

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

Volume LIII      LITTLE ROCK, ARKANSAS, JUNE 28, 1934      No. 26

## A NEW CHURCH LEADERSHIP

WRITING in *The Christian Century*, Fred Eastman suggests several things that are needed today. He says that there is "the job of interpreting to the masses what the scientists and scholars of our day have been discovering, and, in turn, of interpreting the needs of the masses to the scholars and scientists." Then, he says, "There is the job of redeeming the American theater . . . A theater of the people and for the people and dedicated to their highest development." He suggests that "there is the job of providing the Middle West with a great newspaper . . . A newspaper run not for the sake of upholding one man's point of view, or of maintaining the status quo in our economic life, or of furthering the fortunes of a particular political party."

The last thing which he mentions is the need of a new Church leadership. He says: "It is the task of providing a new leadership among the Protestant Churches. We need a leadership that will take the vast energies that have been going into church expansion and church machinery and turn them to church efficiency. . . . Most of our church machinery has been set up with the idea of church expansion for its goal. We have reached the end of that epoch. That job is done. A new job awaits new leaders: the job of making the church of tomorrow effective. Can you picture that church of tomorrow as it might be—not only a body of worshipers, confessing their sins and bowing in reverence before God, but a body of men and women inspired and organized to go out and build a Christian community? Its gospel is one which says that human life is sacred because God himself has surrounded it with his affection, given it eternal value and cosmic significance. Worshipers with that gospel ringing in their ears and glowing in their hearts, will want to apply it in their citizenship. That church will have its ancient sense of catholicity and authority restored. When that time comes, we will have not only new churches but new governments."

We may agree that the above mentioned needs are real; but we are not ready to admit that expansion should not be one of the objectives of the Church of tomorrow. We frankly admit that mere greed for numbers in order that any particular denomination may glory in numbers, is an unholy motive. However, so long as practically one-half of the people of our country are in no church whatever, it would be folly to give up the idea of expansion. It is a primary duty of the church to go out into the highways and hedges and seek to save the lost, and to add them to the church so that they too may become a part of the aggressive army of the Lord. True it is that promotion of efficiency is important. We have much machinery; but it often turns with lost motion and no practical results. Now, even more than formerly, it is important that our leaders undertake to train and develop better members, better Christians, who will project their lives into their several communities so as to infuse more and more of the real spirit of Christ. When the church is as efficient as it should be and may be, it will happen, as in Pentecostal day, that "the Lord added to the church daily such as should be saved."

We need church members who understand and apply the principles of gospel mathematics. They will divide into small groups for training and Christian culture; they will substract selfishness and subtle sins; they will multiply activities; and add to the number of those who are saved. As Wesleyans we must rededicate ourselves to the heavenly task of "spreading scriptural holiness over these lands." In the language of the challenge of our Bishops: "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

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\* AND IT SHALL BE, IF THOU WILT \*  
\* HEARKEN UNTO ALL THAT I COMMAND \*  
\* THEE, AND WILT WALK IN MY WAYS, \*  
\* AND DO THAT IS RIGHT IN MY SIGHT, \*  
\* TO KEEP MY STATUTES AND MY COM- \*  
\* MANDMENTS, AS DAVID MY SERVANT \*  
\* DID; THAT I WILL BE WITH THEE, AND \*  
\* BUILD THEE A SURE HOUSE, AS I BUILT \*  
\* FOR DAVID, AND WILL GIVE ISRAEL \*  
\* UNTO THEE.—I KINGS 11:38. \*  
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and march forward, following the pillar of cloud by day and of fire by night."

O Methodists of Arkansas, shall we hear and heed? Shall we make this first year of the new quadrennium the best in our history as a foundation upon which to build still greater things during the other three? We can, and, with God's help, we will.

## WHAT WE MUST DO TO BE SAVED

THE CHURCH, especially the American evangelical churches, must re-enthroned Christ, the divine Christ in the life and thought of the people or cease to exist.

Not that the Church merely as an institution is the necessary desideratum; but the Church in the high New Testament sense of "the body of Christ"—this must be saved for the sake of the world. Here is the world's one redeeming force because here is the world's one redeeming message—if the message be complete. It is that completeness whose lack is the secret of our impotence. Can we recover it? Nay, rather, do we here highly resolve that we will recover it? Let us be done with compromise, and let us affirm—affirm magnificently, affirm audaciously.

Let us affirm God—His unchanging love for men, His unchanging hatred of sin, His sacrificial presence in all the life and work of Jesus.

Let us affirm Christ—Christ as the meaning of God, Christ as what God is in virtue of that mysterious "kenosis" by which He made Himself one with a human life, and at the same time that He was doing the utmost He could do for men endured the worst—a Cross—that men could do against Him.

Let us affirm the Spirit—the divine concern to bring to bear upon the hearts and consciences of men the impact of what God in Christ has done and is forever doing on their behalf, to the end that they may be moved to repentance, to that faith which ensures forgiveness, to that love which brings moral empowerment, and to that surrender of the will which makes God's purposes their purposes.

Let us affirm the Church—the community of the redeemed, those who in all their life seek the regnancy of the spirit of Jesus, carrying on and extending the mystery of the Incarnation against that day when God, the Christ-God, shall be all and in all.

Let us affirm the Kingdom—the Christianizing of life everywhere, children with straight backs and happy faces, women released from drudgery and set free for creative living, industry conducted for the good of all, war and kindred evils done away, racial antipathies lost in a universal brotherhood, the rich heritage of culture made available to the last man. Oh! there is no limit to the affirmations, and better still, no limit to the dynamic needful to make effective, once we grasp the profound structural coherence of Christianity, the absoluteness of its demands, the revolutionary results of its consistent application. "That in all things, He, who is the image of the invisible God, might have the pre-eminence."—Edwin Lewis in *Religion in Life*.

## GREAT PROGRAM AND PROSPECTS AT MT. SEQUOYAH

I AM ON MT. SEQUOYAH for the first time since April 11, and am delighted with the appearance of everything and the prospects of a large attendance. Under the capable guidance of Supt. Yancey wonderful changes have been wrought. The grounds have been greatly improved this year. Civic clubs have planted hundreds of trees and shrubs. Government emergency labor has improved drives, roads, walks, and flower beds. Grounds around the splendid Woman's Building have been marvelously beautified. This building is the full equivalent of a modern hotel. While the Assembly is outside and high above Fayetteville, it has city water, sewerage, telephone, light, and free mail and express and baggage delivery.

The cafeteria opens June 28. Program begins July 3. The prospects are fine for attendance. After the Young People's and Leaders' Conferences, there will be a program of Social Service July 28-31. Soon there will be announcement of a rich program for the Discussion Conference, which will include August 12-19. All preachers should be interested in these live, fructifying discussions. Laymen also will be interested and are invited.

The question is often asked if people who do not wish to take the courses are welcome. Not only are they welcome, but they are urged to come and rest and recreate. Methodists of the wide, progressive West are invited to patronize their own Assembly and help to make it greater as the years pass. The last General Conference gave it full recognition in the askings and our Church leaders are unanimous in their approval and desire to build here one of the greatest institutions in the country. Why not? It is needed. It helps to unify and promote all denominational interests, and deserves full and loyal support.

For full information write Supt. S. M. Yancey, Fayetteville, Ark.; but come any way. Yancey will take care of you.—A. C. Millar.

## VISITING POTTSVILLE CHARGE

ABOUT a month ago I accepted the invitation of Rev. R. E. Wilson to spend last Saturday and Sunday with him. Returning from Fayetteville, I stopped at London, where it was necessary for Bro. Wilson to conduct the funeral of a member, Mr. Bizzell. At night I delivered an address and Sunday morning attended the Sunday School and preached at eleven, while Bro. Wilson was preaching at Dover. He had planned for me to be at Bell's Chapel Saturday night, but a community singing interfered, and at Dover I was expecting to preach, but a Presbyterian meeting was in progress. Sunday night I preached at Pottsville, and spoke to the young people.

Saturday we had supper at the home of Mr. and Mrs. J. R. Tillman, who live in a beautiful stone house on the highway about four miles west of London. They have some 4,000 Elberta peach trees in two 20-acre orchards. Mr. Tillman has specialized on Elberta peaches and finds them profitable. He expects to gather 4,000 bushels this year. On the ground where one beautiful orchard grows peaches have been raised for 30 years without a crop failure. It is on a bluff about 100 feet above the Arkansas River and the air drainage seems to be perfect. There are other peach orchards in that vicinity and others are expected to be planted. Travelers over that highway should observe this splendid orchard.

At London I was entertained in the hospitable homes of Mr. and Mrs. O. E. Bowden and Mr. and Mrs. J. Mark Rye, and report a wonderfully cool place to sleep at the first, and especially appetizing meals at both. As two of Bro. Wilson's members,

(Continued on Page Two, Col. 3)

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A. C. MILLAR, D. D., LL. D. Editor and Manager  
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## METHODIST CALENDAR

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

**MARRIED:** At the residence of Rev. S. W. Rainey, 4600 W. 12th street, Little Rock, May 18, Miss Willie May Guess and Mr. William H. Vinson, both of Pine Bluff, Rev. S. W. Rainey officiating.

**MARRIED,** June 18, at the Pine Bluff District parsonage, Rev. M. O. Barnett, pastor of Grady-Gould charge, and Miss Grace Koen, a teacher for eight years in the Huttig High School, Dr. W. C. Watson officiating.

**MISS** Ethel K. Millar, librarian of Hendrix College, is in Montreal, Canada, attending the convention of the American Library Association. From there she will go to Philadelphia and other points in the East, spending July at Swarthmore College in a Race Relations Institute in which she has a scholarship.

**I** HAVE a very strong conviction that some well-defined course in ethics, and more particularly in the Christian religion, would prove most helpful to the young people of our colleges. The very fact that we are passing through a critical period that is, in part, traceable to a seriously impaired morale, makes such a course imperative.—Bishop James E. Freeman.

**THE** EDITOR, traveling frequently between this city and Ft. Smith, as he passes the village of Knoxville and observes the little Methodist Church, is reminded of a happy event in which he was involved. On June 22 forty-one years ago he officiated in that church at the marriage of Dr. O. E. Goddard and Miss Leila Robins whose parents lived hard by. They had become acquainted as students of Hendrix College where two days before he had graduated. Two days later he became pastor of our church at Magnolia and a year later the couple went to China as missionaries.

**THE** EDITOR last week traveled on the Frisco Ry. between Fayetteville and Ft. Smith, and had the privilege, for the first time, of riding in the newly equipped "air-conditioned" coach. In a temperature of 70, when it was near 100 outside, and with closed windows keeping out all dust, such a ride is a luxury. If you try it once, you will decide to travel that way.

**REV. A. M. SHAW**, a former member of Little Rock Conference, writes that on June 20, his wife, in the falling of a porch swing, suffered the breaking of a bone just above the ankle. She is in the Lake Village Sanatorium, resting well, and it is thought that in a few days she may be able to return to their home in Oak Grove, La. They deeply appreciate the kindness of the people of Lake Village.

**BISHOP P. B. KERN** last Friday passed through our city on his way to Mt. Sequoyah where he and Supt. Yancey and the writer conferred concerning the program of the Western Assembly. While the family will remain for the summer in their home on Mt. Sequoyah, the Bishop will return to his Conferences in the Carolinas. He has decided to make his home for the quadrennium in Greensboro, N. C., but will retain his summer home at Mt. Sequoyah.

**CHRISTIAN FAITH AND LIFE** for July has interesting articles on "The Origin of Sin" by L. S. Keyser, "Melchizedek's Title" by Bishop H. M. DuBose, "Free Speech vs. Fool Speech" by A. Z. Conrad, and "Christian Preaching for the New Age" by Harold P. Sloan. This excellent quarterly review is published by Frank J. Boyer, Reading, Pa., and the price for a single copy is 60 cents, for a year \$2.00. Bishop DuBose is an associate editor and regular contributor.

**WE** are now using articles of a kind not usually found in a religious periodical, and occasionally (not often) some preacher objects. Our answer is that, while we want to meet the needs of our pastors, the paper is primarily for the laymen, and many of these articles are deeply appreciated by prominent laymen. All the articles have a bearing on the well-being of our Church or the State, and are intended to give our readers who do not have access to certain periodicals fuller information on current issues and problems.

## BOOK REVIEWS

**God at Work;** by William Adams Brown, Ph. D., D. D.; published by Charles Scribner's Sons, New York; price \$2.50.

Dr. Brown claims that this is a study of the Supernatural, and the supernatural, he argues, is one of the most real things of life. Answering the demand of our day for a more tangible, vital, practical religion, Dr. Brown explains why religion must stand or fall with the Supernatural. Very skillfully he removes all objections from the term. The first part of his book is titled "Landmarks." Part II deals with the "Life of Faith", and Part III points out "What Faith Finds in God." It is a challenging book, one you can hardly afford to miss. The author is a man of vast experience and learning and has observed God at work through the pages of past history, and history now in the making. The book is full of practical, helpful suggestions, which, if followed, would lead to a clearer understanding of God's methods and purposes, and with this keener vision we might the more closely observe God at work and work with Him to build a truer civilization.

**Jesus The Unknown;** by Dmitri Merejkowski; published by Charles Scribner's Sons, New York; price \$2.75.

One can not read this masterly work without feeling a renewed love and reverence for Jesus and his message. The author brings to this labor of love all his store of learning, his profound scholarship, his keen analytic judgment, and his passionate love and devotion to Jesus. In his own words we give you the author's estimate of the gospel: "It is a strange book: you cannot read it exhaustively. No matter how often you read it, it always seems that you have not quite read to the end, or that you have forgotten; you re-read—and the something happens again and again, times without number. It is like the night sky: the longer you gaze at it, the greater is the multitude of the stars. . . . The world, as it now is, and the book cannot continue together. One of two things: either the world must become other than it is, or the Book must dis-

appear from the world. . . . "The Life of Jesus"—that is what we seek in the Gospel and do not find, because that is not its object: its object is our life, not His, our Salvation: for "Neither is there Salvation in any other name under heaven given among men, whereby men must be saved." The author so stresses the personal relation of Jesus the Man toward a person, that the reader is compelled to get a new and deeper understanding of this relation. It is a most worthwhile book.

**Facing a New Day;** by Theron C. McGee, Ph. D., L. H. D.; published by the Limestone Press, Gaffney, S. C.; price \$1.50.

From his years of experience as a pastor and teacher the author has had great opportunities for observing the trend of religious developments, and the tendency to drift away from true Christianity. In this series of studies he faces candidly the many problems now demanding to be solved by the Christian Church. He would again place Christ in the center of Christianity and make the word Christian mean Christ-like. The author says: "Present day Christianity needs to take seriously the life of Jesus. It needs to pause and meditate upon the simple life he lived and taught. In the midst of its luxury and ease it needs to gaze anew at Calvary and get afresh the real meaning of Christianity. It needs to return to Jesus and refashion all of its doctrines upon the basis of his life and teachings. All things out of harmony with, or that hinder this should be eliminated at the earliest possible moment, and all that foster it should be sought for and applied."

## NO PAPER NEXT WEEK

**O**N account of the fact that the Fourth of July comes just at the time when our printers should be getting out the paper, we have decided to issue no paper next week. However, if our friends will do their duty in providing increased circulation and we can have the advertising needed, we can assure our readers that henceforth the paper will be full size practically all the time. Will not all friends who know themselves to be in arrears renew promptly? Will all pastors who have not as yet made up their clubs, speedily do their part? Let us all have a hand in this good work. Let us make it unanimous.

## CIRCULATION REPORT

**S**INCE last report the following subscriptions have been received: Paron Ct., J. F. Taylor, 1; Friendship, O. C. Robison, 2; Qultman, T. C. Chambliss, 8; Colt Ct., E. W. Dodgen, 4; Austin Ct., D. L. Wilcox, 2; Carlisle Ct., S. G. Rutledge, 1; Prescott Ct., F. L. Arnold, 1; Walnut Ridge, H. O. Bolin, 7; Sheridan, W. W. Nelson, 1; Russell Church, W. E. Benbrook, 6; Greenwood, Earle Cravens, by Mrs. J. W. Bell, 1; Lamar, R. L. McLester, 5; Morrilton, E. W. Faulkner, 1; Dover Church, Pottsville Ct., R. E. Wilson, 100 per cent, 11; Asbury, H. B. Vaught, 1. This represents some good work which is appreciated. Let the good movement continue to move. Let it be unanimous.

## VISITING POTTSVILLE CHARGE

(Continued from Page One)

Mr. and Mrs. W. W. Smith, live at Russellville, we had Sunday supper at their home. As Bro. Smith has a marvelous garden and it was well represented on the table, our evening meal was a banquet fit for an epicure. Bro. Smith had been a very successful farmer, and now raises more different vegetables and fruits in a little garden than I have ever seen on an equal area. Except bread, he raises practically all they need for the table on a quarter of an acre.

Bro. Wilson, in his third year on one of the best circuits in his Conference, has made marked progress. Finding the church at Dover almost hopelessly in debt, he has financed it until the debt is nearly extinguished. All of his four churches are flourishing and growing, and he expects to make a satisfactory report this fall. He is apparently universally loved and honored, and speaks in the highest terms of his people. He regards Pottsville as an ideal community in which to rear a family. The church and parsonage are beautiful and well furnished and the grounds attractive and perfectly kept. In spite of the intense heat, which was trying to a man of Brother Wilson's avoirdupois, I thoroughly enjoyed my visit, and hope to go again and preach at the other churches. Many years ago I had held a quarterly conference at Bell's Chapel and attended a District Conference at Dover in the old court house. Dover now has a 100 per cent circulation of the paper, and Bro. Wilson expects to make the circuit 100 per cent soon.—A. C. M.

**MY BOAT IS ON THE OPEN SEA**

My boat is on the open sea  
Where storms and tempest toss;  
I do not know what ills I'll meet  
Before I get across.

I do not know how long or short  
The checkered way may be;  
But patient, I'll abide His time,  
Who built the boat for me.

'Tis fully manned in every part,  
Hope is the anchor fair;  
The compass that it bears is faith,  
And every oar a prayer.

Sometimes I see the billows high,  
The tempest madly roars;  
But all I do is simply this—  
Bend closer to the oars.

The waves at times seem mountain  
high,  
And threaten me to strand;  
I heed not, for He holds them  
The hollow of His hand.

And so, content, I'll glide along,  
If either slow or fast;  
Well knowing He will bring my boat  
Safe into port at last.—Don McKinnon,  
in Ozark Ways.

**A MESSAGE FROM THE BISHOP OF THE KOREAN METHODIST CHURCH TO THE METHODISTS OF AMERICA:**

Dear American Friends: Fifty years ago you American Methodists were awaiting the opening of Korea's doors so that you might bring to us the gospel message.

Fifty years ago Dr. Goucher of Baltimore met the first Korean embassy on its way to Washington to meet your President Arthur, and learned that Korea's doors were swinging open.

At Dr. Goucher's request and with his financial assistance, Dr. and Mrs. B. S. Maclay, your missionaries in Tokyo, came to Seoul to make formal request for permission to open missionary work.

July 4, 1884, was a glorious Fourth of July for Dr. and Mrs. Maclay, for on the previous day our King graciously sent word that you Methodists might begin educational and medical work in Korea. Dr. and Mrs. Maclay were the first Protestant missionaries to set foot on Korean soil and they were the first to secure permission to open missionary work.

The story of these fifty years is being told in your church papers and written in the letters your missionaries are sending home. We are sure you will rejoice in the magnificent response that our people have made to your fifty years of work. However, the task is not accomplished for only about three in each hundred of my people may be said to have been reached by the gospel message. We must pray for the other 97, you and I.

On Sunday, June 24, your missionaries and our Korean Methodists will join in the celebration of the fiftieth anniversary of the arrival of Dr and Mrs. Maclay.

Of course you have been praying for Korea for years, and especially for your missionaries and for the young Korean men and women—you may know. But I am asking that as an especial favor you will join with us in prayer on June 24. Pray for your missionaries; pray for the Korean church; pray for the millions yet unsaved. Ask others to join you in prayer. Yours in His name, J. S. Ryang.

**THE SECRET OF HAPPINESS**

By Forney Hutchinson

Text: Matthew 6-26, 28—"Behold the fowls of the air . . . and consider the lilies of the field."

Because of its simplicity, I have hesitated to present the theme of this sermon. However, when I recall that the greatest of all Preachers incorporated it in the greatest of all sermons, I am ashamed of my hesitation. My text is a portion of the Sermon on the Mount. Also, my text leads us out into the open, and in these beautiful summer days such a lesson seems peculiarly appropriate. My subject then, is "The Secret of Happiness," as is revealed to us by Jesus through the birds and the flowers. What, then, is the message Jesus seeks to bring us today through these humble messengers?

First of all He would establish in our minds the absolute necessity of freedom from worry. Happiness and anxiety are incompatible and should be divorced on that ground if on no other. Worry is wasteful and wicked, and deserves to be listed as a mortal sin. And so on that flower-bedecked, bird-infested mountain-side overlooking the blue Sea of Galilee, Jesus introduced these two witnesses to the possibility of freedom from corroding care. "Behold," said He, "the fowls of the air, and consider the lilies of the field." Saint Francis of Assisi used to preach to the birds, but Jesus here proposes to let the birds preach to us. The two most insistent and persistent questions before the human race are those of food and raiment. We talk about fundamentals—these represent the original fundamentals. Somebody inquired of a saintly old lady, who was dying, what, during her long life, had been her chief source of comfort and strength, and she replied with more truth than sentiment, that she reckoned "victuals." To say the least of it, we can all understand the value of her testimony. Other great and grave problems may and do arise, but, like the poor, these two are always with us.

The first lesson they teach us concerning freedom from worry is their evident contentment with enough. They had an abundant supply now and

were satisfied. They did not "seek to gather into barns." They neither hoarded nor mortgaged, and were thereby saved from covetousness. You may recall that this text was provoked by the man who appealed to Jesus to divide an inheritance. Instead of complying with the request, He taught a great lesson against covetousness. By way of contrast he told of a prosperous farmer not far away who lost sleep over his surplus. He went to bed planning to build larger barns where he might store his goods, but He who knew said, "Thou fool!" One of the serious problems of our day is that which grows out of over-production. The surplus causes as much anxiety as the deficit. In the old South it is cotton. In Oklahoma it is oil. All over the country it is various sorts of agricultural products. Many a rich fool in our day is planning to "pull down his barns and build greater."

Also, these birds were free from envy. If one should develop a more beautiful plumage or build a handsomer nest than another the joy of life was not all lost on that account. I knew a woman, in my college days, who was very happy in the handsomest home in her town, but when another family built a finer house she became very miserable and never rested until her beautiful home was replaced with still another. The day envy came in, peace went out. Because they are free from envy and covetousness and neither hoard nor covet, birds are happy and inspire the world with song. If a bird had to mortgage his nest he would cease to sing. You can't sing with a mortgage coming due on your home. When I was a lad people used to sing going home from church in their two-horse wagons. They were paid for. You never hear people sing in automobiles. I wonder if the "Installment Plan" has anything to do with it.

But birds are not only content with enough in the present, they are care-free with reference to the future. There is a thrilling challenge to me about a defenseless bird venturing forth into this dangerous world. Somewhere hidden away in his tiny heart there must be a wealth of confidence in Him who "sees the sparrow fall." About him always there are dangers, seen and un-

seen, within and without, but they never impede the freedom of his action or hinder his song of joy. Today he is trying to say to us, "Are ye not much better than a sparrow, O ye of little faith?" Surely these humble messengers ought to stimulate our confidence. The following conversation was overheard in an orchard and is very apropos:—

Said the robin to the sparrow,  
"I should really like to know  
Why these anxious human beings  
Rush about and worry so."

Said the sparrow to the robin,  
"Friend, I think that it must be  
That they have no heavenly father  
Such as cares for you and me."

Jo Ramsey, the blind evangelist, used to go alone all over this nation. I've heard him testify that he never stopped at a railroad station that our Father did not have some one of his children there to conduct him to his destination. Sometime ago a student committed suicide. His father said his son had lost faith in life. What a tragedy!

But Jesus says your Father not only feeds the birds, he also clothes the lilies. Now, I do not intend to launch out upon any elaborate discussion of the question of clothes. The old preachers used to spend a good deal of time and energy on the subject of women's dress, but in later years the subject has gotten entirely too small for pulpit dissertation, and at this time gives evidence of getting smaller still. However, the question of dress is still a matter of some considerable concern, and in all probability will continue to be for many years to come. On this score the lily is to be envied because it is free from pride and jealousy. She snaps her fingers in the face of fashion and declares her independence of customs and conventionalities. Unlike her human sister, she is not bound by the "tyranny of things." Notwithstanding her independence, she surpasses Solomon in all his oriental glory of apparel, and Solomon, according to the records, was a sort of Beau Brummel for his time. He was a lion among the ladies, and of course, dressed the part. The Queen of Sheba had heard much, but after her visit she testified that the "half had not been told." Through the modest and unassuming beauty of the lily, Jesus seeks to rebuke us for our foolish bondage to temporalities and conventionalities, and to inspire us to believe that our Heavenly Father will take care of us. Our anxiety and undue concern are heathenish. "After all these things do the Gentiles seek." Our Savior seeks to set us free from the tyranny and domination of things.

The second lesson our Savior seeks to teach us through the birds and flowers is to the effect that they are full of service. Let no man think of birds and flowers as loafers. They are never "unemployed," and in the words of Mr. Wesley, never "triflingly employed." I only wish I could do my work as well! To be sure, the birds don't "sow and reap." That is not their line, but in their sphere they are invaluable: They are set for our protection. They serve as a standing army to save us from an invasion of insects. But for the birds the insects and bugs would simply eat us up alive. But for their work in the fields and orchards we would starve for lack of food. It has been estimated that the birds of Nebraska destroy 170 carloads of insects per day. Farmers in this country save eighty-nine millions of dollars per annum through their kindly cooperation. No wonder that in many states legislatures are passing laws to



**THE BISHOPS' LOT**  
Mount Olivet Cemetery, Baltimore, Md.

The tall monument marks the graves of Francis Asbury, Enoch George, John Emory and Beverly Waugh, the first four Bishops of the Methodist Episcopal Church. The shorter shaft is a monument over the ashes of Robert Strawbridge, the first Methodist preacher of America. The flat sarcophagus is the burial place of Jesse Lee, the apostle to New England. This is the Westminster Abbey of American Methodism.

(For this interesting picture we are under obligation to Dr. Richard L. Shipley, the able and obliging editor of the Methodist Protestant-Recorder, Baltimore, Md.)

**TIRED EYES**  
After a hard day's work,  
refresh your eyes with  
**DICKEY'S OLD RELIABLE**  
**EYE WASH**  
At All Druggists  
Price 25c Dickey Drug Co., Bristol, Va.



protect the birds. While the Israelites wandered in the wilderness they were sustained directly with quail on toast. Not quite so directly, but equally as surely, the birds are feeding us today. Not only are they set for our protection, but they also furnish us inspiration. It would be a dull world, but for the music and vivacity which they furnish. Some time ago I was privileged to hear a great singer. As we passed out somebody said, "She sings like a bird." That was the last word in the way of a compliment. Every songbird is a challenge to the musical possibilities that are within us. Who can estimate how much of our inspiration to fly has come from birds? The Wright brothers owe them a debt they will never acknowledge even, much less pay. Colonel Lindbergh has testified recently that only the birds went with him in his journey overseas. A World War soldier told me how a sparrow, sitting on the edge of a shell hole out in No Man's Land, singing a song of defiance, inspired his soul with courage and hope.

The flowers, too, are making a specific contribution to the beauty of a broken world. They don't "toil and

spin," but they furnish beauty and fragrance. I was amazed when in France to see how quickly nature had covered over the ghastly marks of war. Indeed, "in Flanders fields," in great profusion "the poppies blow." Trenches and graves have been transformed into flower beds. Every day is Decoration Day. What would Commencement be without flowers? Some of you confirmed old bachelors might escape your lonely estate of single-blessedness if you would try "saying it with flowers." A flowerless wedding would be unthinkable, and divorce courts would not be so frequently abused if flowers were more freely used. Sick-beds and funerals, but for their unobtrusive ministrations, would be unbearable. Only a few weeks ago a dear little mother, who had gone down to the brink of the river, returned to consciousness for a moment to find her room a veritable bower of roses. She took a new lease on life, and when I called, with a wave of her feeble hand, toward the flowers, said "How could I go when my friends love me so!" The flowers had inspired courage. In "Dombey and Son" the doctor kept saying of the sick wife and mother that she would get well if she would only "make the effort." She never had the courage to make the effort. She probably died for lack of flowers. Sometimes we speak disparagingly of "funeral flowers." We insist that they should be given during the lifetime of our friends. We say the closed eyes and cold nostrils of our departed loved ones cannot see and smell them. The poet says we cannot "read our tombstone when we're dead." All of which is true enough, but it is possible to work this idea overtime. We forget that the flowers are not for those who sleep, but for those who weep. Sometimes it is easier and more effective to "say it with flowers," and nothing seems more desolate than a flowerless casket or a bare, cold grave. Mr. Coolidge was wise when on Decoration Day, at the grave of the Unknown Soldier he placed a wreath before he made a speech!

Furthermore, they set us an example of sacrifice and self-denial. I wonder if you ever visited a grave a few days after the interment, or the sick-room of a patient who was convalescent. Do you remember the withered flowers? Can anything be more pitifully bedraggled than a bouquet of withered flowers? The supreme sacrifice has been made. They have given their lives for others.

But I am thinking now, and finally, of another temporarily withered and wilted flower. It is known to the world as the "Lily of the Valley" or the "Rose of Sharon." For thirty-three years it blossomed and filled the bare hillsides of its Galilean home with beauty and fragrance, and then men crushed its life out on a cruel cross and flung it into an empty grave. But the aroma of that bouquet has made the world fragrant, and the beauty of that Lily has "transfigured you and me." "He saved others, Himself he could not save." "He came not to be ministered unto, but to minister and to give his life a ransom for many." "As he died to make men holy, let us die, or live, to make men free."

So let us learn from God's messengers, the birds and the flowers, to live out our lives free from worry and full of service. Emerson has truly said, "See how the masses of men worry themselves into nameless graves, while here and there a great unselfish soul forgets itself into immortality." "Except a grain of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit." "Behold the fowls of the air, and consider the lilies of the fields!" — The Southwestern Advocate.

## OPEN CHANNELS TO THE AMERICAN MIND

By Joy Elmer Morgan  
Editor, Journal of the National Education Association

It is a fundamental law of teaching that what goes into the mind comes out in life. The future of a nation depends upon the ideas which are put into the minds of its people. Plato expressed the effect of this fundamental law on the minds of children centuries ago when he said: "Shall we carelessly allow children to hear any casual tale which may be devised by casual persons, and to receive into their minds ideas for the most part the very opposite of those which we wish them to have when they are grown up?"

The dissemination of information as it is now managed and financed in America through the channels of press, radio, and movie is bringing us face to face with this question: Are children and youth going to get their attitudes and ideals on the vital issues of life from their parents who have their best interests at heart; from the common schools which are maintained for their guidance; from the churches which have centuries of experience in dealings with the human values; or shall our young people get their notions of life at the hands of commercial interests organized on a national scale to exploit their inexperience for selfish gain?

The concentration of the agencies of information like press, radio, and movie in the hands of a few large national companies is a natural outgrowth of the corporate trend which characterizes the organization of all modern industry today. Two hundred corporations control nearly half the corporate wealth of the United States. The power they wield is evidenced by the fact that the Fox Theater Corporation alone controls assets of over \$360,000,000.

In the newspaper field, William Randolph Hearst publishes twenty-eight dailies. The trustification of the press has been still further advanced through interlocking directorates. Among the corporations in which the house of Morgan holds directorships is the Crowell Publishing Company. This corporation owns and publishes Collier's Weekly with a circulation of 2,500,000; the American Magazine, going to some 2,500,000 readers; the Woman's Home Companion, going into more than 2,000,000 American homes; and the Country Home, going into more than a million farm homes. Taken together, these magazines reach a very sizable section of the reading public of the United States.

In the field of radio, two private companies—the National Broadcasting Company and the Columbia Broadcasting System—control all national broadcasting. These two companies receive licenses from the Federal Radio Commission, enabling them to control the dissemination of ideas on a national scale. The head of the National Broadcasting Company is president of a corporation which owns a great chain of theaters, pushing into our various communities from the outside with an absentee-ownership which tends to override the local tastes and preferences.

There is growing up also an alliance between the radio and the trustified press. This gives a virtual monopoly over the machinery for the distribution of ideas which is contrary to the spirit of America and extremely dangerous from the point of view of public welfare in a position to control public policy by controlling the information or misinformation which is spread among the people.

As a result of these corporate ag-

gregates the American mind is now largely at the mercy of the powerful national groups who control the channels of information through which we get our ideas. These groups are motivated by greed rather than by the desire for human welfare. To say that the newspaper or radio as managed and financed in the United States today are public enterprises is a vast misstatement of truth. They are private corporations whose interests are badly entangled in the public business. The great power behind these information-spreading agencies is the power of the advertiser, whose first desire is to make a profit.

Furnishing news or entertainment is only a way of getting into the homes of the individual and there attempting to control and alter the expenditure of his income. Most of this advertising is carried out on a national scale. The reader, by glancing through the magazine which comes to his home will immediately note the large percentage of national advertising which originates with the great monopoly groups, such as tobacco, liquor, automobiles, public utilities, and insurance.

The advertising budgets of these great corporations run into millions of dollars. In September, 1933, for example, approximately \$50,000,000 was spent by American business organizations for advertising during a single month.

The control of the agencies of information in America has thus been centralized in the hands of the money changers, who keep it from being used effectively for the enlightenment of the whole people on many important phases of national policy at a time when the very life of the nation hinges on a wise solution of our national problems. In The New Republic, March 14, 1934, the editor points out:

"If we look back over the history of even the last fifteen years, it almost seems as though the press had a 100 per cent record of failure in telling the people what they most needed to know at the time they most needed to know it. Where was the press when Wall Street was running up stock prices to heights that had no relation to earning power? Where was the press of New York while Tammany Hall was engaging in a riot of incompetence and corruption without a parallel in all history?"

Freedom of speech is at the very foundation of democracy. To allow private interests to monopolize the channels to the human mind is to destroy democracy. Without freedom of speech, without the honest presentation of facts by people whose primary interest is not profit, there can be no intelligent basis for the determination of public policy. In his great book, A History of Freedom of Thought, J. B. Bury points out that:

"The progress of civilization depends on an increasing measure on things which are within man's power. Prominent among these are the advancement of knowledge and the deliberate adaptation of his habits and institutions to new conditions. . . . Unrestricted freedom of discussion is thus required. If the history of civilization has any lesson to teach it is this: there is one supreme condition of mental and moral progress which it is completely within the power of man himself to secure, and that is perfect liberty of thought and discussion. The establishment of this liberty may be considered the most valuable achievement of modern civilization."

Nine tenths of the people of the world today live under governments that deny full freedom of speech. It is easy to jump to the conclusion that the real enemy of freedom of speech

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is government. The fact of the matter is that in most of these countries freedom of speech in a nation-wide sense has been destroyed by great private corporate interests just as it is now being destroyed by similar interests in the United States. If freedom of speech is lost in America, it will be because private corporate groups controlling newspapers, radio, and movies, have already reduced it to a hollow shell, so that it will be easily possible for a political dictator of the Hitler type to complete the process.

The next step in America must be an organized movement for continuous life-long education in civic, economic, and social problems. There should be a wider use of the church publications for this purpose. There should be an extension of community journalism which would give the people a local leadership. There is no reason why the people of the community should not operate a newspaper on a non-profit basis for the service of the community. This paper might well be associated with the local educational, religious, and civic expression of the finest intellectual, social, and artistic life of the community.

The trustification of the machinery for distributing ideas inevitably tends to overshadow and destroy local interests. The community is the training ground for larger service. It is particularly important that the people in the community have full information about their local affairs. If civic and intellectual leadership in the locality are not vigorous and sharply focused, eventually civic and intellectual leadership will break down in the nation as a whole.

The church, which at its best has always stood for justice and righteousness, must again take up the battle with renewed vigor. People must come to regard their religious life as having a very definite relation to the duties of citizenship. The people of the church would do well to support and extend all the papers which are published under the auspices of the church. The religious press today bears a unique and far-reaching responsibility. It is one of the major enterprises of the Christian church, and should be given greater emphasis than it now has. By and large the religious press is the only national press free from the commercial spirit which reaches the great body of active citizens with sufficient frequency to serve as an inspiring and motivating force in dealing with current social and economic problems.

Their problems cannot be put off. They cannot be solved in ignorance and indifference. Paganism under any name offers no solutions. The Christian press, moving like a mighty flame throughout the homes of the land, has the opportunity to help lay the foundations of a new order. Failing in that, the alternative is to be carried down as the lights of civilization go out and the twilight of greed and paganism envelops mankind. Shall the world be guided by teaching or by force? By the pen or the machine-gun?

## Woman's Missionary Dept.

MRS. A. C. MILLAR, Editor

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

### RESOLUTIONS OF SYMPATHY FOR MRS. HANESWORTH

Whereas, we note with regret the absence of Mrs. Henry Hanesworth from this, the 62nd session of the Searcy District conference, and

Whereas, Mrs. Hanesworth has been such a regular attendant at former sessions of this body, and has served the Church and her Master with such diligence and devotion, therefore be it Resolved that we extend to her our profound sympathy in her physical ailment and express the sincere hope that her recovery may be speedy and permanent and that she may be again restored to her former usefulness to the Church and the cause of Christ; and,

Resolved, further, that a copy of these resolutions be spread on the minutes of this conference, a copy sent to the Arkansas Methodist for publication, and a copy furnished Mrs. Hanesworth.—Committee.

### HONOR ROLL IN WOMAN'S BUILDING AT MT. SEQUOYAH

Plans are under way to install the Honor Roll in the Woman's Building on Mt. Sequoyah. The majority of the names which will be on the roll have been put there by Missionary Conferences, Auxiliaries, and Bible Classes in honor of women who have rendered outstanding service in these departments. Each name represents a contribution of \$100 to the Woman's Building.

The Board of the Building believes that there are still a number of societies and Bible Classes that would be glad to honor some beloved woman if the matter be but brought to their attention. The opportunity is still open, and the honor may be bestowed by notifying Mrs. E. F. Ellis, Treasurer, Fayetteville, Ark., and sending \$100.

This tablet will be a permanent part of the Building and will serve as a constant reminder of the love and labor of many of the women who have made large contributions to the Church. The following names will appear on the roll: North Arkansas Conference—Mrs. Henry Hanesworth, Mrs. N. F. Drake, Miss Marie Holmstedt, Miss Esther Case, Mrs. O. H. Tucker, Mrs. Florence Malone, Mrs. E. F. Ellis, The Dodsons, Mrs. S. G. Smith, Mrs. Geo. W. Hill, Mrs. W. L. Oliver, Mrs. W. A. Steele, Mrs. R. A. Dowdy, Mrs. J. H. Zellner, Miss Mary Fuller, Mrs. John Bell, Mrs. I. N. Barnett, Mrs. Preston Hatcher; Missouri—Mrs. Mary A. Howard, Mrs. Mary E. Stephens; East Oklahoma—Mrs. C. E. Castle; Central Texas—Mrs. J. W. Spivey, Mrs. J. W. Downs; Little Rock Conference—Mrs. Lexie Bell Elza, Mrs. Elizabeth Cameron Rimmel, Mrs. Lou A. Hotchkiss, Mrs. Ella Hayes Thomas, Mrs. Allie H. Giles, Mrs. Sue Ward McKinnon, Mrs. S. B. Proctor, Mrs. C. L. Cabe, Mrs. S. O. Couch, Mrs. Stroud Hall Thompson, Mrs. E. C. Wilson, Mrs. F. M. Williams, Mrs. W. H. Pemberton, Mrs. Lizzie Stinson, Miss Lillian Wahl, Mrs. James Henry Taylor, Mrs. J. E. Skillern, Mrs. Kate Steele, Mrs. Virginia Carr, Mrs. L. K. McKinney, Mrs. R. M. Briant, Mrs. Flora V. Holmes, Nancy Green Bible Class, Mrs. Elizabeth Harwood Millar, and Mrs. Lillian McDermott.

Those who are interested should

write Mrs. E. F. Ellis, Fayetteville, Ark., for particulars.—Mrs. W. P. McDermott.

### ZONE MEETING AT PORTLAND!

The regular quarterly meeting of the Zone of Ashley County met in Portland, on June 8. This was the last quarterly meeting of the year. During the past year the interest has grown and more people are attending. The devotionals have been uplifting and the regular programs instructive and interesting. It is an opportunity for auxiliary members and other ladies of the church to become more familiar with our work.

Mrs. Walker of Hamburg, was elected president for next year and Miss Maude Kennebrew, secretary. The first meeting of the new year will be held in September at Wilmoat. All are looking forward to the meeting. Bro. S. C. Dean always attends our meetings and is an inspiration for more consecration to all of us. Ladies who have not attended a zone meeting are invited to do so at the first opportunity.—Mrs. S. O. Savage, Secretary.

### LITTLE ROCK CONFERENCE WOMAN'S MISSIONARY SOCIETY MISFORTUNE AND BLESSINGS

Dear Friends: When misfortune comes our way it is generally accompanied by blessings as a fulfillment of the words "all things work together for good to them that love God." Thus when the misfortune of a broken bone came to me, (above the left knee) it gave opportunity for many blessings to come my way.

A hospital bed in my own home, before three large windows overlooking a flower garden on the mountain-side has added much to my comfort. 'Tis here the early morning chorus of birds greets me, 'tis here I see the squirrels bound from tree to tree, 'tis here delightful breezes blow that have "tempered the wind to this shorn lamb."

The tender ministry of loved ones and wise care of efficient physicians are blessings for which I am thankful and make this period of waiting, after three weeks, even pleasant.

Friends from whom I have coveted visits, have come, prayers have gone up in my behalf, flowers make cheerful my room, letters and cards of good

wishes continue to come, even from some I have not known, all of these are blessings unnumbered and deeply appreciated.

Two beautiful instances made the heart rejoice. The Hortense Murray Circle of Business and Professional Women, of which I am chairman, surprised me on Wednesday by coming, twenty strong, bringing picnic supper and a well prepared program over which I presided that it might be said I had not missed a meeting in the two and a half years of my leadership with them.

I shall not soon forget the picture of happy smiling faces (that they had put one over me) the interest in the work, in my blossom bowered room where we had sweet communion with each other and the Father of us all. This to be repeated the next day by my Sunday School class who brought gifts and delicious refreshments.

I hope soon to write letters, till then accept my deep appreciation for kind solicitude for me. Sincerely—Mrs. F. M. Williams, Hot Springs, Ark.

### DISTRICT MEETING AT SILOAM SPRINGS

The Fayetteville District Societies met with the Siloam Springs Society June 14. The meeting opened at ten o'clock with Mrs. J. H. Zellner, of Prairie Grove, District Secretary, presiding. Mrs. Tittle of Lincoln, conducted the Prayer Retreat which opened by the singing of "Fill Me Now." While the pianist played softly, each member silently read the beautiful words of the prayer-hymn "Spirit of God, Descend." This was followed by a short, quiet meditation upon our spiritual needs.

The theme used was "The Place of Witnessing in Our Lives." The song "Break Thou the Bread of Life" was sung followed by prayer led by Mrs. Tittle. The theme was developed by "Early Witnesses of the Church." Acts 1:4-8 given by Mrs. Stevenson and Acts 2:4-41 given by Mrs. Shannon; Witnessing to the World Through Prayer, given by Mrs. Hunt; Witnessing of the Early Methodist Church, given by Mrs. E. F. Ellis of Fayetteville, and Witnessing Through the Life Action, Mrs. Tittle gave this topic using the life and influence of Albert. The Prayer Retreat closed by sing-

Teach your daughter how to guard her health



## Mother... You Must Do Your Part

Most girls need a tonic and regulator when they come to womanhood. If your daughter is languid, nervous and cranky... if she complains of new pains and aches... see that she takes Lydia E. Pinkham's Vegetable Compound regularly. When she is a happy, healthy wife and mother she will thank you.

"My daughter Leona is a stenographer and switchboard operator. She was nervous and weak and often had to stay home from work. Never cared to go anywhere, lost her appetite and always had headaches. Your Compound helped her wonderfully. She is more peppy and can work now every day."—Mrs. B. Trommer, 2520 W. Juneau Ave., Milwaukee, Wisconsin.

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ing "O, Jesus I Have Promised," followed by sentence prayers.

The business session opened with the reports from the Societies represented. Delegates present were: Bentonville, 4; Gentry, 11; Fayetteville, 20; Prairie Grove, 16; Gravette, 3; Lincoln, 10; Siloam Springs, 29.

Mrs. Zellner referred briefly to the report of last year's work, also to some corrections as to the Standard of Excellence as printed in the Conference Minutes. Requests have come from Valley Springs school for food supplies and from Edith Martin for school supplies. Mrs. Zellner urged each Society to remember these requests.

The Fayetteville District Conference pledge for 1934 is \$1,800.

Miss Alta Neely of Siloam Springs, read "The Last Word," by Henry Van Dyke.

Mrs. P. L. Hathcock of Fayetteville, gave an interesting report of the social life of the Conference.

The report of the Children's work was given by Mrs. D. Y. Thomas of Fayetteville.

The morning session closed with prayer led by Mrs. Ellis.

A co-operative luncheon was served in the basement of the church.

The afternoon session opened with the song "Work for the Night is Coming," followed by prayer by Mrs. E. F. Smith of Siloam Springs.

Mrs. Maxwell of Bentonville, gave plans for the organizing and building up of a Young Woman's Missionary Society.

A report of the General Conference as it affected the work of the Missionary Society was explained by Mrs. E. F. Ellis, of Fayetteville.

Plans were made to hold a Mt. Sequoyah Day sometime during the Missionary School which is in session on July 3-17.

Mrs. I. R. Hill was appointed District Study Superintendent and the District Parsonage Committee was, Mrs. M. M. Collier, Fayetteville, Mrs. B. L. Miller, Siloam Springs, and Mrs. H. A. Walker, Springdale.

Misses Nadine King and Davida Thompson sang a duet, "Sweet Hour of Prayer" with Mattielou Marshe, at the piano.

The meeting adjourned with the benediction to meet with the Fayetteville Society in 1935.—Mrs. J. H. Zellner, District Secretary; Mrs. S. D. Casey, Recording Secretary.

#### WESLEY AUXILIARY

The Wesley Missionary Society, sponsored a chicken dinner on Friday night, June 15, at the home of Mr. and Mrs. Herbert DeLone's. A large crowd attended, and everybody had a good time. Games were played under the direction of Mrs. Jimmie Weatherby, and Mrs. Chester Ripley, after which supper was served buffet style on the beautifully lighted lawn. Funds will be used as the society sees fit.—Reporter.

#### TUCKERMAN AUXILIARY

Here is a brief sketch of our second quarter's work:

During April the most outstanding feature was the splendid attendance at Annual Conference. Superintendents of Boys' and Girls' World Club and delegates from the adult division attended. They have shown much interest in this work.

The plan for securing new members was observed at the Sunday morning service. One member gave a general outline of our missionary work. Another gave the history. Bro. Mann preached a very interesting sermon on Missions, paying an encouraging tribute to the women of this splendid work. As a result several new members will be enlisted.

We have our executive meetings and

## Christian Education

### HEAVY ATTENDANCE ON MOUNT SEQUOYAH EXPECTED

Western Methodist Assembly Will Open July 3

Prospects are for the largest attendance in about three years at the July meeting on Mt. Sequoyah, Rev. Sam M. Yancey, superintendent of the Western Methodist Assembly said today.

First meeting of the season is the Leadership school, July 3 to 17, and this is followed by the Young People's Leadership school. Program for the entire summer has not yet been completed.

J. Fisher Simpson is director of the division of Leadership Training and Dean of the Leadership school and Walter Towner is director of the Young People's Division and Dean of the Young People's Leadership Conference.

Faculty for the Leadership School will include Boyd McKeown of the Southern Methodist Department of Schools and Colleges; Miss Estelle Haskin, editorial secretary, General Board of Missions; Miss Mary Skinner, director Children's Division; Rev. Walter Towner, director of the Young People; Miss Ina C. Brown, in charge of Missionary Education, Young People's division; Rev. B. S. Winchester, authority in Christian Education; Mrs. Clay E. Smith, specialist in Children's Work; Rev. H. K. King, joint Secretary of Christian Education in the Foreign Field; Dr. John Q. Schisler, secretary, Department of the Local Church, and Rev. O. W. Moerner, director, Division of School Administration.

The Leadership Conference, for young people 16 to 23 has "Christian Youth Building a New World" for its theme. The personnel includes Bishop Paul B. Kern, Benjamin S. Winchester, late of the Federal Council of Churches of Christ in America; Rowena Ferguson, assistant director of Epworth Highroad; Sadie Mae Wilson of the division of Missionary Education and Extension; and a number of the faculty members of the Leadership School.

#### HENDRIX COLLEGE NOTES

Hendrix is becoming increasingly the center not only of college education, but popular Young People's education for the Methodist Church in Arkansas. This summer, for instance, in addition to the regular summer session of the college we will have probably 1,000 people who will have taken work here. For two weeks in June the Pastor's School; last week the Young People of the Little Rock Conference; this week the Young People of the North Arkansas Conference, and the week following the Junior Young People's Assembly for the Little Rock and Arkadelphia Districts.

The young people are serious-minded

discuss each item mentioned and make new plans to carry our work more accurately for the next quarter. The Children's work is going right on. We had a very interesting meeting on study of Conference Minutes in June. Our delegates were ready to answer knowingly. The spiritual life group meets each Tuesday morning for one hour. They are now reading "Converting the Church." The president of the Auxiliary belongs to this group. There is nothing better than this study course to help you carry out the program of work. It leads you into a deeper spiritual realm that makes you strong. We are working hard to be on "Honor Roll" this year. Pray for our Auxiliary.—Publicity Chairman.

ed and are endeavoring to qualify themselves for effective leadership in their respective communities. The objectives for the quadrennium adopted by the Little Rock Conference Young People's Assembly are high-minded and worthy of a maturer group. The college is giving every possible encouragement to all of these educational efforts of the church.

The Board of Trustees at its recent meeting named the new dormitory for women "Galloway Hall." The feeling in the Board was unanimous that the name Galloway is one of the greatest of all names in Methodist history, and has a peculiar significance in Arkansas because of the large service rendered by Galloway Woman's College for so many years. Hence they have given to the most beautiful building on the campus this name in recognition of the significance of Galloway in Southern Methodist history, and in particular, in Arkansas history.

Dean Staples and Dr. Campbell, heading up the study in social attitudes of college students, a study financed by the General Education Board, spent last week at Peabody College at Nashville in a conference on the social implications of the curriculum. They will return there the latter part of this week to join in discussions looking to finding principles and plans that will build in college students a larger sense of social responsibility. They have spent a few days this week at the University of North Carolina in a conference there designed to help in working out some aspects of the problem which they are studying. This study is attracting wide attention.

Dr. Spessard of the Biology Department has a group of students on Petit Jean Mountain, in a residence owned by Dr. Hardison of the Mountain, doing field work and special study in forestry. They are comfortably located, and while it is warm in the daytime, they are cool at night. The C. C. C. Camp and its officers are showing Dr. Spessard and his group of boys various courtesies that are helpful in their work in forestry. The C. C. C. Camp is about three miles from the headquarters of Dr. Spessard and his boys.—Reporter.

#### CHRISTIAN ADVENTURE ASSEMBLY

I call the attention of the pastors of the Camden, Prescott and Texarkana Districts to the Christian Adventure Assembly to be held at Magnolia July 9 to 13 inclusive. Let us make it the big thing of the year. It can be done if we are willing to get in the game with that age group. They will be eager to attend if we tell them about it. May we depend upon you as we do for everything else promoted in our Methodism?—J. L. Dedman.

#### NOTES ON YOUNG PEOPLE'S ASSEMBLY

By Clem Baker

The Attendance registered 250 delegates. 226 received two credits each, which meant that they attended all classes and business sessions. This was 50 more than the attendance of a year ago.

Ramey Garland presided with a master hand. Only the precedent set four years ago kept our young people from demanding that he serve another year.

Bill Arnold typed the day with his morning devotional messages.

Jim Cooper proved to be what the football folks would call a "triple threat" man. He led the singing, conducted the vespers, and taught a class and did each of these jobs well. Bro. Baugh is an invaluable man at

an Assembly. He served as official photographer, brought a beautiful missionary address and made himself useful in a dozen ways.

The Presiding Elders added much to the Assembly by their visit on Tuesday. Dr. Thomas brought the greetings from the Elders.

Bro. Hundley represented the cabinet throughout the whole Assembly, since he served as a member of the faculty.

Prescott District won first place on stunt night. All of the stunts were of an unusually high order. A large crowd of former "Leaguers" came up for stunt night making it a reunion occasion.

Harold Sadler sent his love and greetings. Our young people missed him and many sent letters of love and appreciation for the fine work he has done.

Bob Moore served as Conference director during the absence of Bro. Sadler and did his job well.

Arthur and Hallie Terry proved to be attraction No. 1. They served as a beautiful illustration of what Assembly friendships often ripen into. Everybody loves this fine couple. Arthur served as Dean of Men and Hallie as Secretary for the Assembly.

L. F. Sensabaugh represented the General Board in a dignified and thoroughly brotherly fashion.

Bro. Crossett of the Little Rock Y. M. C. A. tightened his hold upon the hearts of our young people by his thorough-going leadership of recreation.

Marshall Steel never delivered a better address than the message he brought Wednesday night on "What Do You Say To Yourselves?"

The Banquet with Ramey Garland as toastmaster and the five courses served by Mrs. Hulén, together with the address of Dr. Staples, the singing of Mary Roland, and the "pep" songs led by Jim Cooper started the Assembly off with a fine start.

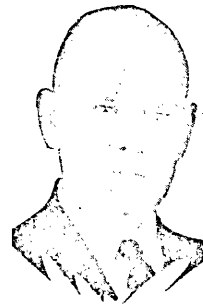
Bro. Glenn led the largest delegation from any one church to the Assembly. There were 20 delegates from First Baptist Church, Texarkana.

J. S. M. Cannon in his vesper message on "Can A Business Man Dare Be Christian?" gave a splendid contribution to the Assembly.

The Consecration Service featuring the installation of our new officers, the singing of the Assembly theme song, the fine message by Dr. Thomas,

(Continued on Page 10, Col. 1)

## Announcing My Candidacy for SHERIFF and COLLECTOR



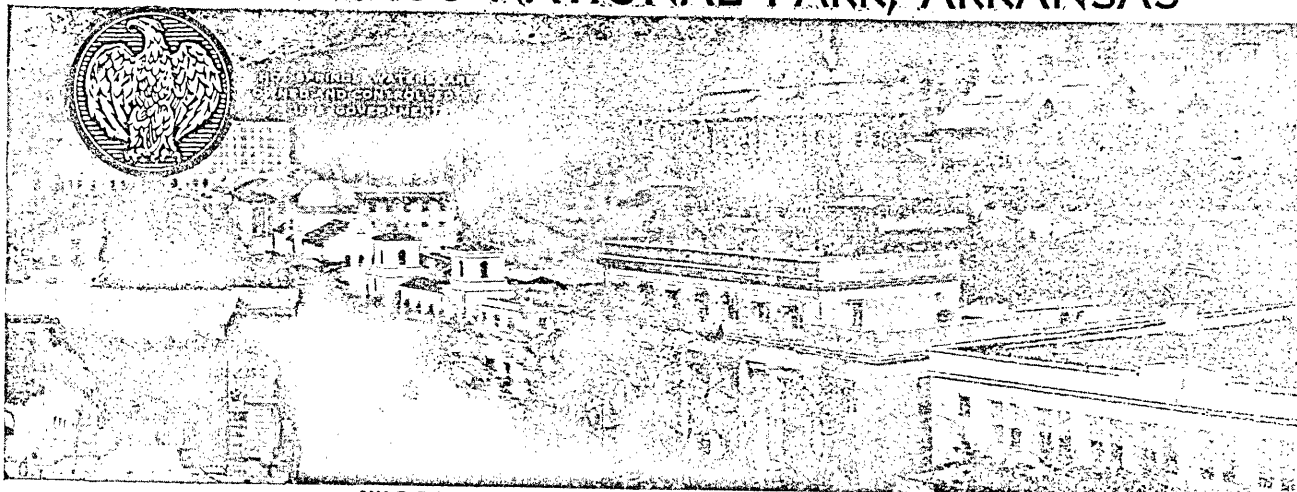
V. E.  
Martineau  
Efficient and Honest



# COME TO HOT SPRINGS

*for Rest, Relaxation and Recuperation*

## HOT SPRINGS NATIONAL PARK, ARKANSAS



WORLD FAMOUS BATH HOUSE ROW  
WHERE AMERICA BATHES ITS WAY TO HEALTH

\* *Government Supervised* \*

## BATH HOUSES

*"Bathing Is Our Business,  
Health Is Our Objective"*

Imperial Bath House.....21 Baths, \$19  
OPPOSITE KINGSWAY HOTEL

### *and on Bath House Row:*

Ozark Bath House.....21 Baths, \$19  
Superior Bath House.....21 Baths, \$19  
Quapaw Bath House.....21 Baths, \$20  
Fordyce Bath House.....21 Baths, \$21  
Maurice Bath House.....21 Baths, \$21  
Hale Bath House.....21 Baths, \$19  
Buckstaff Bath House.....21 Baths, \$21  
Lamar Bath House.....21 Baths, \$20

## Hot Springs Confectionery And Cafe

Jim and George Invite You—  
Good Food at Reasonable Prices  
Across from Marquette Hotel

*Your Ideal Vacation Spot!*

## FOUNTAIN LAKE

5 Miles from Hot Springs On  
Highway No. 70

Furnished cottages to be had by day or week.  
Also rooms and meals may be had at the  
Tavern. Wholesome delicious Chicken and Steak  
Dinners a feature. FOUNTAIN LAKE is an  
ideal summer resort—whether you come for the  
week-end or for your vacation.

For Reservations Write Manager

## FOUNTAIN LAKE

HOT SPRINGS, ARKANSAS

*If You Are In Need of Anything  
In the Drug Line, Phone—*

## GLOBE DRUG CO.

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# Hot Springs Invites

For Fine Photographs

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Special Attention to Photo-  
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Rates Fair, Quality Good



Kodak Work Solicited

## ECKLER STUDIO

702½ Central Avenue  
Studio Upstairs

Welcome  
to  
Hot Springs



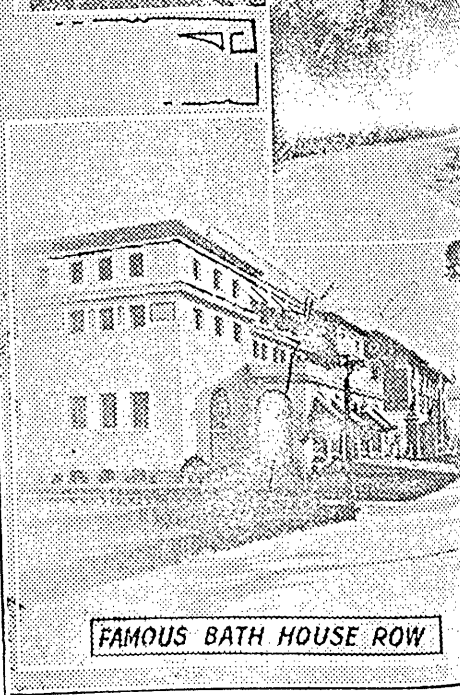
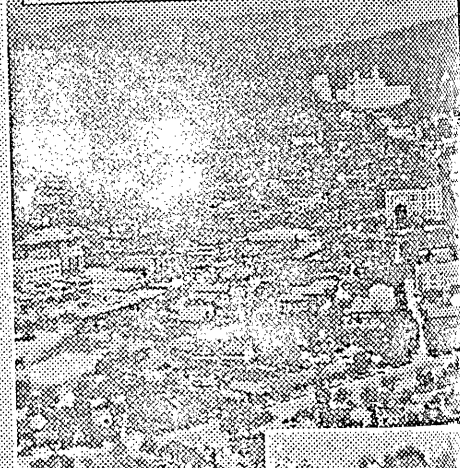
## ARKANSAS TRUST CO.

Hot Springs National Park  
Arkansas

Arkansans are lucky to have so near at hand the resort city of Hot Springs! People from all over the United States and from foreign countries travel thousands of miles to take advantage of the miraculous healing waters as well as to enjoy the rest and relaxation afforded.

## THOUSANDS OF AMERICA'S

HOT SPRINGS, ARK.



## Come For Health or For Pleasure!

Hot Springs National Park is versatile in its appeal. Thousands come yearly to take advantage of the curative waters . . . to bathe their way back to health, but countless others spend weeks and months in or near the Resort simply resting and having the time of their lives! No matter why you visit Hot Springs, you'll find it utterly different from other cities . . . you'll find a warm welcome . . . and you'll find health and happiness.

## You'll Find New Health and Happiness at OZARK LITHIA!

Just Seven Miles from Hot Springs is located this delightful resort . . . for years one of the most popular of all vacation places near the Nation's Health Resort! Swimming, tennis, hiking, resting—all are found at OZARK LITHIA, plus the best foods. \$3.00 a day includes everything—room and meals!

## OZARK LITHIA Hotel and Springs

15 Minutes from Hot Springs

Reservations, Phone R-9502

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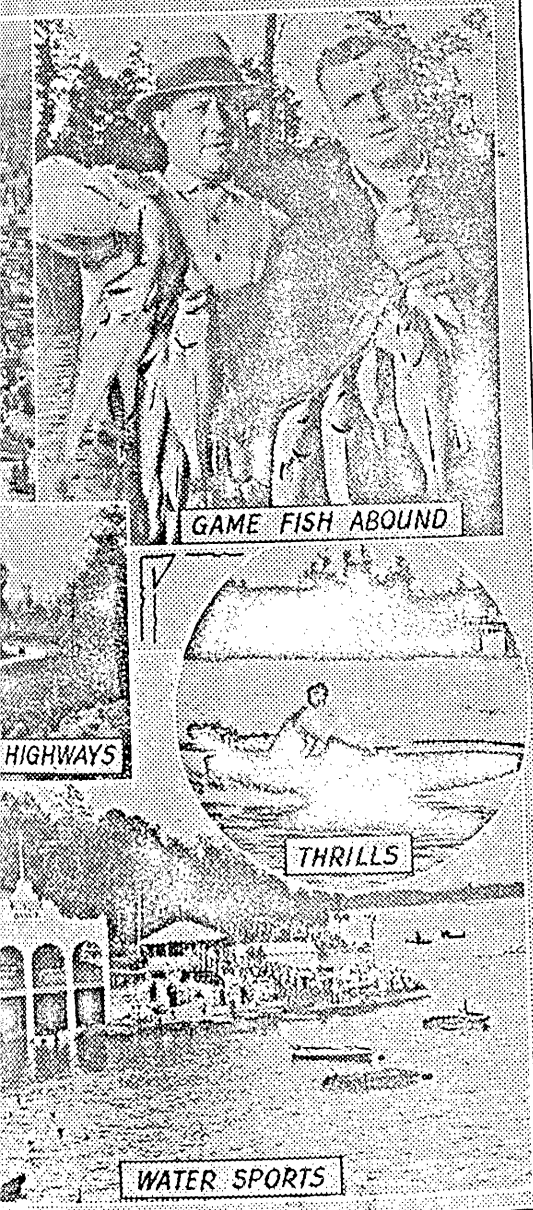
Free Delivery Anywhere in City  
Phone 52 324 Ouachita



# You--This Summer!

Hot Springs is the health center of America—conveniently located not only to the United States but to all Arkansas as well. This year why not visit Hot Springs—you'll save money and at the same time have one of the most beneficial vacations you've ever had.

## TOURISTS VISIT HOT SPRINGS RESORT



We Invite Your Inspection

### WOODCOCK APARTMENTS

Rates by Day, Week or Month  
Half Block from Bath House  
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Creators of Superior  
and Distinctive Foods

### Crystal Grill

Serving Quality Breakfasts,  
Luncheons and Dinners  
810 Central Avenue

A Sincere  
Welcome

To All Visitors to  
Hot Springs

### ARKANSAS National Bank

Hot Springs  
National Park, Arkansas

## Every Sport You Play Can Be Found Here!

It would be difficult to name a sport that is not to be enjoyed in or near Hot Springs! Fishing, swimming, boating and even speed boat racing is in full swing on the many lakes and pools near at hand. Hiking, tennis, horseback riding are there for you. It's the vacation center of our state and the United States and it invites you this summer. Many first-class hotels and lodges await you as their guest—you may be assured of the very highest-class accommodations, meals and treatment. Choose Hot Springs this summer and you'll say, "I never had a better time."

## 200 Fireproof Outside Rooms!

MAKE YOUR HEADQUARTERS

### HOTEL COMO

Attractive Weekly or Permanent Rates

Absolutely Modern In Every Respect—Close To All Bath Houses

AL A. REYNOLDS, Owner and Manager

ALSO POPULAR PRICED CAFE AND  
COFFEE SHOP

Just Phone 970 or 971

### JENNING'S DRUG STORE

Phone Us Your Needs—We Deliver  
108 Ouachita Ave.

(Continued from Page 6)

and the awarding of the certificates brought the Assembly to a close and 250 of as fine young people as ever met went back to their task determined to be Christians no matter what the cost.

James H. Johnson was the hardest worker at the Assembly. He is making such a good treasurer that the young people unanimously demanded that he serve a second term.

Hendrix College proved to be a gracious host to the Assembly. The campus was never more beautiful. The new buildings added much to our comfort.

The following members of the faculty rendered unique service: President Reynolds, E. W. Martin, Mrs. House, Miss Charles, Prof. Griswold, Dean Staples.

The instructors were all on hand, save Mary Turner and Mrs. Harold Sadler. In addition to those already mentioned, the following rendered fine service: Miss Eleanor Neill, Rev. and Mrs. Fred Harrison, Neill Hart, Thomas and Irene Baugh.

#### LITTLE ROCK CONFERENCE YOUNG PEOPLE'S ASSEMBLY

The 15th annual Assembly of the Little Rock Conference Young People closed its most largely attended and successful session at Hendrix College last Friday night. The success of this Assembly, following the great Pastors' School, indicates a revival of interest in the program of Christian Education in this Conference. The Young People's Assembly is showing the fine results of the legislation four years ago whereby their work is unified. The old Epworth League did a magnificent work, but it is finer still to have an Assembly representing the young people of the church rather than of same department of the church.—Clem Baker.

#### NEW OFFICERS FOR LITTLE ROCK YOUNG PEOPLE'S ORGANIZATION

The following officers were elected to serve the Little Rock Conference Young People at the Assembly:

President, Robert Bearden, Jr., Arkadelphia; Vice-President, Chancellor Stone, Gurdon; Secretary, Grace McCarty, Texarkana; Treasurer, James H. Johnson, Little Rock; Supt. Life Service, Mrs. Fred R. Harrison, Malvern.

#### District Directors

Arkadelphia, Rev. Fred R. Harrison, Malvern; Camden, James R. Sewell, Harrel; Little Rock, Miss Lucille Hicks, Little Rock; Monticello, Rev. T. T. McNeal, Dermott; Pine Bluff, Miss Mary Turner, Pine Bluff—Associate, Miss Marye Thornton, Pine Bluff; Prescott, Ramey Garland, Emmet; Texarkana, C. I. Parsons, Texarkana—Associate, Miss Emma Pecantet, Texarkana.—Clem Baker.

#### HIGHLAND SUNDAY SCHOOL

In 1892 a few of us old settlers got together and built a brush arbor and organized a Sunday School with 20 or 30 members. That fall we went to the forest and cut pine logs and hauled them close to the arbor and built a log home 20x24 feet which we used for several years. As our Sunday School grew and we got a little more able financially, we built a larger and better house, the one we are using now. We are proud of the record we have made. We have increased from 30 to about 80 members in those 42 years. We have had only two regular superintendents. P. C. Hoover was the first. He served till death called him to his reward about 16 years ago. Then the writer, P. M. Egger, was elected and is still serving the best he can.

Our Sunday School has never gone into winter quarters. Also our class singing has gone on for many years

without suspending. Some able preachers have gone out from Highland Church. I will give their names: P. P. Ryals, P. C. Hoover, M. H. Leonard, P. N. Simpson, H. L. Simpson, P. T. Hoover, W. O. Hoover, P. L. Simpson, and Raymond Simpson, C. A. Simpson.

Highland is 16 miles east and four miles north of Mena, five miles north of the Ouachita River, four miles from Cherry Hill post office, right at the foothills of the Ozark Mountains, where we can have fresh pure air to breathe.—J. M. Egger, Supt.

#### VACATION SCHOOL AT FIRST CHURCH, HOT SPRINGS

The Vacation Church School of the First Methodist Church, was very beneficial from an educational, spiritual and recreational standpoint. Mrs. H. W. Jinske and her coworkers enrolled 112 children, 100 of these received certificates of attendance.

Many valuable projects were carried out, centering around the mission fields of India, China, Mexico, Japan and Korea. Articles and costumes characteristic of these countries were made by the children. An effort was made to give the child an insight into the way of life of the people in other lands. The idea was also stressed that God is the Heavenly Father of all the peoples of the earth and that the children and adults of all the world are to be friends.

Teachers and helpers with their respective departments are listed as follows: Beginners, Mrs. J. Q. Holder, Supt.; Helpers: Nancy Margaret Smith, Charlotte Knox, Mary Lou Brewer, Mrs. Marion Anderson, Sue Dell Apple; Mrs. Glenn Forgy, primary superintendent, with Mrs. John Highfill, Miss Kincaid, and Miss Margaret Murphy assisting; Mrs. Bessler, Junior leader, with Sarah Yarborough, Marjorie Harris and Margaret Cotham, assisting; Margaret Wepler, Intermediate leader; Mr. Donelson, leader of the Manual Training with John Bradley helper. Ruth Yarborough and Nancy Cotham had charge of outdoor games.

#### LITTLE ROCK CONFERENCE DUAL MISSIONARY OFFERINGS FOR MAY

The following Sunday Schools report offerings for the Missionary Enterprise for May. This is the eighth report since Conference.

#### ARKADELPHIA DISTRICT

|                              |          |
|------------------------------|----------|
| Arkadelphia                  | \$ 10.00 |
| Hart's Chapel                | .40      |
| Hollywood                    | .31      |
| Mt. Pisgah                   | .69      |
| Carthage                     | 1.53     |
| Tulip                        | .75      |
| Dalark                       | .87      |
| Bethlehem (3 Mo.)            | 1.63     |
| Manchester                   | 1.00     |
| Friendship                   | .32      |
| Rockport (2 Mo.)             | .50      |
| Magnet Cove                  | .40      |
| Butterfield                  | .25      |
| Holly Springs (2 Mo.)        | .39      |
| Mt. Olivet                   | 1.00     |
| Mt. Carmel                   | .85      |
| First Ch., Hot Spgs. (2 Mo.) | 10.00    |
| Oaklawn                      | 3.00     |
| New Salem (2 Mo.)            | 1.00     |
| Bethlehem (8 Mo.)            | 1.80     |
| Tigert Mem.                  | 1.00     |
| Lonsdale (2 Mo.)             | .50      |
| Point View                   | .23      |
| Leola                        | .65      |
| Pearcy                       | .30      |
| Macedonia                    | 1.00     |
| L'Eau Fraix                  | .75      |
| Total                        | \$ 41.12 |

#### CAMDEN DISTRICT

|                         |          |
|-------------------------|----------|
| Bearden (2 Mo.)         | \$ 4.00  |
| Fairview                | 1.24     |
| First Church, El Dorado | 24.61    |
| Logan's Chapel          | .42      |
| Harrell                 | .38      |
| Junction City           | 1.50     |
| Norphlet                | 2.00     |
| Magnolia                | 5.00     |
| Total                   | \$ 39.15 |

#### LITTLE ROCK DISTRICT

|                    |        |
|--------------------|--------|
| South Bend         | \$ .80 |
| Smyrna             | 1.00   |
| Mt. Carmel (3 Mo.) | 1.93   |
| Congo (4 Mo.)      | 1.00   |

|                      |          |
|----------------------|----------|
| Oak Hill             | .27      |
| Rogers' Chapel       | .30      |
| Douglasville         | 6.63     |
| Hazen                | 1.00     |
| Pepper's Lake        | 1.00     |
| Roland               | .61      |
| Hickory Plains       | 1.10     |
| Bethlehem            | 1.07     |
| Hebron               | .63      |
| Keo (2 Mo.)          | 3.50     |
| Tomberlin            | 1.11     |
| Asbury               | 7.18     |
| Capitol View (4 Mo.) | 6.00     |
| First Church (3 Mo.) | 73.23    |
| Henderson            | 6.00     |
| Highland             | 3.00     |
| Hunter Mem. (2 Mo.)  | 5.00     |
| Pulaski Heights      | 10.00    |
| Lonoke               | 2.00     |
| Sardis               | 1.00     |
| Total                | \$135.41 |

#### MONTICELLO DISTRICT

|              |          |
|--------------|----------|
| Dumas        | \$ 2.15  |
| Hamburg      | 3.00     |
| Hermitage    | 1.50     |
| McGehee      | 5.00     |
| Monticello   | 5.30     |
| Montrose     | 1.25     |
| Portland     | 2.46     |
| Winchester   | 2.00     |
| Rock Springs | 1.15     |
| Total        | \$ 23.81 |

#### PINE BLUFF DISTRICT

|                        |          |
|------------------------|----------|
| Altheimer              | \$ 2.20  |
| Wabbaseka              | 1.38     |
| DeWitt                 | 6.32     |
| Little Prairie         | 2.00     |
| Gould                  | 1.00     |
| Sunshine               | .40      |
| Carr Mem.              | 3.50     |
| Lakeside               | 8.80     |
| Good Faith             | 1.26     |
| Sulphur Springs        | .50      |
| Center                 | 1.00     |
| Rison                  | 1.50     |
| Ulm                    | 1.10     |
| Sheridan (2 Mo.)       | 4.00     |
| Sherrill (2 Mo.)       | 4.00     |
| Star City (3 Mo.)      | 6.67     |
| Swan Lake              | 1.46     |
| Bayou Meto             | 1.50     |
| Pleasant Grove (2 Mo.) | .60      |
| Total                  | \$ 49.19 |

#### PRESCOTT DISTRICT

|                   |          |
|-------------------|----------|
| Blevins           | \$ 3.75  |
| Center            | .53      |
| Gurdon            | 6.17     |
| Hope              | 7.13     |
| Nashville (2 Mo.) | 8.00     |
| Okolona           | 1.38     |
| Center Grove      | 2.10     |
| Washington        | 1.10     |
| Ozan              | 1.00     |
| Total             | \$ 30.16 |

#### TEXARKANA DISTRICT

|                     |          |
|---------------------|----------|
| Sylvanina           | \$ .75   |
| Hatfield            | 1.48     |
| Horatio             | 3.00     |
| Walnut Springs      | 1.50     |
| Cherry Hill         | .25      |
| Dallas              | .25      |
| Highland            | .25      |
| Ransom              | .10      |
| Lockesburg          | 1.59     |
| Fairview            | 2.24     |
| First Church, Texa. | 14.40    |
| Total               | \$ 25.81 |

#### STANDING BY DISTRICTS

|                         |          |
|-------------------------|----------|
| Arkadelphia, 27 Schools | \$ 41.12 |
| Camden, 8 Schools       | 39.15    |
| Little Rock, 24 Schools | 135.41   |
| Monticello, 9 Schools   | 23.81    |
| Pine Bluff, 19 Schools  | 49.19    |
| Prescott, 9 Schools     | 30.16    |
| Texarkana, 11 Schools   | 25.81    |
| Totals, 107 Schools     | \$344.65 |

—C. E. Hayes, Chairman.

#### MISSIONARY OFFERINGS BY YOUNG PEOPLE'S ORGANIZATION LIT. TLE ROCK CONFERENCE MAY 23 TO JUNE 22

The following offerings were sent after the fourth Sunday in May, or paid at the summer Assembly. This closes the year's work.

#### ARKADELPHIA DISTRICT

|                                |          |
|--------------------------------|----------|
| First Ch., Hot Springs, E. L.  | \$ 7.00  |
| Arkadelphia, S. S.             | 2.50     |
| First Ch., Hot Springs, E. L.  | 10.00    |
| Malvern, E. L.                 | 22.00    |
| Grand Ave., Hot Springs, E. L. | 10.00    |
| First Ch., Hot Springs, S. S.  | 2.00     |
| Total                          | \$ 53.50 |

#### CAMDEN DISTRICT

|                          |          |
|--------------------------|----------|
| Fordyce, E. L.           | \$ 3.50  |
| Smackover, E. L.         | 4.00     |
| Christie's Chapel, E. L. | 1.50     |
| Childester, E. L.        | 2.50     |
| Norphlet, E. L.          | 7.18     |
| Thornton, E. L.          | 3.00     |
| Harrell, E. L.           | 2.15     |
| Vantrease Mem., E. L.    | 15.00    |
| Bearden, E. L.           | 15.00    |
| Buckner, E. L.           | 2.50     |
| Thornton, E. L.          | 2.00     |
| Total                    | \$ 58.33 |

#### LITTLE ROCK DISTRICT

|                        |          |
|------------------------|----------|
| Capitol View, E. L.    | \$ 25.00 |
| Highland, E. L.        | 6.95     |
| Hunter, E. L.          | 3.17     |
| Asbury, S. S.          | 7.82     |
| Asbury, E. L.          | 11.91    |
| Pulaski Heights, E. L. | 20.00    |
| Winfield, E. L.        | 60.00    |
| Henderson, E. L.       | 2.50     |
| Keo, E. L.             | 5.00     |
| Forest Park, E. L.     | 2.00     |
| Total                  | \$144.35 |

#### MONTICELLO DISTRICT

|                   |          |
|-------------------|----------|
| Dumas, E. L.      | \$ 10.00 |
| Hamburg, E. L.    | 7.00     |
| Warren, E. L.     | 10.00    |
| Tillar, E. L.     | 3.00     |
| Dermott, E. L.    | 16.00    |
| Winchester, E. L. | 4.00     |
| Crossett, E. L.   | 12.00    |
| Total             | \$ 62.00 |

#### PINE BLUFF DISTRICT

|                         |          |
|-------------------------|----------|
| Good Faith, S. S.       | \$ .64   |
| Lakeside, S. S.         | 2.45     |
| First Ch., P. B., E. L. | 2.69     |
| First Ch., P. B., S. S. | 2.31     |
| Gillett, E. L.          | 7.00     |
| DeWitt, S. S.           | 2.64     |
| Ulm, E. L.              | 5.00     |
| Carr Mem., E. L.        | 13.50    |
| Stuttgart, E. L.        | 3.50     |
| Grady, E. L.            | 3.25     |
| Sheridan, E. L.         | 6.50     |
| Altheimer               | 5.00     |
| Total                   | \$ 54.48 |

#### PRESCOTT DISTRICT

|                   |          |
|-------------------|----------|
| Emmett, E. L.     | \$ 5.00  |
| Blevins, E. L.    | 2.00     |
| Prescott, E. L.   | 6.00     |
| Washington, E. L. | 5.00     |
| Okolona, E. L.    | 3.00     |
| Total             | \$ 21.00 |

#### TEXARKANA DISTRICT

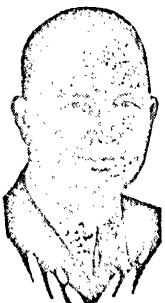
|                         |          |
|-------------------------|----------|
| First Ch., Texa., E. L. | \$ 24.00 |
| Horatio, E. L.          | 10.00    |
| Stamps, E. L.           | 9.50     |
| Fairview, S. S.         | 1.12     |
| Foreman, E. L.          | 8.50     |
| Lewisville, E. L.       | 3.65     |
| Total                   | \$ 56.77 |

#### STANDING BY DISTRICTS

|                         |          |
|-------------------------|----------|
| Arkadelphia, 4 Churches | \$ 53.50 |
| Camden, 10 Churches     | 58.33    |
| Little Rock, 9 Churches | 144.35   |
| Monticello, 7 Churches  | 62.00    |
| Pine Bluff, 11 Churches | 54.48    |
| Prescott, 5 Churches    | 21.00    |
| Texarkana, 6 Churches   | 56.77    |
| Total, 52 Churches      | \$450.43 |

—Jas. H. Johnson, Treas.

*"Qualified by  
Experience"*

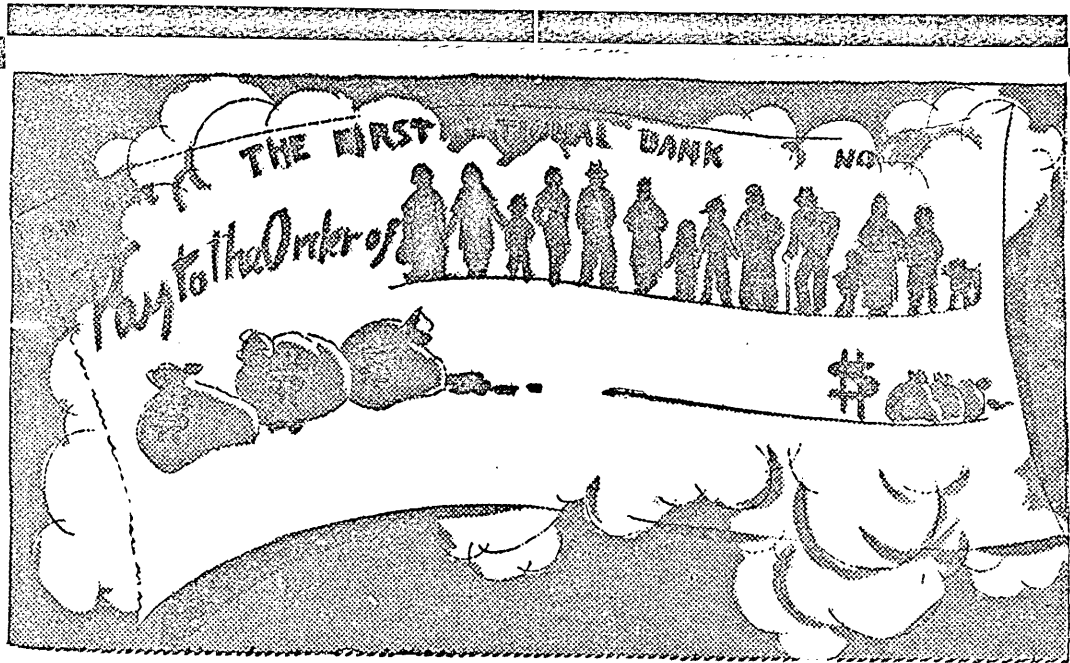


I Am  
Seeking  
Promotion

**J. R.  
(Bob)  
GLADDEN**

for  
**CIRCUIT  
CLERK**  
Of Pulaski County

*Face "Broken Out?"*  
First wash with pure Resinol Soap  
Then relieve and improve sore pimply  
spots with soothing  
**Resinol**



*Immediate CASH with which to pay the Butcher,  
the Baker, the Candlestick maker . . .*

THAT IS WHAT YOU GET WHEN YOU HAVE A

# SPOT CASH POLICY

*The policy YOU need and should have! Beneficiary  
receives cash IMMEDIATELY . . no medical examination  
AND IT COSTS ONLY TEN DOLLARS A YEAR!*

Union's SPOT CASH policy is a policy you can't afford to overlook—no matter how much insurance you have now—for it provides the beneficiary with needed cash immediately! No waiting . . . no worry; just fill out the draft attached to policy and present at any bank!

One small premium—only \$10—and you are protected for one year, with immediate cash benefits of from \$786 to \$195, in case of your death! Anyone from 15 to 55 may be insured . . . and you have your choice of a 20 year endowment or an endowment maturing at age 65—or 80.

**MAIL THIS COUPON!**

Don't let another day pass without at least investigating this phenomenal policy! We suggest that you mail the attached coupon at once and let us tell you more about this radically different insurance—a policy all thoughtful, far-sighted men will want.

UNION LIFE INSURANCE CO., Station M, 401 Main Street,  
Little Rock, Arkansas.

Please send details of your SPOT CASH POLICY.

Name ..... Age .....

Address ..... City & State .....

Are you in good health? .....

**UNION LIFE INSURANCE COMPANY**

Arkansas' Oldest Legal Reserve Old Line Company

WORTHEN BANK BLDG. LITTLE ROCK, ARK.



## CHURCH NEWS

### MT. SEQUOYAH

By Margaret H. Glass

From Sequoyah's heights the evening glow  
Of Summer's sun was sinking low.  
There were gold-tipped hills, with shadows blue  
And clouds of varied shapes and hue.  
Like rainbow tints the Southern skies  
Portrayed a glimpse of Paradise.

On distant hills calm and serene,  
Were toy-like farms of emerald green;  
While homes in miniature array  
Grew dim with the declining day,  
From towns near-by, through stately trees,  
Lights twinkled softly with the breeze.

The stars appeared on the sun's retreat.  
The moon its orbit must complete.  
There were cheeping birds, the night-fly's song,  
And whirr of bats as I passed on,  
A happy close of a summer's day.  
A foretaste of Heaven, one would say.  
Conway, Ark.

### NATIONAL RELIGIOUS CAMP FOR METHODISTS WILL OPEN SOON ON MOUNT SEQUOYAH NEAR FAYETTEVILLE.

It's springtime in the Ozarks again! And just about this same time every year when the grass blades are greener, when the buds begin to bloom, and when "young men's thoughts turn to 'two-lips', several thousand Methodists from all states west of the mighty Mississippi turn their feet toward Fayetteville. Here 2000 feet skyward is Mount Sequoyah, the home of the national religious camp known as the Western Methodist Assembly.

Here on this ideal mountain site some 20,000 persons of all rank and denominations have visited and studied during the last ten years. Rev. Sam M. Yancey, superintendent of the site, conservatively estimates that a quarter of a million more have driven out of their way to see the Ozarks from the beautiful "sky-line drive" on Sequoyah.

This is the land Harold Bell Wright made famous with his novel, "The Shepherd of the Hills." It is still in its primitive beauty the way the novelist painted it with words.

It is here the religious groups get together for their annual conferences, Bible missions, temperance studies, and other forms of religious worship. The other national camp is located at Lake Junaluska, North Carolina, where the God-seeking people east of the Mississippi turn their faces.

#### Modern Service Offered.

An up-to-date cafeteria, cabin and maid service, drug store, library, and modern playground for both the grownups and kiddies, all under the direction of Superintendent Yancey, take care of the needs and wants of any visitors. Hiking, mountain climbing, a baseball field, croquet and tennis courts provide an outlet for the sports-minded. An open air auditorium is the scene of the night activity which is generally featured by nationally known platform speakers in the religious world.

This mountain was formerly known as "East Mountain" and many an old-timer here knows it as no other, but out of the many names offered, the one selected comes from Mrs. Elizabeth H. Millar, wife of Dr. A. C. Millar, editor of the Arkansas Methodist.

#### Indian Name Chosen.

"We wanted a distinctive name and practically all other assemblies of this

kind have Indian names, such as Chautauqua, Winona, Junaluska, so this was one strong point in selecting the name, 'Mount Sequoyah,' and since tradition was that the Cherokee Chief 'Sequoyah' had once camped at a big spring at the foot of this mountain, this decided the matter. It was officially given this name in 1923.

Probably another great reason why the board members particularly liked the Indian chieftian's name, "Sequoyah," was because of his remarkable literary achievement. After 12 years of solitary confinement in his hut, Sequoyah promulgated his syllabus, and almost overnight the Cherokees became a literate nation. The thing is incredibly simple. This Cherokee, unable to write or speak any language except his own, reduced the Cherokee tongue to 83 primary sounds, and contrived a symbol for each of them. Simply by learning this Cherokee alphabet the native was able to read and write his own language.

Strange as it may seem, Chief Junaluska, for whom the other national Methodist Assembly at Lake Junaluska was named, was quick to comprehend the value of the syllabus. A printing press was brought into the North Carolina mountains and several books of the New Testament translated into Cherokee and printed.

Sequoyah's real name is George Gist. He was born about the year 1770 near the Cherokee town of Tuskegee, close to old Fort Loudon, in East Tennessee. Sequoyah never saw his German father and could never utter a word of the German tongue. He was essentially Indian in opinion and prejudice, but German in instinct and thought. He never attended school, and never learned to read or write English—yet this "Modern Moses" led his people out of a sea of ignorance by giving them a common alphabet.

And all Methodists west of the Mississippi river will soon be uttering that name. They'll be heading for the Ozarks and "Mount Sequoyah."—Johnny Erp.

### BROTHER YANCEY AT PURCELL, OKLAHOMA

Rev. Sam M. Yancey of Fayetteville, Ark., has been in a revival at Trinity Methodist Church at Purcell, and the meeting closed Sunday night. Brother Yancey is a clear and forceful speaker and he made many friends in this city.

Good crowds attended the meeting and were delighted with the way everything was carried out. No clap-trap methods were used to get people enlisted in the church. However the Gospel was preached in such a convincing way that it made people want to live a better life.

The whole church and the community will feel the effects of this meeting in the years to come and it is expected that the results will abide.

The natural wit and humor of the evangelist drew the people and held their attention and by this method he would bring a spiritual message that would grip the hearts of all.

This meeting has been a blessing to this city and especially to Trinity Methodist Church. The good people here will look forward to the return of Bro. Yancey. He spoke in high appreciation of the splendid entertainment in the delightful homes of 'this city.

As a result of the meeting the Young People are being organized and a new program of recreation and spiritual service will be carried out. James Hawk, a local boy, led the singing and did it well and Littleton Fowler of Washington Methodist Church was the Young Peoples' worker.

The spiritual life of the church today

is the best it has been in some time and every department of the church is working and cooperating with other departments. The pastor appreciates the fine way other churches and members cooperated. A fine spirit of working together among all the churches is felt here.—A. B. Waldrep, P. C.

### ALL N. R. A. CODES PUBLISHED

Every approved N. R. A. code of fair competition is immediately published. Copies are for sale in pamphlet form by the Superintendent of Documents, Government Printing Office, Washington, D. C., at 5 or 10 cents each (stamps may not be sent). This procedure enables the citizen to become informed about the provisions of the code or codes in which he is particularly interested.

The National Recovery Administration has also published A Guide to Commodities and Services Under Approved Codes of Fair Competition, which is an index to codes 1 to 375 inclusive. It may be purchased at 10 cents a copy from the Superintendent of Documents, Washington, D. C. This Guide may be consulted by those who wish a reference aid to the codes published.

The consumer who wishes to avoid the purchase of goods made under sweatshop conditions now has a guide in the form of the Blue Eagle Label. Many NRA codes require that Blue Eagle labels be attached to all products manufactured under the decent labor conditions which are provided for.

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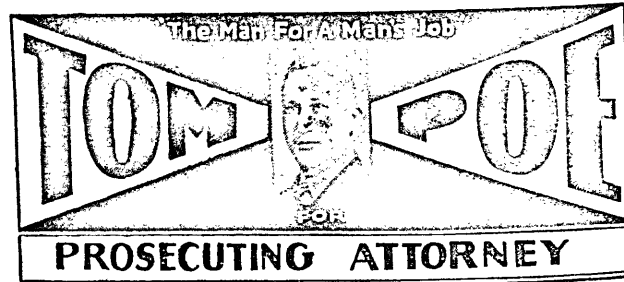
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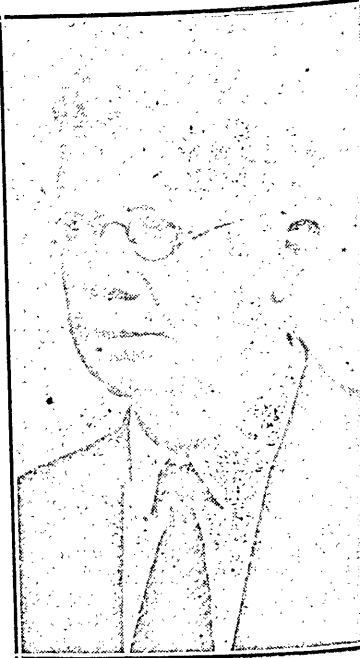
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## SIGNIFICANT EDUCATIONAL LEGISLATION GENERAL CONFERENCE, 1934

W. E. Hogan in Christian Education Magazine

The General Conference at Jackson, Miss., was significant in so many respects that one is tempted to write in general terms of its work and achievements. The Conference was significant in the brevity of its session, in its forward looking viewpoint, in its remarkable capacity for dispatching business rapidly but orderly, in its fine Christian spirit of good humor and fairness in debate, in the marked intelligence of its members, and in the notable ability of its presiding officers. A most significant Conference indeed! But the editor has restricted me to the subject indicated in the caption of this article. Other inviting and significant features of the Conference must, therefore, be passed by.

Much significant educational legislation was scarcely to be expected in 1934. Only four years ago at Dallas this was a major issue. Three Boards were there merged into one; a new constitution for the merged board was painstakingly adopted; a unified program of Christian education for the entire Church was set up. In view of this fact could any very significant educational legislation be expected at the hands of the twenty-second General Conference which was in session only eleven days? Hardly. But without any ado about it there was enacted some educational legislation at Jackson which is sure to prove quite significant as the years go by. Let us briefly point out some of it.

1. **Stamp of Approval.**—It is not insignificant that the General Conference gave its stamp of approval to the work done during the last quadrennium by the General and Conference Boards of Christian Education. It was quite apparent that the unified program of Christian Education as now in operation throughout the Church had the enthusiastic indorsement of the General Conference. All Disciplinary changes were made for the purpose of strengthening, clarifying, and harmonizing the legislation of 1930. In no particular was there a backward step.

2. **Requirements for Admission on Trial Revised.**—No more significant legislation was enacted by the General Conference at Jackson than the raising of academic requirements for admission on trial. The attitude of this General Conference toward this perennial question of better trained ministry was very interesting and most significant. The usual passionate and emotional appeals of good men for the "special and un-

usual" cases were made; but the Conference was unwilling to continue the old law which made it possible for men to be admitted without any college or even high school training. The new law as it will appear in the 1934 Discipline is as follows:

"The requirements for admission on trial into the traveling connection, so far as academic training is concerned, shall be at least four years of work satisfactorily completed in a standard college; provided, that under special conditions clearly recognized as unusual, the Annual Conference may by two-thirds vote admit a candidate who has satisfactorily completed two years of work in a standard four-year college, or is a graduate of a junior college, in which case the Presiding Elder and the Committee on Admissions shall furnish to the Conference written statements of particulars showing definitely in what respect the case is special and unusual before the vote is taken. This requirement shall not apply to the Indian and Spanish-speaking preachers, nor to non-English speaking preachers."

3. **Increased Aid to the Theological Schools.**—The Conference recognized its increasing financial obligation to its two schools of theology by raising the askings of these schools in the general benevolences from \$80,000 to \$140,000. The increasing demand for professional training for our young ministers, places greater financial burdens upon our schools of theology. It is significant that this General Conference, frequently referred to as an economy Conference, should be willing to increase so substantially its support of its schools of theology.

4. **The Commission on Courses of Study.**—The function and duties of the Commission on Courses of Study for preachers were enlarged and more clearly outlined. The Secretary of the Department of Schools and Colleges was made a member of the Commission. Other members are four bishops and four traveling elders. In addition to its duties of the last quadrennium this Commission will recommend courses of reading for all preachers who have finished their undergraduate studies.

5. **"Church School" Substituted for Sunday School.**—It is of no little significance that the Conference voted without debate to make this change throughout the Discipline except in those cases where reference is made specifically to Sunday school meetings on Sunday mornings. This change was recommended by the Educational Commission in 1930 but was rejected by the General Conference. The term "Church School" as it will hereafter be used, will include Sunday School meetings, Epworth League meetings of young people, week day meetings of children, vacation schools, and fellowship meetings of young people.

6. **The Church Board of Christian Education.**—The usefulness of this board will be increased through legislation enacted at Jackson bringing into its membership the Superintendent of the Children's Division, a young person under twenty-four years of age, and a representative of the Board of Stewards in addition to those members provided for under the legislation of 1930. The new legislation also provides for the meeting together of the Church Board of Christian Education and the Workers' Council as one body in the smaller churches.

7. **Wesley Fellowship Groups.**—Another significant piece of new educational legislation is the provision for the organization of Wesley Fellowship groups in the Adult Division of the local church. These groups are an integral part of the Adult Division, having the same relationship to it as do Adult Bible Classes. They will provide a program for the young adults and will of-

fer opportunities for service to a large and important constituency of the Church which should be kept closely identified with our educational program.

8. **Missionary Education of Children.**—Provision for a new co-operative plan for the missionary education of children will prove to be a very significant feature of the new educational legislation. The plan provides for the co-operation of the Woman's Missionary Society and the Church School in the missionary education of the children of the Church. The materials to be used will be prepared jointly by the General Boards concerned. At an early date a manual explaining the plan will be made available.

9. **A Unified Program for Young People.**—It is very significant and worthy of special comment that the General Conference indorsed with such unanimity a unified program and organization for our young people. The conflicting legislation of 1930 was eliminated, thus giving the Young People's Division right of way to go forward in the development of a great program of Christian education for the youth of our Church.

10. **The Age Group Divisions.**—The change in legislation with reference to the organization of the three group divisions is included in this partial list of significant new educational legislation because it is typical of other changes made in the interest of simplicity and uniformity. Hereafter there will be a superintendent of each of the three age group divisions who shall be an assistant to the general superintendent of the school. Instead of a president of the young people's division, as heretofore, there will be a superintendent of that division, elected by the Quarterly Conference along with superintendents of the other two age groups—all three of these superintendents being assistants to the general superintendent. Simplicity, uniformity, clarification. To attain these most of the changes with reference to the local church were made.

11. **Temperance Education.**—The legislation abolishing the old Board of Temperance and Social Service transferred the teaching function of that Board to the General Board of Christian Education. This places additional responsibility upon the church school publications in the matter of making material on temperance available to the constituency of our Church. The General Board of Christian Education has been doing much work in this field. The new legislation merely intensifies its work in temperance education.

12. **The College Crisis.**—During the closing hours of the Conference it adopted without opposition and with apparent unanimity a strong and significant resolution setting forth the urgent needs of our colleges and the vital service which these colleges render to the Church. This statement will doubtless be given wide publicity and can be used effectively throughout the quadrennium. In the resolution there is reference to the menace of present world social and political conditions and to the stabilizing power of Christian colleges at this critical time of our nation's history. The serious financial plight of all our colleges and the grave danger which the Church faces because of that fact are set forth in clear and strong language. Through the adoption of this report the General Conference laid a mandate upon the General and Conference Boards of Christian Education "to foster plans that will establish a strong spiritual tie between the local church and the college, will build the college into the affections of our young people, and lay the claims of this vital institution upon the hearts of our people." The General

Board of Christian Education, aided by the Conference Boards, was directed to complete a survey of all our institutions of higher learning, and to develop a statesmanlike plan—in order to realize for our Church the most efficient system of Christian education possible.

## COMMENTS ON CHURCH MEMBERSHIP

By Benjamin Gregory  
Editor of the Organ of British Methodism

I cannot claim to have any accurate knowledge of what constitutes church membership in American Methodism and of the methods by which it is calculated. I have read the Discipline and have acquainted myself with the Ritual, and I have gleaned certain information which suggests that there are differences of method between Methodism here and in Great Britain. The present occasion seems to provide a good opportunity of meeting the request of some of the preachers I have met here to write something about church membership in Great Britain and to make some comments on the existing differences.

As with American Methodism so with that of the Mother Church, there are regulations to which the local church is expected to conform. It must be understood that interpretations of the regulations vary locally, but it may be taken that the regulations do indicate the general practice of the church. Here is the official statement:

"(1) All persons are welcomed into membership who sincerely desire to be saved from their sins, through faith in the Lord Jesus Christ, and evidence the same in life and conduct and who seek fellowship with Christ himself and his people by taking up the duties and privileges of the Methodist Church.

"(2) As membership in the Church also involves fellowship, it is the duty of all its Members to seek to cultivate this in every possible way. The weekly Class Meeting has, from the beginning, proved to be the most effective means of maintaining among Methodists, true fellowship in Christian experience. All Members must have their names entered upon a Class Book, be placed under the care of a Class Leader and receive a Quarterly Ticket of Membership. They are also expected, as far as they are able, to contribute to the funds of the Church and to engage in some form of Christian service.

"(3) After a probation of not less than three months, those approved are admitted to full membership by the Leaders' Meeting, and at the earliest

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opportunity, are publicly recognized at a service conducted by the Minister in the presence of the Church, the observance of the Lord's Supper being associated with this service. If any members have not received Christian Baptism, that Sacrament should be administered either before or in connection with the Recognition Service."

It will be noted that the door of entry into the Methodist Church is a wide door. There is no credal test of membership. For anyone who desires to exercise a ministry of preaching Methodist doctrine, either as an ordained minister or a lay preacher, conformity to the Standards is required. But so far as membership is concerned there are no doctrinal tests whatsoever. When membership is accepted, its duties and privileges are enjoined. Fellowship and service are regarded as essential manifestations of the sincerity of the desire for continuance in membership. There is a Methodist Rule of Life and a Methodist Discipline, about which something will be said later. But it cannot be made too plain that the entry into the Church has no denominational limitations; and, on the other hand, that continuance in the Church does impose certain denominational obligations.

The membership of the local church is recruited from among the young folk of the families of our people and of the Sunday School; and from men and women and young people who are won by evangelistic effort. It gains also by transfer from other Methodist churches and sometimes from other branches of the Christian Church. The reception into church membership is in a Public Service which is generally held after Sunday Evening worship. Here confession is made and a pledge is taken. The confession is simple: it is that of Jesus Christ our Saviour and Lord. The pledge is equally simple; it is "To Him." The right hand of fellowship is given by the minister to each candidate, and the service is followed by the administration of the Holy Communion. In the case of young people coming into church membership, there are preparatory classes usually conducted by the minister, whose duty it is to have personal knowledge of the spiritual state of the candidate.

The local church is essentially associated with the minister in admission to and continuance in church membership. The Leaders' Meeting (which corresponds, I think, fairly closely to the Official Board of American Methodism) approves the list of those who are to be admitted to membership. The Leaders' Meeting also is associated with the minister before any name ceases to be retained on the Church Roll. (The Church Roll records the names of all

who are entered upon the Class Books of the local church.) At least once every year the names of those on the Church Roll are read to the Leaders' Meeting. But there is a closer contact than this. Every name must be recorded on a Class Book; every member must be under the care of a Leader; and each quarter every member must receive a Ticket of Membership signed by the minister.

The Rule of Life is based upon the rules which Wesley laid down for the members of his societies. The archaic wording of these rules and certain expressions which are no longer germane have been given up. But the spirit of life which animated them abides. It is not necessary to reprint these in detail. They are expounded under Wesley's three Rules.

(1) "Doing no harm, avoiding evil in every kind, especially that which is more generally practiced." Here are condemned "doubtful and dissipating pleasures," sins of the flesh and of the tongue, love of money, unlawful and selfish gains, lawlessness, neglect of public duty, and exerting public influence for private ends.

(2) "Doing good, being in every kind merciful after their power; doing good of every possible sort to the bodies of men as well as their souls." This entails the evangelistic and missionary work of the church, and all kinds of social and philanthropic service, national and international.

(3) "Attending upon all the ordinances of God." Here are emphasized public worship, the Holy Communion, fellowship, private prayer, Bible reading, and self-discipline. Family worship is commended.

The Methodist Discipline is brief and clear. Here is the official statement as approved by the Conference:

"The Methodist Church affirms that any member who, without sufficient reason, persistently absents himself from the Lord's Supper, from the meetings for Christian fellowship, and from public worship is regarded as self-excluded from Church membership. He shall be visited both by his leader and his minister in order that through personal persuasion, full opportunity may be afforded for his return to the fellowship of the Church. Should these persuasions fail, his name will be removed, by the Leaders' Meeting, from the Roll of Members."

Now for one or two comments on the differences between the Methodisms of the two countries.

(1) Children are admitted to church membership at an earlier age here than in England. With us it is quite an exception for a boy or girl to be received into membership until he or she has attained the age of fifteen or sixteen years. Our Junior Membership is under constant criticism, and is rarely regarded as a satisfactory indication of the relationship of the child to the church. In this matter I consider that the American method is better than ours both in theory and in practice. In some of the Methodist Episcopal Churches with which I have become acquainted there is a most valuable system of preparation of young people for membership. At Maplewood, N. J., for example, the Rev. John Charlton is carrying out a system of preparation which gives boys and girls two terms of class-school instruction, twenty weeks of pastoral instruction and guidance, with ten more weeks of devotional teaching.

(2) Where adults are concerned our system appears to me to make church membership a more serious and exacting engagement than does yours. The information given to me must be taken for what it is worth. But I am told by many that again and again the church membership is larger, some-

times much larger, than the seating accommodation of the church, and that there are numbers of names on church rolls of people who have little or no recognition of membership responsibility. This is due in part to the fact that membership figures are the standard of valuation. The measuring line by which ministerial success or failure is judged is said to be a statistical one. And human nature, even regenerated human nature, being what it is, a minister hesitates long before he sends in an annual report which shows a big drop in the membership figures. In some quarters I have heard a humorous reference to "the Methodist Statistical Church." And almost everywhere I have found uneasiness and dissatisfaction on account of the prevailing practice of evaluating church membership.

(3) The Sacrament of the Lord's Supper appears to have a more central place in British Methodism than in America. Its observance is very closely connected with the duty and privilege of membership. In all our large services there is a Communion Service at least once a month after the Sunday evening worship and once a quarter on Sunday mornings. The practice of early Communion, too, is growing amongst us, and many of our churches make provision for their members to partake of the Sacrament at 8:00 a.m. on the great festivals of the Christian year. The Methodist Episcopal custom of a quarterly Communion Service suggests a different emphasis. We have found that there is no closer bond between Christ, the Church Militant and the Church Triumphant, and the individual member than the service in which the spiritual Presence of Christ is made real.

(4) The obligations of Christian conduct do not vary, but it is evident that there are differing interpretations of its practice and of its relationships to church life. I expect that an American visitor to Great Britain would see among Methodist members things which would "give him pause" and stimulate enquiry. So I have noted attitudes which have "given me furiously to think." Perhaps one aspect may suffice as an illustration—the observance of Sunday and Christian worship.

There have been changes in regard to this, in the Mother Church; but there are definite and unmistakable understandings as to what is recognized as a Methodist practice. If, for example, a church official, a member of the Leaders' Meeting, were to choose to play Sunday golf rather than to join in the worship of the sanctuary, such a man would thereby be self-excluded from office. There would not be any question of church discipline. The matter would settle itself without any need for discussion.

I may have received a wrong impression but the impression has been made that Methodists in America have a different interpretation of their privileges and duties in the observance of the Lord's Day. Let it not be thought for a moment that I am suggesting that there is a higher standard of Christian living among British Methodists than among the Methodists of the United States. I state the issue for consideration as it has appeared to me, and I hope that I "speak the truth in love." Possibly at some other time I may return to this subject of church membership; if any reader desires further elucidation I shall be glad to deal with points that may be raised in Central Christian Advocate.

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## RESOLUTIONS ADOPTED BY THE SOUTHERN BAPTIST CONVENTION

"1. The Southern Baptist Convention hereby reaffirms its devotion to the sanctity of the Christian Sabbath as a day of rest and worship, to be faithfully observed by all Christians in keeping with their Christian privileges and obligations, and to the civil Sunday as a day of rest and quiet for man and beast. The Convention would urge upon our people to 'Remember the Sabbath Day to keep it holy, to abstain from secular employment and to assemble regularly and faithfully in the Lord's House for worship, and would urge upon all public officials and private citizens the necessity and obligation for the enactment, maintenance and enforcement of all legislation necessary, as a matter of public morality, to safeguard Sunday against commercialization and to preserve Sunday as one of the most distinctive and most necessary features of our civil life.

"2. The Southern Baptist Convention hereby reaffirms its unalterable and unsparing condemnation of lynching. We urge our pastors and churches to take a firm stand against this evil; to give every possible support to public officials in the performance of their duty, urging them to exercise every power at their command for the protection of all persons in their charge; that we urge our people to stand steadfast and true for prompt and impartial justice to all offenders against law and for the protection of the rights of all human beings to a fair and impartial hearing before the law under the guarantees of our Constitution, both State and Federal, with whatever crime they may be charged.

"3. The Southern Baptist Convention hereby deprecates the widespread revival of the gambling spirit in our American life and expresses its hearty and unqualified disapproval and censure of all forms of gambling and all games of chance. Hardly anything could be more demoralizing or destructive of all the regular commercial and industrial activities and prosperity of our people, or could more thoroughly debase their morality than a widespread prevalence of gambling. We particularly condemn and protest against the proposal made in Congress to set up a great nation-wide lottery.

"4. The Southern Baptist Conven-

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tion hereby expresses its disapproval of the Hastings' Bill, now pending in the Congress of the United States, the purpose of which is to make provision for the dissemination of information concerning contraception and birth control; whatever the motive of such proposals, not but believe that such measures be vicious in character and prove seriously detrimental to the interests of our nation.

"5. (a) The Southern Baptist Convention hereby records its disapproval of every hint or suggestion to the establishment of diplomatic relations between our government and the Vatican at Rome. Such action could not be accorded without the compromise of the sacred and fundamental principle of separation of Church and State, embedded in the Constitution of the United States, nor without the compromise of our Roman Catholicism, political and religious aspects, due advantage and position of religious faith or organization, entitled to in this republic.

"(b) Resolved that a resolution be forwarded to the President of the United States, Secretary of State at Washington, D. C., at an early date, and to the member of the United States Senate when and if conditions are such that it is necessary for the Senate to take such questions.

"6. (a) The Southern Baptist Convention hereby reaffirms its devotion to the principles of Peace. We believe that peace should be true to their covenant obligations and that nations should scrupulously keep their treaty pledges renounce a means of settling international disputes.

"(b) We deplore the

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armies and armaments, both land forces and naval, and would call upon the President and the Congress to desist from increasing, by a great program naval construction, the likelihood of war and from laying additional tax burdens amounting to hundreds of millions of dollars upon a people already over-burdened with taxation.

"(c) We reaffirm our belief in the World Court as a necessary and valuable agency for preserving and promoting International Peace, and again we urge upon the Senate of the United States its responsibility and obligation for an early ratification of the World Court Protocol providing for an official adherence of our government to the World Court.

"7. The Southern Baptist Convention hereby reaffirms its unchanging devotion to the principle of total abstinence from all alcoholic beverages as the only safe and sane course of conduct for the individual and to the principle of prohibition of the manufacture, distribution and sale of alcoholic beverages by the government as the only economic and righteous policy in dealing with this or other evils. We condemn as unrighteous and degrading the policy of proposal that the government, for monetary gain real or imaginary, should adopt the license system in dealing with any evil by which the government becomes a partner in evil and crime. We especially deplore the present attitude of our government by which it has become the sponsor and promoter of the liquor traffic. We hereby pledge ourselves to persistent effort for total abstinence and to relentless warfare upon the beverage liquor traffic until every unit of government from the precinct to the United States shall be divorced from alliance with this evil and shall again place the brand of the criminal and the outlaw upon beverage alcohol. To this end we will use every proper and honorable means at our command."

#### SUGGESTIONS FOR THE CELEBRATION OF SESQUICENTENNIAL OF AMERICAN METHODISM

The committee appointed by Bishop Dobbs at the last session of the North Arkansas Annual Conference to make suggestions regarding the celebration of the Sesquicentennial of American Methodism, met at Conway on June 11, and made the following suggestions to the presiding elders and pastors and local churches of the Conference:

1. That the pastor deliver one or more addresses on Methodism in each of his churches. The Church School literature and the Christian Advocate carry interesting articles and helps along this line.
2. That the Young People put on a special program or pageant in the church. For suggestions write to the Department of the Local Church, General Board of Christian Education, 810 Broadway, Nashville, Tennessee.
3. That wherever practicable Adult Classes and Women's Missionary Societies study the course on Methodism which appeared in the Adult Student during the month, of January, Febru-

ary, March, 1934, and which is now available in booklet form at 15c a copy.

4. That a special program on Methodism be planned for the session of the Annual Conference, meeting at Fayetteville, next November. Some outstanding speaker will be secured for this program.

#### AN APPRAISEMENT

War is only the ultimate violence developed by stupid and hateful thinking. It is not only the final violence, but the procuring cause—the fear and blundering—which needs attention. And no citizen is so impotent he cannot wage war on that. He can renounce warlike thinking in his own daily concerns. He can do his share in supporting groups which are organizing and educating for peace. He can, for instance, spread the sensational facts about arms mongering. And he can spread—and this is a harder task—a better understanding of other people.

And all these things the Christian can do with assurance of ultimate victory. For he knows that the God of peace "Who hath made of one blood all nations" worketh with him. He attributes neither omnipotence nor eternity to the forces that make war. He knows that ignorance and hatred are destroyed as men learn to recognize God as omniscient Love. In this knowing the Christian performs his primary and principal service for peace, he makes prayer a prelude to action.—Christian Science Monitor.

#### A HELPFUL BOOK

A very helpful book has recently been written by Deets Pickett. The title is "Temperance and The Changing Liquor Situation." It should be used as a text book for class work. It is conveniently arranged in 12 chapters with questions and an additional chapter of Bibliography.

The points covered can be summed up in four words: "Where We Are," "How We Came Here," "Where We Can Go," "How to Get There."

Pastors and Teachers should order a copy. Price 65c postpaid. Order from this office. Anti-Saloon League of Arkansas, 341 Donaghey Bldg., Little Rock, Arkansas.

#### OBITUARIES

**SANDERS**—Mrs. Cora Dye Sanders, widow of the late G. A. Sanders, died at her home at Sulphur Rock after a lingering illness. She would have celebrated her 75th birthday May 31. She was converted and joined the old Lebanon Church at the age of 12 years, being a faithful member until failing health prevented. She was also an honored member of the Eastern Star. She was the last surviving child of the late Henry Clay and Diana Jane Dye, pioneer settlers, coming to Arkansas from Virginia about 1830, and was a sister of the late Dr. John H. Dye of Searcy. She was married to G. Alfred Sanders on November 8, 1877, and is survived by three of her seven children, two daughters and one son, Harold C. Sanders of Sulphur Rock, Mrs. Walter C. Ellis of Newport, and Mrs. Fred M. Walker, near town. Funeral services were held at the Methodist church at Sulphur Rock, Rev. James F. Jernigan conducting the services. Burial was at Sulphur Rock. It was the happy privilege of the writer to know this remarkable woman from her cradle to the grave. Brilliant, cordial, sympathetic, devoted to her family, friends and church. A great sufferer for Jesus, but not a murmur, lived a spotless life; left this as a legacy to her children and grandchildren and a multitude of friends. Let me say to the dear children what Dr. Lovick Pierce said to his son, Bishop Lovick Pierce. I heard the great Bishop relate this at the old Arkansas Confer-

ence at Ozark in 1879. Dr. Pierce was quite ill, and the Bishop's Conferences were at hand. The Bishop called to see his father, and said: "Father, I think I ought not to leave you so sick." "Oh, yes, George, go on and hold your Conferences and bear this message of love to the brethren. Tell them if I am living, I am dying, and if I am dying I am living, and if I am dead I am alive forevermore." So is Cora. May God bless the dear ones is the prayer of one who loved her for her real worth. Virtues many; vices none.—Jas. F. Jernigan.



### ...As Falls the Eventide

**T**HINK not that those who feel the lengthening shadows closing about them are indifferent to the fading garment of their own mortality. Spoken or unexpressed, it is their hope that loving hands will lay it away in reverence and dignity beyond the reach of all that could defile. To discharge this duty and fulfill this hope is the sole purpose of the

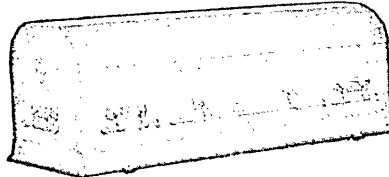
## GALION CRYPTORIUM

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## Women of Winfield in Joint Circle Meeting

The Women of Winfield will hold their regular monthly meeting at the church Monday, July 2, at ten o'clock. All women are urged to make special effort to be present. After the business session the following program will be presented, with Mrs. Marshall T. Steel as leader:

Devotional—Mrs. Steel.  
The Bible Society of Brazil—Mrs. Dewey Price.  
The Temperance Movement in Brazil—Mrs. F. S. Scott.  
In Memory of Martha Hite Watts—Mrs. R. M. McKinney.

All the Stewards are urged to attend the regular monthly meeting of the Board on Monday, July 2, at 7:45. The Primary teachers will meet at six o'clock Tuesday, July 3.

The Couples' Class will have a soft ball picnic at Millwood Friday, June 29.

There will be no Pulpit and Pew next week as it is the week of July 4th and the paper is not being printed.

## ABOUT OUR FOLK

Miss Elizabeth Seay has received an appointment in a government office in Washington, D. C. and will leave next week.

Miss Dorothy Bradford, Miss Alyne McKay and Miss Josephine DeJoy were injured in an automobile accident last week.

Mrs. King Summerhill and little daughter, Ann, of Amarillo, Texas, are visiting Mrs. Summerhill's parents, Mr. and Mrs. A. H. Kilpatrick, 1800 Gaines.

Mrs. Carrie Boren left this week for Los Angeles, California, to spend the summer with her daughter.

Mrs. F. A. Buxton and little daughter left last Saturday for Parsons, Kansas, to visit relatives and friends.

Mr. and Mrs. Ben Isgrig and sons left last week for Terre Haute, Ind. and Chicago, Ill.

Miss Ann Snow has returned home from Cleveland, O., where she attended the national convention of the American Society of Clinical Laboratory Technicians.

Mrs. Catherine Rice, a member of the Forum Class, is visiting her parents, Dr. and Mrs. Johnson, in Hot Springs, S. Dakota.

Miss Betty Bullington, 2116 W. 17th, had her tonsils removed last week.

A wedding of interest to Winfield Church is that of Miss Martha Huddleston, daughter of Mr. and Mrs. E. L. Huddleston, and Mr. James Dickinson, Jr., son of Mr. and Mrs. J. B. Dickinson, which occurred on Sunday, June 24, at Immanuel Church. Mr. and Mrs. Dickinson will reside in McAlister, Okla.

## Our Sympathy

The sympathy of our congregation is extended to Mr. Herman I. Blount, 1315 Izard, in the death of his wife, which occurred on June 24.

EVERY pea helps to fill the sack. Every worshiper increases the congregation; every member helps to make up the church; every penny enlarges the collection.—Spurgeon.

# 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

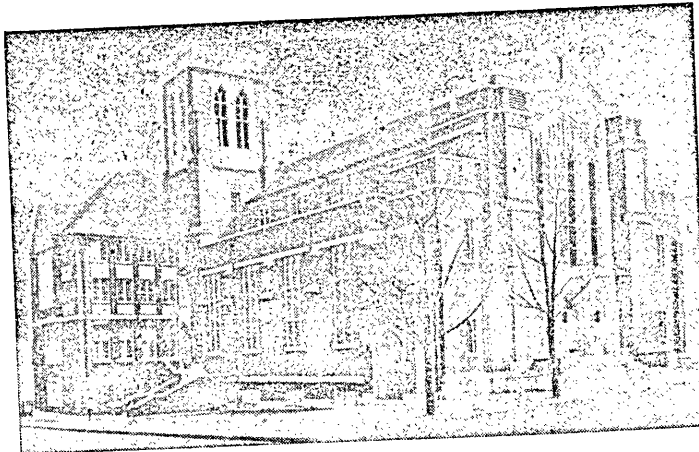
JUNE 28, 1934

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## SERMON SUBJECTS

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

8:00 P. M.—Union service at Winfield. Dr. C. M. Reves will preach.



Winfield Memorial Church

## WINFIELD'S EXPRESSONAL ACTIVITIES

One of the distinct advances of modern education is in the realm of expressional activities. Our educational leaders have discovered that the learning process involves not only talk about some new idea, but also the practical application of it. This actual use of the new idea is necessary not only to complete the learning process but also to make learning easier and more attractive.

A member of Winfield recently asked me "What are Winfield's expressional activities?" He suggested that most of the church's ministry was just "skull practice," and that we ought to furnish an opportunity for our members to use some of the truths we talk about. I think his idea was excellent; and that the church must make better use of this fine discovery of our educators relating to the learning process.

But let me suggest that we have been using the idea to some extent in the past. To begin with we have expected and encouraged our people to carry the ideals and truths discussed at church into the relationships of their private lives. But in addition to that we have offered opportunities for corporate expressional activities.

We have preached sermons which held high an ideal of fraternity. Then we have asked our members to support a budget which would make possible a church-wide ministry of fraternity. Through that budget we have taken care of sick and oppressed people in foreign countries, and we have maintained schools for the education of Negroes here in the South. Or we have talked about the character building values in responsibilities and trials; and have asked our people to put their shoulders to the task of building a Kingdom.

As I see it, our need is to emphasize the importance of these expressional activities and relate them more intimately to the gospel we preach. Certainly one reason why the church's progress has been as slow as it has been is that we have not gotten our people to enter into our expressional activities and to see their relation to the truths we have preached.

If you have read this article will you please do me the personal kindness to step to the phone and call the Church Office, number 4-1994. I should like to know if Winfield members are reading the articles I try to write for this page.

Marshall T. Steel.

## Church School Attendance Increases

The last Sunday in June closed the third quarter of our Church School year. The average attendance for the quarter shows an increase of twenty-seven over last year and only lacked six bringing the average to that of two years ago. The Young People's Department had the largest per cent present and the Couples' Class was the largest class on last Sunday.

## Mothers' Bible Class to Meet

The regular monthly meeting will be held Thursday, July 5, with Mrs. W. E. Maddox, 329 Denison. Assistant hostesses are: Mrs. D. T. Owens, Mrs. R. W. McWhirter, Mrs. E. W. Beeson, Mrs. E. Florian, Mrs. L. A. Devoes. A covered dish luncheon will be served at noon.

## Young People's Services

The expressional program of the Senior Department will be held at 6:30 Sunday.

Sunday evening the Young People's Department hold open house at 5:30, a potluck supper at 6:30, followed by the program at 7:00 o'clock.

## Choir Pictures

Several Sunday evenings ago the five choirs of Winfield gave us an evening of sacred music. At that time a picture of the group, some eighty volunteer singers, was made. It is very attractive and we think that many in our congregation would like to have one. A few of the pictures are yet available at 35c each and can be secured in the vestibule of the church Sunday morning after the service. If you cannot be at the service and want one, call the church office.

## Dear Teachers and Helpers:

Would you like to be superintendent of a department and find out just as you were leaving for the church on Sunday that two of your most dependable teachers would not be there that morning? Of course not. When you notify your superintendent two days ahead of time, there is sufficient difficulty in securing a person who can fill your place acceptably. In some instances substitute teachers may have the same reasons you had for being absent and at other times it is not possible to provide materials unless time for doing so is allowed.

Of course we are most grateful for your service and at most times you are considerate of us. Recently, however, one teacher said when she called that she had known for three days that she would not be in town but had just neglected telling us.

We are writing to you because we know that you are vitally interested in the work and that you are aware that the summer months are the hardest to maintain the sustained interest of your pupils.

During the coming month we hope that you will make a special effort, since for two weeks the Director will be attending the Leadership School at Mount Sequoyah, and persons as busy as yourself will be required to secure someone to fill your place.

Gratefully,  
Your Dept. Superintendents.



Our Story

Volume 11

THE CHRISTIAN following that have been in 1906, Presbyterians and Free B. groups united America; 19 the United Church in the Methodist Church; 19 the United Church; 19 testant Church into the A the Evang in the Un mentioned, merger. In Churches r tinue the success of may be go

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