



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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NO. 33

INSTITUTIONS OF HIGHER LEARNING ADDRESS OF DR. UMPHREY LEE

(Delivered at the Uniting Conference)

I RECALL the exhortation of my elders that a preacher should always be willing to speak as a dying man to a dying congregation. I am not clear that one should always be willing to speak to an expiring Conference. But I am here under orders to represent the colleges and universities of uniting Methodism, some 10 of them in fifteen minutes. It is certain that, if I stop to think about what I am asked to do, I shall never get it done.

Because of limitations in time I cannot clothe my statements in adroit phrases and clever innuendoes. I shall have to say what I mean—a very unfortunate position for a college president. Let me begin then by saying that united Methodism must make up its mind whether it really believes in Church-related colleges and universities. For twenty-five years—and more—there has been no inconsiderable part of the American people who seem to have taken it for granted that the day of Church-related institutions of higher learning is past. Even those who would refuse to acknowledge that such a thought ever crossed their minds have been disturbed by the lack of interest displayed by Church people in their own schools. And there has been something like a flight from Church relationships upon the part of institutions born and bred in the tradition.

All this has been reflected in the attitude of even our leaders. Occasionally I have heard churchmen speak of education in Church-related institutions in terms which reminded me of nothing so much as of the poem that was in the Fifth Reader I studied. You may remember the lines; it was something about a shipwreck:

*As we knelt below in darkness,
Each one busy with his prayers,
"We are lost," the captain shouted
As he staggered down the stairs.*

Leaving aside for the moment Irvin Cobb's remark, that a captain should have been doing something other than staggering all over the place bellowing that all was lost, one must ask why the gloom about Church-related institutions.

Let us consider for a moment the facts concerning education in this country during the last generation. In the first place, the last generation has seen the extension of free education to the college level. The building of great state universities and their support by taxation has placed within reach of a large part of our youth institutions without tuition and with relatively low fees. At the same time, the day of a college which consisted of a small group of professors and students without laboratories and with a library consisting mainly of a copy of Horace's Odes and a Latin grammar, has also passed. On the other hand, the State offers expensive and necessary equipment and library without tuition; on the other side, the Church school must get its equipment by the gifts of friends and then charge a relatively high tuition to help the costs of operation. There is no use charging up to naturalistic science or wide-spread scepticism or secularism, something which has its roots deep in economic facts.

The Church can justify its position only on the ground, either that it maintains the aristocratic tradition in education, taking care only of the few who deserve an education; or on the ground that it does its work as well in everything as the State, and in some things better than the State. We have to make up our minds.

In the second place, American education, during the last generation, has been widely per-

* * * * *

SIXTEEN YEARS OLD WAS UZZIAH
* WHEN HE BEGAN TO REIGN, AND HE *
* REIGNED FIFTY AND TWO YEARS IN *
* JERUSALEM. . . . AND HE DID THAT *
* WHICH WAS RIGHT IN THE SIGHT OF *
* THE LORD, ACCORDING TO ALL THAT *
* HIS FATHER AMAZIAH DID. AND HE *
* SOUGHT GOD IN THE DAYS OF *
* ZECHARIAH, WHO HAD UNDER- *
* STANDING IN THE VISIONS OF GOD; *
* AND AS LONG AS HE SOUGHT THE *
* LORD, GOD MADE HIM TO PROSPER.— *
* 2 Chron. 26:3-5. *
* * * * *

meated with a theory of education which is directly contrary to that to which Church-related colleges are by their nature committed. President Cowley of Hamilton College has pointed out recently that the German theory of higher education in many places ousted the English theory which has been traditional in this country. The English theory was that the college stands in loco parentis, taking the place of the home in looking after the character and general welfare of the student as well as his mental development. The German theory of higher education was that the institution has no obligations to the student save intellectual. In many places, during the last fifty years—and in some high quarters today—this has been the prevailing idea. To those who succumbed to this theory, the Church had no place in education.

Besides this, during the years when science was fighting for its place in the sun and when the new social sciences were trying to establish themselves, the predominant note of American education was freedom. Rightly or wrongly, many felt that the Church fettered them in their search for truth. It must be admitted that there have been some unhappy occurrences when authorities have mistaken their ecclesiastical powers for plenary inspiration concerning all things in the heaven above and the earth beneath—and, in a few historic cases, in the waters under the earth.

But when allowance has been made for ecclesiastical interference in the realm of science, it must be admitted that the search for freedom has been in part a search for freedom from any coherent philosophy and for freedom from commitments and devotion. The truth is that we have known a time when some part of American education has been allergic to convictions of any kind. It was thought by a few, that one could not freely investigate the remains of the last ice age if he had convictions about monogamous marriage. Even those whom the Church regarded as dangerous modernists were, in turn, looked upon by their academic colleagues as having only passed from one degree of superstition to another; they were classed with that distinguished gentleman who proclaimed that he had renounced the errors of the Church of Rome and embraced those of the Church of England. This may be a bit exaggerated, but future historians will smile incredulously as they read the records of an era when men tried to divorce those which history has forever joined: relentless search for truth and great commitment of mind and heart.

But there is one more aspect of the era through which we have passed. No small section of American education succumbed to the great American salesman and subscribed to the doctrine that "the guest is always right." It has worked in the sale of safety razors and electric gadgets, why not in education? If applied to education, the conclusion is obvious. If undergraduates and alumni do not want religion, at

least religion as it has been served up to them, then eliminate religion. I am not forgetting that the fault has often been in the way religion has been presented to the undergraduate, but I must insist that the time-spirit has been favorable to giving people what they think they want, forgetting that we believe in joining religion and learning, not because we think that people demand this, but because it is laid upon us so to do.

It is in such an era as this through which we have come, a time when the Church has been faced by the severe competition of tax-supported colleges, when the mental climate has been in many ways unfriendly to Church education, that the Church has found herself in difficulty in promoting her traditional program of higher education. And we shall have to confess that we have sometimes apologized for our existence and offered lame explanations as to the contributions which Church-related institutions are making. We have, so we have said, furnished atmosphere, but it has been slightly indefinite as to what we meant by atmosphere. A friend of mine, who headed a famous girls' school in the South, told me of two gentlemen from the Middle West who attended his Commencement. They saw an old lady, with a severe, high collar and a haughty air cross the campus. One of them said: "What does she do?" The other said: "I suppose she furnishes this 'Southern culture' we're paying for."

I need not mention that often we have attempted to decorate our educational program with certain pastry-cake additions and circus entertainments to offset what we have lost in distinctiveness. Don't blame the school too much. We have been living in the era of flight from Church relationship.

I say we have been living in that era. Whether the Church has found it out or not, that era has been shattered, and we shall be picking up the pieces for a long time. What a library of books on philosophy could not have done, what no series of great leaders could have accomplished has been brought about by grim want in the depression and by the Red rider whose shadow has been over the world for a quarter of a century. Because of these things men who can think at all are having to rethink their fundamental positions, and those who go on gaily imagining that nothing has happened to man's intellectual edifices erected so confidently during the nineteenth century, are as anachronistic as the dinosaurs.

Even a child should know now that no state and no society is safe with the control of higher education in the hands of one authority. Men had to fight to free education from the absolute control of the Church, and they are in no mind now to bind education to the absolute control of the State. Recent happenings in Europe show us that for our sake we must preserve our system of multiple control. We must have state institutions; we must have our privately controlled institutions; and we must have our Church-related institutions. Somewhere in this land there must be institutions of higher learning which are tied by tradition and affection, if not by law, to the Church. Only in this way can we escape what has happened elsewhere.

And surely, in the face of this kind of world, no man will continue to contend that an educational system which is purely intellectualistic is sufficient. I am not laying a predicate for shoddy academic work, but I am pointing out to you that the Church had better take seriously this whole question of higher education. Once more the Church college is back without apology.

Moreover, the time-spirit which has made it unfashionable to associate deep convictions (Continued on Page Two, Column Three)

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at special rate of postage provided for in Section 1103,
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Personal and Other Items

DR. C. M. REVES, District Superintendent of
Little Rock District, has gone to Cincinnati
to meet with the other members of the Commit-
tee to select the place for the meeting of the
next General Conference.

REV. C. N. SMITH, pastor of our church at
Windom, Texas, while visiting friends in
our city, called. He will be remembered by
many as a member of Little Rock Conference
a few years ago, before he transferred to the
North Texas Conference. He is looking remark-
ably well and reports that he is enjoying his
pastoral work in his new charge.

CHURCH BUILDING LEADERSHIP is a pam-
phlet giving helpful suggestions for a church
building and improvement program. Even pas-
tors who are not now building a church would
be helped to understand the needs of their build-
ing and be prepared to guide their laymen in
making improvements. The price is only 25
cents, or \$2.00 a dozen. If you are interested,
write E. M. Conover, 297 Fourth Avenue, New
York City.

FAILURE to keep the Sabbath day is declared
by Roger Babson, statistician, to be one of
the reasons for our present economic condition.
He said that the line of normal growth of busi-
ness had gone steadily down since 1929, and that
it will not go up again until the world is awak-
ened by a spiritual revival. He said that in ad-
dition to being an economic necessity, the Sab-
bath is a spiritual force which has developed
our nation politically, commercially and indus-
trially.—Religious Telescope.

WISE INVESTORS

THE death of the second of the famous Mayo
brothers, renowned surgeons, recalls a state-
ment made by Dr. William Mayo, who spoke for
both himself and his brother Charles. He said:
"From 1894 onward we have never used more
than half of our income for ourselves and our
families; latterly much less. We have both put
ourselves on salaries and live within them. All
our possessions go out of our family when we
die. They are turned over to the foundations.
I would not want my children to be deprived
of the fun and benefit of wanting something

and going out to fight for it. Our money is holy
and must go into the service of that humanity
which paid it to us. In this way we can help
to pass on the torch."

SOMETHING NEW IN METHODISM

AT the Leadership Conference which I attended
last week at Mt. Sequoyah, a group of some
30 District Superintendents were considering
the "Work of District Superintendents," under
the leadership of Bishop W. C. Martin. Several
weeks ago each superintendent had been asked
to suggest some phase of the work for discussion
and then certain superintendents had been re-
quested to write papers on these subjects. At
this time these papers were being read and dis-
cussed. Without attempting to control the dis-
cussions, Bishop Martin drew the men out and
the results were intensely interesting. It is cer-
tain that every one present got some new ideas
and will go back to his own work stimulated by
this opportunity to exchange ideas. As the dis-
cussions were handled by Bishop Martin there
was perfect freedom and his attitude was greatly
appreciated. This is the first time this had ever
been done in our section of Methodism. Doubt-
less it will be on the Assembly programs in the
future. Bishop Martin's sermon Sunday morn-
ing was strong and timely, showing that he had
a grasp of world conditions.

Dr. Chas. E. Schofield, President of the Iliff
School of Theology, Denver, was the principal
speaker on the Leadership program, speaking
twice a day on subjects growing out of studies
in John's Gospel. His presentation was clear
and forcible, showing insight into the compli-
cated spiritual conditions of our day. With his
gracious and brotherly manner he won all with
whom he came in contact.

While the afternoons were warm, there was
usually a good breeze stirring, especially in the
new auditorium. A good shower Friday and a
heavy rain Saturday cooled the atmosphere. The
trees and shrubbery had not been injured by
dry weather, as had occurred during several
previous summers.

This Leadership group was one of the smaller
groups; but was made up of those who thor-
oughly enjoyed the occasion and especially ap-
preciated the social contacts. As always, I felt
better both physically and spiritually while on
Mount Sequoyah. The Young People's group
this week and next is expected to be the largest
of the season.—A. C. M.

BOOK REVIEWS

American Tomorrows; by Wayne C. Williams;
published by Fleming H. Revell Co., New
York; price \$1.50.

This book, by the brilliant author of "The
Life of William Jennings Bryan," is a fascinat-
ing discussion of America's past, present and
future. The author recognizes our weaknesses;
but he believes that our people have the ability
to work out their problems and, if they do, ours
will be the democracy of the future. He says:
"Anyone who attempts to forecast the future
of America must give thought to our democratic
form of government. Will it survive in the
America of tomorrow? May we expect that
America will finally give up democracy and
popular rule and turn to some form of autocr-
acy, in the name of efficiency or for any other
reason? The answer is emphatically that
America will continue to be a democracy as
long as the nation exists. No matter how far
we may attempt to peer into the future, we can
see nothing but a representative form of govern-
ment in which the people rule, chiefly because
America has a free press, free schools, and free
pulpits. . . . The whole democratic process is
challenged by the imperial efficiency of the
dictatorships, and men are actually contrasting
the two systems to see which works better, ac-
complishes more direct and definite results, and
democracy is being debated as it has not been
for a century. The real difficulty lies in this,
that the people in the democracies have taken
their own sweet liberty as a pure matter of fact,
as a habit, not a boon; as something they can
put on or take off like a garment. Democracy
must be restudied, dramatized and its processes
made more efficient, even if broader powers are
given to experts and, at given moments in
national life, as in war, the commander-in-chief

is granted extraordinary powers to get results—
within the Constitution. . . . Democracy has its
failings and shortcomings and will always have
them, until we have a perfect humanity. But
the right of self-determination of peoples and
the right of self-government is too fundamental
in the life and nature of man and cost too much
blood and treasure ever to be permanently given
up. The future in the life of nations belongs to
democracy; it will prove to be the only enduring
form of government for all nations. Five-hun-
dred years hence there will be no autocracy or
despotism in the world."

INSTITUTIONS OF HIGHER LEARNING ADDRESS OF DR. UMPHREY LEE

(Continued from Page One)

with intellectual freedom has itself vanished.
Now we know that there can be no intellectual
freedom without great convictions. Before the
black shirts and the storm troopers, this fallacy
of cloistered scholarship has melted like frost.
Only those who believe deeply in freedom can
maintain it. And once again in history the Gali-
lean has walked down our little streets and into
our fussy offices to dwarf all that seemed so
fine and so final. A Church that stands for the
worth of every human being regardless of creed
or race or class is an institution that has a right
to a place in higher education.

It is time that we cease apologizing for our
place in education, and that we cease our lu-
gubrious complaints. If we only knew it, in
the educational world, we are in the position of
the poor boy who is suddenly recognized as the
long-lost heir. Church institutions today can
give to American education a stability and a
security against the domination of some one po-
litical party that no other kind of institutions
can give. Eight million Methodists can be
wrong, but there are some things on which they
are not likely to be wrong.

If, however, we are going to continue our
Church-related institutions, some things should
be understood. The Church has no right to
present to the world institutions which are not
able to do educational work. If the Church be-
lieves in her institutions, she should put enough
money into them to enable them to do decent
academic work—or she should close them. The
fact that the president is a pious man and the
faculty believe in prayer does not make up for
poor laboratory and no books. Skyscrapers do
not stand up because the architect was a
Methodist, and bridges do not carry their loads
because the engineer's heart was pure.

The truth is, that the Church ought to put
enough money into her schools that they could
be opened to rich and poor alike and not re-
served for those only who can afford the tuition.
If the colleges are worth having, they are worth
having for everybody. And if we are going to
have them, whether with high tuition or low,
they ought to be worth every cent that the stu-
dent or his parents pay. There can be no sub-
stitute of piety for sound scholarship.

But, when that is said, this remains: There
is no excuse for institutions under the auspices
or related to the Church unless these institu-
tions do make it possible for boys and girls to
keep in touch with the Church and religious life.
No institution can do what the home doesn't do,
and Church colleges cannot inject religion as
some sort of spiritual sulfanilamide. There is
no place for petty restrictions and denomina-
tional narrowness. But this is no time to apolo-
gize for religion. In a world when no one seems
to know what to believe save the ruthless of the
earth, it is time for the Church to say a word.
Out of the Middle Ages only two institutions
have come into modern life: the Church and the
University. These two, traditionally united, are
the only institutions of our time dedicated to the
principles of human worth and human hope,
and they must not perish from the earth.

A Baptist preacher from Georgia told me of
a church he built in a little mountain town. He
built it of cobble stones, picked off the fields.
As it was being built, a mountaineer leaned
against a tree, watching. Presently some one
came up and asked the mountaineer what kind
of rocks they were using. The mountaineer ex-
plained. "Well," asked the visitor, "will those
stones last?" "Stranger," said the mountaineer,
"they've lasted 'till now." And we have a sure
word which shall not pass away.

A COVENANT WITH LIFE

I made a covenant with Life,
Made in a day of grace, when born
Into a world, now fair, now torn,
To occupy until He come.
I pack my load, salute the dawn;
I fare me forth, where men have trod,
Blue skies, great days, on venture drawn,
Hope high, faith strong, my trust in God.

God knows 'twere very good to dream
Of mystic years in sweet content,
Of love, and home, and loyal friends,
Of toil, and God benevolent.
But I've a covenant with Life,
Where'er he call, whate'er demand,
I'll take my cross, I'll follow through,
I will not shrink that high command.

It may be he will take my hand
And lead me into some far land,
Where hardships are, where sorrows
dwell,—

It may be he will keep me home,
Where softness is, where all is well,—
His ways are strange, I cannot tell:
Yet, far or near, in peace or strife,
I'll keep my covenant with Life.

—James H. Straughn.

World Conference:
Some Impressions

Amsterdam, July 28, 1939.—Midway in their ten-day assembly, the 1,350 delegates who are here attending the first World Conference of Christian Youth are grappling with some of the major political, economic, social, educational and ecclesiastical problems in the world today. Into all their discussions is coming the spiritual judgment of young Christians who begin their every morning session with a worship service, an expository sermon and two hours of intensive Bible study in small groups where every delegate is given a chance to be heard.

Unlike most of its predecessors, the Amsterdam World Conference expects to pass no resolutions. According to those who set it up, the meeting is intended to explore the basis of understanding among Christian young people from all the countries of the world. The conference has recognized from the outset that there are differences. There are 220 separate religious groups represented, ranging all the way from Russian Orthodox (in exile) to the Society of Friends. The claim is being made that it is the largest and most representative body of official delegates to ever come together under any auspices.

One of the openly differences was faced prominently at an early session of the conference when the delegates heard an Eastern Orthodox church member, a Dutch theologian of the "crisis" school, and an American who believes in social action. The points of view of these three speakers were given close attention. In the words of the chairman, the Rev. D. T. Riles of India, it was a symposium of the "Church-centered point of view, the Bible-centered point of view, and the life-centered."

A strong flavor of the so-called "crisis" theology runs through the official program. Since the Conference is being held on the continent of Europe, it is natural that continental theology prevails. Many of the young delegates, however, are chafing under the other-worldliness of the crisis emphasis and are anxious to stamp the Conference decisions with a more activistic theology. The American delegates particularly are showing this restlessness.

The American delegation numbers 325 and is the largest single group in the assembly. Seated in the choirloft of the concert hall where the sessions are being held, the Americans form a solid bloc of dele-

gates spread out behind the platform and the speakers.

Perhaps the greatest single achievement of the Conference has been the fact that young men and women from over seventy countries are meeting together on absolutely equal terms, sharing experiences, talking over their problems together, eating together and otherwise living a community experience that is itself a judgment upon the world of nations. Over seventy different passports were shown at the Dutch frontier, but they have been forgotten since.

Over and over again in the Conference discussions, the delegates remind each other that their differences are subordinate to the basic unity which is their membership in the Christian Church. As an illustration, in a discussion of international problems, an Englishman and an Irishman came to a deadlock in their two positions. One suddenly said to the other, "But we are arguing our differences only within the terms of politics. As Christians, there is no deadlock between us." Within a few moments, they had transcended the limitations of historical politics and come to an agreement that was broader than either of their former positions. "I believe in the holy Catholic church" was chanted unisonally by the entire group at their opening worship service, and repeatedly this belief is being proved a cornerstone of the Conference.

In many of their minor definitions, the Conference is showing a wide range of interpretation from country to country. All shades of the pacifist position are represented here, just as they would be at a similar convention in America. European young men, all of them forced to take military training, are even somewhat inclined to resignation in the matter of war than are their American brothers. However, there are a number of valiant pacifists from the countries of Europe who are here.

In defining the Church, a good deal of hair-splitting has gone on. The orthodox position, that a church is inseparable from the sacraments, the orders, and the creeds, has created a wide note of resentment among the free church representatives, particularly those from the more informal communions. The issue over credalism will come to a head on Sunday in the ritual of the Lord's Supper, which is being administered according to four different rites in four different churches of the city. The fact that at the heart of Christian symbolism stands a four-way division, has created a good deal of chagrin, particularly among the Americans. Efforts thus far to hold a common communion service have failed to make an impression upon the organizing committee of the Conference.

The first World Conference has been managed with a maximum of efficiency. The city of Amsterdam and the entertaining country have gone out of their way to make the large number of delegates feel at home. The Minister of Education for the Netherlands entertained the entire assembly at a reception in the government museum of Amsterdam on Wednesday evening. On Saturday, the city of Amsterdam is conducting four excursions for delegates to outlying communities.

The Conference was expected to adjourn the second of August.—Richard T. Baker.

To be conscious that you are ignorant is a great step to knowledge.—Ex.

Woman's
Missionary Department

MRS. A. C. MILLAR, Editor

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

REPORT ON SCARRITT COLLEGE

I was made very happy last week to receive a membership offering for Scarritt College from the Risop Auxiliary sent by Mrs. L. F. Williams, \$1.00, and Mrs. H. King Wade of First Church Hot Springs, \$10.00, as this was the first received in sometime. How I do wish each auxiliary president would incorporate some message from Scarritt in each monthly program.

Also remember program leaders, give a little time to present Scarritt at Zone and also District meetings. It will soon be time for the District Conferences to meet. Send to Scarritt College for literature for talks and posters. Help me raise quickly the \$205.00 yet due on our quota.

Let us urge our college graduates to attend Scarritt and enter train-

EDITORS CALL FOR ONE GREAT
METHODIST PAPER

Editors and representatives of the church press in the Southeastern Jurisdiction of the Methodist Church, held their first meeting since Methodist union went into effect at Lake Junaluska, seat of the Methodist Assembly for this area. Aug. 2nd. Dr. M. T. Pyler and Rev. R. P. Marshall were elected chairman and secretary, respectively.

The editors discussed the problem of the church press in the united Methodist Church and unanimously voted a resolution asking for a National Methodist Weekly paper without jurisdictional editions.

They favored a measure to the effect that the several Annual Conferences within any jurisdiction shall have the right to determine the policy in regard to conference or regional organs.

The editors were in unanimous agreement that one great Methodist weekly paper should serve the Church as a whole and that Conference organs be continued as in the present southern set-up.

A committee was appointed to study the church paper situation in the Southeastern Jurisdiction of the Methodist Church with reference to the possibility of securing uniformity of style and format in the respective organs and in regard to the relation between the Conference Organs and the General Organs. This committee, which was ordered to report at the next meeting of the editors to be held, probably at Charlotte, next January, during the session of the former missionary council of the former Southern branch is composed of M. T. Pyler, Greensboro, N. C.; R. P. Marshall, Lakeland, Fla.; F. K. Gamble, Birmingham, Ala.; and C. A. Britton, Macon, Ga.

The plight of the church press has long been a topic of discussion throughout Methodism and was one of the questions upon which no decision was reached at the recent Uniting Conference, when a proposal that there should be a national church weekly with jurisdictional supplements failed to find endorsement. As indicated, the preference of Southern church editors is for a general weekly paper and that each Conference have its own organ if desired.

ing for Christian usefulness. The harvest truly is plenteous.

Become Scarritt minded. When once you do you'll truly be glad to accept this privilege, opportunity and obligation. Let us work, pray and give.—Yours in the cause, Mrs. W. S. Anderson, Little Rock Conference Representative.

TREASURER'S REPORT, W. M. S.,
LITTLE ROCK CONFERENCE,
SECOND QUARTER, 1939

Receipts

Arkadelphia District	\$ 538.50
Camden District	869.48
Little Rock District	1,772.25
Monticello District	895.22
Pine Bluff District	931.32
Prescott District	451.87
Texarkana District	959.06
Total on Conference Pledge	\$ 4,571.39
Balance from 1st Quarter	525.53
Total through checking acct. \$	5,096.98
Local reported	6,417.70
Grand quarterly total	\$11,514.68

Disbursements

Printing and Mailing Minutes	\$ 73.95
Rural work, Camden District	205.00
Pastor's School, Conway	25.00
Conference Officers and Supts. and District Secretaries	201.95
Total checks this quarter	\$ 505.90
Total collection fee	5.64
Outstanding check paid	6.50
Total paid from Conf. fund	\$ 518.04
Check to Council	4,000.00
Balance at close of Second Qt.	578.94
Total	\$ 5,096.98

Items included in Council check, undirected pledge, including relief, salaries, etc. \$ 3,638.22

Baby Specials	24.43
Life Membership, Baby	5.00
Scholarships, Foreign	30.00
Bible Women	159.10
Scarritt Maintenance	82.25
Sixtieth Anniversary	1.00
Check to Council	4,000.00
Credit membership dues, sent direct	1.50
Total credit on Council Pledge	\$ 4,001.50

Comparing receipts and remittances to Council this half year with those of half year 1938, we find our receipts from auxiliaries \$578.78 less, and amount sent to Council \$298.50 less than last year.

The Baby Life member was made at the meeting of the El Dorado Zone, and presented to Jimmie Hargeth, twenty-two-months-old son of Mr. and Mrs. Wilson Hargeth, of El Dorado.

As treasurer of the Little Rock Conference, it was my privilege and delight to attend the Missionary Leadership Conference at Mt. Sequoyah from July 18th to July 25th, the Council and Conferences co-operating in sending representatives. There were treasurers from twelve conferences. I was so pleased with the splendid service and accommodations, Christian atmosphere and temperature, that I stayed three weeks, instead of one. It was a wonderful time of inspiration and uplift to meet and have the personal contact with our Missionary leaders in study, vesper, fellowship and addresses. The spirit of unity pervaded every service, and I left believing more profoundly in the strength of the Methodist Church, its Missionary program and world evangelism.—Jessie Hotchkiss Smith, Treas.

REPORT OF THE FINDINGS COMMITTEE, MISSIONARY CONFERENCE, MT. SEQUOYAH

It is no note of defeat or despair that we sound as we view the work of Missions in the Church today. Perhaps our Methodist has never taken its missionary responsibility more seriously than at the present time and has never wrought more effectively than now at its task. For every evidence of interest and for every sign of progress in our missionary work we would be grateful to Almighty God, and, encouraged by our achievements, we would give ourselves more loyally to our task.

The Missionary Conference which is held each year at Sequoyah, and which brings together both men and women, is meeting a real need in the life of our Methodist people in the section west of the Mississippi River. We most heartily commend the wisdom of the Board of Missions in making provision for the conference this year and earnestly request that the policy be continued in the future, and that steps be taken to make the annual meeting

even more significant in the new Church.

We record our deep appreciation of the work which Dr. H. P. Myers is doing in the Department of Education and Promotion. His conception of the missionary task, his missionary passion, his practical and efficient methods for missionary education, his tireless efforts and his brotherly spirit are doing much to make the church missionary minded. His leadership in the course for Conference and district missionary secretaries has been of inestimable value to all those in attendance.

We would further commend Dr. Myers for the service which he has rendered to the cause of Missions in bringing to the Conference Dr. Robert W. Goodloe of Southern Methodist University to teach the course on "The Pastor and Missions." With scholarship second to none, and with a spiritual insight worthy of a true prophet, Dr. Goodloe has rooted our modern missionary program in a soil from which it can draw adequate strength and vitality for the task of the present day. We could wish that his missionary message might be heard by every pastor in Methodism.

We heartily approve the program of the Department of Education and Promotion to put into Methodism the missionary spirit, and we call upon all the leaders in the church to help the Department in carrying out this program. To this end, we make the following practical suggestions:

I. That the Missionary Institute, required by the Discipline, be made a vital factor in the Superintendent's program for his district. We are persuaded that this meeting for the missionary workers for the district can be so planned and carried out as to affect the program of the whole church throughout the year.

II. That Zone Meetings under the direction of District Secretaries, be used in all districts to awaken interest on the part of local churches in the cause of Missions, and to help in carrying out the plans for the district.

III. That our pastors make the most of the new plan to promote Missions in the local church. We believe that we face a bigger and better day in the United Church and we are deeply concerned that unification give a great impetus to the work of Missions among us. That it may be so, we urge that our leaders at the earliest possible date put into use the Council of Missions in every local church. We consider this the best plan that has yet been proposed in making the congregation missionary minded.

IV. That District Superintendents give to their District Missionary Secretaries the heartiest cooperation in planning the missionary program, and that they seek the strongest leadership of their districts for the office of District Missionary Secretary.

V. That Conference Mission Boards cooperate as liberally as they can with the General Board of Missions in making it possible for District Missionary Secretary to attend the Missionary Conference and to finance their programs in their districts.

VI. That our missionary literature, which is most excellent in its quality, be widely and effectively distributed, and that our "Church Bulletin" be used wherever it can meet the needs of the local congregation.

VII. That visual education be used more extensively in the local

church for spreading of missionary information. In a day when our people are getting so much of their information through the eye, our church must not fail to make use of pictures in Missions.

VIII. That each pastor conduct at sometime during the year A School of Missions in each congregation in which the entire membership is challenged to engage in missionary study.

IX. That effort be made to enlist the men of our churches in the missionary task. While we greatly rejoice in the ever increasing interest of our women in the work of Missions, we face squarely the fact that the evangelization of the world is a task for our men as well as our women, and we cannot be satisfied until our men are finding a larger place in the work.

X. That more congregations take Mission Specials. We believe that this practice will serve not only to lighten the burdens of the Board of Missions, but will give to the congregation a deeper, more genuine interest in the missionary enterprise.

XI. That we express our appreciation to the church press for splendid cooperation in carrying out our missionary program. In all sections of the church our papers are serving as effective agents for the spread of missionary information and for the deepening of missionary interest among our people.

In the earnest belief that we are engaged in a worthy task, and that there is much to be done in the name of our Christ throughout the world, we respectfully submit this report.—C. M. Reves, Chairman, C. A. Bickley, R. E. Connell, A. L. Dickerson, and Geo. A. Bowles.

NEWPORT AUXILIARY

The Women's Missionary Society of the First Methodist Church of Newport met at the home of Mrs. M. L. Harris with Mrs. F. L. Bleakley and Mrs. B. W. Jamison as hostesses. The 23rd Psalm was used as a call to worship.

Mrs. J. Johnston presented a most interesting program on "Widening Missionary Service," assisted by Mrs. H. W. Helms, Mrs. C. A. Colthorp, Miss Elizabeth Gullett, Mrs. J. O. Turner, Miss Mable Stayton, and Mrs. J. D. Henderson. Mrs. Charles S. Shivley gave a partial report of the Missionary Conference held at Mt. Sequoyah July 18-25. The meeting was closed with the reading of a poem, "Example":

*I'd rather see a sermon than to hear one any day;
I'd rather one should walk with me than merely show the way;
The eye's a better pupil, and more willing than the ear;
Fine council is confusing, but examples always clear;
And, best of all the preachers are the men who live their creed,
For to see good put in action is what everybody needs.
I soon can learn to do it, if you'll let me see it done;
I can see your hands in action, but your tongue too fast may run,
And the lectures you deliver may be very fine and true,
But I'd rather get my lesson by observing what you do;
For I may misunderstand you and the high advice you give;
But there's no misunderstanding what you do and how you live.*

Mrs. C. A. Colthorp, the president, presided during the business session. After the reports from the committees were heard Mrs. E. G. Wallace

The Laymen's Forum

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

HOMEWORK FOR PARENTS

"Homework for parents is bigger and broader, deeper and higher, than any course of study laid out in any school," F. W. McDonough, editor of Better Homes and Gardens, said in an editorial in the September issue of that publication.

"Most important and far-reaching of all, the phases of parental homework is that of developing the character of each child. School, Sunday school and the Church contribute to this character-forming process but they can accomplish little without conscientious, unremitting homework on the part of the parents.

"We devote a great deal of attention to shaping the minds and bodies of our children," he said, adding: "We often strive to help them attain charm and personality—too often forgetting that unless education and charm are rooted in firm integrity and sound character, they are a detriment not only to the individual who possesses them, but to the community.

"It takes grace and understanding and judgment and forbearance, and thorough-going co-operation between father and mother to earn a passing grade in homework. It's a big assignment, but, well done, it's the most important, most satisfying work in the world."

MINORITIES

"Roosevelt Puts Responsibility on Minorities," a newspaper headline revealed the other day. The news item quoted the President as having in substance said that a minority group in congress should bear responsibility incident to the failure of passage of some administration-sponsored measures intended to cure economic ills and prevent war.

Minority groups in any organization are of greater value and less of a liability than is generally realized. These minorities are an effective check in many instances against the overdoing of things, whether it be in legislative halls, in business or elsewhere.

made a short talk. A Zone Meeting to be held at Strangers' Home, was announced after which the meeting was closed with a short prayer by the president.

CARTHAGE AUXILIARY

The Society met Thursday p. m., August 10, in the home of Mrs. W. A. Mathews. This was a devotional meeting. A very interesting program on the subject "Widening Missionary Service" was led by Mrs. W. D. House. Opening prayer by Mrs. J. W. Crowder. Taking part were Mrs. L. F. Griffin, Mrs. C. C. Cox and Mrs. R. C. Walsh. There were twelve members present. The next meeting will be with Mrs. W. A. Rogers. Closing prayer Mrs. R. C. Walsh. Our society is doing fairly good work. Attendance is not as good as it should be, but it seemed that each one who attended this meeting was deeply interested. We feel like with this meeting our women are going to start out to do bigger things. We hope as the time for Annual Conference approaches, we will all realize the need of working harder. And that our attendance will grow, and we will have a real busy society.—Hanna Wylie, Pub. Supt.

Men seldom cast minority votes just to be contrary. On the other hand there are many who prefer to be on the winning side, be it right or wrong. An alert minority usually can be regarded as an asset to any democratic organization.

INDIRECT COMPLIMENT

Another headline of a type that is used at every opportunity appeared recently. It was: "Bank Bandit, Once Sunday School Teacher, Sentenced." Sunday School teachers generally will resent the stressing of the fact that the bank robber was a Sunday School teacher because fewer Sunday School teachers than in most any group will be found robbing banks as a week-day vocation. It is the rarity of the combination that makes it news and in a sense the "playing up" of the combination is a tribute to the rest of the Sunday School teachers.

ENCOURAGEMENT

The recent special liquor referendum at Clarksville, held at the insistence of the "wets" reflects more strength on the part of the "drys" in that city than the wets suspected, and perhaps far more than the drys realized. Of 1,565 who were eligible to vote in the election, only 265 wets and 373 drys went to the polls.

It does not appear unreasonable to believe that many other drys were not enough interested to vote. On the other hand we believe that every wet who could, participated in that election.

When the wets represent only one-sixth of the voting population in a city as large as Clarksville, it might be reasonable to expect that a poll of the state would show results which would make the liquor interests shudder, and the politicians exercise a bit of care about their stands when wet and dry issues arise in legislative halls.

THIS IS FAITH

To live one's best today, believing that God will give us strength for the responsibilities of tomorrow when they come.

To use one's best judgment in each emergency, refusing thereafter to reproach one's self for not having used better judgment.

To invest all one has on the side of right, confiding in God that the investment shall be eternally safe.

To meet each rising sun with the knowledge that no temptation will come during that day which will be more than we can meet, if we walk with Christ at our side.

To do the duty that I now see clearly, trusting that each new duty will be clear when I come to it—This is faith!—Selected.

THE FIRST INVESTMENT

Property with a high value today may be less valuable in a few years. Securities which look gilt-edge now may face a depressed market tomorrow. Nevertheless, savings in the bank or in stocks, bonds or real property are splendid to have, and a certain share of everyone's savings should be so invested.

But wisdom dictates that the first investment for nine men out of ten, should be life insurance to care for their dependents, if they die—and for themselves, if they live beyond the productive years.—Industrial News-Review.

1905—THE BRISTOL-NELSON SCHOOL—1939. A private school for the training and care of a limited number of backward and mentally retarded children. Prices vary with needs of the child. Address Mrs. Cora Bristol-Nelson, Murfreesboro, Tenn.

Christian Education

FIELD NOTES
By Clem Baker

Dr. W. C. Watson has been on the job at Malvern all summer and has had one of the best experiences in his remarkable ministry. We enjoyed a visit with him and a look in on his Church School last Sunday.

Rev. J. D. Montgomery, with Mrs. Montgomery, from Rison spent last week at Mt. Sequoyah attending the Leadership School.

Mrs. George Meyer is representing the Camden District at Mt. Sequoyah this week while George is attending the Conference on Evangelism at Lake Junaluska.

Rev. F. A. Buddin and the other members of the Buddin family made some kind of a record last Friday when they drove 858 miles in one day on their return from South Carolina to their home in Arkadelphia. While the family was visiting relatives Brother Buddin attended the School of Missions at Junaluska.

Rev. R. A. Terry, with Hallie and Bobby, spent one night at Sequoyah while vacationing in the Ozarks last week.

Rev. Neill Hart, with Mrs. Hart and all the little Harts, spent last week at Sequoyah. Neill and Mrs. Hart attended classes while the little Harts explored the mountains.

Rev. S. G. Rutledge has been a busy evangelist this summer. He assisted Brother Keith in two meetings on the Arkadelphia Ct., Brother Andrews in one meeting on the Sheridan Ct., has held two meetings on his own charge, and has three more to hold before the summer campaign is over. We enjoyed preaching for him at Keith Memorial last Sunday and feasted on a great noon-day meal in the new parsonage.

Dr. C. M. Reves leaves this week for Cincinnati, Ohio, where he meets with the other members of the Committee appointed to select the place for the first General Conference of the United Methodist Church.

Rev. Doyle Wilcox is still critically ill at his home near Malvern. He was too sick to be conscious of my last visit Sunday afternoon, but his faithful little wife who sits constantly at his bedside, asked me to again tell all of his brethren how much they appreciate the many kindnesses extended them from over the Conference. His address is Malvern, Ark.

Rev. Fred Harrison was one of the new "Superintendents" studying his job at Sequoyah last week. He was accompanied by Mrs. Harrison who is so well loved as the Dean of Women for our Assembly.

Leslie Helvie, with Mrs. Helvie and their two fine children, was among those from the Little Rock Conference studying at Sequoyah last week. Leslie is the Superintendent of our Lakeside, Pine Bluff, Church School.

Miss Carolyn Wilkerson is assisting with the music at the Young People's Leadership Conference at Sequoyah this week. Carolyn will be remembered as the young lady who played for us both at the Young People's Assembly and Camp Ferncliff. She is the daughter of our Mr. C. K. Wilkerson, Treas. of our Board of Education.

Rev. D. T. Rowe, ordering Youth Crusade Week Material, writes enthusiastically of the services of Rev. Mouzon Mann who did the preaching in a great revival for Brother Rowe in his Eagle Church near Lonoke.

Dr. J. D. Hammons had a congregation that filled the auditorium to capacity when he preached to his former parishoners at First Church El Dorado while Pastor Albea Godbold was vacationing last Sunday.

Rev. R. B. Moore slipped off for a few days between Sundays last week and spent the time studying in the Leadership School on Mt. Sequoyah.

Rev. J. C. Williams, assisted by two of our preacher boys, Arnold Simpson and Marvin Wilson, is having some good revivals on the Holly Springs Circuit. Brother Williams speaks in high praise of these two young men. Glad to note that Brother "Cyclone" keeps up his fine evangelistic zeal in spite of the many burdens he has been called upon to bear this year.

Rev. Carl Keightley, who has been in our Sanatorium at Booneville for a year, is spending a month with home folks in Little Rock. Though much improved Carl expects to return to the Sanatorium for further treatment.

Miss Elizabeth Workman, on a year's leave of absence from her work as Director of Children's Work in the South Carolina Conference, is spending the time with her parents, Dr. and Mrs. J. M. Workman, at Carlisle. Elizabeth will teach in several of our Training schools this fall and winter.

BISHOP MARTIN LEADS CLASS IN THE WORK OF DISTRICT SUPERINTENDENTS AT MT. SEQUOYAH

Upon invitation of the Bishop it was my happy privilege last week to sit in with a class taught by Bishop W. C. Martin at the One-Week Leadership School at Mt. Sequoyah. The Bishop taught a new course entitled "The Work of the District Superintendent in the New Methodist Church." This course has been developed by the Board of Christian Education since the United General Conference. Three weeks ago it was taught by Bishop Peele at Lake Junaluska for the District Superintendents within South-eastern Jurisdiction. The same group in the South Central Jurisdiction was invited to participate in Bishop Martin's class. Thirty District Superintendents from fifteen Conferences were in the class. Some three or four were from the former M. E. Church, and these men added much to the discussions by giving us the "Northern Methodist Slant" on the work of this office. The Little Rock Conference was represented by Dr. C. M. Reves, Rev. Fred Harrison, and Rev. Neill Hart. Dr. I. O. Hall, Superintendent of the Arkansas District of the Missouri Conference of the M. E. Branch of the Church was enrolled and made a large contribution. It was the verdict of the entire membership of the class that the General Board could have made no better selection for a class leader than Bishop Martin. It may be that my own personal admiration for our fine young "Arkansas Bishop" prejudiced me and yet I think I am fair in saying that I have never participated in a more interesting class. The class met two hours in succession each morning, and yet that was not enough. So great was the interest that the members would not let the teacher go when the bell rang. They used the recess period for one or two days. Then the class began meeting for more work in the afternoon, and before the week was over the Bishop was forced to meet the group for an extra hour before regular class time in the mornings. The Bishop confessed from the beginning

that he had never been a District Superintendent, but admitted that he had found out a few things during the year he has been presiding over Conferences. Before the first class period was over we all discovered that he had made the most careful preparation for guiding the discussions. Each member of the class was asked to write a paper on some phase of the work of the Superintendent. The Bishop assigned the subjects and covered the field. The class discussions were on these papers. Rarely have I heard such excellent papers. Each man seemed to do his best to make a real contribution. As an outsider it was to me a thrilling experience and I came away with a deeper appreciation of the work of this high office and more confident in the unselfish leadership of our new church.—Clem Baker.

HAPPENINGS AT HENDRIX

Dr. H. W. Kamp, professor of Greek and Latin, and family are spending August in their new summer home on Petit Jean mountain, a home that he himself has built during week-ends last spring and during the vacation period this summer.

Mrs. J. H. Reynolds recently received a clipping from the Clinton,

Mo., Eye describing the marriage of Miss Elsie Bates of Hollister, Mo., to Mr. H. Louis Freund, the Carnegie resident artist at Hendrix College. The wedding ceremony was performed July 6 in Hatchet Hall, the former home of Carrie Nation, militant prohibitionist, at Eureka Springs, which Mr. Freund bought a year or so ago and converted into a center for artists interested in the Ozark region. At the wedding breakfast, guests were given souvenir hatchet pins, which had been made and sold by Carrie Nation. Decorations for the wedding were arranged by Trew Hocker, an artist of Sedalia, Mo., who also served Mr. Freund as best man. Matron of honor was Mrs. Eleanor Risley, cousin of Mr. Freund and author of several books and contributions to the Atlantic Monthly. For their honeymoon Mr. and Mrs. Freund visited in Paris, Ark., and made a sketching trip through the Ozarks. The newspaper clipping had the following paragraph about Mrs. Freund: "Mrs. Freund, of striking appearance, is the type that compels attention, clever, alert, original. She was a student at the Kansas City Art Institute and during the past two years she, known as 'The Hill Girl,' operated a gift shop at Brant." (Continued on Page Eight)

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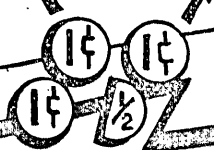
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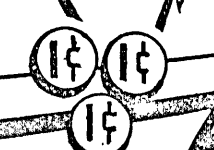
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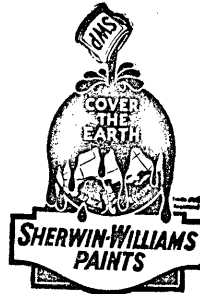
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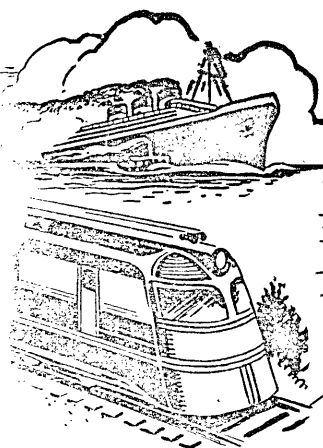


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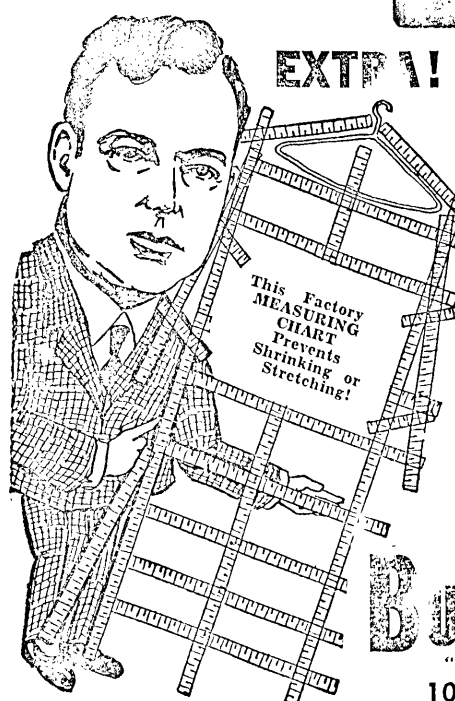
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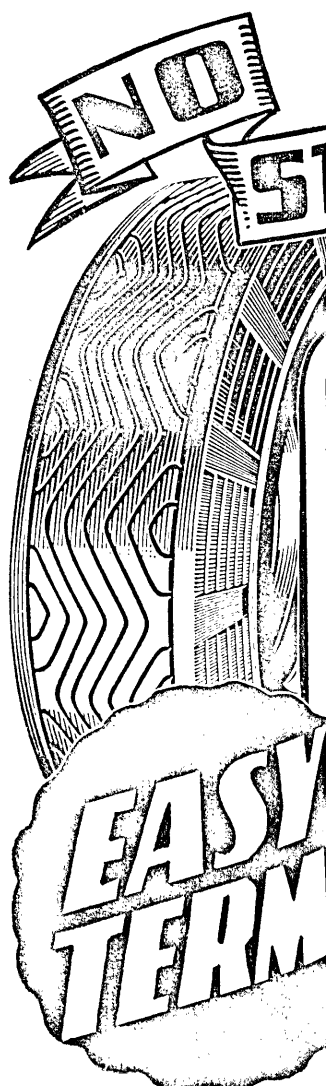
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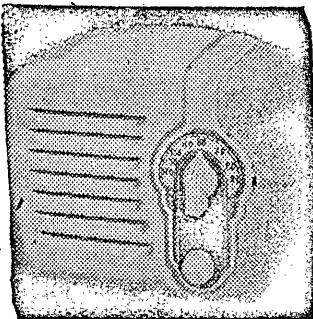
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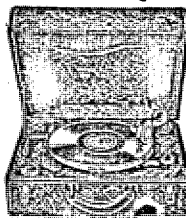
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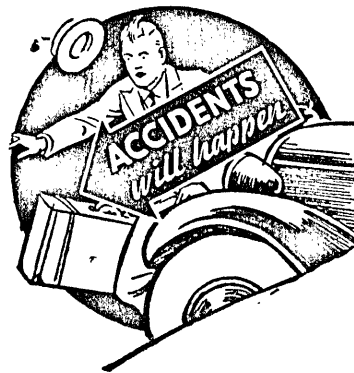
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(Continued from Page Five)

son, Mo., where she created many unusual leather novelties and fish plaques. In the winter months Mrs. Freund is busy filling commercial art orders for eastern firms—painting souvenirs and Christmas cards. Several of her paintings are on exhibit in the Missouri State Capitol."

Professor David R. Robertson, new head of the Department of Music at Hendrix, and Mrs. Robertson returned to Conway last week from Iowa City, where Mr. Robertson served as instructor of violin and chamber music in the University of Iowa during the summer session just completed.

He was one of the guest instructors of music, and directed the all-state high school orchestra, which met at the University. An outstanding event of the University summer session was a one-week art festival at which music was represented by Lawrence Tibbett, notable tenor; art was represented by Grant Wood, well-known "American scene" artist; and drama was represented by Paul Green, playwright and Pulitzer prize winner. On their way to Conway Mr. and Mrs. Robertson saw two other members of the Hendrix music faculty—in Chicago, M. J. Lippman, band director, and in Springfield, Mo., Miss Marjorie De Lange, instructor in cello.

Miss Flora Marie Meredith, dean of Women at Hendrix College, reached Conway last week after being on leave of absence at Columbia University the past year. She attended the University on a fellowship provided by the General Education Board of New York and pursued special work in Educational Psychology in preparation for two courses she will offer at Hendrix this year—courses on Personal Adjustment and the Family. During the first term of the present session at Duke University, Miss Meredith was social director in charge of the east campus, and on August 7 she addressed an educational conference there on Education as Guidance. During the coming year at Hendrix she will reside in one of the apartments of the new faculty apartment building now nearly completed.

Byron McKinney of Conway, who was graduated from Hendrix last June, has been amateur actor at the Barter Theatre at Abingdon, Va., during the summer vacation and appeared in three of the pictures which Life magazine recently published of this group of actors. Mr. McKinney received further nationwide publicity the past week when he appeared in a movie pictorial of the Barter group by the Metro-Goldwyn-Mayer Film Company, being shown at about 7,000 movie theatres over the country. He was considered one of the leading members of the Hendrix Players, which produces several amateur plays each year. In addition to his parts in plays presented by the Barter group, he has become a regular member of the Sunday night radio shows over station WOPI at Bristol, Va. This fall Mr. McKinney plans to go to New York where he has been accepted for several auditions in stage and radio work. During the past week he was touring in Fred Stewart's "Lady Baltimore," which is being groomed for Broadway production the coming season.

Miss Myrtle Charles, professor of French at Hendrix, and her mother, Mrs. J. R. Charles, are spending a week or so visiting Edwin Charles, their brother and son, at New Richmond, Ohio. Mr. Charles is an alumnus of Hendrix College and a

member of the faculty of the Niegh school at New Richmond.—G. A. Simmons.

YOUNG PEOPLE'S UNION AT OLIVE BRANCH

The Young People's Union of Concord, Olive Branch and Doddridge, met at Olive Branch church Tuesday evening when a splendid representation of the three churches were present, 20 from Doddridge, 23 from Ogden, one from Texarkana and 80 from Olive Branch.

The program was opened with a song, "Revive Us Again," by the congregation, the devotional was given by Mr. Carl Stuckey reading Scripture from the book of Daniel. A girls' quartette, "I've Found a Hiding Place," by Louise Stone, Juanita Slaton, Ro. Lee Dodd, and Polly Gildon, accompanied on the piano by Lena Lou Cauthorn. Instrumental music, "Just Because," "A Gold Mine In the Sky," and "Old Pal of Yesterday" by Margie Smith, Willard Vaughan, James Paulin and Ambrose Audbern. A duet, "He Put a New Love In My Heart," by Margie Smith and Louise Hazel. A quartette, "Let Me Live For the Lord," by the Adcock girls, Nonalene, Mary, Frances, Emma Sue and Frances Elizabeth of Doddridge.

The group from Ogden League were special guests of the Union. They were introduced by the pastor, Rev. W. C. Lewis. With Mrs. Bates Furlow, the musical director, they sang "In My Heart There Rings a Melody," and being encored Mrs. Furlow stated they would sing the pastor's, Rev. W. C. Lewis, favorite song which they discovered while he was their pastor some years ago, and sang "The Lily of the Valley," after which Mrs. Nathan Furlow and R. C. Goodwin made talks.

Games were enjoyed on the church lawn after the business session.

Refreshments were served by the Olive Branch League.—Irene Bryant.

NEGRO VACATION BIBLE SCHOOL

I worked in Negro Vacation Bible School for the fourth time this summer. The Woman's Missionary Society of Mt. Hebron Negro Church of Cullendale sponsored the school this time; furnished the teachers; and a supervisor. It was held at same place—Lafayette School. The desks and blackboards add much to the convenience.

The president of their Missionary Society, Mary Sharp, their librarian, Katie Brown, and two high school girls, Willie Mitchell and Mildred Patton taught; also their Smith-Hughes teacher, Prof. P. J. Manly and his wife. We enrolled seventy-three boys and girls and the average attendance was good. The school was carried on during the first two weeks in June. Several of the pupils expressed a wish that the school might continue longer. Prof. Manly received a promotion and will become a teacher in A. M. and N. College, Pine Bluff, this fall.

On Thursday night we had an exhibit which contained about 150 articles, the best I ever saw. The carpenter work included a small library table, doll beds, whatnots, etc. They did exceptionally well in the program which consisted of songs, readings, a Bible playlet and three acts of comedy. We had a large audience, including several visitors from our own neighborhood.

One of our boys who has been a

real inspiration in the school during these different sessions, Doyle Mitchell, recently won in a Negro state contest in judging stock, grain, etc., and was given an award of a trip to Cleveland, New York, Washington and Bordentown, N. J. will enter national contest.

The accomplishments of this school were the largest of any in which I have yet had a part. I am very happy over the results and am thoroughly convinced that our church leaders are right and that we are missing a great privilege and opportunity when we do not generally respond to these calls at our very doors.—Mrs. J. W. Miller.

UNDERSTANDING GOD

This is the theme of an elective course for adults which begins in the October issue of the ADULT STUDENT. The title of the course is "Toward An Understanding of God" by Dr. John W. Shackford. This outstanding leader in the field of Christian education has put some of his best thought into the studies here provided. They constitute some of the most important material which has been incorporated into the electives for adults since their beginning. Why not begin the new church school year by securing the use of this course by adult classes in the church school? Sample copies of the October ADULT STUDENT can be secured by writing to C. A. Bowen, 810 Broadway, Nashville, Tenn.

THE HENDRIX COOPERATIVE

Last fall at Annual Conference, the Board of Christian Education constituted a committee to work out a plan for a cooperative for boys near the Hendrix Campus. Plans have been perfected, a large furnished house has been rented and a house manager and house mother secured. Applications are steadily coming in for places in the co-operative and only students of high moral character, good scholarship and a cooperative spirit are being assigned to the enterprise. Since the house is being established for students, who for various reasons can not afford to stay in a dormitory and board at the dining hall, expenses will be cut to the minimum, being careful however to provide the proper food to maintain physical and mental efficiency.

A large study hall will be maintained, equipped with I. E. S. lamps and study tables, where the student can be assured of quietness and comfort for his study. Mr. and Mrs. Powell Green, who last year carried on a cooperative on a small scale so successfully, have agreed to assume responsibility as house manager and house mother. They are now located in the cooperative, one-half block from the Hendrix Campus at 1228 Front street. All correspondence and applications should be mailed to them at the above address. Students will be required to bring their own bed linens, pillows, towels, and blankets. In order to safeguard the health of the members of the co-operative, a health certificate will be required. A five dollar deposit will be required for reservation of rooms, as in the various dormitories. This amount will be credited on the first monthly payment. Shares of stock will be sold in the co-operative to each member who will be permitted to have one share. The proceeds from sale of stock will be used to purchase dishes, table linens, dining tables, kitchen stoves and other items not furnished in the house as rented. The first month a student

CHURCH NEWS

ARKANSAS METHODIST ORPHANAGE

A few days ago a citizen of Arkansas came into my office and among other things said that he had read all of my articles in the weekly paper and enjoyed the information about the Home for Motherless and Fatherless Children and had intended to send me a check time and time again but let other things crowd it out and wound up his observations by saying that he was afraid others might do the same thing. I wonder if he has correctly diagnosed the case. I thank God that I do not believe our people are indifferent to this Christ-like institution.

This year has had its problems for us, but up to the present we have made it in the usual scheduled way.

I wish our people would visit us oftener and show their interest in us by calling and talking with Mrs. Lane and her helpers about the way things are going.

We have nothing but appreciation and love for the brethren who do fall in with our plans and we can never find words to express our appreciation to the Board of Christian Education for its leadership and the various presiding elders and pastors who line up with us.

There is not a better home in Arkansas, private or public, in which to rear children than our own Methodist Home.—James Thomas, Executive Secretary.

MOUNT ZION MEETING

On July 27, the Mt. Zion Memorial Association held its annual meeting on the grounds of old Mt. Zion Church, two miles southeast of Vanndale, in Cross County, Ark., where the White River Conference was organized in 1870. Had a splendid program and a good meeting; at 11 o'clock Dr. Dedman, District Superintendent for the Helena District, brought us a good message from the first Psalm; at 12:30 an old-fashioned Methodist dinner on the ground was served, such as they served there in the "good old days," fit for a king, a hungry Methodist, and for any and all others who came and enjoyed this fine fellowship with us.

At 1:30 the meeting was resumed and we were favored with several old-fashioned speeches, one from Judge J. J. Mardis of Harrisburg, Garland May of Pine Bluff, Mr. Minnie of Parkin, Mrs. Black of Pocahontas and, of course, the writer did not miss the opportunity to say (Continued on Page Nine)

will pay twenty dollars and thereafter he will pay only the amount of his pro-rata expenses for the previous month. The difference between that and the twenty dollars will be held as an emergency fund, to be returned to the student at the end of the school year. An applicant for a place in the co-operative should evidence a desire to cooperate in such a way that the co-operative may become the outstanding organization on the campus.—Sam B. Wiggins, Pastor of First Methodist Church, Conway, Arkansas.

Rheumatism Relieve Pain In Few Minutes
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(Continued from Page Eight)
a few words. All in all, it was a day of fine fellowship, a feast for both body and soul, such as we occasionally need in these troublesome times.

I. The objectives of the Association are to mark this historic spot, where the pioneers worshiped and buried their dead, the idea being that we should first have a marker erected upon the spot where the old church stood and in which the White River Conference was organized. It has been suggested that the North Arkansas Conference would be interested in putting up this marker. It occurs to the writer that the Conference Board of Lay Activities would be especially interested and get behind such a movement. Having served on the General Board as Conference Lay Leader from the Memphis Conference for several years, I became interested in this sort of work, and would suggest this as a fine piece of work for the Board of North Arkansas Conference.

II. It is also planned to erect a tablet containing the names of the known dead, who are buried there, and to preserve the old cemetery. In this it is necessary that we have the help and co-operation of all who have friends and loved ones buried there.

III. In the meantime, a shed or tabernacle in which to worship and hold our meetings has been suggested and is very much desired by all who love this sacred shrine.

It seems to me that such a program should appeal to all who love Mt. Zion and its history. It should not be abandoned or forgotten. It is interesting to remember that many of the giants of our church preached and worshipped here in the long ago. This history should be preserved. All were of one accord, for re-building the walls of Jerusalem.

The meeting was in charge of Prof. H. L. Lessberry, and Mrs. T. D. Hare, President and Secretary respectively of the Association, both of whom always play their part well. All interested in this work may communicate with either of them at Vandale, Ark. Let us hear from you.

Next annual meeting the second Thursday in August, 1940.—R. C. Brown, Chairman Publicity Committee, Memphis, Tenn.

THE NEGRO PROGRESSES

There are 12,000,000 Negroes in the United States, and the greatest improvements in the race have come since the beginning of the World War. There are now over 120 Negro institutions of higher education with 35,000 students of college grade, 2,457 of collegiate professional grade, and twice the entire number studying college subjects. The first Negro collegiate graduate in America was from Bowdoin College in 1826. The number of Negroes now holding academic and professional degrees is 32,478. About 63.8 per cent are men and 36.2 per cent are women. The largest numerical group comes from parents neither of whom could read. The bulk of these graduates enter the professional field. Before 1880 most of these entered the ministry, since that, other learned professions. Nearly 200 have incomes of \$5,000 or more; the medium high school salary of teachers is \$1,300. The call for Negro college graduates is more imperative than ever. There is one white physician to every 728 white people, but only one Negro physician to every 3,125 Negroes. There is

one white teacher for every 110 white children, one Negro teacher for every 218 of the Negro group.—The United Presbyterian.

EAGLE REVIVAL

We began our meeting at the new Eagle Methodist Church, six miles southwest of Lonoke on Wednesday night, July 26, and closed Sunday, afternoon, August 6. The attendance was large throughout. By ministerial calculation our largest congregation was about 500, but by actual count it was 251. The smallest attendance was 93, and this was a stormy, rainy night. For the thirteen services (we had services at night only) the attendance averaged 171. Rev. Mouzon Mann did the preaching. While he is only a boy of twenty-one years, he preaches like a veteran. I could not have found a man anywhere who would have rendered a finer service in this community. The attendance speaks eloquently of the people's appreciation. At the closing service of the meeting I received 21 into the membership of the church, baptizing 18.

The "Ministerial Aid Fund" sent Mouzon Mann to this country church. We shall never be able to measure the good this "Fund" is doing, not only for the preacher boys, but for the churches in which they labor.—D. T. Rowe, P. C.

MINISTERIAL AID FUND, NORTH ARKANSAS CONFERENCE

The following preachers and churches have made contributions to the Ministerial Aid Fund this year. The next report of this Fund will be made the first week in September:

Fort Smith First Church.....	\$100.00
Russellville Church.....	22.79
Harrison Church.....	15.76
Wynne Church.....	21.00
J. Q. Schisler.....	90.00
Total.....	\$249.55

Let every pastor read the plan found on page 56 in the Journal.—I. L. Claud, Treasurer.

CAMP GROUND MEETING

A Aug. 4, meeting was held July 23-Rev. 4, at our camp ground church located eight miles northwest of Paragould on the Gainesville Circuit. We are much pleased over the success of our meeting and thankful for the many blessings of God that have come to us.

Camp Ground Church is located in a beautiful grove in which there is a very fine spring of good water and with lots of shade, making an ideal place for a revival meeting.

We were fortunate in getting the district tent which was crowded at almost every night service. Rev. Mr. Holt of Paragould was our evangelist and brought very fine and stirring messages. There were forty-one conversions and reclamations and twenty-seven accessions, and others to join later.

The success of the meeting was due largely to the fine way in which our members cooperated, praying and working to bring their loved ones to Christ. The church has been greatly revived and preparations are being made to keep the revival fires burning even though the meeting is over. A Young People's mid-week prayer meeting, which will be held in the homes of the young people, is starting immediately, this in addition to our adult prayer meeting.

Our committee on evangelism and our Church School superintendent and his assistants have done a fine piece of preparatory work and have been rewarded in seeing many of our people saved.—D. G. Hindman, P. C.

FIRST GENERAL CONFERENCE

The "center of population" of the new Methodist Church falls almost exactly at Cincinnati, according to Leslie J. Lyons, of Kansas City, chairman of the Commission on Entertainment, for the first General Conference of the United Church. To determine where the General Conference should be held, the entertainment commission asked Thos. P. Potter, of New York, Methodist statistician, to find the spot most central for Methodists. North of an east-west line drawn through Cincinnati are 3,740,000 Methodists; south of it are 3,712,000. Mr. Potter reported, East of a north-south line through that city are 3,697,000 Methodists; west of it are 3,755,000.

Owing to conflict in dates concerning another great gathering and other circumstances, Cincinnati may not extend an invitation for the General Conference. The entertainment commission—composed of 12 members, two from each of the six jurisdictions—will meet in Cincinnati early in August to begin work of selecting a meeting place for the Conference.

New York City has invited the Conference to meet there, and Philadelphia and Atlantic City have also sent invitations, Mr. Lyons said. Baltimore, Tulsa, and Denver have made inquiries about the Conference and may extend invitations, and St. Louis has been urged by many Methodists to send an invitation.—The Advocates.

GREATEST?

Another National Birthday has come and gone; another milestone on the road of America's destiny passed. On the Glorious Fourth, in city, town and hamlet throughout the country, the story of our Nation's birth and the struggles incident thereto were proudly recited in public square, in national cemetery, from platform, radio studio, and in the public press.

Many of the encomiums enunciated by the various speakers were well merited; others, of more conservative nature, were modest understatements, but alas, some platitudes were a bit too idealistic, too utopian, and while they undoubtedly fired patriotic zeal, they failed to tell the complete story and point out the moral thereof. For example, more than one speaker referred to the United States as the "greatest Nation in the world today." In other words, national perfection is within view. Would this were true, but, no doubt, some members of the audience regarded this superlative statement as the expression of a fond hope, rather than an actuality.

Let us consider a few serious points. True, we are "great" in many things and along many diversified lines. Our industries are great, our inventive genius is likewise great. Our enterprise, business acumen, and commercial and industrial achievements are great. But these are material evidences of greatness and are, more or less, predicated on monetary bases. How do we fare spiritually, and morally?

Well, we have the greatest crime problem of any Nation in the world; we possess a great desire for gambling; we evidence a great disregard for the law—if our crowded penal institutions may serve as a criterion—and, further, many have a great desire to cease all toil, lie back in ease and be supported by governmental paternalism.

Here we have two widely divergent forms of greatness—and yet

they both characterize our Nation today. If we are under the impression that we are approaching national perfection—as the speakers above referred to clearly implied—let us remember the Biblical reference: "Righteousness exalteth a nation: but sin is a reproach to any people."

Now, let us face facts sanely, and be not swept off our feet by oratorical outbursts of patriotic fervor. Let us see perfection in government as a goal to be ever sought but never quite attained. This should stir us out of our smug complacency and open our eyes to certain national disgraces that must be corrected ere we can claim superiority over the Nations of the world.

Those little countries of Scandinavia—peace-loving, God-fearing, industrious, comparatively free from crime, essentially democratic—are far from being as great, industrially and commercially, as are we, and yet we may learn more than one valuable lesson by studying their structures of government and modes of living.

When we cut down our annual crime bill of \$15,000,000,000; when we wipe out all forms of pernicious gambling; when we sharply reduce our vast penitentiary population, and when all of our citizens evidence a desire to help themselves, then shall come to pass, it may be fervently hoped, the saying of the impassioned, well-meaning, but not fully informed Fourth of July orators—"The United States, the greatest Nation in the world today." Until then, there is work ahead for every true, conscientious citizen, the successful accomplishment of which will eventually transpose this beautiful, but hardly tenable, theory into a glorious reality.—L. W. in Supreme Council Bulletin.

LAYMAN TITHING BULLETIN

The Bulletin, as prepared by The Layman Company, offers every church the most effective tithing education plus relief from half of the expense and worries of the ordinary church bulletin.

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OBITUARIES

TOWNSEND.—Rev. J. Frank Townsend, aged seventy-one years, a native of Benton, passed away last Thursday evening, August 3, after a several weeks illness. He was the son of the late Rev. H. Townsend, a pioneer Methodist preacher and citizen of Benton. He was a graduate of Hendrix College and was ordained to the ministry, and was a member of the Little Rock Conference for many years. He also was a leading member of the Odd Fellows. He is survived by his wife, one sister, Mrs. H. M. Alagood of Miles, Texas, and one brother, David H. Townsend of Bald Knob. Funeral services were held Friday afternoon at the Methodist Church, conducted by the pastor, Rev. Harold D. Sadler, assisted by Rev. S. K. Burnett of Bauxite. Burial was at Rosemont cemetery.

REED.—Funeral services for Mrs. J. C. Reed, who died Thursday at the home of her nephew, Nathan Furlow of Ogden, were conducted Friday, July 28 at the Methodist church by Rev. Forney Harney of Richmond and Rev. Mr. Davis of Texarkana. Mrs. Reed is survived by two nephews, Nathan and Hill Furlow, of Ogden, a niece, Mrs. R. M. Price of Los Angeles, California; two nieces of Dallas, Texas, eight nephews and nieces of Magnolia, Ark., and a step-son, Jimmie Reed of El Dorado, Ark. She was born in Atlanta, Ga., Feb. 26, 1858 and came to Atlanta, Ark. with her parents at the age of three. She united with the Methodist church at the age of twelve and later married a young man by the name of Mike Fomby of that place. After his death she later married J. C. Reed of El Dorado, where she made her home until his death. Since 1918 she has lived with Mr. and Mrs. Nathan Furlow of Ogden. "Aunt Dink", as she was lovingly called by her friends and relatives, has been a faithful worker in the Methodist Church for sixty-nine years. She was always a loyal friend to the

Quarterly Conferences

CAMDEN DISTRICT: Fourth Round

Aug. 27, First Church, El Dorado, 11 a. m.
Aug. 27, Louann-Buena Vista Circuit, at Silver Spring, 3 p. m.
Sept. 2, Revival at De Queen.
Sept. 10, Magnolia Ct., at Logan's Chapel, 11 a. m.
Sept. 10, Waldo, 7:30 p. m.
Sept. 11, Pastor's meeting at El Dorado, 10 a. m.
Sept. 13, El Dorado Mission at Lisbon, 6:00 p. m.
Sept. 17, Hampton-Harrell at Faustina, 11 a. m.
Sept. 17, First Ch., El Dorado, 7:30 p. m.
Sept. 24, El Dorado Ct., at Marysville, 11 a. m.
Sept. 24, Vantrease Memorial, 7:30 p. m.
Sept. 25, Rural Pastor's School, Little Rock.
Oct. 1, Thornton Ct., at Chambersville, 11 a. m.
Oct. 1, Fordyce, 7:30 p. m.
Oct. 1, Training Schools at El Dorado and Magnolia.
Oct. 8, Taylor Ct., at Philadelphia, 11 a. m.
Oct. 8, Magnolia Station, 7:30 p. m.
Oct. 8, Training Schools at Camden and Fordyce.
Oct. 14, Kingsland Ct., at Crossroads, 11 a. m.
Oct. 15, Huttig, 11 a. m.
Oct. 15, Strong, at Strong, 2:30 p. m.
Oct. 15, Smackover, Q. C. and revival.
Oct. 22, Buckner at Sardis, 11 a. m.
Oct. 22, Smackover revival.
Oct. 29, Chidester Ct., at Chid., 11 a. m.
Oct. 29, Camden, 7:30 p. m.
Nov. 5, Junction City Ct., at Quinn, 11 a. m.
Nov. 5, Norphlet, 7:30 p. m.
Nov. 12, Stephens, 11 a. m.
Nov. 12, Bearden, 7:30 p. m.
—Leland Clegg, D. S.

pastors and since coming to Ogden to live, she has been the moving spirit in the Methodist Sunday School, the church and the Missionary Society. She will be missed by many, both young and old, and will be long remembered for her Christian life and kindly spirit. She received many beautiful floral offerings from her friends. Active pallbearers were her near neighbors: Bryan Duncan, T. E. Land, George Buster and George Shackelford. Honorary pallbearers were the members of the Missionary Society of the Methodist Church of Ogden. The body was taken to Atlanta, Arkansas, Saturday for burial, beside her people in the old family cemetery.—Mrs. Dave Coulter.

KOHLER.—Mrs. Ellen Kohler passed away at the home of her daughter, Mrs. Albert Goetz, near Stuttgart, July 8. Ellen Larson was born Feb. 7, 1864, in Sheridan, Ill., where she lived until she was grown. About the age of 18 she was married to John Brack, to which union were born two children, one, Mrs. Albert Goetz, remains to mourn her departure. She was again married to Constance Kohler about 1890, to this union was born one son, who preceded her to the other world. She joined the church at the age of 18, and ever afterwards lived a faithful, consecrated Christian life. Sister Kohler was a patient sufferer, having been afflicted for years, she was ministered to by her faithful daughter and her husband and their children, who patiently nursed and cared for her until the last. I have never seen anyone with a stronger faith in God than Sister Kohler had, although suffering most all the time, yet she was always praising God. She kept her Bible and a copy of the Upper Room in the bed with her, and when she could not read her Bible she would lay her hand upon it and pray. Her faith was an inspiration to any one who came in touch with her. A faith so beautiful, a heart so trustful, a life so helpful, for truly a good woman has gone to her reward. Funeral services were conducted by Rev. W. C. Lewis, of Doddridge, Ark., and Rev. L. E. Wilson, of Humphrey, on Sunday, July 9, with the young people's choir from Stillwell doing the singing, with burial in Lone Tree cemetery.—W. C. Lewis, Former Pastor.

WARD.—Funeral services were held Tuesday in the Methodist Church of Ogden, for Mrs. Henry Ward, who died Monday, following a long illness. A former pastor and friend, Rev. Clarence Lewis of Doddridge, assisted by the Baptist pastor, Rev. M. Davis of Texarkana, officiated. Mrs. Ward is survived by her husband, two sons, John and Floyd Ward, two daughters, Mrs. Berry Brock and Esther Ward, all of Ogden; three brothers, Jim, John and Claude Turner; three sisters, Mrs. Alice Ward, Mrs. Cleve Ward of Ogden, and Mrs. West Taylor of Houston, Texas, and four grandchildren. Leila Turner was born October 30, 1890, at Ogden, where she has lived all her life, with the exception of one year which she spent in Tyler, Texas. She married Henry Ward at the age of eighteen and united with the Methodist Church of Ogden in 1923. The little church of which she was a member was decorated by her friends with ferns and flowers and the casket was banked with many beautiful floral offerings. Every seat was taken and many friends stood outside. Mrs. Ward was a good neighbor and a faithful worker in the

church and had many friends who grieve at her passing. Pallbearers were some of her near neighbors. Burial took place in the Ogden cemetery. Relatives attending the funeral from out of town were: Mrs. West Taylor, Mr. and Mrs. Albert Hamm, Mr. and Mrs. Billie Merchison, Charles and Marie Merchison, all of Houston, Texas; Geo. Capps of Hicks, Mrs. H. B. Eubanks of New Boston, Mrs. Floyd Taylor and children of Garland City. Mrs. Oscar Taylor of Texarkana and Mrs. Clarence Lewis of Doddridge were also present.—Mrs. Dave Coulter.

REV. J. E. WADDELL: A TRIBUTE

Rev. John Elam Waddell, son of J. A. Waddell and Sarah Virginia Rogers Waddell, was born October 23, 1870, near Sheridan, Grant county, Ark. He attended the common schools of his county. He married Miss Emma R. Fielding, October 22, 1891. To this union were born eleven children, five boys and six girls. He is survived by four sons, T. H. of Cascoe, P. H. of El Dorado, A. C. of Norphlet, and W. R. of Camden, and two daughters, Mrs. S. P. Portis and Mrs. George Sutton of El Dorado; also his wife and brother W. A. Waddell and his aged father of Benton.

Bro. Waddell was first a preacher in the Cumberland Presbyterian Church, and when it united with the Presbyterian Church U. S. A., he united with Little Rock Conference of the M. E. Church South in the fall of 1905. During the time of his ministry in this Conference he

served the following charges: Rowell, Redfield, Roe, Atlanta, El Dorado Ct., Sheridan, Mt. Pleasant, Humphrey and Sunshine, Kingsland, Thornton, Norphlet Station and Bryant. On account of failing health in 1930 he took the Superannuate retation, but in 1931-32 he supplied the Sheridan Circuit.

The writer of this sketch first met Bro. Waddell about 1904 or 1905 while he was preaching in the Presbyterian Church. We associated together in meetings. A friendship begun there that lasted through life. He was truly a good and true man. He loved God and the church, and his brethren of the ministry and the people he served, loved and trusted him.

He wrote to me, July 3, of this year. He wrote like a man who believed his work here was done and he was ready to go. Some things he said in the letter I would like to copy here, but it would make this too long.

He passed to his reward Sunday, August 6, in the 68th year of his life. The funeral was held in Lake Side Church, Pine Bluff, Monday, and we laid him in the cemetery at El Dorado, surrounded by many sorrowing friends.

Bro. Waddell leaves a noble loving wife and fine useful sons and daughters.

All these years of his ministry his good wife has made it possible for him to go and preach while she stayed at home with the children. Much is due the wife of a preacher. —B. F. Scott.

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1014 MAIN STREET

GEORGE W. TRUETT'S FIRST CONVERT

I am fond of recalling the first soul it was given me to win to Jesus. I was a lad, barely grown, a young teacher, in the Blue Ridge Mountains. One morning, as we were ready for prayers in the chapel, there hobbled down the aisle to the front seat a lad, sixteen years of age, a strange, eager, lonely-looking lad. I read the Scriptures and prayed, and then sent the teachers to their classes. But the crippled lad stayed. I supposed that he was a beggar, and I thought, "Surely he deserves alms; his condition betokens his need." So I went to him at recess and said, "My lad, what do you want?" And he looked at me eagerly and said: "I want to go to school. Oh, sir, I want to be somebody in the world. I will always be a cripple; the doctors told me so. But, I want to be somebody."

I laid my hand on the head of the little fellow and said to him: "Jim, I am for you, my boy. You are my sort of boy. I believe in you thoroughly, and I want you to know that I love you," and when I said

that last word, the little pinched face looked up into mine—almost a lightning flash—and he said: "Teacher, did you say you loved me? Did you say that?" I said, "Yes, Jim I did." And then, with a great sob he said: "I didn't know anybody loved me but mother and the two little girls. Mr. Truett, if you love me, I will be a man yet by the help of God." And when, a few Friday nights after, I was leading the boys in their prayer meeting, as was my custom, I heard Jim's crutches rattle over there in the corner. I looked. He sat in a chair by himself to keep the boys off his worn and wasted limb, and getting up, sobbing and laughing at the same time, he looked across at me and said: "Teacher I have found the Saviour, and that time you told me you loved me started me toward Him."—Biblical Recorder.

WALK IN THE LIGHT

Walk in the light and thou shalt see thy path, though thorny, bright; for God, by grace, shall dwell in thee, and God himself is light.—Barton.

FOR THE CHILDREN**KITCHENS**

At home we have a kitchenette
As small and neat as can be,
There's hardly room for both of us
When mummy gets the tea.

The kitchen at my granny's house
Is big and warm and wide,
With a couch, rag rugs and flower-pots,
And cupboard at the side.

And a rocking-chair in the window
Where you look far out to sea,
There's a pussy cat, and a cooky jar,
So that's the place for me!—Ann Sherbourne in The New Outlook.

A LITTLE MAID AT SUNDOWN

The evening was so still that every now and then I caught the sound of cars passing up and down the highroad, half a mile away. I was alone in a lane an hour before the sun went down.

At least, I had thought I was alone, till I stopped to listen to a childish voice.

You know how unconsciously a child sings—with no thought of creating an impression, but only for the sheer joy of singing? So this child sang; and as I turned the corner I came upon her as she sat on a green bank, a heap of cowslips in her lap, her head a little on one side, singing sweetly and softly.

She was not embarrassed when she saw me. "Did you hear me singing?" she asked.

"Yes."

"Did you like it?"

"Very much."

"I'm glad. Do you like my cowslips?"

"Of course. And what a lot you have gathered."

"Yes, haven't I? They are for the Sunday School anniversary tomorrow."

"Indeed?"

I sat down by the little maid—a pretty sight in her blue frock and with a blue ribbon in her rich brown hair. "And are you going to take them with you?" I asked.

"Yes. You see, most of the boys and girls will take flowers from a shop, or eggs, or fruit, or things, only we can't afford any now that daddy's gone to heaven, so mummy said I could stay up late tonight, and gather lots of cowslips. I shall give them to Miss Smith, and she'll put them in a vase, and they'll stand

near the pulpit. Afterwards I shall take them to Mrs. Potter. She's been ill for years, only she never grumbles." She sighed. "I hope we have a good collection," she added irrelevantly.

"I hope so, too," I said. "I'm sure you'll have a fine day."

"Yes, I think so. I have a white frock, and I shall stand in the front row. I'm in the Primary. And I have a hymn to sing all by myself."

"The one I heard you singing as I came up the lane?"

"Yes. Do you like it?"

"I think it's lovely—and you were singing it ever so sweetly. Would you like to sing it to me now?"

"Yes—but you'll pretend it's a real service, won't you?"

"I will."

I lay back on the grass and closed my eyes—or nearly closed them, for I saw her put down her cowslips, straighten her frock, put her hands behind her, and look up at the sky as she sang her hymn.

I have listened to more than one famous singer, and I have heard many famous preachers, but I do not think I have ever been more deeply touched by singing or more stirred by a sermon than I was by this little maid as she lifted up her voice in that cathedral out of doors, the golden sunshine like a halo round her head—

"Walking every day more close
To our Elder Brother;

Growing every day more true
Unto one another."

As she sang there in the stillness of the evening I caught again the faint roar of traffic on the highroad—the noisy world going by while God's small voice reached my heart.

I did not speak for a moment or two after she had finished. Then I said, "You love that hymn?"

"Yes," she said, gathering up her cowslips, "and my daddy loved it, too." So we walked along the lane together, she with her cowslips and I with my thoughts; and just before we parted near the village I slipped a piece of money into her hand. "I'm sure you would like to put this into the collection tomorrow," I said.

Then I hurried off; but like Wordsworth I could have said—

"The music in my heart I bore

Long after it was heard no more."—"The Friendly Man," in

Methodist Recorder, London.

INTERNATIONAL Sunday School Lesson

Lesson for August 20

BEVERAGE ALCOHOL AND THE COMMUNITY

LESSON TEXT—Joel 1:5-7; Daniel 5:1-5; 17, 25-28.

GOLDEN TEXT—Woe unto him that giveth his neighbor drink.—Habakkuk 2:15.

"None of us liveth unto himself" (Rom. 14:7).

What concerns the individual concerns the community, for the community is made up of individuals. The man who uses alcohol has no right to claim that it is a personal matter, for alcohol is a poisonous drug which not only injures the individual, but makes him a danger and a liability to his community. Before going into our lesson let us look at only a few of the many facts available.

In the five years since repeal, it is estimated that \$30,000,000,000 has been spent for intoxicants with a profit to the industry of \$13,250,000,000. But what has it cost the people?

"In 1937, an entire city the size of Detroit was maimed and injured, and an entire city the size of Omaha was permanently injured, by the automobile. Sixty per cent of auto fatalities are due to alcohol" (Chief Justice of Municipal Court, Evanston, Ill.)

"Rape has increased 13 per cent and the more atrocious forms 40 per cent in the last eight months" (Police Commissioner, Boston, Mass.)

"Criminals are for the return of liquor, wet propaganda to the contrary notwithstanding, and with the coming of repeal will come the greatest era of wholesale crime this country has ever known. The criminal world is tensely expectant and is prepared to launch immediately into its millennium of crime. The return of the saloon inevitably will bring open prostitution and gambling" (Statement by a criminal in prison before repeal became effective).

"America is on the worst gambling spree in its history. A group population, not including all rural districts, of 80,000,000 persons is dallying with \$6,000,000,000 in winnings and losses, of which all but about \$1,000,000,000 passes through the hands of the underworld, where much of it remains" (Courtney R. Cooper).

The American Business Men's foundation, Chicago, reports that liquor was responsible for the rejection of more than 93,000 applications

for insurance last year, and that as a result widows and orphans will ultimately be deprived of over \$200,000,000 of insurance, making some of them public charges.

Three words which are altogether appropriate for the liquor problem will serve to summarize our lesson.

I. Devastation (Joel 1:5-7).

Drunkards are called on to awake from their stupor and weep and the drinkers of wine (note that) to wail over the loss of their drink because of the devastation wrought by the locusts. This plague had come because of the sins of the people, and may well serve to exemplify the devastation which will follow the use of alcohol as a beverage. The nations of our day need not think that they will escape if they continue on their present road of reckless indulgence.

II. Debauchery (Dan. 5:1-4).

The familiar story of Belshazzar's feast should be made to live again as we point out that we here "have vividly manifested three of the great characteristics of the day in which we live—a coming together of great multitudes for a riotous night of drinking, which must of course end for many in disgusting drunkenness; provision for acts of darkest sensuality in the fact that all the wives and concubines were invited to this feast . . . and a contemptuous, deliberate insulting of the name of God" (Dr. Wilbur M. Smith).

III. Death (vv. 5, 17, 25-28).

Dramatically swift was God's judgment upon Belshazzar's presumptuous sin. Magnificently bold and direct was the condemnation by Daniel, the prophet of God. Relentless was the immediate judgment of physical death (see v. 30), and equally sure is the ultimate judgment when the drunken king stands before his Master to answer for the deeds done in the flesh.

The fact that God does not write in our day in flaming letters on the saloon wall before the bleary eyes of the drinker does not mean that His judgment is any less certain, nor does it make it less dreadful.

Prosperity is a great teacher; adversity is a greater.—Hazlitt.

HEADACHE

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

All drug stores.
10c-30c-60c

CAPUDINE

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 cents. At drug stores. (Adv.)

Rev. John W. Hammons To Be Guest Preacher Sunday

The Rev. John W. Hammons, pastor of the Methodist Church at Foreman, Arkansas and son of Rev. J. D. Hammons, will be our guest preacher next Sunday morning. Brother Hammons has preached for us several times before and we will rejoice in this opportunity to hear him again.

CIRCLE MEETINGS

Several of the Circles have postponed or already held their meeting for the month of August. The following will meet during the next week:

No. 2—Mrs. W. N. Freemyer, Chairman, will meet in Fellowship Hall at 10 o'clock Monday morning. Mrs. W. T. Gordon will be hostess and Mrs. Freemyer co-hostess.

No. 3—Mrs. E. W. Beeson, Chairman, will meet with Mrs. Beeson, 1819 Gaines, this Friday morning, August 19, at 10 o'clock. Mrs. Alice Braswell will be the co-hostess.

No. 7—Mrs. W. P. Ivy, Chairman, will meet with Mrs. M. H. Norwood, 5215 "U" St., at 10 o'clock Monday morning. Mrs. John Ostner will be the co-hostess.

No. 10—Miss Zora Cross, Chairman, will meet in the Young People's parlor at the church at ten o'clock Monday morning.

PRIMARY DEPARTMENT FINISHES INTERESTING UNITS

The three groups of the Primary Department have just completed units which have been the source of much interest and profit. The first-year group, under the direction of Miss Elza Lee Pratt and Miss Carrie Peaslee, studied "Finding Beauty and Wonder In God's World." The children made blueprints of grasses, leaves, and flowers and also examined these objects under a magnifying glass. They made nature books to be added to the "Joy Box" they are making for a mission Sunday School.

The second-year group had for their unit "Learning That God Knows and Meets Our Daily Needs." A poster illustrating the song "The Bread Song" was made to be used in the worship period. As an opportunity for sharing they made cradles from oatmeal boxes for the Beginner Department, and turtle cushions for the Nursery Department. This was under the direction of Miss Grace Ballard and Mrs. W. D. Simmons.

The third-year group directed by Mrs. E. V. Markham and Mrs. Crawford Greene studied "Outdoors In Palestine." They have made valuable contributions to the whole department in sharing some of the flowers and fruits that may be found in Palestine. One Sunday their gift was gladioli and another Sunday figs.

The attendance and interest during the summer have been splendid.

Miss Lillian Peaslee is superintendent and Miss Annie Winburne, assistant superintendent. Miss Bea Banzhof is secretary and Mrs. Harry L. Williams hostess. Miss Betty Lou Kramer also assists in the work of the department.

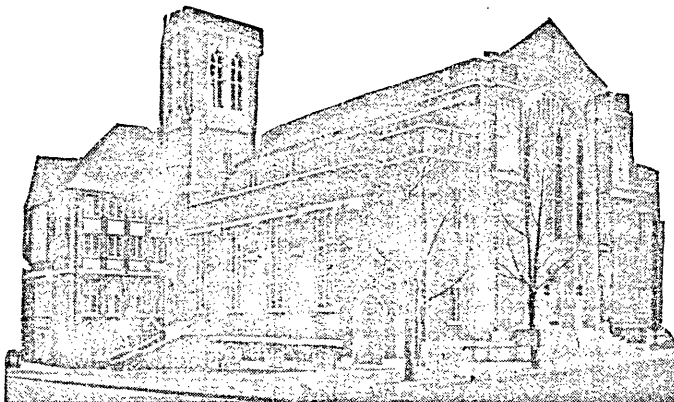
JUNIOR HIGH PROGRAM

Mary Katherine Lehman will be in charge of the program at the Junior High League meeting Sunday evening at 6:30 at the church. The subject will be "Learning About God."

VOL. XI

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NO. 33



Winfield Methodist Church

Sixteenth and Louisiana, Little Rock

This Page Devoted to the Interests of This Church

GASTON FOOTE
Minister

ALVIN D. HAVEKOST
Associate Minister

JEROME H. BOWEN
Supt. Church School



MRS. I. J. STEED
Minister of Music

MISS KATE BOSSINGER
Organist

MARGUERITE CLARK
Church Secretary

Next Sunday At Winfield

- 10:00 a. m. Church School—Slogan, "Every Church Member a Church School Member"
- 11:00 a. m. "Jesus' Way With Men," sermon by our guest preacher, the Rev. John William Hammons, pastor of the Methodist Church at Foreman, Ark.
- 6:30 p. m. Junior High, Senior and Young People's Leagues

CHURCH SCHOOL

By ALVIN D. HAVEKOST

It has frequently been said that a large congregation cannot serve its membership as well as a small congregation. The assumption is that the body of members becomes so great in a large congregation that one member is unable to become acquainted with many of his fellow members. This criticism of large congregations is justified where there are no smaller units in which members may work.

We read in the history of the early Christian Church how the pagans marveled at the love the Christians had one for another. This beautiful relationship among our early Christian ancestors was developed in small groups where they were engaged in an activity which they considered tremendously worthwhile.

The Church School of Winfield offers every member of the congregation opportunities to serve, to learn, and to enjoy fellowship in a smaller group. There is a Sunday School Class for every age and every interest. It is within these more limited groups that members have the best opportunity to develop intimate Christian Fellowship with other members.

It is to be regretted that from a resident membership of about 2,000 in Winfield Church only 1281 are enrolled in the Church School. Furthermore, the average attendance throughout the year is approximately one-half of the entire enrollment.

If you are not enrolled in a Church School Class, or if you are not attending regularly, your church membership is not meaning what it could for you. Join a class now! Make plans that will permit you to attend your class regularly.

Christian Education By ALVIN D. HAVEKOST

Church School Attendance

Last Sunday 489
A Year Ago 448

Departmental Reports

	Pres.	Time	Cont.	Ch.	Attend.	Stay League
Jr. Hi	53	40	30	24	26	
Sr. Hi	40	34	19	17	20	
Y. P.	41	38	11	30	20	

Adult Report

Carrie Hinton Class	40
Men's Bible Class	38
Couples Class	32
Jenkins' Class	26
Forum Class	21
Brothers' Class	20
Fidelity Class	18
Ashby Class	14

Total.....209

OUR KNOWN SICK

Dr. C. C. Reed, Sr., St. Vincent's Hospital.

CLASSES ACCEPT ATTENDANCE GOALS

The Anti-Summer-Slump Committee will continue its work on attendance goals next Sunday morning at 9:30 o'clock. Last Sunday representatives from the various departments accepted goals for August, which are 25% above the average for the same month last year. Some members of the committee said they could raise their averages more than 25% above that of last August. The average for last August and increases of 25% are as follows:

	Last August Average	25% Increase
Jr. Hi Dept.	54	67
Sr. Hi Dept.	44	55
Y. P. Dept.	31	39
Ashby Class	12	15
Brothers' Class	11	14
Couples Class	35	44
Fidelity Class	17	21
Forum Class	8	9
Carrie Hinton Class	34	42
Jenkins' Class	14	17
Men's Bible Class	32	40

SENIORS AND Y. P. TO HAVE JOINT VESPER SERVICE

Members of the Senior and Young Peoples Departments, of our Church School will meet at the church at 3 o'clock Sunday afternoon to go to Ferncliff for a joint vesper service. "Ways of Knowing God" will be the subject of the worship program. Miss Marguerite Clark will be the leader. Others who will take part on the program are Dell Kerr and Mary Lucille Stafford from the Senior Department and Wallace Barker and Lester Lowrey from the Young People's Department.

Preceding the worship service swimming, tennis and hiking will be enjoyed by the group.

Seniors and Young People, be here and let's enjoy together the fine fellowship and inspiration.

OUR SYMPATHY

The sincere sympathy of the congregation is extended to the following members who have suffered bereavement during the past week:

Mr. Claude McCreight, Sr., whose mother, Mrs. Edgar T. McCreight of Brinkley, passed away last Tuesday, August 8.

Mrs. George W. Clements and family whose husband passed away last Friday, August 11.

Mrs. F. S. Overton and family whose son-in-law, Mr. R. E. Wiley, passed away last Thursday, Aug. 10.