



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

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NO. 23

THE MESSAGE OF THE COLLEGE OF BISHOPS

Read by BISHOP IVAN LEE HOLT

THE COLLEGE of Bishops of the South Central Jurisdiction salutes you, the chosen representatives of your Annual Conferences: "Grace to you and peace from God the Father and the Lord Jesus Christ." We are facing together a new experience. Ours is the task of creating a new Conference in Methodism and of determining whether this Conference shall function in a helpful and constructive way. Through days of thoughtful consideration and earnest prayer we shall decide issues and shape a program which will mean the facing of our responsibility in the establishment of the Kingdom of God.

I. The Jurisdictional Conference

The Jurisdictional Conference made Union possible. Without it the Plan of Union could not have received the constitutional majority in either the General Conference or the Annual Conferences of the Methodist Episcopal Church, South. It should be recalled that every plan of union which has had any favorable consideration in the territory of the Methodist Episcopal Church, South, has proposed union through reorganization. It would not have been possible to unite on the basis of the Discipline of the Methodist Episcopal Church, or on the basis of the Discipline of the Methodist Protestant Church. To have proposed union on the basis of one Discipline would have been to disregard so completely the history of the other Churches as to make it appear that one had been right in its attitudes and adequate in its program and the other two had been wrong in attitudes and inadequate in program.

In the reorganization of Methodism we faced a responsibility greater than that of any one of the Churches. We were under the necessity of creating a new Church for a new day. Granting that each Church through the years had changed its organization and reconsidered its task in the light of new experiences, it is still true that no one of them was organized for a truly national movement. The problem which was faced by the Joint Commission on Unification was not unlike that which was faced by the Constitutional Convention in the creation of our American system of government. In order to secure the enthusiastic cooperation of all sections for a national program, a system had to be devised which would create one Church and at the same time would recognize the differences in different sections of the nation.

Furthermore, any adequate discussion of the Jurisdictional Conference must take into consideration the fact that all government, whether civil or ecclesiastical, has functions that are administrative, and functions that are legislative, and functions that are judicial. In the Methodist Church the Judicial Council has been created to give judicial decisions. The legislative body is the General Conference. The administrative functions of the Church are in the hands of the Annual Conferences, the Jurisdictional Conferences, and the General Superintendents who are elected by the Jurisdictional Conferences. We need no other reminder of the importance of the Jurisdictional Conference as an administrative agency than that the Plan of Union gives to the Jurisdictional Conferences the right and duty of selecting the Church's chief administrative officers. The Council of Bishops is a general administrative body, binding the whole Church together.

An independent religious weekly paper comments on the new type of Methodist organization: "The Methodist Church may be able to show the Protestant world how to achieve unity and

* AS I LIVE, SAITH THE LORD, I HAVE *
* NO PLEASURE IN THE DEATH OF THE *
* WICKED; BUT THAT THE WICKED *
* TURN FROM HIS WAY AND LIVE; *
* TURN YE, TURN YE FROM YOUR EVIL *
* WAYS; FOR WHY WILL YE DIE, O *
* HOUSE OF ISRAEL?—Ezek. 33:11. *

at the same time preserve a maximum of freedom in the various parts of the united body. In any discussion of Protestant union the advocate of such union hesitates to propose anything which resembles a super-church. The fear of such a church has doubtless sprung from the traditions of the Roman Catholic Church and its influence over Protestant thought in regard to union. In its present union The Methodist Church has shown that there may be at the center unified thought and at the circumference autonomous direction."

If the Jurisdictional Conference becomes in truth an important part of the Church's administrative organization, then the General Conference will become more and more a legislative body. The wisdom of leaving the General Conference free for the discharge of the legislative functions was abundantly vindicated at Atlantic City. The delegates could think clearly and freely. They were not disturbed by elections and they were not concerned about whether legislation would affect elections of men to administrative offices. A great Church needs to free its legislators from every concern save that of thinking clearly about the new legislation needed through the changing years. In our judgment the Joint Commission on Unification has planned far more wisely than even the present state of union indicates. Instead of feeling that the time may come when the Jurisdictional Conference is no longer needed we ought to hope and pray that the General Conference will remain strictly a legislative body. We have indulged in this discussion of the nature, philosophy, and function of the Jurisdictional Conference because it is essential to understand why we have a Jurisdictional Conference. Article Five in the Plan of Union sets forth concisely what we have elaborated here: "The Jurisdictional Conference shall have the following powers and duties and such others as may be conferred by the General Conference:

1. To promote the evangelistic, educational, missionary, and benevolent interests of the Church, and to provide for the interests and institutions within their boundaries;
2. To elect Bishops and to cooperate in carrying out such plans for their support as may be determined by the General Conference;
3. To establish and constitute Jurisdictional Conference Boards of the Church as the need may appear, and to choose their representatives on the General Boards in such manner as the General Conference may determine;
4. To determine the boundaries of their Annual Conferences, provided that there shall be no Annual Conference with a membership of fewer than fifty ministers in full connection, except by the consent of the General Conference.
5. To make rules and regulations for the administration of the work of the Church within the Jurisdiction, subject to such powers as have been or shall be vested in the General Conference;
6. To appoint a Committee on Appeals to hear and determine the appeal of a Traveling Preacher of that Jurisdiction from the decision of a trial committee."

II. The South Central Jurisdiction

From a careful study of the situation which obtains in the different jurisdictions of The Methodist Church, there are some interesting comparisons between the South Central Jurisdiction and the other Jurisdictions. In the Methodist Church the average membership of an episcopal area is 265,403. It will be found that three episcopal areas in the South Central Jurisdiction have more members than the average and three have less. The total membership in the Jurisdiction is less than that in either the South Eastern, the North Eastern, or the North Central Jurisdiction. The ratio of benevolent giving to ministerial support has these percentages: South Eastern, 16.4; North Eastern, 15.4; Western, 15.1; North Central, 13.2; South Central, 12.6. The average is 14.6. The South Central Jurisdiction is thus below the average. The per capita giving to ministerial support is as follows: North Eastern Jurisdiction, \$6.35; Western, \$6.26; North Central, \$5.25; South Central, \$4.40; South Eastern, \$3.42. The average is \$5.13, and the South Central shows below the average. The per capita giving to benevolences and world service is in these figures: North Eastern, .99; Western, .93; North Central, .69; South Eastern, .59; South Central, .56. Since the average is .71, the South Central is below the average. In a study of the ratio of Sunday School enrollment and church membership, we find the percentages are: Western, 86; North Eastern, 84; North Central, 78; South Central, 72; South Eastern, 68. Since the average is 75, the South Central Jurisdiction is below the average. These figures should not bring discouragement; they present a challenge.

It is our conviction that there is in the South Central Jurisdiction a real opportunity for advancement. Many sections of our jurisdiction are new and only recently settled. The communities are not as static as those in other sections of the Church. Economic and social transformations are so rapid that society in this territory of ours is in process of growth and development. The Church has an opportunity to mold the thinking and to set the pattern for community organization. The interest of the people everywhere in the Jurisdiction gives to the Church an assurance of support as it undertakes this creative task.

III. Responsibilities of the South Central Jurisdiction

A. **Evangelism:** The General Conference gave its definite approval to the continuance of the General Commission on Evangelism and broadened its scope by transferring to this commission the publication of *The Upper Room*. It is our conviction that in every Annual Conference there should be an organized Commission on Evangelism and that these commissions should make a careful study of the conditions existing in the rural and urban territories. Certain methods have been inaugurated and tried by the General Commission on Evangelism. We refer to the city-wide and district-wide evangelistic campaigns that have proven very successful in many cities and districts. There should be the closest cooperation between the Commission on Evangelism and the educational forces of the Church. With all of our attention to organization we will have to remember that plans must be suffused with a passion for the redemption of men and the world, which in every interpretation of the adjective is a *lost* world. In an address before the General Conference Dr. John R. Mott used these words: "Never has the world had so many doors open for the free and constructive ministry of the evangel as now. Never has there been a time when the people across the world so admittedly concede that we must have superhuman wisdom and guidance."

(Continued on Page Four)

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

REV. J. H. ROBINSON, pastor of Dalark
Charge, delivered the graduating addresses
for the grade schools at Manchester, April 26,
and for Bethlehem, May 26.

THE ARKANSAS BETTER GOVERNMENT
League is circulating a petition to initiate
a law to rid the State of race-track gambling.
Good citizens are urged to assist in circulating
petitions.

REV. L. R. SPARKS, pastor of Swan Lake
Charge, lost his father, John I. Sparks of
Kansas City, on May 26. As a local preacher he
had served charges in Missouri for many years.
Sympathy of friends is extended.

REV. J. L. LEONARD, a retired member of
Little Rock Conference, living at 2123 Valen-
tine St., Little Rock, reports that he is in fine
physical condition and is at liberty to help in
protracted meetings as preacher or song leader.

ACCORDING TO DR. LEWIS M. PARKS, of
Philadelphia, president of the Continental
Distilling Co., Ohio is the "Bootleg State No. 1."
He is quoted as saying, "There is more bootleg-
ging in Ohio today than there is in any other
monopoly state."

DR. GASTON FOOTE and his members at Win-
field Memorial Church, Little Rock, are re-
joicing over the fact that last week all Benevo-
lences were paid in full. This is probably the
first large city church in the State to make that
record this year.

IOWA NOW OPERATES 170 state monopoly
liquor stores, which dispensed nearly two
million gallons of spirits and wine and a very
small quantity of beer and alcohol in 1930. Beer
is sold by private licensees, who receive their
permits from the governing bodies of cities,
towns or counties. Under the monopoly system
the consumption of spirits has increased steadily
each year from 744,912 gallons in 1935 to 1,922-
403 in 1939. With this increase in consumption,
intoxication arrests reached the peak in 1939
with 21,782.

THE annual cost of all government in the Uni-
ted States is equal to the total income re-
ceived by all individuals in every state West of
the Mississippi.—Ex.

PROFESSOR H. W. JINSKE, a Methodist mem-
ber of the faculty of Arkansas College, Bates-
ville, has this year delivered commencement ad-
dresses at the following High Schools: Pleasant
Plains, Cave City, Sulphur Rock, Desha, Char-
lotte, and Magness.

OUR policy should be to prevent these Euro-
pean wars if we can, and otherwise to stand
aside while the nations of Europe find their own
destiny. We must stand aside if for no other
reason than that one strong western nation be
left to preserve the flame of civilization.—Char-
les A. Lindbergh.

THE SKIRVIN HOTEL in Oklahoma City,
where this editor was entertained during
the session of the Jurisdictional Conference, is
easily one of the best hotels in our country,
Prompt service, polite management, meals in the
coffee shop, and constant attention to the needs
of guests recommend it highly to the traveling
public.

PETITIONS for the better local option law are
coming into the Anti-Saloon League office
in every mail and the outlook for enough to get
the Act on the ballot is good. However, friends
of temperance should bestir themselves so that
there may be no question about having a suffi-
ciency. Let those who are circulating petitions
make haste, and others who have no petitions
should request them and assist in securing sig-
natures. Write for copies of the petition to
Supt. Clyde C. Coulter, care Arkansas Anti-
Saloon League, Little Rock.

SAM HOUSTON, THE EMPIRE BUILDER, is
a brief story of the picturesque hero of the
Lone Star State. Its brevity, with comprehen-
siveness, recommends it. As Houston spent some
time in Arkansas it is of interest to our people.
It should be read by our youth in the schools.
The author is Dr. Walter Scott McNutt, head
of the Department of Education of Daniel Baker
College, Brownwood, Texas, who was for some
time a member of the faculty of Henderson
Teachers College. The price is only 50 cents.
Order of Sam Houston's Life Story Office, 1102
First Street, Brownwood, Texas.

THE PASSING OF REV. FRANCIS N. BREWER

MAY 31, at his home in Benton, Rev. F. N.
Brewer, aged 73, a retired member of Little
Rock Conference, passed to his reward. Born
in Georgia, the son of John A. and Martha B.
Brewer, he came to Arkansas with his parents
at the age of two. Joining Little Rock Confer-
ence fifty years ago, he served such churches
as Carlisle and Hazen, Gurdon, Fairview, Tex-
arkana, Horatio and the Texarkana District.
He was a popular and successful pastor. He was
grand chaplain of the Grand Lodge of Arkan-
sas Masons for forty years. Sunday before his
death he spoke at a Masonic memorial at Ft.
Smith. He is survived by his widow, a sister of
Joe T. Robinson, five daughters, a son and a
brother, Dr. J. F. Brewer of Kerr. Retiring last
fall, he came to Benton to make his home and
was enjoying the friendship of a host of old
acquaintances. A good and useful minister of
the Gospel has gone to his eternal home.

ASSIGNMENT OF BISHOPS FOR SOUTH CENTRAL JURISDICTION

BISHOP A. FRANK SMITH, Houston: Indian
Mission, Louisiana, Southwest Mexican,
Southwest Texas, and Texas Conferences.

Bishop Ivan Lee Holt, Dallas: Central Texas,
New Mexico, North Texas, and Northwest Texas
Conferences, and visitation of Latin American
Conferences.

Bishop J. C. Broomfield, St. Louis: Missouri,
Southwest Missouri, and St. Louis Conferences.

Bishop C. C. Selecman, Oklahoma City: East
Oklahoma, West Oklahoma, North Arkansas, and
Little Rock Conferences.

Bishop W. C. Martin, Omaha: Nebraska, Cen-
tral Kansas, and Kansas Conferences.

THE SOUTH CENTRAL JURISDICTIONAL CONFERENCE

THIS Conference, the second of its kind held
in The Methodist Church, had a four-day
session in Oklahoma City last week. While the
members had no precedent to guide them, they
organized quickly under the capable presidency
of Bishop C. L. Mead, and elected Rev. Paul
M. Hillman of the Nebraska Conference as sec-
retary. Four experienced Annual Conference
secretaries of the Southern Church were nomi-
nated; but when it was found that Hillman lack-
ed only a few votes of having the required ma-
jority, one of the Southern nominees moved that
the temporary secretary be instructed to cast
the ballot for Hillman. Thus in a Conference
composed largely of Southern members, a mem-
ber of the Northern group was elected. This
is the same spirit that was shown in the Uniting
Conference and the General Conference, where
in a body in which the Northern members were
in the majority, a Southern member was elected
secretary. This brotherly attitude was in evi-
dence all the way through.

Because of the retirement, under the age rule,
of Bishop Mead, the Jurisdiction had a right to
elect another bishop; but on recommendation of
the Committee on Episcopacy, it was decided not
to elect a bishop. This leaves the Jurisdiction
with only five bishops; but as they are in good
health and comparatively young, it was thought
best to save the administrative expense about
\$8,000 a year and give the active bishops full
work. Bishop Martin, who had had only the
Nebraska Conference, on the unanimous and
heartily petition of the Nebraska and two Kansas
Conferences was given those three, a group of
former Northern Methodists. It is highly grati-
fying to Bishop Martin's friends to know that he
is so cordially received and genuinely appreci-
ated.

It was decided that there was no need for
Jurisdictional headquarters, nor for a Jurisdic-
tional Organ. The report of the Committee on
Publishing Interests, of which Dr. W. Angie
Smith was chairman, strongly recommended
that the great weekly for the whole Church be
supported, thus making it possible to have an
outstanding periodical for Methodism and leav-
ing the way open to continue Conference or
group organs. This report was ably debated; but
the report was adopted by a large majority. The
only other report that was vigorously debated
was that which recommended Omaha as the city
for the Episcopal residence of Bishop Martin. The
Kansas Conferences made a strong effort to have
Topeka selected.

The spirit of the delegates was distinctly and
happily evidenced when, after having fixed the
per diem for delegates at \$3.00, on the expect-
tancy of a six days' session, it was found that the
Conference could adjourn on the fourth day. It
was then proposed that, because there would be
sufficient funds to pay \$4.00, the amount be
raised to \$4.00. After brief, but spicy debate,
this was voted down by an overwhelming ma-
jority. This self-denying action will be appreci-
ated and approved by our membership.

A report of the Committee on Education rec-
ommended that the Western Methodist Assem-
bly on Mount Sequoyah be recognized as the
"Summer Recreational Capital" of the Juris-
diction and the Annual Conference be requested
to elect their representatives on the Assembly
(Continued on Page Three)

CIRCULATION REPORT

DURING the past week the following subscrip-
tions have been received: Horatio, W. C.
Lewis, 1; Bingen, E. T. McAfee, 4; Blevins Ct.
Sweet Home Church, C. H. Giessen, 1; Stephens,
M. E. Scott, 100%, 41; Hunter, M. L. Kaylor, 2;
Haynes Ct., Palestine Church, J. W. Glass, by
Mrs. H. L. McLendon, 100%, 10; Midland Heights,
Fort Smith, H. O. Bolin, by Mrs. Shirley Cole-
man, 1; Foreman, J. W. Hammons, by U. C.
Hogrefe, 3. This good work is appreciated. It
is hoped that now that the preliminary work
of the year has been done, pastors will concen-
trate on circulating the church paper among
their members so that they may be fully in-
formed on denominational affairs. It will pay
pastors to promote circulation.

(Continued from Page Two)

Board. This of course was gratifying to those of us who have been promoting the Assembly. Supt. S. M. Yancey, who was visiting the Conference, feels sure that, with the additional support of Kansas and Nebraska Methodists, the Assembly will have even larger patronage. As provision was made in the Askings of the General Conference for a fund for the maintenance of Lake Junaluska and Mt. Sequoyah, the future of these Assemblies seems bright.

This editor had a seat at the press table and had delightful contacts with representatives of both church and secular press. He is very happy over all that was done, and believes that the provision for the Jurisdictional Conference in the Plan of Union, is fully justified, and, these Conferences will prove to be valuable features in the administration of the Methodist Church.

Oklahoma City, with its convenient and spacious auditorium, ample and reasonably priced hotels, unusual transportation facilities, and pleasant weather, commended itself as a thoroughly satisfactory place for a Conference. —A. C. M.

THE SPIRITUAL IN A MATERIALISTIC WORLD

Address by Bishop W. W. Peele at General Conference

THERE are two separate approaches to the problem of human life; one is the approach by the gateway of the spirit, the other by the gateway of the material resources. The approach by the spirit recognizes the need and place of material things in our civilization. The approach by the material resources does not necessarily, nor even usually acknowledge the need and place of spiritual things.

The modern approach is too much by way of the material. Ask the average man of today to define life, and he will do it in terms of economics. We are not far from the truth in saying that it is the modern scientific approach to the problem of life. Our present-day program of life and our planning for the future are both economic. This approach "seeks its reality in this world of things and not in any universe of ideas transcending this world and its limitations." It dispenses too much with God and His Kingdom, seeking in history little of anything more than a class struggle, a survival of the fittest, based upon material power and supremacy.

Chances We Will Not Take

It has been some two thousand years since Jesus advised men to seek first the Kingdom of Heaven with the promise that in so doing they would receive all these things as they were needed. But we find now the same conditions existing that existed when these words were spoken by our Lord. We are willing to take chances on the Kingdom of God and His righteousness, but we are not willing to take chances on food, drink and clothing.

The approach to life by way of the material resources is not Christian. When Jesus, in the Sermon on the Mount, said to those of His own day, who in their simple way were interested in the problem of existence just as much as we are today, "Seek ye first the Kingdom of God, and his righteousness and all these things shall be added unto you," He spoke not as a homeless pilgrim, but as a sound philosopher whose economic program has been tried in countless cases since His day and has been found to work.

The approach of Jesus, therefore, to life was by way of the spirit. Reality is not in the material, but in the spiritual. There is, however, in the program of Jesus, a place for "all these things." Let us keep clearly in mind the fact that we have here a question of relative values. The difference here lies in the ultimate relativity of values. To the Christian these are the by-products of life and nothing more, whereas they are something very much more to the materialist. They are his very life; they constitute reality.

Jesus Remembered Our Needs

Let us not forget that Jesus made a place in His system for food, drink and clothing and for all the material necessities of life. He said, "Your heavenly Father knoweth that ye have need of all these things." It appears that He is definitely providing that they be met, but they are not to be the summum bonum of life. They are to be the servant of the spiritual. Let us

see if we can get clearly the proper relation between the spiritual and the material in the thought of Jesus.

You recall the banquet at Bethany with that beautiful deed of Mary. As Christ lay at the table, Mary came in knelt at His feet, broke a flask of ointment most precious, bathed those feet with the ointment and then gently wiped them with her own beautiful hair. Slowly, the perfume filled the entire room. Slowly, those at the table became conscious of its loveliness. Judas knew its value or he thought he did. He said, "Why was this ointment not sold for three hundred pence?"

Jesus said, "Wherever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her."

Jesus or Judas?

Here are two views of the same incident, two persons looking at the same scene at the same time with two entirely different valuations placed upon it. The view of Jesus was that it was such a typical expression of His religion that wherever His gospel should be preached, this incident should be told in memory of Mary.

On the other hand, Judas with his utilitarian view of life said, "It is worth its market value." They represent diametrically opposed conceptions of life.

The eyes of the young Jewish teacher light with radiant appreciation and respond instantly to that high and holy mood of Mary. He says, "That box of ointment has the value of an immortal memory. Its aroma shall never fade. So long as my religion lives, it shall live." But Judas, looking upon the same scene with practical experience in appraising the value of property, says, "That box of ointment is worth 300 pence and should be given to the poor." You can take a "thing," a box of ointment, and make it the vehicle of love and its value becomes infinite. You can make it carry for you a message of love and it becomes the vehicle of the purest utterances of the hearts of men.

There may be no such thing as intrinsic value. Nothing is valuable in itself. Men give value to things. The possessor is ever more than the possession. A box of precious nard in the hands of a Mary is a thing of infinite value. A box of precious nard in the hands of a Judas is almost worthless.

Value Depends On Character

The value of a thing is determined by the character and ideals and ability of the one who possesses it. A violin in my hands is only worth its market value in terms of money. But put that violin in the hands of a Kreisler and it becomes the vehicle through which he pours the priceless beauty of his spirit. Put a thousand dollars in the hands of a Judas and it becomes a detriment, both to himself and to society. Put two pence in the hands of the widow, who was a good woman, and it becomes the vehicle of love, and sacrifice, and interest, as she brings it and puts it in the work of the Church.

We must be honest not only in the acquisition of the material things of life, but also in the disposition which we make of the things which we have honestly acquired. It is possible to be scrupulously honest in acquiring and very dishonest in using.

Union In Service

The Christian approach to life is that in the union of the spiritual and the material. In it is found the highest service of each. We are constantly striving to separate the spiritual from that which is material. We say the world of sight and sound and touch is the material world, while the world of sentiment and thought and love is the spiritual world. We often think that the material world is all bad. We must flee from it. God is not in it; and that the spiritual world is all good and that God is to be found only in the abstract spiritual universe. The world is presented to us as a dual universe. As a matter of fact, the spiritual gets its finest expression in terms of the material. Without the material as the vehicle of expression the spiritual would be almost useless.

On the other hand, without the material being permeated and dominated by the spiritual the material is useless. It takes ideas, sentiments, emotions, to use correctly the things of life. God did not make a material universe that

is bad and a spiritual universe that is good. Each needs the other. They must be brought together. That is what Jesus did. That is the Christian view of life.

In the Book of Genesis we find this expression, "The world was waste, and void, and darkness was upon the face of the deep, and the spirit of God moved upon the face of the waters." Then, "The heavens declare the glory of God." What does that mean? It means that God's spirit expressed itself in that which was "waste and void and darkness."

The material apart from the spiritual is waste and void. The box of ointment apart from the love and spirit of Mary is worthless. But in contact with and used by Mary, it becomes priceless. Here indeed is the genius of the spirit and the essence of spiritual power—that it can take that which is of itself "waste and void and darkness" and give it the significance of beauty, truth and goodness.

The Place of Things

What is the place of "things" in this world? Three voices come to answer that question. The first says, "Soul, thou hast much goods laid up for many years, take thine ease, eat, drink and be merry." That means a surrender to the material world. There is another voice that comes in the name of religion and says, "Turn your backs upon this material world for there is no God in it. He is to be found only in the abstract world of thought and sentiment." This means that we are to flee from the dangers of materialism. This means retreat. But there is another answer which is neither a surrender nor a retreat. This is the answer of Jesus. He says that the spirit of a Mary can take a box of ointment and breathe into it the aroma of love and it becomes the conductor for the thirst of her heart.

We need today not so much cash as we do the spirit of Christ to direct us in the use of what we have. Not more finance but more faith in the stability of God to use what we have for the establishment of His Kingdom in this world. The late President Coolidge was right when he said, "We do not need more national development, we need more spiritual development. We do not need more intellectual power, we need more moral power. We do not need more knowledge, we need more character. We do not need more government, we need more religion."

One More Revival Needed

And it was Horace Bushnell who said, "One more revival, only one, is needed, the consecration of the money power to God. When that revival comes, the Kingdom of God will come in a day."

WHY ATTEND CHURCH?

A greater knowledge of God's Word is gained.
T-he church suffers by my not being present.
T-he Word of God exhorts it.

E-ncouragement and stimulus are given to the pastor.

N-egative influence on the attendance of others is averted.

D-evelopment of the spiritual life accompanies it.

C-hrist is the Head of the Church, and I should honor Him.

H-urtful influences upon self are turned aside.
U-nion and fellowship with each other are promoted.

R-esults of the pastor's study are received.

C-hurch life and work is brought to my knowledge.

H-unger for spiritual food can be appeased.

A greater power and influence for good are derived.

L-ight on life's pathway is revealed.

W-hole hearted service is the least I can offer God.

A-ssociation fosters enthusiasm.

Y-outhful lives are afforded a good example.

S-lack attendance denotes a slack interest.—T. H. Sprague in Watchman-Examiner.

There is more dry territory now in Pennsylvania than at any time preceding prohibition, according to a recent report of the Pennsylvania Anti-Saloon League.

MESSAGE OF THE COLLEGE OF BISHOPS

(Continued from Page One)

B. Education: No section of Methodism has responded with greater appreciation and enthusiasm to the efforts of the Church in the field of Christian education than has the territory embraced in our Jurisdiction. A Church School enrollment of more than 972,000 indicates the breadth of possibilities in the field of the local congregation. It must be remembered that great unreached areas lie before us. Under the guidance of a carefully chosen Jurisdictional Board of Education and Annual Conference Boards of Education, it should be our aim to meet, in more adequate fashion, the demands that are upon us, to bring, with dynamic earnestness, the teachings of Christ to all the people who are entrusted to our care.

Within the Jurisdiction there are the following institutions of higher learning: one University, twelve Colleges, two Junior Colleges, and a Training School for Mission Workers. In these schools there was last year a combined enrollment of 12,285. They own buildings and equipment valued at \$13,302,000; their combined endowment is \$8,254,000; and the total indebtedness is \$1,474,000. The School of Theology at Southern Methodist University, because of its location and the high quality of its work, is the logical center for the training of increasing numbers of young ministers who plan to devote their lives to the work of the Church in this Jurisdiction.

In the educational task before the Church we have as agencies the college and the local Church. Increasingly, are we aware of the fact that the local Church has an educational responsibility. It must do far more than maintain a Church School. Through the pulpit and its many organizations the local Church should carry on an ever enlarging program of adult education. Recent figures show gratifying results in the increased enrollment in the Church Schools in this Jurisdiction. It is not possible to present any figures which reveal the local Church's sense of its total teaching responsibility. We must look forward with eagerness to the day when through our colleges and through our local Churches The Methodist Church in the South Central Jurisdiction becomes truly a religious teacher!

C. Missions: In cooperation with other jurisdictions the South Central Jurisdiction will put forth every effort to create a Church that is missionary-minded. Because of the cruel and devastating war in Europe, the Church in the United States must carry the responsibility for the foreign missionary enterprise. No man can prophesy the changes that will come to the world and no man can now see what the missionary task will be. It is apparent that Protestant denominations must cooperate in their missions to non-Christian lands. The missionary approach of the future will be Christian rather than denominational, though it has never been as denominational as the home church seems to plan. There are three stages in the relationship of the denomination to its missionary responsibility. In the first stage the denomination seeks to Christianize a non-Christian land; in the second stage it agrees to a geographical division of the non-Christian land and accepts responsibility in a more limited area; the third stage will be reached when denominations cooperate more fully in a total Christian approach.

The Jurisdictional Conference must concern itself with the home mission problem. In The Methodist Episcopal Church, South, each Annual Conference had a distinctive home mission program. In the Methodist Episcopal Church the General Board of Home Missions carried practically all of the home mission responsibility. It is difficult to see how a Board of Missions in New York can face all of its home mission responsibilities, save as it meets them through the Jurisdictional Board of Missions and the Annual Conference Boards of Missions. When one thinks of a city in the South Central Jurisdiction, he knows that it does not have such city problems as the Church confronts in a highly industrialized city of the north or east. The population of a city in the South Central Jurisdiction is rather homogeneous and there are not large foreign-born elements. A city program in this jurisdiction would have no meaning for a different type of city in another jurisdiction. In the country one discovers in the South Central Jurisdiction two sets of problems. There are those problems which are associated with changes in the agricultural community, the movement of people toward the town and the city. Then, there are those problems which are associated with the tenant farmer and the migrant class. A decrease in the use of any farm product, like cotton or corn or wheat, would increase the difficulties in the solution of

both sets of problems. An increase in the number of migrant agricultural workers in our section makes the church realize it will have nothing to say tomorrow to those whom it does not help today. Here is a real challenge to the Methodist Church in this Jurisdiction!

In the extension of the Church's ministry there are in the South Central Jurisdiction such groups as the Indian, the Acadian, the Mexican, and the Negro. No one would claim that the Methodist Church has met its responsibility to any group. It seems perfectly apparent that whether one is talking of the city, or the country, or special groups in our midst, this Jurisdictional Conference must not only propose, but support the Annual Conferences by every means possible in carrying out what may prove to be an adequate home mission program.

D. The Laymen's Movement: The Methodist Protestant Church has long recognized the importance of the laymen in the life of the Church. In increasing numbers laymen have come into the Annual Conference of the Methodist Episcopal Church, South. Nevertheless, the fact remains that a very small proportion of the men of our churches serves in any organized capacity. Church work should be regarded as a man's job, as well as a woman's, and definite plans should be made whereby the man in the local church can become conscious of his responsibility. The daily press in these days carries the headline "A Million Men Under Arms." In this type of unparalleled compulsory massing of men by governments, the Church must provide the opportunity for her men to be mobilized for its service. The Board of Lay Activities may and should find new ways of enlisting the men of the Church in its support.

E. The Women's Work: For two generations the women of Methodism have made a great record in philanthropic and missionary work. In The Methodist Church there has come into existence a new type of organization to be known as The Woman's Society for Christian Service. In order to make possible this new type of organization the women of the three uniting Churches have all made concessions. It has required thoughtful consideration and deep consecration to bring the varying types of women's societies into one type. There are still many difficulties in adjustment. We can depend on the able leadership of the women of Methodism to meet those difficulties, but we must lend them support through this Conference by urging that every pastor and every church give to the new movement the heartiest of encouragement. There are two ways in which this can be done. The Woman's Society which exists under the old order should be urged to change its form of organization as soon as possible. Then we can seek as our goal a Woman's Society of the new order in every charge.

F. Hospitals and Homes: Throughout the South Central Jurisdiction there are hospitals and homes which have been rendering increasingly important service to those who need their care. In few instances is there anything like an adequate endowment, and some of our institutions are burdened with heavy debts. The Protestant Church has given its support to community agencies of social service and it has not attempted to maintain such an elaborate system of charity organizations as the Roman Catholic Church. It has no intention now of entering as fully into that field. However, the crowding of our hospitals and homes in the Methodist Church must convince us that there is a ministry here which we cannot neglect. Whether the plans of maintenance we have been using can longer suffice must be one of the great concerns of this Conference.

G. Retirement Funds: The Board of Pensions must have the support of this and every Jurisdiction. From time to time this Board may indicate to the South Central Jurisdiction how we may cooperate in the sacred task of providing adequately for our retired ministers. There are denominations which have succeeded in raising larger endowment funds and are in a position thereby to make more satisfactory grants. We must do all we can to improve our situation and meet our responsibility.

H. The Program for Youth: In the Youth Crusade Movement of recent years The Methodist Church has sought to do more—not simply for youth—but through youth. It is doubtful whether any Church in the history of the Christian movement has provided a larger place for its youth than the new Methodist Church. This is evidenced not only by its interest in youth but by the provisions through which youth will assume a larger share of the responsibility in the Conferences of the Church. No one would insist that youth will save the world simply because it is youth. In the vast armies of totalitarian states we see that youth can destroy the world. Nevertheless, it is true that God's

plan is to renew the world through the idealism and sacrificial spirit of the younger generation. The very fact that in so many lands youth is destructive is the stronger argument for giving the consecrated youth of our Methodism larger responsibilities. Tomorrow is youth's day, but so is today. The Church would soon lose the spirit of adventure were it entirely dependent upon those of older years. Youth may make mistakes but it does dare take seriously the ideals and teachings of Jesus.

IV. Duties of This Conference

The Chief difference between procedure at the Jurisdictional Conference and at the General Conference is the initiation of legislation. Proposals come to a General Conference as memorials. This Conference must originate its own proposals. Under the Plan of Union it has not only the power but the duty to promote the evangelistic, the educational, the missionary, and the benevolent interests of the Church. This Conference has the responsibility of nominating its representatives in the General Boards of the Church. In addition to this responsibility this Jurisdictional Conference may provide a Jurisdictional Board of Missions, a Jurisdictional Board of Education, and such other agencies as it may deem wise. It should reach a conclusion as to a Church Paper and it may provide a Board of Publication. This Board of Publication, if created, should do all in its power to inform our people through any paper that may be established and, through the process of promotion, increase interest in the activities of The Methodist Church.

The General Conference did not see fit to create a Commission on Benevolences. There seems to be a deep conviction that our greatest difficulty in the next few years is going to be the adequate financing of our Church agencies. Whether the General Boards of the Church will be able to get close enough to the local Church to bring about the desired result is an unanswered question. This Conference may well consider whether it may evolve some plan for the promotion of interest in benevolent giving, and for assistance to the General Boards in such promotion.

As is true in the South Eastern Jurisdiction, it is the responsibility of the South Central Jurisdiction to continue its concern for the Colored Methodist Episcopal Church. That Church has known since its creation that the Methodist Episcopal Church, South, has been deeply interested in its work. It is not a part of the new Methodist Church and the Jurisdictions in the territory of the former Methodist Episcopal Church, South, must find a way to meet their obligations not only to the Negroes in the membership of the new Church but also to the Negroes in the membership of the Colored Methodist Episcopal Church.

Should it deem wise, this Conference is competent to select a headquarters city for the promotional work within the bounds of the Jurisdiction. Here will center the activities of promotion, whether the agencies be few or many.

We call attention to the fact that the Senior Bishop in your College of Bishops retires at this Jurisdictional Conference. There is allotted to this Jurisdiction a quota of six bishops and this Conference may proceed to the election of a Bishop to fill the place of Bishop C. L. Mead. His colleagues would like to express their appreciation of the Christian character, the brotherly spirit, and the able leadership of our beloved Senior Bishop.

V. The Jurisdiction and the Larger Church

The fear has been expressed that in uniting three Methodist Churches we may, through the Jurisdictional Conferences, create six new Churches. It is true that we must steer our course be-

tween a Church that is too strongly centralized and a Church that is divided into sectional groups. Nevertheless, the fear does not seem to be well grounded because the General Conference will continue to be the legislative body for the whole Methodist Church.

The Bishops, the church-wide ministry, and the nation-wide membership are all bonds of union. The Methodist Church has always been a spiritual movement rather than an organization. It was so in the days of John Wesley. It must continue to be so in the days that lie ahead of us. There seems to be, however, no reason for apology because The Methodist Church is so large. We have in the United States of America approximately sixty million people without any religious affiliation. Against that large group we now see a Methodist Church with a membership of approximately eight million and a constituency of twenty million. The larger the religious organization the greater will be its influence in the life of the nation. During the

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days of the Methodist Advance we had ample evidence of the new spirit in The Methodist Church. Methodists throughout the country are becoming more deeply conscious of the Church, and it should not lessen our religious zeal if the Church looms ever larger in our consciousness. In these critical days God gives to us the privilege of giving our money and consecrating our hours of service through a large and vigorous Church.

The discussions at Atlantic City and the resolutions there adopted reveal the fact that this Church of ours was not intended to stand still! The social creed of the Church was enlarged through the approval of a remarkable program for social action through new efforts for peace, instructing youth in the ideals of love, courtship, and marriage, seeking solutions of our pressing economic problems, demanding safeguards against unemployment, and the undertaking of a new colonial policy by the nations through some sort of international control.

From the beginning of its history, Methodism has been concerned not only with the social gospel but with social action. As the evils in organized society continue to multiply The Methodist Church sets itself to the task of combating them. The people called Methodists have a social passion not only against the evils of alcoholism but against all social evils of the day. We are determined to do everything in our power to make this a sober nation, but we are determined also to do all we can to make this a Christian nation in every area of human life. Many are the things which must change before the social order is really Christian. Facing the problems of our day, the Methodist Church desires to be as revolutionary as the truth and as fearless as the Christ.

We would not forget that a Christian society is possible only through Christian individuals.

"It takes a soul to move a body,
It takes a high-souled man
To move the masses even to a
cleaner style;
It takes the ideal to blow a hair
breadth off
The dust of the actual—
Life develops from within."

If we are to have a revival we must come to new experiences of God's grace in our own lives. No Methodist minister should be satisfied with one call to the ministry. He must be listening to the calls which God gives him day after day. No member of The Methodist Church should be satisfied with the knowledge of God he now has. If God should mean more to those of us who sit in this Conference, He will increasingly mean more to the ministry and membership of our Churches throughout the Jurisdiction. Until the time comes when we are more vividly aware of His reality we may look in vain for a great revival of religion. John Wesley did not lead an evangelistic campaign until his own heart was strangely warmed. He was a consecrated minister, but he needed a deeper experience of God's love and he sought until he found it. We must seek earnestly until we find. Then we can lead.

VI. Methodism and the Ecumenical Church

Through the last fifty years there has been held each decade an Ecumenical Conference of Methodism. The next Conference was scheduled at Oxford in the autumn of 1941. It has been necessary to postpone indefinitely the session of that Conference. Through the Ecumenical Conference of Methodism, Methodists have become conscious of the fact that the Methodist Church is a worldwide Church. The relation between the Methodist Churches in different sections of the world has not been a close one and some other denominations have built up much stronger world organizations than Methodism. We ought to do more than provide for the holding of conferences every ten years. We ought to strengthen the Ecumenical Commission and through it bring into a much closer fellowship Methodist Churches of all the continents of the world.

At the General Conference of the Methodist Episcopal Church, South, held in Birmingham in 1938, there was passed a resolution which sets forth the interest of Methodists in larger Protestant unions. The General Conference recently held in Atlantic City decided to create a Commission on Interdenominational Relations. While we are going to be busy with our tasks in the promotion of Methodist union the coming years should not find us indifferent to the fact that the uniting of three Methodist Churches is but a step toward some stronger and larger Protestant fellowship.

The General Conference at Atlantic City decided unanimously to bring The Methodist Church into the World Council of Churches. No surer indication of the leadership of God's spirit can be found in the recent history of the Christian Church

than in the seeking of agreements among many widely separated groups of Protestants and Orthodox Christians. World Conferences at Stockholm and Lausanne, at Oxford and Edinburgh have revealed not only differences in ecclesiastical organizations and creeds but also striking agreements. One ray of hope in the world which is being torn apart is the consciousness on the part of Christians of many communions that they have fellowship in a Common Lord. In the history of the Christian Church the age-long process has been one of division and subdivision. In our time God's spirit leads us to substitute for this process the new one of union. The broken body of our Lord is healed as we seek through our local church federations, the Federal Council of Churches of Christ in America, and the World Council of Churches an ever deepening fellowship and an ever widening cooperation. Against such a Church as is now coming to be, the gates of hell shall not prevail. With all the tragic suffering in our world we ministers and members of The Methodist Church should thank God that we live in such an hour as this! To the largest possible cooperation with other communions we dedicate The Methodist Church in this Jurisdiction. We can not be indifferent because cooperation in our section is difficult, nor content ourselves with lesser vision because we are busy with parish or sectional tasks. We are members and ministers in a church whose horizons are wider than the Mississippi River and the American frontier of the West.

VII. The Methodist Church and a World at War

We cannot escape the reality of war. The United States is not involved, but the issues of the world war which rages in Europe and of the eastern war which devastates China are important for us. Even if we succeed in staying out of the wars, they will influence both our present and our future. War could mean for us a period of great business prosperity. It may mean for us a lowering of standards of morality. It might mean the opportunity for a deepening of our spiritual life. For the causes of the conflicts in both Europe and Asia this nation must bear its share of responsibility, and no spiritual advance would be possible for us until we fall on our knees and seek God's forgiveness of our guilt. In a recent discussion of war guilt are these striking sentences: "The admission of common guilt as regards the origins of the present wars must not blind us to the incalculable issues at stake in the outcome of these wars. A distinction must always be made between moral accountability for conditions leading to war and moral obligation to deal with those conditions. In the present conflicts all nations are moved largely by national self-interest. But the fact that all are involved in a sinful situation and that human justice is never perfect or human motives never pure cannot excuse Christians from seeking such justice as is attainable. Discriminate moral judgments are the essence of the Christian's task in life. An interpretation of the present conflicts as merely a clash of rival imperialisms springs only from ignorance or moral confusion. The basic distinction between civilization in which justice and freedom are still realities and those in which they have been displaced by ruthless tyranny cannot be ignored."

Professor Carlton J. H. Hayes, of Columbia University, has recently said: "In sum, the dictatorial totalitarianism of today is a reactionary move, a revolt—against the whole historic civilization of the West. It is a revolt against the moderation and proportion of classical Greece, against the order and legality of ancient Rome, against the righteousness and justice of the Jewish prophets, against the charity and mercy and peace of Christ, against the whole vast cultural heritage of the Christian Church in middle ages and modern times, against the enlightenment, the reason, and the humanitarianism of the eighteenth century, against the liberal democracy of the nineteenth. It repudiates all these major constituents of our historic civilization and wars to the death on any group that retains affectionate memory of them. In Russia Christians and in Germany Jews are first gotten rid of. Presently it will be the turn of Christians in Germany and Jews in Russia, for if you are to erase the most constant memory of the Western mind you have to destroy Judaeo-Christianity both in its roots and in its flowers. In the present crisis one may easily be tempted to pessimism. The factors which now make for totalitarianism, for its embodiment in dictatorship, and for its warfare against historic civilization seem so obvious and so overwhelming that the whole resulting process assumes in one's mind the nature of a cosmic drama—remorseless and inevitable. Yet in my philosophy at any rate, there is nothing absolutely inevitable. I would suggest

two further antidotes for undue pessimism. First is the reflection that totalitarian dictatorship is a novelty of the last two decades only, a mere movement in the twenty-five centuries of Western civilization, and what has long endured is likely to outlast any untested novelty. Second is the recognition of the resourcefulness as well as of the inertia of the strange creature we call man. His inertia and submission have repeatedly brought him some sort of dictatorship and slavery. But his resourcefulness and rebelliousness have as often put him in the way of liberty, equality, fraternity. So the tide of human affairs ebbs and flows, for man belongs no less with the angels than with the beasts."

Such conclusions have led us to sympathize with the democracies of western Europe and we feel that they are fighting for many things which are dear to the heart of the world Christian community. We must believe that war is a domination of the power of sin in the world. Many earnest Christians, par-

ticularly those in warring nations, find it difficult to decide as to their duty in time of war. "It is a mistake to suggest that Christians have no alternative between total abstinence from war on the one hand and the proclamation of a holy war on the other." Some of us in this Conference believe that Christians must declare that they will have nothing to do with war; some of us believe that tyranny must be resisted even at the cost of life. It is our earnest hope, the hope of all of us, that the United States may have some part in determining a just and stable peace. If such is to be the case, this Conference must be alive to the deeper issues involved, sympathetic with the warring peoples in their bitter struggles, and ready to make even sacrifices to join with God in the creation of a better world. That would involve for the nation not merely a series of moral preachments but a long and painful participation in the task of reconstruction.

Said a good Methodist woman the other day: "God grant that our Church and



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our Church leaders may see that for us the most important thing is guidance in our faith and knowledge of our duty in time of war." The Methodist Church in America can help most in the creation of a better world if it becomes ever more earnestly Christian. That is a concern of every Methodist in this Jurisdiction. Those of us who sit here must be grateful that the Church has exerted every effort to avert war. In the month of July, 1933, a group of men and women, called together by the Provisional Committee of the World Council of Churches, met in Geneva. The Churches had to take counsel on the fulfillment of their responsibility in the international crisis. Those who came together were from eleven countries, representing England, Europe, Asia, and North America. Among the laymen were men who had been officially connected with the Paris Peace Conference, The Hague Peace Conference, The Hague Court, the Reparations Commissions, the Lima Conference. Some were authorities on international law. Among the clerical participants were leaders in national Churches and the Ecumenical Movement. They prepared what has been called "the finest statement on peace and war the Christian Church has ever issued," and we know nothing better to commend to Methodists. In that statement Christians are urged:

- (1) That preaching and prayer should be truly Christian. Prayer must not degenerate into a means of national propaganda. Preaching should call men to repentance for a common sin;
- (2) That brotherly relations between Churches, even in warring lands, must somehow be maintained;
- (3) That Christians should show in their own lives a willingness to share the blame for the sin of war, and that each should reveal in the carrying of his cross a gratitude for God's redeeming love;
- (4) That Christians should never accept a counsel of despair when difficulties increase and chaos threatens to deny faith. When men in the grip of fear attempt to rely on their own unaided strength and wisdom the churches must proclaim boldly, clearly, "The Lord thy God reigneth." They must proclaim that fact as a judgment, as a warning, and also as a basis for their faith and hope.

VIII. The Faith By Which We Live

In the address to the Methodists of the world by the Ecumenical Methodist Conference which met in Atlanta in 1931, are two striking paragraphs: (1) "We offer to a confused world the authority of religious experience, and know that it has validity and assurance. We have recommended in these latter days the new interpretations of the universe by learned scientists who have discarded mechanism; but we are not in the position of suppliants who would ask science whether religion may speak, for religion has sanctions as everlastingly true as the conclusions of science. We recognize the fact that theologies of other days were often too harsh to show forth God's mercies and too logically consistent to be vital. Religion needs to be humanized, but religion ceases to be creative when it discards God and substitutes a glorified humanity. We affirm our belief in a God who waits to bless, a human soul waiting to be blessed, and Jesus Christ who is the living witness of the union of the two. If we are asked what God is like, we reply, 'He is like Jesus,' and we have no greater message than that God is like Jesus Christ. We summon our people to a search and a personal discovery."

(2) "But, hear ye, all who are called Methodists! The 'take it or leave it' attitude will never convert this world. Let every Methodist minister press for a decision as he appeals to men! A man must choose whom he will serve! The glory of Methodism has been the evangelistic ministry! 'The gospel,' as Dean Inge says, 'is good news, not good advice.' It is the good news that God is with us and for us. That means victory all along the line."

We seem to be entering a dark night. In the darkest night the Hebrew prophet always saw the streaks of dawn. In as distressing a period as the world ever knew, the birth of a Babe in Bethlehem brought to men the assurance that God entered this human order to save us and to save our world. "We are not of them that shrink back into perdition; but of them that have faith unto the saving of the soul."

Garibaldi addressed his soldiers before a difficult campaign: "I do not promise you food, or raiment, or victory. I promise you hard marches and hunger and blood-stained feet. But if any man dares to be a patriot, let him follow me!"

He, whom we serve, fellow Methodists, is saying to us in these days, "If any man dares to be a Christian, let him follow Me!"—John M. Moore, Charles L. Mead, Sam R. Hay, Hiram A. Boaz, A. Frank Smith, Ivan Lee Holt, Charles C. Seelman, William C. Martin, John C. Broomfield.

The Campus Goes Co-operative

By SUSIE MCKINNON MILLAR

CHAPTER XXIII

Dan and Cecelia were beginning to congratulate themselves. The dinner party had been a dandy idea after all. Frank and Earl were there and there they planned to keep them. Earl's first surprise and protest over Allie's absence Cecelia had managed to check quickly by assuring him that she was under social obligations to the new girl, Joan Ellers, and that she counted on Earl to be nice to Joan.

Course after course had been served and the music had been snappy and alluring. Now they counted on dancing to hold them the rest of the evening.

"Come on, Cecelia," said Earl. "This is our dance."

They got up and joined the gay throng on the floor. Silently they circled around before either of them spoke. Cecelia sighed contentedly.

"Earl, you're the best dancer I know. I could dance on all night with you."

"You're not so bad yourself," said Earl. "We'll have another try at it some other evening; but this is the one and only dance for your cousin Earl tonight."

"What's the big idea?" asked Cecelia. "You won't have to spend the entire evening dancing with Joan and Violet. I'll come in for a few more. You can't put me off on Dan and Frank the rest of the night just because I'm your cousin."

"The rest of the night nothin'," declared Earl. "I'm telling you this is my one and only dance and I chose to dance it with you, my little cousin, partly because you're the best little dancer I know, next to Allie Simpson, who's simply tops when it comes to spinning. By the way, where is she and why isn't she here?"

"Well, she's out of the spinning with me and it's too long a story to tell here. You won't be able to find Allie with me. You'll have to look elsewhere for her. It wouldn't surprise me if you'd find her at Helen's Coop or at some other dump just off the campus. She's gone low-brow; or would you call it high-brow?"

"High-brow, if you mean because she's going around with Helen Wilson. I'm telling you, there's a girl to admire. Why don't you cultivate her, Cecelia?"

"Let's change the subject to something interesting," suggested Cecelia. "You said you chose to dance with me this dance for two reasons. First, because I can dance—even you admit that. And second, because what?"

"Because at the end of this dance we start back to the campus, and I chose to dance with you so that I could break the news to you first."

"Well, I like that!" cried Cecelia. "The party's just begun, and we won't go home until morning."

"Frank and I are due at the Forum, and we'll just have time to make it if we leave right after this dance. I'm the guest speaker and Frank and I have to lead the discussion. We have to be there. The bunch of you'd better drop in and hear us. Or if you think that would be too heavy for you, you could just drop us at the gate and drive on to a night club for more froth and bubbles."

"You're simply insufferable. I could just shake you," raged Cecelia, suiting her action to her words. "I'm telling you we're staying right here for hours and hours. That old Forum can surely get along for one evening without you and Frank."

"Yes, but we can't get along without it," laughed Earl. "It's gotten under our skin."

"Well, if you're so rude as to walk out on us, you can just keep on walking until you get back to your old Forum. We're staying right here."

"There's the last strain of this dance," said Earl. "Come on and let's break the news to the others. And if they vote to stay, I'll collect Frank and we'll get going."

Back at the table there was quite a protest from Dan and the girls, but Frank jumped up and said as he joined Earl, "We've had a perfectly wonderful time. Thanks for the dinner and the entertainment. And excuse our haste, but we've a rather important engagement on the campus. Can we make it, Earl?"

"If walking's good," snapped Cecelia. "But it's several miles and I know at least two of you who ate rather hearty dinners for track work."

"Oh, we know we ate the hearty dinners," laughed Earl. "But there's not going to be any track-meet. A taxi's going to do our walking for us, but we'd better hurry and get it started in the right direction. Thanks for the entertainment and good night. And, Cousin Cecelia, we'll be having another confab in a day or two. We didn't get all the answers this time. So long."

The two boys bowed themselves out and were soon on their way to the Forum.

"Score one for the Forum," said Dan, looking across at Cecelia. "But don't let it get you down. Which one of you girls wants to dance with me. This is where I see a busy evening ahead of me. But, no—wait. I see two of my frat brothers over there. I'm sure they'd be delighted to join us. May I bring them over, Cecelia?"

"That's a grand idea," agreed Cecelia; and Dan hastened off, soon to return with his friends. The interrupted dinner party went on with fresh enthusiasm.

Violet and Joan had a wonderful time and did not realize that the real purpose of the evening's entertainment had failed.

"Don't take it too hard," insisted Dan, as he and Cecelia were dancing. "We'll think up some way to get even with those two birds and at the same time break up their pet Forum."

"But to our next dinner party," declared Cecelia, "we'll invite only Greeks. We'll leave the Barbarians to feed themselves. And to think Earl's my own cousin! I'll get even with him yet!"

(To be continued)

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MRS. A. C. MILLAR, Editor

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WOMEN NAMED FOR MISSION BOARD

The Provisional Meeting of the South Central Jurisdictional Woman's Society of Christian Service, meeting at the Skirvin Hotel, nominated six women for election by the Jurisdictional Conference to the national Board of Missions and Church Extension. The Conference will also elect three ministers and three laymen to the national Board of Missions and Church Extension.

The nominees, in order of selection, are: Mrs. J. D. Bragg, of St. Louis, St. Louis Conference; Mrs. Fred A. Lamb, of Kansas City, Mo., Southwest Missouri Conference; Mrs. J. W. Mills, of Tyler, Texas, Texas Conference; Mrs. Wiltz Ledbetter, of Shreveport, La., Louisiana Conference; Mrs. C. M. Randal, of Seymour, Texas, Northwest Texas Conference; and Mrs. Franklin W. Lewis, of Webster Groves, Mo., St. Louis Conference.

Mrs. C. B. Dunlap, of Lawton, Okla., was elected chairman of the meeting, after it was convened by Bishop A. Frank Smith. Mrs. H. E. Werner, of Topeka, Kan., was elected secretary of the meeting.

The permanent Jurisdictional Woman's Society of Christian Service will be organized this fall following the organization of local, district, and Annual Conference societies.

MARMADUKE AUXILIARY

The Marmaduke Society met at the parsonage May 22. There were eleven members present, two being from Harvey's Chapel. We also had six visitors.

Our District Supt., Rev. H. Lynn Wade, our District Spiritual Life Leader, Mrs. John Meiser, and our District Sec., Mrs. Devall, were also our guests. Our pastor, Rev. C. H. Harvison led the opening prayer. Rev. Mr. Wade gave an inspiring

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talk on "Service." Other interesting talks were given by Mr. and Mrs. Devall.

At the close of the program the ladies served refreshments.—Mrs. L. L. Ogles.

MISSIONS IN THE CHILDREN'S DIVISION, LITTLE ROCK CONFERENCE

The semi-annual reports for Missionary Work of the children should now be coming in. The blanks have been mailed to each Auxiliary. If any have not received a copy please write me and I will send a duplicate. The last report was the best that has been made from the Little Rock Conference. This time we should have even a greater number.

During the last three months the children in every church have studied missions Those schools using the Group Graded lessons studied Alaska during April. These reports should be sent in immediately, giving the average attendance for these four Sundays. The larger churches, using the Closely Graded lessons have had missionary units during April, May or June, the reports for these schools should be mailed on July 1.

All Secretaries of Children's Work are urged to attend the camp for Children's Workers at Ferncliff, July 9, 10 and 11. There will be special conferences for those interested in Missions, when we hope to have Miss Noreen Dunn, the Secretary of Children's Work of the Council, to meet with us.

Some Auxiliaries are helping to make it possible for the Secretary of Children's Work to attend. The total expense is \$3.50 plus transportation. Please indicate in your report whether there is a possibility of your attending.—Mrs. N. J. Gantt, Secretary of Children's Work, Little Rock Conference.

SARAH A. CLAPP CIRCLE

The Sarah A. Clapp circle met at the home of Mrs. W. O. Carpenter where a profusion of lovely spring flowers added a festive note to the occasion. Assisting hostesses were Mrs. R. B. Ewing, Mrs. Max Freeman and Mrs. C. C. Griffin.

Mrs. J. W. Jewell was leader of the devotional program dedicated to the memory of our mothers and fathers. After a period of quiet music the song, "Blessed Assurance" was sung and Mrs. Jewell used Exodus 20:12 as the central thought for her talk. She read a poem called "The Old Wash Place," appropriate to the occasion, after which Mrs. E. F. Smith led in prayer. The poem, "Only a Dad," by Edgar Guest was read by the leader.

Mrs. A. L. Smith, chairman, presided at the business meeting, during which reports from officers were heard, money from work committees turned in and missionary offerings made. Miss Adda Powers, study superintendent, announced that the Bible study class would be conducted during June, using as a text book, "Songs of Zion" by Mary De Bardeleben, who is teacher of Bible and spiritual advisor at the University of Oklahoma.

Mrs. H. B. McGee, superintendent of supplies, is collecting literature and clothing which she will take to needy fields in Arkansas. Those who wish to contribute clothing may do so this week. News items concerning the women's work were given by Mrs. W. O. Carpenter.

It was announced that the next "sales day" would be in connection

with the Petty sale the first week in June.

At the close of the session, Mrs. Roy Harshbarger, a faithful member, who is moving soon to Iowa, was presented with a gift from the circle by Mrs. A. L. Smith, who expressed sincere appreciation for Mrs. Harshbarger's useful service and for the inspiration she has been ever since she became a member.

On June 13, the zone meeting will be held at Gravette. A large delegation from Siloam Springs is expected to go.

During the social hour delicious iced fruit drink and cookies were served to the forty members and one guest, Mrs. W. C. Barnhardt of Little Rock, who is visiting Mrs. G. A. Hughes.—Mrs. C. T. Easterbrook, Supt. of Publicity.

NEW CIRCLE AT WINFIELD

A Circle has been organized at Winfield Church for young women, approximately 18 to 24 years of age. The first meeting was held at Mrs. R. G. Paschal's, Monday evening, May 27. Miss Julia Dell Stevenson was elected temporary chairman and

Miss Frances Lore, secretary. They will meet the second Monday night in each month. The next meeting will be held at the home of Miss Jean Hutchinson, 2204 Battery, when they will elect officers for the year.—Reporter.

CAMDEN DISTRICT RURAL REPORT

The Camden District Board of Missions met in El Dorado, May 17, Mrs. L. K. McKinney, chairman, presided. Mrs. Reasons, president of El Dorado Missionary Society, gave the devotional on "Love." The roll call showed 22 present. The treasurer made her report, after which Miss Josephine Fort gave the following report of her work:

Report of Camden District Rural Work

Since the last meeting of the Board the worker has organized and worked with two new Women's Societies. She has started a mission study in four Societies.

The worker held three Vacation Church School institutes, one at Bearden, one at Magnolia and one

at Vantrease. Miss Fay McRae and Miss Elizabeth Workman conducted these institutes.

At Dee's Mill we secured one of the homes, from which a family has recently moved, for our services. We took the partition out and made a nice size auditorium. We made seats out of blocks and planks. Lidysdale, a former Protestant Methodist church, gave us an organ. Now we have a nice chapel in which we have church school every Sunday, Bible class every week and preaching service from two and three times a month and also a social once in a while for all the people in camp.

The worker has taken a census of community.

She has taught one short course, and made around 500 visits in the homes.

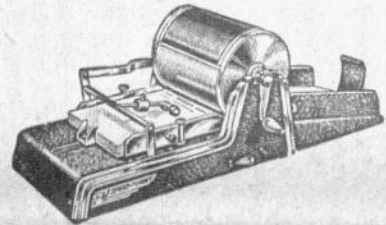
The worker is now helping in a two weeks' Vacation Church School.—Miss Josephine Fort, Worker.

At the close of her report Miss Fort asked the Board to accept her resignation as she wished to attend school this summer and the course she wished to take was available

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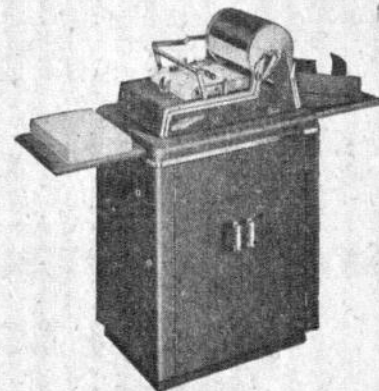
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only during the summer school. The Board accepted her resignation and Rev. Leland Clegg, district superintendent, expressed his appreciation of the work that has been done by Miss Fort and also made a motion that the chairman and secretary write commendation of appreciation and that a copy be put on file; also sent to Arkansas Methodist:

We, the members of Camden District Mission Board, express our appreciation of the good work Miss Josephine Fort has done in the District during the year and nine months she has served in the capacity of Rural Worker. She has done much visiting in the communities where her work lay, ministering to the sick, the needy and those needing cheer. She has organized Church Schools, Missionary Societies and Young People's organizations where before there were none because of lack of leadership or interest. Her Vacation Bible Schools have proved another success for her. Our prayers and best wishes go with Miss Fort as she enters her new field of service, that God may bless her every effort for His Kingdom and the enrichment of her own life.—Mrs. W. L. Newton, Secretary; Mrs. L. K. McKinney, President.

There being no further business, we were dismissed by Mrs. J. M. Stinson, Conference President.—Mrs. M. E. Peace, Cor. Sec'y.

LEOLA SOCIETY

The Society entertained the Carthage Society in a social meeting at the home of Mrs. N. S. Phillips, May 27, at 2:30 o'clock.

The meeting was opened with a song and Scripture reading by Mrs. F. A. Deal. Subject for discussion, "Making Friends," was led by Mrs. O. C. Hopper. There were many interesting talks. Among those was one by our pastor, Bro. Bearden.

After the discussion we played several games, sponsored by Miss Vera Atchley.

After the social hour there were delicious refreshments served by the Leola Society.—Mrs. E. L. Keen, Cor. Sec'y.

VACATION SCHOOLS FOR NEGRO CHURCHES

An ever increasing number of Missionary-minded women are realizing that assisting a nearby Negro church to have a Vacation Church School for the children, is a fruitful field of service. Reports are already coming in from the Little Rock Conference of several schools where the Methodist women are giving much needed assistance.

A very interesting report from the Mrs. B. S. Baker, wife of a C. M. E. pastor in Wilmot and Parkdale, has been received. She reports that the white Societies in both places cooperated by furnishing materials and service in carrying on the schools and they greatly encouraged her by their interest. They had a school in both places. Rev. and Mrs. Baker are attempting to use the church at Wilmot as a recreational center for the large group of Negroes who live in that vicinity. And they have applied for a W. P. A. recreational worker. Mr. and Mrs. Savage of Wilmot and other interested Methodist people are helping them secure this worker. The results of this school may be very far-reaching. Both schools lasted six weeks, each having two days a week. A total of 239 children attended and 62 adults attended Bible classes held in connection with the school. The children in Wilmot were so interested in their school that they asked

The Laymen's Forum

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

STUDY COURSES OFFERED AT LAYMEN'S MEETING

A conference for leaders of the Methodist Church west of the Mississippi River and a School for Laymen will be held July 8 to 12 on Mount Sequoyah at Fayetteville, Dr. George L. Morelock, Nashville, Tenn., secretary of the Board of Lay Activities for the former Methodist Church, South, has announced.

Bishop Ralph S. Cushman of the St. Paul area of the North Central Jurisdiction will attend and deliver sermons Tuesday, Wednesday and Thursday nights.

Devotionals each day will be by E. Dow Bancroft, Chicago, secretary of the Commission on Men's Work for the former Methodist Episcopal Church. He is a layman and was one of the leading speakers on the program for laymen at Mount Sequoyah last year.

The Rev. James W. Workman, pastor of the Central Methodist church at Fayetteville, will preach at noon each day and at the opening session of the conference Monday night, July 8.

TWO CLASSES DAILY

Two class sessions daily from Tuesday through Friday will constitute the School for Laymen. The discussions will center on the responsibility of laymen to the total task of the Church, with particular emphasis on the responsibilities of members of Boards of Stewards. Dr. Morelock will lead the discussions. Textbooks will not be used. Afternoons each day will be devoted to fellowship and recreation.

A feature which developed un-

Mrs. Baker to continue it during the summer, so they are planning to meet each Saturday for that purpose. During these Vacation schools a fence was erected around one of the churches and swings put up for the children, while some of the boys made bookcases for the inside of the churches.

From Sweet Home comes the report of a fine Negro Vacation School now in progress. Mrs. J. M. Dixon and Rev. and Mrs. M. W. Miller of Primrose Methodist church are promoting this school. Mrs. Dixon is chairman of Christian Social Relations in her church, and she said that she thought this was an opportunity to do some missionary work right at home. Five Negro churches are cooperating in this school, and the second day, 84 were enrolled. Here again the adults were so interested that they asked for a class for themselves, so the pastors of the five churches are taking turns teaching an adult class, using The Radiant Heart as a textbook. One of the Negro pastors remarked that he thought that the school was the finest thing that had happened in their community because all of the five churches were cooperating in a project, for the first time.

It is hoped that many other societies will help promote Vacation Schools. Mrs. B. J. Reaves, Conference Chairman of Christian Social Relations, and Miss Faye McRae, Conference Director of Children's Work, are eager to get reports of Negro Vacation Schools that have received assistance of any kind from the white Methodist churches.—Mrs. W. F. Bates.

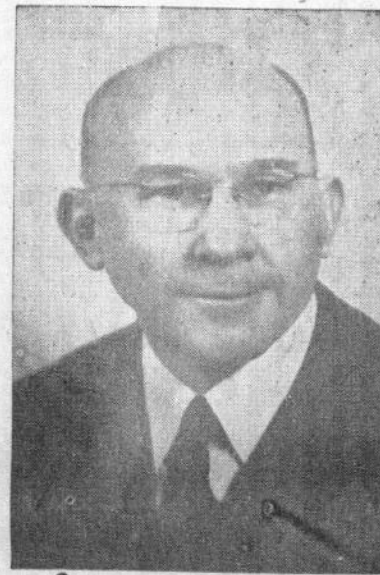
usual interest last year will be repeated. It was a forum in which laymen informally discussed problems of interest to other laymen. Last year an hour was allocated for the forum and interest became so keen that the time for this feature of the conference was doubled.

A question box will be provided so that laymen may submit their questions in writing in advance of the discussion periods. Readers of this column who will be unable to attend the Fayetteville meeting may submit questions for discussion by mailing them to the editor of this column.

LARGE ATTENDANCE EXPECTED

Dr. Morelock announced that about 100 laymen are expected to attend from Conferences of the former Methodist Episcopal Church.

STEWARDSHIP CENTRAL THEME



DR. JAMES W. WORKMAN

Christian Stewardship will receive strong emphasis in the Conference and School for Laymen meeting at Mount Sequoyah, July 8-12. This is in line with the recent pronouncement on this subject made by the General Conference.

Dr. James W. Workman, pastor of Central Church, Fayetteville, Arkansas, will be one of the principal speakers. Dr. Workman always

There is no restriction on attendance and members of the General Board of Lay Activities hope that a great many laymen will attend. Individual churches are urged through their Boards of Stewards, to elect at least one delegate to the School for Methodist Laymen.

Arkansas should not have fewer representatives at this school than the Conferences of the former Methodist Episcopal Church plan to send. Last year Texas had a larger representation than Arkansas at the Laymen's Conference, and Oklahoma had almost as many as Arkansas.

Provision will be made for the laymen to stay at dormitories or in the cabins at Mount Sequoyah. Reservations should be sent direct to Rev. S. M. Yancey, Superintendent, Mount Sequoyah, Fayetteville.

makes a unique and effective contribution to any program in which he has a part. Splendid pastor, preacher, student worker, scholar, Dr. Workman always brings to his task an infectious enthusiasm. He is in great demand for varieties of Conferences throughout the Church.

Dr. Workman knows how to come to close grips with any theme assigned to him and make it really live for his hearers. The laymen and ministers who gather at Mount Sequoyah, who are interested in Stewardship and in making it effective in the local church, will profit greatly from the ministry of Dr. Workman on this subject.

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HENDRIX COLLEGE NEWS

The fifty-sixth annual commencement program was held Sunday with Rev. Warren Johnston of Little Rock preaching the baccalaureate sermon at the Conway Methodist Church in the morning and Clarence Dillon, well-known New York banker, delivering the graduation address on the college campus in the afternoon. Mr. Dillon's address was broadcast by radio stations KLRA in Little Rock and KTHS in Hot Springs.

Fifty-five seniors received bachelor degrees, and associate in arts diplomas were awarded to ten students. Honorary Doctor of Divinity degrees were given to Mr. Johnston and Dr. A. C. Millar, editor of the Arkansas Methodist. Doctor of Laws degrees were given to Mr. Dillon and H. T. Harrison, Little Rock lawyer. Sloan Wayland of Conway, president of the Senior Class, won outstanding honors. He was graduated "with high honor" and won three of nine prizes awarded—Mosley economics prize, Tolleson speech medal, and Farris service and leadership key.

President Reynolds attended the South Central Jurisdiction Conference in Oklahoma City last week.

A series of 61 kodachrome color slides, many of which were made on the Hendrix campus last March, and which were shown at the General Conference in Atlantic City to illustrate Christian education, were displayed at public assembly last week. The series, which was made by Horace Williams and Boyd M. McKeown of Nashville, tells the story of three children who grew up under the influence of the church.

H. Louis Freund, Carnegie resident artist, left this week to go to Princeton University, where he will study. Mr. Freund spent several days of last week in hanging his most recent mural in the postoffice of Idabel, Okla. It was the sixth mural Mr. Freund has painted for the government. "Crossroads Forum," a painting he sold last March to the International Business Machines Corporation, is now being exhibited by the corporation at the New York World's Fair in its collection of paintings by living American artists. The New York Post recently featured Mr. Freund's painting, the only one which it reproduced, in a write-up of the exhibit, which included one painting from each of the 48 states and from four American possessions.—Victor Hill.

YOUTH CRUSADE CARAVANS

Two Youth Crusade Caravans are to work in the North Arkansas Conference in July and August.

Caravan Number One will be under the leadership of Mrs. Ruth Beasley of McCrory, and will visit the following churches: Siloam Springs, July 13-20; Paris, July 20-27; Booneville, July 27-August 3; Cotton Plant, August 3-10; Helena, August 10-17; Wynne, August 17-24; Forrest City, August 24-31.

Caravan Number Two, under the leadership of Miss Mary Elizabeth Peace of Paris and Mrs. Robert Bearden, Jr., of Luxora, will visit the following churches: Searcy, July 13-20; Rector, July 20-27; Paragould, July 27-August 3; Walnut Ridge, August 3-10; Corning, August 10-17; Luxora, August 17-24; Harrisburg, August 24-31.—Ira A. Brumley.

JUNE PROGRAM

June is to be one of the greatest months of the Conference Year in our work of Christian Education.

June is Vacation Church School Month. While some vacation church schools will have been held before June and some will be held in July and August a large number of these schools will be during June.

It is to be a great month for Conference Assembly activities. The following Adult and Young People's activities are planned: Senior Assembly, June 4-8; Young People's Assembly, June 10-15; Paragould Adult Assembly, June 17-18; Batesville Adult Conference, June 19; Paris Adult Assembly, June 20-21; Camp Sequoyah, June 24-28.

June is to be a great training month in local churches; the following schools have already been planned: Heber Springs, May 30-June 3; Hackett, June 3-6; Mt. Home, May 30-June 3; Lake City, June 4-7; Salado, June 13-17; Union Grove, June 8-11; Newport (Umstead Memorial), June 9-12; Trinity, June 12-15; Newark, June 13-17; Manila, June 16-19; Harrisburg, June 16-21; Nettleton, June 21-24; Calico Rock, June 18-21; Hoxie, June 16-19; Biggers, June 20-24; Keiser, June 25-28; Imboden, June 25-28; 2nd Church, Ft. Smith, June 10-12; Brinkley, Beginning June 5; Dyess, Beginning June 11.—Ira A. Brumley.

ADULT DIVISION CULTIVATION WEEK, JUNE 16-21

The Adult Division of the Board of Education of North Arkansas Conference, under the leadership of Rev. Glenn F. Sanford, is planning for a week of special cultivation program in Adult Work. There are to be two assemblies and one conference during the week.

Miss Florence Teague of the General Board of Education, Nashville, Tenn., will be in these meetings to help with the program. Her leadership will add much to the value.

The workers of each church will plan to attend the program they desire. Persons planning to be in the Paragould Assembly should write Rev. E. E. Stevenson or Rev. Cecil R. Culver, Paragould. Persons expected to attend the Paris Assembly should write Rev. Glenn F. Sanford, Paris. The time you expect to be in the assembly should be indicated. Those expecting to attend the banquet at Batesville should notify Dr. H. W. Jinske, Batesville.

A registration fee of \$1.00 for each assembly will be paid on registering. This fee will admit you to the banquet. Paragould and Paris churches are providing bed and breakfast for delegates that notify the pastors at these places. The noon meal each day can be secured at a local cafe; no plans are being made for those meals.

The Batesville Adult Conference will be held only in the afternoon and evening. The fee for that meeting, including the banquet, will be announced later.

While this Conference is being held in Batesville, other groups outside the district are invited to take part in this meeting.

Officers and teachers of adult classes, officers of adult divisions, members of adult classes, pastors and general superintendents should attend one of these programs. These programs are as follows:

Paragould Adult Assembly

JUNE 17—11:00 a. m. Worship; Personal Religious Living, Rev. Earle Cravens; 11:45 a. m. Address: Let Us

Be Up and Doing; 12:15 p. m. Announcements; 12:30 p. m. Lunch; 2:00 p. m. Address: Reaching Our Neighbors, Rev. Cecil R. Culver; 2:30 p. m. Address: Community Issues, Rev. E. B. Williams; 3:00 p. m. Group Meetings: Officers, Dr. J. P. Womack. Young Adults, Miss Florence Teague; Members, Dr. H. W. Jinske; 4:30 p. m. Recreation; 6:30 p. m. Banquet, Reports by Adult Division; Address: Adults Can Do It, Miss Florence Teague; Recreation.

JUNE 18—8:30 a. m. Worship: Personal Religious Living, Rev. Earle Cravens; 9:00 a. m. Address: World Outreach, Rev. A. W. Martin; 9:30 a. m. Discussion; 10:00 a. m. Recreation; 10:30 a. m. Addresses: Reaching Our Neighbors, Rev. Cecil R. Culver; 10:50 a. m. Discussion; 11:30 a. m. Community Issues: Rev. E. B. Williams; 11:50 a. m. Discussion; 12:30 p. m. Lunch; 2:00 p. m. Address: World Outreach, Rev. A. W. Martin; 2:30 p. m. Groups; Officers, Dr. J. P. Womack; Young Adults, Miss Florence Teague; Members, Dr. H. W. Jinske; 4:00 p. m. Group Reports; 4:30 p. m. Consecration service: Led by Rev. Glenn F. Sanford.

Batesville Adult Conference

We are planning for an afternoon and evening conference on Adult Work, at Batesville, June 19.

The following program is being planned: 2:00 p. m. Worship: Personal Religious Living, Rev. Connor Morehead; 2:30 p. m. Address: Let Us Be Up and Doing; 3:00 p. m. Group meetings: Officers, Rev. Glenn F. Sanford; Young Adults,

Miss Florence Teague; Members, Dr. H. W. Jinske. 5:00 p. m. Rest and recreation; 6:00 p. m. Banquet: Report of Adult Divisions; Address: Adults Can Do It, Miss Teague; Fellowship period.

Paris Adult Assembly

June 20—11: a. m. Worship: Personal Religious Living, Rev. I. L. Claud; 11:45 a. m. Address: Let Us Be Up and Doing; 12:15 p. m. Announcements; 12:30 p. m. Lunch; 2:00 p. m. Address: Reaching Our Neighbors, Prof. Dolph Camp; 2:30 p. m. Address: Community Issues, Rev. Ethan Dodgen; 3:00 p. m. Group Meetings: Officers, Rev. Glenn F. Sanford; Young Adults, Miss Florence Teague; Members, Rev. I. L. Claud. 4:30 p. m. Recreation; 6:30 p. m. Banquet; Reports, Adult Classes; Address: Adults Can Do It, Dr. L. L. Evans; Recreation.

June 21—8:30 a. m. Worship: Personal Religious Living, Rev. I. L. Claud; 9:00 a. m. Address: World Outreach; 9:30 a. m. Discussion; 10:00 a. m. Recreation; 10:30 a. m. Address: Reaching Our Neighbors, Prof. Dolph Camp; 10:50 a. m. Discussion; 12:30 p. m. Lunch; 2:00 p. m. Address: World Outreach; 2:30 p. m. Groups: Officers, Rev. Glenn F. Sanford; Young Adults, Miss Florence Teague; Members, Rev. I. L. Claud; 4:00 p. m. Group Reports; 4:30 p. m. Consecration Service: Led by Rev. Glenn F. Sanford.

North Arkansas Caravan Members

The following persons from the North Arkansas Conference will attend one of the camps which have been arranged to prepare persons

Conference and School for Laymen

Mount Sequoyah, Ark., July 8-12

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which should appeal to every man and woman, whether in the Church or not.

I wish more Methodists in Arkansas would visit our Home. I occasionally receive letters from people who visit our Home from other sections and they are all delighted with it. It belongs to the Methodist Church of Arkansas and we alone are responsible for its proper care. Pray for us and come to see us when you can.—James Thomas, Executive Secretary.

THE METHODIST ORPHANAGE

The following contributions have been received at the Home since my last report: Sport suits, shirts, handkerchiefs, and \$15.00 for Walter, Mrs. T.-H. Carle and Friends, Little Rock; \$7.50 for Frances, McDonald-Streepy Class, Pulaski Heights Church; Complete graduation outfit for Dorothy Hundley, Mae Jenkins Class, Winfield; Large assortment of clothing for Billy, Queen Esther Class, Magnolia; Cookies and fruit, Mrs. Frances Allen, Little Rock; \$9.00. Special gift, Susannah Wesley Class, Asbury; two gallons of ice cream, Terry Dairy Co., Little Rock, three angel food cakes, Franke's Bakery, Little Rock; 8 lbs. butter and 10 pints whipping cream, Martin Dairy, Little Rock; 5 lbs. candy and showing of "The Under Pup," Mr. M. J. Pruniski, North Little Rock; 5 gal. fruit punch, Young Business Men's Association, Little Rock; refreshments for all the children, Circle 6, Pulaski Heights Church. Besides these many gifts have come to individuals from relatives or personal friends. The two girl graduates were showered with lovely things. For all these I am deeply grateful.

School was over last week. Several of the children have gone to visit relatives or friends and others will go later, so our family will be smaller this summer. The children under twelve are in Vacation Bible School for two weeks and we have one girl in Summer School. All have had typhoid shots and we have had no illness in the Home for several weeks. Everything is going well with us and we do want our friends to know that we appreciate their love and help.—Mrs. W. T. Lane, Matron.

COMMISSION ON RECORDS, FORMS AND STATISTICAL BLANKS

A Commission on Records, Forms and Statistical Blanks was ordered by the recent General Conference. Any person having suggestions for this important work, please send the same to Dr. John W. Langdale, Book Editor, 150 Fifth Avenue, New York, N. Y., or to Dr. Alfred F. Smith, Book Editor, 810 Broadway, Nashville, Tenn. It is probable that all this work cannot be completed till the fall. In the meantime, it is desired that certain of the forms be prepared as early as possible.

DALARK CIRCUIT

No pastor has the privilege of serving a finer people than we serve. They continue to do things for our own comfort. They have pounded us several times and continue to bring in gifts for the pastor and his family. To increase our comfort they recently installed a new electric refrigerator in the parsonage.

The attendance at Sunday School and preaching services is increasing. The Church School Day programs were the best I have ever attended. Our young people are attending the Zone One meetings in large num-

bers. They have also organized a Circuit-wide Young People's Monthly Meeting. We are planning to send five young people to the summer assemblies. The women at Bethlehem have organized a Missionary Society. We have the dates set and the preachers employed for the revivals in each of the five churches.

We desire that all Christians pray for the people of this charge, the pastor and his family.—Joe H. Robinson, Pastor.

A REPORT FROM BROTHER JERNIGAN

Today I reach my 89th mile stone; a long time for one to live in this land of lights and shadows. I heard the famous Dr. John B. McFerrin say once, "Man is a harp of a thousand strings, and strange that he stays in tune so long." Yes, my harp stayed in tune till the 6th of May, when one of the strings broke by a fall that has kept me in bed for near 12 days.

My left leg is the broken string; not bones but muscles injured. I am improving slowly, but I almost despair of ever getting on my feet again. Then I think of the many things I have had to be grateful for: 72 years a Christian, 65 years a preacher, and 89 years a sojourner. Thank God. Bless the Lord, oh my soul and all that is within me bless his holy name, Amen! I met Bro. C. Pope a short time before he died. He stood front face saying, "I don't know you. I don't know you." I said, "It's Brother Jernigan." He repeated, "I don't know you." "What about Jesus," I asked He smiled and said, "I know Him." All was gone, but his heart-felt religion. Glory! Glory!—James F. Jernigan.

A STATEMENT REGARDING THE NATIONAL CHRISTIAN MISSION

The National Christian Mission has been invited by the Ministerial

Alliance of Greater Little Rock to come to Little Rock for the period November 6-10, and the invitation has been accepted. Little Rock, therefore, will be one of twenty-two cities in the United States in which a National Christian Mission will be held during the coming fall and winter.

The following statement of purpose by the National Christian Mission Committee sets forth the objectives to be achieved:

"In a world at war the National Christian Mission is thrust forth with a high sense of immediacy and urgency. At its heart is the conviction that the Christian Gospel has the only adequate message for the world today. It is a united movement of Christian forces to bring the Gospel, in all its validity and vitality, to the people of the nation for their sincere consideration and their personal acceptance."

The week of the Mission itself will

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bring outstanding religious leaders of the country to Little Rock and will include various meetings with groups and clubs to be planned, discussion conferences in the afternoons, and mass meetings in the evening.

The plans for the Mission also include the observance of a Loyalty Program extending from October 6 to December 29, during which time church attendance is to be stressed. It is planned to select and train laymen in individual congregations for personal evangelism who, following the week of the Mission, will be sent out two by two from their churches to call on prospective members. It is hoped that this week of visitation evangelism may form the climax of the Mission. The services of Dr. Guy Black will be given to direct this phase of the program.

JURISDICTION NOW HAS 1,400,000 METHODISTS BY UNOFFICIAL COUNT

The South Central Jurisdiction now has a total membership in local churches of 1,404,824, according to unofficial figures recently compiled by Ralph N. McEntire, a Methodist layman of Topeka, Kan. This figure is somewhat higher than the latest official membership figures published.

Largest Methodist state in the Jurisdiction—as one could easily guess from its geographical size—is Texas, with 483,395 Methodists. Missouri comes next with 225,623, followed in order by Kansas with 185,766, Arkansas with 159,392, Oklahoma with 155,573, Nebraska with 97,583, and Louisiana with 79,066. New Mexico is the smallest, with 18,426.

Kansas is the most Methodist state in the Jurisdiction, however, for 10.3 per cent of its people are Methodists. In Arkansas, 10 per cent of the population are Methodists, 9.2 per cent of the Texans, 7.2 per cent of the Nebraskans, 6.7 per cent of the Oklahomans, 6 per cent of the Missourians, 5.8 per cent of the Louisianans, and 4.3 per cent of the New Mexicans: Over the Jurisdiction as a whole, 7.9 per cent of the people are Methodists.

If you count only the church members in a state, then Oklahoma is the most Methodist of the states in the Jurisdiction. For more than a quarter—26.1 per cent, to be exact—of the church members in Oklahoma (Protestants, Catholics, and Jews) are Methodists. Arkansas and Kansas are also high in this regard, for 25.9 per cent of the church members in Arkansas are Methodists and 25.1 per cent in Kansas are Methodists. Other percentages in the ratio of Methodists to all church members are: Texas, 20.9; Nebraska, 17.3; Missouri, 14.9; New Mexico, 7.9; and Louisiana, 7.6; for a Jurisdictional average of 18.5 per cent.

Oklahoma has the most money invested in church property per member. Oklahoma Methodists own \$72 worth of church property for every member, New Mexico Methodists have \$70 of property for every member, Kansas \$68, Nebraska \$60, Louisiana \$55, Missouri \$47, and Arkansas \$42, for a Jurisdictional average of \$58 worth of church property for every Methodist.

New Mexico, near the bottom in some of these computations, stands at the top in rate of growth. Methodistically, it is a small state, but a rapidly growing one. In one recent year, New Mexico showed 48 accessions to membership—one profession of faith and from preparatory

classes—per 1,000 members. Arkansas had 47 accessions per 1,000 members, Texas had 46, Oklahoma 44, Nebraska 43, Louisiana 40, Missouri 36, and Kansas 33. The Jurisdictional average was 41 new members—not counting transfers—for each 1,000 members.

WHO IS TO BLAME?

Who is to blame for the liquor joints of our country? Who is to blame for the dance halls of our towns and the tough places on our highways? Friends, I answer these questions in few words. I say the church people are to blame. There are enough church-going people in the United States to put over any kind of program they want put over, if they would stick together and pull for the cause. But we are afraid to talk to a man about getting drunk or anything else, afraid he wont trade with us, and there we put our business before God's business. We boost our business and let God's go. We stand and watch people sin and never tell them about Christ. What is wrong? Are we cowards? I say yes; we are afraid to tell that drunkard he is wrong because we say he is my friend. Some of the supposed-to-be church folk would not refuse to drink with a fellow because they say he is a friend; but, friends, I say he is not your friend. If he asks you to drink with him he is everything but a friend. I see two as they sneak behind some old house or some other hiding place, thinking that they are hidden from the world and thinking no one will ever know they took that drink.

There they pour into their stomachs that terrible poison. They think no one can see them; but I say friends, that there is one that is watching and He knows your heart. He knows exactly what you are. Let every Methodist and all other churches put on a fight against such stuff, and, if we will all work together as closely as does the other side, we will put liquor and road houses on the run.—Austin Arnold.

USED TALENTS GROW

Two retired professional men were reminiscing about their experiences in life. Their conversation turned to certain of their "old class" who had been disappointed in their sons. One had a son who was discharged from a position that promised rapid promotion because he was incompetent. Another had a son who was expelled from university for dissipation. A third had a son who had been arrested for forgery. The fourth had a son who had committed suicide.

"Well," said one of the gentlemen, "I have raised a family of five. As far as I can see they are pretty fair specimens of humanity; they are all good citizens; they have no bad habits; they each earn a good living and I think each is making a contribution to society. Now, I am no better than any of those four men, and why should my children be better than theirs?"

His friend looked at him and replied seriously, "It's because you kept a cow."

Everyone in his end of the town thought this man was foolish for keeping that cow. Some of them declared that the world had lost a good farmer when he went into the profession, and even called him "Farmer John" behind his back. The old gentleman knew this but here was his distinguished friend seri-

ously attributing his family's success to that old cow.

His children had chores to do. Each one had a responsibility placed upon him and the discharge of that responsibility developed stability and character. Not only so, but the discharge of these responsibilities fitted them for heavier responsibilities in the business and professional world. The ability developed in tending that cow continued to grow and grow, but the children of some of this man's classmates lost what talent they had for lack of something to do.

Idleness and indifference are the enemies of character. They not only hold one's development at a standstill but they rob the soul of its resources. Unused talents are eventually forfeited, but used ones multiply and grow to incalculable dimensions.—R. W. Armstrong as quoted in The Religious Digest.

PAINE COLLEGE AN ADVENTURE IN RACIAL CO-OPERATION

At Augusta, Ga., in the heart of the Old South, is located Paine College, an institution for higher education of Negroes. In many ways this institution is the nation's most unique adventure in racial good will. From its earliest beginning, in 1882, two churches, mother and daughter, the Methodist Episcopal Church, South, and the Colored Methodist Episcopal Church, have worked together at the common task of training leaders for the Negro race. Southern white men and women have joined with Southern colored men and women in this noble task.

While the financial support of the institution has been largely provided by Southern white people, Southern colored people have had a share in the enterprise. From the very beginning the Board of Trustees has been a biracial body, and for more than forty years the faculty has been composed of white and Negro people. The first president was a disting-

uished Methodist minister from South Carolina, a scion of one of the oldest and most aristocratic white families of that state, one of its early faculty members, an ex-Confederate soldier, who gave twenty-six years of faithful and devoted service to the institution.

The college has always maintained high standards of scholarship. It has ever sought to develop in its students by precept and example the highest ideals of Christian service. In co-operation with Bethlehem Center, a community house for Negroes, maintained by the Woman's Missionary Council, the Paine students gain practical training in community work. Thousands of young Negro men and women have been enrolled as students, many of them have completed the full college training. The alumni include some of the outstanding leaders of the present day.

Paine College is well located. The nearest Negro college is seventy-five miles distant, yet within this radius are approximately a half million Negroes. It possesses a splendid physical plant excellently equipped and entirely free of debt.

The true purpose of the college may be expressed in the college ideal, which is as follows: "To love truth and to seek it above material things; to ennoble and to be ennobled by common fellowship; to keep the energies of life at full tide; to cultivate an appreciation of the beautiful; to work well and to play with zest; to have an open, unprejudiced mind; to live simply, practicing a reasonable economy; to find joy in work done well; to be an earnest disciple in the school of Him who brings the abundant life; to work diligently for a better understanding of the white and colored races; such is the Spirit and Ideal of Paine College."—Daily Advocate.

SELFISHNESS

What makes selfishness such a deadly sin is that it is such a self-deceiving one.



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LADIES' PLAIN GARMENTS	Cleaned and Pressed Cash and Carry	50c	20%

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A PARABLE FOR PREACHERS

Now it came to pass in those days that a church called a certain man to be its minister; and the church agreed to pay him two thousand shekels in silver, a house, and a leave of absence each year.

And, lo! the man was glad to accept the call.

Now the minister prided himself upon being very much up to date; and after a while he said to himself: This church is behind the times, and it needeth the Social Gospel.

So instead of preaching Christ and Him crucified, he preached Old Age Insurance, Unemployment Relief, the Abolition of the Profit Motive, and Reduction of Armaments.

Moreover, he seemed more interested in Socialism than in Salvation.

And the hearts of the people were heavy, for they longed for the Old Fashioned Gospel.

And, behold; they sent a delegation to the minister and asked him to preach something they did not read about six days out of seven.

And the minister was angry and said, I believe in the Freedom of the Pulpit. I know what you need much better than you know yourselves. I shall continue to preach the Social Gospel. If you do not like it depart unto Gehenna.

And the hearts of the people were sore, but they held their peace.

Now the minister had purchased a farm in a far country, where the owner had starved to death, but there was a very fair set of buildings on the farm.

For the minister had said within himself: It may come to pass when I am old and well stricken in years that no church will desire me, and I shall stand all the day idle in the market place, so I will buy this farm as a place of refuge against that day.

And, behold! he and his family did spend their summer vacations there.

Now the buildings on the farm sorely needed paint, and the minister agreed with a local painter for

six shekels a day to paint the buildings white.

And when the bill came in, the minister did send his check to pay it.

And in due time the minister visited his farm, and, lo! instead of painting the buildings white the painter had painted them red.

And the minister was very wroth and he sent for the painter and said unto him,

Thou wicked and deceitful painter! Did I not agree with thee to paint my buildings white, and, lo! thou hast painted them red.

And the painter answered and said, Go to now! It is true thou didst order me to paint thy buildings white, but I believe in the Freedom of the Painter. Red is a much better color than white. Moreover, it seemeth to be a popular color at this time.

And suddenly there shined round about the minister, a light from heaven, and he said, I do see my sin this day. Why should I rebuke this man for painting my buildings red when I commanded him to paint them white, when I am called to preach Christ and Him crucified and I preach the Social Gospel?

I will return to my people, and I will say unto them, I know now what Jesus meant when He said, Except a man be born again he cannot see the kingdom of God; for verily the only way unto a better world is through better men.—Edgar Warren in Scottish Rite Bulletin.

"TOBACCO GETS THEM"

More than 95 percent of the young men of the United States have used tobacco. We are breeding a race of tobacco degenerates. The children inherit the narcotic (body-cell) craving, from tobacco-using ancestors, making them as they grow older, easy addicts to tobacco, liquor and other dope. Juvenile crime, vice and degeneracy, steadily increase with the increasing use of tobacco. The average age of crime (U. S.) has come down in 16 years, from age 28 to age 19. Worst juvenile criminals (cigarette smokers) are usually age 19. The people of the United States smoked 163 billion of cigarettes in 1937, (few cigarettes smoked 50 years ago), and paid for tobacco and the smoker's supplies, more than the combined cost of our public schools and churches. Our jails, prisons, and reformatories, and insane asylums, are badly overcrowded (chiefly with increasing young degenerates) and we have not the money to build them. Tobacco is a true narcotic "dope," like opium, cocaine, etc. and when a case against tobacco is carried up to the Supreme Court (U. S.) it will be so declared. Tobacco habit is more difficult to cure than liquor or other "dope" addiction. With the increasing use of tobacco we may expect much worse conditions in the future. I see no hope for spiritual, moral or physical uplift of our people and future generations with increasing use of tobacco-dope.

All through "hard times," U. S. people spent 3½ billion dollars for tobacco in 1937. We must get rid of tobacco first, to get rid of liquor and other dope, and reduce juvenile crime and vice.

LIKE THE SHADOW

I am gone like the shadow when it declineth; I am tossed up and down as the locust. My knees are weak through fasting; my flesh faileth of fatness; I became also a reproach unto them; when they looked upon me they shook their heads.—Psalm 109:23-25.

DOWN TO EARTH

Chronic spendthrifts always run into trouble. Therefore, it is not surprising that the Federal government is beginning to notice gathering clouds on the fiscal horizon. Governments, like individuals, must pay interest on borrowed money. And the more money borrowed, the greater the accumulation of interest payable. When a debtor ceases to pay interest, his credit standing promptly collapses. The annual interest bill on the Federal debt is currently about \$1,100,000,000. This is a sizable sum even in these days of billion-dollar appropriations. And the interest problem must grow steadily more serious as our "chronic spendthrift" policy continues. Meanwhile it continues to serve as a down-to-earth reminder that government is like the rest of us. Its existence as a going concern depends upon its credit standing. It must meet its just obligations, ultimately pay its debt—or collapse, dragging with it millions of hard working citizens into the shambles of bankruptcy and despair.—Industrial News Review.

BEGINNING OF WISDOM

He sent redemption unto his people; he hath commanded his covenant forever: holy and reverend is his name. The fear of the Lord is the beginning of wisdom; a good understanding have all they that do his commandments; his praise endureth forever.—Psalm 111: 9, 10.

'IN' NOT 'FOR'

Am I to thank God for everything? Am I to thank Him for bereavement, for pain, for poverty, for toil? . . . Be still my soul; thou hast misread the message. It is not to give thanks for everything, but to give thanks in everything.—Dr. G. Matheson.

Advertisers in this paper are reliable. Patronize them.

OBITUARIES

SMITH—Mrs. Martha Smith was born in Hempstead County, Arkansas, April 30, 1849, and died at her home in Blevins, Arkansas, April 29. With the exception of about three months, Mrs. Smith has spent her entire life in Hempstead County, where she experienced the difficulties of depression and the joys of prosperity during a century in which she lived through three wars and saw the beginning of another. Early in life she joined the Methodist Church at a small church near her home, later transferring her membership to Blevins Methodist Church of which she has continuously been a member for sixty years. Two daughters preceded her in death, Miss Anna Smith and Mrs. J. H. Martin. She is survived by two sons, Fletcher Smith of Blevins and Richard Smith of Little Rock; one daughter, Mrs. M. L. Nelson of Blevins; two stepsons, Tom Smith of Houston, Texas, and Henry Smith of Blevins; and one brother, Mat Long of DeQueen, Arkansas. Her many friends, both young and old, testify of her undying devotion to her home, her community, her church, and her Christ through the years. She had no fear of death, for many times in the past few months, since the going of some of her friends, she spoke of death as going home to be with friends. Her funeral was held in the church she loved so long on her ninety-first birthday, by her pastor, Rev. Chas. H. Giessen, with burial at Macedonia cemetery.


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FOR THE CHILDREN

SPEAKING OF BIRDS

- What bird is impertinent? Mocking bird.
- What bird is needed in the harvest field? Thrasher.
- What bird do you find at the meat market? Butcher.
- What bird would you choose to make you a suit? Tailor.
- What bird comes in early winter? Snow.
- What bird is the children's pet? Catbird.
- What bird is Uncle Sam's pet? Eagle.
- What bird is most untruthful? Lyre.
- What bird is mentally deranged? Loon.
- What bird is a pessimist? Blue.
- What bird was caught thieving? Robin.
- What bird is a colored letter? Bluejay.
- What bird do boys like on a windy day? Kite.
- What bird represents rapid motion? Swift.
- What bird represents a girl's nickname and a form of pastry? Magpie.
- What bird represents a foreign country? Turkey.
- What bird stands in the fireplace? Crane.—Ex.

ROSEMARY'S SOCKS

It was twenty minutes past eight when Rosemary opened the door of the kitchen, where her mother was preparing breakfast. On one of her little feet was a black sock and a patent-leather slipper. Her other foot was bare, and in her hand she held the other slipper.

"Mother," said Rosemary, "I've looked everywhere, and I can't find my other sock."

"Well," answered Mrs. Holden, "I don't know what I am going to do with you. It was only last week you lost one of that new pair of white socks I wanted you to keep for best. Rosemary, you are careless about your things. Try to remember where you put your socks when you took them off last evening. And do hurry or you will be late for school."

Rosemary went back to her room to look again for the missing sock, but she did not have any hope of finding it. "I never can keep anything," said the little girl to herself. "I put the socks together on the chair when I went to bed, and I can't help it if the things don't stay where they're put." It was plain that the lost sock was not on the chair or anywhere in sight. Rosemary searched all the corners in her room where it could possibly be.

"O dear, what can I do?" she cried and winked hard to keep back the tears.

"Have you found it?" Rosemary's mother asked as she appeared in the door, holding a sock in her hand. But it was not the lost sock; it was the mate of the one that had been lost the week before. The little girl shook her head slowly.

"Then," said Mrs. Holden, "I am afraid you will have to put on this one. If you wear these two odd socks together, it will really be only one pair lost. I know," she added, noting her little daughter's astonished expression, "that it will look queer to wear a white sock with a black one, but perhaps it will help you to be more careful next time. Now hurry and finish dressing."

Before Rosemary could answer, her mother handed her the sock and

went back to her work. The little girl angrily brushed away the tears that were making their way down her cheeks and quickly put on the white sock and the other slipper.

"Every one will laugh when they see that my socks don't match," said poor Rosemary when she kissed her mother goodby.

"I'm sorry," answered Mrs. Holden. But she was firm, for she knew that she must cure Rosemary of her careless ways.

The little girl started for school at last, feeling, in spite of herself, that she deserved to be punished for her carelessness. Although it was nearly nine o'clock, Rosemary decided to walk across the fields to the schoolhouse, as she often did in the summer when she had plenty of time. She climbed the fence into the Jones' meadow as usual, but she was so busy thinking of what her schoolmates would say when they saw that her socks did not match that she could not enjoy the walk.

"I almost think I shall not go to school," said Rosemary to herself; but she kept on walking across the field. She had nearly reached the far fence when the thought of going barefooted occurred to her. The Kelly children always went without shoes in warm weather, and nothing could be as bad as wearing this odd pair of socks.

Feeling a little guilty, Rosemary sat down on a large rock and began to unbutton her slippers. When she had taken them off, she pulled off the white sock and then the black one. But to her surprise she found herself holding in her hand two black socks, one inside the other. Rosemary was much amazed, and it was some time before she realized that she had put both socks on one foot without noticing it.

"No wonder I couldn't find it!" she cried, laughing, and hurriedly put on her black socks and slippers. The white sock she put into her pocket, determined that it should not be lost. "And I don't intend to lose another sock so that there will be an odd one to go with it," she said and began to run so that she would be on time for school.—Youth's Companion.

DRINKING FRATERNITY

Harold L. Spake, Jr., a student at the University of Missouri, died recently following a wild, liquor-drenched initiation into the Theta Nu Epsilon Fraternity, better known as the TNE, the "drinking" fraternity of American campuses. Though Spake was too young legally to buy liquor at a store or bar, he was admitted to this underground organization and apparently not only allowed, but encouraged to drink.

The TNE is not the only such fraternity to be found at universities. Others flower beneath the surface of campus life, but none of these organizations are recognized by the regular Greek letter bodies.

There is no way to justify such a fraternity at any school. When it operates at a state institution, supported by state taxes, there is still less excuse for it. Parents do not send their children to college for a specialized course in drinking.—Scottish Rite Bulletin.

THEY SHALL RETURN TO THE LORD

And the Lord shall smite Egypt; he shall smite and heal it; and they shall return even to the Lord, and he shall be entreated of them, and shall heal them.—Isaiah 19:22.

INTERNATIONAL Sunday School Lesson

EZEKIEL TEACHES PERSONAL RESPONSIBILITY

LESSON TEXT—Ezekiel 33:7-16. GOLDEN TEXT—So then every one of us shall give account of himself to God.—Romans 14:12.

Personal responsibility is a subject well worthy of careful and repeated consideration. We talk so much about social, national or racial responsibility that we are prone to forget that the social order, nations and races, are made up of individuals. The Bible, while recognizing the relationship and responsibilities of nations and social groups to God, rightly stresses individual responsibility. It is man who is made in the likeness and image of God. He is the one who has fallen into sin, and he needs the regenerating grace of God in the Lord Jesus Christ. It is man who stands responsible to God, both as an individual and as God's representative in carrying His message to others.

I. Man's Responsibility for the Lives of Others (vv. 7-11).

Ezekiel had the official responsibility of a watchman sent by God to his own people in their captivity in Babylon. His was a special calling, and yet is it not true that, according to the teaching of the New Testament, every Christian is called to be a witness, a winner of souls, and a watchman?

1. The Watchman's Commission (v. 7). His appointment is by God, and the warning words he is to speak are given to him by God. Every true preacher and teacher of the gospel should be a God-called man, presenting the Word of God. Otherwise, his ministry will have little meaning and no real power. The same is true of every Christian; a personal touch with God must precede his efforts to win others to God.

2. The Watchman's Responsibility (vv. 8, 9). Being a watchman is not a duty that one bears lightly, for it has grave responsibilities. Lives are dependent on the vigilance and faithfulness of the watchman. Even those who watch over worldly goods or who guard the safety and comfort of others are held by us to a high measure of responsibility and are liable for misfeasance or carelessness in office. What about those of us to whom the destiny of eternal souls has been committed? Read the solemn words of verses 8 and 9.

3. The Watchman's Message (vv. 10, 11). The Jews who were in captivity because of their sin and failure were despondent. They saw no ray of hope; they were under the overwhelming burden of their sin. The message of God's watchman was one of hope to the repentant people. God is gracious toward the sinner and has no pleasure in punishing him. "Why will ye die?" places the responsibility squarely where it belongs—on the sinner himself.

II. Man's Responsibility for His Own Life (vv. 12-16).

Whatever may be our responsibility for the lives of others, certain it is that we must each one answer to God for our own lives. Ours is the glorious opportunity of living

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our life—and ours is the responsibility for it.

1. Consistent Living Required (v. 12). This verse evidently does not mean that a righteous man overtaken in a moment of defeat is lost. It rather refers to the one who has made an outward show of being righteous. Confident of himself, he has then fallen into careless living, and all at once his true character is revealed in outright wickedness. That man cannot then draw on his past record as though it were a bank account to be used to justify him in his hour of failure. Righteousness is a matter of the heart. It is a spiritual rebirth, expressing itself in changed conduct and consistent living, not only yesterday and today, but also tomorrow.

2. Real Repentance Accepted (vv. 13-16). God was ready in Ezekiel's day to accept the genuinely repentant man and woman. Infinitely more precious and warm is the welcome that Christ now gives to sinners who turn to Him, for He, our blessed Lord, has now worked out the way of salvation on Calvary's tree.

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**Young Ladies' Circle
To Be Organized**

The organization meeting for the Young Ladies Circle of Winfield will be held next Monday night, June 10, at the home of Miss Jeanne Hutchison, 2204 Battery, at 7:30. This circle is to be for girls between the ages of 18 and 25. Come and be a charter member of the circle.

OUR NEW MEMBER

Mrs. Hugh Sullivan, 1510 Welch, by letter.

**SENIOR-YOUNG PEOPLE'S
SPRING FESTIVAL
THIS FRIDAY—8:00 P. M.**

Members of the Senior and Young People's Departments are staging their Spring Festival this Friday evening (June 7) in Fellowship Hall at 8 o'clock. There will be food, fun, and entertainment for the whole family. Come, enjoy the evening and help the youth of the church raise money to send their delegates to the summer assemblies.

A few of the main attractions will be a style show put on by the boys in the departments, the crowning of the queen, reading by Florence Morris, and special music by an orchestra in charge of Dorothy Stevenson.

These young people need the training that our assemblies afford. YOU can help them by attending their festival. Admission, 25c.

**J. W. ALLEN, SECRETARY OF
BOARD**

At the regular meeting of the Board of Stewards last Monday evening Mr. J. W. Allen, Assistant Manager of the Fisher Cement and Roofing Co., was elected secretary. Mr. Allen has been a member of Winfield for only four years but has faithfully discharged every task assigned him and is eminently qualified to serve in this important capacity.

MR. JAMES MAJOR, our Student Preacher for the past two years, graduated from Hendrix, receiving his B. A. degree last Sunday. Jim has been a very fine worker and carries the good wishes of all who know him as he enters Duke University next September to continue his theological studies. MR. KERMYT ROEBUCK, a Little Rock boy, will be our Student Preacher next year. We welcome Kerymt, a young man of great promise, on our staff of workers at Winfield. His active duties will begin next September.

PRIDE

The lofty looks of men shall be humbled, and the haughtiness of men shall be bowed down.—Isaiah 2:11.

IN MEMORIAM

Dr. Wayne N. Freemyer
1883—1940
Faithful—Consecrated

VOL. XII **Pulpit and Pen** NO. 23



Winfield Methodist Church

Sixteenth and Louisiana, Little Rock

This Page Devoted to the Interests of This Church

Next Sunday At Winfield

10:00 A. M. CHURCH SCHOOL—BRING THE WHOLE FAMILY.
11:00 A. M. "Why God Does Not Stop the War," sermon by Pastor.
6:30 P. M. Jr-High, Senior, Young People's Leagues and the Sunday Evening Club.
8:00 P. M. "The Tragic Loss," sermon by Associate Pastor
MONDAY, 9:00 A. M. DAILY VACATION BIBLE SCHOOL.
(For all children from 4 through 14 years—
Daily, 9 to 11:30, June 10-21.)

THE PASTOR'S MESSAGE

By GASTON FOOTE

HOW DEFEND DEMOCRACY?

It is not enough to say that the U. S. should defend democracy. How can this be intelligently done?

There are those who say that the U. S. should immediately enter the war to stop Hitler. These people seemingly fail to take into account the fact that if Hitler is going to win the war he is going to win it in a hurry. The drive across France, with rapid exhaustion of Germany's war material, is a desperate gamble for quick victory. Before America could possibly throw her energies into the battle Hitler will either be stopped by the forces now before him or he will not be stopped. If the U. S. entered now she would be only included in the results of the campaign with no opportunity to seriously affect those results. Obviously the results may not be conducive to Allied happiness.

There are those who insist that the U. S. arm the Allies so they may defeat Hitler. To a large extent this is already being done but sentiment seems to favor a detachment of our air and naval forces to be sent into the battle as our U. S. "more than words" contribution. But obviously it would be impossible to engage in war on a limited basis and this action would but be the prelude to the main event. We must consider our implication in the final outcome. A Hitler victory would be a world calamity. But an Allied victory made by victors determined to crush Germany until she will never rise again would also be calamitous. To what extent are we ready to write a Versailles treaty that would make the 1919 version look like a sermon on brotherhood?

We believe the best defense of democracy, if we want to be really serious about its defense, is in making it work among the 130 million citizens of the now greatest democracy on earth. With need in the midst of plenty, with millions of unemployed, with apathy to governmental corruption, with hosts of economic dispossessed tramping out "Grapes of Wrath," let us address ourselves to the problem of making democracy so attractive that amid the ashes of fallen empires after the war there will be a cry for that government granting the "greatest good to the largest number of people."

Christian Education

By HAL H. PINNELL

Church School Attendance

Last Sunday	630
A Year Ago	550

Departmental Reports

	On	Cont.	Stay
	Pres.	Time	Ch.
Jr. Hi	56	50	43 36
Sr. Hi	50	41	37 39
Y. P.	53	42	35 30

Adult Report

Mothers' Class	51
Men's Class	44
Couples Class	41
Fidelity Class	35
Jenkins Class	27
Brothers' Class	25
Ashby Class	24
Forum Class	19
Young Men	17
Young Couples	14

Total.....297

Young People, evening	21
Senior High, evening	22
Junior High, evening	18
Sunday Evening Club	15

SUNDAY EVENING MEETINGS

6:45

Junior High Department: Subject, "Planning Our Vacations for Profit," Miss Helen Dillahunty, leader.

Senior High Department: Subject, "Why Work?," Virginia Westlake, leader.

Young People's Department: Subject, "Worshiping Through Music," Mrs. I. J. Steed, guest speaker.

Sunday Evening Club: Subject, "The Relation of the Church to Industry," H. K. Thatcher, Executive Director of the State Agricultural and Industrial Commission, guest speaker. Louis Stewart will play a violin solo, accompanied by Mrs. Stewart.

HATS OFF TO MOTHERS' CLASS

The Mothers Class led in attendance last Sunday. Not only did they report 51 in attendance, but the members of the class reported 25 personal visits made. If you want your class to grow VISIT THE ABSENTEES AND PROSPECTS. THIS GETS RESULTS.

CHURCH SCHOOL ATTENDANCE

Now that Loyalty month is ended we still need your loyalty through attendance in the Church School. We did establish an attendance record for May, but we do not want to fall behind that record for June.

Sunday morning, 9:30 o'clock, the Anti-Summer Slump Committee will meet. This Committee will go far towards helping us to keep up our attendance.

ATTEND CHURCH SCHOOL SUNDAY!

LET THIS BE A LESSON TO US!

Mrs. O. W. Scarbrough, who celebrated her 86th birthday last Sunday, is one of the most faithful attendants at Church School and Church services. She never missed a Sunday during the Loyalty month of May. Not a bad record at 86.

"Why God Does Not Stop the War"—Subject Sunday A. M.