

Shall We Help to Make America Christian?



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

VOL. LVIII

LITTLE ROCK, ARKANSAS, MAY 25, 1939

NO. 21

THE EPISCOPAL ADDRESS

Read by BISHOP JOHN M. MOORE

To the Uniting Conference, Assembled in
Kansas City, Mo., April 26, 1939

Members of the Uniting Conference, Representatives of the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church:

Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

We salute you in the Lord and in the fellowship of the hosts of God's people.

Eight million Methodist communicants stand at attention today as this Uniting Conference throws wide the gates to a new era in American Church life. The entire Protestantism of the world turns eager eyes toward this city. No more notable and responsible Christian body has ever assembled on this continent than this Uniting Conference. The authority of the Churches that you represent has bestowed upon you by legal and constitutional procedure and action the great and grave responsibility of building the governmental structure of the new Methodist Church out of the elements of polity and practice that inhere in the three uniting Churches. You are to set the course for a powerful ecclesiastical organization upon its high and holy mission. God only in His wisdom, might, and love, can make you equal to this task and this obligation.

Methodism proclaims to the world today, with great joy, the culmination of one of the most outstanding and far-reaching union movements which the Church of Christ has ever witnessed. Christendom for a quarter of a century has deplored its divisions and bewailed its rivalries, and has cried aloud for peace and a new Christian and ecclesiastical unity. Great Ecumenical Councils have sounded loudly the call to Christian forces to close their ranks and present a solid front to a wretched and wayward world. Our three Churches have heard that cry, and have answered by consolidating their forces, unifying their divisions, and moving majestically to a more responsible place in Christian adventure. The process and spirit that have wrought this achievement are prophetic of other Methodist unions and of speedy correlations that will give this country a Methodism of co-ordinated oneness and of mobilized evangelical power.

The Bishops have agreed that this Address shall be confined to the meaning of this Uniting Conference which has no distinct precedent, and will have no distinct successor. Within recent months the three merging Churches in their General Conferences received quadrennial messages such as have featured our larger gatherings for more than a century. We do not deem it appropriate or desirable to repeat or even closely imitate those state papers that were prepared to inspire and guide the lawmaking bodies. This Address is framed with the dominant purpose of exalting the mission of a Conference unique in Methodist history.

One hundred fifty-five years deliver to us today rare rewards of experience, understanding, and triumphant effort. The Christmas Conference of 1784 created an independent, organized Methodist Church in America. It established the Methodist Episcopacy upon foundations genuine and historic and without sacramentarian implication. The General Conference of 1808 created an essential and elemental constitution in Church government. These have been our great constructive, stabilizing, and directive

* **FEED THE FLOCK OF GOD WHICH IS** *
* **AMONG YOU, TAKING THE OVER-** *
* **SIGHT THEREOF, NOT BY CON-** *
* **STRAINT, BUT WILLINGLY; NOT FOR** *
* **FILTHY LUCRE, BUT OF A READY** *
* **MIND. NEITHER AS BEING LORDS** *
* **OVER GOD'S HERITAGE, BUT BEING** *
* **ENSAMPLES TO THE FLOCK. AND** *
* **WHEN THE CHIEF SHEPHERD SHALL** *
* **APPEAR, YE SHALL RECEIVE A** *
* **CROWN OF GLORY THAT FADETH** *
* **NOT AWAY.—I Peter 5:2-4.** *

forces. The quadrenniums have brought interpretations, amplifications, and applications, but the principles have held permanently in power. The General Superintendency of Bishops has long been supplemented by the superintendency of departmental boards. With the growth of the Church there has come an increase of administrative and promotional agencies and a multiplying of rules and regulations for the systematic procedure of a vast complex organization.

The Uniting Conference will be gratified to find that these Methodist Churches have wrought so admirably in the development of a sufficient and commendable Church polity, that their existing processes of government, along with those supplied by the Plan of Union, are ample and adequate for the governmental structure of the United Church.

In accordance with the provision of the Plan of Union, "in order to facilitate the work of the Uniting Conference," able committees appointed by the Joint Commission on Church Union have prepared harmonizations of the provisions, rules, and regulations of the three Churches. After review by the Joint Commission these are respectfully delivered to the delegates here for such use and action as their judgment may approve. May we be allowed to express our high appreciation of the remarkable and efficient labors of the splendid committees, working in limited time and under difficult conditions?

The Uniting Conference has full power to put together compactly and substantially the governmental structure of The Methodist Church. Union was accomplished by the constitutional action of the three Churches. But it could not become operative without a governmental structure which this Uniting Conference was created to provide. After the governmental structure has been agreed upon Union can go fully into effect, at such time and in such manner as the Uniting Conference by enabling acts may determine. These enabling acts may provide a point at which certain features of the government become effective, and a period in which certain other features may be made effective. In these matters the sound judgment of the Uniting Conference will make reasonable decision.

These three Churches, remembering today their origins and the conditions that gave them existence, have only pride in the capabilities and the achievements of their ecclesiastical ancestors. Stalwart men of noble purpose and eminent ability differed in principles and convictions and took divergent ways to build a Methodism that accorded with their consciences and their judgment. Their voices rang clear for what to them was right. By their molds, their ecclesiastical posterity have wrought faithfully and well for a century and have produced Methodisms

of distinction and power. We give reverent praise to the men who established the ways of our going and made possible the Churches through which we have lived, moved, and had our being. But from the high level of their characters and attainments we are able today to press across and above the lines of cleavage for the building of a greater and finer Methodism to the glory of God and the establishment of Christ's kingdom on earth.

The separations in Methodism brought neither disaster nor decadence. That of 1828, which resulted in the organization of the Methodist Protestant Church, dramatized the importance of lay representation in the councils of the Church; and lay representation has long been a fundamental principle in our several branches, and is such in the Plan of Union. Without the separation of 1844 Methodism would have been a house of contention and condemnation from two sides; but with separation it won honorable standing, steadfast sympathy, and unflinching support from both sections of a divided people. The tragic era of the nation seriously affected the mind and spirit of the great ecclesiastical bodies; but the people continued increasingly loyal to their respective Methodist Churches, which never receded from each other in doctrinal beliefs nor in essential elements of governmental polity. While Methodists have been distressingly divided, Methodism has continued inherently one. Its faith, its polity, its thought, its life, whatever the realm, never failed its founders. Methodism has had a basal unity, central, elemental, and enduring. No divisions of men could destroy that deeper harmony which is ever the primary basis for governmental oneness.

Faith and order are fundamental for real union in Church life and structure. The Church itself, as an instrument for establishing the kingdom of God, has become more and more central in all ecumenical thinking. Before its part can be co-ordinated those parts must show integrity, and the valid and intrinsic elements of the whole. Any proposal for any Church union must take cognizance of the order involved. Without unity of thought and polity only federation may be possible. Councils may effect co-operations in life and labor, but only kinship can furnish the true and enduring basis of a united Church. Religious faiths go in families, and the normal procedure for union is along family lines. This procedure Methodism has adopted. When families have healed their own separations they will be in position to consider and accept the larger unities.

The problem of Methodist Union has not been solely ecclesiastical, but largely social and human. It has not been really a Methodist problem, but an American problem, the problem of restoring to two great peoples on opposite sides of a chasmic line the mutual good will, the respect, the esteem, and the confidence which had been disrupted by a great political upheaval. For fifty years the suggestion of union received little sympathetic response. Fraternal messages, however felicitous and forceful, were largely formal. The prevailing attitudes, sentiments, and even normal prejudices on both sides had first to be recognized, appraised, and appeased. There was the need for the show of consideration, of understanding, of Christian virtues as prerequisites to any merger. Following the first fifty years of unyielding separateness were two decades, from 1894 to 1914, during which joint

(Continued on Page Twelve)

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METHODIST EVENTS

Hendrix College Commencement, June 4.

Personal and Other Items

REV. S. K. BURNETT preached the sermon for
the Bauxite High School at the Methodist
Church at Bauxite Sunday night, May 21.

H. H. WEIDEMEYER, a graduate of Hendrix
College, with considerable experience in di-
recting music, desires opportunity to help pastors
as song leader in meetings this summer. Address
him at Conway.

PEWS WANTED: Our church at Humphrey
needs pews, and could use old pews if they
are in good condition. Any one who knows of
such pews should give information to Rev. L. E.
Wilson, pastor, Humphrey, Ark.

ARKANSAS TEACHER, who has been four
years in Texas and has been reelected wants
to return to Arkansas. He has A.B. from Hend-
rix and M.A. from University of Texas. If you
have opening address Teacher in care of AR-
KANSAS METHODIST.

OUR readers may be slightly puzzled over the
unusual positions of the regular Depart-
ments in this issue. As this is twice the ordi-
nary size, it is necessary, in making up the
paper, to begin in the middle and work out both
ways, and as copy for certain Departments can-
not be had earlier than the regular time, it is
necessary to change positions and run articles
from one part of the paper over to some un-
usual position.

BISHOP C. C. SELECMAN will preach in Carr
Memorial Church, Pine Bluff, Sunday even-
ing, June 18, and officially open the new Edu-
cational Building. This building is nearing com-
pletion and will furnish accommodations for the
Children's Division and the Young People's Di-
vision of the Church. Provision is made for ban-
quets and social gatherings and various activi-
ties of a modern Church. The building is fin-
ished outside with white mat-faced brick, and
is one of the most beautiful buildings in the
State. Rev. Stanley T. Baugh is the pastor.

INCREASE THE ENROLLMENT

THIS number is given partly to suggestions for
increasing the enrollment in the Church
Schools. It should be done. It can be done. It
ought to be done. There are multitudes who are
not in the School who could be brought in if
adequate effort were made. In many com-
munities the enrollment could be doubled. Why
not do it? As many who are in the Church
Schools will later come into the Church, this is
one of the easiest and best ways to increase
church membership. Let us make a real record
this year. Now, every one at it!

READ ADDRESS OF COUNCIL OF BISHOPS

THE COUNCIL OF BISHOPS request that all
pastors read to their people on Sunday, June
4, the address prepared by Bishop Arthur J.
Moore. This was published in full as the last
part of our report on the Uniting Conference in
last week's paper. If, for any reason, it cannot
be read on June 4, the request is that it be read
as soon thereafter as possible. This is an in-
spiring and helpful address. It should stir our
people to renewed efforts to meet their obliga-
tions to promote the interests of the Kingdom.

IMPROVEMENTS ON MT. SEQUOYAH

LAST week the building committee of the
Board of the Western Methodist Assembly
met at Mt. Sequoyah, and, after carefully in-
specting the work on the Sarah A. Clapp Me-
morial Auditorium, accepted it from the con-
tractor. It is a large and substantial building
with seating capacity of more than 1,000. See
the picture on the Mt. Sequoyah page. This re-
leases the old chapel, which has been partially
remodeled so as to provide two large class-rooms
for important work. A new dormitory for men
has been erected. This will supply needed
rooms for the great crowds that are expected.
Two Sequoia trees have been planted on the
grounds. They were obtained from a California
nursery. Everything on the grounds looks un-
usually well. Supt. Yancey reports fine pro-
grams and prospects for a larger attendance than
ever before.

BOOK REVIEWS

Mary Sunshine; by Bertha B. Moore; published
by Wm. B. Eerdmans Publishing Company,
Grand Rapids, Mich.; price \$1.00.

This is a story of a brave young girl who
kept up her courage and faith through the many
tragedies that follow in the wake of war. When
all hope of the return of her young husband
from the war had been abandoned by her fam-
ily and friends, she refused to believe him dead.
Her trials and sorrows were all happily for-
gotten when her husband was finally found—
and by a successful operation restored to his
normal health and reunited with her in the task
of building a life worth while. Lovers of
wholesome romance will enjoy this story.

The Seventh Hour; by Grace Livingston Hill;
published by J. B. Lippincott Company,
Philadelphia; price \$2.00.

Here is another romance from the pen of
Grace Livingston Hill. It is a story of a clash
between the powers of good and evil; the story
of a young man who undertakes to carry out the
wishes of his father who felt it his duty as a
Christian, to leave no stone unturned in his
effort to convert the wife who had deserted
him and his young son, so many years ago,
taking with her the baby daughter. The con-
trast in the lives led by the brother and sister is
sharply drawn in the story in which many
dramatic situations occur. True to her usual
custom, Mrs. Hill brings about the happy
triumph of Christian ideals.

Private Enemy Number One; by Catherine At-
kinson Miller; published by Round Table
Press, Inc., New York; price \$1.50.

In a most thorough, most practical and
most sympathetic manner the author points out
the way to self-mastery. While these directions
for the development of the worth while per-
sonality are primarily directed toward youth,
they hold much that will be profitable for the

older readers. For years Catherine Atkinson
Miller has been a successful and widely known
recreational director in conventions of Christian
Endeavor and training schools of the Interna-
tional Council of Religious Education and is
alive to the doubts, problems and difficulties
that crowd in upon the youth beginning to find
his way alone along life's highway. It is a safe
and sane guide book and we'd do well to place
it in the hands of our young people.

Out of a Clear Sky; by Merrett Parmelee Allen,
decorations by James MacDonald; publish-
ed by Longmans, Green and Company,
New York; price \$1.50.

Stories of the trails leading to the west-
ern coast of our land, and of the many dangers
and adventures experienced by those who fol-
lowed these trails, have ever the power to stir
and hold our interest. "Out of a Clear Sky"
is such a story. Two boys who met on the
trail, and formed a warm and lasting friend-
ship, play the leading parts in the caravan that
wound its way across the country bravely over-
coming hardships and dangers only to meet de-
feat in the Mountain Meadow Massacre. For-
tunately our young heroes escaped and made
their way safely into California.

*The Greatest Words In The Bible And In Human
Speech*; by Clarence E. Macartney; pub-
lished by Cokesbury Press, Nashville, Tenn.;
price \$1.50.

A book of sermons by Dr. Macartney al-
ways brings inspiration and encouragement to
the heart of the reader, so vital and sincere is
the author's presentation of his subject. His
style is easy, graceful and scholarly, often
sparkling with subtle humor and full of a keen
and sympathetic understanding of human frail-
ties and human needs. He has chosen fifteen
words, and, connecting these with men and
women of the Bible, shows the influence of these
words over their lives, and points out the effect
these words have on our lives today. The ser-
mons are stimulating and point the way to a
higher plane of living.

A Self Worth Having; by W. G. Chanter; pub-
lished by the Abingdon Press, New York;
price \$1.25.

This is a practical, forceful discussion of
the traits of character that make for the highest
type of personality, Christian personality. Doc-
tor Chanter says that a self worth having can
only be obtained through a serious study of the
life of Jesus as he dwelt here among men.
Fine and inspiring are his discussions on the
following subjects: "The Fallacy of Drift", "The
Escape to Reality", "The Way to Freedom", "The
Self and Self-Denial", "No Hope for the Faint-
hearted", "The Real Self's Native Air". The
author says in his Afterword: "The great task
of the teacher of morality in this age is to help
to free his fellows from their obsession with
their modernity. Once a man can be brought
to turn away from the here and now and view
them from the aspect of the eternal values of
which the modern age, like all other ages, is
only a fleeting and partial manifestation, he is
on the way to peace. It is safe to say that noth-
ing will do more to make this possible for the
men and women of the twentieth century than
the straight-forward study of the life of Jesus.
It is in that belief that these pages have been
written."

CIRCULATION REPORT

SINCE last report the following subscriptions
have been received: Marmaduke, C. H. Har-
vison, 3; Imboden, C. E. Gray, 1; Quitman, J. M.
Talkington, 8; McCrory, C. H. Bumpers, 22;
Wesley Chapel and Viola, W. T. Watson, 100%;
16; Harrell, Alfred Doss, by Mrs. Minnie Har-
rell, 1; Washington-Ozan-St. Paul, G. W. Rob-
ertson, 100%, 28; Gillham Ct., J. T. Prince, 1;
Capitol View, R. B. Wilkes, by Mrs. R. M. Sulli-
van, 3; Pottsville, G. Sutherland, 1; Rison, J. D.
Montgomery, 9; Hartman, Bates Sturdy, 4;
Branch and Ratcliff, J. L. Shelby, 100%, 25;
Carthage, R. C. Walsh, 3; Prescott Ct., J. T.
Davis, Jr., 4; Paris, G. G. Davidson, 2. This fine
work is appreciated. Let it continue. This year
the aim of every pastor should be to put the
church paper in every Methodist home in Ar-
kansas. It can be done. Why not do it?

Bring Them In and Christianize Them

The Increase Must Be Multiplied

By BISHOP ARTHUR J. MOORE
John Wesley once described himself as "a man sent from God to persuade men to make Christ the center of their fellowship." It would be hard to find a better description of the task and function of Christian education.

The people of America must squarely face and honestly answer this question: "Do we want America to remain Christian? Do we want it to receive its interpretations of Life, Duty and Justice from the teachings of Christ; or from the pagan materialism of our age?" This is a real and fundamental question. We must combat the secular paganism of our day with positive Christian teaching. We cannot build or maintain a Christian nation with education which is only secular. Christian education must no longer be placed in the category of optional subjects. It is an absolute necessity, if our generation is to avoid the disastrous results of materialism and if America is to remain a righteous and ministering nation.

It is impossible to visualize this result unless our people, young and old, are brought under the influence of Christian teaching.

I believe the large gain of 1938 in church school attendance is a part of the revival for which we have all earnestly prayed. If the revival is to deepen and widen, this increase must be multiplied.

An Open Road to Evangelism

By BISHOP PAUL B. KERN
President, General Board of Christian Education

In every town and community in the South there are literally hundreds of children, young people and adults who have either drifted out of the church school or who have actually never been touched by any modern movement of religious education. They are the lost sheep of the churches of the South and they constitute a major claim upon our most intelligent and tireless devotion. Here is a job that lies right at the door of the church and to neglect it is to be indifferent to the Master's concern for the lost.

Mistake it not. Those who are not in the church school are not likely to be saved, for it is the doorway for nine-tenths of our people into the fellowship of Christ. When 78% of all those who unite with the church come through the church school, it takes little reasoning power to figure that a failure to reach an outsider for the church school, is in the end a failure to reach him for Christ. This, then, becomes a very definite part of our program of evangelism. It may not be commonly regarded as an evangelistic effort, but whoever leads a child to the doorway of the church school introduces him to Jesus Christ and guides him into the final fellowship of his Saviour and Lord.

"Andrew first findeth his own brother." Why should we not accept as our responsibility finding and bringing a new person into the church school? Here is a way of witnessing that is open to all and if pastors, church school superintendents, Adult Bible Class leaders,

teachers of classes, and all of us together, will unite in an unrelenting and aggressive campaign for increasing church school enrollment, we shall have set forward the Kingdom of God in this generation in the most effective way that is now presented to us.

Intelligence on Fire

By BISHOP CHAS. C. SELECMAN
Chairman, General Conference Commission on Evangelism

In recent months, being actively engaged in an organized effort to promote the spirit of evangelism in our Methodist Church, I have become more firmly convinced of the vital connection between the educational and evangelistic functions of the Church. It is impossible to carry on successfully in either of these fields without the other. Teaching that stops short of winning disciples is an unfinished process. "Take my yoke upon you" is a necessary prerequisite to "learn of me."

Evangelism has been defined by Lynn Harold Hough as "intelligence on fire."

In the realm of religion, intelligence and fire are joined and we may well say, "Let no man put asunder." Intelligence without fire becomes cold, dead formalism. Can anything be more cold and dead than such a church? No wonder pews are empty and finances behind, and the lonely, languid group sings, "Hosannas languish on our tongues and our devotion dies."

On the other hand, fire without intelligence in this realm soon assumes the nature of fanaticism. Emotional outbursts unguided and unrestrained by truth soon bring religion under reproach of the thoughtful public. Noisy demonstrations are a poor substitute for intelligent discipleship.

Jesus was both evangelist and teacher. He preached repentance, faith and love. But He also taught as one having authority. By His parables and precepts He laid the foundation of personal character and proclaimed the Magna Charta of the Kingdom of God.

Christian education and evangelism are not two traffic lanes that run parallel. They must overlap and permeate each other. For this reason my most fervent appeal is joined in this movement for the increase in church school enrollment. This work must go before evangelism and prepare the way of the Lord. It must accompany evangelism and thereby insure intelligent discipleship. It must follow evangelism as a guarantee of permanence, usefulness, growth and saintliness. Young disciples must be introduced to the curriculum of the school of Christ that they may grow by "the sincere milk of the word." By this means we shall avoid the continued production of spiritual dwarfs, "Orphan Annies" who never grow up.

But we must push our campaign for increase. It smites one with sadness and fear to behold so many people, young and old, today untouched by the church or Christian influence.

This year we celebrated Wesley's first field preaching, April 2, 1739. There is yet a call to go into the highways and hedges and bring them to the feast of life.

THE DECLARATION OF UNION

This Declaration of Union was prepared and approved by a group of able lawyers from the membership of the three Churches residing in various parts of the United States.

Whereas, the Methodist Episcopal Church, The Methodist Episcopal Church, South, and The Methodist Protestant Church did through their respective General Conferences appoint Commissioners on Interdenominational Relations and Church Union; and

Whereas, these Commissions acting jointly did produce, propose and present to the three churches a Plan of Union; and

Whereas, these three churches, each acting separately for and in its own behalf, did by more than the constitutional majorities endorse and adopt this Plan of Union, in accord with their respective constitutions and disciplines, and did effect the full consummation of union in accordance with the Plan of Union; and

Whereas, these three churches in adopting this Plan of Union did authorize and provide for a Uniting Conference with certain powers and duties as therein set forth; and

Whereas, the Uniting Conference duly authorized and legally chosen in accordance with the Plan of Union is now in session in the city of Kansas City, Missouri:

Now, Therefore, we, the members of the Uniting Conference, the legal and authorized representatives of The Methodist Episcopal Church, The Methodist Episcopal Church, South, and The Methodist Protestant Church, in session here assembled on this the 10th day of May, 1939, do solemnly in the presence of God and before all the world make and publish the following Declaration of fact and principle:

I.

The Methodist Episcopal Church, The Methodist Episcopal Church, South, and The Methodist Protestant Church are and shall be one United Church.

II.

The Plan of Union as adopted is and shall be the constitution of this Church, and of its three constituent bodies.

III.

The Methodist Episcopal Church, The Methodist Episcopal Church, South, and The Methodist Protestant Church had their common origin in the organization of the Methodist Episcopal Church in America in 1784, A. D., and have ever held, adhered to and preserved a common belief, spirit and purpose, as expressed in their common Articles of Religion.

IV.

The Methodist Episcopal Church, The Methodist Episcopal Church, South, and The Methodist Protestant Church, in adopting the name "The Methodist Church" for the United States, do not and will not surrender any right, interest or title in and to these respective names which, by long and honored use and association, have become dear to the ministry and membership of the three uniting churches and have become enshrined in their history and records.

V.

The Methodist Church is the ecclesiastical and lawful successor of the three uniting churches, and through which the three churches as one United Church shall continue to live and have their existence, continue their institutions, and hold and enjoy their property, exercise and perform their several trusts under and in accord with the Plan of Union and Discipline of the United Church; and such trusts or corporate bodies as exist in the constituent churches shall be continued as long as legally necessary.

VI.

To The Methodist Church thus established we do now solemnly declare our allegiance, and upon all its life and service we do reverently invoke the blessing of Almighty God. Amen.

How Did It Happen?

By JOHN Q. SCHISLER

There was an increase of 120,061 in church school enrollment in our Church as reported by our pastors to their Annual Conferences last fall. The next highest denomination from which definite statistics are available is the Methodist Protestant Church, with 26,307 and the Methodist Episcopal Church, with 25,411. In previous years there has been a steady decline in enrollment. This decline was not only stopped in our Church last year, but the increase was phenomenal.

How did it happen? There is no one person or cause responsible for

this gratifying result. There are several who had part in it.

The Aldersgate Commemoration led the way in developing a sense of responsibility for God's children who are outside the pale of the Church's membership and influence. It created something of the old-time Methodist concern for the lost. Our Bishops were interested and gave their enthusiastic support to the effort which was made by the General and Conference Boards of Christian Education to increase church school enrollment.

The Conference Executive Secretaries and their associates in the Conference offices gave energetic and intelligent leadership to the movement in their Conferences. The

Conference Organs carried articles, strong editorials, and other materials which got the message to the people.

The campaign was church-wide in nature and thus developed cumulative values and results. The record of one Conference stimulated and strengthened the efforts of workers in another Conference.

Finally we were able for the first time to get down to the local church itself with the appeal for increased membership and with plans for accomplishing definite results.

All of these forces are at work this year and they have the added inspiration of last year's remarkable success. The Commission on Evangelism is continuing the results of the Aldersgate Commemoration in its church-wide emphasis on evangelism. The Bishops have given their whole-hearted endorsement to this campaign for increased en-

(Continued on Page Ten)

Address of President Albert W. Palmer

Bishop Holt, fathers and brethren and sisters of the Uniting Conference: It is a very great privilege for me to be invited to come to Kansas City because this happens to be my birthplace. I have spent ninety-five per cent of my life away from Kansas City. But, nevertheless, I am glad to come back to the place where I first lifted up my voice sixty years ago this month.

I also, however, am somewhat concerned about the topic on which I have been asked to speak. I don't quite see why you went outside the Methodist denomination to ask a Congregationalist to come to speak to you on the topic, "Can We Build a Christian Social Order?" except that in some places and on some occasions I understand that ministers are warned to soft-pedal the social gospel and not speak too frankly or too vigorously about the social problems.

I heard a story the other day which rather troubled me, of a Methodist woman who lived next door to a Presbyterian woman, and she went over to her Presbyterian neighbor and said, "Would you mind calling up your minister and asking him to come and call on my husband who is very ill? I don't know what is the matter with him, but I wish you would ask your minister to come and call on him."

The Presbyterian sister said, "Yes, I would be glad to do that, but why don't you call your own Methodist minister?"

She said, "Well, you see, this may turn out to be a contagious disease and I don't want to expose our pastor to any unnecessary danger."

Many Voices Dealing With Social Issues

There are many voices which are dealing with social issues today, and just as on your radio you sometimes try to tune out the discordant notes in order that you may listen to the great debates, or the symphony orchestra, so I hope tonight to try to tune out certain voices and bring to you three voices which it seems to me are significant as we face this question of whether or not we can build a Christian social order.

First of all, there is voice of discouragement, disheartenment and defeat. We live not only in a time of tired radicals, but what is far more dangerous, a time of discouraged saints. There are a great many people who as they look out on the

religious horizon see only the darkness and the clouds that are there. And they remember the discouragements and the disappointments which have come to them across the years.

The evangelism of the world in this generation—how our hearts once thrilled to it, but what a hollow sound it has today. A saloonless nation in 1920! Well, it came through and yet how disappointing it has been.

Walter Rauschenbusch and Washington Gladden spoke to us in trumpet tones a generations ago on Christianity and the social crisis. But the social crisis still endures.

Jacob Riis—well, the battle of the slum still goes on, if not in Mulberry Bend, in other places quite as bad, in spite of Jacob Riis' heroic labors.

The Voice of Discouragement

Jane Addams, and Graham Taylor, and Mary McDowell went down into the hardest and darkest places of Chicago and gave their lives for the civic betterment of Chicago. Well, go to Chicago and look at it.

General Booth hungered for hell, and he led his Salvation Army down into the depths of East London, but East London is still East London.

Thomas Mott Osborne fired our imagination with the thought of a more humane and a more effective prison system for the healing of moral diseases, but Thomas Mott Osborne is no more and our prisons are much the same.

Raymond Robbins and Sherwood Eddy, Reinhold Niebuhr and Professor Ward, Bishop McConnell and Kirby Page, and Arthur Holt have gone up and down the land, bugling for the social gospel, and yet the church does not seem to be very deeply stirred.

People will tell you, yes, yes, there have always been prophetic spirits like Elijah and Amos to cry out against social wrongs, but after all Naboth's Vineyard is still in jeopardy, and Ahab still sins upon the throne.

In the face of discouraging voices like these there are two answers that people make. Some of them simply take refuge in cynicism. Cynicism is simply the cyclone cellar of the defeated mind. It gives a temporary release. It is so smart to simply say, "Three sneers for everything," and pretend that you don't believe and don't care what happens to the world.

Futile Expedients of Refuge

Then there are other people who are not cynics by temperament, who simply turn back into a pietism as a retreat from the world. They say it always was a wicked world and it always will be a wicked world, and all that we can do is to turn our souls inward and dwell in the presence of God, let the world go by.

Or else, they may take refuge in a kind of Messianic militarism by which they wait for the coming of the Lord Jesus Christ upon the clouds of glory, with legions of angels at his back, to overturn the evil forces of the world and set up the Messianic order in some new millenium.

Neither of these reactions, however, I believe has the future with it. Because neither of them can command the support of youth. Youth will not be content merely to retreat into a Pious Nirvana, merely to take his religion as an opiate. I don't think youth is going to be content to just wait till the second coming of Christ. Youth

wants to do something about it. Youth wants to hear a bugle call and see the banners flying in the dawn.

It is significant that Fascism and Nazism and Communism are youth movements, that they carry on largely because they have the support of youth in Russia, Germany and Italy. And wherever you have a religious vacuum, a church that is not appealing to youth, that has no vital and strong and courageous note to which youth can respond, then that church is leaving a vacuum in the religious life of the world, inviting Communism or Fascism to come in and occupy.

So I look for other voices than the voice of defeat or despair or disappointment.

The Voice of History

The second voice is more reassuring. It is the voice of history. Can we build a Christian social order? The answer is, yes, we already have. It is here. Not completely, not in all areas of society, not in all places, not all the time; but we have built a Christian social order in certain places, samples of what a Christian civilization might be like.

One of these places is the Christian home. Out of twenty centuries of Christian idealism and faith has come the Christian family. And in the home you do have a Christian social order in miniature. Here you have fathers and mothers and children living in a cooperative commonwealth, living in a spirit of democratic good will, of patient understanding, of sympathy, of sacrificial service, one to another. And in the spirit and loyalty and devotion, in the insight and care of the Christian home where it is to each according to his need and from each according to his ability, you do have a Christian social order already set up in miniature.

Then we have accomplished also the school, and in our great public school system where education is provided for every child, regardless of race or color, regardless of wealth or poverty, you have a great illustration of the Christian spirit at work, a high regard for human personality, albeit it be the helpless and ignorant personality of a little child.

The School and Other Social Institutions

And in the great public school system, with its splendid educational techniques, with its understanding of human personality, with its care for physical as well as mental, for psychological and personal well-being of every pupil, you have something that demonstrates the character and spirit of the Christian ideal applied on a great social frontier.

Then there are other social institutions which stretch on beyond the school. There is the hospital. (I heard it said that you have to be either very rich or very poor to obtain the best medical service in this country.) The hospital which has its beds, its free beds, and its free clinics, and where the finest medical attention is given to all sorts and kinds of people without asking any questions as to race or creed or background except the physical need, the presence of disease which needs to be combated.

Then think of the great public health services in our cities, and the way in which we are providing through our public health departments protection for water and for milk and for food and for all of the

other necessities of life, so that the life of everybody in the community to the very lowliest may be given equal and adequate protection. There the Christian spirit is expressing itself in social action.

Seeking to Save Personality

The Juvenile Court is another illustration, for there you have a new adventure in the realm of judicial procedure. No longer is it the question, Has a law been broken? The question is, Has a personality been broken? What can be done to save and protect and retrieve the personality of the wrongdoer? That is the question asked in the Juvenile Court. It is the Christian approach to wrong-doing.

On our great public highways and in our great Post Office system you have another illustration on a large and national scale of a social service rendered with complete democracy, and without any sort or kind of discrimination.

A few years ago there was a very interesting play called "Berkeley Square" which many of you attended, and you may remember that in one act of that play a young couple are sitting in the back parlor of a London home. It is 1790. And there the young man who is really a twentieth century young man, who has strayed back into the eighteenth century, shows the eighteenth century girl with whom he has fallen in love what the twentieth century is like. He shows her Manhattan, the island on which New York City stands, and she is simply thrilled by it. "Why," she says, "I see great streets, and horseless carriages moving on them, and wonderful towers, and it is night now and the towers are all illuminated. Marvelous! how beautiful, how wonderful this is. Can this be heaven?"

I saw the play in New York City and that New York City audience broke down and laughed at the idea that anybody should take New York for heaven. And yet, New York in the twentieth century is in some respects much nearer heaven than was London in the eighteenth century, London which had no pavements, no sewers, no pure water supply, no certified milk, no refrigeration, no police department, no fire department, no department of public health—I might go on almost indefinitely, and you would see the difference between the degree of socialization, between the application of Christian ideals of the worth of human life and human personality, which characterize our civilization today, as over against the civilization of even so recent a period as the Eighteenth Century.

The Voice of Courageous Christian Faith

Beyond this second and more encouraging voice of history I hear a third voice. It is the voice of courageous and creative Christian faith. It is saying to us that every social advance has seemed difficult if not impossible before it was actually achieved. What madness the Declaration of Independence must have seemed in 1776. Polygamy, dueling, slavery—how deeply entrenched they were. But they are gone. Equal suffrage! How Elizabeth Cady Stanton and the other pioneers of the suffrage movement must have despaired of its ever being achieved. But equal suffrage has come. I can imagine Micah saying almost with tears those sad words of his, "How shall I come before the Lord and bow myself before the high God? Shall

I come with thousands of rams and ten thousands of rivers of oil? Shall I give my firstborn to my transgression, the fruit of my body, or the sin of my soul?"

Micah standing there face to face with child sacrifice must have wondered if the day would ever come when child sacrifice would ever be abandoned.

But for lo! these many hundred years no one has offered his child as a single sacrifice on the altars of religion. To be sure, we still offer children by the thousands in regimented battalions in time of war, but we haven't answered to the fact that that is child sacrifice.

When Moses stood before Pharaoh, people must have jeered at him and said, "Does he think that he can make Pharaoh give up these slaves of his in Goshen?" But things happened after Moses stood before Pharaoh which may well give every oppressor in all the centuries following cause to pause and question.

The Creative Upward Surge

No, there is something creative in human life. There is an upward surge. There is a call to God to establish peace and brotherhood and good will, and it is written in the great prophecy of Isaiah, "He shall not fail nor be discouraged till he hath said, Justice in the earth."

But someone is saying to me, These are glittering generalities. Be more specific. What can we actually do here in 1939 in order to make a Christian social order? Yesterday afternoon as I was reviewing what I was to say this evening I sat by a window on the northern side of the Abraham Lincoln Hotel in Springfield. In the immediate foreground the nearest building was the First Methodist Church. Beyond it, the city, a bank, a moving picture show, a lot of stores, an open square with a courthouse on it, a courthouse which once was the capitol of the state of Illinois where Abraham Lincoln spoke. Beyond that, homes, a public school, some factories, a grain elevator, and a railroad.

I said to myself, "What has that church down there on the corner to say to all the rest of the city that lies stretched out beyond it?" I think it has something to say. And I want to put what it has to say as definitely and concretely as I may.

What the Church Must Say

First of all, the Church must lift up its voice and say in no uncertain tones, say it in Sunday School and young people's society, from the pulpit, by pageantry and by music and by drama, in its religious papers, in every vehicle of expression that is open to it: The community is the larger home. And it will not be a safe place in which we are to have our homes until the spirit and principles that govern the Christian home govern the larger home of the community as well. That means that in the community of tomorrow there must be no slums. We would not want a slum in our family home. We must not tolerate the slum in our larger community home. This doesn't mean merely a clearance of old tenement houses. This doesn't mean merely the coming of federal housing projects whereby we shall have cities that may be as beautiful and as clean as Stockholm is, for example. I was thrilled when I went through Stockholm two years ago and found no slums there. But it means also that kind of industrial life, that sort of social organization, that shall not make it necessary for people to live in slums.

No Place for Exploitation

I am not saying that people shall not work for profits in the city, the community, that is to come. I think the word "profit" is a very dangerous word because it is so difficult to interpret. But I am saying this, and I believe, that every truly Christian soul, whether he believes that the socialist economy or the capitalist economy or possibly a communist economy, is what ought to rule, I believe that every Christian soul, whatever his economic philosophy may be, will agree with me in this: That in a truly Christian civilization there is no place for exploitation.

In the home there is reward. In the home there is recompense for service rendered. Billy can have a newspaper route and still belong to the home and Billy can employ his sister Mary to fold the papers for him before he goes out to deliver them and he can farm out part of the route to Johnny, his younger brother, and still keep the whole thing in the family. But there is going to be a certain amount of supervision to see to it that he does not keep the sister working for too long hours and that he pays the younger brother a just proportion that he earns.

It is not profit that is wrong; it is profit that is purchased at the cost of exploitation; that is purchased at the cost of the deprivation of human beings, of opportunities for decent and wholesome living, and in a Christian civilization where the community is the larger home, there must be no place for such exploitation.

"Human Hands"

I saw not very long ago a rather interesting movie called "Human Hands." It was the picture of the automobile industry and it showed the building of an automobile from the time when the raw material comes into the factory until deftly moulded by skillful human hands, it is created into an engine, created into a chassis, finally brought together on the assembly line until at last it rolls out of the factory complete and ready to go to the ends of the earth.

I thought to myself, "How Jesus would thrill to that picture." He who was the carpenter of Nazareth, he who loved craftsmanship, who was himself a master craftsman, how he would have responded to the skill of this great epic of manufacture. But I thought to myself, I think that Jesus, after he had seen all this and had thrilled to the masterly machine and the wonderful tools and skillful organization of it all, would also have said, I have seen the hands of men in this picture. But tell me about the rest of the men. What kind of faces have they? Are they faces of intelligence and of hope and of faith and of cheer and of courage? What kind of homes have they? Where do their children play? Under what conditions are their families living? What provision is made for their future? How do they look out upon life? Are they thrilled with this great industrial process or do they find in it something that is irksome and a slavery?

I think Jesus would ask those questions of industry.

Schools That Prepare for Citizenship

The second great thing which the Church, it seems to me, might say to this generation is, You have in the public school a successful social

Has Your School Enlisted

IN THE

METHODIST CHURCH SCHOOL MEMBERSHIP CAMPAIGN?

The Church Schools of our Church increased their enrollment 120,061 in 1938—a phenomenal gain. There are yet tens of thousands of persons in every Southern State who are beyond the range of the Church's influence. Some of them are in your community. Your church must reach them if they are to be saved for the Christian life and Christian service.

Do Not Wait Till Harvest Time to Start Cultivation BEGIN NOW!

Some Helpful Leaflets

- 99-B—I would Like to See Someone Get Him In.
 - 800-B—The Story of a Red-Haired Boy.
 - 802-B—A Banker Appraises the Church School.
 - 803-B—The Tender Pilgrims.
 - 91-B—Reaching Others—An Appeal to Local Churches.
 - 126-B—Reaching and Keeping the Children.
 - 308-B—Reaching Young People.
 - 415-B—Reaching Adults.
- Write your Conference Executive Secretary for these.

Evangelism Envelopes

The following envelopes containing materials on evangelism in the church are available—one set free to each church.

Envelope No. 1—For Children's Workers.

Envelope No. II—For Young People's Workers.

Envelope No. III—For Adult Workers.

Envelope No. IV—For General Workers.

Write the Department of the Local Church for these.

Set a Goal for Increase in Your Church School

Report Your Goal Promptly to Your
Conference Executive Secretary

The Department of the Local Church
810 Broadway, Nashville, Tenn.

General Board of Christian Education
M. E. Church, South

pattern which deserves to be applied to other areas of our social life. Why do we have schools? Because children need to be educated and we would hate to see ignorant children in our city streets. But, more than that, we have schools because the community needs citizens; intelligent citizens; citizens who can read and think and discuss and to whom it can be safe to entrust the franchise and the ballot. Therefore, we must have schools in order that we may have the right kind of citizens.

And so, we say to every child, You are not to blame that you are born ignorant. It is for the welfare and the safeguarding of the community that we will give you the best education possible. We say to every citizen, it is for your interest and your protection that no one should be illiterate. You will therefore pay taxes—school taxes—in order that we may have good citizens. Those taxes are paid and on the whole they are paid willingly and cheerfully. There are no taxes, I am sure, that we pay more happily than our taxes for the support of public schools; schools that serve all races, all sorts and kinds of people, without discrimination.

Social Responsibility for Unemployment

Why not apply this principle? Why not take this pattern which has worked so well? Why not apply it to the problem of unemployment?

In this day in which we live with ten million unemployed, the unemployed are not to blame for their unemployment any more than the children are to blame for being born ignorant. It isn't thriftlessness that makes men unemployed today; it is economic crisis; it is the shifts and changes in industry.

Why should we want to do something for the unemployed? Well, for the sake of mercy. If you ever were unemployed yourself, if you had ever been hungry and out of work, not knowing where you could find a job for a day or a week or a month yourself, you'd know.

But more than that we have a cause for taking adequate care of this problem of unemployment because we need good citizens.

And what does unemployment do? It breaks down the morals of citizenship. It destroys the fiber of manhood and womanhood. It embitters the home and if unemployment continues and if people have to live on doles and on relief, they are going to become distrustful of the wisdom of the community and embittered against the social organization in the midst of which they live. They are not going to be good and loyal citizens. If we expect to have the kind of citizens that we have established the public school system to train, we must meet this problem of unemployment.

Need for Much Deeper Thinking

The time has come for a much deeper thinking about this and a much broader outlook upon it.

I saw a very amusing and yet a penetrating cartoon in a Chicago paper some time ago. It represented a couple of WPA workers leaning on their shovels in characteristic WPA attitude.

They were perfectly relaxed and they were leaning together on their shovels talking. Riding by on the boulevard were two rather over-nourished gentlemen, leaning back luxuriously on the cushions of their automobile. As their chauffeur drove them down the boulevard, they were talking. Both groups of men were each saying the same

thing. They were saying: "Lazy boogers!"

My friends, we have had too many jokes at the expense of the WPA. I think the WPA has made mistakes. I wish that it could speed up work so that it was real work that would qualify men to go out and hold down a job at the speed that industry requires today.

I think we have done some things in our relief program that have led toward pauperism. I am not defending the methods that have been used any more than I am defending the kind of crude methods that we had in the earliest public schools. I suffered from some of those methods myself. I went to a little school where we had eight grades in one room and an overworked teacher trying to teach forty impossible kids like me.

Giving All a Decent Chance

I am saying this: That we have got to learn a way that does not pauperize people, a way that does not take away their working edge. We have got to learn how to give to the people of this country adequate and decent, properly-paid and properly-conditioned toil. Until we meet that problem we haven't faced one of the basic realities and necessities of a Christian civilization. We must have social security; we must have protection for the aged people; we must have unemployment insurance; we must have sickness insurance. We have built up the kind of a civilization where if we do not have these things we are embittering men's souls and opening the door to revolution and rebellion.

The Christian Church has always been the friend of the poor. I went down to try to get a minister out of jail who had been arrested because he was observing a labor riot that took place in Chicago. When I went to the police captain where I thought he might possibly be incarcerated, the captain said, in a nice Irish brogue: "What was this minister doing here? Why was not he in his church saying his prayers?"

I said, "Captain, the church is the friend of the poor and this young minister was in the line of duty finding out what was happening to the poor in Chicago in this labor situation!"

He was a good enough Catholic to know I spoke the truth and he treated me with more consideration after that.

The Church Must Befriend Unemployed

The Church has always been the friend of the poor. It must be equally the friend of the unemployed. The Church in St. Paul's day asked people to lay aside on the first day of the week that they might give to the poor saints in Jerusalem. The Church, in a democratic, self-governing community, must say to that democratic self-governing community, "We must so organize our social relations that we shall solve the problem of unemployment," and not to struggle with that with the utmost wisdom and power we have is to be less than Christian.

The third thing which the Church needs to say to this generation is that public morals are just as important as public health. Why do we have such great care of the public health? Well, because we are a merciful people and do not like to have people sicken and die if we can prevent it. But also because we recognize that public health affects every one of us, and that if we allow contagion to spread and great epidemics to get started in the

country, epidemics know no color line, know no economic line; they go throughout the community.

Safeguarding Moral Health

And so we say we must have pure water and pure milk and carefully inspected food. We must care for the health of the people. Will we awaken to the fact that there are moral delinquencies that are equally contagious?

Make a spot map of Chicago or any other great city and what do you find? Spot the delinquency cases and then spot the economic limitations, then spot the poor housing. What happens? The spots are all in the same area. The same area in Chicago was once inhabited by Irish. The Irish moved out and the Germans came in. The Germans moved out and the Poles came in. The Poles moved out and the Negroes came in. Perhaps the Negroes moved out and the Mexicans came in, and in that area there has been a uniformly high incidence of juvenile delinquency. Why? Because people are given to juvenile delinquency? Not so, but because under those economic conditions and under those housing conditions, and without decent recreation, boys just inevitably succumb to the evil forces and influences of the community.

If we had an area in Chicago where typhoid fever occurred year after year and generation after generation, we would do something about it. Why should not the Church be concerned with the moral epidemics that afflict our communities, and say this matter of juvenile delinquency is something that will not let us sleep nights, and say something must be done to protect us against the moral as well as against the physical diseases of the community.

Must Meet Menace of Alcohol

We know more about alcohol today than any generation has ever known. We know something of its effect upon the mental life of people.

ple. We know the effect it has in landing people in state mental hospitals. We recognize the way in which it paralyzes the upper levels of the brain, puts judgment out of gear, makes people liable to get into not only automobile accidents but into grave moral accidents as well.

Shall we be indifferent to a brazen liquor traffic that comes back without having learned anything and seeks once more to put the mark of alcoholic liquor slavery

IF YOU FEEL SUNK Read this and cheer up

Are you so blue that life is no longer worth living? Do you cry easily? Do you feel low, mean, depressed—just absolutely SUNK?

Then here's good news for you in case you need a good general tonic—Just take famous Lydia E. Pinkham's Vegetable Compound. Let its wholesome herbs and roots help Nature build up more physical resistance and tone up your system, so that it can more easily throw off the "blues" and give more energy to enjoy life.

MILLIONS of women have depended upon this Compound and have passed the word along to friends and neighbors, and to their children.

For free trial bottle tear this out and send with name and address to Lydia E. Pinkham Medicine Co., 829 Cleveland St., Lynn, Mass. Why not take Pinkham's Compound and go "smiling thru"?

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The ingredients in Capudine are so efficiently combined that headaches, neuralgia, and muscular pains are quickly relieved. Try this delightful remedy. Note how quickly comfort returns, you feel more cheerful, and nerves become steadier.

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Only at BURROUGHS this feature MONITE MOTH PROOF CLEANING

—with 6 Months
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We not only Clean Clothes thoroughly and finish them beautifully, but we insure them FREE against moth damage.

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- MONITE Moth-Proofing with 6 months insurance FREE!
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35%!

upon our country? Or shall the Church awaken anew with a deeper understanding and a truer and more profound message about the menace of alcohol as an individual and racial and social poison, and do something to restrain this vast and growing evil in the civilization of today?

We live in an age when people are tremendously concerned over the peril of Fascism and Naziism. They say the great autocracies and dictatorships across the sea are a menace to democratic countries, and for that reason we are building up ourselves great armaments and spending astronomical sums on military preparations.

An Impregnable Frontier Within

We are told that we must guard against the dictatorships. I wish you would read an article in the May number of the Survey Graphic by Gunnar Myrdal, a Swedish economist, in which he analyzes the position of Sweden in an article entitled "With Dictators As Neighbors." He recognizes that over against the tremendous military might of Germany and of Russia the power of Sweden is very small, and yet he believes there is hope for Sweden. Why? Because he says the real Swedish frontier is within and on that frontier Sweden is impregnable.

What does he mean? He means that in Sweden, through wise economic organization, and through a consistent and long continued and well worked out system of social security, there is among the rank and file of the Swedish people contentment, trust, faith in the social organization of which they are a part.

Unemployment, reduced to a minimum, protects against old age and against sickness, and because the Swedish people have developed a social order in which they are contented and in which they have confidence and trust, neither the Nazis nor the Communists can interpret a decisive note. Communism and Naziism can only conquer where they can first of all divide.

Efficient Social Organization Defeats Propaganda

It is only where they find social ills that have been neglected and social wrongs that have not been cared for that they can come in with their propaganda and arouse a party in their behalf. But in a community like Sweden where these conditions do not exist we find it different. Sweden is exempt from the power of Naziism or Communism. They have free speech in Sweden. They let the Communists and Nazis talk their heads off, but they know they cannot overcome the satisfaction that the Swedish people have in the efficiency of their social organization.

Some weeks ago, President Roosevelt was quoted as saying the frontier of America is on the Rhine. He vigorously denied ever having said it. I assume that denial was true, but other people are saying it. Too many people are looking to the Rhine as if that were our frontier.

The Frontier of Common Life

My message to you tonight is that the frontier of America is not on the Rhine. The frontier of America runs down Main Street, runs through every industrial town, runs past every mortgaged farm, runs in the midst of every under-privileged and embittered racial or economic or social group anywhere in the country. That is America's most dangerous frontier. If we can change that frontier until there is contentment, until on that frontier

Devotional Address by Bishop William T. Watkins

I do not read for your devotion a particular passage of Scripture, but rather invite your attention to the entire Book of Acts and some things that are suggested to us by that great narrative of the early Church.

Numerous students of this book have remarked upon the unsatisfactory ending of the book. After twenty-eight years of daring performance on the part of these disciples, the author tells the story of Paul's final journey to Rome, of his imprisonment there, and simply leaves him in prison, tantalizing you with an eagerness to know what came next, but he does not tell you.

But I am wondering if, after all, that is an unsatisfactory ending? While I do not think the author had this in mind, yet there is a very real sense in which the Acts of the Apostles should never be a closed book, for there never came a moment when the heroic deeds of those men suddenly ceased.

Indeed, down through these intervening centuries, there has been that succession of daring spirits who with genuine apostolic fervor have gone out to the same tasks to which those men went. And I think there is a certain reinforcement for us as we realize that we are in that succession, that the particular movement to which we belong is not something that began in the eighteenth century, but something that began in the first century. The sense of continuity and of our historic relationship to that early group is an inspiring thought.

Religious Movements Begin In Experience

I am inviting you back to that ancient moment for two or three things in connection with it that I think help us today. I do not know a single great religious movement in

people realize that social and industrial justice are being sought, that social security is being arrived at, that there is care for human life and human values on that frontier, then we shall have the kind of security that Sweden has, the security that will make it impossible for any Fascist or Communist attack to divide us within, and the Church can guard that frontier.

Government, in the last analysis, is by public opinion, and the Church, a great body like this reunited Methodism, par excellence, can mold the public opinion that can say to Government, "Neglect not this inner frontier."

The Community a Larger Home

The community is the larger home; the spirit, the ideals, the co-operation, the good will which characterizes the family home must be carried out into the city streets, into the country lanes, into the community life of the nation.

The school is a successful social pattern. What we have done in the public school by way of sound and reasonable care for human life can be done and must be done in the field of unemployment. Public morals are as important as public health and what we have achieved in physical health we must now go on to achieve in moral health.

If the community can guard that inner frontier, then we shall have taken a concrete, definite, practical immediate step toward the actual building of a Christian civilization.

the history of the Church which has not begun either in the experience of a single man or of a small group of men, and then the contagion of that experience to a broader group, and the following history or the history following, which tells the story of that experience.

Of course, in this instance Pentecost is the fundamental experience, the dynamic that literally hurled these men out to their tasks.

I shall not stop with that experience, nor attempt to analyze it or take it apart and look at it in some mechanical way. After all, the interpretation of the experience is not in the analysis; but, in the following of a man who has had the experience, one ought to see what new level of life he lives upon and to what new moral peaks he gives himself, and what kind of new spiritual audacity there is in his soul.

As I follow these men away from Pentecost I discover that they went to three great tasks. First of all, they went out immediately to the task of evangelism; that is, the sharing of this which they had found with other men. I do not think they went out to thrust their religion upon somebody. The spirit of evangelism is not a spirit of imperialism that would thrust this something upon other men because it is ours and we want people to agree with us.

The Spirit of Evangelism

I think that the spirit of evangelism then and now may be seen in the feeling of these men, that they had found the meaning of life. They had experienced life at its greatest depth and height, and not in the sense of thrusting it upon other men, but with the feeling that my brother simply must have the privilege of sharing this thing with me, the spirit of evangelism.

You know the story of how those men went out to that task, and I think that is always true of a religion that gives men the sense of reality. The individual or the church that is not evangelistic is an individual or a church that does not have the sense of reality within to propel them or impel them to go out to share that reality.

Then I discover not only did they go out to the task of evangelism but went also out to meet the demands of human brotherhood. They have been evangelists all too long not to feel that responsibility.

Indeed, the Book of Acts might be called adventures in human brotherhood. Of all those lines that divide men today—name them all; they all existed in the first century; not precisely in the same form, but the

same fundamental line that divided men. And there isn't a line that divides men, but those men in that twenty-eight years of history crossed that line. You name the line and I will name the crossing. From that spirit of Jesus they had caught the spirit of brotherhood and they went out to the task of human brotherhood.

More Than Geographical Expansion

That story of the expansion of Christianity geographically, from Jerusalem, Judea, Samaria and to the uttermost parts of the earth like concentric circles is not just a geographical expansion. There isn't a single one of those great new departures but was based upon a spiritual expansion that preceded the geographical expansion, and, in every instance, those new departures mean that these men are realizing human brotherhood in a new sense and they are going out to the tasks of human brotherhood.

And then, once again, not only did they go out to the task of evangelism, the tasks of human brotherhood, but they went out to meet the missionary demand. I

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suppose someone says that that is the same as the first, perhaps, but I think there is a difference. Evangelism may be very passionate and yet very limited in its vision. Evangelism may be tied up with nationalism, so far as that is concerned. There has been an evangelism in periods of the past that did not have the vision of the missionary responsibility.

I would say that when evangelism gets a world vision, when it sees the demands of human brotherhood, evangelism becomes a missionary passion.

Early Church a Pattern For Us Today

So, to these three great tasks they went in that early church, the pattern for us today, and it is not only interesting but inspiring and instructive to look down through these intervening centuries of history since that moment and discover that there has not been a single great awakening; a new birth of spiritual life, but sent men out afresh to precisely these three great tasks.

John Wesley—and his influence on the eighteenth century, in this broad pattern of things—is simply a reproduction of that first century history. There is the great basic experience which other men learn from Wesley and that great basic experience sent Wesley and his followers out to precisely these tasks. He went out afresh as did the men of the first century to evangelism of a decadent nation and though it sounds like a tale adorned in the telling, it is sober fact that in the impact of his spirit and those who shared it with him upon that century, to that there is no parallel so far as I know, in the history of the Church.

John Wesley did not go out simply to save men's souls in the eternal sense. That was perhaps his first concern; that was his first concern. John Wesley, true to apostolic background, went out to the tasks of human brotherhood afresh; the social vision of John Wesley, his sense of brotherhood, his realization of the meaning of the spirit of Christ as this should be applied to the practical affairs of man, making a practical brotherhood among men.

John Wesley Saw What We Talk About

One of the astonishing things of that century is that John Wesley should have seen so clearly the things that we are talking about today.

Not only that, but this experience sent Wesley out to the missionary task. I need not elaborate that. My concern is to point out the truth of the ancient pattern. The eighteenth century saw a reproduction of that pattern of spiritual experience, and moral performance, out on the levels of life, out there where men live.

And I am thinking, on this great day when eight million Methodists become one, that perhaps we cannot give ourselves to a more serious devotional thought than this: Are we going out from this Conference with that basic experience? Do we go out with a religion that is real to us? Do we go out with a religion that we cannot but share with other men because we believe we have found the meaning of life? Do we go out with our hearts tempered by the spirit of Christ, so that so long as there is a thing in our world, in our social order, in our international order, in our individual lives, a thing that harms men anywhere—do we go out to become the enemy of that?

If not, we haven't caught the fer-

vor of that early Church as it went out to the tasks of human brotherhood.

The Missionary Task

Then there is the missionary task. I think of Methodism in this great hour of union coming rapidly now to a consummation and a great service.

I think the one thing to which we should give our minds is the one question whether we, too, know the meaning of that basic experience, so that this new Methodism shall go to the ancient task, sharing what we have with men spiritually, of setting up in our world a human brotherhood that is practical, and of facing the missionary challenge of the world that shall either come to those things which we have seen in Christ and his way of life, or else shall wreck itself in its own stupidity and in its own selfishness.

I think that is the great question that faces Methodism. We have had a glorious history, a tale that sounds as if it were adorned in the telling. But, after all, my friends, that history belongs to the fathers, not to us. Or if you insist that it is our history, then remember it was their present. And the question is, what is going to date from us? Are we creating an epoch? Is something going to happen as a result of this great movement?

May God grant that there may be a rebirth in us of that passion, that sent ancient men, and in all intervening centuries has sent men out to these three fundamental tasks of the Christian religion. May God grant us the grace to see the vision and grant us the courage to respond to the vision that our eyes behold.

THE BIGGEST PAY

One day an old umbrella-mender brought his skeleton frames and tinkering tools to our door. As he sat on a box in the sun mending the broken and torn umbrella, I noticed that he did his work very carefully. He tested every piece of cloth. He sewed every inch neatly and strong.

"You seem extra careful," I remarked.

"Yes," he said, working away without looking up. "I try to do good work."

"The people you mend umbrellas for wouldn't know the difference, until you were gone," I suggested.

"No; I suppose not."

"Do you ever expect to come back this way mending umbrellas?" I asked.

"No."

"Then why are you so particular?"

His answer made me forget that his clothes were shabby and faded, that his face was brown and wrinkled, and that he spoke a broken English.

"So that it will be easier for the other fellow—the next one who comes along," he answered simply. "You see if I put on shoddy goods or do bad work, they will find it out in a few weeks, and the next mender that comes along will get the cold shoulder or the bulldog—see?"

I saw! I saw that here was a man who got two kinds of pay. I paid him fifty cents for mending my umbrella, but he carried away another pay in his heart. It was that good feeling we always have when we know we have done something the very best we could do it. But that wasn't all he carried away in his heart. He had the picture of another umbrella-mender coming to my door next year. He knew I would always think better of all umbrel-

la-menders if he did his work well. He could almost hear me, the next year, as I said: "Good morning, Mr. Umbrella-mender! No, my umbrella is still good; I had it mended last year by a man who did good work. I think I'll have you mend my wife's umbrella and two of my neighbors are waiting for a mender like the one who came last year."

Do you think there are very many of us who get as big heart-pay as that first umbrella-mender?—Finding Out God's Secrets.

THE DEADLIEST SIN IS INDIFFERENCE

"To them who know and do not, it is sin."

What is the great American sin? Extravagance? Vice? Graft? No, it is a kind of half-humorous good-natured indifference—a lack of "concentrated indignation," as an English friend described it—which allows extravagance and graft to exist. Trace most of our ills to their source, and it is found that they exist by virtue of easy-going fatalistic indifference which dislikes to have its comfort disturbed. For years a tide of immigration poured in on us, threatening to inundate our institutions; but America did not care—lacking public-mindedness. Lawlessness runs rife for the same reason, and our cities are robbed with impunity. The most shameless greed, the most sickening industrial atrocities, the most appalling public scandals are exposed; but a half cynical and wholly indifferent public passes them by with hardly a shrug of the shoulders; and they are lost in the medley of events. This is the great American sin, inviting the thunder and lightning of the wrath of God.—Joseph Fort Newton in Trinity Church Leaflet.

MAKING LIFE COUNT

The opportunities in that direction are surely as great today as they ever were in any day of the world's history. There are splendid things that need doing, as many of them as the world ever saw before, at one time, and there is the same

old danger that they be left undone unless you or I or some other man with his eyes open and courage in his soul undertakes to do them. There are lofty ideals that need lifting up and glorifying and exemplifying in the face of a world that tends to get unsympathetic and selfish and sordid. There are gospels of righteousness and justice and kindness that need preaching with word of mouth, but most of all with the stronger and more effective word of example. There are entrenched wrongs that need overthrowing, great causes that are crying out for fearless champions. The opportunities for making life count splendidly are indeed simply unnumbered. And what a pity it would be if, in the face of all that, we should dawdle it away and do nothing.—Christian Guardian.

THE SCOPE OF SELF-LOVE

All extreme sensitiveness, fastidiousness, suspicion, readiness to take offense and tenacity of what we think our due, come from self-love, as does the unworthy secret gratification we sometimes feel when another is humbled or mortified; the cold indifference, the harshness of our criticism, the unfairness and hastiness of our judgments, our bitterness towards those we dislike, and many other faults which must more or less rise up before most men's conscience, when they question it sincerely as to how far they do indeed love their neighbors as Christ has loved them.

He will root out all dislikes and aversions, all readiness to take offense, all resentment, all bitterness, from the heart which is given up to His guidance. He will infuse His own tender love for man into His servant's mind, and teach him to "love his brother as Christ has loved him."—Jean Nicholas Grou.

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Dean, Rev. E. L. Jones; President, Dr. Phil Deschner; Director of Athletics, H. D. Tomlin; Dean of Men, W. T. Tomlin; Dean of Women, Mrs. Grace Cutler. Bishop C. C. Seelman will speak at one night service.

Camp Oquoyah, June 7-21

Camp for Intermediate Boys and Girls, ages 12-18. Miss Elizabeth Brown, Nashville, Tenn., and Rev. Hal H. Pinnell, Springfield, Mo., Directors. Training for Christian Adventure Camps. Cost \$25.00.

Camp Sequoyah, June 27-July 1

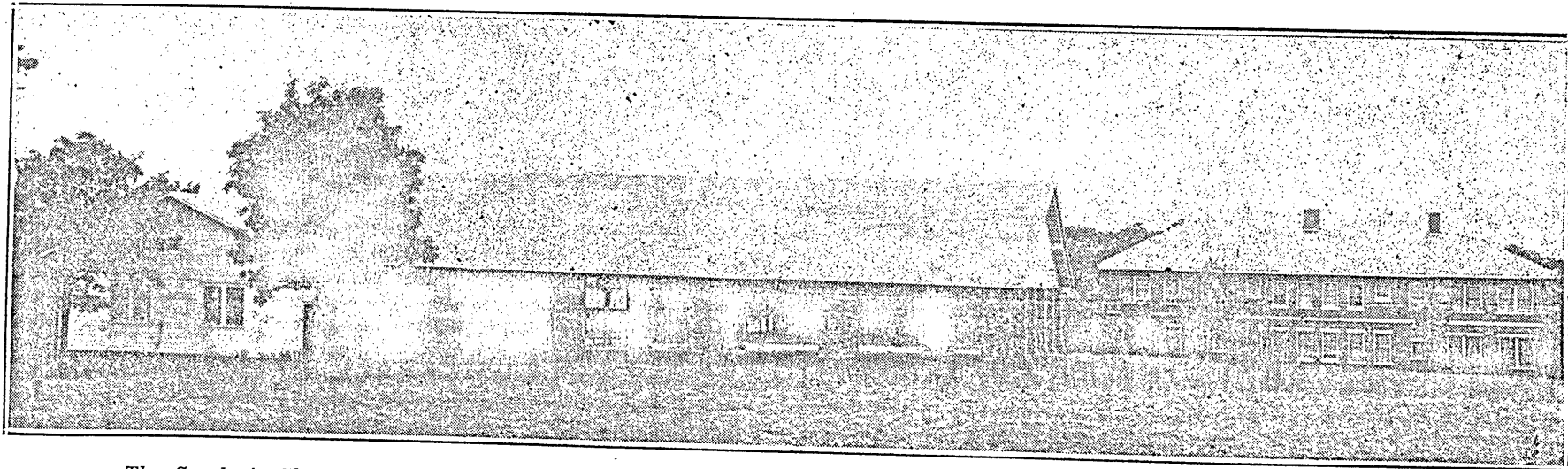
For Boys and Girls of North Arkansas Conference. For information address Rev. Ira A. Brumley, Director, Conway, Arkansas.

Training Class for Leaders of Youth Crusade, June 25-July 1

Rev. Walter Towner and Rev. Paul Worley, Directors.

Mozark Institute

For Youth of the former Methodist Episcopal Church in Missouri and Arkansas, July 3-9. Rev. L. Earl Snyder, Dean. Bishop C. L. Mead will be the chief speaker. An Unusual Program.



The Sarah A. Clapp Memorial Auditorium. Seen through the Auditorium is the Arquoyah Building. At right, Parker Hall

Layman's Conference, July 10-14

Leading laymen from all parts of the Southwest will attend. Interesting Speakers and Round-Table Discussions. This Conference is under the direction of the General Board of Lay Activities.

Evangelist Leadership Conference, July 15-18

Missionary Conference, July 18-25

Leadership School, July 26-August 8

Rev. J. Fisher Simpson, Director. With co-operation of Board of Missions.

Second Leadership School, Aug. 8-14

Young People's Leadership School, Aug. 15-26

Great Programs

ARRANGEMENTS AT MOUNT SEQUOYAH

ACCOMMODATIONS

Mount Sequoyah is the property of the Western Methodist Assembly, and all inquiries regarding reservations for rooms and meals should be directed to Rev. Sam M. Yancey, Superintendent, Fayetteville, Ark. The Assembly is located on Mount Sequoyah, adjoining the city of Fayetteville, which is the postoffice and railroad station.

CAFETERIA, DORMITORY, AND COTTAGE ROOMS

The Cafeteria serves good meals at fair prices. Single beds, 35 cents per day; double beds, 50 cents per day; cots and extra blankets, 25 cents per day. In the Woman's Building, single beds, 75 cents and \$1.00; double beds, \$1.00 and \$1.25. The rates in Parker Hall will be similar to those in the Woman's Building. Hot and cold water in Parker Hall and the Woman's Building, as well as a number of additional places on the Assembly grounds.

Note: Bed linen, one double blanket, feather pillow, towels, and maid service are provided. Soap and other toilet articles are not furnished.

AUTO CAMP

Modern equipment, running water, hot and cold shower baths. Lights and water free.

Cottages 12x14 feet, containing one double bed and room for two cots, \$1.00 per day. Cots for rent.

Camp kitchen free to all campers. No bed linens furnished. Tents put up in camp, 50 cents per night, \$2.50 per week.

Inspirational Speakers

ADMISSION CHARGES TO THE ASSEMBLY GROUNDS

There is a small grounds fee which goes to the Western Assembly to help defray current expenses.

ENROLMENT FEE

The deepening interest in the programs of the Leadership Schools makes expansion necessary. Funds for this not being available in the budget of the General Board of Christian Education, we are asking that all who attend either as auditors or credit students pay an enrolment fee of \$1.00 in the two-week schools and 50 cents in the one-week schools.

RECREATION

Time for recreation will be provided daily. Hikes and picnics are favorite activities.

IMPROVED FACILITIES

The new auditorium, located near the library, is ready for use. This is a notable addition to the equipment. The old chapel has been remodeled to provide better facilities for work with children and additional classrooms.

PLAYGROUND SUPERVISION

Through a co-operative arrangement between the General Board of Christian Education and the management of the Assembly at Mount Sequoyah, a supervisor of the playground has been secured. Games, hikes, stories, and other activities will be planned daily for the children.

RAILROAD RATES

The railroads offer the regular summer tourist rates. The express company will deliver express without charge.

(Continued from Page Four)
rollment in 1939. The Executive Secretaries and their associates are co-operating. The Conference Organs are giving invaluable help, as witness this special edition.

The appeal has gone to pastors in the booklet written by our Bishops entitled "Important Kingdom Business," and to the church school superintendents in booklet 69-B, "How to Get, How to Hold, How to Report New Members," and to the officers and teachers in the church school in the certificate-poster which has been sent to every church school superintendent. This certificate-poster provides spaces for definite goals in the work and increased membership of the church school.

There is every reason to expect a great increase again in 1939. What will the record of your school be?

Bring Them In

By M. LEO RIPPY

"I am so tired of eating at the church and going to meetings that I do not want to attend." Did you ever hear such a complaint? It seems to be general. What is the trouble? Have we become so involved in the mechanics of church work that we have lost the joy that we once had? Maintaining the church as an institution is necessary, but this should be a desired outcome realized through an indirect approach. The church is more than an institution. It is a Christian fellowship and unless the church members are enjoying this fellowship it loses its meaning.

Enthusiasm that is permeated with spiritual zeal cannot be thought or talked into existence. It will come to us when we have a part in bringing others into the spiritual environment that the church affords. Too many individuals and churches have not had the part that they perhaps should have had in such an experience. If a continuous effort is put forth to reach the adults in the church and in the community who do not belong to the church school, this looked for and needed joyful enthusiasm will come to those who have a part in such an undertaking.

There are adults in each community that should be under the influence of the teaching program of the church. What about the fathers and mothers of children who attend the church school? Forgetting everything else except the children and the young people, can we afford to allow their parents to stay away from the church school? What about the large number of other adults who are indifferent to the church? What about the few or a great multitude of young adults who are not attending the church services or the church school sessions? Where are the older adults? What part do they have in the Christian fellowship of the church school?

There isn't anything baffling and mysterious about the question of increasing the church school membership. It can and will be increased if we have sufficient interest in people. That is all it takes. This means more than wishful thinking. This interest is a force that compels action.

Someone is always saying to me, "Why don't you be specific?" Let's be specific. Can you find as many as four parents who have children in the church school who are not members of it? If so, go after them. Can you find anywhere from one to 1,000 couples and other adults that

are not in the church school? Go after them. Could you invite anywhere from three to half a dozen young adults to meet with you and help them make plans to bring anywhere from six to 500 young adults into the church school? Would you deny that there are anywhere from two to 200 adults in your community who should be members of the adult home department? All we have to do is to go after them, they will come. They won't come unless we do go after them. In the going we must convince them above everything else that we are interested in their welfare. When we do this there isn't any question about their response.

Over 8,000,000 adults who are not church or church school members must be brought into Christian fellowship if they are ever to enjoy one. The great need, of which we are all aware, should force each Methodist to do his or her part. Can you think of anything that is more pitiful, that betrays such a weakness than of a church that had no increase. The increase should be in proportion to the number of adults that should be reached. (This statement does not apply to any church, large or small, that reaches all the adults that are available).

Specific suggestions are made in the following pamphlets that will assist you in developing plans to enable you to go after them:

Reaching Adults, No. 415-B.

Adult Home Department in the Adult Division, No. 428-B.

The Wesley Fellowship, No. 402-B.

Victims or Victors!

By WALTER TOWNER

Jesus cared! He cared what happened to people. He cared when people got into trouble. And He cared when He saw them starting down the road that gets them into trouble. He cared when people lived out their lives without ever realizing that life can be fine and noble. Jesus cared!

Do you?

How much do you care what happens to a young person? Do you care enough to be interested in an earnest campaign to get young people into our church schools? If Christian leaders really would care, as Jesus cared, the success of our efforts to help young people would startle the world.

There is just one thing that stands between us and success. There is just one thing that keeps us from helping that young person find his

way and learn how to live gloriously, as a working member of the Kingdom. That one thing is—we do not care enough.

But thanks be to God, we can care enough. It is of gravest importance that we bring ourselves to care so much that we shall go into action for the Lord and for our young people. It is of gravest importance that we bring them in increasing numbers under the teachings of Christianity, and do it soon. For it is later than we think.

Much has been said and much written concerning the demoralization of youth under the totalitarian governments. The process seems indeed to have been "de-moralization"—a negative teaching that reverses the pattern of decent education of the young. It seems consciously to set about to raise up a generation that is at best unmoral, if not actually immoral.

And we have bewailed this monstrous thing. We have seen in it a throw-back to paganism. It stands in our sight as a cancer in the body of human righteousness.

And all the while, a comparable thing has been going on in America right under our very noses. God be thanked that it is on a smaller scale. It can be said that this generation of youth is probably under-girded with right thinking and right attitudes to as great a degree as any generation has ever been. But the fact remains that the de-moralization process is on in America and is gaining momentum.

That is why it is important that youth be brought under the influence of the church school program in far greater numbers than we are at present conceiving.

The agencies for the mass creation of attitudes and sanctions among youth are available to all who can pay for them. The war mongers, the liquor sellers, the Sunday desecrators, the nit-wits who make a fat living from jitter-bugs and kindred victims, can and do pay for them. There is now in process a wholesale distortion of youth's sense of values. The problem has been with us since Adam, but lately the forces for demoralization have gained a tremendous advantage through outstripping the righteous in using the modern attitude forming agencies—radio, screen, press, billboard.

If you doubt this, take a day off and test the attitude of youth—general toward liquor. The plausible, smooth advertising of the liquor sellers is succeeding. There is no doubt about this. This advertis-

ing is factually unsound, but marvelously clever psychologically. And it is changing youth attitude and youth conscience.

If you further doubt, take another day off and check on the recent swift swing of youth in the matter of participating in mass killing—war. There is no question that here again attitudes have been changed—and changed in the direction of de-moralization.

And so on. The idea is not to be gained that youth has gone to the devil. But the rate of the age-old process of persuading some of youth to go to the devil has been tremendously stepped-up of late.

How much do you care? It is to be remembered that Jesus cared. We have in our keeping an agency that will go far toward offsetting this evil process. That agency is the young people's division of our church schools.

The following literature is suggested: Reaching Young People (308-B, free); A Guide to Personal Evangelism Among Young People (302-B, free); Evangelism and Church Relationships (215-H, 15 cents); Bringing People Into the Fellowship of the Church (64-B, free).

Reaching Every Child

By MARY SKINNER

Since Jesus said, "of such is the Kingdom of Heaven," all who are His followers in this day have a commission to help every child enter into his rightful heritage in the family of God. There need be no empty years during childhood, no years of waiting. Religion should have an even start with life. And more than ever before children need to find, during childhood, inner spiritual resources that will enable them "to stand firm" and to face life joyously.

We cannot give them satisfying ideas about God, but we can help them to know Him, and something is lacking in all of life if one misses child-like faith and trust in God. In fact, ideas about God, developed during childhood, constitute the foundation upon which one builds during more mature years. Consciousness of God's nearness, His goodness, His love even when we fail Him, His care for all children, His need of us in showing His love to others, bring to children (and to adults as well) a sense of security and assurance which makes life truly abundant.

(Continued on Page Eleven)

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Therefore, reaching every child while he is a child becomes an all-consuming type of Christian service. This means taking a message of love and friendliness to the homes where there are very young children long before the child himself can come to the church. Responsibility for very young children is in the hands of nursery workers, but is the concern of pastor, parents and all other adults.

Reaching every child carries us into the by-ways and hedges, into neglected or "selected" areas; it means establishing extension vacation schools, or Sunday afternoon classes, or organizing new Sunday schools. Reaching every child means keeping up with those who are, or ought to be, enrolled in the church school, and keeping up with everything that happens to them. It means joining hands with parents, with public school teachers, and with any other community agency concerned with child life. It means good teaching in the church school, and good use of available time, space, and materials.

All who love children and who love the Lord Jesus Christ will be zealous in their behalf. But zeal and enthusiasm are not enough. Enthusiastic, short-sighted service defeats its very purpose; but consecrated, continuous ongoing interest in their behalf will bring results.

The chief result will be religious foundations during childhood upon which maturity in the Christian religion may be built. One cannot get away from early childhood experiences; growing up in the Christian religion gives a security, a richness that lingers to strengthen and bless all of life.

Continuous efforts to reach every child means not only more names on the church roll, but it means a friend for every child in the group of church school officers and teachers. It means an increased number of children coming regularly to the Sunday and week-day sessions and vacation schools set up in the church for no other purpose than to make religion and life synonymous during the years of childhood. It means self-forgetful, joyous service on the part of those who are active in behalf of children.

What we do for them must be done now. Children do not wait.

Nursery Department and Membership Increase

The superintendent of the Nursery Department in a large or small church, has as one of her duties the enrolling of all children under four years of age. This not only ties the home and the church closer together but also increases the membership of your church school. Although the babies are too small to come to church school, they are considered home members, after enrollment, and are counted on the total enrollment of the school.

The nursery superintendent keeps in touch with the parents of these children through visits, cards, telephone calls and in other ways. She shares, with fathers and mothers, magazines and booklets that will help them better to understand their children and what the church is trying to do for them. When a church, through its nursery worker, has shown this interest in the babies, it can be certain of the attendance of these children when they are old enough to come. It may also expect the attendance of the

parents because of the interest shown in the children.

If your church does not have a nursery worker, secure one. Place in her hands the free leaflet, "The Church and the Nursery Children." If she performs the duties set down for her, the church school will become more effective in influencing the life of young children and in building up its membership.—Lulu Doyle Baird, Director.

Adult Home Department

There are hundreds of adults in Arkansas that should be enrolled in some Adult Home Department. Many of these adults find it impossible to attend the sessions of the church school. Some are physically unable to attend. Others are kept away by their work. Now it is the business of the church to go to its people as well as to expect its people to come to the church.

The Adult Home Department provides a plan by which these adults can be reached by the church school. Each church school should have a superintendent of the Adult Home Department and as many helpers as are necessary to care for the adults who should be reached by the Adult Home Department. If your school does not have this work going on at this time this is one of the fine ways by which many more people can be brought into the membership of your church school.

There is a leaflet on the Adult Home Department which would be of value to your Board of Christian Education in developing this work in your church school. If your leaders do not have a copy of this leaflet you should write your Executive Secretary for a copy at once.

Many of our church schools do not have an Adult Home Department. If every church school would develop this work thousands of adults could be added to the membership of our schools thus extending the influence of the church and helping many thousands into a richer Christian experience. Please see that your church school carries on the work of the Adult Home Department.—Ira A. Brumley.

A Million To Reach

We are told that there are a million white people in Arkansas who are not in any church school. This is a larger number than the total membership of all church schools of all churches of Arkansas. If we believe that the work of the church school has value for people should we not seek to bring as many more people as possible into the membership of our schools?

Many of these are living in the community where your church is located. However small your church and however large the membership of your school you will find that there are a number of people in your community that must be reached by your church school if they are to be reached by any church school.

Some of these unreached persons, as far as the church school is concerned, are members of your church. Even the small church will have one or more church members not now members of the church school. Why not seek to bring every member of your church into the membership of the church school? No one gets too old to be a member of the school. Every baby should be a member of the Nursery Department and then come on

through the departments into the church as well as the church school.

There are many members of Methodist homes who are not members of the church or church school. The leaders of your church school should seek to enroll members of Methodist families in the membership of the school, unless they are already in some other school.

Let our Methodist church schools enroll several thousands of these unreached thousands. The increase in Methodist church schools in Arkansas in 1936 was more than 10,000. Let us do this again this year.—Ira A. Brumley.

Two Thousand Membership Increase Pledged

The North Arkansas Conference Board of Christian Education Office has reports from about one-fourth of the church schools of the Conference. These reports show that these church schools have pledged a net increase in membership for this year of more than 2,000 members. The membership increase pledged by these church schools has ranged from 2 to 150 per church school.

If the pledges to the present time are any indication as to the final results the North Arkansas church schools should show as large a membership increase as was made last year.

The general superintendent of each school that has not called together the workers of his school and made plans for the membership increase is asked to do so as soon as possible. When the goal has been set please report same to Board of Christian Education, Hendrix College, Conway, Arkansas. This request is being made to superinten-

dent of the North Arkansas Conference.

The success of the Church School Membership Campaign depends on the cooperation of every school. Our increase in the Conference last year would have been much larger had not several schools shown a decrease. There may be a few schools which will find it impossible to show a gain, but unless it is just

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impossible will your leaders resolve that your school will help and not hinder this worthy movement? Let us all pull together in order that our schools may reach many more people in 1939 than were reached in 1938.—Ira A. Brumley.

Church School Membership and Evangelism

Recent years have revealed to us that the Church School is our greatest evangelistic agency. Seldom do we receive any person into the membership of the church on profession of faith who has not been a member of some church school for a period of time at some time.

We are also led to believe that most of the boys and girls and young people who become regular attending members of some church school become members of the church.

We are having much to say these days about reaching more people and bringing them into the membership of the church. Should we not face the fact that the church school is a vital agent for doing just this work of bringing more people into the life of the church.

Not only does the work of the church school help to enlist people in the membership of the church, but it helps them come into the church with some training for membership in the church.

Then the church school is an agency for developing the lives of all those already in the church. More and more we are realizing that evangelism is a process by

which the individual continues to develop through teaching, enterprises and expressional activities in the church's work.

We should seek to enroll in our church schools all those we are seeking to bring into the membership of the church. We should also enroll in the church school all those now members of the church. Let us make the church school a great agency for evangelism. It should be and it can be.—Ira A. Brumley.

Membership Increase In Many Schools

Reports coming to the Conference Office indicate that many of the church schools of the North Arkansas Conference have already made a gain in membership over the membership report of 1938. These reports show a gain from 2 to 139. Many schools are already reporting a net gain over the total for 1938 from 10 to 25 members.

Many other schools that do not show a net gain over last year's total membership report do indicate that they are near the total of last year and expect to show a large increase by the end of the church school year the last of September.

As the Executive Secretary has gone over the Conference territory he has noticed that many churches, which have not reported an increase in church school membership, have already enrolled more members than the total for 1938.

We would like to have a report on any school in the North Arkansas Conference which now shows a membership increase over the report of 1938.—Ira A. Brumley.

THE EPISCOPAL ADDRESS

(Continued from Page One)

Commission on Federation tempered the winds, softened the atmosphere, and brought in a new climate of springtime and hope. In that period the old family love began to come back; the grandchildren sought fellowship with their unknown but worthy kin; and family gatherings and home-comings gradually increased. Where contacts were most numerous and associations most frequent, respect and confidence most rapidly returned. Union is here today because good will, genuine respect, mutual confidence, and Christian love widely and substantially prevail among the Methodists of the country. Union in American Methodism has been and is a matter of American life. Its consummation is linked with national understanding and national solidarity. This union of ours performs a triple service; it restores unity, harmony, and love to its own religious family; it creates a mighty bond among the great sections of this country; it sets before the religious forces of Christendom an example which is both appealing and challenging. With the consciousness of this duty performed, Methodism again faces the world in faith, hope, and love.

The length of our separations has covered a century; the difference due to geographical divisions are not insignificant; the involved corporate life is immense; the ancient memories have vividly lingered; yet we can boldly declare that no similar movement in history has proceeded in a more kindly and

fraternal mood. Those who have been in the inner circles of the Joint Commission know no chapters that they would wish to have canceled. The Commissioners will bear grateful testimony that the discussions have been so uniting in spirit that they must be classed not merely among the polite rules prevailing among gentlemen, but as among the

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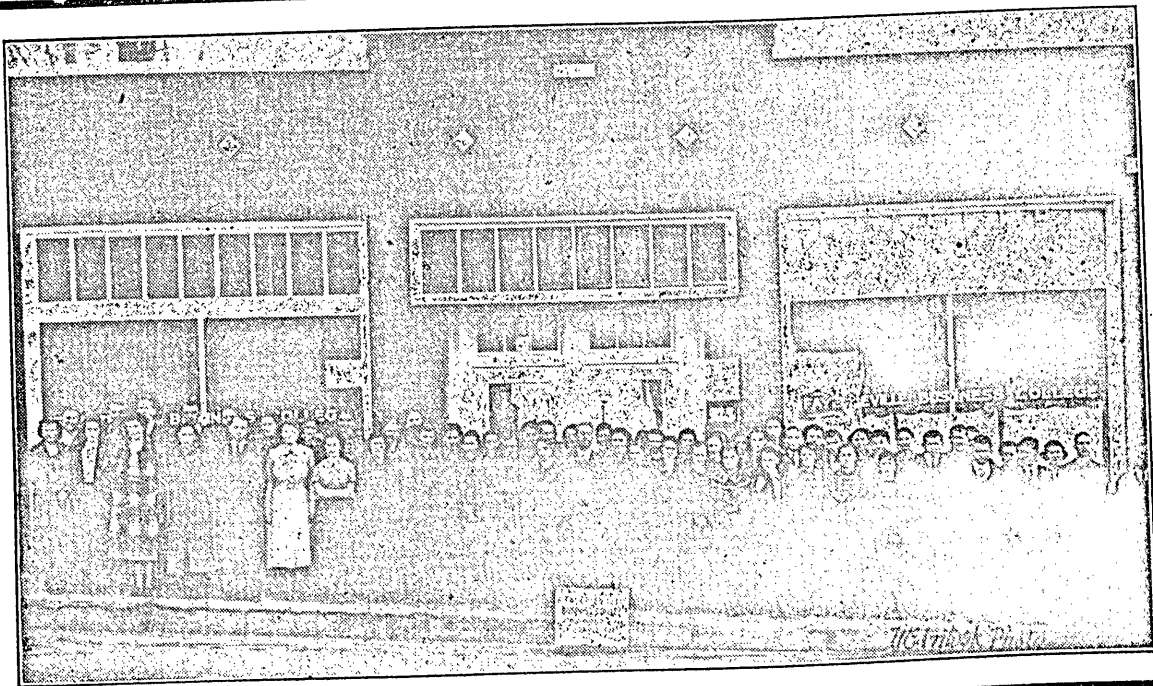
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Fall Term Opens
September 4, 1939

Christlike codes prevailing among believers.

This fraternal spirit may be expected to have full sway in this Uniting Conference. On the larger matters we are already in agreement. Since we have never been separated in faith, we shall have no theological debates. Inasmuch as in the broader outlines of government we are at one these can occasion no arguments. The tasks of harmonization lie within the minor, though important, realms—realms made important because the whole scheme of union is meaningful. The call therefore will be for the kindly adept in constructive legislation rather than for the genius in parliamentary obstruction. This is a well-informed body. Condensed wisdom will be more acceptable than exhibits of extended knowledge! This Conference has difficult duties. It has been constitutionally invested with adequate power to discharge them. The ratio basis of its structure is of such significance that it calls for the consummation of its designated task without needless postponement of important matters to later gatherings of the Church. Postponement of the completion of the governmental structure might bring injury to the spirit and purpose that gave the Uniting Conference its form and character. Our work here will not be the utter finality, but it will be of utter importance.

The proper union of Methodism, far more than the superficial mind can see, now becomes a program of the spirit. A preference is not necessarily a conviction, nor a custom an everlasting law. The spirit that controls our deliberations will measure the value of the cause advocated and the worth of the conclusion reached. For that reason prayers should invariably be the prelude of our discussions. The ways of debate should lead from altar to altar. This whole city should feel the devout pressure of this gathering. These days and labors should be kept holy unto God. The faithfulness and spirit with which the trust committed is loyally fulfilled will determine the future ways of Methodism in its extensive service to God and man.

This Methodism is no fabrication of ambitious, selfish ecclesiastics. It is rather the flowing together of great streams going out to the same seas. When separations lose their motives, meaning, and value, union becomes a normal movement and act. This is just as true in local communities as with the denominational bodies. Union of the three denominations puts all local Churches under the same family, but it does not require any local mergers. These are left entirely to the will, judgment, and action of the memberships of the local Churches involved. When the Plan of Union was first submitted to the three Churches, the Joint Commission warned against the quick amalgamation of churches and societies that are geographical neighbors. That warning this Uniting Conference may well repeat and reinforce. Some local unions will become desirable and even necessary, but they should not be made in haste nor urged from merely economic considerations. Great loyalties and holy sentiments cluster about many altars and they should be respected. Sacred memories attach to the very aisles. These should not be sacrificed without due consideration. The economic argument, the saving of money, standing alone, may be regarded with suspicion. The sale

of a place of worship to a body of irregular religionists only increases the problem of division in any community. Two wholesome Methodist Churches are apt to do more for Christ than one, if the other is sacrificed upon a strange altar. When local unions are made, the congregations should keep in mind the ministers who are serving them. What will become of them? Their interests should be regarded and protected and their families should have care when mergers are being planned. This Conference should lift all mergers above the plane of financial selfishness to high places of Christian motive and service.

Methodism in this great day finds itself with large numbers of communicants and adherents who have little knowledge of its activities, plans, purposes, happenings, and movements. They are not, except in the most meager way, Methodistically informed. The Church must keep them in touch with its thought, life, and activity. It has great Publishing Houses and all necessary facilities for spreading vital intelligence. The greatest modern agencies for taking the message of this Church to its own people and all people must be called into full action. No feature of our possible work offers a larger field for service than this of Church and Christian intelligence through varied papers, pamphlets, and leaflets that exhibit and interpret the life, thought, and action of Methodism. A department of Methodist intelligence in the proper boards, adequate in equipment, capable in management, and vigorous in action will have extraordinary possibility for the United Church.

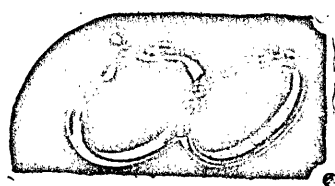
A great body, such as Methodism in America, now imposes upon itself an obligation to be more than a body. It must be a soul. It must be a spirit. It must be a mind. These come not save by purpose, resolution, and effort. Great souls and great spirits come by many processes, but they do not prevail long without great minds. From them and through them come light and power. Every Church must either create or borrow its thinking. What it thinks, and whether it thinks, depends upon its ability or lack of ability to think. Its intellectual life determines in no small measure its standing, its stability, its course, its momentum. Borrowed thinking, or reflected thinking, eventually wears down intellectual self-respect and invites intellectual deterioration. The production of thinkers is not optional with a great Church. If it fails here, it passes its leadership to other hands. The vigor of a Church's intelligence will deeply affect its spiritual understanding, its spiritual energy, its spiritual power, and fix its place among the Churches.

Great thinking and high intellectual life and genuine intellectual freedom find their source, their support, and their inspiration in centers of learning. John Harvard left his modest estate for "the pious work of building a college." The theme of Harvard College's tercentenary celebration was not the glory of Harvard but the advancement of learning. That is the note which Methodism must sound in every one of its college halls. The advancement of learning in an atmosphere of religion is the true aim of every Christian college and the indispensable objective of every great Christian Church. Its colleges and universities and seminaries should be given new significance and new accentuation in the new Methodism.

Methodist colleges are largely of local origin and exist to too large a degree by local interests and local support. They are separate and distinct from each other, often in competition and without co-ordinate consideration and encouragement. The mortality among them in recent years has been high. The time has come when something to insure permanence must be done or church colleges may pass out of existence. The Church has an educational responsibility which it dare not ignore, and which it can meet only by an adequate educational system. Our Methodism should know what colleges and universities and seminaries it should have and could properly sustain, and where it should have them. It should then put upon them its educational stamp, behind them the forces that will maintain them in educational excellence and in intellectual power, and within them the spiritual zeal that will dominate their life. In addition, it should continue and increase its plans for the spiritual care of the many thousands of Methodist students in our privately endowed and tax-supported institutions as carried on by the Wesley Foundations. What this Church should do it can do. This Uniting Conference can open the way for a

greater era in educational service by the provision it makes for all student life and for the administration, promotion, and perman-

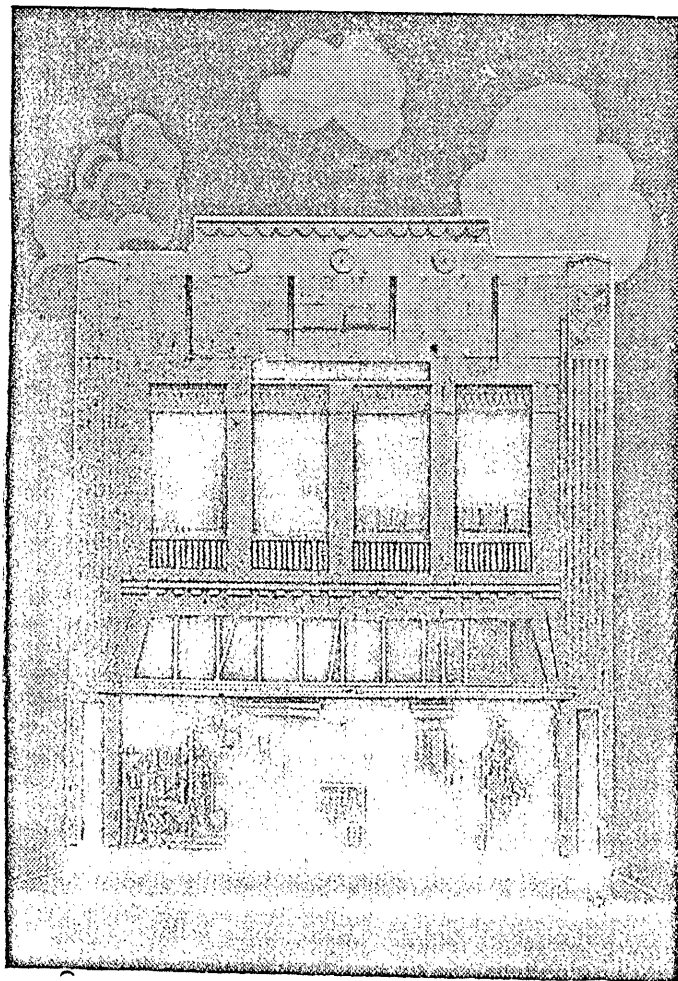
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ence of its colleges and universities.

The theological seminaries of the new Church will come into a greatly enlarged responsibility. Producing master builders of Methodism, ministerial workmen with genius, ecclesiastical statesmen with foresight and power, genuine prophets with vision and authority, is the great mission and task. They will require suitable student material, adequate facilities, competent faculties, and supporting resources equal to their mission and worthy of their Church. Their products can be made more serviceable to the Church. They can be given that knowledge, understanding, wisdom, conviction, and spirit which the genuine Methodist minister must have. Methodism has fundamentals of doctrine, life, and thought upon which our coming ministers must stand if they are to be its exponents. A ministry made up of functionaries can never advance the Church of God. The urgent and increasing need of Methodism, is ministers of ability, broad sweep, deep thought, fine loyalty, and vital piety. Methodism is girding for a new day. An adequate ministry can come only by great seminaries kept close to the heart of the Church and sustained by its generous love.

The Methodist Church finds itself at the open door of great, inviting, challenging, appealing service of all kinds and to many classes of people. With its consolidated forces and vast resources it is morally and religiously compelled to think and plan in terms of an encompassing, constructive, and vigorous movement in three extensive home fields; comprehensive home missions activity; local church education and Sunday-school extension, and general Methodist intelligence and promotion through well-planned and well-executed publicity. Methodism must seek new powers and enter upon new processes for taking the Christian Gospel to the people of all sections of our country. The rural areas, the tenant populations, the foreign settlements, the industrial districts, the race divisions, the peripheral parts of our villages, towns, and cities in all jurisdictions of the new Church, present alarming moral and religious destitution. In many places only the small sects that magnify marginal doctrinal emphases, have any hearing and give any religious service. That condition cannot continue and America be sanely Christian. This Church must attempt more and do more to make our land Christian than has ever entered its dreams, much less its planning, and it should begin here. This Uniting Conference can provide for Boards—general, regional, and local—and fix responsibilities which will put our Church at its great work of "reforming the continent and spreading scriptural holiness over the land."

This union of Methodism finds the foreign missionary work of the uniting churches in great need of special inspiration and encouragement. The missionary passion in the home churches must be renewed and strengthened. For a decade the work of foreign missions has gone on with too slow a pace. The old epoch has closed. Each field has developed its own problems; and all are difficult. The entire structure and movement of our overseas work calls for new strategy, new statesmanship, new forces. An adequate program and system must be set up by which these may be attained. This Uniting Conference has no greater responsibility, no finer task.

The new Methodist Church must not fail the nations that need the light, the truth, and the salvation that are in Jesus Christ. The world is still our parish. The last commission of our Lord is the first claim upon our Church.

The query has come in from our mission fields as to the place in the United Church of our heroic people on the distant frontiers. Our three Churches have worked in the lands where our people needed unity. In Japan and Korea they proceeded to form independent churches. In Mexico civil laws, and in Brazil national consciousness, made autonomous churches desirable. There are decided indications that some of our Methodist Churches would like a more definite and official relation to the Mother Churches now exchanging multiplicity for unity. Many of our leaders have hoped that the federal ties of Methodism might be lengthened and strengthened so that it might be said that the continents, though separated, had one ecumenical Church. Our Plan of Union, and its scheme of Jurisdictional and Central Conferences, provides splendid possibilities for a federal or dominional government that will still allow room for a proper national or wider geographical autonomy. We are confident that this Uniting Conference will give assurance to our widely scattered children that the hearthstone still belongs to them. Our paternal feeling will meet their filial feeling in love. As far as may be wise and possible governmental provisions will be set up for making Methodism a united body in all parts of the world, thus fulfilling Wesley's goal of "the world is my parish."

Here we may be allowed to express our great joy at the marvelous growth and development of the Christian Church, and especially of the Methodist Church, in the fields abroad. Many have been the prayers, the tears, the sacrifices, and gifts of love and service which have gone into them from our Methodist people for over a century. The vigor and vitality of the younger Churches is being impressively shown today even in the midst of gravest economic and political difficulties. We have here a convincing evidence of the soundness of our missionary enterprise and a tremendous challenge to enlarge our co-operation to the utmost. Our service for them should be continued and can be continued with enlarged possibilities if the bond between our people and the young Churches is kept intimate and strong, but there is grave danger that they will weaken if that bond becomes greatly attenuated. Autonomous Churches and Central Conferences have come about normally in the gratifying growth of the Church in these various lands. However, we may be allowed to point out that liberty in their Church government could go so far as to destroy elemental and fundamental relationships with the sustaining life of the Mother Church, and that would be deeply regretted by all.

The Mother Church must be to the younger Churches more than an appropriating Board, however large or small the funds bestowed, or it may sooner or later cease to be even that. Funds will be supplied only when and where the life of the Church is interested. That Connectionalism which gives unity and strength to Methodism at home, should embrace, as far as practicable, the younger Methodisms abroad. This Uniting Conference

may well make such provisions as will keep open and render effective large possibilities of interest, watch care, and service from the Church at home to the Churches abroad.

The Christian Church cannot exclude itself from social and moral reforms and be true and loyal to its own life and responsibility. Human rights and human justice cannot be violated without disaster to man and civilization. The despotism of the State is utterly destructive of human liberty and exhaustive of human personality. The thirst for governmental power, human greed, and political, economic, and social injustice give rise to rebellion and conflict. The Church must aid in finding a solution to these difficulties based upon honor, humanity, and reason. War, with its inevitable barbarism, murder, theft and indescribable atrocity, cannot be tolerated as a system of settling international disputes and establishing international relationships. The Church cannot be silent while blatant forces of evil, gross wickedness, and vile destruction stride the earth. It shall ever endeavor to create those attitudes, powers, and processes that will produce a new earth wherein dwelleth righteousness.

When a group of eighty pioneer preachers organized the Methodist Episcopal Church in 1784, they solemnly asked "What may we reasonably believe to be God's design in raising up the Methodist preachers?" They devoutly replied: "To reform the continent and spread scriptural holiness over these lands." They were plain, God-conscious, sin-conscious, Christ-conscious, salvation-conscious men. They believed in the distinctive religious life of Methodism, its indispensable gospel, and its undeniable, irrevocable mission. They were apostolic in faith, speech, and ac-

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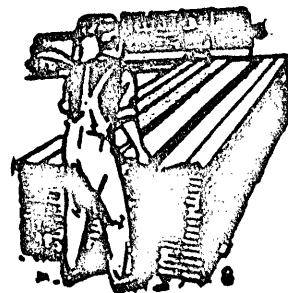
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deemed the people from moral and religious destitution; they created character and civilization everywhere. These religious progenitors, these fathers in a forceful faith were the master builders of the resplendent Kingdom which has become our rich and glorious inheritance. Their power was not in their reforms, but in their spiritual dynamic. Their unabated emphasis was upon the healing and the health of the heart. Redemption was their theme and reconciliation to God their goal. Not strategies, not techniques, but fervent, forceful, full religious life was their power and their salvation.

Methodism came to strength through its spiritual dynamic. That has been its distinctive contribution to American Christianity, and that must continue to be its driving power. When it is neglected, atrophy and decay come upon the Church. When nurtured it has produced strength, growth and advance. For it no substitute has been found. It has accounted for many and far-reaching reforms, but none has ever wholly accounted for Methodism. Where the religious life is strongest there the reforms are most effective and constructive enterprises most numerous. The early Wesleyans, in their spread of scriptural holiness, shook a nation and awoke a great people. There resulted the greatest reforms which that country ever witnessed. Religion, as religious experience and religious life, has in it power for the re-making of the world. These facts point out the trunk line for the Methodism of tomorrow, as they mark the highway of yesterday. Spiritual dynamic is the essential equipment for any triumphant Church. Its attainment should continually possess the leadership of the Church.

This Address cannot ignore the duty of emphasizing the evangelistic spirit that gave the Wesleyan movement its power and our three Churches their foundations. Evangelism today is in grave danger of being weakened into a generality; or narrowed into an advocacy of some fragment of Christian conduct; or of being defined as a sort of climatic influence. It is our solemn judgment that Methodism can have no powerful and expanding life unless it recovers the seeking spirit of Christ, of St. Paul, and of John Wesley. It is our judgment also that this supreme phase of our Church's life merits and requires the most distinct and powerful leadership. We are warranted, therefore, in expressing the earnest hope that the program here adopted for The Methodist Church shall include, as its most vital factor, a plan that shall seek to promote in all our borders an intelligent, intense, ardent, throbbing evangelism to the end that there may be added unto the Church constantly multitudes that are being saved.

It is a matter of great gratification that Methodism today in many sections of this country is in a state of decided revival. A great awakening is in progress. The Aldersgate Commemorations of these Churches, the Church-wide Evangelistic movements, and the Youth Crusades are having marvelous effect. Similar activities are on in the North and East and in the South and West. Names for it may change but this movement should not halt. It may take ten years to awaken this country, but Methodism has ten years to give to that sacred task. What better service could it render? All leaders in this country, educational, economic, political, and so-

cial, are saying that this nation's greatest need is a revival of religion. They know. Why not give America a revival that it will not lose from its life for a hundred years? The stage is set. It can be done. United Methodism has come to the Kingdom for such a time as this.

Methodism in America is a great religious force. Beginning as a society in the Church of England, Methodism has become a Church in its own name, right, polity, and faith. As such it is obligated to set forth, promote, and preserve its tenets, the integrity of its orders, the sanctity of its sacraments, the validity of its ministry, the redemptiveness of its religious life, and its distinctive characteristics as a legitimate and co-ordinate part of the Ecumenical Church. The founder of Methodism is universally recognized as the world's great evangelist. For fifty years he carried the torch of sacred fire to the darkened spots of England's life. But John Wesley was great as a churchman as he was great as an evangelist. The ministry, the sacraments, and the ritual were all sacred to him. He taught his ministers and his people loyalty to the Church, its faith, and its order. He made innovations under religious necessity, but he violated no churchman's code. Before acting he established for himself and his followers a historic foundation for ordaining bishops for America and Scotland, and provided for the setting up of separate Churches of apostolic content and historic lineage.

Methodism passed rapidly from the state of a society to the standing of a responsible Church of Christ. Its denominationalism was strong and assertive, yet commendable, but its position as a substantial division of the Ecumenical Church became more and more established. Today the Methodist Church is a Christian Church of historic faith, order, and structure with a religious life, zeal, thought, and movement that are distinctive and dynamic. Herein lie its significance, its obligation, and its power. Such a Church with such position and possibilities, in fulfillment of its divine mission, can build itself into the life of America and the life of the world. Men await its coming as those that watch for the morning. "Awake, awake, put on strength, O arm of the Lord, as in the ancient days!"

The Methodist Church sets forth anew upon a great adventure. Whither, and to what end? The master of the ship at sea each day at noon finds his bearings from the heavenly bodies, sets his course, and steams ahead. This is a parable—Methodism, mid-ocean, a mighty vessel, a precious cargo! Whither and to what end? The setting of the course, the safety of the voyage, the splendor of the adventure are with the men who man the bridge!

No ruler takes a throne nor chief magistrate a scepter of government without a solemn oath to protect, preserve, and defend the Constitution of the country. At this glorious inauguration in Methodism with uplifted hand we and you take such an oath of allegiance to our great Church. To its preservation, promotion, and advance, we pledge our loyalty, our lives, and our sacred honor. The torch set aflame by our ancestors by their faith, sacrifice, and apostolic heroism shall never go out. By it men shall have the light of the world to the glory of God the Father and Jesus Christ

the Son, unto the uttermost salvation of all mankind.

In the background of all our counsels stand two towering figures, heroes, saints; the immortal founder and the sacrificial prophet of the long road. In all the changing decades we have never lost sight of their faces, the might of their faith, the example of their ardor, or the inheritance of their toil. They speak to us today from the hilltops of eternal glory. Hear them! "The best of all is, God is with us." It is the voice of the founder. God is with us! God is with us! The Father, the Son, the Holy Spirit are with us!

Hear the other voice. The prophet of the long road is speaking, echoing the words read to him by his

companion at the end of his last journey as he stepped into the chariot that took him away to his Father's house. "I am Alpha and Omega, the beginning and the end. He that overcometh shall inherit all things, and I shall be his God and he shall be my Son." Down from the sky comes the assurance that victory is the ultimate portion for God's people. "God buries his workmen but carries on his work." Our illustrious human founders still speak to us in living words. Let us in the name of the God of our fathers unfurl the banners and sound the trumpets and speak unto the children of Methodism that they go forward.

"God of our fathers, known of old, Be with us yet, be with us yet."



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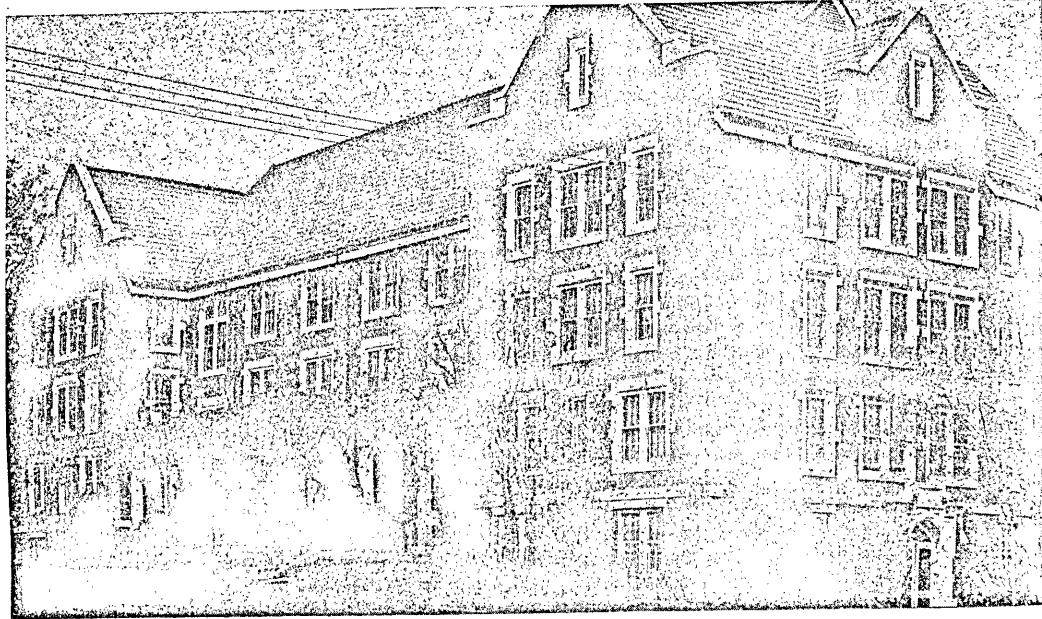
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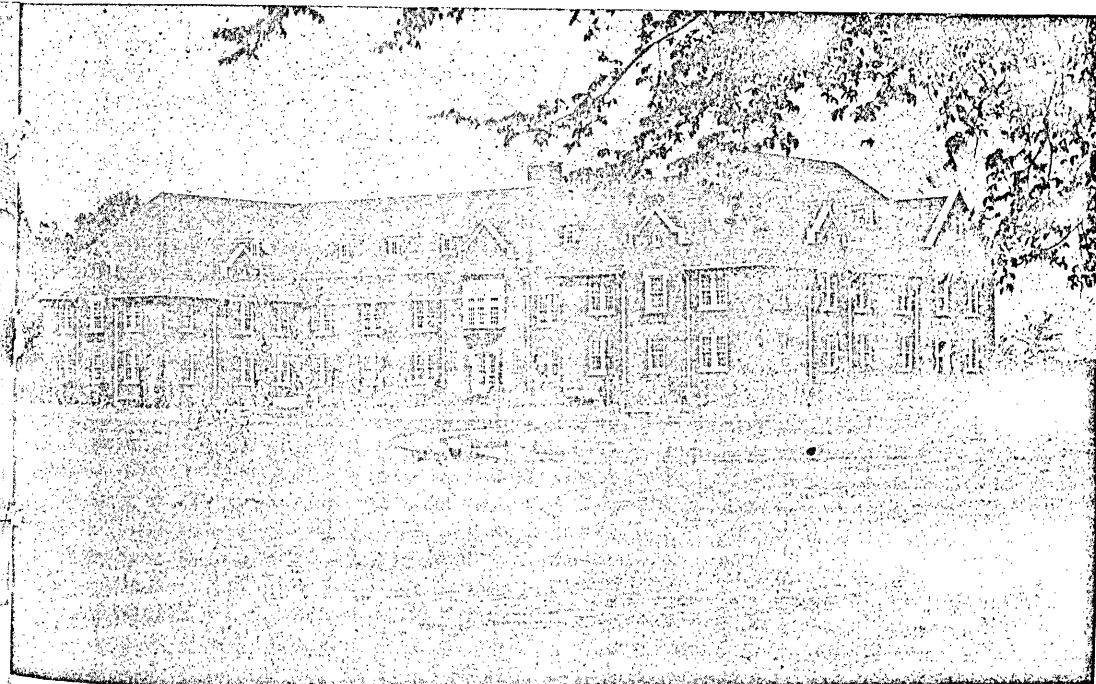
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"The Methodists Are One People"

(Address of Bishop Edwin Holt Hughes at the closing of the Uniting Conference.)

My comrades have deputed me to prepare and speak the final word for this Uniting Conference. I am presuming that the aim is to secure an interpretation and a prospectus. Neither part of the task is easy. How shall one interpret a vast river, cleaving a continent and emptying into a gulf whose waters finally will touch the shores of the planet? Or how shall one interpret a lofty mountain that pierces the sky with its whiteness and lifts its testimony beyond all clouds? As for a prospectus, who can describe the future errands of the Mississippi's current, or tell of the soil that Shasta sheds for the enriching of a great coast? For all of us these figures of speech do not overstate the significance of this Conference. The greatest of rivers and the tallest peaks would alone be worthy metaphors in the making of a review or a preview. So let me say, quite frankly and humbly, that I have prayed much in my preparation and that in these three near days the toils of the light and the watches of the night have moved my pen across the pages to the accompaniment of music, both solemn and glad.

I. THE PAST

Even as it is not good for man to be alone, so is it not good for a fact to stand alone. A river is not a speedy miracle, nor is a mountain a quick creation. This gathering is no extemporized event. If all who have wrought and prayed to make it possible should come here, lifting their "white shields of expectation," we should have an audience many times larger than this. The building itself would plead for more room while all the approaching streets would be made dense with visitors from the shadowy lands of God's other countries.

We reached this altar by reverent kneeling at thousands of other altars. The worship of millions of Christ's people has been consecrated here in this city, now made more truly historic. Not only have the great leaders whose faces have been just flashed upon our grateful memories brought service to this shrine; but their minor comrades in the long crusade have by countless supplications made this place the depository of their hopes and the goal of their endeavors. Some, still living, have seen the day afar off and have been glad with a joy that was but the prelude of this ecstasy. We have watched and prayed full many a year, and to all that we have added our labor of expectant life.

On this night our century plant comes to the glory of its bloom. We stand entranced as we behold the color and know the fragrance of the garden of the Lord where the Lord of the garden meets with us in the holy companionship of his grace. We have waited patiently for him, and he hath brought this thing to pass. Praise be to his holy Name!

Perhaps I may be permitted to say, with no personal tribute whatever for myself, that I have never known finer and more thorough preparation for a great event than has been made for this council of God's people. We may have sometimes faced unexpected difficulties or noted troublesome omissions in our Plan of Union. But the real surprise is that we have not found more of these!

In the multitude of our counsel-

ors we have secured much wisdom. We need not even hint at individual credits. This would be too much like debating as to how we should distribute the shares of the ocean. Continuing a sea metaphor, we may repeat the shrewd remark of a New England statesman: "That the man on top of the wave was frequently mistaken for the wave itself." Only one person has lived of whom we could say that he was "all in all." Yet this one has, in the longer and more immediate preparation for this day, had so many faithful comrades that we must leave it to him in the final judgment to assess the credits to his beloved helpers.

Those of us who have been most intimate with the lengthy toil that preceded this Uniting Conference approached April 26, 1939, with proper tremblings, bearing with us such assurance as came from our study of the finest Prospectus that mine eyes have ever beheld. Yet one by one the obstacles disappeared or were surmounted.

What explains all this? In the spiritual background were millions of prayers. In the recent months heaven has become custodian of the countless petitions that were offered in our cathedrals and in tiny rural meetinghouses. Old people spoke to God, and he had so long been in the habit of listening to them that he could not close his heart against their loving demands. In our council rooms, little and big, the Lord of wisdom heard our plea for light and often touched us with the radiance of his own purpose.

No Conference was ever preceded by more faithful work of appointed committees. So far as the past is concerned, it has poured its plentiful measure into these days until we have had the right to feel that the providence of God has been expressed in the providence of God's people, and until we felt, as well, that our prepared delegates came through these doors shouting to the great Companions who walked with us: "Hosanna! Blessed is He that cometh in the name of the Lord."

II. THE PRESENT

So came we to the date and the place of our hopes. Ere we reached the point of legislation, the Savior put upon us the certificate of his grace. We can never forget that communion service in the cathedral. There the doctrine of "the real Presence" came to larger meaning for us. The fact that we did not go to the formal altar, according to our dear custom, did not prevent our hearts from reaching the inner shrine, or from beholding the shekinah that shone over the invisible holy of holies.

Some strange and lovely thing happened in that intense and glorious service. We found the place where we left our sorrows. Both worlds came into our fellowship. It was as if the Lord himself were instituting for us anew the Holy Supper of his remembrance and his companionship. But the influence went farther, though not higher, than that: We placed our problems at the foot of the cross. We were conscious of a Savior great enough to ease our griefs, to carry our burdens, and also to make us more nearly equal to our sacred responsibilities.

We came from that hour in the mood of triumph. The procession that moved toward these doors stepped to the music of victory. We had a fresh experience of conversion, of transformation, of love, of peace. Our fears had been left in the cathedral, in the care of God; our hopes came with us to the audi-

torium, in the same care. We bore in our spirits an unforgettable glory; and while we did no shouting, we could have whispered to these entrances: "Lift up your heads, O ye gates; and the King of Glory shall come in!" And when we came he made one with us all.

The prophecy of that communion has not failed us. Some of us have had to confess to God the folly of our anxieties. As we have gone along these legislative roads, the valleys have been lifted and the mountains have been laid low.

One illustration has occurred to me many, many times—a parable gained from earth's roadways. Often as we look ahead we see the rising hill that our automobile must conquer. We wonder whether it has the power to climb those steep slopes. Yet as we move onward some miracle-worker seems to bring the ascent to the level of our powers, and we are on the heights.

It has been so here, dear brothers and sisters. An old lady, being asked what things in her lifetime had troubled her most, made reply: "The things that never happened." How true that homely suggestion has been of our Conference! We came with trembling to task after task, only to find that the weight of the burden had been decreased by a Helper. Our morning prayers, prompted often by solicitude, ended in evening prayers, prompted by gratitude. If tears brimmed our eyes when the dawn had come, more plentiful tears surprised our pillows in the evening time. In the quiet of our rooms we were tempted to revive the tradition of the "shouting Methodist" and to cry aloud, "Glory be to God on high,"

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Overdrafts	937.34
Furniture and Fixtures.....	6,457.49
Banking House	20,790.20
Other Real Estate.....	10,020.62
Other Resources	2,471.85
U. S. Govt. Bonds and Securities.....	\$207,000.00
Municipal and Other Bonds and Warrants.....	343,406.76
Cash and Sight Exchange.....	517,501.78
TOTAL RESERVE	1,067,908.54
TOTAL.....	\$1,683,709.26

LIABILITIES

Capital Stock (common).....	\$ 50,000.00
Surplus	100,000.00
Reserves and Undivided Profits.....	77,026.00
DEPOSITS	1,456,683.26
TO	\$1,683,709.26

The

BY

even as on this part of the earth we have "peace among men."

III. THE FUTURE

If it be true that the effective past that made this Conference and the effective present that crowned it with success have been compounded of a certain spirit, then we have discovered the secret of our effective future. Hundreds of you have said to me: "If we can carry to our pastors and people the atmosphere of this gathering, unification will succeed beyond all compare."

We who have been here must be the ambassadors of this spirit. Having seen what right attitudes can accomplish, we must scatter those attitudes over all our borders. The future may be spoiled by the mood of fear, or it may be glorified by the mood of love. To the cultivation of that love we now dedicate ourselves, and to the increase of that love we now challenge our companions in the faith. In all our problems the Lover has been the Solver, even as the Mightiest of all Lovers is alone to be the Solver of the world's perplexities.

An Unforgettable Sermon

Many years ago I heard my dear and splendid father preach a sermon that entered my boyish heart to abide there through the decades. You will allow me to pay him tribute in this supreme hour. He was a hero of the saddlebags; an itinerant of the mountain roads; a gentleman of the log house; a cultured evangelist of the gospel of his Lord; a preacher who after sixty years of work left his children no legacy save that of character, no treasure save that which lies beyond the reach of moth or rust. His text was: "Keep yourselves in the love of God." His emphasis was on the imperative. By deliberate will we were to work at love; to put upon ourselves the compulsion that would make us stay within its blessed territory; to avoid the disposition and deeds that would destroy the climate of affection; to insist that the definite purpose of love should be the commanding force of life.

Down over nearly sixty years of time I still see that stalwart form in the pulpit; and I still hear that wonderful voice instructing men in the gracious imperative mood: "Keep yourselves in the love of God." Carry your free will into the realms of your immortal soul. Dispose your disposition.

"The Greatest of These Is Love"

It is a true word forever, if only we may keep it and ourselves close to Christ. As we leave this auditorium, it is the will of God for us. St. Paul seized the heart of his Lord's teachings, and, showing us "the higher talents," showed us, too, the path that is "still higher" even the more excellent way. He said that it was better than eloquence, surpassing the tongues of men and of angels.

He esteemed it higher than knowledge, more important than the power to fathom mysteries and secret lore. He made it loftier than faith that could move hills from their bases. He declared it more worthy than a stubborn and devoted sacrifice that surrendered goods to violence and the living body flames.

And that it is "very patient," "knows no jealousy," "gives itself no parade"; "is never rude, never selfish, never resentful"; "is always goodness"; "always the best"; ever

k of all worlds he

saw its banner flying. He epitomized its conquests in the unwavering claim, "Love never faileth."

If that spirit has made our Conference successful, it can empower all our coming programs, whether of inner spirit or of outer service. So we may repeat each to the other, and each to himself, the apostolic command, "Make love your aim."

A Rivalry of Affection

Let us, therefore, set ourselves to a rivalry of affection. Once I said jocularly, and yet seriously, to my comrade chairmen of the commissions that I would seek to surpass them in the contest of love, so that when God gave his recognitions, he would say, "First prize, Edwin H. Hughes; honorable mention, John M. Moore and James H. Straughn."

I pass that challenge on to all of you. The recent months have shown that an early and blessed result of union is an enlarged census of loving hearts. We love more people, and they love us in return. If some of us were to go to heaven tonight, we should take with us a far greater freight of affection than we had two years ago. We should bear its glory and honor into the city where naught but love dwells and where the center of all life is One who loved us and gave himself for us.

I am myself weary of the initialed abortions—M. E., M. P., and M. E. C., S. They have become my favorite aversions; and I am willing to leave to Washington all the residue of alphabetical lists. I say now to the ex-M. E.'s and to the ex-M. P.'s and to the ex-M. E. C., S.'s, the words of Longfellow addressed by him to the children of his household but now addressed by me to the children of God:

Held Forever Fast In Our Hearts

"I have you fast in my fortress,
And I will not let you depart,
But put you down in the dungeon
Of the round-tower of my heart.
And there I will keep you forever,
Yes, forever and a day,
Till the walls shall crumble to ruin,
And moulder to dust away."

We have not lost our old churches. They are the portable treasures that we bear into the larger associations—our baptisms, our conversions, the patient instructions of our wayward youth, our educations, our ordinations, our accretions of heart garnered for the service of Christ, our thousands of good and tender memories, our filial gratitude toward the ministers who claimed us for the Redeemer—all these are kept in values secure.

We have more people to love, and more kinds of people to love, and larger areas for our harvest of love. We find our lips uttering in affection the new name, "The Methodist Church," glad that the scorn that once made it an epithet has been supplanted by the tribute that recognizes two centuries of a wide and holy service. Not only in the formal documents where we must mingle love and legality, but also in all the inner declarations of our hearts, we yield it anew to him, who said, "I will build my Church! And the gates of hell shall not prevail against it."

Certainly the larger present, held in the days of this Conference, has seen the flow of our hearts toward union. This feeling has made its own slogans. Many have sought to put the spirit into some condensed phrase, but to make for it a fitting frame of words.

"The Methodists Are One People"

Some of our delegates have found themselves repeating the title of

Professor Garber's book, *The Methodists Are One People*. Any unconscious attempts here made to discount, or check, or cancel, that feeling have met resistless torrents of conviction.

Looking upon the mingling of many nations, upon the meeting of the cross-currents of a wide internationalism, we have uttered the words, "The Methodists are one people." Gazing with curious interest upon the racial composite, black, brown, yellow, and upon other colors not known among the primary

rays, we have felt that God wrote in the rainbow across the skies, "The Methodists are one people." Knowing that here were gathered men holding all political opinions and advocating the several theories of government, we have all come to believe so sincerely and strongly in the merging program as to win from our lips the cry, "The Methodists are one people."

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"Second Fiddle"

"The Gorilla"

"Invitation To Happiness"

AND MANY OTHERS

given us the best missionary organizations known on earth today, now yield to other plans, we have positively said across the gentle barriers of sex, "The Methodists are one people."

Sections and Factions Wiped Away

Made aware occasionally of a line once drawn by two surveyors named Mason and Dixon, and kindly regarding the differing emphases that have been fashioned by the years lived in the memories of Lincoln and of Lee, we have waved the banner, "The Methodists are one people."

Amid all the slashing of temperaments, the cool statements of deliberation, and the fervencies of more eager debate, wherein Peter and James and John funded their varying dispositions, we have still declared, "The Methodists are one people."

Listening to three episcopal groups and bringing into the circle of Northern and Southern bishops, the Protestant twins, we have in differing accents known how to pronounce the motto, "The Methodists are one people."

Carrying hither the loyal remembrances of our spiritual forefathers, touchingly recalling the sacrificial lives and loves of our nearer religious ancestry, we have done away with the Jericho walls between our camps by trumpeting the challenge, "The Methodists are one people."

Gazing upward toward another world whose portals have opened to Snethen and Lewis, Capers and Andrew and Haygood and Hendrix, Ward and Mouzon, and Cranston and McDowell, we have sent over wireless waves the message to the unified hosts of heaven, "The Methodists are one people."

Moving reverently into the sacred precincts of the seventeenth chapter of John's Gospel and listening to the praying voice of the Redeemer himself as he speaks to the Father concerning the disciples of his earthly ministry and his disciples in this room, "Nor do I pray for these alone, but for all who believe in me by their spoken word, may they all be one," we have answered the petition of the beseeching Christ by saying, "The Methodists are one people."

Lifted to the Seventh Heaven

Is it any wonder, then, that we have been lifted toward a seventh heaven, and that we have known something more of the mystical glory wherein one declares: "I looked and behold there was a great host whom no one could count, from every nation and people and tribe, standing before the throne and before the Lamb, clad in white robes, with palm branches in their hands and they cried with a loud voice, 'Saved by our God who is seated on the throne and by the Lamb!' And all of the angels surrounded the throne and presbyters and the four living creatures, and fell on their faces before the throne, worshipping God, and crying, 'Even so. Blessing and glory and wisdom and thanksgiving and honor and power and might be to our God forever and ever! Amen.'"

This matter is too sacred for any literary climax. We must now transfer it to the rhetoric of action. We have been on the mountain of transfiguration where we have met the lawgiver, and the prophet and the Master himself. As John Wesley said, "We must not build tabernacles." Our hosannas must not yield to misgivings. We should go forward into the mightiest and most constructive movements that Methodism has ever promoted in the

Woman's Missionary Department

MRS. A. C. MILLAR, Editor

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SCHOOL OF SPIRITUAL LIFE, HENDRIX COLLEGE, JUNE 16-18

For the past four years the Spiritual Life Committee of the Missionary Society of the North Arkansas Conference, has held Retreats during the summer months. Three of these retreats were held at Hendrix College. Last year instead of one central Retreat four district Retreats were held in four places.

This year instead of a Retreat the Conference has approved a plan for a School of Spiritual Life to be held at Hendrix College June 16-18. The school will begin at 3:00 p. m. immediately after the Pastors' School has closed.

It is planned to hold all sessions in Galloway Hall as previously. Miss Daisy Davies, chairman of the Spiritual Life Committee of the Council, will lead the School.

The subject of the School will be "Christianity and Our World."

The Conference is sending all eight of the District chairmen of Spiritual Life to this School. The districts have been asked to send all Zone chairmen of Spiritual Life and each Auxiliary is asked to send a delegate, preferably the chairman of its Spiritual Life committee.

In addition to inspirational talks, sharing of experiences and periods of meditation, there will be time given to planning for districts, zone and local church Retreats, under the direction of Miss Davies. Miss Davies was the Council representative to the North Arkansas Conference annual meeting four years ago, when the meeting was in North Little Rock, and greatly endeared herself to the women of this Conference.

All indications are that we will have the largest group we have ever had at Hendrix June 16-18.

Board will be \$3.50 and registration fee \$1.00. You are asked to study the recommendations of the Spiritual Life committee in the minutes.—Alice C. Graham, Chairman Spiritual Life and Message.

PRESCOTT ZONE MEETING

Zone No. 2 of Prescott District met at Blevins May 18, Mrs. H. W. Timberlake presiding.

Mrs. Herbert Stephens gave an inspiring devotional. Her theme was "The preparation of the Disciples while they tarried at Jerusalem awaiting the promised power." Mrs. Stephens urged that we,

name of Christ. We must say to sinners of whatever kind that we know a saving name. We must pray, and pray, and pray. We must evangelize, and evangelize, and evangelize. We must carry a throbbing Gospel beyond all rivers and plains and deserts and mountains and oceans. In the ceaseless program of redemption, inspired by our Lord, we must go on with the proclamation of grace until the last rebel against the infinite mercy of the Most High lays down his arms of mutiny and cries out, "Nay, but I yield, I yield, I yield. I can hold out no more."

All this we do for the dear Redeemer's sake. Amen.

using this same means, prayer, meditation and activity, could become strong forces in spreading the gospel throughout the world.

Misses Bettie Alston and Jo Timberlake sang a duet, "Are Ye Able."

Mrs. George Ware gave a splendid report of the annual meeting at Pine Bluff.

Mrs. Briant, District Secretary, made a report on the Unification Session of the General Missionary Council held at San Antonio, Texas.

A most helpful and interesting questionnaire on the work of the Missionary Society was conducted by the zone chairman.

Rev. Charles Giessen presented the plan of raising the money to build a woman's dormitory at Hendrix College.

At the close of the meeting Mrs. Briant asked for the continued cooperation of the women to help make this year the best in our history.

McCaskill was chosen for the August meeting—Blevins to prepare the program.

Mrs. Briant led the closing prayer.—Reporter.

HORTENSE MURRAY— ASCENDED

Almost hidden in the profusion of beautiful flowers was the bronze and gold decorated casket in which the remains of Hortense Murray lay while tender words of appreciation were said to comfort loved ones and friends who assembled in the Meth-

odist Church of Arkadelphia Sunday, May 7.

Shocked were the friends when it was known that a tragic death—by automobile accident—had claimed this one of sterling worth, but all who knew must have said, "She was ready to go."

If words could describe her genuine character it would be a pleasure to call forth those of beauty and sweetness but one must have known Hortense Murray to evaluate the richness of character that cannot be described in words. As the world measures greatness many may not have called her great, but the Father, looking into the heart of Hortense Murray, would call her great because she kept His commandments "to do and teach them," ministered to his needy children and was faithful to her task.

From a child she wanted to be a missionary and after her training at Scarritt College she was accepted as a missionary to Africa, being sent out by her own Conference, which filled her heart with joy. Faithful to her task there in every way, at the end of five years she felt duty bound to care for her invalid mother. So with great sacrifice of her desire to be a missionary she cared for her mother till she was called home.

Being hedged about by circumstances she never resumed her beloved work in Africa; but if she could not go to Africa she could minister to the African here, which

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she did in a large way in the counties in which she served as county nurse and in her everyday life.

"Crossing the Bar," "Near the Cross" and "One Sweetly Solemn Thought," a sermon in song by the choir was expressive of her faith which Rev. Alfred Doss, her pastor at Hampton, with great feeling in words said: "Miss Hortense answered every call of the church; she was a friend to the parsonage and the poor. We have lost her, but heaven is more beautiful because she is there."

Rev. F. A. Buddin said: "Miss Murray had a passion for service. She loved humanity and had the true Spirit of Christ; was a real missionary without seeking place or honor. No one ever questioned her sincerity. She seemed to live in another world and her reward is only the beginning of that which comes to the faithful. It is not by length of days but how well we live that marks the span of life; so Hortense Murray lived long because she lived well and served faithfully."

Among the large number that filled the church, Little Rock Conference Woman's Missionary Society was represented by Mrs. H. King Wade, Mrs. S. W. C. Smith and Mrs. F. M. Williams, who mingled tears with other saddened ones, but who also rejoiced that their friend and co-laborer had entered into her reward in the Father's home where burdens are laid down and victors wear a crown.

In our missionary book of remembrance are written many names since Dora Rankin gave her life to China; alongside we find "Lillian Wahl to Manchuria," "Es-ther Case to the World," "Hortense Murray to Africa and to the call of home." "God buries his workmen but carries on his work." May there be others to answer his call. Sincerely.—Mrs. F. M. Williams.

ZONE MEETING AT STUTTGART

Over sixty members of the local zone, Pine Bluff District met at Stuttgart yesterday with Mrs. G. B. Deane, presiding.

A most instructive and inspiring day was enjoyed with the following speakers from Pine Bluff: Rev. Neill Hart, District Superintendent; Mrs. Hart, Superintendent of the Children's Work, who conducted a special session on her work in an adjoining room; Mrs. N. J. Gant, Conference Secretary of Children's Work; Mrs. Virginus Mead, Superintendent of the District Social Relations Work; Mrs. Walter Ryland, Conference Recording Secretary, who held the spiritual retreat hour; and Mrs. A. M. Harte, District Secretary.

Mrs. Mark Townsend rendered beautiful organ music at appropriate periods. Others on the program were: Rev. Robert Long, and the devotional, by Mrs. R. R. Pul- lig; welcome, Mrs. Fred Mahl, president of the local Auxiliary; Mrs. James Christie, DeWitt, on Mission Study; Mrs. Gatlin, Gillett, Literature and Publicity; Mrs. W. P. Miller, DeWitt, Young Woman's Work; Mrs. J. M. Seward, Ulm, on Supplies; Mrs. M. Browning, of St. Charles, who served as secretary and gave a paper on Scarritt College; Mrs. Jake Parker, DeWitt, a vocal solo, accompanied by Mrs. M. F. Elms.

During the business session, Mrs. E. A. Morris, DeWitt, chairman of the nominating committee, read the report. Mrs. Fred Mahle, was elected Zone leader with Mrs. A. F. Knoll as her assistant. Excellent three-minute reports were heard

from all but two of the Auxiliaries in the zone. Mrs. Miller, chairman of courtesies, read an expression of thanks for the delightful luncheon, the guest speakers, etc.

Stressing the efficiency aim was tied up with the remarks of every speaker and the text theme was: "Study to show thyself approved unto God, a workman that needeth not to be ashamed."

Mrs. Harte used the text: "Lift up thine eyes and look from the place where thou art." She asked that missionary women think of their reporting and efforts as something that lives. She urged that the per capita giving should be raised to meet giving standards which have dropped too low during the depression years. Pine Bluff District increased and overpaid its pledge last year by \$57, she said, but the per capita contribution is still the lowest of all districts in the State. Five cents a member dues for district work should be sent to her for use in program expenses.

A quarterly meeting of Social Relations Chairmen in the District will be held at Lakeside, June 22, at 2:30 o'clock.—Jessie Knoll.

ZONE MEETING AT FREDONIA CHURCH

The quarterly Zone meeting of Camden District, convened on May 17 at Fredonia Church, near El Dorado. Mrs. R. A. Burgess of Strong presided, and Mrs. Lillian Darden of Quinn acted as secretary. A business and social meeting was combined and the members of the Fredonia organization acted as hostesses at a delightful luncheon.

The business of the meeting dealt primarily with the acceptance of donations for a delegate to the assembly at Mt. Sequoyah in August. Attendance reports totaled approximately 125. The youngest guest present, Jimmie Hargett, age two, of Rhodes Chapel, was honored with a unanimous decision to give him a life membership to the Baby Specials Department by means of a free-will offering from the entire group.

After the business meeting members of the various units presented the following program: Invocation, Rev. C. D. Cade; Roll Call and Reports, Mrs. Lillian Darden; Study Certificates Awarded by the President, Mrs. R. A. Burgess; Playlet, "Tithing," Vantrease Memorial Church; Address, "Baby Specials," Mrs. Newton, Smackover; Address, "Children's Work," Mrs. Maxfield, Huttig; Address, "Family Budget," Mrs. Mosely, Camden; Vocal Solo, "I Come to Thee," Mrs. Brown, Junction City; Devotional, "Christian Fellowship of the Families," Mrs. Burgess, Strong; Benediction, Mrs. Russell, El Dorado.

SCARRITT FUND REPORT

I read with much interest the reports of Auxiliaries, Zone and District meetings, but I regret more do not include on their programs something said or done for Scarritt College, our only school for the training of college graduates for special and foreign work. Let us remember that this school specializes in Christian workers.

If our leaders, after presenting some pleas of the Scarritt College programs, would then give all present a chance to make an offering it would prove a blessing to Scarritt and to the donors. Help me raise the remaining \$216.50, this year's quota. Please remember the year is nearly half gone and half our quota still unpledged.

I was happy to receive \$1.00

from Mrs. F. P. Vines of El Dorado.

When you want literature, write me or Scarritt College, at Nashville, Tenn. We have been promised literature that will be printed since unification. Scarritt College is to be our main College for Christian workers. This is because its wonderful plan and its central location. Help build a greater Scarritt, and right away. Yours in His name.—Mrs. W. S. Anderson.

TWENTY-EIGHTH STREET AUXILIARY

The monthly meeting of Circle No. 1. of Twenty-eighth Street Auxiliary, was held at the home of Mrs. J. A. Jones, May 9, in an all-day program.

Our circles had joined in an offer to meet the expense of having the church painted. This work was reported finished and our Treasurer reported almost enough on hand to meet the entire expense. This has since been raised and we are rejoicing in a clean white building. Much of the labor was donated.

The Christian Social Relations committee received reports of 35 sick visits, 2 trays and 2 meals.

One new member was added. At noon we enjoyed a bountiful covered dish.

The afternoon program was led by Mrs. W. S. Perry. The Methodist from the World Outlook was given by Mrs. Gladys Jones. Talks from the leaflets were given by Mrs. Donaho, Mrs. Heiney and Mrs. Osborne.

Mrs. Perry gave the news from the Bulletin.

It was voted to hold our next meeting at Riffle Park with a picnic dinner.

Our May tea will be held at the church with Mrs. E. B. Jones and Mrs. Chas. Fowler as hostess.

—Mrs. Edith Heuston, Cor. Sec.

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REFLECTION

Mrs. W. P. McDermott, juvenile court referee for Pulaski County, speaking on juvenile delinquency and its causes before a Little Rock congregation last week declared: "It is a reflection on the Church that there is so much delinquency today."

"FIXING" IS POISON

Little things count for much in traffic regulation and safety programs, according to Franklin M. Kreml, director of Northwestern University's Traffic Safety Institute. He believes there is a direct relation between the loss of life in accidents and the ease with which traffic violators, charged with minor offenses, evade prosecution by having political friends "take-up" traffic tickets issued by police.

"The menace to American democracy through fixing of traffic tickets is more real than any threat to democracy by Hitler or Mussolini," Mr. Kreml said recently. "The 'good' citizen who puts himself in debt to a politician for a 'fix' on a traffic ticket is the same fellow who rationalizes for politicians the protection of vice, 'loans' to judges, and a lot of tricks by which the taxpayer is gyped. You can't have had government without the consent and the active assistance of so-called good citizens."

WILL GOD WIN?

Roger Babson, the noted economist, recently asserted that democracy in the United States is facing a crisis and can survive only if it is a God-fearing nation. Thinking in terms of stockholders and taxpayers, Mr. Babson, in an article last week, said that federal spending in the past decade has trebled, while dividend payments to stockholders this year will not be more than one half of the 1929 peak. Federal spending this year will be near \$9,000,000,000, while dividends to owners of stock listed on the New York Exchange may not reach \$3,000,000,000. Burdensome taxes are necessary to maintain this orgy of spending.

"Whether we as a nation work out of this dilemma depends on the people of the nation, and the people alone," Mr. Babson said. "We sit back complacently and allow the best government the world has ever seen to be endangered. None of us in America like the German, Italian, and Japanese systems, but at least they get things done. Lazy people are put to work. Rackets are busted; derelicts are sterilized and the race made strong. The opposite situation in England, France and the United States cannot go on forever."

"If those countries which disregard God and freedom prove superior, then our forefathers' ideal of democracy and righteousness was wrong. We should know the answer soon, but let us first be sure that we, ourselves, are now a God-fearing nation. We still have 'In God we Trust' on our coins; but is it true?"

BACKBONE

Church members exist in sufficient numbers that they can and do, to a greater extent than many realize, constitute the backbone of democracy and wield an influence in the economic and political life of the city, state and nation. Mem-

INTERNATIONAL Sunday School Lesson

Lesson for May 28

PAUL THINKS IN WORLD TERMS

LESSON TEXT—Romans 1:1-17.
GOLDEN TEXT—For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth.—Romans 1:16.

"I see chaos . . . only one thing will stop this coming chaos . . . a sweeping spiritual revival. Unless we have such a reawakening of religious forces we shall have a depression within the next 10 years that will make the last one look like a Christmas eve program." So wrote a prominent business advisor recently, as quoted in the Practical Commentary. His view is shared by others not only to business but in government circles. Religious leaders, some of whom until recently were presenting glowing pictures of the beautiful fellowship of the peoples of the earth in a modernistic faith which is far from the gospel, are now either silent or prophets of despair. Faithful witnesses for God have long seen the approach of this city, and like prophets of old have warned the people to turn to God. God still lives. The good news of the gospel has lost none of its redeeming power. The Light of the World is ready to shine in the darkness. Now is the time to preach.

I. The Gospel (vv. 1-6).

Paul knew himself as the bond-slave of Jesus Christ, recognizing that he had been set apart by God for the exalted purpose of preaching the gospel. The word itself means "good news," that is, any good news. But because there is but one bit of good news in the world entitled to a place of supremacy, it has come to mean the good news of the grace of God in Christ Jesus.

Note the three points made by Paul. First, it is "the gospel of God," good news from God. "Humanly speaking, from every reasonable standpoint, God can have only one message for fallen, rebellious men—a message of judgment and death. If there is to be good news from God, then God himself must undertake to change the relationship between man and Himself so that He will be able to bestow His richest blessings upon men. This is the good news, that God is undertaking to save men from the judgment and doom that man deserves" (Wilbur M. Smith).

Then observe that this salvation was prophesied beforehand (v. 2). This gospel we have is not something suddenly prepared to meet an emergency. It was prepared before the foundation of the world (Eph. 1:4; Rev. 13:8). And in verse 3 we read that the good news is "concerning his Son." He is the only Saviour, and unless it is concerning

him that we are to speak, the news is not good news.

Him that we are to speak, the news is not good news.

II. The Gospel for the Whole World (vv. 7-15).

Religious cults flourish only where conditions prosper them. "Budhism, we are told, succeeds best in warm climates. Mohammedanism flourishes among people of low culture. The gospel of Christ breaks through all barriers of geography, climate and race, and has proved itself to be equally adapted to men of 'all nations' (LeRoy M. Lowell).

Paul was called to preach to Greek and barbarian, to Jew and Gentile, to the wise and the unwise, to every living soul. What is more, he regarded himself as a debtor to them, and that is the spirit that brings forth a sacrificial determination to make Christ known to the ends of the earth. Let us recognize that we too are in debt to the whole world because we have the gospel that men need. Then in Christ's name let us as honorable men and women pay our debt. Perhaps some who would not wait overnight to pay the grocer for what he has delivered have never felt the slightest compunction about standing in debt to all men for the preaching of the gospel.

III. The Gospel for the World's Salvation (vv. 16,17).

Paul was not ashamed to take the gospel into the very heart of that

ancient world, the magnificent city of Rome. Had he come with some new philosophy of life which had no power to transform men, he might well have been ashamed, but he knew that what he had would meet the deepest needs of humanity for deliverance from sin and sorrow and eternal death. He knew that the need of the "up and out" was the same as that of the "down and out"—namely, the redeeming grace of God—the gospel which is "the power of God unto salvation to every one that believeth" (v. 16).

Why should we who follow Christ be so timid when Paul could be so bold! Certainly we should not speak to men about this good news in an apologetic, "hope-you-won't mind" attitude. Men need Christ. We know Christ will meet their every need. Let us not be ashamed to tell them about Him in the home, in the church, in the office, on the street, in America, in China, in Africa, yes, even to the very ends of the earth.

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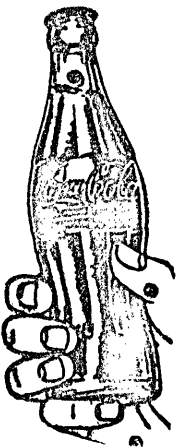
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The Church Strives for Sound Balance Between Liberal Arts Education and Vocational and Pre-Vocational Training.

We believe that the primary concern of the Church college is with liberal education whose objectives are the trained mind, the enriched personality, and preparation for effective participation in the life of one's community. We do not feel that it is a primary obligation of the church college of today to provide professional and vocational training.

Nevertheless, we recognize that the church college is a part of the general educational scheme; that it seeks to serve society generally, and that, therefore, the obligations and the opportunities for service of each individual institution must be determined in the light of all the circumstances pertinent to its peculiar situation.

We recognize, too, that the young person of the late teens is greatly concerned, and rightly so, with questions of vocational choice and preparation; and that vocational interest and relationship provide a strong motive for diligent application which is not always readily secured in the case of the more general liberal arts studies. The problem of the church college, is, therefore, to meet legitimate standards, as its resources permit, and to guide the vocational interests of its students without any sacrifice of its major objectives and purposes. The needs and demands of its legitimate constituency must be considered in relationship to the opportunities afforded by other institutions in the same area, and in relationship to the institution's resources and primary responsibilities. Competition involving needless duplication of the offerings of other institutions is folly. Expansion of the offerings of an institution into vocational and professional fields for the purpose merely of making a showing and enlarging enrollment jeopardizes standards of academic honesty and an effective emphasis upon major objectives of the college.

In an institution where resources are adequate and the needs of the constituency clearly require the development of professional and pre-professional curricula, we suggest the following guiding principles:

(1) Professional and pre-professional curricula on the undergraduate level (teacher-training, commerce and business administration, pre-medical, and the like) should be kept directly under the control of the liberal arts faculty.

(2) The professional content and emphasis, on the junior college level, should be reduced to a minimum and the curricula at this level should, even for the professional and pre-professional student, be mainly directed toward the liberal arts objectives as stated above.

(3) On the senior college level there should be provision for and encouragement of the cultivation of breadth of interest; too narrow and intensive specialization along strictly vocational lines should be guarded against.

(4) Particularly in the case of teacher-training programs there should be a minimum emphasis upon mere technique and methodology, and major emphasis upon content and philosophy in accord-

ance with the liberal arts ideal. The mental furnishing and the personality of the prospective teacher are of more vital concern to the liberal arts college than the mastery of mechanics.

(5) The principle just suggested applies with equal force to programs of training for participation in the work of the church, educational and other. The church itself must guard against too insistent a demand for training courses, whose main concern is with techniques and organization, rather than with the development of persons whose very lives may constitute the highest service to the church. The inclusion of some courses aimed directly at preparation for effective participation in the work of the church is justified, but such courses should not be permitted to bulk so large in a student's program as to jeopardize the broader and more fundamental purposes of the college.

(6) In the case of our universities and larger colleges, where resources and general educational relationships justify the maintenance of professional schools, wholly or partially on the graduate level, it should be insisted that these professional divisions maintain the highest possible standards, and that they achieve accreditation by the recognized authoritative agencies within their respective fields.—Christian Education Magazine.

THE UNIQUE WORK OF THE CHURCH ON THE CAMPUS

The work of the church college, founded and fostered by the Church is the Church at work on the campus. Such a college does much of the same kind of work done by the local church organization and by the Church as a whole. It cultivates the religious life of the members of the college community, and through membership of its officers in church conferences, boards, and councils, it shares the interflow of the Church's plans, objectives and ideals.

And through the college the Church is doing work, in kind and extent, which could not otherwise be done. The college has the advantage of dealing with a group in the adolescent age, largely self-selected on the basis of interest and aspiration, and it carries these young people through intensive training from one to four years. Through the curriculum students are led to an overflow of world drifts and movements, their causes and consequences. Samplings of these movements are critically analyzed, and students can see how moral and spiritual principles, ignored, violated, or applied, affect individuals and peoples. In this way moral and religious truths are embodied in the minds of young people along with their growing interest and knowledge in the fields of economics, politics, and all other human concerns.

Again, the Church functioning in the activities of the local congregation, where the vast body of its work is done, is largely limited to inherited forms of thought and symbols. The Church functioning as a college is freer to catch the intellectual swing and inspire the cooperation of abler people who insist on forthright dealing with major and minor values. The college is critical. The professor tries to dig to bedrock foundations for his truths. His business is proclamation and that of conclusions reached, for the most part, centuries ago. The Church, then, through its colleges, must find and produce its torch-

bearers of ideals, intellectual slants and emphases.

When God authorized Adam to subdue the earth and have dominion over the work of His hands, Adam promptly accepted the commission and appropriated its benefits. He had but to pluck the fruit from "every tree" to supply himself with food in variety and abundance. But there stood the tree of the knowledge of good and evil. Its attractiveness and danger aptly symbolize man's insatiable thirst for knowledge, and the pain involved in its acquisition and use. The acquisition and use of knowledge have cost humanity, in life and its values, losses of staggering proportions. And yet man plunges on in the quest of knowledge, believing that it is the way to subdue the earth. The library and the laboratory are the inner shrines of this quest, and the scientist and the philosopher are its high priests.

Religious experience is the response of man's upreach for adjustment to the unseen Reality. It is as old as the race and as fresh and life-giving as the light that streams from the rising sun. But to be expressed and communicated it has to be translated into man's knowledge and thought and language. The

limitations of these vehicles have brought the misunderstandings, prejudices, divisions, and hates that have plagued Christendom through the centuries. It is significant that the rapprochement of parts of organized Christianity is led by men of deep scholarship, profound piety, and sacrificial purpose.

In proportion to the Church's consecration to the far-flung purpose to make the kingdoms of the world to become the Kingdom of our Lord and of his Christ, will the Church see to it that her colleges, in material and personal equipment for making scholarship, are equal to the best, and that their officers are men and women of unalloyed devotion to God and humanity.—C. J. Greene in Christian Education Magazine.

Sweet Potato Plants

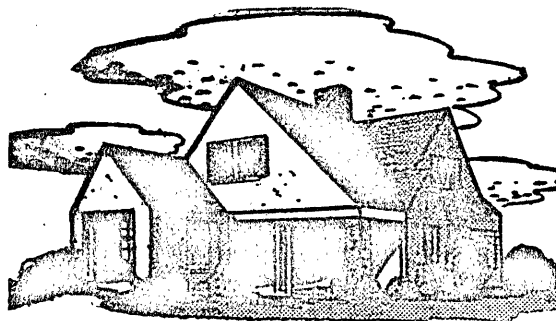
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MISS SKINNER'S COURSE AT THE ARKANSAS PASTORS' SCHOOL

The attention of preachers is called to the fact that the course entitled "Children In the Church" to be offered by Miss Skinner at our Arkansas Pastors' School is strictly for preachers. It has to do with all the relations of a child to the church, a subject in which our preachers are vitally interested and yet one in which very few preachers have had opportunity really to study under a skilled leader. This course was developed last year and given for preachers in several Pastors' Schools with unusual success. At Dallas, where Miss Skinner gave this course last year, the room was crowded with preachers from start to finish and it turned out to be one of the most popular courses ever offered in the Texas Pastors' School. Please note that no woman will be allowed to enter this course since it is taught strictly from the standpoint of the pastor. Our preachers' wives are urged to attend this school and to take Mrs. Steele's course on "Christ and the World Community," which has been scheduled especially for them. They may also take any other course, except the one by Miss Skinner. Registrations are coming in splendidly for the school and we are looking forward to its being one of our very best sessions.—Clem Baker.

SCHEDULE OF AFTERNOON CONFERENCES FOR PASTORS' SCHOOL

The following schedule of conferences on what happened at Kansas City has been arranged for whatever hour seems most convenient during several afternoons during the Arkansas Pastors' School. These conferences have been arranged as follows:

1. One of the delegates to the Conference will take up one of the major divisions of the new Discipline and point out how the new legislation differs from that which we have had in our old Southern Methodist Church.

2. A period of questions and round-table discussions in which all will participate.

The schedule is arranged in the order of the major committees of the Uniting Conference. It is as follows:

Tuesday, June 6—"The Conferences," led by Rev. E. C. Rule.

Wednesday, June 7—"The Ministry and Judicial Administration," led by Rev. Warren Johnston and Dr. C. M. Reves.

Thursday, June 8—"Membership, Temporal Economy and Lay Activities," led by Rev. A. W. Martin and Mr. J. S. M. Cannon.

Friday, June 9—"Missions," led by Dr. O. E. Goddard and Dr. J. D. Hammons.

Monday, June 12—"Education," led by Dr. J. Q. Schisler and Rev. Clem Baker.

Tuesday, June 13—"Publishing Interest and Superannuates," led by Rev. E. T. Wayland and Dr. J. M. Williams.

These conferences, which will be held at a time the group agrees upon, out under the shade of the trees in the afternoons of the Pastors' School, promise to be one of the outstanding events of the school this year. Our preachers from Arkansas who visited the Conference will be expected to take an active

part in the discussions. Those who did not get to visit Kansas City will be told all we know about what happened there.—Clem Baker.

WILL YOUR CHURCH BE REPRESENTED AT LITTLE ROCK CONFERENCE SUMMER ASSEMBLIES?

All preachers in Little Rock Conference are urged to note carefully the program of summer schools, assemblies and camps announced on another page in the METHODIST this week. We trust that each preacher in the Conference will do his very best to see that some of his fine young people attend these assemblies. The emphasis being given upon the Youth Crusade and the new legislation enacted in the Uniting Conference make it more vital than ever that our young people get the inspiration and information to be found only in these assemblies. Let's not forget our Intermediate boys and girls, 12-15. We have made unusual preparation this year to care for them at Ferncliffe, Monticello and Magnolia. Boys and girls everywhere today are clamoring to go to summer camps. Why not send them to your own church camp or assembly? We will guarantee that they have just as good time as they would at any camp and in addition we will give them Christian training and prepare them for better leadership in the church when they get home. The cost is so little that it is possible for any church in the Conference to have a representative provided some one will take the lead in helping them raise the money.

Our Young People's Assembly at Conway for young people 15-24 years of age has had a steady growth for a number of years. There is no doubt that we will have a great crowd there this year, but the thing we are most interested in is that all our churches share in the benefits of this assembly by sending at least one representative.—Clem Baker.

VACATION CHURCH SCHOOL AT PRIMROSE

The Vacation Church School for Primrose closed last Friday afternoon. In this locality it was thought best to hold a one-week school with morning and afternoon sessions. The materials in the text were so good and the interest of the children so keen that we felt that two hours a day was quite inadequate. The sessions began at ten o'clock; at noon a picnic lunch was served, and then a two-hour session in the afternoon.

Transportation in our community is a problem and since our homes are widely scattered this entered into our decision for the two-sessions a day plan. The adults of the church formed a committee and each day all children were brought to the school and taken home.

The Beginners, under the leadership of Mrs. Bill Purtle, enjoyed the nature study, "Let's Go Out-of-Doors"; the Primaries, with Mrs. Henson and Miss Anna Fiser as leaders, built a store as they studied "Our Daily Bread"; Mrs. Miller, assisted by Miss Marjorie Dixon, directed the study of "What Is In Your Bible" for the Junior group. Each boy and girl made a scrapbook of pictures and Bible references of favorite characters in the Old Testament, and especially enjoyed dramatizing the stories of Joseph and Moses, finding the out of doors most appropriate for the stage setting. The Intermediates, with Miss Bertha Vinson as leader,

used "We All Need Each Other" as a guide for some most interesting activities of service for the church. Familiar animals were made for the Nursery group and the hedge was trimmed under the supervision of the pastor. Fifty were enrolled in the school.—Reporter.

LITTLE ROCK YOUNG PEOPLE'S UNION

With the largest crowd in its history, over 300 present, the Little Rock Young People's Union, meeting at the church in England Monday evening, installed its new officers and got its new year off to a fine start. After a worship service and an inspirational address by Rev. Roy Jordan, pastor of the host church, Dr. C. M. Reves, District Superintendent, installed, in a fitting ceremonial, the officers of the Union who had been elected in April: Robt. Major, president; Robert Bruce, vice-president; Laura Alice Payne, secretary; Bill Weber, treasurer; Charles Hegarty, director of publicity, and Rev. C. R. Hozen-dorf, associate pastor of First Church, Little Rock, counselor. Rev. Clem Baker reported on Young People's Day at the Uniting Conference and on the legislation of the Conference affecting Young People's organizations and activities.

The new president announced the committees of the coming year. Kermit Roebuck is to head the Worship Committee, with Betty Engstrom, Josephine Jones, and Mary Katherine Jones as his associates. John Cobb and Jimmie Rice were designated co-chairmen of the Committee on Leadership Training. The Evangelism Committee is to be composed of Bob Bruce, chairman, Marguerite Clark and John Emerson, while Dorothy Pittman and Hazel Furreigh head the Committee on Missions, with Anna Fiser and George Alice Biniore as their associates. Sue Hogan and Charles Hegarty are co-chairmen of the Committee on Citizenship and Com-

munity Service, which includes also Dorothy Jones and Leroy Foster. Heading the Recreation Committee are Richard Nelson and Katherine Strozier; Tom Holliman, Pauline Mann, and Gladys Nation are members of this committee. Kathleen Claude and Betty Rector were appointed to assist with the publicity work of the organization.—Reporter.

WOODRUFF COUNTY YOUNG PEOPLE'S UNION

The Union held its meeting Sunday afternoon, May 14 at Gregory with 36 present, including representatives from Hunter, McCrory, Cotton Plant, Patterson and Gregory.

The following program on "Evangelism" was given by the Hunter Young People with Rev. M. L. Kaylor as leader: Prayer, Mrs. Kennedy; Scripture, Isaiah 6:1-8, Brother Kaylor; Vocal Duet, "Go and Tell," Rev. Mr. Kaylor and his daughter, Florence; Talk, "Ye Are My Witnesses," Florence Kaylor; "Leading the Department to have a part in the Total Evangelistic Program of the Church," Elmer Hargraves; "The Enlistment of Youth as the Followers of Jesus," Jenny Almond.

During the business session of the afternoon, on the resignation of Elmer Hargraves as president, Annie Ruth Ball was elected in his place. The meeting was closed with prayer by Bro. Kaylor.

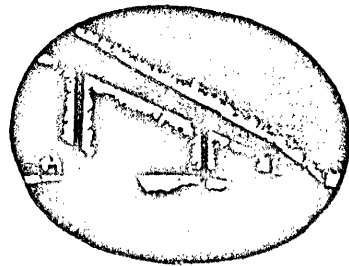
The next meeting will be at Hunter, Sunday June 4. Gregory will have charge of the program.—Annie Ruth Ball, Supt. of Publicity.

NORTH ARKANSAS CONFERENCE YOUNG PEOPLE'S ASSEMBLY July 7-11

The Senior Assembly will be held at Hendrix College, July 7-11, for persons of age 15-17. No person that is 18 or over is to attend except Conference officers and district directors. Persons should arrive between 10:00 a. m. and 8:00 p. m. All room assignments will be completed by 3:00 p. m. The first meal

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will be served at 6:00 p. m. in the College dining hall.

A good faculty will offer a group of courses composed chiefly of personal enrichment units together with three courses centered around different program areas of the Young People's Division.

Persons should secure registration cards for this Assembly from Board of Christian Education, Hendrix College, Conway. Pre-registration is required and a \$1.00 money order must accompany each registration card which is to be filled out in detail. Persons should register early in order to secure the course and dormitory room desired.

There will be a cost of \$6.00 plus the \$1.00 pre-registration fee, making a total of \$7.00 which will be the entire cost of the Assembly with the exception of text materials which will not exceed 50 cents.—Joel Cooper, Publicity Supt.

NORTH ARKANSAS CONFERENCE YOUNG PEOPLE'S ASSEMBLY JUNE 19-24

This summer's Assembly promises to be one of the best we have had in a number of years, for it will be the good fortune of the Assembly to have as its platform speaker, Dr. W. B. Selah. Courses will be offered in the different program areas along with "Life of Jesus" and "Meaning of the Christian Religion."

Total cost of the Assembly will be \$7.00 including registration fee of \$1.00. This total cost does not include the price of textbooks which should not cost more than 60 cents for any course.

Write to the Board of Christian Education, Hendrix College, Conway, for enrollment cards. Fill out the card in detail, giving name of course desired and age as of June 24, 1939, (those attending should be 18-23), then return card with \$1.00 pre-registration fee. Be sure your registration is in by June 1, thus insuring you of a better chance to get the course you want.

If you are coming to the Assembly, and we know you are, you should plan to arrive not before 1:00 p. m. or later than three or four p. m. on June 19.—Joel Cooper, Publicity Supt.

UNITED METHODISM AND THE CHURCH SCHOOL ENROLLMENT

If Methodist union in Judsonia is any fair prediction of the turn of events in the United Church, we can expect great increases in Church School enrollment. We came here on the first Sunday after Conference, meeting with a united Methodist Church School and church for the first time. The combined enrollment of the two schools reported to the last Annual Conferences was 130. We had 136 present on the first Sunday of the union.

The pastors of the two Methodist churches here last year, Rev. S. C. Dugger and Rev. Griffin Hamilton, did much in having the people anxious and ready to come together. The enthusiasm that got the new project off to such a good start, was largely the result of anticipation and expectation.

However, this enthusiasm has been contagious, spreading to a great number of people who were not in Church School anywhere. This is evidenced by the fact that our enrollment has now passed the 200 mark.

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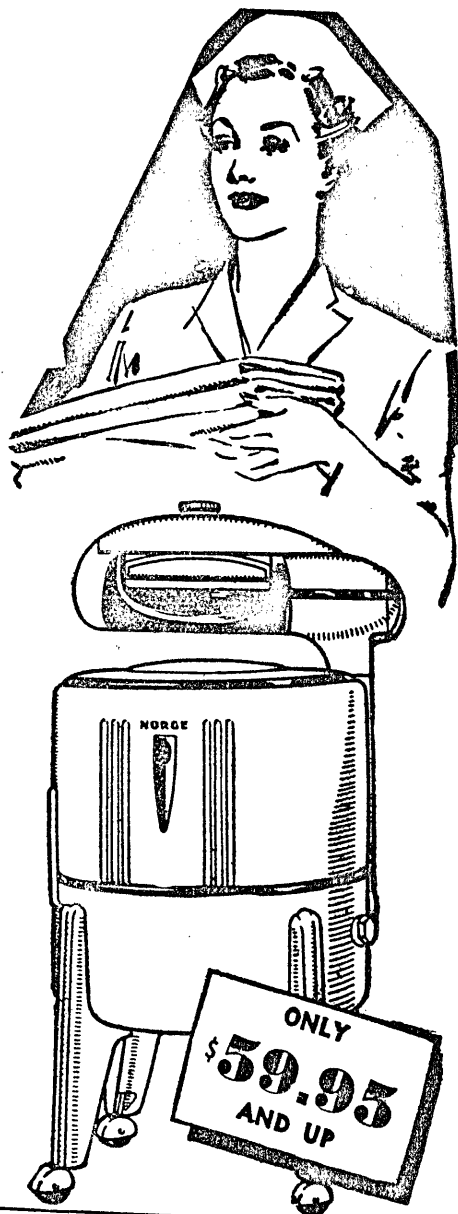
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STEAM SEALER LOOSENS THE DIRT . . . PORCELAIN AGITATOR REMOVES THE DIRT MORE THOROUGHLY . . . YET GENTLER . . . MAKES WASH LOOK BETTER . . . WEAR LONGER!

The gentler, yet faster and more thorough washing action of the new Steri-Seal gets clothes cleaner . . . makes them look better and last longer. Gleaming, sanitary white porcelain . . . bigger, stronger tubs . . . Norcelain finished agitator that acts so gently . . . oversize Auto-built transmission . . . new-type damp dryer that obsoletes the old fashioned wringer! . . . Gives you more for your money than any previous washer!

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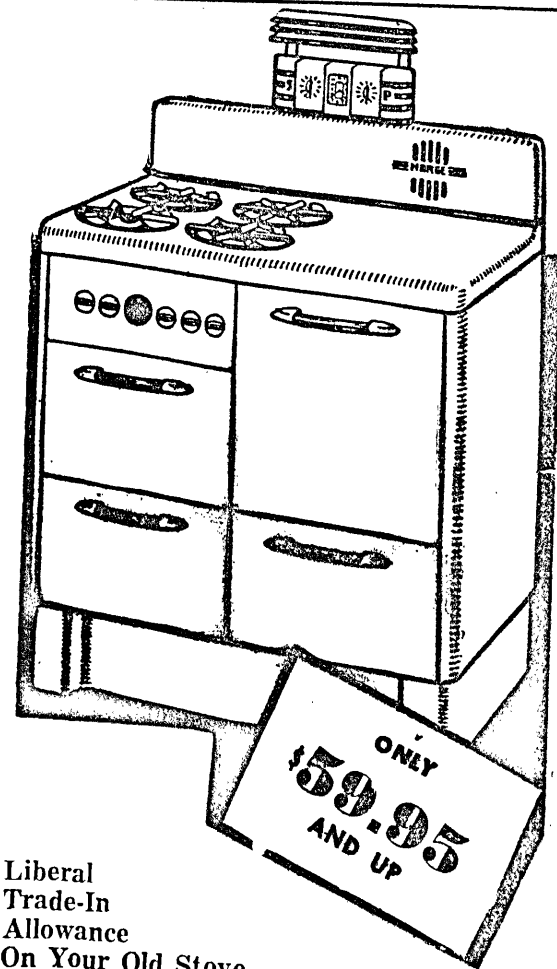
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merger before the end of the last Conference year, and he has been doing a fine piece of work. He is being assisted by a well qualified Church School staff, the personnel of which is about evenly divided between the membership of the two churches.

No two groups could possibly come together with more harmony and more enthusiasm than the two churches in Judsonia. We have already passed our enrollment goal of 200 and expect to push it on to 250 by the end of the year.—Alfred Knox, P. C.

HAPPENINGS AT HENDRIX

Rev. W. Maurice Lanier of Conway, ministerial student and member of the Junior Class, preached the commencement sermon to the graduating class of the Fitzhugh School Sunday night, May 14.

Andrew J. Clemmons of Grady, whose major study has been music, was presented in his senior piano recital in the college chapel Monday night. His excellent rendering of classic selections from Bach, Beethoven and Liszt were enjoyed by a large audience of college and townspeople. After the program a reception was given in his honor in Galloway Hall by the Phi Mu Sigma music fraternity.

In the student election of Senior Class officers for next year, Sloan Wayland of Conway, was chosen president and Mouzon Mann of Buckner Senior Senator. The Student Senate appointed Joe Clement of Pine Bluff editor of the College Profile and Todd Harrison of Blytheville business manager; and for the Troubadour, yearbook, Buddy Terry of Blytheville was appointed editor and Walter Wicker, Jr., of McGehee, business manager.

Thirty-five pupils of Miss Katherine Gaw, Hendrix instructor in voice, presented "An Evening of Song" Wednesday night. The program was presented in four cycles: the first included classical English, French, and Italian compositions; the second, Lullabies — Chinese, Hindu, French, English and American; the third, sacred music; and the fourth cycle modern compositions, Russian, Japanese, French, English and American. The students singing songs from foreign lands wore costumes of the countries represented.

Dr. E. S. Wallace, assistant professor of economics at Hendrix the past two years, will go to Millsaps College at Jackson, Miss., next year to organize an Economics Department, now a part of the Social Science Department. Dr. Wallace taught at Duke University two years and at Mississippi State College two years before coming to Hendrix. Hendrix faculty and officials, while regretting his leaving, are happy in his opportunity for advancement.

Dr. Lillian Dees McDermott, referee of Pulaski County juvenile court, was guest speaker at chapel Thursday. Speaking on "Social Work and Delinquency in Arkansas," she said while much has been done and our welfare law is among the best four in the United States, conditions are far from ideal. Delinquency is the result of various conditions, such as poverty and broken homes. Environment, more than heredity, shapes the life of each person and his attitude toward society is largely the result of his experiences. "Many of us are not socially minded about crime," she said, "we talk and theorize, but don't realize that reform will come only through the efforts of a large majority of us. Our hope for in-



proving social conditions lies in education and the coming generation, emphasizing prevention more than punishment."

Twelve of the track and field squad were awarded letters for their achievements the past season, Coach Grove announced Saturday. He complimented the squad for steady improvement and announced the following lettermen: Woodrow Robertson of Glenwood, captain; Weldon Rainwater of Walnut Ridge, Rife Hughey of Atkins, Bill Hunt of Clarksville, Bonar Moore of Morrilton, Olva Leach of Oppelo, Bobby Weeks of Dumas, Jim Stroh of Stuttgart, David Raines of Van Buren, Bernard Reed of Lonoke, Frank Smith of Wheatley, and Bryan Harris of Monticello.

Miss Winnie McHenry, Hendrix senior and daughter of Dr. M. J. McHenry, Hendrix professor of chemistry and Mrs. Beulah Denison McHenry, art teacher at Central College, has accepted a position as counsellor at Camp Woodhaven, a Girl Scout camp near Nashville, Tenn., during the summer.

Four Hendrix students, Sloan Wayland of Conway, Virginia Rice of North Little Rock, Mabel Martin of Warren, and Elizabeth Ann McCuiston of Little Rock, have made plans for work in connection with the Methodist Church and the "Y." Wayland, Methodist delegate to the International Youth Conference at Amsterdam, July 24 to August 3, will sail June 24 and spend several weeks travelling in Europe. After the Youth Conference he plans to attend the Methodist Conference in Copenhagen. Miss Rice will tour England and parts of the Continent from July 4 to August 14 with a group of students under the supervision of the Methodist Church. Miss McCuiston will be a group leader for youth, age 12 to 14 years in crafts, games, hikes, and storytelling at a "Y" Summer Service Laboratory in the San Francisco Bay area during July. Miss Martin will work with a "Y" Summer Service group at Labor Temple, a Presbyterian settlement house on 14th street in New York City.

Professor Benjamin Owen, Hendrix instructor in piano and theory, and Mrs. Owen presented a two-piano concert in Memphis Thursday evening.

Dr. Richard E. Yates, assistant professor of political science who recently was awarded a Rosenwald fellowship covering expenses during three summers of special study, will spend the first summer in Columbia University from the middle of June to the end of August.—G. A. Simmons.

NORTH ARKANSAS CONFERENCE CHURCH SCHOOL DAY MAY 20, 1939

Batesville District	
Batesville, First Church	\$50.00
Mt. View	5.00
Tuckerman	9.32
Weldon	5.66
Umsted Memorial	5.00
Alicia	2.00
Newark	7.50
Clover Bend	1.00
Moorefield	4.00
Newport, First	30.00
Corner Stone	1.00
Cushman	2.00
Central Avenue	16.45
Total	\$138.93
Conway District	
Russellville	\$40.00
Mt. Vernon	1.00
Salem	2.02
Dardanelle	13.14
Vilonia	2.25
Vilonia	2.08
Oppelo	1.00
Plisgah	5.72
Washington Avenue	15.00
Atkins	3.00
Belleville	4.80
Havana	

Morrilton	15.00
Lamar	.70
Danville	3.73
Greenbrier	1.68
Total	\$116.12

Fayetteville District	
Fayetteville	\$50.00
Prairie Grove	15.00
Council Grove	4.00
Harmon	4.45
Springdale	30.00
Farmington	2.00
Goshen	1.25
Springtown	5.00
Berryville	5.70
Rogers	25.00
Gravette	2.00
Decatur	1.00
Total	\$145.40

Fort Smith District	
Fort Smith, First	\$75.00
Square Rock	1.00
Clarksville	60.00
Mt. View	1.91
Gar Creek	1.70
City Heights	2.00
Van Buren, First	22.00
Magazine	1.35
Paris	30.00
Dyer	1.00
South Fort Smith	4.40
Kibler	1.00
Dodson Avenue	\$50.00
Central	2.00
Hartman	4.00
Hays Chapel	3.00
Mt. Zion	2.00
Spadra	3.00
Total	\$265.36

Helena District	
Elaine	\$12.00
Parkin	10.00
Earle	10.00
Hughes	10.00
West Helena	5.00
Vandale	5.00
Aubrey	6.00
Widener	6.00
Total	\$64.00

Jonesboro District	
Fifty-Six	\$1.75
Bay	2.00
Nettleton	5.00
Kelser	5.00
Wilson	5.10
Luxora	7.50
Dell	3.00
Dyess	2.00
Yarbro	1.75
Promised Land	3.00
Marion	25.00
Monette	5.00
Lake Street	2.00
Jonesboro, First	75.00
Tyrnza	5.00
Marked Tree	25.00
Osceola	20.00
Huntington Avenue	10.00
Fisher Street	5.00
Mt. Carmel	1.00
Forest Home	1.30
Union Grove	1.00
New Hope	.50
Blytheville, First	25.00
Total	\$226.90

Paragould District	
Mammoth Spring	\$2.00
Camp Ground	2.00
Corinth	1.00
Beech Grove	2.00
Piggott	15.00
East Side	15.00
Knobel-Peach Orchard	4.00
Walnut Ridge	10.00
Paragould, First	\$50.00
Shiloh (Smithville Ct.)	1.00
Smithville	1.00
Warren's Chapel	1.00
Cummins Chapel	1.15
Mt. Zion	1.00
St. Francis	.75
Marmaduke	3.00
Total	\$109.90

Searcy District	
Sixteenth Section	\$1.00
Augusta	15.00
Smyrna	1.00
Gregory	3.00
McCrary	20.00
Cabot	15.00
Judsonia	10.00
Copperas Springs	1.00
McRae	4.25
Ellis Chapel	.70
McClelland	2.00
Leslie	2.75
Marshall	2.60
Garner	1.00
New Hope	.45
Searcy, First Church	50.00
White Hall	1.00
Quitman	4.00
Mt. Pleasant	2.55
Griffithville	5.00
Antioch	2.25
Total	\$144.55

Standing by Districts	
Fort Smith	\$265.36
Jonesboro	236.90
Fayetteville	145.40
Searcy	144.55
Batesville	138.93
Conway	116.12
Paragould	109.90
Helena	64.00
Total	\$1221.16
Churches starred (*) have made only partial payment.	

CHURCH NEWS

REPORT OF TYRONZA CHURCH TO THE DISTRICT CONFERENCE

Since the beginning of the Conference year substantial progress has been made along a number of lines: The Sunday School is fifty per cent larger and the congregations at the church services are a hundred per cent larger than in the beginning of the year. We held a pre-Easter revival with good attendance and good results. We have added to the church by vows six members and by certificate nine. The women of the Missionary Society have been enthusiastic in their work.

The Conference Claims for the entire year have been paid in full. We have paid our Church School Day offering. The Golden Cross offering has been sent in. The District Fund has been paid in full for the year. The other finances of the church are in advance of what they were a year ago at this time. A very cheerful, optimistic and expectant attitude prevails.—Lester Weaver, Pastor.

ARK. METHODIST ORPHANAGE

This morning my wife and I spent some minutes with the children at the Home, finding all well and as busy as they could be. Mrs. Lane, the Matron, has a task assigned to each child, teaching them to work. After visiting the different sections of the house, I went out into the garden where the boys have

Note: The Church School Day Offering Report given above is our first report for this year. The report to date is very encouraging. Every indication is that many more of our churches have observed Church School Day than observed that day last year. Indications are that the offering total for this year will be above that for last year.

Churches that have observed Church School Day and have not sent in their offerings should send it to Board of Christian Education Hendrix College, Conway, as soon as possible.

Where churches have not observed Church School Day and need programs let them write us at once.—Ira A. Brumley, Treasurer.

CHURCH SCHOOL DAY OFFERINGS RECEIVED DURING THE WEEK CLOSING MAY 20

Taylor Ct.	\$10.00
Mt. Prospect	4.00
Buckner Ct.	10.00
Tomberlin	5.00
Hazen (add)	10.00
Winfield	130.00
Bethel	8.00
Union	1.00
Delight	16.00
Glenwood	9.00
Washington-Ozan	15.00
Doyle	2.25
Antoine	3.00
Foreman	20.00
Total	\$238.25

Totals by Districts	
Little Rock	\$442.37
Camden	344.58
Pine Bluff	295.93
Arkadelphia	257.00
Prescott	223.25
Monticello	122.50
Texarkana	91.27
Total	\$1777.50
Percentage of Acceptances Paid by Districts	
Prescott	65% plus
Arkadelphia	62% plus
Little Rock	61% plus
Camden	61% plus
Pine Bluff District	58% plus
Monticello District	32% plus
Texarkana District	21% plus

Six More Pastors in Little Rock Conference on Honor Roll This Week
Six more charges in Little Rock Conference sent in their Church School Day offering in full this week and added the names of their pastors to our Conference Honor Roll. They are H. D. Ginther, M. E. Scott, Gaston Foote, I. A. Love, G. W. Robertson and John W. Hammons.—C. K. Wilkerson, Treasurer.

raised vegetables galore of the kind they planted and they are very proud of their achievement.

We are just finishing up a number of repairs forced upon us and I hope now that I can be at ease for a few weeks at least, but it does take a great deal of money to keep premises as large as ours up in good shape. I do covet the sympathy and help of my brethren and sisters of the Church.

A beautiful thing happened a few days ago—a young man (the son of a deceased father who was a great friend of mine. The fact is that I said the words that united him to his wife, who is now a widow) sent me a check for \$25, having kept up with the Orphanage through my notes that appear in the METHODIST weekly. He became interested in the Home and out of his great heart he helped us that much. May God multiply his kind.

Nothing of special interest has occurred.

WE WELCOME

the many visitors
to the Western
Methodist
Assembly



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Store Service and
REXALL Products
Taste Red Cross Ice Cream



Red Cross
Drug Store

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HAIRCUTS

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Barber Shop

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• OTTO KIGHT
307 West 2nd Street
LITTLE ROCK, ARK.

current and things are normal, sweet and pleasant at the Home.—James Thomas, Executive Secretary.

HOME-COMING AT WALNUT RIDGE

The District Superintendent, Rev. H. Lynn Wade, and the people of Walnut Ridge are planning a homecoming during the months of June and July. The former pastors and their wives are being invited to return and spend a Sunday and hold the services and visit with the people. This is done to honor the ex-pastors who are held in grateful memory and to supply the pulpit for Brother Rowland who has been ill for some time.

The accepted schedule for the month of June is as follows:

June 4—Rev. C. C. Burton, Holly Grove.

June 11—Rev. W. J. Faust, Bethesda.

June 18—Rev. A. B. Haltom, Lepanto.

June 25—Rev. L. C. Craig, Calico Rock.

Dates have not been arranged for the other three ex-pastors, Rev. Sam Watson, Rev. L. E. Mann and Rev. H. O. Bolin. Announcements for their dates will be made later and for Rev. E. H. Hall, who will come in the place of his father, the late Rev. Ed Hall.—Reporter.

BRANCH

We have had two of the best Conference years in my 26 years as pastor in North Arkansas Conference, here on the Branch Charge in the bounds of which I was born and reared, where I went to school and where I was converted and where I preached my first sermon and where I conducted my first and second revival. It is a pleasure to serve my home folks, my old friends, many of them are my old converts who got saved under my early ministry. Then, when we think that the Branch Charge leads the Fort Smith District again this year in being first to pay the Conference Claims and also tie for Conference Honors this year, it makes us glad. We also increased our Acceptance ten per cent each year over the last one and through the efforts of our efficient D. S., Rev. Warren Johnston, our Charge has raised the salary each year.

There has been money spent on every church building in the whole charge during my pastorate here, and Cecil church has almost been made over and they have spent lots of money wiring and lighting the church and have put a fine piano in the church and have it all paid for and their church has one of the best Church Schools that there is to be found anywhere. Some of the best people to be found anywhere in the State. Ratcliff church was painted and paid for just last week at a total cost of \$70.00. The Lost Creek church has been wired and lighted and they have bought an organ, all paid for this quarter. The church at Branch has been painted and paid for. And the good people of the Branch Charge have bought a new parsonage at Branch—painted and wired and put lights in it, and piped for gas, and refurnished it, repapered and built a hundred dollar kitchen cabinet and many other things too numerous to mention. Our W. M. S. all over the work helps put this great program over; but our good men stood loyally behind them. Best of all we have many lost souls saved and joined the church. Many were heads of families who have developed into great church workers. Four people

were converted and joined the Church at the 11:00 o'clock hour at Ratcliff last Sunday at the regular preaching hour. The reason so much good has been done on this charge is that our good people are loyal to their pastor and to their church and to the whole program of the Church and they have a method that will win anywhere that the people will work it. They keep at the task every week during the Conference year. They are some of the best people in the whole world. We have a fine D. S., Rev. Warren Johnston, who has been worth his weight in gold to any pastor and charge. By his help we have been able to succeed in a large way.—James L. Shelby, P. C.

SMACKOVER

The Church is making progress in every department of the organization. Seventy-five members have been added to the Church since Annual Conference, making a total of 230 during the last nineteen months.

Our Church School has had an increase of 40% in attendance. No Church School in the Conference has finer superintendents, officers and teachers. A fourth Sunday offering is paid in full.

The Conference Benevolences are pledged and two-thirds of this amount is paid and sent to the Conference Treasurer. Every other asking of the Church is paid up to date.

Recently a new Hammond Electric Organ was installed and will be paid for soon. This has given cultural background to our worship and has greatly enriched our services.

The Young People of our church sponsored a two weeks' revival meeting in the spring, the pastor preaching the first week and Dr. Gaston Foote preaching the last week. Dr. Foote is a great evangelistic preacher and literally set our church on fire with his soul-stirring messages. A large number were received into the church during this meeting and many more will come as a result of his preaching.

The church is planning a tent-meeting campaign beginning the fourth Sunday in August under the leadership of our able District Superintendent, Rev. Leland Clegg. Brother Clegg is known throughout our Church for his wise leadership and evangelistic fervor.

A Vacation Bible School will be held in July and a training school for Young People and adults will be held in the fall.

The Smackover Methodist Church has become one of our most progressive churches and our goals are high for the future.—Reporter.

THEN AND NOW

I would like to exhort a little following the fine article of my dear Brother Gatlin of Batesville. He said in his letter the district is "hard to travel." Let's see. I traveled the good old district five years in a double-top buggy, over rocks, through mud, crossed swollen streams, some times in the snow and rain. Five miles an hour was all the speed I could make. That was "then." Here is how it is "now." In a closed car, no rocks, no mud, no swollen creeks, and, if it is snowing or raining, protected, and as comfortable as if sitting by a warm fire, making 40 or 50 miles an hour. That is "now." Whose job is or was the hardest? As Hambone says, "Shucks! You boys don't know nothing about hard travel—you are

Prayer by Bishop McConnell At Opening Of Uniting Conference

Almighty God, our Father in Heaven, we praise thee as we come before thee upon this occasion. We can feel that thou art very near unto us. We know that thou art near in the sense that thy power is round about us, and that thy wisdom is manifest in all the works which thou hast made, and in all the revelations which thou dost make of thyself to us. But we thank thee that there come particular times when in a peculiar sense thou art near. We are indeed near unto thee in the sense that in thee we live and move and have our being. But thou art near unto us also in a peculiarly intimate sense when we feel that we stand close to thee to carry out in some special way a manifestation of thy purpose.

We come together at this time feeling the commission of a great purpose which we believe is inspired by thee. We thank thee for the revelations thou hast made through these different branches of thy church, for the distinctiveness of point of view, for the uniqueness of approach of each of the groups to thee, and for the degree of success which Jesus had in carrying out thy plans for men.

And now we come together thanking thee for the way in which thou hast manifested thyself, praising thee for all the victories which the various branches have won with thy help, and asking thee for a larger portion even of thy spirit as we look to the days ahead.

We praise thee for that power by which human effort can be multiplied as men come together to do thy will. We thank thee for the individual experience, for the way in which we can feel that thou dost understand each one of us. Thou knowest our down-sitting and art acquainted with all our ways. Thou knowest also our up-rising as we go forth to the work of the day. And we praise thee for the revelations which have come to each of these groups of thy servants as they have been brought together. And we thank thee that we can feel that as the days come and go in the years that are ahead there can be a peculiar multiplication of divine force in the united body; that we have not merely the addition of one group to another, but we have also the peculiar intensification and spread of power, as these separate bodies maintain every distinctivity in their spiritual approach, never-

sailing to heaven on flowery beds of ease." Go to it.—Jas. F. Jernigan.

SARDIS METHODIST CHURCH TO BE DEDICATED

Bishop C. C. Seelman has set Sunday, June 18, for the dedication of our church at Sardis. We cordially invite and urge all former pastors and presiding elders to be with us on this happy occasion. We also invite all former members and friends of this historical church to come and be with us on that day.

We very deeply appreciate Bishop Seelman's coming to us for this dedication. He has been out to the church and looked it over and was pleased with it. It was the first time a bishop ever placed a foot on the sacred ground.—S. K. Burnett, Pastor.

theless go forth in a new union of purpose and of will to accomplish that to which they have been sent on earth.

Be with us, then, we beseech thee. And now deliver us from any pride in organization or any exaltation of organization of its purpose. Help us to see the peculiarities of each organization which has given to each organization its might, but deliver us, we beseech thee, from worshipping anything that is merely instrumental. Help us to keep in mind the great end toward which we all aim. Deliver us from idolatry.

May thy blessed spirit give us a sense of perspective that shall keep all things in the proper place and shall order all things aright so that nothing shall stand out at the end except the revelation of thy Son, Jesus Christ, and the means by which we attain the birth of understanding.

May we think that in a sense we have come to a new kingdom for such a time as this. We see the world distraught, if not by war, at least disturbed by rumors of war. We see class arrayed against class, and race against race. We feel somehow that we have the forces that can heal these divisions and bring them into something at least that approaches to a body of Christ.

May the spiritual aim, then, be uppermost in our minds, an aim that shall include all men. Deliver us from any false limitation of our thoughts to any one group. Above all, the thought of one particular nation may we see the nations of the earth coming together to worship thee. Above all the thoughts of all particular races and all particular organizations may we see the common purpose for which thou hast sent us into the world.

We praise thee for the honor thou hast bestowed upon us. In humility we confess our sins. At times we are affrighted with the thought that thine eyes are in every face beholding the evil, and we forget that thou dost also behold the good. Without any trace of spiritual conceit or arrogance, may we be looking upon

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ourselves as possessed of an inherent dignity because we are thy sons. What are we that thou art mindful of us, and yet thou hast bestowed upon us dominion over some things. May we have dominion over ourselves and in powers of persuasion and of life may we have dominion over those round about us. So may all our sessions be in a deep sense of waiting upon thee. And may we attain here to that lofty experience of communion with thee which comes from laboring together with thee. We thank thee for the enlightenment of our minds which comes out of contemplation of that truth. We thank thee for the quickening of our wills and for the responsiveness of our hearts.

But help us to understand that the true, the deepest revelation, comes after all, as we look in the direction in which thou art looking, as we look out to the men that know thee not, as we see the sorrow and distress of the world. May we feel then that thine eyes and the eyes of thy people are centered upon the same needs and upon the same task, and grant that out of this common working together we may attain a new sense of communion with thyself.

May we look back always and may the church look back always upon these days as a time when thy people came to understand thee better, be more nearly instantaneous in response to the promptings of thy spirit, be more thoroughly devoted to carrying thy plans out in the world.

And may we ask it all in the name of our Christ. Amen.

MINISTERIAL SUPPORT AFORETIME

A brother with gifts for discovering interesting historical material read a paper last summer at old Shiloh Church, near Lebanon, Ill., in the presence of a group of preachers. He said the records of that old Church showed that the Missouri Conference was organized there in 1816 by Bishop McKendree and that they also disclosed a list of table expenses allowed to preachers in 1833, as follows: "Twenty pounds of coffee, \$4; twenty pounds of sugar, \$2; four hundred pounds of beef and pork, \$10; ten bushels of corn meal, \$5; three hundred pounds of flour, \$7.50; house rent at \$1.50 per month, \$18; corn, \$7.50; one hundred bundles of fodder, \$2; fuel, \$6; vegetables, \$3; salt, pepper, etc., \$1; butter, \$2.50. Total allowance for one year, \$68.50. After this list was adopted by reconsideration, corn and fodder were eliminated on the objection that they did not belong to table expenses."

The item which puts down house rent at \$1.50 per month engages the eye of those of us who have no parsonage to live in. Well, times are different!—Christian Advocate.

THE GROWING PLACE Mark 4:21-34

Where Jesus' touch is allowed full sway we shall grow. Little by little, day by day, pushing off the old, pushing out the new, becoming stronger and better; more victory in temptation, more purity in life, more patience with others, more knowledge of His will through the Book, more getting things done through prayer, more winsomeness in winning. But...

Proposed Missionary Policy For the Methodist Church

One of the most difficult problems in the Uniting Conference was harmonizing the three Disciplines on a missionary policy for the new Church. The former Methodist Episcopal Church had a Board of Foreign Missions, a Board of Home Missions, and Church Extension, a Woman's Board of Foreign Missions, a Woman's Board of Home Missions, and some other Board among the women. The former M. E. Church, South, as is well known had a Board of Missions and a Board of Church Extension. Hospital and Evangelistic work were also cared for by the Board of Missions.

The Methodist Protestant Church had had four Boards but had already merged them into one Board of Missions. The Woman's Board of Foreign Missions in the M. E. Church had done superb work. If their work was ever equaled it was by the Woman's Board of Home Missions of the same church. To do anything that might mar the unparalleled work of these two Boards was looked on with fear not only by the leaders of the two Boards (and no one who heard the debates could doubt that these Boards had able leadership) but by many admirers of the monumental work they had done in America and around the world.

Some of the leaders from the South felt the great work done by our Board of Church Extension might be hindered if merged into one Board of Missions. So they felt that the M. E. Church had the wisest plan—that was to merge Home Missions and Church Extension.

The Methodist Protestant representatives, having tried a multiplicity of Boards and then having adopted the one Board plan, were favorable to one great Board for the entire Methodist Church. At the end of the first week it looked like agreement would be impossible. Dr. John R. Mott, when others despaired of an agreement, said publicly and privately that the Lord would finally lead us into unity. He was walking by faith, and not by sight.

The suggested plan finally agreed upon, is for one Board with three distinct divisions—Foreign, Home and Church Extension, and a department of Woman's Christian Service. The three Divisions will each have coordinate Secretaries. There will be no general secretary. The coordinate secretaries will form a secretarial Council. The Board will be incorporated as the major corporation. Each Division will be organized as a subsidiary corporation. Large autonomy will be granted each Division. The Woman's Division will have charge of Woman's work at home and abroad. There will be Jurisdictional organizations auxiliary to the General Board. Also annual Conference Boards much as we now have.

Let it be said to the credit of all who debated these questions, even when agreement seemed impossible, that they showed a fine spirit. If this plan is confirmed by the General Conference of 1940, we shall have the greatest Board of Missions in the world. Hospital work will be carried on by a Hospital Board. Likewise the work of Evangelism

MAN ESSENTIALLY RELIGIOUS

People are essentially religious. They may not always be religious in spirit and in practice, but deep in their lives is a current of religious sentiment and feeling. And even if they are not practicing their religion, it remains with them a subject of perennial interest. If they go to church and fail to hear a gospel sermon from the pulpit, they go away disappointed. While that is true of those who are short on religious practice, it is far more the case with those who are really seeking after God. Teachers of men's Bible classes make a mistake when they assume that what these life-size, red-blooded men before them are demanding is a discussion of the questions of the day—social, business, political and what not. Just try them on the actual text of the Sunday School lesson, and see if there is not at once a deeper current of interest. There is a human appetite for the spiritual verities, an appetite that never is fully satisfied, and that seldom is even partially satisfied with a more intelligent diet. Hence, a presentation of Bible truth always is in order. Of course this truth must have its application to the present day relationships of life in the realm in which men live; but these relationships must be seen in the light of revelation, the revelation of God's mind that is made the substance of the written Word. So long as human souls are human the Bible will not be out of date, any more than bread and meat will be out of date. Why give people a stone when they want bread—and there is bread to give?—Religious Telescope.

MEASURELESS

Think of God's overplus of power in nature—wasted winds, more than enough to turn all wheels; wild waters, more than enough to redeem all deserts. Think of the vast power in the sunlight, not yet corralled by man; of the infinitude of material wealth and beauty, which are only symbols of his endless spiritual riches; his power of atoning blood, of Pentecosts in his bosom, more than enough—baskets full left after all are fed. The heavenly Father gives from his royal bounty like a king, more than we can ask or think, exceedingly abundantly more, according to his riches which are in Christ Jesus. Then let us ask and receive that we may be filled with the Holy Spirit's power.—The Christian Herald.

CHRIST'S POPULARITY

"Christ was first popular then puzzling, and at last persecuted." These illuminating words of Dr. Stanley Jones express the experience of Christ among men. His popularity came from His wonderful works of mercy, and His beautiful expression of truth. Then when He began to try to explain His spiritual Kingdom men were puzzled. They were after a temporal Kingdom. When at last they realized that He would bring back no glory of Solomon, they persecuted Him to the Cross. Many a brilliant saint has walked this path made by the feet of the Savior.—Ex.

ASSIGNMENT OF METHODIST BISHOPS TO RESIDENCES

Northeastern Jurisdiction
Boston, Bishop G. Bromley Oxnam.
New York, Bishop F. J. McConnell.
Philadelphia, Bishop E. G. Richardson.
Pittsburgh, Bishop Adna W. Leonard.
Washington, D. C., Bishop Edwin H. Hughes.
Syracuse, Bishop Charles W. Flint.
North Central Jurisdiction
Cincinnati, Bishop H. Lester Smith.
Detroit, Bishop Edgar Blake.
Chicago, Bishop Ernest L. Waldorf.
St. Paul, Bishop Ralph S. Cushman.
Indianapolis, Bishop Titus Lowe.
Des Moines, Bishop J. Ralph Magee.
Western Jurisdiction
Los Angeles, Bishop J. C. Baker.
Portland, Bishop W. E. Brown.
Denver, Bishop W. E. Hammaker.
South Central Jurisdiction
Omaha, Bishop W. C. Martin.
Kansas City, Bishop C. L. Mead.
Houston, Texas, Bishop A. Frank Smith.
Dallas, Bishop Ivan Lee Holt.
Oklahoma City, Bishop C. C. Seelman.
St. Louis, Bishop J. C. Broomfield.
Southeastern Jurisdiction
Louisville, Bishop U. V. W. Darlington.
Jackson, Miss., Bishop Hoyt M. Dobbs.
Nashville, Tenn., Bishop P. B. Kern.
Richmond, Va., Bishop W. W. Peele.
Charlotte, N. C., Bishop Clare Purcell.
Atlanta, Ga., Bishop W. T. Watkins.
Birmingham, Ala., Bishop J. L. Decell.
Central Jurisdiction
Columbus, Ohio, Bishop R. E. Jones.
New Orleans, La., Bishop A. P. Shaw.
* * *
Geneva, Switzerland, Bishop J. L. Nuel-sen, assigned for residence to the North Central Jurisdiction.
Stockholm, Sweden, Bishop R. J. Wade, assigned for residence to the North Central Jurisdiction.
Delhi, India, Bishop B. T. Badley, assigned for residence to the Northeastern Jurisdiction.
Bishop A. J. Moore, assigned to the Southeastern Jurisdiction for residence—special service outside the United States, mainly in China.
Bishop J. H. Straughn, assigned to the Northeastern Jurisdiction for special service in the United States among Methodist Protestant Conferences and churches.
Missionary Bishop, E. F. Lee of Singapore, assigned to North Central Jurisdiction for residence.
Missionary Bishop J. M. Springer, of Elizabethville, Belgian Congo, assigned to North Central Jurisdiction for residence.

Keeping Step with a United Methodism

The Methodist Benevolent Association

Founded 1903

For the past 36 years, the Methodist Benevolent Association has been confined by the provisions of its Charter to a life insurance service within the membership of the Methodist Episcopal Church, South. Now, with a slight Charter amendment, its service becomes available to ALL members of the United Church.

A strong incorporated institution, furnishing to Methodist ministers and laymen, and their families, sound life insurance protection at low cost; operated within the Church, under the direction of a group of representative Methodist ministers and laymen.

A RECORD of steady and substantial growth—conservative management—prompt payment of claims. Assets, \$400,000.00—36 years without loss to a single Beneficiary—\$600,000.00 paid to Beneficiaries and to living Certificate-holders.

A Life Insurance Service—BY MAIL ONLY (no agents)—with simple medical requirements—for Methodists in city, town, and country, and for Methodist Missionaries.

FOR THE CHILDREN

BETTY'S BUSY DAY

When mother takes the sifter down
To make up Sunday's bread,
Then Betty puts her apron on
And a cap upon her head.
For though she does not go to school,
Nor her music lesson take,
'Tis Betty's very busiest day—
When she must sweep and bake.

She rolls the dough out smoothly
With the rolling-pin,
And with a thimble then cuts out
The biscuits round and thin!
She puts them in a corner
Of mother's pan to make,
And helps to stir the batter up
For Sunday's angel-cake.

And when the bread is nicely baked,
Though tired as tired can be;
She sets big dolly's table out,
And asks her in to tea.
Tea over, plates and dishes
She washes every one
Then tucks big dolly safely in bed,
For Betty's work is done!—Selected.

KITTY'S CUSTARD

"Everybody's talking about cooking. Mother reads books about it, and says I am to be a good cook when I am older. Daddy says every girl ought to learn to cook.

"I think I am old enough now. I'm eight years old. I can cook some already. Bridget gave me some dough the other day and I made lovely little biscuits. They were as light as could be.

"And I helped her make a custard for tea. I mean I was going to beat the eggs for her, but I broke the bowl they were in, and she thought she had better finish it up herself.

"It was a beautiful custard; yellow down in the glass dish, and foamy on the top.

"Susy Pratt came to spend the day with me, and in the afternoon we thought we would go to the kitchen and help Bridget. We went in, but it was Bridget's afternoon off, and the shade was down and the floor was scrubbed up clean.

"I said, 'Let's make a custard all by ourselves!' But Susy laughed, and said I couldn't. As if she knew anything about it! Of course I knew I could, and I also knew that daddy would be very much pleased if I made a custard for dinner.

"I found a pan of milk, and set it on the stove. I got some eggs. 'They didn't seem to be the same

kind of eggs Bridget takes, for they splashed about like everything when I broke them. They went on the floor and on my apron when I broke them, and I knew Bridget's eggs didn't do like that.

I couldn't find the egg-beater, but there was a thing that looked most like it, so I took that. I let Susy beat the eggs, and they splashed just as bad as when I broke them.

"Then I went to get the other things. I got the sugar, butter, cream of tartar and molasses, for I meant to have it good.

"I asked Susy if they put vinegar in custards, but she didn't know, but she knew that their Kate put vinegar in a good many things. I heard daddy say he didn't like things too sweet, so I put a little—not more than a half a cup. We put all the things in the milk and watched it. It didn't seem to look like Bridget's custards. Susy said that Kate stirred their custards. I said, 'O yes, so does Bridget.'

"I put in a spoon, but it wouldn't stir nicely at all. It was all hard and sticky on the bottom, and when I tried hard it splashed on the stove. It made a most dreadful smell.

Then Susy said, 'Stop, it's getting foamy now.' It bubbled and foamed beautifully, but the next minute that custard went right up to the top of the pan and ran all over the stove. It sizzled worse than ever, and a great black smoke went up to the ceiling.

I heard noises on the stairs and mother saying, 'Is the house on fire?' And grandmother saying, 'Bless us! What's the matter?' And sister saying, 'Phe-ew, what a smell!' Then they rushed into the kitchen and opened all the windows. Mother pushed the custard to the back of the stove. It had been running over all the time, but when she did that it went right down in the pan, and there was hardly any custard left.

"Then mother took the pan and went to the door. 'You're not going to throw it out, are you, mother?' She said, 'You can have it if you want it, Kitty.'

"I got a spoon and tasted it. Susy tasted it, too. Then we did not want any more custard. And I didn't care a bit when mother threw it out."—Selected.

START THEM RIGHT!

By DR. CHARLES STELZLE
Executive Director, Good Neighbor League

There's a great difference of opinion as to whether the character of parents or the living conditions, is the determining factor in the future life of children. The arguments on either side are equally convincing. The workers of America have come a long way in spite of their humble beginnings. Even those born in the tenements have risen to places of power and influence.

But it is quite likely that most of these had back of them the strong character inherent from their parents. On the other hand, many of the sons and daughters of the rich have failed because of a weak strain in their parents. When a child has to contend with both bad surroundings and weak parents, he is sure to have a pretty tough time, but even many such have finally won out.

The famous Jukes family consisted of a lazy, irresponsible fisherman and five daughters. In five generations the known descendants numbered about 1200 persons, of whom

310 were paupers, living in almshouses; 440 were physically wrecked by their own wickedness, more than one-half of the women were immoral; 130 were convicted criminals; 60 were habitual thieves; 7 were murderers; and 200 died in infancy. Not one of them had even a common school education. Only 20 of them learned a trade, and 10 of them learned it in the State prison. This family has cost the State of New York millions of dollars and the cost is still going on.

At about the time that Jukes, the fisherman, died, Jonathan Edwards—a humble New England preacher—left a large family. In 1900, as many as 1394 of his descendants were identified. Of these, 13 were college presidents; 3 were United States senators; 65 were college professors; 30 were judges; 100 were lawyers—many of them distinguished; 60 were physicians; 75 were officers in army and navy; 100 were clergymen, missionaries, etc., 60 were prominent authors and writers; 295 were college graduates; 80 held public office.

One was a Vice President of the United States; several were Governors of States, members of Con-

gress, Mayors of cities, Ministers to foreign courts. Fifteen railroads, many banks, insurance companies and large industrial enterprises have been indebted to their management.

Every man owes it to his children to give them a better chance than he enjoyed. He may not be rich enough to afford a college training for his children; he may not even give them a better home so far as luxuries are concerned; but he can help immensely in giving them healthy bodies and strong characters. This is the least—but it is also the best—that he can give them.

THE VALUE OF DISCIPLINE

All discipline has as its purpose the training and development of persons. The Christian life is not without discipline. There is self-discipline which each Christian will exercise; seeking first the kingdom of God and His righteousness, keeping ourselves in the love of God, abstaining from all appearance of evil, self-control, keeping the body under, giving ourselves to prayer, to scriptural reading and meditation, to the following of that which is good, and attending to the many other matters so needful to the Christian life.

There is discipline that God exercises over His children; such as, chastening for our profit, that we might be partakers of His holiness. At times the chastening may seem "grievous, nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

The numerous testing times or temptations are means of discipline. There may be times of "heaviness through manifold temptations (testings), that the trial of your faith . . . though it be tried with fire, might be found unto praise and

honour and glory at the appearing of Jesus Christ." We are exhorted to "count it all joy when ye fall into divers temptations" (testings); "knowing that the trying of your faith worketh patience"; and when patience has had her perfect work the disciplined child of God may be "perfect and entire, wanting nothing."

Discipline prepares us for the hardships, gives us strength to endure, refines the character of its crudeness and excess attachments, and brings eternal rewards, "Blessed is the man that endureth temptation (testing and discipline); for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."—Herald of Holiness.

The best gift you can make to your boy or your girl would be a copy of Anderson's History of Arkansas Methodism.

DON'T BLAME THE MOTHS USE

LARVEX

This year do your mothproofing right . . . use LARVEX to keep your woolen clothes, furniture and rugs safe from moths. LARVEX is simple to use, odorless, requires no wrapping or putting things away. When bought by the gallon, LARVEX is so cheap that a man's 3-piece suit can be mothproofed for less than 25¢.

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When you have Ward's Ice Service you KNOW that your refrigeration requirements are dependable and your food will not spoil.

You know when you go to your ice box for that cool, refreshing drink that is important in today's home, that it WILL BE COOL, because Ward's Service sees to that!

ICE CREAM

A Food Not a Fad

THERE is no more important food than Ice Cream. There is no more certain way of assuring yourself that your Ice Cream is pure, fresh, clean, healthful, and contains the vitamins you expect in such delicious food, because in Ward's Laboratory work never ceases to keep Ward's Ice Cream up to the highest standard of this fine, pure, food product.

Arkansas Ice & Cold Storage Co.

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FAYETTEVILLE, ARK.

Our New Members

Mr. and Mrs. C. T. Lovell, Jr.,
1309 Gaines.
Mr. and Mrs. Earl Scott, 1309
Rock.
Mr. and Mrs. S. S. Standard, 621
East 13th.

CONGRATULATIONS

Miss June Banzhof, daughter of
Mr. and Mrs. George Banzhof, and
Robert Wellborn were married last
Monday morning at 10 o'clock in
the sanctuary with Dr. Foote per-
forming the ceremony. After a short
wedding trip they will be at home
at 2322 Wolfe.

Our congratulations and best
wishes to these young people.

AMONG OUR MEMBERS

Mrs. George Singleton is ill at the
Baptist Hospital.

Mrs. Dona Bainbridge has been
ill for several days at her home,
2021 Main.

Mr. R. E. Whitehead, 621 E. 15th,
is at the Baptist Hospital, having
undergone an operation Monday.

Congratulations to Mr. and Mrs.
C. E. Cave, 409 Ringo, upon the
birth of a daughter, Diana, last
Thursday, May 18, at the Baptist
Hospital. Mrs. Cave was formerly
Miss Audrey Whiteside.

Congratulations also to Mr. and
Mrs. Paul Dudek, 2423 Scott, upon
the birth of a son, David Anton, on
May 15.

MRS. FOOTE TO GIVE BOOK
REVIEW

Mrs. Foote will review "The
Start of the Road," by John Er-
skine, Tuesday, June 6, at 2:00 p.
m. in Fellowship Hall. This review
is being sponsored by Circles No.
2, Mrs. W. N. Freemyer, Chairman;
No. 6, Mrs. L. H. Caldwell; No. 8,
Mrs. J. H. Krouse, chairman; No. 9,
Mrs. Cage Cross, Chairman. Tickets
are 25c. Buy them from members
of these circles.

BY WAY OF CHALLENGE TO
ADULT CLASSES

A study of the enrollment in our
Adult classes in Church School will
reveal to us as officers and teachers
OUR GREAT RESPONSIBILITY
TO BUILD UP THE CLASS AT-
TENDANCE. Surely on an average
Sunday we ought to expect a 60%
attendance. But in some instances
classes reported last Sunday less
than a 25% attendance. Let's get
on the job and get these absentees
out to class. IT CAN BE DONE—
Let's do it.

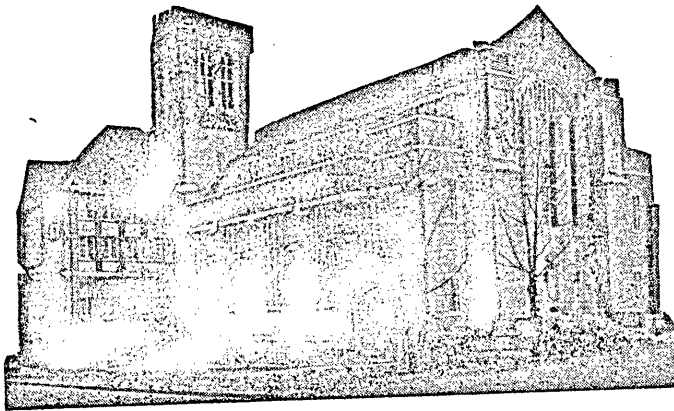
Class	Enroll- ment	At. Last Sunday	Per- centage
Ashby	41	16	40%
Brothers	72	17	24%
Couples	105	47	45%
Fidelity	49	33	68%
Forum	46	15	32%
Jenkins	87	30	35%
Men's	80	33	41%
Mothers'	98	40	41%

A customer at the bookstore, so
the story goes, asked for a suitable
book to present to a friend who
was sick. "Something religious?"
asked the clerk. "No," answered
the customer, "he is convalescent."
There are some people like that
customer, or that convalescent, in
every community—folks who asso-
ciate religion only with deathbeds
and graveyards. It is a sickly sort of
Christianity that thrives only when
its owner is flat on his back.—Re-
ligious Telescope.

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Winfield Methodist Church

Sixteenth and Louisiana, Little Rock

This Page Devoted to the Interests of This Church

GASTON FOOTE
MinisterALVIN D. HAVEKOST
Associate MinisterJEROME H. BOWEN
Supt. Church SchoolMRS. I. J. STEED
Minister of MusicMISS KATE BOSSINGER
OrganistMARGUERITE CLARK
Church Secretary

Next Sunday At Winfield

- 10:00 A. M. CHURCH SCHOOL—"Every Churchman should be
in the Church School."
11:00 A. M. "COURAGE"—Sermon by Pastor.
6:30 P. M. Junior-High, Senior and Young People's Leagues
and the Sunday Evening Club (Young Adult).
8:00 P. M. "TRAGEDY OF INDECISION"—Sermon by Pastor.
(Last in series on Tragedies of Today.)

THE PASTOR'S MESSAGE

By GASTON FOOTE

THE HALF-WAY MARK

June 1st marks the middle of the Conference
year at Winfield. During the six months since Con-
ference there have been 180 additions to the church;
an average of 87 more pupils present in Church
School than for the corresponding Sunday last year;
an average of 121 in the four expressional groups
(Leagues) each Sunday evening; and, according to
the figures of Mr. John Ricks, head usher, a sizeable
increase in attendance at Sunday worship services.

Wherein we most apparently fail as we come
to the half-way mark is in the matter of finances.
Winfield's budget is \$25,000 per year. This is her in-
clusive per annum expense. Thus by June 1st, we
should have collected \$12,500. But as a matter of
fact we have collected only \$10,400. \$2,100 is thus
needed NOW to pay our expenses for the first half
of the year. PLEASE—PLEASE—IF YOU ARE
BEHIND ON YOUR PLEDGE, see that half of it is
paid by next Sunday. And if you have not made a
pledge pay as large an amount as you can NEXT
SUNDAY so we can report "out in full" for the first
six months. Please don't overlook this important
item.

Christian Education
By ALVIN D. HAVEKOST

Church School Attendance

Last Sunday	568
A Year Ago	504

Departmental Report

	Pres.	On Time	Cont.	Stay Ch.	League Attend.
Jr. Hi	58	50	51	49	29
Sr. Hi	65	52	42	47	27
Y. P.	35	32	7	30	23
Sunday Evening Club					25

Adult Report

Couples Class	47
Carrie Hinton Class	40
Men's Class	33
Fidelity Class	33
Jenkins' Class	30
Brothers' Class	17
Ashby Class	16
Forum Class	15

Total.....231

ANTI-SUMMER SLUMP COM-
MITTEE TO MEET

Two representatives from each of
our adult classes and from each of
the departments in the Young Peo-
ple's Division will meet in the
church at 9:30 o'clock next Sunday
morning. The committee formed by
representatives from these various
classes will study and plan summer
activities for the Church School.

JUNIOR HIGH DEPARTMENT

Dolores Fuller will lead the de-
votional program next Sunday eve-
ning. Billie Louise Wilson will be
in charge of the refreshments and
Frank Graves will make plans for
recreation.

SENIOR PROGRAM

Elizabeth Ann Allen will be lead-
er of the program in the evening
meeting of the Seniors, Sunday at
6:30. "Persons With Whom We Dis-
agree" will be the program topic.

SUNDAY EVENING CLUB

The club will have a Panel Dis-
cussion on "The R. O. T. C. In The
High School," next Sunday eve-
ning. Members of the entire group
will be invited to contribute to the
discussion. The social period will
begin at 6:30.

A GOOD HABIT

A dear friend of ours said she
had the habit of inviting someone
to attend her Sunday School Class
and Church services every Sunday.
She said she usually managed to in-
vite new people from week to week
and as a result many new people
joined her class and Church. What
a splendid habit this is. Unfortun-
ately many of us talk to people
about everything in the world but
the church and their relationship to
it. There is no better advertising
for a church than praise and en-
thusiasm from its members. Form
the good habit of inviting someone
to your Church School class and
your Church every Sunday.

THANKS

We wish to take this opportunity
to thank the teachers and superin-
tendents of departments in the
Children's Division for the splendid
demonstrations of their work, given
on recent Wednesday evenings.
These demonstrations complete
Winfield's local leadership training
program for this season.