



Arkansas Methodist

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



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

Volume LIV

LITTLE ROCK, ARKANSAS, JUNE 13, 1935

NO. 24

EXCEPT THE LORD BUILD THE HOUSE

WHEN the foundations of our country were being laid in 1787, Benjamin Franklin rose in that memorable convention then engaged in forming a Constitution for the United States and said, "I have lived a long time (eighty-one years), and the longer I live the more convincing proofs I see of this truth, that God governs in the affairs of men. And if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid? We have been assured in the sacred writings, that 'Except the Lord build the house, they labour in vain that build it.' I firmly believe this; and I also believe that without His concurring aid we shall proceed in this political building no better than the builders of Babel; we shall be divided by our little, partial, local interests; our prospects will be confounded; and we ourselves shall become a reproach and a by-word down to future ages. And what is worse, mankind may hereafter, from this unfortunate instance, despair of establishing government by human wisdom, and leave it to chance, war, or conquest. I therefore beg leave to move that henceforth prayers, imploring the assistance of heaven and its blessings on our deliberations, be held in this assembly every morning before we proceed to business."

Those sturdy pioneers built for the good of mankind. They knew something of the responsibility they were under, and realized that without the divine assistance their labor would be in vain. They were bringing a nation into being, and did not consider themselves sufficient for the great task. They further felt, that should they fail, they themselves would not only become a by-word to future ages, but their failure might serve to discourage further attempts to establish a democratic form of government. They were wise men and implored the help of heaven. God heard their prayers, and that little company, without any extensive knowledge of human government, created a system that became at once, and has continued through the years, to be the wonder of the best minds, and the admiration of all who love God and humanity.

We are facing another crisis—one almost as acute as that in which our forefathers implored the divine assistance. Democracy is again being assailed; dictatorship is once more struggling for the victory. Spencer Miller, a shrewd analyst of modern conditions, writing in *The Witness* says: "Consider if you will, that great struggle which is going on in the field of politics today between democracy and dictatorship. It is a struggle for something more than the forms of government; it is the historic struggle for human liberty. After a hundred and fifty years of this adventure in democratic freedom we find political democracy challenged by dictatorship in many parts of the world. We behold the ruthless suppression of human freedom by dictatorships in the name of efficiency and decisive action. We see the way in which personal and irresponsible government has been substituted for the government of laws which derives its 'just powers from the consent of the governed.' Under dictatorship the state is supreme and the individual is the pawn of the State, rather than a free human soul. It is no accident that wherever dictatorship has come, not only has political freedom been suppressed but religious freedom as well. The Church has, in fact, been turned into a department of the State; it has been 'co-ordinated' with the purposes of the dictatorship itself. Will the Church remain silent in the face of this growing menace? The challenge to the Church, then, is the challenge to her capacity to guide men in the

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ALL THE COMMANDMENTS WHICH I COMMAND THEE THIS DAY SHALL YE OBSERVE TO DO, THAT YE MAY LIVE, AND MULTIPLY, AND GO IN AND POSSESS THE LAND WHICH THE LORD SWARE UNTO YOUR FATHERS. AND THOU SHALT REMEMBER ALL THE WAY WHICH THE LORD THY GOD LED THEE THESE FORTY YEARS IN THE WILDERNESS, TO HUMBLE THEE, AND TO PROVE THEE, TO KNOW WHAT WAS IN THINE HEART, WHETHER THOU Wouldest KEEP HIS COMMANDMENTS, OR NO.—Deut. 8:1-2.

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throes of revolutionary change by directing the spiritual forces of that change. Have the leaders of the Church such a vision of the true sovereignty of the Church in the affairs of men? Have the members of the Church the courage, the capacity and the moral ardor to reconstruct the social order upon spiritual foundations?"

The most serious question before our country at the present time is, "Will our statesmen have the wisdom to 'implore the assistance of heaven?'" Is there anyone who has the moral courage to stand up before our houses of Congress, and with such sincerity and definiteness as was found in Benjamin Franklin, again move that we have something more than mere invocations and formal prayers—that we implore God to give us assistance, in this crucial period of the world's history. This is the time for prayer on the part of the Church—"First of all, supplications, prayers, intercessions, and giving of thanks, be made for all men. For kings, and for all that are in authority; that we may lead a quiet and peaceful life in all godliness and honesty" (1 Timothy 2:1, 2).—Herald of Holiness.

CHANGING INDIA CHALLENGES CHRISTIANITY

THE YEAR 1935 will be no ordinary year in the history of India. Great events are impending. The British Houses of Parliament will seek to implement by legislation the proposals of their Joint Select Committee for the constitution of a united India—a new federal state in which the so-called "British Provinces" and "Indian States," with autonomy within each unit, will come together in a government representing the interests of India as a whole. The United States of India is at last coming to the birth, and no man expects that birth to be painless or dull.

It is a new day for India. Christianity in India must have something new about it for this new situation. This service of a great religion to a great nation can best be rendered through the Christian colleges. The demand and the challenge are threefold.

First, what is the Christian interpretation of citizenship? What are its values and its implications? What is the Christian contribution to the citizenship-ideals of a newborn nation like India? This question cannot be answered off-hand. It requires study, then formulation, then proclamation—research, then extension. To this service the people of India would respond with genuine warmth.

Second, what is the distinctive kernel within the shell of Christian institution, doctrine, and historical tradition? What is the Christian "world-view," stated so simply and yet so profoundly that both college youth and village folk can understand and appreciate? There is a central splendor at the heart of Christianity.

Within the new learning of our day, how can it be seen and stated? How is it related to vast and compelling traditions in Hinduism and Islam; how is it related to changing names and standards and interpretations within these great systems called non-Christian? These questions which are pressing us, the Christian colleges through their faculties—through organized processes of research and extension—can answer better than any other agency of the Christian church.

Third, what is the Christian culture produced by the Christian world-view? Here rests our main appeal for Christ and Christianity in India. We are out to create a Christian society which puts the distinctive Christian mark upon all the sciences and arts, upon philosophies and professions and upon social relationships, and not only upon ethical conduct and religious worship. The church along with the school and the hospital, the publishing plant and the rural reconstruction centre, are units within a larger whole: a Christian manner of living together and of interpreting life. It is through special study—in the field of research and extension—that this Christian culture within the new age and the new India can best be discovered and propounded.

Research and extension—the heart of the Lindsay Report on the Christian colleges in India—are already being set up in provinces and in individual Christian colleges. We are at the merest beginnings of a service that is of supreme importance, not merely to the Christian churches, but to the total life of India, which in our generation is cutting for itself strange new channels.—Oscar MacMillan Buck.

CHRISTIANITY A FORM OF HUMAN ACTION

IN HIS RECENTLY published book, "Creative Christianity," Dr. Shailer Mathews says: "Christianity is not an independent force working in human society as electricity or heat in the material world. It is a form of human action. We are constantly in danger of treating abstract terms as a sort of algebra. Such temptation is by no means confined to religion. The term democracy, for instance, is exposed to the same danger. We fought a war to make the world safe for democracy, but found that the real trouble was with the democrats. In a strict sense, therefore, it is misleading to speak of Christianity as creative. It is more accurate to say that Christians have been creative in that they have given meaning to the social processes in the midst of which they lived. Social forces were not influenced by an abstract, superhuman Christianity, but by men and women subject to economic, political and intellectual motives. The part which Christian religion has had in the changes which constitute the evolution of western civilization, is that of one group upon a total situation. A sober study of history will show that the Christian religion has been the behavior of a social movement which has, to some extent, embedded moral and religious values in social process. These values did not work automatically. Their influence has been subject to general laws of social psychology and institutional development. Strictly speaking, Christianity has been a ferment in social changes rather than an initiator of such changes." In the light of these statements Dr. Mathews discusses the influence which the Christian community can have and should be expected to have in improving the world. Get his book. You will enjoy reading it. The price is \$1.50, and it is published by the Cokesbury Press, Nashville, Tenn.

The Arkansas Methodist

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

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METHODIST CALENDAR

Pastors' School, at Conway, June 17-28.
Girl's Camp, at Mt. Sequoyah, June 20-29.
Conf. on Social Questions, Mt. Sequoyah, July 4-7.
Leadership School, Mt. Sequoyah, July 8-22.
Sale of Lots, Mt. Sequoyah, July 20.
Y. Peoples' Conference, Mt. Sequoyah, July 23-Aug. 3.
School of Miss. and Evangelism, Mt. Sequoyah, Aug. 6-15.
Camp Meeting, Mt. Sequoyah, Aug. 16-27.

Personal and Other Items

THE Bible Proved to be Inspired by Science, an editorial in the Baptist and Commoner of April 10, was well worth reading.

THE CHICAGO JUVENILE PROTECTIVE ASSOCIATION states that the saloon-taverns of that city not only violate the liquor regulations but other statutes as well, particularly the Child Labor laws.

REV. R. E. SIMPSON, pastor at England, has been invited to preach the sermon for High School on Sunday evening, June 23. He also preached the sermon for the Keo High School, Sunday evening, May 26.

THE EDITOR returned Monday after a very pleasant and profitable visit to Central College and Minneapolis, Minn. Next week he will have an interesting story about his experiences in the great Minnesota metropolis.

REV. J. F. JERNIGAN, superannuate of North Arkansas Conference, called last Monday on his way from Scranton, where he was visiting his daughter, to Paragould, where he expects to be present at the dedication of the new East Side Church.

RECOGNIZING the effect of propaganda in determining the attitude of youth toward all commodities, we protest against all advertising of alcoholic beverages and narcotics.—Resolution of Congress of Parent and Teachers, May, 1935.

THE CUBA CONFERENCE, at its recent session, voting on the four-year limit for presiding elders, cast 22 votes for it and only one against it. As this is the last Conference to vote, the figures now stand at 6,380 for the measure and 1,836 against it, thus giving it more than the three-fourths required.

THE TEXAS REFERENDUM on repeal is set for August 24. This action is in keeping with the Democratic platform, which called for submission of the question of repeal to a vote of the people. Governor Alred is personally opposed to repeal.

THE NATIONAL INDUSTRIAL CONFERENCE BOARD states that unless more taxes are collected on liquors and tobacco, all other taxes will have to be raised an average of 140 per cent. But the repealists told us that repeal would balance the budget and reduce taxes.

REV. G. C. JOHNSON, pastor at Earle, called Saturday on his way to Van Buren to visit his mother. He is having a good year. His finances are well up; he has received 37 into the church and he has a 100% list for the ARKANSAS METHODIST. He has just closed a fine training school and he is well pleased with his charge.

REV. JOHN L. TUCKER, our pastor at Pullman Heights, took part in the graduation exercises of both the Junior and the Senior High School classes at Hot Springs this week. Mr. H. H. Haley, an outstanding leader in First Church, is the popular superintendent of the Hot Springs educational system. He is closing his seventh year there.

REV. J. D. BAKER, our pastor at De Witt writes: "We had one of the greatest communion services in our church last Sunday in the history of the church. All the old folks of the community were given a special invitation to attend this service which was given in their honor. A large number accepted. One old lady was present who will be one hundred years old next month. There were several present over eighty and a larger number seventy and over. The church auditorium was crowded and the Spirit of Power was with us."

"SO LONG AS I AM COUNTY JUDGE there will be no dog racing in Pulaski County," Judge Cook declared Monday after receiving a protest against licensed dog racing from the Young Business Men's Association. The North Little Rock City Council also has gone on record as opposed to dog racing, the Council's vote being unanimous. Good for Pulaski County and these officials and the Young Business Men's Association! But we still contend that the Arkansas Legislature gave Memphis, Tenn., a dirty deal when it set up a dog-racing gambling track in West Memphis.—Russellville Courier-Democrat.

RUEL B. GILBERT, St. Petersburg, Fla., offers a \$50,000 annuity to First Church, as a memorial to his wife. That is a fine form of gift to a church or to a college or other church institutions. It provides a reliable income to some one during life, and then becomes a gift to the institution. The Western Methodist Assembly, Fayetteville, is offering just that kind of investment in \$500 contracts. The best business men on the Assembly Board recommend the contracts. Friends who are desirous of having a fair income during life and who will at death give the principal to the Assembly, may get full information concerning the plan by writing to Supt. S. M. Yancey, Fayetteville, Ark., or to Bishop P. B. Kern, President of the Board, at Greensboro, N. C. If your investments are bringing you a low rate of interest, investigate the Assembly proposition.

THE CLASS OF 1885

I GRADUATED from Central College in 1885, while Bishop E. R. Hendrix was president. There were five members of my class. Four are still living: Judge Culver, a lawyer, St. Joseph, Mo.; L. E. Carpenter, a farmer, Maryville, Mo.; Prof. H. C. Penn, long a teacher, now Librarian of Central College; and myself. The fifth, J. W. Bear, Clifton Forge, Va., by far the oldest, died some ten years ago. He was a strange character. Born in Virginia, as a boy he became a tramp and as a youth he was a circus actor. Converted in the West, he decided to preach, and, being in the West, entered Central in the lowest class in the Preparatory Department. He spent six years as a student, earning his living mending shoes and frequently entertaining his fellows with athletic performances. At graduation he gave up preaching, and, re-

turning to Virginia, became a lawyer. Passing through Clifton Forge about 15 years ago, I tried to find him, but he was out of the city. None of us ever saw him after our graduation. The four of us had a reunion three years ago, and planned to meet this year, but unfortunately Culver had a case in court and Carpenter's house had just been damaged by storm. Consequently Penn and I celebrated without them, much to our disappointment.

Monday morning, June 3, I arrived at Boonville, Mo., after a dangerous trip from Jefferson City, the railroad track being under water a part of the way on account of a great flood in the Missouri River. As Fayette has poor railroad and bus facilities, Prof. Penn met me in his car, and after a fifteen mile drive over a fine highway, I was enjoying breakfast in the hospitable Penn home in the company of Dr. and Mrs. S. P. Cresap. The morning was spent sauntering over the campus and meeting old friends. At noon about 1500 people ate a bountiful picnic lunch on the campus, and were exposed to an address of welcome by Mayor Rogers and a felicitous response by Hon. C. M. Hay, one of Central's most distinguished sons, noted for humor and ready speech. At 2:30 p. m. the alumni met in business session, and Dr. W. D. Baskett, the only one of my faculty colleagues of 1902-4 remaining, was reelected president for the nth time. At night the alumni enjoyed a banquet in the spacious dining-room of McMurtry Hall, the large dormitory named for Bishop McMurtry, who had for some six years served as president. Tuesday morning the faculty and 60 seniors, with a large congregation, assembled in the beautiful auditorium for the graduating exercises. Dr. E. E. Harper, the brilliant president of Evansville (Ind.) College, who was to deliver the address, detained on a retarded train, was not present. Dr. W. B. Selah, an alumnus and former pastor, on 45 minutes notice substituted and delivered a masterly and singularly appropriate address on "Discipline." The honorary degree of D. D. was conferred on Rev. C. O. Ransford, an alumnus and now associate editor of the Christian Advocate, and LL. D. on Pres. Harper, who arrived a little later and spoke briefly at a luncheon in the Howard-Payne Woman's Dormitory. Thus ended a very pleasant commencement. An interesting feature of the alumni banquet was a reminiscential talk by Judge Gray, who, the oldest living alumnus, had graduated in 1874.

Central College, as the result of several mergers, is now the only college of our Church in Missouri. It has an able faculty and a large student body, and is recognized as the best small college in that State. Bishop McMurtry deserved much credit for bringing together the fragments of abandoned institutions and stabilizing the College. Dr. R. H. Ruff, his youthful, but capable successor, is recognized as a great administrator and has won the confidence of Missouri Methodism. The campus, by nature rugged, has, with artistic landscaping and the erection of many stately buildings, become one of the most beautiful in America. Fayette, too, old and ugly when I first saw it in 1885, has become modern, and, with majestic trees and lovely lawns, is an attractive little city worthy of its distinction as the home of Central College. The visit revived sacred memories and strengthened loyalty to Alma Mater.—A. C. M.

CIRCULATION REPORT

SINCE LAST REPORT the following subscriptions have been received: Quitman, T. C. Chambliss, 2; Fayetteville, Warren Johnson, 1; Strong Ct., S. B. Mann, 33, 100%; Morrilton, E. W. Faulkner, 5; Texarkana Ct., Robt. Beasley, 12; Second Church, Ft. Smith, J. E. Lark, 31, 100%; Salem, W. J. Faust, 2; Hickory Plains Ct., C. A. Simpson, 4; Pottsville, R. E. Wilson, 5; Murfreesboro, C. D. Cade, 1; Booneville, W. J. Spicer, 4; Paragould Ct., Shiloh Church, E. Marklar, 16; Gainsville, M. A. Cherry, by J. H. Brecklar, 4; Waldron Sta., H. A. Stroup, 1; Prince-enridge, 4; Vance Martin, 2; Dalark, J. C. Williams, 1. Some of these lists show fine work. Several that are not now 100% will be shortly. May the good work go on to perfection. Our motto, "The ARKANSAS METHODIST in Every Methodist Home in Arkansas," is an ideal goal that can be and will ultimately be reached. Then, why not this year?

LOYALTY

"True-hearted, whole-hearted."
She sang with might and main;
"Loyal forever,"
Pealed forth the old refrain.

—BUT—

There came a rainy Sunday
And she wasn't in her pew;
The weather had to be just right,
The skies of azure blue.

"True-hearted, whole-hearted,"
Again she sang one day;
"Fullest allegiance,"
She owned her Master's sway.

—BUT—

They asked if she would teach a
class
Of girls, and she replied
That she was very busy,
And not well qualified.

"True-hearted, whole-hearted,"
She liked to sing this song;
"Freely surrendered,"
She sang it all day long.

—BUT—

When in the finance canvass
They asked what she would give,
She did not have a dime to spare,
"It costs so much to live."—Anon.

Picked Up Around Nashville, Tennessee

Random Observations On the May Meeting

There was an evidence on all hands of a rising tide of spiritual life and financial recovery. The Board secretaries report an awakening of interest in all the departments of their work and an increasing demand for field service on the part of the secretaries and leaders. The Church is swinging again into its stride and beginning to meet more adequately the challenge of these new days. The bishops reported marked increases in financial returns and an unusual interest in evangelism. It is becoming clear that we are faced with the necessity of rethinking our evangelistic approach and changing some of our old methods in order to accomplish the primary task of the Church, winning disciples to Jesus Christ.

The most interesting personalities were present at the Board of Missions meeting, Drs. H. C. Tucker and S. H. Wainright. Dr. Tucker went to Brazil about the year I was born and has in the half century become a national figure. He was introduced to the Board as the "best known Protestant missionary in South America." For many years now he has directed the American Bible Society in Rio de Janeiro and is a tower of strength to the cause of Christ in these Southern Republics. Dr. Wainright is just completing forty-four years of service in Japan. He will return this summer to the land he loves and gather around him a band of Japanese disciples with whom he will share his faith and philosophy of life. To know either of these pioneers is to renew faith in the Christian missionary enterprise.

The general secretary of the Board of Christian Education reported a marvelous advance in the program of that Board for the past year. The General Conference never took a wiser or more constructive step than when it unified the three Boards in the field of education into one "Board of Christian Education." Not

only are we getting a much better piece of work done in the local church and in the church college, but it has been done at a notable saving in operating expense. It is estimated that this saving amounts to approximately \$500,000 for the quadrennium. Part of this has been caused by restricted operations, but much of it is due to wisely reduced overhead.

Ten years ago there was held in the city of Memphis the first Church-wide Methodist Young People's Convention. Four thousand people attended and were thrilled by notable messages from master speakers. The time has come for another such gathering and it is being called for the same city of Memphis, on December 27-29, 1935. This year they are expecting 5,000 people. It will be the most notable Methodist gathering in a decade. Already our choicest young people should be looking toward Memphis at the Christmas holiday season. It will be the experience of a life time.

It is very clear that something will have to be done about our waning missionary personnel. Ten years ago the General Section of the Board of Missions had 206 missionaries in the field. Today they have exactly 100. This process cannot go on without endangering every precious interest in which we have invested treasure and blood in these lands beyond the sea. There is no money in the regular budget of the Board for recruits. They can be sent only as their support is underwritten by individuals and churches. Who will come to the help of the Lord in an hour like this? It is a call and a challenge to the devotion and the generosity of the church.

Bishop Arthur Moore made a profound impression upon the leaders gathered in Nashville in his report on conditions in the Far East. His words had the ring of statesmanship and high Christian strategy. We dare not turn away from such a challenge as is wrapped up in these burning words regarding China:

"These appalling needs and wide open doors make unmistakably evident the terrible responsibility of the Christian Church. The missionary opportunity was never greater than it is today. The present situation creates a demand for a new advance upon the part of the Christian forces. Here is a naked challenge to the Christian Church. The gospel must be given to China in the full force of its life-giving and life-transforming energy. Here is the chance of a life time for the Church of Christ to bear its witness not only to the church about man's life and destiny but by the application of Christian principles to make stable and secure the very foundation of a nation's life."

The bishops issued a strong declaration on the subject of peace. There is much to disturb any truly Christian soul in what is going on in our own nation and other nations in preparation for the war which is declared to be "inevitable." The hour has come when the Christian mind must resist to the death all this sword rattling and jungle talk about settling strife by killing the youth of other nations. War settles nothing and unsettles everything, and the amazing stupidity which we exhibit in holding on to a pagan method of settling differences is almost beyond belief. Creating and keeping a peaceful world is one of the primary obligations of the Church today.

One of the notable events of the

Board of Missions meeting was the presentation of a magnificent painting of "Hus Before the Council of Constance." The original is by Brozik and it has been copied by Zizala, and was presented to the Board of Missions by the Methodists of Czechoslovakia Mission of our Church, the 200th anniversary of John Wesley's contact with the Moravians and the 520th anniversary of the martyrdom of Hus. It is a magnificent oil painting covering almost the entire end of the assembly room of the Board of Missions. —Bishop Paul B. Kern in N. C. Christian Advocate.

Our Publishing House at Nashville, Tenn.

The annual meeting of the Book Committee of the Publishing House of the Methodist Episcopal Church, South, was held in Richmond, Va., the seat of one of the branch houses, Thursday, May 16. All the members were present. Dr. John W. Barton, President Ward-Belmont College, Nashville, was elected Vice-President of the Committee, vice Mr. Walter Keith, deceased. The review of the year's business was most heartening.

In a time of financial crisis, to show an increase in volume of business and in percentage of profits gives evidence of increasing prestige, careful management, and business expansion.

The quality of our Sunday school literature is superior. It has commendation of our own constituency and is now being used by other denominations, with only the change of imprimatur.

The circulation in our own Methodism is in excess of 500,000 pieces monthly. The first quarter of 1935 the total circulation was 1,493,050. New monthly and quarterly lesson materials, with improvements in all other lesson helps, is steadily increasing the circulation; 640,128 books were manufactured in our plant during the past year.

The books bearing the imprimatur of the Cokesbury Press must be of worth to have the Publishing House indorsement.

The sales and advertising departments for all our Methodist publications have a high marking in efficiency.

The Christian Advocate had high commendation of the Book Committee. They say in their annual statement: "The Christian Advocate, ably edited and widely commended, made a better financial showing than in recent years; yet its circulation is quite unsatisfactory, not at all in keeping with its merit and importance." The report of the Circulation Department to the Book Committee, we are pleased to state, reports an increase in circulation.

After the whole survey of the work of the Publishing House in editorial, production, and sales service, the Committee voted a dividend of \$75,000 to be distributed among the superannuate preachers and the widows and orphans of preachers. This is \$15,000 in excess of the dividend in 1934. The Publishing House has no indebtedness. Its assets are approximately \$3,000,000. A cash reserve is carried to meet all current and contingent liabilities.

The Book Committee serves without salary, and there are no directors, managers, or employees receiving unusual salaries.

The Methodist Episcopal Church,

South, should have pleasure in the working efficiency and success of her own publishing interests. Patronage by our own constituency and friends will make more effective its expanding service.

New Financial Plan Reviewed for Readers

The Joint Committee on Promotion of the Benevolences recently held its annual session in Nashville for the purpose of reviewing the present situation with reference to the benevolences of the Church and to outline plans for the future.

This committee is composed of Dr. T. D. Ellis, Secretary of the Board of Church Extension, Dr. L. E. Todd, Secretary of the Board of Finance, Dr. W. G. Cram, Secretary of the Board of Missions, Dr. W. F. Quillian, Secretary of the Board of Christian Education, G. L. Morelock, Secretary of the Board of Lay Activities, Dr. A. F. Smith, Publishing Agent, and Bishop A. Frank Smith, Dr. J. E. Crawford, Dr. John W. Barton, Harry Denman, and Dr. C. K. Wingo, members representing the General Board of Lay Activities.

Data carefully compiled from the Annual Conferences was reviewed, and each member of the committee personally expressed himself with reference to the situation. These reports tended to show:

1: That the New Financial Plan has been well received throughout the entire Church and has effectively been put into operation, and that an exceptionally fine spirit has been engendered in the various Annual Conferences.

2. That the plan of promotion adopted by the General Board of Lay Activities, in co-operation with the general secretaries and the bishops, has been carried out thoroughly up to the present moment, and that definite plans are under way for completing the program for the year.

3. That the bishops of the Church, without exception, have accepted their new responsibility under the financial plan and have worked diligently and effectively to carry it out. Unusual credit must be given to their leadership for whatever success has attended the effort in going over from the old assessment plan to the voluntary basis.

4. That the presiding elders of the Church have been most diligent in presenting the New Financial Plan, even before the end of the previous conference year, and that at the beginning of the new conference year they have seen to it that a thorough presentation was given at the district stewards' meeting and at each first Quarterly Conference. Almost without exception they have cooperated with the lay organization in the group meetings held during the first quarter.

It was the consensus of opinion of members of the committee that we owe a deep debt of gratitude and appreciation to the bishops for their fine leadership in the movement and to the lay organization, the presiding elders, the pastors, and the stewards of the Church for the splendid cooperation they have given.

While the committee recognizes that a few charges have not measured up to their real ability, nevertheless it was voted to request the General Board of Lay Activities to send a message of appreciation to

the chairman of each board of stewards for the remarkable fidelity to the cause of the Kingdom and the liberal spirit that has characterized the stewards throughout the Church in their acceptance of askings for the benevolent program of the Church.—G. L. Morelock, Harry Denman, John W. Barton, Committee.

Interpreting Law for B. D. Degrees

Due to the fact that considerable confusion has arisen among our Conference Committees of Examination and among the B.D. graduates who have not yet finished their Undergraduate Conference Courses, the Commission on Courses of Study, in its meeting held in Nashville, May 6, gave careful consideration to the interpretation which should be placed upon Paragraphs 468 to 471, and to the note at the bottom of page 230, of the 1934 Discipline. After thorough review of the matter, the following resolutions were adopted:

"1. Resolved, That it is the sense of the Commission on Courses of Study that the law relating to B.D. men should be interpreted as meaning that B.D. men are required to take the area work for the years yet remaining of their four years of Conference class relationship; that is, that men now in the first year shall take all four areas, those in the second year shall take the last three areas, those in the third year shall take the last two areas, and those in the fourth year shall take the last area.

"2. Resolved, That it is the sense of this Commission that a man comes under the classification of a B.D. graduate when he has finished his work and has actually received his B. D. degree from 'an accredited school of theology'."

In most of our Conferences sufficient time remains during the present year for the appropriate area work to be done by all our B.D. Conference undergraduates. It is suggested that those living west of the Mississippi River take this matter up at the earliest possible moment with Dr. Robert W. Goodloe, Director of the Correspondence School at Southern Methodist University, Dallas, Texas, and those living east of the Mississippi River should get in touch as soon as possible with Dr. Lavens Thomas II, Director of the Correspondence School at Emory University, Ga.

An enrollment fee of \$5 for each of the four areas has been fixed by the Committee on Correspondence Schools. It is expected that this fee shall be paid at the time of enrollment with the director of the proper Correspondence School. — W. M. Alexander, Secretary.

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General Board of Christian Education

Of unusual significance, because it was the first since the General Conference of 1934, which wrote new legislation affecting the work of the Board, the annual meeting of the Board of Christian Education at Nashville, May 1-2, brought to headquarters at Nashville almost a unanimous attendance of the Board's members.

In the working plans of the Board the past year, according to reports presented, witnessed putting into successful operation progressive changes in legislation. Among those which have received a large share of the attention of leaders were noted plans for more definite co-operation with other boards; the adoption of the term "church school" to connote the work of the whole Church in its program of Christian education; the taking over of the educational work hitherto carried by the Board of Temperance and Social Service; the authorization of a Commission on College Policy; raising the educational requirements for candidates for the ministry; final approval of the work of the Commission on Courses of Study for Preachers; strengthening of the Wesley Foundation work; appropriation of \$70,000 a year to the Church's two schools of theology.

Dr. W. F. Quillian, General Secretary, stressing the need of a worthy motive to permeate the whole program of Christian education, said: "We are at one of the great turning points in history, and the future rests with the Christian educational leadership of the world."

Dr. C. A. Bowen, Secretary of the Editorial Department, pointed out that the fourteen periodicals published by the Board show an increase in circulation, the circulation per issue for the first quarter of 1935 being 1,493,050 as compared with 1,476,706 for the same period last year. This is the best showing made in the last five years, according to the report of the editor-in-chief.

Dr. W. M. Alexander, Secretary of the Department of Schools and Colleges, reported advance in many types of service fostered by his department, which maintains direct contact with sixty-five Methodist institutions of learning. Lines of work which are being promoted by Dr. Alexander and the departmental assistants include campus visitation, departments of religion in church schools, religious work with students, pastors' schools, College Day and educational rallies, correspondence school, formulation of college policies, re-study of students religious work, and theological education.

Dr. J. Q. Schisler, Secretary of the Department of the Local Church stressed the imperative need of emphasis on evangelism. During the past year he said there were 2,228 Methodist churches which reported no additions on profession. The total gain in members for the past year was given as 38,088, or less than one and one-half per cent.

Dr. W. E. Hogan, Treasurer and Business Manager, reported an increase in income over the preceding year, the figures being \$216,607 for 1934-35 as compared with \$191,182 for 1933-34.

The Board approved plans for the Church-wide Pastors' Conference to be held at Lake Junaluska, N. C., July 16-21, and the Methodist-wide Young People's Conference to be

held at Memphis, Tenn., December 27-31, 1935; the discontinuance of *Childhood Guidance in Christian Living* and the *Home Quarterly*, and the publication in their stead of the *Christian Home*, a monthly periodical for parents; a request to the College of Bishops to issue a pronouncement concerning the attitude of the Methodist Church toward war; re-election of the present office staff at central headquarters.

The Board's annual dinner meeting was an event of importance and contributed much to the fine feeling evident throughout the session. The occasion, to which were bidden all the Board members, bishops and other connectionals of the Church, the administrative staff and assistants, took place at Scarritt College on the evening of May 1 and brought together more than 100 Methodist leaders and workers. The dinner program honored Dr. W. E. Hogan, who had rounded out twenty-five years of service with the Church's program of Christian education at the present meeting, spending twenty years with the former Board of Education and five in his present office. Prior to 1910 he had been a professor in Hendrix College, at Conway, Ark., one of the Church's institutions of learning. Speeches lauding Dr. Hogan's life and work were made by Bishop Edwin D. Mouzon, who presided; Dr. W. F. Quillian, General Secretary; Dr. J. H. Reynolds, President of Hendrix College; and Dr. J. Q. Schisler, Secretary of the Department of the Local Church.

COMMISSION ON BUDGET

The General Commission on Budget, meeting in Nashville, Tenn., May 3, after reviewing reports from all parts of the Church concerning the operation of the New Financial Plan, has reason to believe that the plan has in it great promise for the future of the Church. We are thoroughly committed to the principle of voluntary giving as being in accord with the spirit of the New Testament and in agreement with sound methods of Church finances. We are convinced that giving the Annual and Quarterly Conferences authority finally to pass upon the amounts which they are respectively to assume in the general budget has produced a new interest and a finer spirit throughout the Church. We record our genuine appreciation of the work of our bishops, presiding elders, and preachers in introducing the new plan to our people. We also record our appreciation of the cooperative spirit manifested by our laymen in this effort to put our finances on a voluntary and effective basis.

The Commission on Budget feels, however, that it is its duty to call the attention of the Church to the fact that the difficulties experienced in financing the interests of our Church have not yet been solved. The total amount accepted by the Quarterly Conferences, as the reports have been presented to us, is \$1,196,523. This amount is accepted on an asking of two million, which is less than 60 per cent. We feel that a further fact should be called to the attention of the Church: The amount assumed by the Quarterly Conference is only \$57,372 more than was actually received through the assessments and the Kingdom Extension a year ago. It therefore appears that, if the amounts assumed are paid 100 per cent (and surely every church will pay in full the apportionment agreed to) we still

will have considerably less than is required to maintain the present program of the Church. This means that we must pay the apportionments in full as accepted, or the work of the Church will be seriously crippled.

It is the judgment of your Commission on Budget that the New Financial Plan offers a way out of our difficulties. Cultivation in stewardship and an appeal to voluntary contributions should increase the amount received by the General Fund of the Church from year to year, and we are sanguine to believe that it will do so. We have only begun, and it is our conviction that our leadership must take a far view and work to that end. Our plan is a way and, to this time, is not an attainment, and calls for the cooperation and sacrificial devotion of all who love the Church.—H. B. Trimble, Costen J. Harrell.

THE AVERAGE TAX-PAYER

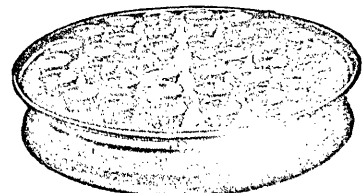
Some one should start a movement to build a monument to the skies to the average tax-payer. He is the man who keeps the home fires burning and makes the wheels of government go round. He has gotten himself into the position of a tax-payer, by thrift, by spending less than he makes, by building a home, by investing in the home town. To do it he has denied himself pleasures and luxuries that the spend-thrift had in plenty. In every community he is roundly abused and referred to slightly on many occasions, but in good years and in bad years he is the backbone of the country and without him there would be no government and no relief. He carries the burden that others shirk, many times without complaint, which he would often be justified in violating. He is deserving a monument—a tall enduring monument, for he, like Atlas of old, bears the world upon his shoulders.—The Mountain Wave.

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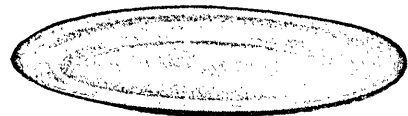


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THE ITINERANT DAUGHTER: HER STORY

By Mrs. Susie McKinnon Millar
(Continued)

That fall Annual Conference met in Cooperville. It had met once in Madison while we lived there, but I was too young to remember it very distinctly. Many events of this Conference at Cooperville are so deeply stamped on my mind that they stand out clearly at the sound of the word Conference, and, often, the earnest heartfelt singing of the strains of some of our grand old hymns, brings to my memory a picture of that Conference, a great number of fine faces, earnest and eager, and interested in seeking the Master's guidance in studying the needs of their fellowmen, planning how best they might meet these needs and advance the Kingdom of Christ on earth. However poor and lowly their charge, however hard their lot, their trust in their loving Father's care was great enough to lift their hearts in song and make their faces shine with hope and faith.

Our home was open day and night, to the bishop and to the lowliest circuit rider. They used it often, charmed by my mother's perfect gift of hospitality, the most perfect I have ever known, or drawn there in search of father's sound judgment and wise counsel. The bishop and presiding elders sought him for these qualities, while his recognized fairness and justice made all his brethren trust him and come to him for help with their problems.

I was just at the right age to act as guide and errand girl. I came and went constantly. Many of the inspirational talks as well as the reports and discussions were beyond my understanding. The name of the bishop and the names of most of the preachers have faded from my mind, but the memory of that feeling of breathless interest and eagerness I felt as I stood there waiting to deliver some message to the bishop, and looked out over that group of distinguished men, I felt not only fascinated, but inspired. The desire was strong to give my life more completely to the service of Christ. Sunday morning they were to receive a large number into the church. I wished to offer myself for membership. I went home and told father and mother that I wanted to join the church. After talking with me they decided that I understood what I was doing so they consented. I was to be received into the church at the close of the love-feast just

before the hour for the preaching service.

I was eager to join the church, but, suddenly, the thought of going up to the altar with a whole church full of people looking at me frightened me. It was too much for my timid soul. As the time drew near for us to start for the church, I went back by myself and sat down in mother's room to wait until time to go. While I sat there quietly thinking about it, I felt that I couldn't join the church if I had to go up before everybody. I slipped down out of my chair and rolled away back under the bed and hid.

I dropped my hat just by the edge of the bed. When father came looking for me, he had no trouble in finding me. He took me out very gently and sat down with me on his knee and talked to me quietly for a little while until I told him how I felt.

He said: "Of course, Jane, you needn't join the church now unless you think that you really ought to."

I said: "I really want to and ought to, but I'm afraid everybody will look at me too hard."

Father said: "Little daughter, you love Jesus don't you? He came to earth to save you and said, 'Suffer the little children to come unto me and forbid them not for of such is the kingdom of heaven.' You want to help build up his kingdom on earth, don't you?"

"Yes, father," I said. He made everything sound and feel quite natural.

Then he added: "You needn't join today unless you want to, but it will be much easier now than it will be ten years from now." Then he added: "I know, for I waited. Let me tell you about it. I was away at college studying to be a lawyer. I had my wild companions who laughed at anyone who tried to be a Christian. But God reached me and touched my heart and I gave myself to him. I was conscious of the mocking jests of my companions. It was hard to face their taunts, but I was determined to go on with my new life. I joined the church and when the preacher called on me to pray I knelt down. I would pray if it killed me. Two dear old ladies who were interested in my salvation were so happy that, as soon as I started to pray and had said, 'Oh Lord' they shouted with joy and praised God so happily that I just rolled under the bench and finished my prayer in secret with only the Lord to listen; but He has given me courage and strength to go on in His work all these years." Then he arose and gently said: "Well, I must go to church now. Are you going with me, dear?"

For answer I put my hand in his and skipped joyfully, all the dread of curious eyes gone, only a loving thought of the Savior who had said: "Suffer the little children to come unto me," and of the Lord who had kept father and led him safely forward. I had a sincere desire to dedicate my life to the service of such a God as that.

Father and mother were always so sympathetic and understanding that they could help us with all our little problems. They made Christian life seem such a natural and beautiful life that we desired it above any other, although we often doubted and rebelled and lost our temper and met lots of people we didn't believe in and found it hard to love them when they seemed so unlovely.

(To Be Continued)

Woman's Missionary Department

MRS. A. C. MILLAR, Editor

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

PARKIN AUXILIARY

We are continuing in the good work of earning money for meeting our obligations. We have our parsonage furniture paid for in full and have made a good payment on our parsonage garage, also sent a delegate to the Young People's meeting this week at Searcy. Our Traveling Basket is on its way, and earning at every stop, and our Mystery Friend working again. We will soon gather in our harvest of quarters and find out who the friend was. We furnished the Banquet for the Rotary Club here last week and realized \$26.00 from that—most of the food was furnished by Circle No. 2, who prepared and served it. Our meetings continue to be well attended.

Truly does the Lord smile on us in our efforts for laboring in His cause. — Mrs. W. C. Drummond, Supt. Pub.

POCAHONTAS AUXILIARY

The Missionary Society met at the home of Mrs. Mattie Johnston May 7 with fifteen members and six visitors present.

The society was opened by singing "My Jesus, I Love Thee."

Prayer by Rev. Mr. Wilford.

The following topics were discussed:

"Shall We Have Peace?" Mrs. Wilford; Missionary topic, "The Gospel to the Slaves," Mrs. Harnden; "The Gospel of Today for Two Races," Mrs. Bledsoe; worship and meditation (in song and poetry); "Christ Washed the Feet of Judas," Mrs. Sallee; "Simon the Cyrenean," Mrs. Brown.

Reading of the bulletin, Mrs. Charles Shively.

Business, reading of the minutes. The parsonage committee reported \$11.50 for repairs.

Free will offering \$5.50.

Since it was necessary to elect a president, Mrs. Sallee, who was vice president, was elected, and Mrs. Snodgrass, vice president.

Rev. Mr. Wilford gave a talk urging us to get church members more interested in *The Arkansas Methodist* and to line up with the Golden Cross.

Our revival meeting will begin the third Sunday in June.

We had one new member. There seemed to be more enthusiasm about the work than usual.

During the social hour, the hostess, Mrs. Abbott, assisted by Mesdames Handley, Shemwell and Johnston, served a delicious plate lunch.—Mattie Johnston, Supt. Publicity.

JOINT MEETING OF FORREST CITY CIRCLES

The four Circles of the Missionary Society dedicated a special program to the senior members Tuesday afternoon in the basement of the church, which was beautifully decorated with summer flowers.

The meeting was called to order by Mrs. D. E. Horshall, who gave the address of welcome, also opening with the song, "How Firm a Foundation."

Rev. R. S. Hayden gave the devotional taken from Chapter 13 of St. John and one statement from Chap-

ter 14, verse 1, closing with song, "Blessed Be the Tie."

Mrs. G. G. Davidson told beautifully of the life and service of William Capers.

Marion Bell gave a reading, "Welcome Grandma, Welcome."

William Ferrell, accompanied by Miss Muriel Morris, sang "Love's Old Sweet Song" and "Sing Me to Sleep."

Miss Muriel Morris rendered two vocal numbers, "Forgotten" and "At Dawning."

After a brief business session of the Circles, the hostesses of the four Circles, Mesdames D. E. Hoshall, T. J. Rowland, H. E. Pettus, C. L. Simmons, W. H. Bradford, C. A. Lester, Will Haven, Garnett Prewett, Carroll Wood, S. J. Deans, Harry Thomas, Archie Smith and Frank Rauscher, during the social period, served delicious brick ice cream and angel food cake.—Mrs. Fred Eldridge.

JONESBORO GUEST DAY MEETING

The Annual Guest Day meeting of the Society of the First Methodist Church, was held Tuesday afternoon, June 4, on the church lawn. Circle No. 5, Mrs. E. R. Calome, Chairman, had charge.

The lovely green grass formed a soft carpet and the blooming plants, shrubbery and majestic oaks reminded all that the "groves were God's first temples."

The guests were seated on the slight elevation that overlooks the natural amphitheater, where the program was given by circle members. Mrs. R. M. Whitley arranged and directed the following program on the subject,

The Witness of Methodist Women.

Call to Worship, read by Mrs. Whitley with soft musical accompaniment.

Hymn—"I love to Tell the Story." Bible Lesson—A Service of Witnessing by Mrs. E. B. Woodson.

Prayer—Mrs. Fay Sterling.

Vocal Solo—Home Sweet Home, Mrs. C. E. McMeans.

Elizabeth Asbury—The Forgotten Mother, Mrs. J. N. Swanson.

Poem—The Builder.

Asbury's Parting with his Father and Mother—Mrs. Frank Taylor.

Vocal Duet—"My Mother's Bible," Mesdames C. A. McMeen and E. B. Woodson.

Methodist Women of Today—Mrs. Bryan Armstrong.

Pantomime—"Our Heritage," Mesdames Calome, Albert Stone, Lon Skelton, H. D. Mabrey, R. A. Green, Armstrong, Lyons, Gamble, Caldwell, Groves, McMeen, Swanson, Sterling.

Reader—Mrs. Whitley.

(Continued on Page Six)

COULD NOT DO HER HOUSEWORK



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Rev. J. H. Shumaker, Nashville, Tenn.,
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Accompanist—Mrs. Lyle Kiech.

At conclusion of the program a social hour was enjoyed during which Mrs. S. A. Johnson, Mrs. Frank Taylor, Mrs. H. D. Mabrey and Mrs. J. A. Gregg served wafers with grape punch from wells in huge blocks of ice, decorated with lovely flowers.

Those present expressed much pleasure for the afternoon.—Mrs. C. A. McMeen, Supt. Publicity.

STATUS OF WOMEN IN THE METHODIST EPISCOPAL CHURCH, SOUTH

In 1926 the Woman's Missionary Council set up a Standing Committee on Status of Women in the Church with the purpose of studying this subject in all of its relationships, viz: Women in the home, education, industry, politics, government, economics and the Church and with a further conviction that woman's status in none of the aforementioned situations was altogether Christian.

To this end the members of this Committee from quadrennium to quadrennium have continued their research and studying, looking toward better conditions for women in every phase of their life. But the work of the Committee has given added emphasis to the status of women in the church and especially in our own Southern Methodism, feeling that intelligence, personality, loyalty, devotion, consecration and service know no sex.

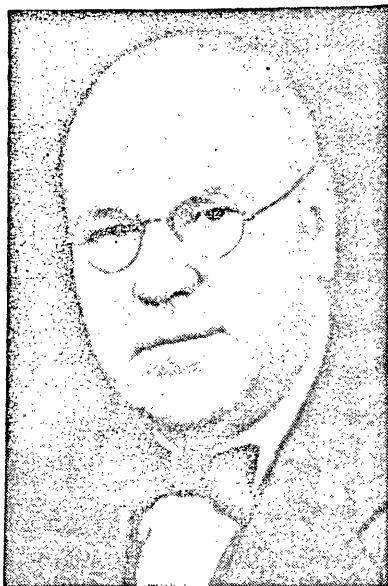
We are not interested primarily for a place or in recognition for ourselves but for an ever increasing opportunity and an enlarged place in which to serve and use the talents of Christian personality which are God given. We are not concerned about a place for women just because we are women, but because we believe that Christian women have a responsibility and a contribution to make to the Kingdom of God and that responsibility can be best met and its contribution fully made when our status in the Church of Jesus Christ is fully Christian.

The study of the status of women should claim the attention of every thinking woman regardless of her particular interest in the work of women in any field of endeavor but we believe it to be especially interesting to Christian women. In every study book which treats of other lands, there is without fail a Chapter on the Status of Women and we have come too far along the trail of civilization to fail to be concerned about women's progress and place in the onward march of the world. But the paramount interest of church women should be a Christian status for all women.

The personnel of the Woman's Missionary Council, of Conferences and Auxiliary societies and the women leaders in all of our local churches, is composed of women eligible to such places of leadership and responsibility. They, themselves, by their acceptance of office and leadership have endorsed the opinion of this Committee that women may serve and contribute largely to the Kingdom of God. Their very positions evidence their commitment to this work.

And yet it is very evident that there is an erroneous conception of the work and aims of the Status Committee. Some have interpreted the whole work and aim of this group in terms of clergy rights for women. This is decidedly in error as this is only a phase and if wholly deleted, the committee would still be necessary and its work, large and interesting. We believe that Chris-

Christian Education



DEAN ROBERT G. McCUTCHAN AT THE ARKANSAS PASTORS' SCHOOL

One of the features of the second week of the Arkansas Pastors' School, to be held at Hendrix College, June 17-28, will be two daily services of song under the leadership of Dr. Robert G. McCutchan, Dean of the School of Music, of DePauw University, and Editor of *The New Methodist Hymnal*. The songs, or hymns, will be chosen from a prospectus of *The New Methodist Hymnal* which is to be issued in October. Ten or fifteen minutes will be given over each morning at the worship, and twenty or thirty minutes of the evening service, to this most interesting feature. The object will be to present and interpret *The New Methodist Hymnal* in a way that will make its use by Methodist congregations more inspirational and more helpful.

Dean McCutchan, himself a composer of many hymns, has had wide experience in directing choirs over the country. His leadership during the Pastors' School will give the pastors in attendance an opportunity to study under one who stands at the top of the list in his chosen field.—Clem Baker.

PRESCOTT DISTRICT YOUNG PEOPLE'S CONFERENCE

The first year that Rev. L. E. N. Hundley was presiding elder on the Prescott District he organized a district-wide conference of his young people. This is said to be the first organization of this kind in Southern Methodism. Each year during his quadrennium this organization has been perpetuated with annual meetings. Last Thursday this conference met at Nashville. It was my happy privilege to attend and speak on the Young People's Assembly. In all my experience I think I have never seen such a fine gathering of Young People in any district as I

tian women are called by God to serve Him and for that reason He endowed them with talents, abilities and capacities and for the stewardship of these they shall render an account and with these they may achieve and creditably assume places of leadership in the Church and may go on to an ever enlarging scope of usefulness. This is the chief interest and aim of the Council Standing Committee on Status of Women.—Mrs. E. A. Kitchell, St. Louis, Mo.

found there. At the time I had to leave, 175 had reported present with others coming. The young people themselves served as officers of the conference and presented a program that would do credit to anybody's district conference. Brother Hundley has done a magnificent work on the Prescott District, and is showing the same interest and enthusiasm in his work in the closing months of his quadrennium that characterized the first year. Some church will be fortunate in securing this preacher as its pastor this next year.—Clem Baker.

SARDIS COKESBURY SCHOOL

May 28-31, I taught a most interested group of Church workers at Sardis Church, near Bauxite. Rev. Coy E. Whitten is the pastor, and Mr. A. C. Miller is the superintendent. We used the text, "Educational Work of the Small Church," and had 11 credits.

This is one of our best country churches, composed of some as fine people as can be found in Arkansas. It is always a pleasure to be with them and to work with them.—S. T. Baugh.

TRAINING PROGRAM PLANNED FOR PRESCOTT DISTRICT

Prior to the Young People's Conference at Nashville, I met with the presiding elder and the preachers of the Prescott District to plan for the Training Program for that District this fall. The first week in October was set aside as Prescott District Training Week. During this week training schools will be held in some twelve or fifteen charges. It is our purpose to try to make this the biggest Training Week of all the year. This will be a fitting close for the fine quadrennium that Brother Hundley has had on this district.—Clem Baker.

CHRISTIAN ADVENTURE ASSEMBLY AT MONTICELLO

I attended the opening banquet of the Christian Adventure Assembly held at Monticello A. & M. College for the Pine Bluff and Monticello districts last week. It was a great occasion with around 100 at the banquet table. Mrs. J. L. Hoover sponsored the banquet and did her job well. Tuesday morning, I remained over for the first faculty meeting, presided over by the Dean of the Assembly, Rev. T. T. McNeal. All the officers and teachers were present for the first faculty meeting with 75 pupils enrolled for the classes. The Monticello Christian Adventure Assembly was holding its fifth session and has set the pace for such Assemblies throughout our state.—Clem Baker.

IN THE TEXARKANA DISTRICT

Sunday afternoon, June 2, I visited College Hill Church, and at the request of Rev. O. C. Birdwell, the pastor, led in the love feast. We had a splendid congregation and a good service. Rev. B. F. Roebuck, of Waldo, preached at 11:00 a. m. I heard good things of the morning service. It was a pleasure to worship with my friends through the years.

Hatfield.—Leaving Texarkana Sunday evening, Rev. H. D. Sadler, presiding elder, and I stopped at Hatfield and spent the rest of the night with Rev. James Simpson. Monday we met a committee of his leading laymen, and helped them plan the remodeling of their church.

Mena.—Bro. and Mrs. Simpson drove us to Mena, where we had a

most delightful visit with Rev. H. H. McGuyre and family. The parsonage at Mena is being repaired, remodeled, and repainted, and with some improvement on the front yard in the way of a retaining wall and leveling of yard, will be one of the most attractive parsonages in the Conference. We heard good reports of all lines of church work in Mena. They had just closed a great Vacation School with 66 enrolled.

Cherry Hill.—Rev. H. H. McGuyre drove us to Cherry Hill, about 14 miles east of Mena. Cherry Hill has been a Methodist community, largely, for three-quarters of a century. Rev. J. B. Hoover, the pastor, is leading his people in the building of a beautiful rock church which he hopes to have completed early this summer. It is a wonderful achievement.

Highland.—Bro. Hoover drove us to Highland Church, about five miles northeast of Cherry Hill. This is the home church of Rev. John N. Simpson, the late Rev. Harry L. Simpson, Rev. Charles A. Simpson, Rev. James Simpson, Rev. J. L. Simpson, Rev. J. B. Hoover, and Rev. Wendell Hoover, and many fine Christian laymen. Bro. Hoover and his people plan to build a rock church at Highland to take the place of the old frame building, beginning about July 1.

Bro. Hoover is having a remarkable year. In the building of two native rock churches he is making a substantial contributions to the ongoing of the Church in Polk Co.

It was a pleasure to spend two days in company with Bro. Sadler, who is greatly loved by both preachers and people. His District has shown wonderful progress due to his executive ability and the love and confidence of his constituency.

I also had a delightful short visit with Rev. J. C. Glenn, pastor First Church, Texarkana. Everything goes well in that great church, where Bro. Glenn is having a wonderful pastorate.—S. T. Baugh.

LEADERSHIP CONFERENCES

Our Methodism is conceded by leaders in religious education, church school work, mission study, and pastors' schools to be among the very foremost in every work for leadership training. The courses offered this year in the various conferences and in states where conferences hold group meetings at colleges or summer assemblies or at our two summer assemblies, Lake Junaluska or Mount Sequoyah, are unsurpassed in the curricula offered and the assembling of strong platform speakers.

The ambitious student could not ask for more. And all seeking the instructions and inspirations of magnetic speakers will have a joy in fellowships and a warmth of heart in spiritual response that will thrill their souls.

The lethargic spirits of even church folk in these over-worldly



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CAPUDINE

days need larger contacts with high-souled men and women who have spent long hours in studies and holy meditations to stir their souls.

The ebb and flow of spiritual emotions in even high-born souls too frequently finds the church worker at low tide, and the far-away look on his face is of longing rather than spiritual expression.

If one has never attended such schools and assemblies, he can scarcely be told their benefits. The language of those who have attended is other-worldly and unknown to him. To doubt such benefits or be indifferent reveals a spiritual obtuseness and obfuscation.

One may question, on account of severe personal expenditures he may require for himself and family, his ability to undertake the expense, but surely no one can question his need of the studies and the advantages of the fellowships.

In the discussion of just such matters recently one preacher estimated his expense at twenty-five dollars. He and his wife had long felt the hardships of rigid economies. That twenty-five dollars would meet certain urgent needs. It would provide food and clothing and a brief vacation and rest for a tired parsonage mother. Now what could they do, what should they do? The contemplation was really distressing. The issue was faced heroically, with the conclusion that there would be a return some day by reason of the workman being better prepared in having conscientiously sought equipment in mind and heart for his work.

These words are written for the preacher who has limitations in both preparation and funds to provide preparation. That is really a sore trial. The demands for a better-prepared ministry compel a serious consideration of the whole problem, and still more a whole man's work and even the needs of his whole family. There are delicate personal questions here into which no man would intrude. But my work, myself, my church, my family, my future, and my God compel a consideration that forces one to his knees in prayer. The young wife not unmindful of her own happiness as well as her husband's success will encourage the better preparation.

The young man will not fail to carry his wife with him to such a school that she may share in his studies for better preparations. And
(Continued on Page Ten)

materials resistant to weather condition.

"These materials are not affected by acids, alkalies, steam, smoke fumes or other chemical substances from industrial plants which might wash down with the rain."

"Unlike metal, they are insulators and non-conductors of electricity. Wherever applied, they are resistant to flying sparks or flames from nearby fires. Applied over defective spots, they will last for years as a bulwark against the elements during the thaws of winter and the hottest days of summer. All these products we manufacture are ready-to-put-on, and this feature alone is a great asset to the roofer."

The Williams Roofing Company plant at Waterloo has been for many months running full time, employing about 80 men.


"Our business at this time will show about a 400 per cent increase over last year at this time." Mr. Ducker said, "and from the looks of things now we will continue to show a large increase for some time to come. Our roofing business, and when I say roofing business I mean of course Williams 'Over The Top' roofing made right here in Arkansas is proving very popular among all classes of people."

"Of course we are shipping considerable roofing in carload lots outside the state to practically every

state in the Southwest and some as far west as California and as far east as New York. This just goes to prove all the more that we do manufacture products that have a great demand in other states.

"We are also quite satisfied with our business right here in Arkansas, as we are selling a great quantity of roofing of all descriptions in the state. We have always been 100 per cent for Arkansas and will always continue that way, as we purchase every thing we possibly can in Arkansas, such as raw materials."

The Williams Roofing Company sales offices are at Second and Rock Streets, and J. M. Williams, Jr., is president of the company.


**ROOFING
FOR EVERY TYPE
OF HOUSE**

Play Safe!

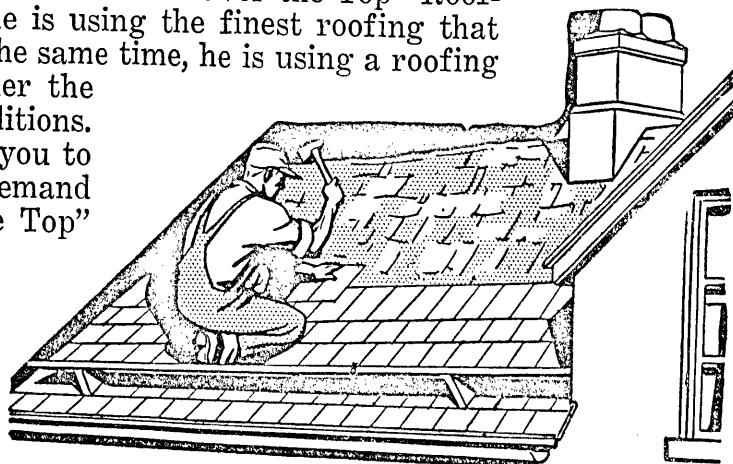

**FOR EVERY
KIND OF
ROOF**

USE

WILLIAMS'

"OVER-THE-TOP" Roofing

When you use "WILLIAMS' Over the Top" Roofing on your home, business building or factory, you are assured of the finest roofing on the market. There are contractors that advise their customers to buy nothing else but Williams' "Over The Top" Roofing, because that contractor knows that when he uses Williams' "Over the Top" Roofing on your building, he is using the finest roofing that money can buy and at the same time, he is using a roofing that will stand up under the severest weather conditions. So again may we urge you to "PLAY SAFE" and demand WILLIAMS' "Over The Top" Roofing.



WILLIAMS'

"Ever-Seal" Plastic Roofing Cement

Williams' Plastic Cement expands and contracts with the joints to which it is applied. It does not dry hard and brittle forming cracks in cold weather, but on the contrary, remains plastic and putty-like with an oxidized skin over the surface which preserves its natural properties underneath. That is why it is recommended so highly by tile and slate roofers for their gutters and valleys.

Consult a "Williams" Dealer Regarding Roofing

WILLIAMS ROOFING COMPANY

Sales Office
LITTLE ROCK, ARK.

MANUFACTURERS

Factory
WATERLOO, ARK.

**NEW PRODUCT FROM
WILLIAMS COMPANY**

Roofing Plant at Waterloo Manufacturing Plastic Cement

The Williams Roofing Company is manufacturing a new plastic cement for use by the roofing contractors and dealers, W. E. Ducker, an official of the company, said yesterday.

"This new product contains long fibers of asbestos which enables it to stick to perpendicular surfaces such as brickwork around boiler settings, in spite of the heat," Mr. Ducker said. "It acts as a seal to the mortar joints, keeping out all air from entering the furnace except through the draft."

"The new products we are manufacturing at our factory at Waterloo, such as roof coatings and cements, are the results of many years of experience with actual conditions. They are composed of the highest grade asphalt and inert water-proof

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Not an ingenious device to lure unwise spending but a clean, wholesome sound financial plan for extended payment loans, available to reputable earning citizens in amounts large or small.

Your Problem

When and for what purposes are NHA loans made? In what amounts and how long? How much and how often must we pay? How do I proceed to get the loan? Is my project in conformity with NHA requirements and particularly is my plan consistent for performance, comfort, convenience and appearance?

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It is our pleasure to offer you basic information about NHA and where to contact for loan completion; to check and compile building information necessary thereto, including plans and estimates. We analyze your project for the desirable quantities and the most reasonable investment and complete detail.

We offer you building materials of high standards; lumber, doors, windows, plaster, and mason's materials. Hardware, roofing, glass, wall and panel board. Insulation, flooring and hardwood interiors. Paints, enamels, wall paper, and decorative materials. Special wood work, fronts, partitions, cabinets, etc.

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IT'S DRESS-UP TIME FOR HOMES!

Now is the best time to give your home an attractive setting with artistically laid out lawns, flower beds, shrubs, hedges and trees. You'll be pleasantly surprised to learn how much just a little money will do to beautify your home in this manner. Call 4-4720 and one of our experts will inspect your grounds and submit plans and estimates without charge or obligation.

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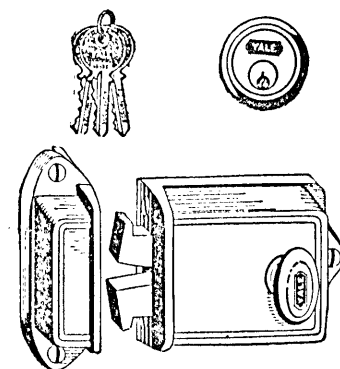
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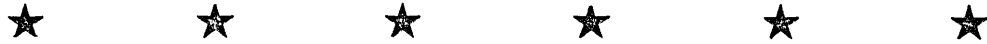
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We have all kinds of builders hardware . . . one of the most complete lines to choose from.

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723 W. 7th Ph. 4-2692
Little Rock, Ark.

HOUSING DAY IS 5, 1935!



Under the F.H.A., Modernization of Your Home Is a Simple Job. It doesn't cost a lot to add a lot of beauty!

In Little Rock, as in other cities, ground will be broken for a model home to be erected by a citizen of the city who has taken advantage of the program of the F.H.A. As this feature of observance in Little Rock, ground is to be broken for a brick dwelling to be erected at 323 Midland ave-

nue, by Mr. and Mrs. Charles Treadway, Jr. With Governor Futrell and Mayors Overman, of Little Rock, and Moore, of North Little Rock, issuing proclamations urging citizens to join in the observance, a program starting at the City Hall at eleven o'clock Saturday morning.



We Will Arrange Your FHA Loan!

Let us relieve you of the details of arranging your FHA loan for painting and repairing your home. No down payment on your loan is required. No endorsers. No red tape. Get complete information of this plan at once.

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made to look like new!*
By Our "Excel"
Cleaning Process

as safe and quick as sending a garment to the cleaners! The EXCEL process cleans, but actually restores the original color and freshness and preserves the life of the shade. We will clean them for you, or you can do it the paste and show you how.

Little Rock Shade Co.
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114 E. 7th St. Phone 4-3167
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*—or Repairs and
Remodeling of Same*

Old in experience—right up to the minute in modern requirements. Let us assist you in planning new or remodeling work.

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BUILDERS'
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We Deliver

**KREBS BROS.
SUPPLY CO.**

413-15 W. Capitol Ave.
Wholesale and Retail
Phone 6134

(Continued from Page Seven)

a wife and mother could have no finer vacation for herself and children than to take along the whole family and at such lovely places as Junaluska and Sequoyah spend the week or ten days camping and in fellowships and studies with other preachers wives, while the children have the joyous experience of an outing and play in the mountains.

Above all, every preacher must realize his need of preparation for his life's work. The cost is moderate, the expense can easily be adjusted. The compensations are large, with sure future dividends.

NORTH ARKANSAS CONFERENCE CHURCH SCHOOL DAY OFFERING JUNE 8, 1935

x Denotes churches that have paid quota 100 per cent.

BATESVILLE DISTRICT
Previously reported\$ 115.32
Moorefield 1.50
Tuckerman 10.00
Newport, First Church 33.50
McHue x 1.00
Cotter 3.00
TOTAL\$ 164.32

BOONEVILLE DISTRICT
Previously reported\$ 123.42
Plainview x 6.00
Cole's Chapel x 2.00
Waltreak x 1.00
TOTAL\$ 132.42

CONWAY DISTRICT
Previously reported\$ 173.87

FAYETTEVILLE DISTRICT
Previously reported\$ 158.58
Centerton x 5.00
TOTAL\$ 163.58

FT. SMITH DISTRICT
Previously reported\$ 325.00
Ft. Smith, First Church 25.00
TOTAL\$ 350.00

HELENA DISTRICT
Previously reported\$ 262.10
Earle x 20.00
Elaine x 7.00
TOTAL\$ 289.10

JONESBORO DISTRICT
Previously reported\$ 190.19
Nettleton x 5.00
TOTAL\$ 195.19

PARAGOULD DISTRICT
Previously reported\$ 100.94
Harvey's Chapel x 2.00
Hoxie 1.75
Marmaduke 5.00
TOTAL\$ 109.67

WANTED

In spare time, salesmen to sell Genuine Georgia Marble & Granite Monuments. Reasonable prices. Good commission. Write immediately
INTERSTATE MARBLE & GRANITE WORKS, Inc.
Decatur, Ga. Box 58

LADIES' KNEE LENGTH HOSE

5 Pairs Knee Length Hose Prepaid for \$1.00. Guaranteed. Elastic Top. An Englo Yarn Chardonize Hose.
L. S. SALES COMPANY
Asheboro, N. C.

COULD SEE CARDUI WAS HELPING HER FROM THE FIRST

"I have found Cardui a great help to me," writes Mrs. G. W. Bennett, of Biloxi, Miss. "During change of life, I was weak, nervous and run-down. I knew I must do something or get down in bed, for I was just dragging about. When I first began to Cardui, I could see it was helping me. By the time I had taken five bottles of Cardui, there was a great difference in my condition. I was so pleased with Cardui I wanted others to try it." . . . Thousands of women testify Cardui benefitted them. If it does not benefit YOU,

SEARCY DISTRICT
Previously reported\$ 143.45
Fakes Chapel x 2.00
TOTAL\$ 145.45

STANDING BY DISTRICTS
FT. SMITH\$ 350.00
HELENA 289.10
JONESBORO 195.19
CONWAY 173.87
BATESVILLE 164.32
FAYETTEVILLE 163.58
SEARCY 145.45
BOONEVILLE 132.42
PARAGOULD 109.67
GRAND TOTAL\$ 1,723.60
IRA A. BRUMLEY, Exec. Sec.

CHURCH SCHOOL DAY OFFERINGS LITTLE ROCK CONFERENCE JUNE 10, 1935

Arkadelphia District
Mt. Carmel\$ 1.35
Previously reported 144.38
TOTAL\$ 146.73

Camden District
Strong\$ 5.00
Silver Springs 1.65
Chidester 5.10
Camden 21.63
Parker's Chapel 2.50
Pleasant Hill70
Previously reported 150.69
TOTAL\$ 187.27

Little Rock District
Winfield Mem.\$ 125.00
Hazen (Add) 8.60
Keo 10.00
Austin Ct. 23.00
Previously reported 340.12
TOTAL\$ 506.72

Monticello District
Tillar Ct.\$ 8.21
Lake Village 5.00
Previously reported 160.65
TOTAL\$ 173.86

Pine Bluff District
Gillett Ct.\$ 19.48
Alzheimer 10.00
First Ch., P. B. (add) 37.50
Previously reported 231.00
TOTAL\$ 297.98

Prescott District
Previously reported\$ 85.77

Texarkana District
Wilton\$ 3.00
Richmond 4.00
Previously reported 196.18
TOTAL\$ 203.18

Standing By Districts
Little Rock District\$ 506.72
Pine Bluff District 297.98
Texarkana District 203.18
Camden District 187.27
Monticello District 173.86
Arkadelphia District 146.73
Prescott District 85.77
TOTAL\$ 1601.51
C. K. WILKERSON, Treas.

WE THANK THE FOLLOWING PASTORS

S. B. Mann, W. R. Boyd, G. W. Warren, A. E. Jacobs, W. C. House, G. L. Cagle, M. T. Steel, W. L. Arnold, L. O. Lee, D. L. Wilcox, W. R. Burks, Van W. Harrell, E. T. Miller, M. W. Miller, F. A. Buddin, W. C. Lewis.—Clem Baker.

RULE JUMPS HOOVER

Church School Day offerings came in splendidly last week. Special mention is made of Buddin at First Church, P. B. and Arnold at Hazen. Having sent in previous offerings, these two good churches made a second pull and sent in the remainder of their apportionments in full last week. This fine example will be followed by many other charges. The only change in district standings came about when Rule pushed the Camden District ahead of the Monticello District, thus taking 4th place which Hoover had held so long. Watch this column each week. The race is getting interesting.—Clem Baker.

NOTICE TO GRADUATES

In May and June of each year a great deal of advice is written to graduates. This paper and that and this magazine and that feel compelled to offer a word of advice, of encouragement, or even of warning.

Some writers this year have expressed regret that the young girls and the young men finishing college are entering a world as upset as the present one appears to be and with apparently as few positions open to newcomers. And yet, how Browning would have loved it! Was it not he who "loved most, the transition period"?

Graduates of this transition period are living in a wonderful era. They are seeing many things not worth while crumble before their eyes and other things that can be made vastly superior take their place.

When the history of this age is written it will be with the understanding that it was that time of shifting from selfish living and self-seeking into the period when it became universally recognized that the good of the whole depends upon the good of each, and the good of each makes the good of the whole.

It is the age when we must recognize that not competition, but cooperation, reciprocity, is the great, the true power.

We are entering the New Age when the brotherhood principle must come into play, lest we all perish.

The world at present seems to be in the grip of two forces: Good and evil, Christian and non-Chris-

tian; Humanitarian and Greedy; Socialistic and unselfish and Self-seeking and Individualistic.

It is an interesting age. There is a place in it for every equipped boy and girl, man and woman.

Social problems are the great problems of today and it will take social-minded people to solve them.

There can be no better way than of following precepts and example of the world's Greatest Socialist.

The one who takes time each day in the quiet mentally to form his ideals, sufficient time to make and keep continually his conscious connection with the Infinite, with the Universal Life and forces, is the one who is best equipped for the strenuous life of today.

Such an one will not feel crushed with the pricks of the day. He will know he is building for the centuries because only that which is the highest, truest and noblest and best will abide the test of centuries.—Fayetteville Daily Democrat.

THE CROOK—IN THOUGHT

You are thinking crooked if you value money more than character; possessions above peace of heart; the treasures of this world above the gift of God; the pleasing poppies of pleasure more than the moral grandeur of duty; a home with nothing running around it but a fence instead of a little bit of heaven where bright-eyed children play and the shining eyes of youth speak to us of the laughter of lilted hearts, and gold that turns to dreams, and much fine gold to glory.—Southern Christian Advocate.

AN UNUSUAL

Church-Wide Pastors' Conference

Lake Junaluska, N. C.

July 16-21, 1935

Religious leaders of National and International note will bring messages on vital topics and will conduct open forum discussions. The program is unique and challenging.

PROGRAM

(Conference opens Tuesday, July 16, at 8:00 P. M.)

Opening Address—"What Men Expect of the Minister Today" Bishop Paul B. Kern

"Living Issues in Religious Thought"—Dean Albert C. Knudson, School of Religion, Boston University.

"The Philosophy of Religious Experience"

"The Minister's Task"

"Christianity and the Acids of Modernity"

"Our Methodist Heritage"

"Preaching and the Mind of Today"—Dr. Gaius Glenn Atkins, Auburn Theological Seminary, Auburn, N. Y.

"The Changing Phases of the Minister's World"

"The Changeless Essentials of the Minister's Task"

"Making the Timeless Timely"

"What Makes Good Preaching Good?"

Address—"The World Mission of Christianity"—Bishop W. N. Ainsworth.

"Pastoral Psychiatry" (Four Addresses)—William S. Sadler, M. D., Chicago Institute of Research and Diagnosis.

"Hymnology" (presenting the new Methodist Hymnal)—Dean Robert G. McCutchan, DePauw University, Indiana.

Conference Sermon—"A Good Minister of Jesus Christ"—Bishop Edwin D. Mouzon.

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METHODIST EPISCOPAL CHURCH, SOUTH

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"Meeting the Need for a Trained Ministry"

Scholarship Aid, Modern Equipment, Spiritual Emphasis

The Candler School of Theology

FRANKLIN N. PARKER, D.D., Dean
Emory University, Ga.

CHURCH NEWS

NOTICE

The Evangelistic Committee of the Little Rock Conference is called to meet at Conway, Ark., Hendrix College, at 2 p. m., Tuesday, June 25. There are some very important matters that should come before this Committee.—J. D. Baker, Chairman.

TO THE PREACHERS OF THE LITTLE ROCK CONFERENCE

I am sure if the preachers would write reports of their revival meetings and mail them to Dr. A. C. Millar, he would be glad to publish them. These reports would keep the others informed as to the general spirit of Evangelism in the Conference, and would, no doubt, be encouraging not only to the preacher but laity as well. — J. D. Baker, Chairman, Little Rock Conference Committee of Evangelism.

ARKANSAS METHODIST ORPHANAGE

Everything indicates that Methodism throughout our whole connection is becoming more universally interested in our homes for motherless and fatherless children than heretofore. This I am glad to publish, because I feel it and see it in my own state.

It is useless for me to state, I think to my brethren that I am keeping posted with the movements of all of the Homes throughout the connection; not only those of our own church, but of all of the churches, and I rejoice much in the unselfish, sacrificial care of God's people for the unfortunates.

It was a sad hour last October when the Board of Management of the Methodist Orphanage of the Virginia Conference passed a resolution authorizing the Superintendent to refuse to receive any more children and to send back one-fourth of the number he had already on hand. This was a sad experience for the Board of Management because they all loved the work, but it was made necessary because many of the churches in the Conference had failed to do their duty in the Christmas Offering.

Monument Church of Richmond was one of the churches who sympathized with this condition. They had always paid the apportionment asked for by the Superintendent, but in December before the Christmas Offering was taken, after a talk by the pastor and by someone selected from the laity, one man rose and said he would give \$500.00, if the Church would raise \$1,000.00, which they did and they remitted for the first time in the history of this church \$1,500.00, for the Home. Previous to that time, the largest offering ever taken for the Home had never been over \$400.00. When they remitted the \$1,500.00 to the Superintendent they said, "Let's don't send any more children home." I am informed also that in addition to this cash offering, the people of this church are helping to clothe a number of the children in the Home.

My heart is made happy when I write these facts and my prayer is that our Heavenly Father may richly bless Methodism and its friends in Arkansas until we do our duty in this great work.

The thing I am trying to say is that if we do not tone up and make more universal and liberal offerings at Christmas-time, we will be forced

to do a very limited work at the Arkansas Methodist Orphanage.

This article is accompanied by a prayer that some eye may fall upon it and be aroused, and that we will receive a donation now to help us and that a resolution will be made on the part of the reader to divide his estate when he makes his will and give to the Orphanage a part of what he owns.

With much love for you from myself and from the whole family at the Orphanage, I am, Yours respectfully — James Thomas, Executive Secretary.

CRYSTAL SPRINGS CHURCH

On June 2, Rev. A. J. Bearden of Mountain Pine began his meeting at Crystal Springs. As June 4 was the regular day for our Circuit Brotherhood meeting, we invited all churches to come to Crystal Springs for the meeting.

We also had a 6 o'clock dinner which was spread on the lawn of W. H. Black. Brother E. M. Martin of New Salem returned thanks and all enjoyed the dinner.

After the dinner we went to the Crystal Springs Church where we had a brief discussion of Sabbath observance.

The meeting adjourned to meet at Bethlehem next month. We had a number of visitors from other churches and communities. Beulah Smith.

REPRESENTATIVES OF ALL RELIGIOUS FAITH ORGANIZE AT HOT SPRINGS

At a meeting of representatives of all of the religious bodies of Hot Springs, held at the First Methodist Church, Wednesday at 2:00 p. m., there were some 25 ministers present.

Rev. Clyde V. Hickerson, pastor of the First Baptist Church, was elected as the temporary chairman, and the Rev. J. L. Tucker, pastor of the Pullman Heights Methodist Church, was elected as the temporary secretary.

Dr. A. B. Rhine, of the Temple of the Congregational House of Israel of Hot Springs, delivered the principal address of the afternoon, using as his theme: "The Isms of the Day and Their Influence upon the Religions of the World." The Rev. J. Frank Simmons, pastor of the Grand Avenue Methodist Church, was to have delivered a message on "The Minister and His Reading," but for lack of time his message was deferred until another meeting.

It is proposed that there be a permanent organization of such groups with perhaps quarterly meetings. The idea is to promote a better understanding among all religious faith and to foster the spirit of brotherhood and fellowship, as well as to promote better civic, social, and community cooperation among all of our people in the city.

After some discussion, in which all present took a keen interest, a temporary committee of six, composed of a representative from as many different faiths, was elected to return at a later meeting with suggestions as to the general nature, the name, and a list of suggestive permanent officers for the organization. Those appointed on the committees are: Revs. Clyde V. Hickerson, First Baptist Church; J. L. Tucker, Pullman Heights Methodist Church; A. B. Rhine, of the Jewish faith; J. H. Ellis, of the Interdenominational Alliance of Colored Ministers; Robert J. Johnson, of the Interdenominational Conference of

Colored Ministers, and a representative from the Catholic faith who is yet to be named.

The next meeting of such a proposed organization will perhaps be called during the early part of September.

Should it be decided that such an organization become permanent in Hot Springs, it will be the first and only one of its kind in the state of Arkansas.—Reporter.

SECOND CHURCH, FORT SMITH

I am now finishing my third year as pastor of this splendid little church, and, while nothing sensational has been done during the time, yet I am not ashamed of the record we have made.

There has been a substantial increase in membership; the Church School has been organized in accordance with the disciplinary standards; last year we cleared our cozy little parsonage of a \$725.00 debt; and we have met promptly payment-installments to our Board of Church Extension on our church debt, and it, too, will in the not far distance be freed from all encumbrances.

During this time we have made many substantial improvements on our church and parsonage property, both inside and out, of which we are all very proud.

While I am serving one of the smaller city churches, made up of working people, who of course have had a hard struggle, yet I am serving one of the pluckiest little churches to be found within the North Arkansas Conference, or any other conference. Many of its members give sacrificially of their time and means and are happy in the doing of it.

Harmony, peace and brotherly love prevail among us and the loving kindness shown by these people to their pastor and his son constantly keeps us under obligations to them. We love our people and we have every evidence that the love is mutual; and by the grace of God, we want to do our best for His Kingdom.—J. E. Lark, P. C.

CAMDEN DISTRICT CONFERENCE

The sixty-ninth session of the Camden District Conference convened on May 28 at Harmony Grove Church, Thornton Charge, with Rev. Clifton E. Rule, Presiding Elder, in the chair.

All the preachers of the District were present and made encouraging reports on the many items of interest of the Church.

Three of our superannuate preachers, Rev. B. F. Scott, Rev. J. A. Sage and Rev. J. D. Dunn, were present and brought greetings. Several preachers and presiding elders of the Little Rock Conference, Rev. S. T. Baugh and the leaders of the W. M. S. were present and spoke concerning their fields of labor.

Nearly all the charges had full or almost full delegations of laymen and lay women present. Under the leadership of Rev. David Weems, their pastor, the people of Harmony Grove and the Charge had prepared an old fashioned barbecue dinner which we very much enjoyed, after listening to an inspiring sermon by Bro. Talley, of First Church, El Dorado.

After committee reports were read and the character of the local preachers passed and licenses renewed, Magnolia was elected as the

place for the next District Conference.

The Conference was directed by Bro. Rule with the dignity and decorum of a veteran. He is making a successful presiding elder and under his leadership we are expecting great progress this year.—A. E. Jacobs, Secretary.

A TRAGEDY

We have just passed through a most awful tragedy. We came to Pine Bluff to visit Mr. and Mrs. J. E. Whelan, long time friends, and last Monday my wife took Mrs. Whelan in the car and drove out to visit Mrs. Rogers, widow of Brother L. T. Rogers. On the way back two drunk men, on the wrong side of the road and in spite of her constant blowing, continued on her side of the road and ran into her car head-on, tore up the car and critically injured both of them, Mrs. Whelan was so badly injured that she died in about an hour and 20 minutes after we got her on the bed, and my wife was severely cut and bruised about the head and face, and is still under care of the doctor. He had to stitch up three places in her face. She has a bruise on her chest, and her left wrist is bruised.

Friends of whisky say, if you let whiskey alone, it will let you alone. That is a great big lie of the devil. It looks to me that the time has come for swift, and sever punishment for drunken drivers. They do not get it. One of the boys was sent to the reform school for one year, and it looks like the other will go free because he was so drunk he was on the back seat asleep, so he said, but he was on the front seat when my wife went up to them and asked why they were not on their own side of the road.

The doctor says he will have my wife out in a short time. I do not know how long we will have to be in Pine Bluff. I do not know just what the court is going to do.

We want to thank all friends for their kindness and sympathy to us and Brother Whelan in this hour of tragedy and sorrow.—J. R. Dickerson.

The Arkansas Methodist Advertisers appreciate your business. Be sure to patronize them.

GRAY'S OINTMENT
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Sour Stomach
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MADE IN U.S.A.

FOR THE CHILDREN

WINNING THE RACE

"I'm the happiest boy in all the world," exclaimed Malcolm as he rushed into William's room.

"Good, good," cried his brother's cheery voice. "I'm so glad you won. I knew you would. It's worth all it cost. Tell me about it."

Malcolm had bounded upstairs two steps at a time to tell William of his victory. He knew his invalid brother would get almost as much joy out of it as he did, and he liked nothing better than to bring home a bit of news that would cheer the heart of the lad who must remain indoors.

"The coach came to me," said Malcolm, "just before we started and said the runners from the other schools had set a trap for me. They knew I could outrun all of them. They planned to have Jacobs, of Montrose, spurt past me in the first quarter and get me to break my steady pace. Then Lyons, of Holdbrook, was to pass me in second and make me spend more energy. Evans, of Blarsburg, would do the same in the third. They had it all doped out that Walker, the only one I feared, would win on the home stretch because I would be winded."

"Now," said the coach, "you know just how many strides you take in each quarter mile. Stick to it, stick to it." Of course, I promised, but I didn't know whether I could with the boys passing me."

"And you did it," said William.

"Yes, I did, but it sure was hard work to keep up my courage when they left me behind. Of course, I knew they would fall back, for they couldn't stand the pace. I just counted. 'One, two, three,' and ran steadily. When Walker started to spurt at the beginning of the fourth I could hardly wait till the middle, but I did, and when I reached the home stretch you would have smiled to see me pass him. How our school did yell! 'Clarion, Clarion, Malcolm, Malcolm!' I beat him by a good fifteen feet."

"No wonder you are happy to win," said William.

"Yes, I am glad I won," said Malcolm, "but I am happier because I held myself back and ran steadily. It's true as you quoted: 'He that ruleth his spirit is better than he that taketh a city.' Solomon was wise. What I say is, 'He that ruleth his spirit winneth the race.'"

Malcolm showed true greatness. Few things are more valuable than self-control. When other boys cheat a little in their school work and, as they say, "get by with it," you will need a good hold on yourself to refuse such dishonesty. When you agree to put but one advertising bill at a house, and see the other boys getting through early because they leave several at one door, your power to hold yourself steady will be tested. If some companion in the stress of temptation lies out of his difficulty and you have to suffer because you tell the truth, rejoice. You'll not be afraid of the boy you have to sleep with. Your conscience will be clear. It is far better to lose today honestly, and win tomorrow, than to win dishonestly and forever be weak because you don't really trust yourself.—H. O. Spelman in The Ambassador.

Read the ads in The Arkansas Methodist.

A Story—When Aunt Emily Used to Shout

It was a great annual event in Old Salem when Aunt Emily used to shout. It was the one outstanding event in the calendar year of the Methodists, and meant more to many than the coming of the Elder or the meeting of the Annual Conference. Things grew dull in this community from one August meeting to another. Long winter nights by the big fires; hard working days of spring and early summer stretching into the monotony of Dog Days with no movies and radios to lash mortal emotions; we came to the August meeting looking forward to the one great emotional event of the year when Aunt Emily used to shout.

Those quiet times seemed to be hard on religion out there with the rural people, even as now the rush and road of modern Babylon is hard on their children. Being orthodox Methodists, the people believed in the theological theory of backsliding, and in this particular at least they practiced what their Church taught. It seemed hard to fill the spiritual tank with enough Methodist grace at one "protacted meeting" to run through a hard winter, when Sunday schools followed the program of the ground hog and the means of grace were scant. When the winter was past and a long, dry summer was on, we came limping to the August meeting—our spiritual filling station—with tank nearly empty, ball bearings burned out and running on two flat tires. But things changed, machinery was adjusted, lubrication was fine, and the church was going good "when Aunt Emily used to shout."

There are some who well remember how the meeting would begin and how it would run on to the climax. There was always a good crowd. Old Salem in those days furnished the chief medium of social contact, and saints and sinners with those in neither class, flocked to the August meeting as the big social event of the community. Farm work was laid by and laid aside, and the two weeks given to an effort to get our feet back in the Jordan Road, reclaim some backsliders and bombard once more some chronic sinners whom Uncle Pete Stokes said was "sot in their sins and Gorspil hardened." It was an all-day meeting, with dinner on the ground. Early in the morning the country roads were lined with buggies, and a few wagons, and now and then saddle horses, not to mention some mules, en route to Old Salem. For it was necessary to get a soon start, as roads were bad, distances real and travel not what it is now. The boys would watch for ladies and girls driving up to the old church and hurry forth to help them out and hitch the steeds, the first sure sign the bursting chivalry of manhood was throbbing in the heart of a country boy. You can picture from memory the new calico dresses, the new hats and ribbons and things of those old-fashioned folks. And you can hear the rustle of the garments in the old meeting house. It is easy to picture the fans—palm leaf bordered neatly, and several turkey tails, with some fancy ones given by ones' sweetheart to another. But above all the other memories, to most of us, is the time "When Aunt Emily used to shout."

We can see the old church now, in the lazy summer sunshine, with

shadows from the big oaks. We can hear above the measured music of the old fashioned "hymn heisters", the jar flies and the protesting brays of several mules who resented being tied up at a Methodist meeting rather than turned into the big pasture. For in those days it was not the auto horn that tooted about a church and awoke the sleeping saints, but the protesting horns of Balaam's beasts who lamented their lot. The meeting would drag more or less. The old people said meetings used to be far better than they were now. The young generation was going to the dogs and people were swamped by the world. Sometimes a visiting preacher did the preaching. He was always a fervent Methodist circuit rider, seemingly bent on one main thing—calling sinners to repentance. He was fervent in proclaiming the old-fashioned truths and powerful in prayer. He went into a hard seige against the citadel of Satan—the old people said it was harder and harder every year. He worked and prayed for a break, when sinners would flock to the mourners' bench (as they called the altar in those days), and backsliders seek the peace they had lost. And at Old Salem that break always came "When Aunt Emily used to shout."

The meeting always moved on given lines, and so did Aunt Emily. The community would rise high on the mountain of spiritual fervor in August and sink down into the valley before the coming of the next meeting. And the higher it seemed to rise one August the lower it seemed to sink before the next August. It took hard work on the part of the preacher to get the church steamed up so it could make the grade. And Aunt Emily herself had to get warmed up. Being thoroughly Methodist, with emotional fires, she used to freely admit that her conflicts with the world, the flesh and the Devil, that Triple Alliance, that pestered so many saints, made her border on backsliding from one meeting to another. Aunt Emily had to tone up and tune up and settle up before she could have a real good shout. And Aunt Emily had to dress up, too, since she was a woman. And it does not discount her to say so. Then the church had to be worked up, and Aunt Emily had to be steamed up. There were certain perennial backsliders who depended on Aunt Emily for another start toward Glory. They came to the altar every meeting and wept and agonized over their backslidings in orthodox Methodist manner until they were reenlisted in the army of the Lord, and all the smell of the Devil's haunts had left them. They were hard to move, but they always came forward "When Aunt Emily used to shout."

You could tell as the meeting neared the spiritual climax. There was expectancy in the air. Things were tense. The preacher had led the people through the Valley of Repentance and on up to the Judgment. Then he gave them a glimpse of Heaven and the blessed day when they would meet those dear ones resting in the churchyard and be at Home with them forever, where their toils and tears were ended and parting would be no more. It was here that Aunt Emily would deliberately rise, lay her fan down, reach her long arms into the air, clap her hands above her head, send forth a musical "Glory, Hallelujah" and move out like she was floating on air. Her face bore a far away

look and her lips set for the marvelous stream of praise and admonition as she moved over the church exhorting sinners, pleading with backsliders and encouraging the people of the Lord. She always took the meeting, and it was turned over to her. She went through such violent actions that her dry goods and notions were scattered over the church and it was sometimes two or three days before all her hairpins, ribbons, handkerchiefs and what nots were gathered up and delivered from her victorious battle field. Little children looked on with awe, older people wept with emotional joy, while sinners flocked to the Lord and lamenting backsliders moaned at the mourner's bench and the Devil trembled and Heaven came down to crown the Mercy seat "When Aunt Emily used to shout."

Some will remember the last time Aunt Emily shouted in Old Salem. No shout has been heard in the old church since that day. The church has training classes and a good modern program, but since that August meeting, when Aunt Emily shouted—the last and the greatest shouting time she ever had—there has been no more shouting in Old Salem. Soon after that Aunt Emily left Old Salem and went home to God, where she could shout all over God's heaven. And she left no one at Old Salem to shout after she went home. There had been an unusual season of backsliding that year. The Big Bad Wolf of the Devil had played havoc with the flock. Charlie Bowers, perennial backslider, had slidden further back than he had ever before. Jess West, another chronic backslider for several years, had done worse. Tom Barnes, the third annual derelict, who had to be recovered from the hog pens of Hell and brought back to his Father's house at a terrible rate. These three were all in Old Salem the day Aunt Emily had her last shout. Perhaps she waited until they were there. The first thing she did, when the shout came on her, was to go back to where they sat and exhort them. She assured them she had a premonition this was the last August meeting she would ever attend. She was nearing Heaven, and she wanted the assurance they would meet her in the Better Land when the trials of life were over. She talked about the good mothers of these prodigals and urged these regular backsliders to make one more start toward the Heavenly Home. The air seemed to be charged with Heaven. There was no such time remembered in Old Salem. The Spirit moved, the sinners fled to the front seeking mercy. Many counted this as the birthday of the soul. Charlie, Jess and Tom went forward, as there was nothing different about it now. As this was the last time Aunt

KILL ALL FLIES

Placed anywhere, Daisy Fly Killer attracts and kills flies. Guaranteed, effective. Neat, convenient—Cannot spill! Will not soil or injure anything. Lasts all season. 20c at all dealers. Harold Somers, Inc., 150 De Kalb Ave., B'klyn, N.Y.

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such surface defects

Emily shouted in Old Salem, it was the last time these annual backsliders renewed their contract with the Lord. It was a great day, and when it was over Aunt Emily was exhausted, but there was a radiance on her face and a joy in her heart that could not be put in words. Before the next August meeting Aunt Emily was in Heaven, but still around Old Salem they talk in tender tones of the times "When Aunt Emily used to shout."

I preached a little while ago in Old Salem. How things have changed. That is why all this comes back so fresh to me. Charlie Bowers was there, and rushed up in the pulpit and greeted me. He is a faithful steward in Old Salem, and no more wanders in the paths of sin or depends on the August meeting to bring him home. He told me Jess West died a few years ago, and that he never swerved from the right road after that last August meeting, when Aunt Emily shouted her last shout. Tom Barnes was a steward down in North Carolina, and a delegate to the Annual Conference. One of Aunt Emily's boys was a preacher. And then Charlie, with tears in his eyes, said "Those were great times when Aunt Emily used to shout." And these words of Charlie Bowers caused this story to be written.—J. M. Rowland in Richmond Christian Advocate.

Short Story—In the Shadow of the Cross

Lorena Ragan stood at the window of her comfortable home and gazed wistfully at the broad, rolling meadow beyond the back garden. Then slowly she raised her eyes toward a small, white cross, rising in the dusk among the cedars on the north hill, and a mist of tears gathered in her eyes.

"Poor buddy," she murmured softly, "the first member of our family to be laid to rest among the old ancestors."

Mentally Lorena recalled the day when, with her brother John, who had taken the place of a father to the family, they had come down from the north to take possession of their inheritance in the broad, fertile Harpeth Valley.

Vividly Lorena called to mind the hour they decided to restore the family burial ground, and the days they had spent clearing away the underbrush and scrubby growth that had grown in the little burying ground for ages.

"And to think," murmured Lorena, "that John should be the first one to be laid away after we restored the old spot to its former beauty."

A rap at the door caused the girl to turn around, and the next instant she was facing her brother Jimmy.

Jimmy, too, had been in the world's conflict, but he had come home without a scratch, while John had paid the price of freedom for his homeland in Belleau Woods.

"I was just remembering, Jimmy," said the girl softly, "that tomorrow is Memorial day."

"Mrs. Hall asked me this morning," answered the youth, "if we would join them at Mt. Hebron tomorrow; the Young People's society of the Green View church is going to clean up the cemetery tomorrow, and everybody is invited. Of course," went on the boy, "in the afternoon there is to be a decoration service, and all the soldiers buried

in Mt. Hebron will be remembered. Sometimes," murmured the youth, hoarsely, "I wish we had buried John among his comrades, instead of up there."

For a minute the two stood gazing towards the cross on the hill; then Lorena arched her brows, as if in deep thought.

"There's far more honor in occupying a space in a select family burial ground," she exclaimed feelingly. "There," murmured the girl, pointing toward the grove that now lay black against the sky, "he lies in state, among his own kin, and we don't have to travel miles to lay a wreath on his grave. I'm for private burying grounds always."

"But I'm telling you it's silly," declared Jimmy. "Having this grave in sight of us every minute of the day is like constant pricking a wound."

"And why not prick the wound?" returned the girl. "Isn't it our wound? Aren't we still grieving for the lost brother?"

"We are," admitted the brother, "and what's the outcome? Our house isn't a home any more. Betty and Kate and Joe are running here and there and everywhere for a bit of joy, while we keep our home subdued for the loss of its most loyal son, and, while we keep fresh his memory, we are overlooking the fact that the living are being neglected."

"What do you mean?" exclaimed Lorena.

"Just what I said," answered Jimmy. "While you are mourning over John, the younger members of our family are running wild in search of pleasure and happiness. I tell you, sis," Jimmy muttered soberly, "this thing has gone far enough; I'm for correcting the mistake."

"You're a selfish brother," retorted the girl, "and I don't believe a word of what you've said. I suppose you'll be saying next that it was my fault that we brought the body back from France," retorted Lorena.

"Don't—sister dear," answered Jimmy softly. "You know how dear John was to me—and I am always so grateful to the Government for bringing his body back home—but really, sis, John wouldn't want our home to be saddened so long because he paid the price for freedom."

"You don't love him as I do," declared the girl.

"I'm not worried about John," answered Jimmy; "he had patterned his life after the lowly Nazarene, and he lived above reproach, but it's the living that I'm bothered about; think of Joe spending every idle hour he has down at Jinks' store."

"At Jinks' store!" repeated Lorena in amazement. "Who said he was doing that? Why, Jinks' store is little less than an open saloon; it's been raided three times within the last month!"

"And Joe barely missed getting in the last raid, too," declared the brother, "and Kate and Betty are as thick as thieves with the Martin girls—not that there's anything wrong with the Martins; they're very nice girls—but their brothers—both of them have had bad reputations."

"But what can I do?" protested Lorena.

For an instant Jimmy stood eyeing his sister, then he snatched his cap from the back of a chair and made for the door. "You can stop it—if you will—" he answered hoarsely—"by—by—by stopping

grieving and by making this house a home." And before the astonished Lorena could make reply, the boy had disappeared through the side door.

Slowly Lorena turned back to the window, but her vision penetrated the darkness no farther than the back fence, but beyond the fence came the sound of voices, and instantly she recognized one of them as belonging to her brother Joe.

"You can depend on me," she heard Joe say distinctly; "I'll be right there."

"The more the merrier," answered the second voice, "and remember we'll pick you and the girls up at the turnstile at 8:30 sharp."

The blood in Lorena's veins seemed to run hot and cold by turns, and for a few minutes she didn't really know what she was doing. Could it be possible that her brother and sisters were slipping out of the house at night to seek pleasure among the neighbors!

The whispering voices of the girls in question, coming from the room adjoining hers, only increased her fears.

"Don't show any sign of restlessness tonight, Kate," said Betty softly, "or Jimmy will suspect something."

"I'll be careful," answered Betty; "he suspected us that last time we slipped out for a hayride, didn't he?"

"Lay your clothes where you can slip into them without a bit of noise," cautioned Kate.

"And don't put your shoes on till you get safely downstairs," returned Betty.

Lorena hated to be an eavesdrop-

per; nothing was further from her mind but for once she listened eagerly to every word that was so carefully spoken in the adjoining room, and her heart all but stopped beating when the conversation turned on her.

"If Rena would only open up this old house and let us live in it," declared Betty, "we wouldn't have to slip out at nights for entertainment."

"And our friends could come to us," put in Kate, "but she loves to carry her misery about with her and spread it over us at every opportunity."

"We certainly do live in the shadow of the cross—John's cross," murmured Betty as the girls tip-toed downstairs.

In a state of nervousness Lorena turned on the light and reached for a book on the table, but somehow she couldn't read—her thoughts were too tangled for concentration, and her heart ached for that brother she had loved so well. Then suddenly, a strange sweetness seemed to envelop the room, and she found herself thinking in a new channel. Did she, after all, love the soldier that had given his life for his country more than she loved the other members of the family? Was Jimmy right about the matter—was she keeping the house a house of mourning, instead of making it a home for those depending on her for happiness and counsel? And, not finding a comfortable answer, she went in search of Aunt Lucy, who had served as chaperon to the family ever since they had been helpless little orphans.

She talked the matter over with

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Aunt Lucy, and learned that Aunt Lucy shared her brother Jimmy's opinion, and the uneasiness increased.

Then Aunt Lucy suddenly leaned over and laid a tender hand on the girl's arm.

"Listen, honey," she said softly, "you've started so many things in this neighborhood—this Decoration Day, for instance—you started that before John went to war; then, there's the little Sunday School—you started that—and during the war you were the most tireless worker in the whole county, and then, because we lost John—you closed the doors of happiness to your own heart and home, and the family has suffered—but I've been praying you'd wake up—and, once awake, you'd find a way to remedy the mistake you've made."

"I—I—will remedy it," declared Lorena as she left the room, "and I'll begin right now to do it."

Within her own room again she faced the question of *how*, and then *what* to do first. Like a voice in the dark, her conscience spoke to her, and the next instant she was pulling down from the hooks of her closet a white gown, with the brightest little tie imaginable, and, donning it, she made her way to the living room, where the family was assembled around the closed piano.

"Lorena!" exclaimed a chorus of voices in glad surprise. "What's happened?"

Lorena swallowed hard at the lump rising in her throat, then she smiled.

"I'm trying to show," she said softly, "that my love for the living is as strong as it is for my dead; I'm not going to wear black any more."

Surprised exclamations of delight filled the big room, but nobody answered a word, though Jimmy's eyes beamed the thanks in his heart.

"And we're not going to keep the house silent any longer, either," she murmured presently. "Open the piano Kate, and play to your heart's content."

"You mean, sis," uttered Betty in amazement, "that we—we—can have our friends here—at home?"

"Serve 'em tea and cake if we like?" put in Kate.

"And may I ask some of the boys in for a round of games?" interrupted Joe.

"Anything," answered Lorena, "so long as it's wholesome fun; you have my consent to use the house. Anyway," she finished softly, "'tis no more my home than yours; I've just sort of monopolized things since John died—but we'll change it all in memory of him—we will live happily instead of starving our souls for the things he considered worth while."

Lorena found it exceedingly hard to keep the family together that first night, but by following Joe to the dimly-lighted porch and finally worming from him, in the presence of Aunt Lucy, the truth of his intentions, instead of slipping the girls out for a hayride with the neighbor folks, she asked Joe to meet the folks and bring them over for a surprise to the girls.

That was the beginning of a hard year's work for Lorena, but by the

time another Decoration Day came around, she had brought the family back to its normal, happy condition and was herself much happier, and truly was she grateful that within the one year from the day she made the discovery she was, through her own selfish grief, bringing unhappiness to those she loved, she had transformed the home life of her own family and the neighborhood at large. That was several years ago. Today again she was planning a Memorial day in memory of all valiant soldiers in the community where she lived, and when at last every plan for a soul-stirring exercise was completed, she dropped down on the steps of the house that was now a home, and sighed contentedly; then slowly her gaze turned toward the little white cross in the moonlight.

"Oh, buddy," she murmured tenderly, "through my selfishness I all but destroyed the happiness of our family, but I found my mistake, and in time have rectified it; and now, in the shadow of the cross that marks your resting place, there are unity and peace and everything you loved about our home—and, please God, in memory of you I will keep it so."—Alice Whilson Norton in *Girlhood Days*.

A Tribute to the Unsung Hero

This is a tribute to the unsung hero.

He is bringing back prosperity.

Yet when the job is done, no medals will be pinned on his chest.

He will make thirty-hour weeks and over-production a memory. Yet when he dies, no monuments will record this fact.

He is starting new buying movements all over the country. Yet his name is signed to no high-sounding proclamations.

He carries no banner, yet he's starting a procession that we're all going to join.

When our wives come back from a social game at his house, they want new refrigerators, new fur coats, new fangled dishwashers, new cars, or other foolishnesses or contraptions they saw there.

When we meet him at the club, he is glowing like a water spaniel fresh from the river. He's found a new machine that will do things better and at lower cost, or he's dabbling with a new process, or he's spending money on a new selling scheme. Our old sinus trouble comes back worrying about the kind of competition he's going to furnish.

But some of us join the new buying movement he's started. We just don't dare to let that guy get an edge on us.

The unsung hero about whom we write is the gentleman known as the Most-Susceptible-Buyer. He's a sucker for good salesmen. He sets buying examples that others have to follow.

He is all ages and a member of all groups.

If he's young, he starts summer slacks fads among the youths. If he's a farmer, his new tractor is the envy and future necessity of his farmer neighbors. If he lives in a nobby suburb, he's followed for a few winter weeks to Bermuda, the Bahamas, or to the Mediterranean by a string of neighbors who would much rather stay at home and talk about why the government doesn't do something about business. If he's in business, he steps out with new

and more productive machinery or a new sales plan. And we have to follow or be pushed out of the picture.

He isn't keeping up with the Joneses. He is the Joneses.

He's going to restore prosperity, but he's an annoyance, nevertheless. If we want to keep up with him, we've got to go back to work.

You will discover that unsung heroes are becoming more numerous in business. You will hear that organizations headed by these heroes are experimenting with new materials, or investing in new cost-reducing machinery, or rounding out new selling programs.

These developments have a deep significance. The significant fact is that the apathy which has characterized business for several years is being replaced by progressive and aggressive action. On one side, a new buying movement headed by the Joneses and their followers; on the other side, a pressure of selling headed by these same unsung heroes and their followers.

Thus a twofold opportunity lies open to an organization. Strong selling pressure will gather a share of the business from those who are buying. This same selling pressure, added to that already being exerted by our unsung heroes and their followers, will swing many hesitant buyers into line, and additional new business will result.

Those who start early will share in the new development and keep pace with it.

Merchandise must, of course, be kept sound and salable. But particular attention must be paid to sales machinery, and to advertising, which will carry the message of that merchandise to prospective customers.

The door of opportunity is swinging open. Are you going to take advantage of it?—Dermott News.

VALUE OF PAPERS

A number of the men of this congregation belong to some organization in addition to the church. The pastor belongs to two or three, and he knows that nearly all of these organizations have some sort of periodical to keep their members informed about the work that the organization is doing. For example the Kiwanis and Rotary clubs furnish each member of the club a monthly paper telling all about Kiwanis and Rotary. In that paper are editorials and articles telling what was done in a certain convention and outlining the work that is projected for the next year. Members are urged in the paper and at the different meetings of the club to read the paper, and are told that they can not be good civic club men unless they read their papers and are informed about the things that the club stands for and is trying to do. It is very noticeable that the men who are indifferent to the things that the organization fosters soon drop out or become only nominal members, adding no strength at all to the club.

But some one says, "Well, the clubs and organizations furnish these magazines, the people do not have to pay for them." Yes, they do. The price of the paper is added in on their dues. Kiwanis and Rotary say in effect that a man who is too cheap to take the paper will make an undesirable member anyway, and no member ever kicks about the price.

But "the children of this world

are wiser in their generation than the children of light." These clubs are made up largely of Christian men, but they are organizations of the world. But the shrewd business men who guide them know what is necessary to make them more than institutions marking time.

Now the supreme need of the church is an intelligent membership. Not intelligent from the standpoint of the world but of the kingdom. A man may be a university graduate and then make a poor Rotarian, the reason being that he may know chemistry, but not a thing about what a Rotarian should be. In the same way, a man or woman may be among the most influential people of the community and yet the poorest sort of a Baptist. Why? Only because he does not know what Baptists stand for and are doing.

What does he need? Only the Baptist paper to let him know what is going on and how the money that is sent out from his church is being spent. He needs to know that money is bringing the largest sort of return. But that information cannot be given from the pulpit any more than Rotarians can be informed only by attending a Rotary meeting.—B. D. in Baptist Observer.

ANOTHER PAROLE FARCE

What's the use? asks Chief of Detectives James A. Pitcock of the Little Rock police force, one of the best known and most efficient criminal officers in the Southwest.

Chief Pitcock registered his query and disgust after a futile attempt to keep in confinement a pair of



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DICKEY DRUG CO. . . . Bristol, Va.

habitual criminals in the capital city. In a resume of the career of this pair the chief said in an interview Friday.

"We got an 18-year sentence for Watson, and when he had served about a year they turned him loose on parole. A few months later we got him again for slugging a man in a hold-up and sent him back to the Boys Industrial School. They turned him loose again, and he went right back to his old game. Same with McBride. He served only part of his three-year term at the Industrial School, and as soon as he got out he teamed up with Watson and went to robbing and stealing."

Arrested again last week charged with several burglaries and robberies, this pair escaped from the city jail Monday night, were again captured, again escaped, and were again captured by the faithful police force. But Chief Pitcock was becoming disgusted with the whole affair.

"What difference does it make whether they get out or stay in?" he commented. "If they are convicted and sent back to the penitentiary, the chances are they'll be out in a little while and go back to robbing and stealing... What good does it do to gather evidence and risk the lives of my men to arrest them, spend weeks getting convictions, and then have them back on our hands again?"

Persons who believe Chief Pitcock's wail is justified should refuse to sign the next petition for parole or pardon that is presented to them, unless they believe there has been some miscarriage of justice and that the petition for clemency is a meritorious one. Abuse of the pardon and parole power will continue as long as it is encouraged by the public by their thoughtless signatures to petitions.—Russellville Courier-Democrat.

SHERIFF'S SALE

Notice is hereby given that by virtue and authority of an order issued and to me directed and delivered by the Pulaski Chancery Court of Pulaski County, Arkansas, I have levied upon and will expose for sale to the highest bidder, on a credit of three months, with approved security, with interest at six per cent from date of delivery, at the east front door of the Pulaski County Court House, between the hours of 12 o'clock noon, and 3 o'clock p. m., on the 21st day of June 1935 all the right, title and interest of George Vorsas in and to the following described real estate, situated in Pulaski County, Arkansas, to-wit: Southeast quarter of Northwest quarter of Section Thirty-three, Township Three North Range Eleven West containing forty acres more or less all situated in Pulaski County, Arkansas.

Said levy being made to satisfy a judgment in said Pulaski Chancery Court, in favor of Mike Brown and against Vorsas.

WITNESS my hand this 31st day of May, 1935.

L. B. BRANCH,
Sheriff of Pulaski County, Ark.
By C. P. Rather, D. S.

WARNING ORDER

STATE OF ARKANSAS,
County of Pulaski, ss

In the Pulaski Chancery Court. Peoples Building and Loan Association, plaintiff, vs. No. 51981, Elmer M. M. Wright et al, defendant.

The Defendants, Elmer M. M. Wright, and Mae W. Wright, are warned to appear in this court within three months and answer the complaint of the plaintiff Peoples Building and Loan Association.

H. S. NIXON, Chancery Clerk,
By Paul O. Frith, D. C.
Dated June 6th, 1935.
R. C. Butler, Solicitor for Plaintiff.
W. R. Roddy, Attorney ad Litem.

A READER'S GUIDE.

When you have the blues, reads Ps. 34
When you are discouraged, read Isa. 40.
When God seems far away, read Ps. 139.
When you are lonely or fearful, read Ps. 23.
When doubts come upon you try Jno. 7:17.
For Jesus' idea of a Christian, read Matt. 5.
When you forget your blessings, read Ps. 103.
When your faith needs stirring, read Heb. 11.
For James' idea of religion, read James 8:31-39.
When you feel down and out, read Rom. 8:31-39.
For Paul's secret of happiness, read Col. 3:12-17.
When the word seems bigger than God, read Ps. 90.
For Paul's idea of Christianity, read 2 Cor. 5:15-19.
When you want courage for your task, read Josh. 1.
When you want rest and peace, read Matt. 11:25-30.
When you want Christian assurance, read Rom. 8:1-30.
For a great invitation and a great opportunity, read Isa. 55.

READING OF OUR PREACHERS

The recent General Conference made it the duty of the Commission on Courses of Study to recommend "courses of reading for all preachers who have finished their undergraduate studies."

At a meeting of the Commission held at Nashville, Tenn., Monday, May 6, 1935, the following list of books was selected and is being recommended by the Commission for the consideration of the preachers of the Church: Bishop Paul B. Kern's "The Basic Beliefs of Jesus." Cole Lectures, 1935, McKenzie's "Souls in the Making; Lewis' "A Christian Manifesto"; Lynn Harold Hough's "The Church and Civilization"; W. R. Matthews' "God in the Christian Experience"; C. H. Dodd's "The Authority of the Bible"; Marshall Dawson's "John Frederick Oberlin: A Protestant Saint."

These books can be secured thru the Publishing Agents, Whitmore and Smith, Nashville, Tenn., Richmond, Va., or Dallas, Texas.—W. M. Alexander.

LAW A GUIDE

Man has never made good by law. It was never expected he should. Law is his guide, his directing way. Law is to convince of wrong and sin and compel attention to the better way. Law is a revelation of God's high standards and of man's weaknesses. Man had not known sin, but by the law. Israel was told, "Ye shall, therefore, keep my statutes, and my judgments: which if a man do, he shall live in them." But Israel never kept the statutes and judgments and failed to find the eternal life. The representative Israelite in the young ruler still stands before the Good Teacher saying, "What shall I do that I may inherit eternal life?" Salvation is not in a law that condemns or holds in restraint, but in that process of teaching as from a schoolmaster that brings man to Christ. Salvation is not in repression, but conversion. The helplessness of the sinner kicking against the goads is the struggling of a new life in the soul striving for deliverance. "O, for a man to arise in me that the man that

I am might cease to be," is his prayer. "I thank God for deliverance through Jesus Christ our Lord" is the exultant cry. It is Christ who "breaks the power of canceled sin, and sets the prisoner free." Not in a law of restraint, but in a law of liberty is salvation. Youth learning the new art of swimming may be better saved from drowning than by all the commands to stay away from the water. Youth with a pure heart and a high purpose easier may be kept from evil like a Joseph or Daniel than by all the commands and godly admonitions we may lay down against worldly temptations. Life's only safeguard is in "The expulsive power of a new affection for Christ.—St. Louis Christian Advocate.

SOME OZARKIANS WANT TO MOVE, SOME DON'T

Some 45,000 Missourians in the Ozark hinterlands know that something out of the ordinary is going on as the Government prepares to move them out of the rocky hill country into arable lands where they will have a chance to make a living. Some of them like the idea of moving and some don't. "The families," says Paul Kelieter, supervisor in charge of the forest project, "will be concentrated, as far as possible, near existing communities where they can obtain the fullest social and educational opportunities. No attempt will be made to move families long distances. In most cases they will not have to travel more than ten miles." Under the direction of Rexford G. Tugwell, undersecretary of agriculture, an extensive program of moving people off poor lands onto better places where the going is not so hard, out of crowded slums into "satellite cities" where there are garden plots as well as factories, is being undertaken. This is one of the jobs being started as a result of the \$4,880,000,000 work-relief appropriation.—T. O. Nall, in Central Christian Advocate.

RACE-TRACK BETTING GROWS INTO HUGE, DIRTY BUSINESS

How much money has changed hands because of the results of the Kentucky Derby the track authorities have not yet revealed (probably they do not know). How much more will be lost and won during the racing season has not been estimated. But the International Reform Federation is authority for the statement that no less than \$300,000,000 passed through the pari-mutuel machines at this country's tracks last year. And in both California and Florida new records were made for gambling during the last winter. The Santa Anita Handicap, held in February, had the doubtful honor of causing more betting than any previous race. The horse and dog season in Florida brought \$32,000,000 out of pockets and pocketbooks and deposited it in other purses and billfolds, a 30 per cent increase over the largest amount wagered in any previous season. In these two states, and twenty-eight others where pari-mutuel betting is legal the state collects a cut from three and a half to five per cent of the total in taxes. The promoter takes another per cent, sometimes as high as ten. The rest of the money merely changes hands in what Dr. Johnson called a "mode of transferring property without producing any intermediate good."—T. O. Nall, in Central Christian Advocate.

PLAN OF EPISCOPAL VISITATION

First Episcopal District—Bishop Edwin D. Mouzon. Western Virginia Conference, September 4, Barboursville, W. Va.; Baltimore, October 9, Staunton, Va.; Virginia, October 16, Danville, Va.

Second Episcopal District—Bishop John M. Moore. Southwest Missouri Conference, September 19, Springfield, Mo.; Missouri, September 26, Chillicothe, Mo.; St. Louis, October 17, St. Louis, Mo.; North Arkansas, October 31, Conway, Ark. Little Rock, November 7, El Dorado, Ark.

Third Episcopal District—Bishop U. V. W. Darlington. Illinois Conference, August 22, Gorham, Ill.; Kentucky, September 4, Harrodsburg, Ky.; Louisville, September 26, Henderson, Ky.; Tennessee, October 17, Pulaski, Tenn.; Memphis, November 13, Memphis, St. Luke's.

Fourth Episcopal District—Bishop W. N. Ainsworth. Cuba, August 22, Havana; Holston, October 2, Chattanooga, Tenn.; South Georgia, November 13, Americus, Ga.; North Georgia, November 21.

Fifth Episcopal District—Bishop James Cannon, Jr. Northwest Conference, September 12, Coquille, Ore.; California Oriental Mission, San Francisco; Pacific, October 23, Long Beach, Calif.; Arizona, October 31, Phoenix; Western Mexican, November 7, El Paso.

Sixth Episcopal District—Bishop Sam R. Hay. Latin Mission, June 10, Tampa, Fla.; Florida, June 12, Orlando; North Alabama, November 6, Huntsville, Ala.; Alabama, November 20, Opelika, Ala.

Seventh Episcopal District—Bishop Hoyt M. Dobbs. North Mississippi Conference, Oct. 31, Amory, Miss.; Mississippi, November 14, Laurel, Miss.; Louisiana, November 21, New Orleans.

Eighth Episcopal District—Bishop H. A. Boaz. Texas Mexican, October 16, Mission, Texas; New Mexico, October 23, El Paso, Texas; West Texas, October 30, San Antonio; Central Texas, November 6, Brownwood; Northwest Texas, November 13, Plainview.

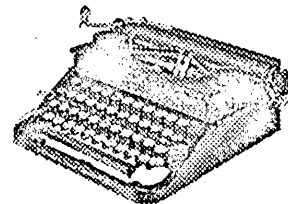
Ninth Episcopal District—Bishop Arthur J. Moore. Belgium, June 20, Brussels; Czechoslovakia, June 27, Prague; Poland, July 11, Katowicz; China, October 23, Shanghai; Korea, November 21, Seoul; Japan, January 2, 1936, Kobe; Congo Mission, April 1, 1935, Wembo Nyama.

Tenth Episcopal District—Bishop Paul B. Kern. Western North Carolina, October 23, Salisbury, N. C.; Upper South Carolina, October 30, Greenwood, S. C.; South Carolina, November 13, Conway, S. C.; North Carolina, November 20, Wilmington, N. C.

Eleventh Episcopal District—Bishop A. Frank Smith. Indian Mission, September 20, North Texas, October 16, Wichita Falls, Texas; Texas, October 23, Henderson, Texas; Oklahoma, November 6, Muskogee, Okla., St. Paul's.

Supervision of Brazil was assigned to Bishop John M. Moore, and supervision of Mexico to Bishop Sam R. Hay.

Fall Meeting of the College of Bishops will be held December 6-8, 1935, in Fort Worth Texas.



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TYPEWRITERS
Little Rock, Ark.

All Circles to Meet Next Monday

Circle No. 1 with Mrs. E. R. Hanna, 111 Fountain, at 2:30.

No. 2 with Mrs. A. S. Ross, 2117 West 11th, at 10 o'clock.

No. 3 with Mrs. Henry Conway, 2300 Main, at 2 o'clock.

No. 4 with Mrs. Price Shofner, 2505 W. 16th, at 2 o'clock, Mrs. Olive Shelton, co-hostess.

No. 5 will have a picnic luncheon at Spring Lake.

No. 6 with Mrs. Val Martineau, 3001 West 12th, 12:30 luncheon, Mrs. H. M. Gaylor, co-hostess.

No. 7 with Mrs. Joseph Durham, 319 Midland at 2 o'clock.

No. 8 with Mrs. R. P. Ramsey, 412 West 17th at 2 o'clock. Mrs. Lucy Thornburg, Mrs. J. A. Dowdy and Mrs. Tommie Scott, co-hostesses.

No. 9 will meet at the church for 12 o'clock luncheon in honor of its business women. Mrs. E. L. Farmer is hostess. The devotional service will be given at the Ada Thompson Home.

No. 10 with Mrs. C. C. Breeding, 2616 Ringo at 2 o'clock.

VACATION

Mrs. Carrie H. Hinton, 1901 Broadway, Teacher of the Mothers' Class will leave next Friday for Los Angeles, California, where she will sail June 22 on the Taryo Maru for Japan and the Orient.

Mrs. Florence Park will go as far as San Francisco with Mrs. Hinton, where she will spend the summer with her daughter, Mrs. Lee Culpepper.

Miss Lois Griffin is visiting relatives in Calico Rock.

Rev. and Mrs. James Thomas will leave Friday morning to drive to Washington, D. C., and New York.

Mrs. C. B. Winburne is visiting her daughter, Mrs. Henry Wood, in Bentonville.

Mrs. M. H. Wallis, her son, Billy, her mother, Mrs. Isgrig, and Mrs. Hazel Isgrig will leave Saturday morning for a motor trip for the West. They expect to spend most of the summer in Los Angeles.

Mrs. Henry M. Sevison left last Friday for Eureka Springs, where she will spend the summer. She will be joined by her mother, Mrs. C. E. Porterfield, from Iowa. Martha Sevison will attend Joyzelle Camp at Monte Ne, Arkansas. Mr. Sevison will spend this week-end with his mother in Constantine, Michigan. Other week-ends during the summer he will spend in Eureka Springs.

GRADUATES

Charles Hegarty, son of Mr. and Mrs. C. K. Hegarty was graduated from Northwestern University, Chicago, last week. Mr. and Mrs. Hegarty motored up to the graduation and also visited their son, Paul, who is doing post-graduate work and is an instructor at the University of Wisconsin. On July 1 Paul will go to Cornell University, Ithica, New York, where he will serve as an instructor in bacteriology, and will study for a Ph. D. Degree.

James D. Newman, son of Mr. and Mrs. Andrew J. Newman, was graduated last week from the law school of George Washington University, Washington, D. C.

Inadvertently omitted last week from the list of High School graduates was the name of James Thomas, son of Mr. and Mrs. Carroll Thomas.

Pulpit and Pew Winfield Methodist Church

Sixteenth and Louisiana, Little Rock

MARSHALL T. STEEL, Minister

W. G. BORCHERS

Prayer Special in Brazil

MRS. I. J. STEED

Minister of Music

MISS KATE BOSSINGER

Organist

MISS MINNIE BUZBEE

Executive Secretary

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NO. 24

SUNDAY SERVICES

11:00 A. M.—"On Being A Father"—Bro. Steel

8:00 P. M.—Rev. Marshall T. Steel will preach.

THE LETTER BOX

Hollister, Missouri

To My Friends In
Winfield Church

Dear Friends:

I have had a wonderful week here at the Hollister Conference. We have two hundred and fifty college students from Arkansas, Missouri, Texas, and Oklahoma. On account of the illness of one of the leaders I have had two groups to lead instead of one.

My work has been to lead discussion groups to help interpret the personal religious problems of students. I don't know when I have seen such a group of young people more interested in and devoted to Christian truth. I don't know about the religion of the whole student population, but this group gives me encouraging evidence that there is at least a substantial minority of students in the Southwest who are alive to the issues of prophetic Christianity.

I have had very pleasant contacts with friends of my own student days who are now leaders in the work. Excessive rains have kept the lake at flood stage and have robbed us of our swimming and boating. I hope things are going well at home; and that I'll see you at church Sunday.

Sincerely,

MARSHALL T. STEEL.

Hollister, Missouri

To My Brother Pastors In
The Little Rock Conference

Dear Friends:

Just before leaving for Hollister I attended a meeting in which I think some of you would be interested. Six ministers from four denominations, were planning to preach a sermon on peace the Sunday preceding July Fourth. We are greatly concerned over the rise of militarism in our country. We believe that the church should raise its voice against this evil. And we believe that a united attack would be an effective way of creating public opinion on the issue.

We selected as our subject "Sentimental Militarism." Our problem is that many of our people think that Christian ideals of love and peace are only romantic dreams which are beautiful, but which in the last analysis have to be backed up with gun-powder in order to be effective. We propose to show that the hope of peace at the hands of the militarists is sentimental foolishness; and that Christian pacifism is the only realistic, practical approach to the problem of war.

We are expecting that several other ministers in the city will join us, and are hopeful that others over the state will unite with us in this mass attack on militarism. If this proposal commends itself to you, please drop me a card and I'll send you further information about our plans.

With every assurance of my good wishes, I am,

Your brother,

MARSHALL T. STEEL.

Young People's Assembly at Conway

The Young People's Assembly for the Little Rock District opened at Hendrix College Monday, June 10, and will continue through Friday of this week. Instructions in 17 courses will be given by ministers and other Christian workers throughout the state. Winfield will be represented by Misses Anna Marie Cope, Elizabeth Easley, and Florence Morris for the Young People's Department of our Church School.

The young people always look forward to these annual conferences. The days spent in getting to know better the young people from other parts of the state whose ideals and ambitions are similar, and the study of interesting and helpful courses in Christian work make a lasting impression upon the lives of young people who are privileged to attend these Conferences.

THEN AND NOW

Time was when the annual picnic of Winfield Church and Sunday School was an event eagerly anticipated by the entire family. The day had to be decided long in advance for there was much to do—a steamer to be chartered for a trip up the river to Natural Steps, or a train for Hill's Lake. And the different members of the family had to arrange to get away at the same time.

There was much preparation in every home—chickens to fry, hams to bake, cakes and pies to be cooked, big freezers of ice cream to be made and "all the other appurtenances thereunto belonging," which would insure a perfect picnic lunch.

Those picnics lasted all day. There was opportunity for the Sunday School teacher to become better acquainted with the parents of her pupils, and vice versa. The pastor had personal contact with members who did not attend church regularly.

But styles in picnics have changed as well as in clothes. The river channel has filled up, the steamers have long since stopped running. Good roads and autos have reduced distances. The church membership has grown from a few hundred to two thousand—an unwieldy group for a picnic.

But the need for fellowship, for relaxation and recreation is still present. However, instead of one all-day event shared by the entire church, there are numerous picnics (sometimes several during the year) given by smaller groups, usually just for the evening.

Picnics and swimming parties were enjoyed by the Senior Department at Fern Cliffe last Wednesday evening, and by the Young People's Department at Lakeside last Thursday. Several others are planned for the near future.

NEWS ITEMS

Anne Mehaffy, daughter of Mr. and Mrs. Charles Mehaffy was in Trinity Hospital last week for an appendicitis operation. She is back home and is improving rapidly.

The teachers of the Primary Department gave a surprise birthday party to Miss Lillian Peaslee, the superintendent, in connection with the monthly business meeting at the church last Tuesday night.

Miss Mary Kimball has joined the force of teachers in the Beginners' Department.