



Arkansas Methodist

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



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

Volume LV

LITTLE ROCK, ARKANSAS, JANUARY 9, 1936

NO. 2

THE METHODIST YOUNG PEOPLE'S CONFERENCE

THIS Conference, which was held at Memphis Dec. 27-30, was in every sense a truly great Conference. It was great in numbers, more than 5,000 delegates, nearly all young people, being present. It was great in its program, with Kagawa, Dr. E. W. Poteat, Dr. C. W. Gilkey, Bishop E. H. Hughes, Dr. Ivan L. Holt, Senator Nye, Kirby Page, Dr. W. A. Sutton, Dr. Mordecai Johnson, Mrs. Wieman, and many of our own strong leaders as speakers. It was unusually strong in the clear and unequivocal deliverances of these speakers. It was great in the singing and devotional exercises. It was great in the attendance in the Discussion Groups and the fearlessness and vigor with which the various difficult questions confronting youth and the Church were attacked and analyzed. It was great in the pronouncements and spirit of loyalty to Christ that were shown in these groups.

Your editor missed nothing of consequence and attended as many of the Groups as possible in order to see and hear the young people in action. While many delicate questions were discussed in the Groups and on the platform, there was nothing to mar the Christian and fraternal spirit. In advance, some cautious souls were fearful that certain questions would be imperfectly presented and hurt to the Church would result from misunderstanding; because it is even possible to say the right thing in the wrong way. But, happily, the right thing seemed always to have been said in the right way. It was also thought by some that, because the program had been prepared by adults and most of the speakers were mature, it would not be really a genuine young people's Conference. However, the questions from the floor and especially the discussions in the Groups and the conclusions reached were essentially representative of the thinking of our youth.

It would be interesting and profitable if I were to reproduce or outline the platform addresses; but space forbids; hence I am giving only the resolutions, the matured conclusions of the young people themselves. With occasional omissions of non-essentials, the following were the resolutions:

"As this Conference comes to a close, we necessarily must face the issue, what shall we do when we return home? We have faced life with Christ and have found that large areas of our life are unchristian. Brothers lift up hands in hate against brothers. Greed, injustice and selfishness lead to suicidal conflict. Out of this society our personalities have risen. We are part of it; it is part of us. We are partners in sin in a sinful society. We cannot hold ourselves guiltless. Yet we would seek higher ways. We would make Jesus Lord indeed. We would bring all areas of life into harmony with the will of God."

"Seeking the forgiveness of God for the sin with which we are surrounded, we therefore determine to devote ourselves to the study of facts about our world and our communities, seeking the barriers to the Kingdom of God that we may tear them down and seeking those factors which make for the incarnation of God in human history that we may support them."

The General Findings Committee, which reviewed results of the 20 discussion groups, was composed of Charles S. Jarvis, of Washington, D. C., Duke University student, chairman; Miss Ruth Bowman, Durham, N. C.; Roland A. Lippman, Los Angeles; Netta Cook Robertson, Goldsboro, N. C.; John Bayliss, Hendrix College at Conway, and Sam Bradley, of Birmingham.

The groups reported as follows:
"We, the young people of the Methodist Episcopal Church, South, on returning to our respective communities, will:

* * * * *
* **AND AN HIGHWAY SHALL BE THERE, AND A WAY, AND IT SHALL BE CALLED THE WAY OF HOLINESS; THE UNCLEAN SHALL NOT PASS OVER IT; BUT IT SHALL BE FOR THOSE; THE WAYFARING MEN, THOUGH FOOLS, SHALL NOT ERR THEREIN.—Isa. 35:8.** *
* * * * *

Youth and Beverage Alcohol

1. Abstain from the use of alcoholic beverages.
2. Do all in our power to aid in the defense of society by fighting the liquor traffic and all connected with it and will use our influence in asking citizens to join together in asking newspapers, movies and magazines to refrain from carrying this advertising or to encourage the liquor traffic in respect to the sale of same.
3. If we find this does not work, we shall try in a different way by withdrawing our support from the agencies mentioned above.
4. Seeing the need of education in our work, we will do all possible to get the needed legislation as well as through individual work to educate the young people against the evils of the liquor traffic and to point out the need of society for men and women who are pure and clean in mind and body in order to have a better society for our posterity.
5. We further resolve that we realize the uselessness of drawing up resolutions if we are not definitely active in their regard. Let us accept the challenge.

(The committee recommended a specific course of action through churches and communities, education and study, sermons and publicity to end the liquor traffic.)

Building a Christian Community

1. A careful program of study to determine what should be done, what can be done and how to do it.
2. A survey of local communities to determine the disturbing elements to be removed, educational opportunities and investigation of recreational attractions of an immoral nature; the challenging economic plight of certain persons or groups.
3. A definite program of action to be instituted towards desirable reforms.

Christian Use of Leisure

1. For the church to consider the problem of leisure looking to a constructive program to help the individual achieve the abundant life about which Christ spoke.
2. We are sure that the church should approach leisure time with a positive rather than a negative attitude—a do rather than a don't policy. It must seem the necessity for properly financing a leisure time program and not expect young people to bear all the burden.

Marriage and the Christian Family

- Questions discussed: 1. How to promote a closer relationship between youth and parents. 2. How to keep courtship alive when dating begins at 12 to 13 years, and marriage is postponed to 25 or 30, on a level where personality will be enriched and ennobled. 3. How to make an intelligent and satisfactory choice of a life mate. 4. How the home can be rediscovered and made a creative community.

Suggested answers:

1. Classes for youth in churches and conferences on courtship and marriage.
2. Classes for parents.
3. Sermons to youth and parents in this field and through church publications.
4. Church study of these matters.
5. Banding together of young people in a code of high ideals.

6. For conference delegates to become aware of the necessity of personal examples.

War and Peace

1. We are of one mind that the pursuit of international peace is one of the most serious and vital interests before the people today.
2. We were (in conference) almost unanimous in our feeling that we should renounce war as an instrument of policy and promote good will among nations.
3. Four-fifths of us felt that the church should refuse to appoint chaplains holding military commissions.
4. Eight out of 10 agreed that the United States should join the League of Nations and the World Court.
5. Ninety-eight per cent favored taking profits out of war, refusing to export munitions and other war materials of supplies to belligerent nations.
6. Eighty-six per cent of us voted for the United States to take the lead in drastic armament reductions without waiting for other nations.
7. We are almost unanimous in opposing compulsory military training in the high schools and colleges.
8. Finally, more than one-half of us have taken an absolute pacifist position, giving our allegiance first to God, committing ourselves to the Christian law of love and good will, realizing we can never take part in any war and refusing personally to participate in any action that does violence to any human being.

Race Relationship

1. We recognize we can not rightfully call our selves Christians until we face honorably our responsibilities as members of the social order in which prejudice, discrimination and injustice are the daily portion of a vast number of those of other races who rightfully call America the land of their birth.
2. We must adopt an attitude leading to the treatment of every other person with complete courtesy and respect regardless of race, color or nationality.
3. To inform ourselves and seek to enlist others in efforts to better understand other races through actual observation, reading, study, discussion, interchange of plays and programs and other co-operative means.
4. We shall expressly set our faces like flint against mob violence for any cause whatsoever, and shall use our utmost influence upon public officials and opinions for complete eradication of mob violence.
5. We have been taught, "God hath made of the same blood all men for to dwell together on all the face of the earth." We believe that.

Discipleship and Personal Religion

1. Our personal religion is of worse than no use unless it serves to make things better for other men. It needs social expression. To this end:

There must be a definite Christian quality of life as we have seen in the case of Kagawa of Japan. There must be a sound but very definitely evangelistic preaching of the heart of the message of Christ and there must be a carefully planned and definite Christian social plan to whose end we may direct our efforts.

Missions

1. We of this mission group ask you to join us in an earnest effort for the acquisition of the missionary spirit—the Christlike spirit—for the two terms are synonymous. Let us of all races strive for an international interchange of missions, which spirit is so essential to the building of the Kingdom of God.

Church

1. For one definite step, our church needs to create in the minds of its members a Sabbath
(Continued on Page Two, Column Three)

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Personal and Other Items

REV. T. A. BOWEN, superannuate of N. Arkansas Conference, has had to change his address again. He is now at 14151 Sussex Ave., Detroit, Mich.

REVS. WILLIAM SHERMAN AND ALBEA R GODBOLD of Conway are among those attending the General Missionary Council in Washington this week.

REV. W. J. MARTIN, formerly of Arkansas, now of Ravenna, Texas, renewing his subscription, writes: "We have a nice two-church charge, and give one-half time to each church, the two being six miles apart. They are in a fine country. We are looking for one of our best years."

REV. WILLIAM SHERMAN, presiding elder R of the Conway District, announces that Rev. M. B. Nichols of Dardanelle has been appointed to serve Waltreak Circuit which was made vacant by the transfer of Rev. Clarence Weinand to Naylor Circuit.

REV. W. R. BOYD, our pastor at Stephens, in writing for his subscription lists adds: "Our people gave us a very cordial welcome on our return for this year, and we are glad to be here. We have had two generous poundings, and quite an increase in salary. Everything is starting fine for a good year."

FEDERAL JUDGE R. J. HOPKINS, charging a jury on Dec. 2, said: "It was assumed for a time that repeal would dispose of so-called liquor cases in Federal Courts. This appears to have been a grossly mistaken idea. Repeal, so far as we are able to discern at this time, appears to have increased the ownership and operation of illicit stills and the unlawful manufacture of liquor and bootlegging to a scale heretofore unknown."

REV. E. MARLAR, pastor of Quitman Circuit, sending in his second subscription list since Conference writes: "We are well pleased with our new charge. We were heartily received and were heavily pounded. Everything is moving off with a fine start. We have made a fine start on the collection of our Conference Claims, and we are rebuilding Mt. Pleasant church. We are also planning to put a new roof on New Hope. Another large list of subscription will soon be going in."

THE FLOWER GROWER, a beautiful garden magazine, should be in the homes of all lovers of flowers. It will help you to keep up with the new varieties and give you helpful suggestions about flower culture. It is published by J. B. Lyon Co., 99 N. Broadway, Albany, N. Y., and the price is \$2.00 for one year or \$3.00 for two years.

REV. W. F. COOLEY, pastor at Joiner, writes: "Things are moving along nicely on the Joiner Charge. Way back in November the Joiner folks pounded us royally. Since then some of the Whitten folks have given us good things to eat, and good hams and fresh pork are pouring in from all sides. The life of a country preacher is very sweet."

THE FRIENDS of Miss Lucy Wade will be interested in knowing that she is sailing for Brazil on January 18. She will leave Texarkana on Missouri Pacific train No. 8 at 10:55 a. m. January 13. Some of her friends will want to be at the various stations through which she passes for a farewell glimpse. She will be in Nashville on January 14 and then on to New York.

ROGER W. BABSON, the great statistician, in his recently published book, "What about God? A Business Man's Philosophy," says: "Our economic and social problems are fundamentally religious problems. Trade associations, labor unions, and social legislation can be of help only to the extent that their leaders and members are actuated by the motive of love. Also our religious problems are human problems."

HENDRIX WEEK, FEB. 9-16

WHILE the General Conference fixed Jan. 12 as College Day, it is understood that each Annual Conference may fix its own week at such time as seems to be most suitable. Consequently the Boards of Education of our two Conferences have agreed that the week of February 9-16 should be Hendrix College Week all over the State. It is hoped that all pastors will make plans to have the interests, claims and advantages of the College presented to their people. It is understood that on circuits the period may be extended so that the pastor may be at such appointment when the cause of the College is presented. Let each pastor consult his Conference Journal for the suggestions about observing College Week. Under the direction of the Centennial Commission, a booklet is being prepared to present Arkansas Methodism, including its educational interests, to our people. It is planned to have it ready so that it may be used during the College Week. As soon as it comes from the press, copies will be sent to Presiding Elders for distribution.

BOOK REVIEWS

Village Parson Sketches; by Robert S. Hall; published by Walter H. Baker, Boston; price, 75 cents.

This book contains fifteen Sunday evening programs. They have been tested and have proved themselves worthy of careful study and consideration. They are not only interesting, but are character-building. They are based on the problems that grow out of community life and point the way to their solution that will raise the life and the ideals of the community to a higher Christian level. The book contains helpful hints, or suggestions on staging "village parson sketches."

Commencement; by Gertrude Jones, A. M.; published by A. S. Barnes, New York; price, \$1.00.

Feeling that school commencements have fallen into a rut, the author offers this volume with the hope that it will help to vitalize this institution which is such an important feature of community life. It is rich in suggestions, plans, programs, and a great variety of material. These aids have all been tested and their practical worth proved. The author states clearly the purpose of Commencement and gives the following as elements of a satisfactory program: "An inadequate commencement program is not the project of the principal nor of the faculty, but of the seniors themselves. This implies their selection of a suitable subject, the careful development of the form of presentation, the execution of the plan, and the evaluation of the results. In this, as in every other student activity, the worth of faculty and administrative guidance

is conceded. The commencement program must have both a backward and a forward look. The class as a whole is to be commended for its achievement and special recognition is due the honor students. The program itself must reflect the impression that the school has made upon the class. It must sound the challenge to meet confidently that which lies just ahead. Beauty, dignity, and impressiveness should characterize the graduation ceremonies."

Songs From the Slums; by Toyohiko Kagawa; published by Cokesbury Press, Nashville, Tenn.; price, \$1.00.

These songs from the slums of one of Japan's large cities, are fired by a passionate tenderness for the woes of humanity's less fortunate children. The author for years has lived among them and has spent his time and his strength and whatever of worldly possessions he could command, to lighten their burdens and prove to them the truth of Christ's teachings. The interpretation of the poems is by Lois J. Erickson, herself a long-time missionary in Japan, and a writer of no mean ability. The introduction, by Sherwood Eddy, adds to the value of the book and the illustrations, by Julian Brazelton, create the atmosphere of reality. Christian workers everywhere cannot fail to be moved by its sincerity and pathos. The fact that Kagawa is now touring the United States, speaking in behalf of downtrodden humanity and striving to arouse in the hearts of the more favored a desire to comprehend more fully and strive to live more completely the life demanded by Christ's teachings, makes this book most timely.

"*Honour Come Back*," by Naomi Jacobs; published by Macmillan Co., N. Y., price, \$2.50.

Naomi Jacobs, an English writer of varied experience, gives us a stirring story. It is the story of a boy peculiarly sensitive to all forms of pain and suffering. Even from earliest childhood his life was marred by fear. The story runs through the war period, yet it is not distinctly a war story. Dominated for many years by fear the boy finally masters it and develops for himself a wholesome attitude toward life; establishes a home; acquires innumerable friends; and serves well his community. We may question some of his decisions, but cannot fail to appreciate his character development and final victory over fear.

THE METHODIST YOUNG PEOPLE'S CONFERENCE

(Continued from Page One)

conscience, as multitudes of them are not even conscious that there is a Sabbath problem. A wider spread Sabbath reverence will help in making worship real.

2. Again, it behooves the church to try to establish close and harmonious relations with true science, because every genuine truth discovered and understood makes Christianity more secure and its realization nearer.

3. Thirdly, in view of the fact that the problem of marriage is probably second in importance only to one's relation with his God, and closely bound to that, a more strenuous effort made by the church to help young people in this problem is needed.

4. One group went on record as rejoicingly favoring the union of the Methodist Episcopal Church, the Methodist Episcopal Church, South, and Methodist Protestant Church as proposed.

Economics and Industry

1. Too long the Christian church has kept hands off in matters of economics and social justice. But recognizing such injustices as crowd in upon us everywhere we turn, we, as Christians, can no longer keep quiet. We call upon the church—ministers, laymen, this gathering of Methodist youth to take your stand for a Christian world-order and to undertake the task of improving conditions in your own community, in your state and in the nation. Investigate conditions in your city or town—inform yourselves.

Organize groups in your church to discuss these economic ills, the causes of poverty and unemployment. Get your groups to discuss the methods of relieving such conditions, investigate those immediate steps which can be taken to improve them, co-operatives, labor unions, federal resettlement projects, unemployment insurance and others. Then do what you can about these conditions."

THE STORM IN THE SOUL

The tempests rage o'er the mighty deep;
They spread from pole to pole;
But the greatest storm we know today
Is found in the human soul.

One soul is larger than all the seas;
It has no coast at all;
And storms have disturbed its broad expanse
Since the day of Adam's fall.

There is one small bark on each wide sea,
Bound for some distant land,
In the face of the storm it's tempest tossed,
No chart nor compass at hand.

He hears a cry from the crest of the wave:
"O friend, I know this sea."
His answer came clear to the pilgrim lost:
"I am the man of Galilee."

He climbed aboard in the raging storm;
The waves rolled high and wild.
"Peace, be still," He cried to them:
"I have found my wandering child."

His captain steered to a distant port,
Beyond the world's loud roar.
That soul responded with a glad Amen:
"I am safe forever more."

Grady, Ark.

M. O. BARNETT.

Consideration of Principles in Government Of M. E. Church, S.

Many observers remark that the Southern Methodist Church is the most progressive in the nation. Perhaps only a few think of the basic principles of government running through that church, principles that probably are responsible for much of its success.

Like the federal government, our Church has a constitution protecting certain things as sacred, such as our faith, cardinal principles, and rights and privileges of the clergy and members. To change any of the fundamental principles governing the church or the rights of clergy or of individual members, requires an amendment to the constitution. But amending the constitution is difficult and it requires considerable time during which the people have time to think of the effects of proposed changes. Pastors are appointed to the churches by the bishop upon the advice of his cabinet. These appointments are final, unless the appointing power itself makes the change. The people whom the pastor is to serve have no legal voice either in his appointment or in his removal. His character as a minister is protected by the law of the church, and his acts are not subject to review by the people.

A little reflection will convince one that the Methodist system of government is not based on popular suffrage. The Annual Conference is made up of pastors by right of their office and by laymen selected by District Conferences, themselves made up of pastors who are there by right of their office and by laymen as delegates elected by Quarterly Conferences. Perhaps the most important thing done at the Annual Conference is the appointment of pastors and presiding elders to their work for the following year. But this important function is performed without any vote or expression of opinion by the Conference itself. The bishops appoint the presiding elders who are his official advisers and he himself is elected by the General Conference, a highly delegated body in whose constitution popular sovereignty is unknown.

The rights of ministers and bish-

ops cannot be curtailed by the people. They can be disciplined only in accordance with law, the form and constitution of the court being determined by law. No amount of public opinion has any legal bearing whatever on the rights and privileges of preachers, presiding elders and bishops. A regular court constituted by law passes upon the constitutionality of General Conference legislation, the legality of the actions of the boards of the church, and of the official actions of bishops.

Much of the work of the Church is done through boards. The general Conference creates boards having jurisdiction over connectional affairs such as missions, education, church extension, etc. These boards have large powers, including the management of property interests and the practical determination of policies. Public opinion, however expressed, has no legal bearing on the operation of these boards. No referendum can be invoked. They are created and appointed by the General Conference through proper committees, and the General Conference itself is made up of delegates carefully selected by delegated bodies. Annual Conference boards are created and selected in accordance with law. In their constitution and powers the people have no direct voice. Much of the work of the church is performed by these boards.

The same principle runs through all institutions of the church, such as hospitals, colleges and universities. The General Conference creates universities and hospitals, appoints boards of trustees, and provides for their support and management. Annual Conferences found colleges in accordance with law, provide boards of trustees, including the method of selection, and determine what form of support the church will give. These boards of trustees in the administration of hospitals, colleges and universities may handle large sums of money and determine important matters of policy. Yet the people have no referendum concerning their acts nor direct powers in determining what rights shall be vested in them.

Many of the principles running through the government of the Methodist Church and its institutions are found in the government of the nation. In the federal government the people at the polls select the President, Vice-President, Congressmen and Senators. All of the rest of the machinery of the federal government is constituted by acts of Congress, officers are selected by appointment, and they perform their duties according to the law creating them. No referendum may be invoked against any of their acts. The Supreme Court of the United States is provided for in the constitution, including the method of selecting the Supreme Court judges, and all other federal judges. They hold their offices during good behavior and have the sweeping power to declare unconstitutional acts of Congress. They are not subject to popular vote. The Congress of the United States is created by the constitution and its powers and duties are fixed in that document. The President is likewise a constitutional officer whose term, powers and qualifications are fixed by the constitution. While the federal government does not seem subject to popular control, it is marvelously efficient and quite responsive to the will of the people. The same may be said of

the Southern Methodist Church. The office of presiding elder in some quarters is very unpopular. Bishops are frequently subject to severe criticism; likewise pastors. Institutions of learning are never popular. Connectional boards managing large affairs of the church have frequently leveled against them popular criticism. In spite of this, however, the Methodist Church is marvelously efficient, and while the pastor, the presiding elder, the bishop and institutions of the church are not subject to a popular vote, they interpret and reflect the best judgment of the church. Some might think that a government not subject to control by popular vote might become inefficient, tyrannical and even corrupt. One might think that the ministers, bishops and elders might become overbearing and arbitrary; institutions might seek to defeat the will of the church. While all of these are possible under the system of government of the Methodist Church, they practically never occur. Perhaps no other ministry has a higher standard of morality and faithfulness in their performance of public duties. Probably no other boards anywhere in the world are more faithful and aggressive in carrying out the purpose of their creation than the boards administering the affairs of the Southern Methodist Church. Her higher institutions of learning while not controlled by popular vote are notable for their high ideals, high standards of scholarship and solid Christian character. Boards governing these institutions have no political purposes to serve. They have only one idea, that of making the institutions entrusted to them the most effective in realizing the purposes of their existence. So much so is this the case that the Southern Methodist Church has more colleges and universities affiliated with the Association of American Universities than perhaps any other three or four churches in the South put together. Moreover, these colleges and universities have had more recognition in gifts from Foundations than the institutions of any other church.

The ark of the covenant is sacred and is not subject to popular vote. The preacher is expected to be the messenger of God to man, and frequently that message is unpopular because the spirit of God is not found sufficiently in the minds and hearts of the people. Even Jesus himself was put to death. There is, therefore, wisdom in the constitution and government of the Methodist Church. That wisdom has been drawn from the great thinkers of the past and from the experience of both the political and religious worlds. Because an institution may not be popular is no reason that it may not be rendering the highest and best service. The unpopular preacher may be accurately interpreting God to man, and that may be the reason for his unpopularity. The Church, therefore, puts him beyond the vote of the people so that he may have a free voice and may be undisturbed in his interpretation of the will of God to men. That is more or less true in the law running through the government of boards and institutions of the Church. They are beyond the whims and caprices of public opinion. Some people think in a time like this that the institutions of the church are the bulwarks to protect American free institutions against paternalism, Communism,

and Fascism so popular in some quarters.

As Church leaders, let us think through these principles before we condemn constitutional government in both State and Church.—C. K. Wilkerson, Adult Superintendent, Little Rock District.

Fiftieth Anniversary Of China Conference

By W. G. CRAM

It has been eighty-seven years since the Methodist Episcopal Church, South, opened missionary work in China, and it has been fifty years since the organization of the Annual Conference. Bishop Alpheus W. Wilson organized the Conference in 1885. Rev. A. P. Parker of Missouri, whose name is revered among China missionaries, was the secretary. Dr. Collins Denny accompanied Bishop Wilson on this visit to China.

The China Annual Conference held in 1934 planned adequately to celebrate in 1935 the fiftieth anniversary of its founding as an outstanding event of progress in the missions of our Church. Accordingly the celebration took place in Shanghai on October 30. Among the many visitors and delegates present, were Miss Sallie Lou McKinnon, W. F. Quillian, and the writer, as representatives appointed by the College of Bishops. The sessions were held in the Moore Memorial Church. This is not only a church with a fine auditorium and a great membership, but is a center of activity for the youth of Shanghai—a great Oriental city. Bishop Arthur J. Moore presided. He has carried into his administration and public utterances all the strength and winsomeness of his fine personality. Bishop Moore does not spare himself in giving kindly counsel and stirring preachments of the truth. It was evident in the whole tenor of his presidency that his service is not only an administration but a ministry. With Rev. Z. T. Kang, D. D., of Soochow as interpreter, Bishop Moore has quickly acquired the art and skill of preaching through the ears and mouth of another. Pungent phrasings, moving appeals, gripping exhortations, and illuminating illustrations, lose none of their effectiveness when passing from one brilliant mind to another to emerge in striking utterance. Dr. Kang is perhaps one of the most skillful of Chinese interpreters. His knowledge of general affairs as well as of scriptural and ecclesiastical lore, gives him great range and liberty in immediate interpretation. The arrangements committee provided a most comprehensive program of celebration. Their minds were not upon the fifty years of history through which the Conference had passed, of stress and storm, almost always resulting in victory, but were intent upon the conquests of the future. Foundations strong and secure had been laid. Of this they were sure. But upon these founda-

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tions they knew it was their task to build enduring structures of spiritual power and culture in the Kingdom of God in China. They were not deceived at any point in thinking that their work was done or that in the future they would have no need for the counsel of churches in the Protestant centers of the world. A careful observer could come to no other conclusion but that the fifty years gone had been merely years of preparation and that the missionary work in China is, even now, only upon its very threshold.

Although the China missionaries and national leaders of the Conference would not stop to congratulate themselves upon what their hands and hearts have done in making strong institutions and in the launching of great churches, yet the history of the China Mission of the M. E. Church, South, is replete with deeds of courage and heroic achievement. The names of Laura Haygood and Helen Richardson are as ointment poured forth and McTyeire School for Girls is the memorial to their success in giving to Chinese girls the advantages of higher education. Famed throughout China as an institution of culture, it has passed the fortieth year since its founding. During the Conference sessions Bishop Moore dedicated Richardson Hall, after which representatives from each of the forty classes which have graduated each succeeding year for forty years passed by the main entrance in review—a sort of surviving guard of honor to the memory of the founders of McTyeire.

Then there is Soochow University under the presidency of Y. C. Yang, a second generation Christian, an able successor to D. R. Anderson and John W. Cline, its one-time presidents. Soochow University had its auspicious development as a school, to be well known in China, after the great Missionary Conference in New Orleans in 1900. The \$50,000 raised in that Conference was a gift for the upbuilding of Soochow University.

Then there are the four great medical institutions in Soochow, Huchow, Changchow, and Shanghai, than which for equipment, buildings and skill of the staff, Chinese and foreign, there are none better in China.

In Shanghai the Moore Memorial Church is a thing of beauty. Every square foot of space is occupied with some worthwhile Christian activity which furnishes opportunities for Christian service and personal spiritual improvement. This building cost nearly \$250,000 (Mex.) and is the best institution of its kind in China. All the money for its building came from Chinese giving and from the proceeds of the sale of property bought in the early days of the Mission.

The Chinese preachers and laymen and all the missionaries were calm in the face of the impending national crisis. China's history is so full of floods and famines, and Communistic activities, and military, commercial and financial wars, and the predatory activities of nations that news of the creation of an independent government in North China came as an every day occurrence. It is not intimated that because disasters are commonplace in China, no concern is felt for the integrity of the country or the development of the Chinese people by their leaders and the leaders of the Christian forces. The contrary is true. Great reforms and

efforts looking toward the making of a solidified China were in motion everywhere. Something might be done if her present rulers be given a chance at constructive leadership.

The preachers and people of the China Conference had their faces toward the future and were busy building a program of aggressive evangelism. The missionary task is not finished in China. Of this we should be fully aware and should suffer no abatement in our efforts to bring the Kingdom of God to China. That the youth of China are awakening there can be no question. To an observer who saw the China of even five years ago and then looks upon the changing scenes and studies the activities of the various efforts projected upon a national scale, the striking differences in morale, as well as the determination to effect concerted action on the part of the whole people, are easily discerned. All of this increases the immediacy of the opportunities for Christian service and propaganda. The China Conference definitely planned to enter these open doors. And this they can do, for with 6,000 students in the mission schools and hundreds of men and women, young and old, coming to the social centers for personal improvement and spiritual inquiry; with the far-reaching medical service which includes the best equipped of hospitals, public health service in cooperation with the government, and the education of doctors and nurses; with the adult education movement so auspiciously begun, the missionary and national workers in China are in a position of strategic importance and wide influence.

TEMPTATION

First Quarterly Conference

"How much owest thou unto my Lord?"

"An hundred"

"Sit down quickly, and write fifty."

Wherein does this temptation lie?

Were you, Brother Pastor, able to overcome it?

Voluntary acceptance of Benevolences, which I heartily endorse, brings to each of us an added responsibility. No longer is it sufficient to pay in full. We must also pay enough. Else we find ourselves in the position of the customer who, owing his merchant ten dollars, compromised for ten cents, and then shouted himself hoarse over paying in full. How much, then, do we owe our Lord? And what will we assume—an amount that is easy to raise? or one that is sufficient to carry on the work of the Kingdom? If the latter, it can be raised, but not without great difficulty. One hundred per cent in acceptance and payment of Benevolences would require something like the following:

I. Based on Membership

1. Stations, an average per capita of from three to five cents per week, \$1.56 to \$2.60 per year—for a good average church, about \$2.00.

2. Circuits, an average per capita of from one to three cents per week, \$0.52 to \$1.56 per year—average about \$1.00.

Please note that this calls for the equivalent of a postal card, a postage stamp, or a coca-cola a week, according to the wealth and the willingness of our circuits and stations. Is that too much?

II. Based on Pastor's Salary

\$4,000-\$5,000—75 to 100 per cent.
3,000- 4,000—60 to 75 per cent.

2,500- 3,000—50 to 60 per cent.
2,000- 2,500—40 to 50 per cent.
1,500- 2,000—35 to 40 per cent.
1,000- 1,500—30 to 35 per cent.
500- 1,000—25 to 30 per cent.
Minimum—25 per cent.

If the charges of the North Arkansas Conference would rise to the average of these two scales, our Conference would be 100 per cent in acceptances and in payment of same. It can be done. Some churches are more than doing it.

1. First Church, Batesville, Dr. O. E. Goddard, pastor. Membership at beginning of last year, 716. Salary, \$3,000.

At \$2.60 per capita, the high maximum, this church would pay \$1,862.

On a basis of 75 per cent of the salary, which is the peak of the peak for \$3,000 charges, it would pay \$2,250.

Acceptance, based on maximum

for salary and per capita, would be \$2,056.

This charge actually paid last year, \$2,175.

We take off our hats to Batesville and Dr. Goddard.

2. Clarendon, Rev. Paul Galloway, pastor. Membership, 188. Salary, \$1,200.

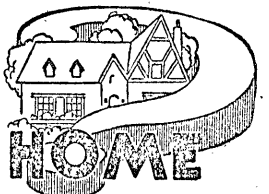
\$2.60 per capita and 35 per cent salary average \$454.50. This charge actually paid \$450.

Hats off, once more, to Paul and Clarendon!

Should we use this year's figures of 207 members and probably a \$1,500 salary, this charge would still rise above the low \$1.56 per capita and 35 per cent salary basis. In fact, it would lack only \$82 of maintaining the \$2.60 per capita basis. We have yet to see what Clarendon, led by Paul Galloway, will do.

But some one will say that these are exceptional churches. They cer-

*If you were taken
away tomorrow, what
would happen to your*



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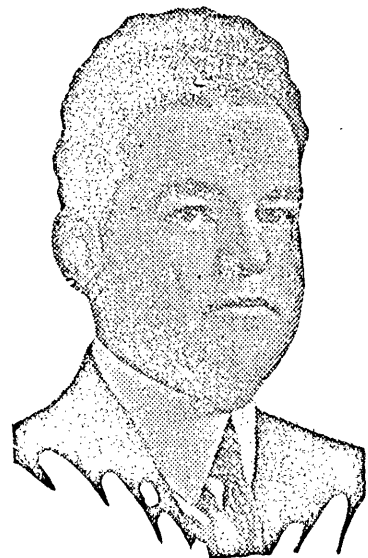
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AND
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NEW
YEAR



GEO. W. NEAL
Commissioner of State Lands

With greatly increased duties, small appropriations, limited office space and a small clerical force, during the past three years, we have tried to serve the State cheerfully, courteously and faithfully, and will continue this same service through the coming year. Yours for a happy and PROSPEROUS CENTENNIAL YEAR—1936.

GEO. W. NEAL,
Commissioner of State Lands

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tainly are, and they also have exceptional pastors, else they would never have been cited. They, however, do not exhaust the list. The Conference is filled with good pastors.

But, "How much owest thou unto my Lord?" Let us not "sit down quickly and write fifty," or even sixty or seventy, when we should be writing one hundred per cent.

The responsibility is ours. Let us face it squarely and, if necessary, prayerfully and sacrificially. With the help of the tables—and it is hoped that they will be helpful to some one—check up on your own charge. Pay enough. Let us not be satisfied until askings are accepted and paid in full.—J. Wilson Crichlow, Chairman, Commission on Budget.

CENTENNIAL HISTORY OF ARKANSAS METHODISM

Having read several times in the METHODIST, the appeal to the Methodist people of Arkansas, to make haste to secure a copy of this beautiful and worthy book; also an appeal to secure copies and send them as gifts to superannuate ministers, as well as to widows of deceased ministers, I thought to write a word on the matter.

This is a very worthy appeal, for no one knows the beauty and value of the book, until he gets a copy and reads it through.

Mrs. Myers and I are the happy possessors of this beautiful book, through generous and loving friends—Mr. and Mrs. Loyd N. Myers, of Forrest City, Arkansas, who sent this book as a gift to us on Thanksgiving Day—November 28, when we celebrated the fiftieth anniversary of our marriage.

They are true friends of the preacher and the Church. Brother Loyd has been superintendent of the Methodist Sunday School in Forrest City for some 10 years, and his wife a teacher in the Young People's Department for nearly a dozen years.

During the years of my long ministry, I selected from the many books of the general press, a library of some 4000 volumes and here I record that no more beautiful and worthwhile book ever came into my hands.

We have read the book through, and we bless God for the rich heritage as portrayed on the pages of the book, left by those early heroes and heroines, given to the world through their sacrifices. But not all the sacrifices were made by the pulpit and the parsonage, but from the humble homes, also, as evidenced in these pages, can be found lives as devoted to God and the Church as ever graced the Kingdom on earth.

Every one who reads the book will find enough in Chapter 10 to compensate for the price. This chapter bears the marks of fine statesmanship. Because of this chapter alone, this book should find a place in the Alcove of History, in the National Library, at Washington, D. C.

Get the book. Don't delay. Send it to the old pastor who served you and to the wives of deceased ministers as well as to those who labored by your side, and who are not able to buy a copy, and benedictions from above will rest upon you.—Eli Myers, Monticello, Ind.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering ads mention this paper.

THE ITINERANT DAUGHTER: HER STORY

By Mrs. Susie McKinnon Millar
(Continued)

Late in the summer we went to camp-meeting, which was held at Magnetic Springs, a near-by campground. Magnetic Springs campground was ideal for camp-meetings. All its natural features contributed to the plan of the camp, comparatively level ground of considerable extent, completely surrounded by hills, had been chosen. Near the center of this was built a large shed, or arbor, is was sometimes called. This had a good roof, but open sides. At one end was a platform for the pulpit and the organ. This arbor would seat four or five hundred people. The choir was usually composed of the best musical talent from all the nearby churches. All the preachers from the contiguous charges attended as much of the time as possible and usually one or more distinguished preachers and speakers were there. Around this central arbor at a distance of some fifty yards were the camp sheds. Many of them were permanent cabins, sometimes built of logs, sometimes just frame buildings. Usually they had one or two rooms with built-in bunks along the sides. At the back they usually had an open shed which served as a dining room. Some were furnished with stoves for cooking. Most of the campers used open fires for cooking. These camps were built in a wide rectangle about the arbor. Other camp-houses had been built further off among the hills which encircled the camp. In addition to these were many temporary tents. Magnetic Springs supplied an abundance of water. Nearby were a dozen or more very large springs. It was like a friend-

ly little city—all eager, restless, stirring, an interesting and inspiring place to be. The campmeeting was always a big affair; but this summer it was bigger than ever. Sam Jones, famed for his wit and humor and unique manner, and George Stuart, a man of unusual spiritual charm and forceful delivery, were to conduct it and people came from far and near to attend. We were to occupy the preachers' tent. Father, Sarah, Margaret and I went two days ahead of the rest of the family to get the camp ready for mother. The railroad was two or three miles from the camp-

ground. It was late and rainy when we got off the train. Father started for the bus. He stepped on what looked to him like firm sand. It was slick, white, slimy mud. He slipped and fell and got himself literally pastered with this mud. We reached the camp without further mishap; hung father's suit by the campfire and made ourselves comfortable until morning. We carried father his breakfast. He laughed and said: "Thank you. I guess this is one morning when I can stay in bed as long as I please. Sarah, how is the suit?"

Sarah answered: "It's pretty

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bad, but I think I'll have it ready for you within an hour."

Sarah thought an hour was much more time than she'd need, but, alas! that mud would be neither brushed off, rubbed off, nor wiped off. Sarah was not very well and was almost in tears. Father had no other suit with him. Mother would bring one when she came, but she was not coming until next day and father had lots of work to attend to. Sarah simply couldn't clean that suit. After breakfast Margaret tried brushing it a while. Then she said that she couldn't get it clean; so she hailed some of her friends and was soon off with them for a carefree morning. Sarah was so broken up over it that she went back in the camp to seek comfort from father.

She said: "Father, what shall we do? I can't get the suit clean."

Father wrapped the bed-spread around him and stood up. He said: "Well, Sarah, if you'll let me go out like this, I'll see how much of that mud I can remove."

Sarah had the hysterics and father sat down to comfort her. I took the suit out on the hillside and tried my luck at it, but luck was not with me. The mud stayed on.

One of the preachers, Brother Biggs, came to the tent in search of father. He laughed very heartily when he saw father wrapped in the bed-spread, sitting just inside the camp, reading the morning paper; but he quit laughing when he saw how distressed Sarah was. He said he'd go out among the campers and see what he could find to dress father in. But that did not prove to be such an easy task. Father was both stout and tall and it was very hard to find anything that would answer the purpose. It began to look as if he'd have to wear the bed-spread until mother could get there with another suit for him.

Everybody in camp was interested and wanted to help, but they enjoyed the joke immensely. Every man in the camp came to visit him, bringing with them all sorts of impossible garments and suggestions. One tall, broad-shouldered man brought an old linen duster which proved to be large enough and very nicely took the place of the bed-spread, but trousers! That was a more difficult problem. Finally a low fat man, a friend of father's, came bringing a pair. They proved to be large enough around, but very short. Father dressed up in his borrowed finery, as the ladies all called it, and went out to help with the business of the camp-ground.

Sarah was sick all day and I put in a lot of time on that suit with little result; but the day and night passed quickly and the next day brought mother with the rest of the family and a fresh suit for father and our troubles were over. Kenneth took charge of the muddy suit and it was soon in shape for service.

(To Be Continued.)

Woman's Missionary Department

MRS. A. C. MILLAR, Editor

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

CHRISTMAS ECHOES

In last week's paper we published an interesting letter from Miss Lucy Wade to her Arkansas friends. Through it we glimpse her devotion to the cause and her eagerness to be back in her chosen field of service. We are thankful to have some little part in this work and our prayers for her success follow her.

Out of Japan comes another echo from an Arkansas worker. In the midst of busy days, Miss Ida Shannon takes time out from her work at Hiroshima, to select a beautiful Kagawa Calendar and mail it to me. We remember, with pleasure that the Misses Shannon spent much of their recent vacation at the home of their brother, H. L. Shannon, in Little Rock. All our workers who came in contact with them felt the blessing of their influence.

From China we have a Christmas folder bringing greetings from the president and faculty of Soochow University. The panoramic view of the campus with its massive buildings, with student body and faculty of the College of Arts and Sciences and the Middle School, presents an inspiring and encouraging sight. Especially attractive is Cline Hall (science building) in artistic design and picturesque setting. Cline Hall holds the interest of all Arkansas missionary workers, as it is named in honor of our own Dr. J. W. Cline.

On Christmas morning, in time for late breakfast, Mary McSwain arrived from Kingdom House to

make us a brief holiday visit. Aside from being one of our most important settlement houses, and a close neighbor to Arkansas, just up in St. Louis, Kingdom House holds the added interest of having an Arkansas woman in charge of its activities. Miss Florence Whiteside has for several years been its efficient head resident. This year Miss Mary McSwain, a Little Rock Conference Scarritt scholarship graduate, is living at Kingdom House, directing the Junior Club activities and acting as secretary-treasurer of the community church. The days there are full to overflowing with varied activities in an effort to serve the greatest possible number of the needy of all ages. Every phase of life is ministered to and Kingdom House welcomes the help of its friends.

These few echoes and many more come to us from around the world as a note of encouragement, a proof that the work still goes on.—Susie McKinnon Millar.

CHIDESTER AUXILIARY

Our Missionary Society is ready for the new year's work. Have finished our second study book "That Other America," this last quarter, elected our officers for the ensuing year as follows: President, Mrs. J. W. Gillespie; vice president, Mrs. C. E. Jacobs; corresponding secretary, Mrs. T. H. Benton; recording secretary, Mrs. Calvin Mosley; treasurer, Mrs. Russell Adkins; assistant treasurer, Mrs. Joe Purifoy; superintendent of study, Mrs. W. W. Taylor; superintendent of literature and publicity, Mrs. D. W. Stott; superintendent of World Outlook, Mrs. Otis Webb; superintendent of social relations, Mrs. Ike Knight; superintendent of supplies, Mrs. Will Lester; superintendent of local work, Mrs. Clifton Stinnett.

The box for last quarter was sent to our pastor and family.

Our bazaar netted us approximately sixty-four dollars.

We hope to add new members to our society and to do better and greater work for the Lord this year.—Superintendent of Publicity.

TO MISSIONARY SOCIETIES OF THE LITTLE ROCK CON- FERENCE

I take this means of sending you greetings for the new year and ask that you join with me in prayer that it may be a time of Spiritual uplift and growth. I am more than ever impressed with the fact that God can use in a marvelous way one whose life is wholly committed to His guidance since hearing Kagawa's address in Memphis. Surely no handicap is great enough to thwart this power.

There are a few things which I wish to urge upon you in your work for the coming year and the chairman of your Spiritual Life Committee should be responsible for their accomplishment.

Put "The Upper Room" in the home of every member and insist upon its use, both in private and family devotions. I feel that we have a great opportunity to influence young people who are just establishing homes to take God into their family life by its use.

Where Spiritual Life groups come as the result of a desire on the part of even a few for Spiritual fellowship and a feeling of need for communion and study, have them, but do not organize in order to report. I would ask that all groups send me at once a short statement of their objects and methods.

The World Day of Prayer will be Feb. 28th and I shall be sending you soon some advertising matter. Read

STATEMENT OF CONDITION

—of—

THE TWIN CITY BANK

of North Little Rock, Arkansas

At the Close of Business December 31, 1935

ASSETS		LIABILITIES	
Loans and Discounts.....	\$253,387.62	Capital	\$100,000.00
Federal Deposit Insurance		Surplus and Undivided Profits.....	25,634.52
Corporation Fund	611.93	Reserves	2,860.00
Bank Building	22,500.00		
Furniture and Fixtures.....	2,500.00		
United States Government			
Bonds	\$239,991.50		
State and Municipal			
Bonds	86,939.49		
CASH and SIGHT		DEPOSITS	827,474.41
EXCHANGE	\$350,038.39— 676,969.38		
TOTAL	\$955,968.93	TOTAL	\$955,968.93

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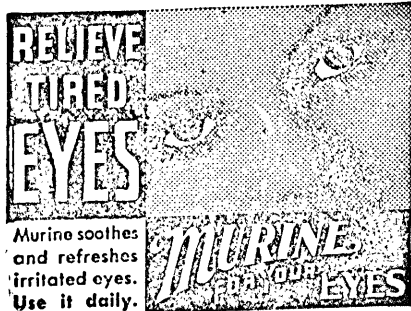
HENRY O. TOPF, President

R. J. RICE, Vice Pres. and Cashier

W. J. McDERMOTT, Asst. Cashier

TOM F. DIGBY, Director

Deposits in this bank are insured by the Federal Deposit Insurance Corporation in the manner and to the extent provided under the terms of the Banking Act of 1935.



it carefully, order your Programs at once and plan to make of it a great day. In 1935 we had nine more auxiliaries observing it than in 1934; but only a small per cent have taken advantage of the wonderful opportunity of joining the Christian women of the world in intercessory prayer for "Peace on Earth." Where possible, join other denominations in your communities and make it a community interest.

We do not stress the offering but take it and send on at once to the address given. Do not try to plan a service using only one program. Order at least one for every two people expected.

I would again urge that we rely more on prayer in carrying out our program of work and that as members of an organization whose mission is primarily the evangelization of the world we be much in private prayer and cooperate with our pastors in creating an atmosphere of worship and devotion in our church services.—Mrs. J. M. Workman.

VIOLA AUXILIARY

The Woman's Missionary Society of Viola Church met at Mrs. Roy Foster's Dec. 5th and elected their officers for the ensuing Conference year. Mrs. George Lanester was in charge of the program. The meeting was opened with the song, "God Will Take Care of You." Prayer was offered by the president, Mrs. C. E. Roe.

The following officers were elected: President, Mrs. C. E. Roe; Vice Pres., Mrs. J. M. Brown; Corresponding Sec., Mrs. E. R. Carroll; Recording Sec., Mrs. A. C. Campbell; Treas., Mrs. George Langster; Supt. of Social Service, Mrs. J. M. Brown; Supt. of Supplies, Mrs. Robert Sears; Supt. of World Outlook, Mrs. Carl Franks; Supt. of Local Work, Mrs. L. H. Whitaker.

After the election of the officers refreshments were served to the largest attendance of the year. The society is steadily growing, and all seem to be very enthusiastic about the work they are doing. They have worked long and hard through the year helping to raise money for the building of the Church which is now almost completed, and of which we are all proud.—Corresponding Secretary.

Children Readily Take

Syrup of Black-Draught

When a child is sick, or upset by constipation, it is no longer necessary to irritate the little sufferer by giving a bad-tasting medicine. Keep on hand a bottle of modern, refined Syrup of Black-Draught. It is easily given to children. Made of official U. S. pharmacopeia senna and rhubarb, with cinnamon, cloves and sugar syrup to make it pleasant-tasting. Sold in 5-ounce, 50-cent bottles.

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It relaxes and soothes irritated nerves—Welcome comfort restored quickly.

Good for fresh colds—Contains no narcotics—Is not habit forming.

Ask your druggist for Capudine Liquid or Capudine Brand Tablets.

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CHURCH NEWS

DISTRICT CONFERENCES

Little Rock, May 5, at Carlisle.
Pine Bluff, May 6, at Star City.
Monticello, May 7, at Lake Village.
Camden, May 7, at Magnolia.
Texarkana, May 12, at DeQueen.
Prescott, May 13, at Nashville.
Arkadelphia, May 14, at Tulip.

PERRY CIRCUIT

We have been cordially received at all the churches on our new charge, and honored with a liberal "pounding" by the Perry and Perryville churches. Our Presiding Elder, Brother Wm. Sherman, preached a very inspiring sermon on the "Transfiguration of Christ," after which he held our first Quarterly Conference. We had good reports from the various phases of the church work. We are expecting to pay our Conference Claims in full on Easter Sunday. We have a loyal class of people to work with on the Perry Circuit.—A. L. Riggs, Pastor.

CHURCH MEMBERSHIP GAINS 31,298

The Methodist Episcopal Church, South, Dr. Curtis B. Haley, official statistician, said, begins 1936 with a membership of 2,783,269.

The report for 1935 shows a membership increase of 31,298 over the 1934 roll.

Dr. Haley explained that the church roster does not include baptized infants, which number 21,361. Baptized adults, Dr. Haley's statement said, total 64,852.

The church last year raised "for all purposes," \$24,102,411, an in-

crease of \$518,304 over the 1934 financial report.

Dr. Haley's report continued:

"The largest net increase in members—7,116—has been reported from Bishop Mouzon's Episcopal District, including the Baltimore, Virginia and Western Virginia Conferences.

"The second largest increase—4,984—is reported from Bishop John M. Moore's Episcopal District, including the five Conferences in Arkansas and Missouri.

"The third largest increase—4,855—is reported from Bishop Kern's Episcopal District, including the four conferences in the states of North and South Carolina.

"Of the total increase in membership 80 per cent is reported from east of the Mississippi river.

"The North Alabama Conference reported the largest increase in membership—3,525. The Virginia Conference came next with 3,049."

Dr. Haley said the Woman's Missionary Society has increased its membership by 2,000.

CHRISTMAS AT OAK GROVE

Some one said, "It can't be done," but we did it. December 15 the pastor preached both morning and evening to large crowds. Monday morning we had a very good service which was well attended. On December 16, Rev. Bates Sturdy, from Greenbrier, arrived to do the preaching through a Christmas meeting.

Bro. Sturdy proved to be at his best. The pastor led in the singing of the old hymns in which the people joined with a fine spirit. As the services continued and Christmas day drew near, there seemed to settle over the church and all the people a spirit of reverence and worship. Those who walked with the world soon began to feel the Spirit moving upon them and came under conviction. Others who had been at

"outs" with the pastor or fellow church member were moved to repent, forget and forgive.

Rev. Hoy M. Lewis, superannuate, who has his home near Oak Grove church, could not rest. He received the privilege of raising the Conference Claims. With great success he and his committee labored, so that at our first Quarterly Conference we will be able to report Oak Grove as paid in full on claims.

Christmas day proved to be the climax of the meeting. Christmas morning we had a large crowd. We had a very gracious service, ending with Communion of the Lord's Supper.

The meeting closed Friday night, Dec. 27, with two reclamations, one conversion, one addition to the church on profession of faith, and a unified and harmoniously working congregation to do the service of the Lord during the remainder of the year. Many were heard to say, "This has been to me a new way of celebrating Christmas, but it has been the best of my life."—M. L. Edgington, P. C.

HERMITAGE CIRCUIT

The command is to go forward. The interest and enthusiasm seems to be equivalent to send the churches of the Circuit well on their way to a successful year. This upward trend is due to at least two forces outside the regular pastorate.

A local preacher and ministerial student living within the bounds of the circuit has stood faithfully by and heard the pastor's cry for assistance. Each time this young man rallied in a very effective manner to strengthen the cause of Christ. Having won over many obstacles, with others yet to be mastered, Jesse Johnson has assisted heroical-

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RESOURCES

Loans and Discounts.....	\$ 2,795,252.80
Stock in Federal Reserve Bank....	21,750.00
Bank Building	150,000.00
Safe Deposit Vault and Equipment ..	35,000.00
Real Estate	161,160.13
Furniture and Fixtures.....	33,000.00
Overdrafts	173.15
Stocks	14,980.00
Federal Deposit Insurance Corporation Fund	8,300.00
Other Resources	9,265.63
Cash on hand, on Deposit in Federal Reserve Bank and in Reserve City Banks \$4,128,123.18	
U. S. Gov. Bonds.....	4,671,467.89
Federal Land Bank Bonds	102,638.89
State, Municipal and Other Bonds	330,134.02
TOTAL	\$12,461,245.69

LIABILITIES

Capital Stock	\$ 675,000.00
Surplus and Undivided Profits.....	209,917.79
Reserves for Taxes, Interest, Dividends, etc.	102,227.91
Deposits	11,474,099.99
TOTAL	\$12,461,245.69

Member of the Federal Deposit Insurance Corporation

Deposits in this bank are insured with maximum insurance of \$5,000 for each depositor

ly, and evidently will be numbered among those upon the upper rungs of the ladder of success in a few years.

The other outstanding personality is one who is deeply consecrated, having spent many years in service, much loved, and in whom people have the utmost confidence. Upon invitation Bro. Jack Taylor has visited our work a number of times, only to leave us much richer spiritually, which is the only thing that counts.

My people are saying: "We have been blessed to see pure, loving, unselfish religion demonstrated in a sacrificial manner." Christ wants it that way.

To the Circuit pastors of our Conference, I would say that Bro. Taylor will be an asset in your revivals. He loves the work of the Kingdom. He enjoys preaching. He never tires of praying. Of Christian literature he is a never tiring booster. Upon invitation he will come to you. No better soldier of the cross is to be found. Long ago he humbled himself before the Master, daily seeks his face, and unselfishly serves to promote peace on earth and good will among all men.

Profiting by our mistakes of the past year, laity and leaders are resolved to advance the cause of Christ that men may walk in the light rather than darkness, and feast upon the bread of life rather than starve to death by living on the lust of the land.

God save our people!—Jas. R. Sewell, P. C.

REPORT OF RURAL WORK COMMISSION

The Rural Work Commission of the Methodist Episcopal Church, South, will release Report Number One at the meeting of the General Missionary Council in Washington, D. C., on January 8.

Immediately following the release of the report a complimentary copy will be mailed to each one of our pastors. This report represents a year and a half of intensive study and contains invaluable information with reference to the entire rural situation. Those receiving a copy of the report should preserve same for future reference.—Grover C. Emmons, Secretary of the Commission.

PEACH ORCHARD-KNOBEL

We have been given a hearty reception. The people have given us a good "pounding." We are looking forward to a good year.

I would like to call attention to my address. The minutes show it as being Peach Orchard, which is incorrect. I live at Knobel and much of my mail is being delayed because of this fact. I do not know who is responsible for the correct address in the Minutes of each pastor, but for Peach Orchard and Knobel it should be Knobel. I would like for all who are concerned to take notice and address me at Knobel.—W. E. Benbrook, P. C.

REVIVAL AT WEBB CITY, MO.

On December 1, Rev. Sam M. Yancey and Mr. and Mrs. Ralph E. Johnson began a meeting with us which closed December 20. Brother Yancey was with us the first two weeks and Brother Johnson continued the meeting the third week. In my experience as pastor I have had a number of strong and helpful ministers to assist me in meetings, but have never had as fine work as these brethren rendered. Brother Yancey's strong and stirring sermons and Brother Johnson's

leading of the music with Mrs. Johnson at the piano brought results in conviction and conversion.

Brother and Sister Johnson, as workers with children and young people have a program that is absolutely unique and from day to day 400 children were entertained and instructed by them. Eighty-two children signified their desire to unite with some church. Among young people and adults 35 or 40 were converted, 27 of whom united with the church and others will join. The delightful fellowship we had with these good helpers in the church and home will linger as a precious memory. I most heartily commend them.—Z. M. Williams, P. C.

LAYMEN'S SERVICE AT DANVILLE

In the absence of Rev. C. W. Good, our pastor, who was attending the Methodist Young People's Conference at Memphis, the laymen of the church had charge of the morning services.

The following program was given on the subject: "A Four-Year Plan for the Danville Methodist Episcopal Church, South":

Prelude.

Hymn—"Hail, Thou Once Despised."

Apostle's Creed.

Prayer—O. I. Moudy.

Hymn—"True Hearted, Whole Hearted."

Responsive Reading: Phil. 3:1-14.

Gloria Patri.

Scripture Lesson.

Talk: A net increase of 100 members—O. I. Moudy.

Talk: Every member of the church actively engaged in the work of the church—C. R. George.

Talk: An Educational Program that will reach every member of the church.

Benediction.

ARKANSAS METHODIST ORPHANAGE

This is the second report I have made of the Christmas offerings received up to date:

LITTLE ROCK CONFERENCE

Arkadelphia District

Amount previously reported.....	\$323.67
Benton Station	25.00
Dalark S. S., Dalark Ct.	5.19
Malvern Station (additional)16
Ebenezer S. S., Traskwood Ct.	2.50
Total.....	\$356.46

Camden District

Amount previously reported.....	\$146.13
Bearden S. S.	15.25
Strong S. S.	10.00
Rhodes Chapel S. S., Strong Ct.	4.00
Philadelphia S. S., Taylor Ct.	1.87
Waldo S. S.	12.82
Total.....	\$190.07

Little Rock District

Amount previously reported.....	\$510.79
Congo S. S., Bryant Ct.	2.50
Carlisle Circuit, Shiloh25
Zion85
Peppers Lake S. S., Des Arc-DeValls Bluff Ct.	3.14
England	45.00
Keo-Tomberlin Circuit, Tomberlin Humnoke	4.00
Asbury Church, Little Rock.....	55.00
First Church, Little Rock (additional)	5.00
Highland Church, Little Rock.....	50.00
Mablevale S. S.	5.50
Primrose Chapel S. S.	15.00
Roland S. S.	2.57
Total.....	\$704.60

Monticello District

Amount previously reported.....	\$185.03
Arkansas City S. S.	8.00
Montrose-Snyder Charge	10.75
Portland S. S. (additional)	8.14
Rock Springs S. S., Wilmar Ct.	3.44
Total.....	\$215.36

Pine Bluff District

Amount previously reported.....	\$377.79
Grady S. S.	13.00
Rison S. S.	27.50
Prairie Union S. S., St. Charles Ct.	7.00
Swan Lake S. S.	5.00
Total.....	\$430.29

Prescott District

Amount previously reported.....	\$224.86
Pump Springs S. S., Blingen Ct.	1.00
Blevins S. S.	12.46
Bierne S. S., Emmett-Bierne Ct.	4.00
Antoine S. S.	1.50
Total.....	\$243.82
Gurdon S. S.	\$ 26.00
(This was reported in our first report but the printer failed to get it in; however, this amount is included in the \$224.86.)	

Texarkana District

Amount previously reported.....	\$471.44
Wilton S. S., Richmond Ct.	5.00
Stamps S. S. (additional)	2.00
Belleville S. S., Lockesburg Ct.	4.10
Total.....	\$482.54
Grand Total received from Little Rock Conference	\$2,623.14

NORTH ARK. CONFERENCE

Batesville District

Amount previously reported.....	\$ 12.00
Swifton-Alicia Charge	8.50
Total.....	\$ 20.50

Conway District

Amount previously reported.....	\$ 51.40
Dardanelle S. S.	13.00
Morrilton S. S.	25.00
Plumerville S. S.	3.00
Oppelo S. S., Perry Ct.	3.50
Quitman S. S.	3.41
Total.....	\$ 99.31

Fayetteville District

Central Church, Fayetteville	\$ 45.00
Green Forest S. S.	3.50
Springdale S. S.	10.00
Total.....	\$ 58.50

Fort Smith District

Amount previously reported.....	\$ 13.52
Kibler S. S.	3.45
Paris S. S.	17.41
McKindree S. S., Prairie View-Scranton Charge	1.50
Parks S. S., Waldron Ct.06
Total.....	\$ 35.94

Helena District

Amount previously reported.....	\$ 13.26
Clarendon S. S.	5.00
Haynes S. S.	7.77
Widener S. S.	11.50
Total.....	\$ 37.53

Jonesboro District

Amount previously reported.....	\$ 63.22
First Church, Blytheville	21.41
Luxora S. S.	5.00
Wilson, by R. M. Sullivan.....	10.00
Total.....	\$ 99.63

Paragould District

Amount previously reported.....	\$ 13.94
Gainesville Ct., Beech Grove.....	2.00
Mammoth Spring S. S.	12.52
East Side Paragould Ct., New Liberty S. S.	1.00
Total.....	\$ 29.46

Searcy District

Amount previously reported.....	\$ 49.00
Individual gifts previously reported	8.00
Grand Total received from North Arkansas Conference	\$ 437.87
Grand Total received from both Conferences	\$3,061.01
—JAMES THOMAS, Supt.	

METHODIST ORPHANAGE

Received in the Home During December: W. M. S., Richmond, quilt; Game and Fish Commission, city, half deer; S. S., Gould, canned fruits and vegetables; W. M. S., Ward, quilt; Mrs. J. C. Hoffman, Dermott, \$3.50 for Dot's sweater; Circle 4, W. M. S., Magnolia, \$4.00 to children for Christmas; Hot Springs Circuit, by Rev. A. J. Bearden, canned goods, sweet potatoes, turnips, meal and sorghum; New Blaine Church, quilt; P. J. Gerat, DeWitt, 100 lbs. rice; Emergency Relief Administration, 50 lbs. beef, 48 lbs. mutton, 30 lbs. butter, 25 lbs. prunes, 72 small cans of milk; Eleanor Webb, Union City, Tenn., scrap book of the Bible; Miss Martha Hill, teacher in Lee School, City, \$5.00 to help Santa; Circle 4, W. M. S., Pulaski Heights, City, dishes; W. M. S., Atkins, canned fruit, vegetables; Miss Hazel Hobbie's Class, Sardis, popcorn, peanuts, hickory nuts and walnuts; Christ's Comets S. S. Class, Capitol View, city, car rides, treats, gifts for Gleni and Frank; Dena Bayers, Malvern, gifts to Frances and David. Primary Dept., Camden, \$2.00 for the children; W. M. S., Jersey City, quilt; Virginia Howell Bible Class, Asbury Church, city, \$15.00 cash for children's Christmas; Mrs. Atkinson, 1854 Arch St., city, doll house; W. M. S., Lafe, quilt; Mrs. N. B. Baird, city, 50 filled Christmas stockings; W. M. S., Hughes, big box miscellaneous clothing and canned goods, toys and groceries; Central Church School, Quitman, quilt; Mrs. Josiah Bunkerhoff Circle, Harrisburg, quilt pieced by woman 82 years old; Mrs. C. A. Scott, Wheatley, quilt; Junior S. S. Class, Bethesda, big box cookies; W. M. S. Swifton, big box toys, clothing and canned goods; American Chemical Co., city, gal. furniture polish, four cases cold drinks; Rev. and Mrs. W. C. Martin,

Dallas, Texas, \$5.00 for Edith and Dorothy Mae; Circle No. 10, First Church, city, box cloth animals; Mrs. Finley's S. S. class, Stephens, banner with nine patches in which were pennies in memory of little Frances Findley who died in May, pennies amounting to \$1.81; For-dyce S. S., Mrs. Red Thomas' Dept., toys and gifts; Mrs. Estelle Parker, Clarksdale, Miss., one-half bushel fine pecans; Mrs. Alice Rogers, Parkin (age 86) quilt.

Junior S. S. Class, Wheatley, box of oranges and apples; Russellville S. S., box of 21 wrapped gifts; Lake Village S. S., two boxes, 32 wrapped gifts; Dorcas Class, Lewisville, gifts to Edith; Pal Club, Paragould High School, eight scrap books; Mrs. Burnett's Class, Pulaski Heights S. S., city, gifts to Opal; Hartman W. M. S., gifts to Griffin children; Lamar Church, canned goods; Leola W. M. S., quilt; Vantrease Memorial W. M. S., El Dorado, quilt; Circle 6, W. M. S. First Church, city, Christmas program, gifts and transportation to church for all children; Junior and Senior Choirs, Winfield Church, city, party and gifts for Mary Lee; Primary Dept., Siloam Springs, Mrs. A. L. Smith, Supt., box gifts and four specials; Mrs. S. W. Anderson, 1111 Barber, city, \$1.00 cash to bring cheer to some little child; Mrs. S. M. McClure, Fouke, \$2.00 cash and a prayer for the orphans to make good men and women; W. M. S., Weldon, \$5.00, a Christmas gift to the children; Mrs. Prothro, Dermott, special for Frances and Dorothy Rae Hundley; Young Business Women's Circle, Lakeside Church, Pine Bluff, big box gifts and clothing for Louise.

W. M. S., Mulberry, quilt; W. M. S., Clinton, canned goods, fruits and vegetables; Primary Dept., First Church, city, a beautiful Christmas tree and trimmings; Siloam Springs, Sunday School, three boxes canned fruits and vegetables; Young People's Dept. Gardner Memorial, N. L. R., party at the Home with children and handkerchief shower; Ashby Bible Class, Benton, gifts for Bernice; Juniors, Morrilton S. S., gifts for Edith and L. D., box clothing; Intermediates, Morrilton S. S., gifts for Geraldine; Circle 9, First Church, city, two blackboards, desk, nine chairs, toys and box for Charles; H. D. Club, Walnut Springs, quilt; Circle 2, W. M. S., England, special for Frances; Streepy-McDonald Class, Pulaski Heights Church, city, special for Capple; Mrs. J. B. Duncan and Class, England, special for Walter; Mrs. D. McDonald, Smackover, oranges and apples; Senior Class, Humphrey S. S., ten special gift boxes; Haynes S. S., 31 filled stockings and 31 prs. stockings; McKinney Dry Goods Store, Harrison, special to Frank; Mr. and Mrs. Wayne Farris, city, box apples.

Mr. Bill Powers, city, one pkg. pecans; Miss Jo Bond, city, special for Opal; W. M. S., Henderson, quilt; Brinkley S. S., 40 books, 16 games; Washington Avenue, N. L. R., canned goods; W. M. S., Spadra, quilt, apples and oranges; Judsonia S. S., clothing and toys; Osceola S. S., clothing; Junior Dept. Smackover S. S., scrap books and gifts; Mrs. M. B. Tally's S. S. Class, Louann, gifts; Sweet Home Literary School, Nashville, Route Three, Junior Sunday School Class, toys, gifts and canned goods; Mashburn Grocery, city, box apples; Ravenchen Springs Church, canned goods; Traskwood Church, canned goods, nuts and candy; Geyer Springs Church, canned goods and groceries; Miss Virginia Hines' S. S. Class, Forrest City, 10 special gifts; Inez Smith Bible Class, Pulaski Heights, special for Dorothy Rae; Mrs. H. O. Arndt, city, baking powder and cocoa; Mrs. Herbert Cragg, Almyra, ginger cookies and paper dolls; The Widens at Bauxite, big box fudge and divinity; Junior Girls from Dermott, box gifts; Geraldine Wayne S. S. Class, England, gifts for Dorothy Mae; Margaret Watson, gifts for Geraldine; Emergency Relief Administration, candy, nuts and oranges; Circle 3, W. M. S., First Church, N. L. R., oranges; Mr. and Mrs. H. P. Stephens, Texarkana, gifts for Helen; Jack Frost, Jr., city, toys; Mrs. Grady Adkins' Class, Asbury Church, city, gift \$1.00 to Lloyd; Lucile Malone, Texarkana, two beautiful scrap books; Mr. and Mrs. Armstrong, city, gifts for Walter; Terry Dairy Company, city, three gallons ice cream; Rev. O. L. Cole and wife, city, pottery; Eloise McKnight, Lewisville, gift for Dorothy Mae; Loretta Sutton, Lineville, La., gifts for Natella and Earl; Allen Hundley, Dermott, fruit and candy for Dorothy and Frances; Church Improvement Society, Swan Lake, canned goods and toys; Wilmar Sunday School, canned goods, sorghum, nuts, candy; Peace Scrapbook, donor unknown; Adult Class, Moorefield, Sunday School, 15 pillow cases; 28th Street Church, city, box canned goods; Emmett Circuit, Body's

Chapel, canned goods; Individual gifts to each child, W. M. S., Van Buren; individual gifts to each child, Winslow S. S.; individual gifts to each child, employees of M. M. Cohn Co.; Christmas tree, and Christmas stockings by M. M. Cohn Co. All had a good Christmas.—Mrs. S. J. Steed, Matron.

CONWAY

First Church, Conway, had eleven delegates at the Young People's Conference at Memphis. A large student delegation from Hendrix College also attended. Miss Myrtle Charles and Professor Nat. R. Griswold went on the bus with the group. The pastor, Rev. Albea Godbold, attended the Conference and assisted Dr. W. M. Alexander with the Personal Counseling groups.

M. E. Mitchell and W. A. Lanier of Conway attended part of the Conference. The following young people attended: Nevin Neal, Miss Wenonah Fay Baughn, Miss Doris Wood, Miss Nan McHenry, Miss Erma Hill, Victor Hill, Maurice Lanier, Edward Mitchell, Cecil Dickerson, Jr., and Byron McKinney.

Rev. and Mrs. Albea Godbold kept Open House on New Year's Day from 2 until 10 for members and friends. They were assisted at different hours by twenty-five members of the congregation. The house was decorated in holly, poinsettias and red candles. Brick ice cream, cookies and mints were served in the dining room. The table was lace covered and centered by a silver bowl of pink snapdragons, carnations and narcissi. Tall pink tapers burned in silver holders. A large number called.—Reporter.

PRINCETON CIRCUIT

I am very much pleased with my new work. On our way home from Conference we visited the work and found the parsonage in very bad condition, but the good people at once got busy and by working hard and fast have it in good repair. Wife and I are happily located in the parsonage. I have noticed in the columns of the METHODIST many of the preachers reporting such great poundings on their work. If they had been here on the night of December 23 they would have witnessed a great pounding and it has not stopped at that. They still are pounding us and we are trusting and praying, and we feel that this will be a great year for Princeton Circuit.—S. G. Rutledge, P. C.

CHURCH DEDICATION

Bishop John M. Moore dedicated our new church at West Memphis Sunday, December 29. 1935 was an eventful year for the church in West Memphis—Church was built, furnished, paid for and dedicated, all in 1935. The property is now worth \$5000. Church was organized by I. L. Claud two years ago and now has 125 members. Rev. A. W. Martin, P. E. of Helena District, Rev. J. W. Workman, P. E. of Fayetteville District and Rev. Neil Story of Holly Grove were also present. Bishop Moore preached a great sermon on "The Church".—I. L. Claud, P. C.

THE MEETING OF THE BISHOPS

By BISHOP JOHN M. MOORE, Secretary.

The College of Bishops met in Fort Worth, Texas, December 6-8, 1935. Bishop W. N. Ainsworth was the presiding bishop. All the effective bishops were present, except Bishop Arthur J. Moore, who, with Mrs. Moore, is in the Orient, and will not return to the United States

for another twelve months. He plans to visit the Congo and the European conferences in March and April. The reports from Bishops Candler, Denny, and Du Bose indicated that they are in good health.

The bishops gave encouraging reports of their respective districts. There has been a gratifying increase in membership. The colleges are now doing well. The report of the membership is good. The outlook for all the work is promising.

All were interested in the outcome of the benevolences. While there is much distance yet to be traveled before an adequate and satisfactory goal is reached, the returns are better than for two or three years. The increase over the combined payments of last year for benevolences and kingdom extension will be about \$184,000. Many churches and districts, to their great credit, paid their acceptances in full, and others paid very high percentages. To be sure, some churches and districts did not accept a very high percentage of their apportionments. A few conferences did likewise. There is the real danger. If too much applause is given churches and districts that make 100 per cent on the acceptances, other churches and districts will be inclined to lower their acceptances that they, too, may win applause. That is what is commonly called human nature. However, it should be kept in mind, and permanently before the churches, that the real goal for all churches is the acceptance and payment in full of the apportionment upon church, district, and conference. The voluntary plan was adopted to increase our collections. The General Conference has said that our general interests require \$2,000,000 annually to carry on, and as much more for the conference work. To get that is our true goal. Let us not lessen our applause, but enlarge our vision and effort.

Mr. G. L. Morelock, Secretary of the Board of Lay Activities, and Dr. John Q. Schisler, one of the Secretaries of the General Board of Christian Education, came before the bishops in behalf of a joint movement for the advancement of temperance. The staffs of the two boards want more done in temperance education among youth and adults. The bishops indorsed their proposal and appointed Bishops Ainsworth, Cannon and Boaz to act with the two staffs in carrying forward the work. A statement prepared by this committee of three has been given to the Church.

The bishops gave some time to a review and study of the Plan of Methodist Union which the Joint Commission has produced and recommended. Five of the bishops were members of the Joint Commission. The plan will be before the General Conference of the Methodist Episcopal Church at Columbus, Ohio, in May, 1936, and before the General Conference of the Methodist Protestant Church at the same time at High Point, N. C. The General Conference of our Church will come in May, 1938. The Annual Conferences in all the churches under the law may act at whatever time their will and judgment may dictate. The bishops will be ready at any time to explain and interpret personally any part or provision of the proposed plan. It is worthy of careful study by all our ministers and members.

The recent gift of \$400,000 by Mr. and Mrs. W. W. Fondren, of Houston, Texas, for a library building at Southern Methodist University, is

1936

Arkansas' Centennial Year

THE PROGRESS that has been made by Arkansas in the past is nothing compared with the possibilities available to the State during coming years. Our Centennial Year of 1936 should be a starting point for renewed progress, far greater than any previously experienced.

WITHIN 500 MILES OF LITTLE ROCK

(THE GEOGRAPHICAL CENTER OF ARKANSAS)

are 32,000,000 person, or more than one-fourth the total population of the United States!

Arkansas' progress is not limited by lack of opportunities. In the matter of available markets for our natural or manufactured products, it is interesting to know that within 100 miles of Little Rock are over 1,000,000 people; within 500 miles there are more than 32,000,000 persons, or over one-fourth the nation's total population. In this 500-mile radius are nearly three times as many people as there are in all the states west of Kansas, which states' area is nearly 50% greater than that in this area.

Arkansas Power & Light Company has contributed much to the continued progress of Arkansas

Our Company has been especially active during 1935, investing large sums of money in improvements and additional facilities. For instance, during the year we have constructed some 300 miles of new rural lines and extensions of existing lines, making the benefits of electric service available to approximately 1,400 additional rural homes and establishments.

Over \$1,556,000.00 was spent by us in 1935 for materials and supplies, in addition to labor and other costs entering into our operations.

Low-Cost Electric Service is one of Arkansas' greatest benefits!

What a difference electric service has made in the lives of our people! Only 25 years ago comparatively few communities enjoyed electricity, and its benefits were not available to rural districts, while today our interconnected system brings the benefits and economies of low priced electric service to hundreds of cities, towns, communities and rural districts.

Our rates have continuously been reduced—65% since 1914! Three rate reductions since 1929 have given our residential customers 40% MORE SERVICE FOR THE SAME MONEY. Under our low rates, thousands of homes are making greater use of electricity to do laborious household tasks, at no or little additional cost.

Happy Centennial Year

IS THE SINCERE WISH OF

ARKANSAS POWER & LIGHT CO.

HARVEY COUCH, President FRANK M. WILKES, Gen. Mgr.

HELPING BUILD ARKANSAS

greatly appreciate and brought forth a vote of high praise for the donors. Such gifts give new inspiration and hope to all our colleges.

Emory University was founded in 1836 as Emory College. Next year will come a centenary celebration. President Harvey W. Cox invited the bishops to hold their fall meeting, December 1-13, 1936, at the university and designate the preacher for the centenary sermon. The gracious invitation was heartily accepted, and Bishop Edwin D. Mouzon, the senior bishop, was chosen to deliver the sermon.

The bishops personally expressed their deep interest in the Young People's Convention to be held in Memphis, December 27-31, 1935, and in the meeting of the Missionary Council to be held January 7-9, 1936, in Washington, D. C. It is their purpose to attend both of these meetings, so far as circumstances will permit.

Fort Worth Methodism gave the bishops gracious and generous hospitality. Bishop Boaz was untiring in his efforts to make our stay delightful. The First Methodist Church took care of us in a leading hotel, and the faithful pastor, Rev. J. N. R. Score, D. D., gave us every attention. The presiding elder, Rev. P. E. Riley, D. D., and his corps of pastors co-operated in every way in bestowing courtesies. On Friday evening the Methodism of the city gave us a pleasing banquet and reception, at which many presiding elders from the state were present. On Saturday Texas Wesleyan College entertained us at luncheon. On Saturday evening we were the happy guests at dinner in the elegant home of Bishop and Mrs. Boaz. Surely Fort Worth Methodism, the ministers, Dr. Score, and Bishop and Mrs. Boaz left nothing undone to make the fall meeting a joyous occasion. And it was just that.

Bishop James Cannon, Jr., Los Angeles, becomes the presiding bishop for the next half year.

ARKANSAS METHODISM'S CENTENNIAL HISTORY

Preparatory to the celebration of the Centennial of Trans-Mississippi Methodism, both Texas and Arkansas are arranging for great church celebrations in 1936. Texas has published a centennial historical volume, including the minutes of the several Annual Conferences. That history was profusely illustrated.

Arkansas Methodists, under the editorial guidance of Dr. James A. Anderson, have been laboring the past five years in the preparation of a state church history. Dr. Anderson has been assisted by committees appointed by each Annual Conference.

A volume of great interest has been produced. Every Methodist in Arkansas should have a copy. There are 600 pages, with eighty pages of illustrations.

The historical portion has been well prepared and gives in outline the whole state history, from the beginning of preaching by Methodist itinerants in 1800. Succeeding decades present a development of evangelism by these itinerants that has produced a great church with a present membership of 144,000.

As the pages of this volume are turned, memory will be refreshed by the incidents of church history; hearts will be warmed as the faces of faithful itinerants are studied. Here is the story of revivals, church-building, and kingdom development. The personal interest is

in the story of faithful Methodist preachers who brought the Gospel to Arkansas and all these 144,000 members and that part of the dist host that has gone on before.

Methodists must never get away from their church history. Every step of the way has been fruitful, and the revival fires have been perennial.

The Centennial History of Arkansas Methodism has a perennial and personal interest destined to make the Methodists an increasing power in the spread of vital godliness. The church is greatly indebted to Dr. Anderson for his long and faithful labors. The volume may be ordered from the ARKANSAS METHODIST, at Little Rock, or Dr. James A. Anderson, Jonesboro, Ark. Price \$3 advance subscription. After January 1, \$3.50.—Christian Advocate.

OKOLONA HONORS REV. L. E. WILSON AND FAMILY

Tuesday evening of each week is union choir practice of the churches of Okolona.

On last Tuesday evening every one felt rather downcast, as it was the last meeting of any kind Bro. L. E. Wilson and family were to attend in Okolona with him as pastor of the Methodist Church. Word had come just a few days before that he had been transferred to the pastorate of the church at Mineral Springs.

Soon after coming in, Bro. and Sister Wilson noticed several out for choir practice who were not in the habit of coming, but thought little of it. As the last song was sung Mrs. Jamie Grier emerged from a side door, laden with packages, which she laid on a table in front of the pulpit, requesting Bro. Wilson and his lovely wife to come forward and occupy the front pew. Mrs. L. R. Spencer, who has been a member of this church for a quarter of a century, presented the gifts to the pastor and his wife in her dignified way, mentioning Brother Wilson's work with us for the past three years and one month. She mentioned the fact that being the only resident pastor, he had served not only the church, but the town, that he visited the sick, comforted the mourning, buried the dead, and married the lovers. Bro. Wilson responded with a touching speech of acceptance in which he expressed his own and his mate's love not only for the Methodist people, but for the other denominations of Okolona. An enjoyable social program of games followed, in which the entire audience participated and a prize contest was won by Mrs. Chas. Hill. Later, doors were opened into one of the class rooms and refreshments of sandwiches and chocolate were served from a long table decorated with a miniature Christmas tree and lighted with candles. Many regrets were expressed for the unexpected departure of Bro. and Mrs. Wilson, and the church and community will not soon forget them and their services to us.

Mrs. Errett Hardin gave a farewell party for Joe and Charles Wilson Monday evening. A handkerchief shower was given. After a few hours of entertainment, the doors to the dining room were opened. Miss Anne Laura Hardin requested everyone to come and be seated. Joe and Charles were seated at the head of the table. The gifts were arranged in the center. Several of the young people spoke of their regrets of seeing them

move. Joe and Charles responded with touching speeches. The young people of Okolona will not only miss them in the church services but in the social life of the community.—Item in Gurdon Times.

KNOW ARKANSAS HISTORY

The Centennial Slogan, "Know the History of Arkansas," is a good one, and there is no better way for our children and citizens to celebrate the Arkansas Centennial of 1936 than to read the history of our Great State.

No present could be more appropriate than a modern book on Arkansas History or Arkansas Government.

Here is an opportunity for the readers of your paper to get a recent authoritative one-volume History of Arkansas or a one-volume Government of Arkansas and the Nation written by native trained historians and printed by an Arkansas house.

A History of Arkansas by McNutt, McKnight and Hubbell is a rather advanced book of 618 pages and will be sent to your readers during Centennial year for \$1.20 per volume, plus postage.

Dr. Walter Scott McNutt's new book, An Elementary History of Arkansas, will be sent to your readers for 85 cents per volume, plus postage during Centennial year. This book contains 400 pages and introduces the reader to the epic of Arkansas' eventful march and progress through the years. It points to her long prideful history spanning the days before the coming of the white man, right on through to the problems and interests of the Arkansas of the present day.

Government of Arkansas and the Nation by Dr. Walter Scott McNutt will be sent to your readers for \$1.20 per volume, plus postage during Centennial year. This book has 416 pages and gives a comprehensive elementary account of our State and National government. The style is fascinating, and many have written the following: "Dr. McNutt has made the study of the history and government of Arkansas a joy."

Let us serve you—"The Arkansas House," Dr. Walter Scott McNutt, Author and Publisher, care of Democrat Printing and Lithographing Company, Little Rock, Arkansas.

LECTURES AT EMORY UNIVERSITY

From Dr. Halford E. Luccock, professor of Homiletics in the Yale University Divinity School, comes the following announcement of subjects for the Jarrell Lectures which he will deliver at Emory University during the second annual Minister's Week, January 20-24:

The Individual in a World of Crowds,

God and the Individual,

To-day's Tensions in Personal Life,

Salvation—Quest and Finding, Preaching to Personal Needs.

General subject for the whole series this year is "Christianity and the Individual in a Social World."

Ministers' Week will also include short courses for pastors and Christian workers by members of the Candler School of Theology faculty, noon worship hours under the direction of Bishop Paul B. Kern and others, and a varied program of recreational and fellowship activities. For the first time, courses

will be offered especially for ministers' wives. Several hundred visitors to the Emory campus are being expected during the week.

Professor Arva B. Floyd, Emory University, Georgia, will serve as registrar.—W. F. Dunkle, Jr.

DECREASE IN RAILROAD FATALITIES

In the face of the steadily climbing death rate due to automobile accidents, it is amazing that the number of deaths in railroad accidents during the past year, should show a decline. Accidents of this type were cut from 87 to 73, and the number of fatalities from 141 to 125, as shown by the Interstate Commerce Commission's report. This was just three more than our week-end auto fatalities last week. It was found that 31 accidents were due to failure of employees to perform their duty; the others were caused by circumstances beyond the control of the train operators. When we take into consideration the number of trains operated and of passengers carried in the course of a year, the fine safety record of the railroads can be explained only by the eternal vigilance practiced by the railway operators and the rigid enforcement of the famous "Rule G" against the use of intoxicants by the employees of the railways. Total abstinence works for operators of trains, as it would work for drivers of automobiles and other motor vehicles. Total abstinence is the price of national safety in traffic.—Christian Advocate (Nashville).

Helps Complexion

Surface pimples and blotches dried up and skin improved by

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Heed nature's warning of serious trouble ahead when you suffer from rheumatic pains due to intestinal poisoning. It's such a simple matter to correct many conditions which cause this discomfort. For 30 years, many sufferers have found relief with G. S. the marvelous corrective tonic that rids the system of poisonous waste and brings back the vim and vigor of youth.

Go to your druggist today and get the large \$1 bottle of G. S. take it according to directions and note its beneficial effects. G. S. has helped thousands of others back to health. It may do the same for you. If your druggist can't supply, G. S. will be sent postpaid upon receipt of \$1 by L. M. Gross Medicine Co., Little Rock, Ark.

FOR THE CHILDREN

I PLAY I AM A LADY

I play I am a lady
As I sit upon the stair,—
A-wearing auntie's clothes and
gloves
And condescending air.

I play I am a lady
And I drive a limousine,
I press the 'lectric button hard
To start my new machine.

And then I go a-riding,—
Just motoring 'round the town,
And everybody looks at me
To see my Paris gown.

And I am not a-nodding
To everybody there,
Perhaps I turn and give to them
A patronizing stare.

And then I am a lady
That's wealthy, kind and tall;
And as I go a-riding by
I smile and bow to all.

Down town I go a-riding,
And 'round the boulevard
Whenever I shall make a call,
I'll leave my calling card.—Mrs.
W. M. P. Jarrett, Michigan Christian Advocate.

BREAKFAST FOR BILLY WOODPECKER

Billy Woodpecker hopped out on his front porch. He flirted his wings and threw up his head as if to say, "What a glorious morning, and am I hungry. And here's my breakfast, right here."

So it was. All he had to do was to peck in his porch right where the thick white fungus joined to the locust tree beneath the hole in which Billy Woodpecker lived. The fungus was porch and storehouse too. Breakfast was there in plenty; plenty it had been ever since the day Billy Woodpecker had taken over the nest down in the warm hollow and had found out how fine it was to step out on that greenish white porch which was storehouse as well. And was Billy Woodpecker proud? He was, too proud, he had everything so exactly right for himself that he did not think much about anyone else, certainly not about Red Robin down on the ground.

Red lived in the syringa bush and his storage plant was the ground. As Billy flirted about on his porch Red was almost falling over backwards pulling out a worm, which, the harder Red pulled, grew longer and longer. Billy twittered, it was so funny. Red looked up, "Come on down, enough for both."

"Not for me, got my breakfast here; better too."

Red looked up longingly, but he knew better than to fly up to Billy's porch avisting and abreakfasting. Billy was exclusive, very. He liked locust blossoms, he said; he had no use for syringa blossoms, and when he flew abroad he liked trees, no bushes. All right for Red down there, and all right for him up here. Nice morning, glorious morning, he would fly abroad a bit.

He spread his wings, "Come on down," chirped Red hopefully. "I'll show you how to hunt."

"Show me," Billy laughed and away he went, and away. He stayed away a longtime. When he did start back a cloud was coming up like smoke across the sky. A drop of rain hit his red head as he lighted on his porch. "Just in time," he chirped, as he dived into his nest. Locust tops thrashed and bent above him.

Nation Needs Writers With Christian Minds

Our country needs Christian writers. The churches need them, the homes of people in our state need the trained mind and facile pen of Christian characters.

Before linotypes or monotypes can cast slugs; before printing presses can run off publications, copy must be prepared. The writer, not the machine, must put thoughts in manuscript form. Typewriters, type-setting machines, presses, folders and binders are dependent on the trained mind and skilled hands of writers. Machines are therefore servants, not masters in disseminating information through the printed page. How the millions of readers, old and young in our nation today need the guiding, leading, stimulating message of Christian men and women!

The press, the platform, literature and history should have more of the wholesome influence of the Gospel.

Christians should write as well as preach and sing and pray. The Revelation which came to the Apostle John on Patmos should come to us: "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter" (Rev. 1:19). The vision was brought to John to "Write the things which must shortly come to pass," to send the message to the seven churches in Asia, including those at Smyrna, Pergamos, and Thyatira. Thus in John's carrying out the admonitions of the messenger, Scripture readers are permitted to read these impressive visions because he obeyed and left us the record.

While we are admiring John as the beloved disciple we cannot fail to appreciate him as a writer. He is the author of five books of the New Testament; the Fourth Gospel, a gem in simplicity, clearness and force of expression; three Epistles

Sleeping was the best thing for a night like this and the rocking was fine. It made one wake up hungry too. He hopped out bright and early. Only his wings kept him from falling. Billy's sharp bill had loosened that porch and the storm had broken it away. Down he went like an airplane making a slipping landing and caught himself up close beside Red.

Red cocked up an astonishing eye. "Hello, where's your porch? And your breakfast and—and everything?"

Billy was too astonished to keep up a stiff neck and a tilted-up head. "I don't know, and I'm hungry," he chirped.

"Hungry? Gracious, there are breakfasts here this morning for a hundred. Come on, I'll show you how to get them. You know," Red added after brisk working, "I'm sorry about your porch, but I'm glad you're here. Always wanted to talk to you about things down here, have you tell about things up there, now —"

"Now I know how much I've been missing," Billy twisted his red head and flirted his wings. "I've lost my porch, but I know what it means to —to have a friend, a real friend, maybe I know a little about being friendly too, it makes you feel happy. Listen," and Billy Woodpecker beat his bill against a tough syringa branch, it was the nearest he could come to singing. But Red could do a little more. "Cherrio," he called, "cherrio." — Lucy M. Thurston, in Methodist Protestant-Recorder.

and Revelation. Love was his theme; action for the spread of the gospel, his purpose; a record of truth, his accomplishment.

"In the beginning was the Word, and the Word was with God, and the Word was God," this Christian writer began his gospel. "The same was in the beginning with God," he hastens to write. "In him was life; and the life was the light of men."

The Scriptures were inspired and writers chosen for that opportunity, you may protest. So they were. But does not the Lord choose writers today? Is his Gospel not calling for those who will advance it, defend it, and assist in its propagation here and abroad?

John Bunyan, while languishing in a prison, wrote "Pilgrim's Progress," giving the world his pen pictures in allegory, impressing Christian principles upon the minds of young and old, a treasure in manuscript, a book that will never grow old.

The sublimity of John's writing may be better understood when it is explained, according to Dr. S. R. Pratt, that the word "Father" appears in the beloved Apostle's gospel 140 times; the name "Jesus," 242 times, 99 times more than in Matthew and 158 times more than in Luke. He uses the name of Jesus as "the Son," 19 times and "the Light" 25 times, besides the names, "the Holy One of God," "the Lamb of God" and "the King of Israel," 333 times. As an apostle, a disciple, a preacher, an evangelist, his work for the Savior he loved could never have had such profound influence had he not been a writer, and left us these five divisions of the Scriptures.

Luke, the Christian physician, who accompanied Paul on his missionary journeys was also a writer whose records in the Gospel of Luke and in the Acts of the Apostles will be read and understood and appreciated by generations to the end of the world.

"For as much as many have taken in hand to set forth in order a declaration of these things which are most surely believed among us," he says (Luke 1:1-3), "It seemed good to me also, having had perfect understanding of all things from the very first to write unto thee in order . . . that thou mightest know the certainty of those things wherein thou hast been instructed."

Again Luke makes his preface, when he begins writing the Acts of the Apostles (Acts 1:1-3), by referring to his former treatise, the Gospel of Luke, recording "all that Jesus began both to do and to teach, until that day when he was taken up." Then he narrates the manifestation of the "Holy Ghost," hastening on to the great revival. As a companion of Paul he spiritually and temporarily helps, and the missionary speaks of him as the "beloved physician." Luke was a writer, not a "publicity man," nor a "press agent." The records he left us will continue to stand as "shining lights" in the spread of the Gospel to millions yet unborn.

Paul, the missionary, the great evangelist, the learned, consecrated Jew, was a writer. Although he was accompanied on his first evangelistic tour by Luke, he himself wrote no fewer than 13 epistles.

While he was preaching, exhorting, establishing churches, often persecuted, whipped, imprisoned, ship-wrecked, he would write letters to churches, sometimes to individuals. Sometimes he would write, as he did to the Corinthians (Cor. 13:10) to prevent being harsh

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complexion
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to help nature heal
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Used since 1820 to give relief to millions—the best testimonial of merit. 25c at drug stores.

COUGH STOPPED
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WHEN you catch cold, the tiny moisture glands in your throat and wind-pipe dry or clog. Thick phlegm irritates your throat, making you cough. It is necessary to stimulate those glands to pour out their natural moisture. Pertussin does this. It "unclogs" the glands—loosens phlegm and keeps your throat moist.

Over 1,000,000 doctors' prescriptions for Pertussin were filled in one year according to one prescription ingredient survey issued by American Pharmaceutical Assn.

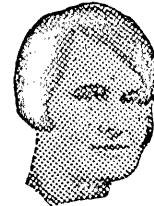
"Pertussin stopped Jackie's bad cough next day!" writes Mrs. P. Fernandez, Providence, R. I.



PERTUSSIN
"MOIST-THROAT" METHOD OF
COUGH RELIEF

DOES YOUR HUSBAND CALL YOU GROUCHY?

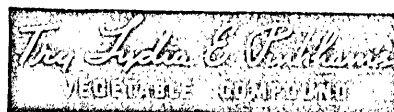
He's truthful if not tactful. Man-like, he is bewildered by your offishness and irritability. He can't understand what you have to be blue about. He wishes that you'd snap out of it. He'd do anything he could to help you. If he knew how good Lydia E. Pinkham's Vegetable Compound was, he'd go straight to the nearest drug store and buy you a bottle.



"My husband says I am my old self again," says Mrs. Barbara Spears, 799 Elma Street, Akron, Ohio. "I was tired and all in with no appetite. Had no pep and was in poor spirits. Your Vegetable Compound eliminated that awful tired feeling."

Don't try your husband's patience too far. Get a bottle from your druggist NOW. It probably will help you, because nearly a million American women know from personal experience that it helps them.

Liquid and Tablet Form.



in criticism: "I write these things being absent, lest being present I should use sharpness according to the power which the Lord hath given me to edification and not to destruction."

It is difficult to make comparisons as to spoken words with the written pages. But one can understand how important it was in Paul's time to put his messages in writing so that they could be read to the churches and where thousands who could never hear his voice or see his person, could read or hear the Gospel read. Then these 13 Epistles of the Scriptures will continue to be read and carry the message unto congregations and into homes till the coming of the Savior.

Bacon says "Writing maketh an exact man." Students understand that if one would commit a passage to memory one should write it. We master pure thoughts that may stimulate lofty ideals in others when we write them. Teachers require written recitations, themes, examinations because they are almost infallible tests for scholarship. Records in business are now indispensable; minutes of societies, organizations, associations are required. The practice of writing is one of the essentials of an educated person. Words spoken may soon be forgotten; written, they become a record and may live after the writer to exalt, or debase him.

In this writer's humble opinion there has never been a time like today when the world so much needs the Christian influence of the printed page. How world, flesh and devil predominate newspapers, magazines and books! Writers who fill space in the press today; authors with low morals and questionable ideals there are an abundance. Christian writers with a message are all too few.

Today there is a need of more good books to train the minds of readers; to give accurate and dependable information; to lead; guide and direct untrained young people, and to stir the mental faculties of older people. Readers and writers may have a profound influence upon society, upon business, upon politics and religion. More writing of messages, or facts and constructive information is our country's demand.

Christian young people who are not making writing their chief occupation and who are engaged in business, teaching, training or other vocations might well practice writing. They have good thoughts, timely suggestions for government, society, religion. These should be passed on through the press to be of benefit to readers.

The press needs Christian writers; writers who want the gospel to be propagated; Christian ideals to be expanded and exalted. Young people may well contribute some thought and considerable practice in writing those things that contribute to better society, better government, true religion.—Rufus J. Nelson, Conway, Ark.

The Best Treatment for Chronic Liquor Habit

This drug store is agent for Dr. Haines' Liquor Treatment. We have been selling it many years, and our customers speak only in high terms of the remedy. It can be given with or without the patient's knowledge. Price, small size, \$1.50; large, \$3.00. Write us for more information or call at our drug store.

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Women in Ministry a Need in Church Life

By MRS. W. J. PIGGOTT.

When in 1926 the Woman's Missionary Council set up a Commission to study the place of woman in the church the first task to which the commission addressed itself was a survey of the Church to discover the number of women serving in appointive and elective positions and the kind and quality of the service rendered. Other denominations and fields of service outside the Church were also studied.

Out of this research came the conviction that women who were called to preach the Gospel should be permitted by their Church to answer the call. Men and women representing a cross section of the Church were circularized to discover their thinking on the matter of the ordination of women to the ministry. This question ten years ago, as it does now, commanded the attention of many groups in many countries; therefore it is of grave concern to the church. After the memorial for clergy rights failed to pass in the General Conference of 1934, the reorganized Committee on Status of Women girded itself for further study of the question. The replies to the 100 questionnaires sent to Council and Conference leaders and missionaries indicated an intensified conviction that the Church of God should not bar a woman from any service for which she is fitted for the sole reason that she is a woman.

Five questions relating to the subject were asked. In reply to the direct question, "Should women who felt called to preach be excluded from the work and office of the ministry?" an unqualified "No" was registered by ninety three women. The following observations emphasized the opinions of several: "If they are faithful, called and prepared, no one should deny them this avenue of service." "No—not just because she is a woman." "No, if she is sure that service is the divine will she should answer the call." One thought "other fields more suitable," another said, "We can preach by our lives." The last two replies apply equally to men and women and to persons in the ministry as well as out of it. The point involved in the question is the right or wrong of excluding any human soul from a service to which that one is called and for which she is prepared.

The third question in the series was, "Do you believe the work of the Kingdom would be promoted if women were ordained?" The number of replies to this question was greatly reduced, due to a misunderstanding of its import, and a failure to think it through in its full significance. The fact was in some measure overlooked that ordination for women would help to overcome some of the inequalities of representation in Conferences and on Boards. Sixty-seven women thought the Kingdom would be promoted if women were ordained and the following reasons were assigned for the belief: "The church would move forward if this unchristian discrimination were removed." "The Church cannot be wholly Christian without being just." "It is the Christ ideal to make no distinction, 'no male or female' and the ideal of the Church should be the same." One said in

substance if by "promoting the work of the Kingdom" spiritual advance is meant, the church should move forward for spiritual advance is contingent on obedience to Christ's ideals. One declared that "The Kingdom is promoted on the foreign field by women preachers." One conservative said, "It couldn't hurt anything and it might help," while another with practical knowledge of conditions said, "It would depend on the individual woman, some men are not promoting it."

The last two questions concerned the advisability of seeking license as local preachers, or continuing to work for ordination to the ministry. Though the questions were interestingly and variously answered the majority opinion declared it best to adhere to the principle of no discrimination against a sex by continuing to work for ordination, "not merely to multiply places for women but to make the church wholly Christian in its attitude toward them." One discouraged one said, "It seems so useless to try to achieve the thing which we know is right." Another hopefully stated, "Work for ordination has an educational value. It will lead to favorable action when women majorities get behind it." One reasoned, "If local preacher's license is granted, it will result in apathy toward a further advance." Another thought, "Service as a supply might afford a demonstration of a woman's fitness and ability and thus advance the cause for full recognition." Other comments were: "Since the ranks are so filled with men, local preacher's license is the only advance possible now," and "under the present evasive system we had better seek local preachers license."

Conclusion

Since expediency is at present a more compelling influence than justice some who believe in the principle of no discrimination because of sex have expressed the view that "The Kingdom would be promoted" if deaconesses and missionaries were eligible to serve as supplies in rural communities. Cases are cited where consecrated women have cultivated and built up rural communities. The establishment of a congregation meant that the woman must give way to a man who had not a scintilla of her burning zeal, her understanding her sympathy and love, but—he is a man. There are so many waste places in our South where the influences of the Gospel are not penetrating, which could be cultivated by a spirit-filled missionary and built up substantially by her service as supply or pastor. To make this possible seems a simple matter of religion, common sense and justice.

There are mildly expressed sentiments, "Let well enough alone," "don't rock the boat," and "it will come in God's own time." These attitudes never made for advance in any area of life. Inaction was not the policy of pioneer women who built the missionary work, the work which has been the "mother's knee" where women learned to utter audible prayers and give voice without self-consciousness to their convictions in public meetings.

Watchful waiting was not the policy of those who secured the limited rights of the laity which women enjoy and appreciate, though many are unmindful of the prayers and tears and effort in the background. Progress along any line comes through action. The conclusion is

inevitable that as Christianity comes to be practiced in the measure that it is professed, profound changes will come on many lines. Among them will be a recognition of the right of women to serve in any place for which she is called and prepared.

THE REDISCOVERY OF JOHN WESLEY

(Published by Henry Holt and Co., New York. Price, \$2.50)

Dr. George Croft Cell, professor of Historical Theology in Boston University, writes a truly great book on "The Rediscovery of John Wesley."

Anyone desiring a thorough-going discussion of John Wesley's theology will find this book to be a real mint. Dr. Cell will lead his readers to believe that Wesley's theology was basically Calvinistic, despite the fact that Wesley was unalterably opposed to what he called "The horrible decree."

The reader of this book must not forget that Wesley believed himself to be Armenian, and the Calvinists agreed with him on this point.

The book, being a product of 1935, naturally has its coloring, and, though the author points out clearly Wesley's Calvinistic trends, it is not unfair to say that Wesley was not in this school of thought, but was in a school of his own, because he went back behind Calvin and Luther and dug into the originals, hence his agreement with Calvin and Luther on some points would not necessarily throw him into their camps any more than it would throw them into his.

It seems that Wesley's reaction against the prevalent humanism of his time led him to revamp Calvin's interpretation of God, which is a big point magnified by Dr. Cell. The book is worthy of three consecutive readings.—O. L. Cole.

McMAHAN CHAPEL

A shrine of Texas religious freedom, the 101-year-old McMahan's Chapel, where early day Protestant Texans worshipped in defiance of Mexico, promises to rise in a new grandeur during the Lone Star State's Centennial Exposition centering at Dallas next year.

A movement is under way to convert the Chapel, located in Sabine County, into a permanent memorial and Judge W. F. Goodrich of San Augustine, head of the building committee, contemplates its dedication during the Centennial year.

The landmark is one year older than Texas' independence from Mexico, commemorative theme of the six-months' world's fair at Dallas. What the San Jacinto battle meant to Texas liberty, McMahan's Chapel meant to Texas Protestantism.

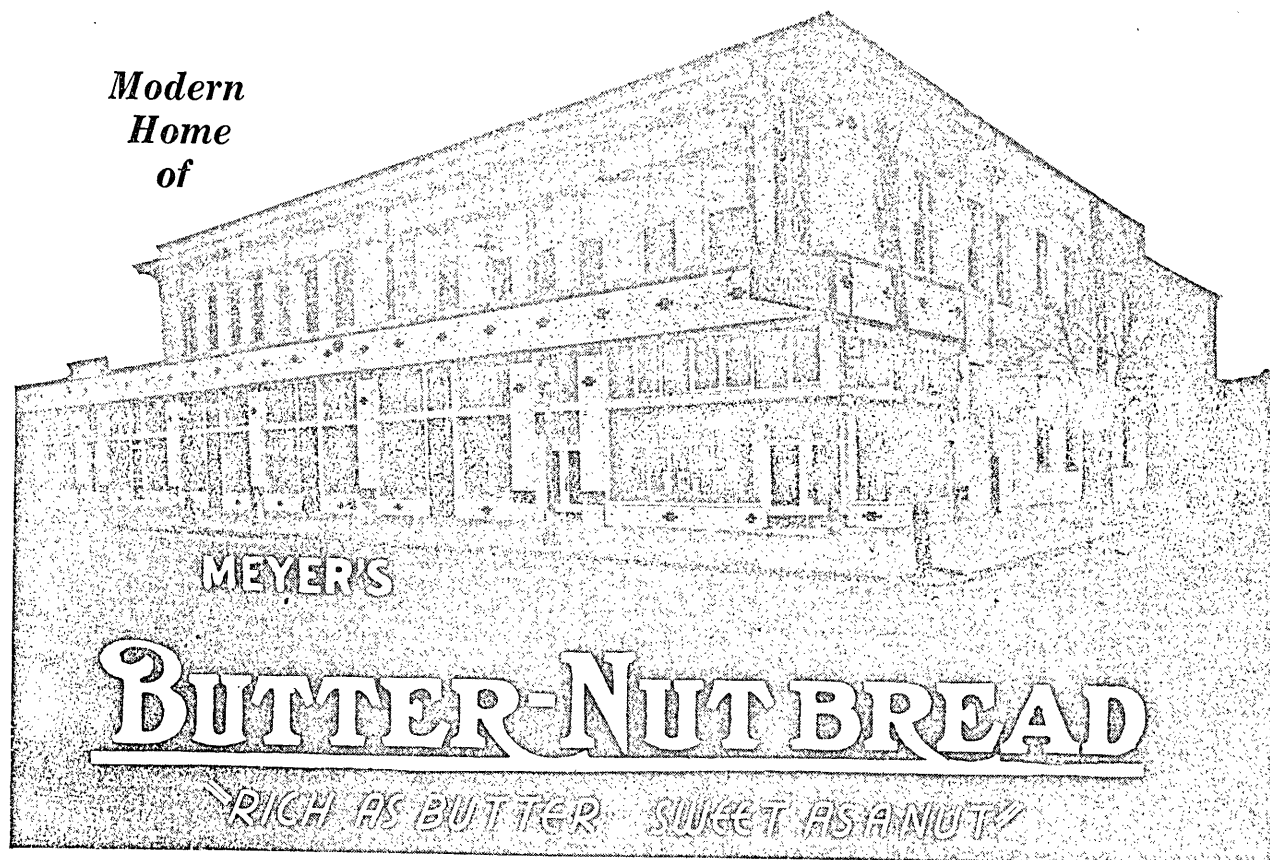
The chapel is a Methodist institution, founded in 1835 by Littleton Fowler, a missionary who was one of the organizers of the Masonic Grand Lodge of Texas and who served as chaplain in the first Senate of the Texas Republic formed in 1836 immediately after Mexican control was driven below the Rio Grande River.

It was established on the cotton plantation of Colonel Samuel D. McMahan, which served as a refuge for the State's pioneer Methodists when the Catholic religion was decreed by Mexico as the official form of worship. The weather-beaten one-story building is surrounded by trees older than the birthplace of Texas Methodism itself. The grave of its founder, Missionary Fowler, (Continued on Page Fourteen)

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25 Years of Progress—a Quarter Century of helping make Arkansas a bigger, better State!

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Nearly An Entire Block*

*We Employ—
65 Arkansas People!*

*We Serve
38 Arkansas Towns!*

*We Operate
20 Trucks!*

*We Maintain
South's Most Modern
Baking Plant!*

*We Buy
Arkansas Products!*

AMERICAN BAKERY, Chas. Meyer, Owner

Seventh and Pulaski

Little Rock

(Continued from Page Twelve) lies beneath the pulpit. His headstone rises behind the altar.

Services have been held in the building at least once a month since the church was organized. This is said to be a record for continuous activity for Protestantism in Texas.

Methodists gathered at the McMahan plantation as early as 1817 to worship. In 1833 they organized a religious society of 48 members there. In the following year they held the first Methodist camp-meeting on record in Texas.

In 1835, when Texas was flaming toward rebellion against Mexico, the group began functioning as a church. Soon after the Texas Republic was established in 1836 Missionary Fowler organized the San Augustine District of the Methodist Church. — Southwestern Christian Advocate.

The Church Facing The Liquor Problem

In the Leadership Schools last summer, under the auspices of the General Board of Christian Education, two classes studied the subject "The Church Facing the Liquor Problem." These classes were held at Mount Sequoyah, Fayetteville, Ark., July 8-22, and at Lake Junaluska, N. C., July 30-August 13, 1935.

They were made up of persons who came from 21 Annual Conferences and who hold the following official positions in the church: Conference Executive Secretary (6), Conference Extension Secretary (1), Conference Director of Adult Work (4), Conference officer in the young people's organization (2), presiding elder (1), district director (4), pastor (9), young people's worker in local church (10), children's worker (3), Chairman of Church Board of Christian Education (4), W. C. T. U. worker (2), General Board Staff (6).

The following findings and suggestions came from the two classes.

I. Some Factors in the Present Situation Which the Church Faces

1. A widespread lack of knowledge and understanding of the effects of alcohol on the human body.
2. Long-time dependence upon pressure-legislative approach to the alcohol problem.
3. Widespread reaction against prohibition and against some leaders in the prohibition fights of former days.
4. Inertia in regard to alcohol education on the part of members of the church.
5. A large number of church members who drink and who profit from the sale of alcoholic beverages.
6. The rapid development of sentiment against prohibition and the sudden repeal of the Eighteenth Amendment which, coupled with the breakdown of alcohol education, during the days of prohibition, caught the church unprepared for the new situation it now faces.
7. The tendency of church people to be governed by feelings rather than facts.
8. Lack of co-ordination of the forces working for abstinence in the use of alcoholic beverages.
9. The weakness of the American people in responding to propaganda.
10. More effective agencies of propaganda today through which the liquor can reach the people.
11. The vast resources in money and talents of those who are promoting the widespread distribution and consumption of alcohol, resulting in the use of art and science in

their efforts to induce women and children, as well as men, to drink.

12. The concerted efforts of these forces to promote "moderation" in drinking, which shifts the contest from "temperance" versus drunkenness to "total abstinence" versus "moderation."

13. A great number of sincere church members who are ready to follow a wise leadership.

14. A trend in the direction of the scientific-educational approach to this problem which gives the church a wide-open field for endeavor.

15. The availability of the educational forces of the church which can easily be mobilized for effective and continuous educational effort in pointing out the evils of alcohol and the duties of Christian citizens.

16. The fact that truth is on the side of abstinence and thus on the side of the church.

17. The paradox that the very success of the liquor forces is a source of weakness in that it demonstrates the evils of alcohol both in individuals and in society.

18. The dynamic inspiration which comes from the sacrificial life and idealism of Jesus.

II. Some Positions Which the Church Should Take with Reference to the Liquor Problem

1. The church cannot take a "hands-off" attitude toward this problem. Alcohol in its effects on human life—individually and in the social group—is a moral and spiritual problem as well as a political and economic problem, and as such the church must be concerned with it.
2. The present situation urgently calls for a scientific and educational approach to the problem of alcohol. Facts rather than feelings, education rather than legislation, is the proper emphasis for the church to make at this time. Emotions will be aroused as the facts are presented and remedial legislation must come in due time, but these should not be the immediate objectives of the church.
3. The church should clearly and persistently expose the fallacy of moderation in drinking. Total abstinence rather than moderation in drinking is the goal for all persons.
4. The church's aim in its program of alcohol education is to motivate conduct both in the individual and in the social group.
5. The church must evaluate other organizations and co-operate with those that are worthy and effective.
6. The church should strive earnestly to develop within all its members the attitude of respect for human personality and of concern for the well-being of all persons. The only abiding foundation for individual abstinence in the use of alcohol and for the eradication of its evil influences in human society is to supplant selfishness and greed in the hearts of men with an attitude of Christian brotherhood toward all persons of whatever station in life.
7. The church must help to develop a willingness on the part of capable youth to make a sacrificial investment of their lives in this cause, recognizing that the rewards in money and glory to themselves will be meager, but that the rewards to other individuals and to society are incalculable.—J. Q. Schisler in Church School Magazine.

TELLS OF SERIOUS CONDITIONS THAT HAVE FOLLOWED REPEAL

Much is being said by the wets, saloon keepers, and sots about there being much better conditions in Arkansas since repeal. Before repeal of the liquor laws you never read in any paper where an average of one life per day was sacrificed in wrecks and accidents in Arkansas along our streets and highways. But this tragic thing has happened for the first time in the history of the state this year. There aren't any more cars on the highways now than there were in 1928. Do we want this shameful and deplorable thing continued? No! Then we should vote against liquor.

Before repeal you never saw an old degenerate standing beside his car only three blocks from the main street of a countyseat town drinking the fires of hell from a pint bottle in the presence of decent women and innocent children. But I saw that thing this year in repeal Arkansas. Do we want that kind of lunacy repeated again and again in the presence of women and children? No! Then we should hit liquor and hit it hard.

Before repeal you never saw pints and quarts of liquor sold across cafe counters while 30 men, women and children were eating their lunch at the same counter. No, you never saw that terrible thing occur before repeal, but I saw that thing this year in Arkansas. Do you want this flagrant insult to our youth, mothers and good citizens continued? Certainly we don't! Then we should give that viper, John Barleycorn, an uppercut on the jaw with our ballot.

Before repeal you never saw six different men in the same town on the same day so drunk they were being assisted and dragged along the streets by friends to get them out of town and away from the law. But I saw that thing in one afternoon on the main street of a countyseat town. Are we going to be satisfied with conditions like that? Surely we are not. Then we should use our influence, tongue, pen and ballot against liquor.

Before repeal you never heard of a man filling up on liquor, and then encouraging, and demanding that his wife do the same, and after they had become drunken imbeciles, leaving their homes and going to

the business district and into the business houses where they both conducted themselves shamefully and ridiculously in the presence of merchants and shoppers. This thing happened this year in Arkansas.

Before repeal you never heard of an uncle going to one of these New Deal's hell holes, liquor stores, and buying hard liquor and forcing an eight-year-old nephew to drink a pint of it to make the boy funny, and which resulted in the death of this helpless, innocent child. That act of barbarism happened this year near Texarkana, and was a direct result of these New Deal hell holes, called liquor stores, which were to stop bootleggers, produce temper-

COTTON SEED

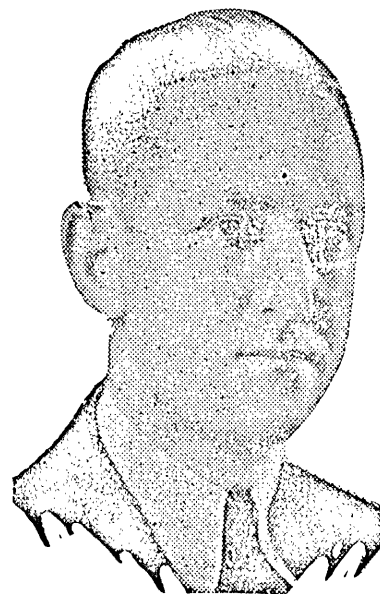
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first day
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in 30 minutes

ance, and to eliminate drunkenness, and debauchery, but a greater lie never simmered on the fires of a burning hell than that. Any one who says that repeal ushered in a new era of better conditions is either presumptuous, interested financially in one of these hell holes, or is grossly ignorant of the prevailing conditions.—Jay W. C. Moore in Arkansas Gazette.

INFORMATION CONCERNING LYNCHING

I find according to the records compiled in the Department of Records and Research of the Tuskegee Institute that there were 20 persons lynched in 1935. This is five more than the number 15 for 1934; 8 less than the number 28 for 1933; and 12 more than the number 8 for 1932. 13 of the persons lynched were in the hands of the law; 5 were taken from jails, 6 from officers of the law outside of jails and 2 were shot to death in a jail.

There were 53 instances in which officers of the law prevented lynchings. 9 of these were in Northern and Western States and 44 in Southern States. In 42 of the instances the prisoners were removed or the guards augmented or other precautions taken. In the 11 other instances, armed force was used to repel the would-be lynchers. A total of 84 persons, 17 white and 67 negro, were thus saved from death at the hands of mobs.

Of the 20 persons lynched, 2 were white and 18 negro. The offences charged were: murder, 7; attempted rape, 3; rape, 3; altercation with man, 1; activity in share-cropper organizing, 1; attacking person, 1; taking prisoner from officer of the law, 1; killed by mob in search of another person, 1; slapping a woman, 1; communistic activity, 1.

The States in which lynchings occurred and the number in each State are as follows: California, 1; Florida, 2; Georgia, 2; Louisiana, 4; Mississippi, 7; North Carolina, 1; Tennessee, 1; Texas, 2.—F. D. Patterson, President.

THEY LOVED HER BECAUSE

She turned her sorrows, troubles and disappointments into smiles that brightened the way, for others.

She held the confidence of a friend a sacred trust.

She did not gossip.

She gave her inmost confidence to a very few.

She was jolly and unpretentious.

She was not trying to make an impression, or to appear what she was not.

She was conscientious in tasks entrusted to her.

She enjoyed the companionship of clean associates.

She considered religion the most practical thing in her life.

She was just an "ordinary" girl.—Young People's Guide.

Ministers' Son Invents

Invisible Ear Drum

The Invisible Ear Drum invented by A. O. Leonard, a son of the late Rev. A. B. Leonard, D.D., for many years secretary of the Board of Foreign Missions of the Methodist Episcopal Church, for his own relief from extreme deafness and head noises, has so greatly improved his hearing that he can join in any ordinary conversation, go to the theatre and hear without difficulty. Inexpensive and has proven a blessing to many people. Write for booklet to A. O. Leonard, Inc., Suit 171, 70 Fifth Avenue, New York City. advt

STRATFORD BECOMES MEMORIAL

At last the shrine to General Robert E. Lee has been completed and dedicated. There at Stratford on the banks of the historic Potomac, the home of the great leader of the Confederacy stands, a monument forever to the South and the finest traditions of America.

Robert E. Lee loved his home, his people and Virginia. Rightly was he dubbed the White Knight. Romance sheds its fragrance round his tomb and the memory of his valiant deeds shall never be effaced.

The Constitution of our country states without question of argument that we have certain rights—rights that we cannot sell, barter nor give away. We firmly believe that democracy begins with the individual, is inherent in him. Robert E. Lee cherished those rights and drew his sword in their defense. He was wise, patient, brave and loyal. Reluctantly he went into battle, faithfully he served, and when he surrendered at Appomattox, it was the better course.

War is terrible. Yet in the baptism of blood that sears the souls of men, the finest flower of loyalty is born. When General Lee rode by, the ragged boys in grey cheered, though they faced starvation and death. The glorious pictures of the past comfort us in these troublous times. They clear our vision, steady us and nerve our hearts and hands.

The life of Robert E. Lee is a song of glory, an example to every American with love of country and fireside. His spirit marches on. We see him mounted on Old Traveler—calm and serene amidst the crash of cannon, the rattle of sabres. May America never lose the spirit of democracy, the love of our land, our homes.—The Guardian.

SIN OR IGNORANCE

Which of these is the greater crime breeder? I heard a sermon not long ago that impressed me that the preacher put more emphasis on ignorance as a crime producer than he did on sin. Sin is the mother, grandmother, the great-grandmother of all crime from the robbing of a hen roost to the stealing of the Lindbergh baby. Ignorance does not make a liar, but sin does; ignorance does not make a thief, but sin does; ignorance does not make a murderer, but sin does; ignorance does not shut a man out of heaven, but sin does; ignorance does not send a man to hell, but sin does. I have seen many ignorant men and women who were as "straight as a gun-barrel and clean as a hound's tooth."—Jas. F. Jernigan, Sulphur Rock, Ark.

TOILERS TOGETHER

God can grow trees, and lift mountains, and fill space with singing stars, and people the earth with bright-eyed babies, and stretch the seas from continent to continent, and weigh the nations as dust in the balance, and fill the earth with His glory; but He has so arranged things that He needs our help in the salvation of a lost world, in comforting a broken heart, in making the desert place blossom as the rose for those out of whose lives the light has gone and into whose lives the night has come. Let us help God with His job.—Southern Christian Advocate.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

BOOKS ARE LADDERS

Books are ladders up which climb Human hearts to heights sublime; Ladders lifting through the stars Beyond the Pleiades and Mars.

Books are ladders to the light Of love's own lanterns through the night, Up which climb the valiant souls Where eternal music rolls.

Books are ladders—rung by rung Climbing where the Psalms were sung,

Up where angel voices sing, And anthems everlasting, ring:

Books are ladders strong, which lift Human souls on wings as swift As wistful winds that sweep wide ways

To where some sky-born vision plays.—W. L. Stidger.

REMEMBER THAT

"A good name is rather to be chosen than great riches."

"The fear of the Lord is the beginning of knowledge."

"There is that scattereth, and yet increaseth."

"There is that withholdeth more than is meet, but it tendeth to poverty."

"The willing and the obedient shall eat the good of the land."

"The way of the transgressor is hard."

"The Lord hath set apart him that is godly for himself."

REV. JOHN R. CASON

The Associated Press dispatches report the death of Rev. John R. Cason at his home in Delray Beach, Florida, Dec. 30. Bro. Cason was born and reared in Arkansas, near Pine Bluff, and was for about twenty years an honored and influential member of the Little Rock Conference. He served as pastor at Prescott, Fordyce, Magnolia, Lakeside, Pine Bluff, and other charges; was presiding elder of the Camden and Arkadelphia Districts each for a full quadrennium. In 1905 he transferred to the Florida Conference where he served several important pastoral charges. Since his superannuation several years ago he has lived in his

own home at Delray Beach. His beloved wife died in 1930. Several of his children lived near him and one daughter, Miss Claribel Cason, made her home with her father while teaching in Miami.

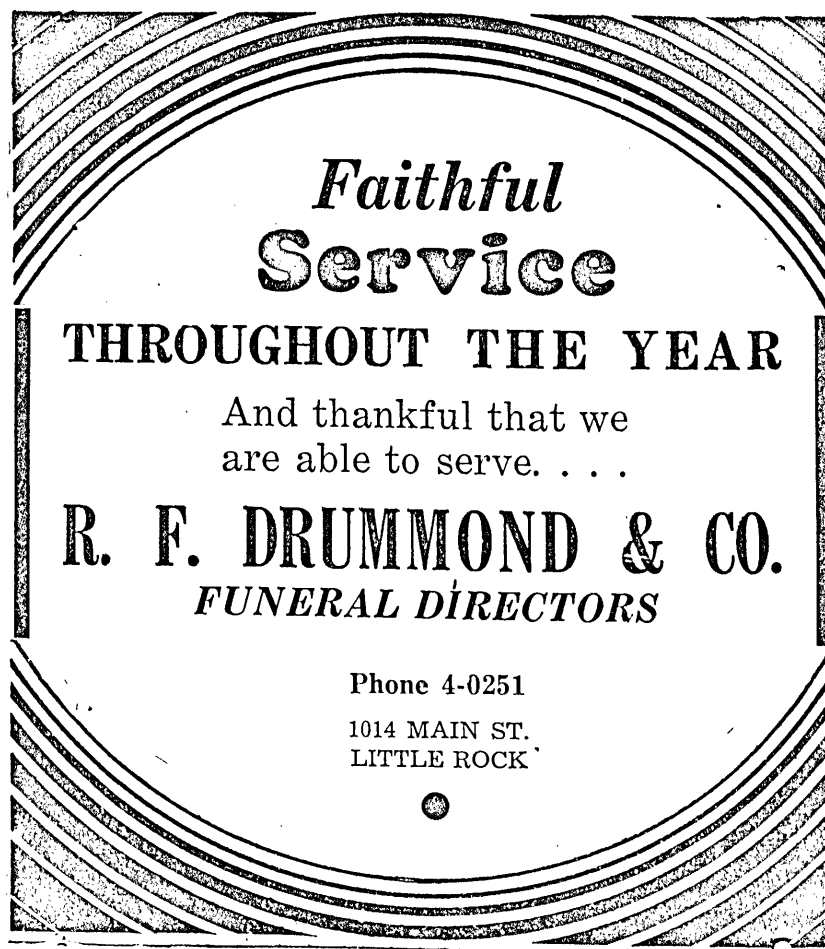
For more than forty years I have counted him one of my most intimate friends. The occasional letters which he has written to me since his superannuation have revealed that he was growing old gracefully, and that he was ripening for Heaven. His last letter, written some three months ago, was a spiritual classic. He was a true man and was doubtless ready to meet his Lord. Several children survive him, all of them living in Florida. The news of his death will bring sadness to the hearts of many people in our state who knew and loved him. The world seems a little lonelier to me since he is gone, but I expect to meet him again.—J. A. Sage.

QUARTERLY CONFERENCES

LITTLE ROCK DISTRICT—SECOND ROUND

Asbury	Jan. 12, 11:00 a. m.
Twenty-Eighth St.	Jan. 12, 7:30 p. m.
Winfield	Jan. 19, 11:00 a. m.
Forest Park	Jan. 19, 7:30 p. m.
First Church	Jan. 26, 11:00 a. m.
Henderson	Jan. 26, 7:30 p. m.
Bauxite-Sardis	Feb. 2, 11:00 a. m.
Pulaski Heights	Feb. 2, 7:30 p. m.
Lonoke	Feb. 9, 11:00 a. m.
Austin Ct., Mt. Tabor	Feb. 23, 11:00 a. m.
Hunter Memorial	Feb. 23, 7:30 p. m.
Highland	March 1, 11:00 a. m.
Roland Ct., at Natural Steps	March 1, 3:00 p. m.
Capitol View	March 8, 9:30 a. m.
Paron Ct., at Walnut Grove	March 8, 3:00 p. m.
Hazen	March 15, 11:00 a. m.
Hickory Plains, at Cross Road	March 15, 3:00 p. m.
Carlisle Station	March 15, 7:30 p. m.
Bryant, at New Hope Mch.	22, 11:00 a. m.
Keo, at Tomberlin	March 29, 11:00 a. m.
England	March 29, 7:30 p. m.
Carlisle Ct., at New Bethel	April 5, 11:00 a. m.
Des Arc and DeValls Bluff, at Des Arc	April 5, 3:00 p. m.
Mablevale and Primrose, at Primrose	April 12, 11:00 a. m.
District Conference at Carlisle	May 5, 9:00 a. m.

—J. D. HAMMONS, P. E.



Faithful Service

THROUGHOUT THE YEAR

And thankful that we
are able to serve. . . .

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LITTLE ROCK

Organ Recital For Sunday Afternoon

The Arkansas Chapter of the American Guild of Organists will give its monthly Organ Recital next Sunday afternoon at 3 o'clock in Winfield Auditorium.

Miss Kate Bossinger, our organist, and Mrs. Henry Harris, organist of the Second Baptist Church, will give the program assisted by Winfield choir. The congregation and friends are invited.

HERE AND THERE IN WINFIELD

Mr. and Mrs. Ashley S. Ross and children have returned from Arkadelphia where they spent Christmas with relatives. . . Miss Bertha Caldwell spent the holidays in Birmingham, Ala.

Mr. A. B. Poe, of El Paso, Texas, a former active member of Winfield, has been visiting his sister, Mrs. E. W. Beeson and other members of the family in Little Rock.

Lieut. Raymond Judson Reeves and Mrs. Reeves who have been visiting Mrs. Reeves' parents, Mr. and Mrs. Sam Simpson, expect to leave very soon for the Phillippine Islands where Mr. Reeves has been stationed for two years. Mrs. Reeves who was married last year was Miss Willie Mae Simpson.

Miss Mabel Irvine has returned from a holiday visit with friends in Houston, Texas. . . Mrs. Elise Gaddis from Olton, Miss., is spending several weeks with her sister, Mrs. David Morton and Mr. Morton.

Mr. and Mrs. J. L. Pipkin were called to Shreveport because of the sudden death of Mr. Pipkin's brother, Mr. Guy B. Pipkin on December 26.

Mrs. E. V. Markham's uncle, Mr. Marshall O. Simmons of Harrisburg passed away on the last day of the year.

WINFIELD'S SICK

Mrs. Kate Collins has been confined to her home for some time because of an infected foot. . . Mrs. John A. Godfrey has been ill for several weeks. . . Miss Julia Bowen who came home to spend Christmas holidays with her parents has been unable to return because of illness.

Mr. J. R. Osborne is back in the Trinity Hospital because of further complications following the automobile accident he had last year. . . Miss Hazel Grady is ill with flu at Baptist Hospital.

LOST AND FOUND

A number of articles which have been found somewhere in the Church building are in the Church office. We will be glad to have owners call for them.

Will the member who placed currency in an envelope without any name or amount last Sunday please telephone the Church office, 4-1994, so proper credit may be given?

Pulpit and Pew Winfield Methodist Church

Sixteenth and Louisiana, Little Rock

MARSHALL T. STEEL
Minister
J. IRVIN McDONOUGH
Director, Religious Education
W. G. BORCHERS
Prayer Special in Brazil

MRS. I. J. STEED
Minister of Music
MISS KATE BOSSINGER
Organist
MISS MINNIE BUZBEE
Executive Secretary

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JANUARY 9, 1936

NO. 2

SUNDAY SERVICES

10:00 A. M.—Church School.

11:00 A. M.—Communion Meditation, "Living Out of the Past."

6:00 P. M.—Social Hour Young People and Young Adults.

7:00 P. M.—Young People's Meeting, "Southern Highlander, His Life and Contributions," Mr. McDonough.

7:00 P. M.—Young Adult Discussion, "Is Leisure the Church's Friend or Foe," Bro. Steel.

The Pastor's Study
Winfield Church
Little Rock, Arkansas

Dear Friends
In Winfield:

We are planning to designate the month of February as "Fellowship Month" in Winfield. We want to have every family in our church receive a personal visit from a fellow-member sometime during the month. Our purpose is to revive church loyalty by establishing and strengthening the ties of friendship within our congregation.

Most of the time when one layman calls on another in the interest of the church his purpose is to collect money. This "Fellowship Month" is distinctly non-financial. Its purpose is, as the name suggests, primarily for fellowship in the name of the church. It seems to me that in a church the size of ours, this sort of thing should be done periodically. We must not allow our size to rob us of our friendly interest in one another.

To carry out this plan I am hereby issuing a call for volunteers, both men and women, to serve on a "Committee of One Hundred." He who serves on this committee must promise, first, to visit two families a week (whose names and addresses I will supply) for the four weeks in February—a total of eight families during the month; second, to make the acquaintance of one stranger at the close of the eleven o'clock service each of the four Sundays in February; and third, to report to me on a self addressed, stamped post card which I will supply, the results of his visits.

Sunday morning you will find cards in the church pews on which you may sign up for membership on the Committee of One Hundred. Beginning next week we will print in the Pulpit and Pew the names of the volunteers, and will print only those names signed on the cards. This is important work and I must be sure that every member of the Committee of One Hundred understands what is required of him; and that no member will fail me.

I need your help in building a better Winfield and solicit earnestly your cooperation in making this "Fellowship Month" a real blessing to our church. May I count on you?

Sincerely your pastor,

MARSHALL T. STEEL.

Young People's Council Plans Its Work

The Young People's Council met with Florence Morris, 1606 McGowan, Monday evening at 7:30, with the following present: Florence Morris, Tibby McWhirter, Josephine Rose, Margaret Easley, and Irvin McDonough. A program unit of Racial Understanding and Appreciation was planned for the next six weeks, hoping to discover the contributions that have been made by the various races and classes in this as well as in foreign countries. These discoveries will form a basis for the group discussions that will follow.

Under the Social Service program a visit will be made to one of the benevolent institutions in the city. The recreational feature will take the form of a movie party to see "Magnificent Obsession", a picture dealing with Christian ideals.

The Council recommended that the dramatic efforts of the Department be combined with those of the Curtain Club, for a more effective program of dramatics.

NEXT SUNDAY'S PROGRAM

Next Sunday evening the program will be devoted to the life and contribution of the Southern Highlander. Folk songs that are the distinct contribution of the Southern mountain and plateau sections, and which reveal the life and thought of these people, will be sung. Selections from the recent volume of poems of Jesse Stuart will be read. Stuart, frequently called "the Bobby Burns of America", is a product of the Kentucky mountains.

DEPARTMENT IMPROVEMENTS

The addition of fifteen new chairs to the assembly room of the Junior High Department has added much to the appearance and has facilitated the conducting of the program. The girls in Miss Evelyn Florian's class have just completed the painting of their class room. Both of the improvements were carried out as department and class projects.

The Junior Department has also taken on a touch of newness. The Department Council, under the leadership of Miss Alice Cunningham, has added new rugs to the assembly room.

ADULT ASSEMBLY

Last Sunday morning the Adult Department of the Church School held a short General Assembly in the Church Auditorium. Miss Lila Ashby, Department Superintendent, presided. Short talks were made by Mr. Jerry Bowen, Mr. McDonough and Bro. Steel. About 200 members of the Adult Department were present.

There is a class in this department to suit every adult member in Winfield Church. If you are not already doing so, it would be a fine thing to start early in this New Year and attend one of these classes.