistic victories for our brethren in other pastoral charges.—W. L. Oliver, Chairman of Committee. Lester Weaver, Secretary.

THE REVIVAL

That burning, blazing appeal of Dr. H. C. Morrison in the Arkansas Methodist of June 7, is a clarion call to Methodist preachers to go to their knees and wrestle, Jacob like, till God speaks to them and tells them what to do. Then to get up and go and do it.

"Go" was the word of Jesus. Don't wait for the people to come to you. Go to them.

Will the appeal be heeded and applied? Time will tell. It is go or die. Which will they do?—Jas. F. Jernigan.

FORK UNION COMMENCEMENT

Dr. J. J. Wicker, President of Fork Union Military Academy, Fork Union, Virginia, reports the best session with the largest attendance in the history of the Academy. The graduating class numbered nearly fifty, coming from twenty-five different States and some from foreign countries. Last session there were forty applicants above the normal capacity of this fine school and already the enrollment is three times as large as the corresponding period a year ago. New quarters are being erected so that more students can be accommodated next session. Dr. Wicker is determined to make Fork Union Military Academy one of the most outstanding Christian schools in the country. Rat rules, dancing and other hindrances to the highest Christian standards were banished three years ago, and in the four depressing years this fine Academy, owned by the Baptist of Virginia, has more than doubled its attendance.

Dr. Wicker will be glad to send a catalogue to any parents who are interested.

JOYZELLE "IN THE OZARKS"—IRIS ARMSTRONG'S SUMMER CAMP FOR GIRLS JUNE 23 TO SEPT. 1, MONTE NE, ARKANSAS

Joyzelle is an art and recreation camp where a staff of college women are building for girls and for beautiful womanhood. Our daily program is arranged to meet each girl's need of a happy, care-free vacation, and at the same time give her the opportunity of excellent instruction in the fine arts. The joyous outdoor sports, and the lessons in Rythm, Dramatics, and Art Crafts, all supplement one another in a way that at no time resembles school regime, but furnishes just another avenue of fun, and the unconscious development that comes through self-expression.

Our swimming is done in concrete pools where further safety is assured by the presence of life guards. Boating, on our own lagoon is one of the joys of camp life which is taught each girl, and the boats never go out without the supervision of a counselor.

Every mother is interested in the fact that there is a registered nurse living in camp the entire summer, and that a counselor lives in each cabin with five or six girls. Careful supervision is given our girls at all

times, although we do not make a set of rules which they must obey, having found the plan of self-government most happily effective.

One is amazed and delighted at the results that come to the girls from these long summer days spent together in this community living. It is hard to put into words that "something more" that comes to a girl beyond the actual good times and the arts that Joyzelle offers, but our girls find something at camp that only the hills and open spaces can give. From the standpoint of the girl herself, probably the loveliest of all camp experiences are the warm and lasting friendships that result from this life together.

Educators of today are recognizing the fact that constructive activity in the cut of doors in company with wholesome, congenial companions, is not only a vital need, but a permanent investment in the life of a young person. Camp is proving to be that connecting link between home and the outside world—a fascinating adventure in community living.

This is our twelfth season, and during these summers it has been our endeavor quietly to place the emphasis on the spiritual side of the life we live in this beautiful out-door setting. The response has been altogether wonderful—every girl declares that our Sunday night sacred service brings a lasting impression to her life.

Last season a Rock Garden Project under the direction of a landscape artist was started, whereby a girl by spending an hour a day in the garden could reduce her fee from \$25.00 to \$15.00 per week. This plan was so successful that it is again offered this season.

LORD'S DAY ALLIANCE OF U. S.

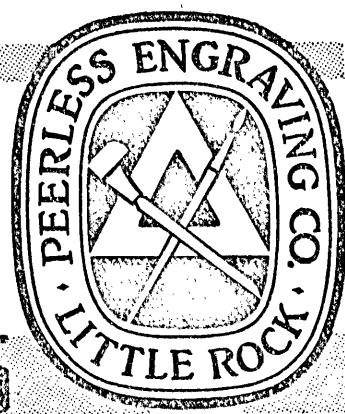
As the prolonged and trying economic conditions and an astonishing indifference on the part of many communities to the perils besetting the Christian Sabbath have been productive of a widespread desecration of the liquor powers, has already forced many wedges into the Holy Day, which situation is made still more grievous by legalized gambling in many places and news stands open on Sunday with obscene and salacious books on sale, and commercial amusements and sports of divers kinds usurping the sacred hours of the Lord's Day.

Resolved, that the General Assembly most earnestly calls upon pastors and churches, Sunday Schools and other church organizations to give particular attention to the subject of Sabbath Observance, and the correction of existing conditions which are a reproach to the Church and so destructive of the purposes of the Lord's Day, which institution is the basis of all Christian work; and in these times when the stabilizing influence of Sabbath Observance is so vital to the well being of all arms and agencies of the Church, vigorously to continue such efforts.

And resolved, further, that we again



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heartily commend the Lord's Day Alliance of the United States and its auxiliary bodies for the valiant and victorious service rendered in the face of overwhelmingly adverse circumstances; and

We, therefore, (1) call upon pastors to preach during the year on the Sabbath subject, stressing the claims of the Day and its observance according to the Sabbath standards of our Church,

(2) request that the Committee on Preparation of the International Sunday School Lesson Series prepare lessons on the subject of the Sabbath, the dangers which threaten its sanctity, and the present-day Sunday issues which have gathered about the Lord's Day.

(3) That the "Lord's Day Week," beginning the first Sunday after Easter, be given fresh emphasis in its observance of our Churches and Bible Schools.

(4) That the Churches place the Alliance definitely on their budgets for as substantial gifts as possible to assist in its financial support for the practical service it is commissioned to render throughout the Country, and that wherever possible representatives of the Alliance be invited to present the Cause in informative messages regarding its object and work.—Report adopted by the General Assembly of the Presbyterian Church, U. S. A.

PLEDGE OF THE LEGION OF DECENCY

The leaders of the Roman Catholic Church in this country have begun a definite fight against indecent pictures. They are circulating pledges like the one below, and are asking for signers. We so heartily commend this movement that we are ready to join in the campaign. The principle was definitely adopted by our General Conference; hence no Methodist should hesitate. Our readers are asked to sign this pledge and send them to Mrs. Lottie Erickson, W. C. T. U. Director, 213 North Spruce St., Little Rock.—A. C. M.

Diocese of Little Rock

Pledge of the Legion of Decency

I wish to join the Legion of Decency, which condemns vile and unwholesome moving pictures. I unite with all who protest against them as a grave menace to youth, to home life, to country and to religion.

I condemn absolutely those salacious motion pictures which, with other degrading agencies, are corrupting public morals and promoting a sex mania in our land.

I shall do all that I can to arouse public opinion against the portrayal of vice as a normal condition of affairs and against depicting criminals of any class as heroes and heroines, presenting their filthy philosophy of life as something acceptable to decent men and women.

I unite with all who condemn the display of suggestive advertisements on bill-boards, at theatre entrances and in newspapers, and the favorable reviews often given to immoral pictures in the daily press.

Considering these evils, I hereby promise to remain away from all motion pictures except those which do not offend decency and Christian morality. I promise further to secure as many members as possible for the Legion of Decency.

I make this protest in a spirit of self-respect, and with the conviction that the American public does not demand filthy pictures, but clean entertainment and educational features.

Name
Address
City

For the Children

COWS AREN'T SO DUMB

"As dumb as a cow!" Haven't you used this much heard remark yourself? But the trite simile is all wrong. This, then, is in defense of "Bossy," who lays claim to more sense than she is credited with.

Range cattle have a deep sensibility regarding their maternal obligations. They never leave their calves alone while grazing or watering. It is not an uncommon sight to see six or seven young calves around a single cow. The next day, at about the same place, you may see the same calves, but another cow standing guard. Clubbing together in this way, the mothers can trek several miles after water without leaving their offspring unprotected.

During branding season sometimes a couple of thousand cows and calves are rounded up and milled around for a day or two while the branding is being done. Naturally, cows and their calves become separated from each other. But as soon as they are set at liberty, both the cows and calves high-tail it back to the spot where they saw each other last. Is this instinct or sense?

Sheep and goats will graze a pasture clean, but not so cows. They will eat the leaves and certain bushes, weeds and grass, but they never eat anything down to where it is killed. They protect their grazing further by eating only certain kinds of vegetables at certain seasons of the year—the season when that particular vegetation furnishes the most nourishment and does the least harm to the plant.

In grazing steep, hilly country, cows lay it out in trails that would do credit to an engineer. Grazing trails seldom have more than a six per cent grade, and are laid out so there isn't a sprig of grass on the whole hillside that cannot be reached from a trail.

In the spring, range cows graze back from permanent water, drinking out of pools and puddles of surface, saving the grass near the year-around water till later on when the surface water is dried up.

Cows are even psychic! I'll prove it. You will see one cow absolutely foolish about her calf and another one take no particular interest in hers. Nine times out of ten, the calf that receives all the attention is sold for veal or dies on the range.

In the Southwest a man was considered a newcomer or a fool if he prophesied on the weather, but if he knew cows, he could foretell a storm and never miss. At a certain time every day, or every other day, depending on the distance she has to go, a cow will start for water. But if it is going to rain within 24 hours, she won't go to the creek if she has far to go. When it is going to be a hard winter, a range cow spends little time in lying in the shade during the summer; she's busy putting on extra fat for the lean days when snow covers the ground.

A cow can always tell when she is coming to the end of her span. Cows give little trouble when being driven to new pasturage, but just head them for the slaughter house! There will be everything from stampedes on down. They know what's coming. I know a rancher in New Mexico who decided to transfer about 400 head a distance of 90 miles. Not caring to drive them, he headed them for the railroad loading-pens. Everything went fine, the cows marching into the cars with apparent satisfaction. Two months later they were ready for market. The car-

loading process was again attempted. But this time it was an entirely different story. For five hours every hand was kept busy trying to get those stampeding creatures into the cars. They ran and jumped and bellowed and crashed the fences. There was something in the air which they did not like—they were on the way to the slaughter house!

If you still think you are justified in using the incorrect saying, "dumb as a cow!" at least direct it towards something a little more intelligent than many people. This will make your comparison more reliable. Cows may be dumb about such matters as mathematics and technocracy; but they know a few things that continue to amaze their owners!

Editor's note: The writer of this interesting article vouches for its statements as based upon experience.—Our Dumb Animals.

PECULIAR PEOPLE

Ye are . . . a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light. 1 Pet. 2:9.

We do not like to be considered peculiar. We are very much afraid of that. We want to be like the world, and mingle with the world, so that people won't consider us peculiar. I hear people say sometimes, "Yes, she is a good woman, but"—with a shrug or a grimace—"she is very peculiar." "Yes, a very good man; yes, O yes, but very peculiar." I would just like to make one journey around the world to see if I could not find one church made up of peculiar people. That church would shake the world.—D. L. Moody.

A FASHIONABLE FAD

Mrs. H. C. Morrison, in the Pentecostal Herald

When I was a girl card playing belonged to the haunts of vice, and was considered a sure step toward one's moral downfall. Today, it has been revived, and that, too, in fashionable circles, but bears a new name—"Bridge." For some time when I would hear women speak of being at a "party" I did not know what they meant, and wondered why mothers with children to care for and homes to look after, should be attending "parties." By putting two and two together, I found out that it was a time when the "church sisters," and others, unprofessional as to church membership, would meet for their social games, play for prizes and enjoy their refreshments.

Well, I am not condemning these women as "sinners above all others," but I do not think they realize what their attitude means toward their children and the ones who are looking to them for examples of true Christian living. When we consider what a game of cards may lead to, and what they have led to, it would be the safe thing to "shun this appearance of evil" lest we put a stumbling block in some weaker one's way.

Not long since I was reading a true story of what card playing did for a Sunday School class, and it impressed me so seriously, that I am giving it for the consideration of those who may chance to read this article. I do not think many, if any, who indulge in this pastime will read this, for such people do not relish literature like the Pentecostal Herald. But maybe some of you devout souls who read it, may quietly slip it into some hand that

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may have indulged in this subtle device of the enemy to sidetrack those whose time should be used in a better way. Here is the story:

What Card Playing Did for a Sunday School Class

While a friend of mine was conducting a meeting one morning, a tramp came in and said, "My father and mother used to sit in this pew. It is the first church I ever attended. My father was an officer in this Church. Seven boys used to sit in this pew in the Sunday School class. We had a great love and respect for our Sunday School teacher. Saturday afternoon she invited us to her home, entertaining with music, eatables and a look over the lesson. After a while she was anxious to please us and hold us, and she taught us the names of cards. None had ever used cards. We became enthusiastic over it, learning different games. After awhile we wouldn't give much time to the lesson, but she let us have more time to playing cards, and would show us some more tricks. After a while we were off in the cotton gins playing cards and not going to her home. Later we failed to go to Sunday School. Cards, cigarettes, after a while drinking and gambling. We all at different times left our homes. Two of those boys have been hung, three are in state's prison for life, one a vagabond like myself. No one knows where he is; if the authorities knew I was here I would be arrested and put behind the bars. All I wish is, that that teacher had never taught us how to play cards."

As he stood there broken-hearted, dazed at the right and near the pulpit, dressed in mourning, arose, went to where the man was, fell on the floor with a scream and said, "My God! I am the Sunday School teacher that did it." She fainted and we did not know but that she was dead. She revived. The woman was not seen any more in the meeting and the man was never seen since.—J. Wilbur Chapman, D. D.

THE 1934 GENERAL CONFERENCE

Standing so close under the shadow of the 1934 General Conference it is probably difficult to give anything like a correct estimate of the values that will accrue to the Church and to coming generations as a result of the deliberations of this great body. Anticipating the momentous questions to come up, we said editorially sometime ago, that Methodism would survive any legislation that might be enacted at Jackson. However, at that time, even our fondest hopes did not anticipate so many important, forward steps as were really taken by this body of chosen leaders.

Among the most important papers, reports and legislation, should be list-

ed the Episcopal address prepared and presented by Bishop John M. Moore. This was thought by many to be the most scholarly and the most prophetic address ever delivered to a Southern Methodist General Conference. The setting up at this conference of the Judicial council marked an important epoch in the life of Methodism in this country. The raising of the educational standard for admission of a preacher into the conference to four years of college work climaxed an endeavor that has been in the minds of many leaders for a long time. Certainly one of the significant and far reaching papers adopted was that embodying the social creed as set forth by the Federal Council of the Churches of Christ in America.

We confidently believe that this General Conference will go down as the most forward looking of any in the history of our church. The men and the women who gathered in Jackson, Mississippi, on April 26, came with their minds made up to do a piece of work and nothing seemed to deter them from this fixed purpose. They were so determined not to elect any new bishops that the report of the committee on Episcopacy to this end, was adopted without a dissenting voice. Their minds were so fixed as to the consolidation of boards and the simplifying of our program of Christian Education that their reports were overwhelmingly adopted.

Delegates were so committed to the idea of a financial plan which would do away with the element of taxes and place our benevolent askings on a voluntary basis that this legislation was easily enacted by a large majority. A great many persons felt that certain restlessness had grown up around the presiding eldership which should be allayed and some were convinced that evils had resulted from continually keeping a man in this office, so the law of "four years in and four years out" was overwhelmingly passed. The Judicial council, however, sent this item down to the Annual Conferences as a constitutional question. It can now be made effective only by three-fourths majority as outlined by the discipline.

A desire to give our laymen a larger place of responsibility in handling the benevolent askings of the church and to put upon them the burden for the promotional activity, looking toward the development of a more sensitive moral conscience amongst our people, was thought so important that these changes were readily made.

The Conference believed that our bishops as a group should be made responsible for pronouncements on moral and social questions and that our general superintendents should live in their respective areas. Laws touching these matters were passed. Some people have been convinced for a long time that the retirement of a bishop only upon the grounds of age and infirmity was both dangerous and unfair. Therefore, a change was made whereby a bishop may now be retired on grounds of inefficiency and unacceptability.

A report looking toward the unification of American Methodism by 1944 was adopted without a dissenting vote. There are no right thinking persons who can feel other than it is an outrageous waste of money and men to continue foolish rivalry and overlapping of the forces of Methodism as we now have in many communities.

Though emotions sometimes ran high and debate was sharp and keen, nevertheless there was a deep Christain undertone that seemed to permeate the heart of every delegate. There was positively no rancor nor strife evident in the proceedings. Harmony, good will and brotherliness were dominant.

No estimate of the 1934 General Conference would be adequate without men-

tioning the fact that there was a divine urgency on every hand concerning a forward movement of the church in the field of evangelism. This urgency was voiced by bishops, secretaries, delegates, and thousands of visitors. Everywhere there seemed to be a realization that the "sound of trumpets" was calling to Church, to mobilize its forces and move forward into a quadrennium of unprecedented spiritual advance and evangelistic endeavor.—Florida Christian Advocate.

SCIENCE AND RELIGION AGREE UPON AN ULTIMATE QUESTION

It appears that science and religion joined hands upon the ultimate question of God's relation to the material universe. They both agree there is a dominating mind and spirit. The scientists find these in the stars, in the atom, in the green leaf, in the primitive protoplasm, in the mighty architecture of the universe, in the mind of man, in the ordered unity of nature. Listen to the masters of science in the avowal of their findings at this particular point:

Sir Oliver Lodge, the great physicist: "The universe is ruled by a mind, and whether it be the mind of a mathematician or of an artist, of a poet or of all of them and more, it is the one reality which gives meaning to existence, enriches our daily task, encourages our hope, energizes us with faith wherever knowledge fails, and illuminates the whole universe with immortal love."

Sir Arthur Thomson, the famous biologist who died last year: "We are led from our own mind and the story of its enfranchisement back to the supreme mind 'without whom there was nothing made that was made.'"

Sir Francis Younghusband, the explorer: "The deeper we penetrate the higher is our exaltation."

Dr. Robert Grant Aitken, the director of the Lick observatory, California, in a contribution called "Behold the Stars": "It is a universe in my belief, with thought and more than thought within it—a universe that is the expression of the thought of an immanent infinite spirit."

J. A. Crowther, professor of physics at the University of Reading, writing on radiation: "Now the wheel seems to have come to a full circle, and modern science, face to face with the mystery of the act of creation, finds no words more appropriate than those of the great Hebrew poet, 'And God said, "Let there be light," and there was light.'"

Professor Eve of McGill University, Montreal, talking of the field of research: "Greatest of all those fields where the spirit of man is tuned to the spirit of the universe, so that man is as it were a god or is in complete communion with God."

Prof. Gailly Willis, the geologist, of Stanford University, California: "Law is dominant. But law is inconceivable without intelligence. Law is omnipotent and omnipresent. Intelligence, the inevitable antecedent, must be omnipotent, omnipresent and omniscient."

Prof. E. W. MacBride, the eminent biologist: "Can anyone seriously suggest that this directing, regulating power originated in chance encounters of atoms? Can the stream rise higher than the fountain? 'He that planted the ear, shall he not hear?'"

Prof. H. E. Armstrong, the chemist: "A star is no greater than a violet. Gravitation as a force cannot transcend love, for love seems more effective than any living force, lying as it does at the very root of the universe." —North Carolina Christian Advocate.

SOWING PRECIOUS SEED FOR FORTY YEARS

The 40th annual report of the free distribution of Christian literature to neglected and needy classes by people in this and other countries by the Bible Institute Colportage Association of Chicago, as a result of the D. L. Moody Missionary Book Funds, has just been published. This report shows that during the past fiscal year no less than 81,776 copies of the Moody Colportage books, 90,245 copies of the Evangel Booklets, 111,671 copies of the Pocket Treasury (a choice selection of Bible chapters and gospel songs), together with 187,302 copies of the Gospel of John (with helps), 18,053 New Testaments, 502,596 gospel tracts, and 1,858 miscellaneous books and hymnals, a total of 993,501 copies, or 47,605,660 pages were sent out in 7,628 shipments to needy ones in prisons, hospitals, reformatory camps, fire stations, lumber camps, lodging houses, and life-saving stations; also to mountaineers, pioneers, soldiers, sailors, railroaders, negroes of the South, and the peoples of Africa, Alaska, French Louisiana, India, Italy, Latin America, Philippine Islands and Spain. This large distribution of soul-saving and faith stimulating literature was accomplished at an expense of \$29,760.97 and made possible by the free-will offering of Bible-loving people. It is estimated that no less than 860,000 people were reached with the gospel by this means at an average cost of three cents each. Many conversions were recorded during the year. An illustrated copy of the complete report with testimonies will be sent free to any address upon request.—Bible Institute Colportage Assn., 843 N. Wells St., Chicago.

OUR GENERAL CONFERENCE ON GAMBLING

A great menace to business integrity as well as to strong moral character is the widespread sin of gambling. It permeates all society. It is destructive of the interests of good government, breeds criminals, and is a burden upon legitimate business. It is directly responsible for broken fortunes and homes and defalcations and suicides. In none of its forms is it a greater danger to organized society than in the form of stock gambling, whether carried on in the Stock Exchange or Bucket Shops, with the pyramiding of false values, which crush the innocent in their fall, and destroy true values without regard to the interests of the legitimate investor. Stock speculation in its various forms, short selling of securities and market pool manipulations disturb the confidence of the people and the business structure and constitute a serious injustice to legitimate industry, commerce, and finance, frequently depriving useful corporations and individuals of that access to credit which is essential to prosperity.

We believe that government should, insofar as law and its administration will permit, secure the restriction of

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credit to the purposes of sound business, denying it to the gambler. We call for the suppression of those places where gambling is tolerated, believing that in them crime and social difficulties originate and the integrity of the government is undermined. We ask that our Christian leaders direct the attention of our people, especially the young, to the difference between profits of honest toil and legitimate business with adequate returns for services rendered, and the good exchanged, and the securing of something for nothing by the devices of chance.

We deplore the widespread campaign to promote Lotteries, whether such Lotteries be promoted by private individuals for personal gain or by the Government for revenue purposes, and we earnestly protest against the imposition of this iniquitous scheme upon our citizenship, and we call upon all good citizens, and public officials, to vigorously oppose the pernicious and growing evil.

We call attention to the fact that many states have already legalized race track gambling and that this action has created a condition which makes of this form of gambling a major menace to the financial and moral welfare of our people. We heartily condemn the licensing of parimutuel and any other forms of race track gambling.

A BULLETIN IDEA FOR PASTORS

The Layman Company is now putting out its tithing pamphlets in four-page Bulletin form, printed on two inside pages only, other two pages blank for local news and announcements. The cost saves at least \$5 per week to any pastor who uses four-page bulletins in his Sunday services. A good opportunity for five or ten weeks of tithe education without expense or special distribution. Thirty-two subjects to choose from. Sample set, 15 cents. Prices: 40 cents per 100; \$3.00 per 1,000. These may be assorted in any way to meet your needs!

Please give your denomination, also please mention the Arkansas Methodist.—The Layman Company, 730 Rush Street, Chicago, Ill.

IF HE WERE HERE TODAY

If He were here today to walk our roads and visit city marts,
I wonder would the crowd still follow Him,

Or would the tinselled pleasures, and the arts

Devised by cunning man to captivate the whim
And passing fancy, hold their all-absorbing sway

If He were here today.

If He were here today and saw the millions hungry, cold,
The sordid misery, the pain, the sad unrest;

The luxury of some, the powerful lure of wealth, its subtle hold

On men who own it not, but by it are possessed,

Deaf to the wail of woe; I wonder what to them He'd say—

If He were here today.

If He were here today and someone brought to Him a little child,
All wasted, thin, its tiny yearning hands stretched up

To meet His loving touch; could WE I wonder, face His mild

Reproachful look, and feel we'd done our best to lift the cup

Of woe and misery that holds such pungent sway,

If He were here today.

—Ethelle Phillips,
in Religious Telescope.

Many of us expect perfection in others, though conscious in our own hearts that we are far from perfection ourselves.

AS A POET SEES THE PREACHER

Ah, what an easy job is his,
The man who's in the preaching biz!
He has but little work to do,
For all he does the whole week through
Is just to call upon the flock
As regularly as the clock;
To cheer the sick who groan in bed,
To preach a sermon for the dead;
To teach the sinner righteousness,
To succor famine and distress,
To marry lovers fond and true,
And christen little babies too,
Preside at socials now and then,
Hold meetings for the boys and men;
Look in upon the ladies' aid,
See that the janitor is paid;
Hold prayer meetings Wednesday night,
Smooth over bickering and strife;
Keep all his actions free from smirch,
Avert all dissensions in the church;
Give all parishioners advice,
And always preach on Sunday twice.
Yes, kindly is the parson's fate,
The work is light, the pay is great.
A guide, philosopher, and seer,
At seven hundred bucks per year.—Ex.

OBITUARY

HARRIS—Thomas Henry Harris, born December 12, 1866, died June 6, 1934. Joined the Methodist Church at the age of 22 placing his membership with the Rock Springs Society where he remained an active member until death. He was married to Miss Lizzie Strong, October 15, 1890. To this union three children were born. All of them died in infancy. Bro. Harris is survived by his wife and one foster son. Childs Wilcox, one brother, Sid Harris of Santa Anna, California, also one nephew and two nieces. Bro. Harris was placed on the official board soon after he joined the church. Here he served as trustee, steward and Sunday School superintendent. He was faithful and active in all of these offices. He was loyal to the church and true to his pastor, a fine citizen, a splendid neighbor, always ready to lend a helping hand. As his pastor I may say that I never associated with a finer type of Christian character.

Clean in his habits, careful in his conversation, taking no part in public gossip, seemingly he could always find some good in everybody. He was no compromiser when it came to the enforcement of the laws of our country, yet he always stood on the side of mercy but felt that justice should be meted out to every man. Truly a man of high ideals. The church will miss him, the pastor will miss him, the community will miss him, but what is our loss is heaven's gain. I preached his funeral to a large crowd of relatives and friends in the old Rock Springs Church, after which Bro. Murray, the undertaker, took charge, placing the body in the vault in the Rock Springs Cemetery.—J. C. Williams, Pastor.

CRAGG—Mrs. Farlane Cowart-Cragg was born December 15, 1906, and passed to her reward May 26. She was the daughter of Mr. and Mrs. Manning C. Cowart; also a niece of Revs. Fred and Julian Lark. She was converted and joined the Methodist Church when she was eleven years old, and lived a useful, consistent Christian life. She was married to Hubert M. Cragg, December 8, 1933.

Farlane was a young lady of rare accomplishments, and a noble sweet-spirited Christian character that every one loved. She graduated from the

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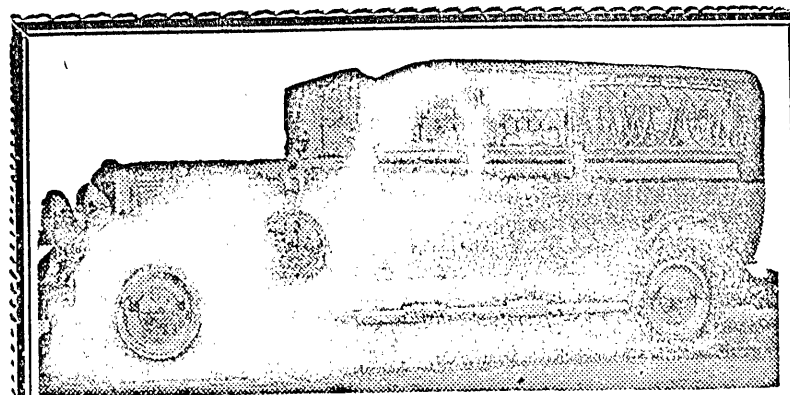
Alma High School in 1926, and in 1929, graduated as a trained nurse from the Methodist Hospital in Memphis, and, in 1931, took a post-graduate course in nursing in a medical school and hospital in New York.

She had been sick for several weeks, but bore her suffering with patience and Christian resignation. During the time, she was taken to a hospital at Fort Smith, and remained there for a few days, was carried to our hospital at Memphis, where she lingered only a short time and passed away. The body was brought home and carried for the funeral, into the church she loved so well, in which atmosphere she grew up, and only a few months before she stood as a beautiful bride. The church was beautifully decorated and the casket banked with flowers.

Funeral services were led by Rev. H. H. Griffin, presiding elder of the Fort Smith District, assisted by the pastor, and Rev. C. W. Good, a former pastor, and Rev. Alvin Furrow, a Baptist minister. Her going will be missed. Her place will be hard to fill in the church and Sunday School and Epworth League. Oh, how the children and young people loved her! Her mother, her husband, two sisters, three brothers, her grand-mother Lark, and a host of other relatives and friends are left to mourn her loss. Quietly on a bright afternoon, and surrounded by a large crowd of friends we laid her body to rest in the Newberry cemetery, to await the glad morning of the resurrection.—Her pastor, J. B. Stewart.

WATERS—James H. Waters was born in Macon, Georgia, seventy-six years ago, and when a child moved with his parents to Arkansas where he spent the great part of his life. He fell asleep in his home in El Dorado, May 21. The immediate cause of death was heart failure. He was buried from the First Church in El Dorado on the morning of May 22, the funeral being conducted by his pastor, Rev. John L. Hoover, and the writer. Sweet music, gorgeous floral offerings and a large concourse of weeping friends all added to the impressive hour and was an eloquent testimony of the love and esteem in

which he was held. Bro. Waters is survived by a devoted daughter, Mrs. M. A. Matheny, two grand-sons, James and Pierce Jr., two sisters, Mrs. Charles Troy, and Mrs. John Greenfield of Los Angeles, California, a brother Mr. Jerome Waters of El Dorado, and numbers of nieces and nephews. With in the dates above has lived a life of no ordinary proportions. Born and developed a rugged and pronounced character, but sanctified and glorified by the grace of God, he became one of the tenderest and most sympathetic Christians the writer has ever known. He was a great churchman. Having been his pastor for five years, I have never known him to miss a prayer-meeting service, a Sunday School or preaching service if sickness did not prevent. His life was the most consistent example of Christian stewardship the writer has ever known. A tenth of his income was the minimum, usually more. His time and talent all belonged to his Lord and Church. He was loyal to the letter to his pastor. If any pastor did not suit him, no one knew it. But with sympathetic advice he was wont to help him. He was charitable almost to a fault. His helping hand was oft extended to the widow, orphan, old preachers, and other worthy objects. He was often honored by his church; was Lay Leader of his Conference and was three times elected lay delegate to General Conference, and nearly always a delegate to Annual Conference. How well he filled all these places only those who served with him can tell. He was a steward and Sunday School teacher practically all his life. A better steward could not be found. A more earnest teacher could scarcely be. His missionary zeal knew no bounds. His prayers, time, and money were all freely spent in behalf of world missions. He projected his life athwart his day and generation in such a positive and helpful way that he will not soon be forgotten. He lived grandly; he passed triumphantly; and he reigns on high with all the pure and good. His body sleeps peaceably beside his sainted wife in the beautiful cemetery in El Dorado.—His devoted friend and brother, W. C. Watson.



NIGHT OR DAY

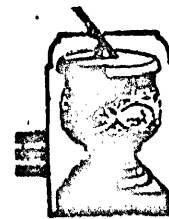
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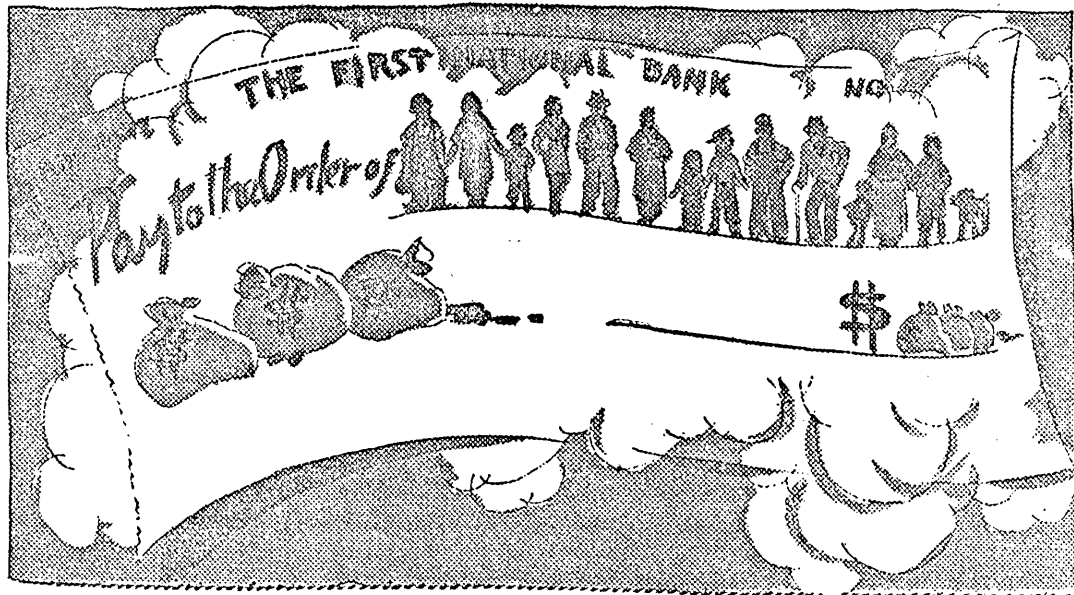
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LITTLE ROCK, ARK.

Union Service At Winfield Sunday Evening

Dr. C. M. Reves to Preach;
B. & P. W. Glee Club
to Sing

Sunday evening at eight o'clock the congregations of First Methodist Church and Winfield will have their union service at Winfield. Dr. C. M. Reves will preach.

The Business and Professional Women's Glee Club, directed by Mrs. W. C. Erfurth, will furnish the music.

The church's circulating air cooling system will be in operation so that the church will be comfortable regardless of the outside temperature.

WOMEN OF WINFIELD

Nine of the Circles of the Women of Winfield will have their regular monthly meeting next Monday. Let every woman in Winfield identify herself with this very fine organization. The time and places of meeting are as follows:

No. 1 with Mrs. F. S. Overton, 1311 Welch, at 12:30. Assistant-hostess, Mrs. D. M. Kirkland.

No. 2 will have a picnic at noon at Boyle Park.

No. 4 with Mrs. Price Shofner, 2506 W. 16th, at 2:30. Mrs. Olive Shelton, co-hostess.

No. 5 with Mrs. R. P. Ramsey, 412 W. 17th, at 2:30.

No. 6 will have a one o'clock luncheon at Spring Lake. Mrs. T. M. Mehaffy and Mrs. Henry Severson hostesses.

No. 7 with Mrs. Irene Brown, 814 W. 2nd, at 2:30. Mrs. Niva Edwards, co-hostess. All members are urged to be present.

No. 8 with Mrs. J. D. Hamer, 700 N. Palm, at 2:30.

No. 9 with Mrs. E. F. Nelson, 810 Lewis, at 2:00 o'clock.

No. 10 with Mrs. A. C. Shipp, at Ferncliff.

ABOUT OUR FOLK

Miss Beth Crockett, who underwent an operation at Baptist Hospital last week, is now at her home, 1705 Denison.

Miss Ella Dean is at the Baptist Hospital, where she has undergone an operation.

Mrs. G. H. Kimball is visiting friends and relatives in Dardanelle.

Mr. and Mrs. J. W. Massey are visiting their son, Harold Massey and family, and their daughter, Mrs. L. W. Kellner and family, in Gastonia, N. C.

Mrs. H. W. Means is visiting her daughter, Mrs. C. T. Robertson, in Kansas City.

Mr. and Mrs. J. B. Dickinson, 523 W. 15th, have as their guest Mrs. Dickinson's sister, Mrs. Audrey Baker Jones of Oklahoma City, Okla.

OUR NEW MEMBERS

We extend a hearty welcome to the following who joined our church last Sunday morning:

Miss Edna Rose Flavin, 801 W. Capitol, Mrs. R. H. Carter, 801 W. Capitol, Mr. Paul Banner, 717 W. 3rd, Miss Minnie Koen, 1923 N. Tyler, Mrs. M. F. Henley, 2816 Broadway.

We hope you will get into the various organizations of the church which minister to your special interest; and thus enter into the full joys of life in your new church home.

A wedding of interest to Winfield congregation is that of Mr. Mervyn Staples and Miss Mildred Brown, which occurred on June 3rd. Mr. and Mrs. Staples will make their home in Little Rock.

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 14, 1934

No. 24

SUNDAY SERVICES

11:00 A. M. Rev. Marshall T. Steel will preach.

8:00 P. M. Union Service at Winfield Church.
Dr. C. M. Reves will preach.

WHAT DOES YOUR CHURCH STAND FOR?

The General Conference of our Church recently adopted "The Social Creed of the Churches" which had been approved by the Federal Council of Churches of Christ in America. The creed is to be printed in our new Discipline. The action of the Conference suggests that our leaders are taking new interest in Christian ethics; and calls the entire church to deal as courageously and carefully with the social issues of our day as our fathers dealt with the theological issues of their day. The Creed is as follows:

"Whereas, the church of God is divinely appointed to interpret Jesus Christ and His gospel to each successive generation and to labor to the end that all things be brought into subjection to him; and whereas, the problems of industrial re-adjustment and social redemption that are forced upon this generation constitute a call to the church to assert the Lordship of Jesus Christ in the social as well as in the individual terms; therefore, we stand with our brethren in the Federal Council of Churches of Christ in America for:

1. "Practical application of the Christian principle of social well being to the acquisition and use of wealth; subordination of the profit motive to the creative and co-operative spirit.
2. "Social planning and control in the economic process for the common good.
3. "The right of all to the opportunity of self-maintenance; a wider and fairer distribution of wealth; a living wage as a minimum, and above this a just share for the worker in the product of industry.
4. Safeguarding of all workers against harmful condition of labor and occupational injury and disease.
5. "Social insurance against sickness, accident, want in old age, and unemployment.
6. "Reduction of hours of labor as the general productivity increases; release from employment at least one day in seven with a shorter working week in prospect.
7. "Such special regulations of the conditions of work of women as shall safeguard their welfare and that of the family and community.
8. "The right of employes and employers alike to organize for collective bargaining and social action; protection of both in the exercise of this right; the obligation of both to work for the public good.
9. "Abolition of child labor; adequate provision for the protection, education, spiritual nurture and wholesome recreation of every child.
10. "Protection of the family by the single standard of purity, educational preparation for marriage, home-making and parenthood.
11. "Economic and social justice for the farm family; preservation of the distinctive values of rural life.
12. "Protection of the individual and society from the social, economic and moral waste of any traffic in intoxicants and habit-forming drugs.
13. "Application of the Christian principles of redemption to the treatment of offenders; reform of penal and correctional methods and institutions and of criminal court procedure.
14. "Justice, opportunity, and equal rights for all, mutual good will and co-operation among racial, economic and religious groups.
15. Repudiating of war, drastic reduction of armaments, participation in international agencies for the peaceable settlement of all controversies, the building of a co-operative world order.
16. Recognition and maintenance of the rights and responsibilities of free speech, free assembly and a free press, the encouragement of free communication of mind with mind, as essential to the discovery of truth."

Vacation School Activities

For those persons who are interested in what our boys and girls did in the Vacation Church School, we are listing some of the activities. These purposeful activities were directed toward helping children in living Christ-like lives.

Dollhouses and furniture were the objects built by the Beginner children. In the work and play the children were learning to live together and how we help God in what we do for others.

The Primary children learned about our church and its work through building and making a moving picture of its work. They are happy to show their work to visitors. Correlated with this there were special World Friendship studies.

Little Rock institutions which show community friendship in caring for children and old people were visited by the Juniors. They made a large scrapbook to present to one institution and shared some of their gifts with other institutions.

The Junior High girls, with the assistance of Miss Mildred Cannon, prepared a nature play for the other departments. Their course, "Discovering God in the Beautiful", provided for numerous experiences in appreciation of the beautiful which resulted in worship moments. The nature study period was supervised by Miss Leona Chapline. At the conclusion of one morning spent in the park, Mrs. Clay Smith talked on birds.

Bible and hymn study were approached through a need for their use in the worship periods or in activities. The worth of the brief two weeks' Vacation School can be measured only in terms of growth of boys and girls.

ANNOUNCEMENTS

The evening meetings of the Senior and Young People's Departments will be held at 6:30 o'clock, Sunday. The Young People will have a supper at six.

The Fellowship Suppers and Mid-week Prayer Services have been discontinued through the summer months.

The CURTAIN CLUB will meet at 7:30 o'clock, Tuesday, June 19. An interesting program has been prepared and everyone is invited. The organization of a Junior Curtain Club will be discussed.

ASSEMBLIES AND CAMPS

We are anxious that Winfield members know of the opportunities offered by our church when planning their vacations.

Junior High Camps are being held at Mt. Sequoyah, Fayetteville, this year for the first time. Junior High girls (12-15) may attend the camp July 30-August 4 for \$6 plus the expense of travel. Junior High Boys may attend August 6-11 at the same rate.

The Junior High Assembly will be held at Conway, July 2-6. The expense is \$4.25 in addition to transportation.

June 18-22, a number of our Seniors and Young People will be attending the Little Rock Conference Assembly at Conway.

July 3-17 several of the leaders of our church will attend the Leadership School at Mt. Sequoyah.

Our Young People are planning to be represented at the Young People's Leadership Conference at Mt. Sequoyah, July 17-28.