



Arkansas Methodist

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

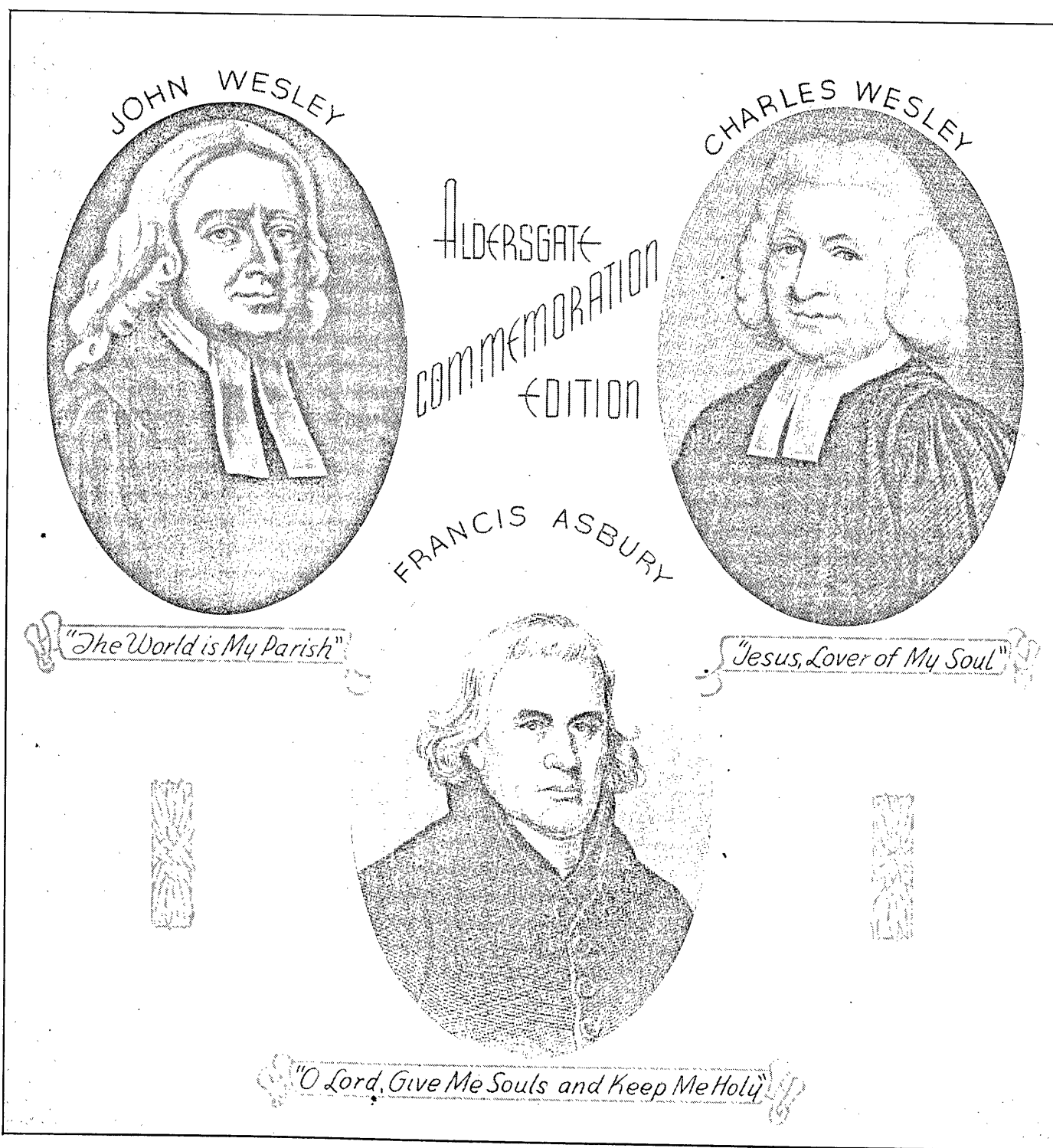


Our Slogan: The Arkansas Methodist in every Methodist Home in Arkansas

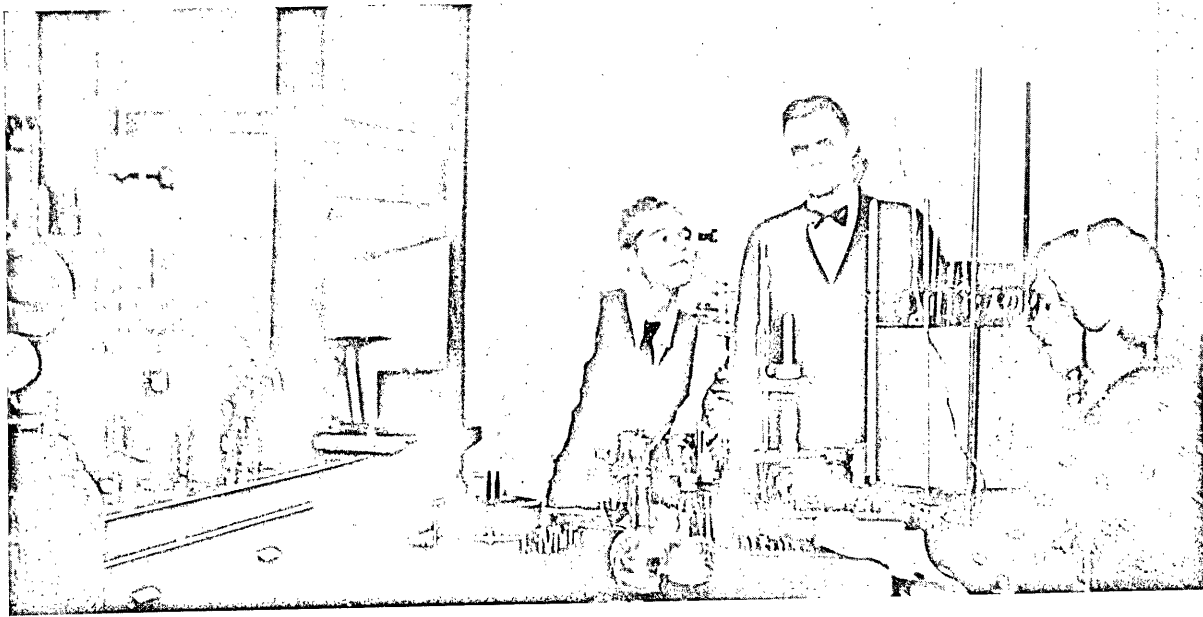
Vol. LVII

LITTLE ROCK, ARKANSAS, N.

No. 20



Students Favor the New Program of Education



AT HENDRIX COLLEGE each individual is considered with reference to his peculiar needs, his special aptitudes and limitations, his vocational plans and the probable niche he will fill in later life. It stresses personal work and close co-operation of teacher and student.

Students receive with increasing favor the *New Program of Education* developed at Hendrix College the past five years. In purpose, method, and content it is—

STUDENT CENTERED!

55th Session Opens September 12th
CONWAY, ARKANSAS

AT HENDRIX COLLEGE

- Enrollment Increased 14 per cent last year
- Registrations are now ahead of last year!
- Catalog on request

Three Important June Events at Hendrix College!

ARKANSAS PASTORS' SCHOOL



REV. CLEM BAKER

Hendrix College
May 30th
June 10th

For all ministers and their wives in the three branches of United Methodism in Arkansas.

Expenses

Room and Board for entire session is \$13.00. Extra meals: breakfast .30, dinner and supper .40 each.

Our Great Aldersgate Session

Featuring Sermons by These Outstanding Ministers:

Dr. Forney Hutchinson—Tuesday, May 31, through Thursday night.
Bishop W. C. Martin—Friday, June 3, through Sunday morning.
Bishop W. T. Watkins—Sunday night, June 5, through Tuesday.
Bishop C. C. Selecman—Wednesday, June 8, till close of School.

Instructors and Courses:

DR. R. W. GOODLOE

1. Methodism
2. Christian Beliefs

DR. FAGAN THOMPSON

1. Christian Worship
2. Music and Hymn Appreciation in Small Church.

DR. J. T. CARLYON

1. The Church and Society
2. The Teachings of Jesus

DR. R. H. EDWARDS

1. The Methodist Church and Tenancy in Arkansas
2. Same as above

DR. J. Q. SCHISLER

The Financial Program of the Small Church

MISS RUBY VAN HOOSER

Leadership of Mission Study Groups

The Little Rock Conference

Young Peoples' Assembly at Hendrix College June 20-24

Opens with garden party Monday night, June 20, closes with Consecration Service, Friday noon, June 24.

For young people 15-23, and adults whose official capacity requires their attendance at the Assembly.

Registration begins 2:00 P. M. Monday, June 20.

Expenses

The total expense is \$6.50, including everything except text books.

The Faculty

Eleven fine courses will be taught by the following accredited Instructors:

Miss Lelia Bagley, Nashville, Tennessee,
Rev. Edward Harris, Stamps,
Rev. Neill Hart, Magnolia,
Rev. J. E. Cooper, Little Rock,
Rev. A. J. Christie, Prescott,
Rev. E. C. Rule, Camden,



BISHOP C. C. SELECMAN

Rev. L. E. N. Hundley, Warren,
Rev. Kenneth Spore, Gurdon,
Rev. C. R. Hozendorf, L-Rock,
Rev. G. G. Meyer, El Dorado,
Rev. Fred R. Harrison, Hope.

Guilds and Interest Groups

—under the direction of the following leaders:

Mrs. Russell Henderson, Little Rock,
Rev. J. E. Cooper, Little Rock,
Miss Marguerite Clark, Little Rock,
Mrs. C. B. Nelson, Little Rock,
Rev. C. R. Hozendorf, L-Rock,
Rev. Geo. G. Meyer, El Dorado,
Rev. W. Neill Hart, Magnolia.

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Miss Elizabeth McNeeley, Director Recreation.

ARKANSAS METHODIST

Vol. LVII

LITTLE ROCK, ARKANSAS, MAY 19, 1938

No. 20

The Aldersgate Experience

Wednesday, May 24, 1738

WEDNESDAY, May 24, I think it was about five this morning, that I opened my Testament on those words. There are given unto us exceeding great and precious promises, even that ye should be partakers of the divine nature' (II Peter 1:4). Just as I went out, I opened it again on those words, 'Thou are not far from the Kingdom of God.'

"In the afternoon I was asked to go to St. Paul's. The anthem was (based on Ps. 130).

Out of the depths have I cried unto thee, O Lord.

Lord, hear my voice: let thine ears be attentive to the voice of my supplications.

If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?

But there is forgiveness with thee, that thou mayest be feared.

I wait for the Lord, my soul doth wait, and in his word do I hope.

My soul waiteth for the Lord more than they that watch for the morning: I say, more than they that watch for the morning.

Let Israel hope in the Lord: for with the Lord there is mercy, and with him is plenteous redemption.

And he shall redeem Israel from all his iniquities.

Amen.

"In the evening I went unwillingly to a society in Aldersgate Street, where one was reading Luther's Preface to the Epistle to the Romans."

From the Preface of Martin Luther's Commentary on the Epistle of St. Paul to the Church at Rome:

"Faith is not that human notion and dream that some hold for faith. Because they see that no betterment of life and no good works follow it, and yet they can hear and say much about faith, they fall into error, and say, 'Faith is not enough; one must do works in order to be righteous and be saved.' This is the reason that, when they hear the Gospel, they fail to make for themselves, by their own powers, an idea in their hearts, which says, 'I believe.' This they hold for true faith. But it is a human imagination and idea that never reaches the depths of the heart, and so nothing comes of it and no betterment follows it.

"Faith, however, is a divine work in us. It changes us and makes us to be born anew of God (John 1). It kills the old Adam and makes altogether different men, in heart and spirit and mind and powers, and it brings with it the Holy Ghost. O, it is a living, busy, active, mighty thing, this faith; and so it is impossible for it not to do good works incessantly. It does not ask whether there are good works to do, but before the question arises, it has already done them, and is always at the doing of them. He who does not these good works is a faithless man. He gropes and looks about after faith and good works, and knows neither what faith is nor what good works are, though he talks and talks, with many words, about faith and good works.

"Faith is a living, daring confidence in God's grace, so sure and certain that a man would stake his life on it a thousand times. This confidence in God's grace and knowledge of it makes men glad and bold and happy in dealing with God and with all his creatures; and this is the work of the Holy Ghost in faith.

"Hence a man is ready and glad, without compulsion, to do good to everyone, to serve everyone, to suffer everything, in love and praise of God, who has shown him this grace; and thus it is impossible to separate heat and light from fire. Beware, therefore, of your false notions and of idle talkers, who would be wise enough to make decisions about faith and good

* **REPENT YE THEREFORE, AND BE** *
* **CONVERTED, THAT YOUR SINS MAY** *
* **BE BLOTTED OUT, WHEN THE TIMES** *
* **OF REFRESHING SHALL COME FROM** *
* **THE PRESENCE OF THE LORD.—Acts** *
* **3:19.** *

ALDERSGATE

By BISHOP RALPH SPAULDING CUSHMAN

What is this unseen Presence that commands me,
That grips my mind and will not turn away?
Sure as the dawn a Holy One approaches
Upon my spirit each returning day!

Ofttimes I tell myself 'tis but illusion,
And doubting ask how such a thing could be:
A voice that speaks beyond our human hearing,
A Presence eyes of flesh can never see?

And then again it comes, a warming Nearness,
Comes with a strengthening, a courage, and a cheer.
Comes until all my futile doubts are doubted,
Comes until Heaven is the Here!

Oh, it must be this Presence is the Christ One,
He who once said: "I will come back to you,
Unseen, the blinded world will never know me;
But ye shall know as long as ye are true."

O living Christ, Lord of the whole creation,
O living Word, through every age the same,
Jesus the Christ, today, yes, and forever,
A thousand ages bless Thy holy name!

MAY 24, 1738

By BISHOP JOHN M. MOORE

ALDERSGATE was neither an entrance to nor an exit from any theological seminary. Aldersgate was a winding thoroughfare of human life. Upon this thoroughfare of life John Wesley entered on that dark night when, about nine o'clock, he was dazzled by the greatest light that was ever on land or sea.

For a dozen years following his ordination, he was in religious bewilderment. He followed a course in the Holy Club that he hoped would bring him conscious salvation. He came to Georgia for the purpose of saving his soul. He spoke of coming as a missionary to the Indians, but he declared that he was more concerned to find that reality of religious life that should give him hope. After his ordination he went out as a curate in his father's own parish; he later

works, and yet are the greatest fools. Pray God to work faith in you; else you will remain forever without faith, whatever you think or do."

"About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt that I did trust in Christ, Christ alone for salvation; and an assurance was given me, that he had taken away my sins, even mine, and saved me from the law of sin and death.

"I began to pray with all my might for those who had in a more especial manner despitely used me and persecuted me. I then testified openly to all there what I now first felt in my heart. But it was not long before the enemy suggested, 'This cannot be faith; for where is thy joy?' Then was I taught that peace and victory over sin are essential to faith in the Captain of our salvation; but, that as to the transports of joy that usually attend the beginning of it, especially in those who have mourned deeply, God sometimes giveth, sometimes withholdeth them, according to the counsels of his own will.

"After my return home, I was much buffeted with temptations; but cried out, and they fled away. They returned again and again. I as often lifted up my eyes, and He sent me help from his holy place. And herein I found the difference between this and my former state chiefly consisted. I was striving, yea, fighting with all my might under the law, as well as under grace; but then I was sometimes, if not often, conquered: now, I was always conqueror."

preached at Oxford; he went to Savannah as a chaplain; he talked with Moravians. Baffled, ever baffled, he sought that which would not appear and hoped for that which he did not see. He was seeking light. What happened?

The night was on. He went to Saint Paul's Cathedral and the anthem was this: "Out of the depths do I cry unto Thee, O Lord." On its wave and resurging his heart was swept as it expressed the condition of his soul. "Out of the depths do I cry—out of the depths." From the door he went out into the night. A friend led him over to a religious society in Aldersgate Street—a little winding pathway going out from Saint Paul's by the Bank of England. One was reading Luther's comments on Paul's letter to the Romans. He read, "The just shall live by faith." It rang in Wesley's heart like the bells of the morning. "The just shall live by faith." He felt his heart strangely warmed. More than that—he had his mind strangely illuminated. It was not the warmth that changed John Wesley. It was the light. It was not the movement upon his emotions; it was the revelation to his mentality as it sought, out of the depths, to take hold of that which would give him hope forever. That is what took place. He called it a new birth. And when he thus called it, he set the norm of all that he ever afterward thought or did. The new birth! The new life! He had been in quest of the reality in life, in quest of the reality in religion, in quest of the reality in the relations of man to God; and here he had found it in the regeneration of the human soul.

ON TO ALDERSGATE

By BISHOP A. FRANK SMITH

THE General Conference is in the past. Aldersgate lies ahead. The General Conference was deeply influenced by the Aldersgate Commemoration. The Aldersgate session on the afternoon of May 1 was the spiritual high point of the Conference. Through all the turbulence of unification disagreements and Conference elections, the influence of Aldersgate was evident in the absence of acrimony and "politics" of an objectionable nature. Further, the General Conference put evangelism forward by creating a new Department of Evangelism in the Board of Missions, headed by Bishop Charles C. Selecman.

If the General Conference caused a hesitation in the Aldersgate cultivation, it is only temporary. This movement must be carried on until every congregation on May 24 experiences a transforming experience; and beyond that we must sweep into the mightiest revival movement Methodism has ever known.

We are a united Methodism now. Only the perfecting of details of administration remains before unification is an accomplished fact. We are nearly 8,000,000 strong, the greatest Protestant body that ever existed on this earth. That strength must be mobilized into an offensive army, which will take the field for the conquest of this nation in the name of Christ.

This cannot be done by an ordinary Church. It cannot be done by a cold, indifferent, worldly, self-centered, or divided Church. Our hope of overcoming all that stands between us and the revival, is in Aldersgate. If we sufficiently pray and labor and sacrifice, it will be possible to transform the Church during Aldersgate week.

The Aldersgate Commemoration has already accomplished much. It has not only created a new spirit, but has actually made us more successful in our work.

I have received reports from a large majority of our presiding elders covering this Aldersgate year through Easter. Those reports are thrilling. They cannot be summarized here, but if those reports are a fair sampling of the whole Church, the following facts are indicated:

WE HAVE THUS FAR IN 1938 HAD 1,000 MORE REVIVALS THAN WERE HELD DURING THE SAME PERIOD OF 1937.

THUS FAR IN 1938, THERE HAVE BEEN
(Continued on Page Two, Column Three)

The Arkansas Methodist

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Except Weeks of July 4 and December 25

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ANNIE WINBURNE Treasurer

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should be brief and carefully written.

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at the Post Office at Little Rock, Ark., under the Act
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METHODIST EVENTS

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. ALVA E. GOODE preached the sermon
for the Oppelo Junior High School on Sun-
day night, May 8.

ON account of the extra space required for
special matter in this number, it has been
necessary to hold considerable news and other
items.

HENDRIX COLLEGE commencement will be
Sunday, May 29. Bishop W. T. Watkins
will preach the sermon at 11:00, and Bishop
C. C. Seelman will make the address to the
graduates that afternoon.

WE had hoped that it might be possible to get
pictures of the seven new bishops for this
issue; but, finding it practically impossible to
get all of the same size and general appearance,
we are regretfully postponing using them at this
time.

BISHOP JOHN M. MOORE announces that the
Uniting Conference will meet on next April
26; but the place will be fixed by a joint com-
mission of the three uniting Methodisms. Mis-
souri Methodists are seeking to have St. Louis
chosen for the meeting place.

DR. W. C. WATSON, pastor of Malvern Metho-
dist Church, April 17, preached the sermon
for the High School at Magnet, and will, on May
22, preach the sermon for the Malvern High
School class of 59. This is the second time he
has preached the closing sermon for this school.

OUR ALDERSGATE HYMN

THE beautiful Aldersgate Hymn, found on
page 32, was composed, both words and
music, by Mrs. Julia E. Stockton, an elect Metho-
dist lady of Campbell, Texas. It was written
specially for this number of our paper. We trust
that our readers will appreciate Mrs. Stockton's
offering.

AN ADDRESS OF THE COLLEGE OF BISHOPS

IN harmony with the action of the General
Conference just held in the city of Birming-
ham, we think it altogether fitting that we should
address this communication to our people
throughout the Church.

The voice of the General Conference and the
verdict of the Judicial Council concerning the
Plan of Union, lead us to believe that the
Churches, through their preachers and laymen,
throughout all our borders, will co-operate in
the united effort to make effective the plan
adopted, and to bring to larger self-realization
for service the Churches of American Metho-
dism.

The Union of the three major Methodisms in
the United States appears to be both logical and
practicable, in view of their common origin, de-
velopment, doctrine and polity. It is our con-
viction that such Union will enlarge our fellow-
ship, increase our influence, and deepen our
spiritual life. The difficulties now existing
around the world call more loudly for com-
radeship and co-operation than for competition
and duplication. The forces of evil, united, are
too much for a Methodism divided.

If we proceed with patience and with proper
regard for the rights and interests of all con-
cerned, there need be no confusion nor interrup-
tion in the life and activity of any local church,
or in the administration of any organization or
institution in the whole Connection. While all
men may not see eye to eye in all matters, it is
yet possible for them to find a common ground
upon which to stand, thus enabling them to
transcend their differences and to emphasize
their agreements.

Many of those who have honestly objected
have already come forward to assure the Church
that they will now whole-heartedly lend their
every energy toward making the Plan of Union
a success. For this we thank God, and in the
light of such straightforward declarations we
take increased courage for the task ahead.

We earnestly desire and confidently expect
the Church at this time, as at other times, to
address itself, with careful thinking and prayer-
ful purpose, to the deliberate consummation of
the Plan and to the bringing to bear upon the
problems of our generation the mighty energies
of a United Methodism.

In all this we do but speak and act as the
servants of the Church, and in no sense as its
masters. A year must elapse before the Uniting
Conference will be held, and this will give time
and opportunity in which to make preparation
for adjustments where any adjustments may be
needed. Unity in essentials, liberty in non-
essentials, and charity in all matters of opinion
and custom have always characterized the sons
and daughters of Mr. Wesley. In the spirit of
Christ, and on behalf of the Church we make
this statement this day with the hope and the
prayer that we may have power from on high
with which to advance the Kingdom of God upon
the earth.—The College of Bishops.

CHINA RELIEF FUND

PREVIOUSLY reported, 524.05; A Friend, Duke
University, \$2.00; W. M. S., Holly Grove,
\$5.00; W. M. S., Charlotte, \$1.00; A Friend, Fort
Smith, \$5.00; total, \$537.50.

CIRCULATION REPORT

RECEIVED since last week: Hickory Plains,
O. L. Thompson, 2; Hazen, A. J. Shirey, 9;
Huntsville, C. L. Fry, 2; Lincoln, J. H. Smith, 4;
Harrison, F. E. Dodson, 6; Garden Point-River-
side, J. H. Holt, 13; Lorado-Stanford, W. J. Wil-
liams, 7; Colt, Bates Sturdy, 1; Holly Springs,
J. C. Williams, 1; Antoine, C. D. Cade, 10; Bin-
gen, E. T. McAfee, 3; Doyle Church, E. T. Mc-
Afee, 100% 5; Swan Lake, R. D. McSwain, 1;
Sparkman, R. C. Walsh, 18; Leola, M. K. Rogers,
1; Hope, F. R. Harrison, 7; Batesville, First
Church, A. D. Stewart, by C. D. Metcalf, 49;
Vantrease Mem., El Dorado, G. G. Meyers, 2.
Brethren, accept thanks for good work. May
many others follow in your train. Now is the
time to make up your clubs.

HELP TO CIRCULATE PETITIONS

THE friends of temperance have prepared a
Model Local Option Bill to be initiated this
summer for a vote at the November election.
The petitions must be filed early in July. Volun-
teers are needed to circulate the petitions. Or-
ganizations for that purpose should be formed
in each County. Those who will cooperate
should communicate with Supt. J. H. Glass,
Donaghey Building, Little Rock.

ON TO ALDERSGATE

(Continued from Page One)

24,000 MORE MEMBERS JOINING OUR
CHURCHES ON PROFESSION OF FAITH
THAN WAS TRUE OF THE SAME PERIOD
LAST YEAR.

THROUGH EASTER OF 1938, THE NET
INCREASE IN THE MEMBERSHIP OF OUR
CHURCHES WAS 38,000 MORE THAN THE
NET INCREASE THROUGH EASTER OF 1937.

OUR CHURCHES HAVE PAID \$250,000
MORE ON THEIR BENEVOLENCES THIS
YEAR THAN THEY PAID DURING THE SAME
PERIOD LAST YEAR.

We are not counting noses or gathering sta-
tistics. Little has been said about such tangible
results. The Commemoration is a spiritual
movement, intended to bring a new sense of God
to all our people. All sensible men know, how-
ever, that if this were done it would immediately
result in more efficient work along the lines
above indicated. The facts show that such has
been the case.

Now let us go forward to Aldersgate. Let
every preacher set aside Aldersgate week and
observe the two Sundays and the evening of
Tuesday, May 24, as great spiritual occasions. Our
suggested program for these dates has been sent
out and additional copies are available if needed.
Keep the fine portrait of Mr. Wesley promi-
nently displayed in the church. Let no service
go by without some reference to the Aldersgate
Commemoration and its objectives.

If this is done, and the whole brought to a
climax on the night of May 24, it will mean a
new day in Methodism and throughout the
world. Having accomplished so much, we must
not fail to achieve in the fullest degree the
awakening and spiritual transformation of our
entire Church.

BOOK REVIEWS

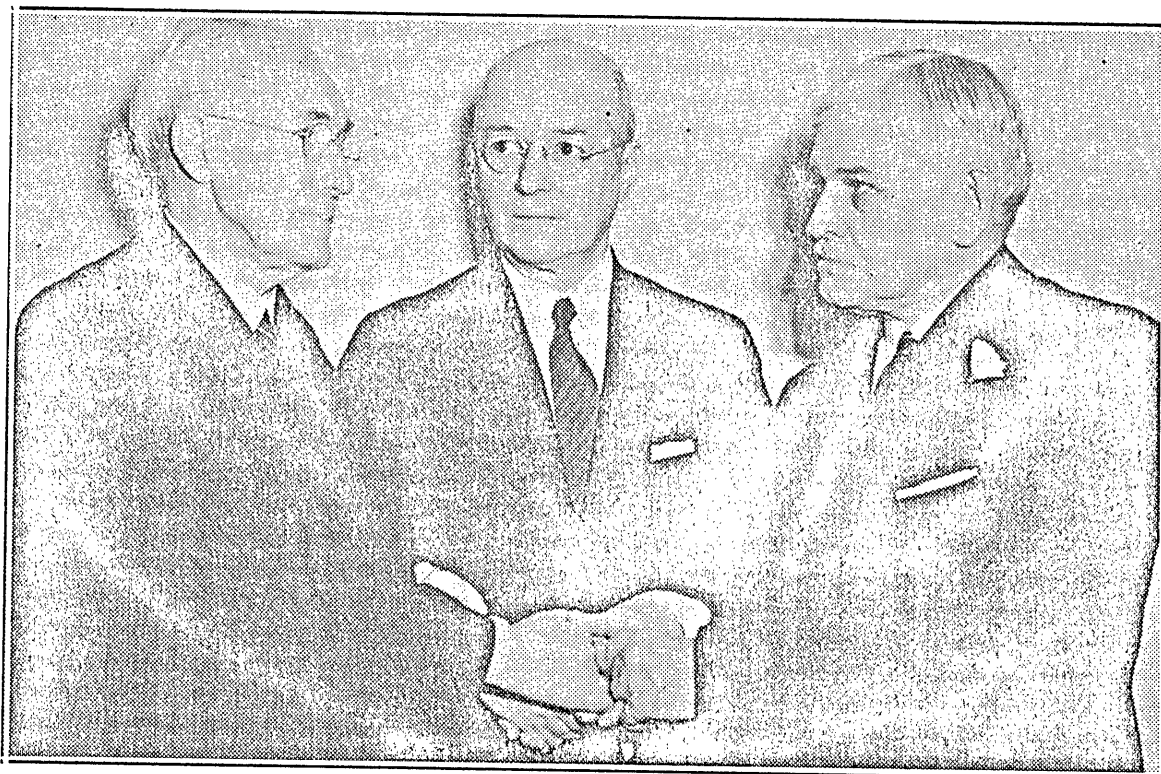
The Challenge Of A New Day; by R. E. Golla-
day, A.M., D. D.; published by the Lutheran
Book Concern, Columbus, Ohio; price \$1.75.

This is a thought-provoking study of out-
line sermons and addresses on subjects that chal-
lenge the student to put forth his best effort.
He treats skillfully such subjects as "The One-
ness of God's People," "The Joy-Bells of Life,"
"The Christian's Reasonable Service," and many
other equally timely and vital subjects. In all,
the book contains sixty-five carefully prepared
outlines which will prove a stimulating course
of study for the thoughtful preacher.

Horace Mann And Our Schools; by Smith, Win-
ship and Harris; published by the Ameri-
can Book Company, New York.

This volume was brought out last year,
honoring the centennial of Horace Mann than
whom no one has ever had a greater influence
on our schools. Included in this little volume
are three truly great papers contributed by fol-
lowers of Mann. They approach the subject
from widely different positions. They pay
worthy tribute to Horace Mann and his work.
This book should be in the reference library of
every school.

YOU would not think for a moment of taking
the authority away from the captain of a
football team which was playing on the whole a
fine game. Still less would you think of sud-
denly changing all the rules in the middle of a
contest, and then expect the men to go on play-
ing their best. And yet our present tendency
is to impose on business teams just such handi-
caps, to weaken the authority of their captains,
to change the rules of the game at will, to take
away their bats, and still expect them to keep
up their batting average.—James F. Bell dis-
cussing What Is Business?



On Friday evening, April 29, about two hours after the General Conference had adopted the Plan of Methodist Union, by a vote of 434 to 26, the three Chairmen of the Commissions on Union, Bishop John M. Moore, Methodist Episcopal

Church, South, (left), Bishop Edwin H. Hughes, Methodist Episcopal Church (right), and Dr. James H. Straughn, Methodist Protestant Church (middle), clasped hands, after Bishop Hughes and Dr. Straughn had delivered Fraternal

Addresses, and in unison pronounced the Benediction, after the vast audience in the Municipal Auditorium had sung "Blest Be The Tie That Binds Our Hearts in Christian Love." Emotion was high. Some were shouting; others weeping for joy.



BISHOPS OF THE METHODIST EPISCOPAL CHURCH, SOUTH, BEFORE THE SEVEN NEW BISHOPS WERE ELECTED AT BIRMINGHAM

China Relief

Bishop Arthur J. Moore, the China missionaries, the Chinese leaders and members of our Church in China, and the Secretaries of the Board of Missions have been deeply gratified for the full response that has been given to the Church-wide appeal for China relief. Nearly \$60,000 has been received and it has relieved untold suffering.

We are definitely closing the appeal on June the first and wish again to express our deep appreciation.—W. G. Cram, General Sec'y.

N. B. Amounts coming in after the first may be sent to J. F. Rawls, Treasurer, Nashville, Tenn.

The Man Who Changed A Century

During the month of May, on behalf of the Protestant Churches of the United States, a special series of broadcasts has been planned, commemorating the two hundredth anniversary of the heart-warming experience of John Wesley. These broadcasts are scheduled for Tuesdays, 12:00 to 12:15 Noon, May 3rd, 10th, 17th, 24th, and 31st, over the Blue Network of the National Broadcasting Company, from Coast to Coast.

The purpose of this radio presentation is to bring to modern America and Americans the evangelistic message for our day. The speaker for the series will be Dr. William Thomson Hanzsche, pastor of the Prospect Street Presbyterian Church of Trenton, New Jersey, known for the past three years over the N. B. C. Coast to Coast Airways as "The Trailfinder." Wesley Hymns will be sung by an outstanding soloist in connection with the broadcasts.

The general theme will be, "The Man Who Changed a Century." A special Sponsoring Committee has been formed to arrange the details of this series. The members of this Committee are: Dr. William F. Klein, Chairman; Mr. Frank C. Goodman, secretary; Dr. Jesse M. Bader, Dr. John W. Langdale, Dr. Theodore F. Savage, and Dr. Samuel M. Cavert.

John Wesley, in memory of whose evangelistic ministry these broadcasts are given, attended a Moravian service in the little Aldersgate Street Chapel, London, on May 24, 1738. It was during that meeting that he "felt his heart strangely warmed," and there came out of the Chapel that night a new Wesley who did more to change the history of a great nation than any other man of his time.

Denied the privilege of preaching in his father's pulpit, Wesley stood on his father's tombstone and preached to the largest congregation ever seen in Epworth, England.

Wesley never flinched when the mobs attacked him. It was his rule, confirmed he says, by experience, "always to look a mob in the face." "An indescribable dignity in his bearing, a light in his eyes, and a spiritual influence pervading his whole personality often overawed and captured the very leaders of the riot." Often, "the rioters themselves were the chief sufferers from the missiles and clubs so freely used." Wesley in every way maintained himself with such perfect dignity that by 1757 mob violence had ceased.

The organization that John Wesley built up gave practical expres-

sion to the gospel of brotherhood. He maintained a school, an orphanage, a work room, a clothing exchange, a bank, and a medical dispensary. He studied medicine in his leisure time, and his "Primitive Physic" went through many editions. He originated the saying; "Cleanliness is next to godliness." Wesley's ministry knew no boundaries. He said, "I look upon all the world as my parish."

Methodism and Evangelism

By HAROLD PAUL SLOAN

The essential thing about evangelism is very much less the question of its method than the question of its theology. Unitarianism cannot evangelize. The theology which is essential to evangelism is that which affirms in some form human helplessness and divine, almighty grace set in juxtaposition, the one element over against the other.

Whenever there is this juxtaposition there will be evangelism—yes even though the conception of grace be ineffective, and the conception of human need be so extreme as to exclude (theoretically) any possibility of action. The extreme Calvinism, for example, of Jonathan Edwards, which made man so helpless he could not believe, and God's grace so arbitrary it ceased to be gracious, did not prevent that preaching from issuing in the great awakening. But any magnifying of human self-sufficiency, no matter what its form, excludes evangelism as completely as winter's cold excludes spring's loveliness.

Of course this is true: for the energy of the evangelistic appeal as well as the vitality of the evangelistic experience is in the reality of the redemptive relationship. And there is nothing so inhibiting to the redemptive relationship as self-sufficiency, even the least measure of it.

Wesley's thirteen futile years, from 1725 to 1738, from his ordination to Aldersgate, were due to the obscuring of his sense of utter need through the influence of con-

temporary deistic philosophy. And not until he came to the end of this self-resource and centered his hope wholly in Christ and in Him alone for salvation did he experience power, and become an effective evangelistic agent.

Martin Luther's long struggle had a like explanation. His great discovery was that justification was not by faith and something else, but by faith alone. The ascetic self-denial by which he sought to piece out as it were the grace of God he came to recognize as an obstruction rather than as a help to salvation. His ascetic practices were seemingly acts of self-denial, but actually they were acts of self-affirmation. When Luther yielded all hope of self, centering his confidence in relationship to Christ alone, through faith, he first achieved a true self-denial. There is thus a subtle self-affirmation in everything we add to faith: and its corrupting influence inhibits faith making vital Christian experience impossible.

And has it not been the same with us today? Have we not been substituting our self-sufficient consecrations to build the kingdom of God for the New Testament's self-abandoning faith in Christ unto salvation? We have, and this is why we cannot evangelize. There are two essential values in the believer's venture of justifying faith. (a) It is a giving up of self. (b) It is a reaching outside of self into the otherness of Christ for the completing of self. Every degree of the sinner's self-emphasis is of necessity divisive and unsocial. And conversely, every measure of the believer's confidence in Christ is of necessity unifying and social. There is a spring of social solidarity in the very humility and his other confidence toward Christ; but when this act of faith has become also an immediate sense of oneness with his Lord a social force of tremendous significance is discovered.

When Jesus is revealed by the Holy Spirit in the deepest center of the believer's self-awareness his lonely, dissatisfied, driving sense

of me is transformed into a joyous, contented, and overflowing sense of us—Christ and me—and this latter attitude is inevitably social. I can analyze four springs of social vitality in the Christian experience:

1. Christian experience changes man's me into us—his lonely driving thirst toward life, which seeks, into an overflowing joy, which gives.

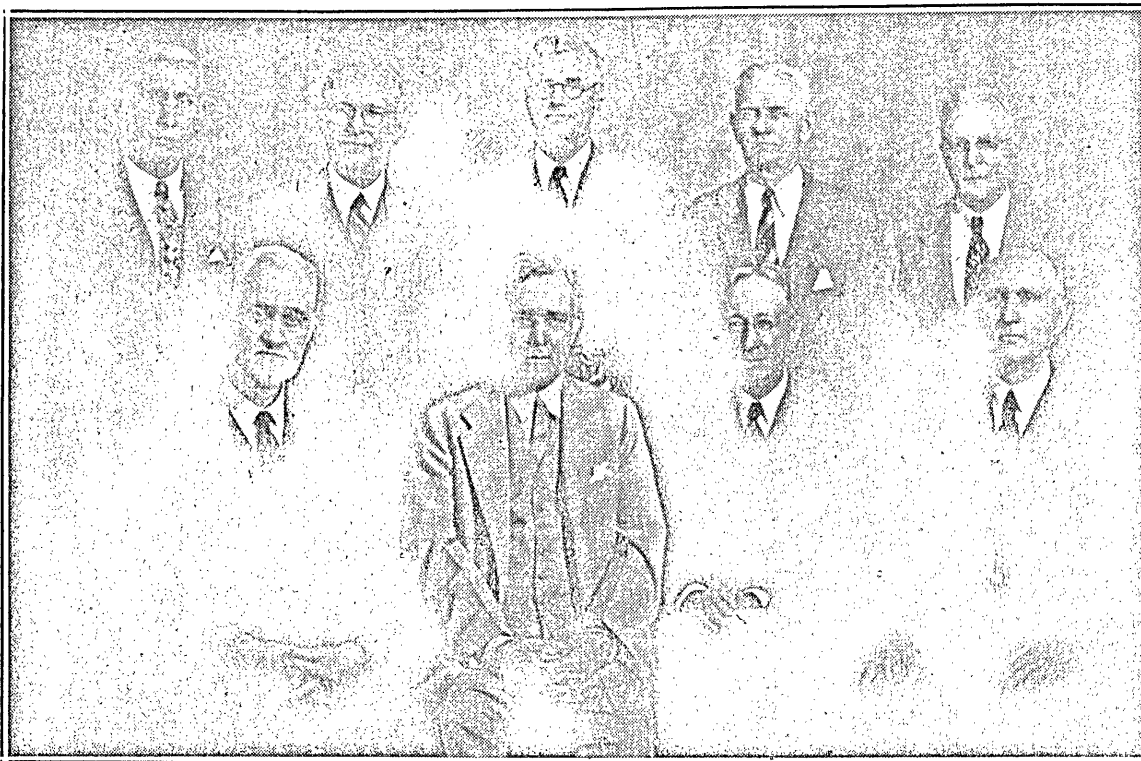
2. Christian experience excludes all pride, and pride is the most unsocial motive in human consciousness.

3. Christian experience replaces the sinner's freedom of individualistic self-will with the believer's joy of being mastered by Christ's one all-including gracious purpose.

4. Christian experience frees the believer at once from those two contradictory inhibitions upon social relations, the inferiority and superiority complex. Since the believer's dominant consciousness is that of Christ sufficiency, he cannot experience inferiority: in Christ he can do all things; nor can he experience superiority: without Christ he can do nothing.

As to method, each evangelistic situation will develop its own. Wesley did not start out with an altar. He started out with an awareness of his own and of all mankind's utter need—a need which found its complete answer in Christ, and in Christ alone.

On this two hundredth anniversary of Aldersgate if Methodism would recover its place, it must get over its wonder at modern men and at modern science, finding room for only one wonder—the wonder of the adequacy of the grace of God in Jesus Christ. Unless we can do this we will fail just as the church has always failed when its heart has been full of itself. The history of Methodism's achievements in evangelism is one of which our people may be justly proud. Those revivals were a civilizing and a creative force in the life of the nation. They undergirded reform and energized social progress for more than a century of this Republic's amazing history.



THE JUDICIAL COUNCIL OF THE METHODIST EPISCOPAL CHURCH, SOUTH, THAT RENDERED THE DECISION THAT THE PLAN OF UNION HAD BEEN LEGALLY ADOPTED

Upper, left to right: Dr. J. W. Johnson, Dr. A. J. Weeks, Judge M. A. Childers, Judge Orville A. Park, and Dr. R. L. Flowers; Lower, left to right: Dr. A. C. Millar, Vice-President, Judge Martin E. Lawson, President, Dr. J. S. French, Secretary, and Dr. W. G. Henry.

Their new development is its present most pressing need. What other fitting observance of the Aldersgate year than to reproduce them? As Bishop A. Frank Smith so powerfully and comprehensively puts it in the South's Aldersgate observance—A renewal of the Aldersgate meeting between God and man is at once the need of the world, the need of the church, the need of every individual life, and the need and right of the Infinite God. Back then to Aldersgate and on to evangelism.—In the Christian Advocate.

Conquest Of A Continent

By EDWARD LAIRD MILLS

Religion had much to do with the discovery and early settlement of the Western hemisphere. In governmental letters of authorization granted to explorers there is frequent reference to the necessity of spreading the gospel among the Indians. Representatives of religion accompanied most of the exploring expeditions, and there are still standing churches in the United States which are more than three hundred years old. One of the chief reasons leading to the establishment of most of the original thirteen colonies was a desire for freedom in the exercise of religious beliefs and practices, a freedom which was then denied dissenting faiths by the governments of Europe. Occasionally these new settlers came to manifest the same persecuting spirit which had driven them from the old world.

The founders of the Republic were properly suspicious of state-supported churches. They did not desire or design any separation of religion and life but sought merely to prevent governmental favoritism to any type of religion.

A state supreme court, in a comparatively recent decision, observed that in framing state constitutions the idea was dominant to protect religious liberty: "Divine worship, according to the dictates of the individual conscience, was deemed essential to the welfare of every person and of importance to the state by the peoples of every state. The main purpose was to protect the sincere worshiper, no matter of what sect, against persecution, to prohibit the majority from using the government in any form to further any sect, or church, or coerce any citizen into any religious views or practice."

The effect of this freedom of thought in matters of religion is clearly seen in the number of different religious organizations which have been formed here. They constitute part of the price paid for a great boon, and most of them are insignificantly small.

The early colonists grew up in a religious atmosphere and venerated the church, and there has never been an anticlerical party, as such, in this country. Indeed, there are few nations whose people so generously support the church, and that support comes voluntarily. Here a church must serve or starve to death. The fact that it does not starve is impressive evidence that it is serving.

In the settlement of the American frontier, which ran west for 3,500 miles to the headwaters of streams emptying into the Atlantic Ocean, the churches played a leading part. Whenever people moved westward from older settlements to the raw prairies, they were

accompanied by ministers who saw to it that both churches and schools were established in the newly developing towns and cities. Churchmen in older sections generously contributed to establish organizations of like faith on the frontier's edge.

Denominational colleges were founded in order to supply an educated ministry, and more than one great state university owes its origin to Christian ministers.

Social welfare legislation, which sought to make easier the lot of laboring men and women, developed naturally out of the soil prepared by the teaching of religious ideals, and is characteristic of most home missions in commonwealths in the West. The same thing holds true in the matter of moral reform. Dueling, lotteries, slavery, and polygamy were among the evils which were wiped out as the result of a social conscience informed and energized by religion. Moreover, the philanthropy which has come to such abundant fruition in community chests, homes, hospitals, and orphanages has flowed naturally and inevitably from the proclamation and acceptance of the Christian gospel.

The successive changes in the map of the United States are suggestive. The territory of the thirteen original states as recognized by Great Britain in 1783, covered everything east of the Mississippi River except Florida and the Gulf coast. Twenty years later the province of Louisiana was ceded to this country by France for a sum of \$15,000,000. It included all or parts of twelve states in the trans-Mississippi West. In 1819 Florida and the Gulf coast were acquired. Then for a quarter of a century the settlement and establishment of civilized institutions in the newly acquired territory absorbed American resources. The Mexican War and the annexation of Texas followed in 1845. This included parts of six present-day states. The next year the Oregon country (three states), which had been settled by American Protestant missionary initiative, saw the final extinguishing of British claims. Two years later California and the hinterland of Nevada, Arizona, and Utah, with parts of Colorado, Wyoming, and New Mexico, were ceded to the United States by Mexico, and in 1853 the Gadsden purchase completed the present boundaries of mainland United States. The Civil War interrupted the process of settlement, but it was resumed immediately afterward, and the completion of transcontinental railways greatly facilitated it.

The fact that the church grew up with the frontier had a decided effect upon the former. The church became pragmatic in theology, ritual, and polity. What "worked" was kept. What failed to work was thrown away, with scant regard as to how much it had commended itself to the Christians of former centuries. Scotch-Irish Presbyterians were influential on the frontier, but Baptists and Methodists were most numerous.

They differed greatly in polity and theology, but both emphasized personal religion; and, while their ministers were frequently untrained technically, they were abundantly able to meet the frontiersman on the level of his understanding and interests, and to enlist his good will and co-operation. Most of the early Methodist preachers were un-

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Duke University announces the opening of a Graduate School of Forestry, the third in the United States and the first in the South. Dr. C. F. Korstan, who has been director of the Duke Forest since 1930, is Dean of the new School. It will begin with a full-time Faculty of seven professionally trained foresters, in addition to two instructors in Botany from the regular University Faculty and Administrative Staff.

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married, poorly paid, and they spent most of their time in the saddle. Indeed, this itinerant ministry and the lengthening of the pastoral term from six months to a year, then successively to two, three, and five years, and finally its abolition altogether, is a significant commentary on the process of American settlement.

This century-long frontier experience had one unfortunate effect: By gearing the churches to solving frontier problems, it diminished their ability to meet some new problems which did arise, namely those of the growing city and of polyglot populations. So far American Protestantism has measurably failed to cope with either, and they remain on the agenda as unfinished business.

A territorial frontier has gone, but it must not be dismissed altogether from consideration. A frontier emerges which every dislocation and regrouping of population and, as Dr. Douglass remarks, "The day does not come appreciably nearer when most of this area shall cease to have the characteristics of frontier."

Just at present changes in annual rainfall are causing a considerable population change from the so-called "arid" West—just east of the Rocky Mountains to the Intermountain and Pacific Coast states, where irrigation and higher rainfall combine to make agricultural life easier. On the whole, the churches have done a conspicuously good job in the evangelization of the American people, but the work done must be reviewed constantly in the light of changing conditions.—In the Christian Advocate.

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Woman's Missionary Department

MRS. A. C. MILLAR, Editor

Communications should be received
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Address 1018 Scott Street.

FISHER STREET AUXILIARY, JONESBORO

The Auxiliary successfully completed the study, "Rebuilding Rural America" April 25. Eighteen of the thirty members were present, sufficient to receive credit and a number of others were present enough sessions and showed interest in reading the text to be counted as an informational class.

A number of interesting methods were used to get away from the formal lecture methods. One session was devoted to the reading of letters that had been received by the leader from friends who are members of rural sections of America. They came from all the four sides of the continent, and though each was in answer to different questions covering the home, school, church and social activities of the rural communities the class concluded that all of the sections are in equal need of rebuilding.

Another session was turned into an old-fashioned class-room where questions were asked and answered as had been assigned on a previous meeting. "The Three R's" as a theme was read and enjoyed, to climax this session.

Still another session was given to relating of interesting experiences in the rural sections by members of the class and then, to climax the study a playlet, "Saturday Morning," was given and the county health nurse, Miss Morris, gave an interesting discussion of the problems that confront the rural youth today.

All of the sessions were opened with devotionals from the Upper

Room which resulted in hearts being warmed.

A beautiful spirit of cooperation was shown the study leader, Miss Mildred Osment, throughout all the study and members of the class are anxious to do their part in this interesting "Rebuilding of Rural America."—Myrtle Walker, Supt. of Publicity.

HELENA DISTRICT MEETING AT BRINKLEY

Quiet music preceded the opening of the annual Spring meeting of the Societies of Helena District in the beautifully decorated auditorium of Brinkley church, April 21, with 17 of the 29 auxiliaries represented, and Miss Marie Holmstedt, District Secretary, presiding. The program was as follows:

Devotional—Mrs. F. M. Tolleson, Brinkley.

Reports of Auxiliaries.

Appointment of committees.

Annual report of District and recommendations from Council, Miss Holmstedt.

Reports and Suggestions—Mrs. Sam Wiggins, retiring Conference Superintendent of Study, and Mrs. J. E. Critz, Conference Superintendent of Supplies, both of Conway.

1938 Prayer Retreats—Mrs. Lester Weaver, West Helena, District Superintendent of Spiritual Life.

Solo, "The Holy City"—Mrs. Woodfin, Brinkley.

"Three Things Missionary Societies Might do to Promote the Kingdom"—A. W. Martin, P. E.

After an hour's intermission, during which the Brinkley Auxiliary served a delicious lunch, the meeting was reopened with group singing, followed by—

Meditation—Mrs. Weaver, West Helena.

Election of District Superintendents: Study, Mrs. Tolleson; Spiritual Life, Mrs. Weaver; Supplies, Mrs. Decker; Christian Social Relations, Mrs. Homer Williamson.

"Our Dollars at Work in the World"—Miss Holmstedt, substituting for Mrs. B. E. Snetser, Conference Secretary, whose telegram of regret had just been read.

Solo—Mrs. Darnell Colt.

Offering for Edith Martin, \$6.64. Expression of gratitude from Mrs. Peter Kittel of Forrest City, many years our District Study Supt., now elevated to Conference Superintendency, for the Life Membership bestowed upon her by the District.

After the report of the Committee on Resolutions and the making of plans for a District Prayer Retreat to be held at Wynne, the meeting adjourned.—Mrs. R. H. Cole, Acting Secretary.

SEARCY AUXILIARY

The Missionary Society of the First church met on the lawn of the hostess, Miss Amanda Dye, May 6. Twenty-three members and three visitors were present. The meeting was opened by the president, Mrs. Kirby, who gave an interesting report of the conference in Helena. She was a delegate.

Mrs. G. D. Millar was program chairman and presented Mrs. Petty, who gave the meditation talk on "Where Education and Evangelism Meet." Miss Rhena Robertson gave a splendid paper on "Sixty Years in China."

Mrs. Millar introduced Mrs. Benson, wife of the President of Harding College, who spent 11 years in China. Her talk was interesting and inspiring. One thing she stressed was that we should

not try to take to the Chinese our customs, but only the Christ. She had several Chinese books and she explained the Chinese method of reading and writing.

The society was dismissed with prayer by Mrs. Allbright, after which the hostess assisted by Mrs. Stotts, served delicious punch and cookies.

BATESVILLE DISTRICT MEETING

An all-day meeting of the Missionary Societies of Batesville District, was held in Batesville, First Church, April 28. Twenty Auxiliaries were represented, many having their pastors present. Mrs. W. R. Griffin, Heber Springs, was a special guest.

Mrs. Hubert E. Pearce, Jr., Newport, who is the new District Secretary, presided. The morning session opened with inspiring devotionals by Rev. A. D. Stewart, who used as his theme "John Wesley and Aldersgate."

Miss Mary Elizabeth Findley, accompanied by Miss Bess Maxfield at the organ, sang a beautiful solo.

Each Auxiliary responded to roll call by giving the outstanding accomplishments of the past year.

Mrs. Cledice Jones gave a splendid report of the District work of the past year. Her report showed the efficient way she had carried out her duties as District Secretary and the fine response by all Auxiliaries. She had resigned at the Conference in Helena.

Mrs. B. E. Snetser, Conference Secretary, in her interesting way, shared her rich experiences of the Council meeting with the group. Her report was one of the highlights of the meeting.

Informal reports about the Helena Conference were presented by delegates: Mrs. M. L. Harris, Mrs. J. L. Brown, Mrs. Alice Graham, and Mrs. Dowdy.

Following Mrs. Graham's announcement that four Prayer Retreats were recommended for North Arkansas Conferences, Mrs. Pearce named a committee to make plans for a Batesville District Retreat. This committee was composed of Mrs. Cledice Jones, Mrs. Taylor Dowell, and Miss Eleanor Neill.

Mrs. Capps Shank, Batesville, was announced as the District's Superintendent of Bible and Mission Study. Miss Ora Meeks, Batesville, is the District Librarian.

Before adjournment for luncheon, a consecration hymn was sung and benediction pronounced by the Presiding Elder, Connor Morehead.

A lovely luncheon was served by First Church Auxiliary.

The first hour of the afternoon session was under the direction of Mrs. Alice Graham, Tuckerman, who is Conference Superintendent of Spiritual Life Groups. All who know Mrs. Graham are familiar with her deeply inspiring messages.

The Spiritual Life Leaders an-

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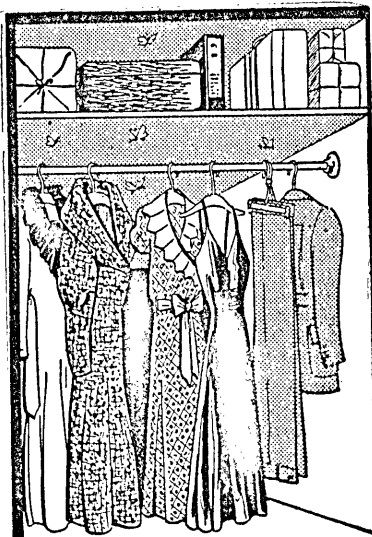
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nounced that Mrs. Allen D. Stewart had been selected for District Superintendent of the Spiritual Life Groups. Zone leaders are: Mrs. Clarence Huff, Mrs. C. N. Guice, and Mrs. L. C. Craig.

Rev. Connor Morehead conducted an open forum on the rural work in the District. He related experiences in his work and said that our church is doing more in this District than all other denominations together. Bro. Morehead has already proved his ability as a leader in every way and the District is progressing under his efficient and capable leadership.

Following his suggestion the Auxiliaries voted to contribute to a fund of \$195.00 which is needed to send fifteen underpaid ministers of the District to the Pastors' School. These ministers are on Circuits and all receive less than \$800 per year. Six were paid less than \$400 last year.

Bro. Morehead also asked the Missionary Societies to help send their young people to the Assemblies; help rural churches to insure their buildings and to encourage holding Vacation Church Schools.

"Our Dollars At Work" was splendidly presented by Mrs. Chas. Cole of Batesville.

The courtesy committee reported. The day was profitably spent and the hospitality extended was everything it should have been. Batesville always makes its visitors feel at home and welcome. The closing moments were spent with a re-dedication hymn and beautiful prayer led by Mrs. L. C. Craig.—Reporter.

TEXARKANA FIRST CHURCH AUXILIARY

The Missionary Society held its fellowship and program meeting Monday afternoon in the church parlors, with Mrs. A. F. Elder and Mrs. C. P. Peters as vestibule hostesses.

Mrs. C. J. Lauderdale played the opening meditation, after which Mrs. J. S. Ragland gave the devotional on "Prayer," which was closed with prayer by Mrs. H. M. Harper.

Mrs. W. A. Bengé gave items from the council Bulletin.

Rabbi David M. Eichhorn gave an inspiring talk on "Zionism."

The council program "Sixty Years in China" was led by Mrs. Lynn Smith. Topics were given as follows: "Sixty Years of Service in China by the Methodist Episcopal Church, South," Mrs. R. G. Rew; "The Ministry of Healing," Mrs. Watson Jopling; "The Ministry of Evangelism," Mrs. Ernest Bauer; and a report of Dr. George Workman on his work in China, Mrs. Has Owen.

Rabbi Eichhorn dismissed the morning session with prayer, after which the fellowship luncheon was served by "Circle Five", Mrs. C. L. Cabe, chairman.

Following the luncheon, Mrs. A. R. McKinney conducted the business session, when reports were given by officers and circle chairmen.

Monthly reports were as follows: 161 visits to the sick and shut-ins; 124 visits to non-going members; 76 visits to members; two new members; and six visitors. The average attendance at meetings has been 94, and the average attendance at all day meeting has been 61.

Mrs. Harper will lead the Bible study of the society May 16, after which the circles will hold short meetings.—Mrs. W. A. Bengé, Supt. of Publicity.

The Laymen's Forum

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

In a tribute to the "hill folk" in Pope county, the editor of the Weekly Tribune, which is published at Russellville, said: "Until we 'get back to the hills' to real qualities of hospitality, friendliness, simplicity, humbleness, and generosity, there isn't much hope of getting rid of economic stagnation, strikes, and unrest in this world today. Civilization is in a mess because so many of its workings have been founded on artificialities, on display and on plain 'baloney'. Only when human emotions are genuine can we expect to find any semblance of order."

To what extent is the church a service institution?

Business firms operating because of the profit motive often advertise that their business is something more than making profits, that they are service organizations. Civic clubs were founded, not primarily for fellowship, but as clubs to form specific civic services.

Is it not more important that churches be in reality service institutions if they are to successfully do the will of the Master?

When church members realize more fully that religion is a means of serving others, and that, lacking a willingness to serve, they are only negatively good, then and only then can we expect the Church to take its rightful place ahead of all other service institutions.

One of the larger churches in Little Rock has started a movement to encourage new members to be useful by acquainting them with the many avenues within the church where they can serve. The pastor of this church now has an organization to take the place of the hit-or-miss (mostly miss) methods of orientation and has assigned names of new members to individuals most active in the various departments of the church school, and in the men's and women's organizations.

Speaking of the plan, the pastor said: "Too often we put forth extra effort to secure members and on the day they join the church we consider our duty fulfilled and leave the new members to find their own way in a large church."

This movement, if it is carried out as planned, should go a long way toward correcting the situation outlined recently by Rev. R. E. Fawcett, who offered statistics showing that only one out of every three members taken into the church becomes an active worker.

If we leave new members to find their own way in a large church, getting acquainted often is for them a slow process and their interest is more or less limited to attendance at the worship services. If interest dwindles the matter of membership soon means little more than having names on the church roll and our interest in them is limited to an occasional call by a steward serving on the finance committee.

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"I Look Upon All the World As My Parish"

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Aldersgate . . . and Missions

As these were linked together in the Methodist Revival, they were joined as two phases of the Bishops' Crusade. The Board of Missions represents both. It promotes Evangelism and Personal Devotion, and it carries on a far flung program of Missions across this nation and ten others.

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Board of Missions Methodist Episcopal Church, South

W. G. Cram, General Secretary,
Nashville, Tenn.

Christian Education

N. ARKANSAS CONFERENCE CHURCH SCHOOL DAY OF- FERINGS—MAY 7-MAY 14

Batesville District	
Newark	\$ 5.20
Swifton	4.00
Batesville, First Church	50.00
Weldon	3.40
Bethesda	3.00
Cushman	3.00
Previously reported	75.85
Total	\$144.45

Conway District	
Atkins	\$ 15.00
Oppelo	2.40
Previously reported	76.05
Total	\$ 93.45

Fayetteville District	
Springtown	\$ 5.00
Previously reported	135.50
Total	\$140.50

Fort Smith District	
Waldron	\$ 10.00
Ozark	16.00
Van Buren, First	12.50
Previously reported	190.51
Total	\$229.01

Helena District	
Harrisburg	\$ 10.00
Haynes	3.00
La Grange	3.00
Lexa	2.00
Previously reported	115.83
Total	\$133.83

Jonesboro District	
Manila	\$ 5.00
Keiser	5.00
Huntington Avenue	5.50
Lake View	2.50
Pleasant Valley	2.00
Bono	1.50
Trinity	1.50
Dyess	1.00
Jonesboro Circuit	2.50
Previously reported	190.20
Total	\$216.70

Paragould District	
Rector	\$ 15.00
Beech Grove	2.00
Previously reported	97.75
Total	\$114.75

Searcy District	
Previously reported	\$194.06

* Newark was credited with only \$2.00 in the last report. It should have been \$7.20. We are reporting the other \$5.20 this week.—Ira A. Brumley.

HOME AND FOREIGN MISSION- ARY ENTERPRISE, NORTH ARKANSAS CONFERENCE NOV. 10, 1937-MAY 10

Batesville District	
Central Avenue	\$ 40.35
Batesville, First Church	100.00
Bethesda	2.90
Cushman	10.77
Calico Rock	7.56
Cotter	21.30
Gassville	2.70
Desha	4.11
McHue	1.57
Salado	3.03
Evening Shade	7.03
Sidney	3.00
Melbourne	6.06
Wiseman	1.50
Mountain Home	10.16
Gassville	4.59
Mt. View	3.00
Moorefield	17.84
Newark	12.60
Newport, First Church	17.03
Umsted Memorial	6.00
Oak Grove	4.98
Salem	6.00
Alicia	1.85
Tuckerman	18.83
Viola	2.72
Weldon	23.60
Yellville	6.00
Total	\$347.08

Conway District	
Atkins	\$ 21.30
Belleville	5.13
Havana	1.10
Conway, First Church	25.00
Danville	14.79
Dardanelle	21.49
Bluffton	1.52
Centerville	1.61
Greenbrier	5.22
Knoxville	2.00
Levy	4.90
Little Rock, First	66.00
Gardner Memorial	19.98
Oppelo	1.00
Perry	1.00
Perryville	3.00
Russellville	30.00
Vilonia	9.02
Mt. Carmel	4.90
Lanty	1.55
Total	\$240.51

Fayetteville District	
Bentonville	\$ 20.35
Berryville	10.83
Centerton	18.38
Oakley's Chapel	4.60
Cincinnati	1.50
Elm Springs	3.25
Thornberry	1.69
Harmon	8.30
Eureka Springs	18.05
Farmington	.55
Fayetteville	87.30
Gravette	3.07
Decatur	3.00
Green Forest	6.00
Alpena	3.00
Lincoln	4.00
Viney Grove	1.50
Morrow	5.30
Pea Ridge	5.65
Avoca	7.78
Tuck's Chapel	1.01
Prairie Grove	19.65
Rogers	31.41
Siloam Springs	20.59
Springdale	46.21
Springtown	10.53
Highfill	2.15
Winslow	11.27
Total	\$356.92

Fort Smith District	
Alma	\$ 10.73
Mulberry	2.58
Altus	1.00
Gar Creek	4.64
Booneville	20.00
Ratcliff	4.50
Charleston	3.00
Clarksville	36.00
Fort Smith, First	96.44
Dodson Avenue	36.92
Second Church	3.00
Midland Heights	14.00
Greenwood	7.00
Bethel	2.00
Bonanza	2.91
Hartford	3.00
Huntington	12.05
Hays Chapel	1.00
Kibler	1.47
Mt. View	7.43
New Hope	7.39
Central	2.00
Lavaca	1.00
Mansfield	9.87
Ozark	17.71
Grenade Chapel	5.25
Paris	48.00
Prairie View	1.25
Seranton	2.50
New Blaine	.50
McKendree	.50
Pioneer Mem. Chapel	.25
South Fort Smith	6.00
Barling	1.25
Van Buren, First	22.57
East Van Buren	6.96
City Heights	5.00
Waldron	12.00
Mt. Pleasant	1.72
Square Rock	4.22
Total	\$425.61

Helena District	
Aubrey	\$ 2.02
Brinkley	5.51
Clarendon	23.84
Crawfordsville	11.87
Colt	.91
Wesley Chapel	3.43
Earle	20.18
Mellwood	3.00
Forrest City	10.00
Harrisburg	12.00
Haynes	4.50
LaGrange	5.27
Lexa	1.71
Helena, First Church	62.50
Holly Grove	28.57
Hughes	17.50
Hulbert	12.16
West Memphis	11.58
Marianna	15.00
Parkin	14.80
Vannale	8.81
Cherry Valley	6.42
Hickory Ridge	9.65
Brasfield	3.00
Salem	.60
Widener	10.00
Total	\$304.83

Jonesboro District	
Blytheville, First	\$ 20.00
Blytheville, Lake Street	1.88
Promised Land	4.07
Yarbro	9.52
Trinity	1.00
Bono	3.42
Fifty Six	1.00
Brookland	2.50
Pleasant Grove	.25
New Haven	1.26
Dell	11.11
Dyess	1.50
Joiner	13.81
Jonesboro, First Church	50.00
Jonesboro, Fisher Street	17.68
Jonesboro, Huntington Ave.	9.15
Lake City	5.00
Caraway	4.50
Pleasant Valley	1.59
Leachville	17.01
Lepanto	30.00
Luxora	4.98
Kelser	14.04
Manila	16.60

Marion	38.16
Marked Tree	24.00
Monette	18.00
Macey	7.27
Black Oak	16.43
Nettleton	9.38
Osceola	25.00
Trumann	18.00
Tyronza	2.00
Wilson	10.00
Rehoboth Chapel	.85
Total	\$410.96

Paragould District	
Biggers	\$ 3.15
Ravenden Springs	1.80
Hoxie	14.20
Portia	2.37
Knobel	6.56
Mammoth Spring	10.19
Hurricane	1.00
Marmaduke	7.15
Harvey Chapel	1.50
Paragould, First Church	57.14
Paragould, East Side	24.99
Fruitt's Chapel	1.80
Piggott	28.63
Pocahontas	25.91
Rector	17.50
Mt. Zion	4.00
Emmons Chapel	6.00
Walnut Ridge	15.35
Old Walnut Ridge	3.38
Total	\$232.62

Searcy District	
Antioch	\$ 5.00
Augusta	24.44
Beebe	27.83
Bald Knob	8.43
Austin	5.88
Jacksonville	2.00
Cabot	6.48
Cato	.66
Clinton	7.30
Cotton Plant	25.01
Revels	2.35
Ellis Chapel	2.10
Griffithville	3.63
Higginson	6.27
Harrison, First	25.36
Heber Springs	32.70
Hunter	9.10
White Hall	.22
Judsonia	2.00
Bradford	11.45
Leslie	7.02
McCrory	35.41
Patterson	5.01
Lebanon	1.04
McRae	16.24

Section	4.50
Garner	4.72
Cross Roads	.25
Pangburn	9.59
Oak Grove	1.56
Mt. Pisgah	2.15
Goodloe	.47
Sulphur Springs	1.54
Mt. Pleasant	4.08
Quitman	13.94
Smyrna	5.13
Searcy, First	30.00
Bellefonte	1.61
Bason	2.00
Valley Springs	6.46
Total	\$360.93

Note: Our Missionary Offerings for the first six months of the Conference year show an increase over the same period of last year, of \$332.81, an average of \$55.46 per month over the first six months of last year.—Ira A. Brumley.

CAMP OQUOYAH CALLING

Attention, Young People between the ages of 12 and 15! CAMP OQUOYAH IS CALLING YOU! At Mt. Sequoyah, in the Ozarks, June 8-22. It is under the direction of the Young People's Division of our General Board in Nashville. There you will find a varied and well-balanced program; crafts, dramatics, star lore, nature study, music, archery, horseback riding, folk games, campfires, and other activities which are loads of fun. If you would like to learn more about this camp and receive a folder with information concerning it, please contact Mrs. C. B. Nelson, 4412 Lee Ave., Little Rock. Phone 3-0637, at once, for it is only about three weeks until we leave. A school bus will leave Markham and Broadway, Little Rock, at 5 A. M. on June 8. If you care to make reservation on this bus, let me hear from you as soon as possible. The round trip fare will

(Continued on Page Thirty-three)

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F. M. WILKES, General Manager

HELPING BUILD ARKANSAS

Fraternal Address

Birmingham, Alabama, April 29, 1938

By J. H. STRAUGHN

President of the General Conference of the Methodist Protestant Church

Dear Brethren:

Grace be to you and peace through our Lord Jesus Christ.

Thirty years ago, through the clarion voice of Thomas Hamilton Lewis, the Methodist Protestant Church called to the Methodist world for the restoration of Methodist Fellowship in America. During the years intervening, though all efforts at union proved unavailing the dream of a reunited church has not departed from our hearts. And when at long last and after tedious and costly waiting the possibility of glad realization, appearing at first but a faint cloud on the horizon, issued in definite findings it was hailed indeed with great delight. Eager to declare itself and to prove its sincerity our church by a constitutional majority representing over ninety per cent of its membership ratified the Plan of Union and since November, 1936, has been waiting the longed for affirmation of the other two great bodies parties to this agreement.

Let it not be assumed our decision was a simple one. Practically all of the issues confronting a decision by the two Episcopal Methodisms have been presented with us with others additional, the meaning of which can only be clear when it is remembered that our people are spread over territory, north and south, east and west. Whatever sectionalism may mean in this final outcome has been ours. But perhaps the fact that covering this wide territory we have been able to maintain a national existence, that north and south, east and west we have been able to live together in peace and sweet accord is but prophetic of the possibility that all Methodism also may be able to enjoy so blessed a state. Nor should the fact that we are such a minority of the three suggest an easier disposition of the Union. It must always remain that minorities are highly self-conscious. When union at last may be achieved, old ties become submerged to such an extent that many persons in lesser areas of our church never again will know these preferences and designations which now are a high privilege. Many, indeed most, of the areas included in the other two churches will scarcely know a union has taken place insofar as it may affect traditions, associations, boundaries and organizations. There isn't a church within our bounds but will know most acutely that a new Methodist world has come. Nor indeed let it be supposed that we rushed quickly to a decision. Methodist Protestant people have studied the Plan of Union with diligence and much of the most determined and intelligent debates occurred in some of the smallest conferences of the denomination. We therefore are going into union with eyes open, fully conscious of its meaning to our beloved church. We know what we are doing. There are misgivings to be sure. Some of our people are not quite sure of the rest of you and what may await us there. Four hundred and four hundred and one hundred—what are we among so many! Indeed, in the land of giants, we are but grasshoppers! Let us

go up and possess the land. Ah, indeed, to be possessed with the land! And with some, those who through many years fought so good a fight, so very good as long as it lasted; do they not indeed remember? What a tale may be told—what a story may be rehearsed by sons and daughters of those who through great tribulation have gone up and left behind a heritage of valiant endeavor. But with us, even though we may remember and some who can only remember and be unconsoled, the Methodist war is over, the sword has already been beaten into a pruning hook; the pitcher at the well of remembrance has at last been broken at the fountain of love. We have no desire to live in remembrance; there is too much for which to be forgiven to prohibit a spirit of forgiveness. We have not consulted our fears. We follow our faiths. We believe in God and we believe in you. We shall tread some paths no more perchance but there is before us an open door, and which please God, no man shall shut. If we lose some of the old associations we are compensated in the fact that we shall make new ones; if the dear old home must yield to change and decay we glory in the realization that we unite heart and hand with other hearts and hands in the construction of a new home adequate to the comfort of us all. And as concerning the blessed task committed unto us as trustees of an inheritance, still uncorrupted and undefiled, we are consoled by the fact that this ecclesiastical treasure in its purest form is secure in this jointly possessed home. The Methodist Protestant Church in this Methodist movement is impelled by the sincere conviction that lay representation, which has been the heart of our denominational life, is being preserved in its entirety in the Methodist Church. All other losses are relatively unimportant. In doing this we believe we are good trustees; that we are genuinely faithful to the fathers; that there is secured for them the natural and the most dignified investment or disposition of that which to them was more than life itself. They went out, it may be not knowing whither they went, but by faith endured and in this day with us are made perfect. There could be no completed witness to their love. Why then should not we who are alive and remain join them in a new immortality!

It is high time. We at last see eye to eye. Even though we may have desired to remain apart there is confronting us an unconvinced world and that together we shall be able to do that which separated we could not do at all. Perhaps the one convincing gesture we may make is that Christians, called Methodists, can live together—we can set before the world an example that the broken body of our Lord may be mended and old wounds may be healed.

I do not feel called upon to argue the case of Methodist union. We have gone far beyond debating its advisability. Certainly all the vital issues of difference no longer exist. The case for the church or for

Christianity itself completely overshadows all lesser unions but wherein every communion is definitely concerned and related. The situation in the Protestant world, remaining as it is, is nothing short of disastrous. If the Christian world cannot discover ways of ending its multitudinous strife, possessing as we are supposed to do a gospel of love towards God and all men and living under the constant assurance of available heavenly resources of untold and unsuspected strife among ourselves it ill behooves us to chide governments and rulers and armies and navies for war and misery and crime and endless suffering. We bring to naught our suave assertions. Why should any agency believe the Christian ethic possesses healing for the strife of the nations and should employ our code when we have failed to exercise that gift among ourselves? Why should any one believe that Christ is the hope of the world when the church, his own broken, hurt body, cannot heal its own wounds? Why should nations not rely upon their own wit? No, I say, the case for the church and for Methodist Union has reached that stage where, with the disappearance of all that occasioned disunion, understandable at the time, not to live in its promises, not to yield itself again in loving fraternity, not to adjust the channels of its incarnate life and thereby make easier going the vital blood streams of its life and power, is to deny our origins and to set at naught the values of Christian brotherhood. I speak for the Methodist Protestant Church which for over a hundred years has traveled a difficult road. Our history of loyalty to Christ and to Methodism is written in large letters, where even the most skeptical must admit that against the severest odds, please God, we have fought a good fight and we are ready to finish our course and be crowned in the consummation of a home reunited in the name of Christ and set our face to the New Day and the new demands to be made upon us. To you, I declare our confidence in you, our brothers in the faith in the Methodist Episcopal Church, South and our brethren in the Methodist Episcopal Church. Such as we are give we unto you. We ask nothing, we want nothing, nothing you have allures or bids us on; it is simply you, because you belong to us and we belong to you.

And commissioned and mandated as I am I feel I should voice what seems to us to be our imperative and controlling interest. It lies in the direction of our greatest need as well as our supreme opportunity. The real significance of the Oxford and Edinburgh conferences cannot be lost upon us. It is nothing less than the necessity of the church universal restating its case. Nothing is clearer than that the church in a changing world cannot escape the changes which are taking place in the whole world structure, whatever their source, and we are being forced, it may be much against our wills, into a position whereby we must reach better understanding among ourselves, clarify our own thinking and tell the world who we are, what we think and what we propose to do. Methodism is caught in this whole readjustment. Fortunate indeed, for us is the fact that we are in position to set our own houses in order and to deny that Providence

has been opening the way for us is to deny Providence altogether. In the midst of a changing world Methodism proposes to present a new church, a church which in the first instance declares its complete allegiance to the faith of the Fathers and geared to the demands of the age. For such a moment Aldersgate and Methodist arrive to clear our minds, again to send us to our knees and to our feet. If all this is not providential then I know not what divine guidance may mean.

To your church must be credited this profound inquiry into Methodist meaning as displayed at Savannah and since, although the great Chicago Council followed with equal ardor. What is Methodism? Instead we may ask, what was Methodism? In Aldersgate we get the answer.

And since Aldersgate is the place

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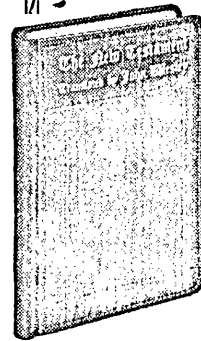
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of our rooting we may recall that the great question there was the matter of great doctrine—Justification by Faith, which in unthinking moments we are willing to allow as a purely Lutheran possession. It is this great doctrine recovered by Martin Luther which bases the entire Protestant Faith. The necessity for proclaiming this basic Protestant inheritance was never more imperative than just now. Sects are becoming denominations, evangelical denominations turn towards ritualism, ritualistic churches are seeking Rome. There is no way to arrest this whole process save that what is cardinal to the Protestant world shall become the understood property of those who belong to the Protestant Churches. And since I speak more particularly of ourselves, nothing is more urgent than that Methodism stop long enough to get its bearing and restate its case. We need it for ourselves and lacking it we join the drift through ecclesiasticism to the complete denial of this supreme faith of our Fathers. The doctrine was not new to John Wesley, he could defend the doctrine intellectually before Aldersgate, but that night he came to a meaning of faith in relation to works he never before had understood—for Methodism is the wedding of Aldersgate and the Holy Club.

It seems strange indeed that the situation today is in reality simply a conflict of faith and works as the means by which the world may be saved. In a great defense of Faith, to save our Bible and to save Christianity itself, so it is believed by certain protagonists, we feel called upon to fight whatever agency may arise which seeks to promote a better world, which theologically shunts us into Calvinism and which places full responsibility upon God for the kind of world we have. On the other hand in a supreme ardor to vitalize Christianity and to bring to pass the Kingdom we act as if it mattered little whether God took a hand or not, we are the masters of our fate. And so we look askance upon those who tarry so long at the altars as to miss the battle.

Now the secret, if we must have a secret, of Methodist history has been its effort to strike a balance between the two, as did John Wesley himself—it is yet Aldersgate and the Holy Club. Individual salvation is the necessary condition of mass salvation. The world improves only as the people of the world improve. This duality was present in John Wesley in fervid heat—he could preach "By faith are ye saved through grace" and yet he could exhort every form of social injustice. It may have been the English influence of Asbury and Coke but the fact remains that the Christmas conference in 1784 delivered itself in condemnation of slavery and of the use of intoxicants—despite the fact that Methodist preachers would not always subscribe to the demand that they be more circumspect at their own tables.

The warm heart, Methodism's particular emphasis, is however out of Aldersgate and not out of the Holy Club. That which gave fire and vitality and power to the whole movement was the realization, become perfectly clear, that by faith we are saved through grace, and this not of ourselves. Believe on the Lord Jesus Christ and thou shalt be saved. "What do we then nothing?" exclaims Luther in his

preface to Galatians. "Nothing at all, only accept him."

In the main there are but two methods of reaching religious satisfaction. The one which comes ecclesiastically, where the church with its sacramental data acts as the mediary. Through ritual, symbolism, forms, ceremonies, there is set before the worshipper a stimulant to faith, a visualization through a sort of pageantry. The church accepts through its priesthood the control of spiritual life or death. Through this process salvation apparently is made much easier. This is not to say there is no defense to this technique for by it men and women through the centuries have found their way into the noblest kind of living and their record is secure in the history of the Christian Church. But the other method is the more direct. No organization or institution or person holds any such authority. It is a matter strictly between the believer and God and religious consciousness is to be found through faith and through faith alone in Christ Jesus our Lord. All that the church may do is to point to the Lamb of God which taketh away the sin of the world. And from the earthly view this road is the more difficult way but by all odds the more certain way and the more satisfying way. It is quite possible that the Key will not unlock the door but Faith never fails. Then, if by chance, the Protestant world is being wooed by material enticements it is only because those of the Protestant leadership have not sufficiently made clear the truth that underlies and undergirds—for whether by priestly or prophetic code it is Faith in Jesus Christ alone that saves. The only sure offset to ecclesiastical assurance of salvation is that of the witness of the Spirit. One who has the witness within needeth not to wait on the mood of another—his promise is sure and steadfast. This is the day then of the reawakening of the Protestant conception of the truth which is in Christ Jesus. It is salvation by Faith.

Now this is the Methodist Message coupled as it is with witness with Life, and it needs to be restated.

In Methodist Union stands another great area of Providence. Just as Aldersgate has come to bring us back to first things as to our message so Methodist union provides the sphere or outlet for the exercise of that Faith. It is faith and works. The release which comes to a redeemed person, the discovery of a liberty wherein is new life and power must have a proper body in which to exercise itself—the body must so provide housing for the spirit that the spirit may live comfortably and happily within and lend itself to the ready exercise of those newly acquired powers. The Holy Club was John Wesley's preparation—to a degree the house was ready for the spirit to move in. But this spirit of Aldersgate found strange expression and to a degree somewhat disconcerting to John Wesley himself. First of all it began to close churches and preaching places to him and reluctant as he was to accept Whitefield's urging he soon found himself preaching in the open air. Here was large liberty which was to give the new movement its widest scope of usefulness. But it did something else equally shocking to John. Witnessing is the natural impulse of re-

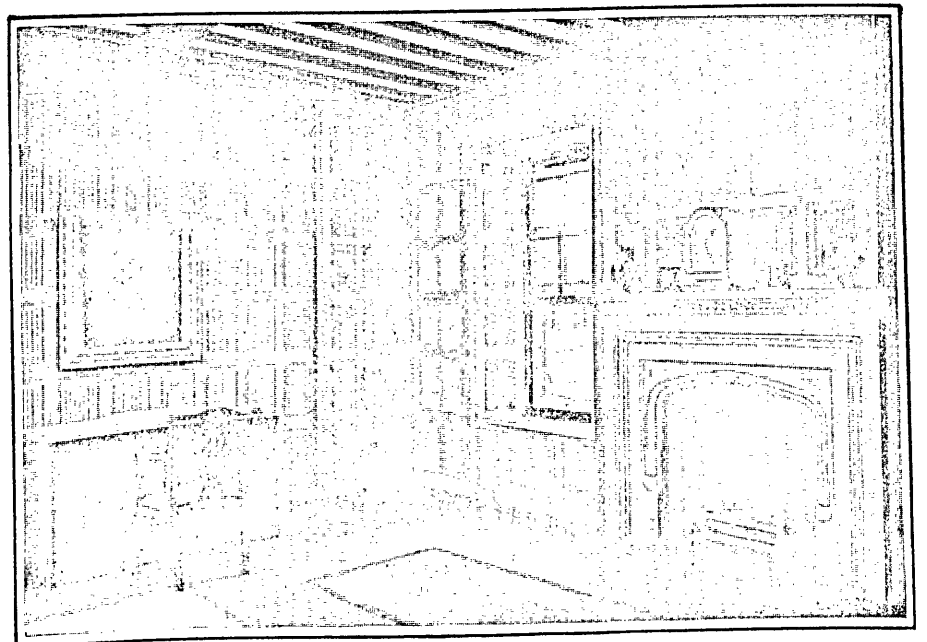
deemed persons—what great things the Lord hath done for us! And from witnessing to preaching is an easy stage and these new converts soon found voice. At root evangelism is a spontaneity. The wind always bloweth where it listeth and there is a mystery about it that ever escapes detection. The first evidence of it was with one of his laymen, Thomas Maxfield, who without asking John's consent began preaching and enraged the founder. But here also John unwillingly lent himself and in these two strange events—the open fields which led ultimately to houses of worship, homes, orphanages, schools, and then lay preaching where lie the foundations of the itinerant preacher, conferences, ordinations and denominations. Faith and works, Aldersgate and the Holy Club—and this is Methodism. From the beginning then here are these laymen, called of God, finding their way into the activities of the church. They preached the gospel, they organized classes, they started societies, they erected meeting houses, they comforted the people, they healed the broken hearted; they clothed the naked, they fed the poor, they visited jails and asylums, bringing faith and immortality to light;—and for their pains they were persecuted, they were stoned, they were imprisoned, of whom the world was not worthy. It was the lay mind and the lay heart that dug the foundations, that builded the walls, that manned and defended them. If there is anything amazing about Methodism it is that for over a hundred years these men, springing from the ranks and overturning the world, were men of as simple faith as the far-away Galileans and as untaught, and after the manner of the world, unschooled. But they were not ignorant men. They were men of disciplined hearts and minds; their experience of grace kept their bodies in subjection; love drove them on the backs of weary horses, relentlessly to the ends of the earth; saddle bags were indeed seats of learning. God be praised! It was their very heart and blood that is the saturation of the Methodist idea.

In gospel and government Methodism is the layman's church and apart from the layman's participation Methodism loses its meaning and fields of widest usefulness. We see lay influence today in particular fashion in the Oxford Group movement, and you see it highly developed if you please in Chris-

tian Science. The Methodist Protestant Church, recognizing as it does and did this lay value feels that it has been continuing the principle most apparent in the Christmas conference, that the Methodist Episcopal Church in America was organized by a body every one of which was a layman, not one in orders, admitting that Coke was an outsider, which he really was. It is also true that the Methodist Protestant Church has not altogether found fullest employment of the layman but he has been in our midst a singular force for brotherhood and fellowship, a constant reminder of the church's dependence upon his loyalty and support, of his right to participate in all of the church's affairs, and that he is the mutual demonstration or visualization of the church itself at work and participating in the councils of the church. Into the Plan of Union for the Methodist Church goes this principle of lay rights.

While the church of which I happen to be a member has had for its distinctive economy such privileges I do not hold that the recognition accorded the laity in the Plan of Union was done as a concession to our church nor as a vindication of our contention, although it is just that. I feel that it is the natural outcome of the spirit and character of Methodism itself, it just had to be, and it arrived when the two major Methodisms were ready for it, and, on the other hand, while the Methodist Protestant Church has held with the utmost tenacity to the lay principle it also, in its hundred years of life, has had the opportunity to sense the values of authoritative administration, what you call the Episcopacy. Despite the common notion, the contention of the Fathers of our church was not so much against Episcopacy as against the unrestricted powers of the Episcopacy and which they felt could be corrected by the introduction of lay powers within the church. But now, it is manifest that all three Methodisms, parties to this Union, have been converging on each other and each has grown in the recognition of the characteristic principles of the others.

The hope of the evangelical movement is in the laity and there is no way for Methodism to continue save as it seeks to inspire in its people, its laity if you please, the possibility of enlarging responsibility and service. It is possible to have a church wherein the minis-



WESLEY'S ROOM IN LINCOLN COLLEGE, OXFORD UNIVERSITY

Fraternal Address

Birmingham, Alabama, April 29, 1938

By EDWIN HOLT HUGHES

Senior Bishop of the Methodist Episcopal Church

try accepts and directs its entire destiny. It is not so, however, in a church which makes of its people free agents, people whose spirits have been liberated by the power of the Spirit of God and who owe to the Church only such loyalty and allegiance as the Church may make possible to them. This Church body must indeed be a fit dwelling for the Spirit that is to live within, even as our bodies must be fit temples of the Holy Ghost. A church at last is simply the grouping of like-minded persons and must conform always to the fullest expression of their religious needs. In our day Methodism with its gospel of everlasting release of spirit must and will make provision for the widest exercise of these spiritual gifts. It involves the character of our organized structure; it involves the nature of our services; it involves the form of our architectures; it involves our World Service; it involves our social application, it involves the conception of what is the Kingdom of God as revealed in the message of Christ.

In this, Methodism will find its way and develop a technique. This union of Methodism will speed the moment or it will lack justification. No one is greatly impressed with great bulk alone, save that vast powers may be released and the church attain unto new victories for the kingdom. We shall the better learn how to live with and help each other. Old quarrels have lost their meaning. Slavery is gone forever. There is no longer room for prejudice. Methodism with its democratic spiritual realization, its people at last one again, of one mind, why should there not arise the new impulse. There will come a fresh interpretation of a satisfying experience, a re-statement of faith and purpose; an emotional equivalent that provides a resurgence of the early passion to win the world for Christ. One can visualize Methodism settling down, complacent and comfortable in becoming another ecclesiasticism, looking forward to large ecclesiasticisms, finally fusing and submerging its heritage of prophetic declarations into the priestly code and formula of serving altars alone. Or it may continue in mighty strength as a herald of the new day and yield its passion in fervent devotion to the building of a New World, the establishment of the New Jerusalem come down from Heaven to earth. In that day none shall say lo, here! or, lo, there. None shall say, the cleric did thus and so, nor did the laity the other. But they shall declare before high Heaven, these people called Methodists, in recovered joy and love, together have found their way to the throne of God.

Some years ago when in the year 1920 the Methodist Protestant Church decided to make a whole-time office of the presidency of the General Conference, I happened to meet one of the beloved Bishops of the Methodist Episcopal Church on the train. He whimsically twitted me with the remark: "I see the great Methodist Protestant Church has at last elected a Bishop" and looked at me with kindly amusement. "Oh no," I replied, "we have elected the office but not the name." "Oh well," said he, "why not come all the way and be done with it?" "Yes," I said, "that's just it. You and the others stand in the doorway of the paternal home and down the road you think you see a dusty prodigal and from the

Mr. Chairman and My Dear Methodist Brothers and Sisters:

I am present with you as a guest charged with a very special message. My own people have sent me as a Fraternal Delegate to tell you that nine-tenths of them have voted after our regular constitutional procedure, and after full opportunity for consideration, to join with you in unity of purposeful hearts. This is the time to change the saying of a disappointed Savior, "Where are the Nine?" to "Here are the nine." In the background of desire only the one halts. If along the way of agitation he cries out rather noticeably I charge you not to mistake the volume of sound for the census of our church's conscience. There cannot be two correct interpretations of the voice that you hear from the Northern heavens. The debate may evoke the comment—"Some of them also who stood by and heard it, said it thundered; others said an angel spoke." But the ninety per cent of our elected electors are not at all willing to ascribe a monopoly of angelic tone to the group of dissidents. We are here to assure you that in the largest vote for a union ever given in the history of Protestantism the better angel of our church has spoken its verdict. We believe most devoutly that its voice joins the voice of God. Your vote, sealing that same faith, brings to us an unspeakable joy, piously expressed by the great word—Hallelujah!

But how shall I determine the spirit of my address? How shall I arrange its form? Will a matrimonial figure of speech assist me? Suppose that a young man has proposed marriage and comes to visit the proposee? Or make it vice versa,—in this day of equality! Only let me continue in the masculine verbiage. Suppose on his announced visit he says nothing in pursuit of his hitherto ardent proposal! Will he not leave the other party in a state of perplexity? Again suppose that this young man is to have a critical evening in the parlor, following immediately upon her gentle acceptance. Suppose, too, that this evening is to be spent in the presence of some good relatives who have opposed the union and

security of that home you call out 'Son, come on home.' But if you would go out and meet him, put your arms and robe about him and say 'Son, don't you think it's about time we were going home?' there would be a different story."—And now the time has come. It is a different story, and I mourn he is not here to see this day. For now there are three of us in each other's embrace, and we are on our way not to the house of any one of us but to the new home adequate to the needs and well being of us all, wherein at last we may live together a reunited and happy people, and in glad waiting for that other house not made with hands, eternal in the Heavens. "Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord forasmuch as you know your labor is not in vain in the Lord."

have expressed doubts as to his eligibility? Would not these conditions interfere with the pressure of his suit, and the pressure of her hand? Suppose, again, that some of his own relatives rushed into the room and declared that when the marriage took place, they would on the first anniversary insist on changing the marriage contract, whether the bride and groom desired it or not? Suppose, further, that the wooer and the wooed were sitting there not only in the presence of relations but of relations-in-law! Suppose, still further, that the grand-parents and great-grand parents were present in sedate severity! Under such circumstances who could be an efficient courter? If he were not even bolder than brave Miles Standish he would quickly summon a John Alden. Even so, I am not without hope that the bride, or the groom, would say—"Speak for yourself." So here I am to utter my heart in all frankness, and say, I affectionately renew, confirm, press and bless the proposal!

Even if tonight this messenger should put grave reserve upon his lips, the whole history of his relation to the union of our Methodism would contend against any withheld speech. Every man here knows where your fraternal visitor has always stood. More than fifty years have sifted snow-flakes on his once dark head since a Methodist Conference received him into its fold. Out of that blessed half-century of attempted service no one can quote a phrase from him calculated to continue the severance of our Methodism. The prophet's description applies—The young man saw visions: and the old man dreams dreams. The visions and the dreams have been the same.

This individual statement may be made corporate. Whenever we had the chance in this generation we have sent our shuttle of love Southward. We have eagerly caught every shuttle that often carried Northward threads of Southern affection, so that all strands might be woven into the fabric of our hopes. In all this we have truly felt that we were working at the loom of God, trying to weave a divine pattern. Now our hearts cannot reject that conviction. At times, if we may change the figure of speech, we have thought in terms of the old problem of an irresistible force coming against an immovable object! Even then we have prayed that God might increase the irresistibility and decrease the immovability. Our impossible has now become his possible, and his wonderful actual.

Speaking personally again, I shall never regret on earth or in heaven, that I have reached at least a semi-centennial in this crusade of love. For almost twenty years, as I have worked on these Commissions, the prayer for the reunion of my people has been a constant ritual of my heart. The goal has become, not any fanaticism, but my passion. I engage in no mere bravado when I declare that, though many tender ties and alluring duties hold me to earth, I would have gladly and solemnly given my life for this

longed-for consummation. Within the temple and at the altar of a reunited Methodism, I repeat the trembling accents of Simeon,— "Lord, now thou lettest thy servant depart in peace; for mine eyes have seen thy salvation."

Thus, my dear Brothers and Sisters, we are coming to you not with concealed minds but with open hearts. We speak not in a corner but on a house-top. Once in a while we meet men who do not exactly tell falsehoods but whose terminology is flexible! We do not now need any diplomacy which reveals verbiage and hides spirit. We would be glad to have our Southern colleagues know all that has been said in the inner counsels of our Church. If our words go before us in our judgement, propelled by some infinite radio out of the far atmospheres, we shall not fear their revelations on the day of destiny. We say it gratefully before God that if you tune in on our spirits, you cannot misunderstand our affectionate urgency. Here I come then not as a messenger of evasion, but as an ambassador from the court of my beloved people's hearts, to say how gladly we walk with you to take the vows of union at the altar of the Lord.

II

But the matrimonial figure of speech comes to one gracious inconsistency. So far as we know this marriage is the only legitimate triangular affair ever offered in America within the law of God! It is holy bigamy or sanctified trigamy! We have a case where more than twain shall become one flesh! You of the South are familiar with that mighty address which Dr. T. H. Lewis gave to our General Conference in 1908, as representing the Methodist Protestant Church. I can still hear his voice with its call to unity. The War of 1861-1865 had divided his church; but the Peace of God had united it again. The third member of this proposed merger has been through this problem of reunion within itself. Northern and Southern Methodists did once actually unite! Dire prophecies of disaster, made by specialists in foreboding, were never fulfilled. The evil spirit of cleavage went out, walking through dry places, seeking rest and finding none; nor did he discover the seven other evil spirits which certain doleful guardians of the garnished house expected. Again I hear the tones of President Lewis as he said for our Methodist Protestant comrades,— "When we think of going back home the question will recur insistently and painfully, 'Which home?' * * * We are like children whose parents have been separated. Do not force us to separate from each other in order that we may rejoin the family. We want to unite with a united home. You who know so well how to reach the heart, will you not speak to them as you have spoken to us? You who love Christ more than any Christian denomination, do you not love Methodism more than any section of it?" Dr. Lewis, being dead, yet speaketh. It was his little tribe of Benjamin that led our larger tribes to negotiation. We halted amid our formulated plans of union because we did not want to push again into your territory; and because we considered it neither just or sportsmanlike to ask them to split in order that they might in halves join an already split Methodism! I thank God that it is not necessary to ask them to divide

in behalf of a division! In the Plan of Union we will have Jurisdictional Conferences largely composed of our old life. So also will you. But the Methodist Protestants will have no Jurisdiction. They sink without a trace into our double sea. Dr. Lewis' address closed with these words—"We dare not ask it as an honor, but if it be required of us we bring all our treasure and lay all our identity upon the altar as a sacrifice: if we may but beat a drum or carry a flag, while Judah and Ephraim once more march to the same music of peace, joyfully will we say, Amen, God wills it." That lovely prophecy is now waiting for utter fulfilment. For the first time in the years of the Christian faith in this country three major churches have agreed to become one Church. As God has not withheld His blessing from the prayerful negotiations, so will He give His benediction to the consummated union.

III.

Coming now again to this mission to you, we can affirm with gentle and unafraid dogmatism that our Methodist people in America are the best prepared people in Christendom for a unified life, based on the deeper unities. Canadian Methodism united. English Methodism united. Japanese Methodism united. Mexican Methodism united. Korean Methodism united. Our sister, known as the Lady of the Snows, showed us the first path. Our mother, in the home over the seas, asked us to choose the merging road. Our children in the mission lands followed the example of the grandmother and the aunt; and they are now trying to bring us up in the way in which we should go! Over the world Methodism has shown a genius for union. Basing the religious life not primarily upon an intellect that urged, or a logic that formulated, or a psychology that researched, but upon an experience that felt and rejoiced, her sons have melted toward each other in unifying testimony. In no land has a serious movement for Methodist unity failed. In the cases of our children we parent churches helped in the plans. We are now doing in the mother churches what we succeeded in doing with our filial households. We were not ready to admit the distrust of union was the distrust of ourselves, to say that elsewhere our people were to be joined by marriage while in the homeland we were to be wedded by separation. What are our deeper unities?

I.

God has given to us in this country the deeper unity of a shared history. The streams of our Churches have for years flowed down different sides of a long, long island,—a figure of speech which applies to our two separations. The island, though lengthy, was not so wide as to keep us from speaking across its acres. Its cleaving power did not reach back to make two rivers out of our old and common flow of life. John Wesley's sermons and Charles Wesley's hymns remained as our mutual heritages. We did not have a divided glory in the ecumenical hearts of our earliest Bishops. You might triple our organizations; you could not make our memories fractional by dividing them by three. In the severest days of our separation there were still wide fields of history over which we could walk hand in hand. We might move away from each

other in Atlanta or Philadelphia; but we came together in Aldersgate Street, our perpetual rendezvous. Two surveyors, named Mason and Dixon, were not as powerful as two horsemen named Coke and Asbury. As the tumult and shouting of a tragic record died, and its splendid captains departed, we found our allegiances Camp Grounds where the Lord of Hosts had built the altar for humble and contrite hearts. Our ancient worthies lifted before us their "white shields of expectation," and called upon their successors to make them whither and to lift them higher. We were the sharing partners of great forgiveness, great love, great sacrifice. All the joys given to us by the edict of Jesus, remained as our permanent possession. It was hidden within us so deeply that no man could take it from us.

So, resuming the figure of the water course, we took our three ways down the same channel. The river never ceased to confess Itasca in spite of its islands. The Methodist Mississippi clung to its name. Again and again we looked for a floodtide that would carry the thin separating lands down into the unified stream. Yet they were persistent. When we thought we saw the broadening river below, the isles remained—so long, so long! But down the continent of time the waters began to flow into oneness. The Wisconsin came in; the Iowa came in; the Wabash came in; the Illinois came in; the Ohio came in; the Missouri came in; the Arkansas came in; the Tennessee came in; all these collected the rivulets and swept them toward the majesty of the Father of Waters. God through the tiny Minnesota Lake provided the slight initial gateway. God through the full length of a continent made possible the wide Delta and furnished the warm meeting-place in the Gulf of His own love.

We will not turn back that flow to its separations. The unified river will carry more commerce, turn more mill-wheels, hold the cup to the lips of more thirsty cities, irrigate more acreage, and benefit more millions. Nor will it allow even the Mexico basin to keep it in prison. It will flow around the curve of Key West and Florida; merge itself into the Gulf Stream

which passes Savannah, Norfolk, New York and Philadelphia, and modifies the rigors of Boston; go southward still, pressing through the Panama Canal; move around Cape Horn; and curve westward that it may more abundantly lave California's shores and contribute to her glorious climate! In ever-widening ministry it will touch all the northwest, wash the borders of Alaska, seek the coast of Japan, China, India, resist all stubborn geography, and become the providential benefactor of the whole world of God because it is the River of God.

2

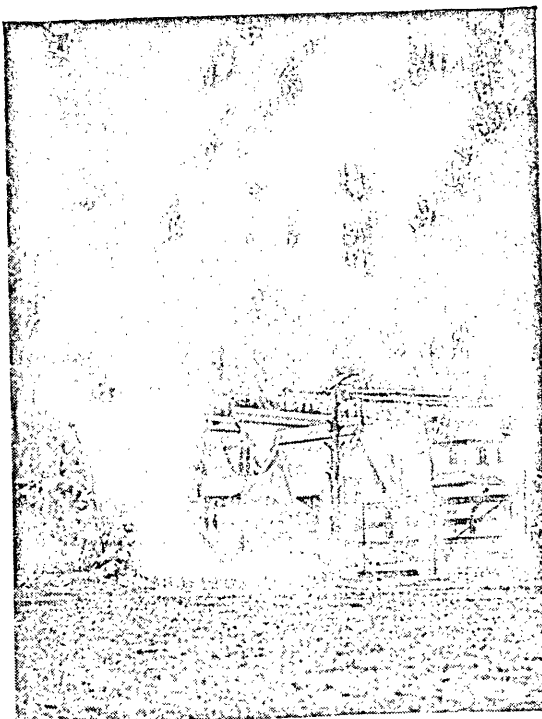
We have had, also, the deeper unity of a shared theology. Other great bodies have had creedal separations. New England Congregationalism went into two doctrinal camps. The Cumberland Presbyterians exercised their Arminian volition in an exodus. The Free Baptists marched out of their denominational home and waited until the parent body discovered that God was a Parent too! But Methodism has never known a theological separation. We have disagreed about Bishops, but not about God! We have quarrelled over earthly rulers, but not over the King of kings. We have not been unanimous in admiration of military leaders, but we have been one in our love of the Captain of our salvation. We differed with James O'Kelley about Bishops, but not about "the Bishop of our souls." We disagreed with Nicholas Snethen about Elders, but not about our Elder Brother.

The doctrines of the free will of man and the free grace of God in Christ have enthralled our people and have held them in a double rapture. When Jesse Lee went to preach in New England he faced audiences that knew only an electing God. We must often wonder how his "Whosoever will" gospel must at first have impressed the people so long indoctrinated against its attractive heresy! Our friends of other creedal lineages will allow us to speak of our achievement—not for purpose of debate but for purpose of record. The theory of an electing and repudiating God may occasionally be revived for the study of speculation; but it does not easily return to the pulpit of proc-

lamation. You recall the story of the Kentucky mountaineer who heard a preacher declare explicitly for a decreeing God who saved and damned solely on the basis of a naked authority. The rough interruptor spoke for the popular heart when he arose and said publicly to the surprised minister,—"The people will never stand for that, Parson." Once the Ptolemaic astronomy was accepted—night and winter came because the sun turned away from the earth. Now the Copernican theory lives in victory. Night and winter came because the earth turns away from the sun! Always the central luminary abides in the kindly heavens. Always its warmth travels generously toward the regions of cold and darkness. The Ptolemaic theologian is lonely; the Copernican theologian is almost as universal as the grace of God. If we have not wholly rescued the Lord from the private theorist, we have at any rate given Him a good public reputation! No branch of Methodism has ever had a tribal God. Whenever any Northern or Southern Jacob has slept for a time on a foreign hillside the Spirit has given him a holy dream wherein the ladder with the ascending and descending angels has taught the impartiality of Heaven. We have reached the uttermost assurance that Bethel, "The house of God," was not geographical. Doctrinally there have been no Northern Methodists; no Southern Methodists; and at the point of God's infinite love no Protestant Methodists. Though the bases of the separating churches seemed for a long season to be far apart on earth, we always found that, when we explored the heights, we discovered the uniting arch in the sky of God.

So it has been with other angles of theology. A visitor to Savannah or Chicago in our recent Aldersgate meetings would have determined his whereabouts not by the difference in doctrinal idioms but by a distinction in linguistic brogues! It is always hard to unite the theologies of intellect. The variances are fatal to union. But the theologies of experience find an easier fusion. One of the miracles of Christian history has been that a Methodism torn organizationally, has never been torn theologically. A false liberalism has not thrived for long among us. Those who have gone much throughout the borders of the three churches have found the overdone laxity in about equal proportions. Yet the distinct minorities who appeared to be making undue yields to a monarchistic intellect soon discovered that they could not keep a full theology unless they achieved it with all of themselves. If they were to love God utterly, they must love Him with the mind, the heart, the soul, and the strength. They found, too, that the world now, as in all Christian history, has assured doubt concerning an alleged gospel that offered no Redeemer. The John the Baptists lost their following who failed to say,—"Behold the Lamb of God that taketh away the sin of the world."

For more than a hundred years in one case, and for more than ninety years in the other case, the Holy Spirit has kept three separated churches in an unseparate theology. Our real articles of spiritual faith have been preserved for us, not only in the printed pages of our Disciplines, but in the living tablets of experiencing hearts. For



THE WESLEY OAK, NEAR FREDERICA,
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this glorious fact there may now reverently come from our altars the united shout of praise, "Glory be to God."

3.

We have had, in addition, the deeper unity of a shared character. It is simply inconceivable that the Methodist theology, experience and regime have worked to produce Northern saints and Southern rascals, or Southern saints and Northern rascals! When years ago, in the tradition of an angry feeling, a Northern Methodist intimated that the former results had been active, I told him gently that his remark was too childishly foolish to be classified as slanderous. Influences that are not of the essence of eternal life may train us differently; but the deeper influences work into the central heart the everlasting tokens of salvation. The grace of God is not sectional. The love of Christ is not determined by the compass. The persuasion and Comfort of the Spirit defy geography. It would be pharisaical beyond measure for the Methodist Episcopal Church to declare that it had achieved even a modified monopoly of holiness! The statement would be a proof that somebody else, not often named in polite society, had won a collection of braggarts! If a Northern skeptic may say,—"Union cannot succeed, human nature being what it is," we make confident reply,—"Union can succeed, the divine nature being what it is." It can scarcely be called a worthy and great faith which introduces man and exiles God.

Doubtless all of us are at times devoutly grateful for the lessons of family life. God has kindly given to this Fraternal Delegate a domestic approach to our problem. You will grant me full and quick pardon if, at some length, and with real apology, I concrete our situation in this dear way. On those old questions which separated our people my grandparents were in different camps. My mother's father died 'ere I was born; my father's father, though a good man, never quite trembled across the threshold of the Church. But my two grandmothers lived into a beautiful old age. In the fearful controversies of the last century they were as far apart as the poles. After the separation in 1844, one lived and died in the the Methodist Episcopal Church; the other lived and died in the Methodist Episcopal Church, South. One was so Northern that she anticipated Peary! The other was so Southern that she flew with Byrd! Doubtless it was a wise providence on God's part that they never met in this world! Their rendezvous was fixed, on earth, in the mediatorial offices of their children and grandchildren; it was fixed, in heaven, not by a line drawn Eastward and Westward over the celestial plains, but in the Unity of the Land where the North Star becomes the Star of Bethlehem, and the Southern Cross became universalized for our redemption into the Cross of Calvary.

Well for me that I was not tied to my two grandmother's apron strings! The result would have been disastrous either for the child or for the wardrobe! I was myself wise enough not to be born until the War was past. The rest of my countrymen had laid down their arms ere I was up in arms! I was up in arms! I was a product of the early days of reconstruction! Here were my grandmothers! Ecclesias-

tically one was mine! One was yours! Both were ours! And both were Christ's! I think of them sometimes in terms of St. Paul's word to Timothy, as if some unsectionalized apostle said: "I call to mind the unfeigned faith . . . "that dwelt in thy mother Louisa, and in thy grandmothers, Abigail and Nancy." Then I came near to prayer that he may add,—"and I am persuaded that in thee also."

Who may irreverently say to me that, differing politically, they differ religiously so as to make it good to thrust their differentials into another quarter century of modern life? Are we to say that the past will not allow us to come together to fight a contemporaneous foe, but will demand that we remain apart because of an ancestral enemy? If any Northerner may declare that my Southern Methodist grandmother failed of the genuine grace of God, I fear that I will fall from grace! He will fall somewhere else! Or shall any Southerner reverse the statement and apply it to my Northern grandmother? That, also, would be like blasphemy within the human realm. I see both of those women now, their faces touched by heavenly wrinkles, and making men think of the phrase,—"the beauty of holiness." They both clasped me in arms of faith and committed me to Christ. They both sang me to sleep with the lullabies of God. They both testified before men of the matchless grace of our Redeemer. They both stood in the

Sanctuaries as with quavering accents they sang—

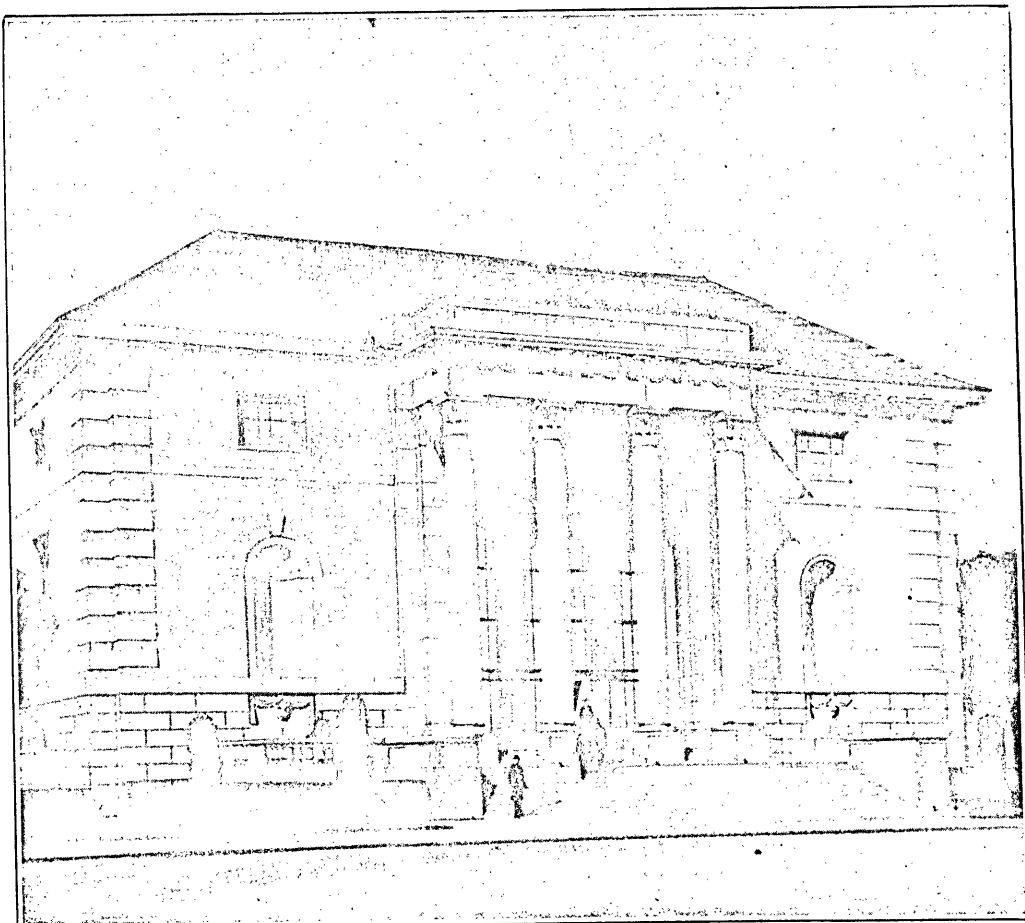
"Fade, fade each earthly joy,
Jesus is mine!
Break every tender tie,
Jesus is mine."

They both make me think of Heaven when I think of them. Well do I know that now they would both adjure me that their graves should not be made an Armageddon. When some day I unloose my sandals at the end of my earthly journey, and lay my beloved burdens down beside a gate of beauty, I shall find them waiting for me on the inner side of joy; two hands clasped in reconciliation, and their other two hands stretched out in welcome,—as they call me by some celestial diminutive and love me more for all my endeavors to bring their Churches to the unified life which they themselves long since reached. When I speak to them of our good consummation I think that I shall complete the story with glad exclamations—"Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen."

In the next generation my tiny mother had entirely too good a memory. She was an expert as an inheritor of feelings. As a young woman she lived in an invaded territory, and such a region always had a "candid camera." She had seen troupes from the South, regulars and guerillas, sweep over her Country. She had witnessed the

burning of her father's house, and of her own Parsonage home. She had fled with her father in the dark night over the desolate hills. Those two conflagrations made Moses' burning brush look like a brevity! They blazed for sixty years and were not consumed! She would not have been an expert in framing a Plan of Union. The historian in her would have destroyed the prophetess!

My father had a different background. Those Southern ancestors resided in his nature. Though his conviction moved to the North, his love never left the South. He glori- ed in your leaders. He hung in rapture upon the messages of Bishops Wilson, Keener, and Galloway. His name belonged to one Methodist Church; his heart belonged to three! The past was his binding love, it was not his forcing law. He listened with amusement, tolerant but not scornful, to any bitter tales of ecclesiastical and civil strife. I recall no word of his that would have encouraged children to use the weapons or vocabularies of their grandfathers. If he was like Lincoln in his views, he was like Lee in his spirit. He was a Christian re-constructor. I remember his joy when President Hayes brought in a more kindly and just regime for a smitten South. It has all been so beautiful to think about through these years. He lived long enough to see his son in the inner councils that prayed and worked for union and to give, when asked, his gentle advices. Sometimes in these later days I have felt like calling up to



Columns of Fondren Library from Architect's Drawing

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him in the heights which God was under obligation to give as his dwelling place—"O father of mine, did you know that your son was to have a little part in this glorious responsibility; the son who waited on the fence-top for you at the edge of the town; the son that saw afar your itinerant horse as he splashed his way homeward; the son who rode behind you and clung to your sides; the son who listened eagerly to your reports of sinners saved and saints confirmed over your Presiding Elder's District? You wait for me now near the borders of another City; but I send by an advanced messenger the word that I have done my prayerful best to join in love and work the Churches of our two families. You made me a mediator. You calmed the fierce feelings of young hearts. You have been partner in the efforts to unite them. Ere long I shall report to you again, and in person." My brethren, pardon the biography. It belongs right here. My father derived his fatherhood from that fatherhood from which every fatherhood in heaven and in earth is named. I shall be well content, when I meet him next, to tell him that the torn robe of Methodism has once more become like that taken from our Lord on Calvary, of one piece, woven throughout from top to bottom; worthy to be the symbol of a unified Methodist priesthood in the eternal order of Christ.

The considerations, based on these three mutual emphases, appear to me to melt inevitably, ethically, and spiritually, into a fourth emphasis: The shared history, the shared theology, and the shared character all point toward our shared government. **The three major Methodisms in America are the best prepared people on the planet for an organically unified life.** Our mutual records and creeds, and experiences are triple proofs that we can trust each the other, in a mutual future. We may well thank God that the doubters, on all three sides of the triangle, are not many. The man from my Church who does not believe in your sportsmanship is as lonesome as was Crusoe before Friday arrived! We will turn over to predominantly Southern Jurisdictions about 600,000 or nearly 150,000 more members than were enrolled in the Church, South, after the separation in 1846. You will be fair with them, as we will be fair with your 150,000 who come to our Jurisdictions. Within statutory realms, allowed by our Plan, we will not seek speedy changes that violate consciences, or outrage customs, or oppress hearts. If the Protestant brother of the house of Israel journey with us, we bigger sons of Wesley will not cast Joseph into a pit, or stain his garments with deceit, or sell him into an ecclesiastical Egypt! Should we be wicked enough to do so, God would overrule our iniquity, would transform the cheating clothes into a princely wardrobe, and would make the pit, and the prisons, stations on the way to a palace! Union is not the fiery furnace that frightened ones describe; but if it be such a thing, the three children will go into the flames accompanied by the form of the fourth! The fourth One is the God and Father of our Lord Jesus Christ. But we do not enter the fiery furnace; we enter the promised land. It is well that our effort comes to its climax in 1938 rather than in 1944. The two hundredth anniversary of the

warmed heart offers a better atmosphere than the one hundredth anniversary of an excited spirit.

In Bishop Candler's Life of Thomas Coke, he records that the Irish Conference, when Coke was sailing for America, sang:

"Blest be the dear uniting love
That will not let us part."

But by a peculiar typographical error the words appear in Bishop Candler's lovely book as—

"Blest be the dear untiring love
That will not let us part."

We must all rejoice that the uniting love is the untiring love. That love has guided us to where our separate ways unite in one path of light. That God, patient and unwearied through all our years, now tells us that we are not come, as some say, into "the Mount that might be touched, and that burned with fire, nor into blackness and darkness, and tempest, and the sound of trumpet, and the voice of words; which voice they heard envied that the word should not be spoken unto them any more. But we are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. To the general assembly and church of the first born which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect." We will remake our larger Jerusalem. On its loveliest height we will rebuild the stately temple for our merged hearts. **We will proclaim to the world that we have at last achieved the largest reunion of Christ's people that has ever been accomplished in the long history of Christendom.** We will give to the separated believers an example of conciliation that ends in consolidation—telling them that Columbus and Birmingham are way stations to the divine Edinburgh. We will send word to Wesley and Asbury and Coke, Simpson and Wilson, Cranston and Hendrix, Jesse Lee and Nicholas Snethen, Ward, and Mouzon and McDowell, that a long reunited land now sees a reunited Methodism. Our severed dominions shall make an empire. Our three colonies shall become a spiritual nation.

Do you say that we shall have our difficulties? Certainly we shall. But God is mightier than all our obstacles. Red Seas cannot defeat Him. Anticipating our difficulties but promising our deliverance, He will commission an Isaiah to say for Him—

"When thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee: When thou walkest through fire, thou shalt not be burned: neither shall the flame kindle upon thee, for I am the Lord thy God, the holy One of Israel, thy Savior; since thou wast precious in my sight, thou hast been honorable, and I love thee; therefore will I give men for thee, and people for thy life. Fear not, for I am with thee: I will bring thy seed from the East, and gather them from the West. I will say to the North, Give up: and to the South, keep not back: bring my sons from far, and my daughters from the ends of the earth." This is God's prayer offered to us: and we will not deny him. At this merging point toward which the millions of our flocks have come the Good Shepherd, who is also the Door, bids us enter into the peace and joy and service of the One Fold.

Before the Judicial Council of the Methodist Episcopal Church, South, At Birmingham, Ala., May, 1938

In the Matter of the Request of the Bishops to Determine the
Legality of the Action of the General Conference
on the Plan of Union

STATEMENT

During the year 1937 the members of the several Annual Conferences of the Methodist Episcopal Church, South, voted on a proposition to unite the Methodist Episcopal Church, South, with the Methodist Episcopal Church and the Methodist Protestant Church on a plan set forth in full in footnote No. 1 to this opinion.

That Plan had been prepared by the duly authorized Commissioners of the three Churches, which Commissions had been duly appointed to formulate a Plan of Union. (See Journal of the General Conference of 1934, pp. 70-73.)

The proposition was voted on at each of the Annual Conferences of the Methodist Church, South. The total vote on the proposition was 8,897. The Plan was approved and its adoption authorized by a vote of 7,650 for the approval of the Plan and 1,247 against the approval. The vote was so distributed as that there was a majority for the approval of the Plan in every Annual Conference save one. In the North Mississippi Conference there were 117 votes for the approval of the Plan and 125 votes against the approval.

The official record of the vote on the Plan of Union by the members of the several Annual Conferences as canvassed by the College of Bishops was brought before this, the succeeding General Conference, by the College of Bishops, and the Plan of Union was presented by the Commission on Interdenominational Relations and Church Union. A resolution was introduced respecting the adoption of the Plan of Union in words and figures as follows:

"WHEREAS, the General Conference at Jackson, Mississippi, on April 30, 1934, adopted a report which authorized the appointment of a Commission and appointed a Commission to meet with 'Commissions of the Methodist Episcopal and the Methodist Protestant Churches,' and 'endeavor to work out a plan for the union, unification or federation of the Methodist Episcopal Church, the Methodist Protestant Church and the Methodist Episcopal Church, South,' and,

WHEREAS, Said Commission has reported to this General Conference a plan for the union of the Methodist Episcopal Church, the Methodist Protestant Church and the Methodist Episcopal Church, South, which plan has been adopted by the Methodist Episcopal Church and the Methodist Protestant Church; and,

WHEREAS, The said Plan of Union has been submitted to every Annual Conference of the Methodist Episcopal Church, South; and,

WHEREAS, The College of Bishops has reported to this General Conference that the said Plan of Union has been concurrently recommended by three-fourths, and more, of all the members of the several Annual Conferences of the Methodist Episcopal Church, South, who were present and voted on said

Plan of Union; and, under said Plan had a common origin in the Church organized at Lovely Lane Chapel, Baltimore, Maryland, in 1784, and no substantial change has been made in the Articles of Religion historically held in common by the three uniting Churches: Now, therefore, be it

RESOLVED, That we, the members of the General Conference of the Methodist Episcopal Church, South, assembled at Birmingham, Alabama, do hereby ratify and adopt the Plan of Union, which has been submitted to the General Conference, and hereby approve and authorize the union of the Methodist Episcopal Church, South, with the Methodist Episcopal Church and the Methodist Protestant Church.

T. D. ELLIS
WARREN ROBERTS
CLARE PURCELL."

After due deliberation, the General Conference, on April 29, 1938, by a vote of 434 for the adoption of the resolution and 26 against the adoption of the resolution, adopted the said Plan of Union and authorized the said Plan of Union and authorized the union of the Methodist Episcopal Church, South, with the Methodist Episcopal Church and the Methodist Protestant Church.

Subsequent to the action of the General Conference adopting the Plan of Union, the following action was taken by the College of Bishops under the provisions of paragraph 350 of the Discipline, 1934 edition: "TO THE JUDICIAL COUNCIL OF

THE METHODIST EPISCOPAL CHURCH, SOUTH:

More than one-third of the College of Bishops hereby in writing, attested by the President and Secretary of the College of Bishops, request the Judicial Council to determine the legality of the act of the General Conference of the Methodist Episcopal Church, South, on the 29th day of April, 1938, and of all actions of the members of the Annual Conferences of the Methodist Episcopal Church, South, in the ratification and adoption of the Plan of Union of the Methodist Episcopal Church, the Methodist Protestant Church and the Methodist Episcopal Church, South, and the legality of the approval and authorization of the union of the Methodist Episcopal Church, South, with the Methodist Episcopal Church and Methodist Protestant Church, and whether or not the said union and Plan of Union have been legally adopted, and union legally authorized.

JOHN M. MOORE,
Pres. of College of Bishops.
COLLINS DENNY
U. V. W. DARLINGTON
H. M. DuBOSE
JAMES CANNON, JR.
SAM R. HAY
HOYT M. DOBBS
H. A. BOAZ
ARTHUR J. MOORE
PAUL B. KERN
A. FRANK SMITH.

Attest: HOYT M. DOBBS,
Secretary of College of Bishops.

On the appeal, interested parties attacking the legality of the act of the General Conference under consideration, were requested to file with the Judicial Council a statement of the grounds upon which they based their claim that the act was illegal. This request was complied with, and the following statement was filed as the basis of the appeal:

"STATEMENT OF POINTS RELIED UPON IN SUPPORT OF THE CONTENTION THAT THE RESOLUTION ADOPTED ON APRIL 29, 1938, BY THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, SOUTH, IN CONNECTION WITH THE PLAN OF UNION IS VOID AS A VIOLATION OF THE CONSTITUTION OF SAID CHURCH AND THAT SAID PLAN OF UNION HAS NOT BEEN ADOPTED BY THE METHODIST EPISCOPAL CHURCH, SOUTH.

"The General Conference of the Methodist Episcopal Church, South, having on April 29, 1938, adopted a resolution reciting in part as follows:

"That we * * * do hereby ratify and adopt the plan of union, which has been submitted to the General Conference, and hereby approve and authorize the union of the Methodist Episcopal Church, South, with the Methodist Episcopal Church and the Methodist Protestant Church"

and an appeal therefrom having been duly taken by the College of Bishops of said Church to the Judicial Council of said Church, and Collins Denny, a Bishop of said Church, and Collins Denny, Jr., a layman of said Church, appearing before the Judicial Council on the question of the power of said General Conference to adopt said resolution file this statement of points in support of the contention that said action of the General Conference is void, and the union of the three churches in accordance with the provisions of the plan has not been approved and authorized by the Methodist Episcopal Church, South.

"(1) Said plan of union cannot be adopted without revoking, altering or changing the articles of religion of the Methodist Episcopal Church, South, and said articles of religion may not be revoked, altered or changed without the joint recommendation of all the Annual Conferences and by a majority of two-thirds of the General Conference succeeding.

"(2) The adoption of said plan of union would amend, alter or change the procedure established for amending or altering the first restrictive rule, and that procedure cannot be amended or altered without the joint recommendation of all the Annual Conferences and a majority of two-thirds of the General Conference succeeding.

"(3) The North Mississippi Annual Conference, by a vote of 125 to 117, declined to approve said plan of union, and thereby withheld its recommendation that the articles of religion be revoked, altered or changed in accordance with the provisions of said plan, and thereby withheld its recommendation that the procedure for altering or amending the first restrictive rule be itself changed in accordance with the provisions of said plan of union.

(Signed)

COLLINS DENNY
COLLINS DENNY, JR."

The parties signing this statement were given the right to open and close the argument, an equal amount of time between the opening and closing arguments being allotted to interested parties who desired to argue in favor of the legality of the act of the General Conference under consideration. They were Bishop J. M. Moore, J. T. Ellison, Nathan Newby, H. A. Locke, T. D. Ellis, Walter McElreath.

FINDINGS AND OPINION

More than one-third of the College of Bishops having, in accordance with the provisions of our Discipline, requested the Judicial Council to determine the legality of certain matters set forth in such request, the matters therein contained are before us for determination, and the Judicial Council has jurisdiction and power to determine the same.

It appears from the statement of the grounds of the appeal, from the argument of counsel and from the written briefs filed in support of the appeal, that the major contention in the attack upon the legality of the act of the General Conference adopting the Plan of Union is that said proposition was not legally before the General Conference for action, it not having received the joint recommendation of all the Annual Conferences, the North Mississippi Conference having given a majority against the Plan of Union.

Paragraph 43 of the Discipline, 1934 edition, reads in part as follows:

"Provided, nevertheless, that upon the concurrent recommendation of three-fourths of all the members of the several Annual Conferences, who shall be present and vote on such recommendation, then a majority of two-thirds of the General Conference succeeding shall suffice to alter any of the above restrictions (Restrictive Rules) excepting the first article, which may be altered upon the joint recommendation of all the Annual Conferences by a majority of two-thirds of the General Conference, succeeding. * * *

The specific contentions made in this respect are:

First—That in the Plan of Union the First Restrictive Rule is violated; in that No. XXIII of the Articles of Religion is changed; and,

Second—That said Plan of Union makes a change in the method of amending the First Restrictive Rule.

It is insisted that such changes cannot be made except upon the joint recommendation of all the Annual Conferences.

The First Restrictive Rule reads as follows:

"The General Conference shall not revoke, alter or change our Articles of Religion, or establish any new standards of doctrine contrary to our existing and established standards of doctrine."

The Plan of Union contains the following provisions:

"Article III, Articles of Religion

"The Articles of Religion shall be those historically held in common by the three uniting Churches. (See Disciplines.)"

* * *

Section III—Amendments.

"1. Amendments to the Constitution may originate in either the General Conference or an Annual Conference.

"2. Amendments to the Constitution shall be made upon a two-thirds majority of the General Conference present and voting

and a two-thirds majority of all the members of the several Annual Conferences present and voting except in the case of the First Restrictive Rule, which shall require a three-fourths majority of all the members of the Annual Conferences present and voting. * * *

To arrive at a correct determination of the issues presented by these contentions it is necessary to examine into the Constitutional History of the Church.

Up to and including the General Conference of 1808, the General Conference was composed (with some slight changes from time to time) (See "A Manual of the Discipline," 19th Edition, pp. 12-13) of

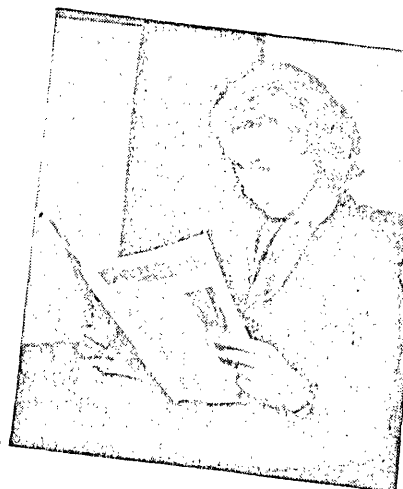
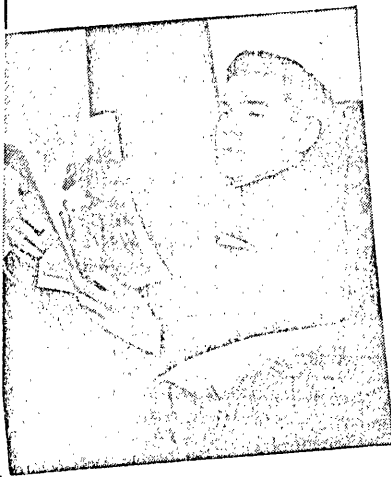
all the preachers "who had traveled four years from the time of their reception on trial by an Annual Conference, and were in full connection at the time the General Conference was held."

It was a mass convention "of the entire ministry of the Church in full connection. There are no terms too broad or too high to express the unlimited powers which belonged to this body and which continued to belong to it (The General Conference) until 1808. * * *

"The principle of the absolute supremacy of the quadrennial General Conference from 1792 to 1808, in the government of the Methodist Episcopal Church, is undisputed and indisputable." (Tigert's Constitu-

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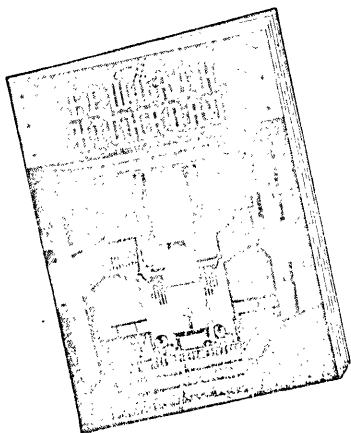
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tional History of American Episcopal Methodism. 6th Ed. pp. 274-5.)

This unlimited power in these mass General Conferences was due to the fact that the traveling preachers in full connection constituted the governing body of the Church and these General Conferences were conventions of those in whom resided the original unlimited powers, legislative, judicial and administrative.

The General Conference of 1808, composed of all traveling preachers who had been such for four years, and were in full connection at that time, decided that thereafter the General Conference should be made up of delegates elected by the Annual Conferences. It provided that the proposed delegated General Conference "shall have full powers to make rules and regulations for our Church, under the following limitations and restrictions." Then follow the six Restrictive Rules, at the close of which is the following: "Provided, nevertheless, that upon the joint recommendation of all the Annual Conferences, then a majority of two-thirds of the General Conference succeeding shall suffice to alter any of the above restrictions."

The General Conference of 1832 completed the change of this proviso begun by the General Conference of 1828, so as to make it read as follows: "Provided, nevertheless, that upon the concurrent recommendation of three-fourths of all the members of the several Annual Conferences who shall be present and vote on such recommendation, then a majority of two-thirds of the General Conference succeeding shall suffice to alter any of such regulations, excepting the first article. And, also whenever such alteration or alterations shall have first been recommended by two-thirds of the General Conference, so soon as three-fourths of the members of the Annual Conferences shall have concurred, as aforesaid, with such recommendation, such alteration or alterations shall take effect."

It is to the first part of this proviso, and more especially to the clause "excepting the first article" that we call special attention. This language, word for word, remained in the Discipline of the Methodist Episcopal Church until 1900, when it adopted its written constitution, at which time "two-thirds" was substituted for "three-fourths" where the latter word was to be found. In every other respect, especially as regards the phrase "excepting the first article," it remains there to this day. In the Methodist Episcopal Church, South, it remained exactly as it was adopted in 1832 for seventy-four years. However, at the General Conference of 1906 there was a report brought in by a special committee of which John D. Tigert was Chairman, as follows:

"Your committee also unanimously recommends that the editor of the next edition of the Discipline be directed to insert in line 8, paragraph 43, page 23, of the Discipline after the words "excepting the First Article," the following: "which may be altered upon the joint recommendation of all the Annual Conferences and a majority of two-thirds of the General Conference succeeding," so that the paragraph shall read as it is now in our Discipline, as follows:

"Provided, nevertheless, that upon the concurrent recommendation of three-fourths of all the members of the several Annual Conferences,

who shall be present and vote on such recommendation, then a majority of two-thirds of the General Conference succeeding shall suffice to alter any of the above restrictions, excepting the first article, which may be altered upon the joint recommendations of all the Annual Conferences by a majority of two-thirds of the General Conference succeeding. * * *"

The Committee then went on to say: "The General Conference of 1808 enacted this language prescribing the method for the constitutional amendment of all the Restrictive Rules. In 1828 the General Conference asked the Annual Conferences to alter this method for all the Restrictions except the First. It was done. The General Conference did not ask for any change in the method prescribed for constitutionally amending the First Restriction, nor did the Annual Conferences have any such proposition before them. Hence, the prescription of 1808 as applied to the First Restrictive Rule has always had and still has the force of law. Your committee, therefore unanimously recommends its restriction to its proper place in the Discipline." The General Conference adopted the report, the editor of the next Discipline obeyed the expressed will of the Conference by inserting the suggested clause, and there it has remained to this day.

Was this insertion legal? Did the General Conference of 1906 have the right to insert this clause? We think not. For seventy-four years, it had not appeared in the Discipline of the Church. Now, if the General Conference of 1906 meant it as constitutional law, which seems certain from the place of its insertion, then it is very clear that it exceeded its authority. Constitutions cannot be thus dealt with and the General Conference has no right to pass upon the constitutionality of its own acts. (Par. 672, Discipline of 1934.) In the Methodist Episcopal Church, South, there is a specific way by which changes in the Constitution can be made, and that way includes submission to the members of the several Annual Conferences. But this clause was never submitted to them. If, on the other hand, that Conference meant it as no more than an interpretation of the action of the General Conferences of 1828-1832, then it bears whatever weight the Conference of 1906 can give it, but no more; and certainly that weight alone, without that of the members of the several Annual Conferences, is not sufficient to include it in the Constitution.

It has been contended that acquiescence for thirty-two years gives the clause a right to remain. In the first place, the seventy-four years that it was not there would seem to have more weight of authority than the thirty-two it has been there. In the second place, there has not been universal acquiescence. It has been challenged in several instances. In the issue of the Methodist Quarterly Review, pp. 234-250, for October of the same year, 1906, Mr. Wilbur Fisk Barclay, a lawyer of Louisville, Kentucky, author of "The Constitution of the Methodist Episcopal Churches in America," and who served as Secretary of the Constitutional Commission of the Methodist Episcopal Church, South, had an article, "An Easy Way of Changing the Restrictive Rules," in which he protested against the legality of this action. Even as late as the

General Conference of 1922, Dr. James A. Anderson (who had previously written an article for the Review—Vol. 79, pp. 174-179) and others, presented to a special committee on the Constitution, a resolution as follows:

"Whereas paragraph 43 of the Discipline, providing a method for altering the Restrictive Rules, contains the following words 'which may be altered upon the joint recommendation of all the Annual Conferences by a majority of two-thirds of the General Conference succeeding'; and whereas these words appear in their present form for the first time in the Discipline of 1906, and are manifestly an unauthorized interpolation of the constitutional action taken in the year 1928; therefore be it

Resolved, That the editor of the next edition of the Discipline be instructed to delete from paragraph 43 the aforesaid words."

The fact that the Committee non-concurred and the Conference of 1922 adopted its recommendation, proves not the right of the phrase to a place in the Constitution but only that there was active opposition to its seeming legal status, even if it was on the part of a small majority. We can reach no other conclusion but that the phrase, "which may be altered upon the joint recommendation of all the Annual Conferences and a majority of two-thirds of the General Conference succeeding," has no right in the Constitution of the Methodist Episcopal Church, South.

The further question remains of the correctness of the interpretation by the General Conference of 1906, of the action of the General Conferences of 1828-32. Once again, we must call attention to those matters of history pertinent to the pending subject. When the General Conference of 1808 adopted the proviso, "that upon the joint recommendation of all the Annual Conferences, then a majority of two-thirds of the General Conferences succeeding shall suffice to alter any of the above restrictions," it made the Annual Conference the unit in voting on all contemplated constitutional changes, and we have no doubt that this is exactly what they intended to do. They were jealous of the rights of the Annual Conferences, and they proposed to hold within them the power of initiating constitutional changes and very largely the disposition of the same.

But as the years passed and the numbers and size of the Annual Conferences increased, they found themselves in a dilemma which bade fair to destroy the effectiveness of the delegated body. It was brought home to them as follows: The second Restrictive Rule as adopted by the General Conference of 1808 read as follows: "They shall not allow of more than one representative for every five members of the Annual Conference nor allow a less number than one for every seven."

We now quote from Bangs' History of the Methodist Episcopal Church, Vol. IV, p. 103, as follows:

"A recommendation had been sent the rounds of the Annual Conferences requesting them to empower the General Conference of 1828 to diminish the number of delegates. This recommendation passed all the Annual Conferences except the Philadelphia; and as it required all the Conferences to concur before the alteration could be made by the

General Conference, the measure was defeated by the non-concurrence of this single Annual Conference. It was thus that we all began to feel the pressure of the yoke which had been imposed upon us by the General Conference of 1808, by which we were compelled to submit to the burden until permitted to relieve ourselves by the concurrence of all the Conferences in the Union. This unwise provision put it completely in the power of a very small minority to rule the whole body on any question arising out of the Restrictive Rules. From such a grievous yoke, 'which neither we nor our fathers were able to bear,' the General Conference of 1828 made an effort to break loose."

The following are the steps by which they did break loose:

On May 15th, 1828, Wilbur Fisk submitted a resolution, also signed by Jos. A. Merrill, as follows:

"Resolved, That this General Conference respectfully suggest to the Annual Conferences the propriety of recommending to the next General Conference so to alter and amend the rules of our Discipline, by which the General Conference is restricted and limited in its legislative powers, commonly called the Restrictive Rules, number six, as to read thus: Provided, nevertheless, that upon the joint recommendation of three-fourths of all the annual conferences, then a majority of two-thirds of the General Conference succeeding shall suffice to alter any of the above restrictions, or whenever such alterations shall have first been recommended by two-thirds of the General Conference, then, so soon as three-fourths of said Annual Conferences shall have concurred with such recommendations, such alteration or alterations shall take effect." (Journal of the General Conference, M. E. Church, Vol. 1, 1796-1836 pp. 331-332)

This gave the power of initiation to the General as well as the Annual Conferences, but continued the Annual Conference as the unit in voting on constitutional matters, merely making it impossible for a less number than a fourth of the Conferences to block such changes as might be desired. No exceptions were made. Any restrictive rule could be thus amended. It evidently did not meet the desires of the General Conference in at least two respects, viz: initiation of constitutional changes by the General Conference and protection of the first "Article," i. e., the first Restrictive Rule, for when called up on May 21st, it read as follows:

"That this General Conference respectfully suggest to the several Annual Conferences the propriety of recommending to the next General Conference so to alter and amend the rules of our Discipline, by which the General Conference is restricted and limited in its powers to make rules and regulations for our Church, commonly called the Restrictive Rules as to make the proviso at the close of said Restrictive Rules, No. 6, read thus: 'Provided, nevertheless, that upon the joint recommendation of three-fourths of all the Annual Conferences, then a majority of two-thirds of the General Conference succeeding shall suffice to alter any of the above restrictions except the first 'Article'."

This restored the rights of the Annual Conferences, as the only bodies having the right to initiate constitutional changes, and gave

such protection to the first Restrictive Rule as the Conference desired. But it still left the matter of constitutional changes in such state as that one-fourth of the Annual Conferences could prevent any desired alterations, i. e., it left the Annual Conference as the constitutional unit. But that was exactly the thing from which they were trying to escape. That was the "yoke" which they could not bear. Up to and including the General Conference of 1808, the constitutional unit had been the members of the several Annual Conferences, and after further thought, they turned back to the Annual Conferences above quoted but now it reconsidered the vote and appointed a special committee of three to bring in another report, Wilbur Fisk being chairman. On May 2nd, the committee reported as follows:

"Resolved, That this General Conference respectfully suggest to the several Annual Conferences the propriety of recommending to the next General Conference so to alter and amend the rules of our Discipline, by which the General Conference is restricted in its powers to make rules and regulations for the Church, commonly called the Restrictive Rules, as to make the proviso at the close of said Restrictive Rules, No. 6. read thus:

Provided, nevertheless, that upon the concurrent recommendation of three-fourths of all the members of the several Annual Conferences who shall be present and vote on such recommendation, then a majority of two-thirds of the General Conference succeeding shall suffice to alter any of such regulations, excepting the first article.

And, also, whenever such alteration or alterations shall have first been recommended by two-thirds of the General Conference so soon as three-fourths of the members of the Annual Conferences shall have concurred, as aforesaid, with such recommendation, such alteration or alterations shall take effect."

This was the "suggestion" sent down to the Annual Conferences, voted upon affirmatively by them under the then existing constitutional requirement of the "joint recommendation of all the Annual Conferences," and completed by a two-thirds vote of the General Conference of 1832.

What did the General Conferences of 1828-1832 do by the action above referred to?

In the first place, they substituted the "members of the several Annual Conferences" in place of the Annual Conference as the constitutional unit. We know of but two Methodist historians who have argued to the contrary, and they only with reference to the first Restrictive Rule. Doctor, afterward Bishop, John J. Tigert, in his "Constitutional History of American Episcopal Methodism (Fifth Edition, pp. 489-491) discussing the subject, "Are the Doctrinal Standards Unchangeable?" and referring to his discussion of the same subject in the body of his history (p. 404) concludes that the phrase, "excepting the first article," means that it is still under the rule of 1808, i. e., that the Annual Conference is still the constitutional unit in any attempted change of this article. In this opinion he followed the idea of Bishop H. N. McTyeire, who, in his "History of Methodism," published in 1884, wrote (p. 595): "The first restriction, which guards doctrines, remains as it was originally." These

two men were among the greatest we have ever had, and it is not possible to laud them too highly. In our opinion they were mistaken in their interpretation of the action of the Conferences of 1828-32. Even Bishop Tigert himself, after giving the history of the action of 1828, and in the face of his arguments, says:

"The original provision in the Constitution of 1808 put it in the power of a single small Annual Conference to defeat the will of the remainder of the Church; and Fisk's original proposition put it in the power of any group of Annual Conferences, greater than one-fourth of the whole number, however small and however feeble their minority, to defeat a Constitutional change. This feature of the Constitution of 1808 was evidently borrowed from the Constitution of the United States; and Fisk, at first, inadvertently retained the same principle. The truth is that the several Annual Conferences bear no such relation to the Connection as the several states bear to the general government of the Union. The number and extent of the Annual Conferences is a mere accident, mutable at the will of any General Conference. The Church was not formed by their amalgamation; but they were hewn out of the territory and the ministry of the Church. The one unbroken traveling Connection, the undivided body of itinerant preachers—this, and this only, was the original or primary constituency which gave existence to the delegated General Conference and prescribed the Constitution which defines its powers. Afterward in both Episcopal Methodisms, this primal body admitted the laity to a share of the government. It follows that whether a majority of those favoring a constitutional change be concentrated in one Annual Conference, or be scattered through them all, their will should prevail. And for this the measure of 1828, as adopted, provided. The Annual Conference rightfully ceased to be any sense a constitutional unit." (Page 402, Sixth Edition.) We entirely agree with this statement.

On the other hand, many historians take the position which we have announced. Bishop Paine, in his "Life and Times of William McKendree," (Vol. I p. 265) says: "The proviso at the close of the Restrictive Rules, which rendered it necessary to obtain 'the joint recommendations of all the Annual Conferences,' to enable the General Conference to change any part of the constitution of the Church, was stricken out, and 'the concurrent recommendation of three-fourths of all the members of the several Annual Conferences who shall be present and vote on such recommendation,' was substituted." In his "History of the Methodist Episcopal Church," Vol. IV, pp. 103-105, Nathan Bangs interprets the action of the Conference of 1828 in the same way. Both were members of that Conference and ought to have known what was intended.

Robert Emory, (a son of Bishop John Emory who was also a member of that Conference) in his "History of the Discipline of the Methodist Episcopal Church," says, "The former proviso, at the close of the Restrictive Rules, was struck out, and the following substituted—" (p. 113.) Bishop Neely says: "The effect of the vote in the Annual Conference, and the concurrence of the General Conference, was to

substitute the new provision for amendments to the constitution for the one which had stood since 1808," ("The Governing Conference in Methodism"—p. 405.) Dr. Buckley writes: "Some who feared that, under this Rule, our Standards of Doctrine could be easily mutilated have tried to prove that the First Restrictive Rule could be changed

only under the old law; that is, if all the Annual Conferences by a majority vote should agree to change the said Rule, and the ensuing General Conference should ratify the same by a vote of two-thirds. That method was annihilated and another put in its place and the idea that it could be called from its grave in which it had been for half

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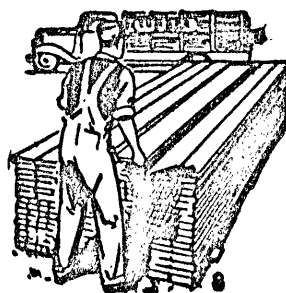
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century is without support." ("Constitutional and Parliamentary History of the Methodist Episcopal Church"—p. 233.)

This seems the only logical interpretation to put on the language of the Proviso adopted in 1932. It begins:

"Resolved, That this General Conference respectfully suggest to the several Annual Conferences the propriety of recommending to the next General Conference so to alter and amend the rules of our Discipline, by which the General Conference is restricted in its powers to make rules and regulations for the Church, commonly called the Restrictive Rules, as to make the proviso at the close of said Restrictive Rules, No. 6, read thus * * *"

We cannot escape the conviction that all which follows the word "thus" in the above quotation is a substitute for the proviso of 1808, and that after 1832 the old proviso in toto had no further place in the Constitution of the Church:

In the second place, the General Conferences of 1828-32 made it impossible to change the First Restrictive Rule unless and until, by Constitutional process, the phrase, "excepting the first article," should be stricken from the Constitution either by direct repeal or by substituting for it some method of amending the First Restrictive Rule. The process would be the "concurrent recommendation of three-fourths of all the members of the several Annual Conferences who shall be present and vote on such recommendation, then a majority of two-thirds of the General Conference succeeding." This position is supported by Bishop Neely. (See "The Governing Conference in Methodism"—page 406.) Buckley takes the same position ("Constitutional and Parliamentary History of the Methodist Episcopal Church," p. 233.) Other than this there is no legal way to amend the First Restrictive Rule. We think the General Conferences of 1828-32, and the Annual Conferences of that quadrennium, meant to make it a long-drawn-out and difficult thing to change any Article of Religion or existing standard of doctrine, while, at the same time, they rid themselves of the embarrassing "yoke" of the Annual Conference as a constitutional unit; and we think they succeeded in their undertaking.

Either that is the process by which provision may be made for amending the First Restrictive Rule, or else the power to initiate the establishment of such a method for amending the First Restrictive Rule has rested since 1832 in the members of the several Annual Conferences.

If it has rested there, then when that membership approved the Plan of Union under consideration and authorized its adoption, they did initiate such a process.

So, in either case, the process for amending the First Restrictive Rule as set forth in the Plan of Union has been legally approved.

Although, as shown above, the Plan of Union, constitutionally adopted, does change the method or process by which the First Restrictive Rule may be amended, the contention that the Plan of Union actually changes the Restrictive Rule, or any Article of Religion is untenable.

It has been seriously urged that the Plan of Union amends or alters

the XXIII Article of Religion. As hereinbefore stated, the Plan of Union provides that the Articles of Religion of the Methodist Church "shall be those historically held in common by the three uniting churches."

That this provision does not amend, alter or change the XXIII Article of Religion is clearly shown by a comparison of this Article of Religion as it appears in the Discipline of the respective churches uniting.

METHODIST PROTESTANT CHURCH

"The President, the Congress, the General Assemblies, the Governors, and the Councils of State, as the delegates of the people, are the rulers of the United States of America, according to the division of power made to them by the constitution of the United States, and by the constitutions of their respective States. And the said states are a sovereign and independent nation." (Discipline, Methodist Protestant Church, 1932, p. 41.)

METHODIST EPISCOPAL CHURCH

"The President, the Congress the General Assemblies, the Governors and the Councils of States as the Delegates of the People, are the Rulers of the United States of America, according to the division of power made to them by the Constitution of the United States and by the Constitutions of their respective States. And the said States are a sovereign and independent Nation, and ought not to be subject to any foreign jurisdiction."

The following is placed in the Discipline as a footnote to Article 23:

"As far as it respects civil affairs we believe it the duty of Christians, especially of all Christian Ministers, to be subject to the supreme authority of the country where they may reside, and to use all laudable means to enjoin obedience to the powers that be: and therefore it is expected that all our Preachers and People, who may be under the British or any other Government, will behave themselves as peaceable and orderly subjects." (Discipline, Methodist Episcopal Church, 1936, p. 31.)

METHODIST EPISCOPAL CHURCH, SOUTH

The President, the congress, the general assemblies, the governors, and the councils of state, as the delegates of the people, are the rulers of the United States of America, according to the division of power made to them by the constitution of the United States, and by the constitutions of their respective states. And the said states are a sovereign and independent nation, and ought not be subject to any foreign jurisdiction."

The following is placed in the Discipline as a footnote to Article 23:

"It is the duty of all Christians, and especially of all Christian ministers, to observe and obey the laws and commands of the governing or supreme authority of the country of which they are citizens or subjects, or in which they reside, and to enjoin obedience to the powers that be." (Discipline, Methodist Episcopal Church, South, 1934, p. 27.)

Again we refer to history. The General Conference of 1906 was informed by some of our missionaries that their work in foreign lands was being hindered because it was

alleged their converts were compelled to pledge allegiance to the United States. The matter was referred to a committee, which reported that to insert the phraseology desired into the Discipline for churches in other countries than the United States, would be to affect the XXIII Article, and that it must therefore take the course prescribed for such a constitutional change. After much delay the vote was finally brought to a close at the General Conference of 1922, the exact lines marked out by the General Conference of 1906 having been followed. Since that time the above statement has appeared as a footnote in the Discipline of the Church in the United States, and as the only Article XXIII in the Discipline of the Church in foreign lands:

We call attention to the following facts:

(a) Article XXIII has never been changed for the home Church.

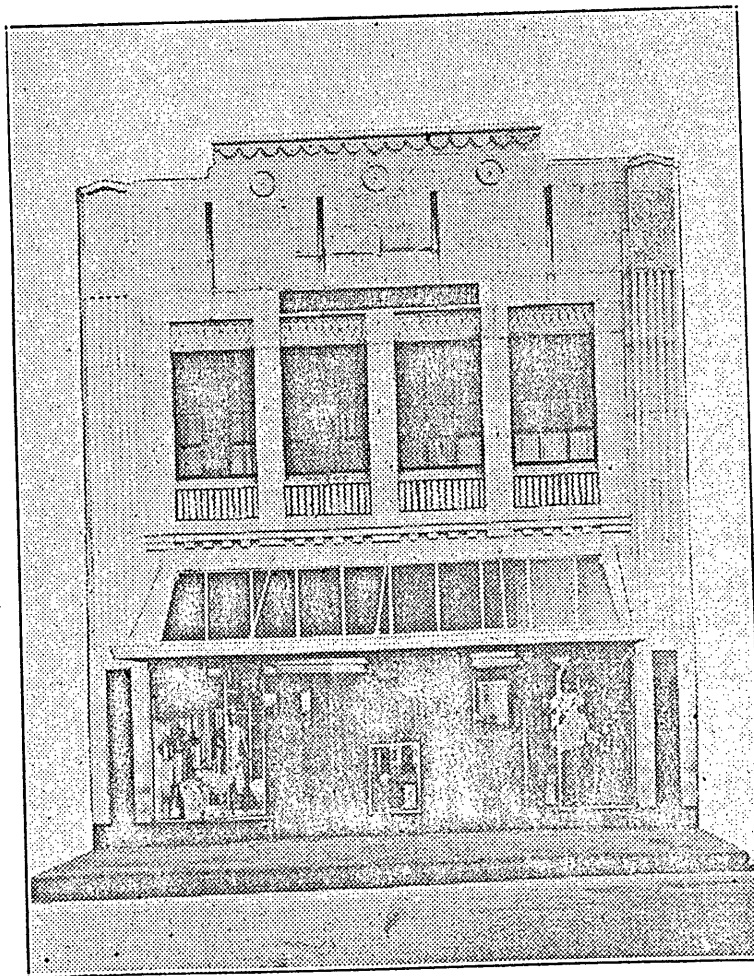
(b) Of those mission Conferences in behalf of which this statement was made only China and Cuba remain. Japan, Korea, Mexico and Brazil have autonomous Churches, with Articles of Religion which they have chosen and

which are not in total agreement with ours. Moreover, China has authority from the General Conference to set up such a Church when they and we agree the time is ripe. Only Cuba remains of the ones in existence when this matter was first set on its way. Europe and the Congo have been established since, but a law that seems to have been nullified by the act of a General Conference in setting up these autonomous Conferences, without reference to the Annual Conferences, and that has lost its effectiveness in four out of six regions, can hardly be regarded as of great

CLYDE T. ELLIS

For Congress Third District

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importance as a constitutional matter, especially when it has never been changed for the thirty-eight Conferences in the homeland.

(c) The Article in question is merely one which has to do with the Church's attitude toward civil government, and the difference in verbiage between the footnote in the Discipline of the Methodist Episcopal Church and the Methodist Episcopal Church, South, is not such as to make them differ in any material or substantial respect, nor to change in the slightest the meaning of the Article.

Moreover, as hereinbefore set forth, in 1832 the General Conference struck from the Discipline the process by which the First Restrictive Rule could be amended. Furthermore, as above set forth, the action of the General Conference in 1906 by which a provision for amending the First Restrictive Rule was passed was illegal. From 1832 to the adoption of the present Plan of Union no legal method had been provided for the amending of an Article of Religion.

If it be contended that the footnote of 1922 was legally adopted because the process by which it was adopted had been initiated by the members of the several Annual Conferences in whom still rested all powers withheld from the General Conference, and that this footnote was adopted in this manner and is therefore an Article of Religion and is eliminated by the adoption of the Plan of Union, then the elimination is just as legal as its alleged adoption in 1922.

It is further urged that the General Conference, in its action in 1906, was acting in a judicial capacity, and that the constitutionality of the method by which the footnote was added in 1922 is *res adjudicata*. With this contention we do not agree. In our opinion the General Conference was acting in a legislative capacity and not in a judicial capacity. As hereinbefore set forth, the General Conference does not have the authority to pass upon the constitutionality of its own acts.

There is no record of the Bishops having attempted to pass on the constitutionality of this 1906 action of the General Conference. Mere acquiescence in the presence of this provision in the Discipline and the following of the provision in administration and supervision do not constitute a judicial determination of such act.

We have read numerous decisions of courts of the land, both State and federal, growing out of church divisions and church union, which in our opinion support the conclusion we have announced herein, viz. that the Plan of Union has been legally approved and union of the Churches legally authorized. We do not deem it necessary to cite them herein.

We are mindful of the well established rule of legal interpretation that there is a presumption in favor of the constitutionality of the act of any legislative body, and that such act should be held constitutional unless its unconstitutionality clearly appears. For the reasons herein above given, however, we do not find it necessary to invoke that rule to sustain the constitutionality of the action of the several Annual Conferences and of the General Conference in respect to said Plan of Union.

To sum up:

(1) There has been no material

or substantial change in the XXIII Article of Religion from that historically held in common by the three uniting Churches, and even had there been, the adoption of that which was for foreign countries and is a footnote in our home Discipline, was not according to the legal method of making a constitutional change in the First Restrictive Rule, and therefore cannot be regarded as having the weight of an Article of Religion, but only that of a non-constitutional pronouncement of General and Annual Conferences.

(2) The insertion in the Discipline of the phrase, "which may be altered upon the joint recommendation of all the Annual Conferences by a majority of two-thirds of the General Conference succeeding," by the General Conference of 1906, was clearly illegal. If it was meant as a part of the constitution, it would have had to go the rounds of the Annual Conferences, and have come back to the General Conference of 1910. It was never submitted to them.

(3) The General Conferences of 1828-32, and the Annual Conferences of that quadrennium, eliminated the Annual Conference as a constitutional unit and substituted therefor the members of the several Annual Conferences. The fact that one, or more, Annual Conferences should give a majority against a proposed constitutional amendment would avail nothing to prevent the change if three-fourths of the members of the several Annual Conferences, present and voting, followed by two-thirds of the members of the succeeding General Conference were in favor of and voted for it.

(4) The General Conferences of 1928-32 made it impossible to change the First Restrictive Rule unless and until, by constitutional process, the phrase, "excepting the first Article," should be stricken from the Constitution either by direct repeal or by substituting for it some method of amending the said Rule.

CONCLUSION

Answering the request and appeal of the College of Bishops, our conclusion is, and we so determine:

First—The actions of the members of the several Annual Conferences in approving the Plan of Union and authorizing its adoption, as reported to this General Conference, were and are legal.

Second—The action of the General Conference in ratifying and adopting the Plan of Union was and is legal.

Third—The action of the General Conference in approving and authorizing the union of the Methodist Episcopal Church, South, with the Methodist Episcopal Church and the Methodist Protestant Church was and is legal.

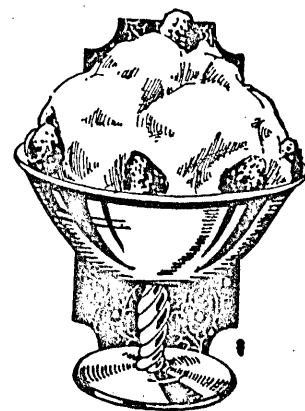
Fourth—The union of the three Churches, and the Plan of Union have been legally adopted, and the union has been legally authorized in accordance with said Plan of Union.

Respectfully submitted,

JUDICIAL COUNCIL OF THE
METHODIST EPISCOPAL
CHURCH, SOUTH

MARTIN E. LAWSON, President
J. S. FRENCH, Secretary
A. C. MILLAR
WAIGHTS G. HENRY
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Big Community Sing June 26

This program will be presided over by Mr. J. T. Duggar, President of the Washington Singing Convention. All choirs, quartettes and soloists are invited to come and take part. For further information, write J. T. Duggar, Fayetteville, Ark.

Make Your Plans Now!
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Camp Sequoyah June 22 to 25

This is a short term camp planned especially for Intermediates of the North Arkansas Conference and the cost will be \$5.00. Rev. Ira A. Brumley, of Conway, Ark., will also have charge of this camp.

Camp Oquoyah June 8 to 22

This camp is open to boys and girls 12 to 15. The cost of this 15-day camp will be \$20.00 per person. While here they will mix and mingle with other intermediates from many states and will be under the careful supervision of some of our finest church leaders. Their program will be well rounded and attractive. For further information regarding this camp, write Rev. Ira A. Brumley, Conway, Arkansas.

Dry Forces Aug. 5 to 7

The dry forces of Arkansas will meet for a conference with a practical program. Outstanding speakers will be present.

On the afternoon of July 6 at 2:00 p. m., the Medal Contest under the leadership of Mrs. Amanda B. Smith, Lincoln Arkansas, will be held.

Mozark Epworth League Institute—July 4 to 10

The Epworth League Institute will include the following courses:

Four courses in the Bible; Courses in Personal Living; in Home Chapter, and in God and the Church.

The Older Workers Conference will offer the following courses:

Christian Stewardship; Missionary Methods for Methodist Women; The World-Wide Task of Methodism for God and Church.

PREACHING WEEK—AUGUST 21-30

Bishop C. C. Selecman, President of the Oklahoma and Arkansas Conferences, and Dr. H. C. Morrison, the eloquent evangelist, will be the preachers. Rev. A. M. Hutton, evangelistic singer, will lead the music.

Come and enjoy a spiritual feast. Come and camp.

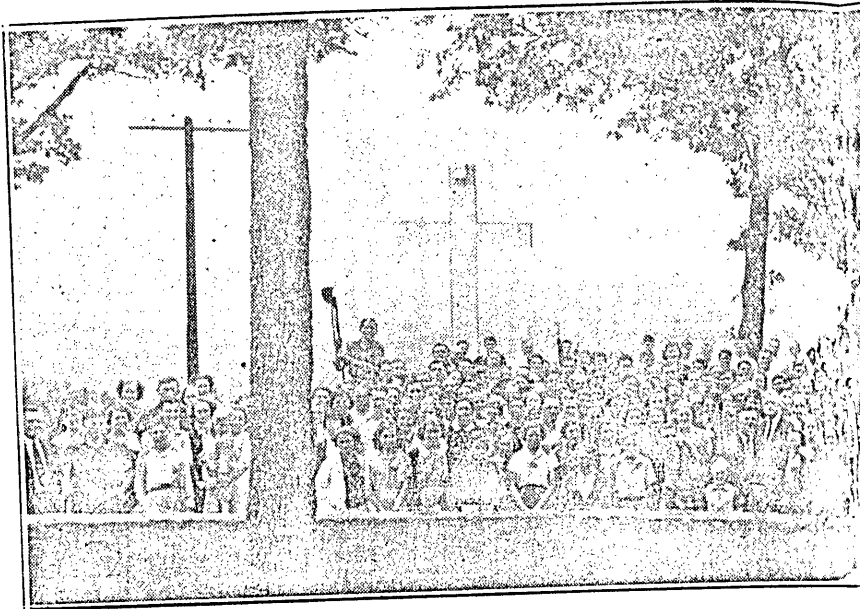
There will be a large choir, led by A. M. Hutton; good singing and preaching during this meeting. You are invited to come and enjoy a few days of real spiritual feast.

IMPROVEMENTS

Much work has been done on buildings and grounds. The large Reception Room in Parker Hall has been finished. The Superintendent's Home has been remodeled. The Auditorium and many cottages have been reroofed. The grounds have been beautified with additional flowers and shrubbery, and walks have been paved and graveled. Naturally attractive, Mt. Sequoyah now has additional beauty.

CAMP NEOMYC

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The Board of Christian Education has completed all the rooms on the second floor of Parker Hall, better known by some as the Epworth League building. Fifteen nice, well furnished bedrooms with hot and cold water in each room. The building has also been painted and is now one of the most beautiful buildings on the Assembly grounds.

.....will be hostess in this building.

The Woman's Missionary building is being completed and every room will be ready for use. Mrs. W. H. Crum, of Houston, Texas, will be hostess again in this building.

The Cafeteria has been enlarged and improved in many ways. The rear end of the Arquoyah building has been enlarged to more than twice its present size. The road up the mountain and around the Assembly grounds are in first class shape. Many other improvements are being made for your comfort and pleasure.

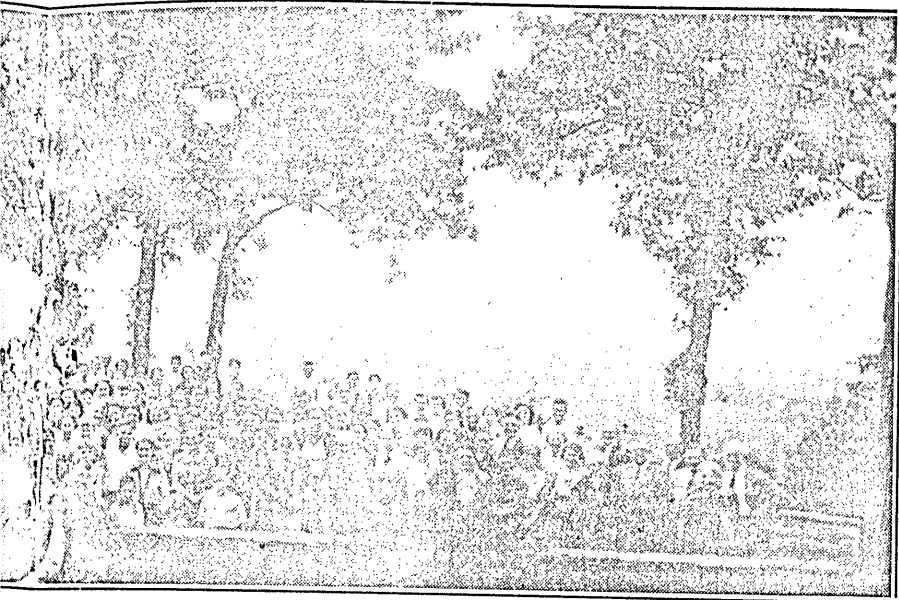


MT. SEQUOYAH GUESTS' COTTAGES

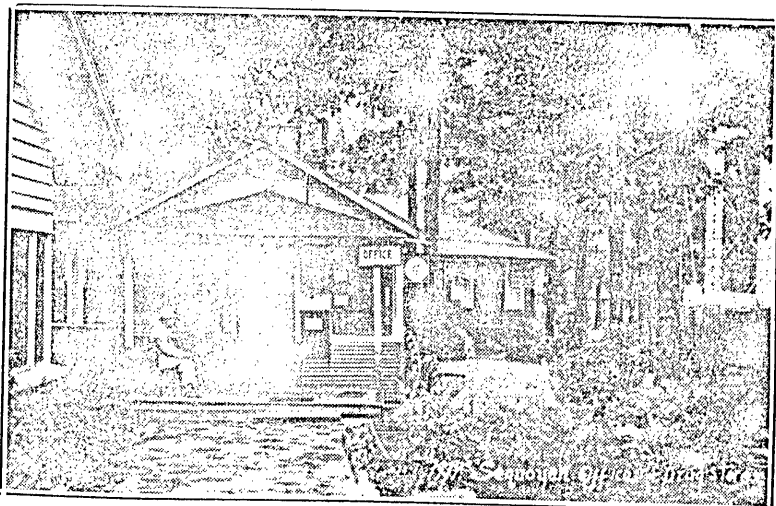
MT. SEQUOYAH—MAY 30 TO AUGUST 30

MAY 30-JUNE 4

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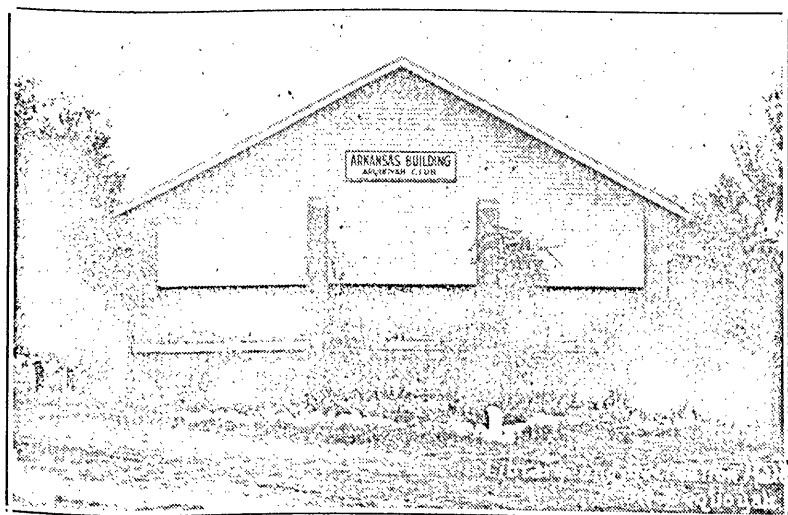
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Meals are served three times a day in our large cafeteria. These are well prepared and reasonably priced. Your meals should average from 75c to \$1.25 per day, according to your appetite. We have a good Auto Camp where you can do your cooking.

Camp cottages with one double bed, \$1.00 per day, your furnish the linen. This includes lights, water, gas and a camp kitchen to do your cooking in. Also a good bath house with hot and cold showers.

For Vacation Days

Recreation! Meditation! True Inspiration!

At Mt. Sequoyah each year hundreds of visitors from Texas, Missouri, Oklahoma and Arkansas come to relax, study and enjoy Mount Sequoyah's unsurpassed facilities.

Practically every sport and pastime is available: Horseback Riding, Swimming, Golfing, Fishing, Tennis and many other sports.

Not many miles away are the historic sites of famous Civil War battlefields, beautiful panoramas, Wonderland Caves, and unequalled scenic drives.

MISSIONARY CONFERENCES—JULY 25-31

These are planned by the General Board of Missions to give special consideration to the missionary work of the church. Strong missionary addresses will be delivered and group conferences and helpful forums of vital interest will be conducted for conference and district leaders, both men and women.

A number of returned missionaries, nationals, and deaconesses will be present to share their experiences during these periods.

For complete information write to the directors, Dr. H. P. Myers and Mrs. Helen B. Bourne, Directors' Building, Nashville, Tenn.

PLATFORM SPEAKERS—Dr. Albert W. Palmer, Dr. Rollo May, Dr. Mary Alice Jones, Mrs. Grace Sloan Overton, Dr. Robert W. Goodloe, Dr. Henry Barnett, Miss Sallie Lou McKinnon, Mrs. J. W. Downs, Dr. W. G. Cram.

THE ENVIRONMENTS—Mount Sequoyah is located at Fayetteville, Ark., in the Ozark Mountains. This is a center where Methodist people can take a vacation with profit.

THE PROGRAM—The General Board of Christian Education, in cooperation with the General Board of Missions, provide programs of an unusual type each summer. They are planned primarily for people who have major responsibilities in conference, district, and local church work. The opportunities include several courses of study which are not available in the regular training schools, observation of special activities carried on with children, the use of excellent libraries, addresses by outstanding speakers of America, worship periods of spiritual power, recreation, fellowship, and conferences with denominational leaders.

The Leadership Schools Mount Sequoyah August 8-19

How Christian Growth Takes Place—Miss Frances C. Mc-Lester.

Teaching Adults and Understanding Ourselves—Dr. D. M. Maynard.

Adult Work in the Church and the Work of the Wesley Fellowship—Young Adults—Rev. M. Leo Rippey.

Teaching in Training Schools—Dr. John Q. Schisler.

Lesson Materials and Their Use—Dr. C. A. Bowen.

The Church and Social Action—Dr. Samuel C. Kincheloe.

The Landlord-Tenant System—Rev. A. J. Walton.

Studies in Religions of the World (India)—Miss Mabel K. Howell

A Survey of Methodist Missions—Dr. A. W. Wasson.

The Use of the Bible with Children—Mrs. Clay E. Smith.

Counseling and Personality Adjustment—Dr. Rollo May.

Music and Hymn Appreciation—Prof. F. Fagan Thompson.

Missionary Education of Children—Miss Norene Dunn.

Enrichment of Home Life and Dramatics in Christian Education—Mrs. Grace Sloan Overton.

Young People's Leadership Conferences July 12-23

The Young People's Leadership Conferences provide approximately two weeks of the keenest enjoyment for officers of Annual Conference Young People's Organizations, District Directors of Young People's Work, Officers and Counselors of Unions, Officers in Campus Christian Work, Conference Staff members and Wesley Foundation Directors. Specific training for meeting these responsibilities is offered under the best of leadership. In addition, a wide variety of interest groups, lectures, platform events, forums, recreation, and opportunity for fellowship with youth leaders in the church are provided. The following courses are offered:

Vocational Guidance.

Christian Living on the Campus

Youth Action in the Alcohol Fight.

Recreational Leadership.

Guiding Young People's Worship

Christian Home Making.

World Friendship Among Young People.

The Life of Jesus.

Christian Education in the Local Church.

Spirit and Genius of Methodism.

Resources for Christian Living.

The Christian and the Economic Order.

Christian Personality and Social Action.

Drama in Social Action.

The Methodist Protestant Church

By RICHARD L. SHIPLEY

The Methodist Protestant Church grew out of a desire on the part of many Methodists for lay representation in the governing bodies of the church. The advocacy of this reform began about ten years before the Methodist Protestant Church was organized.

The principle had its first promotion in the publication of a periodical in 1821, *The Wesleyan Repository*, which was called in 1824 *Mutual Rights*, and was the predecessor of the present *Methodist Protestant-Recorder*. Union societies were also formed to discuss the problems involved and to promote the reform.

The agitation became so heated and disturbing that trials, expulsions, and withdrawals from membership resulted. A public Reform meeting was held in Cincinnati as early as 1823, a meeting of the Reformers of Maryland and the District of Columbia was held November 15, 16, 1826, which looked forward to a General Convention of Reformers, November 15, 1827, in which memorials were made to the 1828 session of the General Conference of the Methodist Episcopal Church.

Failing to get the concessions desired, the Second Convention of the Methodist Reformers met in Baltimore, November 12-22, 1828, elected officers and adopted articles of association under the name of "Associated Methodist Churches." This is regarded as the real beginning of the Methodist Protestant Church.

Annual Conferences were organized in the various states from which delegates were elected to a Constitutional Convention which met in Baltimore November 2, 1830, to adopt a constitution and a Book of Discipline. At this gathering the name of the group was changed to The Methodist Protestant Church, and the new denomination started on its career as a separate working division of Methodism in North America.

The members of the new church had no buildings or property, having, with few exceptions, lost their equity in the churches in which they had been members, and it was necessary to build from the ground up as they carried on their work.

The church seldom organized in communities where there had been no reform agitation, except in the prosecution of home mission work. Its growth came by intense evangelism, and many camp meetings were held to compensate for lack of buildings. The houses of worship were rapidly erected and the church grew.

There was no way of knowing how many were allied with the reform movement when it became a church in 1830, but the first General Conference, meeting in Pittsburgh, in 1834, had a reported membership of 26,587, which indicated that there was a larger following than recognized, or that the new church had within itself a mighty force for the winning of men and women to Christ.

The slavery agitation became heated almost as soon as the Methodist Protestant Church was born. This became a matter of bitter debate in all churches. The convictions on both sides were sincere, but the controversy was kept at a minimum in the Methodist Protestant Church.

Argument was kept out of many of the assemblies, and was not allowed in the church paper. The course of events made the continuance of this policy impossible, and inevitably brought on separation.

The General Conference of 1854, meeting in Steubenville, Ohio, at which a membership of 70,000 was reported, divided the book business in the interest of peace. The feeling had become so tense that the churches of the North and West met in a gathering at Cincinnati, and decided not to send delegates to the General Conference which was appointed to meet in 1858 at Lynchburg, Va. Thus the church divided, without litigation concerning property or acrimonious controversy.

The war between the states would have made any fellowship impossible had not the division come. Both Churches pursued their tasks in their areas. The churches of the North and West were called the Methodist Church, while the East and South retained the original name. Historians of the Methodist Protestant Church, in studying this period, regard the two churches as one, and usually give equal attention to two journals of General Conferences and two official church papers.

Weakened by the war, both churches made a number of gestures toward union with other bodies of Methodism. In the South there were overtures, and some union with the Methodist Episcopal Church, South, while in the North and West there were several attempts to unite all non-Episcopal Methodisms.

Satisfactory affiliations could not be made, and after many pleasant negotiations both denominations met in conventions in Baltimore, May, 1877, adopted a Plan of Union, and in a Uniting Conference, held in old Starr Church, became a reunited Methodist Protestant Church. In spite of the ravages of war, the membership of both churches had grown until 118,502 members were reported in the Minutes of this Conference.

A period of progress, the aggregate limited by the size of the denomination, but with percentages equal to those of the other churches, followed the union. Adrian College had come under the care of the Methodist Church in 1868, and Western Maryland College was founded in 1867, with Dr. J. T. Ward as the first president.

The missionary work was organized for home and foreign service with a strong women's society. A Board of Ministerial Education to aid young ministers became effective. The Westminster Theological Seminary began in 1882, with Dr. Thomas H. Lewis as an organizer. The adoption of the Christian Endeavor movement as the young people's society gave strength and vision to the denomination. The General Conference of 1892 elected as its president a layman, the Hon. J. W. Herring, who had served two quadrennial terms.

The year 1898 celebrated the seventieth anniversary of the founding of the church in many ways the chief of which was the completion of the history of the denomination in two octava volumes by the late Dr. E. J. Drinkhouse, who has given the reason for the beginning of the church and the record of its history in a monumental work under the title, *The History of Methodist Reform and Methodist Protestant Church*.

The forty years since the epochal celebration of the seventieth anniversary of the founding of the Methodist Protestant Church has no dramatic elements to chronicle. The history of the connection is in common with all American Christianity.

Denominational controversy has been stilled in the fellowship and toil of a common purpose. A great campaign for funds was successfully carried through immediately after the World War. The presidency of the General Conference became a full-time office, and since 1920 three men have occupied this connectional and administrative position: Dr. T. H. Lewis, Dr. J. C. Broomfield and Dr. J. H. Straughn.

The administrative boards have been combined; the missionary work of the women has come under the direction of the General Board of Missions, with two executive secretaries, one of whom is a woman; the two church papers have merged into one, *The Methodist Protestant-Recorder*. A centenary was celebrated in the year 1928, with enthusiastic observances. The present membership of the church is over two hundred thousand.

The movement for Methodist unification has seen the Methodist Protestant Church officially represented in all discussions and meetings of the commissions. The Plan of Union was adopted by large majorities in the General Conference



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and the Annual Conferences.

The church, which was forced into a separation in behalf of lay representation, has seen this principle incorporated in the proposed constitution of the coming Methodist Church, and will go into that great body ready to find within a larger fellowship, a fuller way to serve Christ and the church.—In The Christian Advocate (Central Edition.)

In Whose Footsteps We Follow

By HUBERT E. PEARCE

Never has a movement had a more glorious example set for it to follow than has the Aldersgate Commemoration of Methodism. A hundred years ago while American Methodism was struggling bitterly over the question of slavery, the Church in England turned its attention to a re-vitalization program. It celebrated the "Centenary" of its founding in a manner essentially like that adopted by those who planned our Aldersgate Commemoration.

As the leaders of the Church approached the Centennial Year they expressed their desire to "express their gratitude to God and to lead their people into a closer fellowship with Him." A committee was appointed to study the conditions and draw up plans for a "Centenary Celebration." Probably the most interesting picture can be given by reading their own reports. The question was asked: "What does the Conference determine on the subject of the proposed Centenary of Wesleyan Methodism?" In answer the committee read:

We do resolve:

I. That this Committee cordially approves the proposed Celebration, in the ensuing year, of the Centenary of the formation of the Wesleyan Methodist Society, under the providential instrumentality of the ever-to-be-revered and venerated John Wesley.

II. That the primary object of the said Celebration should be the religious and devotional improvement of the Centenary, by such public services in our chapels as the Conference may judge proper to appoint or to recommend.

III. That, in connection with this primary object, it is deemed right and expedient by this committee, that there should be a general pecuniary contribution, by means both of private and public collections, through all our congregations and societies, at home and abroad;—such contribution being intended as a thank-offering to Almighty God for the personal and public benefits derived, by His blessing, from the labors of Mr. Wesley, and of his co-adjutors and successors, during the last hundred years, and from the direct and indirect influences of Wesleyan Methodism, not merely on our own religious community, but also on the Christian Church at large, and on the spiritual interests of the world.

IV. That, after full consideration, it is the decided opinion of the committee, that the Connectional-Fund, to be raised on the occasion of the Centenary, should be applied, in the first place, in the erection of suitable premises for the accommodation of Students to be hereafter received into the Wesleyan Theological Institution, (whether such students be designed for home or for Missionary service),

on an enlarged scale, adapted to the increasing demands of the Connection for the benefit of its rising ministry; and, in the second place, in assisting to provide commodious premises in London for the use of the Wesleyan Missionary Society, adequate to the greatly augmented and augmenting extent of its multifarious and important business.

V. That this Committee further recommend, that our friends be affectionately advised to make some arrangements, by private and local efforts in each Circuit respectively, for enabling the children of our Sunday and other Charity schools, and also the poor members of the Societies, to participate in the pleasure and benefit of the intended Celebration, on the day, or one of the days, set apart for the purpose; so as to engage their pious and hearty concurrence in the thanksgivings, congratulations, and prayers of this great occasion.

VI. That this Committee earnestly recommend to the immediate consideration of the Connection the case of our worn-out Ministers, and that of the widows of our deceased Ministers. The Committee respectfully suggests the propriety and necessity of some further provision for their support upon the principle of the Children's fund; and would be particularly gratified, if such an arrangement could be effected during the coming Centenary year.

This resolution was enthusiastically adopted and committees formed to develop and promote the program throughout the entire connection.

Since the Conference met in the summer, September was set as the time for the offering, which far exceeded all expectations. In the treasury committee report we find this resolution:

That the Committee, on hearing the statement of the General Treasurer that the amount of contributions to the Centenary Fund exceeds 200,000 pounds, (\$1,000,000), and that installments to the amount of 80,000 pounds have actually been paid up, desire to express their thanksgiving to Almighty God for this remarkable manifestation of the spirit of pious liberality; and that, even in times of great commercial depression and difficulty, his people have offered so willingly after this sort in order to further those great objects which are contemplated by the Centenary Fund.

The money received was then ap-

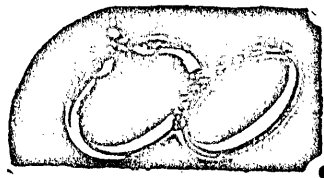
propriated by the General Subcommittee on the following scale:

1. For the Theological Institution 27,500
2. For the Wesleyan Centenary Buildings and Missionary Society 25,000
3. For relief of distressed Chapels 18,500
4. For the support of worn-out preachers and widows 8,100
5. Toward the erection of a Centenary Monumental Chapel in Dublin 2,500
6. To the Wesleyan Education Committee 2,500

For all that year the Spirit of God indeed moved among the Societies of Wesleyan Methodism. The revival fires burned high and thousands of souls were brought into the Kingdom.

Yes, truly we have a glorious example set for us by those in whose footsteps we follow, and, in the name of Christ and of Methodism, we have determined that they shall be as proud of us as we are of them.

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Two Old Men Go To Savannah

I had the very great privilege of attending the Missionary Council, better known as the "Aldersgate Rally" at Savannah. I went with some misgiving. There were some names on the program that puzzled me. Knowing what they had stood for, I wondered what these men would have to offer a few thousand Methodist pilgrims, journeying to Savannah for inspiration and direction that might lead Methodism back along the Holy Ghost revival trails of her earliest beginners.

However, this must be said. Few speakers, indeed, whatever the topic assigned, failed to place the emphasis upon the new Wesley who came from Aldersgate Chapel with his "heart strangely warmed." It is evident that some of our "leading thinkers" have either been gloriously converted or there was some mighty good acting at Savannah. I prefer to believe the former.

However, there were two old warriors present at the meeting, whose journey through life and whose steadfast course through every storm marked them as mighty certainties. There were no questions asked concerning their attitude to the great revival we hope to see, and yet about the lobbies of the hotels they were possibly the most discussed men of the entire gathering. For more than fifty years with both, their gospel had been the same. They had never wavered, never changed their directions, never modified their positions. And yet they had been in personality and service very different men.

One has never been a great pulpit orator, the other has been possibly as great as the Church has produced within this century. One has been a mighty apostle of righteousness, sound in doctrine, certain in personal experience, but above all a soldier, battling back every evil of his time. The other has stood unflinchingly against evil and evil-doers, but has given to the Church possibly the nearest approach to Wesley's idea of scriptural holiness that we have had within this generation. And in voicing that great gospel, he has abundantly backed it by his magnificent life. Both have been men of masterful intellectual poise and far-flung influence.

Of the one, the Pacific Annual Conference by a unanimous resolution had this to say: "Whereas, Bishop James Cannon, Jr., who has so successfully led us during the quadrennium now closing, comes by the law of the Church to the time of his superannuation and will, because of that fact, not be with us again in leadership in another Annual Conference, and whereas, his fearless, consecrated, aggressive life has been a blessing and inspiration to thousands and his battles for the public good and for human welfare have been known and sung around the world, therefore be it resolved, that we rejoice in having had the privilege of intimate association with one of the greatest spirits, wisest minds and most heroic hearts; that this generation has produced; and desire to express our admiration and esteem of this old soldier who comes undefeated and undis-mayed into the sunset of his life. That we further rejoice in the fact that those evil forces which he has unflinchingly faced throughout his

active and meaningful life have been unable to bow his head or stifle his spirit, and he comes to the close of his remarkable ministry unshaken in his faith in God and patriotic zeal for humanity. Resolved, further, that we express to him our love and loyal admiration and proclaim him a brother, a patriot, a statesman, a leader, a citizen, a Christian, and a man of whom we are profoundly proud."

Of the other old soldier whose white hair floated about the hotels in Savannah like the "whiter than snow" that our fathers sang, one layman present made this remark: "I would rather have his crown than that of Britain's king." For myself, I feel that if I should arrive at the gate when he arrives, I could slip by without embarrassing questions. Everyone there will be so busy giving him a deserved ovation that they might never notice me crashing the gate.

Without any doubt at all, the two most talked of men in Savannah were James Cannon, Jr., and Henry C. Morrison. One had just come from what the doctors had believed a few weeks ago was to be his deathbed. The other has been to heaven and back a half dozen times.

The Savannah meeting was sublimely inspiring. It was a tip-top occasion. It "rang the bell" over and over again. No uncertain note was sounded. But the thing that made my old heart thump away and hit double time was to watch these two old warriors, one a Bishop who has had opposition every step of the way, and the other a greater preacher than any bishop we have had within fifty years. They were right at home at an Aldersgate "come back." They would have been at home kneeling at the altar and leading Wesley to his original experience, May 24, 1738.

I think the greatest "spot" of the entire four days was when Dr. Lewis of Drew, once a leading Modernist, now a glorious preacher of redeeming grace, was closing his matchless appeal to the Church to come back to salvation by faith alone in Jesus Christ. Suddenly Dr. Morrison and some old brother grabbed each other and began to shout.

A man near me remarked that when Asbury shouted while Drew Seminary preached, it was time for the angels to rejoice. To which I felt it necessary to remark that Asbury had been shouting all the time. She had never ceased her shouting. It matters not as to the devious course Drew may have taken, Asbury's sails have been spread free to the breeze, her pilot certain and her compass never failing to point the way.

Really, God came down our souls to greet at Savannah, and many of us who have rather sorrowfully walked through days of disappointment and uncertainty in our great Church, rejoicing to find her leadership once more coming back to Calvary, back to redeeming grace, back to the New Birth, back to the sufficiency of a Saviour who can genuinely save, back to what Wesley found on Aldersgate Street.

Nor shall I ever cease to carry in my heart the picture of two old men who journeyed to Savannah, one on his cane, the other as straight as an American Indian. Both are nearing the sunset, but their steadfast hearts shall ever know the beauty of an eternal morning.—R. P. Shuler in Pentecostal Herald.

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—Sidney Warren Mase.

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PASSIONATE LOVE

Several years ago I sat down to a table well filled with things to eat in the home of some of my members. On tasting the food, I found the good housewife had forgotten to put any salt in the dinner. Being particularly fond of plenty of salt in my food, you can imagine my disappointment following keen anticipation of an enjoyable meal. This experience illustrates what I have in mind by the term "Passionate Love." Can it be said that there is a love without the salt of a flaming soul? It does not have the urge, eagerness, and enthusiasm that was found in the early martyrs. It lacks something.

Jesus is a perfect example of passionate love. He had a mighty passion to do good. When he sought rest in a solitary place on the other side of the Sea of Galilee, He found a multitude of people and was "moved with compassion." An inner urge filled his soul. He began teaching the multitude and healing their sick. His flaming heart of love took in the needs of the people to share their burdens.

When, wearied by his journey from Judea to Galilee, He sat on the curb of Jacob's well in Sychar of Samaria. He earnestly spoke to the woman who came to draw water from the well about the "Water of Life." Her own soul became aflame with a passion that others might drink of the water of life. She became a convincing witness for Jesus.

He touched the untouchable, ate with the despised, rebuked the scoffers, preached to the poor, raised the dead, broke up funeral processions, cured the demoniacs, and manifested his Father's glory, because of a passionate love for mankind.

May we turn our attention to the Church life about us? How many who have membership in the various Church organizations can say with Timothy Dwight, "I love thy Church, O God. Her walls before Thee stand, dear as the apple of Thine eye, and graven on Thy hand. For her my tears shall fall; for her my prayers ascend; to her my cares and toils be given; till toils and cares shall end. Beyond my highest joy I prize her heavenly ways, her sweet communion, solemn vows, her hymns of love and praise." Or is it necessary to be written today, as in the First Century, "Nevertheless I have somewhat against thee, because thou hast left thy first love?" Once a passionate love, now the coals of the altar have become mere embers.

The sweep of worldliness and wickedness have come inside the Church with their destructiveness and peril. Worldliness and passionate love for God and the Church don't go together. Let God speak, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." What is the world? Let a Scripture writer answer, "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." Lust and pride. If we have passionate love for the Church we will esteem it "beyond our highest joy." Her "sweet communion and solemn vows" will be sought and kept. "For her own prayers will ascend 'morning, noon, and night.' Gladly our 'Cares and toils will be

given; till toils and cares will end." The attitude of our hearts will be "I was glad when they said to me, Let us go up unto the house of the Lord." Sunday picnics and visiting, motion picture shows, manual toil, sports will cease if we love God and the Church with a passionate love. Love opens pocketbooks, smites selfishness and honors its supreme object.

The home life of the people gauges the community and national life. When the divorce courts grind continually something is wrong. Hatred and distrust have superseded love and understanding. The Divine direction is, "Husbands love your wives"; and the wife to see that she "reverences her husband." If passionate love prevailed in the home there wouldn't be so much unfaithfulness among married folks. Companionship, built on love, will kill the divorce tendency. Understanding, congeniality, appreciation, esteem, fairness and long-suffering are fruits of passionate love in the home. Let God be central and the family altar, holy living, industry, frugality and clean thinking will follow. The home ties are sacred. A Christian home is a deadly weapon against vice and crime. When passionate love warms each heart in the home there is a glow and illumination akin to that of heaven.

Finally, Jesus speaks to you and me as individuals saying, "If you love me, ye will keep my commandments." Is our love to Jesus passionate love? Do we experience self-abandonment for others? Are we more willing to serve than to be served? Jesus' commandments mean a right relation to God and unselfish service to others. Do we love Him above ourselves, our kin, our brethren, our material possessions? Are our hearts pure? Do they burn as it were with love shed therein by the Holy Spirit? Can we say, "For to me to live is Christ; and to die is gain?"

Wesley had a heart-warming experience and became a mighty power for God. May the fires be rekindled upon the altar of our hearts that our love may be warm and sincere, genuine and complete. Prayer and recommitment of ourselves and possessions to God will result in a holy passionate love for God and mankind.—Bates Sturdy, Colt.

PROVISION FOR CONTINUING SERVICES OF BISHOP JOHN M. MOORE

We, your Committee on Church Relations and Bible Cause, beg leave to submit the following report:

Whereas, under action of our General Conference, Monday, Bishop John M. Moore will hereafter, according to the "Discipline," be relieved of the usual episcopal duties;

Whereas, the problems involved in the Uniting Conference and in completing the Union of Methodism call for the ablest and the most experienced leadership of the three Churches;

Whereas, Bishop John M. Moore's conspicuous service and constructive statesmanship for a quarter of a century in bringing the Union of Methodism thus far, makes him one of the eminent authorities on union in the nation;

Whereas, all three Methodisms would suffer serious loss if deprived of his vision, experience, and wide acquaintance with the leaders

of American Methodism; Therefore, Be it

Resolved:

1. That this General Conference request Bishop Moore to accept leadership for our Church on the Commission on Interdenominational Relations and Church Union, and that said Commission elect him chairman.

2. That this Conference wishes not only to designate him a member of said Commission but also in a larger way to set him apart for this great task of bringing Methodist Union to a glorious conclusion.

3. That the Commission on Interdenominational Relations and Church Union is hereby authorized to make such financial provisions for Bishop Moore that he may be free to take whatever steps he may deem necessary in the performance of this responsibility; this amount to be paid out of the Episcopal Fund.—J. H. Reynolds, Chairman; J. L. Decell, Secretary.

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Methodism Arise!

The real significance of Methodism's great gathering at Chicago is just this call—Methodism arise!

Methodism arise!—but why? how? and unto what?

To the question—why? The answer given there was: Because everything of human good both for eternity and for time is at stake. Men and women do not drift into the sublimity of Eternal Life; and except as many men and women are definitely, now, in possession of Eternal Life, there are many even of the present social blessings our fathers enjoyed, which our children will never know.

To the second question—how? The answer given there was: Jesus Christ! The solution of human need is not in men. All man's natural resource has failed, and must fail. Man can more or less harness Niagara, and conquer earth, and sea, or air; but he cannot conquer his own tragic limitations. He cannot escape from the forces which shut him in, or from the spiritual impotency which dooms him to futility. Yes, nature, indeed, shuts us in both by age and death; and nature shuts us in also by sin—sin as unconquerable by his own resource as is death itself. Since then there is no answer to our need in nature, we must lay hold upon the supernatural. We must reach outside ourselves and lay hold on that almighty resource which is ours in Jesus Christ. Like Wesley, too, must be converted before we can achieve our dream of a new world.

To the third question—whereunto? The answer given there was the kingdom of God on earth and in heaven. It cannot be in heaven alone! It cannot be on earth alone! The Christian's whither must be eagerly concerned about both. Racial misunderstandings and tensions, international conflicts, poverty, economic insecurity—these all must be resolved. Christian men must recover the solidity of their faith, Christian men must reorientate their loyalty, putting Jesus Christ first before every other allegiance, whether national or private; but in addition they must definitely front the responsibility of bringing their faith and loyalty into creative contact with the life of this bewildered world.

"Our Father, we pray Thee for clarity of vision and strength of purpose for the building of Thy kingdom on earth," was the prayer with which Assistant Secretary of State Francis Bowes Sayre concluded his address at Chicago, and there is no more fitting sentence with which we can crown this appraisal of that unique gathering.

Methodism arise! for everything is at stake!

Methodism arise! Lay hold upon the adequacy of Christ!

Methodism arise! to build Christ's kingdom on earth and in heaven, remembering ever that the strength of all your toil is and must forever be—

"Brethren, let us pray!

The great Chicago gathering has passed into history; but no one who was there can soon forget that he went, and that some 3,999 other persons went also. Ministers and laymen they went at their own expense to catch the vision that should re-energize the church. It was not that which they did there which matters so much, but rather that which they will do when they are home again. The review and state-

ment of goals, which will be read in every pulpit of Methodism on the 20th, is a worthy and majestic document; but the solution of our church's problem is neither in Chicago, nor in any statement, however true. It is rather in a renewed abandon of faith and a renewed devotion of loyalty in expression through the performance of life's commonplace duties clear round the circle of the earth.—The Christian Advocate, (New York.)

LEADERSHIP EDUCATION EMPHASIZED IN THE OXFORD CONFERENCE

The official report of the Oxford Conference, by J. H. Oldham, appeals to me as one of the notable books of the year. The background of this conference is familiar to all who have been in touch with the excellent books and papers that were prepared in advance. Now we have the reports from this most notable church meeting of 1937. The book is one that all preachers should read. It is challenging and stimulating and reveals the trend of Christian thought today among the world representatives present.

The topics considered were very comprehensive and the section on education contains some strong paragraphs on Christian education in the local church. Attention is called to the supreme importance of parent education, of the teacher's own Christian experiences and love for children, of the quality of work done in the local church, of the relation of the pastor to the program, and of the function of teaching.

Running through the entire discussion is an emphasis upon the need of well prepared teachers. They must have, in addition to a vital religious experience and a wholesome philosophy of life, a knowledge of the materials they use and be skilled in teaching. They need also an understanding of the nature of worship and know how to lead others in the experience of worship. Fundamental also is a knowledge of how people learn.

But teachers are not born with these qualities. They are developed. They are the result of definite application on the part of someone in a local church. Such work as this is not easy, but it can be carried on and is being carried on very effectively in many churches. There is no phase of work more vitally significant for the success of any church than the efforts to develop a richer religious experience knowledge and skill of those who are engaged in the program of Christian teaching. They are the people who can have a large part in determining the environment in which young life is growing. More and more we are realizing that the quality of this environment sets the pattern for the development of character.

This emphasis in the Oxford Conference report faces us once again with the question, "What are we going to do about developing more effective local church workers?" Larger success in our church waits upon the quality of leadership. This in turn waits upon each church making the development of workers as definitely a part of its program as is preaching, money raising, pastoral visiting, or any other activity. Such work can be carried on in many ways, but definite plans must be made for it.

Among the resources that have been provided by the Church through the Board of Christian

Education for this specific purpose is the *Course of Study for Christian Workers*. It offers courses that will help workers in any church. Information can be secured about training schools from the office of the Conference Board of Christian Education. The courses can also be used by any church in study groups under local leadership through the correspondence method. Write your Conference Executive Secretary for information, or the Division of Leadership Training, 810 Broadway, Nashville, Tenn.—J. Fisher Simpson.

WHY YOU CAN'T KILL THE CHURCHES!

Everybody is religious, even though they don't express it in the same way. John Fiske, one of the foremost scientific investigators, said of religion: "None can deny that it is the largest and most ubiquitous fact connected with the existence of mankind." Some religions are better than others, but every man has some kind of religion even though some may deny it.

You can't knock it out of him, although many of us think that we need to pound it into him. Religion isn't manufactured by priests and ministers. It is born in the hearts of men—even savages. But religion, if it is to get anywhere, must be a social force. No man can be truly religious alone; there must be a God. In the past, when man could not find God, they made a God of their own. But there must also be a neighbor.

The reason that there are Churches, and the reason that it's next to impossible to kill a Church, is because of this social force. Maybe you'll insist that it's the religious force of religion that keeps the Church alive. All right, call it what you please, but it's the fact that there's God—and somebody else—that makes religion vital.

Religion is life. And life produces what the scientists call "organisms." There is no life without organization. The "inorganic" is the lifeless. It's when "things fall apart" that

they die. "Dissolution," they call it. The Church is the organized expression of man's religious life and instincts. It is the organization which he has formed to permit him to serve best.—Dr. Charles Stelzle, Executive Director, Good Neighbor League.

YOUR CHILDREN WILL READ ANDERSON'S HISTORY OF ARKANSAS METHODISM IF IT IS PUT WITHIN THEIR REACH, AND WILL BECOME BETTER CHURCH MEMBERS.

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The Witness Rests His Case

By IRVING L. SPEAR

In 1918 a young enlisted soldier was stationed in Washington, D. C., at the Field Medical Supply Depot. During the Spring months just passed he had steadily lost weight. His features were pallid. A cough had developed.

One night while helping to fill freight cars with heavy medical units the inevitable happened—a pulmonary hemorrhage. Then in quick succession came physical examination, X-rays, tests of various sorts, and a final diagnosis of pulmonary tuberculosis. As though this were not bad enough the doctors' report had appended thereto two short words as follows: "Prognosis Poor."

Life didn't look very promising. In fact, life had just about come to an abrupt end. Such would have been the case, except for an intelligent approach to the problem. That young soldier is the writer of this article. The intelligence referred to came from the doctors who insisted on complete rest in bed. Almost four years of such treatment was necessary before the disease had become "arrested." That probably seems like a long time to many, but it isn't half as permanent as death. But all of this probably could have been avoided if I had known then what tuberculosis associations are teaching: that early diagnosis of tuberculosis means a comparatively short confinement, with complete recovery practically a certainty.

And, by the technique employed in the Early Diagnosis Campaign, prevention of tuberculosis is a universally beneficial result, because people are impressed with the necessity of maintaining good standards of health.

Today I have put behind me sixteen years of hard work, often working eighteen hours a day. A happy married life together with healthy children makes those four years in bed seem insignificant indeed. Moreover, I have never considered this prolonged rest cure as merely so much time wasted in order to achieve the goal of abundant health. It was a period in which a man's whole philosophy of life underwent a radical change. Strange as it may seem, business got along perfectly well without me. And I learned that physical activity is not necessarily progress. Some of the world's best work has always been done by those physically incapacitated, yet with intensely active minds.

Rest—absolutely complete rest—is the best way to recover from tuberculosis. The advice of a competent doctor should be sought regarding treatment. There are a few people who have not taken the advice of doctors and are still alive, but cemeteries are filled with many more people who did not take their doctors' advice to rest.

In years of lecturing on the general subject of tuberculosis, I have yet failed to receive one identical question at the termination of my remarks. Usually someone in the back of the room of the six-foot two-hundred-pound variety will

arise and in substance say the following:

"Now as I understand it, you say that exercise is dangerous for a tuberculosis patient."

Answer, "That is correct."

"And you say that all forms of alcohol should be avoided?"

Answer, "Correct."

"Well, take a look at me. Do I look weak and sickly?"

Answer, "Not in the slightest."

"Well sir, when I was about eighteen they told me I had tuberculosis. When I found that out and they gave me six months to live, I went out on a farm and did the hardest kind of outdoor exercise. I drank all the liquor I could lay my hands on. Now how do you account for my recovery?"

Usually, at about this juncture, the audience will cast their gaze upon me with something akin to the satisfaction the mob must feel when a dangerous criminal has been brought to bay. And my reply has always been this:

"Great. I'm delighted that you are alive. But please remember that while you unknowingly disregarded all the essentials to bring about an arrest of your disease, and succeeded in spite of what you did and now gloat rather merrily, that the thousands who tried the same stunt and failed are in their graves. They are very, very silent tonight."

That answer is usually sufficient for the occasion, but the same old question bobs up to bedevil me the next time I speak in a different place.

It is a strange commentary on the behavior of tuberculosis patients that they invariably do the

wrong thing to effect an arrest of their disease. My mind goes back to my own experience in the interval resting between the doctors' diagnosis and my admission to Walter Reed Hospital. At the time I was living in a private residence in Washington and was temporarily on sick leave. Just to "keep my strength up" I walked for miles each day. I climbed to the top of Washington monument for the same reason. The result was that on admission to the hospital I not only had the tuberculosis lesion, but a bad heart condition as well.

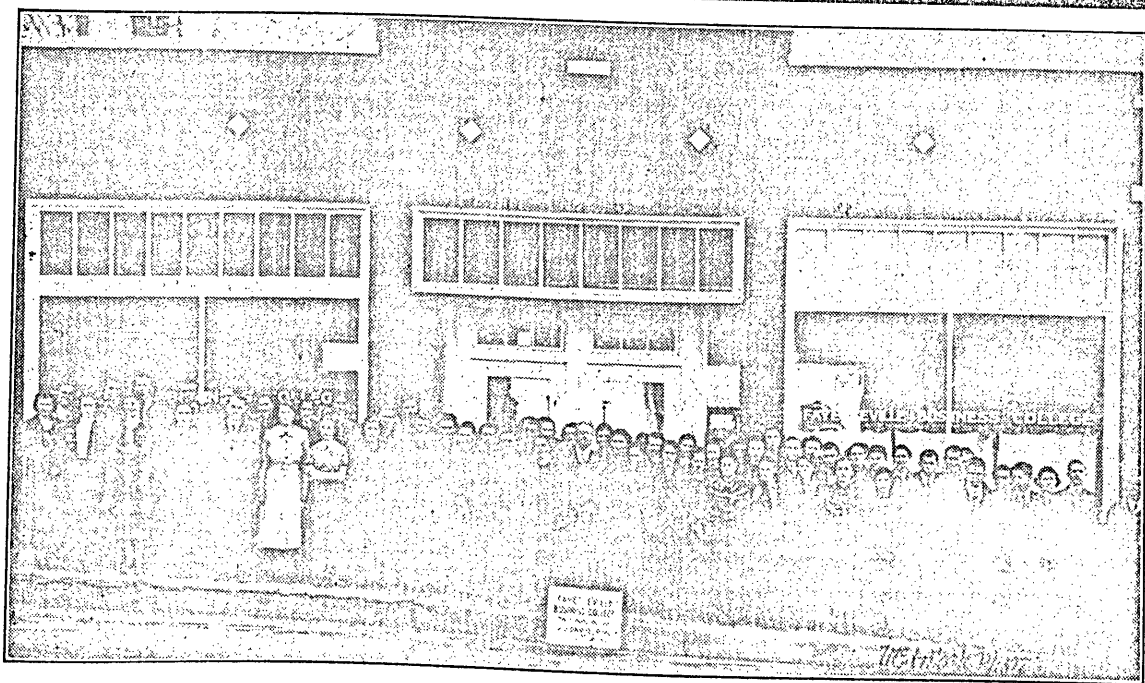
It is my judgment, based on a good many years of contact with tuberculosis patients, that they are notoriously lax in this knowledge of what they should do to bring about a cure. After a few months of hospitalization they usually fall in line and accept the prescribed treatment, but previous to this educational process many of them lose their lives through foolhardy self-treatment. About the first thing most of them do is to exercise violently when absolute rest in bed is the prime essential.

DEATH OF MRS. SUSANNA WESLEY

The plain and beautiful picture John Wesley gives of the death of his distinguished mother ought to be read over by Methodists. Here it is: "I found my mother on the borders of Eternity. But she had no doubts or fear; nor any desire but to depart and be with Christ. —I sat on the bedside. She was in her last conflict; unable to speak, but I believe quite sensible. Her look was calm and serene with her

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*Fall Term Opens
September 5, 1938*

eyes fixed upward while we commended her soul to God. From three to four the silver cord was loosing, and the wheel breaking at the cistern; and then, without any struggle or groan, the soul was set at liberty. We stood round the bed and filled her last request which was, 'Children, as soon as I am released, sing a psalm of praise to God.'—Almost an innumerable company of people being gathered together, I committed to the earth the body of my mother to sleep with her fathers. It was one of the most solemn assemblies I ever saw or expect to see this side of eternity."—Copied.

HE SAVED OTHERS; HIMSELF HE CANNOT SAVE

In their mockery of the suffering Christ on the cross, the ecclesiastics who had secured his crucifixion, among other words of blasphemy and derision, hurled at Jesus these words: "He saved others; himself he cannot save."

Christ could not save himself from the agony, shame and death of the cross, and at the same time, save a sinful world. If he would save our lost souls he must pour out his sinless soul unto death.

Christ lost his life on the cross that he might give us eternal life. This is the deep philosophy of the Christianity of Christ. If we, the followers of Christ, would save others, we must lose ourselves. Jesus in his teaching said, "He that findeth his life shall lose it, and he that loseth his life, for my sake, shall find it." There is no need for misunderstanding here. A selfish life is lost. In the highest and deepest sense, in the eternal sense, the life that surrenders all things for, and to, Christ, will find that life in the salvation of others here and hereafter.

I have lived long enough to see, not a few, who had a most fruitful ministry, who counted all things that they might win Christ, and others to Him; but their success became their stumblingblock, their snare; people praised them. They were cautioned not to waste their opportunity for a large and influential place in the church. "Do not run off with the sanctificationists. There is a large field, even high office, for you, if you will be wise and discreet." And alas, they listened, saved themselves from a bit of ridicule, contempt, and a blessed opportunity to have suffered for, and with, Christ, but they lost their spiritual power. They labored and brought forth wind. How sad for one who has been especially blessed of the Lord, baptized with the Holy Spirit, sanctified and filled with a great gospel message, to become ambitious for worldly praise, a high place among the ecclesiastics and to tone down until there is almost nothing left to feed the hungry souls, to build up the saints, or to win the lost to Jesus.

There is nothing more important for the young minister who is blessed and honored of the Lord in his work, than that he should watch and pray against flattery; that he should become ambitious for a larger field, larger remuneration, and what he conceives to be a larger life and greater usefulness; and so tone down his ministry so that there is no power in it. The sword is left in its scabbard instead of being used to smite sin, awaken souls from the sleep of indifference, bring the lost to Christ, and the regenerated to entire consecration and blessed cleansing which is

wrought by the baptism with the Holy Spirit.

There are few men I pity more than those who were once joyfully losing their lives for Christ's sake and the salvation of souls, who have forsaken the use of those terms which bring reproach, but are loaded with divine power. They have become popular; the crowds gather to hear them, and tarry to praise them. They receive much applause and appear to enjoy it. They withdraw themselves from those humble people among whom they were blessed, who lifted them out of sin, ignorance and poverty, among whom they labored with abundant fruit, but alas, they have come to save their lives, and are no longer blessed in winning the lost to Christ. Let us not forget the teaching of our Lord, that those who would save themselves will not win the lost and, in the end, will themselves be lost.—H. C. Morrison in Pentecostal Herald.

ITALIAN NOBLEMAN DISCUSSES PERILS OF FASCISM

Count Massimo Salvadori, Doctor of Political Science, who was a political prisoner in Rome, Naples, and on the Island of Ponza during 1933, visited Washington, D. C., Jan. 30, 1938.

A son of a schoolmate of Mrs. Roosevelt while she attended school in Europe, the twenty-nine-year-old Count was the guest at the White House for luncheon, and in the evening was the guest of honor at a dinner in a local hotel. A number of Congressmen and several members of the Diplomatic Corps paid their respects to him by their presence at the dinner.

In an after-dinner address on "Mussolini and Hitler Over Spain," Count Salvadori said that persecution of political opponents in Italy is still going on as much as ever, and that political prisoners today are given the hot iron with no less sense of barbarity than these cruelties were administered in medieval days.

"I saw one of my friends beaten into unconsciousness with sixty blows on his feet with a steel bar, and another I saw lifted with ropes and let down on hot plates," the speaker explained.

He said that the general treatment of political prisoners is markedly worse than that accorded criminals.

When he was released from prison, the Count was warned not to visit big cities, he said, and hence, he decided to leave the country. "That is," he explained, "I left it illegally. I didn't obtain an official passport."

Commenting on the extent of political persecution in Italy and the aims of Fascism and Nazism, Count Salvadori said, in part:

Several million persons have been brought before special tribunals in the last ten years in Italy, and millions who have opinions same as those who were arrested are not brought to trial, for they do not proclaim their opinions, he explained.

The people of Fascist countries are suffering more than ever, he averred. Mussolini and other Fascist dictators carry on campaigns of imperialism and expansion, declaring to their nationals that by conquest their countries will solve their economic difficulties.

Continuing, he stated:

Mussolini and Fascist countries are busily engaged in propaganda

of every form—at home and abroad, including the United States—to win support and prestige. Fascists in Italy, like Nazis in Germany, are trying to gain not only political approval and support, but also business advantages, and that is the reason they are intriguing in Egypt, South America, and in the United States, and threatening war in Europe.

Mussolini and Hitler are determined to destroy Democracy and bring about, as much as possible, a Fascist regime in other countries so as to feel more safe at home, Count Salvadori declared.

Salvadori, who for many years has been a stout supporter of Democracy and Liberty, concluded that war will be inevitable if the democratic countries do not get together and do something besides waiting and talking.

He contended that the United States must stand and act together with other democracies in favor of the victims of aggression. Democratic countries, he added, could avoid war and make civilization worthy of that name if they would take a decided position in the Spanish situation.

The purposes of Mussolini and Hitler in supporting Franco are to strengthen Fascism by dominating the Strait of Gibraltar, to get raw materials from Spain, and to facilitate their policy of conquest.

The Count, who has made his home in England for the past few years, said his father, Count Guglielmo Salvadori, is being held incommunicado at his home in Fermo because of the latter's anti-Fascist convictions.

When asked if he intends to return to Italy, the young Count, who

has lectured in East Africa, Spain, and other places on "Mussolini and Hitler Over Spain," laughed.

"Do you know what the penalty is for speaking against the Fascist State in a foreign country?" he asked emphatically. "Twenty-four years in prison!"—Scottish Rite News Bulletin.

INDIVIDUALISM STILL IS BEST "ISM"

Until recently the destiny of the United States rested in the hands of the individual citizen. In his ambition, his initiative, his aggressiveness, lay the forces which molded the character and set the tempo of the great industrial power which the nation is today. American history is a startling revelation of what the individual can do when unhampered by political strife and government interference; for during this long period, government authority remained strictly in the

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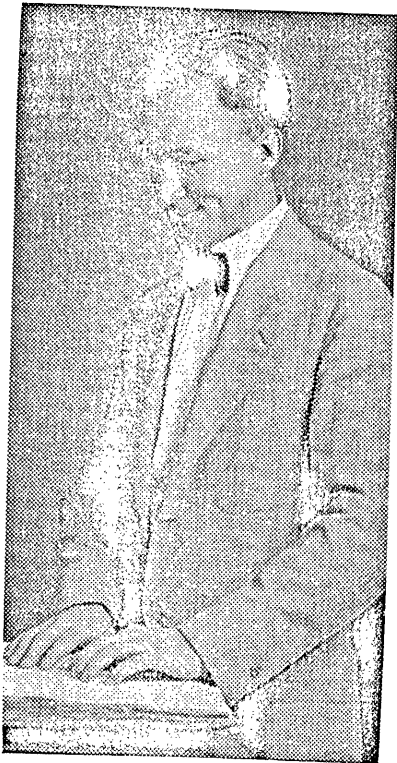
background, played the role of inconspicuous umpire.

Then came 1929 and the depression. Government, the sleeping monster, awoke with a roar, pounced upon real and imaginary abuses. And today, whether we like it or not, we are witnessing a definite trend toward collectivism and strongly centralized government. Unless halted, it will mark the end of progress—industrial as well as cultural.

Business and industry have the power to meet this evil. Their power lies in a friendly employer-employee relationship. Much has already been done in this direction. Industry is steadily working toward shorter hours, better pay and better working conditions. In fact, it is working for more, even, than these.

For example, at a recent annual meeting of the National Association of Food Chains, the entire chain store industry struck at the heart of the problem. R. W. Doe, Vice-President of Safeway Stores, pointed out that the employee wants respect for his personality and understanding of what his job means; that he wants an opportunity to grow, to see a future where he can become more valuable to his employer and more useful to his family and to himself.

In short, if each employee in the nation occupied a responsible niche in the community, he will not easily succumb to the oily arguments of any form of collectivism that crushes individual freedom.—Industrial News Review.



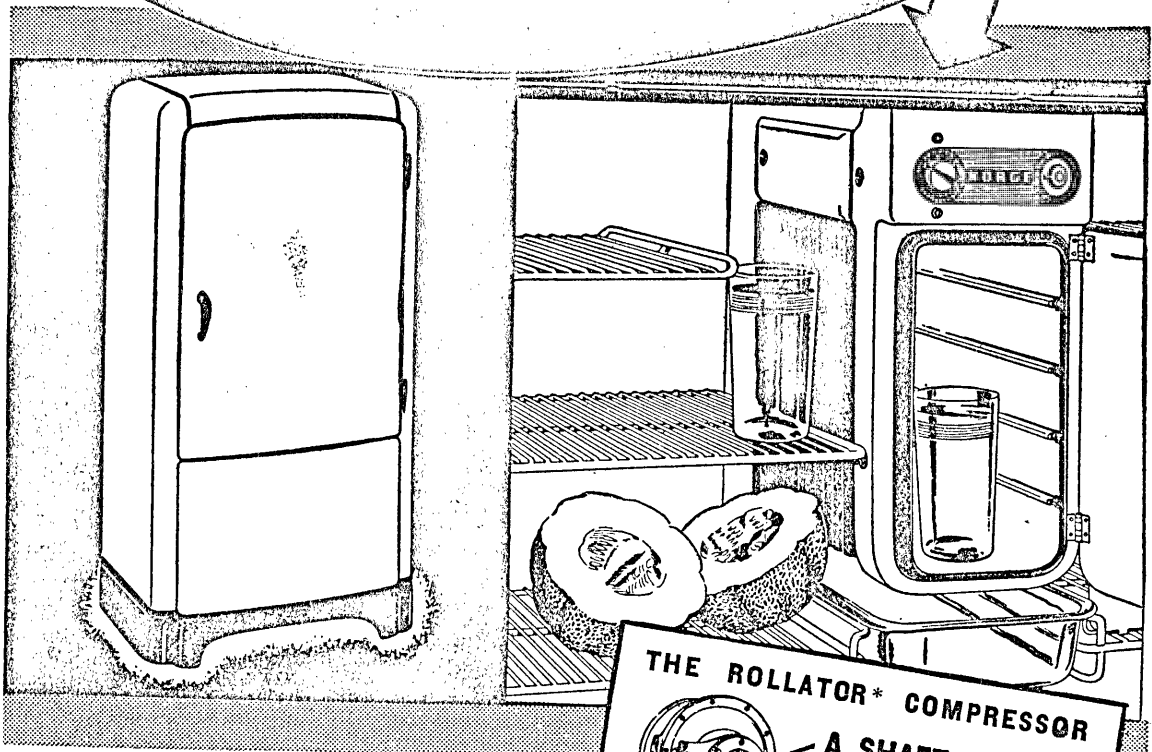
Rev. Jeff Smith, blind evangelist, who some ten years ago was in Arkansas, but in recent years has been in Maine, wishes to return South for evangelistic meetings. In his evangelist activities he has had many unique services. He now plays several musical instruments. He has preached in almost all the States and Canada. He recalls many friends in Arkansas. Any pastor wishing to correspond with him should write him at Lisbon Falls, Maine.

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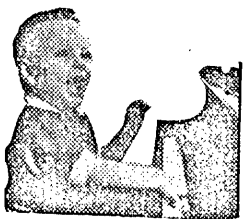
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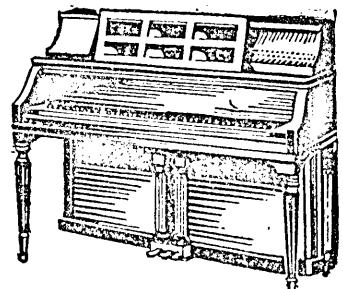
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From an engraving appearing in the First Edition of the John Wesley Testament, printed in 1755, now owned by the Harvard Divinity School. This engraving was made from a painting by John Williams, and shows the leader of the Revival at the threshold of his maturity. Reproduced as the frontispiece of the new Aldersgate Commemoration Edition of "The New Testament translated by John Wesley," just released by a prominent publisher.

"By the Rev. J. Wesley, M. A."

So reads the title page of "The New Testament with An Analysis of the several Books and Chapters." Published in London, in 1790, and better known today as the translation edition of the Wesleyan New Testament.

The Wesleyan New Testament had passed through several editions and revisions since 1755. In none of them nor in this 1790 edition do the title pages direct attention to the major factors of the work—that their texts were not the King James Version, or Authorized Version, but John Wesley's independent translation, made because he felt that the King James Version could be improved in three ways: better text,

better sense, and better English.

In this book, printed a year before Wesley's death, lay the soul of his ministry, for it was the product of fifty years of painstaking labor, study and revision. In it lay the master key to his message. It was designed to be the golden harvest of his life work, and of it he had written to his brother, "I do not think (to tell you a secret) that the work will ever be destroyed, church or no church."

It is most likely, in the habit of authors, that John Wesley's remarks "To the Reader" were written after the main body of the book. The last paragraph of these introductory pages reflects the sincerity of his project's conception and execution:

"4. I advise every one, before he reads the Scripture, to use this or the like prayer:

"Blessed Lord, who hast caused all holy Scriptures to be written for our learning, grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Savior Jesus Christ."—John Wesley.

TEMPERANCE BROADCASTS

Rev. Atticus Webb, of Dallas, Texas, has moved to Siloam Springs, Arkansas, and begun a series of broadcasts over KUOA, which will continue for 26 weeks. He will speak at 7:45 a. m. every Thursday, Friday and Saturday.

Dr. Webb has spent 25 years in the fight for temperance, having been for nearly that long state Superintendent of the Anti-Saloon League of Texas. During the fight for repeal of the 18th Amendment, he was designated by the wets at Washington, D. C., as one of the nine outstanding public enemies of the Nation because of his fight against repeal.

He is the author of "Dry America," one of the most popular books on the wet and dry issue that came from the press. He is the author of several other volumes, and is preparing for the press now a new book called "What Liquor Will do for you; the Answer of Science".

He comes to Siloam Springs with a view to lending his services to our fight in Arkansas for a square deal in the way of a local option law. Our dry forces are organized behind him in this fight, having in the organization the outstanding dry leaders of the State. There seems to be forming a similar fight

for fair local option election laws also in Oklahoma (relating to the beer law), and in Missouri. His broadcasts will help those States.

On Thursday of each week the program will deal with the temperance question in general, on Fridays it will deal with the question of drinking driving, and will conclude with a constructive program of legislation and the administration of the laws relating to the question.

On Saturday, for about ten weeks, the program will consist of a trial-drama relating to the present beer laws and their result. This drama was written by himself. He has a short form of the drama which he stages in local towns where the pastors select the local casts. This short form has been presented often, always drawing audiences that fill or overflow the largest church auditoriums. He has had as high as 2,000 present. Our pastors of Northwest Arkansas are co-operating beautifully and enthusiastically in presenting this drama.

Let all our people endeavor to tune in on KUOA, 1260 kilocycles, on these three days of the week, at 7:45 a. m. Let them call the attention of their neighbors to this program, and endeavor to get a general habit of listening in on it

developed in the community. Dr. Webb does not intend that this shall be just another message on temperance. He will try to make it a militant program that will awaken our people to the needs of the times. He is capable of giving just such a program.

Let all our pastors announce this program frequently from the pulpits and tune in themselves. The amount of good that this broadcast will do depends entirely on how many listen in, and that will depend entirely on the amount of publicity given it. Let every Methodist in the State get behind it.

WHY NOT?

Horace Greeley once received a letter from a woman stating that her church was in distressing financial straits. They had tried every device they could think of—fairs, strawberry festivals, oyster suppers, a donkey party, turkey banquets, Japanese weddings, poverty sociables, mock marriages, grab-bags, box sociables, and necktie sociables. Would Mr. Greeley be so kind as to suggest some new device to keep the struggling church from disbanding? The editor replied: "Try religion."—Presbyterian Record.

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THEY MUST BE REMINDED

Christian Stewardship is the concrete expression of a living faith in God and of a sanctified obedience to His will."

"The Christian is the steward of the mental, spiritual and material resources given to him by Almighty God, and is accountable to the Almighty for those resources."

"Stewardship of material resources is best taken care of by a regular program of Tithing."

These and other profound truths were discussed at the recent Philadelphia Meeting of The United Stewardship Council. Yet it was deplored that after generations of preaching these truths, church con-

gregations, by and large, do not fully understand them or at least do not give concrete evidence that they do.

It seems that the minister and his official family must continually use every means to remind church-goers of these profound and fundamental truths. And preaching alone will not do it.

Experience of hundreds of churches indicate that the most effective way to teach this lesson is by means of the systematic and tactful distribution of literature. Our series of this literature is varied as to literary style. Some tracts in the series are inspirational, some are Biblical, some are narrative, and others testimonial.

In some churches a small committee, entirely independent of the official relationship, takes over the distribution of the pamphlets.

Sometime the program lasts three months, sometimes for three years. A vast accumulation of evidence testifies to the effectiveness of this program.

The series mentioned is sponsored by The Layman Company, 730 Rush Street, Chicago, a non-profit organization engaged in publication and distribution of literature on Tithing and Stewardship. This company will send to any address a complete set of 32 complete bulletins, post-paid, for ten cents in stamps.

BOOZE AND BOOSTED TAXES

Five years ago the administration and big business and small politics, together with the booze barons, gambling nabobs and vice lords, were dancing, rollicking, shouting and singing a hundred catchy ditties, such as: Vote repeal and cut your taxes; vote repeal and banish poverty; vote repeal and balance the budget; vote repeal and empty the jails; vote repeal and lift the national debt; vote repeal and revive business; vote repeal and starve the bootlegger; vote repeal and the old saloon shall never return; vote repeal and restore prosperity; vote repeal and save our youth; vote repeal and get a job;

"ABOUT A QUARTER BEFORE NINE"

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It is now time to place your order for the July, August, September issue. The cover of this issue is a reproduction of Taylor's "Beside Still Waters," with Albert E. Bailey's usual helpful and inspiring interpretation. You and your people love the Twenty-Third Psalm, so be sure you get an adequate supply of THE UPPER ROOM for July, August, September.

EL APOSENTO ALTO, Spanish edition of THE UPPER ROOM, is available at the same price as the regular English edition. Use one of the order forms below.

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I am inclosing herewith thirty cents * for which please send me The Upper Room for one year, post-

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* Foreign, forty cents.

An Aldersgate Prayer

JULIA E. STOCKTON

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JULIA E. STOCKTON

1. Lord Je-sus I want to be made ful-ly whole, I want to live dai-ly be-neath Thy con-trol, Oh, may I feel al-ways my heart strange-ly warm, And have in my soul a sweet heav-en-ly calm.

2. I would all sur-ren-der dear Mas-ter to Thee, And know by Thy grace from sin, Do Thou make me pur-er and pur-er with-in.

3. I want to help oth-ers to find the true way, And trust in the Sav-a-right, And point them to Je-sus the on-ly true Light.

D.S.—And know that in Thee, I am safe from all harm.

D.S.—And have in my soul, a sweet heav-en-ly calm.

D.S.—And have in their souls, a sweet heav-en-ly calm, A-men.

Dear Je-sus, I want Thy true spir-it with-in, That I may o'er-come all Dear Master, I want Thy true spir-it in me, That I may be worthy Dear Master, I want to help oth-ers know Thee, And know from their sins Thou temp-ta-tion and sin, Oh, may I feel dai-ly my heart strangely warm, Thy serv-ant to be, Oh, may I feel dai-ly my heart strangely warm, wilt ful-ly set free, Oh, may they feel dai-ly their hearts strangely warm, D.S.

vote repeal and promote temperance. It was a hilarious holiday.

After four long years it is booze and boosted taxes; booze and lengthened relief lines; booze and increasing deficits; booze and jammed jails; booze and soaring national debt; booze and business broke; booze and (according to Secretary Morgenthau) "not a dent in bootlegging"; booze and the doubly evil new saloon; booze and prosperity on the skids; booze and childhood as well as youth slithers down the "promrose path"; booze and no jobs; booze and temperance does a fade-out. It is the morning after the night before.—W. G. Calderwood.

YOU CAN'T EAT YOUR CAKE AND HAVE IT

The development of the paper and pulp industry in the South holds forth many attractive opportunities, but it also presents many temptations to coin our resources into dollars too rapidly. To cut our timber faster than it grows is destroying our capital stock. After awhile our capital stock will be dissipated and we will go out of the paper and pulp business.

Arkansas has had some experience in this and is striving manfully to bring about conservative cutting of timber. Where pulp mills contract with a farmer for his pulp timber on an estimated basis of cords, one can expect nothing else than a clean

sweep, leaving a denuded hillside subject to erosion.

Cuban slash pine, loblolly and other Southern pines grow rapidly in the Southwest if fires are kept down and the trees given a chance to grow. In establishing the pulp industry we should formulate laws that will encourage conservation and a long time industry. Let the Southwest keep its capital stock, as represented by its standing timber, intact. Let us use it with judgment in order that we may establish an industry that will furnish raw material abundantly, but not extravagantly.—Farm and Ranch.

BISHOPS ON TEMPERANCE

The Board of Bishops requests our church papers once more to call the attention of our people to the position of the Methodist Episcopal Church on temperance and prohibition.

Our church has always earnestly urged total abstinence. We have not in the least receded from that stand.

Our general rules challenge our people to have no part whatever in the infamous liquor traffic through any financial gains. These rules remain and should guide our consciences.

Other provisions of our Discipline forbid the using, buying, or selling intoxicating liquors as a beverage; signing of petitions for license; applying for license to sell liquors; becoming bondsmen for

persons engaged in the liquor traffic; renting property for liquor sales or manufacture.

We believe firmly that these provisions are in harmony with Christian ideals. We declare further that we can think of no feature of modern life to which St. Paul's Law of Charity, "If meat make my brother to offend, I will eat no meat while the world standeth," surely applies as it does to the beverage uses of liquor and to the devastations caused by the frightful increase of drinking among the people of our land.

Not simply on the basis of Church Law, but upon the basis of the higher laws of Christ's Kingdom, we make this appeal to our pastors and people. Our pastors should be faithful and patient leaders and our people should be loyal observers of these standards.

CIRCULATING LIBRARY

The School of Religion Library of Vanderbilt University, Nashville, Tennessee, has inaugurated a Library Extension Service to the Rural Ministers of the South. This service was made possible through a grant from the Carnegie corporation.

Any minister of the South, irrespective of denominational affiliations, who signs the application card, is eligible for the service. Annotated book lists are mailed regularly to all ministers who are active borrowers. Lists on special subjects are compiled upon request. Books may be kept for three weeks and are subject to one renewal, if not in demand elsewhere. The only expense to the borrower is return postage.

It is hoped that librarians of the South will feel free to refer ministers to this library for material which his local library is unable to supply.—Tula B. Pellettieri, Librarian.

WELCOME
METHODISTS
to Fayetteville

Home of the
WESTERN METHODIST
ASSEMBLY

UNIVERSITY OF
ARKANSAS

U. S. VETERANS' HOS-
PITAL NO. 128

Northwest Arkansas' Leading
Daily Newspaper is Glad to
Have You With Us

NORTHWEST
ARKANSAS TIMES

(Formerly the Fayetteville
Daily Democrat)

STATEMENT OF CONDITION OF THE
McIlroy Bank & Trust Co.

FAYETTEVILLE, ARK.

AT THE CLOSE OF BUSINESS MARCH 7, 1938

ASSETS

Loans and Discounts.....	\$ 523,700.44
Overdrafts	421.80
Furniture and Fixtures.....	7,570.01
Banking House	21,214.48
Other Real Estate.....	16,963.62
Other Resources	2,471.85
U. S. Government Bonds and Securities.....	\$238,900.00
Municipal and Other Bonds and Warrants	345,407.65
Cash and Sight Exchange.....	564,383.14
TOTAL RESERVES	1,148,690.79
TOTAL	\$1,721,032.99

LIABILITIES

Capital Stock	\$ 50,000.00
Surplus	100,000.00
Undivided Profits	6,452.40
Contingent Reserve	54,485.68
DEPOSITS	1,510,094.91
TOTAL	\$1,721,032.99

The above statement is correct.—E. P. PYEATT, Cashier.

(Continued from Page Eight)
be between \$3.00 and \$5.00, depending upon the number who go.

You will enjoy meeting young people from Louisiana, Texas, Tennessee, Missouri, Oklahoma, and other states west of the Mississippi River.—Mrs. C. B. Nelson.

NEW BISHOPS TO SPEAK AT HENDRIX COMMENCEMENT

Bishop W. T. Watkins, formerly professor of Church History in Emory University, will preach the baccalaureate sermon, at 10:50 a. m. May 29, at the Methodist Church in Conway. And at 3:30 p. m., Bishop C. C. Seelman, formerly president of Southern Methodist University, will deliver the graduating address to the Senior Class at the college.

The two bishops were elected recently by the General Conference at Birmingham, Ala. Bishop Watkins has been assigned the Missouri, Southwest Missouri, St. Louis, and Mexico Conferences. Bishop Seelman has been assigned the Little Rock, North Arkansas and Oklahoma Conferences.

To have the baccalaureate sermon and the graduating exercises occur on the same day is an innovation and change from the practice of previous years. The annual alumni meeting, senior induction exercises and class day program are scheduled to be held Saturday, May 28.

HAPPENINGS AT HENDRIX COLLEGE

The String Quartet, directed by Professor David R. Robertson, were guest musicians at the banquet of the Hyspion Club in Cotton Plant, May 7. Professor Robertson was on program for a violin solo at Christ Episcopal Church in Little Rock last Sunday.

In the state track meet at Russellville, May 9, the Hendrix Warriors amassed 74 points in winning eight of the 16 events over five other colleges and again gained the state championship. In the fourth Cotton Carnival Track Meet at Memphis, May 13, the Warriors ran up 16½ points and won fifth place among 23 teams from Mississippi, Tennessee, Ohio, Indiana, Oklahoma, Kansas, and other states.

The Hendrix Players, accompanied by Professor Robert B. Capel of the Speech Department, presented a one-act play at the high school assembly programs in Forrest City and Blytheville last Tuesday. The cast included Byron McKinney and Janelle Gunn of Conway and Helen Holmes of Newport.

Music Week at Heber Springs was concluded, May 8, by a recital presented by two Hendrix students, J. T. Matthews, Jr., son of Dr. and Mrs. J. T. Matthews of Heber Springs, and Andrew J. Clemmons, Jr., son of Mr. and Mrs. A. J. Clemmons of Grady. The recital was sponsored by the Heber Springs Study Club. These young men presented a similar recital in the Hendrix Chapel Friday before, playing concert and solo selections.

Miss Etta Walters, instructor of Physical Education for Women, attended the meeting of the Arkansas Physical Education Association in Little Rock, and was elected vice-president.

Carl E. Keightley, senior and ministerial student from Little Rock, in recognition of his excellent record, has been awarded a scholarship covering expenses in the School of Theology at Duke University.

The Hendrix Choristers, directed by Professor Clem A. Towner, gave their final monthly broadcast over radio station KLRA in Little Rock Sunday afternoon. In the evening another program was presented at First Methodist Church. This organization has over 60 members, from both students and faculty singers.—G. A. Simmons.

ALDERSGATE RETREAT

The Methodist Young People of Little Rock District will go to Ferncliffe on Monday night, May 23, for a District Rally and Aldersgate Retreat. There will be a picnic supper at 6:00 o'clock and the Rally will be held around the supper tables; promptly at 7:30, the whole group will go to the Council Ring for the Retreat, which will be led by Dr. H. Bascom Watts. All young people between ages of 12 and 24, workers with young people, pastors, and friends who are interested in the program are cordially invited to attend. Everybody will bring a picnic supper and a nickel. An interesting time is being planned. There is no restriction as to the number who may attend.—Mrs. C. B. Nelson.

TO ALL WHO HAVE SENT IN CHURCH SCHOOL DAY OFFERINGS

Upon my return from General Conference I find that a large number of schools have sent in Church School Day offerings during my absence. To all these I want to express my sincere thanks. We trust that every pastor in the Conference will see that the offering is taken before he goes to the Pastors' School. It almost always turns out that the offering is disappointing when a pastor leaves it to be taken while he is absent. Our slogan this year is "100 per cent in every District," and we believe that our Presiding Elders and pastors are going to help us make this record.—Clem Baker.

CHURCH SCHOOL DAY OFFERINGS LITTLE ROCK CONFERENCE TO SATURDAY, MAY 14

Arkadelphia District	
Bethlehem	\$ 5.00
Prev. reported	87.40
Total	\$ 92.40
Camden District	
Previously reported	\$134.83
Little Rock District	
Tombertlin	\$ 5.00
Hazen	15.82
Des Arc (additional)	.50
Highland	30.00
Previously reported	108.54
Total	\$159.86
Monticello District	
Previously reported	\$116.00
Pine Bluff District	
Swan Lake (additional)	\$ 3.00
New Hope (Sheridan Ct.)	3.00
Previously reported	287.87
Total	\$293.87
Prescott District	
Previously reported	\$142.67
Texarkana District	
First Church, Texarkana (add.)	\$ 10.21
Walnut Hills	3.50
Dierks	5.11
Previously reported	171.55
Total	\$190.37
Standing By Districts	
Pine Bluff	\$ 293.87
Texarkana	190.37
Little Rock	152.86
Prescott	142.67
Camden	134.83
Monticello	116.00
Arkadelphia	92.40
Grand Total	\$1,123.00

HONOR ROLL

Three more pastors in Little Rock Conference on honor roll. They are: Rev. V. D. Keeley, Rev. R. D. McSwain, and Rev. H. S. DeVore.—Clem Baker.

THEME FOR THE DURBAN CONVENTION

The World's Sunday School Association announces the theme for the World's Sunday School Convention to be held in Durban, South Africa, in 1940. After very careful consideration, including a wide consultation of representatives in many parts of the world, the theme approved is "GOD SO LOVED THE WORLD." With so much strife and bitter discord prevailing in many parts of the world and with actual war being waged, there seems no theme more appropriate for the Sunday Schools from all nations to sound out than this age long message of the gospel, "GOD SO LOVED THE WORLD."

Since the Convention in Durban will use both English and Afrikaans, the theme is also announced in Afrikaans "GOD HEEFT DE WERELD ZOO BEMIND."

The Durban Convention will be the thirteenth of these great World Sunday School Conventions held in the past fifty years. The last Convention met in Oslo, Norway, in July of 1936, with an attendance of some 3,000 delegates from 60 nations. The theme of the Oslo Convention was "CHRIST THE HOPE OF THE WORLD."—Robt. M. Hopkins, General Secretary.

LITTLE ROCK CONFERENCE YOUNG PEOPLE'S ASSEMBLY

Programs and registration blanks for the Little Rock Conference Young People's Assembly which will be held at Conway, June 20-24, and for the three Christian adventure Assemblies, were mailed to the Directors of Young People's Work for each District on May 3. We sent a sufficient supply for each Director to send copies to each pastor in his District. If any pastor has not received his copy, please write at once to the Director for your District. Announcements of our Assembly appears on the display page in this week's METHODIST. We are expecting an unusually fine attendance. Let every charge in the Conference plan to have a delegate.—Clem Baker.

THE CHURCH SCHOOLS' PART IN ALDERSGATE

As we approach May 24, we are happy to note the large share that the Church Schools over our Conference have had in every phase of the Aldersgate Commemoration. From the pastors' reports at District Conferences, we have cause to believe that more people are attending Church School right now than have attended in the Little Rock Conference for the past ten years. Reports also indicate that a larger number of Church School members have united with the Church than during any previous year. Our Church School officers and teachers have entered heartily into the program and are not going to stop on May 24. The next phase of the Campaign is the Convention period. In many respects this is the most important phase of our year's work. In this part of the work our Church School workers must take the lead. Here are the things that we need to emphasize during the rest of the year:

1. Enlist in our Church Schools all those new members who have united with the Church and thus insure our continued interest in and loyalty to the whole Church program.

2. Put renewed emphasis upon Training Classes and Training Schools in order that we may have a trained leadership to care for our increased Church School enrollment.

3. Continue our efforts to reach through our Church Schools, all members of the Church, especially our adults who are not identified with the Church program.

4. Renew our efforts to go out and bring into the Church School those people who have not yet been reached.

5. Enter heartily into the summer campaign of evangelism especially in all those Churches where a pre-Easter revival could not be put on.—Clem Baker.

THE YOUTH CRUSADE AND THE YOUNG PEOPLE'S ASSEMBLIES

The most important forward movement planned by the recent General Conference for the next quadrennium, is the Youth Crusade. This gives promise of being more significant than anything the Methodist Church has planned in 100 years. The Crusade for Arkansas will be launched at the Little Rock and North Arkansas Young People's Assemblies to be held at Hendrix College during June. This makes it more important than ever that every charge send a delegation of strong young people to the Assembly. Let us all get in at the beginning of this great movement and plan for our Arkansas Young People to take the lead.—Clem Baker.

ANOTHER HENDRIX MAN MAKES GOOD

John P. Anderson, son of former President Stonewall Anderson, and graduate of Hendrix, is completing his doctorate at Columbia.

While at Columbia University, President Reynolds was the guest of Mr. John P. Anderson and his wife, nee Elizabeth Harton, graduate of Hendrix College. He found that Anderson is rapidly completing work for the doctorate. He plans to finish by August.

Being especially interested in John's career, President Reynolds interviewed Dr. Symonds, John's counselor. Dr. Symonds said Anderson has made a fine record and will rank in the upper five per cent of the large class of Doctors finishing this year. He has shown excellent contact ability and will make a remarkable success in his chosen field of college teaching.

HENDRIX GETS MUSIC TEACHER FROM JULLIARD FOUNDATION

While in New York, President Reynolds secured another music teacher for Hendrix College from the Juilliard School of Music. Mr. David R. Robertson is furnished to the college by this institution. Now the Foundation manifests continued interest in the growth of music at Hendrix by providing another man to assist in teaching this fine art. Developments at Hendrix are such that Dean Wagner himself may visit the college this fall. Dr. John Erskine, former president of the Juilliard Foundation, visited Hendrix and delivered an address dedicating Galloway Hall.

Next to knowing the Bible itself you need to know the history of your Church. Order Anderson's History.

CHURCH NEWS

FREE BOOKLETS

The new 6-page booklets have been printed by the Interdenominational Bureau of Architecture and may may be had free by pastors or church workers upon request to E. M. Conover, Director, 297 Fourth Avenue, New York. They are "Requirements of Drama and Pageantry in the Church," by Walter A. Taylor, A. I. A., and "The Requirements of the Modern Religious Educational Program in Building and Equipment," by Dr. Paul H. Vieth, of Yale University Divinity School.

ARK. METHODIST ORPHANAGE

Since my last note, I have attended two District Conferences, one in my old home District, the Arkadelphia, held at Carthage and presided over by Presiding Elder Fawcett in a dignified and helpful way. The reports were good. I met many friends and thoroughly enjoyed my visit.

The next Conference was held at Portland in Monticello District, presided over by H. B. Vaught, Presiding Elder. There was a good attendance and the Elder handled himself well and the reports were all encouraging. I found the brethren much in earnest looking after the affairs of the Orphanage.

I received a letter from a gentleman in Blackburg, Virginia, enclosing a check and wishing it to be credited to the church at Cabot. He, as well as others who write me, said that he had been reading my weekly notes and wanted to be one of the \$10.00 givers to the fund that I am trying to raise for repairs.

The Orphanage family is well. The children are busy winding up the school term with honor to themselves and credit to the management.

Last Sunday I preached at Ash-down, spending Saturday night with Brother Frank Musser and family. It was Mothers' Day and we had a great congregation of intelligent people. I felt that great good was accomplished.

Brother Musser has the distinction of having performed the marriage ceremony of Bishop and Mrs. W. C. Martin. They love Frank very much and enjoyed a little visit with him at the station before their train pulled out for Texas.

We are all rejoicing over the bishop assigned to us, taking the place of our good bishop who has served us for four years. All who know Bishop Seelman love him and we are very happy to have him for our Bishop.—James Thomas, Secretary.

ALDERSGATE BROADCASTS

The air will be crowded with Aldersgate messages as Methodists all over the world commemorate the heart-warming experience of John Wesley. Our people are urged to tune in on some of these programs.

On Sunday, May 22, 3:30 to 4:00 p. m., Eastern Daylight Saving Time, there will be a broadcast of Aldersgate over one of the networks of the National Broadcasting Company. This is being arranged by the Federal Council of Churches of Christ in America. The Columbia Broadcasting System has announced a broadcast from England on this Sunday afternoon, but the hour is not definitely known.

Methodists should watch the Columbia programs for this information. On Aldersgate Day, Tuesday, May 24, from 5:15 to 5:30, Eastern Daylight Saving Time, there will be an Aldersgate broadcast from 100 stations of the Columbia Broadcasting System.

Dr. J. P. Bartak will broadcast Aldersgate messages to America from the headquarters of our Mission at Prague, Czechoslovakia. This will be at 8:20 p. m., Central Standard Time. This important broadcast may be heard by tuning in at 11.76 megacycles, short wave length, or 11760 kilocycles.

On each Tuesday in May there will be a broadcast at noon over the Blue Network of the National Broadcasting Company. Dr. William Thomas Hanzsche, of Trenton, N. J., will speak on "John Wesley, the Man Who Changed a Century," and the hymns of Charles Wesley will be sung by an outstanding soloist.

Other Aldersgate broadcasts are announced as follows:

Station KLZ of Denver, on each Sunday of May, from 11 a. m. to 12 noon, Mountain Standard Time.

Station KVI, of Tacoma, Washington, each Sunday in May, from 9:00 to 9:30 p. m., Pacific Standard Time.

Station KDKA, at Pittsburgh, Sunday, May 22, 10 a. m. Eastern Daylight Saving Time, Bishop Leonard being the speaker.

REPORT OF COMMITTEE ON CHRISTIAN LITERATURE, SEARCY DISTRICT CONFERENCE

We, your committee on Christian Literature, respectfully submit that the best means of offsetting the evil effects and influence of the floods of undesirable and salacious literature with which our country is flooded, is by a Christian literature of the type that will make an appeal to our people.

First, we want to remind pastors and laymen that our church school literature has a definite objective in the lesson materials that every earnest pastor desires to see his people reach in their experience and progress that they miss entirely with so-called union or non-denominational literature. Therefore, no pastor or layman should rest content with his people using other than church literature.

Second, That our general periodicals, such as the Christian Advocate and World Outlook, should be read not merely to be supported as such, but for our own support.

Third, we believe that every pastor will find the Upper Room such a valuable investment in reviving family altars and spiritual development that he should provide plans for his local committee on Christian Literature to place it in every home in his parish, and at the small price of five cents per quarter, we believe it is possible.

Fourth, We have heretofore heard a great deal said about supporting the ARKANSAS METHODIST. We know that if we are to keep our people informed about our Church, about the moral issues that confront all our people that we need to have a medium of publicity, information and exchange that will keep our Methodist people not only informed, but interested in what Methodism in Arkansas and elsewhere is doing. It is with regret that we note the records indicate that only 455 ARKANSAS METHODISTS are going into the 2,897 Methodist homes of the Searcy Dis-

trict; almost seven homes to one paper. We believe the paper should make its own appeal to our people so that we would not have to appeal to the loyalty of our people to support the paper. We believe that this can be done if the editor could procure more of the personal news items and articles from our pastors, charges and individuals, and we believe more of our pastors would send in more of the personal articles of their local work if they did not fear the charge of "self-advertising". Therefore, we recommend that every pastor prepare to furnish the paper once each quarter at least, and better, each month, brief but readable articles from his churches and membership concerning matters of their interests.—Committee: Ray L. McLester Chairman, A. M. Hedges, M. L. Kaylor, W. M. Womack, L. W. Fair.

SUGGESTIONS TO PASTORS

I desire to call the attention of our readers to the ARKANSAS METHODIST. We believe the METHODIST would have a more universal appeal to our members if it could get the personal news from pastors, individual members and local churches. Many pastors have been kept from sending in reports for publication and many items of much interest to all by the bogey of "What's he tootin' his horn for now?" I know I have. I have heard many expressions that would indicate such fear and hesitancy on the part of others. Especially is this true among small situations.

The Searcy District is on record with a policy of encouraging every pastor, church, and even individual members to get to the editor more and more of the local happenings of the local church. This should also include personal items of a religious nature.

I believe that, when the superintendent and faculty of my Higginson Church School really do a good piece of work, or my people at Ellis Chapel pay out on Benevolences immediately after Conference and then put a new roof on their Church building, increase their assessment on salaries and have them paid up to date in May, and have all their other finances behind them for the year, that somebody would be interested in knowing that a small open country Church can do things.

The revival season for Easter has just passed, and I know of many churches holding revival services and receiving a large group into their membership but I don't see much about these victories in our paper. Brethren, don't you think that we all rejoice with you? We certainly do, and it does our souls good to read about what you are doing. Give these matters to the ARKANSAS METHODIST and God will use them to spur other less active pastors and congregations to good work. Yes, we are interested in the figures and reports from the several Conference Boards of our Church; but we are also interested in the other things that are sometimes less tangible and harder to put in figures.

Are you having good prayer meetings like we are at Griffithville and Higginson? Then tell us about them. How is your Church School? Your League Meeting? What are your Woman's Missionary Societies doing? What is the work of that grand old saint on your charge who has been faithful all these years? Or may be he is that venerable old superannuate, or is it

about his widow who graces your church? That is what we want to read about in the ARKANSAS METHODIST along with other good things. Yours for a great paper that everybody loves.—Ray L. McLester.

DE QUEEN

We are having a great year at De Queen. We have recently had our church entirely redecorated. Mrs. John B. Luton gave as a memorial to her late husband, a beautiful Hammond organ and choir and pulpit furniture was a gift from the family and friends of the late Mr. and Mrs. E. Y. Williamson. The redecoration of the Christian Education Department of the church and the parsonage was made possible by a gift of land from Mrs. Effiegene Wingo, of Washington, D. C. which was sold. We are very proud of our parsonage for it is a lovely modern building. The Woman's Missionary Society has just installed a new electric stove and refrigerator.

Our work is going forward under the splendid leadership of our pastor, Rev. E. D. Galloway, and his lovely wife. We are having increased attendance at all services. We had a great day Easter, with several infants dedicated at the morning service and the reception of a large class of young people at the evening service. Sixty-nine persons have been added to the church during this Conference year. On Wednesday evening, May 4 a fellowship dinner was given at the church honoring these new members.—Schley Manning.

FIRST CHURCH, LITTLE ROCK

The Vacation Church School will be held over a two weeks' period from June 6 to 17. Interesting units have been planned for all groups from the age of four to seventeen or eighteen. It is the desire of the Board of Christian Education that the Junior and Senior High groups be included in our school this time. There is a definite need for this in our school and it affords a fine opportunity for these ages to get two weeks extra study concerning the Bible and daily Christian living.

CARDUI

Cardui is a medicine which eases certain functional pains, and also increases the appetite and improves digestion, helping women to get more strength from the food they eat. Thousands of women praise Cardui for helping them in this twofold way. A booklet about Cardui, containing many helpful facts about women's health, may be obtained on request from Dept. A, The Chattanooga Medicine Co., Chattanooga, Tenn. (Sent free in a plain envelope.) Cardui is sold at drug stores. (Pronounced "Card-u-i.")

HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief. It is composed of several ingredients which blend together to produce quicker and better results.

Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

CAPUDINE

Are your boy and girls planning to attend? If it has not been mentioned, begin talking with them about attending now. Every boy and girl in our church of these ages should be in our school for those two weeks.

The dedication service last Sunday was very inspiring to all those present. The frame building just north of the church auditorium, has been dedicated to the memory of Col. H. L. Rimmel for the faithful service he rendered for many years as a member of the official board of First Church. His achievements as related by Mr. Wallace Townsend were many and it is only fitting that this building be set aside as a memorial to him. Major J. J. Harrison paid a fitting tribute to Mr. L. B. Leigh, to whom the illuminated cross presented by his nieces and nephews is dedicated. The cross is fast becoming a land-mark on the skyline of Little Rock and was erected in loving memory of Mr. Leigh's devoted service to the Church. Judge Frank G. Smith, Chairman of the Board of Trustees, responded paying tribute to the service of these two men, urging that the church be beautified in every possible way that all may know that it is the dwelling place of the Lord. Dr. H. Bascom Watts spoke of the contribution made toward Christian Education by Col. Rimmel and the significance of Rimmel Hall to the educational work of First Church, and the significance of the cross as the symbol of Jesus' sacrifice on Golgotha. The following sketches of the lives of these two faithful, honored, and loved members were published in last Sunday's Church Bulletin:

Lamartine Bascom Leigh 1851-1933

Lamartine Bascom Leigh was the son of Dr. Richard Leigh who was a minister of the North Georgia Conference. In early manhood he came to Little Rock and identified himself with First Church which was at that time located on West Second street. For fifty years he was a leader in all of its activities, giving generously of his time and talents. Besides long service as Chairman of the Board of Stewards he was a member of the Board of Trustees and a teacher in the Sunday School. Many times he was a delegate to Annual Conference. For years his home was open to visiting ministers, Bishops and Connectional officers. Home and foreign missionaries were among his guests in bygone days. The Educational Program of the Church also claimed his interest. For nineteen years he was Chairman of the Board of Galloway College and five years he served on Hendrix College Board. At the time of his death he was one of the oldest living members of First Church. In loving memory of his devoted service the cross on the spire is erected by his nieces and nephews: Miss Mary Leigh, Mrs. F. D. Watkins, J. Gilbert Leigh and W. W. Leigh.

Harmon Liveright Rimmel 1852-1927

Harmon Liveright Rimmel was born January 15, 1852, at Stratford, New York. He obtained his education in the public schools of his community and at Fairfield Seminary, New York. He came to Arkansas in 1876, engaging in the lumber business at Newport. In 1896 he moved to Little Rock where he lived continuously until his death, October 14, 1927.

Colonel Rimmel was twice married, first in 1876 to Laura Lee

Stafford, the daughter of John Stafford, a prominent Virginian. She died in 1913. In 1915 he was married to Elizabeth I. Cameron, Supervisor of Music, at Asheville, North Carolina, and later Field Secretary of the Presbyterian Mission Board. To them was born one son, Harmon L. Rimmel, Jr. The beautiful life of Mrs. Rimmel, and her civic activities and devotion to First Church will always be remembered by those who knew her.

Colonel Rimmel became an active member of First Church immediately upon moving to Little Rock, and was a member of the building committee that erected the present edifice. He gave liberally of his time and means to civic, educational, and religious activities. Space will not permit the enumeration of his gifts.

The following tribute paid Colonel Rimmel by one of his intimate friends, the late Governor Donaghey, expresses the loss sustained by his community, his adopted state and his country when he passed away: "There is not one single ignoble memory in all the pathway of his remarkable life, but if I should seek to touch the inward source of all his goodness and virtue, I would lay my hand upon his heart. I know my feeble pen can never meet sufficient eulogy to the incomparable richness of his life and 'the cadence of all I say is to sigh for the touch of a vanished hand and the sound of a voice that is still.' Yet let us believe that the 'night here was somewhere else a dawn' for him."

Sunday, May 22, has been set aside as Church School Day, and at this time we have an opportunity to support our Conference Board of Christian Education and the fine work that is being done by its staff. The work of the Rev. Clem Baker needs no mention to get the deserved support of our members, because all of you are familiar with the fine work that he is doing in our Conference. Let's take this opportunity to show our appreciation and interest in the work of Christian Education in our Conference.

In observance of the Two-hundredth Anniversary of John Wesley's Aldersgate Experience, May 24, 1738, Dr. Watts will preach next Sunday morning on the subject, "John Wesley's Text." First Church is participating in a world-wide commemoration of this historic event in the life of the man who "changed a century." It was at this point in his life that Wesley began the activities out of which grew the Methodist Church.—C. R. Hozen-dorf.

CARLISLE ALDERSGATE REVIVAL

Using the large gospel tent, purchased by the Little Rock District Brotherhood for use over the District, we moved to a vacant lot, on Monday following Easter, for a great mass evangelistic campaign. The tent was filled to overflowing almost every night in spite of the fact that some of the nights were rainy and cool.

Bro. J. E. Cooper did the preaching and Bro. Chas. Thigpen led the singing. I know of no better Gospel team. Their messages in sermon and song were edifying.

We had four services a day. Bro. Thigpen led our children in a song and story each afternoon and our young people in a service each evening. Both groups were greatly

helped. Our community was blessed by the coming of these good men. We shall remember them kindly.

We had seventeen additions, fourteen on profession of faith, and the end is not yet.—Otto W. Teague, P. C.

TUCKERMAN

Members of the Tuckerman church gave a very pleasant party for their pastor and wife, Rev. and Mrs. C. N. Guice, the evening of April 30. The lovely affair was at the beautiful and spacious home of Mrs. Alice Graham, and was to celebrate the thirty-sixth wedding anniversary of Bro. and Mrs. Guice.

BEEBE

Our church at Beebe has made much progress this year. We have built a greatly needed church school building; made some repairs on the inside of the church; papered, painted, and refurnished the parsonage; and built a new garage and coal house.

Rev. Ira A. Brumley preached

J. W. Trimble

CANDIDATE FOR

Circuit Judge

TO MY FRIENDS IN THE 4TH DISTRICT:

THE GREEN FOREST TRIBUNE ON FEBRUARY 3, 1938, HAD THIS TO SAY OF MY CANDIDACY. I HUMBLY GIVE IT TO YOU FOR YOUR CONSIDERATION:

Those who have known Jim Trimble during his public career will acknowledge his high qualifications for the office to which he aspires. He knows law. He understands men.

Over the district the consensus of opinion for some time has been that Mr. Trimble is worthy in every sense of the word for the judgeship. His capacity for discharging the duties of this office was recognized several years ago when Mr. Trimble presided over a term of court, a report of which was published in the Tribune (Feb. 21, 1930, under the heading, "J. W. Trimble Chosen As Special Judge":

"Circuit Court for the Eastern District of Carroll county convened at Berryville at 10 o'clock Tuesday (Feb. 18, 1930). Judge J. S. Maples, who was not sufficiently recovered from his recent illness, was not able to preside, and J. W. Trimble of Berryville was elected by the bar to serve as special judge. Trimble presided as a judge of old; his instructions to the grand jury were very ably delivered."

"In asking for promotion on the basis of faithful service, Mr. Trimble expresses gratification at the encouragement received from all over the Circuit. And he states that if elected he will give his best to the high demands of the office."

—Adv.

for us during our Pre-Easter revival. The results were: eleven received by baptism, five by certificate, and everyone praising Bro. Brumley for his timely messages.

Our attendance at Church School, attendance at church services, and collections are better than they have been for years.

We have raised our Benevolences and they have been paid in full.

All in all this has been so far the best year of the five that we have tried to serve these good people. —S. O. Patty, P. C.

SEARCY DISTRICT CONFERENCE

The 66th session of the Searcy District Conference convened in the Methodist Church, Cotton Plant, April 25, and continued through April 26, with the Presiding Elder, Rev. E. H. Hook, in the chair.

The outstanding points of this session were as follows:

1. A fine attendance of laity and clergy.
 2. The effective preaching of Dr. Gaston Foote, Winfield Memorial Methodist Church, and Rev. William Sherman, Augusta.
 3. Well-rounded victorious reports of the pastors, indicating advances in the total program of the churches.
 4. The report that thrilled the conference greatly was that all, excepting \$100.00, of the total acceptances on Benevolences for the entire year had been raised and sent in to the Conference Treasurer. This tops the record, as far as we could find out, for the District and Conference during their history.
 5. Another record was broken in the number of training credits earned this early in the year.
 6. Delegates elected to the annual Conference were: Dr. James Hugh Garrett, J. M. Talkington, Mrs. W. L. Oliver, M. J. Russell, B. R. Johnson, W. E. Jelks, S. B. Wilson, Mrs. P. B. Davidson, Mrs. P. L. Kirby, Mrs. C. H. Bumpers, R. P. Moore, and J. D. Sims. Alternates: J. L. Shouse, Mrs. E. F. Brewer, and Ted. R. Christy.
 7. Henry Hubert Weidemeyer was re-licensed to preach.
 8. The Conference selected Clinton as the place of meeting for next year.
 9. Inasmuch as this was the last district conference in the quadrennium for the presiding elder, the Conference expressed its real appreciation for the excellent leadership of the Rev. E. H. Hook in bringing the district to its high point of accomplishment.
- The entire conference revealed the deep influence of the Aldersgate uplift that our great church is experiencing. —V. E. Chalfant, Secretary.

BATESVILLE DISTRICT CONFERENCE

The Batesville District Conference met at Newport First Church, May 10-11. The Conference was hospitably entertained by the fine and affable pastor and his accomplished wife in co-operation with the people of the host church. The work at Newport is progressing splendidly under the leadership of Bro. and Mrs. Fikes. They are planning the re-building of the Wesley House which renders a great mission service. Other constructive work is being planned.

The business of the Conference was dispatched in such splendid fashion by our Presiding Elder that the Conference was able to adjourn Wednesday one hour before the luncheon, which gave time for

THE LOST ART OF HOME-MAKING

Some of the very best young people of the present generation are "going in for art." They are studying elocution, music, drama, painting, drawing, poster-making, pottery, radio broadcasting, and other subjects, with the purpose not only of "making a living" but also—and much more important—of making a life. They yearn to express the longing for beauty and the high idealism of their souls while at the same time they earn their daily bread. Youth redeems the world with its glad beliefs, its unquenchable enthusiasm, and its noble aspiration. We who are older ought to thank God that, in the

fellowship and communion. There was no rush in getting away.

The spiritual tone was high. This was very noticeable throughout. Rev. Ira A. Brumley brought a splendid message at eleven Tuesday morning. Rev. Loyd M. Conyers brought a splendid message at the opening session Wednesday morning. The writer had the privilege of preaching at the evening hour Tuesday. The communion service was conducted at four o'clock Tuesday by Rev. Allen D. Stewart, pastor of First Church Batesville. He was assisted by the following ministers: C. N. Guice, J. E. Lark, J. W. Johnston, L. E. Mann, and W. J. Faust.

Every pastor in the District was in attendance, and each had a good report. A large number of additions to the church was reported.

Under the leadership of the Presiding Elder, Rev. Connor Morehead, and the Executive Secretary, Rev. Ira A. Brumley, in co-operation with the local communities, eleven new church schools were organized during the first half of the year. This is an unusual achievement and was greatly needed.

The Woman's Missionary Societies, under the direction of Mrs. Hubert E. Pearce, the new District Director, are raising money to assist those pastors in the District, who receive less than \$800 salary, to attend The Pastors' School at Conway.

There were a number of visitors in attendance at all of the sessions.

The following were elected delegates to the annual conference: Arch Jones, M. D. Harris, C. D. Metcalf, Mrs. M. E. Moore, Mrs. H. E. Pearce, Mrs. I. N. Barnett, Sr., Mrs. B. E. Snetser, J. W. Best, Mrs. Lottie McCartney, and W. W. Adams. The following alternates were elected: T. A. Moody, R. A. Dowdy, C. A. McSpadden, M. B. Fallis, and Dr. O. L. Bone.

Horace W. Dunlap was recommended for admission on trial into the Annual Conference.

The Conference will meet at Gassville next year by invitation from W. W. Adams, delegate from that church.

The Conference adjourned with singing a great old hymn and prayer by Rev. B. L. Wilford of Jonesboro.—J. A. Gatlin, Secretary.

CHERRY VALLEY

Our work is moving along well; 50 per cent of Benevolences paid; all of District assessment; Hospital Funds \$10.00; Sunday School Day quota in full; fourth Missionary Sunday observed at Vanndale and Cherry Valley. The Woman's Missionary Society and Wesley Bible Class have had the Vanndale church painted.—A. L. Riggs, P. C.

divine economy, provision is made for a continuous influx of "new blood," as men and women who have lived out their "three score and ten" pass off the stage of time. The earth is thereby renewed, and God himself is given another chance for his "new Jerusalem."

There is a sense in which all life is art. Any task, no matter how commonplace and menial it may be, can be glorified. Everything depends upon the worker. He can approach the duty of the day in dogged fashion with his eye on the clock, hating the very sight of work, sure that there is "nothing to it," and grimly drive himself through the hours of drudgery, or he can hail the new day with joy in his soul, see hidden beauty in everything he touches, and carry through his tasks with a song. There is an art which few of us are inclined to regard as an art. It is home-making. What does the mention of the word call up in our minds? To most of us, unfortunately, only dish-washing, bed-making, window-cleaning, sweeping, dusting, and the thousand and one details that beset the busy housewife whose work is never done. These are the obvious things, the things that we see when we lack imagination, when in the woodenness of our materialism we attend only to the impressions that strike the five physical senses. But home-making, real home-making, takes hold on eternity itself; it is related to the spiritual culture of immortal souls and even to the redemption of lives broken by the storm and stress of a wicked world. Home-making, apparently so ordinary, is one of the highest of all the arts, not excluding music and painting.—Zions Herald.

LEST WE FORGET OUR PROGRESS

For those Americans who may too easily be led to believe the much-bally-hooed idea that the United States is a socially backward nation, that little has been done to raise the standard of living of the great mass of the people, and that some radical change in the present system is essential, we recommend they read a short article in the March issue of "The Atlantic Monthly." It is a plain analysis by Gerard Swope of living standards in eight European countries which he visited recently, compared with living standards in the United States.

Mr. Swope used as a yardstick this very simple and practical question: "How long must an American work to earn the necessities and

comforts of life and how long must the European worker toil to acquire the same benefits?"

And here is what he found in his answers:

A European works from 4.6 to 7.3 hours to earn enough money to purchase a basket of five staple foods. An American works 1.7 hours.

It takes from 8.5 to 24 months of work in European countries to earn money enough to buy an automobile. In America it takes only 4.5 months.

It requires from 2.4 to 6.3 months of work in Europe to buy an electric refrigerator, and only one month of work in the United States.

In European nations 1.2 to 3.4 hours of labor are required to earn the price of an incandescent lamp. In the United States it takes but .2 of an hour. And to buy a kilowatt-hour of electric energy for the lamp in Europe it requires from 12 to 43 minutes of work. In the United States the money to buy such energy is earned in only 3.6 minutes of work.—Industrial Press Service.

OUR DISCIPLINE

The Synagogue, monthly publication of the Union of American Hebrew Congregations, has been looking into the old minutes of Congregation Beth Or, Montgomery, Ala., and finds an interesting regulation enacted in 1852: "Members shall close their place of business on New Year's Day and the Day of Atonement and shall attend divine services at the hour appointed. Any member violating this article shall be fined from \$2.00 to \$20.00 or be expelled from the Society."

Of course, we don't like religious observance by such compulsion, but we regret the passing of the old disciplines that kept people faithful to the service of the synagogue from their youth to the end of their days.

These were compulsions of character that said to a man, "Today is the Sabbath and you have this duty to your faith and to yourself and to your people."

It was no discipline that a man acquired by biological inheritance or by spontaneous generation after he was born. It was given him by devoted parents who told him early about the spiritual duties of being a Jew. To the child it became a duty as compelling as being honest and righteous in all his ways, and respecting his parents.

At first it sent him to the synagogue hand in hand with his father. As the years passed going to synagogue became a pleasant habit full

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of comforting satisfactions, never an onerous burden. It had to do much with the memory of his parents and with happy recollections of his youth.

Such was the happy compulsion of character that kept men faithful to their old years. We hear of temples whose Sabbath services, until recent years, were attended by numerous such old men. But the old men go, and their places in the pews are not being taken.

The modern times provide no disciplines of the spirit; today's parents are not troubled to lead their children to spiritual duty.—B'nai B'rith Magazine.

WHY DO YE SPEND MONEY FOR THAT WHICH IS NOT BREAD?

Total expenditure for liquor in one year was approximately \$2,000,000,000.

Constructively expended would have purchased the following:

Homes, 500,000 remodeled at \$1,000.00	\$ 500,000,000
Home furnishings	40,000,000
Education, teachers' salaries, etc.	225,000,000
Church and religion	200,000,000
Automobiles, 750,000 at \$650.00 each	487,500,000
Suits of clothes, 4,000,000 at \$25.00	100,000,000
Men's furnishings	6,000,000
Dresses, 4,000,000 at \$5.00	20,000,000
Shoes, 8,000,000 at \$3.00	24,000,000
Children's clothing	100,000,000
Fruits and vegetables	25,000,000
Bread, one billion loaves at 5 cents	50,000,000
Milk, 250,000,000 bottles at 10 cents	25,000,000
Christmas festivities and gifts	10,000,000
20,000,000 boxes of candy at 25 cents	5,000,000
10,000,000 dolls	10,000,000
15,000,000 toys	10,000,000
20,000,000 oranges and apples	1,000,000
2,000,000 tricycles at \$5.00	10,000,000
1,000,000 bicycles at \$20.00	20,000,000
10,000,000 books at \$1.00	10,000,000
1,000,000 radio sets at \$20.00	20,000,000
Movie admissions, 200,000,000 at 25c	50,000,000
Concerts, 10,000,000 at 50 cents	5,000,000
Vacation trips, 1,000,000 at \$25.00	25,000,000
Miscellaneous balance	439,492
Total	\$1,978,939,492

M. & A. RAILWAY BUYING NEW EQUIPMENT

The Missouri and Arkansas Railway Company has made an application to the Interstate Commerce Commission for authority to borrow funds with which to buy two motor rail cars to put in passenger service between Neosho, Mo., and Kensett, Ark., superseding the steam train service now operated between these points. If plans can be worked out, it is hoped that the new equipment can be installed some time in the summer, possibly around the first of July.

The equipment which the Railway proposes to purchase is said to be the most modern production in its class. The cars are of streamlined design, fully air-conditioned and attractively decorated both inside and out. They will be built with the

OBITUARIES

HALE.—Mrs. Lura Hale, widow of the late George A Hale, was born of Mr. and Mrs. John Page Stephens of old Wallaceburg, near Blevins, on March 2, 1863. She slipped quietly away on April 11, 1938. Her parents were staunch Christians in the Methodist Church, and early in life she gave her heart to God and united with the church and throughout the rest of her days she was an ardent and active Christian. On Oct. 6, 1886, she was married to George A. Hale in the home of her parents in Wallaceburg. To this union God gave eight children, seven of whom survive: Roy R. Hale of Baltimore, Harvey of Twin Falls, Ida., George A. of Bentonville, Ark., Eugene B. of Prescott, Ark., Mrs. Elizabeth McKeithen of Clarksville, Ark., Mrs. Mildred Lawhorn of Tulsa, and Mrs. Evelyn Hankins of Warren, Ark. The time of her departure was at hand and she seemed to have well known it. She had outlined her funeral service in a marvelous way and it was carried out in detail by her family, friends and pastor. The blessings of her life have been richly bestowed and the light of her spirit will never cease to shine in her community, church and home.—A. J. Christie, Pastor.

express purpose of providing for passengers every travel comfort and convenience obtainable, and providing a more adequate mail and express service as well.

The recent installation of a motor car between Kensett and Helena, Ark., making a round trip daily, has strongly indicated the possibility of attracting additional passenger traffic, as well as providing more satisfactory mail and express service for the patrons of the M. & A. Railway, if this type of service is furnished for the complete line.

The decision to install and operate this class of service was reached only after months of careful study which convinced the management that this change would be in line with its announced policy of improvement and development and is necessary if the Railroad is to improve its position as a carrier of passengers and property.

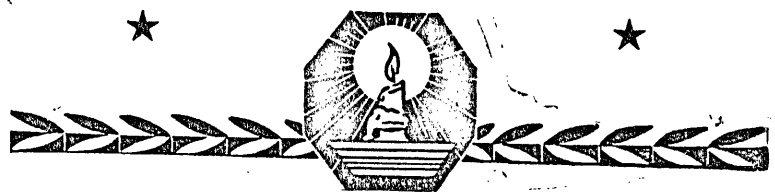
The records of rail companies operating this class of equipment were obtained and they showed that the cars could be economically operated and had shown themselves particularly well fitted to a road of limited means and thin traffic. Cars of this character can be purchased more cheaply than could new steam equipment of the same modern design, and, being light in weight, the wear and tear on the track would be less. It is thought, too, that this equipment, if obtained, can be operated at a cost per train-mile that is much less than the cost of operating a steam train.

It is believed that if this plan is worked out, the Railway Company will have made a distinct step in the direction of progress and that it will be able to better serve its territory.

Pastors, will you not provide your people with the church paper? They need it this year so that they may be fully informed about the unusual events in Methodism. It is easy to get one hundred per cent clubs if you plan for them.

HURD.—Mr. W. E. Hurd, 83 years old, died on April 30 at the home of his daughter, Mrs. John Enyart, following an illness which began February 23. He is survived by three daughters, Alma Enyart and Miss Etta Olive Hurd of Lewisville, Mrs. C. A. Sturrock (nee Besie Ruth Hurd) of Corpus Christi, Texas; one son, Edwin Owen Hurd, Lewisville; one sister, Mrs. J. W. Brooks, aged 85, Peru, Indiana; one brother, F. M. Hurd, 79, of Elwood, Indiana. Mr. Hurd was born in Lawn Ridge, Illinois, March 21, 1855. In 1876 he was married to Frances Elnora Beal, who died at Lewisville, Arkansas, Nov. 19, 1929. Preceding him in death were the following children: Hollis Ardean

Hurd, Otho Porter Hurd, Homer Harlow Hurd, and Hazel Hannah Scott. Mr. Hurd had been a member of the church for 69 years, having joined the Congregational Church at the age of 14, later uniting with the Lutheran Church, and after his marriage he became a member of his wife's church, the Methodist Episcopal Church, South. He attended the church services regularly, although he could hear very little. His happy smile and kind thoughtfulness for others made his presence a blessing to all. His funeral was held Sunday at 5 o'clock in the Methodist Church, with his pastor, Rev. A. W. Hamilton, in charge. The Baptist pastor, Rev. J. E. Calloway, and Rev. E. D. Brown,



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MRS. WINSLOW'S SYRUP

pastor of the Presbyterian Church, assisted. The body was laid to rest in Wilson cemetery in the presence of a great throng of friends.

BRAWNER.—Benjamin Franklin Brawner was born Jan. 23, 1877, in Clay County, Arkansas, and died March 22. He was married to Eliza Renfro, March 17, 1903. To this union seven children were born. They are: Bertha, Claude, Hulen and Dorothy at home, and Orville of St. Louis, Mo., and Dozier of Jonesboro, Ark. In addition to his immediate family he is survived by one brother, John Brawner of Jonesboro, and one half-sister, Mrs. Mettie Easterwood. Mr. Brawner was, by profession, a teacher, and taught 39 years in the schools of Clay County. He was converted and united with the Methodist Church, South, at Cummins Chapel in 1900, where he remained a faithful member until death. He was active in his church and served as steward and Church School teacher until his death. A good man has gone from among us; but the memory of him will ever remain with those who knew and loved him. Funeral services were conducted by his pastor. Interment was in the church cemetery. Benjamin Brawner was preceded in death one month ago by his brother, Robert Lee Brawner. Cummins Chapel has lost two faithful members.—W. B. Yount, Pastor.

LEWIS.—Mrs. Sallie Elizabeth Lewis was born in Mississippi, Oct. 23, 1859. She died near Cherry Valley May 11, 1938. She moved to Cherry Valley with her parents when a mere child. She stood on the floor of the Methodist Church in Cherry Valley when a small girl and quoted Scriptures for three hours. The whole Sermon on the Mount was included. She won the prize that was given. She joined the Methodist Church at Cherry Valley in 1890, and continued a faithful member until her death. She was among the oldest members of the church. Mrs. Lewis is survived by three sons: Virgil and Eddie Lewis of Cherry Valley, and Clarence Lewis of Parkin; one daughter, Mrs. Blanche Cook, of Wynne; eleven grandchildren and a host of friends. She departed this life only to be admitted into the Heavenly world with Christ and loved ones gone before. — A. L. Riggs, Pastor.

BRAWNER.—Robert Lee Brawner was born March 13, 1872, and died February 22, 1938. He was the son of Henry Dozier and Louise Robinson Brawner, pioneer residents of Clay County. He had resided in Clay County all his life with the exception of two years, these being spent in Weakly County, Tenn., where he was born. He was married to Mary F. Renfro, February 23, 1896. To this union four children were born, two of whom survive him, in addition to Mrs. Brawner. They are: Mrs. Marvin C. McLeskey of Tulsa, Okla., and R. B. Brawner of Texarkana, Ark. In addition to his immediate family, he is survived by two brothers, John W. Brawner of Jonesboro, and B. F. Brawner of Piggott; also one half-sister, Mrs. Adrian Easterwood of Piggott. Mr. Brawner was converted in 1894 and united with the Methodist Church at Cummins Chapel, in 1895, where he remained a constant and faithful member the remainder of his life. He was close-

ly identified with all the work of the church, particularly that of the Sunday School. He was also active in many of the civic and business affairs of his community. Active pallbearers were nephews and grand nephews. They were: Cloys, Leon, Truman, Orville, Claude, Dozier, Hulen, and Paul Brawner. Honorary pallbearers were members of his Sunday School. Funeral services were conducted at Cummins Chapel by his pastor, and interment was in the church cemetery.—W. B. Yount, Pastor.

ROBBS.—Mrs. B. T. Robbs was born in Okolona, Arkansas, August 28, 1879. She was Miss Clara Bailey, the daughter of Larkin Bailey and Matilda Townsend Bailey. She was married to B. T. Robbs July 10, 1912, and moved with him, soon after, to Arkadelphia, where she was associated with him in business until two years ago, and where she passed away after an extended illness of several months, Sunday, May 1. She is survived by her husband and one sister, Mrs. J. M. Riggan, and a number of more distant relatives. Early in life she joined the Methodist Church in which she was an active worker until the time of her declining health. As an officer in the Missionary Society and as a teacher in the Sunday School she gave of her sane leadership and her gracious Christian influence. To those about her she was an example of interest and loyalty and devotion to her church which she so greatly loved, and which she supported with both her presence and her means. She was not only Christian in her outward conduct, but also in the more important matter of her personal and private life. She kept a strict account of her offerings for Kingdom purposes, and faithfully gave attention to her daily devotions so long as her strength would permit. In the true sense of the word she was a woman of culture and refinement. She had artistic gifts and an appreciation of the beautiful that found expression in the tasteful and orderly arrangement of her home. She was a woman of splendid business and practical judgment whose wise counsel was safe to follow. Those who were nearest to her and knew her best were those who loved her most. She was a devoted wife in the home, a faithful member of her church and a kind and helpful neighbor in her community. She rests in peace, and although her physical presence is no longer with us, the memory and influence of her gracious life will continue to abide.—Roy E. Fawcett.

WARE.—George T. Ware, son of Lazarus Basil Ware and Ruthie Jane Dixon Ware, was born at Texas Court Ground, Heard County, Ga., Sept. 12, 1860. Mrs. Piety Catherine Ware, daughter of Aaron Woodham and Amanda Wilson Woodham, was born Aug. 12, 1858, in Alabama and moved in early life into the same community where her future husband lived and they grew up together as friends. They were united in marriage at Texas Court Ground, Ga., in 1879. Shortly after their marriage they moved to Arkansas and settled on a farm three miles east of Greenwood, where he resided as a blacksmith, farmer and successful merchant, she a noble housewife and mother till the time of their death. Mother Ware died of pneumonia Feb. 22, 1938, and Father Ware died of the same dis-

ease March 3, 1938. Night and day he stood beside his wife in constant care and tender love for her, so they both went away near the same time, beautiful in life, more beautiful in death. They are survived by five children: Marvin N. Ware, and Dr. B. L. Ware, both of Greenwood; Mrs. Delia McMurtrey, Fort Smith, Mrs. Artie Porter and Mrs. Blanche Dearen, of Oklahoma City; also two brothers, L. A. Ware, Roopville, Ga., and C. P. Ware, Newman, Ga. There are a number of grandchildren. In early life they were converted and united with the Methodist Church. There was a home of Christian devotion. The family altar was the heart of the home; life time subscribers to the *Nashville Christian Advocate* and the *ARKANSAS METHODIST*, and other fine, wholesome literature. Bro. Ware was a steward and trustee of the church as long as he lived, and he was ever faithful to his trust. Mrs. Ware lived a life of commanding beauty and strength and sweetest devotion to her husband and children. The church was ever first in life, and it was their joy and peace in death, for to them it was the body of Christ. He was a man of public spirit and literally lived for church and community. The highest possible idealism actuated his every act and deed. As their fellowship was beautiful and sweet in life it must be more glorious in the heavenly home. I never saw a home more universally loved and respected and missed by all. Every child of theirs is an honor to them and the whole community.—F. A. Lark, Pastor.

WILSON.—Henry Simpson Wilson was born in Lonoke County at Woodlawn, August 23, 1885; died April 14. He is survived by his wife, three daughters, Mrs. Willie King, Mrs. Mode Kirk, and Miss Elnora Wilson; two sons, Edward and Woodrow Wilson; and two brothers, J. H. Wilson of Ward, B. F. Wilson of Wattensaw; two sisters, Mrs. W. W. Hewitt of Little Rock, Mrs. Lena Jackson of Oak Grove. He united with the Methodist Church at Providence at the age of twenty-three, where he served until his death. His funeral was held at Oak Grove. The pastor was assisted by Rev. Roy E. Fawcett, Presiding Elder of Arkadelphia District. — Orrie L. Thompson, Pastor.

REV. MARCUS L. BUTLER, D.D.; A TRIBUTE

He was one of the sons of Arkansas Methodism who came to distinction by service rendered beyond the borders of our state. His birth and childhood were in Mississippi, his youth and education were in Arkansas, and his life work was in Oklahoma, a life work which closed when he went to his heavenly reward from his home in Okmulgee on February 22, last.

Dr. Butler came of good stock, a blend of English and Scotch-Irish. His grandfather was Thomas P. Butler, who fled from England after the execution of King Charles, whose friend he was, and settled in Virginia. His maternal grandfather and grandmother were Samuel G. and Catherine White, who hailed from Scotland. His father and mother were William Edward, and Margaret White Butler. The Whites were from North Carolina. The home of these immediate parents, after their marriage, was in Oxford, Miss., where Marcus L. was born

July 5, 1860. When the boy was twelve his parents moved to Arkansas, Franklin County, if the writer's memory does not mislead him. At fourteen he "got religion" (we like the phrase), for he got it and he ever afterwards knew it. Soon there stirred within him the call to preach, and he was not disobedient to the Heavenly calling. His school opportunities were somewhat limited; he got the common school branches and then two years in Central Collegiate Institute, now Hendrix College.

In 1879, nineteen years of age, he appeared for admission into the Arkansas Conference. He was admitted in a class consisting of himself, W. B. Austin, Jasper N. Moore, J. R. Robertson, Joseph S. Shangle, J. W. Kaigler, William R. Pugh, W. A. Derrick, Bryce B. Hudgins, and James A. Anderson, who writes these lines. All are gone, except the writer, my dear Butler being the last of the company to leave me alone on the earth. Needless to say that his going produces a peculiar sense of loneliness, we being the only two of the class who have kept in close touch through 59 years.

In 1880, Dr. Butler responded to the call for laborers in the Indian Territory, and entered there upon a large Circuit, Flint Circuit, Cherokee Nation, thirty-five by seventy miles in extent, covering some three counties. Pioneer conditions, much toil and exposure, but, withal, association with the leading spirits of his adopted land.

It was beyond our space to trace in detail his career. For forty-six years he did the work of a Methodist preacher, every sort of work that a preacher is called to do. He was for many years pastor in the leading churches, presiding elder on the leading districts; concerned in the missionary work, in the educational work, the editorial work of his conference, was for many years secretary of his conference. He failed in no place. Walking in the love of God and in the love and confidence of his brethren, in sweetness of spirit, he took into the church some 5,000 members. One sure token of the esteem in which he was held in found in the fact that he married between 1,500 and 2,000 couples. He "got religion" when a boy and he kept it and used it to the very end.

He left behind him a lovely family: His wife, Helen Dorothy Butler, whom he married in Van Buren, Ark., in 1881, and who was ever his faithful helpmate; his three daughters, Grace, who married Mr. Ralph H. Ellison of Okmulgee, Elizabeth and Helen, who married respectively Mr. E. P. Kilgore and Mr. John L. Allen. There is one granddaughter, Helen Elizabeth Ellison.—James A. Anderson.

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FOR THE CHILDREN

THIRTY-FIVE YEARS BEFORE ALDERSGATE

The Epworth rectory was in ashes, but the heart of a mother was aflame with a sense of gratitude because her Jackie had been saved. One of the famous fires in history was the burning of the rectory in Epworth about midnight on February 9, 1709. The story of it is familiar to all who know Methodist history. The flames spread rapidly and it was only with great difficulty that the members of the family reached safety. Suddenly the father discovered that young Jackie, just six years old, was still in one of the upstairs rooms of the burning building. He tried to force his way up the stairs but the flames drove him back. He returned to his family and they knelt in prayer that God would receive the soul of their dear child.

In the meantime, young Jackie ran to the window of the room, climbed upon a chair and cried for help. An unknown hero bade another to climb on his shoulders and they reached and rescued the young lad just before the roof crashed to the ground.

What has this fire to do with John Wesley's career? There seems to be sufficient evidence to justify the statement that this incident so emblazoned itself upon the mind and heart of Susanna Wesley and young Jackie, that from this time onward, he was destined for a great career. It seemed to his mother that he was indeed, "plucked as a brand from the burning" and that God must have a special purpose in life for him. She gave special attention to him and was able to transmit to his young mind something of her conviction of his destiny. Perhaps it was this sense of mission, or sense of vocation, as one another refers to it, that kept him restless until he found in the Aldersgate experience that which satisfied his soul and gave new purpose and direction to his life.

But his mother did more than give John Wesley a sense of divine mission in life. She stamped so definitely her own patterns of conduct and thought upon him that he exemplifies as clearly as any great historical character the significance

of the home environment. The methodical qualities that governed his life were engrained into him during the early days in the home. At the age of one he was taught to fear the rod and to cry softly. He was required to eat without question that which was put before him, was permitted only three meals a day and was not allowed to eat between meals. At an early age, any indication of obstinacy was met with such firmness that the little will was broken and from that time onward obedience was without question. He was taught to be still at family prayers, and even before he could kneel or speak, was taught to ask a blessing immediately afterwards by signs. He was made to understand that he could never have that for which he cried. At five he was taught the alphabet and thenceforth spent six hours a day in school to his mother.

The above information is found in a letter Susanna Wesley wrote to John when he was an adult. This letter indicates that the home was governed by strict discipline, and that rules governed nearly every phase of the lives of the children. Such rigidity and strictness in many cases stifles initiative and inhibits resourcefulness, so that children are unprepared to face life. This seems to have been true in the case of some of the Wesley children. For John, however, the procedure seems to have been admirably suited and when in later life he was asked by parents how to manage a home, his suggestions reflected very largely the attitudes and practices of his mother in his own home.—Donald M. Maynard in the Christian Home.

Quarterly Conferences

PARAGOULD DISTRICT—3RD ROUND

Gainesville Ct., at Rock Springs, May 22, Pr. 11 a. m., Q. C. 2 p. m.
Rector, May 22, 7:45 p. m.
Pocahontas, May 29, 7:45 p. m.
Marmaduke, at Hurricane, June 12, Pr. 11 a. m., Q. C. 2 p. m.
Paragould East Side, June 12, 7:45 p. m.
Walnut Ridge Ct., at Mt. Zion, June 19, Pr. 11 a. m., Q. C. 2 p. m.
Ash Flat Ct., at Moore's Chapel, June 26, Pr. 11 a. m., Q. C. 2 p. m.
Mammoth Spring-Hardy, at H., June 26, 7:45 p. m.
Smithville Ct., at Shiloh, July 3, Pr. 11 a. m., Q. C. 2 p. m.
Imboden-Black Rock, at I., July 3, 7:45 p. m.
St. Francis Ct., at St. F., July 10, Pr. 11 a. m., Q. C. 2 p. m.
Piggott, July 10, 7:45 p. m.
Paragould First Church, July 13, 7:45 p. m.
Paragould Ct., at Oak Grove, July 17, Pr. 11 a. m., Q. C. 2 p. m.
Hoxie-Portia, at H., July 17, 7:45 p. m.
Lorado-Stanford Ct., at Shiloh, July 24, Pr. 11 a. m., Q. C. 2 p. m.
Biggers Ct., at Datto, July 31, Pr. 11 a. m., Q. C. 2 p. m.
Corning, July 31, 7:45 p. m.
Knobel-Peach Orchard, at Dean, August 7, Pr. 11 a. m., Q. C. 2 p. m.
Walnut Ridge, August 7, 7:45 p. m.

In addition to the questions asked at every Quarterly Conference the following will be asked on the third round: How many members have enrolled in the Golden Cross Society?

What are we doing for the cause of education? (See Discipline, Paragraph 110, Q. 13).

Has the sermon on world peace and the evils of war and those attendant upon compulsory military training, been preached? (See Discipline, Paragraph 169).

What has been done by the pastor and his assistants to put our Christian literature into the homes of this charge? (See Discipline, Paragraph 143).

Have the General Rules been read? Are there Church Registers and Records of Church Conferences for each Church in this charge? Have they been properly kept?

Please be ready with correct answer when each question is called.—E. B. Williams, P. E.

INTERNATIONAL Sunday School Lesson

Lesson for May 22

SERVING THROUGH CHRISTIAN CITIZENSHIP

Lesson Text—Mark 12:13-17, 28-34.

Golden Text—Thou shalt love thy neighbour as thyself.—Mark 12:31.

"For God and Country" is a rallying cry that well summarizes the spirit and duty of the Christian citizen. So clear and inspiring are the teachings of God's Word regarding the relationship of the Christian to his country that one marvels that national leaders who are seeking to stimulate civic loyalty do not promote a revival of the study of the Bible. Dr. Moore is right when he says, "No bad citizen is a good Christian and no good Christian is a bad citizen." The solution of our nation's problems would be a great evangelistic campaign from coast to coast. A man like Moody would then appear in his true position as a great patriot. The soul-winner would be more important than the vote-getter. Why not try it?

Our lesson presents our Lord on Tuesday of His passion week, when He met His adversaries in their cunning efforts to entrap Him in His words so that they might condemn Him. The two incidents before us have broader application than to citizenship alone, but we may well consider them in that light, for they reveal that the citizen who is right with God will be right with the nation and with his own neighbors.

I. The Christian Citizen Loves His Country (vv. 13-17.)

The Pharisees, who hated Rome for its domination of Palestine, and the Herodians, who supported Rome in its control of the land, were enemies, but they joined forces to tempt Christ. They knew that if He said "Yes" to their question the Jews would be angry, and if He said "No" He could be condemned as a traitor to Rome.

The trap was set, but it caught only the crafty hunters. Taking their own pocket money he declared that if they used Caesar's money they ought to pay taxes to Caesar. The coin stood for an orderly government, benefits of which they enjoyed and which they ought to support.

No real Christian will evade his duty to his country whether it be to pay taxes, to take part intelligently in its government, to defend it, to pray for it, or otherwise to show his love. One of the blots on the Christian church is the lack of civic righteousness on the part of many of its members.

II. The Christian Citizen Loves God (vv. 20-30.)

Although this point comes second in our lesson it comes first in experience. It is the man who renders unto God the love of the heart, soul, mind, and all of his strength (v. 30) who is ready really to love his country as he should.

The scribes loved to dispute about which was the greatest of the 613 commandments which they recognized. Jesus astonished them by

referring to the passage of Scripture most familiar to the Jews (Deut. 6:4, 5), which declares the unity and absolute exclusiveness of the Lord our God. It may be well for us to stress this truth even in our time, for most folk regard the worship and service of God as something optional. They feel that if they are not interested in religious things that is their affair and that they are just as good and living just as right as those who recognize and obey God.

III. The Christian Citizen Loves His Neighbor (vv. 31-34.)

The scribe did not ask for the second commandment but Jesus presents it as an unavoidable corollary of the first. The man who really loves God will love his neighbor.

Every social injustice would be wiped out and every cause for strife removed if all men loved their fellow-man as they love themselves. Such a condition will never prevail, however, until men love God. It is too much for the flesh to put others before self. Only the grace of God is sufficient for that. Hence the real solution of the problems of capital and labor, the "haves" and the "have nots" is to win the men and women on both sides of the struggle to a true love for God through Jesus Christ our Lord. In other words, we come again to the inevitable conclusion that what our nation needs is a revival.

Social panaceas, revolution either by force or by law, dictatorships, all these are destined to failure. Men must learn to know and love God supremely and thus come to love their neighbors as themselves.

The crossroad Sunday school teacher, the missionary in the city slums, the preacher of the gospel, whether in the great city or on the countryside, the faithful Christian living out the love of Christ daily in kindly word and deed—these are the real forces for social as well as spiritual good. Let us do all we can to prosper their ministry."

STOP giving your CHILDREN bad-tasting laxatives!

Mother, just take a look at your child's face when you give him something nasty to move his bowels! He doesn't like those sickening doses any more than you do. And there's no need for them!

Next time your children are irregular, give them the delicious chocolate laxative—Ex-Lax. They'll love it! And Ex-Lax will relieve their constipation thoroughly—without causing stomach pains or upsetting the digestion.

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That logy feeling you call "spring fever" may be just constipation. If it is, try the remedy that comes from Nature's own laboratory—purely vegetable Black-Draught.

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Depend on Black-Draught, the "laxative of the South."

Simultaneous Service Of Self-Examination Tuesday Evening

Next Tuesday evening at 8 o'clock, Methodists throughout the world will go to the house of worship in observance of the exact hour of the heart-warming of John Wesley 200 years ago. All members of Winfield are urged to come to church and observe an hour of heart-searching and quiet meditation. Don't miss this enriching service. It will be concluded with the sacrament of the Lord's supper.

MR. FOOTE IN COMMENCEMENT ADDRESSES

Mr. Foote gave the commencement address at Sylvan Hills Junior High last Friday, will address the graduating class at Keo High School next Friday, will preach the commencement sermon at A. and M. College, Magnolia, Sunday evening, May 22, and the commencement sermon for the Little Rock Junior College at Winfield Church, May 29.

CORRECTION

The Nashville Christian Advocate, general organ of our Church, carried the misinformation that Winfield Church had paid her Conference Claims of \$2,700 in full on Easter morning. No such report as this went from our church office. The Nashville paper probably saw in the ARKANSAS METHODIST that we were "trying" to pay in full. We didn't make it all, nor even half, but we will by Conference.

MR. FOOTE'S NEW BOOK "JUST PLAIN BREAD" READY NEXT SUNDAY

A note this week from the Publishing House at Nashville informs Mr. Foote that the first shipment of his new book, "Just Plain Bread" (studies in the Lord's prayer) will be made in time to arrive for distribution next Sunday. The price will be seventy-five cents.

AMONG OUR MEMBERS

Miss Dorothy Krause, daughter of Mr. and Mrs. J. H. Krause, 719 North Spruce, underwent an appendicitis operation at St. Vincent's last week.

Our sincere sympathy is extended to Miss Ida Baker, 221 East 4th, whose father, James E. Baker, passed away at Mount Ida May 11.

CATCH-UP MONTH

This month ends the first half of our Conference year. If you are behind in your pledge, won't you please pay in full this month? And if you did not pledge, won't you pay at least half the amount you expect to pay during the year?

FOOTE AND FOOTE, INC.

take pleasure in announcing a third partner in the firm—

Fred Lawrence Foote

(call me Larry)

Born May 8th,

Arrived L. R. May 18th,

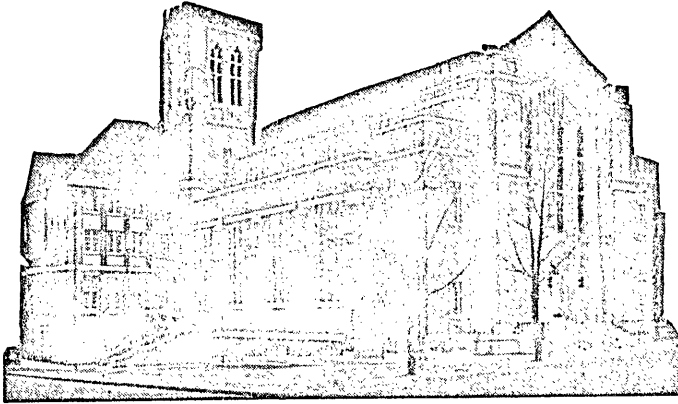
Weight 8 pounds

The Firm will henceforth be known as foote, Foote, FOOTE (Gaston) (Lucy Lee) (Larry) Open for public inspection at 2403 Louisiana, Sundays 3 to 5 p. m. (P. S. Larry Foote, being of Scotch descent, no cigars will be given.)

VOL. X

Pulpit and Pen

NO. 20



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

- 10:00 A. M. Church School, J. H. Bowen, Superintendent
11:00 A. M. "GIVE US OUR DAILY BREAD"—Sermon by Pastor (Fourth in series on Lord's prayer)
6:30 P. M. Senior and Young People's Leagues
7:45 P. M. "MAN'S SEARCH FOR GOD"—Charles Thigpen (Your last opportunity to hear Mr. Thigpen)
Tuesday, 8:00 P. M. Observation of "Aldersgate Hour" throughout the world. All members urged to be present.

THE PASTOR'S MESSAGE

By GASTON FOOTE

Work Well Done

Winfield's Board of Stewards early in January, faced with the necessity of effecting certain economies in the church (because of the fact that under the present debt-reducing plan the interest item must be put in the bank every month), agreed, by mutual consent of all concerned, to combine the two positions of Financial Secretary and Director of Religious Education into one. The present official set-up will terminate June 1, and a Director of Education and Finance will be employed in the fall. Thus Winfield Church, in a few days, bids farewell to the services of Miss Buzbee and Mr. Thigpen, two of Winfield's most faithful staff members.

Miss Minnie Buzbee has for the past three years been the guiding force in the church office. For a lifetime her life has been wrapped up in Winfield Church, but in a special way in the past three years she has given herself unreservedly to the advancement of the program of the institution she loved so well. She has brought to her task infinite patience, practical skill and experience, and, withal, a consecrated personality in love with God and His Church.

Mr. Thigpen has most faithfully served the church for the past fifteen months. No matter what the task, he was willing to do it. No matter how heavy the load, he could be depended upon to do more than his part. Because of his talent and his winsome personality he has made friends throughout the city who will not soon forget him. He returns to school, June 1, to thoroughly prepare himself for the active ministry, and we predict for him a great future.

As their labors end at Winfield I take this opportunity of expressing to them the wish of every member and friend of the church: God bless you and keep you now and forever.

Christian Education

By CHARLES THIGPEN

Church School Attendance

Last Sunday 617
A Year Ago 547

Departmental Report

	On	Present	Time	Cont.	Ch.
Jr. High	93	80	56	69	
Sr. High	74	50	40	49	
Y. P.	43	36	9	34	

Adults

Couples' Class	59
Men's Class	47
Hinton	36
Brothers	32
Jenkins	27
Ashby	20
Fidelity	15
Forum	8

Total.....244

There is a place for everyone in our fine Church School. The classes are designed to be of the greatest possible interest.

FOR YOUNG SINGLE WOMEN

The Fidelity Class is designed to meet the needs of young single women from 21 to 28 years of age. They do considerable social service work, support a girl at the Orphanage, have many hours of fellowship together and enter into vital religious discussions weekly. There are about 35 on the roll. Mrs. Gaston Foote is the teacher.

A FORUM CLASS FOR YOUNG MEN AND WOMEN... The Forum Class, taught by Dr. Paul Day, is specifically a discussion class for both young men and young women. The class members choose from time to time their course of study. This class invites young men and women to meet with them next Sunday.

MISS ASHBY SPEAKER FOR YOUNG PEOPLE

Sunday Evening at 6:30

Miss Laura Alice Payne and Paul Henson will serve the twilight supper. David Mayhan will sing. At the worship service Margaret Elizabeth Jones will preside, and Miss Lila Ashby will speak on "The Spiritual Value of Faith In Individual Life." This is the second lesson in a series on "Faith."

SENIOR LEAGUE

The Seniors will meet at 6:30 for a recreational period. Robert McNeely will lead the worship service at 7 o'clock on the topic, "Understanding Ourselves."

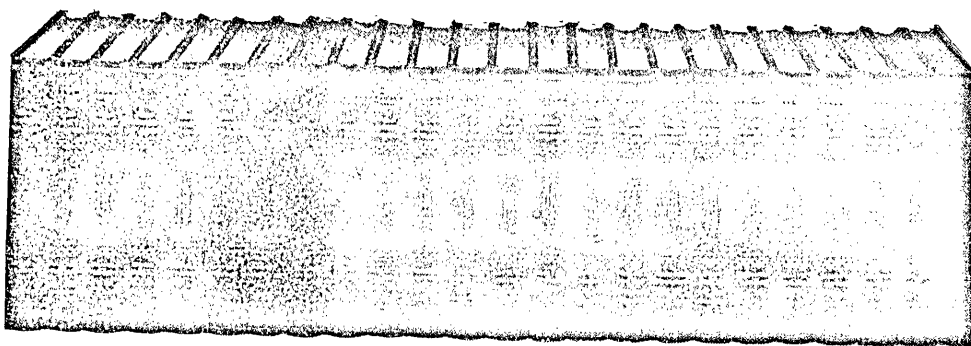
HAVE YOU BORROWED ONE OF THESE BOOKS?

If those who have borrowed "The Glorious Galilean," "Stories of Our Favorite Hymns," Fosdick's "Meaning of Faith," or "In His Steps," from Mr. Thigpen's office will return the books within the next week, it will be very much appreciated.

HONOR FOR WINFIELD GIRL SCOUT TROOP

Betty Lou Pettifer, 1223 Rock, a member of Winfield Girl Scout Troop, has been appointed to represent Arkansas at the All-State Camp at Camp Cloud Rim, Park City, Utah, from the Dixie Regional Girl Scout Council, which is composed of one first-class scout from each state. Miss Margaret Buzbee is troop captain.

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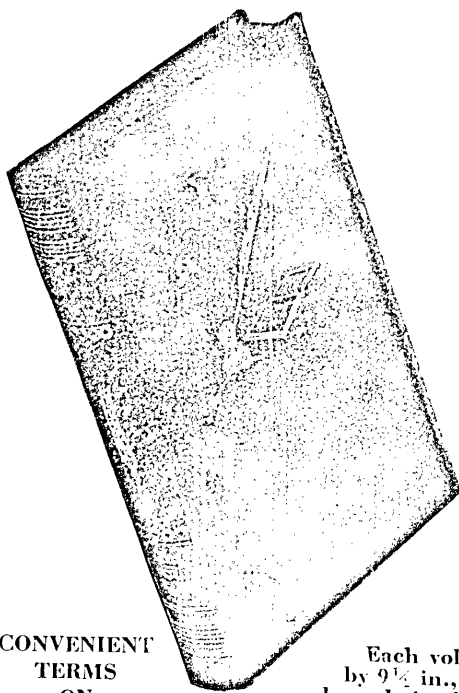
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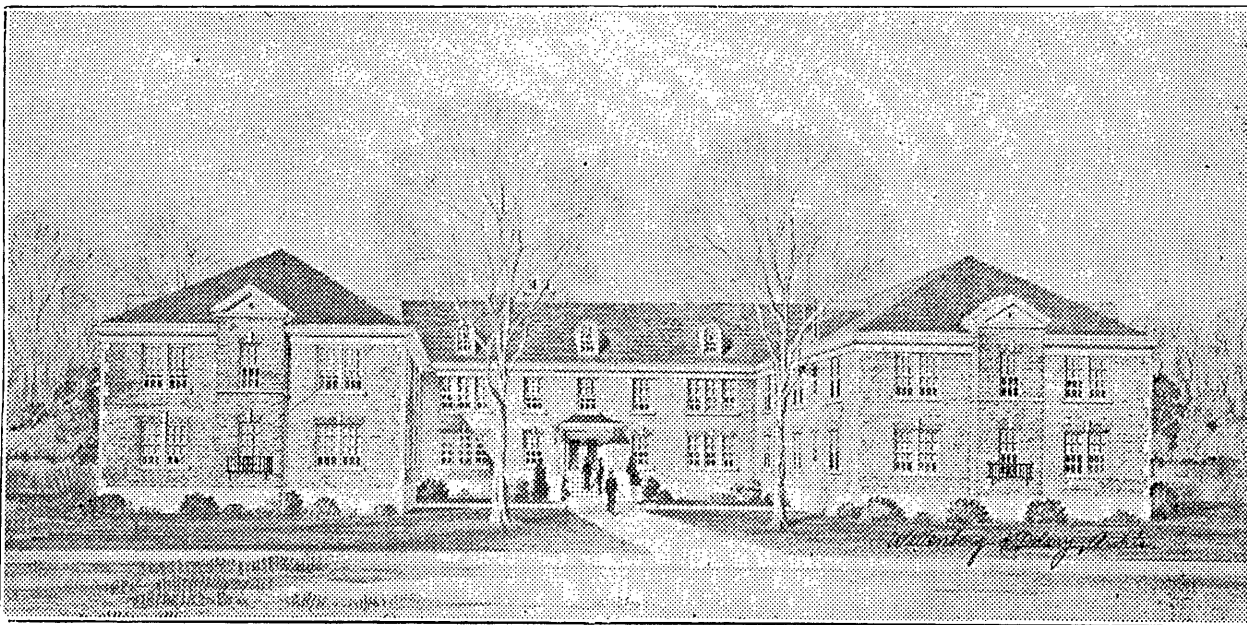
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BUILDINGS:

Pictured on this page are three of the eleven buildings on the campus. At the top is the Administration Building, in the center is the Apartment Dormitory, and at the bottom is McAlister Hall.



REGISTER NOW FOR THE SUMMER SESSION

. . . First Session Opens June 1st . . . Second Session Begins July 7th

Arkansas State Teachers College offers, in two summer sessions of five weeks, six days each, courses leading to Bachelor of Arts degree and to the degree of Bachelor of Arts in Education, besides pre-professional work. The first term begins June 1 and the second July 7.

A trained staff of resident and visiting faculty members will offer courses leading to four degrees and to professional fields.

In addition, a practice and demonstration school will be operated for the benefit of those doing educational work. The living conditions on the campus are ideal. We suggest you make your registration at once. Regular Fall Term starts September 12.

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