



Arkansas Methodist

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



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

VOL. LIX

LITTLE ROCK, ARKANSAS, MAY 2, 1940

NO. 18

DEAR Brethren of the General Conference:

We regret to report that during the first year of our existence as a united Church three members of your Council of Bishops have passed into the service of the Church Eternal: Wallace Elias Brown, born in 1868; Eben S. Johnson, born in 1867; and Charles Edward Locke, born in 1858.

Bishop Brown had served Methodism in Foochow, China. During a most troublesome period of war and riot, had been a leader in the Helena, Chattanooga and Portland areas. He was a close student of every problem set before him, a sympathetic listener to every preacher and layman who sought to state to him a suggestion or an appeal, an untiring worker in seeking to make the best possible adjustments of preachers and churches, a marvel of unselfishness in his redemptive efforts for all men whom he could reach.

Bishop Johnson, pastor, district superintendent, came to the Episcopacy after distinguished service on the secretarial staff of several General Conferences. Of wide knowledge of our church history and polity, of inexhaustible energy as a traveler, of patient devotion to details, he developed a unique mastery of his unique African field.

Charles Edward Locke came to the Bishopric after long experience in the pastorate on both the Atlantic and Pacific Coasts, and in the Central West. He was a preacher of rare skill in the phrasing of his message of the good news of God, evangelistic by temper and practice, of fineness of feeling and expression in all his pastoral contacts,—a Christian gentleman by native endowments and by conscientious self-training. He brought into his episcopal work, both in the United States and in the foreign field, a tranquil mood and a smoothly running energy of unique and distinctive effectiveness. Between the General Conference in 1936 and the Uniting Conference there passed from us also Laurens J. Birney, compelling preacher, successful educator, deeply discerning missionary; William F. Oldham, widely ranging explorer of the spiritual possibilities of the non-Christian world, skilled in making the possibilities actual; Wilbur P. Thirkield, knightly friend of the colored people and upholder of new beauty in Christian worship; Charles Wesley Burns, eloquent preacher and lavish giver of himself to his task; and William F. McDowell, persuasive orator, beloved leader of generation after generation of college students, pioneer of Methodist Unification, charming friend, good minister of Jesus Christ.

We are pleased to report that, as far as we have gone in the experience of a united Methodism, that experience has already brought a wider view into our lives, a deeper feeling of fellowship throughout the denomination, a more serious realization of the responsibility put upon us by the bigger tasks. Each of the merging groups can already see that it has lost nothing by the change and has gained much of positive value. The former Methodist Protestants have everything that they have always contended for in lay participation in the Church and in democratic control of Church organization. The Methodists of the South have brought to the United Church a renewed emphasis on long-cherished Methodist essentials, especially on inner piety, and a kindliness of personal relationships and a skill in the fine arts of friendship which adorn Christian brotherhood. The Methodists formerly called Northern are already feeling the stir of new denominational interest resulting from the increased sense of responsibility for different sections called for by the jurisdic-

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tional plan. While the voting of the Negro Conferences indicated that the Plan of Union did not give to their people the recognition warranted by their achievements and worth, there has been among them a cordial acceptance of the outcome,—with the growing conviction that under the new regime they have what we may genuinely call a "better chance."

ADDRESS OF GENERAL SUPERINTENDENTS To General Conference of the Methodist Church In Session at Atlantic City, New Jersey, 1940

The wisdom of the committees that prepared the plans for the Uniting Conference was shown especially in their observance of the principle that union should begin with the least possible change in organizational procedures. Happily no doctrinal change was necessary in the consummation of unification. It was a sound insight which prompted the agreement that the Uniting Conference could not put anything into the law of the new Church which was not already in the Book of Discipline of at least one of the former bodies. In line with the practical wisdom of this course, we suggest that the General Conference would best attempt no radical changes at this session. This was clearly the expectation of the Uniting Conference, and common fairness would seem to demand that the expectation be not disregarded.

The years following the first World War have been a period of profound disturbance in all realms of human activity. The material impoverishment which has affected all peoples, though admittedly in differing degrees, the consequent threat to long-established political and social institutions, the change in methods of living in vast areas have had their natural results in conduct affecting religious theory and practice. It was inevitable that the loosening of the moral customs and codes which always accompanies war should lead to a weakening of religious convictions. As we look back, we wonder that the disappointment and disillusionment were not more extended. Few nations have ever entered into armed conflict with nobler aims than animated the American people in 1917. Whatever the underlying schemes of some political and financial leaders may have been, the masses sought nothing for themselves except to make the world safe for democracy in waging a war which they sincerely hoped would end war. It is a wonder that the disillusionment did not lead to worse pessimism and cynicism; for the depth of the sincerity of the people themselves made possible an intensity of bitterness over the actual consequences of the war, a bitterness leading frequently to the deadly question: "What is the use?" with which men turned aside from, or treated with indifference, the greatest issues in the social, moral, and religious realms.

It would be a surrender to this cynicism if we allowed ourselves to talk chiefly in terms of general and indiscriminating blame. For ex-

ample, it is quite the custom to speak of the youth of the present generation, or to the young people who have come to maturity within the past ten years, as if they merited severe condemnation because of moral laxity. It is evident that there has been, and is, much looseness. But what may not be so apparent is the inherent decency of the generation now coming into power—a decency which has not been touched to any fatal degree by the notions about personal irresponsibility. It surely is not fond and foolish boasting, but proper pride, which prompts us to note that the youth of our own denomination, during these very years when we have heard so much about pessimism, not to say despair, have taken a larger interest in the program of their own Church and in the broader movements of the Kingdom of God than ever before. Through their own organizations they

have made their ideals count for more in the planning of their elders. It is gratifying to note that those elders have welcomed the representation of the Methodist Youth organizations to positions in the most important boards of the general Church. We hear too often the adage: "Old men for judgment and young men for war." In these days we might often say: "Young men for judgment and old men for war." Wars may come from the cynicism of the old. The young men's protest against war, and much else, is clean and sound. Viewed from any angle, the frank recognition of the youthful spirit as likely to come from a sure moral insight is most important for the Church—a recognition which should be free from all trace of the condescending or patronizing.

We have seen in the past few years a reaction throughout Christendom against the liberalism of the later nineties and the first decade of this century. Against an earnest and serious type of liberalism the attitude has not been just, for that liberalism gave itself to an intense study of the Scriptures, to well-conceived humanitarian efforts, to scientific scrutiny of the psychological bases of religious experience, to protests against all forms of assault upon social and religious freedom. Unfortunately, perhaps inevitably, the term "liberalism" was appropriated by an easy-going superficiality of doctrine and deed which tended to empty all the rigor and vigor out of Christianity. According to this liberalism the world was mostly sunshine, and the Divine Revelation, if there was one, mostly smiles. An evolutionary benevolence was assumed to be carrying us on and up. The ascent was not too steep and the saunter upward was most pleasant. The War, and its aftermath, simply annihilated any such comfortable philosophy. Even the evolutionary formula, sacrosanct to its optimistic devotees, has showed that it can describe a sad descent as exactly as a happy ascent. Millions of men dead on battlefields, a generation deprived of its full if not its normal chance at life, hunger widely spread over the face of the earth, and more human beings uncertain of their individual future than ever before, have called for the intellectual efforts of what the schools have taught us to characterize as the "tough-minded" thinkers rather than the "tender-minded."

The tough-minded have appeared, notably among the religious leaders. Following a teaching which has naturally arisen out of a distressed and distracted Europe, many today have accepted doubtfully, it must be admitted, what to a Methodist, following in the tradition that goes back to Wesley, seems like Calvinism, a

(Continued on Page Nine)

solved to carry on a full program as outlined by our District, adding one feature, a quarterly church night social; all three departments participating. This is proving to be very helpful. The first party was a lively affair, ending with a "canning" for the preacher and his family. They may "can" him again this fall, but he will always remember that beautiful expression of confidence and love.

The outstanding work being done by our Young People, under the leadership of Mrs. F. A. Wilson beats any I have ever seen. Talk about crusaders? We have them at Humphrey. Finally, at the last Board meeting it was decided to paint and redecorate the church. This will be done during the summer. We think this was the result of a long persistent effort on the part of the W. M. S. to place new pews in the church.

We are happy in our work and all of us at Humphrey feel that we have the best District Supt. in the Conference.—L. E. Wilson, Pastor.

UNION METHODIST CHURCH, NEW YORK CITY

Many Methodist families are expected to attend the New York World's Fair which opens on May 11. Since Union Methodist Church, 229 West 48th Street, at Times Square, New York City, is within five minutes of the bus and railroad terminals, hotels and rooming houses, and Rockefeller Center, it will again conduct a bureau of practical assistance to church people visiting the World's Fair in 1940.

Union Methodist Church out of its experience of helping thousands of Methodists last summer has improved upon its service. The church can give inside information about the character and rates of hotels and rooming houses and make the arrangements for guests to stay there. A number of private families who live adjacent to the Fair Grounds are listed with us. Information about trips around the city and also the great amusement centers is available.

Mail may be sent in care of the church. Persons will be met at railroad or bus terminals upon request. This service is free to church families. It is better to write in advance. Kindly address your letters for information to Rev. C. Everett Wagner, Minister, Union Methodist Church, 229 West 48th Street, New York City.

WESTERN RAILROADS ANNOUNCE TRAIN-AUTO SERVICE OVER BIG AREA

An entirely new travel service, consolidating the high speed of the modern railroad train with the mobility of the private automobile, will be inaugurated May 1, by eleven leading western railroads.

Complete arrangements for train-auto service which will place 2,000 current model 5-passenger sedans at the disposal of railroad passengers in more than 150 key cities throughout the west, have been made between Railway Extension, Inc., and a number of rail lines.

Announcement of the new "train-auto" service was made by Hugh W. Siddall, Chairman of the Western Passenger Association on behalf of the participating railroads. He said the service was the railroads' answer to the prayer of the traveler who likes the mobility of an auto-

mobile at certain points but dislikes driving the long intermediate distances.

Under the train-auto plan, a traveler may arrange for an automobile before leaving his home town, or after reaching the destination where he wishes to engage it. Advance reservations will, of course, assure the car being available when wanted.

The basis rates for the automobiles, which includes gasoline, oil and maintenance as well as insurance protection, is 8 cents a mile, subject to a nominal minimum charge. The rental will be the same whether one or five persons occupy the automobile. Where passengers do not have an identification card, a cash deposit will be required.

Mr. Siddall said the plan should be very attractive to business men and should prove similarly attractive to many vacationists.

Negotiations are still under way between Railway Extension, Inc., and other western railroads, and it is expected that eventually this automobile service will be available in practically every town of 10,000 population or more throughout the west and south.

Information concerning the train-auto service can be obtained from the local railroad agents.

A CATECHISM OF MISSIONS

Question: What is the primary duty of the Church?

Answer: "To go into all the world and preach the gospel to every creature."

Question: What organization directs the missionary work?

Answer: The Board of Missions, with headquarters at Nashville, Tennessee.

Question: Into what two sections is its work divided?

Answer: (1) General work, and (2) Woman's work.

Question: What is meant by General work?

Answer: That part of the missionary program which is supported by the whole Church, mainly by the Benevolences, collected in each congregation.

The General Section receives most of its income from the benevolent collections, the missionary offerings in Sunday Schools, and specials. The funds of the Woman's Section come mainly from the offerings made by missionary societies. (Taken from "A Catechism of Missions")—Myers.

A FEARFUL BOAST

The president of a great life insurance company, testifying before the Congressional Committee on Monopoly, revealed a sinister competition over the American dollar. He told of the dollar which could or ought to be invested in life insurance for the protection of wife and children, or for savings in time of old age, but too often the tobacco or the liquor business seized that dollar and prevented legitimate savings or useful expenditure. The bald fact is that businesses which appeal to appetite or questionable habits always rob the family of necessary protection or provision. The president who testified said that every year the people paid \$3,761,000,000 in premiums, but in the same period the money expended for liquor was almost as much—\$3,600,000,000, while the amount spent for tobacco was \$7,000,000,000.—The Western Christian Advocate.

OBITUARIES

TRAYLOR.—Mrs. Nannie Walch Traylor was born in Cottonridge, Tennessee, March 17, 1846, and died March 18, 1940, at her home in Bentonville. She was the daughter of Thomas Walch, a native of Scotland, and Mrs. Katherine Covey Walch, a native of Paducah, Kentucky. She was married to Rev. Richmond M. Traylor, a Confederate soldier and Methodist minister, May 18, 1871, at Hollywood, Arkansas. The same year her husband joined the Little Rock Conference, and she became the wife of an itinerant preacher, a calling which claimed her for twenty-seven years. Seven children were born into her home, one of whom, with his father, preceded her in death. Brother Traylor served pastorates in both the Little Rock Conferences and what is now the North Arkansas Conference, and was Presiding Elder of the present Conway District. In 1897 the Traylor family came to Bentonville. At the end of one year, poor health caused Brother Traylor to retire. Bentonville, their temporary home, became by choice their permanent home. In 1922 a faithful Methodist minister joined the Church Triumphant on his wife's birthday, March 17. Since that time Mrs. Traylor has kept her home intact, a constant home for two of her children, a part-time home for the rest and for her grandchildren. Her interests were so varied and active, and her energy so unusual that she had long been a community character in the highest sense of the term. The old and the young seemed to claim more than their share of her interest, and it can be safely said that all who knew her enjoyed her fellowship and boasted that she was their friend. She was the youngest person of her age this preacher has even known. Second childhood never claimed a moment of her life, even unto the hour of her last illness. Until recently she had been unusually active in the work of her church, her home having long been the home of all the preachers in the country. She was a member of long standing of the Eastern Star. A devoted, faithful, successful mother, a loyal, unselfish, fascinating friend, she leaves a host of neighbors to share with her family a deep sense of loss at her going. She is survived by four sons: Henry S. of Oklahoma City, Robert V. and Flavel P. of Bentonville, and J. Mortimer of Sapulpa, Oklahoma; two daughters, Mrs. Robert Fowler of Oklahoma City, and Miss Norma Traylor of Bentonville; eleven grandchildren and three great-grandchildren.—W. F. Cooley, Pastor.

DeLONEY.—Jesse L. DeLoney, pioneer citizen of Little River County, died at the home of his daughter, Mrs. George Edwards Cannon. He had been in failing health for several months, but was quite active until recently. He was born at Buck Range, Hempstead County, Ark., March 28, 1860, the son of James H. and Maria Antoinette Lane DeLoney. He spent most of his youth at Mineral Springs. Was married to Miss Fannie Homan in 1892. His first wife died in 1895. On February 11, 1903, he was married to Miss Lucy Brewer. They made their home here until her death December 29, 1939. To this union seven children were born, three of whom survive, as follows: Mrs. George

Edward Cannon and Thomas DeLoney of Foreman, and Miss Lucy Elise DeLoney of Dallas, Texas. He leaves two grandchildren, Thomas E. and James Cannon. He operated a large plantation in this county for years. The firm of DeLoney & Arnold was well known throughout the state. Mr. DeLoney always took an active interest in public affairs. His name was closely associated with the Methodist church for more than half a century. As a lay delegate he attended the Little Rock Conference for over 40 years. He joined the church at Mineral Springs when he was 19 years old. From the time he came to this county he was an active member, official and steward of either the Rocky Comfort or the Foreman Methodist church. The funeral was conducted by Rev. J. W. Hammons in the Methodist church, on Wednesday, March 27. Interment was in the Dolahide cemetery.

LOCKRIDGE.—Mrs. Dora Russell Lockridge was born August 15, 1870, in the community of Sparkman, Dallas County, Arkansas. Departed this life April 9. She professed faith in Christ and united with the Methodist church at the age of seventeen at Sardis church. She maintained faith in God and good fellowship with the church until death. On September 11 she was united in wedlock to John Sullenberger Lockridge of Sparkman, who preceded her in death four years. To this union nine children were born, five boys, Albert, Hugh and Doyle of Holly Springs; Curtis of Rison, and Clark of Malvern; two daughters, Mrs. L. B. Renfro of Tyler, Texas, and Mrs. Dick Daniel of Camden. Two daughters died in infancy. Fif-



WOMEN

Here's amazing way to
Relieve 'Regular' Pains

Mrs. J. C. Lawson writes: "I was undernourished, had cramps, headaches and backache, associated with my monthly periods. I took Dr. Pierce's Favorite Prescription for a while, gained strength, and was greatly relieved of these pains."

FOR over 70 years, countless thousands of women who suffered functional monthly pains, have taken Dr. Pierce's Favorite Prescription over a period of time—and have been overjoyed to find that this famous remedy has helped them ward off such monthly discomforts.

Most amazing, this scientific remedy, formulated by a practicing physician, is guaranteed to contain no harmful drugs—no narcotics. In a scientific way, it improves nutritional assimilation; helps build you up and so increases your resistance and fortifies you against functional pain. Lessens nervousness during this trying period.

Don't suffer one unnecessary moment from such monthly discomfort. Get Dr. Pierce's Favorite Prescription from your druggist. Discover how wonderfully it acts to relieve you of 'Regular' pains.

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It would be a surrender to this cynicism if we allowed ourselves to talk chiefly in terms of general and indiscriminating blame. For ex-

ample, it is quite the custom to speak of the youth of the present generation, or to the young people who have come to maturity within the past ten years, as if they merited severe condemnation because of moral laxity. It is evident that there has been, and is, much looseness. But what may not be so apparent is the inherent decency of the generation now coming into power—a decency which has not been touched to any fatal degree by the notions about personal irresponsibility. It surely is not fond and foolish boasting, but proper pride, which prompts us to note that the youth of our own denomination, during these very years when we have heard so much about pessimism, not to say despair, have taken a larger interest in the program of their own Church and in the broader movements of the Kingdom of God than ever before. Through their own organizations they

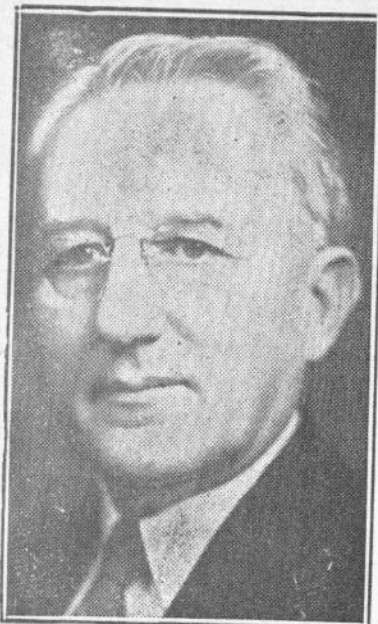
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men for war." In these days we might often say: "Young men for judgment and old men for war." Wars may come from the cynicism of the old. The young men's protest against war, and much else, is clean and sound. Viewed from any angle, the frank recognition of the youthful spirit as likely to come from a sure moral insight is most important for the Church—a recognition which should be free from all trace of the condescending or patronizing.

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DR. J. D. HAMMONS
After long and fruitful service to Arkansas Methodism as a pastor and presiding elder, became field vice president of Hendrix in 1938

The Power of Wealth After Death

By J. D. HAMMONS

(More and Better Wills)

Is there one of us who would not like to live for all time? Money brings us a living here and it may also make us live in the centuries to come. Oxford University received its first bequest from Alan Basset in 1243. Through seven centuries Alan Basset has lived through Oxford University. England has been scarred by wars, depressions and revolutions. Governments have fallen, social conditions have changed, but Alan Basset lives on through his bequest fulfilling today the purpose for which he made provision in 1243. Oxford still reveres, by name, this and many other benefactors.

When we invest in a well founded institution of learning, we invest in humanity and build for ourselves, relative or friend, a memorial permanently carved into the affairs of men. Some one has said, "In making a will a man or woman may transmit power to posterity for hundreds of years to come." We need to be careful in investing our money that will carry on for us in the centuries to come, even more careful than in our investments for today. Such investments will shape character and mold civilization in future generations. Higher education has been Americans' favorite way to harness their investments to operate forever to the best interests of civilization. It is buying bonds that will declare dividends through the centuries. It is gearing life to progressive living.

Jesus felt called upon to advise a rich young man as to the disposing of his wealth. Pastors, lawyers, and trust officers should be constantly advising people who come to them regarding estates and their settlement. In a recent stewardship conference in New York City it was reported that a total of \$500,000.00 had been written into wills for one institution in that city as the result of the tactful suggestions of one lawyer.

Another form of bequests is annuity gifts, which become tax free. There are some people who would like to know their possessions will carry on for them after they are

gone, yet need the income while they are still living. Hendrix is writing annuities which its Board of Trustees invests with great care. This makes a safe investment and guarantees a stated income for life. When you are gone that income goes on through the centuries building character into the youth of our state and nation. Closely akin to our hope of immortality is our desire still to live in the lives of men and women on the earth. The average worthwhile life will be remembered for a few years, but soon that name will fade from the memory of men. But if we have used our means to build ourselves into the program of an institution like Hendrix, we shall be remembered through the centuries. Increasingly Hendrix is becoming a "Hall of Fame" for the men and women who want to live for subsequent generations.

Statistics show that Americans are far behind other peoples in the writing of wills. We have been more interested in property than in posterity. In England about four-fifths of the estates are settled under wills, while in America only about one-third are thus disposed of. More and more men and women are understanding that they are responsible for what their money does after death. They do not want to see it dissipated and squandered. Through bequests we may project our personality into the future and continue to live and serve for all time to come. Personality thus projected cannot be stopped by the rigid hand of death.

The making of wills should be with soberness of judgment and in the fear of God, as solemnly as any religious act. Wills should be so formed and formulated as to harmonize, as far as an individual can discern, with the ongoing purpose of the Almighty. "The world passeth away and the lusts thereof, but he that doeth the will of God, the

They do this day after day in class and by personal contacts for four of the most formative years of life.

Some ten years ago at Cornell University a Council was organized to urge people to write Cornell into their wills. During the ten years that University received bequests of more than five million dollars and knows of wills of persons now living who have made bequests to Cornell University totaling more than five million. Hendrix is in the progress of organizing such a council. The next ten years should see millions of dollars written into the wills of Arkansans and Hendrix Alumni for Hendrix College.

Hendrix has established high records in the state and nation. Free from political control, Hendrix is furnishing the state with an increasing number of well trained, socially-minded, independent leaders in business, law, medicine, education and government. Dr. Eric Clark of the Association of American Colleges says: "Hendrix is one of the few private colleges in the nation which is performing such outstanding service to public education and to civic righteousness. She has set the pace for high standards in scholarship, for social ideals and for spiritual idealism."

In Arkansas are found also some of the strongest Anglo-Saxon loyalties out of which will likely come the intellectual heaven that will stabilize public thinking and oppose erratic movements that undermine civilization.

When you invest in Hendrix you not only invest in a religious institution of outstanding service, but you are investing in an institution that is so well founded that it is sure of permanency. In making an address before the graduating class in 1936 Roger Babson said: "According to present trend of population, Hendrix will be in the center of the population of the U. S. within the next fifty years." Hendrix is



DR. J. M. WILLIAMS
Through Henderson College, Gallo-way Woman's College and most recently Hendrix College, has been serving Arkansas Methodism since 1904.

sion ever known without going in debt and with very little loss of endowment investments and with a \$600,000.00 increase in assets. Hendrix has always had on her Board of Trustees, as she has now, outstanding business men who guard as carefully her assets as they would guard their own; even more carefully, for they feel that it is a trust that has been committed into their hands.

Compared with other independent colleges of Arkansas, Hendrix is rich in endowment. But compared with her challenging program and other strong colleges of America, she is poor. We should increase our general endowment by two million dollars. In addition we should have another million for student loans and scholarships. Often it is true that the young man or woman with the most promise has the fewest dollars. This endowment program can be broken up in small shares into which people with small means can write their memorials.

There is also great need for an enlarged physical plant. One of our greatest needs is a dormitory to accommodate one hundred students. We cannot go much beyond our present enrollment without it. There is a great need for a beautiful chapel which will say to the student body and all who visit Hendrix, "Religion is the central idea in this institution." A Fine Arts building and a Dining Hall are also among the urgent needs.

Any one wishing to live and serve through the coming generations can find the opportunity at Hendrix College to do it. Plan to build yourself into this "Hall of Fame" and live and serve for all time in a growing, dynamic, Christian institution.

TWELVE RELIGIOUS GROUPS AT HENDRIX

Twelve religious groups are represented among the 438 students enrolled at Hendrix College this year, according to Prof. G. A. Simmons, registrar. Seventy-five per cent of the group are Methodists. Next largest groups are Baptists and Presbyterians, which together account for about 20 per cent.



DR. MATT LOCKE ELLIS
Professor of philosophy at Hendrix, is a frequent and forceful speaker in the churches of the state.

same abideth forever" (I John 2:17). Can you think of any institution that can do that better than a Christian institution of learning? Here are gathered Christian teachers, cultured in mind and soul, pouring the best they have into the minds and hearts of eager youth.



PROF. NAT. R. GRISWOLD
Associate Professor of Religion at Hendrix, returns to the college this fall after two years of graduate study in Columbia University. Professor Griswold's work at Hendrix during the past year was assumed by the Rev. Fred I. Cairns, pastor of the Conway Presbyterian Church.

within thirty minutes of the Capital City of the state. Her property is exempt from taxation and she has passed through the greatest depres-



DR. J. H. REYNOLDS

As President of Hendrix has poured more than twenty-six years of a dynamic life into the building of a great college for Arkansas and the Southwest.

Growing Demands On Hendrix

By John Hugh Reynolds
President of Hendrix

Hendrix is a beehive of busy workers. As an illustration, in the week beginning April 8, five different members of the Hendrix staff were in various parts of the country on educational missions.

Dean T. S. Staples was called to Atlanta for an important council among the deans of Southern colleges. The President was at Chicago serving as a member of an important commission of the North Central Association. Dr. O. T. Gooden, as the liaison officer for Hendrix, attended an important meeting of similar officers working for the twenty-two colleges selected by the American Council on Education to conduct experiments in general education.

Dr. Robert L. Campbell was called to Chicago by Dr. Karl W. Bigelow of Washington City, chairman of the special commission created by the American Council on Education to meet with representatives of a number of college and university teachers with a view to deciding on improvements possible in the training of college teachers. Dr. Campbell has been requested to meet a larger committee in Chicago in the same work later on.

Dr. H. I. Lane was also in Chicago the same week in a conference with professors of mathematics to study better methods of teaching that subject in college. Dr. Lane has just been selected to join for six months a group of workers in the Cooperative Study of twenty-two colleges of which Hendrix is a member. He is to give special attention to working out improved methods of teaching and testing.

Visitors to Hendrix from other colleges during the same week included two representatives of the Cooperative Study, who conferred with members of the faculty on problems connected with the study.

These larger responsibilities of college indicate the growing place of Hendrix among the colleges of the nation and the high esteem in which Hendrix is held. Recently two deans of New England universities

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Meeting Christ at Hendrix

By Seawright Stewart
Hendrix Senior

At college? Surely not! Why, one goes to college to learn dates and names, battles and places, facts and theories, but not to meet Christ. Even courses in religion are studied only from an objective or comparative viewpoint, not intended to give the student any personal spiritual value.

Such is the general concept of what college is destined to do, but not so at Hendrix. One of the primary purposes of Hendrix is to aid the student in adjusting himself to his environment. To facilitate this, there is a group of professors who are each concerned with the progress of the student.

The question is immediately raised, are such adjustments being made, and what do they consist of? I can, of course, speak only for myself, but, since I have been at Hendrix, I have gained a broader appreciation of what Christ can mean for the individual, a deeper insight into the ways of God, a clearer understanding of the relation between God and man and between man and his fellowmen.

This statement becomes even more meaningful when one realizes that all my life I have been under the influence of religious indoctrination. A father who has been a local preacher ever since I can remember a mother who is a devout Christian woman, membership and regular attendance in the church since I was

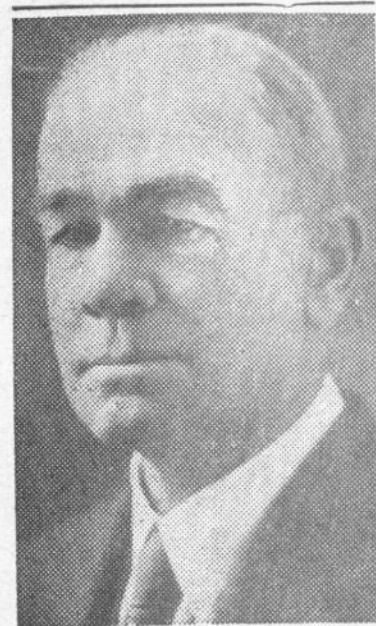
be bad, or good because he hopes thereby to achieve some glorious reward. A man on a high building doesn't jump because he thinks that the ground would punish him if he did so, but because he realizes he would be crossing one of the first laws of nature. I think Christ would have us to be good because that is the most effective, the most satisfactory way to live. Christ himself showed such an attitude.

"Love thy neighbor," not because it will gain thee heaven—such a motive would be selfish and thus destructive of the law itself—but rather because that is the best way neighbors can get along together. "Love the Lord, thy God," not because you flatter Him by doing so, but because only by living in harmony with the ways of God can one know the "life abundant" of which Christ spoke. Today these two statements are the basis of my belief in God. The fact that when one goes contrary to the law of love both he and his neighbors suffer accordingly; and the fact that when one defies God and thus all the principles that God stands for, he cuts off the possibility of a fuller realization of his life. Time and again we find this expressed in the Bible:

"What doth the Lord require of thee, but to do justly and to love mercy, and to walk humbly with thy God."

"Love the Lord thy God with all thy heart, with all thy mind, and with all thy strength; and love thy neighbor as thyself."

One of the things of my youth that always provoked a feeling of dissatisfaction was the idea that all



DR. C. J. GREENE

Vice President of Hendrix and a teacher of religion for more than thirty-five years, is one of the best-known and best-loved characters in Arkansas Methodism.

Hendrix Agencies For Religious Culture

By Dr. C. J. Greene
Vice President of Hendrix

Hendrix College, founded and maintained by the Methodist Church, is, of course, a Christian institution. Its object is not to make Methodists or professional religious leaders, but it confidently believes that the religious motive and spirit add depth and breadth and power to both those who educate and those who are educated.

Some of the means provided in Hendrix for religious culture are:

1. **The President and Faculty.** The President is an active churchman, and he insists that teachers shall have religious affiliations and loyalties. He holds frequent counsels with the whole group and with individuals with a view to making the religious life of the college community more effective.

2. **"Religious Emphasis Week."** During the fall or spring term, or both, a week is set apart in which the best speakers available set forth the values of religion in life. Opportunities for group and individual conferences are given. Religious and social improvement anniversaries such as Christmas, Easter, and Peace Week, are also observed in attractive and inspiring form.

3. **The Church and Church Schools.** Students are encouraged to attend church and church schools, where courses in religion are taught, for the most part, by college teachers.

4. **Chapel.** Chapel religious programs are prepared with much care and they are effective in clarifying religious thought and deepening religious experience. Many students have an active part in these programs.

5. **Student Religious Organizations.** The Y. M. C. A., Y. W. C. A., Student Volunteers, and Life Service Band have formed a united organization, which maintains affiliation with state-wide and church-wide, national and international organizations, secures visits of eminent religious leaders to the col-

(Continued on Page Six)



DR. T. S. STAPLES
Professor of History at Hendrix since 1908 and dean since 1928, has touched the lives of thousands of Hendrix students.

nine years old, and a year at one of the most conservatively religious colleges in the South—all contributed to whatever religious concepts I had before coming to Hendrix. For years I had sought for an understanding of God and my relation to Him, but not until I was at Hendrix for some time did this understanding become real.

I owe Hendrix a revision of certain ideas previously held that I now believe actually detrimental to the growth of Christian character, contradictory to the teachings of Jesus. For instance, that a person is good when he is merely afraid to



MISS FLORA MARIE MEREDITH
Hendrix dean of women since 1935 has led in the development of an integrated and inclusive social program.

a person had to do to be saved was to repeat a three lettered assent while he shook the hand of some preacher. Jesus said "believe", but He meant more than a mumbled "yes." He meant a full recognition that the way He lived was the way we should live also, and that the way He died was, if necessary, the way we should die also, with forgiveness on our lips and love in our hearts. Didn't He tell Peter that forgiveness should be given even seven times seventy?

I dare say that if everyone who accepts Christ as a historical char-

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Social Life At Hendrix



By
**Wilfred
McKinney**
Member
Hendrix Social
Committee

Hendrix College affords a home for every student by providing the necessary background that will make for a better life and well-rounded education. It gives its students extra-curricular activity which enables them to secure the needed recreation that is important in college life. Not only does the student find an ideal atmosphere for study and classroom work, but he finds also a feeling of friendship unlike that of any other campus.

Aside from the functions given by the different campus groups and Greek letter organizations, the school plans parties and entertainments for the student body on week-ends.

Skating parties are held at intervals in the gymnasium, along with "play nights", featuring such games as shuffle-board, badminton, and ping pong. Comes Spring, the entire student body enjoys an afternoon off the campus at some nearby spot where supper is served in picnic style.

All the school-sponsored social activity is held on the campus itself, with the exception of the picnic and an occasional theatre party.

Every social function is of the highest type, catering to the highest type of individual—the Hendrix boy and girl. With this in mind, it can readily be seen that Hendrix College students, in their contacts with each other, form bonds of wholesome friendship which are carried with them out into future life, thus making it possible to better know and understand people with whom they will associate and deal in future business. For a complete, correctly effective, and efficient social program, Hendrix is surpassed by none.

Christian Opportunities at Hendrix



By **Alton B.
Raney**
President
Hendrix Alumni

Being asked to put in words the outstanding values of Hendrix as a Christian college is like being asked

to reach out and touch some of my most cherished intangible possessions. These values are absorbed and become a part of one's very being.

1. A student receives a great many values from the character of the student body. In the main, students of Hendrix come from good Christian homes. These homes, in selecting a place for their children to continue their education, naturally turn to the institution that will attempt to carry on the Christian ideals and objectives of the home itself. Hendrix has done a good job along this line in the past and I believe a still better one today.

2. The atmosphere of the campus is another great value. Atmosphere is an intangible thing, but it gets into one's blood and colors his

whole outlook on life. I have heard many Hendrix people say that just to spend a little time on the Hendrix campus means a great deal. Atmosphere is created by the people who have been responsible for the welfare of a college over the years, men and women who have adhered to the highest ideals and objectives of life, seeking always to build a more realistic concept of the true and the beautiful.

3. Probably the chief source of power and influence comes from the faculty itself. The progress of the world and the good of the world are built around great character personalities. Hendrix is fortunate in having such men and women on her faculty—teachers who are interested not only in the intellectual growth of their students, but also in their character growth. As I look back on my years in Hendrix I recall the many gold nuggets of thought given me, not only in the classroom but in chapel and in informal contacts with my teachers on the campus. The doors of the offices and homes of these teachers are always open to the student, and wise is the young man or woman who takes advantage of the fact.

We must remember that our children go away from our roofs to college in the most formative stages of their lives. Their minds are still plastic and flexible, still subject to change. To know that we have in Hendrix a college of the highest academic standard, run by men and women of great Christian character, should be a source of real pride and comfort to all Methodism.

Religious Aspects of Hendrix



By **Sloan
Wayland**
1939 President,
Hendrix
Christian
Association

There are two aspects of college life at Hendrix which must be considered.

The first is the organized religious program, classes in religion, chapel programs, etc., and the second is the more secular part both curricular and extra-curricular. For me, the organized religious program has given a new and deeper appreciation of the Bible and the church as well as actual experience in the application of the Christian message in our contemporary society.

Work in the local church and on the campus has developed for me skills and techniques of work which will aid me in any church to which I may belong. The outstanding Christian workers who are on the campus during the course of the school year, as well as our Christian faculty members, have been extremely important in deepening in Hendrix students an understanding of the Christian faith.

The Hendrix program emphasizes among other things the development of a well-rounded personality—physically, mentally and spiritually. It gives even the most secular classroom work new significance. Through fellowship with other Christian students, faculty members, and workers with Christian youth, Hendrix has helped me to see more clearly the purposes of life and to discover ways of more effective Christian action in reaching them.

Faculty-Student Relationships



By **Donald
Martin**
Hendrix
Sophomore

Among the outstanding features of Hendrix College is the relationship between faculty and student

body. At Hendrix, the individual student has the opportunity to know his teachers outside of class personally.

Hendrix places the emphasis on the progress of the individual student. He finds at all times a willingness on the part of his teachers to guide him in his pursuit of knowledge. If there is some phase of a problem the students can't quite grasp, he consults his teachers and has a new light thrown on the subject.

Other problems than those arising out of subject matter confront the college student. From his faculty adviser the student receives friendly advice and sound counsel. It is a healthy relationship, where the faculty holds a personal interest in the student. It gives the student a chance to know men and women with mature judgment and wholesome outlooks on life.

Freshmen Meet the Faculty



By **Virginia Lou
Trieschmann**
Hendrix
Freshman

Students at Hendrix College are offered an opportunity not always open to college students.

Hendrix student-faculty relationships are a benefit to both the student and the faculty.

At the opening of school last fall, Hendrix upperclassmen sponsored an extensive program for introducing freshmen students to the faculty. This program consisted of weekly gatherings in groups at the various professors' homes. These visits in faculty homes were entertaining, enlightening and educational. They enabled the new student to become a friend with each member of the faculty at the very beginning of his college days.

Every freshman soon realizes that, if he will go only a small part of the way, any professor on the campus will be more than willing to do his part. The faculty advises, befriends, instructs and spends its leisure with us. We admire and respect them greatly, and as we spend other years at Hendrix we hope to know them even better.

HENDRIX AGENCIES FOR RELIGIOUS CULTURE

(Continued from Page Five)

lege, and contributes largely to the religious life of the college.

6. Curriculum. The college maintains a department of philosophic studies in which are offered courses in the Bible, religious experience, religious education, the place of religion in human culture, philosophy of religion, ethics, and others.

Value of a Christian College



By **Mabel
Martin**
Hendrix Senior

The mere getting of knowledge is no longer considered the primary function of education. For what does it profit a

man to glibly recite facts if he cannot relate them to the world in which he lives? It is at this point that the church college offers its services.

The Christian religion should awaken in us a feeling of fundamental kinship with our world, with each person in it. Using a Christian yardstick, problems studied in a classroom take on new significance. Hendrix, through association with its faculty and staff, through its religious organizations and contacts with sincere, earnest students, opens the door to this realization.

No longer are we able to hide beneath our soft, cozy blankets of ignorance and complacency. We become more aware of the problems surrounding us, more sensitive to the needs of others, and more determined to rise to task before us.

HENDRIX'S WORTH TO ARKANSAS

(Continued from Page Three)

in places of great authority. Hendrix has not and, I predict, will not train many men and women for political careers. But already the influence of its great and fearless president, its independent faculty, and its public-spirited alumni is often the balance of power in determining great issues.

For these and other commanding reasons, shall we not form a closer partnership with Hendrix to the end that the noble influence both of the church and the college may be increased manifold in devoted service to our generation?

The forming of such a dynamic partnership between Hendrix and the church would be the most significant step taken by our church in many years. If it takes place, it will link two of the strongest Christian forces in Arkansas at an hour when, in the face of world chaos, great forces are moving irresistibly and I believe providentially, toward spiritual unity.

A PARENT LOOKS AT HENDRIX

(Continued from Page Three)

gratifying to us and most helpful to them. It takes a lot of love, a lot of tact, a lot of sense, a lot of patience, but its worth that and more.

Hendrix is a small great college, and I hope it will always be so. Hendrix is not a cheap college and should never be presented as such, because our young people are not interested in a cheap school, regardless of what we may think. As the years pass, the Hendrix graduate will become more and more a leader in the community.

"It is not what we have, but what we do, which makes us noble. What we are must be translated into action of we would be of value to the world. That only is life which in appropriate places displays the force within us in contributing the good of others."—Prof. James Eells.

Hendrix Christian Association

By Mabel Martin
Vice President Hendrix Student Association

The Hendrix Christian Association, result of the combination in 1935 of all campus religious groups into one powerful organization, plays an important role in the life of the college. Any member of the college community may enter into any of its activities.

Purposes of the Christian Association as stated in its constitution are:

(1). To promote comprehension of the meaning of Christian discipleship in the present day, including personal commitment to the Christian way of life, the heightening of loyalty to Jesus, and the deepening of insight into present needs.

(2). To give opportunity for active participation in a Christian program for meeting the local and world-wide human needs that shall give lasting direction to life.

The general organization for the program of the Christian Association centers around personal religious problems and the Christian approach to vital social issues. Correlated with the program are projects which provide channels to direct group action in specific fields. For example, in studying social problems, an actual trip with the local social service worker makes the discussion of the issues more alive and realistic.

Besides the regular weekly meetings of the group, through which the program is carried on, there are numerous outside activities. There is a special worship committee appointed from the Association to plan the chapel worship services for the college. Each year the Christian Association sponsors a campus Religious Emphasis Week. Also during the year outstanding speakers and counselors are brought to the students. Delegations are sent to student religious conferences, which have proved an enrichment to both the program of the Association and to the students themselves. On the campus has been held for the last two years the state "Y" Inter-Racial Conference.

Notable were the activities of the Christian Association during the present school year. For six weeks in the fall a freshman commission was organized, headed by four upper class leaders and one adult counselor. Problems in this group were discussed in the light of the needs and interests of new students. The upper classmen were organized into two large commissions dealing with personal religious problems and personal campus relationships. These also were headed by student leaders with adult advisors.

Later the entire group was re-organized into new commissions which made an intensive study of ethnic minority groups. Actual projects with other races were worked out in the local community. Here students gained some first-hand information on the problems facing the Negro in the South.

Several significant leaders in the field of religion, social action, and peace have been brought to the campus. Outstanding of these speakers was Mrs. Kamaladivi, prominent political leader of Bombay, India.

Also, through the efforts of the Hendrix Christian Association, the college has had the privilege of helping a German refugee student,

Arnold Nachman, continue his studies. Young Nachman has real possibilities of making a rich contribution to the Hendrix Community.

Members of the Christian Association this year attended the Consultative Conference on the World Mission of Christianity in Toronto, Canada, the State Methodist Student Conference at Fayetteville, and several "Y" conferences over the state.

Each summer, members of the Christian Association participate in worthwhile opportunities for study and service. Last summer, representatives of the group worked in college summer service laboratories in San Francisco and New York. Others attended the World Youth Conference at Amsterdam, Holland, the National Methodist Student Leadership Conference at Berea, Kentucky, the Regional "Y" Conference at Hollister, Missouri, and the Young People's Leadership Conference at Mount Sequoyah.

All these activities are designed to help students to grow and, with their increasing knowledge, to acquire increasing understanding. Through an active program which embraces not only personal religious development of the individual student, but also the awakening of social attitudes and responsibilities of the student to his world, the Hendrix Christian Association is striving to make a real contribution to the life at Hendrix College.

GROWING DEMANDS ON HENDRIX

(Continued from Page Five)

visited the Hendrix campus to study the work in general education that the institution is doing.

Members of the Hendrix staff and student body have in recent weeks been in many churches and conferences discussing religious problems. The demand for the Hendrix Choristers to appear in churches is beyond the time and ability of the college to finance.

With larger support, Hendrix will be able to meet the growing demands of the public for service in many different fields of the state. A new demand now being made is that Hendrix carry music and dramatics to the rural areas. The spiritual and educational contributions of great music and dramatics to churches and people in relatively isolated rural areas could be invaluable. How can Hendrix perform this ministry and others crying for her attention?

MEETING CHRIST AT HENDRIX

(Continued from Page Five)

acter were devoted to the principle of love, there would be less confusion in our community, and there would be fewer of our neighbors cold and hungry. There is little wonder that strife and confusion exist in the world today when even those who are supposed to have accepted Christ take his fundamental law so lightly.

Hendrix has revealed to me the emptiness of meaningless phrases, and given me a practical understanding of how each one of us can apply Christ in making our life useful. Throughout Hendrix one will find in use the pragmatic method, and from that I have formulated my position that religion, or should I say, the religion of Jesus, is valuable and useful because it does work.

Advertisers in the Arkansas Methodist are reliable and will appreciate your support.

The Hendrix Cooperative House

By Powell Green
Manager

For ages men have recognized that a balanced life must have in it both the social element and the individual element. No one of us is able for long to consider himself the only pebble on the beach. Human beings live here on the earth together, even though each does have his own unique bumps and curves. It was to recognize, place in proper proportion, and profit from these two aspects of man that the Hendrix Cooperative House came into existence last September.

In the beginning, as with all undertakings, there was only an idea. Students must live, and many of them frugally, in order to have the advantage of an education. Dishes must be washed, tables must be set, floors must be mopped; do these things or have them done. That is the choice. Why not share such labor? With a large group, tasks could be so distributed that no one person would be overloaded with work; and together, with each part working for the good of the whole, the house could be kept clean, meals could be served and student life could go on.

Would such duties detract from the usefulness of college experience? No, for what of greater importance can a student learn than that society, if it continues, must attain a harmonious working of its parts? That was the idea.

Then came encouragement and aid from interested people. Literature was received from schools and colleges in which this idea had come to be a reality. Money contributions began to come in from ministers and others who wanted to make college possible for that ever-present class of students who are determined to go, but unable to pay. Sam B. Wiggins, pastor of the First Methodist Church at Conway, gave unstintingly of his time and influence to make the project possible.

A suitable house was found, properly furnished, close to the campus and reasonable in rent. Here was a business man with two second-hand gas ranges in excellent condition. He wanted to help and took what was almost a song for them. Another was quick to give the best possible price on a mechanical refrigerator, and numerous merchants made known their willingness to split their profits on food. To work things out to a fine point, a prospective student appeared who proposed to keep a cow, paying his way with the milk. As the summer of 1939 passed, events so shaped themselves that the enterprise must at least receive a trial.

By the time students began to arrive in the second week of September, the house was in readiness, a cook had been hired and the store-room was stocked with groceries in case lots. Rooms were assigned as prospective members arrived, and when the first week had passed, fifteen students, in addition to the house manager and his wife, were ready to make the Cooperative a reality. Each member was asked to pay twenty dollars in advance for the first month, the payment at the end of each month thereafter to be the pro rata share of each in the total expense of operating the house. In addition to this initial payment, each member paid five dollars to cover the cost of dishes and kitchen

equipment which it was necessary to purchase.

Early in the semester, after there were no longer any strangers in the house, the group was organized. A president to take care of the administration, a vice-president to act in the absence of the president, and a secretary-treasurer were elected. Likewise, by the will of the majority, a charter or set of rules, by which all agreed to abide, was adopted.

The Cooperative is now well into the second half of the 1939-40 school year and it has passed the experimental stage. Now it is well established that cooperation is the way to successful group living. It is true that not all hopes have been realized. Financial gains have not been as great as desired, but through the coldest winter in many years, the cost of living for each member has been kept below twenty dollars per month.

What is more important, the spirit of living for the benefit of the group is alive here and already several students have made inquiries regarding places for next year. It is anticipated that a larger group will make possible a reduction of cost to each and a lessening of duties required of each. Our goal is to reduce to a minimum the economic factor in a college education.

A CHALLENGE FOR THE CHURCH

"There is needed now a whole-hearted re-commitment of the Church to the support of a reasonable number of strong, well-financed, strategically located institutions.

Undoubtedly, the rapid growth of tax-supported institutions has affected adversely the loyalty of many Methodist people toward our Church colleges. Perhaps this is to be expected, but this diminishing loyalty has made our educational problems much more difficult. On the other hand, however, Church educational leaders cannot for one moment overlook the highly essential, leavening values of Church-related education in the nation's whole educational program.

The Church must maintain and make more emphatic its conviction that one of the most essential agencies making for the existence of the Church itself, for religion and for morality is the Church college."—From the Statement of the Commission on College Policy, 1938.

CHURCH AND COLLEGE NEEDS

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

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

"Education is a better safeguard of liberty than a standing arm. If we retrench the wages of the schoolmaster, we must raise those of the recruiting sergeant."—Edw. Everett.

Activities at Hendrix Many and Varied

Events and activities at Hendrix since last June's commencement have been varied and significant. The following are typical:

A school of spiritual life was sponsored by the North Arkansas Conference Woman's Missionary Society.

Young People's Assemblies were held in the summer by the North Arkansas and Little Rock Conferences.

Important Christian work was done during the summer by four Hendrix students in connection with the Methodist church and Christian associations. Miss Elizabeth Ann McCuiston did social service work in San Francisco; Miss Mabel Martin worked with a summer service group in New York; and Miss Virginia Rice and Sloan Wayland attended the World Youth Conference in Amsterdam, Holland.

Informal social meetings in 18 faculty homes were held during the first weeks of school in an effort to make the new students feel more at home and better acquainted with the faculty. A permanent student-faculty relations committee was named.

A new Kimball pipe organ was installed in the administration building. With J. Glenn Metcalf as new instructor in organ, plans were made for an increased program of training for future church organists.

The Cooperative House, a new Hendrix institution, has been reported to be meeting with extraordinary success by Manager Powell Green and Mrs. Green. Rev. Sam B. Wiggins, pastor of the Conway First Methodist Church, was active in securing the establishment of the house.

Five central staff members of the American Council on Education's cooperative study in general education spent two days on the Hendrix campus, and a general session for representatives of all Arkansas colleges was held.

Arkansas Women's Christian Temperance Union heard speeches by a number of Hendrix faculty members at the sixty-first annual state convention of the group.

Dr. Wyatt Hale, dean of Birmingham-Southern College, visited on the Hendrix campus for several days as part of a tour for studying educational methods in several colleges with a view to improving the methods at his own college.

Byron Cravens, Hendrix ministerial student, presided at a mass peace conference sponsored by all schools and churches of Conway.

Dr. H. W. Kamp, professor of Greek and Latin, made two speaking tours sponsored by the projects department of the Association of American Colleges, appearing at colleges in South Carolina, Florida and Georgia.

Dr. C. J. Greene, vice president, reluctantly accepted re-election when he was unanimously chosen secretary of the Little Rock Conference for the twenty-sixth year.

The 100-Voice Hendrix Choristers presented their annual Christmas program including the "Messiah" in Axley gymnasium before a large audience. The chorus also appeared in several out-of-town churches.

A German refugee boy, 17-year-old Arnold Nachman, was brought to Hendrix through the cooperation

of the Hendrix Christian Association and the International Student Service.

The "integrity" of Hendrix as an institution, and the "warmth and wisdom of the faculty" particularly impressed Dr. Bruce Bigelow, director of admissions at Brown University, during his visit of several days on a tour sponsored by the Carnegie Corporation.

Bishop R. Bland Mitchell, bishop of Arkansas of the Methodist Episcopal Church, spoke at the Hendrix assembly on the subject, "The House That Jack Is Building."

Boyd M. McKeown and Horace Williams of the General Board of Christian Education spent three days at Hendrix making pictures for an exhibit to be shown at the first General Conference of the United Methodist Church in Atlantic City.

John Gould Fletcher, Pulitzer prize winning poet of Little Rock, spoke at the Hendrix Fine Arts Week.

A stirring plea for a Christian approach to the problems of our war-torn world was made to Hendrix students and faculty by Don Smucker, youth secretary of the Fellowship of Reconciliation, a Christian inter-denominational world peace group, with headquarters in New York.

Dr. Cecelia Sheppard of Baltimore, representative of the Fellowship of Reconciliation, spoke at meetings of several student groups.

The spring training conference for Christian associations in all colleges in Arkansas was held with Dr. Gaston Foote of Little Rock as principal speaker.

Hendrix staff members and students appeared on the programs of the annual convention of the Woman's Missionary Society of the Methodist Church, which met at Conway.

Rabbi Carl I. Miller of Helena spoke at the Hendrix assembly on the subject, "The Talmud—Its Making and Its Meaning."

Mrs. Chattopadhyaya Kamaladivi, vice president and founder of the All-India women's conferences, spoke to students concerning present conditions in India.

HENDRIX MINISTERIAL GROUP (Continued from Page Three)

Fourth Row:

Joe Roe of Des Arc, a sophomore, is a member of the Hendrix Choristers. Roland Marsh of Okolona, is assigned to the Pine Bluff circuit. A junior, Marsh is a member of the Hendrix Players and of intra-mural football and boxing teams. Lloyd Peters of North Little Rock, is assigned as an assistant to Rev. T. C. Huff on the Greenbrier circuit. He is a freshman. Seawright Stewart of Phoenix, Arizona, is assigned to the Morrilton circuit. Stewart, a junior, is a member of the Hendrix band. Bob McCammon of Pine Bluff, a junior, is an active member of the Hendrix Players. Homer Wilmoth of Rogers is a freshman. Joel Cooper of Paragould, a senior, is president of the student body and was selected as one of six Hendrix students to appear in the 1939 issue of Who's Who in American Colleges and Universities. He has been a member of the Hendrix Players, dramatic organization, the softball team, and is head-waiter at Tabor Hall.

Not Pictured:

Robert Bell of Searcy, a fresh-

The Living Endowment Program

By Percy Goyne
Hendrix Alumni Secretary

A unique plan for alumni and friends to share in the progress of Hendrix College has been projected in recent months. It is called the Hendrix Living Endowment Fund, with the idea originating with one of the prominent alumni of the college.

This particular alumnus suffered financial reverses in the depression and could not fulfill his dream of giving a large sum of money to the college. But he did not lose his desire to share in the college's program, so he devised the following plan:

Instead of the capital sum which it is now impossible for him to give, he gives the college annually what amounts to 4 per cent interest upon the sum; in other words, he has incorporated himself and made the college one of the stockholders. Using the draft authority method, he pays the college a cash dividend of \$25 monthly, which is the sum the college would receive on a \$7,500 bond paying 4 per cent interest.

This plan can be used in varying amounts. By contributing only \$3.33 monthly, a benefactor can add \$1,000 to the college's living endowment; by contributing \$10 monthly, he can add \$3,000, and so on.

Very little publicity has been given to the Living Endowment program, but it has been quietly presented to a few friends over the state and at the present time an annual \$5,000 has been subscribed.

Living endowment is not a new idea, for it has been used in various ways at many colleges for years. The idea was given birth at Yale in 1890, and many institutions have adopted the plan in various forms. Such a plan has yielded as much as \$300,000 in one year to some universities. This type of giving is valuable in that the money is unrestricted and the Board of Trustees can place it where it is most needed.

Many people think that in order to make definite contributions to a college they must give large sums of money. This is an inaccurate conception. Large sums of money will continue to come to progressive

colleges and universities as they have in the past, but the sustaining value of an annual fund made up of small contributions is vital to the progress of any college or university.

The fact that Hendrix College has received money from some of the most discriminating investors in the educational field has given confidence to the minds of people all over the state as to the soundness of their investment. The objective of the Living Endowment program for this year is \$15,000, and with \$5,000 already subscribed, it is felt that this objective will be reached.

A. C. Marts, President of Bucknell University in Pennsylvania, and head of the Marts & Lundy firm in New York, makes this statement: "My observation of the minds and hearts of many men and women of this day is that they are keenly aware of the responsibility that they owe society for their welfare and are anxious to make it of service to God and humanity, and that they are more responsive to such appeals than at any previous time in the history of our civilization."

The Living Endowment Plan is under the direction of a committee of thirty people, with J. J. Harrison as its chairman and Percy Goyne as its executive secretary.

SMALL GIFTS ADD UP

Our church-related college presidents and Wesley Foundation directors are more deeply concerned about the spiritual life of the students in their care than they are about any other quality. They are seriously handicapped in their efforts to translate this concern into activity by lack of funds. They see many ways in which their program of religious activities on the campus can be improved, but it takes money they do not have.

College and Local Church co-operation involves a sense of responsibility on the part of us, who are pastors, parents, and local church leaders, for the adequate financial support of our educational institutions. No need to bewail the fact that many colleges that once were church-related are now independent institutions. In almost every case the Church cut them off by refusing to finance them adequately and they turned to other sources of support.

We need our colleges but to keep them we must realize that they need us, and then respond. This financial support will and should continue to come from people of large means. It should also come from people of small means.

Support from many small givers will help both the college and the givers. Many small gifts make a large sum quickly. Giving even a small amount awakens interest and loyalty toward the college to which the gift is directed.

Look how quickly small gifts can total a sum that would help any college or Wesley Foundation:

50 gifts of \$10.00 month—	\$6,000 per year
100 gifts of 5.00 month—	6,000 per year
200 gifts of 2.50 month—	6,000 per year
500 gifts of 1.00 month—	6,000 per year
Total.....	\$24,000 per year

Twenty-four thousand dollars is the interest on six hundred thousand dollars at 4 per cent. We need to pay as well as pray that our college students may be better cared for religiously.—Paul Quillian in Christian Education Magazine.

For Juveniles, George of the Parsonage. 50 cents.

ADDRESS OF GENERAL SUPERINTENDENTS

To General Conference of the General Conference

In Session at Atlantic City, New Jersey, 1940

(Continued from Page One)

modified Calvinism, perhaps, but Calvinism nevertheless. The old-fashioned terms, "predestination" and "election" are not encountered, but the emphasis is more on the divine power than on any other attribute. The world in which we live is not especially our affair, we are told. In his own good time God will break into it, and deal with it according to his own will. As to what that will is to be, our man-made systems of ethics give us little light. There is not much that we can do except to wait and see.

We are attempting a swift summary of a somewhat widely held notion, and not of the views of any one teacher. The doctrine has something bracing about it, but hardly satisfies the Methodist teaching about the divine nature. The most serious doctrinal difference among the early Methodists was over Calvinism. In all the debates on the theme that led to the differences, John Wesley kept this one question to the fore: "How are we to think of God on a Calvinistic basis?" That question is as pertinent today as a century and a half ago.

The theology of which we are now speaking belittles the divine immanence and lays its stress on the divine transcendence. Just why the divine immanence, which for purposes of religious experience means the nearness of God, should be held so unworthy is hard to say. There seems to many to be a suggestion of something weak about immanence. In truth, however, if one were to seek a doctrine that would satisfy the most tough-minded in its sternness toward wrong-doing, we could not find anything more suited and adequate to the purpose than the idea of a righteous Will closer to us than breathing and nearer than hands and feet. It is strange too that so many interpret transcendence as largely wrath. It may be that this is because a transcendent wrath is more comprehensible to us poor mortals than is transcendent love. It has been the preaching of the divine love, however, both transcendent and immanent, that has always lent power to Methodism.

"O Love Divine, what hast thou done—
The Incarnate God has died for me."

We may be permitted to note in passing that professors in Methodist theological schools are taking abundant share in setting before our day deeply vital and convincing conceptions of God. Without the mention of names, may we say that one is conceding the strength of the conception, which we may have seemed to under-estimate, and balancing it with a nobler interpretation of the divine love; that another has faced courageously and helpfully the problem of limitations in the existence of a personal God; that another has examined the democratic tendencies for their effect on our thinking about God; that another has reinforced our belief in the validity of Christian experience of God; that others have studied with scientific persistence and precision psychological laws which throw light on the methods of God in quickening the lives of men, and still another has given us a wealth of interpretation of the teaching of Jesus about God, and all are insisting upon the Incarnation of the Son of God as the transcendent essential of the Christian system. In this day of terrific attack upon the chief citadels of the Christian faith we may well be grateful for the effectiveness of our theological schools, our Commission on Courses of Study, and our theological magazine for not merely defensive but aggressive attack on anti-Christian views of the world and man and God.

A distinct value in the present-day study of God is the deepening moral conviction that power and responsibility must be kept together; that no will can be held responsible in a realm where it has no power; and that no power should be exercised by any will that does not act under a bond of responsibility. That power must be held responsible is a moral insight which becomes increasingly definite and certain. This insight indeed is taught as binding even for God himself in the earliest Scriptural revelations of the divine nature that have come down to us, expressed, to take but a single example, in Abraham's challenge to his Lord: "Shall not the Judge of all the earth do right?" The obligations upon God himself as the creator of men have too often been obscured by the perennial proneness of agents of power to exercise their might according to their

own impulse or desire or caprice. Hence the doctrine that kings can do no wrong, that leaders who have attained to political or social or money power can use that force as they please. This assumption has in our time met protests that will not be quiet until they are satisfied.

The Christian teaching today is to meet again that demand on God himself. The problem of the world's pain is upon us with new desperateness. In those easy-going days of a quarter-century ago the Western lands did not take the darker phases of earthly conditions with the same seriousness as today, though missionaries like Bishop Thoburn were always telling us that the physical curse of the Orient was its poverty. Looking at all the world, and at the whole course of history, the problem has always been about what it is now. The race as a whole has never had material means enough to supply the basis for a properly human existence. There has indeed been a stream of increasing goods coming through the scientific control of nature made possible by our type of civilization, which has put the Occident in a place of comparative privilege. One reason for the difficulty of missionary work has been the inability to get the point of view characteristic of a social existence which has never known the reasonable certainty of daily bread. Now, however, the impoverishment of our own civilization by war, and its paralysis by rumors of war, have thrust this problem upon us. The question is not likely, in our time, to be as acute with us as it always has been with the millions of the Orient. But the suffering is ours in a degree that we have never known before, though we live in a position of privilege as compared with other nations and peoples. The urgency of the question appears when we reflect that practically all religions that get any firm hold on masses of men try to make adjustment to it—the more primitive by seeking ways of winning the material favors of their gods as did the worshippers of the baals in the early days of Israel, and the more developed forms like Hinduism by seeking to get along with as little distress as possible in this existence for the sake of a better chance in the life, or the lives, to come. The problem of physical and spiritual pain today is the source of most of the earnest skepticism in non-Christian circles, and is admittedly a heavy burden for many Christian believers themselves.

All this puts upon the Church the imperative duty of the evangelical message. The Gospel of Christianity ought to be preached now, as never before, as good news of God. Scriptural evangelism means that by our acceptance of the Christian message, God, as revealed in Christ, can be trusted with the universe; that he can release us from an evil past; that he will guide our steps aright to increasing purity and power and fineness of life—a life which bears witness to itself. If we are to have a genuinely Christian evangelism, we must lay stress on these factors; the preaching must be news, that is to say it must deal with fact; it must proclaim the highest good; it must be a revelation about God himself.

If we may look a little longer at the message of good news today, we may well rejoice that the Gospel—the good news of God—is aided at many points by forces which we pronounce secular, but which we may well claim as analogies pointing toward and illustrating the Christian revelation. We shall have occasion more than once to mention the increasing emphasis among all classes and among all peoples upon the worth and value of men as men. All institutions today are forced to make changes for the sake of better effects on the human beings who live and work under them. Methods and disciplines centuries-old have been cast out because they could not satisfactorily meet the human tests. We are not saying that all of the change has been good; we are merely calling attention to what has brought about the change. For example, now foremost teachers of the law are telling us that the only sacredness about a law is its excellence as an instrument for human welfare. Industry has to meet the same challenge. The pressure which shows itself in riot and revolution the world around seeks for justification in the demand for a better life for men and women and children today. The Gospel has the best of good news for these repeated crises. The task is to get men to hear and heed the good news.

The current word for the mood and doctrine that today sets on high what

we call the human values is "humanism." A careful scholar has enumerated at least seven different types of humanistic theory and practice. The types that narrow the attention too closely to the more immediate needs of men are likely to run down hill into a utilitarianism which becomes more and more physical, and which, speaking in the name of science, asks for results that can be seen and measured and tabulated. This system forgets that man cannot live by bread alone and would starve the higher possibilities in a surfeit of bread. At an extreme from this is that professedly intellectual humanism which tells us that the mind of man is made only for the truth, and that it shows its courage in facing the most terrible of realities: the physical universe in which we find ourselves. This humanism makes eloquent use of the rhetoric—now a little threadbare—which will have it that the planet on which men live is an insignificant speck in an off-the-road district in space; that ours is the only planet on which—so far as we can judge—men can live; that the solar system will burn out and turn to ice or cinders; that all man's works will perish with him. The only foundation then for a free man's worship is a "firm base of unyielding despair." A book issuing from the press as these lines are being written, a work by a finely trained and high-minded philosopher, has as its main aim to teach men to accept this despair and find comfort in it.

Much that is pertinent can be urged against all this, even on the basis of logic. If this is truth, the mind of man has discovered it and is superior to its discoveries. Herbert Spencer once said that the mind of man can move swiftly, but that light, with its speed of one hundred and eighty-six thousand miles a second, is swifter still. Of course Spencer was playing with two different orders of movement. A light wave, no matter how fast it moves, cannot attain to that order of activity which makes it conscious of itself. If truth can be pursued only on this planet, that makes this planet the stage of the only dramas in the universe worth seeing—so far as the humanist can tell us.

The trouble with every secular variety of humanism is that it is liable to disillusionment. The saving fact here is that so many humanists of the humanitarian type are better than their creed. While honestly professing that they have no creed, they often act in a genuinely Christian spirit, refusing to be daunted or exhausted by realistic contact with human life and character. Or, if they accept that "firm basis of unyielding despair," they conveniently forget that despair is not firm or unyielding, but is now up and now down, and they go on with their helpful ministrations to their fellowmen. Nevertheless the nobler humanism is that of a Christianity which never despairs, which never conceives of men merely as what they are in their own eyes or in the eyes of their fellows; but as what they are in the eyes of the Father in heaven, of unutterable worth to God himself. One outstanding feature of the good news of God is that, while we may despair of men as biology conceives of them, or as history reveals their blunders, or as biography shows their shortcomings, we can never despair of them as Christianity thinks of them, provided we once truly get the Christian point of view.

As one phase of meeting our evangelistic responsibility, we call attention to the need today of preaching which aids in creating crises in men's minds and hearts which in turn lead to decisions which change the direction or increase the power of their wills. Our people in erecting church buildings, and our ministers in providing for the worshipful element in service, have rightly taken advantage of legitimate aids that appeal to the eye and ear in begetting in the congregation the appropriate mood for a deeply religious receptiveness. This result, however, has been chiefly in the sphere of the emotional. It is to be regretted that in the preparation of the sermon more attention has not been directed to the wills of the hearers. Our Methodist fathers used to grant licenses to exhorters to follow the preaching of the sermon with an appeal which sought to sink the message down into the level of practical issues where wills took control. That much of the exhortation was superficial there is no doubt, but after all the essential aim of Christian preaching is to make something happen with the inner springs of will. An outstanding student of religion has told us in picturesque phrase, that to some men it is given to "pull triggers" in the consciousness of their fellows; many of us may have been brooding on problems, on life-courses, on neglected duties, or on haunting ideals without ever coming to a decision about them. Occasionally appears some speaker or writer with a power by a new stroke of emphasis, or

by a turn of a phrase, or by a touch on a sensitive emotional center, to set the whole heaped-up mass of thought and feeling of the hearer into movement. The primary factor in the old-time revival effort was the aim, indeed the determination, so to preach truth as to lead to decisions. We often have excessive cultivation of the Gospel seed without expectation of a definite harvest. How often have we heard the parable of the seed of the Kingdom interpreted as truth sown almost carelessly, the seed springing and growing up, the sower knowing not how? The utterance of the Master does not stop, however, with the seed thus coming along of itself, while the farmer sleeps and rises night and day. "When the time of harvest is come, immediately he putteth in the sickle." The time for waiting is past. A day too late at harvest may mean irrecoverable loss. Without pleading for anything forced or artificial, with all needful stress on an appropriateness and fitness, we insist that preaching should aim at entering into those centers of our being where decisions are made, where directions of will are changed, where new powers are acquired and released, where new spiritual births open out into new life. The age-old need of a Savior from sin is never out of date. With historians and biographers and psychologists studying today with absorbed attention the phenomena of conversion, it is sad indeed to find Methodists slighting this prime feature of their spiritual heritage.

One of the strange features of these times through which we are passing is the reluctant, half-apologetic tone in which some pulpits speak of redemption and kindred themes as if they were out of line with the interests of the present world. It may be that some of this reluctance is a reaction against the crudity of over-mechanical plans of salvation, but it misses the suggestiveness of the fact that an immense amount of dealing with human beings today, which we do not call specifically religious, is avowedly redemptive. The cure of sick bodies is redemptive. The skilled doctor pronounces a treatment successful with some patients if the treatment adds only a single year to a life. Even in activities having to do with the handling of this world's goods, society realizes that there must be some way of relieving men who have proved financial failures, from their paralyzing debts, and takes the risks of encouraging fraud rather than tie men who can be useful to society down to an inescapable past. If this analogy seems to lower the sublime truth of redemption too far down toward commonplace matter-of-fact, let us remember that the word "debts" was often on the lips of Jesus to illustrate the forgiveness of God for the spiritual bankruptcies of men.

Likewise with many other terms which have analogies in the common life. Some, though not many, of our ministers seem to think that personal effort, especially the effort we call pastoral, is not especially characteristic of what we like to speak of as our "high" calling. In no other line of human effort is there quite such sensitiveness or, if there is, it is not allowed to become evident. In the care of bodies and the training of minds there is much that can be achieved by large-scale and standardized plans, and by the discovery and use of general laws, but such mass processes only make attention to individuals more urgent. With the elimination of the grosser, commoner ills by immense cooperative effort, men are still exposed to the strains of a civilization which wears down the nervous resources, leaves the individuals beyond the reach of mass methods, and calls for the services of experts skilled in reading the secrets of the heart. One of the most brilliant medical scientists of our generation, aware that incurable disease had marked him for early death, turned aside from the study of the curative methods of dealing with a plague which was yearly claiming its victims by the tens of thousands, to devote the last months of his career to writing a little book entitled: "The Care of the Patient," in which he gave as his final message to his fellow-workers the need of training for the understanding of sick men as human beings if the medical relief is to win its largest success, and this apart from or beyond all aids of formal psychiatry.

In the moral and spiritual sphere men are today, as never before, subject to overstrain. We are appalled now and again by the moral collapse of characters that we thought could never fall. We assume that in such tragedy some sudden temptation has proved overwhelming. The final temptation is indeed overwhelming, but the weakness often comes simply out of the strain of the life of our time. The catastrophe does not necessarily mean that the victim has been tampering with his soul by playing with evil. It may mean that the pace of modern living has worn his will down till he cannot resist anything. He

has suddenly broken before a temptation which came upon him for the first time, or which in other moments he would have ignored.

In view of this overstrain, many Protestants are claiming that their churches imitate the confessional procedures of the Roman Catholic Church. We admit that the Roman Church, as a human organism, is of age-long significance. It makes the most daring, not to say presumptuous, claims of divine authority, but it succeeds more often than it admits through the humanness of its methods. There is a wide difference between the Roman confessional and any pastoral service which Protestants can sanction, for the relief of tormented souls given by a priest is usually due to his claiming to grant absolution for sins. Nevertheless there is a pastoral ministry possible to those who will spare no pains to keep open the channels for confidential spiritual communication with their people. This is obviously a service which cannot lend itself to statistical report, but, if over thirty thousand pastors are themselves human enough to know the inner workings of the human conscience, and patient enough to listen to the stories of perplexed minds, and sensible enough to take persons as they are in the start toward something better, and will hold fast to them if they begin to fall away, the volume and quality of benefit thus rendered will be probably the most important single feature of the work of our Church in any generation. We wish to make two remarks about pastoral service: first that it has been an integral part of the Methodist tradition from the days when John Wesley, accepting pastoral duties as a heavy and to him not always a congenial task, took the membership lists of his societies in all the places he visited, up one side of a street and down the other, and sought to get into personal touch with every Methodist; and second, that in each institutional activity in our present day secular society those responsible for the guidance of the institutions seek to keep as close personal contact as possible with all the individuals whom the institutions can reach.

The best statistical estimates available seem to indicate that four-fifths of our present membership have come to the Church through personal attention, either of the pastors themselves or of church workers, especially Church School teachers. It would appear then that methods which have brought into the Methodist fold over six million of her present membership manifest not a departed glory, nor one that shows any signs of departing.

Far short of the ideal as the results fall, the success of the denomination is due to pastoral industry and spiritual resourcefulness. The demands of the times on churches—even those demands which we have been accustomed to think of as the more specifically religious—are constantly shifting. The flexibility of the ministerial response to these changing expectations is an indication that the Divine Spirit, working ever in diverse methods, is still active through a consecrated versatility. Moreover, it would not be amiss to say that the minister today has not so much to respond to a spiritual demand as first to create the demand itself.

As illustration of the changing situations confronting the minister, those of us who are older can recall that the preaching of our boyhood memories had the adult members of the congregation most directly in mind. We recall that later the emphasis was a little more widely distributed, and messages and instructions were aimed at the needs of the younger membership, with the organization of the younger people into societies. Then the adolescent stage came forward for ampler recognition, especially because conversion is most likely to occur in that period. Still later we began to hear that many determining influences are exerted most powerfully in the early years of childhood, some of the most irresistible before the age of seven, and we had to face anew the problem of religious training in the home. Thus within half-a-century the Church has made the complete circle from adult responsibility to adult responsibility, with rich gains along the way indeed, but with increase in the profusion and variety of tasks laid upon the preacher. In the first days of American Methodism the Church problems were much alike. A minister who could succeed in one appointment could likely succeed in another, though by the record some of the Conference sessions lasted eight days with two bishops, and occasionally three, laboring hard to make the best adjustment of preachers to churches. Today the burden of appointment-making is due to the distinctiveness of the varieties of success or lack of it that different appointees can win. There has never been a time in our history when the limitations and possibilities and other peculiarities of local

churches have been studied with more persistence and solicitude than by the present generation of Methodist ministers.

There is some uneasiness among the preachers at possible limitation of freedom of pulpit utterance in these troublous times. Against such limitation we should all be on our guard. Let us not be beguiled into complacency because our pulpits are not often avowedly and directly attacked. Such directness is not the usual method of attack. Personal peculiarities or mannerisms, alleged lack of tact in presenting new and unfamiliar views, not enough emphasis on the "pure gospel"—criticisms such as these do not indeed lead to dismissal from our ministry but do lead all too often to lack of opportunity for some prophetic preachers to deliver their message to churches that most need the message.

One general agreement among virtually all our ministers is the need of an educative process to go on among the members of all types of churches. It is strange how long it has taken some of the churches to feel the force of certain phases of our Master's example. The parable of the different kinds of soil has been with the Church through all the Christian centuries, but it has been taken to mean that people are "just that way," some with minds like the packed earth of the roadway, others shallow, others thorny and weedy, others in varying degrees of goodness. We have not often enough considered that perhaps the hard roadway can be broken up, that the shallow land can be deepened, that soil which can bring forth thorns may conceivably produce wheat, that the productivity of those of the thirty-fold can be lifted to sixty-fold, and the sixty-fold increased one hundred-fold—in any case that the different soils require different treatment. Only within the last ten years have New Testament scholars made it inescapably evident that as a teacher Jesus used one method with those arrayed against him as enemies, another with what we might call the "general public," and still another with the intimate band of disciples. There must be, and indeed is, similar variety of approach and method in teaching the truth of Jesus today—with ample space for what the current phrase calls "adult education,"—the study and discussion of religious principles and their application to the tasks of our time. It is much to be feared that we have neglected the cultivation of lay thinking about such religious themes. In surprisingly large numbers of discussion groups in our churches the general Christian outlook upon the world and life is not often among the themes considered.

After a generation of effort in elementary religious education, we are now coming to realization that after all children are compelled to live in an adult world. What they receive in their contacts with adult persons—adult conduct, attitudes, customs—and adult institutions, counteracts and frustrates much of the religious and social education they receive in the children's departments of our Church schools. Until, by changing adults, we constitute the kind of world in which religious and socially-minded child life can develop, we cannot hope to achieve our aims in the Christian education of children. This realization is leading us today to a new emphasis upon adult religious education.

Foremost educational leaders in our country tell us that the public school must be, within obvious limits, a pattern of social organization which is too be carried out into the society which the pupil enters when he leaves the school. Such leaders insist that this pattern and ideal are necessary for the training of youths to citizenship in democracy, that they ought to go forth into the world schooled in qualities of fair play, of respect for persons, of regard for truth-telling as a rule of personal conduct, and of truth-seeking as an ideal for thought-life, of willingness to stand loyally by one's convictions. Every one of these virtues, and many others referred to by leaders whom we honor, comes within the range of Christian education with the addition that the Christ-spirit has as one of its fundamental powers that of re-enforcing and indeed of adding new purposes to energies devoted to men's service of their fellows. The adults are the chief factors in the environment of children, and adults need Christian education. If the minds of children are persistently observed in the public schools to find methods of arousing interest, there is no reason why the study of young minds in the Church school should not be equally persistent, especially since the Sunday School offices of the denomination are putting into the hands of teachers the best material and methods to be found. It is gratifying to note the wide recognition which the publications of our own press have received, as they have dealt with religious education, for soundness of general principle and expertness of method, and for the

emphasis placed on the necessity of a study of the child which is both scientific in precision and human in sympathy. We are pleased to note the increase in Church School membership, according to the most recent reports.

It is but a step from this discussion of religious education as a whole to a position from which we may at least glance at the institutions of higher learning with legal or sentimental attachment to Methodism. It is not necessary to call attention to the technical excellence of the training at our colleges and universities. The excellence at any school of high grade is taken for granted today. The era of sneering at denominational institutions, even at the smaller ones, seems to have passed. A few years ago an alumnus of one of the greatest of our eastern universities, praising his own alma mater, in lordly gesture waved his hand toward the land west and south of New England and declared that out in that land there were not more than a half-dozen colleges where a pupil could receive what might fairly be called an education. It did not take long for some investigating educator to discover that the president of the school from which this boaster had been graduated had shortly before announced with pride that the graduates of his university were foremost in number on the staffs of western and southern institutions, and were achieving results of high excellence. The schools related to the Church are giving a quality of instruction whose worth can be taken as conceded. If the various educational officials of the Church did not keep their stress on qualitative standards up to a high pitch, the various investigating agencies which abound among us would quicken their lagging attention. Lack of financial resources may prevent as wide a range of curriculum choices as is desirable, but there is less and less question about the quality of the teaching actually given in any Church college. The danger in our institutions is that of throwing too heavy burdens upon the teachers. New power has come to our colleges through their recognition of the limitations within which they must work. Many of them have made the discovery that the smallness of their size gives opportunity for greatness of qualitative achievement.

Some other virtues which the Church can expect from a college cannot be given by legally enacted standards or by tests of examining boards. These come chiefly from what we call the spirit of the school, and what spirit must be fostered by a religious atmosphere. We may mention two such desirable "goods." First is the general Christian view of the world and of life, the background of assumption as to what is supremely worth while. Acute observers, distressed over the distracted and generally chaotic state of the world's life today, are calling upon religious educators to declare some unifying principle which will remedy this bewildering welter. The call is directed to the responsible quarter, whether religious thinkers are prompt with the answer or not. The unifying principle which we need is to be found in the Christian point of view. Present-day psychology has rendered service, even though it has done so in pedantic phrase, in indicating the man who has been religiously converted as an example of "integration." The converted man has been brought to wholeness and soundness of life through surrender to the Christ way of life as the purpose of his own life. Everything is to be brought to that Christ-life as a focus. The appreciation of psychology must be qualified by recognizing that psychologists themselves have not at all times been consistent in their teaching about integration. They have too often approached religious activities as but one phase of life—as indeed in some specific forms they are—and have thus divided what they sought to unify. There are specific moods and deeds which we call definitely religious, as prayer and mysticism and sacrament, but these are not to be set in opposition to that general study of the Christian assumptions which bring unity into the individual life and can likewise bring unity into the life of societies. It may be profitable to note what is called Neothomism, which is today arresting the attention of hundreds of college students. The system is admittedly dogmatic. It aims at recalling the student to the unified world-view of the Middle Ages, in which the divine was made the center of all life. The pedagogical method is authoritative, even dictatorial. We do not subscribe to the method, but we cannot deny the soundness of the purpose.

Again, we covet for our institutions of learning the development of that other-worldly spirit which we have nearly worn out a phrase in describing: namely the service motive—the social responsibility of educational training. We must never forget that no student in any college or university pays, even in the financial charges, for what he gets. His

fees are not equal to the cost of training him. Whether the institution be state-supported or privately-endowed, some one other than the student himself pays the costs in no inconsiderable portion. This being obvious, it ought to be equally obvious that the student should seek in some way to labor for the society which thus places a measure of its material goods at his disposal. It used to be said that the best way a student could serve society was by making the best of himself, and rightly understood, this is wisdom. Nevertheless we need to keep the social aim definitely before us. This is not to make an unreasonable demand upon educational institutions. Indeed, the service motive rules the labors of countless scientific students at the present hour. Bright minds are in any first-class institutions laboring this very hour to get firmer control of physical forces for the uses of men, without much thought of return for themselves beyond moderate provision for subsistence, including educational opportunity for their children. Even law schools, which a generation ago were supposed to be legitimate agencies for the training of men to look out primarily for themselves, are now teaching that community service by lawyers is primary and not secondary. It required a battle in which the leading law schools themselves played a great part to bring about this change. If now the institutions, which we have been accustomed to look upon as always secular and sometimes irreligious, are teaching moral responsibility for unselfish intellectual leadership, how tragic it will be if religiously nourished institutions become less insistent in the cultivation of the social spirit. One of the most rewarding experiences in the Wesley Foundation work in which we take such pride is the responsiveness of students at state institutions to the appeal to the higher motives.

This question assumes critical proportions when we note that one of the principal directions which society is to take in the days just ahead of us is away from emphasis upon the individual profit motive. It makes little difference as to this particular point just what changes of social structure occur in the next quarter or half-century, whether a more socialistic trend or an improvement of the capitalistic organization so-called, the question of the motive will be of immense importance. If our schools are to send out into society men who think primarily of wealth-getting for themselves, they will lend color to the charge already being made that the higher institutions of learning in this country, which are under the control of religious denominations, are not doing their share to keep the educational processes genuinely progressive as social forces, that they are bulwarks of vested interest, and of established orders too solidly established.

We look now at the problem of the benevolences of the Church.

We urge upon our people the support of the stewardship movement to which the Council of Bishops has voted its hearty approval. One of the reasons most often brought forward for the union of the three branches of Methodism has been economy in saving money, by the reduction of charges in over-head activities. It would not have been quite a worthy motive to merge three churches merely that we might spend less money on religious effort, but a motive of highest worth if by the saving we were to have more means for the extension of Christian effort. The Stewardship Movement, while recognizing the value of giving as a means of grace to the believer, is aiming frankly at getting more money that more people may have a chance at the means of grace, and that the means of grace may take on new effectiveness. Hence the emphasis on making giving continuous, systematic, intelligent, consecrated. The necessity of a fixed proportion of income for benevolent giving has been a commonplace among the religiously-minded from the days of ancient Israel, but this involves also the right placing of the duty of giving in our scale of duties: the ranking of the benevolent expenditures as among the necessities, as inescapable as household expenses, rather than among the luxuries. In securing widespread financial response from our people, the Methodist women in foreign and home missionary and local church appeals have achieved all but incredible success, due to deep devotion, to thorough organization of their societies, and to wisdom and skill in expenditures which have won the confidence and admiration of all American Protestantism.

It is an advantage in these days, when almost everything which the Church does is under fire of criticism, to have some channels of Christian effort about which there can be no serious question. For example, hospital and deaconess work and the ministry to the underprivileged by our city societies. The results of such effort are so manifestly good in

themselves that they offer no chance to theological fault-finders or social scrutinizers of either the conservative or the radical school, or to the critics of the Church. They are forms of service whose value bears witness to itself. All the more reason then, since they enjoy this freedom, why they should be granted the amplest possible support to increase the range and quality of their service.

The Church rightly puts what we call Home Missionary and Church extension enterprises among the major items in its appeal for funds. The significance of what we call the "winning of the West" lies largely in that the physical conquest of the continental stretches between the Allegheny Mountains and the Pacific Ocean in one hundred years was one of the most stupendous puttings forth of human energy in the history of the race. On the social and political side the achievements of the frontier have for the last half-century been a key to the interpretation of our national history. The importance of the frontier in the religious history of our land is just becoming adequately appreciated. The planting of churches by the hundreds in the old days of Chaplain McCabe's war cry: "We're building two a day," and of the heroic deeds of David Morton is one of the outstanding achievements in the history of American Methodism, perhaps the most distinctive triumph thus far.

The frontier, in the old definition of the word, has been gone for fifty years. During this last half-century our Church has been faced with the even heavier problem of rebuilding church edifices over possibly two-thirds of the continent. The first churches served their day—which was a pioneer day, and with the passing of that era an entirely different physical equipment became imperative, though we may have overdone the Gothic emphasis. The properties of Methodism used for church purposes are now valued at \$481,667,082 against which there are debts of \$50,149,079.

The first years of the frontier movement have been likened to a swiftly flowing current carrying along all varieties of social elements—using the term in the most inclusive meaning—which, at the slowing of the stream, left manifold social deposits differing in national and racial and cultural antecedents. With this the denomination, in its regular organizations and through its missionary agencies, sought to cope. The aim was to spread Scriptural holiness throughout the land, and necessarily the task was extensive to a degree that John Wesley and Francis Asbury never foresaw. The later attempt has been to catch up intensively with the extensive success, with a situation ever changing. For example, in the past generations not only has there been a movement through all the country depositing newcomers from all lands in America, but there has been more recently a general trend from the rural districts to towns, so that the students now speak not of a rural problem but of a rural-and-town problem. In meeting this complex situation, the wisdom of our Home Missionary and Church Extension efforts has been in laying the responsibility upon the whole Church, making the duty a genuinely national one. The Boards meet the criticism that they have not yet put enough stress on the need of self-support in home missionary fields. In fact those fields have responded nobly in self-support, but we may just as well realize that the general Church—acting through annual conferences and through its regularly constituted Boards and through staffs of trained experts selected for the purpose—will have to extend aid outright to rural fields which see the financial return from their agricultural products going in larger measure to town-and-city-dwellers than to farmers, and their younger population seeking in every way to escape from the farm. Self-support will indeed need to be encouraged, but the present movement in the annual conferences toward the establishment of minimum salaries for workers in the harder fields will have to be encouraged. The financial situation in some rural fields where the population is mostly Negro, to take another example, is such as to make impossible anything more than a mere scratching of a surface which should have the deepest cultivation. In Negro churches not too much money is raised for general causes but more should be given to local needs.

The increase of migrant peoples in many parts of the United States has reached alarming proportions. It is a concern of all citizens that the underlying conditions leading to migration should be remedied. Our Church is profoundly interested in seeking for fundamental solutions and a fair chance for these our fellow citizens. Meanwhile there is a religious ministry to migrants for which we acknowledge responsibility. Much of this ministry can and should be exercised in cooperation with other denominations.

In the cities, which constitute a new

frontier, where the population is incessantly changing, and that too in directions which cannot be foreseen, the denomination as an organization cannot honorably relax its efforts. There is abundant leadership, especially among our younger ministry, to keep churches vitally active if there can only be material resources with which to work. We shall have to modify our notions as to what constitutes success in the management of a church in the quarters of cities where live bodies of industrial workers who are so poorly paid as not to be far above the subsistence line. If an increasingly sensitive social conscience sees to it that excellent school and library facilities are maintained in such districts out of general tax funds, if communities are awakening to the realization that conditions—which make it necessary for workers to live where they cannot possibly pay the rent asked by landlords—demand that housing become the responsibility of the community, if sanitary improvements must be paid for by the whole city or state, then the Church should take on itself the burden for the spread of the Gospel in sections which cannot now fully pay for such proclamation themselves. Without any attempt to play with a phrase, we may be permitted to say that spreading Scriptural holiness throughout the land involves the more even distribution of the physical means of such spreading from the places where there is enough to those where there is less. There is both criticism and praise in the oft-quoted remark that the richest denominations stay down-town longest, but whether praise or blame, the remark does imply that to an especial degree the maintenance of down-town religious centers depends upon financial resources which cannot be expected from those centers themselves.

It is not necessary before this body to do more than mention the deepening impression which our Foreign Missionary work continues to make on the Christian world. We are living through a period when foreign missionary effort is under badly-informed and yet persistent attack as is indeed every arm of Christian endeavor which shows high vigor and vitality. The best answer to these attacks is just to point to what is happening on the mission fields themselves. When a few years ago Mr. Gandhi declared, somewhat vaguely that if he had his way he would not allow proselyting by Christian missionaries in India, some missionary physicians communicated to the nationalist leaders their willingness to turn over the missionary hospitals to the Indians and go back to America. The nationalists protested against such a proposal, virtually admitting that their patriotic speeches were aimed at foreign enterprises suspected of imperialism and that India needs all humanitarian help that she can get. As soon, however, as it is conceded that medical and surgical aid are to be given to India, the door is wide open to the recognition of the necessity of other forms of aid. Any one who has ever been in that land in time of cholera epidemic knows that the doctor's fighting the plague depends upon his convincing the people that cholera is caused, not by a devil to be exorcised, but by a germ to be killed, not by beating of drums, but by proper treatment of food and drink; and this leads on to the teaching of scientific method in schools. The Christian school depends for its ideal of human worth, in a land cursed by fatalism and superstition and destitution, upon the preaching of the Christian gospel; and the doctrine of human worth calls for ample material resources—in cholera scourges, for example, more fuel for proper cooking where the people are too poor to buy enough fagots for the boiling of water. Touch the missionary task anywhere and we discover that we cannot stop short of an attempt to change the Indian's view of the world and of life, his philosophy of the universe and his economic status, so completely as to create a new type of community in which reigns the spirit of mutual helpfulness instead of the desperate struggle of each man for himself.

Missionary activity today is the outstanding witness to the Christian view of a man as of value on his own account. In Christendom so-called there are many forces essentially Christian but not avowed as such, like the widely-spreading democratic temper which insists politically upon the value of a man as a man. It is in the mission activities, however, that the practice of service of men by Christians sets the human value aloft as distinctive and unmistakable. To those thus served, and to those from outside who witness the service, the Christian temper is a veritable phase of the mystery of godliness. In many a non-Christian land the service of men toward one another is such a mystery until the secret is solved in an actual experience of Christian fellowship. When we reflect that the dwellers in the non-Christian world see, as representatives of what we call

the Christian world, traders, soldiers, tourists, officials of an overlord government, and missionaries, we do not need to be told which of these groups most unmistakably sets forth to the non-Christian the value of a human being as a human being.

In China the courageous and self-sacrificing efforts of missionaries and Chinese Christians to relieve the hunger and destitution of millions of refugees, to save the wounded, and to rebuild desolated homes, have proved the mightiest evangel the people have ever heard. More than sermons or books, these deeds of love have convinced non-Christians of supernatural power and have brought the light of the knowledge of the glory of God in the faces of His servants.

Again, the missionary serves the cause of humanity at large by making vivid to the people of Christian lands the humanity of dwellers in the lands remote from the western type of civilization. We intend no criticism when we ask: Why has the western world shown more sympathy to Finland than to Abyssinia in the tragedies of the last few years? The answer that Finland is being attacked by a nation with a social system that the West distrusts is too simple. Abyssinia was similarly attacked by the agent of a system that Christendom distrusts. One difference is that the Abyssinian way of life is so far distant from our knowledge and even our imagination. The Christian missionaries are interpreters of peoples to one another who would otherwise find themselves growing constantly more dreadfully foreign to one another.

We rejoice in the genuine gains made for so-called backward nations by some of the so-called Christian nations in colonial policies. Nevertheless, when we recall that the aim of the so-called forward nations has been primarily exploitation in dealing with the so-called backward nations, we have to concede that the latter have thus far seen too much of the worst side of our civilization. It is to the glory of missionary enterprise that it seeks to make a revelation of the best of blessings to these peoples, and to those classes which need it most. The method is indeed elemental, with that simplicity which is a supreme Christian achievement. Bishop Walter Lambuth, one of the noblest missionaries Methodism has ever produced, once said that his approach as an ambassador of Christ to the tribes of Africa was by two steps: first, to redeem every promise or implied promise he ever made to an African, and second—he was speaking as a surgeon—in every situation to do all the good possible to every man, woman, and child whom he could help.

We are not inclined to complain of a mere change in ratio set by the appropriating commission provided that the funds sent to foreign lands are not actually decreased. It is only fair that the Church, through its constituted agencies, distribute its benevolences as it sees fit; and the Church feels that the putting of new foundations under home work is a necessity to be faced. Nevertheless foreign missionary enterprise is such an absolute duty, because of the need of all people for the Gospel of the Lord Christ, because of the renewal of the primary spirit of Christianity in the Church at home by missionary dealing with primitive conditions, and because of the obligation of redeeming the non-Christian lands from the evils introduced by men of our own race, that unique place should be given the foreign missionary call in our appeals for benevolent contributions, and that new causes should not be listed in our official World Service appeals, when such appeals mean a decrease of funds to be devoted to missionary purposes.

We should also see to it that emergency appeals, such as those now coming to us from war-torn areas, are not when duly authorized shut out from the healing and generous response of our people by any rigid rules regarding collections in the local churches.

As we look away from the more denominational concerns of the Church itself, we behold the almost omni-present fact of the war: a war which brings pain and despair to our fellow Methodists who are nationally arrayed against one another in Europe and Asia—distress into which American Methodism enters with deep and sincere sympathy. There is mystery enough in the working of the forces which have brought about the present conflict which it is no part of our present duty to discuss. Some features, however, of the tragedy we must present.

To begin with, no nation—meaning by "nation" the people of the nation—desired this war. Aside from professional militarists, nobody today sees any glory in war. Now, strange as it may seem, we cannot make much headway against war by talking of the horrors of war. Indeed one of the most futile attacks on war is that of painting its horrors. Millions today

know its dreadful terrors, but these terrors do not deter the nations from fighting. Again it is almost equally futile to point to the costs of war in an effort to do away with it. War costs so much that the conflict now going on is likely to bankrupt all the so-called Western civilizations. The costs will not be paid in our time, and, unless there is outright and universal repudiation of debts, those costs will not be paid in any stretch of future which we can now foresee. Material loss and physical pain, and the fear and fact of death, are the usual deterrents in holding men back from dangerous enterprises. Not so with war. Men do not want war, but material costs, pain and death do not restrain them from it.

Nor can we contend successfully against war on any assumption that men in the mass are selfish. The overwhelming majority of men go to war unselfishly. National leaders talk much about gains of military victory, but no economic advantage worth the name comes to the individual soldier in the ranks, or to the generation to which the soldier belongs. With negligible exceptions, the individuals giving themselves to war in behalf of their nations, in attitude and conduct, are surpassingly unselfish.

It is all obvious that wars today call forth response because of the hold which nationalism has on the minds and hearts and wills of men. There has never been anything quite like the present-day manifestations of nationalistic spirit. The wars of other days were skirmishes as compared with the last two world-wide conflicts. Through emphasis on alleged economic advantages, places in the sun, national honor, racial cultures—an emphasis made possible by scientific methods of all but instantaneous world-wide communication—it has been possible upon occasion to arouse the public sentiment of any and all nations to a veritable fury and madness of patriotism each for itself, which will endure sacrifices that all the world knows to be beyond anything that individuals or the social structure should ever be asked to bear.

The truth appears to be, not that the nationalistic spirit has in any outright fashion supplanted the religious spirit, but that it calls forth more devotion on a wider scale than any religion has yet been able to arouse. No religious emblems in any nation have yet received so widespread reverence as national emblems. A Methodist preacher's quoting with approval Bishop Simpson's word in a celebrated address: "Nail the American flag as high as you can, but nail it beneath the Cross" some time ago called forth the editorial criticism of a prominent American newspaper that such preaching is dangerously unpatriotic.

We do not attempt to explain the intensity and extent of this twentieth-century nationalism, but we do protest that explanations which put any major part of the blame on Christianity are far-fetched, though we deplore the tendencies of churches in war-times to subordinate even their preaching to war aims. We are told that the nationalistic temper reveals the failure of Christianity. Coming, as this criticism does so often, from non-Christians, and un-Christians, and anti-Christians, it is about equivalent to these groups' saying: "Christianity is a failure because it has not converted us." Or again it is altogether too easy to phrase the alleged failure of Christianity in the charge that Christianity has not challenged men to heroic self-sacrifice as has the patriotism of our age. Making all concessions for the inadequacy of Christianity's demands today, we must avow that Christianity does not contemplate appeals which lay burdens upon men's shoulders too grievous to be borne or push nations to sacrifices beyond the limits of social sanity.

The old, old injunction to obey God rather than men, when the choice is clearly joined between the two commandments, is in order here. The Church has grown more and more sensitive to the denial of all spiritual values by the war-system—a system of atheism, materialism, barbarism, and diabolism—and more and more members of the Church are declaring their intention of refusing to enlist in armies, in spite of governmental orders. The supreme bodies of our various Methodism had come to avowed support of the conscientious objectors before union, and one of the first actions taken by the Council of Bishops of the United Church was to appoint a committee of their number to aid in securing to Methodist conscientious objectors the rights due them in case of draft by military authorities. We are not restrained from such aid by taunts that the objectors are not always wise in practical affairs, for we see in their protest the exaltation of a Christian value. On the other hand, we refuse to disparage those who, whether or not under what we may call duress, conscientiously respond to a nation's call to arms, for this response is often based on an unwillingness to leave immeasurable practical consequences of vast hu-

man significance out of the account in decisions of this kind.

We spoke a moment ago of the attempted justification of war based on the legitimacy of a nation's right to a place in the sun. Places are matters of geography and surely not every nation can have the best place. When this demand comes down to the concrete, it usually speaks of raw materials and markets. In wartime allied nations agree to virtual rationing of raw materials and to common access to markets so far as these are open at all. This disposes of the argument that economic adjustment is impossible. It is simply incredible to suppose that there is not wit enough in the mind of man to adjust an economic problem of this order, especially since, for the mass of men in nations at war, no material gains in a victory in modern war can, for the generation that has to wage the war, compensate for the losses of the conflict. Some effective means should be found by which the will of the people of the various nations which we believe to be against war, can be made to prevail.

One ray of hope, feeble but nevertheless discernible, struggles out of the present world-chaos. Many leaders of Europe are now speaking of a federation of nations to follow the war. It is recognized that no one nation can create peace for the world, that no balance of power between nations, and that no mere league, can hold steady under the strain of competing national ambitions. One may indeed wonder if the advocates of federation realize what the plan involves. The most successful federal union is that of the United States, which brought together thirteen quarreling states into a fellowship which has spread peace over a continent, but even a casual reading of American history reveals how genuine and far-reaching were the surrenders of sovereignty to which each state had to submit before federation was possible. Whether world-federation is feasible or not, the necessity of some limitation of sovereignty is indeed more and more recognized if peace is to be a fixed feature of modern civilization. Even if the change has to do chiefly with Europe, some degree of adjustment by the United States to world-needs involving some limitation of sovereignty becomes increasingly inevitable though we do not pretend to predict the form the limitation will take. It is an inferior patriotism which refuses to consider this necessity. If we add to our hatred of war a desire for peace, we may well remind ourselves that the creation of conditions of lasting peace will involve sacrifices of some phases of sovereignty which a jingoistic or even a self-centered patriotism now considers inconceivable, but which may appear as Christian duty within a future to be measured by months rather than by years.

The function of a church in the life of a nation itself is primarily that of holding up the moral and spiritual ideals. In a democracy of a hundred and thirty millions of people, almost all within reach of the radio, we require the steady influences of masses of the like-minded to keep public opinion from sweeping in one direction or another like a hurricane, especially when skilled manipulation of propaganda by demagoguery, some of it ecclesiastical, controls the instruments for quick stirring of the emotions of the millions. We may well be careful in reckoning sheer size as a virtue of Methodism, but inasmuch as public opinion so continuously produces its effects by mass pressure, it is just as well to remember that, without any unworthy propaganda of its own, a denomination of eight millions can stand as a bulwark against tidal waves of war-spirit, or of any national selfishness, or, to be more specific, against the racial hatred now manifested in anti-Semitism. Against any and all totalitarian movements, the Church, by insisting on its own prophetic rights and duties, and by using all available modern instruments, can at least slow down the mass craze or fashion till the nation can come back to its poise. There is something, however, more positive than this.

In the exercise of its prophetic activities in the social sphere the Church has always laid emphasis upon three bases: first, the absolute obligation to good will as between man and man; second, the importance and worth of those relative elements in human contacts which make men and races different from one another—elements which are to be studied scientifically and dealt with according to the noblest social imagination; third, those social and religious factors which make for the larger and better ideals for men and the introduction of the ideals to more and more phases of social activity. It is a sad commentary on the Christianity of any Church if it has to wait on the progress of general social sentiment before it can preach finer ideals of human conduct. In all this realm the Church should seize and keep the initiative. The conception of the policy of organized religion which encourages it to determine its course by waiting first

to see what the forces of evil are to do, is not in line with the positive principles of Christianity. We are often told that Christianity suffers from inertia. Inertia in the physical world works in two ways. In one, it hinders movement; in another, it over-rides obstacles when that movement is thoroughly under way. The latter form is often needed in the ongoing of the spiritual forces. All agree, we repeat, that if our search for peace is for a peace that will do away with all wars and not merely stop this one, the nations will have to make sacrifices of self-interest which will require all the good will which Christianity can preach, a good will which must include all friends and foes, and all winners and losers. We must not yield to the fallacy that the United States must get into the war if it is to serve in establishing a new peace basis. We can serve best by staying out. The mood of either victor or vanquished in war cannot aid peace. Only those who have escaped the blood-lust of actual fighting can see a world situation steadily and see it whole. Meantime we protest against the shipping of war-supplies from the United States to any aggressor nation.

It is rightly expected that an address to the General Conference shall at least glance at the economic situation of the day. Here we note with gratification that the most widely discussed current standard by which men are more and more coming to judge industrial and commercial processes is that of the effect in aiding or thwarting the best results in human life. This indeed is the test formally, though not always actually, applied to all human institutions today. We have seen educational systems made over in the last half-century by the insistence upon the question: "What happens to the pupil who goes to the school?" We have seen the state, the family, the church challenged by essentially the same standard: "What happens to the human beings whose life is shaped by them?"

The first division of the test as asked of the industrial organization is: Does the system produce enough? That is to say, enough within reach of the total purchasing power of the people. To answer this at all satisfactorily we should be able to point to rising wage scales in a land without serious unemployment, and to falling prices. That is to say, the people would have to be at work at pay remunerative enough to buy the goods produced in increasing volume. It is, of course, protested forthwith that high wages, falling prices and full employment do not go together, that, if prices fall, wages at least in money terms fall, that employers need a reservoir of unemployed from which they can draw reserves or into which they can discharge surplus workers as need arises—as does an army with its reserves: an analogy which overlooks one interesting detail, namely that the reserves of an army are supported at the same rate as the active in the front line trenches. Again, high wages can draw forth higher skill, and, unless there is deliberate policy to put and keep the country on a scarcity economy, can thus make for a lowering of prices. If this seems like religion's making too many suggestions to business, let us not forget that in the periods when society was much more unified than it is today, under the control of the Church before the days of the heresy that religion is religion and business is business, the Church worked out a theory of the just price, and put it into effect, which was one of the most significant achievements of the Middle Ages. Nobody could expect the Church to attempt that service today, for the technical skill required makes the actual work one of experts. A Christian society, however, can make the demand, and insist that industrial leadership meet the need, through scientific mastery of the problem. Social engineers often achieve what they at first pronounce impossible when they find they must. In the past year production in this country reached the same peak as in 1923, with the difference that in 1939 there were many more millions of the unemployed than in 1929. It is estimated that the large majority of those now unemployed have lost their places as workers through improvements in machinery and in economies of management. Nobody proposes that the improvement of machinery shall be stopped, but everybody interested in the human side of industry ought to insist that the "spread" of employment in seasonal trades be increased, as has been done in the garment workers' trades; that new fields of employment be systematically sought for those displaced by the progress of invention; that needed government works be provided for the importance of the works themselves as well as for the labor fields thus opened. The Church cannot indeed tell how these demands are in technical detail to be met, but it can increase and intensify the demand that they be met, refusing to be silenced by

the economists who tell us, probably true enough, that in the long run the introduction of new machinery creates new places for those at first thrown out of work. Too many are dead before such long runs come to an end. We are thankful for some gains through the terrible depression: the acceptance by society of the duty of caring for the unemployed, and the acceptance too of the duty of caring for those who have come to old age. Surely a denomination, which has followed generously the skillful leadership that has given our ministers the pension system, can only rejoice at plans to give similar benefits to men throughout the nation. We note the distinctive and distinguished service rendered to the nation by various cultural projects fostered by the government, which have in many communities made effective new standards of intellectual and artistic creation and expression. The Church itself is under obligation to do all it can toward finding employment especially for its young people. In spite of the easy dictum of the economist that in the long run those openings for employment closed by new machinery are balanced by new work created by the machinery, the actual finding of work is not easy. Yet with patience and persistent search much can be done if the members of the churches will seriously set themselves to the task of finding fields of work for their youth. The patience, courage, cheerfulness, and resourcefulness with which the young are themselves attacking this problem is a notable moral and spiritual marvel.

We have laid main stress on our unemployment plight because that is our most urgent economic difficulty, to be solved ultimately by some forms of social control which we do not pretend now to foresee. Returning to the industrial, commercial, financial system which we call, "the world of business," we declare that in any business transaction there should be three gainers: the seller, the buyer, and the public. Seller or buyer might gain and the other two factors not; or the public might gain and the other two not; or the seller and buyer might gain—or at least be satisfied—and the public be harmed, as in a liquor or narcotic traffic, or in any anti-social transaction.

In ordinary usage we often speak of business as an affair between buyers and sellers, but of late the wider social interest is being brought more sharply into view. We deny, not merely in the name of religion but in that of ordinary human fairness, that business men are to be allowed to run their business as they please. We even deny the old phrase, which to many seems a self-evident maxim, "Caveat emptor"—"Let the buyer beware." Within limits government recognizes that both buyers and sellers do not act at their own risk, but are entitled to the protection of laws and customs.

It is sometimes urged, as a disparagement of the Church, that it lays too much stress on private as over against public conduct. There is today more and more advocacy of the nation that, if a man will discharge his duties to society, his private life is his own affair, about which no other person should ask the slightest question. It is even here and there urged that it is an inherent right of any and every citizen of a democracy, especially American democracy, to go to perdition in his own way. There are some disadvantages about insistence upon this right, speaking merely from the point of view of Democracy. On the economic side there is the waste involved in the production of goods that harm individuals—as in narcotic and gambling traffic, neither of which has any social justification whatever; political waste in the pernicious influences of the corporate organization of the traffickers in the instruments of harmfulness; social damage even in the spectacle of a man's going to perdition. Because of all these aspects the Church can well declare that, in seeking to redeem men as individuals and build them into Christlike character which bases itself on the elementary virtues of the individual's consideration for others besides himself, as well as honesty, fairness, self-respect, it is rendering a primary social service—a service needed at the present world crisis on a scale never before dreamed of. Here again is to be noted that the business world itself is calling upon the Church to preach revivals of personal integrity, even though the preaching is often urged upon ministers as an aid to a return to the prosperity of 1929—an era not conspicuous for personal righteousness.

It is important to note some movements of opinion of the nation concerning the liquor traffic which have become manifest since the repeal of the Eighteenth Amendment. To allude to just a few of the newer arguments for the traffic, we remark that some of them are so unusual and indeed "queer" as to

suggest that the defenders of the traffic are being forced out of the usual channels of argument by an opposition that may not be as articulate as formerly but which day by day becomes more intense. For example, there is the recent professedly scientific attempt at showing that alcohol as a beverage has always been the "friend of man,"—the other attempt to prove that the evils ordinarily attributed to alcoholic drink are not due to the alcohol itself but to what might be called the "accompaniments" of drinking,—another argument also to the effect that in times of industrial depression alcohol, in mild quantities preferably, is a relief from mental depression, presumably according to the notes of dwellers in the tropics, that "whisky is the speediest escape for the white man from India or Africa," as the case may be.

Over against these suspiciously extreme utterances is the steadily growing conviction of increasing numbers of citizens, many of whom have not been prohibitionists in sympathy, that the liquor traffic is a business which cannot be allowed to expand by the ordinary laws of business, that on the contrary must be kept under public control. This is in itself commonplace enough, but like many other commonplaces is being realized with fresh force under present social conditions. In other words, there is today increased recognition that the maxim "business is business" cannot be allowed to apply to the liquor business. The ordinary business claims the right to proceed under the law of supply and demand, though this law is admittedly limited in its actual working. There is growing public sentiment against allowing the liquor business to work under the law of supply and demand, even with the limitations of that law's ordinary processes. The insistence is that there be additional and special limitations both of demand and supply,—that the liquor business must not be allowed to expand. Those who are tempted to despair of return to prohibition can take heart from the fact that the trend in public sentiment is in that direction, and that the trend is being justified by careful students of the social harmfulness of the traffic.

Again, we have heard much, and done much in recent years in increasing the social control over the production aspects of economics. Economics has two fields: that of production and that of consumption. Society is insisting on larger control of production, and will continue so to insist. Many who are loud in their insistence that industrial producers of goods shall be hedged about by legal restrictions are equally loud in their demand that in the realm of consumption the individual is to be free to do as he pleases. The consumer of liquor, it would appear from this claim, are a special privileged class who are to be allowed their privileges no matter what the social cost. Now we have had no great sensitiveness about dealing drastically with the privileges of producers when these have conflicted with the public welfare. The argument that some consumers do not abuse their privileges can be met by the truthful avowal that some producers do not, or would not, interfere with the public welfare. The fundamental consideration is the general social good. On that consideration all the arguments against the liquor traffic abide in force. We are not pleading for espionage into a citizen's personal conduct, but we are insisting that the liquor traffic is an anti-social institution, that when it appears as a candidate for public favor it does not tell the truth about itself or its aims, that when it wins legal sanction it does not abide by the legal limitations to which it has agreed, that when it loses legal approval it proceeds by the methods of the outlaw and the gangster. Human values, whether of individuals or society, mean less than nothing to its promoters. Therefore it seems clear to us that it is our duty to labor by genuinely educational methods for such a voting majority as will demand prohibition and make it effective.

If any word is necessary about the forms of totalitarian social organization now vociferously pushing their claims, it may suffice for the present to say that all alike are openly putting force above spirit in defiance of essential Christianity, that all of them are using methods of falsehood and terrorization which the world has in a shame-faced way hitherto apologetically tolerated as alleged military necessity, but which it cannot fit into any genuinely human, not to say Christian, scheme of ethics. We have just been celebrating an anniversary of the Bill of Rights, every item of which the totalitarian systems violate. The most ambitious of these professedly idealistic policies—the communistic—has already gone so far in contradiction of its own dogmas as to make it worthless as a guide to a new order. If we accept the ideals of this system, we have to admit

that it has not thrown light upon any humanly acceptable method of getting itself into practical, working expression when the moral costs are taken into the account. All of these claimants for world wide support alike—imperialism, fascism, nazism, communism—fall by reliance upon the heresy that the end justifies the means. We repeat that the acceptance of the immoral means has blinded the champions of the new orders to any moral ends worthy of a human society. All the current forms of totalitarianism are morally bankrupt.

It does not meet the demands for exercise of moral judgment upon the present course of world events to dismiss all this with the easy remark that all modern nations are guilty. Our revolutionary forefathers spoke of a decent respect to the opinions of mankind. Such decent respect to the opinions is not likely to be forthcoming if the opinions are not expressed. There is surely a difference between aggressor nations today and those that have been and are being attacked. Whatever may have been the history of nations that have been recently overthrown, that does not justify our refusing to hold and express opinions on the nations that have overthrown them. Moreover, all nations may be guilty and yet not alike guilty. A nation may be guilty of denial of material rights to individuals or to other nations, but this is not guilt like that of heaping all manner of degrading indignities upon men, and of torturing them, and of murdering them. Nothing, for example, that the Jews have done can justify the enormity of the wickedness perpetrated upon them. Nevertheless this does not mean that we are to be silent before the current imperialisms which, though they may be innocent of the grosser totalitarian inhumanity, do put the interests of subject peoples in second place as compared with those of the over-ruling nations.

Confronted as we are by an appalling world-situation which affects the political, industrial, social, and cultural aspects of the life of all nations, the question inevitably arises as to the possibilities of the ecumenical union of all the forces of Christendom. The question more naturally faces us because of our increasing realization of a subtle spirit of oneness which brings together, in sympathy at least, all the forces today opposed to Christianity. The possessing classes in each land understand the possessing classes in every other land. The "haves" in this world may feel a deadly enmity against other "haves," but, with abundant provision for unselfish exceptions, that enmity toward one another is not as deep-seated or as powerful as the enmity they feel against any stirrings of the "have-nots" for greater freedom from the "haves." The "have-nots" respond with like bitterness. The Church should be the home of both the "haves" and the "have-nots," and should work toward every increase of the spirit of brotherhood between them. Our own denomination should make a deeper impression upon the millions of organized labor in America—a group which, because of its internal warfare, is not acquitting itself with credit at the moment, but which must eventually be the indispensable agent in putting into effect certain social ideals which the Church has been formally sanctioning from the beginning of this century.

The mere fact of speaking with one voice would give the Church vast influence in times like ours. The psychological effect of such singleness of utterance would be immeasurable. It is a ground for gratification that two members of your Council of Bishops are officially related to the movement which has found expression in the World Council of Churches. We remind you that the United Church Conference voted that the Methodist Church join the World Council of Churches, and the formal invitation has now been received. We are sure that the General Conference will accept the invitation. Bishop Baker is Vice-President of the International Missionary Council for North America and Bishop Holt is Chairman of the American Section of the Universal Christian Council in Life and Work. Abstractly considered, there is not anything insuperable in the creation of a unified organization for the manifestation of the spirit of Christ, and for carrying out that spirit into action, and the actual obstacles lose much of their force when they are frankly faced. We are referring to Protestantism. Of course there is no use of talking about union with a Roman Catholicism which today insists upon her infallibility as an authority even more strenuously than before the Reformation. This does not mean that the Roman Church has not immensely expanded and improved her idea of what Christian life is and involves since the Reformation. The Roman Church has, in spite of admitted abuses, always succeeded in developing in exceptional individuals high types of saint-

liness, but she does not yet abate one trace of her claim to totalitarian authority over all aspects of human life. Recent events reveal anew her purpose to press to the utmost even the most doubtful diplomatic advantages, especially in her relation to the United States. We express our sincere appreciation of the oft-declared interest of the President of the United States on behalf of world peace and especially his frequent emphasis upon the social and religious foundations of peace, and we are ready to join with the Roman Catholic Church and with all other religious or secular organizations to promote world peace; but we do deplore and must resist any union of Church and State, and are and will be unalterably opposed to any establishment of diplomatic relations between the Vatican and the United States. The Eastern Orthodox Church has not the severity of temper or the tightness of organization of the Roman Church, and has been friendly in interchanges of Christian friendship with representatives of Protestantism.

We may here remind ourselves that the authoritarian ambition prevails in some Protestant groups, the authority based on some peculiarity of interpretation of the Bible, or on devotion to some cherished sacredness of this or that feature of ecclesiastical succession. Such groups, however, are at least open to discussion of practical adjustments.

On the other hand there is considerable difficulty with the groups which insist, in the name of freedom, upon their unwillingness to surrender any point to centralized control even for the sake of a practical effectiveness where no question of doctrine or religious experience is involved. We have heard times without number from representatives of the groups that they are the true Protestants in that they carry the individualism of Protestantism out to its logical conclusions. It is not inconceivable, however, that even they may agree with the Methodists in the sanction of Samuel Wesley's remark to his son John: "Remember that logic is not everything in this world."

In the movement toward the union of the Protestant groups, we who have achieved the greatest merger of Christian believers in the history of the Church, may well take heart from a few most important considerations which are being understood with growing clearness by the groups concerned. First, that in addition to the enlarged effectiveness of a single voice as spokesman, closer union in doing together the things that can best be done together, leaves the churches free to do separately whatever they can best do separately—in a word, to "mind their own business" better; second, the churches are coming to sounder knowledge of one another through the works in which they are engaged together; third, the spirit of unity itself is developing rapidly through these closer contacts. Let but this cooperation, of which the activities of the Federal Council are the conspicuous instance, go a little farther and for a little longer and a little more prayerfully, and we shall find ourselves in that happy condition in which a formal organization becomes but the ratification of a status already existing.

In all these reflections, we must not forget the two-fold aspects of the Church's life. First there are the instrumental activities: the means of grace, the ecclesiastical furnishing by which the spirit of God is, as we steadfastly believe, appropriated by and lived forth by men. The sacredness of the ecclesiastical instrument is to be judged by the sacredness of the results in the lives of those who use the instruments. The redemptive results achieved are themselves so wonderful that we can well understand the honor paid the instruments, but the sanction of the ends does not warrant our putting the means in the first place of honor. Without any especial boasting, we may remind ourselves that Methodism has always judged creeds by their effects in the minds of believers, liturgies by the quickening of the worshipful spirit, and orders and officers of ministry by their practical efficiency in accomplishing the works of the Kingdom of God in the lives of the believers, who are the ends of the instrumental means: the body of Christ.

While we hold this double aspect of the Church in mind, we repeat that we must be careful in the use of the term "instrumental" as applied to the Church. Organizational features of the Church are what we mean when we talk of the Church as instrument, but the other aspect of the Church is far more fundamental: that fellowship which binds the members of the Church together as organs of one another and of the Body of Christ. Fellowship is far more than organizational; it is organic. Indeed, in dealing with so-called Methodist "machinery," the aim of all our ecclesiastical officials is to lift organizational action out of the realm of statistical and mechanical efficiency into that of fellow-

ship. It has been, and in some quarters still is, quite the fashion to ask critically, for example, what a district superintendent does in the Methodist system. The district superintendent, once called by a discerning Methodist leader "the applied end of the Episcopacy," is today discharging a more important function in Methodism than ever before, and that on a stage that is not always visible to spectators. He is dealing with preachers and laymen on the more human side and less on the official side than ever before, making the innumerable personal adjustments between ministers and laymen without which organizations become hard-and-fast and worse than wooden, even steel-like in their stiffness. In making personal and organizational adjustments count for religious progress, the district superintendent today has a field altogether unique. Only those charged with administratively overseeing the general activities of the Church know how well the district superintendents are meeting this requirement. More often than any of us can tell, the determinative factor in the making of pastoral appointments is the confidence of the churches in the judgment of district superintendents. If a cabinet should, in the name of a much-vaunted "business" efficiency, attempt to move preachers about like pieces on a system of churches like a chess-board, the result would be disastrous to the movers, the moved, and the churches.

Fellowship as a Church ideal is noted in the New Testament, but it takes on fresh importance in this day of rapidly increasing congestion in population centers. The old possibility of fellowship as based on the spatial nearness of men one to another is in eclipse. Present conditions may not be permanent, for tendencies toward decentralization of population are more and more manifest. In early Methodism Wesley and his followers dealt with relatively fixed groups. Even in the growing industrial centers there was nothing like the fluidity of population possible under our transportation conditions. Moreover the first Methodists went to preaching services because there was not much else within reach. Now there is too much else within reach. It is altogether too easy in view of this rapidly changing population in many communities, to insist upon the merger of congregations, merger which is often indeed wise policy. In instance after instance, however, the merger impairs the fellowship of the congregation. It also hinders the development of lay leadership by doing away with the smaller groups which offer opportunity for training in such leadership. One of the marvels of early Wesleyanism was that it gave laymen in the Methodist societies chance to develop their power to lead. To be sure, the best way a layman can spread the Gospel is to live forth the truth of the Gospel in his daily life, but that applies to everybody. The devotion of the preacher, is deepened by some specifically church responsibility. We should not reduce the number of these opportunities. If we may be permitted a militaristic illustration, Napoleon used to say that he united the divisions of his army for battle and kept them separate for the march. He knew the importance of minor loyalties to smaller units in developing individual initiative for use in the hour of battle.

We have come in these later days to realize the importance of size in carrying on the Kingdom of God. On the dark side of the age we see that the terror of war is that now war means whole nations in arms. Wars are not won by armies, but by the organization of the industry and the public opinion and the "will to war" of the fighting nations. Likewise the churches must mass all their forces to stand against the huge might of which war is just now the foremost expression. It has become almost a fashion for critics of the churches to reproach the ministry with failing to speak the truths uttered in these terrible days. The preachers have proclaimed the necessary truths more pointedly than any other leaders. The trouble has been that there has been no way to give volume to what they are saying. The responsibility is upon us to put the weight and size of the united Methodism back of the message of the preachers.

We have assembled in this General Conference with the echoes of the Methodist Advance fresh in our thought. In more than eighty cities of this land the people have come together, filling the largest audience rooms of those cities, to hear addresses on themes appropriate to unification. No such groups could have been assembled except through the rare skill of those in charge of the enterprise, but something more than organizing ability has been responsible, something more even than mere denominational loyalty. The addresses have not aimed at eloquence as we ordinarily use the term. The themes have dealt with the ordinary processes of the church life and what

they can do in times like these. Accepting the body of Catholic doctrine as it came down through the Anglican channel, Methodism stood from the first for not more than four forms of emphasis: the possibility of conversion from death to life; the possibility of attaining to assurance of the presence of the Divine Life

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in the consciousness of the believer; the possibility of claiming the child born in a Christian home as a member of the Divine family to be trained from the beginning in the responsibilities and privileges of the family; the right-of-way of the religious life over all instruments of organization whatsoever, and the entire sanctification of all activities of the Christian's life. These essentials remain at their center always the same, and yet are capable of enlarged and more various application as the generations pass. It was such essentials as these which called forth the interested attention of the great audiences which greeted the Methodist Advance; and yet that interest was not satisfied by regarding the meetings as final. Everywhere there was demand that the Church state its purposes. The Advance must be all along the line in putting the purposes into effect.

In this day of unification we must not fall into the error of supposing that unification once legally enacted will thereafter take care of itself. There are many divisive forces which any large religious organization must necessarily meet. The most important of these today arises out of the tendency of religious effort to fall apart into two halves: that of mystical emphasis on inner experience, which neglects practical effort to realize good will toward men; and that which becomes avowedly humanitarian without any noticeable thought of the divine. On this mystical side this movement subdivides again and again till we have other worldly and indeed irrational and fanatical small sects. On the practical side are various philanthropic agencies, of excellent practical aim, but which tend away from anything which their leaders pronounce theological or ecclesiastical.

In addition we shall have to be especially careful as to sectionalism. The jurisdictions into which the Church is now divided are justified by real differences. The jurisdictions can best be administered by those territorially close to them, for the differences between some of the jurisdictions are now as real as were those between England and America at the time when Methodism was organized in this country. Leadership of the denomination will have to be more and more that of the man on the ground,—by which we mean the pastor who, in the midst of manifold change, should be the best judge as to what should be said or done in his particular charge. Nevertheless the Church should expect to see the disciplinary provision, which makes possible the free movement of bishops throughout the denomination, generally enough used to make easy the flexible adjustment of appointments throughout the connection, to keep alive mutual understanding of one another by the jurisdictions, and common aims and a common spirit and genuine Methodist fellowship.

Criticism is sometimes urged against Methodism for its emphasis on practical activities; its machinery, its appeals for money, its numerous and long tables of statistics. There are those both inside the Church and outside who disparage all this in the name of an appeal to Methodism's historic stress on inner experience. We all admit that, if the day ever dawns when Methodism ceases to labor for the deepening of the spiritual life, that day will be its closing day. Nevertheless let us not forget that after the Aldersgate experience in which Methodism was born, John Wesley required over half-a-century of effort to express that experience—a half-century of putting forth of human energy without a parallel in the history of Christianity. Through those so-called practical activities the spring of Wesley's own inner experience was perennially deepened and the out-flow widened. The activities increased with the inner deepening—and themselves deepened the inner life. At Aldersgate Wesley testified that his heart was strangely warmed. Fifty-three years later his constant word was, "The best of all is: God is with us." Through those years the warmth found its way out into deed, and the deeds meant the travelling of nearly a quarter-million miles in coach, on horseback, on foot. They meant the preaching of forty-four thousand sermons; the publication of scores of books, covering all phases of human helpfulness from the cure of bodies to the cure of souls. The deeds involved the setting into movement religious organizations which started from nothing and now number a total membership of over thirty-millions. To describe the Founder of Methodism, books still come from historians and biographers through some periods at the rate of nearly one a month. When in the midst of Methodism's manifold activities we cry out for a return to Aldersgate, let us remember that all these activities are themselves the projections of Aldersgate. We still need the warming of the heart. We need also the incessant activities. We need also the resulting conviction: "The best of all is: God is with us."

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The Campus Goes Co-operative

By SUSIE MCKINNON MILLAR

CHAPTER XVIII

Flora came from her Math class and turned and started out toward the campus. In spite of the fact that Professor Johnson had praised her work, she felt discouraged. It was nearly two weeks now since she had lost Helen's purse, but hunt high and low she could not find it. It wasn't to be found. The earth simply must have opened up and swallowed it. Well, she couldn't, she simply couldn't tell Helen about it until she had made enough money to pay for it. But how could she make money when there was nothing that she could do? Maybe Frieda would need her to help her serve at the next club meeting. "Oh," she said, "I'll ask her this very night, and I'll do anything, just anything, to get started. I've just simply got to earn that money."

Halfway down the steps she was startled out of her reverie by a cry and the sound of a small body bumping down the steps.

"Judy won't go up! She won't. Judy's tired. She did push Jane down and make her go bumperty bump. Jane's bad. She pinched Judy."

Flora rushed past Judy and picked up the small Jane and began to brush the dust from her dress. But Jane stiffened up and said, "Jane don't cry. You can put Jane down. Judy's the baby."

"Well, it's Jane and Judy, two big girls, not babies," said Flora. "Out all by yourselves. Tell Flora where you want to go. Whose babies are you?"

"We are not babies," said Judy. "We are twins and Dick and Mary are our faver and muver."

"Fine," said Flora. "Now whose class do you want to make?"

Jane threw back her head and laughed as she said, "We don't make classes. Our faver makes them. He's big and makes everybody jump. When he comes home Muvver says, 'Well, Professor Johnson, how's classes?' And Faver says, 'Dumb, but you should just see me make 'em sit up and take notice.'"

"Jane and Judy—that's me," said Judy, "are in a class. We've got pencils and tablets and we study mather—mather—"

"Matics," broke in Jane, "and Faver says we shan't be allowed to grow up to be beautiful but dumb."

Judy giggled, "But I want to be beautiful and Jane is dumb. That's why I pushed her down the steps. Muvver said we must wait right here for Faver and Jane wanted to go play. Muvver has gone to her club and Faver has to keep care of us."

"Well," said Jane, "Faver wouldn't hurry and we wouldn't get losted either. Besides Faver would find us anywhere when he bermembered 'bout us."

"Does he sometimes forget to look for you?" asked Flora. "How would you like for me to tell you a story while you wait for your dad?"

"Oh, goody, goody!" cried Jane. "A long, long one."

"Do you know one?" asked Judy. "And will you really, truly tell it to us?"

"Indeed I do know just the very one you'll like, and if you'll come over to this shady side of the steps, we'll sit right down here and I'll

tell you stories until your mother or dad comes to take you home."

"We don't want to go home," they cried excitedly as they cuddled down close to Flora and looked up eagerly into her face.

"Oh, you darlings," cried Flora. "You make me homesick. We've got babies and more babies at home, and, oh, I wish I could see them and tell them stories right now."

"Where are they?" asked practical Judy. "I don't see them, and I don't want to wait for them. Please do begin the story."

"Please hurry before they get here," cried Jane, "for Faver might come and take us away."

So Flora began her story and they were all so deeply engrossed that they did not notice how long the shadows were growing until Professor Johnson stopped by them and said, "Well, what's going on here? Come, come my young ladies. What mischief are you plotting?"

"Stories, stories," shouted Judy, "and Flora knows another one."

"Do sit down and be quiet, Faver," insisted Judy. "Flora can't tell it if you fidget so. And hurry, Flora, and tell all, every bit of all of it."

"Not now, little daughters," said Professor Johnson. "It is getting late and we must not make Miss Ross tell another story now. Mother will be waiting for us." Taking each little girl by the hand he swung them up, one on each side of him. Then he turned to Flora and said, "Miss Ross, I want to thank you and also to apologize for this imposition on my part. Yes, and I'll have to admit it was deliberate. Some unexpected work came up. It couldn't well be put off. I didn't forget the babies. I knew my wife was leaving them with me for the afternoon and that they'd be right here on these steps, if I didn't wait too long to pick them up. But after this unexpected work came up I wondered what I could do with them. I looked out the window and saw them talking happily with you and saw you settle down to tell them stories. You looked as happy as they did, so I decided to desert them a little longer. Please believe me, if you had looked the least bit worried or annoyed I'd have come at once to your rescue."

"And believe me," said Flora, "I'm glad you didn't. I've been happier with them than I have any time since I came up here to school."

"I do believe you," said Professor Johnson, "and you managed them like a veteran at the job."

"I am," said Flora. "Big, little, and middle-sized, I know my babies, and can quell a regular riot among them. There are eight of us babies at home and I'm the oldest."

"That's fine," said Professor Johnson. "If your course isn't too heavy and you'd care to take on the job of handling these, and perhaps two or three others about like them, two or three afternoons a week from three to six, drop in to see me some time tomorrow and we'll talk over my plan and maybe we can come to terms."

"But, Faver," said Judy, "we want Flora now. Can't she go home with us?"

Jane added, "I know just where she can sleep, and we can keep her always and always and she can tell us stories."

"We can't take her with us now," said Professor Johnson, "because she wants to go home and study her lessons."

"So she won't be beautiful but

Women's Department of Christian Service

MRS. A. C. MILLAR, Editor

Communications should be received not later than Saturday for the following week.

Address 1018 Scott Street

SPIRITUAL LIFE GROUPS HAVE PROJECT

One definite project suggested by Council and adopted by the North Arkansas Conference at Conway, March 28, is a Day of Prayer, May 15th.

Realizing the purpose of the Spiritual Life Groups is the deepening of the prayer life of the entire church, May 15 has been set aside as a Day of Prayer for the Methodist Advance. The special object of prayer for this day is, "That God's Power be Manifest in the New Methodist Church."

All Spiritual Life Groups and all Missionary Societies are urged by Council and by the Spiritual Life Committee of the North Arkansas Conference to observe this day.

The following program has been sent out by Council for this purpose.

Suggested Program Day of Prayer—May 15

Let us study and meditate on the power of God and how it may be released through us.

Progress consists in reducing limits of impossible.

Passages for Study:

Mark 9:23—If thou canst believe all things are possible to them that believe.

Mat. 19:26—With God all things are possible.

Mark 11:22—Have faith in God. Gen. 18:14—Is anything too hard for God?

Mat. 17:20—If you have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place and it shall remove—and nothing shall be impossible to you.

Mat. 8:13—As thou hast believed so be it done unto thee.

Mat. 9:29—According to your faith be it unto you.

Let us think on the impossible: in the realm of nature as revealed in his word: Birth of Isaac; birth of Jesus; raising the dead; withering of the fig tree; blind made to see; feeding the five thousand; Jesus' walking on the water.

In the realm of leadership and service: David and Goliath; Elijah on Mount Carmel; Gideon and his band; Moses, slow of speech, a fugitive from justice; twelve humble men to establish Christ's Kingdom.

In later times God's work through: John Wesley, Dwight Moody, Charles Finney, George Mueller, and Gypsy Smith.

Impossible made possible in you—Jesus said: Nothing shall be impossible to you.

With the thought of God's unlimited power which waits to be released through prayer

dumb," giggled Judy, "like your classes."

"Come, come," laughed Professor Johnson. "Say goodnight to Miss Ross, and I'm sure she'll tell you another story some other time. Goodnight, Miss Ross, and thank you so much."

Two eager little voices echoed, "Goodnight."

(To be Continued)

Let us pray for His will to be done:

1. In the Jurisdictional Conferences.

2. For the right people to be chosen for leadership in the boards of the new church.

3. For the bishops and pastors and leaders of the church.

4. For the woman's organization under the new plan, that the entire womanhood of the church may be enlisted.

5. For the transforming power of God to manifest itself in a revival of deep spiritual living in every church.

Let us remember as we pray these words:

I John 3:21-22. Beloved, if our heart condemn us not then have we confidence toward God. And whatsoever we ask we receive of him, because we keep his commandments, and do those things that are well pleasing in his sight.

I John 5:14,15. And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us: And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him. He is faithful that promised.

Let every church hold a service of prayer on May 15th. Where it is not possible for women to meet with the group, give individuals the suggested study and ask them to have a season of prayer in their home.

A guide book adopted for Spiritual Life groups this year is the little book by Glenn Clark, "The Minute Man," order from Macalester Park Publishing Co., St. Paul, Minn., two copies for five cents.

This booklet contains guidance for making the Quiet Time Creative. The booklet was to have been distributed through the District meetings but the edition was exhausted. However, a new edition has been printed and it is now available.

Interest in the Spiritual Life work of the Conference is increasing rapidly. Women realize the need of prayer.—Mrs. Alice Graham, Chairman Spiritual Life and Message, N. Ark. Conference.

SPRING MISSION STUDY, 1940 TOPIC: "CHRIST AND THE WORLD COMMUNITY AT HOME"

(In response to many requests the following suggested outline for the spring study is printed:)

SESSION I

"Early Days In Home Missions"

1. Map Talk: "Missions on the March."
2. Thumb-Nail Character Sketches of Early Missionaries.
3. Historic Churches
 - a. John St. Church, New York City.
 - b. Old First Church, St. Louis.
4. Our Own Local Church.

SESSION II

"Why And How Of Home Missions"

1. Missionary Motives—Yesterday and To-day.
2. Missionary Appeal—Yesterday and To-day.
3. History of our own Board of Home Missions.
4. Adopting the Program to Conditions.
 - a. Home Missions Map.

SESSION III

"Where And With Whom?"

1. The Outposts: Alaska and Puerto Rica.
2. Human Interest Stories From Here and There.
3. Our Nearest Opportunities

- a. God's Image in Black.
b. God's Children of the Country side.

SESSION IV

"What Next in Home Missions?"

1. The Financial Page.
2. Conquering To-day's Frontiers.
3. The Strongest Link: Unity in Christ.

The above outline is based on "Homeland Harvest" by Limouze, with "Right Here at Home" by Mead and "What Next in Home Missions" by Shriner as leading supplementary texts. "Toward a Christian America" by Morse, contains interesting sketches of pioneer missionaries.

The annual report of the Board of Home Missions of the M. E. Church, 1701 Arch St., Philadelphia, Pennsylvania, and pamphlets which they distribute free of charge will furnish valuable additional material. Our own Missionary Yearbook and copies of World Outlook should certainly be included in the supplementary materials.

Daily newspapers and secular periodicals are also good sources of materials for a clippings committee.

Home Demonstration Agents and directors of Federal Resettlement agencies can be of help in seeing our rural situation as it really is.—Mrs. Peter Kittel.

DISTRICT MEETING AT KENSETT

The south half of Searcy district held a meeting in Kensett Thursday, April 17.

Mrs. W. R. Griffin, district secretary, presided.

The meeting was opened by Rev. H. W. Jett, pastor host, giving the morning devotional. Miss Mary Lee Purnell gave a beautiful solo, "The Rosary."

Mrs. Griffin continued with a short business session. Mrs. S. J. Albright was elected secretary.

The courtesy committee, consisting of Mrs. R. W. Olmstead, Mrs. R. W. Bailey and Mrs. John W. Glover, was appointed.

The district secretary gave the pledge for the year, which was \$1,475, also stating the quota of W. O. L. subscriptions would be 110.

The following conference officers were present: Mrs. B. E. Snetzer, Newport, Mrs. Peter Kittel, Forrest City and Mrs. R. E. Connell, Searcy. Miss Nellie Dyer, a returned missionary from Korea, gave the afternoon address on her work in Korea, a message much enjoyed by everyone. She displayed a large number of Korean articles, which she had brought over, such as books, Bibles, dolls, shoes and many others. She compared Korea to the state of Kansas in size, saying its population numbers 21,000,000.

Eleven Auxiliaries were represented with 45 women present, despite the rainy day.

The next district meeting will convene in Searcy.—Reporter.

BLEVINS AUXILIARY

Mrs. J. J. Foster was hostess to the Society, April 22.

Mrs. M. L. Nelson gave the devotional and was in charge of the program, "The Life of Dr. Lambuth, the Great Adventurer and World Citizen."

The discussion of Dr. Lambuth's life and career was presented by Mrs. P. C. Stephens, Jr., and Mrs. Chester Stephens.

The hostess, assisted by Mrs. C. W. Leverette, served pleasing refreshments.—Reporter.

FELLOWSHIP DAY AT LUXORA METHODIST CHURCH

The Woman's Missionary Society of the Luxora Methodist Church observed Fellowship Day on Saturday, April 20. Forty women were present for luncheon served in the basement, at which Mrs. Earl R. Bogan, president, presided.

After lunch the group retired to the auditorium where a worship program was given. Mrs. Charles Thomas, President of the Gleaners Missionary Study Group, composed of the young women of the church, was in charge. Special music was rendered by Miss Ditsy Siliman and the devotional service was in charge of Mrs. R. W. Nichols. Mrs. E. W. Potter, wife of the District Superintendent of the Jonesboro District, gave an inspiring and timely message on "Seeing Through Other's Eyes."—Mrs. E. R. Bogan, President.

ZONE MEETING AT PINE BLUFF

Zones two and three of the Pine Bluff District held a joint meeting at Carr Memorial Church, Pine Bluff, Friday, April 19. Mrs. J. D. Montgomery, Rison, Chairman of Zone three presided over the following program:

Prelude—Mrs. R. B. Huston; Morning Devotional—Mrs. Earl Barnett and Mrs. Jimmy Rogers of Grady; Welcome—Mrs. S. T. Baugh; Conference Echoes—Mrs. W. R. McAlexander; Week of Prayer—Mrs. Neill Hart; Young Women's Circles—Miss Frances Cuthbertson; Mrs. Luke Johnson Memorial—Mrs. Tyn-dall; Christian Social Relations—Mrs. Virginia Mead; Mission and Bible Study—Mrs. Jimmie Rogers; Supplies—Mrs. G. M. Nichols; Spiritual Life—Mrs. W. J. Bayliss; Talk, "Woman's Place in the New Church"—Mrs. T. A. Prewitt of Tillar; Solo—Miss Nancy Hall, accompanied by Mrs. John Holman; Baby Specials—Mrs. Lew Goodrich; District Secretary's Message—Mrs. A. M. Hart; An Appreciation—Mrs. J. A. Henderson; Closing Devotional—Mrs. J. D. Montgomery.

During the luncheon, which was served by the hostess church, Dr. Donald M. Maynard talked on Scarritt. Dr. Maynard was asked to

carry a message of love from Pine Bluff District to Miss Lillian Day, a student in Scarritt.

During the afternoon the presidents from Grady, Hawley memorial, Lakeside of Pine Bluff, Star City, Carr Memorial of Pine Bluff, First Church of Pine Bluff, Gould, and Rison gave most encouraging reports. Mrs. Hart, the District Secretary, presented Special Council Recognition Awards to Grady, Hawley Memorial, Lakeside, Wabbaseka, Carr Memorial, First Church, Rison, White Hall and Sheridan.

It was voted to meet jointly in the fall, and Mrs. T. S. Lovett, Chairman of Zone two, asked that the meeting be held in Grady.—Mrs. C. S. Shilley.

MACEY AUXILIARY

We met for an all day meeting in the home of Mrs. Richard Clyatt, April 19, with the large crowd of eleven members and twenty visitors present in spite of the rainy weather.

Hours of the forenoon were spent in quilting with luncheon served at noon, after which the most interesting program of the year was rendered.

We were fortunate in having Miss Mildred Osment of Jonesboro, our District Study Leader, with us who gave the introduction to the new mission course "Homeland Harvest," and "Right Here at Home," emphasizing the Christianizing of America and Evangelism.

This study followed the devotional. Scripture reading by Mrs. Rena Gragg and prayer by Mrs. Dewey Taylor.

Mrs. Gragg read the chosen scripture from Matthew 10:1-6, The story of the first missionaries sent out on earth connected thoughts with the organization of the first Missionary Society which took place in Nashville, Tenn. A skit was presented by Miss Osment, Era and Bernice Clyatto during which Mrs. Herbert Beatty, Mrs. Lena Hughes and Mrs. Grann Harrell sang "I Give All to Thee."

The next meeting will be at the church May 3rd.

The fellowship was soul-inspiring and a great day reported by all.—Reporter.

FT. SMITH DISTRICT MEETING

Mrs. J. B. Randolph, District Sec., was in charge with Mrs. Isaac Lewis, Greenwood, acting secretary. Devotional in charge of Rev. Wm. Sherman, Ozark, Prayer by Rev. J. J. Galloway, Ft. Smith.

The morning was devoted to business session and talk.

Mrs. L. T. Critz, Superintendent of supplies, asked that supplies be given for superannuated ministers; to Miss Dora Hoover, Monte Ne; and to the woman's building at Mt. Sequoyah. She also made plain to us just what articles can be classed as supplies.

Rev. W. V. Womack, District Superintendent, gave an interesting discussion on the "Spiritual Growth of the Church."

Mrs. Fulbright, Study Leader of Paris, led the discussion on Missions and Bible Study.

Credit cards for Special Council Recognition in study courses were distributed to the various societies meriting them.

Mrs. W. E. Smith, Conference secretary, Ft. Smith, gave inspirational advice.

Mrs. W. T. Bacon, Conference Treasurer, Booneville, reviewed the minutes of the recent Annual Conference held in Conway.

Lunch was served by the Ozark Society.

The afternoon was spent in a spiritual manner by a prayer retreat, conducted by Mrs. Fred Lark, Alma.

Mrs. Bill Hudspeth, Ozark, presided at the organ; Mrs. Harlan Burns led the singing and rendered an inspiring solo.

Mrs. D. B. Anderson, president of Ozark Society was in charge of arrangements.

We enjoyed the day; appreciated the presence and aids of our district pastors; and felt that we all had received benefit.—Reporter.

LEOLA SOCIETY

The Society entertained with a Silver Tea at the home of Mrs. L. D. Lea on Monday afternoon April 22. There were twenty-four members and nine visitors present. The contribution will be used for parsonage benefits.

The devotional was led by Mrs. R. F. Livingston. Prayer was offered by our pastor, Rev. R. E. L. Beard-en, Jr.

Delicious refreshments were served by the hostess, assisted by Mrs. R. F. Livingston, Mrs. Fred Dial, Mrs. Irvin Weaver, Mrs. T. A. Riggan and Mrs. Will Buzan.

Our Society is doing some wonderful work. We meet each Monday

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You ought to know this easy way to get relief when you're lazy intestinally and it has you headachy, bilious, with sour stomach, no energy. A spicy, aromatic, all-vegetable product taken by simple directions at bedtime, usually allows time for a good night's rest; acts gently, thoroughly next morning.

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WOMEN to make converts for total abstinence through scientific facts about effects of alcohol.

WOMEN to promote Alcohol Education in schools, youth and adult groups.

WOMEN to popularize total abstinence socially by serving non-alcoholic fruit drinks.

WOMEN to form Unions in rural communities and small towns to be centers for religious temperance information.

WOMEN to build a foundation of facts about alcohol and its relation to the body, soul, family, society, and government, for the final overthrow of the legalized liquor business.

WOMEN to pray, work and vote with no compromise, until victory comes.

Will you get one new member today?

MEMBERSHIP PLEDGE

I hereby solemnly promise, God help me, to abstain from all distilled, fermented and malt liquors, including wine, beer, and cider, and to employ all proper means to discourage the use of and traffic in same.

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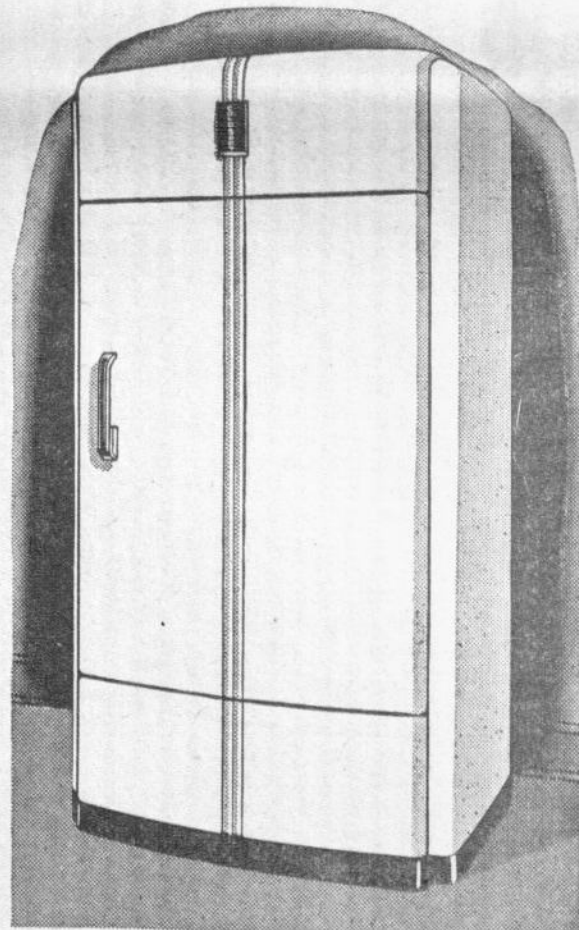
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afternoon with a large number present. We have thirty-one on roll and have gained five new members during the quarter. We have pieced and quilted five quilts.

We have completed our Bible Study, "The Radiant Heart," and are now studying the Elective course in the Adult Student. We plan to begin our Mission Study, "Methodists United for Action," the first of June. —Mrs. Edward L. Keen, Corresponding Secretary.

FOUKE-SILVERINA AUXILIARY

The Fouke-Silverina Auxiliary is moving along nicely with twelve active members and one honorary.

We meet twice a month. In our first meeting we have a Bible study. We are studying the book of Matthew. Each member has a part in the reading and discussion and anyone can ask questions on the lesson. At the second meeting we are studying the "Great Adventures." Our Auxiliary pledged each member

to pay ten cents each month for conference missions. The offering at the second meeting is used for local work. We formerly met for a short session in the afternoon. Since February, we have an all day meeting. We have quilted four quilts and have several more in view. Our last meeting was with Mrs. W. B. Branch, April 10, with nine members and five visitors present. We quilted in the morning. At the noon hour we enjoyed a covered dish dinner, our

hostess supplying hot coffee and other good things. Our leader for the study period, Mrs. W. W. Adams, called the meeting to order.

After a song and prayer, Mrs. Adams read our Scripture lesson and all joined in the discussion.

We are growing in interest and members also. We had two new members last quarter. We missed only one meeting all winter. We are trying to keep growing.—Mrs. Ella Bull, Corresponding Secretary.

The Laymen's Forum

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

WORSHIP OF GOLDEN CALF DECRIED BY KIWANIAN

What laymen can do to strengthen defense and curb warmakers', whose worship of a Golden Calf in recent months has thrown a whole world into turmoil, was revealed last week in a Little Rock address by William H. Bryan, St. Louis, an educator and district governor of Kiwanis Clubs in three states.

Mr. Bryan's talk was not addressed to laymen but to Kiwanians. What he said is equally true for laymen for this speaker placed the church in the very center of force capable of curbing dictators who have a mania for still greater power and are wholly unmindful of the cost and suffering their greed may bring to others.

Mr. Bryan's address:

"The warmakers in Europe have forsaken God to worship a Golden Calf, and America must withstand their challenge by strengthening the character of her citizens. The character of Americans is our first line of defense.

"Let us again resolve and rededicate ourselves with courage, faith and character to be loyal and promote loyalty to our flag and all that it stands for. Let us promote cooperation among our citizens; let us be tolerant remembering that America is the melting pot of civilization.

"We as Kiwanians should strive to make real the objectives of our organization. We should strive to give primacy to the human and spiritual rather to material values; we should encourage daily living of the Golden Rule. We also should develop by precept and example a better citizenship, and endeavor to provide practical means for forming enduring friendships.

"One answer to our present-day problems lies in well-trained and well-directed youth. More important than the quest of all knowledge, more vital than the most effective intellectual training is the question of character. We must build that into the lives of young persons and to do that best it is a challenge for us to be the type of citizens we should be.

"Americans must not permit any move that eliminates individualism from our land; we must promote individualism to the limit for it has been a fundamental part of our nation. The Pilgrim Fathers gave us an outstanding position in the world when they hewed from the wilderness the great institutions of home, the Church, the town hall and the free ballot box.

"The home is the greatest of these institutions. I sometimes wonder if the influence of those within the home is measuring up to the demands of the day.

"The Church? We should not want to live in a city without churches. The influence of the Church upon the advancement of civilization is beyond conception; but do not overlook the fact that the Church and the home must work together. It is said that only one out of every three boys and girls in America today have any contact with the church.

"The school? We have the greatest educational facilities in the world but educators are looking to good

Christian Education

CHILDREN'S WORKERS' CAMP ON PETIT JEAN MOUNTAIN

The children's workers of North Arkansas Conference will meet May 14th for a three days' camp on Petit Jean Mountain. Registration begins at two p. m. May 14, and closes at noon May 16.

Miss Mary Skinner of Nashville, Tenn., will be the General Board Representative and Miss Lula Doyle Baird, Conference Director, will be in charge. Room and board, \$3.00; registration, 50 cents. No linens furnished.

All district directors and all district superintendents are urged to give wide publicity in city and county papers and individual notices to all superintendents of Children's Divisions. 200 is our goal.—Mrs. J. Fay Reed, Publicity Chairman.

HENDRIX COLLEGE NEWS

J. J. Harrison, of Little Rock, was elected president of the College Alumni Association, it was announced at the annual banquet Saturday. Rev. R. S. Hayden, Forrest City, was named vice president, and Mrs. Margaret Henig Blackburn, North Little Rock, recording secretary.

New members of the Board of Governors are: Alton Raney, retiring president, who will serve as chairman until 1946; Mrs. Elizabeth Gregg Young, Pine Bluff, 1946; Ed McCuiston, Little Rock, 1941; and Rev. Neill Hart, Pine Bluff, 1942. Other members are Judge J. S. Utley, Mrs. W. D. Self, and Miss Darden Moose, all of Little Rock.

Dr. Forney Hutchinson, alumnus, was the main speaker at the banquet, which was attended by 200 former students. Mrs. J. H. Reynolds, who was honored as the only surviving member of the first graduating class in 1890, was presented a painting by H. Louis Freund, Hendrix's Carnegie resident artist. Reunions of three graduating classes—1915, 1930 and 1939—were celebrated with luncheons at a downtown hotel. Members of the class which enrolled in 1890, the first year at the present location of the college, were seated at a special table in honor of the fiftieth anniversary of the moving of Hendrix to Conway.

Guests were greeted by Dr. and Mrs. Reynolds at the president's home and other events included games during the afternoon and a concert by the Hendrix Choristers.

Dr. John Keith Benton, dean of the school of religion of Vanderbilt University, was guest speaker at the religious emphasis week observance last week. He gave a num-

ber of talks at public assemblies and before various groups. Dr. Benton was brought to the college by the Hendrix Christian Association.

ber of talks at public assemblies and before various groups. Dr. Benton was brought to the college by the Hendrix Christian Association.

The College Profile, student newspaper, received the following awards at the annual Arkansas Collegiate Press Association convention in Russellville: First place in interview, Sam Taylor of Pine Bluff; first in feature story, Buddy Terry of Blytheville, editor; first in exchange column, William Haynie of Conway; second in headlines; second in general contest; third in advertising display; third in make up; and third in sports column, Paul Young of Malvern.

Rev. Jack Wilkes, son of Rev. and Mrs. Rex B. Wilkes of Little Rock, graduate of Hendrix, has been elected president of the student body of Southern Methodist University by a vote of almost two to one.

Miss Katharine Gaw, soprano and instructor in voice, and John Glenn Metcalf, instructor in organ, presented a joint recital Sunday afternoon. They were assisted by Jean Huffaker, Bald Knob, violinist and Andrew Clemmons, Grady, pianist.

M. J. Lippman, band director, served as a judge at the state high school band contest held in Hot Springs last week. He also has accepted an invitation to act as judge in the national regional meet to be held at Waco, Tex., May 9-11.

Nineteen members of the Hendrix class in marketing made a field trip with Instructor John T. Masten, to Little Rock last week for the purpose of studying administrative procedures of business organizations there. The group visited a large department store, terminal exchange, large hardware supply company and cotton exchange. The course, which is included in the department of business administration was introduced this year.—Victor Hill.

CHURCH SCHOOL DAY OFFERINGS LITTLE ROCK CONFERENCE RECEIVED SINCE OUR LAST REPORT UP TO SATURDAY, APRIL 27

Arkadelphia District	
Previously reported	\$113.00
Camden District	
Chidester Ct.	\$ 12.00
Ebenezer Ct.	2.20
Previously reported	113.00
Total	\$127.20
Little Rock District	
Mabelvale	\$ 10.00
Winfield Memorial	130.00
Previously reported	257.00
Total	\$297.00
Monticello District	
McGehee	\$ 30.00
Fountain Hill	8.00
Eudora	12.00
Portland	10.00
Monticello (additional)	20.00
Previously reported	112.00
Total	\$192.00
Pine Bluff District	
Little Prairie	\$ 9.00
Carr Memorial	15.00
Previously reported	\$224.50
Total	\$248.50

Prescott District	
Nashville	\$ 40.00
Washington	6.00
Holly Grove	2.00
Trinity	1.50
Murfreesboro	15.00
Previously reported	125.00
Total	\$189.50

Texarkana District	
Stamps	\$ 25.00
Texarkana Ct.	12.00
First Church, Texarkana	100.00
Previously reported	5.00
Total	\$142.00

Standing By Districts	
Little Rock	\$ 397.00
Pine Bluff	248.50
Monticello	192.00
Prescott	189.50
Texarkana	142.00
Camden	127.20
Arkadelphia	113.00
Grand Total	\$1,409.20
—C. K. Wilkerson, Treas.	

Charges paying Church School Day in full and placing name of pastor on Honor Roll.

The pastors are as follows:
G. L. Cagle, Jerry Dean, Gaston Foote, J. B. Hefley, J. T. Thompson, J. M. Hamilton, J. W. Rushing, S. T. Baugh, Arthur Terry, J. A. Newell, C. B. Wyatt, Kervin A. Hale, A. G. Walton.
—C. K. Wilkerson, Treas.

HOME AND FOREIGN MISSIONARY OFFERINGS, LITTLE ROCK CONFERENCE— MONTH OF MARCH

Arkadelphia District	
Macedonia	\$ 1.00
Manchester	1.50
Mt. Zion	.60
Pullman Hgts. (2 mos.)	3.00
Zion	.50
Malvern	11.63
Hollywood	.50
Midway	1.00
Dalark	1.00
First Church, Hot Spgs. (Feb.)	8.33
First Church, Hot Spgs. (Mch.)	8.33
Sardis (Dec. and Jan.)	2.00
Sparkman (Jan and Feb.)	4.00
Rock Spgs.	.10
Manning	.10
Providence	.50
Keith Memorial	.50
Butterfield	.70
New Salem	.70
Point View	.53
Oaklawn	4.00
Sparkman (Mch.)	2.00
Sardis (Feb. and Mch.)	2.00
Carthage	1.00
Toler's Chapel (3 mos.)	.75
Friendship	1.00
Total	\$ 57.27

Camden District	
Centennial	\$ 2.10
Junction City	1.00
Fredonia	2.00
Fairview	2.50
Waldo (Feb. and Mch.)	2.00
Taylor	.50
McNell	.45
Temperance Hill	.50
Buckner (Feb.)	1.00
Buckner (Mch.)	1.00
Fordyce	9.43
New Hope (3 mos.)	1.50
Harrell	1.81
Mt. Prospect	.50
Strong	2.00
Philadelphia	.50
Ebenezer (3 mos.)	3.00
First Church, El Dorado	29.40
Magnolia	5.00
Vantrease	1.00
Wesley	.50
Bethel	.50
Parker's Chapel (2 mos.)	5.00
Smackover	5.00
Camden Ct. (2 mos.)	2.00
First Church, Camden (4 mos.)	59.77
Total	\$140.96

Little Rock District	
England (Feb.)	\$ 2.34
England (March)	2.55
Henderson	2.60
Capitol View	3.30

(Continued on Page Twenty)

Beginning her 103rd session Sept. 16— WESLEYAN COLLEGE Macon, Ga.

CULTURAL AND FRIENDLY. A liberal arts college capable of giving the best in educational opportunity to women. NEW AND ADVANCED in buildings and equipment with a faculty alive to the problems of the present. Under the same management is Wesleyan Conservatory of Music and Fine Arts offering the B. M. degree.

For catalog write DICE R. ANDERSON, Pres.

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Baptist State Hospital

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National Hospital Day—May 12, 1940

3 to 5 P. M.

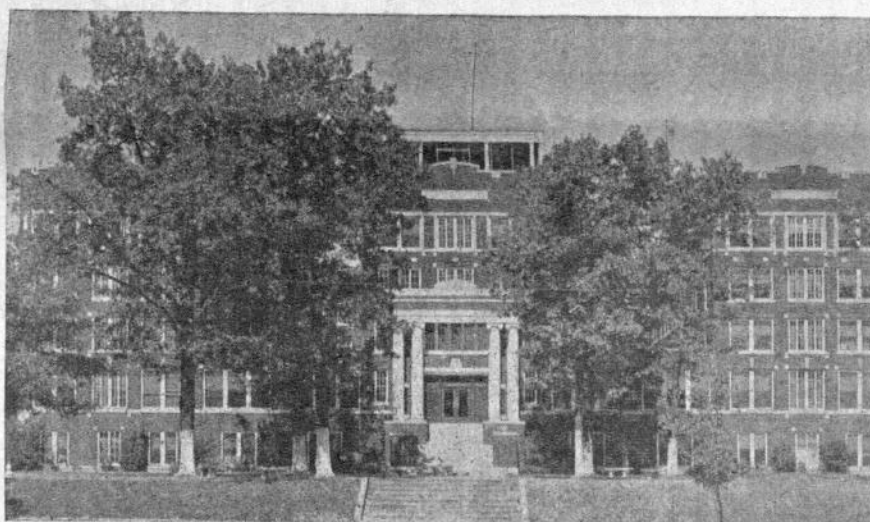
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ment, including
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Nursery



*Operating Rooms
Laboratories*

*Dietetic
Department*

*Educational
Moving Pictures
Shown*



May 12 Is Home-Coming Day For All Children Born In This Hospital

See the Inside Workings of One of Arkansas' Great Institutions

This hospital in its ministry reaches practically every community in the state, and many patients from outside the state are among those cared for each year. The number of patients treated annually is approximately 5,000.

NONSECTARIAN

While the Hospital was built by the Baptist denomination, and is under the auspices of this body, it is absolutely nonsectarian in its ministry, caring for those of all creeds, and of no creed at all with sympathy and efficiency.

BAPTIST STATE HOSPITAL

THIRTEENTH AND WOLFE STS.

LEE C. GAMMILL, Superintendent

LITTLE ROCK, ARK.

(Continued from Page Eighteen)

Douglasville	2.00
Mabelvale	1.00
Riverview	2.05
Eagle	1.00
Congo	.20
Martindale	.53
Roland	.44
Bryant	1.00
28th St.	2.50
Halstead	.52
Hunter	3.54
Asbury (3 mos.)	30.00
Geyer Spgs.	1.00
Bethlehem (2 mos.)	1.50
Hickory Plains (2 mos.)	1.54
Primrose (3 mos.)	9.00
Highland	4.00
South Bend	.50
First Church, L. R. (Feb.)	22.63
First Church, L. R. (Mch.)	28.64
New Hope	.90
Roger's Chapel	.70
Pulaski Heights	10.00
Concord	1.00
Mt. Tabor (6 mos.)	3.00
Hazen	1.25
Salem	.85
Pleasant Hill	.10
Total	\$142.18
Monticello District	
Jersey (3 mos.)	\$ 2.45
Monticello	3.00
Greenhill	4.10
Valley Ct.	1.20
New Edinburg	1.00
Extra (3 mos.)	2.00
Dermott	1.00
Rock Springs	1.15
Wilmot (2 mos.)	3.00
Wilmar	2.30
Hamburg	2.50
Eudora (4 mos.)	4.00
Lake Village	4.06
Dumas	3.00
Watson	3.00
Total	\$ 38.86
Pine Bluff District	
New Hope (3 mos.)	\$ 1.00
Ulm	1.00
Lakeside	12.04
Swan Lake	2.43
White Hall (2 mos.)	2.00
Prairie Union	1.17
Grady	2.25
Bayou Meto	1.10
Tucker	1.13
First Church, P. B. (Mch.)	21.32
Pleasant Grove	.30
Gould	1.89
Carr Memorial	2.00
Sheridan	2.00
Hawley	1.00
Humphrey (5 mos.)	5.14
Bayou Meto	1.15
First Church, P. B. (Apr.)	17.86
Total	\$ 76.78
Prescott District	
Blevins	\$ 2.50
McCaskill	1.00
Amity	2.29
Avery's Chapel	1.10
Bingen	1.00
Doyle	.75
Pump Spgs.	.25
Gurdon	3.00
Waterloo	1.00
Center Point (3 mos.)	1.50
Center	.50
Emmet (3 mos.)	8.22
Boyd's (3 mos.)	3.00
Bierne (3 mos.)	1.50
St. Paul (2 mos.)	1.00
Glenwood	1.00
Nashville	5.50
Delight (3 mos.)	9.00
Hope (Mch.)	5.00
Hope (April)	5.00
Total	\$ 54.21
Texarkana District	
Walnut Spgs.	\$ 1.50
Ashdown	2.00
Horatio	1.81
Vandervoort (2 mos.)	1.24
Stamps	2.50
Sylvirena	1.62
Harmony (3 mos.)	3.75
Wofford's	.30
Winthrop	.82
Olive Branch (2 mos.)	1.00
Doddridge	.50
Ogden (3 mos.)	1.50
Mena	5.00
Rondo	4.00
Lewisville (3 mos.)	12.66
Wilton	1.00
Total	\$ 41.20
—C. K. Wilkerson, Treasurer.	
HOME AND FOREIGN MISSION- ARY OFFERINGS LITTLE ROCK CONFERENCE YOUNG PEOPLE'S ORGANIZATION, MONTH OF APRIL	
Arkadelphia District	
Malvern (Y. P.)	\$ 40.00
Malvern (Int.)	15.67
Total	\$ 55.67
Camden District	
Vantrease	\$ 1.00
Bethel	.50
Vantrease (Int. 2 mos.)	1.00
Junction City (8 mos.)	6.80
Centennial Sr. and Int.	
Total	\$10.05
Little Rock District	
Pulaski Heights	\$10.00
Hunter	6.00
Total	\$16.00
Prescott District	
Nashville (Int.)	\$ 3.00
Texarkana District	
Harmony	\$ 5.00
Fairview	2.00
Stamps	10.50
First Church, Tex.	15.00
Pleasant Hill	2.50
Total	\$35.00
Grand Total for Conf.	\$119.72
—Mrs. R. A. Thomas, Treasurer.	

CHURCH NEWS

ARKANSAS METHODIST
ORPHANAGE

The demands upon one's time by the Church at this season is very interesting, this cause and that cause and the other cause all demanding personal attention.

I have had several invitations to deliver speeches for orphanages in the East that believe we have an ideal plant and I am now besieged to write a little history of our Home for the special Conference edition of the Orphanage Record in Columbia, South Carolina.

We are moving along at a satisfactory gait and everything seems to promise a wonderful period in the immediate future.

It distresses us because we cannot come to the help of all who are in trouble with children but we are compelled to adhere to the law and policy that has been so successful in our Home. Communicate with us and if we can help you in any way. We will be glad to do it.—James Thomas, Executive Secretary.

FIRST CHURCH, LITTLE ROCK

The Church School attendance Sunday was 709 which is the largest since Easter Sunday, 1939. The average attendance for April was 670. This is the largest average attendance for any month except April, 1938, when the average was 706 including Easter Sunday with an attendance of 1,139. The attendance this month has been a steady increase. Each department and class has assumed a goal sufficiently large to enable us to have an average attendance of 701 during May. The following departments and classes reached their goals for April: Nursery, Senior High, Bethell Class, Blakeney Class. Other departments came very near to their goals and we are looking toward their reaching them this month.

The following are among our honor students in the public schools during the past weeks: West Side: Nancy Jane Phifer, Joe Ellen Terrall, Robert Bush, Martha Ward, Terrall Marshall, Marguerite Rice, Catherine Terrall; East Side: Mildred Lemon and Billy Lincoln; Senior High School: Mary Carolyn Cherry, Pauline Sugg, Carolyn Baird, Charlene Majors and Betty Lou Kramer.

Cy Swantz was welcomed into the fellowship of the church last Sunday.

Rev. John W. Hammons, pastor of our church at Foreman, has an article in the April 26 issue of the Christian Advocate on "Youth and Revolt from Religion," which is very good. For your thought we quote two sentences: "The moment religion becomes identified in our teaching with respectability, social position, parental authority, economic possessions, success, charm,

or any other of these highly relative structures, as convenient as this identification may be at times, then we are making religion liable for weaknesses that do not belong to it, subject itself to attacks upon this or that interpretation of these relative values." "For these young folk it is important that the central aim of religion, which is God, maintain its identity; and that the true function of religion, as the critic and creator of men's Godward aspirations, be insisted upon. If, on the contrary, religion has been too closely bound to the temporary, the arbitrary, and the conventional aspects of mature life, no matter how fundamental and immovable they may appear to an older generation, there is little wonder that religion itself is often discarded by an inexperienced and untried generation, as simply another factor in a contemporary world."

The Nonpareil Class was recently reorganized with the following officers: Gene Crosswell, president; Etyle Matthews, vice president; Margaret Holt, secretary; Margaret Lowder, treasurer; Lucille Fisher and Nell Lawrence co-chairmen of the social service committee; Janice Marie Laman, recreation; Daisy May Jones and Pauline Clotfelter, Membership; Geraldine Joiner, publicity; Helen Clarice Black, Spotlight; Mrs. Charles Oliver, finance. Open house will be held in the home of Miss Sue Medlock, 1619 State, Friday, May 10, in honor of the newly elected officers.

A May Festival will be given by the Young People's Department, Friday, May 3, in honor of Dr. John Cline, our pastor in China. An evening of fun and entertainment is in store for all who come. All adults, as well as young people, are invited.

The Choir Festival Sunday at 5 p. m. was enjoyed by a large and appreciative congregation. Mr. Summers, minister of music, led the 100 voices in the Gallery, Chapel, Chancel and Men's Choirs in the singing of anthems, responses and hymns.

Among our sick members are Mrs. Richard Bouchard, Baptist Hospital; Mr. J. H. Hollis, at home; Mrs. E. O. Bagley, at home; Mr. Henry Leigh at home; Miss Darden Moose, at home.—C. R. Hozendorf, associate pastor.

BATESVILLE DISTRICT
CONFERENCE

The Batesville District Conference was held at Swifton, April 17-18, with Rev. Connor Morehead, District Superintendent, presiding. It was a great Conference in spite of the continued rain. Reports of pastors showed Benevolence paid about half and salaries in advance of last year. Swifton entertained us royally. There were 125 for dinner the first day. The ladies, Rev. and Mrs. L. E. Mann, the Boy Scouts, and others made it a success.

The following visitors were present: Rev. and Mrs. H. Lynn Wade, Paragould; Rev. and Mrs. G. W. Pyles, Searcy; Rev. and Mrs. Earl Cravens, Walnut Ridge; Rev. and Mrs. H. E. Pearce and baby, Crawfordville; Rev. and Mrs. Alfred Knox, Judsonia; Rev. Ira A. Brumley and Rev. G. C. Johnson.

Rev. E. W. Faulkner, preached at eleven. The Conference pledged to pray for a great revival in each church in the district.

Rev. Lloyd Conyers preached on the street at 3:30 p. m. Rev. Lyman Barger led the worship and song and Rev. Horace Dunlap was personal worker.

Rev. Allen D. Stewart, our District Director, brought a message on "Evangelism."

W. P. Jones, was elected Lay Leader and J. N. Hout, Sr., Tuckerman, T. C. Jones, Batesville and James M. Simpson, Cave City, assistants. Music for the communion service was furnished by the Tuckerman choir.

The Young People's Service was led by Mr. Jimmy Denton, President Jackson County Young People's Union. Special music was furnished by the Umstead Memorial Young People. Addresses were made by: Miss Marion Smith, Newport; Hon. Claud M. Erwin, Jr., Newport; Mr. Cledice T. Jones, Central Avenue, and R. A. Dowdy, Batesville. The next Conference goes to Cave City.—W. A. Patty, Secretary.

MAYNARD CIRCUIT

This is our first year in the ministry and we are very happy in the work on the Maynard Circuit.

We have four churches and through their loyal cooperation the work is moving along nicely. We have had a fine Church School day program at Richwood. Our conference claims are paid in full, also our district and conference expenses. There are three Missionary Societies, two of them organized this year, two fine young people's organizations, one of them started this year. We have recently had a fine training class at Maynard, with Rev. C. E. Gray of Imboden as instructor. We had an average attendance of twenty-six with fifteen credits. Our subject was "Christian Stewardship."

The people of Maynard and Middlebrook recently gave us a liberal pounding. My wife and I have been welcomed and treated loyally in every way. God has been with us and has been a rich blessing to us.

I write this to give my loyal church people a word of due praise and encouragement, and may we have the prayers of our people that God may use us.—G. A. McKelvey, P. C.

MISSIONARY INSTITUTE

The student body of the Candler School of Theology held its annual Missionary Institute, in conjunction with an adjourned session of the Emory Central Conference, at the Mt. Gilead camp ground near Ben Hill, Georgia, Monday, April 15.

Chief platform speakers, who

Pull the Trigger on
Constipation, and
Pepsin-ize Acid Stomach Too

When constipation brings on acid indigestion, bloating, dizzy spells, gas, coated tongue, sour taste, and bad breath, your stomach is probably loaded up with certain undigested food and your bowels don't move. So you need both Pepsin to help break up fast that rich undigested food in your stomach, and Laxative Senna to pull the trigger on those lazy bowels. So be sure your laxative also contains Pepsin. Take Dr. Caldwell's Laxative, because its Syrup Pepsin helps you gain that wonderful stomach comfort, while the Laxative Senna moves your bowels. Tests prove the power of Pepsin to dissolve those lumps of undigested protein food which may linger in your stomach, to cause belching, gastric acidity and nausea. This is how pepsin-izing your stomach helps relieve it of such distress. At the same time this medicine wakes up lazy nerves and muscles in your bowels to relieve your constipation. So see how much better you feel by taking the laxative that also puts Pepsin to work on that stomach discomfort, too. Even finicky children love to taste this pleasant family laxative. Buy Dr. Caldwell's Laxative—Senna with Syrup Pepsin at your druggist today!

spoke following the sessions of the Extension, Rural and Urban annual conferences, were Dr. A. W. Wasson, foreign secretary of the Board of Missions, and Rev. George Workman, missionary on furlough from China.

Mr. Workman gave his viewpoint of the present situation in China and stressed the need of more missionaries. Dr. Wasson stressed the need for missionaries in several countries and held private conferences with those students who were interested in foreign mission work.

A dinner on the ground was prepared and served by the women of the Ben Hill Methodist Church.—Reporter.

SIMULTANEOUS REVIVAL OF THE HELENA DISTRICT

The simultaneous revival of the Helena District, April 7-21, resulted in over 28,000 people in attendance in 12 participating churches with 138 additions on profession of faith and 235 by certificate, total of 373 with a grand total for the first six months in the district of over 500.

Since J. L. Dedman has been on the Helena District, Evangelism has made interest number one in the program of the Church. Last year a large tent was purchased and paid for by the laymen and used from May 1st through September. As a result of the evangelistic program last year 696 additions were reported. One new charge was completed, Hulbert-Black Fish Lake and Water's Grove. The Black Fish Lake Church was dedicated Easter, free of debt and taking half-time.

Early in this conference year Bro. Dedman called a meeting of pastors and chairmen of Boards of Stewards to make plans for a District-Wide Evangelistic Revival. Shortly afterwards, a set-up meeting was called when Bro. Dedman was elected chairman. Rev. E. H. Hook, pastor of First Church, North Little Rock, was made director of the revival.

Bro. Hook did a magnificent piece of work serving as Director. A meeting was called in February of all pastors with Bro. Hook present and plans were made for the preparatory work, surveys, organization of prayer groups, training of personal workers, finances and help. On April 4th an all-day retreat was held for all pastors with Bro. E. H. Hook, Bro. Roy Bagley and Dr. Gaston Foote bringing very helpful and inspirational messages. On the night of April 4th 150 laymen from over the district came to Forrest City for supper and inspirational message by Dr. Foote.

On April 7th the simultaneous revival began in the following churches: Harrisburg, Elmus Brown, pastor, assisted by E. B. Williams, Blytheville and Mr. McClesky, singer of Siloam Springs; Wynne, W. J. Spicer, pastor assisted by Rev. Cecil Culver, Paragould; Earle, Rev. J. H. Hughey pastor assisted by Rev. Jefferson Sherman, North Little Rock; West Memphis, Rev. S. G. Watson pastor assisted by Rev. Paul Galloway, Osceola; Widener, Rev. Earl Walker, pastor, assisted by Mrs. J. E. Harris, Forrest City; Forrest City, Rev. R. S. Hayden, pastor, assisted by Dr. O. E. Goddard, Ft. Smith and Rev. Robert J. Kennedy, Dallas, Texas; Brinkley, Rev. S. O. Patty, pastor, assisted by Rev. E. H. Hook, North Little Rock and Rev. Raymond Franks, of Hulbert; Clarendon, Rev. J. T. Randle, pastor, assisted by Rev. H. F. McDonal, Hughes;

Marianna, Rev. F. M. Dodson, pastor, assisted by Rev. J. A. Gatlin, Morrilton, and Rev. H. V. Rankin, of Crockett, Texas; West Helena, Rev. H. H. Blevins, pastor, assisted by Rev. J. L. Dedman; Helena, Rev. Henry Goodloe, pastor, assisted by Rev. J. F. Glover, Cabot; Elaine, Rev. G. E. Patchell, pastor, assisted by Rev. H. M. Lewis, Russellville.

The services moved as one unit from the very beginning. The results of each day were telephoned to District Director at Forrest City where tabulation was made and total telephoned to each participating church. Two meetings were held for all workers on Thursday of each week.

The pastor and laymen of the Helena District feel that Evangelism has moved into the front-line trenches. There were hundreds of reclamations and the entire church has been lifted to a much higher plane of spiritual living.

The tent-revivals will begin in June and continue through September. It is possible that more than 1000 additions will be had in the Helena District this year.

The pastors were faithful in preparatory work for the simultaneous revival, however, the careful and deliberate planning by Bro. Dedman, District Superintendent, and the earnest and hard work of Rev. E. H. Hook, who served so faithfully, along with the earnest prayers of consecrated laymen and the good preaching of our visiting brethren, have given to us a revival which in numbers and depth compares favorably with the "Camp Meeting Days." *Evangelism is coming back.*—R. S. Hayden, Dist. Director.

TEXARKANA CIRCUIT

The Texarkana Circuit is going forward under the leadership of Rev. Kervin Hale, much loved young preacher.

A training school taught by Rev. Aubrey Walton, of First Church, Texarkana, has just been completed at Few Memorial in the center of the circuit. Attendance and interest was good.

The four churches are going forward with the Woman's Missionary societies, church schools and young people's work all functioning. All askings are up to date. Eleven new members have been added the past month. The first meeting on the charge will be at Rondo beginning June 9 with Bro. Bone, from Dierks, doing the preaching. The church buildings are being taken care of. Few Memorial has been redecorated inside. Pleasant Hill has been finished and painted. The new church at Rondo has been furnished with new pews. Harmony is building a scout house on the church grounds, with an expenditure of approximately \$822.00. The next project is to redecorate the parsonage.

The Circuit Board of Stewards meet monthly making a study of the problems of the churches arising from time to time. This organization means much to our circuit and carries out a program that is interesting and helpful spiritually, and provides an opportunity to discuss and work out the plans for each church. The Budget system is being used in part.—Roy R. Woolard, Charge Lay Leader.

WOMEN! Relieve "Trying Days" by taking Dr. Pierce's Favorite Prescription over a period of time. Helps build physical resistance by improving nutritional assimilation.

DID YOU EVER RUN AWAY FROM AN OPPORTUNITY LIKE THIS ONE

Dwight L. Moody was on the train. A drunken fellow entered the car, his face cut and bleeding, and on seeing Moody he mockingly began to sing hymns.

Moody said, "Towner, let's get out of here," and moved his seat.

Later the conductor came in, and seeing the condition of the man, took him to the rear of the car, washed his face and bound up his wound with a handkerchief.

Moody was deeply impressed, and said: "Towner, that's an awful rebuke to me. I preached against Pharisaism last night and extorted them to imitate the good Samaritan, and now this morning God has given me an opportunity to practice what I preached, and I find I have both feet in the shoes of the priest and Levite."

That night he related the incident at his meeting and confessed his humiliation.

When Moody's impulsive nature led him to speak hastily or uncharitably of any one, he was quick to confess his fault. Sometimes, as when he said at one of his services: "I spoke too hastily and wronged

INDIGESTION

Sensational Relief from Indigestion and One Dose Proves It

If the first dose of this pleasant-tasting little black tablet doesn't bring you the fastest and most complete relief you have experienced send bottle back to us and get DOUBLE MONEY BACK. This Bell-ans tablet helps the stomach digest food, makes the excess stomach fluids harmless and lets you eat the nourishing foods you need. For heartburn, sick headache and upsets so often caused by excess stomach fluids making you feel sour and sick all over—JUST ONE DOSE of Bell-ans proves speedy relief. 25c everywhere.

my brother. Will you forgive me, my brother, and will you all pray for me?"—H. H. Smith in The Watchman-Examiner.

To give the victory to the right, not bloody bullets, but peaceful ballots only are necessary. Thanks to our good old Constitution, and organization under it, these alone are necessary. It only needs that every right thinking man shall go to the polls, and without fear or prejudice vote as he thinks.—A. Lincoln.

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What Wesley Said About Money

When God put me into the world, it was not as proprietor, but as steward. He trusted me for a time with all sorts of goods, but the title to them still rests in Him.

I myself am not my own, but His, and so also is all that comes into my life. My soul and my body are not mine, but God's.

I am debtor to God for all I have. But there is this difference.

A debtor, while required to pay his debt, may not do what he pleases with what has been entrusted to him. Always it is his master's, not his own.

Not being the owner, but being only for a moment, so to speak, the representative of another, he has these possessions on condition that he shall use them under orders.

This is my position, as a Christian. I have no liberty to use that with which God has trusted me, except under His lordship. I am not in any sense a proprietor. None of these things is my own.

If I really wish to be a loyal and intelligent Christian steward, there are certain things I must do.

From the things which for the time being God has put into my hands, but which He has the right to take back whenever He chooses, I must first provide the necessities of life for myself and my family. Necessaries, only; not useless frivolities and extravagances.

If there is anything left over, I must use it for the good of those who are near to me in Christian fellowship. If there is yet a surplus, I must use that in every possible way for the good of humanity.

By this means I give to God His all. I obey His law, not only in what is usually called giving, but also in what I spend on essential provision for my own life and that of those dependent on me.

When uncertainty arises about any particular outlay, I can quickly settle the doubt by asking myself whether in the proposed use of the money I should be acting as owner, or only as steward. Is it in harmony with God's word? Can I do it in the spirit of sacrifice? Has it any relation to the life record I must face hereafter?

Perhaps some hesitation may yet remain. Then I must see if I can pray about the matter. Can I say to my Lord that I propose to spend this sum in full harmony with His purpose in entrusting it to me? Can I ask him to bless my spending?

If I am sincere in all this, and have no sense of condemnation, then I may freely use the money, sure that I shall never need to blush for having done so.

It is not sufficient, I must remember, to limit myself, as though I were a Jew of old, instead of a disciple of Christ. I may not set apart one proportion of what I have, neither a tenth nor even a half. I must offer to God all that is His, whether the amount be great or small.

How can I do this? Only by using all in such ways and for such purposes as shall best serve my own highest interests, those of my family, the church, and the world.

For there will come a time when my stewardship must cease, and when I must make a report of the way I have used it.

That report will need to be in harmony with the law of God, not only as to the law's special demands,

but also as to its general tendency and purpose.

Otherwise I cannot be truly a trustee of God's wealth. I must have not only the sanction of His word, but of my own conscience.

Why then should I hesitate to follow all this which I know? Why should I conform to non-Christian notions of property, ownership, and self-indulgence?

My whole duty and joy has nothing to do with the customs of business as such. I am in no way bound by the pagan traditions that other men follow. I must imitate any such man only as he is himself an imitator of Christ.

It is Christ's word and law and life I must emulate; His will is to be my will. I must live up to the honor of my profession as His servant.

I dare not use His money for the whims of the day, for notions of elegance or in gratifying unreasonable longings for self-indulgence.

My great business is to use my Lord's property in doing good. Not a little good, either, but all I can possibly get done, of every sort and at every time, to all sorts and conditions of men.

This is a large part of Christian wisdom and personal integrity. It comes near to fulfilling all the law and the prophets.

It is not for me a prudential action. It is my inescapable and joyful calling of God in Christ Jesus!—The Christian Advocate.

THE MAN IN THE ARENA

It is not the critic who counts; not the man who points out how the strong man stumbled or where the doer of deeds could have done better. The credit belongs to the man who is actually in the arena; whose face is marred by dust and sweat and blood; who strives valiantly; who errs and comes short again and again because there is no effort without error and shortcoming; who does actually strive to do the deeds; who knows the great enthusiasm, the great devotion, spends himself in a worthy cause; who at the best knows in the end the triumph of high achievement; and who at the worst, if he fails, at least fails while daring greatly, so that his place shall never be with those cold and timid souls who know neither victory or defeat.—Theodore Roosevelt.

The legitimate object of government is to do for a community of people whatever they need to have done, but cannot do at all, or cannot so well do, for themselves, in their separate and individual capacities. In all that the people can individually do as well for themselves, government ought not to interfere.—A. Lincoln.

Girls Are Advised To Build-Up For Relief

Lack of knowledge causes many a weak, undernourished girl a lot of suffering!

Many others, however, know how the headaches, nervousness, cramp-like pain of functional dysmenorrhea due to malnutrition are helped by the proper use of CARDUI.

Some take it a few days before and during "the time," to help ease periodic distress. But CARDUI's principal use is to help increase tric juice; so aid digestion; assist in building up physical resistance and thus help reduce periodic distress. Women have used CARDUI for over 50 years.

OBITUARIES

ROBINSON.—James E. Robinson, son of E. R. Robinson and Mrs. Unity Hicks Robinson, was born at Lonoke July 2, 1898. He entered the great beyond April 10, 1940. He graduated from the Lonoke High School in June, 1916, and, following his graduation, attended the University of Arkansas for two terms. He was connected with his uncle, J. E. Hicks, of England, Arkansas, for four years, who was in the oil and mercantile business. For eight years, in Los Angeles, California, he was engaged in the real estate business. Since 1934 he has been employed in the Crop and Seed Loan business, and has lived in Memphis. James enlisted in the U. S. Navy in March, 1918. He began active service in New Orleans. He was transferred from New Orleans to Pensacola, Florida, where he served in the Medical Department as nurse during the terrible flu epidemic in 1918. From Pensacola he was transferred to Norfolk, Virginia, from whence he went with the Navy to France, near the end of the war. After the Armistice he was engaged in the transportation of soldiers from France to the United States, making seven trips. He was discharged at Norfolk, Virginia, September 5, 1919. Though opposing war, he felt that some member of his family should be connected with active service. As he was the oldest of four sons, he joined the Navy and engaged in such work as he considered worthy of record, without taking human life, or destroying property. He joined without consulting his family. From his earliest years he studied literature and history, mastering all the great writers. Victor Hugo, Voltaire and Tolstoi were his favorite authors. He could not accept the orthodox interpretation of Christianity. However, he made

the great confession that Christ taught the truth, and lived it, and gave the world the means of complete freedom from all its woes, and mankind his only means of relief from the ills that trouble him. He was singularly gifted in music, having his own means of interpretation and production. He wrote several songs of entrancing beauty. Music was the strongest cable connecting him with the infinite, which was never broken. Being absolutely absorbed himself, he spent many hours in this world of music which is so closely connected with Heaven, and drew others into this realm of beauty with him. To him music was not an art, but a form of genius that the Almighty used to connect Himself with man in order to tame his wild instincts and soften his heart. It was a strange language that was mutually understood, being appreciated even by the untrained ear, since it appealed to the heart. It opened up the vistas of the world unknown to the material life.—His Father.

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