



Arkansas Methodist

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



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

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AN EXHORTATION

A place is given on this page to the profound challenge of Dr. Goddard, our Foreign Missionary Secretary, as he urges us to consider the crisis in our missionary affairs. Doubtless all our readers have also read the call of our Bishops and the warnings of Dr. Cram.

Dear readers, these agonizing appeals must not be ignored. Loyalty to our Church requires consideration. Yea, a higher loyalty, our pledge of allegiance to our Divine Master, calls us to a degree of self-denial and reconsecration such as we have not heretofore practiced. Our religion up to this time has cost us no real sacrifice. When we were converted and joined the Church, we, of course, gave up any evil habits that we may have had and we have been trying to live cleaner lives than those who have taken no vows; but have we made any appreciable sacrifice? Have we denied ourselves daily, as the Master commanded? Judged by outward appearances, few of us have applied the counsel of self-denial to our daily living. Are we spending less on our tables or on our raiment or on our recreations or on our houses? If we have not, how have we met the requirements of the Master's discipline? Let us pause and pray and rededicate not merely ourselves, but all that we have, and share with the Master in helping to save the world that lies in darkness and sin.

If we fail, in this crisis, when admonished and exhorted by our leaders, what answer can we make to the Master in the great day when we stand before his throne and give an account of our stewardship? Let us pray and then let us deny ourselves and put into the treasury of our Church the necessary funds to carry on the work which has been undertaken under the inspiration of the Master's last command to go and teach all nations.

LET US UNITE IN PRAYER

By O. E. Goddard, Foreign Missionary Secretary.

OUR Missionary program is imperilled. Unless something unusual is done within the next few months we shall be in an impasse from which nothing but divine interposition can extricate us. By March 1, 1932, at the present rate of income and expenditures, we shall have borrowed to our constitutional limit. From March 1 to September 1, we have six "lean months"—months during which our income is small—yet we shall have to send out \$100,000 per month to keep the work going. Where can we get the \$600,000 necessary for these six months? Some one said, "Recall the missionaries." This takes money. To bring one average family, say of five, from Africa costs as much as to pay the salary for two years. To recall an average family from the Orient costs about as much as to sustain them on the field for one year. What shall we do? Never before was Southern Methodism face to face with such a crisis as now confronts us. Your administrative officers have economized all they can without eliminating anything vital or destroying the morale of the missionaries. Still the debt is increasing nearly one thousand dollars per day. Our budget costs a little more than three thousand per day and our income is not very much over two thousand per day.

What can we do? This writer believes there are adequate resources in the hands of our membership to save us from this disgrace, if these resources can only be made available in this crisis.

How can they be made available? By intercession. Here is our last and only resort. Why not the whole Church betake itself to prayer? In this, all—the high and the low, the rich and the poor, the scholar and the illiterate—may join in a united petition. All may? If they will meet

O GIVE THANKS UNTO THE GOD OF HEAVEN, FOR HIS MERCY ENDURETH FOREVER.—Psalm 136:26.

THANKSGIVING HYMN

(Tune: Ripon, or Presbyter, or All Saints New.)

We thank Thee, Lord, for daily bread,
The ripened harvest field,
For raiment warm and houses bright,
And comfort's daily yield.
We thank Thee, too, for eyes that see
And ears that hear Thy voice,
For minds that hunger after truth,
And hearts that can rejoice.

We thank Thee, Lord, for star-lit nights
And peaceful rest they bring,
For radiant days and billowy skies,
And flowers, and birds that sing;
For rocks, embedded in our path,
For trees that we must hew,
For humble things which form our days,
For work we have to do.

We thank Thee most for hallowed hopes,
For faith's eternal urge,
For duty's call, and friendship's glow,
And love's empowering surge;
For struggling men and striving hearts,
A new world yet to be,
For home and altar, star and Cross,
And all that leads to Thee.

—William Thompson Hanzche, in
Presbyterian Magazine.

the conditions of successful prayer. Thousands and millions of dollars have been released for the Kingdom of God in answer to prayer but those praying were in relationship to God described by our fathers as on "praying grounds and pleading terms with God." Some of our people are not on "praying grounds and pleading terms with God." Worldly-minded people, money-wild or pleasure-mad people, are not on "praying grounds or pleading terms with God." Unless they repent and get right with God they cannot unite with us in this prayer. Those living to the flesh—those living extravagantly (and their name is legion)—cannot unite in this prayer. Let them return to New Testament simplicity and then join us in this prayer. Nor can those who hate their fellowmen unite with us until they begin living to the Spirit and loving all men. Those who are dominated by love of money cannot pray "the fervent, effectual prayer of the righteous that avails much." A preacher stood on the Conference floor the other day and reported salaries in full—nothing on the apportionments. He cannot pray until he repents of this sin. Another pastor whose church used the budget system reported salaries in full, claims 40 per cent. He cannot pray until that sin is repented of. Common honesty requires every interest in the budget to share equally.

Hudson Taylor prayed and men and women came out of different countries, across the seas, to help him carry on his work in China. Again he prayed, and men from America and England and elsewhere, sent him money to sustain his work. Hudson Taylor was on "praying grounds and pleading terms with God." He practiced the most rigid economy in his own life—wore Chinese clothes, ate Chinese food, was not concerned about "feathering his own nest" for the future. Men who live this way can pray money out of pockets and banks and make it available for the Kingdom of God.

Who can unite in this prayer?

(1) Men and women who are living a clean, pure Christian life—a New Testament kind of life, if you please.

(2) Those whose lives and resources are at the command of God. No reservation of money, children, time, talents.

(3) Those who have paid the last cent possible for them to pay for Missions without doing an injustice to themselves or those dependent upon them.

Those who can thus qualify are invited to join daily, preferably the first thing in the morning, in earnest and prolonged intercession to God to touch the resources of our church and make them available, to save us from writing a chapter in Southern Methodist history that will shame us and our children's children for many generations.

What about those who cannot qualify as intercessors? Are you willing to go on in self-indulgence and let the program of the church be wrecked for want of money, when you have some that would help? If you do, can the Judge say to you, "Well done good and faithful servant" when you come to the Throne?

I AM THANKFUL

A THANKSGIVING MESSAGE

By Dr. J. Wilbur Chapman.

IT is a great thing for a merchant to take an account of stock and know where he stands financially—what his profits have been on the past and what his prospects are for the future.

There is no better time for a Christian to do the same thing than as the Thanksgiving Day approaches. It ought to be the great day of all the year.

But I am especially speaking as an individual Christian, with a vision confined not to our own country, but to the wide world, and I know of many things for which I am truly thankful:

1. For opportunities for serving Christ, the like of which I have never known. They are not personal with me—they are for every one.

2. For the rising tide of spiritual interest, which seems everywhere to be apparent. This is not confined to cities or countries. It is world-wide.

3. For the spiritual awakening in heathen lands, so remarkable that some people are today expecting that America and England may have great national revivals by way of the foreign fields.

4. For consecrated laymen who are today giving of their fortunes and of their time for the extension of the Kingdom of God.

5. For consecrated ministers of the Gospel, who seem determined to bring about a better state of things in the Church.

6. For health and strength and friends and homes, and everything that makes life worth living.

7. But most of all, I am thankful for Jesus Christ, our ever-loving Saviour and our faithful friend.—In Christian Observer.

THE FIRST PROCLAMATION

WHEREAS, it is the duty of the Nation to acknowledge the providence of Almighty God, to obey His will, to be grateful for His benefits, and humbly to implore His protection and favors—and whereas, both Houses of Congress have by their joint committee requested me to recommend to the People "of the United States a day of public thanksgiving and prayer to be offered by acknowledging with grateful hearts the many signal favors of Almighty God, especially by affording them an opportunity peaceably to establish a form of government peaceably to establish a form of government for their safety and happiness."

(Continued on page 3, column 1.)

Personal and Other Items

REV. H. H. HUNT, writing from his new charge, Lincoln, says: "We have been kindly received and are starting off well."

REV. A. W. HARRIS writes: "We are happy in our new parsonage home at Gregory and are well pleased with our new charge. The people have been nice to us."

REV. L. K. BROWN, our pastor at Marshall, writes: "I have found wonderful people to work with and they have been most hospitable to me. I see a great year ahead."

REV. E. L. BOYLES, ordering his paper changed, reports that he has been very cordially received at East Side Paragould Church and feels sure he will like his new field of labor.

REV. J. A. HALL of Texarkana is helping Rev. S. L. Durham in a meeting at Halstead about ten miles west of the city. He reports good interest and expects the meeting to run about 12 days.

REV. LESTER B. DAVIS writes: "At the North Arkansas Conference session I was transferred to the North Alabama Conference and assigned to the Elkmont Charge. My family and I are well pleased."

REV. A. L. CLINE, who was appointed to Siloam Springs, writes: "We are beginning our third pastorate here, having lived here for twelve years before. The people give us a royal welcome and the future is bright."

REV. W. J. FAUST, ordering his paper changed to Dover, writes: "We have been kindly received, and a generous pounding was administered the second night after our arrival. We are hoping for a good year."

IN connection with circulars which have been sent to all pastors of North Arkansas Conference this week are blanks for taking advance orders for Anderson's History of Arkansas Methodism. When filled, they should be mailed to this office for the History Commission.

BY a printer's error, overlooked by the proof-reader, Rev. J. Wilson Crichlow, P. E. of Conway District, was made to say in his report to North Arkansas Conference that at least 60 per cent of the salaries in his District would be paid, when it should have read 86 per cent. Brother Crichlow is making a good start on his District work, having preached five times last Sunday. The secret of his success is to get things started.

TO all subscribers who are in arrears notices have been recently sent. If they are loyal Methodists they will kindly respond to our invitation to settle their accounts. Some may be financially unable to pay. If such will notify us we will gladly continue to send the paper and give ample time to settle. But those who can pay will confer a great favor if they will settle before the holidays so that we may know how to face the new year.

HON. W. G. McADOO, Secretary of the Treasury under Woodrow Wilson, will speak at Southern Methodist University, December 9, in the interest of the First World Disarmament Conference which meets at Geneva, Switzerland in February. Mr. McAdoo comes under the auspices of the college Y. M. C. A., of which Allen Melton of Dallas is president. Glenn McDaniel of Seymour is arranging for the elaborate All-Student Banquet which will be given at Highland Park Methodist Church in honor of Mr. McAdoo.

APPOINTMENTS TO BE BROADCAST
THROUGH the co-operation of Dr. J. D. Hammons of First Church, Hot Springs, arrangements have been made to broadcast the Little Rock Conference appointments over KTHS, about 10:15 Sunday night, December 6.

LITTLE ROCK CONFERENCE NOTICE
THE Little Rock Conference Commission on Benevolences is called to meet in the chapel of First Church, Little Rock, at 2:00 p. m., Tuesday, December 1, to consider the report that should be made to the Conference.—A. C. Millar, Conference Chairman.

A CALL FOR HYMN BOOKS
OUR new pastor at Marshall, Ark., finds his church without suitable hymn books, and little money with which to buy new ones. He is wondering if there is not some church that has about three dozen old books that could be had free or at a nominal price. Anyone who wishes to help may address Rev. L. K. Brown, Marshall, Ark.

A GOOD EXAMPLE
AS may be seen in the report from the Fayetteville District Meeting of Stewards and Pastors, by unanimous vote, it was resolved that the week of December 6-13 be "Arkansas Methodist Week," and that during that week a canvass be made to put the church paper in every Methodist home in the District. That is in harmony with the action of the North Arkansas Annual Conference, and if corresponding action is taken in other Districts and the work faithfully done, it will mean a new day for the church paper and a better day for the Church in our state, because our people will know and appreciate the work of their Church as they could not by any other method. Instructions are being mailed to all the pastors of that Conference and good results are expected.

FIRST CHURCH CHANGES PASTORS
ONE hundred years after the founding of First Church, Little Rock, there has occurred a rather notable change of pastors. Dr. W. C. Martin, reared in Arkansas and educated in Hendrix College and Southern Methodist University, a week ago completed a pastorate of three very happy and successful years, and goes to First Church, Dallas, Texas. Coming to this city at a very critical period in the history of this historic church, Dr. Martin met all demands and expectations. Modest, scholarly, sweet-spirited, courteous, and brotherly, he met every issue fairly, made hosts of friends, and leaves this great church well organized and strong, with the love and respect of his people and the community. Rarely has a man of his age handled a situation more successfully. The only reason for his leaving is that the bishops thought he was needed more in Dallas. At his last service, although the weather was threatening, a large and sympathetic congregation heard his strong and helpful sermon and bade him an affectionate farewell.

Last Sunday morning, with a congregation which crowded the large auditorium, Dr. C. M.

Reves, began his pastorate, preaching a wonderfully felicitous and appropriate sermon on "Change." Also born and reared in Arkansas, a graduate of the University of Arkansas and Vanderbilt University, and having served as army chaplain and as pastor of our churches at Helena, Conway, Winfield Memorial, and four years at Boston Avenue, Tulsa, Okla., he comes to this great church under the most favorable auspices, and has been heartily received.

Thus under our admirable itinerant system, one pastor follows another without delay and builds upon the foundation laid by his predecessor, and the work goes on without a jar. A beloved pastor goes to a larger field, and the new pastor, already well known and honored, takes up the work and carries it on.

An eloquent preacher, a diligent pastor, a fine Christian gentleman, Dr. Reves returns to Arkansas with the love of those whom he served in Oklahoma and a hearty welcome here.

SUPREME COURT VALIDATES DIVORCE LAW

OUR Supreme Court decided last Monday that the petition of the Home Protective Association for a referendum on the 90-Day Divorce Law was defective, and thus it becomes a law. Justices Mehaffy and Humphreys rendered a dissenting opinion. We do not know whether it will be possible to get a rehearing. If not, the law will be in force until we can initiate a law to repeal it or the next Legislature repeals it. While it is somewhat difficult for us to see the logical or legal necessity for this adverse decision, yet we have full confidence in the Court and accept its decision, as all good citizens should do when the proper legal authority acts.

A SUNDAY AT ARKANSAS CITY AND WATSON

WHEN I received an invitation from Rev. W. C. Lewis to spend a Sunday with him, I gladly accepted because it had been many years since I had been in his charge, and I was anxious to see what flood, bank failures, drouth, and other disasters had done to that country under the big Mississippi levee. Brother Lewis met me at McGehee Saturday night, October 31, and I was soon at Arkansas City. That night, in spite of Halloween revelry I spoke on Forest Conservation at his church. He lost only his front gate, and the wind out of his tires. Sunday morning, in a car driven by Mr. J. C. Orndorff, who makes it his religious business to help people to go to church and Sunday School, with his wife and Mrs. Lewis, we went to Watson about 30 miles away. We have no house there, but a small parsonage; hence the services were in the fine little brick high school building, where Prof. J. L. Gaddy, who is superintendent of the public school, had just closed the program of his Sunday School. After preaching to a fair congregation, we had a bountiful dinner with Mr. and Mrs. E. M. Vaughan, and then drove on about 12 miles northwest to what is known as "Back Gate," because it is a gate of a large fencing district. There in a poor shack with a brush arbor in front, we found a crowd of farm people who had just finished Sunday School, Mr. Allen being superintendent. After preaching, Brother Lewis took several pictures, and we went rapidly back to Watson and Arkansas City, a round trip of almost 100 miles, in congenial company over paved and gravel roads without mishap. At night I had a good congregation at Arkansas City, and then was delivered at McGehee in time to catch the

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midnight train. It had been in every way a perfect day. As Brother Lewis had already secured 100 per cent lists at Arkansas City and Watson and promise of a few subscribers at Back Gate, it was not necessary for me to discuss the paper question; hence I had the privilege of preaching three gospel sermons.

In this bottom country, where a few years ago much of the land was a swampy wilderness and the vast majority of the people negroes, our church membership is small. There are only 50 members at Arkansas City and 60 at Watson, but in his two years Brother Lewis had added 20 members to the former and 22 to the latter. He has good Sunday Schools at each, and also well organized W. M. S. and two Leagues at Arkansas City. He has faithful and efficient workers and almost 100 per cent attendance at his church services. Finances are not all up, but it is thought that they will run well toward 90 or even 100 per cent. There are good public school buildings and schools at both places, and at Watson pupils are transported in several busses. Arkansas City has a good church building and parsonage not seriously injured by the 1927 flood, and there are many beautiful homes and substantial business houses and two hotels. The levee is immense and well built, and at this time the river was hardly in sight. The valuable timber is nearly all gone, and consequently the mill industry has dwindled. There is a gravel industry and at Watson the power plant of the construction company which is building and strengthening the levees. The farming country is level, well drained for ordinary water and this year the cotton and corn crops are wonderful, and the people are raising much truck and sorghum, and consequently are fairly provided against want during the winter. Last winter, although many negroes were fed by the Red Cross, our church members took care of themselves and helped others.

Out at Back Gate are many farms which have been deserted by the negro tenants, and hundreds of white people with little money have come down from the higher country, many of them from Central Arkansas. Some are mere squatters, owning little and paying no taxes or rent. Much of the land is forfeited for taxes, and from that standpoint conditions are bad. However, in spite of all drawbacks, the people are working hard and keeping up their courage. Last summer Bro. Lewis held a meeting at Back Gate and organized a community church with 21 members. The people will pay little this year except in potatoes and molasses, but they are deeply interested and Bro. Lewis is profoundly concerned and is doing all he can for them. He preaches for them once a month and also to a small group at Yonkapin about seven miles northeast of Watson. There is real need for just such work as Bro. Lewis is doing. It is genuine missionary work, and has promise of substantial growth and stability as conditions improve. He began his ministry at Watson about twenty years ago, and has seen great changes.

It is hard to realize that in 1927 water was on the streets of Arkansas City for 81 days and on many of the farms for more than four months, that the mill industry has declined, banks have failed, public and private funds have been lost, thousands of negroes have migrated, and a propertyless crowd of white people has taken their place, that last year the drouth was serious, that this year the price of cotton is low. Our people who have stayed and kept business and church going deserve great credit.

A brother who recently died told me that when he first saw Arkansas City about fifty years ago it had eleven saloons and no church. When I saw it forty years ago it was a dirty saloon town with only a handful of white people. Today, in spite of all calamities, it is a good little city and when financial tangles are untangled, it will be more prosperous than it ever was. It is said that there are "blind tigers" making and selling liquor in the swamps and on certain islands; but the old man who went there fifty years ago, said that morally and in every other way there had been almost marvelous improvement. McGehee, a comparatively new town, was once badly saloon ridden, but is now a clean and attractive community. Anybody who is willing to be fair, although he would like to see the "blind tigers" ousted, would frankly say that it was infinitely better to have blind tigers than those with two

good eyes. With proper care by the denominational leaders this bottom country will in twenty-five years be peculiarly attractive. Let us co-operate with those who are trying to do the work there. It will pay both the church and state.—A. C. M.

BECAUSE OF THY GREAT BOUNTY.

By Grace Noll Cromwell.

Because I have been given much,
I, too, shall give;
Because of Thy great bounty, Lord,
Each day I live
I shall divide my gifts from Thee
With every brother that I see
Who has the need of help from me.

Because I have been sheltered, fed,
By Thy good care,
I cannot see another's lack
And I not share
My glowing fire, my loaf of bread,
My roof's safe shelter overhead,
That he, too, may be comforted.

Because love has been lavished so
Upon me, Lord,
A wealth I know that was not meant
For me to hoard,
I shall give love to those in need,
The cold and hungry clothe and feed,
Thus shall I show my thanks indeed.
—Good Housekeeping.

RUSSIAN ZEAL

IN a recent article in *The Christian Century*, Maxwell S. Stewart comments on the tremendous energy that the Russians are exhibiting and their zeal for work. He says, in part: "Without attempting to say whether or not Socialism exists under the Soviet Government, the fact stands that the Russian people are working as no other people in the world are working, and still they are not apparently greatly affected by any of the motives upheld by the traditional economists. It is not an uncommon thing for a Russian to hold down two or even three jobs concurrently and to work at each one of them as if his life depended on it. In fact, almost everyone I know in Moscow works from twelve to sixteen hours daily and seems to thrive upon it * * * Women work just as hard or even harder than the men do. A visitor to the Soviet Union is invariably surprised to find women working on complete equality with men at everything from manual labor to the highest professions * * * The people have caught a vision of a world vastly better than the one in which they now live, for the realization of which there is such a tremendous amount of work demanding to be performed that no one can well stand idle and allow it to remain undone. For there are simply not enough trained workers to carry through all the jobs which must be accomplished. Consequently every man and woman feels called upon to double up until such a time as others can be trained to take their places."

This example ought to provoke us to redouble our efforts to accomplish the things that should be done. What would happen in the Kingdom of God if every member of the church had the zeal and willingness to work at Kingdom tasks as these Russians are working to carry on their social experiment? The need of the church today is for more and better workers. How can Christian men and women, who profess to love and honor Christ, remain passive and idle in the presence of great spiritual opportunity? It is time for all who love their Lord to awake from slumber and become real workers in the fields which are white to the harvest.

THE CHRISTIAN CONCEPTION OF GOD

WRITING in *The Christian Century*, Norman Thomas says: "The main concern of Christianity has been, is now, and must be with the question of God: Does he exist, what is his nature, and what his relations to men? If modern Christianity has any unique and significant contribution to the social order it is to establish the truth of its conception of God as love. That is the problem both of philosophy and of life. Atheism or agnosticism springs at least as much from observance of human conduct, including the conduct of Christians, as from contemplation of the

universe that astronomy, physics, chemistry, and biology give us. Christianity has no economics or political science for our guidance; it has certain great ethical principles perhaps more clearly and explicitly stated and exemplified in the Jesus of the Gospels than in other religions. But if we can tell anything about the mind of Jesus it is clear that for him these ethical principles were derived simply and directly from his sense of God. Whatever one may think of the learned discussions of the 'apocalyptic hope' and the 'interim ethic' in the teachings of Jesus, it seems to me clear that his way of life, his exhortations to forgiveness, to mercy, to brotherhood—in short, to an unworldly perfection—were based on his belief on One who forgives us as we forgive others, whose mercy is everlasting, whose fatherhood is the ground of human brotherhood, and who is himself perfection."

BOOK REVIEWS

Pathways to the Reality of God; by Rufus M. Jones, Litt. D., LL. D.; published by the Macmillan Co., New York; price \$2.00.

Dr. Jones is a philosopher and thinker of no mean ability and in these discussions on the various pathways to the reality of God, he offers the reader much that is enlightening, inspiring, helpful and comforting. He claims that, since nothing short of the Divine Personality can satisfy the needs of the human heart, we are all eager to find him. He says, "Our entire hope of success in this search rests on the assurance that the one who is sought is also Himself the Seeker. If we are eager to find Him, even more so is He to find us and to bring us into the holy family, the blessed community of life and fellowship." While we may not be in full accord with all his deductions, we cannot fail to be benefited by these thought-provoking studies.

THE FIRST PROCLAMATION.

(Continued from page 1.)

Now, therefore, I do recommend and assign Thursday, the 26th day of November, to be devoted by the People of their States to the service of that great and glorious Being who is the beneficent Author of all the good that was, that is, or that will be—That we may then all unite in rendering unto Him our sincere and humble thanks for His kind care and protection of this country previous to their becoming a Nation—for the signal and manifold mercies and the favorable interposition of His Providence, which we experienced in the course and conclusion of the late war—for the great degree of tranquility, union and plenty which we enjoyed—for the peaceable and rational manner in which we have been enabled to establish constitutions of government for our safety and happiness and particularly the national one now lately included—for the civil and religious liberty with which we are blessed and the means we have of acquiring and diffusing useful knowledge: and in general for all the great and various favors which He hath pleased to confer upon us:

And that we may then unite in most humbly offering our prayer and supplication to the great Lord and Ruler of Nations and beseech Him to pardon our national and other transgressions—to enable us all, whether in public or private life, to perform our several and relative duties properly and punctually—to render our national government a blessing to all the People by constantly being a government of wise, just and constitutional laws discreetly and faithfully executed and obeyed—to protect and guide all Sovereigns and Nations (especially such as have shown kindness unto us) and to help them with good government, peace and concord—to promote the knowledge and practice of true religion and virtue, and the increase of Science among them and us—and generally to grant unto all mankind such a degree of prosperity as He alone knows to be wise.

Given under my hand at the City of New York the third day of October in the year of our Lord 1789.—G. Washington.

THERE is within every soul an impelling force to worship some supreme being. All nations have some form of worship. The Gospel of Jesus Christ seeks to direct the search of the souls of man in the right channel. God will not withhold knowledge of Himself from any soul who truly seeks Him.—Christian Observer.

Contributions

GOVERNOR PARNELL'S THANKSGIVING DAY PROCLAMATION

In November, 1620, the Pilgrim Fathers and their families, numbering 102 souls, arrived in the New World. Through the long, bleak winter they remained aboard the Mayflower, only the more hardy venturing ashore as the opportunity offered, to build log shelters for occupancy in the spring. It was a winter of unusual privation, hardship and suffering, and more than one-half of the company had died before the snows were gone. "It pleased God to visit us with death daily, and with so general a disease that the living were scarce able to bury the dead," wrote their own historian, Gov. William Bradford.

Through the summer of 1621, the remnant of the colony prepared for the coming winter and trying circumstances, but with unconquerable courage. "It is not with us as with men whom small things can discourage," said Bradford. Although their ranks had been decimated by disease and the crops that first year were meager, Governor Bradford proclaimed and set aside one day at the end of the harvest upon which the people should give thanks to Divine Providence for the blessings bestowed upon them. That was the first Thanksgiving. And now,

Whereas, the people of the State of Arkansas during the past two years being beset by both flood and drouth, were put through a period of testing in a matter closely paralleling the unprecedented hardships and sufferings of the Pilgrims three centuries ago; and

"Whereas, these hardships, so heroically overcome by the people of our State, have been followed during this year with the most bountiful harvest with which our Commonwealth has ever been blessed, converting into a veritable land of plenty a State that one year ago was without food and was dependent upon its neighbors for sustenance; and,

"Whereas, the observance of Thanksgiving as originally conceived 310 years ago is a beautiful custom for the purpose of expressing gratitude for bountiful harvests and other blessings;

Now, therefore, I, Harvey Parnell, governor of the State of Arkansas, by virtue of the authority vested in me under the laws of the State of Arkansas, do hereby set aside and designate Thursday, November 26, 1931, as Thanksgiving Day and do hereby urge upon all of our people the true significance of the occasion, and request that our citizenship convert it into an opportunity to render thanks to an all kind Providence for our emergence from a period of scant harvest and of hardships into a year of bounty and of plenty, and do hereby express the hope and belief that all of our people will be truly thankful for the blessings and mercies so bountifully bestowed by the God of Nations.



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A GOOD INVESTMENT

The total amount paid this year by the General Board of Finance for the support of the claimants of Southern Methodism is \$312,806.16. Surely this proves the value of Superannuate Endowment, and it is a wonderful testimony to the fidelity of those pastors whose loyal support of this movement has placed \$6,150,000 such endowment in the hands of the Board.

Suppose all the pastors of the Church had done nothing or practically nothing toward raising this Endowment, as so many of them have done? If this had happened, the Board would be paying practically nothing to the claimants this year. Just think what deprivations the claimants would suffer this winter without the benefit of the \$312,806.16.

The pastors who do not help to raise the Endowment receive from its income when superannuated just the same as those pastors who did help to provide it. This fact should send every pastor to the task of doing his part in full measure. There is no complaint against a pastor who really tries to aid this Cause and fails, but the one who fails without trying certainly has reason to complain against himself.—L. E. Todd, General Secretary.

THANKSGIVING—DAY OF ENCOURAGEMENT

"I am not an optimist, because there is so much evil in the world. I am not a pessimist because the ultimate triumph of righteousness is promised. I am a meliorist because I see the goodness of God in the land of the living." Thus in substance spoke one of our best known and most widely honored ministers. It was the Psalmist who first declared, "I had fainted if I had not believed to see the goodness of God in the land of the living." Perhaps then he was the original meliorist.

At any rate, the Thanksgiving season is an ideal time to be a meliorist, provided a meliorist is one who obtains his encouragement in life from viewing the goodness of God as evidenced among his fellowmen. Optimism often leads the heart to become "sick" because of "hope deferred." Pessimism blinds the eyes of the mind to the clear evidence of better days and things. Meliorism says God is good: there is abundant proof that in this world all things are working together for the best. Why, then, entertain any rash hopes or cherish any morbid fears?

Thanksgiving Day this year will be a period of gloomy depression for many. Investments made with meticulous care as a wise provision against old age, sickness or other emergency have been seriously impaired. Opportunities for the safe placement of funds appear unusually limited. Unemployment is unexampled in extent. Misery is widespread. Harvests have failed in some localities and have been too abundant in others. Lawlessness is abroad in the land. Disloyalty to the plain provisions of the constitution is shockingly prevalent. The great nations of the world have renounced war as a national policy and yet will not disarm. Nationalism, hiding its virtues and parading its vices in the form of self-seeking selfishness, is to the fore.

Therefore is it that many this Thanksgiving season will conclude that the observance of the Day this year, other than as a welcome respite from labor, will be a silly farce.

There is nothing of "goodness in the land of the living." It is too much to expect to find it here on earth. Yonder, "beyond that door which is iron on this side, but burnished gold on that," it will doubtless be found—in the land of "the dead." In the words of the Psalmist, many this day will "faint" because they will not "believe to see." Ah! here, just here is to be found the reason why many will be unthankful this year. It is not that there are not some grounds for thanksgiving in every life. It is not that the fundamental things of life, those which abide both in the here and in the hereafter, have been seriously impaired. It is that men and women have lost the ability "to believe to see," the ability to view the world situation or local problem with the eye of faith. To the eyes of faith,—the eye that sees believingly, that "believes to see"—the goodness of God will be everywhere and abundantly observable. It will be seen in the natural world with its orderly processes undisturbed; in the world of human affairs with its onmarching events, under the evident control of a God, who is infinite, eternal and unchangeable in his wisdom, power, holiness, justice, goodness and truth; and in the world of grace, where the God and Father bestows upon us his unmerited favor in the pardon of our many and repeated sins, in the granting of his peace and in the opening up to us of the wonders and opportunities of the "abundant life" which he came to bestow.

The goodness of God in the land of the living. It is here. It can be observed. It is the antidote for all pessimism. It is the basis for all optimism. Let us seek to see it and, with the Psalmist, we will agree that goodness and mercy have followed us all the days. Goodness to provide for every need. Mercy to pardon every sin. There is no reason why we should "faint" this Thanksgiving season. There is every reason why we should "believe to see the goodness of God in the land of the living."—Lewis S. Mudge, in Presbyterian Magazine.

BY FAITH

Have you ever tried, after reading or listening to that marvelous roll call of great men and women in the eleventh chapter of Hebrews, to add to this list some of the notable worthies of modern times? The writer of the Hebrews tells of men and women who "by faith" from the days of Abraham up to his time had wrought mighty deeds, had conquered kings, had established nations, had fought valiant battles—who, in short, had rendered great service for humanity. What of the men and women who, by faith, in these later days have wrought even greater deeds for humanity?

Dr. Philip P. Jacobs of the National Tuberculosis Association calls the roll of a few of them. "By faith," said Dr. Jacobs, Louis Pasteur in France caught the vision of the germ theory of disease and laid a foundation for all modern public health science.

"By faith, Robert Koch in Germany made possible the ultimate conquest of the greatest devastating scourge of the last thousand years—tuberculosis.

"By faith, Edward Livingston Trudeau, himself suffering from tuberculosis, made possible the first sanatorium for the treatment of the disease.

"By faith, Vincent Y. Bowditch of Boston, Mass., demonstrated that tuberculosis can be treated anywhere, thus saving tuberculosis victims the expense of going to distant climates and high altitudes for treatment.

"By faith, Lawrence P. Flick formed the first tuberculosis society on the American continent in 1892, launching the greatest life-saving campaign of all the ages.

"By faith, the National Tuberculosis Association has gone forward, carrying the message of these and hundreds of other pioneers. And by faith, we, in this year 1931, may also participate in this nation-wide humanitarian movement by the purchase of Christmas seals."

The campaign for the purchase of Christmas Seals is of particular interest to people of Arkansas because of the work the seals are making possible in the fight against tuberculosis. Hon. George W. Donaghey, president Arkansas Tuberculosis Association, says: "2,085 people were examined in case-finding clinics in sixteen counties in Arkansas this year. Of this number, 435—more than one-fourth—were found to be active cases and 117 of the 435 were far-advanced cases. The Christmas Seals make these clinics possible.

"The prevention and educational work being done by the Arkansas Tuberculosis Association is doing much to control the spread of the disease in the state. In 1930 there were 199 fewer deaths in Arkansas from tuberculosis than in 1926. But there is much to be done, as tuberculosis is still the chief cause of death between the ages of 15 and 45. Every life saved means the saving of other lives, for tuberculosis causes tuberculosis.

"The Arkansas Tuberculosis Association hopes that every one in the state will have a part in this important work by buying all the tuberculosis Christmas seals they possibly can. Where there is no county organization or Seal Sale Committee, remittances may be sent direct to the Arkansas Tuberculosis Association, 521 Federal Bank and Trust Building, Little Rock.

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These records sell for 65c each, or five records for \$3.00. Fill out the following order

blank and check records wanted. There are two songs to each record as indicated below.

- () 1 (I Love To Tell The Story.
(Just Over In The Glory Land.
- () 2 (At The Cross.
(Hold To Gods Unchanging Hand.
- () 3 (Shall We Gather At The River.
(Near The Cross.
- () 4 (Where The Gates Swing Outward
(Never.
(There's A Cross To Bear.
- () 5 When The Roll Is Called Up
(Yonder.
(God Will Take Care Of You.
- () Check here indicates that I want all of the 5 records.

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Enclosed find \$..... for which please ship me prepaid.....Golden Rule Phonograph Records.

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ONE-HUNDRED YEARS OF METHODISM IN LITTLE ROCK

FIRST CHURCH, LITTLE ROCK, THE CONFERENCE HOST, CELEBRATES ITS CENTENNIAL

One-hundred years ago, five years before the Arkansas Annual Conference was organized, First Church, Little Rock, was a part of the Little Rock Circuit. It became a station in 1836, the year the Arkansas Conference was set up as an Annual Conference separate from the Missouri Conference, the mother of Methodism west of the Mississippi River. From a very small beginning in a little building by the river, it has grown until now it is the largest church in our state and one of the great churches of our denomination. It is aptly denominated "The Cathedral of Arkansas Methodism." It has been capably served by some of our greatest preachers.

The following is a list, in chronological order, of pastors, some of them returning for second and even third pastorates: Wm. G. Duke, Martin Wells, W. P. Ratcliffe (the first station preacher), Benj. Jones, W. H. Bump, B. H. Hester, R. W. Cole, Andrew Hunter (when Methodism was divided), H. R. Kern, J. F. Truslow, C. P. Turrentine, John Harrell, A. R. Winfield, W. C. Young, A. B. Winfield, D. L. G. McKenzie, H. R. Withers, J. A. Stanley, R. F. Colburn, C. O. Steele (in 1865-67, who passed away only last year), R. S. Hunter, J. L. Denton, H. B. Frazee, W. C. Hearn, James Atkins (father of Bishop Atkins), L. M. Lewis (a Confederate general), Alonzo Monk, E. N. Watson, C. C. Godden, Horace Jewell, Wesley G. Miller (father of the medical missionary, Dr. Janet Miller), M. B. Chapman, E. A. Tabor, R. D. Smart, C. E. Patillo, W. E. Thompson, Walker Lewis, W. F. Andrews, T. E. Sharp, W. R. Richardson, Forney Hutchinson, P. C. Fletcher (who served, 1917-26, by far the longest term), H. D. Knickerbocker, and W. C. Martin. Among the presiding elders have been Andrew Hunter, W. P. Ratcliffe, E. N. Watson, Horace Jewell, J. H. Riggin, H. H. Watson, C. C. Godden, J. H. Dye, T. H. Ware, A. C. Millar, Alonzo Monk, James Thomas, Forney Hutchinson, E. R. Steel, and J. A. Henderson, the present incumbent.

Among its laymen have been leading merchants, lawyers, teachers, doctors, planters, bankers, judges, and governors. Among its women have been some of the choicest spirits of Southern womanhood. Notable among these women are Mrs. W. H.



Rev. C. M. Reeves, D. D., Pastor,
First Church, Little Rock.
Host of the Little Rock Conference.

Pemberton, who as historian and as secretary of the W. M. S. rendered unusual service to the cause of laity rights for women, and Mrs. Flora V. Holmes, remembered for her liberal contributions to Missions and Galloway College for Women.

The first church building was a modest frame, the second a substantial brick on Second Street, the third was erected in 1879 at Eighth and Center Streets (the present location), and after this burned in 1895, the present stately edifice was completed in 1900. To this several commodious additions have been made to accommodate the numerous educational and social activities. Its spacious auditorium, the largest in the state, has recently been improved and refurnished and a great pipe organ installed. This plant is now fully equipped to carry on the splendid educational activities described in this issue by Mr. Bentley Sloane, the efficient Educational Director.

The church made marvelous growth during the long and popular pastorate of Dr. Philip Cone Fletcher, and this work was ably maintained by the retiring pastor, the young, vigorous, spiritual, practical Dr. W. C. Martin, who after graduating from Hendrix College and Southern Methodist University and engaging in religious activities during the late war and serving strong stations in Texas, was brought by Bishop Boaz to this church in 1928.

A Parsonage Band was organized during the pastorate of Rev. Horace Jewell, and the women rendered memorable service in raising funds which finally resulted in the erection of the large house on Louisiana Street. During the pastorate of Dr. H. D. Knickerbocker, this house was declared "out of date" and a fine \$25,000 brick parsonage was built at 401 W. 18th Street.

The second session of the Arkansas Annual Conference, after its organization at Batesville in 1836, was held in First Church, Nov. 1, 1837, Bishop J. O. Andrews presiding, Rev. W. P. Ratcliffe, pastor. Subsequent sessions of the Annual Conference have been held in this church: In 1840, November 4, Bishop Beverly Waugh, presiding. In 1854 the Arkansas Conference was divided, the northern half retaining

the name, and the southern half being called Ouachita Conference. Later (in 1865) its name was changed to Little Rock Conference. The Annual Conference met in First Church in 1854, Bishop H. H. Kavanaugh presiding; in 1871, Bishop H. N. McTyeire presiding; in 1884, Bishop R. K. Hargrove presiding; in 1887, Bishop C. B. Galloway presiding; in 1898, in Little Rock, but in Winfield Church, Bishop H. C. Morrison presiding; in 1908, again in Winfield Church, Bishop E. R. Hendrix presiding; in 1914, Bishop H. C. Morrison presiding; in 1923, Bishop James Atkins presiding with Bishop H. M. DuBose assisting on account of the illness of Bishop Atkins, which resulted in the latter's death just after the Conference session closed; and in 1928, in Winfield Church, Bishop H. A. Boaz presiding.

The Woman's Missionary Society of First Church has always been strong and active; hence it was appropriate that the Woman's Board of Foreign Missions should have been entertained by First Church in 1899, and as a result of the impressions made upon a little girl, Julia Dortch, the niece of Mrs. Wm. Thompson, the first dollar was contributed to the Scarritt Bible and Training School. In 1915 the Woman's Missionary Council met in this church. The women of First Church have been among the chief supporters of the Arkansas Methodist Orphanage, Mrs. Antoinette Tillar having given \$5,000 in one gift.

In 1857, First Church had only 87 members, 45 of them being negroes. The Conference Journal of 1930 gives the following statistics: Members, 2,644; additions that year, 204; Value of church property, \$250,000; value of parsonage and lot \$35,000; members of W. M. S., 220; contributed by W. M. S., \$5,266; enrollment in Sunday School, 1,431; pupils who joined the church, 53; members of Epworth Leagues, 73; paid presiding elder, \$1,124; paid pastor, \$7,500; Foreign Mission Special, \$2,500; total of all money raised, \$70,835. First Church has contributed very liberally to the missionary Centenary, Kingdom Extension and Supernuante Endowment.

Out of First Church, directly and indirectly, have come the other Methodist Churches in Little Rock. They are as follows: Asbury, Rev. J. F. Simmons, P. C., 889 members; Capitol View, Rev. C. D. Meux, P. C., members 401; Forest Park, Rev. W. R. Adams, P. C., members 156; Henderson, Rev. O. C. Birdwell, P. C., members 307; Highland, Rev. Roy E. Fawcett, P. C., members 607; Hunter P. W. Quillian, D. D., P. C., members 105; Pulaski Heights, Rev. Leland Clegg, P. C., members 716; Twenty-Eighth Street, Rev. E. T. Miller, P. C., members 245; Winfield, P. W. Quillian, D. D., P. C., members 1,866. Total membership in Little Rock 7,936, or one-tenth of the population of the city. All have made substantial gains this year. All will assist First Church in entertaining the Little Rock Conference.

During Dr. Martin's administration the total collected was \$157,533.96, and this includes payments made on the Century Fund. The pledges for the Century Memorial Fund amount to approximately \$90,000.00. All outstanding indebtedness is covered by pledges.

Memorial gifts included in the Century Fund are the Flora V. Holmes

Memorial Organ, the lighting system in the main auditorium given by Mrs. J. G. Benson as a memorial to Hon. H. L. Rammel, her brother, and the altar cloth and chalice given by Mr. Cummins Ratcliffe in memory of his father and mother, Judge and Mrs. W. C. Ratcliffe.

The total number of members received was 604.

FIRST CHURCH ORGANIZED FOR SERVICE

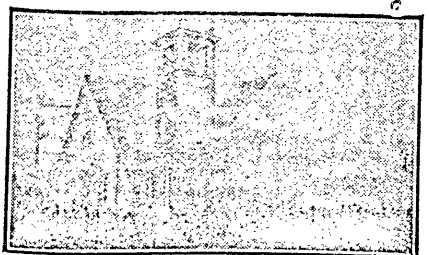
By Bentley Sloane, Director of Religious Education.

To carry on the program of a church whose membership is 2,600, whose history for the past century is written in living deeds of heroic men and women, whose total budget in one year involved the raising and spending wisely of approximately \$75,000, is an enterprise worthy of the best in human leadership and necessarily dependent upon the guidance of divine wisdom. The preaching of the Word and pastoral care of the people, the program of Christian education with its many related activities, the secretarial duties involved in the business of the church, the huge financial task so essential to the enlargement of the Kingdom, and the missionary and evangelistic programs which keep Christian hearts warm with enthusiasm—these are the constituent elements of the great program which in turn demand specialized leadership. In addition to the pastor, the employed staff of the church now consists of a Director of Religious Education, a General Secretary, and a Director of Music. Most of the program in detail is carried on by that large group of efficient and consecrated lay workers who are enlisted and trained from year to year and whose quiet and unpretentious labors are never fully appraised except by Him whose plans reach beyond the short span of our generation.

We might say that the governing body of the church is the Board of Stewards made up of 100 of our leading men and women elected annually by the Quarterly Conference and who hold their position by virtue of their Christian leadership in the church and community. This Board has its own organization, including a Finance, Executive and other Committees, and meets regularly each month to discharge the business of the church. At the beginning of each church year this Board has the responsibility of canvassing the total church membership and securing annual pledges to cover the budget. Not only in material things are these men and women stewards, for they are charged with the responsibility of cultivating all members in the stewardship of time and talents. Each has a list of persons whom he visits a number of times during the year. In this way the Board of Stewards is both the governing body of the church and "servant of all," and along with the distinct honor of holding an exalted position there comes the duty of setting an example in church loyalty and service. Those who comprise this important body are closely related to every organization of the church and will be found in the center of every worthwhile enterprise.

Too much cannot be said about the women of the church who are organized through the Woman's Missionary Society and who have played a very important part in the history of First Methodist Church. The Society has a membership of 250, and in addi-

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Southern Church Department
608 Broadway, Nashville, Tenn.

tion to its regular organization of officers and committees it is divided into eleven Circles, or divisions, which in turn are organized so that the local program may be carried on in workable and efficient units. The first Monday in each month the Society convenes for prayer and business at the church. The second Monday finds these women meeting in their Mission Study Groups that they may better understand the entire mission program of our Connectional Church. The regular Society program is given on the third Monday, and the last Monday in the month the Circle meetings are held in the homes of the members. In addition to these regular meetings the women of the Missionary Society carry on their work wherever and whenever there is a need in the church and community. During the winter of 1930-31 they contributed \$900 to local relief work, in addition to their regular budget, and furnished a large number of automobile loads of clothing and other commodities so essential to those who were suffering from the results of the drouth and depression. Through their committees they visit the hospitals and jails, assist the pastor in securing new members, distribute Bibles and tracts, and do everything they can to influence State and National Legislatures to create laws in keeping with the ideals of a Christian Commonwealth. In the Centennial Program of our Church they have contributed much through committee work during the refinishing of the auditorium and have pledged \$10,000 toward the Flora V. Holmes memorial organ, half of which they have already raised and paid. To carry on their local work, these women have an annual budget of approximately \$900, and to the Mission Board and all other specials they pay each year through the Connectional treasurer as much as \$2,000 more. The present Society is an important factor in the program of our church as we prepare to take up our labors on the threshold of a new century. Whatever changes may take place in the details of organization the same historic zeal, consecration, and loyalty will characterize the members of the First Methodist Church Missionary Society of the future.

Within the last few years changes of tremendous significance have taken place in the theory and practice of Religious Education, and at the last General Conference of our Church legislation was introduced which magnified and unified the entire educational program of the connectional and local church under a Board of Christian Education. The former Sunday School, the Epworth League and the work of the Missionary Society among children and young people have been merged into one great unit which might properly be called the Church School and which has for its field the entire membership of the church and those of the community for whom the church is responsible. There is no longer a "church" on one hand and a "Sunday School" on the other within the same parish. The Sunday School is simply the church organized for teaching and everything of an educational nature has the dignity and sanction of the entire church. The present enrollment of the Church School is 1,280.

The First Church Board of Christian Education, which has been in existence since 1927, is committed to the faith that Christian Educa-

tion is simply learning and practicing the religion of Jesus and the personal expression at every period of growth of the fullest life through Him. Therefore, it believes that a vital, life-giving faith in Christ is the proper heritage of every child, youth, and adult and that the remaking of a Christian society is a dream to be realized only when the church is willing to give at least as much attention to serving our children and youth as it does to salvaging our adults. Thus religious education is infinitely more than merely a Bible lesson on Sunday morning and must necessarily include all factors that enter into character formation, worship, study, play, dramatics, school and home life and community enterprises. Religious education in this light is the major function of the church.

The Board of Christian Education is composed of the pastor, the director of religious education, the general superintendent, the president of the Missionary Society, one young person and six other members. It has disciplinary authority to organize the whole church for education and has for its functions the election of officers and teachers, the selecting of all teaching literature, the supplying of a missionary education program, linking the local church with the church colleges and providing a program on College Day, planning for special days of the year and supervising the work done by organizations in the young people's division. The Director of Religious Education does his work very largely through this Board.

Under the Board of Christian Education the church is organized into three major divisions, the Children's, the Young People's, and the Adult divisions. In the Children's Division there are four Departments: The Nursery, ages birth to 4; the Beginner, ages 4 and 5; the Primary, ages 6, 7 and 8; and the Junior, ages 9, 10, and 11. Over each of these Departments is a superintendent whose duty it is to administer all the affairs of the department and to plan the program for the year. These departments are correlated through an Advisory Committee whose chairman has supervision over the entire Children's Division. The work for children in the entire church falls within this division, and when other organizations desire to promote programs they must do so through the departments and classes. The work formerly done by the Epworth League and Missionary Society among the children is now taken over by the departments insuring a unified program for the children of the church. In the Beginner and Primary Departments plans are being worked out for an expanded program each Sunday from 11 to 12, giving an extra hour of missionary education and project work.

The Young People's Division is made up of three departments, the Junior High, the Senior High, and Young People's Departments. The first includes all Junior High School students, ages 12, 13, and 14. The second includes the Senior High School students, ages 15, 16, and 17. The Young People's group includes those 18 through 23, approximately. Over each of these departments is a Counselor whose function is similar to that of the department superintendent in the Children's Division. The departments are correlated through an Advisory Council representing all three groups and whose

president, a young person, is a member of the Board of Christian Education.

A word should be written at this point about the former Alpha Epworth League operating in the Young People's Division. This organization has had a long and illustrious history and has contributed much to the lives of the young people who have been comprised in its large membership. Recently the League and the Sunday School Department for Young People have merged their memberships and programs into one Young People's group meeting both morning and evening with a unified program in harmony with the recent General Conference legislation. In each department all activities formerly carried on by the two groups are unified under one set of officers and committees, thus making possible a great program that challenges all the young people of the church and not merely one group within the church. The Girls' Missionary Society, formerly answerable to the Woman's, Missionary Society, will now be represented on the councils of both the Senior Hi and Young People's Departments so that its program will be correlated with that of the two departments. The Boy Scout Troop of our church will be related to the Junior Hi Department and will be represented on the Council. In this division the work will be carried on both Sunday morning and evening and will include all the interests of young people through study, worship, missions, recreation, community service, dramatics and leadership training. Thus each department constantly strives to eliminate meaningless activities and overlapping of programs and furnish the pupil with a maximum amount of guided experience which contributes to the general objective of the Church School as stated by the Board of Christian Education. In the three departments of this division the enrollment is about 300.

In the Adult Division of our church, in addition to the Missionary Society, the work is carried on through two major Bible Classes, the Elizabeth Rummel Class for Women and the Century Class for Men, and five other adult classes with a total membership of 534. Each of these classes, as far as practicable, carries on a year-round program for its members, and a number of social events are given at each season. Our present building equipment is inadequate for an adult assembly each Sunday, but plans are under way to form an Adult Council through which all groups in the division might more closely correlate their programs and serve better the entire adult membership of the church. Another forward step in this division will be the formation of a Young Adult group whose membership will consist of those young men and women between 25 and 32 who have recently come from the Young People's Department and who will be represented on the Adult Council. Included in this young adult group will be a class for young married couples with a program peculiar to their needs and interests. The church, along with the public schools, is coming to the larger belief that adults can be educated, and the process of adjustment in religion is an unending thing for which the church must provide at every age and station in life.

In its attempt to meet the religious needs of children, our church has found it necessary to enlist the

co-operation of the home. We regard the home as a very definite part of the church and apart from it the church would find it practically impossible to provide for the early years of childhood. The religious value of the home is further enhanced when we learn from Psychology that the first four years of a person's life are the most formative and that during this period his character lines are very definitely set to be altered in later life only slightly, if any. Therefore, the parents, especially the mothers, are at the top of the list in the church's program of religious education, and everything possible is being done to help them to be teachers of religion. To this end a Parent-Teacher Association has been organized which is affiliated with state and national Congresses of Parents and Teachers, being one of the few church associations in the entire nation. This association meets once each month and presents programs in the interest of Christian education in both the church and home. Parents and teachers find a common meeting place here to discuss mutual problems which all must face if Christian education is to be effective in the whole life of the child. The present enrollment of the Association is small, but plans for the year 1931-32 include a consecrated effort to enlist a large portion of the church in this worthwhile enterprise. An outstanding development of this parent program is the Mothercraft Class for mothers of young children, which meets each Sunday at the Sunday School hour. This class has for its program each week in addition to the International Lessons a course in practical Child Psychology and Religious Nurture. About 55 mothers are enrolled in this splendid class.

The Nursery Department of our Sunday School, so closely related to this parent work, is classed as a Home Department. Only children who have reached the age of three are encouraged to attend the Sunday sessions. The other children are classified as inactive members to be cared for in the home. At the age of four they are transferred to the Beginner Department, where the program becomes more formal, and with the entering of the first grade in the public school our Primary Department begins a similar program in Christian Education. More and more we are turning to the parents for help in every phase of work the church is attempting with children, and the future of Christian education depends very largely upon the co-operation of church and home in the most important task of a nation.

One other item of our adult work

INDIGESTION

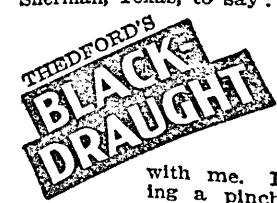
Take a Pinch of

Black-Draught After Meals

If bothered with indigestion after meals, try taking a pinch of Black-Draught just after you leave the table. Many people do this to avoid indigestion. Mrs. H. A. Goff writes from Sherman, Texas, to say: "I suffered

with bloating—a full feeling. I would almost lose my breath. My food disagreed with me. I began taking a pinch (of Black-Draught) after each meal, and I found that was the best way. I soon was relieved of so much gas, and the smothering spells did not come on. Since then, my health is much improved."

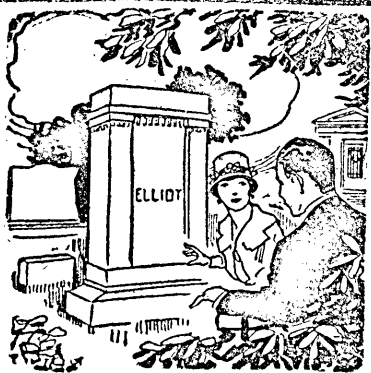
Sold at drug stores.



needs to be mentioned. The Home members are those elderly people and shut-ins who find it impossible to attend the services of the church. For them we have a special superintendent who supplies literature each quarter and ministers to them from time to time. Thus the church attempts to meet its every obligation to the last member who is on the fringe of its program.

A most important part of our Church School program is the Vacation School, which is held each year for two or three weeks during the summer. This school has the advantage of a select group of skilled workers and a program which covers about three hours each day except Saturday, and the idle vacation hours of scores of boys and girls who are anxious to spend their mornings in some worthwhile activity. The church has stepped in and capitalized these factors through the Vacation School, and each year there are over one hundred of our boys and girls who attend these summer sessions. The program is offered in four departments, Beginner, Primary, Junior, and Junior Hi, and include study, worship, play and special worthwhile projects. Under careful guidance, each pupil is given daily opportunity to work creatively and to encounter certain situations which allow him to have Christian experiences in the normal affairs of his daily life. The projects growing out of each course are carried out in community relationships, and many of our boys and girls have learned the fuller meaning of the teachings of Jesus through service to others. The enthusiasm for the Daily Vacation School is growing each year and we can truly say that the most effective piece of work for children carried on by the church is through this Summer School which has accomplished as much in two weeks as our Sunday School does in an entire year.

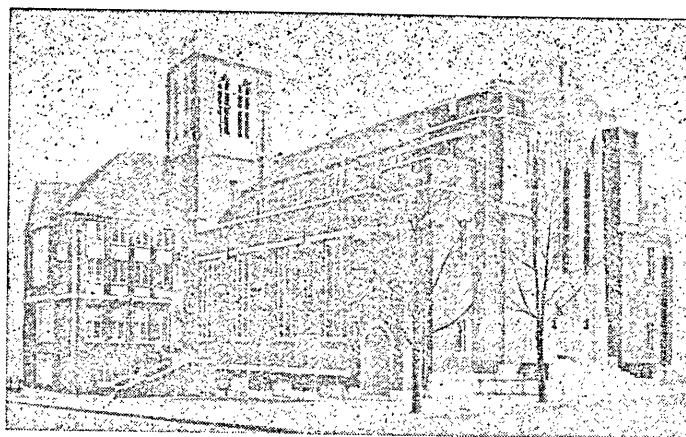
The planning and carrying out of this great program of Religious Education in our church in detail is entrusted to the individual Departmental Councils. In the Children's Division they are made up of the teachers and workers of a given department with the superintendent as chairman. In the Young People's and Adult Department these Councils include, in addition to the teachers, the student officers of the departments who enter into the planning and execution of the department programs



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WINFIELD MEMORIAL CHURCH.

as outlined by the Board of Christian Education. These Department Councils meet monthly and work out the problems involved in teaching, leading in worship, recreation and other phases of the program.

Another important unit in our organization is the Workers' Council, a large, loose body composed of every worker in the whole Church School. This Council meets quarterly for a program of fellowship and business. The meetings are usually of the inspirational type and deal with problems of a general nature. Much of the program is arranged so that workers in each department might acquaint themselves with the School as a whole and enjoy the fellowship of those who are working toward the same objective in the Church's great program of Religious Education. The very size and inclusiveness of this body creates a spirit of unity highly valuable among those who labor in the Christian Church of today.

As we press toward the ideals of Christian education we realize more and more that the cutting edge of our program is the teacher-pupil relationship. In all of our many activities this relation of person with person stands out as the major factor. It was in this relationship that Jesus accomplished most. It was the influence of His great Personality that touched individuals informally all the way down the line. Our Church believes that this teacher-pupil contact forms the circuit over which the spark of God's grace travels and motivates toward Christian ideals. It is not overstating the case when we say that the success of our efforts in Christian Education depends entirely upon those who are elected to teach from week to week and to quest together with the pupils for that fuller meaning of the Gospel of Jesus Christ as it transforms every phase of individual and social life in the process of teaching.

Whatever plans the Church may have for the future, it will first of all have to solve the problem of trained leadership—to preach and teach a Gospel that will in the very nature of itself call men and women to the field of service in their own church and community. Our teaching staff at present numbers about 80, and these men and women are entitled to the praise of the entire congregation. They are taking every opportunity to grow and to adjust themselves to whatever is new and fundamental year by year as they teach. But we are not satisfied with the present number of our people, young and old, who are preparing to serve. Our plans will not be complete until we have a large number enrolled in teacher training classes and on our prospective lists.

WINFIELD MEMORIAL CHURCH

Winfield Memorial Church began as a mission in 1868. In 1870 the congregation built a house of worship at Twelfth and Spring Streets and was known as Spring Street Methodist Episcopal Church, South. Dr. Augustus R. Winfield served as pastor here for four years.

In 1884 or 1885 a new church was begun at Fifteenth and Center Streets. This was completed and formally opened in 1889 and the name changed to Winfield Memorial Methodist Episcopal Church, South.

For more than thirty years the congregation occupied this building, and during this time the church took its rank as one of the strong churches of Southern Methodism.

In 1921, under the leadership of Rev. W. B. Hogg, the present building was commenced. It was completed during the pastorate of Dr. C. M. Reves and was opened June 27, 1926.

The new building, located at Sixteenth and Louisiana Streets, is a modern church plant costing, with its equipment, over \$300,000.00. Although the church has been built by a congregation by no means wealthy, its erection has been amply justified by the larger congregations served and the increased efficiency of all departments of the church.

Dr. Paul W. Quillian has been the pastor for the past four years. On the foundation built through all the years by great and good pastors, he is building a beautiful spiritual structure. Through his work with the young people, it is hoped that the church will rapidly reach the ideal. Certainly the present gives great promise for the future.

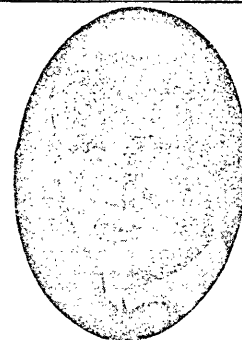
In this work he is ably assisted by Miss Dorothy Cooper of San Antonio, Texas, who has been the Director of Religious Education for the past two years, and Mrs. Allen Mulkey, who has been Church Secretary for six years.

Among the activities of the church may be mentioned teacher-training classes, boy scout and girl scout meetings, dramatic club, vacation schools, men's fellowship meetings, and various social gatherings.

During the past four years, the membership has grown to 1923. Of the new members added, 222 have been received on profession of faith.

The unified budget system, adopted two years ago, has proved satisfactory in every way. This covers every item of church finance, with the exception of money raised by the Woman's Missionary Society. The budget amounts to \$35,000 to \$40,000 per year.

The two-hour unified session, which has been in operation two years, is a great success. Under this plan, the church school opens at 10 o'clock.



Rev. P. W. Quillian, D. D., Pastor,
Winfield Memorial Church.

At eleven, the adults and older pupils go into the worship service and the elementary departments into study classes and expressional activities.

What success the church has attained has been due to a strong leadership, to "making new friends and keeping the old," and to the efforts of many people who have "a mind to work."

HISTORICAL SKETCH OF ASBURY CHURCH.

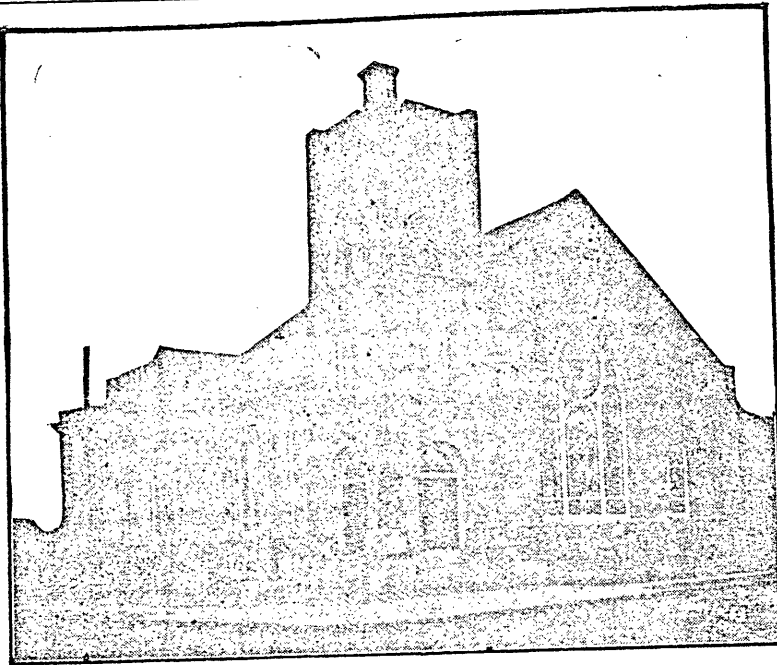
Asbury Church originated from a little mission established in 1888 about 1412 West Eighth Street, in a building which still stands. A little later in the same year the congregation moved into a store on the northeast corner of Tenth and High and organized a church. The charter members were Ora Brown, A. E. Dougan, Mattie Dougan, Annie Dutton, W. H. Feilds, Charles Marshall, Harry Marshall, Minnie McJunkins, Mrs. W. A. Smith and W. A. Cagilton. Throughout the remainder of the year 1888 and until the Annual Conference in the fall of 1889, H. R. Withers, E. W. Winfield and J. B. McDonald did the preaching. Services were held in this store building for about a year. A tent was then set up on the southwest corner of Tenth and Bishop on property now owned by Immanuel Baptist Church, where services were held until a storm destroyed the canvas. The congregation then moved north across the street into a blacksmith shop which was owned by a Mr. Munzing.

The first church site ever actually owned by the congregation was at the northwest corner of Tenth and Wolfe—two lots purchased on May 22, 1889, by W. R. Casey, John T. Webb, and William T. Wilson as Trustees for Capitol Hill M. E. Church, South, of Little Rock, Arkansas, but no house of worship was erected on it prior to the Conference of 1889. The first pastor sent by the Conference to Asbury was W. A. Steel in the fall of 1889. At that time the church had fifty-four members.

The congregation soon outgrew the blacksmith shop; so at the close of services one Sunday night the pastor, W. A. Steel, submitted the question to the congregation as to what should be done, and it was decided that a new church building would be erected during the following week on the site at the northwest corner of Tenth and Wolfe. This was done and on the following Sunday services were held in the new church. The congregation worshiped at Tenth and Wolfe until April 5, 1908. On the following Sunday the first service was held in a new building on the present site at Twelfth and Schiller. On June 24, 1911, the church building was set on fire by lightning and burned. While a new structure was being erected the congregation worshiped in a planing mill at the southeast corner of Twelfth and Summit.



Rev. J. Frank Simmons, Pastor,
Asbury Church.



ASBURY CHURCH

It was during the pastorate of A. O. Evans that the present church building was completed and the congregation moved back to it and has occupied it continuously ever since 1911.

Pastors who have served Asbury are W. A. Steel, T. D. Scott, E. R. Steel, J. R. Rushing, W. J. Herron, O. H. Tucker, J. M. Workman, W. A. Steel, A. P. Few, W. A. Swift, Frank Barrett, A. O. Evans, W. R. Richardson, W. P. Whaley, W. C. Davidson, W. C. Scott, Francis A. Buddin, J. L. Dedman, and J. Frank Simmons, in the order named.

Beginning with the Conference years 1889-1890 and ending with the Conference years 1903-4, a missionary appropriation for the support of Asbury was made, except for 1899-1900. The amounts ranged from \$150.00 to \$350.00 per year. The amount fixed for the preachers' salaries have varied from \$485 to \$3,600 per year. The total amount paid for all purposes for the church year has run from \$544.05 to \$20,431.00.

The church has owned two parsonage sites. The first was located on the property now occupied by the S. M. Alley home at 1714 West Tenth Street. The second and last was at 1205 Schiller Avenue. The property at 1205 Schiller has recently been converted into a Young People's Department and the church is now renting for parsonage purposes the property at 1206 Schiller Avenue.

The first Asbury Sunday School of which we have any knowledge was organized at Tenth and High in 1888. The Sunday School membership has varied from 75 to 800. The total amount of money raised by the Sunday School, beginning with the Conference of 1890, has ranged from \$26.43 to \$2,551.00. The following have served as superintendents: L. J. Clark, F. M. Goar, H. E. Glidewell, J. H. Andereck, Ben D. Brickhouse, Sr., Guy W. Swaim, C. L. O'Daniel, Oscar Murrie, Sam T. Poe, Joe A. Goetz, Curtis W. Williams, C. B. Nelson, Hardin Bale.

The first Epworth League at Asbury was organized some time in the Conference year 1894-5. The lowest membership ever reported to the Conference was 20 and the highest was 157. The first amount of money raised by the League was made to

the Conference of 1902. The lowest amount raised by the League in any one year since then was \$32.00 and the highest was \$696.00.

In 1890 a "Ladies' Aid" was organized with the following members: Mrs. Minnie McPherson, president; Mesdames W. J. Joyner, W. R. Casey, J. B. Sandefur, R. A. Hightower, W. N. Prater, Rachel Cardwell, A. R. Williams, J. W. Pipkin, H. E. Glidewell, E. W. Mills, Jane Kitto, Sue Compton Scott, and Misses Mollie Casey, Tonce Joyner, Tillie Kitto, Lonie Joyner and others. It was not until the year 1896 that a "Woman's Missionary Society" was organized. The first available record of this society shows the following members: Mesdames Farrow, Millis, Rushing, Swaim, Clifford, Hightower, Andereck, Goar, Prater, Mitchell, Odom, Cardwell, Crosswell, Smith, Joyner, Yowell, Rogers, Winn, and Miss Ellis. Mrs. Millis was president of the Foreign Society and Mrs. Goar of the Home. The present membership of the Asbury Auxiliary is 71, the total amount raised last year \$2,369.00.

Space does not permit inclusion of the names of the members of the various official boards. The first Board of Stewards, however, was composed of W. R. Casey, S. M. Alley, H. E. Glidewell, and A. R. Williams. The first Board of Trustees, of which we have any record, was composed of W. R. Casey, John T. Webb, and William Wilson.

Under the leadership of Rev. J. Frank Simmons, Asbury Church is closing a successful year.

In the beginning of the present Conference year under the pastorate of Rev. J. Frank Simmons, the Kingdom Extension program and offering were put on. This offering was \$400.00 and was paid in cash early in the year. The church debt has been refinanced and one yearly payment made. The Sunday School, under the leadership of Mr. Hardin Bale, has had an average attendance of 453 which is an increase over previous years. There have been 80 additions to the church and morning and evening services have had a marked increase in the number attending. All salaries and assessments will be paid in full this year without borrowing on next year's income. Peace and harmony prevail and the future is promising with rich rewards for consecrated service.

SKETCH OF PULASKI HEIGHTS CHURCH

The Pulaski Heights Methodist Church was founded in February, 1912, by the Rev. H. F. Buhler.

It is impossible to give one person all the credit for the pioneering and engineering which are necessary in launching a church organization. Often we discover forces and individuals far removed from the scene of activity that rendered invaluable services in the establishment of the church. Just as there are many unnamed heroes in the Bible, so there are countless unidentified loyal souls whose indefatigable efforts and liberal contributions made possible the erection of houses of worship.

To Rev. A. C. Millar, D. D., Presiding Elder of the Little Rock District back in 1909, we must give much credit for the establishment of a church on the "Heights." His vision and devotion have meant much to the expansion of Methodism in our city, as well as throughout Arkansas. He purchased lots 11 and 12, block 23, on December 11, 1909, from Miss Janie Woodruff, the consideration being \$1,000. The church site was deeded to "A. C. Millar, Trustee." In August of the following year, Doctor Millar transferred the lots to Colonel H. L. Rummel, Hon. L. B. Leigh, and T. E. Sharp, as trustees. In the meantime, Presiding Elder Millar made the initial payments with funds which he secured for such work during his tenure of office.

But it was not until February, 1912, that an organization was effected. Rev. H. F. Buhler, with approximately forty-seven charter members, organized the church in the Episcopal Club House, which now stands just two blocks east on Woodlawn Avenue. Through the courtesy of the Episcopalians, services were held there weekly until work on the present structure had advanced sufficiently to hold the services in the basement. The basement floor was ready for occupancy in June, 1912. Services were held in the main auditorium in December, 1912.

The Building Committee was composed of the following: Mrs. J. S. McDonnell, C. A. Rosenbaum, W. H. Keeton, R. L. Draper, and S. G. Lawrence. Mr. R. P. Morrison drew the plans for the building, and Mr. J. W. Cotton superintended the erection of the church.

Mr. W. M. Branch was chairman of the Board of Stewards; W. H.

Keeton, secretary, and C. A. Rosenbaum, treasurer. Other members included Clay E. Smith, W. J. Cotton, E. P. Andrews, and R. L. Hattaway.

Dr. Alonzo Monk was Presiding Elder during the actual construction of the church, having succeeded Dr. Millar on the District.

The first service in the main auditorium of the church was conducted by the Rev. R. L. Duckworth, in December, 1912. However, Rev. H. F. Buhler presided over the first service held in the basement of the church then under construction. He also succeeded in getting pews for the auditorium and making all things ready for his successor.

One of the red-letter days of "Pulaski Heights" Methodism was the occasion of the laying of the corner stone. Among the visiting local ministers and prominent laymen who took part were: Rev. P. C. Fletcher, D. D., pastor of Winfield; Rev. A. O. Evans, D. D., pastor of Asbury, and Colonel George Thornburgh.

Our church now takes rank easily with the middle class appointments in the State, which is no "mean" position to occupy in a section of the country where great churches are plentiful. Those who have served as pastors include: Rev. H. F. Buhler, 1912; Rev. R. L. Duckworth, 1913; Rev. S. R. Twitty, 1914; Rev. L. E. N. Hundley, 1915-17; Rev. B. A. Few, D. D., 1918-19; Rev. W. T. Thompson, 1920-22; Rev. F. G. Roebuck, 1923-24; Rev. Mims Thornburgh Workman, 1926; Rev. John C. Glenn, since August, 1926-December, 1928, and Rev. J. M. Hamilton, 1928-30; Rev. Leland Clegg, 1931.

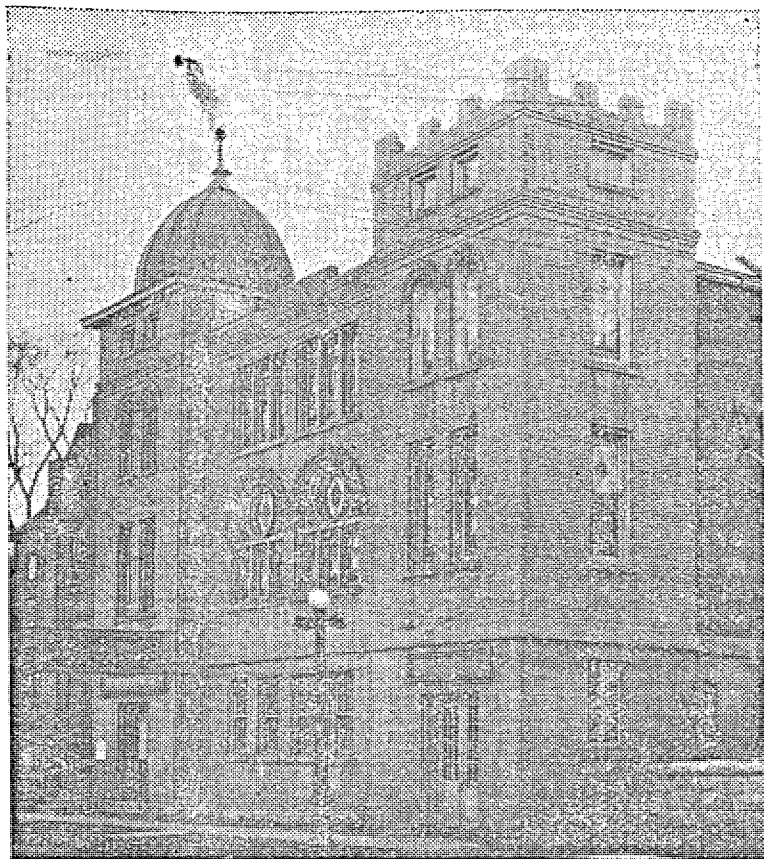
It is stating the circumstances mildly when we say that this enterprise, which is now so promising and dynamic savored of the boldness of youth. The daring of the founder and his co-laborers, the charter members, reaching the point of rashness when they undertook such a stupendous task in the face of such unfavorable circumstances and with such dim hope for the future. But their boldness and daring have proven to be God's vision and purpose. Today, "Pulaski Heights" is making an immeasurable contribution to the entire city.

Finally, one of our informants had this to say about the McDonnells, who wrought, gave, and loved unstintingly during the days of "Pulaski Heights" infancy, and whose influence and support are so potent today:

"Mr. and Mrs. J. S. McDonnell were vital factors in the organization, erection, and subsequent success of the church. Most of the other members possessed very little of this world's goods at that time. But Brother and Sister McDonnell gave liberally, worked faithfully, and saw the program carried to a successful completion."

And, what of the "Pulaski Heights" of today? A careful study of the organizations, a glance at the personnel of the officiating, a "look" at the church roster, and a survey of the achievements and successes of the past will cause the heart of every member to swell with pride. The present members who have borne the "heat" of the day can now take delight in their successes. Those of us who are reaping the harvest of their labors, praise God for their great souls and invaluable services, and take new courage.

Without giving the names of all who are officially connected with the several organizations of the



CAPITOL VIEW CHURCH.

church, we would especially call attention to the great Sunday School; the growing Women's Missionary Society; the wide-awake Epworth League; the Board of Stewards and Board of Trustees, and of the judicious Committee; the large choirs, both senior and young people's; and other officials and the entire membership who count it a joy to love, labor, and live for God and His Church.

"Pulaski Heights" is great in machinery numbers, organization, devotion, culture, progressiveness, harmony, co-operation, achievements, and last, but best of all, in consecration and spiritual power. Our church might well be likened unto a great roller mill, grinding continuously to make a better community, a better city, a better commonwealth, a better nation, and a better world.

Rev. C. D. Meux, Pastor,
Capitol View Church.Rev. E. T. Miller, Pastor,
Twenty-Eighth Street Church.

TWENTY-EIGHTH STREET CHURCH

CAPITOL VIEW CHURCH

The year 1930-31 has been a great one in the Capitol View Church. We have had 108 accessions. The membership is now 450.

The Sunday School is growing steadily and there is an increase of nearly 50 per cent over last year.

We claim to have the largest prayer-meeting in the city of Little Rock, having an average attendance of 83 for the last three months.

Our congregations are good and are increasing steadily.

We have recently completed a beautiful new ceiling of fibre board.

Our finances will be reported in full.—C. D. Meux, P. C.

A SHORT HISTORY OF TWENTY-EIGHTH STREET CHURCH

Under the leadership of Dr. A. C. Millar, then presiding elder, the Twenty-eighth Street Church was organized March 14, 1909, with Rev. W. D. Mitchell as pastor and with 62 charter members, eleven of whom are still members and are as follows: Mrs. Ada Turner, Mrs. M. J. Armbrust, Miss Dora Hooper, Mr. and Mrs. C. E. Nolting, Mr. and Mrs. G. M. Mathews, Mrs. J. M. Kimball, Mrs. J. W. Calk, and Mr. and Mrs. F. B. Gladden.

For some time before its organization it was a Sunday School run by several interested persons for children in the neighborhood who could not very well go down town. It has continued to minister in this way through the years. Children of all denominations, and no denomination, have been and are being taught in the Sunday School. Many who

have been trained in our Sunday School are serving in the down-town churches. We have a loyal and consecrated group of workers who stand by the pastor. The motto is, "The Church that lives to serve."

The following pastors have served, as follows: W. D. Mitchell, March, 1909, to May, 1910; Marion S. Monk, June, 1910, to December, 1912; James B. Evans, year of 1912-13; J. Wayne Mann, 1913-14; J. D. Baker, 1914-17; Clarence D. Meux, 1917-18; John P. Lowry, 1918-19; J. M. Crenshaw, 1919-20; W. R. Harrison, 1920-24; Clarence D. Meux, 1924-28.

The Rev. E. T. Miller, the present pastor, has served this charge since November, 1928. During his three years there have been 117 members added to the membership of the church.

A careful revision of the list of members shows the present membership to be 276.

HIGHLAND CHURCH, LITTLE ROCK

Rev. Roy E. Fawcett, P. C.

Highland Church was organized April 11, 1909 by Rev. S. W. Rainey, then pastor of Henderson Church, this city. The services for the first year were held in a store building at Twelfth and Elm Streets. There were forty-three charter members with the following organization: F. A. Isgrig, Sunday School superintendent and chairman of Official Board; R. T. Williamson, class leader and chairman Board of Trustees; Mrs. G. W. Pardee, President Woman's Missionary Society and Mrs. F. A. Isgrig, pianist.

Under Brother Rainey's leadership the present site at Twelfth and Ce-

Watch Her, Mother—She Needs You



Despondent Young Girls

SHE LOOKS despondent, worn-out and depressed. Young girls budding into womanhood often get wistful. *They should be watched!*

"I have a headache," they quietly complain. "My back bothers me. ... I guess I'll lie down."

During this "trying time" every young girl needs the helpful benefit of a strengthening medicine like Lydia E. Pinkham's Vegetable Compound.

Neglect now only invites suffering later on. Pain destroys beauty.

That's why so many attractive young women become faded prematurely. The pretty girl of 18 of-

ten becomes a languid lady of 25.

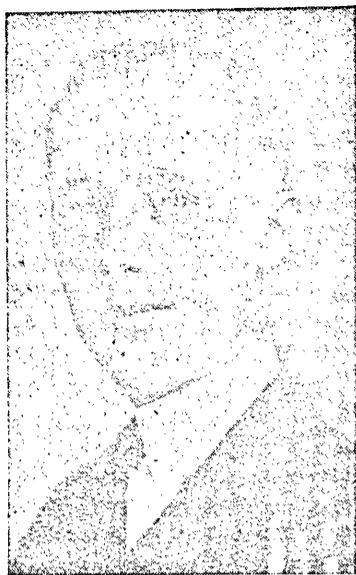
When your daughter becomes tired and listless... won't you give her Vegetable Compound Tablets... just as other mothers do?

The very fact that it's been in use a long, long time, gives women extra confidence. They know it *must* be good... or so many women wouldn't take it.

And how true that is! For our records show that 98 out of every 100 women report benefit.

Ask your druggist for a bottle of either the tablets or the liquid today. Don't postpone the blessed relief this medicine brings.

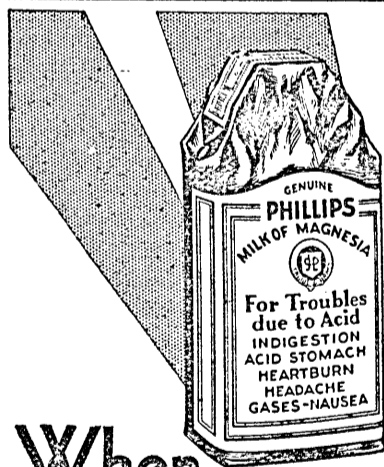
NEW! Lydia E. Pinkham's Vegetable Compound Tablet Form



Rev. R. E. Fawcett, Pastor,
Highland Church.

dar was purchased and the original chapel built and paid for in 1910. The brick building now in use, completed in 1914, was constructed under the pastorates of Brothers J. L. Leonard and J. T. Rodgers.

The original building was this year incorporated into an educational building to meet the growing demand for increased educational facilities. The present church enrollment is 496. The Sunday School has an average attendance of 325 with an enrollment equal to the church membership. The organization is as follows: Roy Ulmer, chairman Official Board; W. L. Elliott, Sunday School superintendent; Mrs. Geo. D. Chance, president Woman's Missionary Society; T. L. Adkins, chairman Board of Trustees; and Mrs. Rosco Blount, pianist.



When PAIN Comes

WHAT many people call indigestion very often means excess acid in the stomach. The stomach nerves have been over-stimulated, and food sours. The corrective is an alkali, which neutralizes the acids instantly. And the best alkali known to medical science is Phillips' Milk of Magnesia.

One spoonful of this harmless, tasteless alkali in water neutralizes instantly many times that much acid, and the symptoms disappear at once. You will never use crude methods when once you learn the efficiency of this. Go, get a small bottle to try.

Be sure to get the genuine Phillips' Milk of Magnesia prescribed by physicians for 50 years in correcting excess acids. 25c and 50c a bottle—any drug store.

Woman's Missionary Dept.

MRS. A. C. MILLAR, Editor.

Communications should be received
Saturday for the following week. Ad-
dress 1018 Scott Street.

THE DAY.

Mrs. F. M. Williams.

When a day is becoming as a thousand years in the sight of men as well as of God it may serve us well to pause and consider the day in which we live that we may serve our generation in the fullest measure in helping to bring about the day of the Lord.

During the World War we learned that the slogan, "Der Tag," which headed all articles written by the German people, expressed the hope of the day when Germany should rule the world, sealing this challenge with the assuring words, "Gott mit uns," or God with us.

The day, or looking forward to the day, is the gleam that lights the spark of hope all through life. The mother looks forward to the day when the pulsating thing that throbs near her heart will mete its full time and nestle in her arms the beautiful babe of her dreams.

The day when anxious mind is soothed in the knowledge that it is well with the child.

All along the life of the child we look forward to the day of the first tooth, the first step, the first word and the first day at school. The day when love comes, the day of its consummation, the day is full of hope, anticipation and opportunity marked by milestones of events as we journey on, even to the day when we become one of the household of God in the "house not made with hands, eternal in the heavens."

Germany looked forward to the day when might should be proclaimed right, when by that power she should rule the world.

But I am thinking of the day and generation in which we live, its privileges and opportunities which always culminate in obligation, and what we are doing or may do to bring about the day of the Lord.

David, the sweet Psalmist, was also David the warrior, David the fugitive, hiding in caves, dwelling in tents, who today might be classed as a ruffian, yet David served his day and generation well and became not only a king, but a man after God's own heart.

All through the ages men and women have served their day and generation which in another day might not meet its needs.

Isaiah served well his day and generation not only in the prophecy of our Lord's coming, but in his vision of the Lord high and holy and his answer to the call of missions in the words "here am I, send me."

Micah, Hosea and other prophets served their day well in the proclamation of a gospel that would be fulfilled in the coming of the Messiah.

Augustine, the planter of Christianity in England, Luther, the Christian Liberator, setting free the faith which saves, Columbus, piercing the superstition of his day in seeing a path over a round world, these served well their day, with our freedom of worship coming from Pilgrims who dared an unknown world.

Joan of Arc served well her day

when but a slip of a girl she listened to the voices that stirred her to lead her people to freedom and the republic of France is her triumph.

Even in our time men and women have had the far seeing vision that will serve other generations. Wm. Jennings Bryan in his "Prince of Peace," prepared the hearts for the consummation in the League of Nations as led by our prophet of Peace, Woodrow Wilson.

Frances Willard served other days than her own when she organized the W. C. T. U., and gave to the school children scientific instruction on intoxicating liquors, laying the surest foundation for a temperate world.

General Booth, in a church allotment said, "Give me those who do not belong to any church," and the Salvation Army was born to be a mighty factor in saving the world.

We could mention many of the royalty of the ages through service, but it is of our day and generation we would speak, here, now in 1931.

It is a far cry from the day when David wrapped himself in the skin of an animal, slept on the ground, satisfying his hunger with the roasted shank of the animal he had slain which he ate from his camp fire, to our day of finely appointed course dinners, with trained service, beautified with delicate laces, fine embroideries, gleaming silver and painted china as receptacles for tempting viands. 'Tis a far cry from the day when Columbus set sail with the three small wind-blown vessels to find a new world, to the giant vessels that plow the seas carrying thousands in comfort and cargo for other countries. 'Tis a far cry from the ox cart, the tallow dip and the clavi-chord to the flying machine, the electric light and exquisite radio programs that come with a turn of the dial, and I ask, with others, are we serving our day and generation in the fullest measure in exchange for the labor-saving devices that have put 30 servants at our command?

When I was young water was brought by hand from the foot of a steep hill with the perfect assurance that it was better because of the hard work it took to bring it to hand, while today the turn of a spigot will bring pure water in abundance.

Instead of molding candles, making long journeys by slow travel, threading the loom and serving by hand, what are we doing with that time which we now think was wasted?

If life, the most precious gift, is conserved we have done well and we are happy to know that the average life of man has been extended in our generation from 32 to 55 years, yet we deplore that 10,000 mothers die every year who might be saved when they give another life to the world, and other preventable diseases take large toll from all ages and all walks of life.

But if life is not well lived what have we gained? Have our young better bodies, higher trained minds, cleaner characters, with greater spiritual development? Have we exceeded the Greeks in the line of beauty, the Italians in sculpture, Beethoven in music, Shakespeare in literature, or the Hebrews in religion?

'Tis true we have reached scientific achievements that have startled the world and made our world a small thing to be belted in a few days, yet these same marvelous ac-

complishments may mean our destruction.

What are we as a people producing to bring about the day of the Lord? What as individuals may we do in the crisis upon us?

When we cry peace, there is no peace, and war in many places seems imminent; when we rejoiced that the liquor traffic was put down we face a new enemy when labor and unemployment is made the issue; our faces burn with shame when the accusation that we are the most lawless of all nations is proven before our eyes, when the Holy Sabbath is desecrated, the young seeking Sunday amusements and our evening hour of worship marked by empty pews. Has our national economic depression served its purpose of bringing us closer to God? What are we doing to remedy the situation?

A long time ago a people were about to be destroyed, God's chosen people, if you please, and a woman averted the disaster. When the challenge to save her people was laid at the feet of Queen Esther by her uncle and foster father, Mordecai, in the words, "And who knoweth whether thou art come into the kingdom for such a time as this," what did she do?

When Jesus and the three disciples came down from the Mount of Transfiguration and saw the failure of the other disciples to heal the demoniac, did he not say "This can only come by fasting and prayer."

Just as Queen Esther called all her people to fast and pray for three days, and with sackcloth next the skin, neither food nor drink passed their lips, 'twas then she could break through the wall of convention and face the king with a daring request.

The German slogan, "Der Tag," was never fulfilled because she depended on might to make her the world power. The young Jewish woman depended on prayer and fasting and saved her people, who to this day in our midst observe the Feast of Purim which marks their deliverance by Esther.

You may say we have prayed and I think we have. Retreats have been observed where all else but prayer has been shut out, yet have we fasted from our usual way of living, the food we want, the clothes we need, the pleasures we covet and the luxuries we claim?

A wise old prophet of God said a long time ago that "it is better to obey than sacrifice." Had we obeyed in rendering to God the things that are God's we might not have been called to such sacrifice as has been ours the past year and more.

Have we fasted till we have met our church obligations, our missionary needs, and divided with the poor about us?

'Tis true we need peace and must have peace, we need temperance and must be temperate, we need health and must have health, we need to be law-abiding, we need the holy Sabbath, we need the hours of worship, we need to be lifted out of this economic cataclysm that affects the whole world, but most of all, oh, Lord, we need Thee.

Queen Esther saved her people from destruction. Joan of Arc saved France to freedom. Every age and every changed current of thought has had its leaders. What of our day?

Is there a man or woman who will arise and lead the new America with its changed conditions of social and economic life to a new vision of what our Lord would have us be?

Is there one in America to whom the Lord might throw out the challenging words, "And who knoweth whether thou art come to the kingdom for such a time as this?" and dare that one face the crisis as did Esther for her people?

Or shall it be, as the heaven, that my heart and your heart and the hearts of other individuals be so fired with the desire for the day of the Lord that we will deny ourselves of the things not essential till we are honest with God, that we continue our missionary program of sending the gospel to the ends of the earth, and that we may pray as we have never prayed, "Thy Kingdom come, Thy will be done" in my own heart and life that the world may know we are a child of God.

May we help to bring about this the great day of the Lord.

BRADLEY AUXILIARY.

Bradley Society met at the church Wednesday, November 11, for an all day meeting for prayer service and to finish the book "The Challenge of Change."

It was not forgotten that this was Armistice Day—flags were in evidence. A free will offering was made for Spofford School.

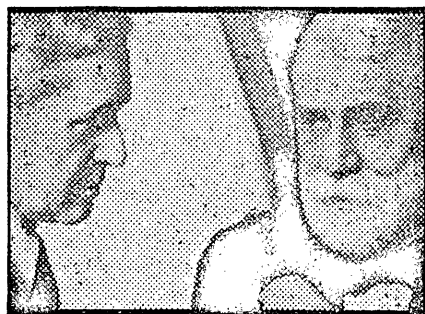
Special prayers were made for the relations between Japan and China.

At noon a delightful luncheon was served. The day proved to be a feast of good things spiritually and physically.—Reporter.

THE ALICIA MISSIONARY SOCIETY MEETS.

The Ladies' Missionary Society met at the home of Mrs. L. E. Madison, on November 12. The following was enjoyed by all present:

Scripture reading, John 17:6-23—Mrs. J. H. Moseley.



AFTER 40 bowel trouble

Constipation may very easily become chronic after forty. And any continued constipation at that time of life may bring attacks of piles and a host of other unpleasant disorders.

Watch your bowels at any age. Guard them with particular care after forty. Whenever they need any help, remember a doctor should know what is best for them.

"Dr. Caldwell's Syrup Pepsin" is a doctor's prescription for the bowels. Tested by 47 years' practice, it has been found thoroughly effective in relieving constipation and its ills for men, women and children of all ages. It has proven perfectly safe even for babies. Made from fresh laxative herbs, pure pepsin and other harmless ingredients, it cannot gripe; will not sicken you or weaken you; can be used without harm as often as your breath is bad, or when your tongue is coated; whenever a headachy, bilious, gassy condition warns of constipation.

DR. W. B. CALDWELL'S
SYRUP PEPSIN
A Doctor's Family Laxative

Worship: Accepting in Prayer—By the leader, Mrs. Katie Byrd.

Mission Topic: Rising Churches in Foreign Fields, Independent and United—Mrs. J. H. Moseley, Mrs. W. H. Whitlow, Mrs. E. J. Cox, and Mrs. B. L. Wilford.

Business: Reading of minutes, election of officers, as follows: President, Mrs. J. H. Moseley; secretary, Mrs. L. E. Madison; treasurer, Mrs. W. H. Whitlow; Supt. of Children's Work, Mrs. Fred Lemay; Supt. of Mission Study, Mrs. Katie Byrd; Supt. of Publicity, Mrs. E. J. Cox; Supt. Social Christian Relations, Mrs. Virginia Owens; Supt. Local Work, Mrs. Emma Driver; Supt. of Supplies, Mrs. Roy Arnold.

Mrs. Wilford dismissed the Society with prayer, after which delicious refreshments were served by the hostess, assisted by Mrs. E. J. Cox and Miss Jerelene Ashby.—Mrs. E. J. Cox.

ZONE MEETING AT SILOAM SPRINGS.

Zone No. 2, Fayetteville District, met with Siloam Springs in the church, October 22, Mrs. C. L. O'Daniel, president, presiding. Rev. Mr. Lindsey, pastor host, led the morning devotions, using a lesson drawn from 8th chapter of Luke's Gospel. Subject, "The Sustenance of Christ."

Minutes of previous meeting read and approved.

Siloam Springs, Rogers, Gentry, Bentonville, Gravette, responded to roll call with good attendance of delegates.

Reports of Committee:

Week of Prayer and Self-Denial: Discussed by Mrs. Harry Kelley, of Bentonville, Ark.

Children's Work, Values and Plans: Mrs. Harding, of Gentry.

"The heart of our church is in the lives of our children."

"To make real the companionship of God, is the aim of worship."

Joy of Service, beautifully presented by Mrs. Clarice Reeves, Rogers, Ark.

An instructive lecture concerning the management of Mission Study Classes: By Mrs. C. L. O'Daniel, District Secretary for Mission Study.

Master Meredith Cravens brought us a Gospel message in song, "God Lives" and was accompanied by Mrs. Ben Garst, at the pipe organ.

Noon recess for a co-operative lunch, served by Siloam Springs ladies of Auxiliary in the church basement dining room. No depression was in evidence as we gathered about a bountiful repast. We realized that God had bestowed a rich blessing of food for our needs in this section of the Ozarks.

Rev. A. L. Riggs offered thanks for food and our many blessings.

1:30. Afternoon devotions led by Rev. Mr. DuLaney, of Gentry, using first chapter of Acts.

Questioned, Why are you here? Why are you a member of W. H. M.? Why are you working on the job?

Answered: Because we love Jesus.

Rev. Mr. Lindsey conducted a short memorial service in honor of Mr. James Graham, Tuckerman, Arkansas, who has gone home to his Savior. A message of sympathy and condolence to Mrs. Graham was voted.

A special reading: "Her Good Intentions," by Mrs. A. L. Smith.

Mrs. Elizabeth Smith discussed Christian Social Relations: "We must take our place in the world as exponents of Christian living. Stressed Disarmament.

A round table discussion: Our Obligations to Missions and Missionaries in time of depression and need. General response, gave expressions of staunch purpose to support our missionaries regardless of all else.

Our own missionary, Miss Edith Martin, was remembered, her life and preparation for her service commented upon by Rev. Mr. Lindsey.

Mrs. Zelner, Secretary Fayetteville District, was present and presented, Aims, plans and duties of work under her supervision.

Rev. Mr. Hayden led a beautifully spiritual prayer retreat service.

Committee on Resolutions and Courtesy, Mrs. Woodward, Gentry; Mrs. J. L. Oswalt, Gravette; Mrs. S. A. Broome, Bentonville, brought in a fitting report for our many courtesies of the day.

A splendid representation of ministers and laymen present reminds us that God's missionary work is for both women and men.—Signed, Mrs. J. W. Cotner, Secretary Zone No. 2.

VICTORY DINNER, LITTLE ROCK FIRST CHURCH

The Woman's Missionary Society of the First Church entertained with a Victory Dinner at the church, Thursday evening, November 12. The banquet hall was attractively decorated with yellow and white chrysanthemums and other fall flowers. The speaker's table was centered with a large silver basket of yellow chrysanthemums, surrounded by yellow lighted tapers in silver holders. Members of the Girls' Missionary Society of the church, as honor guests, were at tables decorated with crystal bowls of yellow chrysanthemums. Attractive programs made by Miss Sue Medlock marked each guest's place. Mrs. Curtis Stout, who organized the Girls' Auxiliary several years ago while president of the adult society, as toastmistress, gave a toast to the guests and Dr. W. C. Martin gave the invocation. Mrs. Stout introduced each speaker in a unique way. Mrs. J. R. McAllister, as president of the adult society, stated that the Victory Dinner was a part of the centennial celebration to honor the members of the Girls' Missionary Society and that the dinner was also given in compliment to the Rev. and Mrs. Martin, who are leaving soon to reside in Dallas.

Miss Frances May, president of the Girls' Society, sang "Oh, Dry Those Tears," accompanied at the piano by Miss Daisy May Jones. Mrs. Elbert Stewart, who was in charge of the committee for raising the \$250 for the three missionaries supported by the church, discussed the love gift. Mrs. W. P. McDermott, president of the Little Rock Conference W. M. S., gave the new order outlining the plans of the Conference for future work for the younger society. Three members of the Girls' Society, as three returned missionaries, were presented. Miss Virginia Price represented Miss Hortense Murray, a missionary nurse in Africa. She told of her life, education, and what a struggle she had to find the real work God had planned for her. She gave in detail the work of the hospital in Africa and urged all to aid the missionary enterprise. Miss Virginia Jane Griffith represented Miss Lucy Wade, an educational missionary in Brazil. She described the country life and schools in Brazil and left all with a better understanding of the conditions in our sister country of South America. Norene Robkin, a missionary to Poland, was

represented by Miss Mary Ann Lark. She related some of her experiences in Poland among the people, and told how anxious they were for the Gospel. All three of the missionaries are natives of Arkansas and received their education at Henderson-Brown College at Arkadelphia. Mrs. H. E. Riley was heard in a vocal solo, accompanied at the piano by Miss Jocile Garrison.

Miss Ruth May, sponsor for the Girls' Missionary Society for the past four years, outlined the work of the Society and brought out that they were the most outstanding in the Little Rock Conference. The members were praised for their loyalty, devotion and co-operation. Miss May concluded her talk with a toast to "My Girls," which was responded to with a toast by Miss Mary Stewart to "Our Leader." Mrs. J. T. Beal, on behalf of the Woman's Missionary Society, presented Dr. and Mrs. Martin with a handsome sterling silver pitcher as a token of love. Dr. Martin responded with a short talk of appreciation for the co-operation of the Adult Society during his pastorate at First Church. He praised the work of the Girls' Missionary Society and urged that the group be kept together. An informal get-together was enjoyed after the dinner. Miss Elizabeth Wilson was in charge of the guest book and the dinner was served by Circles Nos. 1 and 7, with Mrs. Ella McDermott and Mrs. T. E. Malone, chairmen. The affair was attended by 150 members and guests.—Reporter.

MISS EDITH MARTIN WRITES FROM AFRICA.

My Dear Friends:

And this is Africa the land of my dreams and the place known to so many people as the "Dark Continent," or the "sore spot" of the world!

We first landed on African soil at Lobito Bay, a new Portuguese town of about two thousand inhabitants. Here I realized anew that the whole world is bidding for the heart of Africa, because Protestants, Catholics, Mohammedans, traders, and all met the boat. Each seeking for a part.

There were many, many colored men and women cooking their food over open fires near the bank of the river. They were dressed in all kinds and colors of clothes, from burlap to very good-looking European clothes. The natives had their bread, fish, cakes, etc., spread out on the ground. From this unattractive place they were selling their foods to those who chanced to stop. We saw a native with a cute little chubby baby tied on her back. The child was laughing and playing with his mother's hand. Some of the women were washing their clothes on a rough-looking board, then spreading them out on the sand to dry. I am sure the sand would shake out, but I am not so sure about the jiggers. Some of the boys came to the fires, got some water in their mouth, then took their finger and washed their teeth. For the first time in my life, I had the privilege of walking down the street with beautiful palms growing on both sides. Well, I tried to see as much as I could, but of course, I did not see it all.

On August 27, about one forty-five, we entered the Congo River. We knew the time we entered the river because the water changed from a deep blue to a muddy hue. About two-thirty in the afternoon the Cam-

bier came out from Banana loaded with natives. As they came on our ship it reminded me of the children of Israel. They had their worldly goods in a basket or tied up in a bundle placed on their heads. About six o'clock they got their manise, peanuts, dried fish, and bread, and ate, then spread out their mats to sleep. They seemed happy as they crawled in, head to head, to sleep that night.

From Mataldi to Leopoldville the trains are very good. The meals were very good, except they had no natural water. I ate oranges instead of drinking water for one time in my life.

We were met at the station at Leopoldville by Mr. Hearn from the Union Mission House, the haven of rest for the Congo missionaries. At first, we were disappointed because we had to wait here until September the eleventh for a boat to go up the river, but our disappointment soon was over. We visited the work of B. M. S. (British Society), and the A. B. F. M. S. (American Baptist Foreign Missionary Society) at Leopoldville, and the work of the Swedish Protestants in Brazzaville, the capital of the French Congo. The Swedes have a wonderful industrial plant about five miles from Brazzaville. The boys hew down the trees and then make them into planks, then with their hand-made tools make beautiful tables, chairs, wardrobes, bookcases, divans (as they call them), etc. They are taught to make their own tools since they can not buy them in their native villages and draw their own plans. Of the one hundred and twenty-five boys here, all were Christians except five or six.

We visited the Sunday service, the week-day inquirers' meeting, the thanksgiving service, and the school in Leopoldville, formerly Kinshasha. We visited the second Sunday morning service and found the church, which held about six hundred, full and some of the children sitting on the floor. Oh, how they did sing those gospel hymns like "All Hail the Power of Jesus' Name," "Jesus Loves Me," and others, and then listen with ears, eyes, and mouths open to what the minister had to say to them.

At the inquirers' meeting conducted in the church at five o'clock on Tuesday and Thursday evenings, there were at least five hundred men, women and children who had come straight from their work to learn from Christ's teachings the way of life. They had several prayers, songs, Scripture reading, and a talk. Of course I could not understand a word but I felt the presence of Jesus Christ. A wonderful work is being done in the face of difficulties.

The school was very interesting. The women and girls go in the morning and the men and boys in the afternoon. The school is very elementary—reading, writing, and arithmetic. The women and girls are taught sewing, the men industrial arts. The teachers averaged in age from eight to seventy. One woman carried a baby on her hip and taught as well as she could. From the youngest to the oldest, each was striving to learn his best.

September 14. We are now three days' journey up the Kasai. The voyage has been very delightful. We saw a crocodile this morning and an elephant this afternoon. We went down on the lower deck and let the little elephant eat some sugar out of our hands. While he was eating out

Department of Christian Education

REV. CLEM BAKER, Secretary of Education, Little Rock Conference
REV. G. G. DAVIDSON, Secretary of Education, North Arkansas Conference
REV. S. T. BAUGH, Extension Secretary, Little Rock Conference
REV. G. F. SANFORD, Extension Secretary, North Arkansas Conference



O. C. Lester, Ph. D., V.-Pres.
University of Colorado.
Once a Member of the Hendrix
College Faculty.

HENDRIX COLLEGE NEWS.

That Arkansas should be a state in which John D. Rockefeller, through his General Education Board of New York, has built a science building, while he has built but three in the South and but one west of the Mississippi River, is a fact worthy of thought. Noticeable, too, is it that Dr. R. A. Millikan, greatest physicist of this age, will dedicate Arkansas' new building.

Dr. Trevor Arnett, president of the General Education Board, was asked almost three years ago to make an inspection of the Hendrix Campus, and with Dr. D. H. Stevens, he was the guest of Dr. J. H. Reynolds, president of Hendrix. Thus it was that John D. Rockefeller gave Hendrix and the State of Arkansas a building for science.

Requests that Hendrix be given a Science Hall were begun. Dr. Reynolds had been reading in the newspapers accounts of the dedication of a building, gift of the General Education Board, on the East Coast. The idea came to him that Hendrix was a logical place for the Board to build another. With that thought he went East to visit the only two schools which thus far had been given science buildings. He inspected the campuses of these schools, looked over the structures that had just been erected, and after a short time sent a formal note of request to the Board for such a gift to be made to Hendrix.

Dr. Arnett and Dr. Stevens soon after made a visit to the Hendrix

of my hands, I just jumped up and screamed.

In twenty more days we will be at our new home. I am getting very anxious to get there and begin work. We started our Otetela language study this morning. It is so fascinating.

I shall write you after I reach Wembo Nyama.

How is everything and everybody? May the Lord bless you as you work with Him this year. Remember me in your quiet hours.

Yours for service,

Edith Martin.

M. E. M. Lusambo, Wembo Nyama
Station, Congo Belge, Africa,
via Capetown.

campus. They inspected the Hendrix grounds, seeing what advancement the school had made in physical properties and picking up all sorts of information about the school.

Returning to New York, they continued their investigations. Last November the case of Hendrix for a new science building was brought up before the Board, and because of such facts as these: (1) Hendrix gives students opportunities for research; (2) Hendrix is a member of the North Central Association and on the approved list of the Association of American Universities; (3) Many Hendrix graduates are in graduate and professional schools doing remarkable work; (4) Hendrix graduates twenty per cent of her enrollment against the national average of ten per cent; (5) Ten Hendrix professors are pursuing research, having 56 published papers to their credit, and 22 in preparation, the Science Hall gift was made. It was a credit to Hendrix College and a greater one to the State of Arkansas.

NORTH ARKANSAS FOURTH MISSIONARY OFFERING REPORT FOR OCTOBER.

Batesville District.	
Evening Shade	\$ 3.47
Oak Grove	1.36
Calico Rock	3.02
Salado	.61
Newark	2.43
Gassville	.95
Newport, First Church	17.00
Salem	5.47
Mt. Home	11.30
Tuckerman	8.38
Dowell's Chapel	1.32
Previously reported	507.94
Total	\$579.91

Booneville District.	
Plainview	\$ 3.88
Huntington	2.92
Mansfield	4.90
Paris	7.46
Ratcliff	1.58
Prairie View	7.48
Previously reported	420.89
Total	\$449.11

Conway District.	
Knoxville	\$ 2.83
Vilonia	2.42
Atkins	7.50
Bell's Chapel	1.16
N. L. Rock, Gardner Mem.	45.00
Mt. Carmel	2.14
N. L. Rock, First Church	29.28
Pottsville	2.65
Conway	80.00
Previously reported	813.99
Total	\$986.97

Fayetteville District.	
Council Grove	\$.60
Green Forest	2.21
Lincoln	4.47
Pleasant Valley	12.00
Springtown	2.50
Cincinnati	1.45
Prairie Grove	16.83
Eureka Springs	7.00
Decatur	2.50
Centerton	1.69
Berryville	2.05
Rogers	113.32
Rhea	.60
Pea Ridge	1.41
Gravette	3.20
Winslow	1.75
Fayetteville	13.81

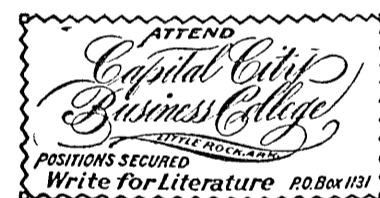
Oakley Chapel	.67
Springdale	11.99
Previously reported	808.66
Total	\$1,008.71

Fort Smith District.	
Fort Smith, Second Ch.	\$ 10.72
Kibler	.21
Lavaca	4.25
Midland Hts.	2.00
Alma	1.66
Van Buren, First Church	1.90
Previously reported	206.35
Total	\$227.09

Helena District.	
Clarendon	\$ 10.42
Marianna	24.66
Wynne	32.29
Haynes	1.42
Mellwood	1.00
Birdeye	1.00
Wheatley	4.67
Cherry Valley	2.49
Madison	1.12
Hulbert-West Memphis	5.09
Colt	1.47
Helena	49.38
Hickory Ridge	1.92
Crawfordsville	1.68
Vannale	2.68
Marvell	14.00
Aubrey	1.53
Hughes	5.00
Previously reported	954.22
Total	\$1,116.04

Jonesboro District.	
Keiser	\$ 1.00
Huntington Ave.	10.09
Monette	3.56
Jonesboro, First Church	18.09
Fisher Street	6.00
Blytheville, First Church	25.00
Leachville	3.75
Previously reported	741.49
Total	\$808.98

Paragould District.	
Mammoth Spring	\$ 3.30



Gray Hair

Best Remedy is Made At Home

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It imparts color to streaked, faded or gray hair and makes it soft and glossy. Barbo will not color the scalp, is not sticky or greasy and does not rub off.

CARDUI

CARDUI has been in use for more than fifty years, and many women report that when they have built up their strength by the use of this purely vegetable tonic, many of their ailments have wholly disappeared. Cardui does not take the place of specialist or surgical treatment; nothing does. But for tonic treatment, to assist the reconstructive work of nature, Cardui is suggested; and the good experience of thousands, running back through three generations of women, should give you confidence in its demonstrated value. Take Cardui when in need of medicine of this kind.



Knobel	1.04
Peach Orchard	2.11
Walnut Ridge	1.85
Corning	6.30
Portia	1.80
Marmaduke	2.58
Previously reported	344.77
Total	\$363.75

Searcy District.

Augusta	\$ 10.73
McCroxy	6.00
Valley Springs	1.80
Searcy	19.75
Kensett	6.48
Previously reported	293.34
Total	\$338.10

Standing by Districts.

Helena	\$1,116.04
Fayetteville	1,008.71
Conway	986.97
Jonesboro	808.98
Batesville	579.91
Booneville	449.11
Paragould	363.75
Searcy	338.10
Fort Smith	227.09
Total	\$5,787.66

—G. G. Davidson, Ex. Secy.

HARRISBURG HOST TO LEAGUERS OF HELENA DISTRICT.

The monthly union meeting of the Helena District Epworth Leagues met in conference at Harrisburg to discuss the business of the several individual Leagues of the District and to consider the new program and the new revisions in the work of our Church and Young People's Christian work, which includes the work of the Sunday School as well as that of the Leagues under the new plan.

A very interesting program was rendered by the Leaguers of Harrisburg as follows: Hymn, followed by a short prayer; violin trio by the Misses Dorothy Brinkerhoff, Hazel Ford, and Ruby Ford Ripley; rendition by the orchestra; Psalm; song; violin solo by Miss Ruby Ford Ripley; reading by Mrs. J. N. Dubus; vocal solo by Mrs. A. W. Steele. This program was followed by a short business meeting.

The first business of the meeting was the installation of the new officers, elected by popular vote at our last monthly meeting at Earle, October 4. These officers are Miss Kath-

leen Irby of Earle, president; Miss Claudine Davis of Crawfordville, vice president; Miss Rebecca May of Harrisburg, secretary and treasurer; and Sterling H. Melhorn of Parkin, Superintendent of Publicity.

Immediately after the inaugural address by the new president the roll was called and six towns responded as follows: Parkin with twenty-one present; Wynne with nine present; Cherry Valley with six present; and Harrisburg with forty-five present. According to the point system Earle won the right to keep the Epworth League banner for a month, succeeding Parkin in this honor. Following the roll call various resolutions were brought up and passed upon by this Conference. Among these were resolutions concerning the individual League charters and the business of the coming meeting in December at Parkin.

This business meeting was followed by delicious refreshments served by the Leaguers of Harrisburg, after which the meeting was adjourned with the League benediction.

While the program was in progress a short executive council meeting was held in which the date was set for the next business meeting of the executives. This meeting is to be held at Parkin November 29 in order that its resolutions may be ready for the next union meeting.—Sterling H. Melhorn, Superintendent of Publicity.

GALLOWAY COLLEGE NEWS

Chapel programs for the week Nov. 15-21, were especially suitable for a woman's college. Rev. Warren Johnston, pastor of the First Methodist Church, Searcy, talked on the "Making of a Woman." Four points were suggested: Purity, sincerity, purpose, and self-control.

Miss Clytice Ross, Home Demonstration Agent of White County, outlined her work from a standpoint of a girl who might be interested in going into that field of work.—Reporter.

MISSIONARY OFFERINGS BY YOUNG PEOPLE'S ORGANIZATIONS, LITTLE ROCK CONF. FOR OCTOBER.

Following is a list of Missionary Offerings sent in by Epworth Leagues, Young People's Classes, and Departments of Sunday Schools, Little Rock Conference, for October:

Arkadelphia District	
First Ch., Hot Springs	\$ 6.19

Camden District

Fredonia	\$ 2.00
Vantrease, E. L.	1.50
Vantrease, S. L.	1.26
Norphlet, E. L.	4.00
Fordyce, E. L.	3.00
Thornton, E. L. ....	.90
Smackover, E. L.	2.50
First Ch., El Dorado, E. L.	15.00
Total	\$ 30.16

Little Rock District

Winfield, S. S.	\$ 3.90
Asbury, S. S.	9.60
Total	\$ 13.50

Pine Bluff District

Grady, E. L.	\$.60
Sheridan, E. L.	5.00
DeWitt, E. L.	6.00
Total	\$ 11.60

Texarkana District

Bradley, S. S.	\$.60
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Standing by Districts

Arkadelphia	\$ 6.19
Camden	30.16
Little Rock	13.50
Pine Bluff	11.60
Texarkana .....	.60

Total	\$ 62.05
—Alleene Wakley, Treas.	

DUAL MISSION OFFERINGS, LITTLE ROCK CONFERENCE, FOR OCTOBER

The following Schools in the Little Rock Conference report an offering for the Dual Mission Special for October. This is the last month of the Conference year. November offerings will be reported as the first month of next year. We thank you, one and all, for the support given our work this year.

Arkadelphia District

Arkadelphia	\$ 10.00
Carthage (2 Mo.)	4.05
Tulip .....	.50
Dalark	1.26
Manchester .....	.21
First Ch., Hot Springs	15.00
Grand Avenue	5.00
Gum Springs	1.10
Malvern	100.00
Princeton .....	.77
Total	\$137.89

Camden District

Bearden	\$ 4.00
Camden	15.00
Chidester .....	.96
First Ch., El Dorado	51.77
Vantrease Memorial	2.74
Fordyce	9.45
Harrell	1.25
Norphlet	1.68
Smackover	10.00
Rhodes Chapel	1.25
Waldo	5.51
Total	\$103.61

Little Rock District

Mt. Tabor	\$ 2.07
Austin (2 Mo.) .....	.64
Mt. Zion	1.60
Concord .....	.50
South Bend .....	.85
Smyrna	1.23
Bryant	1.35
Mt. Carmel	1.15
Salem	1.04
New Hope	1.00
Carlisle	5.47
Rogers Chapel .....	.45
Hamilton	1.00
Zion	1.11
New Bethel	1.00
England (3 Mo.)	23.57
Hazen	5.07
Pepper's Lake	1.00
Hickory Plains .....	.63
Bethlehem .....	.70
Providence .....	.30
Keo	2.43
Tomberlin .....	.52
Asbury	5.40
First Church, L. R.	33.00
Forest Park	1.00
Highland	10.00
Hunter Memorial	2.50
Pulaski Heights	14.00
28th Street	4.50
Lonoke	2.90
Mabelvale	2.37
Roland	1.00
Total	\$131.35

Monticello District

Arkansas City	\$ 2.12
Dermott (3 Mo.)	18.00
Eudora	6.87
Fountain Hill	11.34
Hamburg .....	.90
Lake Village	5.00
McGehee	5.30
Monticello	5.00
Montrose	5.02
Winchester	2.00
Wilmar	1.00
Rock Springs	2.28
Miller's Chapel .....	.87
Total	\$ 66.55

Pine Bluff District

Wabbaseka	\$ 2.88
Gillett (2 Mo.)	4.46
Little Prairie	1.00

Swan Lake .....	.88
Grady	1.75
Gould	1.43
Sunshine	1.25
Carr Mem.	2.35
First Church, P. B.	11.87
Lake Side (2 Mo.)	17.85
Faith .....	.45
Roe	2.00
Ulm	1.10
Sheridan	5.14
Sherrill	1.25
Star City	2.30
Bayou Meto	1.59
Pleasant Grove .....	.56
Prairie Union	2.03
Hawley	3.59
Good Faith	3.00
Total	\$ 68.73

Prescott District

Bingen	\$ 1.50
Boyle .....	.76
Sweet Home	1.00
Pump Springs .....	.26
Biggs Chapel .....	.25
Blevins	5.22
Friendship	1.00
Center Point	1.20
Gurdon	6.91
Hope	24.74
Mineral Springs	2.43
Cherry Hill .....	.92
Murfreesboro	12.00
Saline	1.18
Nashville (June-Oct.)	34.25
Okolona	1.50
Washington	1.50
Ozan .....	.78
St. Paul	1.15
Total	\$ 98.55

Texarkana District

Gravelly	\$.25
Green's Chapel .....	.71
Doddridge .....	.37
Olive Branch .....	.40
Sylvarino .....	.20
Hatfield	1.18
Cove	1.03
Vandervoort	1.00
Horatio	6.71
Walnut Springs	2.26
Lewisville (4 Mo.)	12.00
Rock Hill	2.50
Mena	7.00
Fairview	6.70
First Ch., Tex. (2 Mo.)	41.35
Umpire .....	.25
Total	\$ 83.91

Standing by Districts

Arkadelphia	10 Schools	\$137.89
Camden	11 Schools	103.61
Little Rock	33 Schools	131.35
Monticello	14 Schools	66.55
Pine Bluff	21 Schools	68.73
Prescott	19 Schools	98.55
Texarkana	16 Schools	83.91
Totals	124 Schools	\$690.59

—C. E. Hayes, Chm.

SUNDAY SCHOOL DAY OFFERINGS, LITTLE ROCK CONFERENCE, COMPLETE TO NOVEMBER 21.

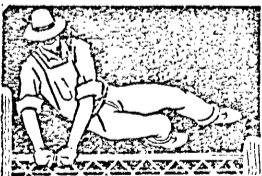
Arkadelphia District	
Previously reported	\$522.17
Camden District	
Previously reported	\$ 483.25
Chidester	12.25
Total	\$ 496.08
Little Rock District	
Previously reported	\$1,053.11
Mt. Tabor (additional)	6.00
Concord (additional)	4.00
Mt. Zion (additional)	4.00
Smyrna (additional) .....	.77
Austin (additional)	1.00
First Church, Little Rock (additional)	1.00
Carlisle Circuit (additional) .....	.55
Keo (additional)	2.14
Hundley's Chapel (additional)	2.00
Humnoke	4.00
Highland (additional)	3.00
Total	\$1,081.57

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Monticello District	
Previously reported	\$ 457.05
Pine Bluff District	
Previously reported	\$ 743.51
Sunshine (additional)	4.00
Total	\$ 747.51

Prescott District	
Previously reported	\$ 557.55
Texarkana District	
Previously reported	\$ 523.48

Standing by Districts	
Little Rock	\$1,081.57
Pine Bluff	747.51
Prescott	557.55
Texarkana	523.48
Arkadelphia	522.17
Camden	496.08
Monticello	457.05
Grand Total	\$4,385.41

Additional Paid in Full and on Honor Roll

Austin Circuit—J. G. Gieck.
—C. E. Hayes, Chairman.

OUTLINE OF PROGRAM OF THE EDUCATIONAL ASSOCIATION OF THE METHODIST EPISCOPAL CHURCH, SOUTH, MEETING, TO BE HELD IN NASHVILLE, TENN., DECEMBER 30 TO JANUARY 1.

Dr. D. M. Key of Millsaps College announces the completion of the program for the Educational Association of the Methodist Episcopal Church, South, of which he is president. The meeting will be held at Nashville, Wednesday, Thursday and Friday, December 30 to January 1. The departmental group meetings of the Junior Colleges, the Chairman of Conference Boards of Education, and the Professors of Religious Education will be held at two o'clock Wednesday afternoon. The first meeting of the Association will be held jointly with the General Council of Christian Education at 7:30 Wednesday evening. Dr. A. N. Ward, Chairman of the National Liberal Arts College Movement, will address the Association at 11 o'clock Thursday, December 31. The General Council of Christian Education will have its meeting at the same time and place and there will be three other joint meetings of the Association and the Council, namely, the mass meeting at 12 o'clock Thursday, December 31, at which Bishop Edwin D. Mouzon will deliver an inspirational address, the joint banquet at 7:30 Thursday evening, and the final joint meeting Friday, January 1, at 9 o'clock.

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Church News

ORPHANAGE BOARD

The members of the Orphanage Board are hereby called to meet at First Church, Little Rock, December 1, 2 p. m. A full attendance is urged.—John C. Glenn, Chairman.

CONFERENCE BOARD OF FINANCE

The initial meeting of the Conference Board of Finance will be held at First Church, Little Rock, December 1, 3 p. m. All members are urged to be present.—John C. Glenn, Chairman.

NOTICE TO MEMBERS OF THE LITTLE ROCK CONFERENCE

On account of conditions that are generally known, entertainment at the coming session of the Little Rock Conference will be limited to those who are members.—Entertainment Committee.

OPENING SERVICE OF LITTLE ROCK CONFERENCE

The first service of the Conference will be an organ recital by Mr. Arthur Dunham of Chicago, who is an outstanding church organist. This recital will be given Tuesday evening, at 8:00 o'clock, at First Church. This program is being presented by the W. M. S. of the church as a memorial tribute to Mrs. F. V. Holmes, who for many years was a greatly beloved and outstanding member of First Church.

BOARD OF CHRISTIAN EDUCATION

The Little Rock Conference Board of Christian Education will hold its first meeting in the room assigned at First Church, at 3:00 p. m., Wednesday, Dec. 2. All persons having business to come before the Board should arrange to be present at this meeting.—C. E. Hayes, Chairman.

AN OPEN LETTER TO PASTORS OF LITTLE ROCK CONFERENCE

Your Conference Director of Superannuate Endowment has not made himself obnoxious by sending out unnecessary printed matter or numerous letters this year. Not unlike yourself, we have faced, and are now facing the economic disturbance. In fact, we know of no "quiet spots" in our Conference, so far as "financial ease" is concerned.

But we would be untrue to our cause and unfaithful to our own heart if we did not remind you of this worthy cause before the approaching session of our Conference in Little Rock, December 2. We feel that you will do your best in this matter and will be able to make a favorable report at that time. We will be glad to receive any moneys intended for this cause, giving you a receipt therefor.

You need no one to urge upon you the sacredness and importance of this cause. We are all superannuates in the making. Some day we will be claimants on this fund. May we support it in such a way as to feel that we are entitled to our share each year.—John C. Glenn, Conference Director.

WANTED: A DOCTOR.

A prosperous, growing rural community needs a good doctor. For particulars write to Rev. W. W. Nelson, Pastor, Mabelvale, Ark.

THE PRESIDENT'S ORGANIZATION ON UNEMPLOYMENT RELIEF.

To Pastors: The President has created this organization to do everything possible to make sure that those who are unemployed during the coming winter may receive adequate relief.

Our work is based on the broad policy that unemployment relief can best be dealt with by each local community through a unified local organization or committee.

It is important that every force in each community should support local activities concerned in the raising of funds for unemployment relief, wisely administering relief and increasing opportunities for employment.

The Committee on Co-operation is charged with the duty of inviting all organizations to participate in the work, and looks to the churches, as one of the influential organizations, for assistance in inspiring the people to give the heartiest support to the movement in their own communities. May we not count on you to keep in touch with your community organization for unemployment relief, to keep your people informed as to its plans, and to urge them to lend all strength and influence to the end that distress from unemployment may be kept at a minimum?

Perhaps you will consider it advisable to read this letter to your congregation and take any definite action which seems appropriate.—Walter S. Gifford, Director.

UMPIRE MISSION.

I am now closing my fortieth year in the Methodist itinerancy. These years have had a strange blending of joys and sorrows, of victories and seeming defeats. God has led the way and has filled the pools as I have gone through the valley of Baca. I wish in vain that I had another forty years for this Methodist itinerancy. I would dedicate them to the country communities where of late years our Methodism has fallen down. How I wish I could give the experience I have to a youthful ministry, omitting, as I certainly would, my own blunders and profiting from my own and the experiences of others.

My class consists of A. C. Kelley, M. W. Manville, S. C. Dean, E. R. Steel, James Thomas. All except the first two survive. May truth and grace crown them that survive and glory evermore be to them that are gone.

I am finishing eight years of ministry at Umpire and Burg Mission, a hilly western section of our Conference. Since I have been crippled my pastoral ministry has not been so extensive as I wish. It cannot on that account be satisfactory to me. Work is but partly done in the ministry when the pastoral side of it falls down. The Methodist pastor obligates himself to visit from house to house and diligently to instruct the children in every place. What a field of service! When the vow of perfect love is experienced in the heart of pastor and he otherwise carries out the sacred obligations of the ministry he becomes apostolic in zeal and service.

Of late years our Methodism has retreated too much from the country communities. We have legislated and educated ourselves out of much of the rural sections of our country. The educational test may be good, but in practice it is hurtful when so many country communities are left

without pastors. Our educational test cannot be met by our missionary appropriations. The educated man, usually in debt, does not want the poor country charge, as missionary funds are not forthcoming.

I am glad to say that the present year our section of Methodism has made gestures of advancement back to the country, or else we would be long be as helpless as a British King as to his country's government or as the Presbyterians in their spiritual contribution to the rural sections of our country.

Our country churches could pay far more to religion than they do. The test of self-denial (Mark 8:34) is not met. Tobacco in various forms and other hurtful and superfluous habits and expenditures for King and Queen Self as such that not as much as should be is left for the church. God honors them who with pure motive honor Him with their substance. So the Bible again and again declares.

We shall expect the Church to continue to send a pastor to this section of our Conference. There are too many possibilities in the rustic youth of these hills for weal or woe for this missionary territory in question to be neglected.

The pastor, while busy at other places in meetings, appreciates the unselfish labors of Brother A. C. Rogers in holding the present year two protracted meetings on the Umpire Charge. This noble kindness of a brother pastor will be gratefully remembered across the years.—J. F. Taylor, P. C.

CHRISTIAN ART CALENDARS MAKE SPLENDID CHRISTMAS GIFTS

Fourteen pages containing thirteen beautifully colored reproductions of the famous religious masterpieces, excerpts from the Gospels fitting for each day of the year, the Golden Text for the Sunday School Lesson each Sabbath day! All are combined in the beautiful Christian Art Calendars put out by the Extension Press, 360 N. Michigan Avenue, Chicago, Illinois. Authorities agree that these calendars are a splendid means of keeping the religious atmosphere in the home, in addition to keeping one posted on special holidays. These make ideal Christmas gifts which will keep alive the Christmas spirit 365 days of the year.

Get one for yourself and one for each of your friends. Use them for Christmas gifts or send them to your friends in place of Christmas cards.

TEXARKANA CIRCUIT

I am rounding up my work for the year. It has been the hardest year I ever experienced in all my work since I have been trying to do the Lord's work as preacher.

I have served four churches on the Texarkana Circuit and have not received quite \$100, and I have worked as faithfully as though I were getting full salary. The rural districts are in destitute condition so far as money is concerned. While the people have raised plenty to eat, they don't seem to have any money to pay to the support of God's Kingdom. I have taken produce for a good deal of what I have collected. It is mighty nice to have, but I can't pay bills with it.

I have done the hardest year's work I ever did, and received less for it. I have had to work at just whatever I could get to do regardless of the

price for my work in order to get by.

I have walked on an average of 80 to 90 miles each month this year, doing the work on my circuit, and I feel like a young man yet.

But I am not discouraged, in the least, for as long as I am able to work and get enough to subsist on I will be satisfied to go in the way the Lord has called me.

I have held all my meetings. Brother Buddin and my good presiding elder, Brother Watson, helped me some and did some mighty strong preaching. Brother Fitzhugh also helped me in one good meeting, and did some good preaching. Bro. W. T. Wilkinson helped at Rondo and gave us fine sermons.

I received into the church this year 19. Had 21 conversions and reclamations.

I have sent in seven per cent of my salary already to Treasurer C. E. Hayes, and expect to get some more on my Claims. Thank the Lord, "for the way of the Cross leads home."—J. A. Hall, P. C.

EAST PARAGOULD CIRCUIT.

When our Annual Conference closed at Conway, we were read out to East Paragould Circuit. We moved on November 11, and arrived here in good shape. I have preached to our people at Hurricane and with a fine response, with good interest in both services. We were royally entertained in the home of Brother and Sister Starne. We are planning our year's work. I spoke in the interest of our church paper while there.

On returning to the parsonage at Bard and after getting most of our things put in order we were attracted by a song on our front porch. We opened the door and invited the people in. I suppose there were 125 or more who marched through the parsonage and left a lot of nice things on the parsonage table, and then marched into our nice new church and sang some beautiful songs of the old-time power which stirred our hearts. Then we held services which were greatly appreciated by all, and Brother John Cooley prayed the closing prayer. Surely the lines have fallen to us in pleasant places. Our people at Bard know how to make their pastor feel welcome and at home.—A. McKelvey, P. C.

QUARTERLY CONFERENCES.

BOONEVILLE DISTRICT: FIRST ROUND.
Hartford, Nov. 22, a. m.
Booneville, Nov. 22, p. m.
Paris, Nov. 29, a. m.
Magazine, at Magazine, Nov. 29, p. m.
Huntington, at Huntington, Dec. 6, a. m.
Mansfield, Dec. 6, p. m.
Belleville-Ola, at Belleville, Dec. 13, a. m.
Belleville Ct., at Belleville, Dec. 13, 2:00.
Plainview, Dec. 13, p. m.
Dardanelle Ct., at Centerville, Dec. 20, a. m.
Dardanelle, Dec. 20, p. m.
Waldron Ct., at Bird's View, Jan. 10, 11 a. m.
Waldron, Jan. 10, 7:30 p. m.
Prairie View-Scranton, at Prairie View, Jan. 17, 11 a. m.
Branch, at Branch, Jan. 17, 7:30 p. m.
Gravelly, at Gravelly, Jan. 24, 11 a. m.
Rover, at Rover, Jan. 24, 7:30 p. m.
Waltreak, at Camilla, Jan. 31, 11 a. m.
Danville, Jan. 31, 7:30 p. m.
Perry-Houston, at Perry, Feb. 7, 11 a. m.
Adona, at Adona, Feb. 7, 7:30 p. m.
District Conference, at Waldron, March 1 and 2.

—F. M. Tolleson, P. E.

CONWAY DISTRICT: FIRST ROUND.

Nov. 15, Lamar, a. m. and p. m.
Nov. 22, Gardner Memorial, 10 a. m.
Nov. 22, 1st Church, N. L. R., 11 a. m.
No. 22, Salem, at Cato, 2:30 p. m.
No. 22, Levy, 6:15 p. m.
Nov. 22, Washington Avenue, 7:30 p. m.
Nov. 29, Conway, a. m. and p. m.
Dec. 6, Atkins, a. m., and 3 p. m.
Dec. 6, Russellville, p. m.
Dec. 13, Cabot, at Cabot, a. m. and 1:30 p. m.
Dec. 13, Vilonia, at Vilonia, 3:15, and Mt. Carmel, 7:30 p. m.
Dec. 20, Quitman, at Central, a. m. and 1:30 p. m.
Dec. 20, Greenbrier, at Greenbrier, 3:00 p. m. and 7:30 p. m.
Dec. 27, Plumerville, at Springfield, a. m.; at Mallettown, 2:30 p. m.
Dec. 27, Morrilton, p. m.
Jan. 3, Pottsville, a. m. and 2:30 p. m.
Jan. 3, Dover, p. m.
Jan. 10, Holland-Naylor, at Naylor, a. m. and 3 p. m.—J. Wilson Crichlow, P. E.

FAYETTEVILLE DISTRICT: FIRST ROUND

Winslow, at Winslow, Nov. 22, a. m.
Springdale, Nov. 22, p. m.
Elm Springs, at Elm Springs, Nov. 26, all day.
Green Forest, Nov. 29, a. m.
Eureka Springs, Nov. 29, p. m.
Fayetteville, Dec. 6, p. m.
Goshen-Zion, at Mayfield, Dec. 9, all day.
Cincinnati, at Weddington, Dec. 13, a. m.
Lincoln-Farmington, at Lincoln, Dec. 13, p. m.
Berryville Ct., at Presley's Chapel, Dec. 20, a. m.
Berryville, Dec. 20, p. m.
Bentonville Ct., at New Home, Jan. 3, a. m.
Bentonville, Jan. 3, p. m.
Centerton-Springtown, at Centerton, Jan. 10, a. m.
Gravette-Decatur, at Decatur, Jan. 10, p. m.
Viney Grove, at New Sulphur, Jan. 17, a. m.
Prairie Grove, Jan. 17, p. m.
Pea Ridge-Brightwater, at Pea Ridge, Jan. 24, a. m.
Rogers, Jan. 24, p. m.
Gentry, Jan. 31, a. m.
Siloam Springs, Jan. 31, p. m.
—Fred R. Hamilton, P. E.

FORT SMITH DISTRICT: FIRST ROUND

Nov. 29, Charleston, at Charleston, a. m. and 2 p. m.
Nov. 29, First Church, Fort Smith, p. m.
Dec. 2, District Stewards and Pastors, First Church, Fort Smith, 10 a. m.
Dec. 6, Van Buren Ct., at Figure 5, a. m. and 2 p. m.
Dec. 6, First Church, Van Buren, p. m.
Dec. 13, East Van Buren, at East Van Buren, a. m. and 2 p. m.
Dec. 13, Ozark, p. m.
Dec. 20, Kibler, at New Hope, a. m. and 2 p. m.
Dec. 20, Alma, at Alma, p. m.
Jan. 3, Lavaca, at Lavaca, a. m. and 2 p. m.
Jan. 3, Midland Heights, Fort Smith, p. m.
Jan. 10, Clarksville Ct., at Altus, a. m. and 2 p. m.
Jan. 10, Clarksville, p. m.
Jan. 13, Kingdom Extension District Meeting.
Jan. 17, Hartman, at Hartman, a. m. and 2 p. m.
Jan. 17, Mulberry, at Mulberry, p. m.
Jan. 24, Hackett, at Hackett, a. m. and 2 p. m.
Jan. 24, Second Church, Fort Smith, p. m.
Jan. 31, Greenwood, a. m.
—W. C. House, P. E.

PARAGOULD DISTRICT: FIRST ROUND.

Marmaduke, Nov. 22, a. m.
Paragould, East Side, Nov. 22, p. m.
Ravenden Springs, at Ravenden, Nov. 29, Pr. 11:00 a. m., Q. C. 2:30 p. m.
Imboden, Nov. 29, p. m.
Black Rock-Portia, at Black Rock, Dec. 6, Pr. 11:00, Q. C. 2:30 p. m.
Hoxie, Dec. 6, p. m.
Paragould Ct., at Pruitt's Ch., Dec. 12-13, Q. C. 2:30 p. m. on 12th.
Biggers-Success, at Biggers, Dec. 13, Q. C. 2:30 p. m., Pr. p. m.
Paragould, First Church, Dec. 16, p. m.
Paragould, East Side Ct., at Hurricane, Dec. 20, Pr. 11:00 a. m., Q. C. 2:30 p. m.
Piggott, Dec. 20, p. m.
St. Francis, at Pollard, Dec. 27, Pr. 11:00, Q. C. 2:30 p. m.
Corning, Dec. 27, p. m.
Walnut Ridge Ct., at Old Walnut Ridge, Jan. 3, Pr. 11:00 a. m., Q. C. 2:30 p. m.
Peach Orchard-Knobel, at Knobel, Jan. 3, p. m.
Gainsville Ct., at Gainsville, Jan. 9, Pr. 11:00 a. m., Q. C. 2:30 p. m.
Smithville Ct., at Denton, Jan. 10, Pr. 11:00, Q. C. 2:30 p. m.
Walnut Ridge, Jan. 10, p. m.
Lorado-Stanford, at Warren's Ch., Jan. 17, Pr. 11:00 a. m., Q. C. 2:30 p. m.
Rector, Jan. 17, p. m.
Hardy-Ash Flat, at Hardy, Jan. 24, Pr. 11:00 a. m., Q. C. 2:00 p. m.
Mammoth Spring, Jan. 24, p. m.
Maynard Ct., at Maynard, Jan. 31, Pr. 11:00 a. m., Q. C. 2:30 p. m.
Pocahontas, Jan. 31, p. m.
—E. T. Wayland, P. E.

Sunday School

Lesson for November 29

PAUL'S LETTER TO PHILEMON

GOLDEN TEXT—There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

LESSON TEXT—Philemon.

PRIMARY TOPIC—How to Treat a Servant.

JUNIOR TOPIC—A Servant Becomes a Brother.

INTERMEDIATE AND SENIOR TOPIC—A Slave Made a Brother.

YOUNG PEOPLE AND ADULT TOPIC—Christ Transforming Social Relationships.

This letter is a private one. Philemon was a member of the church at Colosse. Onesimus, his slave, wronged him, and fled to Rome. At Rome he came under Paul's influence and was converted. Paul sent Onesimus back to Philemon with this letter—one of the most tactful, tender, and beautiful letters ever written, and the first anti-slavery petition ever penned.

I. His Salutation (vv. 1-3).

In salutation he refers to himself as a prisoner and links Philemon to himself as a fellow laborer in the gospel, having as his special aim to touch Philemon's heart. He makes mention of Apphia, Philemon's wife, and Archippus, the son, who had already enlisted as a fellow soldier.

II. Philemon's Reputation (vv. 4-7)

Paul paid a fine tribute to Philemon's character, reminding him that he never prayed without bearing him up before God.

1. His faith and love toward the Lord and all saints (v. 5). It was Paul's hope and desire that Philemon's faith might bear fruit in Jesus Christ. With such an approach, the way was open to Philemon's heart.

2. His ministry to the saints (v. 7). Philemon was most generous in his ministry to the poor saints.

III. Paul's Request (vv. 8-16).

He requests Philemon to receive back Onesimus, the runaway slave, as a brother in Christ. Note the incomparable delicacy and courtesy with which Paul approaches Philemon.

1. He beseeches instead of commands (vv. 8-10). Though conscious of his right to enjoin, he pleads as the prisoner of Jesus Christ for love's sake.

2. He makes his plea on the grounds of grace (vv. 11-14). He admits that Onesimus has been unprofitable, has forfeited all claim upon Philemon, and that on grounds of justice his plea might well be rejected and yet be cause Onesimus was begotten in his bonds (v. 10), was in a real sense a part of his own suffering nature (v. 12), he ventures to suggest that he should be accepted. Though Onesimus hitherto has been unprofitable to his master, he is now profitable to both Paul and Philemon.

3. Paul desired that Onesimus be received back, not as a slave, but as a brother in Christ (vv. 15, 16). Here is the real fugitive slave law. Paul never attacked slavery, but emphasized principles which destroyed it. Christianity changes the whole face of human society. The wise thing to do is to get men and women regenerated and thus transform society instead of seeking change by revolution. Social wrongs can permanently be removed by the creation of a brotherhood which can be realized only by faith in Jesus Christ. Faith in Jesus Christ brings the individual into connection with the source of life. In Paul's request for Onesimus you can hear the pleadings of Christ for sinners. All men have gone astray and have be-

come unprofitable. Though possessing no merit, he has made us profitable. We have been begotten in his bonds. Through his passion, agony of heart, we shall be changed. We can see and hear him now pleading our cause before God's throne for love's sake.

IV. The Basis upon Which Onesimus Is to Be Received (vv. 17-21).

The debt of guilty Onesimus is to be put to the account of Paul, and the merit of Paul is to be put to the account of Onesimus. This is a fine illustration of the atonement of Christ. Whatever wrongs we have committed, debts incurred, all our shortcomings are debited to him. Jesus Christ, on behalf of all mankind, has said to God, "Put that to my account. I have written with my pierced hand, I will repay." Onesimus was taken back, not as a runaway slave, but as a beloved brother in Christ.

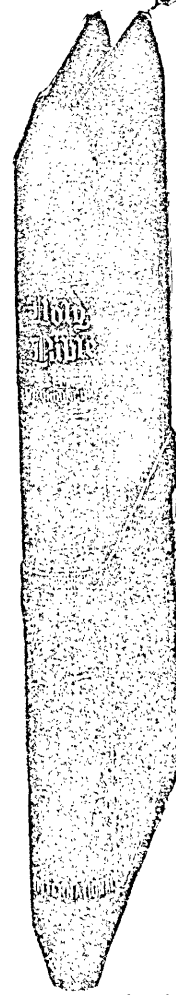
V. Paul Requests Lodging (vv. 22-25).

He expected a speedy release from imprisonment and purposed to sojourn with Philemon. In all probability this was realized. What a welcome he must have received! Jesus Christ is saying to everyone of his redeemed ones, "Prepare me a lodging."

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You Are to Decide Whether Our Missionaries Remain at Their Posts

During the first nine months of this year the Church gave for Missions less than one-fourth of the amount necessary to keep our missionaries at their work during the same period.

Though cuts were made equal to one-fourth of the remaining budget, it seems clear that by the end of the year we will have a missionary debt of nearly \$400,000 unless additional funds are found immediately.

Because its credit is now limited by its own constitution and by the banks, the Board of Missions cannot carry such a debt and also maintain its present missionary program through 1932.

The above paragraphs summarize our missionary situation.

* * * * *

In this emergency our Bishops, seconded by the General Commission on Benevolences, have called for a special Missionary Relief Offering in every Church on November 29 or December 6, as the only way to save the situation. Methodist Missions next year, and for many years, depends upon your response.

This is a referendum on whether our missionaries shall continue their work. How will you vote?

* * * * *

You want the evangelization of the world to proceed apace.

You do not want the withdrawal of one missionary or the closing of a single institution or the dismissal of one native evangelist.

You can prevent it if you will. The unanimous response of all our Churches will save the situation.

But the time is short and the need is critical. There must be no delay.

* * * * *

This offering is to be over and above everything else. The money raised will not be credited on anything else. It is not to interfere with anything else.

There are no quotas. There are to be no pledges. This is an emergency appeal for a cash-on-the-spot offering. The money is not to be held a single day.

Take your collection on Sunday. Collect all that remains unpaid on Monday. Send it to Mr. J. F. Rawls, Treasurer, Doctors' Building, Nashville, Tenn., on Tuesday morning.

A report will be made to the Church on the amount received and the whole situation as soon as possible.

* * * * *

REMEMBER: NOVEMBER 29 OR DECEMBER 6

Board of Missions, M. E. Church, South

Doctors' Bldg., Nashville, Tenn.