



# Arkansas Methodist

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



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

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## A PATRIOT'S PRAYER

Lord God, Thou Sovereign Ruler of the world, we would thank Thee again that Thou hast called our nation into being and hast given to it dominion over so vast a portion of the earth. May we, its citizens, be ever mindful of our great responsibility for the welfare of the nation, and all mankind. Help us all to realize more clearly than ever that sin is a reproach to any people, and that only righteousness exalteth a nation. Guide the hearts and minds of all who are in authority with the light of Thy eternal truth; strengthen the hands of all who are fighting thy battles against the forces of evil, that glory may dwell in our land, mercy and truth meet together, and righteousness and peace kiss each other. May Thy Church ever boldly bear witness to the truth Thou hast revealed, and may Thy children never weary of protest against all that is not according to Thy holy will. In Jesus' name. Amen.—The Messenger.

## PATRIOTISM

PATRIOTISM is a noble sentiment. Of it poets have sung and orators have declaimed. It has inspired men and women to the greatest sacrifices, even to the giving of life. Patriotism is usually thought of as love for one's country. But the definition may need to be somewhat elucidated. We do well to ask ourselves, Is our patriotism of the right sort? Truly we have witnessed and are witnessing today perverted forms of so-called patriotism which we cannot accept.

Our patriotism must be intelligent. That man cannot be recognized as the true patriot who closes his eyes to any and every evil that may exist in his country and shouts with hilarity, "My country, right or wrong." There are giant evils which threaten the very life of our nation; there are alluring paths along which nations in the past have gone, but their end was death. True patriotism would save America from these grave dangers and rid her of these evils which, if permitted to continue, will bring sure destruction. Our citizenry must be sober, upright, peaceful, law-abiding, industrious, intelligent, God-fearing and man-loving. All things that hinder the development of such citizens should be rooted out and all things that promote such a character in our people should be encouraged.

True patriotism is unselfish. Munitions makers, who promote wars and rumors of wars in order to increase their profits from the manufacture and sale of implements of death, are just about the worst enemies of mankind. Political leeches, who fatten by sucking the blood from the body politic, whose whole thought and energy are directed toward securing the largest possible appropriations for themselves and their selfish interests, do not possess the primary elements of patriotism. The true patriot desires and labors to secure the greatest good to the greatest number of the people in his own land and throughout the world. The universal brotherhood of the human race, the welfare of all people in all nations, must be accepted as the only worthy objective toward which we labor. Narrow nationalism can no longer pass for patriotism. We must be world citizens from this time forward. "Deutschland uber alles" (Germany over all), "Sinn Fein" (Ourselves alone), "America first"—these must no longer be the rallying slogans for great nations. We live for others, and thus we live the highest life for ourselves.

There is need today also for a balanced patriotism. The idea of the totalitarian state is repugnant to the national ideas of America and

\* \* \* \* \*

**BUT THIS SHALL BE THE COVENANT THAT I WILL MAKE WITH THE HOUSE OF ISRAEL: AFTER THOSE DAYS, SAITH THE LORD, I WILL PUT MY LAW IN THEIR INWARD PARTS, AND WRITE IT IN THEIR HEARTS; AND THEY SHALL BE MY PEOPLE.—Jer. 31:33.**

\* \* \* \* \*

antagonistic to the fundamental teachings of the Christian religion. Hitler and Mussolini are alike in that they are determined to crush all who oppose their autocratic dictatorship, even to the point of destroying the Church, if it is not brought into groveling subservience. To make the state supreme in education, religion, industry, social relationships and all else—means that freedom is a fond delusion, which we can scarcely cherish even as a vain hope. Ours must be a balanced patriotism, in which the total well-being of the entire population is the paramount consideration, and in which the powers of government come through the consent of its individual citizens, and every individual is recognized as being entitled to the fullness of life. If religion is crushed or cramped or stifled in any nation, it means that the strongest support of true patriotism is taken away and that sooner or later that nation will break in pieces through its own folly. The highest patriotism is that which is founded on religion and which puts the worship and service of Almighty God first in all the affairs of the nation.

*"Lord God of Hosts, be with us yet,  
Lest we forget, lest we forget!"*

—Alabama Christian Advocate.

## PATRIOTISM OR NATIONALISM?

IF there was a time in the history of our country when there was need for patriotism of the highest order, that time is now. Unfortunately, the word patriotism does not mean the same thing to all our people, and all of us who would be truly patriotic, whose hearts are set upon their country's real welfare and progress, who want her future to be even greater than her past, need to test their patriotism in the most searching manner, lest it be corrupted by faulty standards or polluted by unworthy motives.

What do we mean by patriotism, and who is a patriot? Ordinarily, we define patriotism as love of country, and we call those men and women patriots who do love their country. Very well, but just what is love of country, and how does it find expression? Is it merely a thrilling emotion, demonstrated by flag-waving, brass bands and spread-eagle speeches, an instinctive desire to see our native land exalted and glorified? Is our patriotism content to boast of the nation's size and wealth, its vast population, its great army and navy, its commanding position as a world power? Or is our patriotism an earnest, intelligent devotion to what is finest and noblest in our country's history, a passionate yearning to see its institutions, its governmental policies, the character of its public officials, its leaders in business and industry, in the professions, in culture and education and civic progress be above reproach?

We need to be very careful lest what we regard as patriotism be after all nothing more than nationalism. The ideas for which these words stand have sufficient outward resemblance to make it easy to confuse them and to pass from the higher to the lower without realizing just what is happening. Nationalism may be defined as patriotism intensified, overgrown,

as it were, withered and gone to seed. Patriotism implies high thinking and noble deeds; nationalism is selfish, shallow and narrow. Patriotism is concerned with ideals; nationalism stresses things. Patriotism insists on honor, justice and obedience to law; nationalism aims at prestige, glory and aggrandizement, regardless of law. Patriotism believes in righteousness and fair play among nations, and seeks the welfare of all the people; nationalism believes that might makes right, craves size and power and conquest, regardless of the rights of nations and peoples. Patriotism believes in the brotherhood of man; nationalism stands for racial discrimination. Patriotism stands for freedom of thought and speech; nationalism denies both and makes the individual a mere rubber stamp. Patriotism produces men like Washington and Lincoln; nationalism breeds men like Mussolini and Hitler.

What is our patriotism like, on this July 4th? Is it content with things as they are? Do we want to overlook and forget what is unpleasant? Do we feel like saying: "My country—may she always be right; but, right or wrong, my country!"? Are we seriously concerned about present-day conditions, or are we inclined to be indifferent, perhaps even complacent, because most of us happen to have food and raiment, a roof over our heads, a car, or a radio, or both, and the wherewithal for going on a vacation? Are we worried about so many millions of our people being on relief, because they are unable to find work? Does it seem right that millions of men and women are on a bare subsistence level while billions of dollars are being spent for "preparedness," in spite of the fact that our country has solemnly renounced and condemned war and pledged its word of honor that all disputes and controversies, of whatever nature and origin, are to be settled only by pacific means?

Surely all of us love our country, in spite of her faults and shortcomings; but if we are true patriots we shall not be content with leaving things as they are. We shall rather be unwilling to rest until we have done what we could to change what is now wrong into something better. And as Christian citizens we dare not forget the Apostolic admonition: "We must obey God rather than men."—The Messenger.

## GREAT BRITAIN AND UNITED STATES

THE secular papers during the past few weeks have been so full of accounts of the journeyings and receptions of the King and Queen of England that it has seemed unnecessary for us to try to comment. Now, however, since their Majesties have departed, it may be proper to express an opinion.

Because ours is a genuine republic and Great Britain is an Empire, it has been the habit of most Americans to consider them as wholly different. Also, because the head of the Empire is a hereditary ruler and is surrounded with the pomp and ceremony of royalty, we have often compared him with our chief executive who is elected. Outwardly there are extreme differences; but actually there are many points of similarity growing out of the fact that our States were originally British colonies and our civilization rooted in that of England.

There was a time when our opinion of British royalty was not favorable, due largely to the dissolute character of some of the kings and the fact that the Revolution was against the improper use of power by the king of that day. But, while England is still a monarchy, it is a constitutional monarchy and the sovereign is chiefly a symbol of the unity of the nation, and real political power is exercised by the people through Parliament. Because of the sturdy character of the people and their respect for law

(Continued on Page Two, Column Three)

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## SUMMER ASSEMBLY DATES MT. SEQUOYAH

Layman's Conference July 10-14.  
Missionary Conference July 15-20.  
Leadership School July 26-Aug. 8.  
Leadership School August 8-14.  
Young People's Conference August 15-26.  
The dates and places are repeated in order  
to help you keep them in mind.

## Personal and Other Items

WHEN last week we announced that Dr. Albea  
Godbold, pastor of First Church, El Dorado,  
had earned his Ph.D. degree at the University of  
North Carolina, we were thinking of him as a  
former pastor at the University community. It  
was at Duke University that he received his  
degree.

JAMES GLENN, son of Dr. J. C. Glenn, for-  
merly of Little Rock Conference, has recently  
earned his LL.B. degree at the George Wash-  
ington University, Washington, D. C. He is a  
graduate of Hendrix College, and is thinking of  
coming to Arkansas to practice. John, Jr., who  
completed the Junior year at Central College,  
Mo., is now a student chemist in the laboratories  
of the Hercules Powder Co., Wilmington, Del.

BISHOP W. T. WATKINS, who served four  
years as editor, is urging the preachers of  
Georgia to push the campaign for the Confer-  
ence Organ. He says: "Four years in the editor-  
ship of the Wesleyan Christian Advocate did  
not reveal to me the importance of the Con-  
ference Organ as nearly as it has been impressed  
upon me during the past year as I have worked  
in an area where there was no Conference  
Organ."

REV. VAN HARRELL, our pastor at Dumas,  
called last Friday and reported that Bishop  
Selecman had preached a fine sermon Wednes-  
day night to a crowded house. Next day a bar-  
becue dinner was given at the Borland home at  
Pickens a few miles from Dumas in honor of  
the Bishop and preachers and their wives of  
Monticello District. Bishop Selecman went fish-  
ing and is said to have caught some fish (Num-  
ber and size not reported). There have been 20

NO PAPER NEXT WEEK.

## LAND OF THE FREE

By ALEXANDER COPELAND MILLAR

Land of our father's toil,  
Land of the patriots' love,  
Virtue is in thy soil;  
Heaven is close above.

Thy rocks and hills are dear;  
Thy vales and dells are sweet.  
We love thy skies so clear,  
Thy sod beneath our feet.

All Nature gives to thee;  
All peoples chant thy praise.  
All thy perfection see.  
All hope for lengthened days.

Thou hast enmeshed us fast  
In thy light bonds of peace.  
Thy spell is o'er us cast;  
Let not this thralldom cease.

But let us not forget  
The worth of living law,  
Of love in justice set,  
Of power without a flaw.

The weak of earth appeal  
With suppliant hands to thee.  
Oh, may they hopeful kneel  
And light of freedom see!

O Fatherland, we trust  
Thee, pure and wise and strong—  
We feel ourselves but dust—  
O'erthrow for us the wrong.

additions to the Dumas church; finances are up  
to date; all goes well; and crop prospects are  
good. Bro. Harrell expects to be in several  
meetings during the summer.

IT has never been easy to be a Christian. Chris-  
tians always take the hard way; that is the  
way nations are established and the way real  
victory or success is gained. In these trying  
times, we should take that attitude. With it we  
shall never be discouraged, no matter how dis-  
mal things seem.—Edmund A. Bosch.

THE BAPTIST WORLD ALLIANCE will meet  
at Atlanta, Ga., July 22-28. In it will be rep-  
resentatives of Baptist churches from all parts  
of the world. It is anticipated that this will be  
the largest body of Baptists ever gathered in one  
group. Dr. Geo. W. Truett of Dallas is the Presi-  
dent. Mayor Hartsfield, who will welcome them,  
is a Baptist, and Governor E. D. Rivers also is  
a Baptist. It is estimated that there are about  
one million Baptists, black and white, in Geor-  
gia. It will be a great occasion, and all Ameri-  
can Christians will be interested. It may be re-  
membered that the last meeting of the Metho-  
dist Ecumenical Conference met at Atlanta.  
The Christian Index, organ of Georgia Baptists,  
the South's oldest religious paper, has issued a  
marvelous pre-Alliance number.

## BOOK REVIEWS

The Church Working With Young Adults; by M.  
Leo Rippey; published by Cokesbury Press,  
Nashville, Tenn.; price 60 cents.

This book is intended as a guide for adult  
workers as they undertake to work with young  
adults. It presents the conditions as they now  
exist, both in and out of the Church; indicates  
the Church's obligations to the young adults  
and indicates practical ways in which these obli-  
gations may and should be met. In addition to  
this, the author points out to young adults the  
service they owe to the Church and the oppor-  
tunities for a fuller, richer life this service offers  
them.

A Complete Index to the Thought and Teachings  
of Christ; arranged by W. S. Harris; pub-  
lished by the Cokesbury Press, Nashville,  
Tenn.; price \$1.50.

This book contains Alphabetical and Topi-  
cal arrangements of the Thoughts and Teachings  
of Christ; Names and Titles in the Scriptures  
Given to Christ; Chronological Order of Events  
in the Public Life and Work of Jesus Christ;

Miracles—Chronological Order; Parables of  
Christ. This is an excellent guide to the study  
of Christ's life among men. It is a most worth-  
while book for any Bible student's study table.

The World's Religions; by Charles Samuel  
Braden, Ph.D.; published by the Cokes-  
bury Press, Nashville, Tenn.; price \$1.50.

This is a brief history of the religions by  
which people from the beginning of recorded  
time have lived. It is an unbiased presentation,  
thoroughly scholarly, but free from technicali-  
ties. The average reader will find it interesting  
and stimulating and will be safe in accepting  
the author's fair presentation of each faith. It  
is brief, yet comprehensive. To the reader with  
limited time at his disposal, it offers the fruits  
of the best scholarship in this field.

Windblown; by Paul Hutchens; published by  
Wm. B. Eerdmans Publishing Co., Grand  
Rapids, Michigan; price \$1.00.

Mr. Hutchens gives us the story of a tangled  
romance through which the struggle of right and  
wrong adds color to the events which crowd the  
story. The events of the story circle around  
the heroine, Lillian Bagley, who is all but  
crushed and embittered by the sordid conditions  
forced upon her home by a wicked and worthless  
husband. From this bitterness she is rescued  
and restored by the friendship and influence of  
a few loyal and brave Christian characters.

## GREAT BRITAIN AND UNITED STATES

(Continued from Page One)

and order, England has developed a democratic  
form of government under which "life, liberty  
and the pursuit of happiness" are possibly better  
safe-guarded than in our own country.

We now recognize Great Britain as our part-  
ner in promoting the principles for which we  
stand, and it is perfectly natural that, in the  
persons of their King and Queen, both very sen-  
sible and thoroughly human, we know them as  
the representatives of a kindred civilization. It  
was not because of any spirit of idolizing royalty  
or of fawning before ancient nobility that we  
gave them hearty welcome and enjoyed their  
visit. Undoubtedly the ties of these two great  
democracies have been woven more closely by  
this timely visit. While we should not be  
thoughtlessly forced into a war to help England  
preserve her power; yet we should recognize  
the fact that our two countries are the best de-  
positories of the things for which we strive, and  
consequently we should in all things possible  
walk and work together. We honestly believe  
that the best interests of the human race today  
largely depend on these two great countries, and  
if we can think and act wisely, we may save the  
best that is in our civilization. If either country  
is destroyed or seriously weakened, there is lit-  
tle hope for the survival of democratic govern-  
ment. It is true, we should not permit ourselves  
to think of the permanent passing of democracy.  
It has in it the spirit that cannot die; but we  
might, unless we are loyal to these principles,  
witness a serious decline and leave our posterity  
to fight over again the battles which our worthy  
ancestors have won.

We are glad that George and Elizabeth came  
and that they were kindly and respectfully re-  
ceived and that their visit involved no unpleas-  
ant incident. As they leave, we trust with only  
pleasant memories, we wish them and the peo-  
ple whom they worthily represent every bless-  
ing and pray that our countries may be true to  
the fundamental principles that have helped to  
make them great.

## CIRCULATION REPORT

DURING the past week the following sub-  
scriptions have been received: Russellville,  
R. E. L. Bearden, 2; Conway, S. B. Wiggins, 1;  
Pleasant Valley Church, Lake City Charge, R.  
L. McLester, by Nelson Hagg, 6; Knobel, J. B.  
Stewart, 4; Magnolia, R. E. Fawcett, 1. Because  
most of the pastors have been away from their  
charges for the last two weeks, the number is  
small, but it is appreciated. It is hoped that now  
that the summer work has begun in earnest,  
many good lists will come in. This is the best  
time for pastors of rural charges to make their  
circulation canvass. The news this year will be  
unusually interesting. All members need it. Will  
our pastors see that they get it? We count on  
them.

## THE FLAG AND YOU

You fling out Old Glory; you sing her proud story;  
Her history thrills you through.  
In peace you march near her; you bid people cheer her;  
You're glad she stands guard over you.  
But, friend, in what manner do you serve the banner?  
Is your part just plaudits and brag?  
Do you see but beauty where others read duty?  
How much have you put into your flag?

'Tis not her star cluster, 'tis not her stripes' luster  
That gave her sublimity,  
Our banner is human; strong men and brave women  
Are wrought in the flag of the free.  
'Tis the service they render that causes their splendor—  
Without them Old Glory's a rag.  
She calls—foes assail her. Will you help or fail her?  
How much will you give to your flag?  
—Daniel Henderson.

## STORY OF THE FLAG

*Oh, say, can you see by the dawn's early light  
What so proudly we hailed at the twilight's last gleaming?  
Whose broad stripes and bright stars  
Through the perilous night  
O'er the ramparts we watched  
Were so gallantly streaming?  
Now it catches the gleam of the morning's first beam  
In full glory reflected, now shines on the stream!  
Oh say does that Star Spangled Banner yet wave  
O'er the Land of the Free and the Home of the Brave?*  
—Francis Scott Key.

How many of us today recalled to the children or to ourselves the story of our flag, emblem of our nation?

It seems a pity that we do not have school on July Fourth in order that our history could be retold on this date each year to our young people.

How many of us today recalled the history of our city and of our state?

How many know that July Fourth is not only the birthday of the nation but of Fayetteville and also of the State of Arkansas?

Arkansas is the only state in the Union that has the same birthday as Uncle Sam's—a fact of which we do not make enough in our local or state celebrations.

We should consider the story of the Star Spangled Banner.

This has been admirably condensed by Victor Weybright in a current Reader's Digest and recalls that Francis Scott Key, a Maryland attorney, wrote the poem during one of the most melancholy moments in American history, while he was kept a prisoner by the British while their fleet bombarded Fort McHenry in 1814, and shortly after they had burned Washington. This article reminds:

The tune to which the words were sung was that of "To Anacreon in Heaven," same used by Thomas Paine for his "Adams and Liberty," and originally a pagan revelry composed for London's aristocratic society. Thus, Weybright recalled, a melody of debonair English gentlemen composed to celebrate the dissolute gaiety of an ancient Greek poet became the national anthem of the United States.

With the capital in ruins, the banks closed, the distracted government headed by Madison scattered, and its carloads of papers distributed over Maryland, Major George Armistead had been ordered to have the garrison to surrender rather

er than risk destruction of Baltimore.

Armistead waited however in his determination to resist the enemy, thus daring court-martial. The British fleet appeared on the morning of September 13 but found Armistead prepared. He saw by telescope a tiny cartel boat towed by the Surprise and flying a tiny white flag. Armistead fired to let the enemy know he had not given up. These shots cheered three American prisoners on the little boat towed by the British frigate—Key, Beanes and Skinner. The bombardment by the British began and continued through the night, as Key watched the battle from the British side. When the firing from both sides suddenly ceased at early dawn, Key could not know whether or not the Americans had surrendered or the attack abandoned. When light finally came, Key saw the Stars and Stripes still flying over Fort McHenry and he began at once to write his immortal song. Later he said, "If it had been a hanging matter to make a poem, I must have made it."

Key finished his poem in the boat on his way to shore and copied it on a sheet of rag paper handed to him in the Old Fountain Inn that night at Baltimore. Later this manuscript brought to his estate from a collector, a cash payment of \$24,000.

The completed poem on the morning of September 15, 1814, was taken to Chief Justice Nicholson of the court of Baltimore who sent it to a printer and directed copies struck off in handbills. In less than an hour it was all over town, hailed with enthusiasm and took its place among national songs.

It was not, however, until 1931, that the song was officially designated by Congress as the National anthem of the United States.—Fayetteville Daily Democrat.

Note.—The claim made above that Arkansas is the only state that has July 4 as its birthday, is incorrect. In 1818 Congress enacted a law that, on the fourth of July after a state had been admitted to the Union, its star should be added to the flag. Consequently every state that has been admitted since that law was enacted has had July 4 as its flag birthday.—Editor Arkansas Methodist.

## IF THE FLAG COULD SPEAK

Beneath my folds soldiers have fought in defense of their passion for liberty, and under the inspiration of my symbolism statesmen have built a Republic dedicated to the idea of the sovereign rights of free citizens. I have seen the growth of a model system of public schools seeking to offer a fair start in life to every boy and girl. I have encouraged the scientist in his search for truth, the merchant in his contribution to human wealth, and the laborer in his toil to provide for human comfort. For a century and a half the sons and daughters of Europe and Asia have looked upon me as the emblem of hope and opportunity.

But with all that glorious history there are moments when the breezes cease to blow and I must droop in shame at the knowledge that in the great land I represent, the bodies and spirits of little children are being broken in mines, factories, and mills; that corruption has found its way even into the municipal halls of my great cities; that in the hearts of some citizens sheltered by me there abides a spirit of hate for

## "I Want You to Go to College, If—"

Dear Mary Frances: For some time I have considered calling you into the office for a conference, but I have found what every father finds: that it is much easier to talk to other people's children than it is to talk to his own.

You have made normal progress in school. You have demonstrated that you have above average ability. You live in an average environment. Now the thing that I am interested in is what you are going to do with what you have.

You know achievement or success by an individual is purely relative. There is no certain law by which to judge all individuals and the standard by which you will be judged is this: What have you done with what you had and what progress have you made from where you started?

Most of us are the artificial products of the particular type of civilization that is thrust upon us and while you have to conform to the society in which you live I don't want you to lose your individuality. There are some things that I want you to get from an education and from life. There are certain things that I want you to learn in school.

I want you to learn to do a little individual thinking. Not just day dreaming, but some reflective and, may I hope, some creative thinking. I want you to challenge a lot of the cold-storage knowledge and facts and a lot of the ideas that are presented to you. A thing is not true because someone says it is true but because it is true.

And what is truth? I have lived long enough to know that a lot of the things we thought were true are now considered false, and that very few ideas or principles are wholly right or wholly wrong. Usually there is a preponderance of truth on one side or the other.

I want you to learn, within the bounds of reason, discipline and obedience. You will have to submit, whether you live under an autocracy or a democracy, to duly constituted authority. You are going to have to learn to do that and practice it in life if you get along. No individual can be a law unto himself.

I want you to develop habits of punctuality and dependability. They are two of the greatest assets that any individual can possess. If you develop these habits in school they will carry over in life and will make you the type of individual who will be in demand.

fellowmen; that I have not been permitted to play a part of larger usefulness in the work of benefiting all mankind regardless of nation, creed, or color.

What of my future? It rests with my sovereign citizens, and in them have I placed my trust that the day may come when I shall wave over a million opportunities for the guided growth of childhood; over federal institutions in which there will abide a genuine concern for the safety and prosperity of the whole world; over factories where the rights of mankind will be upheld; over the halls of business dedicated to unselfishness; and over Churches truly consecrated to the loftiest ideals of Christian brotherhood!—Selden Carlyle Adams, National Education Association.

I want you to have confidence in yourself, in your own ability and in your own integrity and not to feel inferior to other people. I want you to know that there are some things that you can do well and be happy in the fact that you can do them well. But I also want you to recognize that other people can do some things better than you can and that they have a God-given right to achievement as well as you.

I want you to try to be tolerant in your attitude toward your fellow men. You will not agree with other people's opinions on religion and life and numerous other questions, but remember that they have a right to believe it. Intolerance and ignorance go hand in hand. Intolerance is ignorance matured. Try to be consistent in your thinking. Most of us are not, and, if we subject ourselves to a strict analysis, we will find that we are consistent only in our inconsistencies.

I am going to tell you quite frankly that I have been in school work so long that I know there is nothing sacred about subject matter. But an individual's personality is sacred. In order to develop that personality you have a right to achieve in some field and in so doing build your faith in yourself.

## Learn to Live

I want you to learn in school those things that will help you to adjust yourself to the society in which you live. I do not care so much about your acquiring a lot of factual information that has no functional value in life after school. I do not care whether you can quote the binomial theorem. You may live a long time, and, if you do not teach mathematics, no one will ever ask you about it.

I do not care whether you can define personification as a figure of speech, if you know how to speak good English. You could live a lot and achieve a lot without knowing anything about those things, but you cannot get very far in life if you do not know how to adjust yourself to situations in which you find yourself or know how to get along with your neighbors.

But I do not want you to get the idea that I have any sympathy with that current idea that tells you that you do no need to know thoroughly the knowledge that you will use. You need to know social science. You need to know the science of living and other facts that will help you to enjoy life, and, if you are preparing for a vocation, you need to know that work and you need to know it well. Nothing less will suffice.

I want you to go to college, providing you want to go, and you feel that college has something to offer you. I want you to subject yourself to a strict analysis and to decide whether the time and effort will be worth while for you.

I do not want you to go to college in order to become a member of some sorority and develop social graces. I do not object to your belonging to a sorority and doing the things that others do if you do not place major emphasis upon insignificant things and lose sight of the real purpose of life there. If you go to college, I want you to go because you feel that it has something to offer you.

I know you will find out that college attendance and education are not synonymous, that there are numerous individuals who have never entered college halls that are su-



perior in every way educationally to many who have attended.

If you think college will give you something in the way of self-confidence and self-assurance, then make an effort to go. College should be looked upon as an opportunity to take advantage of that time to lay a foundation for future learning.

I think we have tried to teach you all along the way to face reality, to think things through, and I believe that you will be able to do that. I want you to be able to make choices. By facing realities I want you, in the language of the street, "to take it." I want you to grow up. I want you when you make mistakes to admit them, smile about it, relegate them to the past and try to do better next time.

#### Life Is a Mingling

You will make mistakes. Life will hurt you. You will have disappointments as well as achievements. Life is a mingling of sorrow and joy. But all of these things go to make a fuller life. You will develop strength by overcoming obstacles.

I want you to be proud in the sense that you will know that there are certain things that you cannot do, because you are the individual that you are. I want you to be sympathetic and to be able to adjust yourself to both the classes and the masses. Keep in mind that all people are created equal, not from a biological but from a social point of view.

I want you to be emotional, but I do not want your emotions to govern your intellect. Emotions rise from human hopes and loves and fears and you cannot let them control you.

I want you to be educated to live as well as to make a living. Have enough humility to know that no one individual is indispensable to his community, state, or nation.

You are going to determine your own way of life, but, regardless of what you do, try to be happy in doing it. I know that joy in your work will help you in every experience, no matter how difficult.

That's a lot of advice, Mary Frances. It is the best I have to give from my life to yours.

Affectionately, Dad.  
—R. C. Nicholson in *The Advocates*.

#### THE OLDEST METHODIST MISSIONARY IN CHINA

Dr. Frank D. Gamewell, who was introduced to the Uniting Conference as the oldest Missionary of the Methodist Episcopal Church, was born in South Carolina in 1857 and is a descendant of Bishop William Capers. Dr. Gamewell went to China as an educational missionary in 1881 and did valiant service. During the siege of Peking in 1900 he was chief of staff of the fortifications under the British Legation. He returned to the United States in 1901 and was one of the secretaries of the Board of Foreign Missions until his resignation in 1930, when he was given an honorary title by the board. He was the first president of the old Peking University, now Yenching, of which he is a trustee. Some of the friends of Dr. and Mrs. Gamewell have established a \$50,000 endowment for the Gamewell professorship of the Christian Religion in Yenching University. Mrs. Gamewell is the daughter of Bishop W. X. Ninde.

We call your attention to advertisements in this issue—read them.

### The Church And Its College Job

Of the truly great benefactions made to any church enterprise in recent years, the gift of Mr. James B. Duke to the university which bears his name is exceptionally noteworthy. In making his bequest Mr. Duke states: "I have observed that other institutions change, but the church abides. I am, therefore, going to make my future contributions through the church."

The point which captivates our attention here is the evident firm conviction of this benefactor that the perpetuity of the church in carrying forward its certain mission in an otherwise uncertain world, merits the highest devotion of those who would perceive the values in our civilization that are eternal.

The church has many agencies and channels for the implementation of its message and ministries. In America, and especially in American Methodism, it has found the Christian college to be one of its most useful and indispensable agencies of service.

The very fact that literally hundreds of church schools and colleges of various kinds have lived and served well their day, though scores of them have been closed or have merged their services into a changing educational order, points to the place inherently belonging to these institutions in the ongoing Christian program.

Add to this the further fact that, while church colleges have become fewer, in the main, they have grown much stronger and have developed a prestige in the current educational and religious field which is unsurpassed in their history.

The conclusion, therefore, seems inevitable that there is inherent in the very nature of the church college values which not only have survived, but will continue to survive every effort to ignore or to supplant them. They have demonstrated an astonishing will to live and carry on their divinely appointed task.

#### The Job Immediately Ahead

Methodist union is now the absorbing theme of American Methodism. The mind and heart of the church are turning eagerly to the solution of the problems involved. Hopefully we face the days immediately ahead when a united church shall be privileged to marshal its strength behind our many enterprises with a vigor that has been unparalleled hitherto.

Among these most worthy enterprises needing the church's immediate attention are our Christian colleges, and especially is this true of those in the so-called border states. For something like ten decades the three uniting churches have gone their separate ways in college work, as well as in other matters.

Different traditions, policies, and procedures naturally have developed. These now must be brought into that harmony and common understanding which is consistent with the best interests of our providentially uniting Methodism.

In the central and deep North, as well as in the central and deep South, our colleges will not likely experience the need of much adjustment. Their problems, service, and policies will likely continue much as they are now. They will simply be brought into the larger association of all Methodist colleges with

their individual and common interests existing and being cared for very much as before.

Rational considerations, rather than emotional reactions alone will need to characterize our procedure, if these problems are to be met with fairness to the church as a whole as well as to any given college that may be directly involved.

#### Continuously Redefining the Job

While colleges, more than most institutions, are deeply rooted in all that has gone before, their ability to adapt themselves to rapid educational changes is but little short of amazing.

In this respect, church colleges have been as ready and as able to make the necessary adaptations as have nonchurch institutions. They have been quick "to serve the present age" in furnishing their share of its ablest leadership, no matter when that age has come and what kaleidoscopic changes it has faced.

A chief factor in these adjustments to new needs is the willingness of the colleges to undergo almost continuous reappraisals of their aim and work. In fact, the colleges have been their own severest critics—and the sanest as well.

As long as such a practice obtains, their virility and indispensable worth are assured. And, more than any other type of institution, it should be said of our church colleges that they are critically and continuously passing the validity and effectiveness of their work under review. This they are compelled to do for they must win or lose almost wholly on the quality of their finished product.

Though many of them possess considerable endowment, as a group they cannot live by their endowment funds alone. They must look to other sources for the financial support necessary to carry on; such as student fees, the more or less regular gifts of interested friends, and bequests.

It is not strange, therefore, that the three branches of our uniting Methodism have been almost continuously and sometimes severely critical in their restudy of the distinctive functions of their own colleges. It is by this type of sincere reappraisal and continuous readjustment that these institutions have reached and now hold the educational prestige which is theirs.

The college is a child of religion, as is the church, and side by side the two must march in mutual confidence in their fight for Christian personality and a redeemed humanity.

#### The Problem of Adequate Resources

Reduced to the last analysis, the major problem of the church college is that of financial support. The church unquestionably is interested in its colleges, but the funds which it raises for their support through the regular benevolent channels are wholly inadequate.

Changing educational procedures have sharply advanced educational costs. The state has met this in public costs. The state has met this in public education by almost phenomenal increases in funds derived from taxation. While this enormous increase in public funds for state education brings a very definite necessity upon our church colleges to increase their resources in order to keep pace in the quality of their educational service, this situation is not to be thought of as developing or intensifying any competition between the church and state system of education.

Each has its distinctive service to perform. Both the church and state definitely contribute values that are supplementary. Their full co-operation is most essential.

Facing such a condition, however, the church must meet the growing financial demands made upon it by providing more adequate funds for the colleges it sponsors. The church schools cannot afford to render service that is one whit less than the best.

At the same time and under no circumstances must they ever permit themselves to be maneuvered into the position of attempting to substitute their religious service, no matter how good it is, for any lack of educational effectiveness. Such an attitude would be positively unworthy.

More endowment and other funds, therefore, must be provided. There are friends of our church colleges who have been giving liberally to them of their more bountiful means because they believe in their inherent worth. Taken as a whole, however, the church has not yet presented or responded to the claims of our Christian colleges with that degree of conviction and effectiveness that their value to the state and the church merits.

This is one of the unmet challenges coming to our uniting Methodism. Also, while the gifts of the more able contributors are to be encouraged in every way, the base of constituent giving must be greatly broadened to include every Methodist who can make even a small annual or occasional gift to these needed bulwarks of Christian service.

Another area of unclarified thinking exists quite generally among Christian leaders with respect to their understanding of the real functions of the church college. When is a college inherently an educational enterprise? When is it a missionary enterprise? When, if ever, is it both?

These questions need clarifying for the sake of the educational responsibility of the church. When a college ministers to the so-called underprivileged students alone, its appeal for financial support seems more easily to touch the sources of emotional concern and more easily affects the casual giving of church people.

The college, however, which pitches its service on a level that ministers both to the underprivileged and the more privileged frequently finds it difficult to secure the warmhearted and generous support of the church, which by all means it should have. The end result of this is the possibility of the church concentrating its emotional concern more largely upon the schools serving one class of students, than upon those well-established institutions whose definite objective is to render the highest academic and religious service to all students alike.

Frequently, it has seemed that the stronger and more able church colleges which minister to all classes have been compelled to thrust off from close church sponsorship to more independent careers through lack of adequate church supports, while the colleges emphasizing a ministry to the underprivileged alone have become the church's favored educational children.

The church in clarifying its thinking in this matter needs not at all to set the one type of institution over against the other, but certainly

it should not settle this matter by giving its unbalanced emotional concern to the one at the expense of the other. This is an unsolved problem which should have the constructive attention of a united Methodism.

#### Sounding An Advance

As Methodist union is consummated, what long-past-due clarion call should the church make in behalf of its colleges? To reflect upon this question but for a moment suggests certain obvious answers:

The church needs a rebaptism of fervent religious commitment to the cause of the Christian college as an indispensable factor in bringing the kingdom of God to men. It is one of religion's most dependable sources of strength in this hour of human confusion.

Likewise, the church college needs students the noblest hearts and most choice youth out of our Methodist homes and churches. Our complex and confused civilization as never before needs a choice leadership that is deeply grounded in the truth of the eternal and resolutely motivated by the Christian dynamic.

Another call with unmistakable clarity rings out for a more sacrificial and a more generous financial support. By every token Methodism has the resources needed now by these institutions.

Surely a united church will match the need of these enterprises in this hour when so much is depending upon them, by adequately responding to their call for funds. And this much is certain, should the church go prayerfully and intelligently to this phase of its duty, it will be done.—W. M. Alexander in *The Christian Advocates*.

#### A BIBLE-TOTING METHODIST

By STEWART STOWELL

In a central park in Ogden, Utah, stands an imposing monument to a Methodist layman Jedediah Strong Smith. Some of Utah's Mormons know more than most Methodists about this remarkable character who lived, achieved, and died more than a century ago. A marker in San Diego, Calif., and a painting in the state capitol, Pierre, S. D., also honor this pioneer pathfinder, trapper, trader, explorer and cartographer, whose story Methodism has permitted to go largely unsung.

Consider Smith's major achievements, as listed by Maurice S. Sullivan: the effective discovery of South Pass, later the doorway to western America; first to discover a central route from the Rockies to the Pacific; first white man across Nevada; the first to cross Utah from north to south and west to east; the first American to enter California by the overland route; the first to explore the entire Pacific Slope from San Diego to Vancouver; in brief, "the man who charted the way for the spread of the American empire from the Missouri River to the Western Sea!" Also, it is believed by many that the religious influence of this Methodist layman, who always carried his Bible with him, caused the Flathead Indians of Eastern Oregon to send their delegation to St. Louis, which trip led subsequently to the sending of Jason Lee as missionary and the saving of Oregon.

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

### Woman's Missionary Department

MRS. A. C. MILLAR, Editor

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

#### MOUNTAIN HOME AUXILIARY

The Society met on June 20 in the lovely old home of the Misses Georgia and Leone Leonard. Twenty members and eight visitors were present.

Miss Clarice Wilks, program leader, discussed "Widening Our National Outlook." Others on the program were: Mrs. Sadie Gillispie, Mrs. Charles Gillispie, Mrs. Floyd Baker and Mrs. Charles Chapin.

A new bathtub has been bought for the parsonage with money realized from the sale of Christmas cards and handkerchiefs.

After the program and business meeting we were invited to the lawn where delicious refreshments were served by the hostesses, assisted by Mrs. Ralph Jones, Mrs. May Hackler and Mrs. Charles Gillispie.—Mrs. Neill Eatman, Supt. of Publicity.

#### NEWPORT FIRST CHURCH AUXILIARY

The Society of Newport First Church met Monday afternoon at the home of Miss Mable Stayton with Mrs. M. B. Hare and Mrs. J. S. Duffer as co-hostesses.

Mrs. Roy Umsted led the program, which was a combination of the regular Missionary program and the study of the minutes of the Conference in Searcy. Mrs. M. L. Harris gave the meditation and Mrs. Claude Erwin and Mrs. Curry Martin gave the Missionary topics. Mrs. B. E. Snetzer, Mrs. Koneaster Hodges, Mrs. C. R. Grey, Mrs. Etta Kelley, Mrs. Roy Umsted and Mrs. Arthur Umsted gave the recommendations of the various committees from the minutes. Mrs. James Graham and Mrs. Sam Watson, both of Tuckerman, reported on Spiritual Life and Message. Mrs. Snetzer also read a letter from the Council President, Mrs. J. W. Perry, on the Uniting Conference at Kansas City.

The President, Mrs. C. A. Coltharp, presided over the business session. After the reports of the committees the meeting was closed with a prayer led by Mrs. S. R. Phillips.—Mrs. C. S. Shirley, Supt. of Publicity.

#### PORTIA AUXILIARY

The Society of Portia has finished a six-weeks' study course on "India" taught by Mrs. Jeff Smith, wife of the pastor.

The first lesson was the "Introduction to India," and Mrs. Smith gave the class a test of their knowledge of India.

The second lesson was a debate, "Resolved that the people of India are ready for self-government."

The third lesson was an "Inter-view of Outcasts."

In our fourth lesson we had individual reports on "Rural Reconstruction," which was very interesting.

The fifth week of our study we divided our members into two classes—one advising an imaginary candidate to prepare for medical work, as a missionary; the other for educational work, with reasons.

The sixth and last of these studies was a "True and False" test,

with discussion on growth of the church of India.

At the closing of each study a social hour was enjoyed and refreshments were served.

Following these lessons was a silver tea, given at the home of Mrs. Artie Garner, president of the Society. 29 were present.

A drama in one act, entitled "Mud Walls," pertaining to the life and problems of a missionary in India was presented by Miss Rubye Land, Mrs. B. Norris, Mrs. Richard Choate, Mrs. Hershel Jackson, Mrs. Gus Land and Mrs. Homer Woodyard, members of the Society.

Several musical numbers played by Rev. Mr. Smith were enjoyed by all.

A vocal duet, "Saved by Grace" was rendered by Mrs. Smith and Mrs. Eugene Hart, Jr.

#### DESHA AUXILIARY

The three Missionary Circles met in a joint meeting at the McHue church June 20, at 2:30, with McHue rendering the following program: The study of the Deaconess was the main topic for the worship. "The Deaconess, Who She Is," Mrs. H. D. Inman; "The Age of Light," Mrs. G. H. Seidenburg; Scripture reading, Mrs. S. N. Massey; "Splendid Loyalties," Mrs. Silas Dixon. The entire group entered into a round table discussion of Miss Hill, the Deaconess in this District, stationed at Calico Rock, praising her for the work she is doing in that rural section. Closing prayer, Mrs. Silas Dixon. The McHue Society served delicious refreshments.—Mrs. G. H. Seidenburg, Supt. of Publicity.

#### ZONE MEETING AT TEXARKANA

Zone No. 3 of Texarkana District met June 21 at Rondo church in an all-day session with Mrs. Has Owens presiding.

Meeting opened with devotional by Mrs. R. B. Cole, scripture lesson John 17; prayer by Mrs. C. F. Burgess.

The ladies of Harmony Grove church were given special recognition for receiving the loving cup for the best increase in attendance at District Missionary Conference.

"The World Outlook," Mrs. M. W. Keyhart.

Mrs. E. D. Galloway, District Secretary, discussed the mission and Bible study at the Pastors' School at Conway.

Vocal solo, "My Task," Mrs. Noble Simmons, accompanied by Mrs. Keyhart.

Supply Work in the Auxiliaries, Mrs. O. A. Graves of Hope.

Youth's Meeting at Kansas City Conference, Mildred Fuqua.

Questionnaires read by Mrs. Has Owens.

Dedication of the Union of Churches at Kansas City Conference, Mrs. Wm. Barry.

Morning session closed with prayer by Rev. L. Simpson.

A bountiful covered dish lunch was served under the trees by the church.

#### Afternoon Session

Spiritual Life Groups—Mrs. T. R. Billings followed by prayer by Mrs. J. W. Mann.

President's annual message—Mrs. Roy Woollard.

Peace—Miss Kate Cargile.

Efficiency Aim and Reports—Mrs. E. D. Galloway.

The official count: First Church, 9; Fairview, 16; Harmony Grove, 9; College Hill, 3; Rondo, 12.

Dismissed with prayer by Mrs. Henry Crow.—Mrs. Robt. Boehmer, Secretary.

#### HARRISON AUXILIARY

A very interesting group program, under the leadership of Miss Esther Gordon, was presented to the members and guests of the Society June 23, in the home of Mrs. J. S. Rowland, with Mrs. John Lynn, Mrs. N. N. Tims, and Mrs. E. D. Bishop as associate hostesses.

The study topic was "Widening Our National Outlook." Guest speakers, Mr. Ralph Rae and Mr. Eugene Moore, Harrison attorneys, made very timely addresses, Mr. Rae's subject being "The General Welfare Clause of the Constitution in its Application to Social Welfare of Today," and Mr. Moore's topic being "National Social Legislation." Miss Eugenia Bradley, also a guest, accompanied by Mrs. T. H. Jordan at the piano, presented a vocal solo, "Just for Today." Mrs. Roland Cox and Mrs. Charlie Shoemaker gave articles of interest regarding the progress of mission work in China, the Belgian Congo, and Brazil.

After the program, the business session was directed by Mrs. M. McKimney, Society president. Guests, in addition to those on the program, were Mrs. W. H. Lewis, of Tucson, Arizona, Mrs. Ida B. Merrill, Conway, Mrs. S. T. Rowland, Harrison, Mrs. Edgar Pierce, Harrison, and her daughter, Mrs. C. D. Campbell, of Springfield, Mo.—Mrs. Robert E. Adcock, Supt. of Publicity.

#### THE AMERICAN TREND

In October, 1834, Andrew Jackson, James Madison and John Q. Adams, ex-presidents, wrote and signed, "We urge all citizens, and especially all young men, to abstain wholly from intoxicating liquor, for their own good, and for the good of our whole country, and for the whole world."

The nation's booze bill last year was upwards of three billion dollars; the amount of money spent in gambling of various types is estimated as at least half as much more; the number of cigarettes smoked in the United States for 1937 was about 110,000,000,000; the toll of persons killed in motor accidents on the highways reached almost 40,000.

In these concise figures the trend of the American people for a single year is impressively expressed! "Life, liberty and the pursuit of happiness was once believed to be the three-sided goal of human endeavor, and to the attainment and preservation of these men gave their lives, endured hardship and counted no sacrifice too great if it brought the desired end. No one wants to think—or much less to say—that the nation is losing its ideals, but it's a hard test on faith just the same.

Is it possible that the depression period, with all its anguish and its fears, will bring to their senses a vast nation whose people seem to have utterly slipped away from the old safe moorings! If not, how much longer must the suffering go on, before a deluded people will have learned their lesson and the return to sane thinking and living will begin. Heaven grant the day of awakening may be near at hand.—National Grange Monthly.

#### BLADDER SUFFERERS HERE IS RELIEF

If you suffer from non-retention, frequent urination, highly colored urine, that burns when voided and stains the linen, get Dr. Bond's K and B Prescription today. You cannot afford to allow your condition to become chronic. Price 60c and \$1.20.

## The Laymen's Forum

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

### FIXING THE FIXERS

Under the caption "Fixing Is Poison" this column recently quoted a nationally known figure who in no uncertain terms condemned political "fixers" of tickets issued by police for traffic violations. A month later an alderman was revealed by the daily papers in the role of having a "batch" of traffic tickets nullified without anybody having to appear in court or pay a forfeit.

This "fixing" apparently was with the consent of the city's duly elected official whose duty it is to see that municipal court cases are prosecuted. In this instance the prosecutor had the cases dismissed without trial, and apparently without regard to the officers who had found circumstances, which, in their opinion, represented violations of municipal regulations.

It so happens that city attorneys, and district prosecuting attorneys, too, have legal authority to dismiss any and all misdemeanor cases that may happen to get on the court dockets. Judges elected to preside over the courts are powerless to prevent abuse of the privilege legislators have extended to prosecutors.

Back to the menace of "fixers." Franklin M. Kreml, director of Northwestern University's Traffic Safety Institute, not long ago said: "The menace to American Democracy through the fixing of traffic tickets is more real than any threat to democracy by Hitler or Mussolini." And he added: "You cannot have bad government without the consent and the active assistance of so-called good citizens."

### LEST HE FORGET

Politicians who extend "favors" to their constituents do not always do so out of the bigness of their hearts. On one occasion one of them disclosed that he "had a book in which he kept a record of the 'fixes'." This "fixer" explained that the record was kept for a purpose—that it might control votes in future elections when "ability to serve without fear or favor" would not guarantee support needed to win a race.

### LIBERTIES ENDANGERED

"There is increasing interest in religion today," Dr. A. C. Dieffenbach believes. He is a minister and editor of a Church section for the Boston Evening Transcript. The increased interest probably can be traced to assertions that liberties are in danger, and he says: "The ultimate in liberty is religious liberty."

### POST GRADUATE COURSE

Pastors long have recognized the need for post graduate courses, and special training after they have become full-fledged ministers of the gospel. Alert educators, likewise, attend summer schools and avail themselves of other opportunities to keep abreast of the times.

By the same reasoning a good layman can become a better layman by attending the Methodist Laymen's Conference to be held July 10 to 14 on Mount Sequoyah at Fayetteville. At such conferences the laymen learn of effective work which has been done in other churches and by exchange of experiences learn many things of

## Christian Education

### A STATEMENT OF WHAT PRESIDENT REYNOLDS SAID TO THE PRESIDING ELDERS, FRIDAY, JUNE 16

In reply to the suggestion that Hendrix College needs to sell itself to the pastors and members of the church throughout the state, President Reynolds made this friendly observation:

Hendrix College is doing that very thing as far as its resources will permit. Through students and officers the college at its own expense filled over a hundred pulpits last year; it is still conducting the most successful Pastors' School in the Church, a school which Hendrix originated twenty-six years ago, and which has since been made a part of the program of the Church; throughout its history Hendrix has given in free tuition to beneficiary students more than the Conference collections for the college have totaled; it provides facilities for the Pastors' Schools, young people's assemblies, and other organizations for the church; it furnishes without cost to the church Dr. J. M. Williams to serve pastors and churches.

President Reynolds asked whether the duty of selling Hendrix to the people of the church did not rest upon pastors and elders as well as upon the college. He asked if pastors and elders do not sell Missions, Church Extension, and all other claims of the Church to the people. He then asked whether the same obligation did not rest upon pastors and elders to sell their church colleges, universities and theological seminaries to the people; whether or not the pastors and elders did not sustain the same relation to interpreting the college to the people as they sustain to interpreting Missions and other causes supported by the Church. He said that it would require doubling the expenditures of the college for its officers to travel over the Conferences and appear before the hundreds of congregations to render this service. Is the task not a common cooperative one for both college and preacher?

### ATTENTION ARKADELPHIA, LITTLE ROCK AND PINE BLUFF DISTRICTS

Our Christian Adventure Camp for boys and girls, 12-15, from the Arkadelphia, Little Rock, and Pine Bluff Districts will open next Monday afternoon, July 3, at Ferncliffe, about eighteen miles west of Little Rock, which is reached by going out from Little Rock on the Twelfth Street Pike. Registrations will begin at 2:00 p. m. The first meal will be served at 6:30 p. m. Those coming earlier should bring their noon lunch with them.

What to bring: Since this is a camp, boys and girls are requested to bring clothes suitable for outdoor wear. The rooms at the camp are fitted up with beds and mattresses, but pupils must bring their

value which can be applied to all churches.

The program for the five-day meeting includes the names of leaders, both lay and ministerial, who are well qualified to speak with authority on lay activities and their relation to the Church. Add to that the value which can be derived from the informal group discussions, and every alert layman who attends will find himself a better churchman.

own sheets, pillows, pillow cases, towels and toilet articles. They should also bring two blankets or quilts as it is often rather cool at night. We are delighted to have the Pine Bluff people with us this year and expect the largest and best camp we have ever had.—Clem Baker.

### HAWLEY VACATION BIBLE SCHOOL

The Vacation Bible School at Hawley Memorial Church lasted two weeks and each year it grows in interest and attendance. The enrollment for the first day was eighty, with a total enrollment of 133 and an average attendance daily of 96 plus. Mrs. Frank Cuthbertson, Supt. of the Young People's Department, had charge. Her assistants were: Intermediates, Mrs. Milburn Isom, assisted by Edward Vinson and James Wright; Juniors, Mrs. Ralph Saltee, assisted by Miss Juanita Brown; Primaries, Miss Eberene Reaves, assisted by Miss Mary Helen Durham; Beginners, Mrs. Leland Bayliss, assisted by Miss Ruthie Brummett.

The youngsters were chuck full of enthusiasm from first to last. The Intermediates, who before would not even want to take part in a devotional service, now lead gladly and are anxious to do their very best. Their special project was a quilt top, made by the instructions of their leader, with the name of each embroidered on it, and presented on the night of the closing exercises to the superintendent, Mrs. Cuthbertson. Each department had a project. The closing exercises were held in the auditorium with a large congregation in attendance, at 8:00 p. m. on the last day of school. The usual picnics were held at the proper time and were very much enjoyed.—Reporter.

### VACATION SCHOOL, FIRST CHURCH, EL DORADO

First Methodist Church followed somewhat the plan for vacation school this year that they inaugurated last year, having a section of the school in each three outlying communities of sections of the town. The 1938 school was held in four separate groups, with ten sessions, whereas the 1939 school was held June 5-11 inclusive, with seven intensive sessions at which real study and worship was given in all seven classes. Two of 1938 sessions were devoted to opening and set-up, and a recreation hour at the close.

There were 147 children in attendance, 62 Junior age who studied the course "The Land Where Jesus Lived," and 85 Primary age, taking the course "Bible Homes and Homes of Today," both courses being arranged by our General Board of Christian Education. 25 workers served these groups, making an aggregate personnel of 172 in the School—more than last year when four sections were served. One of the groups held its school at Woodlawn Heights Chapel, which chapel and its worship grew out of the Vacation School held last year by this church, and this particular section had 30 in attendance. This Chapel now holds regular Sunday School, preaching, young people's meetings and mid-week prayer service.

Our reason for holding the school in various outlying sections of the community is to reach unchurched children, get as many of them as possible into the regular church school, and those whom we cannot bring in we will have given some religious training anyway. We have met with some measure of success

in this these two years. Both workers and children were intensely happy and interested in the work this year and consider the school of much benefit to the community. Heretofore ours and possibly one more have been the only vacation Bible schools held in the city each year, but this year there were four other denominations holding schools also, and we feel that we have been a bit instrumental in inspiring these additional schools in other churches, which we consider good progress for the town.

At the close of the work, members of the Woman's Missionary Society served refreshments to the various groups, and the following week the Superintendent of Children's Division entertained the workers in her home at tea, that the work might be evaluated, suggestions made for the next school, and a closer fellowship and exchange of ideas held among the workers of the Vacation Bible School.—Lillie Wilson.

### FOREST PARK VACATION BIBLE SCHOOL

The School was held June 12-23, with the largest enrollment of any Vacation School ever held in this church. The total was 66, and 55 attended three days or more. There were thirteen workers: Beginners, Mrs. Geo. Tscheimer, Miss Margaret Hebert; Primary, Mrs. F. B. Lile, Mrs. John Duvall, Mrs. Harry Norris, Mrs. Thomas, Miss Betty Johnson; Juniors, Mrs. Herman Boshears, Mrs. Geo. Watters, Mrs. J. T. Thompson, Mrs. S. E. Cook, Mrs. T. W. Anderson; Intermediate, Rev. J. T. Thompson. Mrs. Seay came the second week and showed pictures of Palestine. There was remarkable interest throughout.

The children wanted to go on another week. They took a great delight in making a book on the life of Christ to be given to the Arkansas Children's Home. The school closed Friday with an all-day picnic at Boyle Park.—Mrs. S. E. Cook.

### HENDRIX IS WELL KNOWN

Hendrix has frequent visits from representatives of colleges, universities, and Foundations. A few weeks ago two representatives of the General Education Board spent a day as guests of the college. Then the college had inspectors from three great educational Foundations. On the advice of the General Education Board, Mercer University had two professors here to study the Hendrix educational set-up. A representative of the Carnegie Corporation was here the same day to study the music and art set-up which the Carnegie people have aided. The American Council on Education, having a grant of \$500,000 to spend on the experiment, had a man here that day studying the College with a view to deciding whether to include Hendrix as one of fifteen colleges in America to join them in a five-year study and experiments in the training of teachers for the public schools. He went away highly endorsing the college.

Last fall the American Council studied Hendrix for the purpose of deciding whether Hendrix should be selected by the Council as one of twenty colleges in America to conduct for three years experiments in general education. The college was selected, and is now in the midst of that experiment.

One of the Mercer professors remarked that Hendrix College had

(Continued on Page Ten)



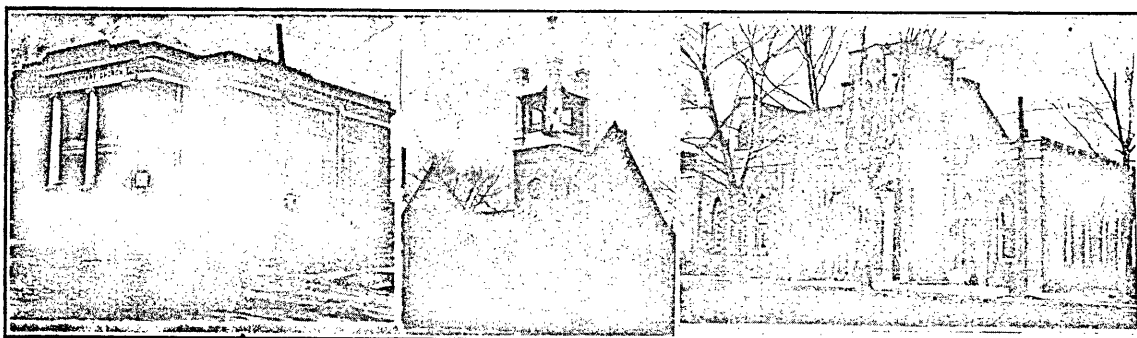
# MAGNOLIA

## RELIGIOUS CENTER OF SOUTHERN ARKANSAS

### Welcomes Your Visit!



REV. R. E. FAWCETT  
Pastor, M. E. C., S.



Left to Right: Methodist Protestant Church, Baptist Church, Methodist Episcopal Church, South

### Magnolia Methodism

Methodist Episcopal Methodism in Magnolia is approximately a century old. The local church was probably a part of Columbia Circuit, organized in 1838, comprising what is now Columbia, Ouachita, Calhoun and Union Counties. The first church building was erected about 1855, which was replaced by a brick structure in 1892, in which the Annual Conference met for that year. This building was remodeled in 1900 and again in 1912. A splendid edu-

cational building was constructed in 1936, during the pastorate of Rev. Leland Clegg, now Superintendent of the Camden District.

The church has had a steady growth through the years until its present membership numbers 683. There are thirty members of the Board of Stewards, of which J. O. Hutcheson is chairman. F. N. Powell is General Superintendent of the departmentalized Church School. Mrs. J. T. Adams is President of the Missionary Society with a hundred members. The present pastor is Rev. Roy E. Fawcett, who has just finished a quadrennium on Arkadelphia District.

This already strong congregation bids fair, with the growth of the town, to become one of the strongest churches of the Conference. With its cultured membership, its capable leaders, and its potential resources, the future of this church should be assured.

Magnolia has been the center, also, of Protestant Methodism of South Arkansas. The membership in this church has been stronger in Columbia County than in any other section of the State. The local Methodist Protestant Church was organized in February, 1889, by Rev. W. F. Wingfield, with T. J. Grimmett, Tom Stewart and M. B. Doss as trustees. The original frame building was replaced by the present commodious and attractive brick building, in 1923, under the pastorate of Rev. J. A. Wade who has ministered to this congregation the most of the time since 1915, and who is the present pastor of the church. The officary includes S. S. Sanders, Chairman of the Board of Stewards; H. B. Whitley, Superintendent of the Church School; and Mrs. A. C. Rogers, President of the Missionary Society.

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AIMS AT THE GOAL OF

**The More Abundant Life**

BY STRIVING FOR

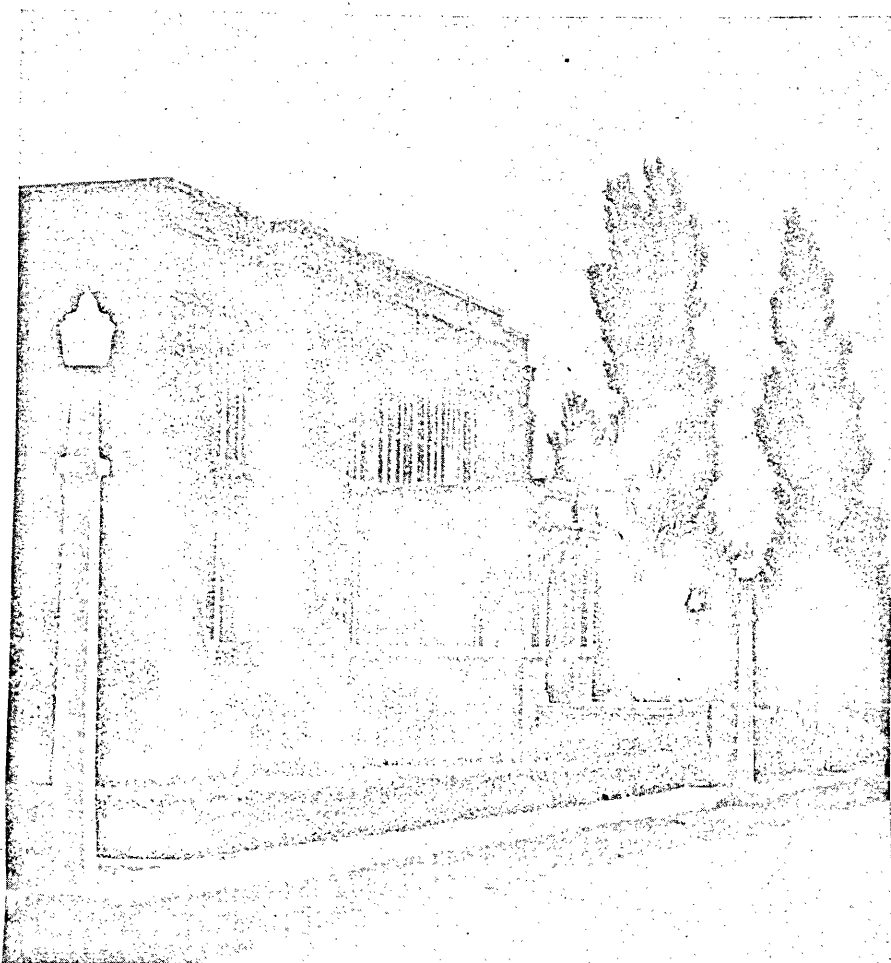
- BETTER HOMES
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- BETTER CHURCHES

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# Magnolia . . City of Oppor

## Avail Yourself of Our Unusual Educational Facilities! . .



CARAWAY HALL AT MAGNOLIA A. AND M.

### Magnolia State A. and M. College

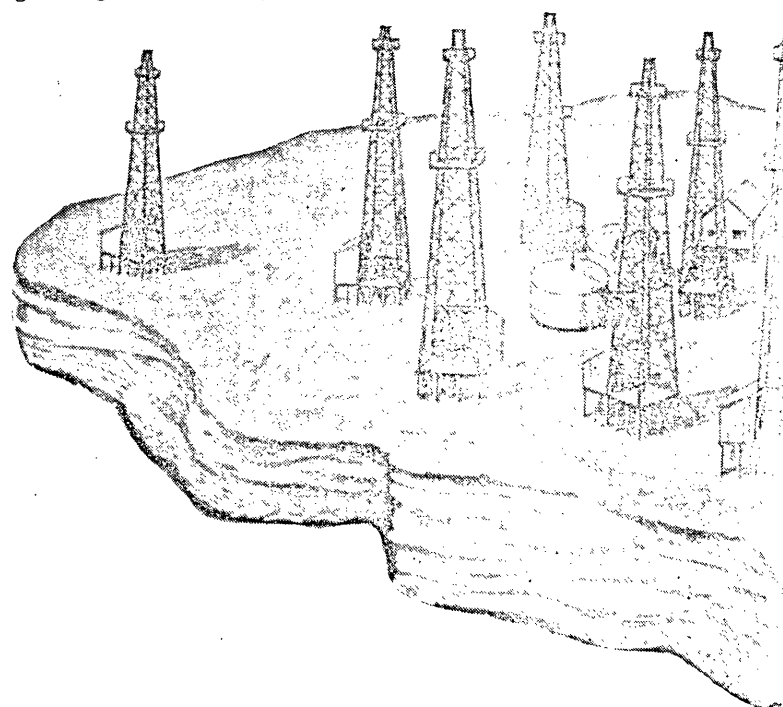
Was established in 1910. It is located just outside the city limits on the crest of a beautiful hill, affording a magnificent view of the surrounding country. There are a number of large brick and stone buildings on the expansive campus and a big working farm on which agriculture is studied intensively under practical conditions. The college has an armory building and maintains a military organization and unit of the State National Guard.

Magnolia ranks relatively high along educational lines. The public schools are exceptionally high standard and are so recognized in educational circles in and out of the state. The high school at Magnolia is a fitting associate of the splendid college.

... when considering the location of your Home!  
... when planning your children's Education!

Magnolia and the surrounding terrain lies high and dry on broad rolling hills, insuring health-giving living conditions for all who dwell here. It stands pre-eminent in spiritual and cultural life—abundantly equipped to prepare young people to solve the new problems of this industrial age.

Magnolia is the home of the State Agricultural and Mechanical College for the third district. Everybody knows Magnolia A. and M. This fine institution is forging ahead in public confidence and educational achievements. The boys and girls from this institution find openings ready and waiting for them. It is no small distinction to be known as a Magnolia graduate.



In earlier days, the growth of Magnolia was provokingly slow—but not any longer! OIL—that builder of cities and founder of fortunes—IS HERE!

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AND

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THE HOME

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MAGNOLIA



# portunity . . Welcomes You!

## Investigate Our Extraordinary Commercial Opportunities!

when you are locating your industrial plant!  
when you are seeking a business location!

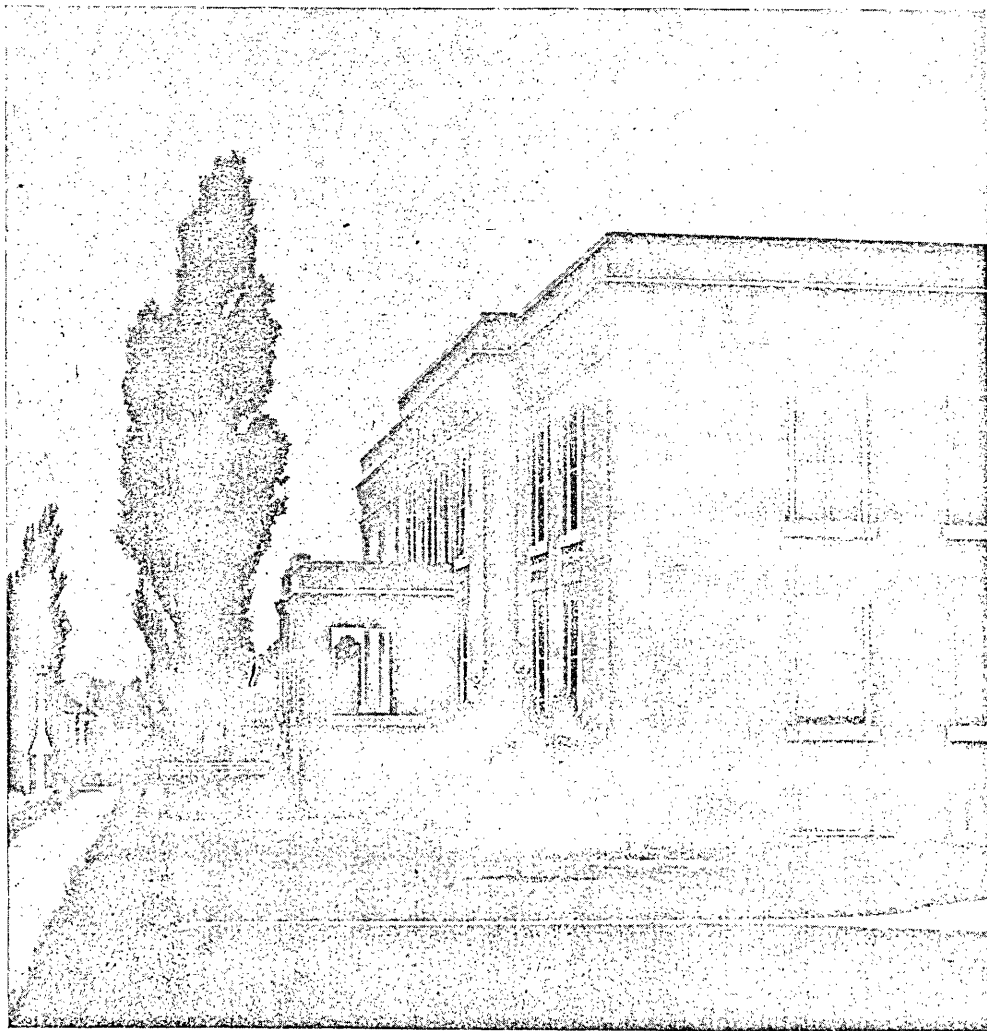
Magnolia has almost boundless possibilities as a market, and as an industrial and educational center.

Because of its good water, rich grazing lands and advantageous location, it offers splendid opportunities for dairying.

Through the possibilities of natural gas, electric power and available water supply, excellent transportation and good living conditions, Magnolia has unlimited opportunities for new industries, such as Furniture, Pottery, additional Textile Mills, etc.



**Four  
New  
Oil  
Wells  
Raise  
Magnolia  
Total  
to  
34  
Producers  
!!**



McCRARY HALL AT MAGNOLIA A. AND M.

Magnolia, June 24.—Grady Vaughan's Baker No. 2, the Magnolia field's 34th well, was flowing into the burning pit today. The plug was drilled at 7,575 yesterday and the well washed in as a good producer. Gauge will be taken by tomorrow.

Three other wells were completed earlier in the week.

### Oil Co.

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Oils and  
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Agent  
Arkansas  
Res., 390

### Shop

### Shop

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K.

### Magnolia Insurance Agency, Inc.

CASUALTY — INSURANCE — FIRE — SURETY  
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MAGNOLIA, ARK.

T. A. MONROE, Manager

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Flowers For All Occasions

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MAGNOLIA, ARK.

**505 Service Station**

PHILLIPS 66

FRED ROGERS, Mgr.

Magnolia, Ark.

(Continued from Page Six)

no conception of the high esteem in which it is held throughout college circles in the South, and urged that Hendrix start a movement among Southern colleges to study and apply the educational results which Hendrix has worked out on its campus.

**HAPPENINGS AT HENDRIX**

The Young People's Assembly of the North Arkansas Conference closed its annual session Saturday morning with the award of certificate. Officers for 1940 are: Sammy Watson of Tuckerman, president; Miss Victoria Wiggins of Conway, treasurer; and Miss Inice Hawn of Truman, publicity director. The annual banquet was held Friday night. Visiting speakers were Miss Maria Gonzalez of Mexico, a student in Scarritt College, and Mr. Agenor Andrade of Brazil, student in Peabody College. Both will appear on the programs of the Little Rock Conference Assembly this week. Dr. W. B. Selah, pastor of St. John's Methodist Church in Memphis, addressed the assembly daily.

The Young People's Assembly of Little Rock Conference opened on Monday afternoon with large attendance. Rev. Clem Baker was in charge. More than thirty trained leaders and instructors are participating.

Two Hendrix teachers, Dr. Harry I. Lane, professor of Mathematics, and Dr. John P. Anderson, assistant professor of Psychology, are pursuing special studies in the University of Chicago. They have General Education Board fellowships for a co-operative study in general education, conducted by the American Council on Education. Representatives from 21 colleges are participating in this study under the direction of Dr. Ralph W. Tyler, chairman of the Department of Education at the University of Chicago. Dr. Lane will test methods in sciences and prepare an experimental course, "Logic applied to scientific problems," for use next fall. Dr. Anderson will study testing techniques and remedial readings and guidance.

Dr. L. O. Leach, professor of Physics, left last Thursday for Ann Arbor, Mich., to continue special studies in the University of Michigan.

Miss Marie Meredith, dean of women at Hendrix, who has been at Columbia University the past year, was awarded the M.A. This summer she is serving as counselor for women at Duke University, and will return to Hendrix in September.

Mrs. Mildred McNutt, B. M., graduate of Hendrix and director of Music in Conway High School co-operating with the Hendrix department of music, is pursuing graduate study in the University of Southern California this summer.

Homer V. Claud, son of Rev. I. L. Claud of West Memphis, who graduated from Hendrix June 4 and won the economics medal, has been awarded a fellowship at Louisiana State University for next year. He plans to study accounting and business.

President Reynolds announces the appointment of Professor David R. Robertson as director of the department of Music. He also states that an additional instructor will be secured. Mr. Robertson, a B. M. graduate, and for two years, assistant instructor in violin and viola at Drury College, had also two years of graduate training in the Juilliard School of Music in New York. He was acting concertmeister of the

Greenwich Sinfonetta and a member of the New York symphony during the seasons of 1933-34. He came to Hendrix as instructor of violin and theory in September, 1934. Besides his work as instructor, Mr. Robertson has organized an orchestra with full symphonic instrumentation, has played with the Little Rock Symphony Orchestra, and on numerous radio programs. This summer he is teaching in the University of Iowa summer session.—G. A. Simmons.

**REPORT OF FINDINGS COMMITTEE, NORTH ARKANSAS YOUNG PEOPLE'S ASSEMBLY**

As another Young People's Assembly closes we, the Findings Committee, filled with the spirit of our organization and our Lord, wish to report on our aims and objectives for the coming year. There are many evils which we desire our young people to combat. Among the major evils are liquor, gambling, crime, and indifference. All of these are woven together and it will take a powerful, co-operative effort to make any appreciable headway. If our social order, our Christian civilization is to continue to prosper, we must, in the name of our Father and His Son, stand steadfast in our effort to reduce those evils.

I. First, alcohol has no place in our national life. Enough money is spent each year on this deplorable drink to pay off the national debt far more quickly than it will be paid off otherwise. We believe that we must quickly take steps to rid our life of this menace and in securing a fair local option law to be used as the weapon point of our drive.

We, as young Christians, are becoming aware of the enormous increase of crime in our nation. Part of the increase can be attributed to the increased consumption of alcohol. Another factor in the increase of crime is crowded slums and the economic problems of the poor class in general. This in turn is the result of the attitude of indifference resulting from the banking up of the barriers of pride, independence, and reasoning in the depression of the early churches.

We, as great influences in our church today, as leaders of our church and country tomorrow, must start a counter reaction with Christ as our leader, with love as our aim and hope as our encouragement that will soon be felt in our country and the entire world. We must combat indifference and then lead on to greater victories.

Gambling we are to oppose to our utmost. The money spent for that and for liquor would raise the poorer class out of their poverty, decrease crime as a by-product and increase moral standards, living standards and Christianity throughout our nation.

II. We are in hearty agreement with the principles of the Youth Crusade and we shall support it by bearing our crosses. One way that we can cooperate is in the observance of the Youth Crusade Week in each of the local churches. In the words of the pamphlets, giving suggestion for the emphasis of it, "Youth Crusade Week should afford an intelligent direction for the dynamic energies of Young People in the least and largest church." We want to reach more and more young people with personal religion, community service, and recreation. We are co-operating with the suggestion of the General Board for taking an offering for scholarships to assemblies.

We, as young people, want to let our lives be governed by moral and spiritual laws, so that these may help us to evaluate and interpret the laws of society and thus further the aim of a more ideal world.

We believe that Christianity is a means of putting the Spirit of Christ into the affairs of everyday life. In this way only may great accomplishments for individual persons and society be wrought and real and lasting victories won for the Kingdom of God.

We believe our lives should show so completely our love for God and our willingness to pattern after and serve Jesus Christ His Son that anyone attracted to us or ideally following us would mold their lives into the form that God would want them to.

III. We have decided that rearranging the time of the North Arkansas Young People's Assembly and the time of the North Arkansas Senior Assembly for the year 1940 would be much more fruitful in result and convenient for both age groups of all the churches. Therefore next year, 1940, we recommend the Young People's Assembly meet in July and the Senior Assembly meet in June. With this arrangement we hope to bring more Young People to our Assemblies who are eager and anxious to do more in every possible way to further the purposes of God in our world.

Also in view of the fact that one of our major problems and most certainly a weak spot in the efficiency of our local Young People's department is the adult councillors or adult workers. And so in the coming year we recommend the institution of courses especially for them, mainly, to make them stronger spiritually and more efficient in their designated work in the Church. An added benefit will be the fellowship of these councillors with the young people during all the profitable activities on the campus. While their classes will be independent and separate, a great need will thus be accomplished.

We sincerely believe that truth is more powerful than falsehood and we are willing to stake our lives on that which has foundation. The sands on which ill will, selfishness, and international conflict are built must be completely put aside in order that civilization in the form of religion, art, literature, which grow out of the fine art of men living together and with God, may flourish and flower.

We must prepare for peace, not war, in schools as well as in nations, in our hearts as well as our minds. We cannot conceive of Jesus fighting, because he was always doing good. We want to follow Him and not the god of war.

As children of a God of Justice, Righteousness, and Love, a God whom we call Father, all people may come to feel brotherly toward all other races. Creeds and separations by regions and national boundaries are superficial and should cease to keep us from reaching the Kingdom of God on earth. We shall make friends with underprivileged people wherever and whoever they are.

IV. We, as Christian Young People, believe that Christianity must begin with the home. In order to make our homes an environment of Christianity we must cooperate in these ways with other members of our families. We must create similar interests in the home, show good sportsmanship, learn to be patient. We must keep the mental, physical,

and spiritual standards on the high level.

We believe that our homes should be such that our children will have the best possible advantage for spiritual, educational, and social development and the training received there will form a background so strong that it will enable them to accomplish more in attempting to bring the Kingdom of God to earth.

Rapidly growing as a national evil is the problem of divorce. As a result, many homes are broken up and children are deprived of the companionship only a father and mother can give.

Commercialism of divorce in many states, including our own, has so rapidly increased this problem that it is time that the Methodist Young People are combining our efforts for a solution. As public opinion becomes more Christian and absorbs the teachings against this, laws to this effect will be made and enforced.

We realize that in Arkansas an alarmingly large percentage of the population are tenants. Houses are not homes until they are owned, and are lived in, in the sense Edgar A. Guest stresses in his poem:

"You are the fellow who has to decide  
Whether you'll do it or toss it aside.  
You are the fellow who makes up your  
mind  
Whether you'll lead or linger behind.  
Whether you'll try for the good that's  
afar  
Or just be contented to stay where you  
are  
Take it or leave it. Here's something to  
do!  
Just think it over—  
IT'S ALL UP TO YOU!"

—Virginia Calaway, Chairman;  
Edna Lou Smith, Norman Goodwin,  
Victor Wyatt.

**HOME AND FOREIGN MISSIONARY OFFERINGS, LITTLE ROCK CONFERENCE, MONTH OF MAY**

Arkadelphia District	
Malvern	\$ 10.83
Hollywood	.50
Keith Memorial	.75
Oaklawn	2.00
Butterfield	.45
Last Chance, Hot Springs	8.33
New Salem	1.76
Princeton	.44
Providence	.50
Midway	1.30
Dalark	1.00
Bethlehem (4 mos.)	4.84
Arkadelphia (3 mos.)	30.00
Tulip	.93
Carthage (2 mos.)	2.00
Manchester (3 mos.)	4.50
Macedonia	.98
Point View	.70
Total	\$ 71.81
Camden District	
Temperance Hill	\$ .64
Lakeside (Thornton Ct.)	.50
Christie Chapel	.30
Waldo	1.00
Centennial	1.84
Fordyce	7.63
Buckner	1.00
Bethel	1.51
Vantrease	1.01
Fredonia	3.00
Bearden	3.22
Philadelphia	.38
Marysville	1.31
Chambersville	.31
Strong	2.00
Atlanta (2 mos.)	1.70
Camden	12.84
Childester	2.00
Missouri	.25
Harrell	1.24
First Church, El Dorado	25.43
Shannon	.74
Smackover	5.00
Thornton	1.80
Magnolia	5.00
Huttig	3.00
Junction City	1.45
Ebenezer	.30
Quinn	.25
Buena Vista (5 mos.)	1.00
Mt. Prospect	.50
Total	\$ 88.15
Little Rock District	
Capitol View	\$ 2.36
Hunter	1.76
Geyer Springs	1.00
Hickory Plains	.90
New Hope	1.00

Bethlehem	3.00
Pulaski Heights	10.00
Asbury (3 mos.)	30.00
South Bend	1.00
Henderson	1.00
Highland (3 mos.)	12.00
First Church, Little Rock	24.06
28th Street	2.50
Keo	3.00
Total	\$ 93.56

<b>Monticello District</b>	
New Edinburg	\$ 1.10
Hamburg	3.00
Monticello	5.40
Rock Springs	.80
Arkansas City	2.00
Total	\$ 12.30

<b>Pine Bluff District</b>	
Lakeside	\$ 14.05
DeWitt	3.25
Sheridan	2.00
Ulm	1.11
Oak Grove	.65
Tucker	.83
White Hall	1.00
Grady	2.95
Wabbaseka	2.00
Bethel	.50
Altheimer	3.60
Prosperity	1.00
Sherrill	2.50
Hawley	1.00
Gould	2.53
First Church, Pine Bluff	17.06
Center	.60
Carr Memorial	2.00
Roe	1.31
Gillett	3.00
Mt. Carmel	.25
Swan Lake	.50
Bayou Meto	1.00
Total	\$ 64.69

<b>Prescott District</b>	
Hope	\$ 7.50
Nashville	5.50
Doyle	.60
Pump Springs	.25
Holly Grove	.20
Midway	1.25
Waterloo	1.25
Fairview	1.25
Holly Springs	1.25
Forester	2.01
Blevins	2.50
McCaskill	1.00
Gurdon	3.00
Okolona	1.03
Murfreesboro	3.00
Mineral Springs	1.50
Glenwood (2 mos.)	2.00
Spring Hill	.52
Norman	1.00
Total	\$ 36.61

<b>Texarkana District</b>	
Ashdown	\$ 2.00
Mena	5.00
Stamps	3.00
Horatio	2.12
Lewisville	10.27
Rock Hill	3.00
Doddridge (6 mos.)	1.50
Vandervoort	.80
Sylvarino	.73
Total	\$ 28.47

<b>Percentage by Districts</b>	
Camden	60%
Pine Bluff	37% plus
Prescott	31%
Arkadelphia	30% plus
Little Rock	25% plus
Texarkana	13% plus
Monticello	12% plus
—C. K. Wilkerson, Treas.	

### HOME AND FOREIGN MISSIONARY OFFERINGS, Y. P. ORGANIZATION, L. R. CONFERENCE, MONTH OF JUNE

<b>Arkadelphia District</b>	
Sardis	\$ 3.50
Leola	3.28
Pullman Heights	10.00
Total	\$ 16.78

<b>Camden District</b>	
Centennial	.75
Magnolia	1.93
Christie's Chapel	3.00
Total	\$ 4.83

<b>Little Rock District</b>	
Hunter	\$ 4.00
Primrose	1.25
Lonoke	5.00
Carlisle	3.00
First Church, Little Rock	5.00
Total	\$ 18.25

<b>Monticello District</b>	
McGehee	\$ 2.50
Crossett	4.27
Total	\$ 6.87

<b>Pine Bluff District</b>	
Gillett	\$ 9.00
Humphrey	1.00
Total	\$ 10.00

<b>Prescott District</b>	
Blevins	\$ 8.00
Nashville	10.00
Total	\$ 18.00

<b>Texarkana District</b>	
First Church, Texarkana	\$ 7.00
Mena	10.00
Total	\$ 17.00
—Mrs. R. A. Thomas, Treas.	

## CHURCH NEWS

### ARK. METHODIST ORPHANAGE

On Sunday, June 18 I assisted in the dedication of Sardis Church, together with Dr. Reves. Bishop Selecman preached a wonderfully helpful sermon which was enjoyed by the large concourse of people.

Brother Keener Burnett has led in a most wonderful accomplishment in the erection of this church; a marvelous community when we consider the contribution which it has made to the Church, to the state to business affairs and to agriculture. In our capital city from that community we have the families of Judge Mehaffy, the Poes, Elliotts, Caples, Mashburns, Simmons and Donhams. All of these mentioned are outstanding in their various activities.

I looked into the faces of the many children at the Sunday School and Church services and felt convinced that in the future this church would receive many helpful leaders from that group. It is a marvelous community; rocky poor land, but they make men and women there.

On Sunday, June 25, I was with Brother Rutledge on the Malvern Circuit, preaching at Keith Memorial Church in the suburbs of Malvern. Brother Rutledge has done a splendid piece of work there and his leadership is telling in many ways.

The Home for motherless and fatherless children is in good shape so far as I know. Nothing would be more helpful to us than remittance by those who read these weekly notices. We need help in these times that are strenuous.

With best wishes for all, I am, yours truly.—James Thomas, Supt.

### NORTH ARKANSAS CONFERENCE CHURCH SCHOOL DAY OFFERINGS, MAY 20, JUNE 24

<b>Batesville District</b>	
Salem	\$ 2.80
Bethesda	2.50
Oak Grove	2.00

<b>Conway District</b>	
Gardner Memorial	\$ 20.00
Mt. Carmel	3.50
Centerville	2.00

<b>Fayetteville District</b>	
Siloam Springs	\$ 3.25
Bentonville	20.00
Viney Grove	1.30
Pea Ridge	1.83
Mt. Hebron	.55
Green Forest	3.00
Oakley's Chapel	2.65

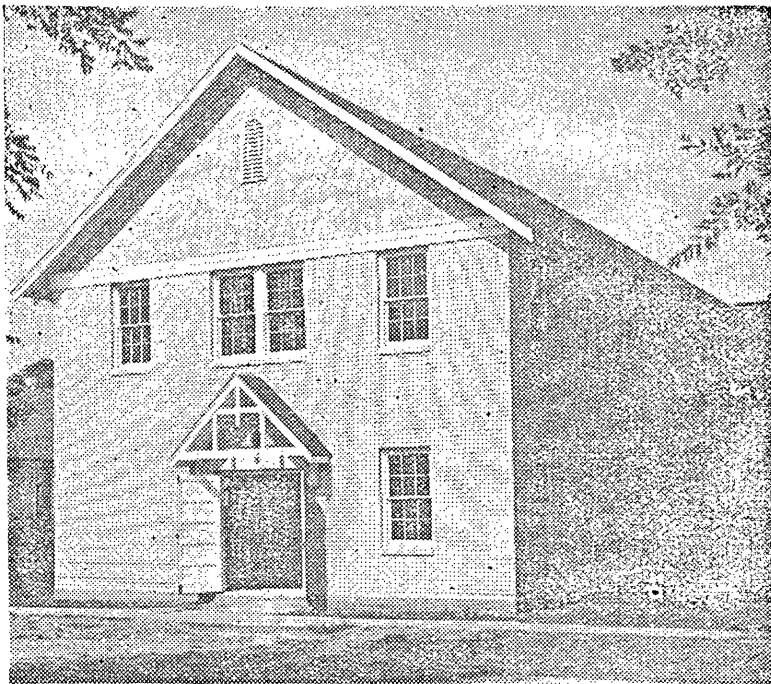
<b>Fort Smith District</b>	
Mansfield	\$ 10.30
Greenwood	20.00
Alma	5.00
Bonanza	1.25
Hackett	2.50
Second Church	5.00

<b>Helena District</b>	
Hickory Ridge	\$ 3.00
Mellwood	4.00
Forrest City	\$ 60.00
Wynne	25.00
Haynes	3.00

<b>Jonesboro District</b>	
Lepanto	\$ 6.00
Bono	2.00
Trinity	1.50
Pine Log	1.00
Joiner	3.50
Pleasant Grove	1.00
New Haven	1.05
Trumann	10.00
Leachville	2.00
Caraway	1.52
Lake City	1.00

<b>Paragould District</b>	
Hurricane	\$ 1.10
Success	1.00
Pruitt's Chapel	1.00
Hoxie	1.18
Wood's Chapel	1.00
Ravenden Springs	1.40
Pocahontas	5.79

<b>Searcy District</b>	
Hunter	\$ 2.65
Harrison	25.00
Bald Knob	4.00
Heber Springs	15.00
—Ira A. Brumley.	



EDUCATION BUILDING, CARR MEMORIAL

### BISHOP SELECMAN AT CARR OPENING

Sunday evening, June 18, was a high hour in the history of Carr Memorial Church, Pine Bluff. The Memorial Church was the official opening of the new educational building. Bishop Charles C. Selecman preached to the largest congregation assembled in Carr in many years. He preached on the "Law of Growth," and the people enjoyed the message to the fullest. After the service, the new building was lighted and every one was invited to inspect it.

Seated in the pulpit with Bishop Selecman, and Rev. S. T. Baugh, the pastor, were Rev. J. A. Henderson, pastor of Hawley Memorial, and Rev. Fred G. Roebuck, pastor of Lakeside, and in the congregation were numbers of people from these two churches, and also from First Church. There were quite a number of people from other denominations present.

### PRESCOTT DISTRICT NEWS

Bishop C. C. Selecman, in a District-wide evangelistic rally at Hope, spoke to a great gathering of Methodists from all parts of the Prescott District Tuesday night, June 20, on Evangelism.

His coming at this particular time was fortunate for us, indeed, as we are just beginning our summer evangelistic meetings. His sermon was a great blessing and inspiration to all of us.

While a few revivals have already been held within the district, resulting in much good and many souls being saved and added to the churches, yet many are to be held. O. E. Holmes, with the assistance of the Boney Party, are now in the first week of what we believe is going to be a great revival.

The following pastors will begin revivals this present week: Rev. Jesse Davis at Moscow near Prescott; W. I. Small, assisted by E. H. Martin, at Columbus; A. C. Rogers, assisted by Wallace Calloway at Murfreesboro; A. N. Youngblood at Jappany. The dates have been set and help secured where desired, for every church in the district for revivals this year. The writer is to be with A. N. Youngblood in a revival at Boto, a large unreached community in Pike county, beginning July 2.

The revival fires are burning and will burn throughout the district all summer and fall. Our preachers are

The building of the educational plant is a triumph for Carr Memorial Church. It is a beautiful two-story brick veneer, arranged to care for the Children's Division on the first floor, and the Young People's Division on the second floor, also arranged for banquets on the first floor where a spacious and well arranged kitchen has been provided. The building is easily worth \$7,500. To the credit of the Building Committee belongs the fact that there is less than \$2,300 debt against the building.

This is the only Methodist Church in East Pine Bluff. The pastor and officials plan a quiet, but extensive, campaign of evangelism to reach unchurched people in this territory. This Church is fast becoming one of the leading Churches in the Pine Bluff District, and one of the outstanding Churches of the Conference.—Carr Bulletin.

working and praying and ready to pay the price for great revivals, and under God's leadership, I believe we shall have them.—J. D. Baker, D. S.

### FIRST CHURCH, LITTLE ROCK

The Young People's Assembly opened Monday with the following First Church young people attending: Senior High Department—Virginia Lou Trieschmann, Ardeth Lee Buzbee, Eloise Weir, Helen Hall, Cherry Farris, Robert Raney and Leonard Steidel; Young People's Department—Martha Remley and John Emerson. Yours truly is serving as an instructor. We are happy to have this many from our church attending the Assembly, because it affords a wonderful opportunity for study, worship, recreation and fellowship with other young people with like interests.

Camp Ferncliffe for Intermediate boys and girls will open Monday, July 3, and continue through the 7th. This is also an opportunity for our boys and girls twelve through fifteen to meet and know other young people of their own age in Little Rock, Arkadelphia, and Pine Bluff Districts. Several have already registered; if there are others who are interested please get in touch with the church office as soon as possible.

The Rev. Ewart Watts, son of our pastor, who has just recently received his Bachelor of Divinity De-



gree from Yale University, will preach at First Church next Sunday morning. Ewart has made a brilliant record during his academic career and has great prospects in the ministry. It is our privilege to have the opportunity to hear him next Sunday.—C. R. Hozendorf, Assistant Pastor.

#### APPRECIATION

To our many friends scattered over the state and out of the state, please accept this short expression of thanks. We have received so many beautiful cards expressing sympathy to the family over the death of our loved wife and mother. Sweet words of comfort have come to us. Please accept our appreciation and thanks. We can never repay the good people in and around Holly Springs for their presence and fine and loving service during the illness of our loved one, and rendering service in the parsonage. May the blessings of God abide with all.—J. C. Williams and Children.

#### VISITING SOME VERY OLD CHURCHES

I am just back from Boston where I had gone to attend the wedding of my youngest daughter. After a boat trip to Bermuda, Nassau and Havana they will be at home in Cleveland, Ohio.

On Monday, June 12, I attended the graduating exercises of Boston University when I saw 1313 graduates receive their degrees. It was truly a dramatic scene. Governor Landon, who ran for president on the Republican ticket the last time, delivered the class address after which they conferred upon him the honorary degree of LL.D.

But about these churches; I visited the Old North Church in whose belfry the lantern was hung for Paul Revere on that eventful night when he rode to awaken the Minute Men on April 18, 1775. In this same year the chandeliers were bought and hung. There is an old clock still running that was bought and placed there in 1726. There is a splendid bust of Washington that was placed in the auditorium in 1850. This is an Episcopal church built in 1723. The church is supported now very largely by tourists, though used very largely by the Italians. It is the oldest church in Boston, and, of course, is rich in many traditions.

I have, for many years, had a desire to visit "Old South Presbyterian Church" in Newburyport, Mass., under whose pulpit sleep the remains of George Whitefield. This I did on June 13 in company with my son, W. C. Watson, Jr. This quaint old building was erected in 1745. The pastor very courteously showed us through. The auditorium has a seating capacity of 1200. They now have a membership of 200, with an attendance of about 125. They only use the auditorium in summer, as it is too large to heat for so small a number, but they worship in a room just behind the auditorium. They have an endowment of between \$50,000 and \$60,000, and an extra endowment of \$1000 per year to pay for music, \$700, and the remainder for minor incidentals. They showed us the old prod with which the official prodger would awaken those who dozed during the service. I was interested in seeing and handling the last Bible Whitefield ever owned and saw the last text from which he ever preached, 2 Cor. 5:13. An admirer of Whitefield stole a forearm and carried it back to England and kept it thirty years,

when his conscience, it is supposed, began to smite him and he sent it back locked in a heavy metal box. They keep it locked in this same box among the curios of Mr. Whitefield. He died at two o'clock in the morning, next door to the church, after being ill but a few hours from an attack of asthma. As I stood in front of his vault, down in the basement underneath the pulpit, I thought of his earnestness, his matchless eloquence, the great throngs to whom he ministered, and now all but a memory, and then compared it with Mr. Wesley who lived and wrought at the same time, and the great Methodist Church that came from his hands. One, Mr. Whitefield, a mighty preacher, who did not conserve his labors, while Mr. Wesley, a great preacher too, organized and conserved his work to the honor of God and the salvation of multiplied millions in the past and, under God, multiplied millions yet to come.

On my return, I stopped at the World's Fair for a short time and saw a mighty big show. The Russian building, costing \$400,000 with a great display was attracting much attention; but they were "putting out" a vast amount of propaganda for Socialism. I was in the Arkansas building and was not ashamed of it. I am glad I had this trip and hope many of our people will be able to attend the Fair, for its educational values are great. Home again, and I am glad.—W. C. Watson, Malvern, Ark.

#### CHURCH-WIDE PASTORS' CONFERENCE, LAKE JUNALUSKA, N. C., JULY 25-30, 1939

The Church-wide Pastors' Conference at Lake Junaluska will bring to the platform four distinguished leaders in the religious life of our nation. Dr. Oscar Thomas Olson, pastor of Euclid Epworth Methodist Church, Cleveland, Ohio, will deliver four addresses on "The Spiritual Life of the Preacher."

Dean Raimundo de Oviss of the Cathedral of Saint Philip, Atlanta, is in great demand as lecturer and preacher. He has had remarkable success in his work in Atlanta. His four messages will be of decided help to pastors who are facing delicate and difficult problems.

Dr. Smiley Blanton is associated with Dr. Norman V. Peale in the Marble Collegiate Church, New York. Dr. Blanton has had splendid success in clinical evangelism. During the spring he delivered a series of lectures and the attendance increased to such an extent that the main auditorium of the Church was crowded during the week. He will give specific instruction with regard to this new and vital field which has opened to the Christian minister. Each address will be followed by a forum discussion.

The Conference Sermon will be delivered by Bishop Clare Purcell, and the devotional messages will be brought by leading ministers of our Church.

Bishops and Presiding Elders approve this Conference and urge that our ministers attend. Those who have been present are most enthusiastic supporters of this Conference. The one held last summer was most highly commended by Bishop John M. Moore in an article in the Christian Advocate.

There are no fees and hotel accommodations may be secured at most reasonable prices.

Our readers are urged to patronize the advertisers in this number.

## Evangelism

(Address by Mrs. D. D. Hartrick, of Springtown W. M. S. at Zone meeting at Bentonville, Fayetteville District.)

Some one has defined evangelism as the program of Jesus Christ for the redemption of the world. It consists of three parts: Bringing men to Jesus Christ; building them up in Jesus Christ; and sending them out for Jesus Christ. All too often we stop with only the first part of our program accomplished. To be sure the first step is essential. Souls must be brought to Christ before they can be built up or sent out to spread the good news to others. But our work must not stop there any more than our work in field or garden stops when the seeds are planted in the ground. Henry E. Whaley says: "Weeds need no sowing nor care; they thrive on neglect. But the fruit-bearing plant or tree requires the patient care of the faithful husbandman."

The emphasis in evangelism is shifting somewhat from the mass or revival method to personal contact. This shifting is doing two things: First, it is putting the responsibility of the work on the shoulders of the many instead of resting it almost entirely on the few, the preachers and professional evangelists. Every Christian is called to be a soul-winner. Second, the very nature of the personal method demands deeper consecration on the part of those who endeavor to win others to Christ. In other words, if we are to be efficient in bringing others to follow Jesus, we ourselves must live consistent Christian lives. We must cast the beam out of our own eye before we attempt to remove the mote from our brother's eye. It was Ralph Waldo Emerson who said, "What you are speaks so loud I can not hear what you say."

In the coal mines of Pennsylvania there grows a beautiful, pure white flower. Coal dust may fall upon it, water be put on it, yet it remains pure and spotless. That is what Jesus wants us to be in the midst of a murky world.

One of the greatest aids to living a consistent, Christian life is prayer. We need to hold regular and frequent communion with the Source of our spiritual power. That communion means not only talking with God, but also listening to the still small voice. Our constant prayer should be, "Lord what wilt thou have me to do?"

Having heard that still small voice we must give unhesitating obedience to it. It may mean suffering and hardship; but the reward far outweighs the cost.

In winning souls for Christ, we need a lot of that which someone has chosen to call "sanctified common sense," or tact. There is a key to every human soul. Perhaps you hold one of those keys. Often that key consists in finding the chief interest of the one whom you are trying to win, and using that as a point of contact. We have heard a former pastor tell of his desire to win a certain farmer for Christ. Learning that Chester White hogs were almost a hobby with this man, he found out all he could from various sources, about Chester White hogs before he went to see him the first time. On that first visit, he made no mention of his own business—religion, but spent most of the time talking about Chester White hogs. That farmer had a daughter who sang in the church choir—a lovely voice. The next time the pas-

tor called on him, he invited him to church to hear his daughter sing. Within three weeks, the farmer came to church, in six months, he was converted; now he is one of the most influential members of that church. Chester White hogs were the key to that man's heart. Jesus found in water the point of contact with the woman at the well.

Soul winning is not easy. It takes a lot of courage, or holy boldness, to talk with someone about his relationship with Jesus. It also requires patience and perseverance. Sometimes it takes years to convince one that Christ is the true example.

How shall we go about our task of evangelism? A careful consideration of the methods used by the Master should give us some very practical suggestions.

In the first place Jesus' method was simple and natural. Casual, easy, friendly conversation is far more effective than a stilted professional tone and manner.

Second, Jesus sought the man, not for what he was, but for what he might become. His name, occupation, position in society, and reputation were merely incidental. You recall now the Pharisees rebuked Him because He went to dine with Matthew, the wicked tax-collector.

Then, Jesus made personal contacts with those whom he sought to win. We cannot save souls by proxy.

His invitation rang with genuine assurance. He had no doubts or misgivings about what he had to offer.

Jesus sought men when they were on the sea, at the pool near the sheep market, at their places of business, in their homes. He did not wait for them to come to Him.

Christ appealed to the deep, eternal things abiding in the spirit of the men whom He would win. Such an appeal always attracts.

Jesus offered no compromise. He let it be known that His way of life demanded much, but, in return, He offered much. "Everyone that hath forsaken houses, or brethren, or sisters or fathers, or mothers, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life."

As we go out into our field of work, let us be guided by a legend of the highlands of Scotland. As a shepherd lad watched his sheep, he noticed a snowy-white flower, and stooped to pluck it. As he broke the stem, a door in the side of the mountain opened and he entered, carrying his lovely flower. A guide met him and said: "This place is filled with beautiful stones. You may take all you want, but don't forget the best." The boy was thrilled as he went about picking up the gay-colored stones here and there, scarcely able to determine which he should take and which he should leave. All were so beautiful, and yet he knew that it was impossible for him to carry all of them. Finally, with pockets bulging and hands full, he started out of the cave. Again the guide repeated the warning he had given the first time, "Don't forget the best." Unheeding, the boy went on. When he got outside, the door in the mountainside closed, never to open again. The lad had been so busy gathering lovely

Itching of  
**ECZEMA** Even in stubborn cases, the tortured skin is  
Relieved eased by soothing  
**RESINOL**

stones that he had forgotten the white flower which had opened the door for him in the first place, and had dropped it. In spite of the guide's repeated warning, he had forgotten the best.

The Spirit of God is the best in our lives. We live in a beautiful world with the richest blessings all around us. We may take all we want, but we are admonished not to forget the Best.

"They that be wise shall shine as the firmament, and they that turn many to righteousness as the stars for ever and ever."

### THE FILIPINO IN THE UNITED STATES

By T. W. BUNDY

More than sixty thousand Filipinos seek a new life and opportunity in the United States. Probably one-half of this number are in California, the climate and working conditions being somewhat similar to those of the homeland. Other thousands however, are scattered throughout Oregon, Washington, and other western states. The Filipino has always been quite an adventurer. During the Spanish regime he found his way to Europe, and today there is hardly a place in the world where he is not found.

The Filipinos came to this country in great numbers after the World War. They responded eagerly to the demand for cheap labor, and since other labor had plenty of work at good wages, it paid but little attention to those willing to perform the menial tasks on the farms and in the salmon canneries at a comparatively low wage. In times of depression, however, older labor groups demand the places occupied by those who, without serious objection, were willing to do this kind of work when times were good.

Until recently no restrictions were placed upon the entry of Filipinos into the United States; no head tax was required of him as of others who enter. However, the depression became almost as effective a barrier as though it were a legal enactment of Congress. More Filipinos are now returning to their homeland than are entering the United States but the times may again turn the stream of immigration this way. The Filipino is not, and cannot become a citizen, but rather he is a ward of the United States. An exception to this is made for those who have served at least three years in some branch of the military service.

Filipino immigrants were mostly single young men between the ages of eighteen and twenty-four. They expected to remain but a short time and although many have returned to their homelands, many others have remained.

During the summer months Filipinos are to be found in nearly all the farming and fruit growing sections of the Pacific Coast, while along the thousands of miles of the Alaskan Coastal line, wherever there is a salmon cannery, there will the Filipino laborer be found. He is particularly well adapted to this type of labor, is willing to work long hours when treated fairly, but is quick to resent any injustice.

The summer's work is over. Then begins the long trek back to the cities where most of them live through the winter months in small, poorly lighted and poorly ventilated rooms and cheap lodging houses in the poorer, slum sections of our cities. A bed occupies half the room; in a corner is a gas plate on

which he cooks his food. These are "housekeeping rooms." Here, in these crowded quarters the Filipino entertains his friends. He does not choose to live this way, but his economic condition compels it. And then, he is not always welcomed in the residential districts. Every Pacific Coast city has its "Little Manila."

His associates in these cheap rooming houses, other than those of his own race, are the "down-and-outers," the drunken whites, Negroes, and other foreign groups. About the only white women he sees are the prostitutes who ply their trade in these sections. For entertainment he may go to the cheap movie, pool halls or gambling joints or dance halls where white girls are his partners. Many of these places are run exclusively for his benefit. In this cesspool of our city life he is forced to make his home during the long winter months, with nothing to occupy his mind. This is his America!

### YOU ARE NOT A FAILURE

We shall call him "John Smith," because it is a name borne by thousands of worthy but obscure men just like him. He lived in what has been called a "typical" small town, which might be almost anywhere in our country. From the time he was mature enough to take stock of his life, he regarded himself as a failure. He had acquired nothing, done nothing, to distinguish him as an outstanding citizen. Shooing the wolf from the back door and handing out his scanty earnings to collectors at the front door, had kept him too busy.

Oh, yes, he had dreams, wonderful, golden dreams—in his earlier years. There was so much that he hoped and wanted to do. But one after another he was obliged to lay these to rest beneath the green-sward of memory. His first dream, the hope of a better education, gave up the ghost before the grim necessity of supporting his aged parents and younger brothers and sisters, to keep the family together.

The years rushed by. Came marriage, and children, and a constant struggle to make ends meet. With increasing ability and willingness to work hard, things eased up a bit, but it was mostly a job of hanging on and hoping for better times, which always seemed just around an elusive corner.

Then one June night a marvelous experience, a grand awakening, came to John Smith. With hundreds of his fellow citizens he found himself that evening seated in the little high school auditorium to witness the commencement exercises. His boy, now seventeen, was among the excitedly happy, bright-faced lads and lassies up there on the stage. It had been a hard struggle to put him through high school, but the boy was the kind that deserves it, John reflected, without regrets. He was to be the valedictorian of his class.

When the young man's turn came to speak, he rose without a sign of nervousness, and in a well modulated voice delivered his carefully prepared address with such spontaneous earnestness and sincerity that, at the end, the entire audience jumped to its feet and cheered till the rafters rang.

In the midst of it all, John Smith murmured apologetically to his seat-mates something about wanting a drink of water, and hurried out. He couldn't bear to face any-

### YOUTH CRUSADE WEEK

A Youth Crusade—in the beginning when the idea was first framed in words and the General Conference in Birmingham provided for the movement, the entire Church was filled with expectancy. The mass of Methodist youth took up the cry "Youth Is Ready." The greatest gatherings of youth ever witnessed in Methodist history caught up the cry of readiness in Youth Crusade Rallies. Here and there local groups of young people begin to convert some of their dreams into realities.

The reports have been constant and youth work has found new life, new power and purpose. As Easter loomed on the horizon, great numbers of youth entered a more consecrated observance of this season for the enrichment of their individual lives and expansion of their social vision. Young people found a closer identity with the suffering Christ and suffering groups in the world today in their Good Friday Fellowship of Fasting.

Out of the springtime, Methodist youth begin to look toward a summer of service and growth. Thousands upon tens of thousands of young people make ready for camp and assembly experiences. In such situations, youth enters an actual experience of democratic living as Christian citizens. These summer activities are not merely vacations but opportunities for personal growth pointing toward an enrichment and extension of Christian

one in that audience with the tears welling up in his eyes.

Out under the twinkling stars, hidden by the deep shadows of comforting trees, he gave rein to his emotions. A passionate surge of happiness, a profound feeling of satisfaction, swept over him. Such a sensation he had never experienced before, and dreamed possible. The dark thoughts that had haunted him for years, that his life had been a failure, vanished. Pride and self-respect returned and filled his soul. It wasn't conceit; it wasn't arrogance. It was a feeling of humble peace and quiet. Something within whispered to him that he had not lived in vain, and now he knew it was true. All that he had done, all the sacrifices he had made, in shaping the lad's future, had redeemed all his own failings. All his abandoned dreams were to come to joyful fruition through him.

Out there in the perfumed darkness of that memorable June night he could feel the angelic presence of the boy's mother. As clear as the silvery music out on the breeze he could swear he heard her whisper: "You see, John, you were not a failure. You are part of him, as he is part of you. He is our dreams—yours and mine—coming true."

There are countless fathers of whom this story might have been told. We have told it here in the hope that some who feel as John Smith did, may come to the same happy awakening.

Only when a man realizes that he has lived up to his duties and obligations and fulfilled them to the best of his ability, can he experience that feeling of ecstatic contentment which passeth all human understanding. So called "success"—Wealth, power, fame—is notoriously inadequate to yield it. Greater than amassing a fortune, attaining high dignity, exploring a strange, uncharted land, is the simple, but all-too-rare exploit of fitting a worthy son or daughter for a worthwhile, happy, successful voyage across the sea of life.—Selected.

youth work in every local community.

Then came the thought that even though a record number of Methodist youth will attend camps and assemblies this year, nevertheless, the great mass of our youth will stay at home. What can we do for this larger group? What can they do for the Kingdom? This great rank and file of youth in various local communities is restless with a tremendous energy. Every community contains materials from which they may create a better society. Facing such a situation in quest of an answer, the idea of a Youth Crusade Week in every local church was born. A week of satisfying and significant activities resembling in some measure the camp and assembly programs, but made available on a suitable scale in every local church sometime during the summer. An observance of Youth Crusade Week emphasizes three areas of our regular youth program and provides varied opportunities for young people in the least and last church in our connection. However, it is not simply for youth, but also it is a chance for Christian youth to serve, to build and to extend the Kingdom in their "own front yards."

All of the young people in attendance upon assemblies this summer will be challenged to instigate within their local group the observance of such a week. This project should be planned and prepared for by the young people with the assistance of the pastor. Definite suggestions for Youth Crusade Week are available in a leaflet (YC108) which has been sent to each pastor and church school superintendent through their Conference Executive Secretary. Also, every young person in attendance in the Conference Young People's Assemblies will receive a copy.

Let us emphasize the word "together." This word should be featured in planning for Youth Crusade Week, and translated to permeate every relationship. "Workers together with God" in building His Kingdom. What a partnership! Youth and adults working together! Youth Crusade Week can not be arranged for merely by the young people without the encouragement and assistance of the adults. Nor is it to be provided by the adults for the young people. "Together" is the word; translate it into all of your planning.

The atmosphere and conditions of your church and community can be changed when Christian people, young and old, are aroused from within to put forth efforts in that direction. The hope of our world in such a day as this is that we begin at that place in the world where we find ourselves to build a Kingdom of love among the race of men. Youth Crusade Week in your local church this summer is an opportunity for larger groups of people to become more Christian in attitudes and action. Young and old alike are sometimes guilty of talking a great deal but doing very little. Let us harness our energies, roll up our sleeves and go to work. The place to begin building the Kingdom is in your heart, in your home, in your community—begin where you are!

**MEET ME IN CHICAGO**  
**IN THE CENTER OF THE LOOP**  
 19 N. CLARK STREET

**DOWN TO EARTH**

The most disturbing thing about the Uniting Conference at Kansas City was the discovery that it contained practically no "dirt farmers." Dr. Aaron H. Rapking, superintendent of rural work for the Board of Home Missions and Church Extension, brought this matter to our attention. Only a half dozen such men had been elected and only half of those elected were present, the Methodist Protestants having more than their share. In order to discuss this ominous situation Dr. Rapking called a luncheon, which was attended by some fifteen persons including rural experts like Jonathan B. Hawk, editor of The Adult Bible Class Monthly; Dr. W. H. Hertzog, district superintendent in the Idaho Conference; and Dr. J. M. Ormond, of Duke University. A frank discussion of the matter was had, and it is hoped to bring about a more satisfactory condition. For Methodism has been in retreat from the rural areas, both North and South, for quite a number of years. Several things are necessary if that retreat is to be stopped. One of them is to see that more bona fide preachers are elected to General Conference and to membership on connectional boards and that more "dirt farmers" are given like positions. The preacher of a county seat town church is only partially prepared to represent his rural brethren, and the small-town banker, merchant, and professional man is no more qualified to express the hopes and fears of the men who actually till the soil. And churches in county seat towns will have to assume responsibility for the unevangelized belt five to ten miles wide lying just outside. Rural chapels formerly served this area, but hard roads and higher financial standards of church support have doomed most of them to decay and death.

The Discipline contains helpful provisions in this field, but they have not been lived up to. An interesting feature of life at the Duke School of Religion is that many of the students are employed every vacation season for work among the rural churches of North Carolina. There is a great opportunity for the sort of effort in the territory of this paper.—The Christian Advocate.

**LAY DELEGATES TO THE ANNUAL CONFERENCE**

An important advice was given by the Uniting Conference concerning the election of lay delegates to the Annual Conference:

"The Plan of Union requires each lay delegate to an Annual Conference to be elected by each pastoral charge; and, therefore, delegates to the successor Conferences of The Methodist Church must be elected in this manner.

"Lay delegates to the Annual Conferences of the three uniting churches could be elected only in accordance with the Disciplinary requirements of the respective churches electing such delegates, and only such delegates would be qualified to participate in closing up the business of such Annual Conferences in an orderly manner prior to the organization of the successor Conferences as provided by the Uniting Conference.

"Third, while the same persons may be elected, both to the old Annual Conference and to the New successor Annual Conferences of The Methodist Church, yet the different methods of election prescribed by the former Disciplines of the three uniting churches, respective-

ly, and the method prescribed by the Plan of Union must be observed in order to have legally constituted Annual Conferences under the new regime.

"Therefore, elections must be held in every charge in accordance with the provisions of the new Discipline to qualify lay delegates to sit in the new successor Annual Conferences."

The Council of Bishops, after careful consideration, adopted the following recommendation concerning their own guidance and procedure in Conference session:

"The personnel of the final Conference shall be the personnel that was in the former churches.

"The lay members shall be the same in both the closing Conference and the Conference of the new church, unless lay members have been specially elected for the new Conference. Lay members elected or re-elected after May 10 are to act in both Conferences.

"Where Conferences that merge overlap two or more Conferences, the members of the merging Conference automatically become members of the Conference in which their charge is located.

"The session of Conferences which are merging should be called (where possible) before or at the time of the session of the Conference with which they are merging. If this is done all business of the continuing new Conference (including elections) can be transacted at the merged Conference. When this is not done, an adjourned or special session will be necessary. The date of such special session should be fixed by the bishop after consultation with all parties concerned.

"The bishop shall declare the Conference to be an integral part of the new church by the acts of union already consummated. Appropriate exercises should be held.

"Proper legal steps safeguarding property interests should be taken in every Conference."

**"DOUBLE DUTY DOLLARS"**

In his recent annual address, Paul B. Sommers, president of the National Board of Fire Underwriters, made this telling statement: "With only 7 percent of the world's population, the American people have created and now own more than half of the world's material wealth. Of the 30,000,000 families in our country, 14,000,000 own their own homes; 22,000,000 own automobiles; 23,000,000 own radios. One out of every three people has a savings account, the total aggregating some 25 billions of dollars. One out of every six people has a telephone; one out of every five holds stock in some American enterprise. The ownership of American industry is so widespread, that of the 4,149,666 stockholders in the 110 leading industrial corporations of the country, 3,573,620, or 86 per cent, own less than 100 shares each. By thus investing their earnings, these shareholders help to provide employment for 2,454,135 wage earners, and have paid them in wages \$3,500,000,000 in 1936, and \$4,000,000,000 in 1937. These savings invested in private enterprise are truly "Double Duty Dollars."

"There isn't a job that wasn't born of individualism and created by enterprise. There isn't a home that isn't maintained and made possible by earnings and savings from these earnings. There isn't a church building or a hospital, a college or a school, that wasn't made possible by saved money. The very security

of the home and nation is reliant upon earnings.

"America hasn't 'jest growed' as Topsy did in 'Uncle Tom's Cabin.' America was made. It was made by the force of men's muscles; by the sweat of men's brows; by the driving force of energy and ambition and faith; and last, but by no means least, by the courage and the hope of earnings that made men willing to risk their hard-earned savings in productive enterprises."

It will be a sad day for this great country of ours when these truths are forgotten. If ever the time comes when the individual is subjugated by the state, and private enterprise ruled by the bureaucrat and the politician, we will be nearing the end of the finest civilization this modern world has ever known. And the ordinary men and women—those who work in our factories and our stores, and enjoy the fruits of our epochal standard of living—will be the ones to suffer most.—Industrial News-Review.

**OBITUARIES**

**METCALF.**—Mrs. Nora Aileen Glenn Metcalf, wife of C. D. Metcalf, was called to her eternal home June 13. She was a life-long member of First Methodist Church, Batesville, which she loved with an undying devotion and to which she gave herself in service in many different capacities throughout her entire life. She served as organist, as choir director, and as a member of the choir until her last illness. She was an active and efficient member of the Missionary Society. A graduate of Arkansas College, cultured, refined, talented, filled with boundless energy and enthusiasm, she literally lived her life for others. She was proud of the town in which she was born and lived her entire life; and she was diligent in furthering all of its educational, cultural and religious advantages. Mrs. Metcalf was born in an historic Methodist home just one block from the Church she loved and in which she served so efficiently. She was the daughter of John William Glenn and Sarah Maxfield Glenn, both prominent and active members of First Church where they served as choir director and organist respectively. The house in which she was born and reared was originally the home of Soulesbury Institute, probably the first Methodist educational institution in Arkansas. During the war between the States the house was used as a hospital by the Federals. In 1870 Mr. Glenn bought the home of the family of the late Edgar Glenn, the brother of Mrs. Metcalf. Shortly after her marriage to Charles David Metcalf she and her husband moved into a beautiful house across the street from historic Arkansas College. This house was her home until her death. There their five children were born and reared. It was a real home in which love abounded toward all. It was the natural gathering place for the children and young people of this community and for the students of Arkansas College, all of whom loved Mrs. Metcalf as a mother. Friends from far and near loved to visit in her home and feel the warmth and cordiality of the Metcalf hospitality. One thing no one could ever forget was the beautiful custom of joining hands around the table as they returned thanks. One friend has said of her: "It was in

her home, with her family and friends, that the inherent qualities of her beautiful Christian character found their greatest work. With a background of education, culture, and family tradition, she wove the pattern into her everyday life as wife, mother and grandmother, relative and friend."—A Friend.

**JONES.**—David Hamilton Jones was born July 8, 1865, in Rutherford County, Tennessee. He was married to Miss Cora Holiman of Magnet in 1889. To this union were born eleven children, six boys and five girls; two preceded him in death. His first wife passed away in 1917. His second marriage was to Mrs. Emma Holt Ledbetter of Malvern in 1921. To this union was born one daughter, Mary Janet Jones. She died on May 27. He is survived by his wife and ten children, five boys and five girls, three step-children and two step-grand-children and one great-grandchild. He made a profession of faith at an early age and joined the Methodist church. He has led a consistent Christian life. Will be greatly missed in the community and the church. Funeral service was conducted by his pastor, Rev. S. G. Rutledge, assisted by Dr. W. C. Watson of First Church, Malvern, and District Superintendent Fred R. Harrison. The body was laid to rest in Oak Ridge cemetery at Malvern. We join in sympathy with his wife and children and we feel that our loss is Heaven's gain.—S. G. Rutledge, Pastor.

**KNOW METHODIST HISTORY**

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## FOR THE CHILDREN

### THE LAND WHERE HATE SHOULD DIE

This is the land where hate should die—  
No feuds of faith, no spleen of race,  
No darkly brooding fear should try  
Beneath our flag to find a place.  
Lo! every people here has sent  
Its sons to answer freedom's call;  
Their lifeblood is the strong cement  
That builds and binds the nation's wall

This is the land where hate should die—  
Though dear to me my faith and shrine,

I serve my country well when I  
Respect beliefs that are not mine.  
He little loves his land who'd cast  
Upon his neighbor's word a doubt,  
Or cite the wrongs of ages past  
From present rights to bar him out.

This is the land where hate should die—  
This is the land where strife should cease,

Where foul, suspicious fear should fly  
Before our flag of light and peace.  
Then let us purge from poisoned thought  
That service to the state we give,  
And so be worthy as we ought  
Of this great land in which we live!  
—D. A. McCarthy.

### THE TWO LITTLE FLAGS

"We're too small to be of much use," said a flag moving restlessly on the table.

"Yes; it does seem so. I wasn't even alive last year, were you?" asked Flag Two. He was exactly like Flag One, except the stick to which he was attached. That was about half an inch longer.

"The worst of it is that I do not think we shall ever be any longer," said Flag One, strengthening his folds.

"Dear, dear! I couldn't wave, if I tried. I am so small that a gust of wind would take me away if I tried to float outdoors. No one could see me in a crowd, anyway," and Two sighed.

"Don't rustle so. The little boy who bought us will hear you. I wouldn't want him to think we were complaining."

"No, you are right. I shouldn't either; but of what possible use is an emblem that cannot be seen?"

One and Two were looking quite mournful when the little boy picked them up.

"Mother, I wish we had bought more flags at first."

"So do I, Benny dear. I thought we had bought all we needed. Let's be thankful you could get these two when you went back for more. There will be just enough now. There's no mistake now. Of course, we could have been saved a second trip to the hospital."

One unfolded a little more so that he could the better listen, but Two hugged himself in ecstasy and wrapped himself tighter about his stick; "We must be of some use," he said, "or they would not want more of us."

"We must hurry, dear," and Benny's mother began to put on her hat.

"I'm ready, Mother," and Benny wrapped the two little flags up carefully.

It was very dark, but One and Two did not mind. They could hear the little boy talking and they knew they were going to have an adventure.

"I can scarcely wait to see where we are going," said One, snuggling close to Two.

"I can't even see you, Red, White and Blue," replied Two softly.

"No, we can't see each other, but we know we are going somewhere and the little boy seems kind."

"Yes, I am sure he is, and I believe he is going to make some real

use of us. I am tired of lying idle, just because I am too little to wave in the breeze; I've wanted to be on the top of some big building," said Two.

"Have you felt that way, too? I have always thought that my stars and stripes did not show enough."

"Yes, indeed," replied Two, "but now I feel as though we are going to do some good even if we are small." Two's voice was tremulous with excitement. The motion was different now. Both flags knew that Benny must be riding. Then the walking began again.

"I had such a queer sinking a moment ago," One managed to gasp.

"It must have been what they call the elevator," Two said encouragingly. "You will feel all right soon."

When Benny removed the wrappings the two little flags saw that they were in the children's ward of a hospital.

"Why, just see the flags!" cried One, excitedly.

On each cot there was a child, and each child held a flag, or else one lay on the pillow where a child could see it.

Benny and his mother walked to the end of the ward.

Two children sat up in their cots.

Then Benny handed One to the first child, and his mother handed Two to the other little boy.

One and Two looked across at each other happily.

"We didn't mean to leave you two out," said Benny's mother sweetly. "We thought we had plenty of flags to go around."

But One and Two could only see the smiling faces of the two little children.

"I'm so happy," said the first little boy. "Just think of it—I have a flag of my very own."

"It makes up for not going to the parade," said the other boy.

But Two knew that it was his own eyes that were shining with happiness, and that what the child thought were stars were really his eyes, and the child began to count the stars.

"The stars in our little flags stand out so clearly," said Benny's mother.

And the two little flags smiled to themselves, because they knew that their eyes, the stars, were shining because they had made two little children happy, and because they had helped to serve their country.—May Ellyn Skiles in Christian Advocate.

### SMALL THINGS

A Frenchman visiting America was asked what he thought of the people. He replied that they seem to have three idols: the first idol was size, since nothing counted for much unless it was big; the second idol was noise, for nothing seemed to be accomplished unless there was much ado; the third idol was speed, for everything had to be done in a hurry.

The possibilities and powers in little things are incalculable. A match may start a great conflagration. Small events such as a kindly word, a friendly call, a casual choice, may start currents which become mighty tides.

God seldom hurries. He works quietly. He uses small things. Under the command of God, Gideon with three hundred men routed 135,000 trained soldiers of the Midianites.—D. Carl Yoder in Religious Telescope.

Firms advertising in this paper are reliable—patronize them.

## INTERNATIONAL Sunday School Lesson

Lesson for July 2

### SOLOMON: A RULER WHO BEGAN WELL

LESSON TEXT—I Kings 3:5-15.  
GOLDEN TEXT—Give therefore thy servant an understanding heart . . . that I may discern between good and bad.—I Kings 3:9.

Success or failure in life is determined by the measure of a man's devotion to God and obedience to the will of God. We speak now of real success, and according to the ideas of the world. We are concerned with what a man is and what he does for God, not with what he may happen to possess.

An excellent outline taken from Points for Emphasis, by Dr. Hight C. Moore, most effectively presents the lesson.

#### I. Wisdom Offered (v. 5).

Solomon had properly opened his reign by going to Gibeon to offer a thousand burnt offerings because he "loved the Lord" (v. 3). Having returned from his day of worship, he had fallen into a deep sleep when God spoke to him saying, "Ask what I shall give thee." It was an unusual offer, a kind of blank check that God gives only to those whom He can trust to fill it out right, as MacLaren suggests.

Sometimes we wish God would give us such an opportunity. "That is just what He has done. He has appeared to you not in dreams, but in broad daylight and by His Son Jesus Christ has said as plainly as He could, Ask and it shall be given you." He has repeated it three times, saying, ask, seek, find. And then He has returned to say, "Everyone that asketh receiveth, and he that seeketh findeth and to him that knocketh it shall be opened." We have no right "to say that Solomon was more favored than we. We are more favored than he. If we have not, it is because we ask not. If we lose peace and joy, happiness and heaven, it is all for want of asking" (Joseph Hammond).

#### II. Wisdom Chosen (vv. 6-9).

The noble and intelligent choice of Solomon has been much admired and rightly so, for he chose the greatest gift that could come to any man, "an understanding heart." He might have asked for money or power, but with the lack of wisdom to use them properly they would have been a curse to him and to others. Long life is but a continued blight to a foolish man because it only extends the time of his folly. All things in the way of possessions must be outside of a man, there-

fore they may be lost or misused. But what he is and what he had in his heart, these are what make a man worth while. Solomon showed the beginning of wisdom when he chose, above all things, an understanding heart.

#### III. Wisdom Granted (vv. 10-14).

There can be no higher word of commendation than to say that a man's choice "pleased the Lord" (v. 10.) To have that attitude of mind and heart which expresses itself in words and actions so exactly in conformity to the will of God that the Almighty Himself is pleased is to be ready for God's unlimited blessing. Solomon asked for wisdom, and because he received that gift from God, he was ready to receive riches, honor, and power. We may by God's grace go the same way and take from His blessed hand numberless gifts.

Note the qualifying word "if" in verse 14. Solomon failed God in his later years as king. The tragic results are written for all to read. That way none of us should ever go. The lesson is plain—faith takes blessing from God; unbelief brings failure and sorrow. Let everyone that thinketh he standeth take heed lest he fall.

#### IV. Wisdom Exercised (v. 15).

When Solomon awoke from his dream he showed his faith in God's promise and in fact demonstrated the wisdom which was now his possession, by returning to his capital city, Jerusalem, to stand before the ark of the covenant in reverent worship, then to lead his people in a public service of confession and consecration, which was followed by a great religious feast which drew the king and "all his servants," the people of Israel, into a blessed unity before the Lord.

One could wish and pray that all the rulers of the earth whether in democracies or under dictatorships might have the wisdom and humility of Solomon. The world is in utter confusion and really confesses that it does not know the way out of its difficulty. It has not yet turned to God. If rulers and people would fall upon their faces before Him in contrition and supplication, it would not be long before we would see both spiritual and material peace and prosperity.

#### WHAT TO DO WITH RELIGION

Any man who has a religion is bound to do one of two things with it, change it or spread it. If it isn't true, he must give it up. If it is true, he must give it away. This is not the duty of ministers only. Religion is not an affair of a profession or of a caste. It is the business of every common man. There is no proxy religion. Each man has his own. If he hasn't, he has none. No other man can have it for him. And if he has his own, then he must propagate it, if it is true, or repudiate it, if it is false.—Robert E. Speer.

## Hot Weather is Here— Beware of Biliousness!

Have you ever noticed that in very hot weather your organs of digestion and elimination seem to become torpid or lazy? Your food sours, forms gas, causes belching, heartburn, and a feeling of restlessness and irritability. Perhaps you may have sick headache, nausea and dizziness or blind spells on suddenly rising. Your tongue may be coated, your complexion bilious and your bowel actions sluggish or insufficient.

These are some of the more common symptoms or warnings of biliousness or so-called "torpid liver," so prevalent in hot climates. Don't neglect them. Take Calotabs, the improved calomel compound tablets that give you the effects of calomel and salts, combined. You will be delighted with the prompt relief they afford. Trial package ten cents, family pkg. twenty-five cts. At drug stores. (Adv.)

## Stewards Meet At Parsonage July 3rd

Dr. and Mrs. Foote will be hosts to the members of the Board of Stewards at their regular July meeting next Monday evening, 8:00 p. m. at the parsonage 2403 Louisiana. Mr. Hayes, chairman urges the presence of every member of the Board for this important meeting. Please notify Mrs. Foote if it is impossible for you to be present.

### OUR NEW MEMBERS

Mr. and Mrs. J. T. Buckingham, 1600 Rock. . . Miss Doris Longenecker, 216 West 14th . . R. F. Whidden, Tommy and Billy, 2424 Gaines.

### MEN'S CLASS LEADS IN JUNE ATTENDANCE

The Men's Class, taught by Judge Carmichael and Gerland Patten, led all other adult classes during each of the four Sundays in June. Dewey Glasscock is president, J. H. Krouse is secretary. These fellows are on the job and we congratulate them for their fine work. Don't laugh about their serving coffee . . . it seems to work.

### YOUNG COUPLES CLASS (Brothers)

When we "pay honor where honor is due" we must of necessity mention, among others, the Brothers Couples Class. No class has held up its attendance record according to enrolment better than this class. Chiefly composed of young married couples, they are wide awake and on the job visiting prospects, looking after absentees, enrolling new members. Plans are being made for beautifying the room and arranging for more seating space. We predict that this class will be one of the largest in the school by fall. Congratulations to Dean Brothers, Mr. Carleson, President, and the fine corps of officers and workers who co-operate with them.

### WINFIELD'S SCOUT CAMP

Scoutmaster Weidemeyer announces that the summer camp for scouts will be held July 17-22 at the scout camp three miles south on the Arch Street pike. Total price for the boys is \$2.75.

### BUSINESS WOMEN'S CIRCLE

The meeting of the Business Women's Circle will be postponed from July 4, to the evening of July 11.

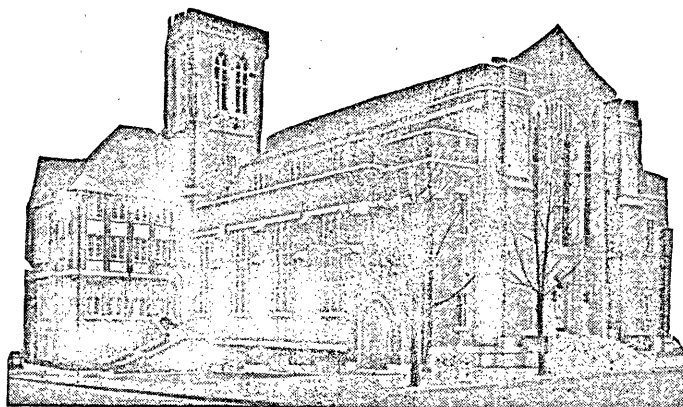
### WOMEN OF WINFIELD

The Women of Winfield will have a joint meeting next Monday morning, July 3, at 10:00 o'clock, in Fellowship Hall. A program on the recent Missionary Conference in India will be presented by the International Relations Committee. Plans for the parsonage will be discussed at the business session. Lunch will not be served.

VOL. XI

# Pulpit and Pen

NO. 26



## 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—Let's increase our attendance record.  
11:00 A. M. "CAN DEMOCRACY SURVIVE?"—Sermon by Pastor  
(An Independence Day sermon)  
6:30 P. M. Junior-High, Senior, Young People's Leagues and  
The Sunday Evening Club  
8:00 P. M. "PRIDE AND PENITENCE"—Sermon by Pastor  
(Dramatic parabolic pantomime of "The Pharisee and the Publican" before facsimile of Bible). This service to be held in cool Fellowship Hall so the stage may be used.

### THE PASTOR'S MESSAGE

By GASTON FOOTE

### Through Half A Century

Mr. James B. Dickinson, familiarly known as Jim, has been a member of Winfield Church for 50 years and has been a member of the Board of Stewards for more than 40 years. Jim sells Western States groceries for a living and talks Winfield Church as a hobby. Scarcely a week passes but that he calls the church office and gives us the name of a prospect for membership. Six people have united with the church in the last two months due to the influence of Mr. Dickinson. Thanks to you, Mr. Dickinson, for your fine work.

While still in his 'teens, Mr. Thos. S. Buzbee was appointed on the Board of Stewards in 1890. He thus has the distinction of having served longer on the Board at Winfield than any other man. For 17 years he was the organist and choir director and has for the past few years been the beloved teacher of the Couples Class, the largest in the Church School. Thank you, Mr. Buzbee, for your fine work.

## Christian Education

By ALVIN D. HAVEKOST

### Church School Attendance

Last Sunday ..... 535  
A Year Ago ..... 476

### Departmental Report

	Pres.	On Time	Cont.	Stay League	Ch. Attend.
Jr. Hi	61	51	34	37	21
Sr. Hi	63	52	41	39	26
Y. P.	39	30	8	25	24
Sunday Evening Club					18

### Adult Report

Men's Bible Class	45
Carrie Hinton Class	42
Brothers' Class	29
Couples Class	28
Jenkins' Class	27
Fidelity Class	27
Ashby Class	20
Forum Class	11

Total.....229

### SENIOR FORUMS

The Senior Department has made plans for forums throughout the months of July and August. The following are the speakers and subjects to be offered in July: July 2, subject, "Who Are Patriots?", leader, Mr. J. R. Henderson; July 9, subject, "Use of Leisure Time," leader, Mr. I. J. Steed; July 16, subject, "What Is Worship?", leader, Mr. J. S. M. Cannon; July 23, subject, "Worshipping God Through Hymns," leader, Mrs. I. J. Steed; July 30, subject, "Manners," leader, Mrs. Dewey Price.

### YOUNG PEOPLE'S DEPARTMENT

Next Sunday morning the Young People's Department will begin a series of summer Forums. Mr. Crawford Greene will lead the first session. His topic will be, "Christian Patriotism."

### SUNDAY EVENING CLUB

Mr. C. W. Wall, president of the Young Adult League of the First Methodist Church, will speak to our club next Sunday evening. The subject of the address is, "To Forget."

### CAMERA CLUB

The Camera Club will meet next Wednesday evening, July 5, at 7:30 o'clock. Mr. Jack Finn, of the Photography Department in the Arkansas Gazette, will speak to the club.

### CONGRATULATIONS

Miss Jo Ann Oates and Mr. T. C. North were married on June 18. They will be at home at 3415 W. 19th street.

Miss Helen O'Bryan and Mr. William O'Brien were married on June 17. Their home is at 203 W. 10th St.

We wish to congratulate these fine young people.

## DRAMATIZING FOUR BIBLICAL PARABLES

Characters Presented Before a Huge Facsimile of The Bible.

Don't Miss This Unusual Series in Cool Fellowship Hall—Sunday Evenings, 8 P. M.

- |   |   |
|---|---|
| I. July 2—Dramatic Presentation—"The Pharisee and The Publican."<br>Sermon—"PRIDE AND PENITENCE." | III. July 16—Dramatic Presentation—"The Good Samaritan."<br>Sermon—"MINE AND THINE."              |
| II. July 9—Dramatic Presentation—"The Rich Man and Lazarus."<br>Sermon—"POVERTY AND PLENTY."      | IV. July 23—Dramatic Presentation—"The Ten Virgins."<br>Sermon—"PREPARATION and PROCRASTINATION." |
| Soloist—A. D. HAVEKOST  | Preacher—GASTON FOOTE   |
|   | Stage Settings—MISS TIBBIE McWHIRTER  |