



# 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*

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LITTLE ROCK, ARKANSAS, APRIL 28, 1938

NO. 17

## THE EPISCOPAL ADDRESS

To the General Conference, Methodist Episcopal Church, South, Assembled in Birmingham, Alabama, April 28, 1938.

DEAR BRETHREN: As the chosen representatives of a great church, you are assembled in an historical hour. A century of ecclesiastical movement is converging upon this Conference. By every foretoken of the revealing Spirit, American Methodism is at the threshold of a new epoch—one that will open to the sons of Wesley a great and effectual door and one that is big with destiny in the possibilities of Christian conquest. We could appropriately invoke the benedictions of all the patriarchs and apostles upon you and your deliberations: wisdom and grace will be available in ample supply in answer to this one prayer in your behalf, "That He would grant you according to the riches of his glory to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith: that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and height: and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."

While we are met under conditions of such goodness as call for thanksgiving and praise, we are saddened by the absence of one face that has been seen in the ranks of our general superintendents at every General Conference since 1910. Bishop Edwin DuBose Mouzon, senior in the effective panel of our bishops, has passed from us since our last General Conference. On February 10, 1937, he ceased at once to work and live. He entered the itinerant service in 1889, was called to the episcopacy in 1910, and served the Church with distinguished ability and unwavering fidelity for forty-eight years. He stood conspicuously among the foremost preachers of his day. He was the eloquent advocate of missions and education and Methodist union. While he passed at what seemed to be the meridian of his strength, he had labored for his church almost exactly one-half of its separate history, and left an imperishable record of exalted life and efficient service. A proper memorial will be presented during the session.

### A Brief Summary

In view of the proposed union of our Church with two other branches of the Methodist family, it is appropriate to record a brief summary of our progress during the ninety-four years from 1844 up to the present hour. The achievement of Southern Methodism will be an imperishable romance in the history of the Wesleyan movement. When the ever-to-be-lamented strife of the last century resulted in the division of Episcopal Methodism, we had 448,000 members in our part of the fold, 326,000 white members and 119,000 Negroes and some 3,000 Indians. This number had increased to 750,000 in 1861, 207,000 of whom were Negroes. Our ranks were soon decimated, however, by five long years of bloody struggle, during which nearly every white male from fifteen years of age was enrolled in the armies of Lee and Jackson. At the conclusion of that conflict of arms we had only 510,000 members, 78,000 of whom were soon set apart, at their request, into the Colored Methodist Episcopal Church. The outlook before Southern Methodism, to human eyes, was anything but encouraging. No language can describe the poverty and heartache of the South-

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**CAST AWAY FROM YOU ALL YOUR TRANSGRESSIONS, WHEREBY YE HAVE TRANSGRESSED; AND MAKE YOU A NEW HEART AND A NEW SPIRIT; FOR WHY WILL YE DIE, O HOUSE OF ISRAEL? FOR I HAVE NO PLEASURE IN THE DEATH OF HIM THAT DIETH, SAITH THE LORD GOD; WHEREFORE TURN YOURSELVES, AND LIVE YE.—Ezekiel 18:31-32.**

\* \* \* \* \*

ern people in the wake of that war. From the Ohio to the Gulf, from the Potomac to the Rio Grande, desolation's raven wing was outstretched over all the land, sorrow sat in tears by every hearthstone, the fires of good cheer having burned to ashes. The whole people were robbed in the habiliments of death and disaster. Over 40 per cent of the Church's numerical strength was gone. Those days of bewilderment and the long years of reconstruction that followed do not invite any further recital at the present time. Things were done on both sides during and in the aftermath of that lamentable struggle that the people of God ought never to do. May the world never see again the lifting of sword against sword by two great Christian peoples, who alike fear God and believe in the purposes of Jesus Christ! Let the heathen, if they will, put their trust in reeking tube and iron shard: the arbitrament of arms has no place among the sons of God.

History will concede that in Joshua Soule, James O. Andrew, William Capers, Robert Paine, George F. Pierce, Enoch M. Marvin, Holland N. McTyeire, W. M. Wightman, and D. S. Doggett the Methodist Episcopal Church, South, was blessed with a leadership of superior ability and the most exalted Christian character. These and others called the faithful throughout all our devastated land to close up their broken lines and at once our people began to rise from the ashes and build. Today we have in Southern Methodism 8,038 traveling preachers and more than 2,850,000 members, besides nearly 400,000 in the Colored Methodist Episcopal Church, which are our spiritual progeny. This is an increase in our immediate ranks of nearly 600 per cent since 1866, which has not been equaled, so far as the records disclose, in any other branch of Methodism. The total properties of the Church are approximately \$350,000,000 in value.

We have all the usual institutions and departments of work that go with a modern ecclesiastical organization. (a) Our publishing interest—with excellent plants in Nashville, Richmond, and Dallas—is capitalized at \$3,000,000, has no debt, and does an annual business of \$2,000,000. The Cokesbury Press is printing many of the best books that appear in the markets of religious literature. (b) Our department of Christian Education is admittedly one of the best organized in the whole country, covering with one unified administration the whole field from the local church school to college and university. A system of training schools and institutes of efficiency is accessible to all our people. Among the half hundred educational institutions of the Church are three universities of outstanding value in their respective spheres—Emory University in Atlanta, Duke University

in Durham, Southern Methodist University in Dallas—and Scarritt College of unique distinction in the field of training for missionary and other Christian workers. (c) The missionary operations of the Church include work in China, Japan, Korea, Mexico, Brazil, Cuba, Africa, Czechoslovakia, Belgium, and Poland. While the staff has been reduced in these post-war days of depression, our work still ranks with the most efficient missionary organizations in each of these fields. (d) The Church maintains a highly efficient Board of Church Extension with a loan capital in excess of \$3,000,000, besides the administration of \$500,000 annually in current funds. (e) A General Board of Lay Activities is rendering superior service in the enlistment of laymen, their cultivation in stewardship, and in the promotion of moral and social reform. (f) Twelve *Advocates* supply the field of weekly religious journalism, and (g) ten hospitals, whose aggregate value is nearly \$10,000,000, are ministering to the sick in the name of Jesus Christ. (h) We have two summer assemblies—at Lake Junaluska and Mount Sequoyah—that furnish wholesome recreation as well as facilities for inspiration and study for thousands of our people. Such in brief is a summary of the organized agencies and resources of the Methodist Episcopal Church, South. The Board of Finance has suffered the loss of its highly efficient Secretary by the death of Dr. Luther E. Todd, which occurred November 25, 1937. Dr. C. W. Tadlock, who has been a member of the Board from its organization and the President for several years, was elected Secretary. The funds of this Board, which now aggregate about \$6,350,000, have been quite successfully administered during a very critical period.

### The Problems of Education

The American Protestant Church is deficient in its program of Christian Education. In the judgment of many the whole educational system of America is being weighed in the balance and found wanting. Its fatal deficiency is in its lack of moral and spiritual culture. Witness the increase of crime and particularly the increase of youthful criminality in recent years. The National Bureau of Investigation says that four and one-third millions of our people are living by crime and that the annual cost of crime to America is \$15,000,000,000. Secular education is floundering amid the breakers, with disquieting fear in many quarters that it will utterly fail, unless a new spiritual emphasis can be found and education return to the higher concept of building character rather than the mere training of the human intellect. Keen intellects are invaluable to the progress of the race. They may save us, but they may also destroy us, if they are not wielded by a balanced and properly functioning personality. We are by no means called to sacrifice either for the other in a false alternative, but the point of supreme emphasis must be in the production of those qualities of heart that alone assure the right use of learning and skill. Education stops short of its design if it fails to bring the learner into right relations with God and truth and duty. Manifestly there is a fatal deficiency in the general education of the country's youth.

The program of Christian teaching must begin in the home. A function of the priest resides in parenthood, and it cannot be discharged by any preacher or teacher that even the Church

(Continued on Page Three, Column One)

# The Arkansas Methodist

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## METHODIST EVENTS

Arkadelphia District Conf., at Carthage, May 10.  
Monticello District Conf., at Portland, May 11.  
Batesville District Conf., Newport, May 10-11.  
Jonesboro District Conf., Manila, May 12.  
Little Rock District Conf., at Sardis, May 17.  
Helena District Conf., West Memphis, May 18.  
Fort Smith District Conf., Mansfield, May 17-18.  
Conway District Conf., Gardner Memorial, May 19-20.

## Personal and Other Items

REV. A. L. RIGGS, our pastor at Vannsdale, will preach the sermon for Vannsdale High School, May 15.

JOHN FRANKLIN WALKER, Jr., arrived at the parsonage home of Rev. and Mrs. J. F. Walker, at Emmet, April 20.

REV. T. A. BOWEN, a superannuate of North Arkansas Conference, who has been living in Brooklyn, N. Y., has returned and will live at Ravenden, Ark.

MARRIED, at the Methodist Church, Augusta, April 20, Miss Kathryn Berry and Mr. Glenn Edgar of Batesville, the pastor, Rev. William Sherman, officiating.

BURROUGHS, one of our regular advertisers, is recommended to our readers as maintaining a high-class cleaning shop. Read his advertising and then give him a trial.

FIRST CHURCH, FORT SMITH, Dr. H. C. Henderson, Pastor, has on two Sundays received 128 new members. Twenty-one infants were baptized at a special Easter service.

BISHOP CHARLES L. MEAD, of the Kansas City Area, will preach the baccalaureate sermon for the graduating class of Southern Methodist University, Dallas, Texas, in June.

DR. ZENSUKE HINOHARA, President of Hiroshima College for Women, Japan, calling on Mr. Harry Shannon, a brother of the Misses Shannon, who are teachers in the college, last week called with Mr. Shannon and Rev. O. L. Cole. Dr. Hinohara is the Fraternal Messenger from the Methodist Church of Japan to our General Conference. He was acquainted with C. K. Adachi, many years ago a student at Hendrix College.

CHANCELLOR J. M. M. GRAY, of The American University, Washington, D. C., will deliver the educational anniversary address at the General Conference of the Methodist Episcopal Church, South, on May 3.

DR. LEONARDO BIANCHI, Professor of Nervous and Mental Diseases in the Royal University of Naples, Italy, one of the great wine-drinking countries, says: "An alcoholic mother gives to the world either a prostitute or a delinquent, when she does not give an epileptic, an idiot, or a lunatic."

DR. J. M. WORKMAN, pastor of our Fordyce church, writes: "Our Sunday School has had a record-breaking attendance. Out of an enrollment of 369 the attendance has reached more than 85%. The fine Men's Class began the activity which is extending to other departments. The class-rooms are crowded and must be enlarged."

REV. G. C. JOHNSON, our pastor at Marianna, called last Saturday while in the city with his daughter who was taking a civil service examination. While he reports financial conditions rather difficult in his section, he is pleased with the plans of his board for the claims and salary, and with the increased attendance at the preaching services and the growing interest of the young men of his church.

REV. T. F. HUGHES, Arizona Conference evangelist, formerly a member of Little Rock Conference, visiting friends in Arkansas, called last week. He had held a very satisfactory meeting at Glenwood, where he had formerly been pastor. He would be pleased to help pastors in Arkansas in meetings this spring. His address for a few months will be Glenwood, Ark. He says that the Methodists of the West are for Rev. R. P. Shuler for bishop.

THE editor appreciates an invitation to attend the dedication of the great park that has been created by the Government on Mt. Magazine, the highest point between the Rocky Mountains and the Alleghenies, on April 28; but, as that is the day when our General Conference opens at Birmingham, it is impossible to attend. However, at the earliest convenient day, it will be a pleasure to ascend this mountain height and "view the landscape o'er."

REV. C. W. LESTER, pastor of First Church, North Little Rock, reports that he was graciously received on coming to his new charge and all the departments have been doing good work. A meeting of two weeks, in which pastor and members did all the work, resulted in reception of 23 on profession of faith and 25 by certificate. Since Conference 80 members have been added. The special Easter offering will bring in between \$800.00 and \$900 on the budget. Brother Lester is happy in his work.

DR. MARK A. DAWBER, in a recent sermon, made the statement that 20,000 Negroes have joined the Communist Party and thousands of others will join "when 2,000,000 cotton-picking Negroes are put on the economic scrap heap." He explains that "the Communists go to the Negroes with an essentially Christian attitude," assuring him that "there is no segregation in our organization" and promising a solution of all their economic problems. It is not surprising that such an appeal should win recruits from certain classes.

THE ANTI-SALOON LEAGUE, as announced last week, has prepared a Bill to be initiated for the purpose of providing for fair Local Option conditions. It is the result of consultation with nine good lawyers, and consequently should be in proper form. Superintendent J. H. Glass will immediately begin organizing to have the petition circulated. Good people in every community should be willing to act as solicitors to circulate the petition. As the expense will be large, friends are requested to mail in contributions without waiting to be seen. Address all communications to Rev. J. H. Glass, 1139 Donaghey Building, Little Rock.

AS the editor, being a member of the Judicial Council that is required to sit during the session of the General Conference, must reach Birmingham Wednesday, he left Wednesday morning, and will be absent until the close of the Conference. Consequently he can hardly

expect to be in the office again before May 10. It is with great satisfaction that he is able to give to the readers the Episcopal Address at the very time it will be read at Birmingham. It is a great document, prepared by Bishop Ainsworth and approved by all the active Bishops. It is worthy of careful reading and preservation. In fairness to Bishop Candler and Denny their statement also is given.

## BOOK REVIEWS

*The Presence of God*, by H. C. Morrison, D.D.; published by the Pentecostal Publishing Co., Louisville, Ky.; price \$1.00.

The full title of this book is "The Presence of God in His Universe, in His Word, in His Son, and in His People." Dr. Morrison, one of our truly great evangelists, thus writes: "During the long months when I was confined to my room by illness and deprived of the privilege of preaching the gospel to the listening multitudes, my mind was busy thinking of the needs of humanity and how fully these needs are met in the Christ who gave Himself so fully and so willingly for the salvation of men. My thoughts often form themselves into sermon messages. I have put them down in this volume with the hope and prayer that they may prove helpful to those who read them. Through all my suffering my faith was unshaken, and my spirit was restful, trusting constantly in the Christ who is mighty to save to the uttermost." Commenting on the character and the claims of Christ, he writes: "He claimed to be the Son of God, one and equal with the Father. He claimed to have power to forgive sins. He claimed existence with the Father before the world was. If Jesus was any less than what He claimed to be, He was the greatest imposter who has ever appeared among men. His life, teachings, character, the power of His name, and the saving efficacy of His gospel through the centuries, afford ample proof that Jesus was not an imposter, but the Son of God, mighty to save to the uttermost." "There is no middle ground for us to take when we approach the Christ of prophecy, of the disciples, and the apostles. We must accept Him at what He claimed to be, and what He promised to do for all who come to Him, or reject Him as a fanatic and false teacher." As all know who have had the pleasure of hearing Dr. Morrison preach, he makes no apologies for religion and suggests no compromises. Consequently this is a real gospel of love and light. Reading it, your faith is strengthened and your thinking clarified. Those who know Dr. Morrison will want this volume and will be refreshed when they read it.

## IMPORTANT NOTICE

OUR ALDERSGATE AND GENERAL CONFERENCE SPECIAL will be dated May 19, but the first section of the paper must go to press some ten days before that date. In order that we may know how many copies to print, all new names should reach us by May 7. To avoid disappointment of new subscribers, pastors should get their lists to us by May 7. Brother Pastors, please take notice and act promptly. By so doing you will accommodate both your people and this office.

## CIRCULATION REPORT

THE following subscriptions have been received since last report: Rowell Ct., K. K. Corithers, 3; McCrory Station, C. H. Bumpers, 33; Roland Ct., L. R. Sparks, 1; Marianna, G. C. Johnson, 1; Huntsville, C. L. Fry, finishes 100%; 8; Princeton Ct., S. G. Rutledge, finishes 100%; 19; Thornton, G. L. Cagle, 2; Grady, R. H. Cannon, 1; Knobell, J. B. Stewart, 2; Fairview Church, Louann-Buena Vista Ct., F. L. Arnold, 10; Belleville, C. J. Wade, 100%, 16, finishes 100% for the Charge. These lists are appreciated. Brother Rutledge on Princeton Circuit has done a remarkable piece of work, illustrating what can be done by persistence and intelligently directed effort. As the paper of May 19 is to be a special Aldersgate-General Conference Number, and all members should have it, pastors are urged to send in Clubs before May 7. This will require quick action; but wide-awake pastors can meet the emergency.

## THE EPISCOPAL ADDRESS

(Continued from Page One)

can supply. "These words which I command thee this day shall be in thine heart, and thou shalt teach them diligently unto thy children" is the requirement of the most high God. Once parents regularly read the Word of God to the assembled family, the incense of the morning and evening sacrifice made fragrant the dwelling places of the pious, while the hymns of the ages lifted their hearts in joyful song. "The memory of such a home," said J. G. Holland, "quicken the desire through all the subsequent years for another in the house not made with hands." The pressure of modern life has invaded the home, and it has all but swept away this ancient order, for which there is no substitute. Christianity must build again such homes of solid piety, where Christian character can be nourished and grow strong. Without them religion will fail from the earth.

The church school must supplement—not supplant—parental effort and supply the things that home and parents may be unable to provide. And the Sunday school, with only thirty minutes of study and instruction, however efficiently it may be done, is not enough. It is all out of proportion to other things that are making their impress upon the plastic minds of youth. The time has come for the Church to provide at least an additional hour for week-day religious instruction for its children. The public school should co-operate in the allotment of time and, if more convenient than elsewhere, in the provision of a place, for such extra-curricular courses, that can be conducted by the several denominational groups for their own constituency. This must be without cost to the public school, but its importance is great enough to merit its co-operation and approval. Christianity must demand and occupy this enlarged field of elementary training for its own or see religion lose all vital hold upon the generations ahead. Our own Board of Christian Education is surveying this need with great care and is already pioneering in a better occupancy of the field. Its strategic importance in the development of a Christian civilization demands the awakened and active interest of our own and all other religious groups.

Nor is our educational deficiency confined to the realm already mentioned. The Christian college is an integral part in the Church's program. The Church has not yet come to a church-college conscience and consciousness. Religion is no substitute for scholarship, which means that the church college cannot afford to appeal for patronage on the basis of any inferior facilities for learning. That will require large sums of money invested in equipment and scholarly instruction. Neither is scholarship a substitute for religion, which means that the church college cannot afford to appeal for patronage on the basis of anything less than a positive Christian quality. Without compromise or apology it must be committed to a Christian philosophy of life as the guiding principle in all its instruction. The supreme test of an educational institution is not the knowledge it imparts, but the view of life that it inspires. Real education is

the realization of all capacity and the will to use it in the sphere of the divine intent. The church college must be conducted by a Christian faculty, dominated by clean-cut convictions as to the supreme end of all their work. The organization and discipline of the church college must be Christian. By this we do not mean that religion must be imposed and conformity required. It does mean the maintenance of such standards of life and discipline and student activity as will be conducive to the practice of the Christian life. Our schools must be genuinely scholarly and genuinely Christian to fill their essential function in a land that is calling for a larger culture and a finer freedom. We must make them better, giving them every needed resource, and maintain only those that can challenge support for their manifest qualities of superiority. We must seek the best in the guidance of youth in these impelling days.

Our schools of theology are furnishing to the Church an increasing supply of well-equipped men. Judged by their product, they are worthy of our best support. The wonder is that they have done so well with the meager resources the Church has supplied. The Church of the future will more and more require skilled men for the promotion of its work and we must put a sustained emphasis upon their adequate preparation and the proper maintenance of our schools of ministerial training.

### Finances

While the annual contributions of our membership aggregate \$20,000,000 for the various causes of the Kingdom, at home and abroad, it must be conceded that we have not yet secured the general adoption of an efficient program of finance in the Church. The *per capita* giving of our membership is near the lowest among the leading denominations in America. There has been an alarming decline in all church and general welfare contributions in recent years. Since 1932, the base of the depression, Americans have increased their annual income by 61 per cent, but gifts to colleges have decreased 18 per cent, to general benevolences 29 per cent, and to churches 30 per cent in this period of time. Only 2 per cent out of the American dollar goes to religion or welfare.

There is no subject of Christian teaching about which the Church is so woefully ignorant as that of the relation of a disciple and his money. Civilization has need of many things, if it is to be truly Christian, but in no realm is there greater need of Christian principle than in the acquisition and administration of property and income. Paganism persists even in the precincts of the Christian church, and it must be dealt with as faithfully as the missionary deals with it in Asia or Africa. It is still true, as in the days of Malachi, that ignorance of God's law about money and property or obstinate refusal to practice its requirements is the explanation of spiritual leanness and the halting progress of the Kingdom of God.

Four years ago the General Conference adopted a voluntary program of finance for the churches, leaving to each Quarterly Conference, after certain suggestions of

need, to determine what it would assume for the support of missions and the other causes of the Kingdom. The churches, with few exceptions, have accepted what they felt they could certainly pay—at first with the thought of a safe base from which they could easily advance—but the acceptance has become static, with but little advance in the payment thereon from year to year. The Church did make an advance in its budget benevolences of \$327,426.18 in 1935, \$309,688.08 in 1936, and \$372,648.58 in 1937 over the last year of its assessment regime. However, we paid \$1,138,536 less on our budget benevolences in 1937 than we did in 1927, and the specials in the latter year were no greater than in the former.

The Church will probably not abandon the essence of the voluntary principle for the support of its ministry and benevolences of the Kingdom, but manifestly it needs some reinforcement. The ministry must have reasonably adequate support and the benevolent budget, determined by the General and Annual Conferences to be essential to the proper maintenance of our work, ought to be regarded by the Church as its positive obligation. The General Conference should say so in unmistakable terms. Valuable work has been done by the Board of Lay Activities, Board of Missions, and others in the cultivation of this field, but present conditions require something more. We believe that the subject of finances is so important that a special Committee on Finances should be appointed who shall recommend to the General Conference ways and means of meeting the financial responsibility of the Church at this time.

Moreover, there are nearly 3,000 ministers in the Church, who are trying to serve charges, frequently of four, five, and even eight churches, requiring the maintenance of an automobile and support their families, on less than \$1,000 per year. That means life at the bread line and below the minimum requisites of family culture and pastoral efficiency. In a number of Conferences efforts are being made to secure an increased minimum of support through the organization of a brotherhood that contributes a percentage of ministerial support to a common fund for the aid of the more deficient ones. These efforts are worthy of all praise and must

not be abandoned until the Church can provide something better. These efforts, however, do not furnish an adequate solution of the problem. The Methodist Church has always gloried in the possession of a ministry that was willing to go forth like the early apostles, without purse or scrip, into the needy places of the world, but we cannot find great glory in a Church that is willing to let such men suffer unduly while thousands of our people revel in the luxuries of life. The Church must find a permanent solution for this problem of an underpaid ministry in this day of increasing emphasis upon a living wage and security for advancing life.

### The Church Press

For a quarter of a century the Church press has had a struggle to live. Many worthy papers have suspended publication. The place of the press in the program of the Church has never been fully apprehended. Whatever may have been true of an earlier day, the Church press is essential to the intelligent interest and enlistment of our people today. Particularly is the weekly *Advocate* an indispensable organ of communication. It must be sufficiently general in its table of contents to give a perspective of the whole Church and sufficiently local to stimulate interest in the work of the area that it serves. Either by individual subscription or collective provision of the congregational budget the paper should begin its weekly visits simultaneously with church membership. Every reason for the existence of the church paper holds good for the inclusion of the entire membership in its circulation.

It will probably become necessary for the connectional church to co-operate with groups of Conferences in the production of a press that will worthily meet the demands of the hour. It is quite certain the Church cannot maintain itself amid the aggressive forces of society and in a day of the most voluminous publicity without a properly equipped and well-sustained press. The importance of the subject demands the best attention of this Conference.

### The Integrity of the Missionary Enterprise

Almost the first thing that Methodism did in the days of its early organization was to set out to make good Charles Wesley's impassioned

## CHINA'S HOUR of TRAGEDY

### CONTRIBUTIONS FOR CHINESE RELIEF

Previously reported	\$489.80
Fredonia Church, El Dorado Ct., Craig Gatlin, Pastor	6.00
Mrs. E. J. Brint, Spring Hill	1.00
M. E. Layman, Hatfield	5.00
<b>TOTAL</b>	<b>\$501.80</b>

(Contributions will be reported here. Make checks payable to J. F. Rawls, Tr., Board of Missions; but mail to the Arkansas Methodist. They will be forwarded to Nashville, Tenn.)

ARKANSAS METHODIST  
1018 Scott Street,  
Little Rock, Ark.

Enclosed please find check for Chinese Relief.

\$..... Name of Sender.....  
Charge..... District.....

Please make checks payable to J. F. Rawls, Treasurer.



desire "That all the world might taste and see the riches of His grace!" That great tradition all Methodism has sought to maintain. The missionary work of Southern Methodism has been an entrancing chapter in the history of the Church since Charles Taylor and Benjamin Jenkins went out as our first representatives in 1848. Others have followed their waving plumes until we now have work in eleven foreign fields, besides missions to half as many racial elements in our own home territory. While the staff has been reduced in these post-war days of depression, our work still ranks with the most efficient missionary organizations in every field.

The whole missionary enterprise, however, is now confronted with such a test as has scarcely challenged its authority since the entrance of Christianity into pagan Rome. If anybody had been led to believe that the conquest was nearly done, the events of recent years have brought their disillusionment. In vast areas of the world Christ and his way of life are as obstinately renounced as they were in the first century of the Christian era. In those lands that have been deeply permeated by the principles of Jesus Christ, there are wide realms of society that are not yet conformed to the standards of his Kingdom. No nation in the world can be classified as Christian in any accurate sense. New and formidable forms of antagonism to Christianity are coming out of the political philosophy of the times. Government in many sections of the world is asserting the right to regiment all the resources of human life for the attainment of its ends. Every institution of society including the Church of the living God, is being subjected to the totalitarian state. The demands of Caesar subordinate, if they do not deny, the demands of God. The future perhaps holds for the Church of Christ as severe trial in many lands as marked the apostolic age. The Christian church in many lands is now being tried as by fire. Plainly Christianity faces a crisis. Let us not cease to pray for our brethren in bonds that their faith shall not fail, and American Christians must succor them with their substance in this crucial hour of need. We cannot desert the brave men and women whom we have sent to the ends of the earth—many of them as ready as martyrs of Diocletian's day to seal their testimony with their blood. Neither can we leave in black despair the millions whom they have begun to lead and who look to us for light. History records nothing more atrocious than the baptism of fire to which China is now being subjected. The Christian church must not fail them in the hour of their travail. Methodism especially has a great stake in China. Its leaders are our very own. We believe they will emerge from this fiery trial to make a superior contribution to the culture of the world. The church in America must hold close to its heart the young churches which it has brought into existence around the world.

The high hour has come when the Church needs anew to realize and interpret her mission to the world. While the objective of Christianity has ever been a redeemed world, problems have arisen in every nation on the globe in the aftermath of the World War that make imperative a new charting of the Christian objectives on a world scale. It is being driven in upon

the thinking of men that mankind is one and that the essential problems of each of us involve all of us and they cannot be solved on anything less than a world scale. The tides that break in European and American, African and Asiatic shores are the tides of one ocean, whose heaving bosom sends the same currents to every continent of earth. The deep moaning cry of the world's need may manifest itself in varied ways in different nationalities and groups, but fundamentally it is the hunger of the world's heart for the same thing—life sharing, brotherhood and unity. The solidarity of mankind is being hammered into us on the anvil of experience in the flaming forge of life. Mankind must be one or we will be none. Christianity alone can build a world on the basis of brotherhood, made actual in all national and racial relationships. Methodism will not turn back.

#### A Great Mission Field At Our Door

No survey of our missionary obligation would be complete without some statement of our responsibility for the Negro that is at our doors. The ten million Negroes of the United States, three-fourths of whom are in the territory of the Methodist Episcopal Church, South, constitute at once our greatest mission field and the major racial problem of American life and one that affects our Christian approach to every one of the backward peoples of the world.

Our own church laid foundations for the civilization of the race when it sent many of its best-qualified ministers to work among the Negroes during the years of that feudal dynasty that was terminated by the Civil War. Many a Southern mistress taught the Negro children, along with her own the principles of the Christian religion. Southern Methodism will never cease to be proud of the fact that "Founder of Missions to the Slaves" is inscribed upon the tomb of one of her greatest bishops, William Capers of South Carolina. Out of such effort, 207,000 Negroes were enrolled in the membership of our Church—nearly one-third of the total—before the outbreak of the Civil War. It is a matter of profound gratitude that nearly 400,000 Negroes now find their religious home in the Colored Methodist Episcopal Church, which was created, and is still fostered, by the Methodist Episcopal Church, South. Such a background has had much to do with the progress of the race—a progress that is greater than ever marked any other minority and subject people in the previous history of the world.

But after all is asserted that can be justly claimed, it must be conceded that the white race has not given the American Negro the full Christian consideration that is his due. Whatever may be the sins of others and whatever may be pleaded in extenuation of our own shortcomings, a large bulk of omission needs to be reflected in the course of our future relations with our brother in black. The Negro wants good wages, good schools, better housing, wholesome recreation, police protection, justice in and out of the courts, a larger share of civic improvements, and a chance to make the most of himself and the same things for his children. This is nothing more than, as a human being and an American citizen, he has the right to expect. For the most part, however, he has lived since the manifest of his freedom under an

economic and political system that has not always fostered his best development.

The Negro is restricted throughout the nation in the class of work that is available to him, because he is a Negro, and there is still a general indisposition to pay him equal wages for equal work and equal efficiency. His housing conditions, which he is usually helpless to improve for himself, are generally congested, frequently without proper regard for sanitation and often a menace to the community health. Justice is not always ministered with an even hand by the controlling race in the economic arrangements of his life or in the processes of the law. Public utilities, such as schools, sewers, water connections, sidewalks, parks and playgrounds, are very inadequately supplied to the Negro districts in our cities, while the appropriations for public health and other welfare service are by no means administered on any basis of general need. The fact that the white man pays most of the tax is no sufficient justification for such a vast difference in the distribution of its benefits. The whole theory of our taxing system, whether federal or state, is that the revenues of government should be administered for the service of the whole people and according to their need.

There are certain elementary things that civilization owes the Negro in our midst. We owe him an assured justice in the broad world of economic life and at the courthouse door. We owe him protection against any extra-legal attack upon his person or property. We owe his children a fairly equal opportunity for education and self-realization. We owe him better housing and a fairer distribution of the welfare services that are maintained for the public good. We owe him the privileges and responsibilities of a citizen, for his own good and ours, as he may be able to qualify under any proper standards of citizenship. We owe him the salvation and enrichment of life that come through the gospel of Jesus Christ and the opportunity to express that life in an unhampered field.

The South needs to face these issues afresh. The fundamental question of human rights and relationships in a Christian civilization profoundly concerns us all, and its solution will not only bring the largest good to 10,000,000 Negroes that are among us by no choice of their own, but will inure to the largest moral and economical benefit of the whole South. No repressive measures will furnish the solution. The masses of our Southland, living side by side with the Negro, owe to themselves as well as to him an outstretched hand of helpfulness. It is as certain as the sequence of day and night that the application of the principles of the Sermon on the Mount to this whole problem will bring immeasurable blessedness to both. The Church of Jesus Christ must lead the way in the inculcation of justice and righteousness in all racial relationships. The evangelistic passion of William Capers and his colleagues toward this great mission field that is at our doors is a challenge to Southern Methodism, and its adequate occupation will bring the approval of God and the benedictions of all good men.

#### Certain Public Evils

Every thoughtful citizen is profoundly concerned over the attitude

of the public mind toward certain great moral issues of the day. It is now a little more than four years since the repeal of national prohibition of the beverage liquor traffic. The results are apparent on every hand. Alcohol liquor is being released in an unrestrained flood. Nearly every barrier that society had built by the struggle of a hundred years against the conscienceless liquor traffic has gone down in disastrous overthrow. The administration that stabbed the temperance movement of a century is doing nothing to curb the beast that it let loose upon the land.

The nation will not forget the solemn pledge of the President of the United States in proposing repeal that "by no possibility, at any time or under any conditions, at any place or under any circumstances, shall that institution, the saloon, or its equivalent, be allowed to return to American life." As a matter of fact, it has returned—nearly three times as numerous as before—and in a vastly more seductive form. More than a million girls are bar maids and in most states these places of sale are the rendezvous of men and women alike. This explicit pledge has become nothing but a meaningless scrap of paper, as well as numerous promises concerning the decline of taxes, the elimination of the bootlegger, the reduction of crime and the promotion of a program of real temperance. Everywhere the rapidly increasing volume of sales is accompanied by a mounting toll of drunkenness, accident, crime and damaged industry. By every test of the consequences, every system of license and so-called control now operating in this country is demonstrating itself an utter failure from the standpoint of reducing the liquor evil.

The bill of the American people for legalized liquors in the last four years has reached the enormous sum of \$12,000,000,000, besides nearly as much more for the illicit traffic. The American Business Men's Research Foundation estimates its social cost in this period of time at \$15,000,000,000 more. No such sum can be turned into drink without lowering the channel of every other business. The cost to society that the traffic entails is far more than any revenue that it pays. The heaviest drag upon American business, as well as the nation's moral progress, is the traffic in and use of alcoholic liquors.

The Methodist Church is the relentless foe of beverage alcohol. The Church long since exacted of its membership total abstinence from its use and espoused the cause of prohibition as a principle and policy of social action against the traffic, forbidding to its ministry and membership all complicity therein. We cannot accept the theory that the way to deal with a troublesome evil is to legalize it and go into partner-

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ship with it. Science is as irreversible as gravity that alcoholic liquor is a poisonous, narcotic, habit-forming drug. People have no more right to its beverage sale than they have to morphine. Civilization must put them both in the same category and recognize the obligation of government to protect society against their ravages. On these principles we take our stand and call upon all lovers of righteousness to unite with us in an unrelaxed purpose, not to compromise with, but to destroy, the demon of strong drink in American life.

War strode over the world the other day like a devouring beast. No less than \$600,000,000,000 worth of wrecked and wasted substance—the accumulation of the ages—was left lying in its wake. Ten million new-made graves swallowed up the flower of the world's youth. For a quarter century sorrow has sat in tears by millions of hearthstones that had right to the love and life that God had given. Some who were accounted wise said it was a war to insure the world against future war. It has not done it. Lowering clouds are hanging over the world today and already they are breaking in a deluge of disaster upon several sectors of the globe. All the leading nations of the world are preparing for a threatened cataclysm and some are predicting the day for it to begin.

The world is staggering under the weight of war. Four-fifths of the various national budgets is expended for past wars or on the maintenance of present military establishments. Twelve billion dollars was appropriated by six or seven leading nations for military equipment last year. Our own government is in the race to possess the most formidable fighting machine that mankind has ever known. How destructive such implements may be made startles the imagination. Science can make the next war an almost universal holocaust. They are all but ready to send forth vipers of the air, under radio control, with no human hand upon the engines, that can rain poison enough upon London or New York or Tokyo to leave no man or woman or child or animal or insect alive. The greatest city of the world may become a morgue of the dead in a single day.

God never made the nations and appointed the bounds of their habitation for men to fear and hate and fight one another like beasts of the jungle. Civilization cannot stand up under the strain of it. It is high time for the Christian church to rise in spiritual majesty and say, "Never again!" This whole hellish business must be done away. The exhaustion of the nations in war and preparation for war must stop. The underlying causes of ascribed inferiority and discrimination must cease. A world that has been organized for war must be internationally organized for peace. The Universal Church of Jesus Christ must lead the way.

Gambling was never so prevalent as it is today. We have gone far toward becoming a nation of gamblers. Races, slot machines, so-called bug rackets, bank nights at the show, and lotteries under various names are extracting an estimated \$10,000,000,000 annually from the people. With the resurgence of gambling, there is a wide disposition to make it legal and respectable. It is all an affront to good government, business and morality. The Church must stand without compromise

against its corrupting influence and for the eradicating of what is nothing less than a social cancer.

Divorce in America has become a national scandal. Other states now vie with Nevada in their contempt of the marital laws of God. The Sabbath is all but obsolete. Millions have forgotten that righteousness exalteth a nation and the righteous God will wither the boasted civilization of any people that renounce His judgments.

#### The Episcopacy

It will be necessary for this Conference to add to the Episcopal College, whose ranks have been depleted by the death of Bishops Beauchamp, McMurtry, and Mouzon, and the retirement of Bishops Candler, Denny, and Du Bose, since any additions have been made to the number. The College will be further drastically reduced by the retirements that will take place at this time. The General Conference of 1930 adjourned with sixteen bishops in active service. Up to 1934 the Church had not entered any quadrennium since 1906 with a smaller panel than thirteen effective bishops. The last General Conference adjourned with only eleven for the work of this quadrennium, and we have been deprived of one of these by death, while one or two others have been partially incapacitated through illness. Due consideration must be given to the demands for episcopal service in forty-two Annual Conferences and eleven mission fields with 2,850,000 members. The conditions require a substantial addition to the Episcopal College.

#### Methodist Union

The unification of Methodism came very definitely before our Church at the General Conference at Oklahoma City in 1914. The Commission on Federation reported that union had been considered upon the basis of certain principles that were set forth. The General Conference adopted a declaration containing these words, "The Methodist Episcopal Church, South, regards the unification of the Methodist Episcopal Church, Methodist Protestant Church, and the Methodist Episcopal Church, South, by the Plan proposed by the Joint Commission on Federation, as feasible and desirable," and made provision for a Commission on Unification, conditioned upon similar action by the Methodist Episcopal Church. The Joint Commission was appointed, and labored diligently during the quadrennium. In 1918 the General Conference reaffirmed the action of 1914 and declared the readiness of our Church to continue negotiations, and reappointed the Commission on Unification.

A Plan of Union with the regional conferences as the basal principle was produced by the Commission and its submission to the General Conferences authorized, but without its formal endorsement. The General Conference of the Methodist Episcopal Church of 1920 failed to act upon the Plan, but reappointed a Commission and proposed the perfecting of the Plan by a convention of the two Churches or the working out of a new plan. Our General Conference of 1922 rejected the proposal of the convention, but reappointed the Commission with instructions and authorization to the Bishops to call a special session of the General Conference should the joint commission produce, and by two-thirds of each commission endorse, a Plan of Union. A Plan

of Union was produced, and so endorsed. The General Conference of the Methodist Episcopal Church in 1924 endorsed the proposed Plan. Our General Conference was called to meet in July, 1924. The Plan of Union was endorsed by more than two-thirds of the General Conference. It was then submitted to the members of the Annual Conferences and received a majority vote, but failed to receive the necessary three-fourths.

The General Conference of 1926 voted "that there be no agitation, discussion, or negotiation concerning unification during the ensuing quadrennium," but appointed a special Committee on Research and Investigation "to make a careful and scientific study of the whole question in its historic, economic, social, legal, and other aspects, and report their findings in detail to the next General Conference." The General Conference of 1930 appointed a Commission on Interdenominational Relations and Church Union and instructed them "especially to cultivate a spirit of fraternity with the Methodist Episcopal Church looking toward the ultimate union of these two great branches of Episcopal Methodism." That Commission recommended to the General Conference of 1934 "the creation or continuation of commissions authorized to begin at once after May, 1934, definite efforts on the part of three commissions to make and agree upon plans for the union of the three Churches here represented (Methodist Episcopal Church, South, Methodist Episcopal Church, Methodist Protestant Church) and others that may enter the negotiations upon the invitation or with our approval."

The General Conference of 1934 appointed a Commission on Interdenominational Relations and Church Union with instructions "to confer with like commissions of the Methodist Episcopal and Methodist Protestant Churches and endeavor to work out a plan for the union, unification, or federation" of these three churches.

This gives a brief summary of the declaration and actions by our Church in the movement for Methodist union during the last twenty-four years. Union has never been lost sight of as declared by the General Conference of 1914 as "feasible and desirable."

The joint Commission on Interdenominational Relations and Church Union went to work immediately to produce a Plan of Union, and came to an agreement in August, 1935, or more than two and a half years ago, and the Plan was widely published and republished in all the Church papers and reviews and reports of it were published in the secular press of the country. The General Conferences of the Methodist Episcopal Church and the Methodist Protestant Church endorsed it in May, 1936, by large constitutional majorities, and their respective Annual Conferences and lay Electoral Conferences gave very large constitutional majorities during the ensuing year.

In the 1936 sessions twenty-five of our thirty-eight Annual Conferences in the United States adopted resolutions expressing their desire to vote in the 1937 sessions and asked the bishops to formulate the common question as it should be put before the Annual Conferences. To this respectful request the bishops assented. The bishops did not submit the Plan to the Annual Con-

ferences; they submitted only a common formula of the question to be voted upon. The Annual Conferences by their constitutional right and power, by formal motion, chose to vote on the Plan, and in each case set apart a special hour for doing so.

The vote of the Annual Conferences as reported to the bishops and the book editor is as follows:

Conferences	Ayes	Noes	Total
Alabama	296	59	265
Arizona	36	0	36
Baltimore	218	99	317
Belgium	28	0	28
Central Texas	305	9	314
Czechoslovakia	37	0	37
China	38	0	38
Cuba	35	0	35
Florida	248	6	254
Holston	244	18	262
Illinois	30	15	45
Kentucky	131	34	165
Little Rock	199	0	199
Louisiana	215	10	225
Louisville	174	39	213
Memphis	179	92	271
Mississippi	184	45	229
Missouri	183	1	184
New Mexico	107	0	107
North Alabama	344	100	444
North Arkansas	244	2	246
North Carolina	294	7	301
North Georgia	288	149	437
North Mississippi	117	125	242
North Texas	255	13	268
Northwest	41	0	41
Northwest Texas	246	11	257
Oklahoma	315	3	318
Pacific	102	14	116
St. Louis	163	3	166
South Carolina	141	70	211
South Georgia	262	53	315
Southwest Missouri	141	3	144
Tennessee	187	72	259
Texas	312	4	316
Texas Mexican	30	2	32
Upper South Carolina	151	106	257
Virginia	395	37	432
West Texas	247	5	252
Western Mexican	32	1	33
Western North Carolina	402	20	422
Western Virginia	144	20	164
Grand Total	7,650	1,247	8,897
Percentage favoring union			85.9

The affirmative vote of 7,650 is about eighty-six per cent of the total vote cast or more than a three-fourths majority of all the members of all the several Annual Conferences present and voting. The Commission on Interdenominational Relations and Church Union will formally make report of its activities and officially submit to you the Plan of Union for your action, as required of them by the instructions of the General Conference of 1934.

We commend the report of this Commission to the General Conference for thorough consideration and such action as is befitting the most important matter which has come before the General Conference since the organization of our Church in 1845.

#### The Federal Council of Churches

The Federal Council of Churches of Christ in America, composed, as it is, of representatives of twenty-two denominations, with more than twenty million communicants, is the outstanding Protestant organization in America. While not a body with administrative functions, through its Secretaries, Commissions, and Executive Committee, it

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keeps in close touch with practically every phase of social, moral and religious activities. Certainly it never speaks ex-cathedra, and all its deliverances are not infallible. Indeed some of them are open to honest criticism; yet, generally speaking, it more effectively represents the views of American Protestantism than could be done by the several denominations speaking separately. Its most outstanding activity during the past quadrennium was the National Preaching Mission, conducted by the Council's Department of Evangelism, which greatly stirred the churches throughout the nation. The offices of the Council are in New York City and naturally attendance upon Commissions and Committees is largely from contiguous territory. But we would remind the Council that the most solid block of Protestantism in the world today is in the territory from the Potomac to the Rio Grande.

We recommend the continuance of the membership of our Church in the Council and a suitable appropriation for its support.

#### World Council

The Ecumenical Conferences held the past summer in Oxford and Edinburgh focused the attention of the world upon the problems of Christian unity, and marked advance toward this goal was registered. Our Church was ably represented in these meetings and we rejoice in the evidences of growing interest in the new World Council which is to be formed as the successor to the two movements on Life and Work and Faith and Order. The problems of our world are too great and grave to be met by any one branch of the Christian faith. We must minimize our differences, magnify the cardinal tenets that unite, and consolidate our common spiritual resources if we are to stem the tide of secularism that is sweeping across the world. No compromise of essential values is involved in joining with evangelical Christians in every nation and presenting a solid front against the common enemies that oppose the Church everywhere.

#### The Bishops' Crusade

The bishops at their fall meeting in 1935, after the reports which they respectively made of their districts in reviewing the conditions, became deeply conscious of the low state of church life in our denomination. Church attendance in many places was embarrassingly small. Finances had been distressingly reduced, the benevolent activities had been greatly diminished, many pastors had been brought to meager support, and defeatism was prevalent everywhere. Such conditions could not be allowed to continue without some major effort. A church-wide movement was decided upon, and Bishop A. Frank Smith was appointed to be its leader.

In the spring meeting in 1936, Bishop Smith presented an outline of his plans for the movement. In the discussion it became clear that the point of beginning should be with the restoration of the Missionary passion of the Church. One-half of our missionaries had been recalled. The debt of \$650,000 which had been created by the sudden slump in missionary contributions had been reduced to \$450,000 by appropriations from the regular missionary income, which had been cut in half, and provision had been made to liquidate the debt by an appropriation of \$50,000 a year. It was seen that upon this basis no

recruiting of forces of any advance was possible until the debt was gone. Why not raise the remaining \$400,000 at once and in doing so recreate the missionary motive and set aflame anew the missionary passion? That was agreed upon. Bishop Arthur J. Moore, then in the Orient, was called home to lead the movement. He came, wrought out the plan, began the preparation of proper literature, rushed back to his fields for necessary administrative work, and then by Christmas he was in this country in command of the forces for the Crusade. Great mass meetings were held in forty-five cities across the country, at which Bishop Moore and the other bishops spoke with telling effect. Missions began to come back into the heart of the Church, and by April 29, 1937, the eighty-ninth anniversary of the going out of our first missionaries, enthusiasm for paying the debt and making a new advance was evident everywhere. Offerings on the Anniversary Day were taken in every church in our Methodism, and, when counted, \$402,000 had been raised and the debt had been wiped out. That was the first phase of the Bishops' Crusade inaugurated by the College of Bishops and carried out under the able leadership of Bishop Arthur J. Moore. The Church had not only achieved a great victory; it had acquired new strength, new spirit, and new determination, and was ready for the next movement.

The second phase of the Crusade was the Aldersgate Commemoration, led by Bishop A. Frank Smith. The day the missionary movement culminated the Commemoration began, and has continued in growing power up to this moment. The Annual Conference sessions gave the Wesleyan revival great emphasis, and well-prepared plans were adopted for making this emphasis central in all the work of the coming year. Bishop Smith and his associates made ready a great deal of valuable, informing, and stimulating literature. The annual missionary study book was on *Out of Aldersgate*. The Church was set to reading and thinking about John Wesley and his religious experience and his marvelous evangelistic labors. The Missionary Council at Savannah in early January of this year gave three days to Aldersgate and John Wesley, in the very place of his American missionary labors. The attendance was very large, made up of preachers and laymen from all parts of our territory. The addresses were of unusual power, and the fires burned upon the altar. After that came great mass meetings in over forty cities. Such a response as our people gave was amazing and soul-stirring. The churches were packed the entire day, and the spirit manifested clearly shows that our Methodism is coming into a new era. The torch was caught up by the Woman's Missionary Council and by all the conference societies, and Aldersgate set the spirit of their meetings. The presiding elders have held retreats in their districts and are making Aldersgate outstanding in their District Conference programs. Under the able leadership of Bishop Smith there has been a movement forward of the entire line. Our Methodism is now reinforcing its church life in every phase. We thank God and take courage.

We are now convinced that during the forthcoming quadrennium emphasis should be placed upon a Crusade for and with the young

people of Methodism. The world of tomorrow will be determined by the ideals cherished and the convictions held by the youth of today. We believe the time has come for such a movement and that we are led of the Spirit to inaugurate such an enterprise at this particular time. When lesser loyalties are challenging the youth of the world we would present the greater loyalty to Jesus Christ and the Kingdom which He came to establish.

If the General Conference approves, the College of Bishops will have pleasure in leading during the coming quadrennium a Crusade of youth and will call to its aid all the agencies of our Church.

We request favorable consideration on the part of the General Budget Commission of an appropriation sufficient to finance such a movement.

#### The Conditions We Face

This must be conceded that the power of religion has waned in the last generation. With its declension have come a freedom of self-indulgence, a corruption of manners, and a disregard of many of the most wholesome customs of society. Many people have drifted from the moorings that held the generations that went before us and confusion rules the day. The conditions are essentially different from those of John Wesley's day, though the result of different causes. It was a deistic philosophy of religion in Mr. Wesley's day that made God as cold and distant as the stars. It is confidence in the adequacy of the scientific control of life to meet all human needs that now crowds God out. The dominant fact in this generation is power over the forces of nature, which science has put into our hands and, in consequence, the scientific mastery of life seems to many our sufficient resource. It vacates God. But science is not enough. Science concerns itself with the forces of nature, but stops short of any control of human nature. When we get all the mastery over nature that science enables us to achieve, we still need the mastery of our own human nature and the supreme lordship of the Spirit over all the inferior forces of life. With this realm of essential life science has nothing to do. Christianity is God's answer for this eternally necessary thing. And it must be something more than form. It must be reality. It must be God in the experience of the soul.

#### Methodism Looks at John Wesley

Can Methodism meet and match this unusual condition and mediate the power of God to this age as it did in John Wesley's day? It can if we will but learn his master secret. Let modern Methodism take a look at John Wesley. Who was this man, Wesley, and what did he do? The question does not call for a biography, but only a statement of spiritual summary. Coming into an age of spiritual bankruptcy, John Wesley summoned the whole Christian world back to religion as an experience of God in the human soul. He brought every doctrine of Christianity and every practice of the church into the crucible of an experimental test, with the result that he declared the whole course of institutional religion about him to be a common apostasy from the principles of Christ and the practice of the Apostles.

Quite logically Mr. Wesley's mercilessly scientific process put his own soul in the test tubes, to which he subjected everything else. He dissected his own inner life—the

qualities, aspirations, and deficiencies of his soul—and availed himself of everything that current Christianity proposed to supply the abysmal depths of his spiritual need. Mr. Wesley was the recipient of everything that traditional religion could entail; he became the possessor of all that Christian culture could impose; he attained every grace that the practice of the pietist could impart; he sought and found every gift that the service and sacrifice of a zealot could acquire. It all fell short; it was emptiness and failure. At Aldersgate John Wesley reached the goal. He discovered the solitary adequacy of God in his dealing with the human soul. He found for himself that God is the soul's life. He came at last to the inward application of redeeming grace. His soul was delivered from the law of sin and death. Religion henceforth was not doctrine but life; not ritual but righteousness; not moral decency but spiritual deliverance. In Methodism "a Christian is one who so believes in Christ that sin hath no more dominion over him."

The secret of the mighty work he wrought was not the possession of the greatest mind of his century, as Southey said. It is doubtful if the endowments of his life, without the enriching deposit of divine grace, would ever have won for him any notable distinction. The secret is not found in any asset which nature bestowed or cultivation acquired. The explanation lies wholly outside the natural sphere. God was the Alpha and Omega of his soul's desire. His believing heart became a new principality of the Kingdom of Heaven—he knew it and God knew it—and through his surrendered personality God mediated those divine forces that can alone touch the creative depths of spiritual being.

In its beginnings Methodism was purely a movement for the awakening of spiritual life. Its founder at first designed that it should be nothing more. At length the living Spirit of the movement clothed itself in an organic form. Mr. Wesley and his adherents gradually developed an organizational structure such as always marks a body of believers, who are united for fellowship, communion, and propagation. Methodism became a church. But churchman though Mr. Wesley was in every bent of his being, the ecclesiastic became wholly submerged in the great objective of the Kingdom. It was his habit to go deeper and ask what the church is for. "Is it not to bring souls from the power of Satan to God and to build them up in his fear and love? Whatever in the church visible answers these ends is so far valuable. Whatever answers them not is nothing worth." The whole history of Mr. Wesley shows that he valued the Church, its ordinances and institutions as an instrument for turning men from the power of Satan unto God and worthy of allegiance only as it stands related to it. He accounted any church or institution of religion that did not dedicate the whole of its resources to this vital end as "salt that had lost its savor and was thenceforth good for nothing but to be cast out and trodden under the foot of men." He never intended that Methodism should be—

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patterned after and doing like the rest. As such there is no necessary place for Methodism in the world today.

#### John Wesley Takes a Look at Methodism

Methodism has drifted in its essential message from the principles of John Wesley. It has been caught and carried away by the powerful currents of humanism, an inevitable development of the misplaced emphasis of modern science. The monopolizing outlook of religion generally is upon humanity rather than deity, upon what man must do rather than upon what God has done, resulting in an all but supreme emphasis upon human duty rather than the delivering power of divine grace. Let it be conceded that any religion is vain that fails to express itself in every service to society that human need requires. Love for God involves the love of everybody whom God loves. No man can justly charge the Wesleyan revival with being a solitary experience between the soul and God. It reaches in the most dynamic way upon the whole course of social organization. Let there be no misunderstanding! A living faith is attested by abundant service. The Church of today must bear the torch of God before the human race in its march toward a fuller, freer, richer civilization. It will soon be buried with the dead, if it is content to be merely an ambulance in the rear to pick up and minister to the wounded. The alluring goal of Christianity is the Kingdom of God set up in this world, not some distant colony in the clouds, but a commonwealth of men and women who do the will of God on earth as it is done in heaven. But this social regeneration will never come through any program that emphasizes the outward to the neglect of the discipline of the spirit. There is easy escape from the imperative of repentance for one's own sins through absorption in the sins of society. The conviction deepens that what Methodism most needs is a fresh realization of the meaning of historic Christianity with its vision of the Almighty and its experience of redeeming grace for the soul of man with exactly the emphasis that John Wesley put upon it.

If John Wesley could speak today, he would warn the Church against the deadly peril of religion that is nothing more than naturalistic humanism. He would not allow that Christian life is the product of culture, though it needs to be cultivated. He would insist that it is a thing of birth, originating by the mysterious processes of a divine generation in the penitent and believing soul. Standing upon the validity of experience as the life principle of Christianity, he would assert the readiness of God to certify the transactions of his grace to everyone that believeth. Holiness of heart and life he would proclaim with ceaseless zeal, "confident that He which hath begun a good work in you willeth to perfect it in Jesus Christ." Christ is not compensation for the soul's lack, but God's provision for its ample supply. These were the effective principles of the mighty evangel in the eighteenth century—repentance, faith, assurance, holiness. By so much as Methodism has departed from this conception of its founder and permitted these implements of his power to hang like ancient armor upon historic walls has its glory faded and evangelical religion gone

into eclipse. If John Wesley of the Eighteenth Century could speak to his children of the Twentieth Century, he would call them to major again in those spiritual dynamics that made glorious the days of their earlier conquest. May universal Methodism in this commemorative year set again the ark of the covenant and go forth in the irresistible strength of a superlative holiness to bring the whole Christian world back to religion as experience and make the message of redeeming grace a living, creative, glorious reality!

Never in this nation's history—never in world history—has a living church to mediate God been more needed than it is today. Tremendous forces of reconstruction are at work, and their mighty currents are changing the shore lines of all civilization. Not all of it is to the good. Much of the reconstruction has debased the moral currency. Millions of people have lost their moorings. Civilization has reached the crossroads, and the most serious-minded leaders of the race are wondering where we are going.

Tremendous emphasis is being placed on a better distribution of the world's material goods, and it is needed. The bountiful and sufficient earth under the touch of inventive genius and scientific skill can produce an abundance for the whole human family, but any civilization that puts the supreme emphasis upon the creation and distribution of mere things is going on the rocks. The things in which our civilization trusted have already crumbled under us, and we are now feverishly trying to repair a tottering materialism with more materialism. It can not be done.

The need of this nation now is religion; not a new definition, but a new realization of God and the miracle of his saving power. A new birth of evangelical Christianity is the essential thing. Can Methodism again be the instrument of God? Let it be emblazoned upon all our ecclesiastical structure that John Wesley left to Methodism a legacy of religion that is sufficient for every personal and social need of this unusual day. As our expectant eyes look up, may the heart of Methodism burn again with that strange warmth that comes alone from the Living Spirit and feel a fresh outbreak of the redeeming passion of our founder and our forefathers, until in all our world parish shall be witnessed a renaissance of Methodism, the evangel of God proclaiming the great and acceptable year of the Lord and the salvation of our God!—John M. Moore, Urban V. W. Darlington, Horace M. DuBose, William N. Ainsworth, James Cannon, Jr., Sam R. Hay, Hoyt M. Dobbs, Arthur J. Moore, Paul B. Kern, A. Frank Smith.

#### A STATEMENT BY BISHOPS CANDLER AND DENNY

To honest, settled, reasoned conviction, custom, however old, must always yield.

We cannot subscribe to the Address just submitted. Never before in the history of our Church has it become necessary for any Bishop to refrain from uniting in the Episcopal Address to the General Conference. We do not thus depart from the practice of more than a century for any matter of minor moment. Great issues are at stake concerning which we fundamentally differ with the majority of the Col-

lege. Only by sacrificing our convictions could we join in their Address, and of course we cannot sacrifice those convictions. A decent regard for the solemnity of this occasion requires that we briefly indicate the points of difference.

The Address submitted by the majority of the College does not specifically state that this General Conference possesses the power to complete the process of adopting the proposed Plan of Union between our Church and the Methodist Episcopal Church, but there are statements contained in the Address from which it is necessary to be inferred that a majority of the College are of opinion that this General Conference may complete the process of adopting that Plan of Union. Again, the Address does not specifically recommend that Plan of Union. Again, the Address does not specifically recommend that this Plan of Union be adopted, but there are statements in the Address which must be interpreted as referring to the conditions which now exist, and which as thus interpreted can mean nothing other than a recommendation that the pending Plan of Union be approved by this General Conference. For example: "We commend the report of this commission to the General Conference for thorough consideration and such action as is befitting." This alone considered necessitates the conclusion that this General Conference can legally take action on the proposed Plan of Unification.

We cannot subscribe to those portions of the Address which thus indicate that this General Conference has the power to complete the adoption of the Plan. We cannot subscribe to those portions of the Address which are tantamount to a recommendation that this particular Plan be adopted. We touch briefly on each of these points.

We are not forgetful of the fact that the College of Bishops is no longer the chief Judiciary of the Church and that as such it no longer possesses judicial power. By some it may be thought presumptuous that we should call to the attention of the General Conference those provisions of our Constitution which preclude this General Conference from attempting to act upon this Plan. But the Bishops are the constitutional presidents of the General Conference. As such it is their duty to see that the rules of order are followed. How much more, therefore, is it their duty to call attention to the Constitution of the Church, particularly to those portions of the Constitution which the Church has specifically taken out of the power of the delegated General Conference legally to deal with. This was exactly what Bishop McKendree did in 1920, in what are historically known as "the suspended resolutions." This very point is elaborately argued by Bishop Merrill, one of the greatest authorities on church law with whom American Methodism has been blessed, in his "Rights of a General Conference," quoted with approbation by our own Bishop Tigert in his *Constitutional History*, on pages 358 and 359, a work in our course of study for all our Methodist preachers.

When you call to mind that each of us when received into the membership of the Church solemnly vows "faithfully to keep the rules" of the Church; that each preacher when admitted into full connection solemnly vows "to conform to the Discipline of the Church," in the

terse language of Wesley, still to be found in our *Discipline*, "not amend our rules but to keep them," here is a matter that cannot be ignored. It is clear that this General Conference does not possess the power to act upon the Plan; and it is clear that should it attempt to seize the power, confusion, great losses, both of membership and property, and inevitable litigation will follow upon its attempted action. It is, we believe, the duty of your General Superintendents to call attention to your lack of power and thus to assist in preventing the dire consequences mentioned.

We should not be forgetful that for a hundred years one of the chief characteristics of our Church has been its fixed determination to adhere to our law, and strictly to follow it. No church has more frequently declared the duty of every Christian to obey the law which governs, even though as an individual he may question the advisability of the particular law. Time after time our General Conferences, our Annual Conferences, our District Conferences, our Boards, our Bishops, our ministers, and our people, have emphasized this duty and in no uncertain terms have declared that Christian men and women are under the solemn obligation to obey the law which governs them. For our Church now to fly into the face of its own fundamental law would be unworthy of a great Church, a betrayal of our membership, and would properly hold us up to the scorn of all law-abiding men.

We say that we are not possessed of the power to complete the process of adopting the pending Plan of Union. The adoption of that Plan necessarily alters our Articles of Religion, and the adoption of that Plan necessarily changes the procedure by which the Articles of Religion may be amended. The Articles of Religion themselves may be amended and the procedure for altering the Articles of Religion may be changed only on recommendation of each Annual Conference and by two-thirds of the General Conference succeeding. No General Conference can deal with the Articles of Religion themselves, nor can it deal with the procedure for amending the Articles unless it has before it the recommendation of each Annual Conference. Such is our Constitution adopted in 1808, which today remains unchanged and in full force and effect. You do not have the recommendation of each Annual Conference that this Plan of Union be adopted, that our Articles of Religion be changed in accordance with the provisions of this Plan, and that the procedure for amending the Articles of Religion be changed in accordance with this Plan. The North Mississippi Conference withheld its recommendation, and without the recommendation of that Conference you are powerless to act.

We do not believe that it would be proper for us in this Address to set forth the many reasons which compel us frankly to state that we cannot sign our names to any Address which declare or implies it advisable that our Church adopt this Plan of Union. Sufficient is it to say that in our opinion this proposed Plan will be ruinous to effective Methodism in the South. Already in important and vital respects it has become abundantly clear that the North places one interpretation on the Plan and that the South places another. It is

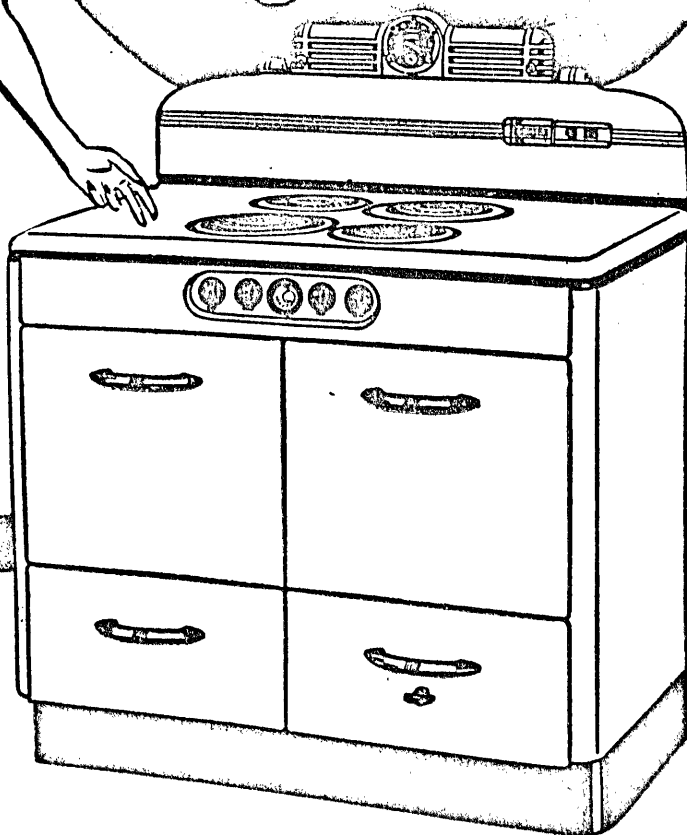
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# NORGE . . . .

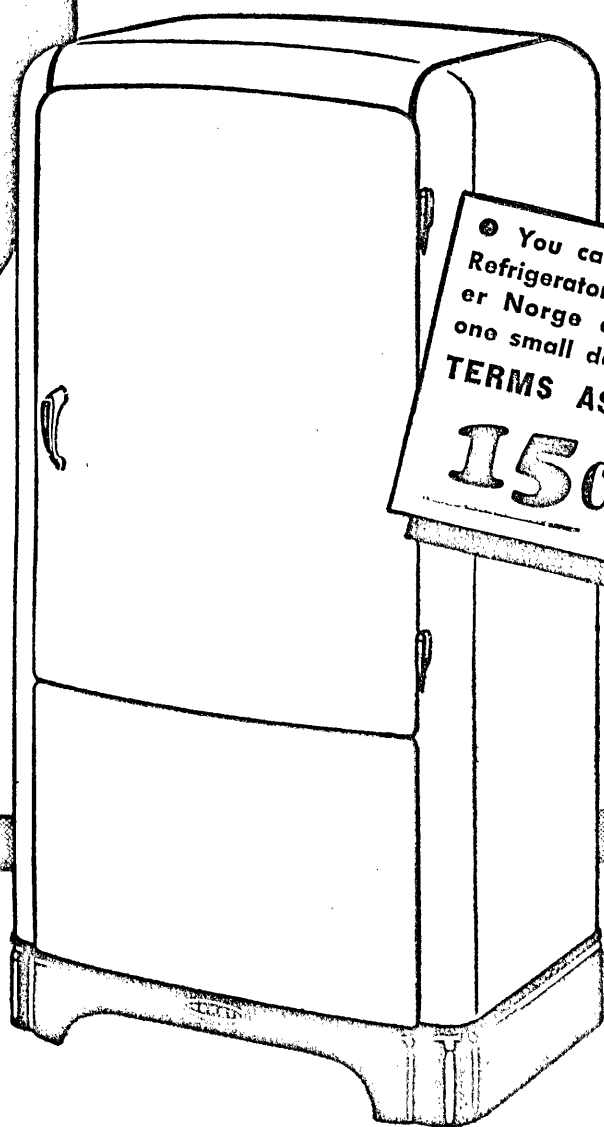
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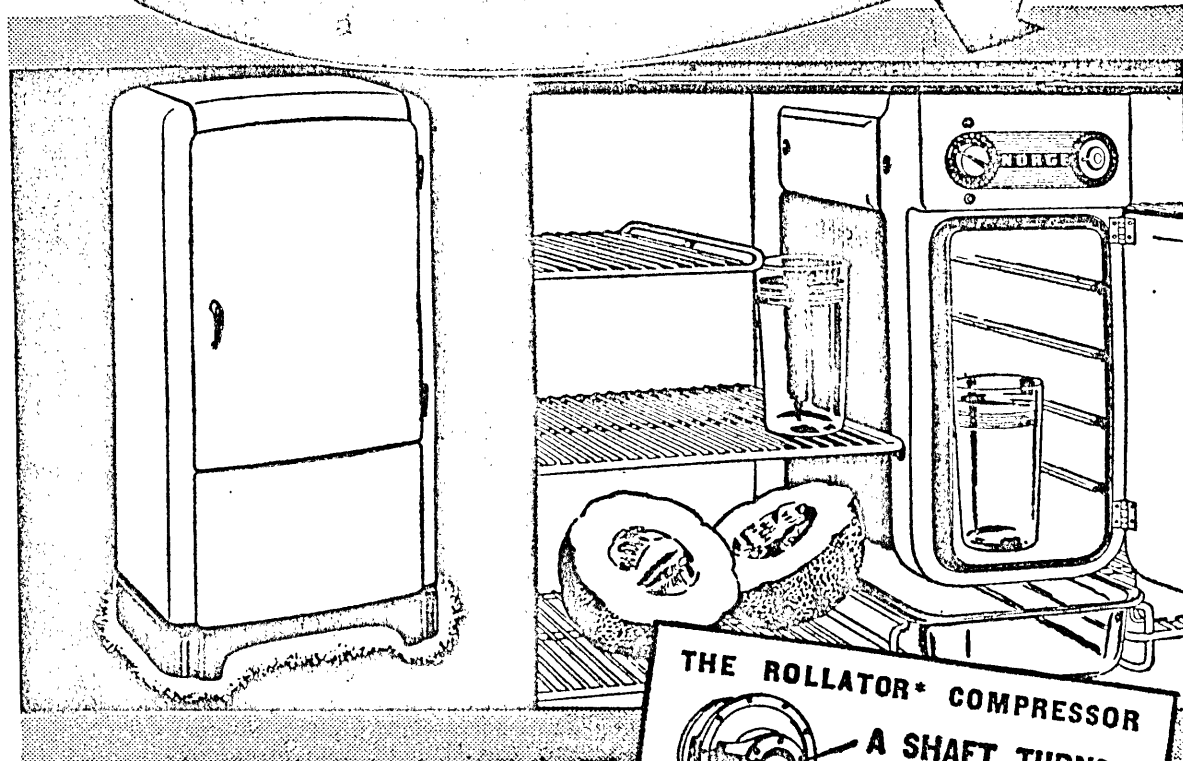
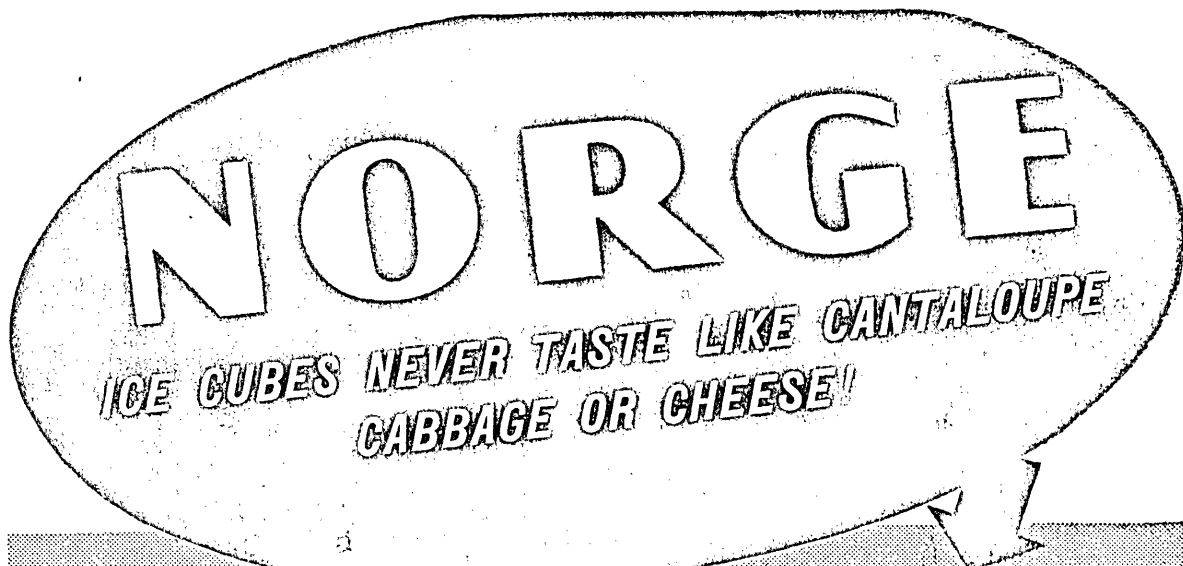
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A SHAFT TURNS...  
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*and there's ICE!*

**10-YEAR WARRANTY...** on the Rollator compression unit you buy today will still be in effect in 1948!.. Only Norge has the surplus-powered Rollator compressor that makes cold by revolving slowly in a permanent bath of protecting oil... That's why the Rollator compression unit—exclusive to Norge—carries a 10-Year Warranty. \*REG. U. S. PAT. OFF.

**FURNITURE CO.**  
ND ARCH STREETS, LITTLE ROCK, ARKANSAS

(Continued from Page Seven)

equally clear that the Northern interpretation will prevail and that the future will not hold for us peace and harmony, but strife and discord.

It is necessary that we call to your attention one other consideration of vital importance. No Plan materially affecting Church government and Church relationship can be successful unless it be understood by the Church and unless the great majority of our people desire it. That desire cannot exist unless the understanding be had. We know that it is no longer popular to refer to the past, but we likewise know that the past holds many lessons which may well be a sure guide to the future.

Why, may we ask, has Southern Methodism been so pre-eminently successful? Why was it able to survive the ravages of war and reconstruction? The answer is not to be found in chance. There is a divine law of cause and effect. It has been successful, it did survive those terrible ravages, only because an informed people understood the reason for its separate existence, approved of that reason, and were determined that it should succeed. When separation in the minds of the leaders of the Church became inevitable, those leaders did not forget that success could not be attained unless the people understood and approved of the course to be followed. They did not simply carry the matter back to the ministers, but in their wisdom they went to every congregation and an informed people voted 95 per cent to 5 per cent to establish the Methodist Episcopal Church, South.

Thirteen years ago, before lay delegates were elected to the District Conferences, most of the agencies of the Church properly sought to inform the people of the meaning of the Plan of Unification then before the Church. The delegates to the District Conferences reflected the intelligent opinion of the membership of their respective congregations, and the lay delegates elected by them to the Annual Conferences reflected in no small part the opinion of the membership. The result is a matter of history. It is well known that a large majority of the lay delegates to the Annual Conferences, acting in accordance with the views of their membership, voted against the Plan.

We attack no motives. We fully believe in the Christian character of our colleagues. We simply state facts when we say that, although the Plan itself was published, a minimum effort has been made to inform our membership of its meaning and effect. The majority of our *Advocates* have refused to give information. In but few of our Conferences, either District or Annual, was there any discussion of the Plan, and where there was discussion it was most cursory. We say our Conferences, which heretofore had been bold enough not to avoid an issue, descended to the policy of cloture resolutions. The pulpit has been silent. Regardless of what the motives may have been, and they may have been most pure, the result has been the stifling and the suppression of information.

While the Plan itself was published, yet a test of many congregations shows that few of our people have even read it, and not a single one professes to understand it.

We had a glorious Bishops' Crusade to pay the debt on the Board

## Woman's Missionary Department

MRS. A. C. MILLAR, Editor

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

### THE 1938 COUNCIL BULLETIN

Every local society should have at least one copy of the Council Bulletin, which gives the high points of the Council meeting in Tulsa, Oklahoma. This booklet gives a summary of the speeches, and an account of the changes in legislation. On the cover is a very attractive picture of Susannah and John Wesley. Order your copy today. Price, 25 cents. Write Literature Headquarters, 706 Church Street, Nashville, Tennessee.

### ZONE MEETING AT LESLIE

The Missionary Societies of the North end of Searcy District held a Zone meeting at Leslie April 13, with a good attendance. Mrs. Irene Andrews, Zone leader, presided. Rev. F. E. Dodson led in prayer. The devotional was conducted by Mrs. Jim White of Harrison.

The theme of the program centered about the "World Outlook." Mrs. F. E. Dodson, with a paper costume, made of the beautiful covers of copies of the World Outlook, spoke on "Why Take the World Outlook?" A short playlet, entitled "The Reference Book," was presented by five ladies of the Clinton Society. The many and varied uses of the World Outlook were brought out in a very forceful way.

J. D. Ashley favored us with a beautiful solo, "He Lifted Me."

The next meeting will be held at Marshall the second Wednesday in July.

We adjourned for the noon hour

of Missions. It was a necessary work and into it all the papers of the Church, and all the forces of the Church, the Bishops, the Secretaries, the many Boards were fully used, and the widest possible publicity was given that our people might understand why this crusade was made. We were glad personally to subscribe to this purpose and we most heartily approved; yet, even so, the chief purpose was to raise from our membership the funds that were necessary for the work of the Church. Now that the very life of the Church is involved, when before us is a plan that not even the commissioners who drew it can agree on its meaning, we are told that it was the business of the Church to inform itself.

Is it not significant that in those few places where discussion has been open and where information has been given, there come to the General Conference memorials overwhelmingly adopted opposing this Plan? Is it not significant that during the recent weeks from the Gulf to the Potomac a spontaneous uprising of the man in the pew has taken place in opposition to this Plan? Brethren—we say it advisedly—you have no right and you would not be justified in saddling this new, novel, and dangerous arrangement on a great people from whom information has been kept and who, in so far as they have had an opportunity to express an opinion, have expressed their opposition.—Warren A. Candler, Collins Denny.

and the Leslie ladies served a lovely chicken dinner.

The afternoon session opened with prayer by Rev. T. C. Chambliss of Marshall.

The chairman had announced that a contest would be held to see who present could learn and remember the most first names of those present. It was now suggested that Mrs. Mollie Hunter try for the honor, and she was able to identify all but nine of those present by their names; and no one tried to compete with her.

Reports from the various Societies were given, including subscriptions to the World Outlook in each Society.

Rev. F. E. Dodson made a short report on the splendid work being done by the Bergman church, while his wife sang, "Day Is Dying in the West," Rev. O. R. Findley, the Leslie pastor, drew a lovely chalk picture, illustrating the hymn. This was very impressive and enjoyed by all.

Brother Hook, our presiding elder, was present and spoke, again stressing the Aldersgate Commemoration and our responsibility toward helping to carry out this program.—Mrs. Grace Kaetzell, Sec.

### NORTH ARKANSAS W. M. S. CONFERENCE

The 24th session of North Arkansas Missionary Conference held at Helena, Mar. 29-31, was characterized by Southern hospitality and Christian comradeship, good reports and the large number of capable and enthusiastic young women present. Helena, "the sea-port in the mountains," was a most attractive and delightful hostess. Noon meals and Fellowship Dinner were enjoyed in the nearby Episcopal Church, served by the Episcopal women, and the other meals in the homes. The ride around the flower-bedecked town was climaxed by a visit to a beautiful hill-side garden.

Miss Sallie Lou McKinnon, Secretary of Foreign Work, with her enthusiasm, balance, and first-hand news from abroad, was the welcome Council guest. Telling of her trip to Africa, she emphasized the boundless opportunities and need for more workers and paid high tribute to our own Miss Edith Martin. She presented the situation in China with brotherly love and fairness to all, and Christian hope for the future. Miss McKinnon stressed the need of larger number of consecrated, well trained workers as she told of the new scholarship for the summer session at Scarritt, volunteer scholarships for both college graduates and older women. Miss Dora Hoover, deaconess, working on the War Eagle Circuit near Rogers, described her constant and varied activities in her usual inspiring manner. She needs supplies of all kinds there until mid-summer.

The absence of the editor of the ARKANSAS METHODIST was regretted. Pres. Neal of Haygood College, C. M. E. Church, made his speech as usual and received his usual offering. A new visitor, Mrs. L. R. Toler, editor of the new Mission Guide of Pine Bluff, only missionary paper of the C. M. E. Church, was introduced and a gift voted for its support.

Reports showed a general increase in almost all lines, including membership and pledge, the latter a gain of about \$1,000. For 1938 the pledge made to Council is \$17,500. Two new scholarships were announced: "Jane Armstrong" by Jonesboro, First Church, to be plac-

ed where needed; Marion Auxiliary scholarship for China. Life memberships were given to Mrs. R. A. Dowdy, Mrs. D. Y. Thomas, Mrs. Sam Wiggins, Mrs. P. B. Davidson; a Baby Life to the baby of Mr. and Mrs. Cledice Jones.

Officers elected: Pres., Mrs. Henkel Pewett; Vice Pres., Mrs. E. T. Wayland; Conf. Secy., Mrs. B. E. Snetzer; Rec. Sec., Mrs. W. E. Smith; Treas., Mrs. W. T. Bacon; Children, Mrs. Jno. Patton; Christian Social Relations, Mrs. Alfred Hathcock; Bible and Mission Study, Mrs. Peter Kittel; Literature and Publicity, Miss Ethel K. Millar, Supplies, Mrs. J. E. Critz; Young Women, Mrs. J. W. Workman; Chairman Spiritual Life Com., Mrs. Jas. Graham. Dist. Secretaries appointed: Batesville, Mrs. Hubert Pearce; Conway, Mrs. Roger Stevenson; Fayetteville, Mrs. E. M. Murphy; Fort Smith, Mrs. Fred Stone; Helena, Miss Marie Holmstedt; Jonesboro, Mrs. A. P. Patton; Paragould, Mrs. Cloy Culver; Searcy, Mrs. W. R. Griffin.

On to Searcy in 1939!—Ethel K. Millar, Supt. Pub.

### LITTLE ROCK CONFERENCE TREASURER'S STATEMENT, FIRST QUARTER

Receipts by Districts:	
Arkadelphia District	\$ 672.98
Camden District	878.64
Little Rock District	1,536.33
Monticello District	508.55
Pine Bluff District	486.70
Prescott District	430.10
Texarkana District	486.70
Total Receipts	\$ 5,000.00
Local Reported	5,252.48
Grand Quarterly Total	\$10,252.48
Balance on hand from 1937	1,273.93
Total in Checking Account	\$ 6,273.93
Total expended	5,506.62
Balance on hand at close of First Quarter	\$ 767.31
Check of \$5,000.00 to Council Treasurer includes the following items:	
Undirected Pledge	\$ 4,586.49
Baby Specials	8.11
Life Member, Adult	25.00
Life Member, Baby	5.00
Foreign Scholarships	30.00
Bible Women	258.00
Scarritt Maintenance	65.30
Week of Prayer	22.10
Total to Council Treasurer	\$ 5,000.00
Total used in Conference	506.62
Total	\$ 5,506.62
The Life Members are as follows:	
Adult—Benton Auxiliary, in appreciation of Mrs. Nan Jewel Hughes; Baby—First Church Auxiliary, Texarkana, W. L. Smith, by his grandparents, Mr. and Mrs. I. L. Smith.	
We rejoice that there was a marked increase in every District, the total making a Conference increase of \$479.33.	
—Mrs. Jessie Hotchkiss Smith, Treas.	

## Gray's Ointment

USED SINCE 1820 FOR—  
**BOILS** SUPERFICIAL  
CUTS AND BURNS  
AND MINOR BRUISES  
25c at your drug store.  
FOR COLDS—Use our Gray's (Nothel)  
Nose Drops. Small size 25c, large size 50c  
at your druggist.

"To do good work, son,  
you must feel good. For  
instance, watch out for  
constipation. Experience  
has taught me to  
depend on all-vegetable  
Black-Draught for  
prompt, refreshing relief.  
My advice is—try  
Black-Draught tonight!"



Christian Education

HAPPENINGS AT HENDRIX COLLEGE

Dr. Rupert B. Vance, professor of Sociology at the University of North Carolina, is expected to attend Commencement at Hendrix, May 29, and to be awarded the LL.D. degree in honor of his outstanding achievements. A native of Morrilton, he won his B.A. degree from Henderson-Brown in 1920 and his Ph.D. from North Carolina in 1928 and a place in the faculty of that University. He has written extensively in social problems and is the president of the Southern Sociological Society.

The Choral Club of the Conway High School furnished a special program of music at chapel Tuesday. The director of the Club is Mrs. C. E. McNutt, a B.M. graduate of Hendrix. The chapel speaker was Dr. Matt L. Ellis, Director of the Hendrix Library, and he spoke on the "Importance of a Library in our Present Teaching Program."

Several members of the faculty served as judges in various literary contests held by the Faulkner County Schools last week. Also Miss Katherine Gaw, Dr. H. W. Kamp, Professor and Mrs. Clem A. Towner were judges in the district contests at Monticello; Coach Grove, Mrs. H. I. Lane, and Professors R. B. Capel and D. R. Robertson were judges at Batesville, and Miss Marguerite Pearce at Russellville.

Mr. Frank J. McDonal, son of Rev. and Mrs. H. F. McDonal of Fort Smith and member of the Junior Class, was chapel leader Thursday, and Dr. M. J. McHenry the speaker. In presenting the subject, "The Faith of Some Scientists," Dr. McHenry said that scientists as a rule are religious, and he named quite a few of the more famous ones who were.

Dr. J. E. Sanders, professor of Education, delivered the closing address at the El Paso High School Friday night. The superintendent, Miss Lillia Milburn, and one of the teachers, Miss Floy Stevens, are alumnae of Hendrix College.

Mr. and Mrs. F. T. Barry of Cleveland, Ohio, visited their daughter, Miss Martha Barry, art instructor at Hendrix, during last week-end. Leaving Monday, they made a tour of Arkansas before returning home.

Joe W. Sittlington, member of the Senior Class and president of the Arkansas College Press Association, presided at the 14th annual meeting of the Association. In the annual ranking of college newspapers by a committee of teachers of Journalism in the Universities of Wisconsin, Tennessee, and Columbia, the first places among weekly and bi-weekly newspapers were awarded to The Bison and to College Chatter. The Hendrix College Profile, a weekly, was ranked second in "activity coverage." Two of its editors received first individual awards: Joe W. Sittlington for "interview," and Bill Ketch two awards—for "sports feature" and for "sports column."

The Student Government Convention at Hendrix College was attended by representatives of seven colleges: The State A. & M. Colleges at Magnolia and at Monticello, Henderson State Teachers College, Central College, Little Rock Junior College, College of the Ozarks and

Hendrix College. At the morning session, the delegates were addressed by Dean Thos. S. Staples, on problems of student government; and in the afternoon Dr. A. O. Spain discussed the Arkansas civil service situation.

The Music Department presented several students of piano and voice in public recital at Galloway Hall Saturday afternoon. A number of local music lovers attended and enjoyed the varied well-rendered program.

The Hendrix Choristers gave a service of sacred music at the First Methodist Church in Conway Sunday evening to a large and appreciative congregation. It was the same program as was given at Camden and Pine Bluff previous Sunday evenings. More than 60 voices, besides the soloists, participated in the program under the direction of Professor Clem A. Towner.—G. A. Simmons.

FOUKE CHURCH SCHOOL

Since the church has taken on new life, remodeled and repaired its building making it respectable and comfortable, at an expenditure of around \$300.00 with no debt, the Church School, not having functioned since 1934, comes to life, organizing Feb. 20 with only eleven present, and has increased its membership and interest until it has a total of 50 with good average attendance. It is a real progressive, enthusiastic school with four mixed classes, all enthusiastically working and building, supplying their own competent and efficient teachers from their own membership, and is self-supporting financially, a Church School any church should be proud of, yet some said "it can't be done."—Reporter.

BETHLEHEM CHURCH SCHOOL

The Bethlehem Church, Hickory Plains Circuit, met with the superintendent for sunrise worship Easter morning. We had a spiritual service, with each one taking part. Songs were sung, testimonies given and prayers. It was almost a sunrise revival. I feel like everyone present received a blessing that they can carry home to others. After the worship program, breakfast was served to about 40 people. We then went into a short Easter program given by the children, assisted by the Beginner, Primary and Junior teachers. That was enjoyed immensely, after which we entered into our Sunday school hour. Our Easter collection was paid in full. This church is doing fine work, and we all love our new pastor, Bro. Thompson.—Mrs. A. B. Tedford.

CHURCH SCHOOL DAY OFFERING, NORTH ARKANSAS CONFERENCE, APRIL 23

Note: We are making our first report on Church School Day Offering. The offerings to date indicate that we will have an increase over last year. Some of the reports given below are only partial, since some of the churches pay by the quarter or otherwise. If your Church School has observed Church School Day and has not sent in its offerings, you should get your offering in by next report. The reports from over the Conference indicate the value of the program for this year. Every church should use this program. If your church does not have programs, please write Board of Christian Education, Hendrix College, Conway, Arkansas.

Batesville District	
Batesville, First Church	\$ 50.00
Mountain View	5.00
Tuckerman	14.55
Total	\$ 69.55

Conway District	
Knoxville	\$ 1.75
Vilonia	2.80
Pottsville	2.00
Dardanelle	10.00
Dover	1.75
Russellville	40.00
Plisgah	1.00
Lamar	2.25
Belleville	3.00
Havana	3.00
Salem	3.50
Total	\$ 71.05
Fayetteville District	
Fayetteville	\$ 25.00
Bentonville	25.00
Winslow	2.00
Eureka Springs	10.00
Green Forest	5.00
Rogers	20.00
Springdale	30.00
Total	\$117.00
Fort Smith District	
Parks	\$ 1.00
Alma	5.00
Branch	
Mansfield	2.50
Dodson Avenue	5.01
Square Rock	50.00
Hartford	1.00
Total	\$ 69.51
Helena District	
Widener	\$ 8.00
Crawfordsville	12.00
Wynne	30.00
Cherry Valley	1.83
Vanndale	5.00
Hickory Ridge	3.00
Earle	10.00
Aubrey	6.00
Total	\$ 75.83
Jonesboro District	
Dell	\$ 3.00
Marion	25.66
Jonesboro, First Church	50.00
Jonesboro, Lake Street	2.00
Luxora	5.00
Yarbro	3.45
Blytheville, First Church	25.00
Total	\$114.11

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Paragould District	
Piggott	\$ 15.00
Cummins Chapel	1.00
Warren's Chapel	1.00
Stanford	2.00
St. Francis	1.25
East Side, Paragould	15.00
Paragould, First Church	50.00
Dean	2.50
Pleasant Hill	1.00
Pocahontas	4.00
Total	\$ 92.75

Searcy District	
Smyrna	\$ 1.00
Pangburn	3.25
Griffithville	5.00
Beebe	15.00
Quitman	5.93
New Hope	1.90
Mt. Pisgah	1.00
Ellis Chapel	1.00
Higginson	1.00
Heber Springs	15.00
Cotton Plant	15.00
Clinton	5.00
Hunter	2.50
McCrory	20.00
Revels	4.73
Gregory	3.00
McRae	5.00
Copperas Springs	1.00
Sixteenth Section	1.00
Lebanon	1.00
Garner	1.00
Oak Grove	2.73
Valley Springs	3.76
Kensett	5.00
Antioch	1.00
Cross Roads	1.03
Total	\$122.83

Standing By Districts	
Searcy	\$122.83
Fayetteville	117.00
Jonesboro	114.11
Paragould	92.75
Helena	75.83
Conway	71.05
Batesville	69.55
Fort Smith	69.51
Total	\$731.83

—Ira A. Brumley.

### CHURCH SCHOOL DAY OFFERINGS, LITTLE ROCK CONFERENCE

The following Church School Day offerings have been received since last report, up to April 25:

Arkadelphia District	
Princeton Ct.	\$ 18.00
Previously reported	30.04
Total	\$ 48.04

Camden District	
Norphlet	\$ 18.00
Louann-Buena Vista Ct.	6.00
Fredonia	7.60
Previously reported	92.13
Total	\$123.73

Little Rock District	
Bethlehem (Hickory Pl. Ct.)	\$ 5.00
Hickory Plains	2.50
Previously reported	23.75
Total	\$ 31.25

Monticello District	
Fountain Hill	\$ 2.00
Prairie Chapel	2.00
Extra	2.00
Previously reported	75.00
Total	\$ 81.00

Pine Bluff District	
Gould	\$ 5.00
Previously reported	184.53
Total	\$189.53

Prescott District	
Blevins	\$ 15.00
McCaskill	4.00
Gurdon	30.00
Previously reported	7.00
Total	\$ 56.00

Texarkana District	
Texarkana Circuit	\$ 10.00
Previously reported	36.55
Total	\$ 46.55

Standing By Districts	
Pine Bluff District	\$189.53
Camden District	123.73
Monticello District	81.00
Prescott District	56.00
Arkadelphia District	48.04
Texarkana District	46.55
Little Rock District	31.25
Grand Total	\$576.10

—C. K. Wilkerson, Treas.

### FOUR MORE PASTORS ARE IN FULL ON CHURCH SCHOOL DAY

Four more Charges paid their Church School Day offering in full this week and placed the name of their pastors on our Conference Honor Roll: They are: S. G. Rutledge, Manuel E. Scott, Kenneth L. Spore, J. L. Simpson. Watch this column each week until each pastor in the Conference is out in full.—Clem Baker.

### HOME AND FOREIGN MISSIONARY OFFERINGS, LITTLE ROCK CONFERENCE, MARCH

Arkadelphia District	
Holly Springs	\$ .96
Bethlehem	2.22
Providence	.44
Point View	.45
Macedonia	1.05
Mt. Olivet	.75
Mt. Zion	.39
First Church, H. S. (2 mos.)	7.90
Carthage	2.00
Princeton	.36
Tulip	.31
Midway	1.00
Bethlehem (3 mos.)	1.50
Arkadelphia	10.00
Sparkman (2 mos.)	2.87
Ebenezer (3 mos.)	3.00
Hunter's Chapel	.25
Dalark	1.40
Leola	1.20
Total	\$ 38.05

Camden District	
Camden	\$ 14.60
Sharon	.30
Ebenezer	1.00
Parker's Chapel	3.00
Smackover	5.00
Silver Springs	1.00
Stephens	2.00
Mt. Prospect	.58
Fairview	1.91
Wesley's Chapel	.25
Marysville (3 mos.)	3.00
Strong	2.32
Fordyce (2 mos.)	15.56
Norphlet (2 mos.)	4.00
Harrell	1.57
First Church, El Dorado	58.54
Louann (2 mos.)	1.00
Thornton	1.47
Mrs. Troy Bishop	1.72
Blannetown	1.00
Fredonia	1.30
Total	\$121.62

Little Rock District	
Capitol View	\$ 1.95
28th Street	4.00
Pulaski Heights	10.00
Lonoke (2 mos.)	6.00
Geyer Springs	1.00
Pepper's Lake	.47
Bethlehem (2 mos.)	2.00
Bauxite	2.00
Carlisle (2 mos.)	8.00
Des Arc (3 mos.)	4.50
Forest Park (3 mos.)	4.50
Hunter	2.47
Roland	.41
Walter's Chapel	1.66
Salem (3 mos.)	3.25

Monticello District	
Lake Village (2 mos.)	\$ 4.00
Prairie Chapel	.91
Crossett	6.48
Extra (3 mos.)	1.00
Newton's Chapel (2 mos.)	2.50
Arkansas City (2 mos.)	2.00
Jersey (3 mos.)	1.78
Hamburg	3.00
Wilmar (3 mos.)	5.67
New Edinburg	.94
Watson	1.00
Hermitage (2 mos.)	3.30
Total	\$ 32.58

Pine Bluff District	
Center	\$ .36
Carr Memorial (2 mos.)	4.00
White Hall	1.00
Brewer	1.01
Swan Lake (2 mos.)	1.83
Wabbaseka	2.00
Bayou Meto	1.00
Lakeside	10.92
Union	.60
Ulm	1.10
Prairie Union (2 mos.)	1.42
Tucker	1.49
First Church, Pine Bluff	14.71
Gould	1.14
Glendale	1.00
St. Charles	.69
New Hope	.55
Sheridan	2.00
Hawley	1.00
Good Faith	5.00
DeWitt (2 mos.)	6.50
Gillett	1.00
Total	\$ 60.32

Prescott District	
Doyle	\$ .50
Bingen	.50
Mineral Springs	3.35
Nashville	3.96
Murfreesboro	3.00
Trinity	1.00
Hope	7.50
Delight (6 mos.)	18.00
Amity	.50
Emmet	2.86
Bierne	.50
Blevins (4 mos.)	10.00
Okolona	1.00
Smyrna	.25
Gurdon	1.50
Total	\$ 54.42

Texarkana District	
First Church, Texarkana	\$ 16.45
Horatio	2.06
Cove (3 mos.)	1.17
Mena	5.00
Harmony	2.50

### The Laymen's Forum

J. L. VERHOEFF, Editor  
Address: 1018 Scott St.

Since government relief has become bigger than big business, it is apparent that the only thing which will remedy the depression, and the recession following in the wake of artificial efforts to restore what Americans call prosperity, is a nation-wide desire to follow the Golden Rule.

The work relief idea was supposed to help business by giving workmen an income to be used in regular trade channels. The idea appeared as though it would work until businessmen were forced to pay heavy taxes to keep the WPA payrolls going, not to mention the ultimate consequences when the original borrowings for government spending must be repaid by taxpayers seeking a way out of a bad situation.

Doubtless the remedy will be worse than the economic ailment. There are Bible stories which relate the efforts of rulers centuries ago to provide work relief and these historic records show that the efforts were without success. Can it be that history is repeating, this time with the United States the testing ground for what we thought was a new and interesting theory?

Members of the Lockesburg Methodist Church recently launched a campaign to pay off the church debt and when the drive was over had a \$400 surplus after paying in full a \$1,750 debt. J. S. M. Cannon of Little Rock, Lay Leader for the Little Rock Conference, reported this week. The success of the campaign brought about a very unusual situation for the Board of Stewards. They were called into session to decide what to do with the surplus. Among other things the amount to be paid on Conference Claims was increased. Rev. James Simpson is pastor at Lockesburg.

One of the unusual phases of the economic situation which is perplexing business generally, is the apparent unconcern given by businessmen in some Arkansas cities

Fairview (3 mos.)	5.00
Vandervoort	.75
Total	\$ 32.93

Offering By Districts	
Arkadelphia District	\$ 38.05—19 schools
Camden District	121.62—21 schools
Little Rock District	52.21—15 schools
Monticello District	32.58—12 schools
Pine Bluff District	60.32—22 schools
Prescott District	54.42—15 schools
Texarkana District	32.93—7 schools

—C. K. Wilkerson, Treas.

### HOME AND FOREIGN MISSION SPECIAL, YOUNG PEOPLE'S ORGANIZATION, LITTLE ROCK CONFERENCE, MONTH OF APRIL

Arkadelphia District	
Dalark	\$ 2.50
Camden District	
Smackover	\$ 2.00
Vantrease	1.00
Vantrease (Sr.)	.50
Parker's Chapel	5.00
Magnolia	2.00
Norphlet	1.00
Total	\$ 11.50
Little Rock District	
Primrose	\$ 2.96
Monticello District	
Hermitage	\$ 5.00
McGehee	4.00
Pine Bluff District	
First Church, Pine Bluff	\$ 9.00
Texarkana District	
Hatfield	\$ 5.00
Lockesburg	3.00
Total	\$ 8.00

—Mrs. R. A. Thomas, Treasurer.

### CHURCH NEWS

#### REUNION OF OLD STUDENTS

Former students and teachers of Central Collegiate Institute (now Hendrix College) and Hiram-Lydia College, have planned a reunion to be held in Goldman Hotel, Fort Smith, May 22, 1938. It will be remembered that when Hendrix College was moved from Altus and property returned to Rev. I. L. Burrow, that Mr. Burrow opened a new school under the name of Hiram and Lydia. It is now proposed that all former students of that school together with all the surviving students of Central Collegiate Institute get together for a reunion on the date mentioned above.—O. E. Goddard.

#### ARK. METHODIST ORPHANAGE

Recently I had the pleasure of spending a day with Brother Love, who is pastor of the Carthage Circuit. I preached in the Carthage Church and then in one of the rural churches. I had a great day and very much enjoyed the association of my dear friends and else.

Last Sunday I spent with Brother James Simpson at Lockesburg where we have a beautiful church that has been weighted down with a debt which seemed impossible to pay. Under his leadership and the help of the Boards, the debt was announced paid and a happier group of people I have never seen when the announcement was made—clapping, shouting and talking.

Lockesburg is an historical town, the home of many prominent people who have been blessings to Arkansas. The Norwoods, the Steels and many others, which space forbids me to name, were one-time residents of this old aristocratic town.

Brother Simpson is a wizard and his strength lies in the fact that he is a devoted Christian with a warm heart.

I attended the Texarkana District Conference at Horatio yesterday,

and towns where illegal racing bookmakers are prospering to the general detriment of business.

A circumstance was disclosed recently and doubtless it is typical of the grip many bookmakers have on their patrons. It was related that a housewife was given money to pay bills. Instead of paying the bills she "invested" it with a bookie and lost. The bookmaker generously extended her credit to give her a chance to recover the original loss and again she lost.

Weeks later when she had not paid the debt to the bookmaker he threatened to expose her to her husband and so worried this fair gambler that she in desperation called on a professional man and appealed to him for a loan to pay off the debt to the bookmaker.

It would be interesting to know how many wives face such a predicament and also how many more husbands have suffered the same fate.

From more than one source it has been learned that it is a favorite stunt of the bookmakers to get their gullible customers in debt to them. It helps their business.

Businessmen might well launch, for business reasons, a drive which will rid the city and the state of such leeches, even if the churches lack stamina to launch a crusade on a more important moral basis.

rode 324 miles, made a speech in the interest of Hendrix College and the Orphanage and found the people responsive and happy.

The fruit crop in that section is promising. The strawberries are already on in such great quantities that they can hardly dispose of them at all.

The Orphanage is in fine shape and everything satisfactory. Remember us when you have the ear of the Father.—James Thomas, Ex. Sec.

#### MINISTERIAL AID FUND NORTH ARKANSAS CONFERENCE

The first week in May will mark the half way date for the North Arkansas Conference. There will appear in that issue of the ARKANSAS METHODIST a report for the half year of all pastors and churches which have made contributions to the Aid Fund of which I am the treasurer. This is to notify all persons and churches so that we may have some payments by that date. I am sure it would be far better for all concerned if a payment could be made now and not wait to give all at the end of the year. I am ready to receive any amount you send.—I. L. Claud, Treasurer.

#### AUGUSTA

We have just closed our Aldersgate revival. It lasted two weeks, the pastor doing the preaching and Rev. John W. Glover of Cabot in charge of the singing. He did a fine piece of work in that field.

The meeting resulted in quickening the life of the church and in 20 additions. Fifteen of these were on profession of faith and five by letter.

The meeting culminated on Easter Sunday with three great services. At 6:30 a. m. about 60 came, after an Easter morning message, the Sacrament of the Lord's supper was administered. Then at 11 a. m. the house was well filled and in the evening a great congregation was present and much interest shown at the closing service. We feel that the meeting was well worthwhile and that the church at Augusta is in position to go forward.

The finances are well in hand and we hope at least 50% will be reported at our district conference next week.—William Sherman, P. C.

#### PEA RIDGE

The pre-Easter revival of two weeks, conducted by our pastor, Rev. B. A. McKnight, resulted in 125 conversions. Also we had a revival at Bright Water in January with 13 conversions. Fifteen have joined the church by letter.

The pastor is preparing for a tent meeting to be held in August for the entire Circuit and outlying territory in which he hopes for many conversions.

Rev. B. A. McKnight has said that this year has been to him the most satisfactory year of the 25 he has spent in the North Arkansas Conference.—Recording Steward.

#### CARR MEMORIAL REVIVAL

Easter Sunday we closed one of the most satisfactory meetings this writer has experienced.

Rev. Leland Clegg, our Presiding Elder, at our request, came Wednesday, April 6, and preached every night and through Easter morning. His messages were the old-time Gospel, delivered with interest and power, and our people were greatly helped.

Attendance was excellent, and interest above ordinary from the

first. In place of a service at the church during the day, we had five or six prayer meetings in the homes of our people in the afternoon. The interest was splendid, and the combined total attendance was 385. One group proposed to continue weekly such a meeting.

Palm Sunday morning we received ten children into the Church; four of whom we baptized, the others by vows. Their parents, grandparents, and teachers stood in the altar with them and renewed their vows to continue to train their children for God and the Church.

Easter Sunday we received fifteen into the Church. All were grown people, except one. Four came by baptism, eight by vows and three by certificate.

During this meeting we reached people we have been working with and for over a period of two and a half years. The church was filled to capacity; our people were happy; a wonderful spirit of unity and love pervaded the entire congregation.

We have received 35 new members since Conference. Others will come in this spring and summer.

Our Church is in excellent condition, and as soon as the economic situation clears a little we are ready to launch our building program. With more room we can easily add another hundred to our Church School. We are now overflowing.

The pastor and his family are happy in their work.—S. T. Baugh.

#### FORT SMITH DISTRICT PASTORS MEETING

Fort Smith District pastors met at First Church, Fort Smith, April 20. Rev. Warren Johnston, P. E., presiding. Only two pastors were absent.

The pastors reported that they had received 273 new members by vows and 302 by certificate since the meeting of the Annual Conference. The total amount raised for Benevolences to date is \$3811.65. There is a substantial gain both in new members and the amount of money raised over the same period last year.

After interesting discussion of the phases of the work, the meeting adjourned to the basement where the wives of the pastors, in cooperation with the wife of the presiding elder, had spread a delicious picnic dinner.—S. B. Wilford, Reporter.

#### LAYMEN OF MONTICELLO DISTRICT TO ORGANIZE LEAGUE OF METHODIST LAYMEN

Tuesday evening, April 19, Mr. T. A. Frewitt, District Lay Leader, met with a group at the district parsonage and the following subdivisions of the District were agreed upon for the League organization.

No. 1. Monticello, Warren, Wilmar Ct., Hermitage Ct., New Edinburg Ct.

No. 2. Crossett, Hamburg, Portland-Parkdale, Wilmot, Montrose-Snyder, Fountain Hill Ct.

No. 3. Dumas, Tillar-Winchester, McGehee, Dermott, Arkansas City-Watson, Lake Village, Eudora.

There will be an Associate Lay Leader over each of these groups and a meeting is scheduled to be held on Sunday afternoon, May 8, for organization and program arrangement.

Three very definite things will be undertaken by this League during the balance of this year, viz:

1. Let all Methodists in the Monticello District know what the Methodist Church is and what it stands for.

2. Generate and vitalize the spiritual life of the District by and through use of lay speakers whenever and wherever possible.

3. Develop the financial consciousness of the laity so that the District will meet its acceptance and salaries in full by Annual Conference time.

Further development and use of the laymen of the District will be worked out as the organization progresses. It seems as though a new day is dawning for Methodism in Monticello District, if this writer is any judge of sincere enthusiasm for spiritual growth on the part of churchmen who drive long distances and sit for two or three hours planning such things as explained above.—Claude R. Roy, District Secretary.

#### VANNDAL CIRCUIT

Our work is moving along nicely. Interest is increasing. We have three active Church Schools—Vann-dale, Cherry Valley and Bay Village. Our school at Pleasant Hill is a co-operative school with the Baptists. Our church reported it last year. The Baptist pastor will report it this year.

We conducted a two-weeks' pre-Easter service which resulted in five professions of faith. Three additions to the church by baptism, eight by certificate, total 11. We baptized five infants Easter morning. Fine spirit throughout the meeting. Pastor and all who attended the services were brought a little closer to our Lord. A nice contribution was made for incidentals, pastor, and Conference Claims. We will have 50% of our Claims paid by District Conference, May 18. We have made the ARKANSAS METHODIST 100% at all five of the churches, total 61.

We are serving fine people. We love them and we believe they love us. The Vann-dale church brought in a nice shower of good eats not long after we arrived after Conference. Then Saturday morning before Easter, the Cherry Valley people sent down a bountiful shower of good eats.

Our next Aldersgate meeting will be held at Cherry Valley May 15 to 29.—A. L. Riggs, P. C.

#### PINE BLUFF DISTRICT CONFERENCE

The Pine Bluff District Conference convened at Camp Shed Church, on Little Prairie in Arkansas County, about fifteen miles east of Gillette, April 19, with Rev. Leland Clegg, Presiding Elder, in the chair.

This was Elder Clegg's first District Conference as Presiding Elder. He did an excellent job. He guided the Conference with the skill and ease of a man of much experience. The Conference moved steadily and surely forward, without hurry, every interest of the Church cared for, and closed on time, 3:30 p. m.

Rev. Earl Lewis and his people royally entertained the Conference, with one of the greatest spreads of good things to eat at noon ever seen. Everybody was in a good humor, and it was a great occasion.

Visitors were Rev. Clem Baker and Miss Fay McRae of Little Rock, Rev. J. D. Baker, of Prescott; Rev. Kenneth L. Spore of Gurdon, and Mr. A. M. Hutton of Clarksville.

The Conference adopted a resolution providing for the repairing of the District parsonage, and added Fred Moore and W. C. Shepherd to

the Board of Trustees, completing the Board.

Prof. Fred Moore of Pine Bluff was elected District Lay Leader, with C. L. McNutt, Ed Dupree, Jr., and G. B. Spencer, associates.

Rev. Clem Baker, former pastor of Camp Shed, preached at 11:00 a. m., by special request of the older members of the church.

The following were elected Lay Delegates to the Annual Conference: J. W. Shackelford, of Dewitt; Ed Dupree, Jr., D. B. Niven, Fred Moore, and Chris H. Meyer of Pine Bluff; J. T. McAllister, of Sheridan; G. B. Spencer, W. C. Shepherd, of Gould; C. L. McNutt, of Stuttgart and Porter John of Stuttgart; R. C. Carmical, of Rison, and Mrs. Lee Quattlebaum, of Sherrill. Alternate delegates: Mrs. J. A. Henderson and R. C. Cutrell of Pine Bluff; J. M. Seward, of Ulm; Dr. J. G. Wilson, of Gillette; R. I. Jeter of Altheimer, and A. J. Crum of Humphrey.

Reports of the pastors indicate that 167 had been added to the Church on profession of faith and 164 by certificate, total 331.

The next session goes to White Hall, near Pine Bluff, where the people are building a new church under the leadership of Rev. M. O. Barnett.—S. T. Baugh, Secretary.

#### PARAGOULD DISTRICT CONFERENCE

District Conference was held at Walnut Ridge, beginning Thursday morning, and continuing through the day.

Rev. E. B. Williams, P. E., presided with dignity and grace. He directed the conference so as to give spiritual significance and at the same time completed the business with ease during the day.

Dr. Ivan Lee Holt of St. John's Church, St. Louis delivered an inspiring and helpful message at 11:00 a. m., on "The Meaning of Aldersgate to John Wesley and to Us." Dr. Holt's message was appreciated. He is a welcome speaker and guest while in our bounds.

Reports of various charges are as follows. Additions by vows 114, otherwise 113, subscriptions to the ARKANSAS METHODIST 483, training credits 229, Church School Day offering \$109, Fourth Sunday Missionary offering \$119, College Day offering \$98.00, and Conference



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Benevolence Claims \$2569. Reports show that Benevolences are only \$89.00 less than at District Conference last year. The Conference this year was two weeks earlier than last year.

Rev. Alfred Knox, student at Emory University, was recommended to the Annual Conference for admission on trial. Bro. Knox, who is making an outstanding record in the University, will graduate in August.

E. C. Hance, Jas. F. Weatherford and Frank Watson were granted local license.

The Gainesville Circuit, with Rev. M. L. Edgington pastor, was first in the District to pay its Benevolences in full.

The following were elected as delegates to the Annual conference: Dr. A. G. Henderson, J. A. Walden, J. C. Ford, Miss Rose Coffman, Sam McDaniel, W. H. Irby, B. F. McAden, George Metzler, Joe Woods, P. L. Oliver, O. T. Ward; Alternates: J. H. Beckenridge, H. J. Nemnech, Mrs. R. L. Carpenter, George Johnson, Mrs. Albert Fowler.

On invitation of the pastor, Rev. J. T. Willcoxon, the conference voted to meet with the Corning Church in 1939.

The Presiding Elder has endeared himself to the ministers and laymen of the District by his faithful, untiring and Christ-like service. The record of the District shows that steady and continuous progress has been made under his leadership.

The entertainment furnished by Rev. J. L. Rowland and his good people was greatly appreciated. A delightful and refreshing luncheon was served to more than two hundred people.—Earle Cravens, Sec.

#### FAYETTEVILLE DISTRICT CONFERENCE

The Conference met with an unusually large delegation in the historic Methodist community church at Elm Springs, from which 13 ministers had gone forth in the service of our Lord. At 10:00 a. m., April 19, Rev. W. V. Womack, the popular Presiding Elder, called the Conference to order.

Four things marked the Conference: A deep devotional spirit, a clear feeling of optimism and courage, a large attendance, and a cordial and hospitable entertainment.

The opening devotionals by the Presiding Elder led each to consider his labors as a shepherd of the sheep with a new purpose. The first morning the sermon was brought by Rev. James S. Upton, of Eureka Springs, who pointed out convincingly and powerfully that as Christians we suffer from a minimum complex, in matters of belief, Christian experience, trust in God, prayer life, and abundant living, and only by a new lease on life and on Christ can the next hundred years in Methodism meet the challenges of the times.

In the afternoon the District Lay Leader, Mr. C. W. Harrington, of Fayetteville, introduced Judge John G. Moore, of Morrilton, who spoke in the Laymen's program to a packed house. He convincingly cited, by the example of Paul, that the greatest thing in the world was a Christian experience of salvation. He spoke of the power of a life dedicated to Christ in lifting the world, and pled for the acceptance of the Bible as a text book for economic life, for the incorporation of its

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teaching in politics, and the fuller practice of its tenets in everyday life.

At the night service Rev. Henry Goodloe, of Rogers, brought another clear and strong message, with a large attendance, and with power and convincing earnestness.

The morning sermon for the second day was brought by Rev. W. R. Dalton, of Siloam Springs, who spoke of Paul's estimate of Christ. He pointed out the difference between the knowledge of Saul and that of Paul of Christ, and how Paul could only say, "I know the power of his might," after he had known him. The fullness of Christ he clearly taught was the ideal, short of which none should rest, and that was obtained only when a complete dedication was made, self-denial was accepted and the fellowship of Christ's suffering shared.

The pastoral reports were optimistic and figures showed good gains in additions on profession of faith. The Aldersgate program was proving effective.

The business moved rapidly and effectively. The lay delegates elected to Annual Conference were: J. W. Trimble of Berryville, Mrs. E. M. Murphy of Fayetteville, C. W. Harrington of Fayetteville, Mrs. Cora Delozier, of Elm Springs, C. G. Melton of Fayetteville, W. M. Martin of Pea Ridge, J. H. Zellner of Prairie Grove, Eagle Thomas of Eureka Springs, Elbert King of Siloam Springs and W. A. Tittle of Lincoln.

The alternates were: Jim Hazel of Springtown, J. R. Kincaid of Centerton, A. D. Buell of Green Forest, Aris Cogger of Huntsville, and A. A. Backus of Springdale.

One fine young man, Rudolph Woodruff, of Springdale, was highly recommended, and licensed to preach. He has been serving the Bentonville Circuit with effective energy and devotion. The Conference welcomed this willing worker enthusiastically into the service of our Lord.

The host pastor, Rev. Poe Williams, did everything to make the Conference comfortable and congenial. At the invitation of Rev. C. L. Fry the Conference voted to meet at Huntsville next year.

A memorial was presented to be passed to the Annual Conference; first, to equalize the salaries of all Presiding Elders, and second, to equalize the territory and number of charges in each district. The memorial was enthusiastically received and unanimously adopted. The Conference adjourned at 4:35 the 20th.—Ben T. Williams, Sec.

#### OAKLAWN, HOT SPRINGS

I notice that the pastor of one of our churches in the Camden District says that his church is the first in his District to pay the Benevolences in full by Easter and so far as he knows it is the first in the Little Rock Conference to do so.

It is evident that he has not read all the issues of the METHODIST, else he would have noted the report, some time ago, that Oaklawn paid their entire Benevolences in two and a half weeks after the Annual Conference adjourned.

We rejoice over the progress of Oaklawn church last year, having paid our Benevolences in full before Easter.

Pastor's salary was raised again over the preceding year; had a gracious revival with quite a number of additions to the church, and the church met all financial obligations in full.

We got off to a good start this year by increasing the church budget, pastor's salary \$300 over last year, and a 10% increase in Benevolences. Same being paid in full less than three weeks after Annual Conference. Since that time the church has paid the local church debt in full and all finances are paid in full to date.

Due to the fact that we were to begin our pre-Easter revival the first Sunday in April, we observed Church School Day the fourth Sunday in March. The offering was raised in full.

The revival was ushered in with as much rain as one could imagine, but despite that fact the services were well attended. Brother Warren (our pastor) did the preaching, and it seemed that all his messages were above par. The interest was proved by the results, there being a large class received on Easter Sunday, all but two being adults and most of them on profession of faith.

The Church School is growing substantially, there having been more than a 300% increase in attendance in the past seventeen months.

We are observing the full program of Aldersgate Commemoration.

The Missionary Society under the leadership of Mrs. T. O. Rorie, our president, is doing constructive work, as well as taking the study course as given.

Oaklawn Church is blessed with as fine a group of young people as one could wish, and under the leadership of Miss Mary Clifton, they are really "going places." They have a wide-awake League and are contributing greatly to the ongoing of the Kingdom.

Really I think Brother Clem Baker would feel real "proud" of our Church School if he only knew how fine our young people are.—Mrs. N. B. Wall.

#### CRICHLAW MAINTAINS RECORD

In a personal letter from Rev. J. Wilson Crichtlow, formerly one of the most successful Presiding Elders in North Arkansas Conference, now Presiding Elder of Cape Girardeau District, he writes: "In keeping with the Aldersgate Commemoration, the churches of Cape Girardeau District, St. Louis Conference, reported substantial gains at their District Conference: 229 additions on profession of faith, shows an increase of 66% over the corresponding period last year, and lacks only six of reaching up to last year's twelve months' total. Additions by certificate showed a gain of 30%. More training credits had been earned than were reported at Annual Conference last year. Over half of the charges had their salaries up to date, and the District showed a gain of \$1,215 in Benevolences, \$4,767 having been collected, which is \$16 more than half the total for the year.

"I notice that you still come to Missouri occasionally. When you are up this way, know that the Cape Girardeau District parsonage is wide open.

"I rejoice in the good reports that I read from all Districts in our old Conference. Blessings upon all the boys, and you."

Let the Literary Workshop do your literary drudgery—research work, club papers, etc. For information write to The Literary Workshop, Box 255, Little Rock, Ark. If

## Quarterly Conferences

### ARCADELPHIA DISTRICT

#### THIRD ROUND

Traskwood Ct., at Ebenezer, May 8, 2 p. m.  
Malvern Ct., at Rockport, May 15, 2 p. m.  
Friendship Ct., at Saginaw, May 15, 3 p. m.  
Holly Springs Ct., at H. S., May 22, 2 p. m.  
Princeton Ct., at Zion, May 29, 2 p. m.  
Sparkman-Sardis, at Sparkman, May 29, 7:30 p. m.  
Pullman Heights, June 5, 11 a. m.  
Tigert-Pearcy, at Morning Star, June 5, 2 p. m.  
Dalark Ct., at Manchester, June 12, 2 p. m.  
Benton, June 14, 7:30 p. m.  
Malvern, June 15, 7:30 p. m.  
Leola Ct., at Hunter's Chapel, June 19, 11 a. m.  
Carthage-Tulip, at Mt. Zion, June 19, 2 p. m.  
First Church, H. S., June 22, 7:30 p. m.  
Arkadelphia Ct., at Mt. Pisgah, June 26, 2 p. m.  
Arkadelphia, June 26, 7:30 p. m.  
Hot Springs Ct., at Mt. Valley, July 3, 2 p. m.  
Oaklawn, July 3, 7:30 p. m.  
Grand Avenue, July 6, 7:30 p. m.  
—Roy E. Fawcett, P. E.

### CAMDEN DISTRICT:

#### THIRD ROUND

Kingsland Circuit, at Grace, April 24, 11 a. m.  
Bearden, April 24, 8 p. m.  
Vantrease, at Wesley, May 15, 11 a. m.  
El Dorado Ct., at Fredonia, May 22, 11 a. m.  
Camden, May 22, 8 p. m.  
Strong Circuit, at Bolding, May 29, 11 a. m.  
Huttig, May 29, 8 p. m.  
Buckner, Circuit, at Mt. Ida, June 12, 11 a. m.  
Chidester Ct., at Little Missouri, June 19, 11 a. m.  
Hampton-Harrell, at Hampton, June 19, 8 p. m.  
Taylor Circuit, at Sharmon, June 26, 11 a. m.  
Waldo, June 26, 8 p. m.  
Junction City Ct., at Ebenezer, July 3, 11 a. m.  
Norphlet, July 3, 8 p. m.  
El Dorado, First Church, July 6, 8 p. m.  
Louann-Buena Vista Ct., at Buena Vista, July 10, 11 a. m.  
Smackover, July 10, 8 p. m.  
Thornton Circuit, at Temperance Hill, July 17, 11 a. m.  
Fordyce, July 17, 8 p. m.  
Magnolia Circuit, July 24, 11 a. m.  
Magnolia, July 24, 8 p. m.  
El Dorado Mission, at Lisbon, July 31, 11 a. m.  
Stephens, at Prospect, August 7, 3 p. m.  
The Young People's District Conference will meet at First Church, El Dorado, Friday afternoon, May 20, at five o'clock. As the custom in former years the home church will provide drinks and all the young people's groups bring lunch which will be served picnic style.—E. Clifton Rule, P. E.

### PINE BLUFF DISTRICT:

#### THIRD ROUND

Gillett Ct., at G., April 24, 11 a. m.  
Altheimer-Wabbascka, at A., April 24, 7:30 p. m.  
First Church, May 1, 11 a. m. (Preaching only).  
Swan Lake, May 8, 11 a. m.  
Roe Revival, May 8-18.  
Rison, May 22, 11 a. m.  
DeWitt, May 29, 11 a. m.  
Grady-Gould, at Grady, May 29, 7:30 p. m.  
Good Faith, at Whitehall, June 5, 11 a. m.  
Lakeside, June 5, 7:30 p. m.  
Roe Ct., at Hunter's Chapel, June 12, 11 a. m.  
Stuttgart, June 12, 7:30 p. m.  
Humphrey-Rayou Meto, at Sunshine, June 19, 11 a. m.  
Sherrill-Tucker, at S., June 19, 7:30 p. m.  
Rowell Ct., at Center, June 26, 11 a. m.  
Star City, June 26, July 6 (Revival).  
Sheridan Ct., at Poyen, July 10, 11 a. m.  
Hawley Memorial, July 10, 7:30 p. m.  
St. Charles Ct., at Pleasant Grove, July 17, 11 a. m.  
Carr Memorial, July 17, 7:30 p. m.  
Sheridan-New Hope, July 18-24, (Revival at New Hope).  
Pine Bluff Ct., at Faith, July 31, 11 a. m.  
Glendale, July 31, 7:30 p. m.  
—Leland Clegg, P. E.

### PRESCOTT DISTRICT

#### THIRD ROUND

Saline Circuit, at S., April 24, 3:30 p. m.  
Mt. Ida Ct., at Mt. Ida, May 10, 11 a. m.  
Gordon Station, May 10, 7:30 p. m.  
Hope, May 15, 11 a. m.  
Mineral Springs, at Wakefield, May 15, 3:30 p. m.  
Central Point Ct., at Longview, May 22, 11 a. m.  
Okolona Ct., at Smyrna, May 22, 3:20 p. m.



Glenwood, at Caddo Gap, May 29, 7:30 p. m.  
 Emmett-Bierne Ct., at Boyd's Chapel, June 5, 11 a. m.  
 Prescott Station, June 5, 7:30 p. m.  
 Prescott Ct., at Fairview, June 11, 11 a. m.  
 Washington-Ozan, at St. Paul, June 12, 11 a. m.  
 Columbus Ct., at Bethany, June 12, 3:30 p. m.  
 Murfreesboro-Delight, at Antoine, June 19, 11 a. m.  
 Forester, at Oden, June 26, 11 a. m.  
 Amity Ct., at Thompson's Chapel, July 3, 11 a. m.  
 Nashville, July 10, 11 a. m.  
 Blevins Ct., at Sweet Home, July 24, 11 a. m.  
 Fulton, July 24, 7:30 p. m.  
 Blingen Ct., at Sweet Home, July 31, 11 a. m.  
 Spring Hill Ct., to be selected, July 31, 3:30 p. m.

On May 24 we are planning to have an Aldersgate service at every church in the District. Will the preachers please send in names of those who will assist in holding these services to Bro. Fred Harrison in order that he may complete his list of appointments.—J. D. Baker, P. E.

### MONTICELLO DISTRICT: THIRD ROUND

Warren, May 1, 11 a. m. and 7:30 p. m.  
 Crossett, May 8, 11 a. m.  
 Hamburg, May 8, 7:30 p. m.  
 Ftn. Hill Ct., at Extra, 11 a. m. and 2:30 p. m., May 15.  
 Hermitage Ct., at Marsdon, May 22, 11 a. m. and 2:30 p. m.  
 Ark. City, at Kelso, June 5, 11 and 2:30.  
 Monticello, June 5, 7:30 p. m.  
 McGehee, June 12, at 11 a. m.  
 Dermott, June 12, 7:30 p. m.  
 New Edinburg, at Banks, June 19, at 11 a. m. and 2:30 p. m.  
 Tillar-Winchester, at Newton's, June 26, at 11 a. m.  
 Dumas, June 26, at 7:30 p. m.  
 Portland, July 3, at 11 a. m.  
 Montrose-Snyder, at S., July 3, at 7:30 p. m.  
 Parkdale, July 10, at 11 a. m.  
 Montrose, July 10, at 7:30 p. m.  
 Lake Village, July 17, at 11 a. m.  
 Eudora, July 17, at 7:30 p. m.  
 Willmot, July 24, at 11 a. m.  
 Millers' July 24, at 2:30 p. m.  
 Wilmer Ct., at Campground, Aug. 28.  
 —H. B. Vaught, P. E.

## FOR THE CHILDREN

### WHY NOT?

The pets we have about the place  
 All come and look into my face,  
 Eat from my hand, and every way  
 Show the good-will they cannot say.  
 They have no fear of me at all,  
 However weak; however small.  
 They seem to know they can depend  
 On one who shows himself a friend.  
 I wish that all the world today  
 Would operate the self-same way.  
 If animals and men could know,  
 Each, that the other would but show  
 Love and good-will, how it would bless  
 Earth everywhere with happiness!  
 This is what I would like to know:  
 Why have we never made it so?—Clar-  
 once E. Flynn, in Girl's World.

### "TIME WILL COME LATER FOR PLAY"

Roberta poked at the white piano keys with one finger a bit crossly. It was a beautiful, sunny day. Much nicer outside romping with Buster, the puppy, or playing jacks, or — anything she could think of.

It seemed as if the hand on the clock's face was just dragging around. Maybe it was stuck, thought Roberta. She got up and went close to the clock and looked sharply until she saw that the hand was really moving a little bit.

Then, back at the piano seat, she turned the pages over to a very easy lesson in her book and began to run over the music.

Mother had gone across the street to Mrs. Nelson's for a little while and Roberta was alone in the quiet house. Of course she might make believe she knew her new piece well enough and not practice very long. But when she turned back to her new lesson, she knew she really could not play it nicely for Miss Clarice. So with a sigh that came away down from her toes, she be-

gan to go over her lesson, counting to herself and really trying.

Then there came a happy barking in the yard. Roberta paused to listen. She could tell by the puppy's barking whether it was a friend of the family. Surely it was, for he was as glad as he could be. "Oh, goody," thought Roberta, "some one is coming, and I'll have to go to the door, and maybe invite them in and chat until Mother gets here."

"Yoo-hoo!" called a voice from the yard.

"Oh, that's Natalie," said Roberta. And she sighed happily.

Natalie didn't have to take piano lessons and practice. But, of course, Natalie often said she wished very much they had a piano at her home.

Roberta went to a window and waved, then raised the window and called out, "I have to practice—almost twenty minutes yet, Natalie!"

"Oh, I'm sorry, Bob! Mother wanted me to go down to the store for her and I have ten cents to buy anything I want to. But, I can't wait, she's in a hurry. Bye—I'm sorry!" and Natalie ran on her way.

Roberta dragged her feet back to the piano and began practicing very hard and fast, much too fast, thinking she could make the time pass more quickly that way.

Then she heard Mother coming into the living room. Roberta hoped she might say she had practiced her lesson long enough. But Mother only looked at the clock, and shook her head, smiling.

So Roberta really watched the music carefully and made her fingers strike the right keys, just so, over and over the music before her. It was a pretty piece, she decided, and it would be nice to have it perfect for Miss Clarice.

Tra, la, la; tra, la, la—da, da, da, da! Over and over again she made her left hand work as hard as her right one.

The first she knew the clock struck One, Two! The time was up! But Roberta went all over it again "for good measure." Then she sighed with relief happily.

The next moment Mother stood in the door, her eyes dancing just like Roberta's when she knows some pleasant news.

"What do you suppose, darling? Mrs. Nelson has been given two little kittens, the dearest gray ones, with white feet, and she is going to let us have one. How would you like a kitten to grow up with Buster, and romp with him?"

"Oh, Mother, how wonderful — I've always wanted a kitten! When shall we get it?" And then, serious, she added; "But, Mother, I didn't practice very hard today—shall I go over my lesson again?"

"Just as you like, dear. You know better than any one whether or not you know your new piece. And here's a little jingle that came to my mind this morning. We'll ask Daddy to print it nicely on a white card, and you may learn it; perhaps it will help you when you are going to practice. We can make believe your new pussy is saying it to you. It goes like this:

"Hey-diddle-diddle," said the cat to his fiddle,

I must practice my music today;  
 The pussies are mewing, good times  
 are a-brewing,

But time will come later for  
 play!"

And Roberta laughed aloud over it with Mother, for it seemed just made to order for her. And how true it was!—Mabel Worth in Zion's Herald.

## INTERNATIONAL Sunday School Lesson

Lesson for May 1

### FOLLOWING VISION WITH SERVICE

LESSON TEXT—Mark 9:14-29.

GOLDEN TEXT—All things are possible to him that believeth. — Mark 9:23.

One of the lessons that seems hard to learn and to keep constantly effective in the life of a Christian is that mountain-top experiences of spiritual uplift are not an end in themselves but a preparation for service. All too often we come to regard such times of peculiar blessing, whether in the privacy of our own room, or in the great conference of Christian workers, as something which should glow warmly in our own hearts, making us glad in the Lord, and not as a background and preparation for ministry to others. One might just as well hope to feed the physical body constantly without any work or exercise and keep in good health, as to feed the soul on good things, do nothing for God or fellow-man, and still avoid what someone has called "spiritual dyspepsia."

The writer has just attended a most unusual and blessed Bible conference, the leader of which rightly apprehended this truth. Evangelism was the matter chiefly in mind, but instead of announcing the theme of the week's meetings as "Evangelism" the program presented it as "Preparation for Evangelism." That is sound spiritual sense. We came not to discuss evangelism itself so much as to prepare ourselves to go out and evangelize. God help us to do it!

Jesus rightly characterized the time in which he lived as

I. A Faithless Generation (vv. 14-19).

"Jesus found in the valley disputing scribes, a distracted father, a demon-depressed boy, and defeated disciples." The unbelief which called forth the rebuke of Jesus "is revealed in different phases. There were the scribes, wilful and persistent unbelief; there was the father, unwilling unbelief; there was the boy, irresponsible unbelief; and there were the disciples, unconscious unbelief. The whole atmosphere was an unbelieving atmosphere" (Morgan).

As we look at that depressing picture of long ago, let us consider ourselves lest we also be tempted to "limit God" by our faithlessness. The most casual reader of Scripture cannot help but see that God seeks out and honors faith, and as we begin to study God's Word with care we realize that the fundamental of all fundamentals is really to believe God. Some Christian men and women are living out a tremendous testimony for God by fully believing Him and His Word, but many of those who profess to follow Him actually make Him appear ridiculous before the world because their unbelief makes Him out to be a "small" God instead of the infinite, eternal, omnipotent God.

II. The All-Powerful Saviour (vv. 23-27).

The keynote of our first division

might well have been the sad words "they could not" in verse 18. But now the Son of God has come and the new keynote is the inspiring words of verse 23, "all things are possible to him that believeth." There is no problem too difficult for our Lord; there is no sorrow too deep for His comfort; there is no challenging opportunity too great for His enabling power.

A distressing fact that emerges as one becomes acquainted with Christain work and workers is that the work of God is being hindered by men and women who deny their testimony by their destructive works. One wonders if much of it might not be stopped "dead in its tracks" if the ones against whom the attacks are directed were first to see that their own life is blameless before God and then trust Him to meet the issue. He is able. Read Isaiah 54:17, and if you are a true "servant of the Lord" claim your "heritage."

III. Prayer the Connecting Link. (vv. 28,29).

The disciples in chagrin at the inability to deal with the difficulty of the demon-possessed boy, having witnessed the power of Christ in delivering him, begin now to realize that evidently even though unconscious of it, they had come into the powerless position of unbelief.

What a solemn warning there is for us in the experience of these followers of the Lord. Like the termites who destroy the very life and strength of wood—and yet leave it apparently whole, only to crumble in dust when it is put under the pressure of daily use—there are spiritually destructive influences which all but unconsciously destroy the virile strength of the Christian. Prayerlessness is the most effective weapon of Satan at this point. Without prayer there is no power. Real problems are not successfully met nor are opportunities grasped "but by power."

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## EX-LAX

THE ORIGINAL CHOCOLATED LAXATIVE

## Joint Circle Meeting Next Monday

Mrs. A. S. Ross, General Chairman, will preside over the business session of the Joint Circle meeting to be held at the church Monday morning at 10:30. Circle No. 4 will have charge of the program. Mrs. R. M. McKinney will lead the devotional and Mrs. M. H. Norwood will be heard in a vocal solo, accompanied by Mrs. B. L. Nichols. Mrs. J. R. Henderson will speak on "Missions in China As Affected by the Current Japanese Invasion of China." Other members of the Circle will present excerpts from letters of China missionaries. Mrs. Carrie Bowen and Mrs. E. A. Battle will act as hostesses.

Lunch will be served by Circle No. 2. Mrs. Walter Fuller, World Outlook Chairman, will present a program on the World Outlook at the lunch hour.

## BUSINESS WOMEN TO MEET NEXT TUESDAY

The Business Women's Circle will meet at 6:30 next Tuesday in Fellowship Hall for dinner. Miss Ann Snow, Chairman of Missions will begin a review of the book "Re-building Rural America." Miss Athlene Austin will have the devotional.

## WELCOME, NEW MEMBERS

Mrs. T. W. McKinney, 2007 Broadway;  
Mr. and Mrs. George R. Martin, 1863 Chester;  
Misses Norma and Elaine Sisk, 1918 Chester.

## TO GENERAL CONFERENCE

Dr. Foote and Mr. Thigpen will leave next Monday morning for General Conference at Birmingham. They will return Friday evening. Others from Little Rock at the Conference will be Mr. and Mrs. J. S. M. Cannon, Dr. and Mrs. J. D. Hammons, and the Rev. and Mrs. Clem Baker.

## AMONG OUR MEMBERS

Our sick members are:  
Mrs. J. C. Moore, 1717 Denison;  
Mr. Hubert Mayes, 1819 North Harrison;  
Mr. Kenneth Smith, 1801 State;  
After attending the General Conference at Birmingham next week, Mr. and Mrs. Cannon will visit their son, Julian, and family at Atlanta. Miss Bessie Hale is visiting her sister, Miss Anna, in Washington, D. C.

Miss Evelyn Williams and Reginald William Jackson were married on April 16. They are now at home at 1509 Spring. Congratulations and best wishes to these young people.

## CLASSES ENTERTAIN

Members of the Lila Ashby Bible Class will have dinner Saturday night at 6:30 at the home of Miss Alice Buzbee, 2423 Arch. . . . Dean Brothers' Couples' Class will have a picnic at Boyle Park Saturday. . . . 50 persons, including husbands, attended the Jenkins' Class Dinner in Fellowship Hall Monday evening. The husbands did full justice to the fried chicken, strawberry shortcake and all the fixins'.

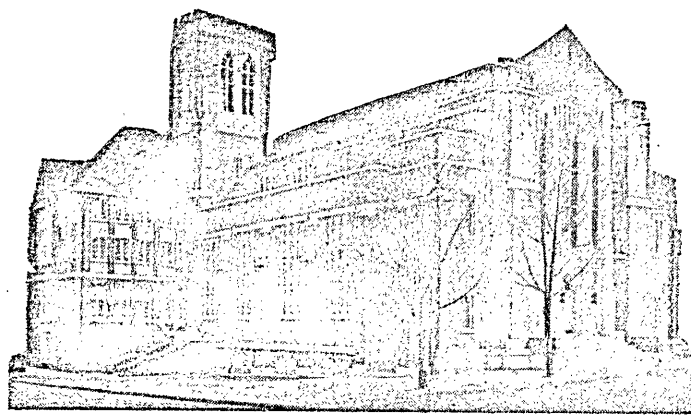
## STEWARDS TO MEET

The regular meeting of the Board of Stewards, C. E. Hayes, Chairman, will be held Monday evening at 7:30 in the Couples' Class room.

VOL. X

# Pulpit and Pen

NO. 17



## Winfield Methodist Church

Sixteenth and Louisiana, Little Rock

This page is devoted to the interests of this church

GASTON FOOTE  
Minister

CHARLES THIGPEN  
Associate Minister

MRS. I. J. STEED  
Minister of Music



MISS MINNIE BUZBEE  
Financial Secretary

MISS MARGUERITE CLARK  
Membership Secretary

MISS KATE BOSSINGER  
Organist

## Next Sunday At Winfield

11:00 A. M. "HALLOWED BE THY NAME"—Sermon by Pastor  
10:00 A. M. Church School, all departments  
(Second in series of Lord's Prayer)  
6:00 P. M. Senior and Young People's Leagues  
7:45 P. M. "JONAH AND THE WHALE"—Sermon by Pastor

## THE PASTOR'S MESSAGE

By GASTON FOOTE

## The Coming General Conference

What will be perhaps the last General Conference of the Southern Methodist Church, as such, will be held at Birmingham, Alabama, beginning today (Thursday) April 28th. For ninety-four years, or seventeen years before the Civil War, the Southern Church has been operating in the south while the Methodist Episcopal Church has served primarily in the north. The separation in 1844 was by mutual consent of the leaders of the two branches of Methodism. The Southern Church did not "split" off from the Northern Church any more than the Northern Church split from the Southern branch. They merely voted to henceforth meet as separate bodies.

Since the cause of the division (the question of slavery) has long since disappeared, there have been many efforts in the twentieth century to unite. The plan of union now before the General Conference at Birmingham not only unites the northern and southern branches of Methodism but the members of the Methodist Protestant Church as well. The Methodist Protestant Church with a membership of 192,000 began in 1828 when laymen were denied equal rights in conferences with the clergy. Since that time laymen have been given equal rights in all conferences and legislative bodies in both the northern and southern branches of Methodism. So this reason for division has likewise been eliminated.

While there is opposition to the plan of union at Birmingham, there is no doubt but that the union will be consummated. The Methodist Episcopal Church and the Methodist Protestant Church have voted for union by large majorities and the several Annual Conferences of the Southern Methodist Church have given unification a four-to-one majority. The only thing now necessary to complete the union is the approval of the Birmingham conference. When this is done a Uniting Conference will meet within a year and co-ordinate the interests, unify the various Boards of the Church, and adopt one discipline for all. Then Southern Methodists will become simply members of The Methodist Church and this Methodist Church will have a membership of upward of EIGHT MILLION souls. God hasten the day!

## Christian Education

By CHARLES THIGPEN

## Church School Attendance

Last Sunday ..... 640  
A Year Ago ..... 547

## Departmental Report

	Present	On Time	Cont.	Sty.
Jr. High	92	80	53	70
Sr. High	73	46	35	47
Y. P.	38	34	13	34

## Adults

Men's Class	60
Couples' Class	48
Hinton	46
Jenkins	31
Brothers	26
Fidelity	24
Ashby	14
Forum	11

Total.....260

The attendance for the last month reached the highest average for any month for more than ten years. Our average attendance for last month was 696. It is within our reach to have a 700 Sunday School every Sunday. Let's all pull together and make it possible..

## SENIORS TO HAVE OUTDOOR WORSHIP SERVICE

The members of the Senior Department will meet at the church at 5 o'clock Sunday evening to go to "The Point" for an outdoor worship service and picnic supper. During the worship service Jeanette James will read a group of poems and Mr. J. R. Henderson will speak to the group on "The World About Us."

## Y. P. CONTINUE STUDY ON PERSONAL RELIGION

Members of the Young People's Department will meet at 6 o'clock Sunday evening in the church parlor for a twilight supper which will be served by Miss Marynelle Thompson and Julian Lovett. Jim Major will preside at the worship service and Mr. Thigpen will continue leading the discussion on "Personal Religion." Mr. Carlos Gattis will sing a baritone solo, accompanied by Mrs. Emile Trebing.

## JOHN S. KOCHTITZKY HEADS COUPLES' CLASS

Other officers of the class are:  
Dennis Williams—Vice-President.  
Mrs. B. A. Burns—Secretary.  
W. P. Ivy—Treasurer.

## THE MEN'S CLASS ELECTS ALBERT GRAVES

Other officers elected in the Men's Class last Sunday were:  
Charles B. Carter—Vice-Pres.  
C. C. Arnold—Secretary.  
Audley May—Treasurer.

## WEDNESDAY EVENING

Mrs. Foote will have charge of the program at the dinner devotional next Wednesday evening. This will mark the close of the spring "Learning-For-Life School" and we are deeply grateful to Mr. Bullington, Miss McRae and Mrs. Clay Smith for their splendid work as class leaders. There will be no more regular Wednesday evening dinners until fall.

The progress of righteousness in nations is often slow, and "comes not by observation." It is the story of the silent leaven which is so quiet that the lump is leavened ere we realize it. However slow it may be, there comes the golden moment when God's will is done.