



# Arkansas Methodist



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

Volume LV

LITTLE ROCK, ARKANSAS, APRIL 23, 1936

No. 17

## John Wesley—Educator

WESLEY the evangelist has eclipsed Wesley the educator in the historical imagination of Methodism. The flaming power of Wesleyan revivals poured the tradition into that mold. But the educational pattern of the church cannot fairly be overlooked, for the school was the womb of the church. It was in Oxford University that the Wesleys were first called "Methodists." At Oxford the Holy Club was formed, which later issued in the movement that swept eighteenth-century England, and fulfills today the prophetic vision of the world as its parish.

The educational interests of John Wesley may be traced as arteries flowing throughout his entire life. In the Wesley family of nineteen children, John was distinctly marked by a reflective turn of mind. His father exclaimed in desperation, "Child, you think to carry everything by dint of argument; but you will find how very little is ever done in the world by close reason." Yet when John reached the age of ten his father put him up behind him on his horse and delivered him at the Charterhouse school in London for seven years of rigid training of those reasoning powers. And no one was prouder than this same father when John, on the basis of his scholarly achievements in preparatory school, was awarded a scholarship of forty pounds per annum in Christ Church College, Oxford.

In the educational traditions of Oxford, the lad of seventeen found keen delight. He kept close to his studies, eager in pursuit of knowledge. One of his college friends portrays him as "a very sensible, active collegian, baffling every man by the subtleties of his logic, and laughing at them for being so easily routed; a young fellow of the finest classical tastes, of the most liberal and manly sentiments, gay and sprightly, with a turn for wit and humor."

When, after five years at Christ Church College, John was elected Fellow of Lincoln College, he wrote his mother, "Leisure and I have parted company." Holding himself to a strict schedule, he gave Mondays and Tuesdays to Greek and Latin; Wednesdays to Logic and Ethics; Thursdays to Hebrew and Arabic; Fridays to Metaphysics and Natural Philosophy; Saturdays to Oratory and Poetry; Sundays to Divinity. Within six weeks (at the age of twenty-three) he was appointed lecturer in Greek and moderator of the classes. In the latter capacity it was his pleasure to preside over the daily debates, to criticize the arguments offered, and to decide the issue at the conclusion. Altogether his Oxford career covered a period of fifteen years, and when his father urged his son to accept the rectorship at Epworth, John replied with twenty-six reasons why he should not leave Oxford.

In later life Wesley threw himself passionately into the itinerant ministry, traveling altogether more than 250,000 miles in saddle and chaise, preaching an average of fifteen sermons a week. Yet in the pressure of these busy days he never relinquished his love of learning. As he approaches Newcastle we find him reading Xenophon's Memorabilia on horseback. His saddle has been called his study, for he pursued a vast and unfaltering amount of reading as he journeyed along. It was no little sacrifice for him to give up the scholar's life, and toward the close of his career he wrote to his brother Charles of an unquenched longing for Oxford.

There are two kinds of scholars: those who desire to describe the world, and those who desire to change the world. John Wesley belongs to the latter type. To see a need was a challenge to meet that need. And his characteristic reforms follow educational lines. While yet in Oxford, he and his friends visited the prisons and slums of the town, offering instruction to prisoners

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\* SEEK GOOD, AND NOT EVIL, THAT YE \*  
\* MAY LIVE; AND SO THE LORD, THE \*  
\* GOD OF HOSTS, SHALL BE WITH YOU \*  
\* ... HATE THE EVIL, AND LOVE THE \*  
\* GOOD, AND ESTABLISH JUDGMENT \*  
\* IN THE GATE; AND IT MAY BE THAT \*  
\* THE LORD GOD OF HOSTS WILL BE \*  
\* GRACIOUS UNTO THE REMNANT OF \*  
\* JOSEPH.—Amos 5:14-15. \*  
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and organizing classes for poor children to teach them the catechism. He came to Georgia to instruct the Indians, but finding them unresponsive, he gathered the settlers' children into a school and appointed his associate Delamotte teacher. When in 1739 he began his open-air ministry at Bristol, he organized the Kingswood School for children of colliers, and provided morning and evening classes for the uncouth colliers before and after their day's work. The record of these early activities may be read in his Journal for 1739:

"June 26: I preached near the house we had a few days before begun to build for a school in the middle of Kingswood, under a little sycamore tree in a violent storm of rain.

"November 27: Few persons have lived long in West England who have not heard of the colliers of Kingswood, a people famous from the beginning, hitherto, for neither fearing God nor regarding man: so ignorant of the things of God that they seemed but one removed from the beasts that perish; and therefore utterly without the desire for instruction, as well as without the means of it.

"That their children might know the things that make for peace, it was sometime since I proposed to build a house in Kingswood, and after many foreseen and unforeseen things in June last, the foundation was laid. The ground made choice of was in the middle of the wood between the London and Bath roads, not far from that called 'Two-mile Hill', about three measured miles from Bristol. Here a large room was begun for the school, having four small rooms at either end to lodge in. Two persons are ready to teach, as soon as the house is fit to receive them, the shell of which is nearly finished; so it is hoped the whole will be completed in the spring or early summer."

The Wesleyan movement did not begin as a church, but as a series of small groups. The first societies were outside the established churches as independent groups who met informally in homes (never at hours of church worship) for Bible study and life enrichment. When members of these societies multiplied beyond reach of Wesley's personal supervision, he organized classes with leaders appointed from each group. While their form was derived not from the schools, but from continental religious groups, these classes met regularly like informal seminars for mutual counsel and sharing of experience. Their spontaneous expression and free pursuit of interests in search of truth harmonize well with the more recent methods of approved educational theory. These class leaders met regularly with Wesley for supervision like a well-organized progressive school system. The old Foundry which Wesley remodeled for the London Society, and which became the headquarters for the movement, included a class room and a reading room.

The entire approach of Wesley stands in wide contrast with that of his popular associate. Whitefield swayed the crowds with oratorical, emotional appeals, and was content to leave his work there. Wesley spoke to educate individuals and led them forward to permanent reconstruction. He was distressed by emotional outbreaks that led to no sane plan of action. His logical mind must reason its way in straightforward

simplicity. He even reasoned with mobs that came to destroy him, until they heard him gladly. His motto was, "Think and let think," and he practiced the reasonableness he offered others. And so the boy whose father said, "Our Jack must have a reason for everything," became a man who made decisions carefully, and helped others reach logical conclusions.

In contrast with the priestly function of the Anglican clergy, his work was to promote personal growth and social reform. He held the educationalist's view of continuity with an eye to the long future beyond the turn of the moment. At Newcastle he was delighted to see "the work of God so evenly and gradually carried on." When the first Annual Conference convened in 1747, its business was to search for truth rather than routine items of petty detail. "In our first Conference it was agreed to examine every point from the foundation. What were we afraid of? For if they are true, they will bear the strictest examination. If they are false, the sooner they are overturned the better." Wesley planned a course of reading for his lay preachers, and frequently delivered them lectures on theology, or discussed with them philosophy and rhetoric. He was never content with their lack of learning, but persistently led them by instruction and counsel until he believed them ready to meet such examinations as were given by the universities. He carried a traveling library of books and pamphlets for distribution to such as desired them. Four hundred forty-one publications came from his own pen. In these ways John Wesley became perhaps the most creative force of his generation.

What has all this to do with us two centuries away from quaint old England? The life of John Wesley the educator has notable implications for modern education today. A few of these educational insights may be observed here.

1. Learning is an exciting adventure. "All men by nature desire to know," says Aristotle, but in many of us mortals the desire is buried under a bushel of shallow cravings. For Wesley the desire to know was an insatiable hunger that impelled him ever to greater adventures.

2. Truth must be followed. From school to school, from continent to continent, from man to man, from human to divine, Wesley pursued his eager quest of truth. Others, perplexed, have shrugged, "Oh, what's the use?" Wesley never surrendered his explorations, but pressed on to greater truth.

3. Education is self-discipline. English universities never drive their students to tasks, and Oxford in that time offered her sons freedom to learn or be damned, the latter of which many chose merrily. Wesley saw that an honest student must be his own teacher, and set about his regimen of self-discipline so methodically he was dubbed "Methodist." But he learned the urgent lesson that stern discipline is the price of great achievement. The advice he gave others, "Never be unemployed a minute," was a true reflection of his own conduct.

4. Values worth having are worth sharing. Modern society is an arena of competition where values seized in the acquisitive struggle are labeled, patented, fenced, or buried in vaults as private property. Wesley found that values multiply in the sharing, and formed intimate fellowships for co-operative living.

5. Progress demands the courage to be different. From student days, Wesley was a conscientious objector to popular evils and follies. He and his comrades endured ridicule gladly to find a better way of life. And when the hand of God was upon him to lead a great reform, he hesitated not to break with the past, to suffer exclusion from the elect of church and school or to suffer joyously the attacks of infuriated mobs.—Paul E. Johnson in Christian Advocate.

# The Arkansas Methodist

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

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## METHODIST EVENTS

Conway Dist. Conf., at Atkins, Apr. 29-30.  
Batesville Dist. Conf., at Salem, Apr. 30-May 1.  
Helena Dist. Conf., at Holly Grove, May 5-6.  
Pine Bluff Dist. Conf., at Star City, May 6.  
Monticello Dist. Conf., at Lake Village, May 7.  
Camden Dist. Conf., at Magnolia, May 7-8.  
Little Rock Dist. Conf., at Carlisle, May 11.  
Texarkana Dist. Conf., at DeQueen, May 12.  
Searcy Dist. Conf., at Heber Spgs., May 12-14.  
Paragould District Conf., at Pocahontas, May 12-13.  
Prescott Dist. Conf., at Nashville, May 13.  
Jonesboro Dist. Conf., at Blytheville, Lake St., May 13-14.  
Arkadelphia Dist. Conf., at Tullip, May 14.  
Ft. Smith Dist. Conf., at Paris, May 14-15.  
Boys' Camp, Mt. Sequoyah, June 8-16.  
Pastors' School, at Conway, June 15-26.  
Girls' Camp, Mt. Sequoyah, June 16-25.  
Retreat, Mt. Sequoyah, July 8-12.  
Temperance and Reform, Mt. Sequoyah, July 11-12.

## Personal and Other Items

**REV. LELAND CLEGG**, pastor of our Magnolia Church, preached the sermon for the Walkerville High School last Sunday.

**REV. E. H. HOOK**, P. E., Searcy District, is announced to preach the closing sermon for the Griffithville schools on Sunday, April 26.

**MARRIED**, April 19, at Methodist Headquarters, Little Rock, Mr. Lowell L. White of Benton and Miss LaVerne Meyers of Little Rock, Rev. A. C. Millar officiating.

**REV. AND MRS. W. W. NELSON**, of Star City, are visiting their son, W. W. Nelson, Jr., at Brownwood, Texas, who is doing well there as a salesman. Last Sunday Bro. Nelson baptized his grandchild, Cathrine Ann.

**THE** editor, last Sunday morning, had the pleasure of hearing Rev. Neill Hart, pastor of Pulaski Heights Church, preach a very appropriate sermon to the fine class of 20 children and youth whom he received into the church, among them Paul H. Millar, Jr., a grandson of this editor.

**COURAGE**, temperance, liberality, honor, justice, wisdom, reason and understanding, these are still the virtues. If, come what may, you hold them fast, you will do honor to yourselves and to the University, and you will serve your country.—Robert M. Hutchins, President University of Chicago, in an address to the Class of 1935.

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\* As Christians we must not permit our pa- \*  
\* pers to die. Our denominational interests \*  
\* and institutions depend upon them; the \*  
\* problem of the preservation of our Chris- \*  
\* tian homes, the religious training of our \*  
\* children, and the ideals of our country are \*  
\* all vitally involved. I would appeal to \*  
\* pastors, preachers, and Christian laymen \*  
\* here and everywhere to subscribe for and \*  
\* support our denominational papers with \*  
\* prayers and personal efforts to enlist \*  
\* others.—David M. Gardner in The Baptist \*  
\* Advance. \*  
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**REV. BURKE CULPEPPER**, Evangelist, Memphis, is this week preaching morning and night at Asbury Church, this city.

**DR. FORNEY HUTCHINSON**, pastor of Boston Avenue Church, Tulsa, Okla., will deliver the commencement address at the City National Training School for Christian Workers, Kansas City, May 19, at Trinity Methodist Church.

**REV. E. H. HOOK**, P. E., announces that Searcy District Conference will meet at Heber Springs, May 12-14. Rev. L. E. Mann will preach the opening sermon at 7:30 Tuesday evening, and other pastors who have been asked to preach are Revs. W. L. Oliver, R. E. Wilson, and Aubrey G. Walton.

## BOOK REVIEWS

*The Golden Thread*; by Mabel McKee; published by Fleming H. Revell Company, New York; price \$1.50.

This is the story of a minister's family. Parsonage life is pictured with a humorous, yet loving accuracy by one who has lived its stimulating life. The characters are human and well drawn. Humor and pathos, joy and sorrow, and even tragedy color the pages of the story. Through it all runs the golden thread of a simple Christian faith that gives character and strength to meet the issues of life which confront us all. Read it. You'll enjoy knowing this preacher and his family. Perhaps it will suggest ways in which you might become a more understanding and helpful friend to the young life of the parsonage family in your home town.

*The Psychology of Christian Personality*; by Ernest M. Ligon; published by The Macmillan Co., New York; price \$3.00.

This book is a strong plea for a return to the teachings of Jesus for a basis on which to build for mental health, an integrated character, and a strong Christian personality. The author, thoroughly versed in the teachings of both religion and psychology, points the way to a solution of many of the problems that beset this fear-ridden world. The subject is presented in a clear, forceful style, free from puzzling technical terms. It would be impossible to give these pages an earnest and thoughtful reading without gaining a fuller understanding of the nature and power of the teachings of Jesus. To all who strive for self development, to those who would understand, serve and lead others, to parents, teachers and all concerned in the training of youth, this book is heartily recommended. A safer, saner and more practical guide to mental health, moral character, and a high type of Christian personality, would be hard to find.

## HENDRIX ALUMNI BANQUET

**LAST** Friday night, at the Women's Club, this city, the Alumni of Hendrix College, Gallo-way College, and Henderson-Brown College, as one Alumni Association, enjoyed an interesting program at their banquet. The music was violin solos by Miss Jeannette Greenhaw and Vocal Solos by Robert Evans, both students in the Music Department. Mr. H. T. Harrison, in his own unique way, presided and introduced the speakers and made appreciated announcements as if they had just been received over the radio. His wit scintillates. The following addresses were made: "The Financial Balance Sheet," by Dr. J. D. Hammons, for the Trustees; "The College Staff," by Dr. Matt L. Ellis, for the Faculty; "An Inventory of Undeveloped Resources," by Ed McCuiston, for the Alumni and Friends;

"Hendrix and Arkansas Look Ahead," by Dr. Sherwood Gates. The brilliant achievements of the past were recounted and ideal objectives were aptly suggested. It was agreed that Hendrix, with her high standards and progressive plans, recognized by educational authorities, was in position to render Church, State, and Nation tremendously valuable service. In order to do this effectively the united support, in friends and contributions of its friends both in and out of Methodism, is needed. The opportunity of the small, liberal arts college under Christian auspices and with high spiritual ideals, to meet the demands of our materialistic age, was emphasized. This was one of the largest groups of united alumni that has assembled and the occasion augurs well for the future of our college at Conway. Investment of influence and funds in Hendrix College affords one of the best means for the perpetuation of oneself in the best elements of coming generations. Wise investors will consider this promising field.

## ARKANSAS DISTRICT CONFERENCE

**THE** work of the Methodist Episcopal Church in our State is accomplished by the Missouri Conference through one district, known as the Arkansas District. The gracious District Superintendent (equivalent of Presiding Elder in our Church), Dr. J. F. Odom, had invited Rev. J. H. Glass and myself to take places on the program. Accordingly Bro. Glass and I, in his car, made the trip to Stuttgart last Wednesday and had the pleasure of meeting with this fine group of Methodists. The theme of all discussions was "Building the Kingdom," and it proved to be extremely appropriate, as the stress was on building the Kingdom of God, with the Methodist Church as one of God's instrumentalities.

We were cordially received. My topic was "Building the Kingdom through the Unification of Methodism," and as I tried to present the advantages of Unification in strengthening the forces of righteousness in their battle against the united forces of evil, it was evident that this group of Methodists was heartily in favor of the union of our churches. Bro. Glass spoke on "Making Arkansas Dry," and his address, brief and to the point, was heartily received. We have no trouble to know where this great denomination stands on the liquor question. When Unification comes, as most of us confidently hope and believe, this fine body of Methodists will become an active and helpful element in Arkansas Methodism, and should receive a hearty welcome to our ranks. We must be prepared to greet them in the same brotherly spirit that we expect strong Illinois Methodism to receive our little group in that State. I regretted that we could not stay to hear Bishop Mead that night, but pressing duties forbade.

I enjoyed a fine dinner in the parsonage home of Rev. and Mrs. R. L. Long, who are doing fine work in their new charge and thoroughly appreciate their reception. On our return we stopped for Bro. Glass to confer briefly with Bro. W. C. Lewis at Humphrey, where we met the active P. E., Rev. J. E. Cooper; Rev. R. A. Teeter at Altheimer; Rev. Earl Lewis at Sherrill; and Rev. Geo. E. Reutz at Keo; and we found them all in good spirits and preparing for greater activities. Bro. Glass arranged for speaking at Sherrill and Keo. The pastors seemed glad to open the way for him to present his cause. It is remarkable how many appointments he can make and how many miles he can travel in his work. He is a progressive Arkansas Traveler. Let us stand by him in his arduous, but needed activity to make Arkansas dry again.—A. C. M.

## CIRCULATION REPORT

**SINCE** last report the following subscriptions have been received: Prairie Grove, W. A. Lindsey, 2; Rowell Ct., C. E. Burdette, 100% for Mt. Olive Church, 6; Prescott Ct., E. T. McAfee, for Midway Church, 7; Taylor Ct., J. E. Dickerson, 9; Conway, Albea Godbold, 2; Malvern, W. C. Watson, 2; Branch, J. C. Cofer, 12; Kingsland, D. A. Weems, 11; Eudora, C. N. Smith, 100%, 27; Beebe Sta., S. O. Patty, 100%, 45; Bryant Ct., L. O. Lee, 2; Princeton Ct., S. G. Rutledge, 3, finishes 100% for the charge; Mineral Springs, L. E. Wilson, 100% for Schaal Church, 4. Those 100% Clubs look good. Many more are promised. Others will come in. Ultimately all will be 100%. Why not this Centennial Year?

## THE SIN OF INDIFFERENCE

Not devils now of frightful mien  
Discourage Christian souls;  
Not martyr's stake nor guillotine  
The fear of danger holds.

The world no longer persecutes  
As once it did the saints;  
But now it gets its greater fruits  
Because of friendly feints.

The child of God now feels secure—  
No need for fear of harm—  
The things of worldly-kind allure,  
Exciting no alarm.

How subtle Satan in disguise!  
Be sure his prize he'll win,  
If we believe his wily lies  
That lead us into sin!

"There is no sin," he says to me,  
"Except to disobey;  
As children of the Lord you're free;  
You need not work nor pray!"

And so he lulls me into sleep;  
Although I know 'tis true  
That I should still my vigil keep  
Until the battle's through.

God help me to be wide-awake!  
My sin-stained soul make white,  
Help me my rightful place to take  
Among Thy saints who fight!

—W. J. Mayhew.

Huntsville, Ark.

## Methodism and Evangelism

By O. E. GODDARD, D.D.

Methodism has always been evangelistic. It might not be amiss to call the Methodist Church the Evangelistic Church. Any of the evangelical churches might be called an evangelistic church. But Methodism is evangelistic in a more distinctive way than is any other church. At least we ought to be when we consider our historic background. Let us refresh our minds a little as to the origin of Methodism.

Bishop McTyeire in his great history of Methodism says, "It was not a new doctrine but a new life that the Methodists came to teach and illustrate." Methodism was not born in controversy over theological or governmental questions. The matter the Wesleys deplored was the absence of vitality. The churches had the form of godliness but were void of the power. Ministers were worldly and the membership ignorant of the deeper experiences of Christianity. The uniform testimony of secular historians is that spirituality was at a low ebb when the Wesleys came on the scene. John Wesley, with no intention of starting a new church, began to try to deepen his experience and that of his associates. In these holy endeavors to enrich their own experiences these young men received definitely the witness of the Spirit. The good old mother, Susanna Wesley, feared that a claim by her sons that they knew then and there that they were saved might seem arrogant and presumptuous. Fortunately the father, who was by all means the equal of the mother, said, "The inward witness, boys, that is the main thing." The Wesleys, seeing the witness of the Spirit did not gibe so well with the doctrines of a limited atonement, searched the Scriptures and found to their satisfaction that the Bible does not teach a limited atonement but a universal atonement. All may be saved or all may be lost. This experience of conscious salvation, and the belief that all may have it or all men may miss it, produced a zeal, a fervor, a passion for lost men that could not be produced in minds and hearts saturated with the doctrine of a limited atonement.

The early Methodists were so full of enthusiasm that they were ridiculed by those who did not understand why people should become so desperate about the unsaved. It will be seen that no other Church had

the basic doctrines nor the experience to produce the evangelistic fervor. The distinctive mark of the Baptist Church, good and great Church as it is, is not evangelism. It is indeed evangelistic, but its reason for existence is not evangelism. The great historic Presbyterian Church came into existence, not for the promotion of evangelism, but for something else. It is also evangelistic but evangelism is not its reason for existence. So with all the great evangelical churches. We are making no odious comparison, but simply stating the facts of history. Methodism was born in evangelistic fervor. The passion for souls could not be registered adequately in the Anglican Church as it was at the time. Methodist zeal in that church was like new wine in old bottles. Hence, without any intention of the founders, a new church was born, different from all those then in existence. When all the facts are studied dispassionately it may be truly said that Methodism may lay claim to being THE evangelistic church.

Methodism's success grew out of its evangelistic fervor. We may modestly claim that Methodism has been a success. Viewed numerically, institutionally, or by its influence on society, Methodism has made a good record. The secret, if secret there be, of our success is in our zeal. Our zeal made us peculiar and subjected us to ridicule. But despite disdain and ridicule Methodism won a place on the map, a large and honorable place. The name, "Methodist", was given us in derision. But we have worn it so becomingly that it is now a badge of honor around the world. We are not boasting of our success. We are looking for the reason for our success. It is not in our creed. We have but little in credal matters different from other churches. It is not in our form of government; other churches have similar polity, and they have not made the impress upon the world that Methodism has. It is clear that the distinguishing mark of the Methodists was their unquenchable zeal.

Since an evangelistic spirit accounts for the success of Methodism in the past, what shall Methodism depend upon for success in the future? Some say we are now turning from evangelism to religious education. Some who think evangelism is manifested only in the old-fashioned revival meeting, altar services, mourner's benches, groans and shouts, fear that the day for evangelism in Methodism has gone. But not so. Educational evangelism may be different in form from mass evangelism, but if shot through with the same holy fervor it may be quite as effective. Indeed the New Testament reveals both mass and individual evangelism as in vogue in the primitive church. Perhaps two defects of the early revivals were that the fervent appeals had not been preceded by instruction and that the young converts were not trained properly subsequent to their profession of faith. Teaching a child how to be saved, how to accept Jesus Christ, as Lord and Master, then carefully instructing him in everyday living is quite as effective a method of evangelism as the fathers ever practiced.

Let us not be wedded to forms. Let us not make a fetishism of forms. Let us not imagine that the same mechanics practiced in pioneer times must be rigidly followed in our day in order to make it New Testament evangelism. The objective is a converted, trained Christian worker. If that can best be reached by mass evangelism,

there can be no objection to using mass evangelism. If educational evangelism reaches that end, why object? If a combination of mass preaching and individual teaching gets the best results, why object to the combination.

Since Methodism led in mass evangelism and there can be no question about that—what is the duty of Methodism in educational evangelism? The obvious danger to educational evangelism is that it may become formal, perfunctory, mechanical, as it was in the Anglican Church when the Wesleys came on the scene. They had a certain routine through which they took the candidate for confirmation even more faithfully than some Church school teachers are doing it today. If we drift back to a method which is similar to that followed by the Anglican Church before the Wesleys began their work, we have not advanced, but have retrograded. It would give rise to the question, why Methodism?

There is something divine, something supernatural in the new birth. God must be invoked. The teacher and pupil must know that salvation is a combination of human and divine work. Teachers must have a consciousness that they are co-workers with God in building Christian character. Inadequately trained teachers, and pastors who are not particular to see to it that every child is led to a definite acceptance of Christ as his Saviour and taught as to the meaning of church vows and the significance of church membership, might fill the church with the same kind of people that filled the church in pre-Wesleyan times. At this point we must be most careful. Let it be said with great kindness that the average church-school teacher cannot prepare children for church membership. She must have the help and cooperation of the pastor. Both must do their best. Then the children will not be too well trained to join the church. Conversion, new birth, regeneration—call it what you please—is only salvation begun. So often I used to hear the evangelist announce, "Thank God, there were ten souls saved here last night." Properly stated, salvation was begun in the heart of ten persons that night, and those babes in Christ will need to be fed on the sincere milk of the word for a long time before they are mature Christians. Indeed the culture and growth ought to continue until their dying day.

Now Methodism, in the very nature of the case, ought to be the leader in an effective kind of educational evangelism. Our literature is surpassed by none, so far as I know. We have in Nashville great men and women of unquestioned ability. I am sure it is not their intention that we shall do this evangelistic work slovenly or mechanically. If any other church has a better qualified corps of leaders than we have in Christian education, I do not know that church. All honor to these great leaders. Notwithstanding the leadership, it is quite possible, yea, highly probable, that much superficial work will be done and many will be brought into the church with no great improvement on those brought in by the mass evangelism method. If all teachers were proficient, in leading pupils into state of conscious salvation, if all pastors were discreet about taking children into the church, if the letter and spirit of the leadership from Nashville were faithfully followed, I think the church could be filled with members vastly more

efficient Christians than those secured in the long ago by the mass evangelism method. Let us be careful to meet these conditions. All children before they leave the junior department should be brought into the church in the proper way.

Evangelism in the Young People's and Adult Divisions must have careful consideration. Teachers in the Intermediate Department should see to it that any children coming into their department who had not been led to definite acceptance of Christ and brought into the church, should be dealt with personally until this end is reached. Then continue the process of training for Christian service as with the other members of the department. The same is true of the Senior and Young People's Departments. Nothing short of every member of the department a church member, and every church member in training for Christian service, should be satisfactory to the leaders.

In the Adult Department we seem to be losing a great opportunity. In these large Bible classes (there should not be large classes that stay together for years under the same teacher, but woe to the pastor or superintendent who breaks them up and institutes a real educational method), a great opportunity is missed. The non-church members, having been assimilated socially, are the easiest adults to assimilate religiously. But in many of these large classes they have developed a class consciousness, a lodge spirit, a feeling of independence of the church program, no consciousness that they are a part of the whole educational program of the church,—such a situation is unfortunate. The strongest reason known for a large class under the same teacher from year to year is that they have a better chance to reach their non-church members than could be had otherwise. If a big Bible class fails to bring its non-church members into the church, the reason-to-be for large classes ceases. They cannot be more than a moderate success in matters educational. If they are not building up church membership, if they have degenerated into a social club, the reason for their existence is questionable.

Now if these large Bible classes are to go on from year to year despite the advice from our leaders, let them prove their right to existence by reaching men and women for the church and for Christian living. It can be done. It ought to be done if these classes are to continue.

Methodism in the church school and from the pulpit, ought to be the mightiest evangelistic agency in the world. So may it be.—In Alabama Christian Advocate.

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**CAPUDINE**



## THE ITINERANT DAUGHTER: HER STORY

By Mrs. Susie McKinnon Millar  
(Continued)

The itinerant preacher and his family have an excellent opportunity to find out what kind of folks make up the world and they soon find that there is a lot of kindness even in the most out-of-the-way places. That winter I found it so. I stayed at home and kept house. Mother was not very strong and my staying at home gave her more time to devote to the work of the church. As the preacher's young lady daughter, I found myself in the midst of Hillton's social activities. I had very little to spend on dress, but mother had a genius for turning and changing things until it seemed almost as if she could make something pretty out of almost any old thing.

That first winter we were in Hillton, it was decided that I needed a new dress. Mother took one of her old black dresses, bought a bit of turquoise—blue silk for trimmings and made me a really lovely dress. I was quite proud of it, but where to get a hat to wear with it, was the next problem. I took some old black velvet a lady had given me and made myself a very pretty hat, but it needed a touch of color and a bit of a feather ornament to give it the style and finish that season's fashions required. I called Malcolm to my aid. We owned a very large rooster with very handsome tail feathers. I got Malcolm to catch him and hold him for me while I plucked out all the feathers I wanted. These I took into the house and dropped into some blue dye. When I took them out they were a beautiful turquoise blue, a perfect match for the trimmings on my dress. I worked them up into an ornament in keeping with the style. The result was very pleasing. Hillton enjoyed my new hat and thought the new preacher's daughter was clever as well as stylish. I went to a number of novel entertainments in Hillton, some of them quite interesting.

Hillton was the old home town of my Howell College friend, Fred Hurley. His people lived beyond the parsonage some little distance from town. The town was full of his uncles, brother, cousins and friends, and most of them could laugh as loud and as gaily as he could. He joined the Conference as soon as he graduated and had an appointment in some other part of the State, but he came home often enough to keep things stirred up, and he did much to help me to know and appreciate Hillton. We all loved him very much. He was a great tease, but did not like to be teased. We had several jokes at his expense and enjoyed them thoroughly.

During one of his visits to Hillton he preached at a local negro church. The people were wonderfully pleased. They had known him and liked him all of his life. They were deeply moved and impressed by the message which he brought them and the earnest simple man-

ner in which he delivered it. The following morning our old colored wash-woman was telling me about it. She said: "Honey, does you know dis young preacher man, Bruddah Fred Hurley?"

I said: "Yes, aunty, I went to school with him. What about him?"

And she said: "Well, honey, he preached for us at our church las' night. You sho' should 'a done heard him. He wuz as bold and brazen-faced as a lion. Yes, ma'am, brazen-faced, dat's what he wuz."

Fred came in as she was finishing this remark and she had to tell him how brazen-faced he was. We laughed at him because it teased him to be called brazen-faced.

Soon after that he went to help some preachers with a meeting in a nearby country church. Several of us happened to be present on his first night in the meeting. In the neighborhood there was a half-witted grown girl who always went forward in response to every proposition the preachers made and remained kneeling until some of her family came to take her home. The preachers who understood her case did not try to talk to her beyond a friendly word. That night she remained kneeling even after the congregation was dismissed. Brother Fred noticed her and thought the preachers had failed to see her. He was standing with me and Zoe Crowley, one of his Hillton friends. When he saw this girl he turned to us and said:

"Wait for me here a minute. I want to speak to this girl."

And before we could stop him he stepped over and knelt by the girl and said: "Sister, aren't you a Christian? What is the trouble? Don't you want to give your heart to God? Can't you trust him? Won't you take Christ for your personal Savior?"

He paused a moment. The girl turned and gave him a silly grin, then giggled and said: "Ask ma; ma knows."

Brother Fred looked so funny that we had to turn our backs on him and laugh.

He came back to us and said: "I'm ready. Let's go."

We turned and started off trying our best not to laugh at him, but we couldn't talk and finally just had to laugh.

Fred was disgusted. He said: "I'd like to know what is the matter with you girls. What on earth are you laughing at?"

Zoe was real pretty and cute. She looked up at him as saucy as you please and said:

"Ask ma; ma knows."

Even Fred had to laugh at her, but he said: "If you girls ever tell that on me, I'll shake you till your teeth rattle. I feel like strangling you right here and now. Now go ahead and giggle and laugh all you please. Isn't that just like a girl?"

"It's just like two of us," I said.

Fred was so sincerely good that we all appreciated him even if we did delight in teasing him. He went back to his church, but had a serious illness and had to give up his work and come home and rest for several months. When he got well enough to get out he called the parsonage his half-way house and stopped to rest, both on his way to and from town. He loved my mother and father and seemed to gain from them new hope and courage to make his fight for his health and the opportunity to return to his beloved work. Before the year was over he had completely recovered and was back at work.

(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

### REPORT OF TWENTY-FOURTH SESSION OF LITTLE ROCK CONFERENCE MISSIONARY SOCIETY.

From March 31 to April 3, at Winfield Church in Little Rock were held some vitally significant business sessions of Little Rock Conference Woman's Missionary Society.

The devotional, inspirational, and social features were held in joint session with the North Arkansas Society, which was also in session in First Church, North Little Rock. These joint sessions alternated between the two cities and proved to be a worthy celebration for the fiftieth anniversary of Home Missions, and for Arkansas' Centennial. The splendid reports brought from the Council Meeting in Dallas, put new courage into the hearts of the workers.

Among the guest speakers who contributed largely to the spiritual wealth of the occasion were Bishop J. M. Moore, Dr. J. D. Hammons, Rev. Marshall T. Stead, Mrs. J. W. Perry, Miss Daisy Davies and Mrs. J. M. Workman. Messages from our foreign and home fields showed evidence of progress.

As evidenced by the reports all departments have made a decided advance within the last year, which gives new impetus to the forward march all along the line.

Beautiful memorial services paid tribute to the brave souls death had claimed from our ranks last year. Nor were our living workers forgotten. Plans are under way to increase the list of names inscribed on the tablet in the Woman's Building at Mt. Sequoyah. We hope to have further information concerning this list in the near future.

A tea at the Elks Club, North Little Rock, gave the delegates and visitors opportunity for social converse and increased their appreciation of the warm hospitality extended by both hostess societies.

The Pageant, by Mrs. F. M. Williams, and presented by Mrs. R. A. Dowdy, making a fitting close to the history-making session.

The brevity of this report is due to limited space and the fact that most items of the joint sessions have already been mentioned in the North Arkansas Conference report.—Mrs. E. G. Sponenbarger, Supt. of Publicity.

### ESTHER CASE AUXILIARY

The Esther Case Society of First Church, Batesville, met April 14, at the home of Mrs. Cleo Wann. Miss Thelma Pickens presided in the absence of Mrs. I. N. Barnett, Jr., President, who was ill. A short business session was held. Items of interest from the Bulletin were given by Mrs. Hugh Kennard. Mrs. Phil Deal was leader of the program, the subject of which was "Serving All, All Serving." A hymn, "How Firm a Foundation," was sung with Scripture readings between verses, by Mesdames Frank Morrow and Hugh Wright. A lovely poem, "Builders for Eternity," was read by Mrs. Deal who also gave a talk, "A People's House," in a most interesting manner. "Settlements of Our Own Country," a leaflet, was pre-

sented by Mrs. Paul Fiser. This is a subject very near to the heart of each member. The program was closed with a beautiful prayer-poem by Mrs. Deal. During the social hour Mrs. Wann served a lovely plate to the eighteen members present.—Mrs. Hugh Kennard, Supt. of Publicity.

### STRANGER'S HOME AUXILIARY

Stranger's Home society met at the church, April 2, with 11 members present.

Scripture Reading, Acts 9:36-42, by Grace Stokes.

Prayer by Mrs. Mary Rowe.

World Outlook, by Mrs. Margie Edwards.

Quotations, Mrs. Mary Counts, Mrs. Viola Rowe, Mrs. Ila Kirkland, Mrs. Mood Tiffie, Mrs. Grace Stokes, leader, and Mrs. Mary Rowe.

Topic, "A People's House," by Mrs. Mood Tiffie, Mrs. Edna Kay, Mrs. Ila Kirkland, and Miss Fay Beller.

Dismissed by Mrs. Mary Counts.—Reporter.

### OAK GROVE AUXILIARY

The Society of Oak Grove met at the church April 9. Mrs. Mary Barker, Pres., called the group to order after which Miss Chattie Kennedy led the program, alternating with readings and prayer. "How Firm a Foundation" was sung. Prayer was led by Mrs. Tine Landrum and quotations from the Bible were given.

After the program the minutes were read. There were nine members present. Our society is growing and every one seems to be enthusiastic about the work. Our greatest aim is to grow in grace and to help some one to find Christ. The meeting closed with a prayer by Mrs. Alta Norton.—Cor. Secretary.

## DO YOU FEEL SO NERVOUS THAT YOU WANT TO SCREAM?

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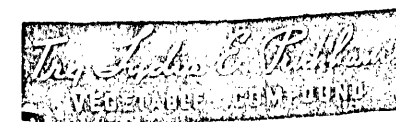
### "I Had A Nervous Breakdown"

says Mrs. Lucy Turner of Brazil, Indiana. "I was rundown and weak. When I began taking your Vegetable Compound I could feel a big difference. It makes me sleep well and feel like a new person. I always take it when I have the blues."

### "I Thought I'd Lose My Mind"

says Mrs. Ann Hamilton of Indianapolis, Indiana. "I had to work long hours in a factory to support my three boys. Your medicine built me up, gave me restful sleep and quiet nerves."

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## Christian Education

### RULE CROWDS FAWCETT IN THIS WEEK'S STANDINGS

Nine schools sent in Church School Day offerings last week. On account of Easter Sunday, not many schools observed that day, but now that Easter is past and the weather continues fine, indications are that our schools everywhere are making a drive to complete this offering before the end of May. In the District Standings, the event of the week was the hard pull made by the Camden District to overcome the Arkadelphia District and take second place. Four more dollars would have captured the honors. It is noticeable, however, that all Districts maintained the same place in the District Standings as of last week. We still have programs ready to mail to all who want them, and almost every day brings additional requests for the programs.—Clem Baker.

### TWO MORE NAMES ADDED TO CONFERENCE HONOR ROLL

During the week Monticello and Stamps sent in Church School Day offerings in full and thus placed the names of their pastors on our Conference Honor Roll. We were again delighted by personal notes from those who did not reach their full quotas, saying they were not through and would not stop this year until their offering was 100%. Our Honor Roll now stands as follows:

Malvern Station, W. C. Watson.  
Magnolia Station, Leland Clegg.  
Forest Park, A. J. Shirey.  
Lakeside, F. G. Roebuck.  
Fairview, Texarkana, Kenneth L. Spore.  
Hot Springs Ct., A. J. Bearden.  
Grand Avenue, Hot Springs, J. Frank Simmons.  
First Church, Pine Bluff, Francis A. Buddin.  
Monticello, J. M. Hamilton.  
Stamps, Edward W. Harris.  
—Clem Baker.

### FIRST CHURCH, LITTLE ROCK, TO RAISE \$150.00 CHURCH SCHOOL DAY OFFERING

At a meeting of the Board of Education last Sunday night, Superintendent George Burden apportioned \$150.00 to the several departments and classes for Church School Day, which will be observed May 10, and each class and department accepted its quota. Brother Burden and First Church never fail to reach their full

### Refreshing Relief When

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What relief! What a fresh sparkle to the eyes, keen zest for work or a lively good time!

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(Black-Draught dosage is easily determined—half a teaspoonful, perhaps a little less, in some cases a little more. You'll soon find just the right quantity for you, and you will not have to be increasing the dosage later on).

Sold in sealed cardboard containers. So economical that every 25-cent package brings you about 25 doses.

apportionment. Doubtless this is due in a large measure to the business-like way in which the Superintendent prepares for the offering before the program is put on.—Clem Baker.

### THREE GREAT BISHOPS ON PASTORS' SCHOOL PROGRAM THIS YEAR

Determined to make this year's Pastors' School the greatest ever held, in honor of the 100th Anniversary of Arkansas Methodism, the program committee went after and has secured the most outstanding team of inspirational speakers that has ever graced the platform at the Arkansas Pastors' School. In addition to Dr. A. J. Walton, of the General Board, who will give one lecture, Dr. E. C. Webb of Southern Methodist University, who will give one lecture, and Dr. Gaius Glenn Atkins, who will give two lectures, the committee has secured Bishop Paul B. Kern for six lectures, our own Bishop John M. Moore for four lectures, and Bishop Edwin H. Hughes of Washington for six lectures. Should there be nothing else at the school but these three great men on the platform, it would be eminently worth while for each pastor in Arkansas to be present. But wait until you see the schedule of courses.—Clem Baker.

### CHILDREN'S WORKERS IN LITTLE ROCK DISTRICT

A meeting of Children's Workers of the Hickory Plains Circuit was held at Bethlehem April 8. A fine group of workers was present, 15 in all. This included all the workers from three churches, Bethlehem, Hickory Plains, and Johnson's Chapel. Miss Fay McRae and Mrs. W. F. Bates of Little Rock met with the workers. Problems of the Children's Work in the small church were discussed and several fine plans were made to further the work in their local churches.

Mrs. F. C. Cannon is the leader of this interested group, and Bro. Cannon is doing all that he can to help the work with children on this charge. They are planning to have several Vacation Schools. One especially fine thing was noted at this meeting, every children's worker present was receiving the Elementary Teacher, and, as part of their plans for the next month, they agreed to read Miss Freddie Henry's book on "The Small Church At Work For Children."—Mrs. W. F. Bates, District Director.

### THE HENDERSON UNION

Friday night, April 17, Henderson Union met at Salem. Miss Evelyn Couch presided over the following program:

Scripture Reading, Romans 15, Mrs. Alma Stone.  
Prayer, Rev. Lester O. Lee.  
Talk, Church Consciousness, Rev. L. O. Lee.

Talk, Take Charge of Something, Rev. Carl Keithly.

The President, Miss Mary Palmer, presided over the short business session. All the Young People's Departments were urged to begin planning for the Summer Assembly to be held June 8-15 at Hendrix College.

There were only five Young People's Departments represented: Bryant, Halstead, Mt. Carmel, New Hope, and Salem, with 75 young people present, two visitors. Only two officers and two pastors were present.

We wish that everyone would make an extra effort to attend at the next meeting. Dear Pastors,

## CHURCH NEWS

### ARKANSAS METHODIST ORPHANAGE

During the periods through which we have been passing and "Mothers' Day" which we shall soon celebrate, I have been thinking of mother love and what my Church, the Methodist Episcopal Church, South, of Arkansas, has meant in stepping into mothers' shoes when the mothers leave their children unprotected.

When love is gone, a terrible thing has happened for mothers make love.

"Dark, still, lonesome is the night  
When love and laughter take their flight;

When the moon and stars are dim  
Nor moves a leaf, a twig, a limb;  
Oh! night of nights, when love is gone

Will still the memory linger on  
Of tender cooings and kisses sweet?

"While we knelt by our mother dear,  
She whispered softly to God a prayer;

O God, our Father, Thee I call,  
Bless my children one and all.

Oh! night of nights, when mother is gone

Will love and laughter linger on?"

I have wondered if our people would not become aroused to the real situation and on Mothers' Day send us many offerings. They are doing it in many States in the Union, and I feel quite sure our people will, if they will stop long enough to think.

With all the love of which I am capable, I pass this suggestion on to our constituency in Arkansas in this pre-Mothers' Day note.

Wishing for all the measure of happiness to which we are entitled, I am, yours truly, James Thomas.

would it be asking too much of you to be present? We need your support, your guidance, and encouragement.

The Salem Young People won the attendance banner. The next meeting will be at New Hope, May 15. Come early for the pot luck supper.

After the business meeting the young people enjoyed refreshments and a social hour.—Elizabeth Bethards, Publicity Supt.

### CHURCH SCHOOL DAY OFFERINGS Little Rock Conference April 18

Arkadelphia District	
Traskwood	\$ 3.50
Ebenezer	3.50
Previously reported	99.00
Total	\$106.00
Camden District	
Stephens	\$ 11.30
Junction City	4.00
Kingsland	1.75
Norphlet	6.00
Previously reported	79.00
Total	\$102.05
Little Rock District	
Previously reported	\$ 16.78
Monticello District	
Monticello	\$ 35.00
Previously reported	56.95
Total	\$ 91.95
Pine Bluff District	
Previously reported	\$194.68
Prescott District	
Previously reported	\$ 18.10
Texarkana District	
Mena	\$ 12.00
Stamps	20.00
Previously reported	24.00
Total	\$ 56.00
District Standing	
Pine Bluff District	\$198.68
Arkadelphia	106.00
Camden	102.05
Monticello	91.95
Texarkana	91.95
Texarkana	56.00
Prescott	18.10
Little Rock	16.78
Total	\$585.56

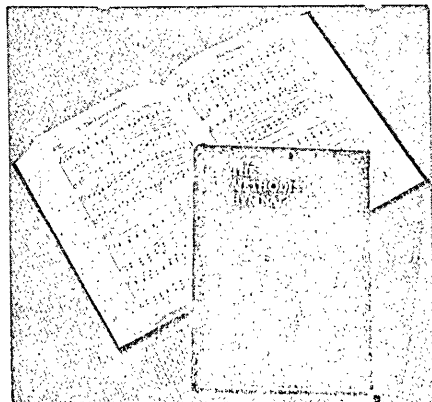
—C. K. Wilkerson, Treasurer.

### EL DORADO CIRCUIT

Reading the reports on Conference Claims collections, as given in the ARKANSAS METHODIST, reminds me of the financial record being made by El Dorado Circuit this year. The preacher's salary is paid in full to date. The presiding elder is always paid when the pastor is. The District work is paid in full for the year. One half of the Conference Claims are in hand in cash. At the second quarterly conference all special days had been observed to that date.

But a reference to the record reveals something else also. Rev. Geo. W. Warren, the pastor, is in his third year. Each year of his work has

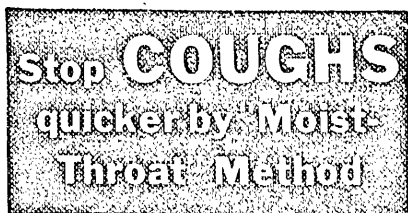
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shown a good growth in the finances of the charge. But the spiritual life of the church has shown vitality in other ways also. The first year there were 44 additions on profession of faith, and 39 by letter. The second year there were 49 on profession, and seven by letter. Last year there were four vacation schools, four schools observed Church School Day, and there were three schools that observed the fourth Sunday with an offering.—E. C. Rule, P. E.

#### ELAINE-MELLWOOD-WABASH

Our work goes steadily on within the bounds of this great rural charge. Interest in the church is increasing and the people are growing spiritually. We carried out a fine pre-Easter program, resulting in 19 men and women, young people, boys and girls baptized and received into the Church, and four babies baptized. Four were received by letter and renewal of membership.

The old parsonage debt of ten years' standing was paid in full. The Journal of the last Annual Conference shows that we owed a debt of \$1,000. We really owed more than that; the debt was nearer \$1,100. We determined at the beginning of this year to pay all of it this year. And it is done. Everybody put his heart into the effort. All of us are glad and greatly relieved.

All other finances are in good shape, and we will pay out in full for the year on salaries and Benevolences.

I am serving my fourth year and I feel now that I should like to be permitted to remain four years more. My territory is forty miles in length and ten and fifteen miles in breadth; extending from Oneida on the north to Snow Lake on the south and from Modoc on the east to Lambrook plantation on the west. But I like the work here and every day is full. The people gave me a new car when I had been here a few months and if I can stay on for a while longer I shall wear it out.—Geo. E. Patchell, P. C.

#### CRAWFORDSVILLE

Our pre-Easter meeting was a success. The pastor preached each night for a week. We received six members on profession of faith and one by letter, and baptized three children. Baptized a mother and her three children at the same time.

Frostproof Cabbage, each bunch fifty, mossed, labeled variety name, Jersey Wakefield, Charleston Wakefield, Succession, Copenhagen, Early and Late Dutch, postpaid: 200, 65c; 300, 75c; 500, \$1.00; 1,000, \$1.75. Onion: Crystal Wax, Yellow Bermuda, Sweet Spanish, Prizetaker, prepaid: 500, 60c; 1,000, \$1.00; 6,000, \$3.50. Tomato: Large, well rooted, open field grown, mossed, labeled with variety name. Livingston Globe, Marglobe, Stone, Baltimore, June Pink, McGee, Earliana, Gulf State Market, Early Detroit, postpaid: 100, 50c; 200, 75c; 300, \$1.00; 500, \$1.50; 1,000, \$2.25. Pepper: Mossed and labeled, Chinese Giant, Bull Nose, Ruby King, Red Cayenne, postpaid: 100, 65c; 200, \$1.00; 500, \$1.75; 1,000, 2.50. Full count, prompt shipment, safe arrival, satisfaction guaranteed.—Union Plant Company, Texarkana, Ark.

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Of the six received into the Church on profession there was one junior, four intermediates and one adult.

We are all very much gratified with our short pre-Easter meeting. The pastor is in perfect health and is enjoying his work very much. These are lovely people and we anticipate a great year with them.—A. E. Holloway, P. C.

#### GOOD RESOLUTIONS ADOPTED BY ARKANSAS BAPTISTS

The following resolutions were adopted by a unanimous vote:

"Resolved by the Caroline Baptist Associational Workers Conference in session at Hazen, Arkansas, on February 4, 1936, that we invite Christians of every denomination to join with us in a crusade in our State for righteousness, and to that end we present all candidates for public office in our State a questionnaire which will reveal their attitude: (1) The liquor question; (2) Legalized gambling on horse and dog racing and on slot machines; (3) The ninety-day divorce law; (4) Commercializing of Sunday."

#### LIVING UP TO STANDARDS

Standards cannot be natural. They are fixed. What a man stands for measures him. Every person in a school or in an office or in a shop is being tried out day by day. There is no use talking about loyalty and truth and honesty unless a man takes a daily stand for them. He must back up what he says with himself. The question was once asked in a town of Labrador, "Suppose every man in this town were a Grenfell, what would our community become?" A question like that shows how low the citizenship of most towns holds its public duties. Doctor Grenfell's standards which he lives up to, shows what can be done for the weakest community by one strong citizen. What might be accomplished were Christians to exert all their energies to furthering Christianity!—Religious Telescope.

#### A CALIFORNIAN REVISITS ARKANSAS

Today my mind has been on my home land and on the many friends in the country from the state line on the North to Wynne, Arkansas. Thinking of the first time we moved to a parsonage. A big snow and sleet covered everything. The tree branches lapped across the road and across our faces, leaving us covered with crystals; but old "Bill," the horse, went on through.

We had two children then; the oldest, our daughter Phoebe, who is now the mother of five girls and one boy; the other, our oldest son, Leslie. Both live in Los Angeles at the present time. Through the courtesy of Leslie I went back to the old home last May. Time has made many changes. Many of our loved ones are gone, but I enjoyed every hour of the way. The railroad company contributed to my enjoyment and comfort by making several spe-

#### Of Interest To Women

Certain functional pains with which many women are afflicted are known to have been relieved—in a harmless manner—by the medicine, CARDUI. Mothers have recommended it to their growing-up daughters for over fifty years. Thousands of women testify Cardui has benefited them. Of course, if it does not benefit you, consult a physician. Cardui, for women, is sold by reliable druggists.

just to let me off or on the train I received I asked for. The only time that I had to transfer was at the beautiful depot in Kansas City.

Stopping off at Hardy, Arkansas, I saw again Brother Gibson, one of our oldest preachers. His hair has turned white with the cares of life. Many relatives and old friends greeted me there.

From Hardy I went to Sydney. Here I visited my oldest sister, the oldest of nine children. I had not seen her for nineteen years. My! What a happy meeting! On Decoration Day we motored to old Shiloh, the place where rest the remains of our dead father, two of my own precious children, and Mr. Kelley's father and mother. Fifty years ago the church was one of the best in White River Conference, but the building has been destroyed by fire and never rebuilt.

The yard of the old church is the final resting place of many charter members. The children and grandchildren cleared away the rubbish that covered the mounds and in its place we put flowers. Then, I went back to Sydney for my suitcase and on to McRae. I went to the parsonage where we once served as best we could; there I met Brother and Sister Goode; then I started for my brother's home. After a few blocks I was approaching a familiar building. It was the place where my mother was living when she went to her heavenly home. Did you ever go back to the old home? If so then you know. Strangers live there now and I did not ask to go in.

Mother slipped away after I came West. It does not seem so long ago, but in front of her old home stand two beautiful towering sugar-maple trees that I sent mother a short time before her death. She planted and cherished them. They are beautiful trees, now; their heads seemed to rise as I came closer and in the face of the setting sun their dark, green, leafy arms waved a greeting and a goodnight, a sad but heavenly vision. I found myself stepping light, for I was treading on sacred ground. The shadows of the evening had reached the house, the leafy maples sighed; in my heart I said: "Why be heavy-hearted, mother is beyond those shadows." The next day brother and I went to the beautiful hillside where her body awaits the trumpet call; after leaving a few plants and some fragrant roses, I turned away but not as those who have no hope. Bidding brother goodbye I traveled on to Little Rock to see other dear ones; from there to Dallas, Texas, to meet a sister and two brothers to whom I had said farewell forty years ago. How tenderly those dear ones cared for me! Then to Sweetwater, Texas. As I was leaving the train I stopped to look out the window; yes, there stood my chum brother. He too is bending 'neath the weight of years. We motored to Rotan; the country was very pretty. Brother has a Sunday School in the school building by permission, but no preaching. Pardon me, but if I were on the Mission board, I would have a Methodist church put there. Just think! One hundred and fifty were at Sunday School that day; a wonderful chance for mission work.

I was wonderfully impressed by my brother's home; there was a love and reverence there that one does not often find in modern homes. This visit was my last, and I left for my home and children in Los Angeles.

I pray God's blessing on the Ar-

kansas Methodist, a welcome visitor to our home for over forty years.—A Preacher's Widow, Mrs. J. D. Kelley, 432½ 88th St., Los Angeles, Calif.

## OBITUARIES

**JOHNSON.**—Mrs. Martha Johnson, formerly of Dardanelle and Siloam Springs, Arkansas, died suddenly at the home of her daughter, Mrs. B. O. DeJernett, Dallas, Texas, March 16.

She was born in Johnson County, Arkansas, May 8, 1853. She was the daughter of the late T. H. Pledger, a pioneer family of Arkansas. On

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October 11, 1874, she was married to Robert A. Johnson, who preceded her in death 33 years ago. To this union was born one daughter, Mary Eva, who survives.

At an early age she was converted and united with the Methodist Church. She was a devout Christian, no service being too hard, no sacrifice too great for the Master's cause. She gave freely of her means for support of the church, being especially interested in the Missionary Society, in which she was active until the very last.

The funeral service was conducted at Dallas, by Rev. W. Baker, pastor of Munger Place Methodist Church, prior to the shipping of her remains to Dardanelle. Interment was in Brearley Cemetery where a final service was conducted by Rev. William Sherman of Conway, a former pastor, assisted by Rev. E. E. Stevenson of Dardanelle.

Although she resided in Texas for the past seven years, her heart and interests were in Arkansas, her beloved native State. Next to her Bible, the Arkansas Methodist was her constant companion, she having been a subscriber for around fifty years. Through its pages she kept in constant touch with the work of the Church.—A Friend.

**HENSON.**—Mrs. Mattie A. Henson, nee Donahoo, was born October 7, 1857, and died at her home near Pottsville, Ark., March 29. February 7, 1880, she was married to E. W. Henson, who survives her. To this union nine children were born, six of whom, four sons and two daughters, are still living. She also has ten grand-children and four great-grandchildren living. At the age of twelve, she was converted and joined the Methodist Church, in which she lived until the day of her death, thus giving more than 66 years to the service of the Master. She taught in Sunday School until ill health and age forced her to retire from this much loved work. Many of her old pupils were present at her funeral to do her honor. She spent almost the whole of her life in the community of Pleasant Grove Methodist church and many preachers have found a welcome in her hospitable home. She was laid to rest in the Mt. Pisgah Cemetery, the service being conducted by her pastor, Rev. Grover Southerland, and the writer.—William Sherman.

**DYER.**—Time passes swiftly and the five months' sojourn among us of our pastor, Brother E. Dyer, and his family, seems but a few weeks. The members of Umsted Memorial Methodist Church had learned to love Bro. Dyer and to more and more appreciate his fine Christlike spirit and unselfish devotion to the Church, when lo! for some reason we know not of, the Lord saw fit to call him to come up higher and enjoy the blessings of that Home prepared for those who love and serve Him.

Death came to Bro. Dyer on March 23, 1936, and, while it was not wholly unexpected, by reason of the nature of his illness, yet we were all unprepared to give him up. There is

little that we can offer to our ones save our loving sympathy. We mingle our tears with those of Bro. Dyer and their children, Ruth, Ben, and Nellie, in the loss of husband, father and pastor, and our prayer is that we, like him who has gone from us, may "so live that when the summons comes to the innumerable caravan that's gone, we may not go like the quarry slave, scourged to his dungeon, but, sustained and soothed by an unfaltering trust, bravely approach the bier, like one who draws the draperies of his couch about him and lies down to pleasant dreams." Such was the spirit of Brother Dyer, and we have the faith to believe that when the

angels sing the Halleluiahs Chorus on the Resurrection Morn his voice will resound from that place prepared for just men made perfect, and peace and joy shall dwell with him forever.—Board of Stewards.

### Quarterly Conferences

**CAMDEN DISTRICT—THIRD ROUND**  
Taylor Circuit, at Taylor, May 3, 11 a. m.  
Smackover, May 3, 7:30 p. m.  
Kingsland Circuit, at Draughan, May 10, 11 a. m.  
Norphlet, May 10, 7:30 p. m.  
Waldo, May 17, 11 a. m.  
El Dorado, First Church, May 17, 7:30 p. m.  
Buckner, at Sarcis, May 24, 11 a. m.  
Magnolia, May 24, 7:30 p. m.

Hampton-Harrell, at Faustina, May 31, 11 a. m.  
Bearden, May 31, 7:30 p. m.  
Thornton Circuit, at Chambersville, June 7, 11 a. m.  
Fordyce, June 7, 7:30 p. m.  
Louann-Buena Vista, at Buena Vista, June 14, 11 a. m.  
Vantrease, at Vantrease Memorial, June 14, 7:30 p. m.  
El Dorado Circuit, at Ebenezer, June 21, 11 a. m.  
Junction City, at Quinn, June 21, conference at 3:30, preaching at 7:30.  
Strong, at Strong, June 28, 11 a. m.  
Huttig, June 28, 7:30 p. m.  
Stephens, at Prospect, July 5, 11 a. m.  
El Dorado Mission, at Union Heights, July 5, 7:30 p. m.  
Chidester, at Missouri, July 12, 11 a. m.  
Camden, July 12, 7:30 p. m.  
Magnolia Circuit, at Christie's Chapel, July 19, 11 a. m.  
—E. Clifton Rule, P. E.



This cut of Judge R. A. Cook is used without his knowledge or consent.

**JUDGE R. A. COOK**  
**... the ONE Man**  
**who entered office**  
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**QUARTER**  
**MILLION**  
**DOLLAR DEFICIT**  
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**to nearly a**  
**QUARTER**  
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**ONE-THIRD LESS**  
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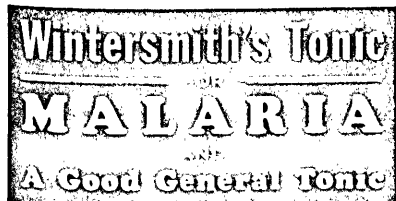
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## JUDGE R. A. (BOB) COOK

# THE ONE MAN for GOVERNOR

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## The Value of Statements

Most Winfield members desire monthly statements sent from the church office, for the same convenience and business-like reason that statements are sent by the utilities, department stores and others.

Besides helping members to know just how they stand as to payment of their pledges, statements are valuable in checking errors and misunderstandings. Without the statements such discrepancies might go unnoticed until the end of the year, and the error could not be so easily traced.

But the office cannot send an intelligent statement to members who have not indicated the amount they expect to pay each week or month. The co-operation of all members in that respect will be very greatly appreciated.

### ABOUT WINFIELD FOLK

Mayor R. E. Overman is able to be out again after a week of illness.

Mr. and Mrs. Overton Quilling of Chicago are visiting Mr. Quilling's mother, Mrs. J. P. Walt at 2610 Broadway.

Her many friends were happy to see Miss Floreta Skinner who was in our congregation Sunday. Floreta is a student in Scaritt College in Nashville, Tenn. and was home over the week-end.

Miss Carrie Peaslee is able to be at work again after two days of illness.

Mrs. W. A. Weidemyer was called to Blytheville, Arkansas last Sunday on account of illness of her daughter, Mrs. L. N. Reed.

Miss Martha Lou Jernigan has recovered from a tonsil operation which she had last week.

Dr. and Mrs. A. C. Shipp left Sunday morning for New Orleans where Dr. Shipp will attend the National T. B. Association meeting.

Mrs. J. I. Lyon is recovering from ten days of illness and expects to be out again real soon.

The sympathy of our congregation is extended to Mrs. Henry Severson and her family on account of the death of her brother, Mr. Edmund Porterfield. Mrs. Severson returned last week from Indianola, Iowa, where she had been with her brother during the last two weeks of his illness.

Our sympathy is extended to Mr. L. A. DeVore and his family on account of the death of his brother, Mr. Charles O. DeVore of Des Arc.

### COMMITTEES APPOINTED

Two committees from the Administrative Council were appointed by General Supt. J. H. Bowen to make preparations for Church School Day, to be observed the fourth Sunday in May. The program committee is composed of Jesse Burton, Chairman, Miss Lillian Peaslee and Mrs. J. B. Jackson. Dewey Thompson, J. R. Bullington, and Miss Margaret Paynter constitute the committee to make plans for the Church School Day offering.

### DID YOU SPEAK?

Did you speak to the persons near you last Sunday? If not, they may have gone away feeling that Winfield is not very hospitable. If you did, they may have felt better all week for it.

# Pulpit and Pew

## Winfield Methodist Church

Sixteenth and Louisiana, Little Rock

**MARSHALL T. STEEL**  
Minister  
**J. IRVIN McDONOUGH**  
Director, Religious Education  
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Prayer Special in Brazil

**MRS. I. J. STEED**  
Minister of Music  
**MISS KATE BOSSINGER**  
Organist  
**MISS MINNIE BUZBEE**  
Executive Secretary

VOL. VIII

APRIL 23, 1936

NO. 17

### SUNDAY MORNING

Bro. Steel will preach Sunday

## The Emergency Peace Campaign

There seems to be a universal interest in peace. The foreign dictators, the League of Nations, and even American militarists are making eloquent pleas for peace. And above all the talk the war clouds hover, preparations for war are expedited, and the fear of war spreads.

To meet this perilous threat of war there has been organized in this country the "Emergency Peace Campaign". Its first interest is to create a public mind which will demand effective neutrality legislation that will keep America out of any possible foreign war. The Campaign hopes to create support for American foreign policy which will be aimed at genuine world peace. And it hopes to unite and strengthen in a dynamic movement the individuals who are determined not to approve of or participate in war.

The Campaign is sending teams of speakers into over 300 American cities between April 21 and May 18. More than 600 cities will be visited in October and over 1000 in January of 1937. The organization proposes to raise a million dollars (less than the cost of one battleship) to be used in this mighty drive to keep us out of war.

Our congregation should give its hearty support to this Campaign. Plan to attend the mass meeting which will be held in our city early in May.

### Facing a Crisis

The Church Treasurer announces that we must raise \$1000 by next Friday, May 1, to meet our interest payment due at that time. We received only one-half of the total needed on Easter Sunday.

You will remember that a year ago our interest rate was reduced to 3% on the condition that we make our payments when they come due. We are grateful for this reduction given us and must not fail to keep our part of the agreement.

The Finance Committee is working hard and needs your cooperation. If your regular pledge is not paid in full to date, please mail the balance due to the Church office at once. If you can make an extra contribution at this time, as many others have, it should be sent in today.

Winfield members must rally to their church this week and meet this crisis with another victory to our credit.

MARSHALL T. STEEL

## Alcohol-Education Week

The week of April 27-May 3 has been designated by the General Board of Christian Education as Alcohol-Education Week. The observance of this week should claim the attention of the Departments in the Young People's Division, and adult classes. Materials for use in opening assembly sessions and in group discussions are to be found in periodicals available in the various class and Department rooms and in the office of the Director of Religious Education. A recent number of "Social Action" was devoted entirely to an unbiased discussion of the various phases of the liquor problem. The article in the April Highroad, by Blanche Greene, "Popular Fallacies Concerning the Values of Alcohol" has much food for thought. The Adult Student for April carries an article by Dr. G. B. Winton of Vanderbilt University, "After Repeal—What?"

### STUDY COURSES AVAILABLE

A number of study units suitable for Young People's and Adult classes have been assembled. Copies of Young People's materials are to be found on the bookshelves of that department room. The Adult materials are in the office of the Director of Religious Education. The recent contributions to the list are: Maude Gwinn's "Pathways to Personality" contributed by the Reese Bowen Class; and Gilky's "Mastering One's Self" contributed by the Brothers Couples Class.

The spirit of cooperation shown by these two groups is greatly appreciated. Similar contributions by other groups will make available a greater amount of study materials.

### WHO SERVES GOD?

"What has the Christian religion to say to the man who has a sense of inferiority? The first thing is that all service ranks the same with God. It is not what your daily work is, but the spirit in which you are doing it. God asks from us all that we should discover all the resources of our personality, mobilize them into activity, and dedicate them to his service. If a crossing-sweeper does this, he is serving God, and pleasing God as much as the arch-bishop who does this, and more than the archbishop who does not." Dr. Leslie D. Weatherhead in "Psychology and Life."

### STUDY MATERIAL IN THE LIBRARY

All of the study materials that have been used by the Young People's Department and the Adult Division at various times have been assembled. The materials for the young people are in the book case of that department room. The adult materials are in the office of the Director of Religious Education. All workers in these groups are invited to examine these materials. When a book is taken out please check it in in the Director's office so that an accurate record may be kept.

### MRS. NELSON TO SPEAK

The April meeting of the faculty of the Young People's Division will be held at the Church next Wednesday, April 29. The meeting will be devoted principally to a discussion of the summer camps and assemblies for young people. Mrs. C. B. Nelson, District Director of Young People's Work, will be the speaker.