

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

Volume LV

LITTLE ROCK, ARKANSAS, SEPTEMBER 24, 1936

No. 38

A CALL TO PRAYER FOR NATIONAL PREACHING MISSION

SINCE it is not by might nor by power but by God's Spirit that such an undertaking can result in any measure of success, Christians everywhere are requested to pray earnestly that the blessing of God shall be upon the National Preaching Mission for the rebuilding in human lives of the foundations of Christian faith, and for the sturdy and swift revival of true religion in this time of crisis and the world's need. United intercession is invited that those who are to be God's spokesmen during the Mission may have unclouded insight into His will, and persuasive ability in interpreting that will to the men and women of today; that those who share, whether nationally or locally, in the work of preparation may plan largely and hopefully in the sense of God's great willingness and power to run beyond their plans with His fulfillment; that pastors and Christian workers, upon whom will fall the responsibility for building further in their local communities on whatever foundations may be laid during the Mission, shall be guided and strengthened in all their efforts to insure continuing and permanent results; and that all who participate in the plans and program may be kept from pride of opinion, from self-seeking and vanity, and may be Christ-like in motive and spirit that God may find them fit instruments in His hands for the accomplishment of His gracious purpose.—Federal Council of the Churches of Christ in America.

FINISHING THE YEAR

HAPPY are the pastors who collected their Benevolences early in the year, before the drouth came and the crops withered in the field. Always that is the wise thing to do. With the collections out of the way early, the pastor can devote his time and energies to the more difficult task of improving the spiritual state of his members. As long as collections are to be made, some people will think that his visits are largely in the interest of collecting money and they do not get the full benefit of his ministrations. With the Benevolences paid, the stewards stand a much better chance to collect the salary in full.

However, there are many pastors who think that they cannot get the Benevolences early. They must wait till the crops are sold and money is plentiful. When conditions are favorable, they will probably succeed in getting these claims in full. But if crops fail and prices are low, or some new trouble arises, they have difficulty in securing their claims and even the salary may not be paid in full.

This year, in certain parts of the State, it is going to be exceedingly hard to make full collections. Consequently pastors and stewards should devote themselves diligently to this task, and will deserve the more credit if they succeed. In those charges where conditions are favorable an extra effort should be given not merely to collect in full but to have a surplus that will make up for the deficiencies in the less fortunate charges. This should be done in a spirit of thanksgiving for the blessings received and of sympathy for the charges where conditions are subnormal.

Under our new financial plan, the quarterly conferences were supposed to accept what they were able to pay and tacitly, at least, obligated themselves to pay in full. As acceptances were less than the needs of the various causes involved, failure to pay in full will hamper and handicap their activities. As "it is more blessed to give than to receive", those charges that pay

* AND WHEN THEY HAD PPREACHED *
* THE WORD IN PERGA, THEY WENT *
* DOWN INTO ATTALIA; AND THENCE *
* SAILED TO ANTIOCH, FROM WHENCE *
* THEY HAD BEEN RECOMMENDED *
* TO THE GRACE OF GOD FOR THE *
* WORK WHICH THEY FULFILLED. *
* AND WHEN THEY WERE COME, AND *
* HAD GATHERED THE CHURCH TO- *
* GETHER, THEY REHEARSED ALL *
* THAT GOD HAD DONE WITH THEM, *
* AND HOW HE HAD OPENED THE DOOR *
* OF FAITH UNTO THE GENTILES.— *
* Acts 14:25-27. *

in full, in spite of difficult conditions, will enjoy the greater blessings. Let us all this year seek to have the blessings of the liberal giver.

THE WORLD IN THE CHURCH

I WAS on board the Mauretania before she was launched, when she was on the stocks. Later, I was on board that great liner when she made a record trip. She was a poem of the shipping world. To be aboard that mighty greyhound of the ocean when she was ploughing her way along, defying the storm and wind and tide was a great experience.

Yes, the Mauretania on the sea was beautiful. But if the sea had got into the Mauretania, God help all the people in her! The Church, properly functioning in the world, is a sight to make angels thrill to the tips of their wings, but let the world get into the Church, and God save the Church!

I have often said that, in all my life, no one has ever invited me to a cocktail party, no one has ever asked me to play bridge, no one has ever invited me to a dance—and I can kick up my legs as well as most men. Why don't they invite me to these things? You say, "They wouldn't insult you by doing so." No, and they wouldn't insult many others if they were known to be out and out for Jesus Christ.—Gipsy Smith, in The Beauty of Jesus.

CHRISTIAN LEADERSHIP FOR THIS DAY

THE leaders in momentous days like these must be able to feed on difficulties. Probably never has there been a time in the history of the expansion of the Christian religion when the leaders of the home base, in fact in every country, were confronted with such a concentration of unsolved problems and impossible difficulties. We have all too many among them who have become expert in seeing lions in the path, men who become habituated to taking counsel with their fears. Great is the need of more men and women in positions of leadership who, while not failing to see with clear and steady gaze all the adverse or opposed facts and factors, are even more determined to take counsel with their faith. In reality is not this one of the chief functions of a leader? The true leader is at his best under most baffling circumstances. If any one at the home base is ever tempted to fall down or give up in front of difficulties let him turn afresh to the biographies of Adoniram Judson of Burma, William Carey of India, Joseph Neesima of Japan, and Aggrey of Africa, and see how, in the face of obstacles and opposition the like of which we do not know, they turned apparent defeat into immortal triumphs.—John R. Mott in The Present-Day Summons.

IN JESUS CHRIST

BISHOP LEONARD, of the Methodist Episcopal Church, in a recent sermon in New York City, is thus reported in the Christian Advocate (New York): He said that during the recent floods at Johnstown, Pa., a rumor had gone forth that the great dam was giving way again. Quickly the valley was filled with excitement and fear. Swiftly, too, the report came to the ears of the engineer who had built the dam. He exclaimed: "It is untrue. The dam is not giving way. I built it. I know every bit of the material and workmanship put into its construction, and it will bear any pressure of water that can be put upon it."

Leaping into his car, he drove up the valley, from which others were fleeing. He guided his car to the very base of the dam, then, parking it and standing on its running board, he shouted: "The dam will hold! It is not breaking!"

Then Bishop Leonard said: "This bewildered age needs men and women with just such faith in Jesus Christ. Of course, He is the truth! Of course, He is the answer to all our needs. The clamor of these times will pass as the clamor of other times has passed. But Christ will abide. His salvation will meet our utmost needs. The pressing duty is that men and women who know his reality, his adequacy, should witness for Him; that they should, with unfaltering confidence, lift Him up in worship, proclaiming to this distraught age: "He will stand; He will never fail! He is sufficient for our time! He is sufficient for eternity!"

TESTIMONY ON TITHING

BISHOP STEWART, of the Protestant Episcopal Diocese of Chicago, believes in tithing. This is one of his statements of belief:

"Tithing is the answer to the church's chronic financial problems. What is it? Based upon the promise that all we have is a stewardship for God—it is simply this: One tenth of all income plus one tenth of the rental of a house wholly owned and used as one's residence is scrupulously and joyfully set aside as God's property to be administered for Him. This tenth should be the first tenth taken out before any of the income is spent. Out of this fund can be paid the regular subscription to the church, gifts to the Community Chest, and to special appeals for benevolences. What does it accomplish?

"1. It puts joy into giving. Instead of the everlasting grumble over "Many appeals," there is the joy of administering God's fund.

"2. It makes an intelligent giver. One gives not reluctantly and yet not indiscriminately but wisely as the trustee of a sacred trust.

"3. It provides an adequate share of one's income for enterprises which must be supported by unselfishness."

NOW IS THE TIME TO BE A PREACHER

FOR my part I would rather be preaching today than at any period in my life. It is the big things of religion that appeal to people nowadays. Little denominational niceties are not on the map now. We have to deal with fundamental things.

When people are asking: "Is there a God at all?" it is no time to indulge in speculation about small things. When people are envisaging a collapse of civilization, it is not little questions of conventional conduct that will interest them.

It is the fundamental things of religion and very practical matters of application of spiritual truths to everyday life that they want to hear about.—Frederick W. Norwood, London.

The Arkansas Methodist

PUBLISHED EVERY THURSDAY

A. C. MILLAR, D. D., LL.D. Editor and Manager
ANNIE WINBURNE Treasurer

Owned, managed, and published by the Methodist Episcopal Church, South, in Arkansas

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Our Foreign Advertising Department is in charge of JACOBS LISTS, Inc.

Address correspondence to the Home Office of Jacobs List, Inc., Clinton, S. C.

Arkansas Advertising Manager, O. E. Williams, 1018 Scott Street, Little Rock, Arkansas

SUBSCRIPTION RATES

One year, in advance \$1.00
Subscribers should watch the date on label and remit before expiration to avoid missing any issues. If date is not changed within two weeks, notify the office. Mistakes will be cheerfully corrected.

Office of Publication, 1018 Scott Street
LITTLE ROCK, ARKANSAS

Make money orders and checks payable to the ARKANSAS METHODIST

Matter for publication should be addressed to the Editor, and should reach the office Monday, or earlier, to insure appearance in the next issue. Obituaries should be brief and carefully written.

Entered as second-class matter, January 31, 1908, at the Post Office at Little Rock, Ark., under the Act of Congress of March 2, 1897. Acceptance for mailing at special rate of postage provided for in Section 1108 Act of October 3, 1917, authorized September 12, 1918.

Personal and Other Items

REV. W. A. DOWNUM, pastor at Berryville, sending in a club of subscriptions, writes: "Have just closed a splendid meeting at Osage. Rev. Jay P. Roberts is the pastor there."

REV. RAY L. McLESTER, our pastor at McRae, sending in subscriptions writes: "We are out in full on Benevolences in three of our four churches and, drouth or no drouth, we will be out 100% on Benevolences."

W. W. WATSON, nurseryman and pecan grower of Orangeburg, S. C., is donating pecan trees to all Southern Methodist parsonages of his state in memory of his sainted father, long time a preacher in South Carolina.

SOCIAL justice will not come by the will of men, nor a devised program. Social justice is in recognition of personal relations. In the kingdom of God men are common sons of a Heavenly Father, who are first brothers of men in common relationship.—Ex.

EVIL may seem to prosper, while God's cause seems to wait, but not forever. The eternal years converged on Calvary and Olivet. Calvary of defeat must always, in the light of the resurrection glory, give way to the promise of Olivet that all power in heaven and earth rests upon God's believers.—Ex.

THE Board of Foreign Missions of the Presbyterian church in the United States is conducting a hymn contest. The purpose is to write and for the board to select a centennial hymn to be used in 1937 in the celebration of the one hundredth anniversary of the Presbyterians' organized work in Foreign Missions.—Ex.

THE motorist pays in excess of the other fellow because he pays exorbitant taxes on his automobile as well as the taxes that everyone pays on the necessities of life as well as the luxuries. The automobile is no longer a luxury and should not be classed as such.—Forrest City Times-Herald.

REV. J. F. TAYLOR came in last week with a few subscribers, as he nearly always does. He has been preaching at various places on the Umpire Circuit and thinks the churches have been spiritually strengthened. He reports two accessions at Oak Grove on Percy Circuit, and that he has baptized six this year.

SOUTHWEST MISSOURI

AS I had been received on trial in the Southwest Missouri Conference just fifty years ago, it was a privilege to attend the session last week in Westport Church, the oldest of our churches in Kansas City, and to preach an anniversary sermon. So far as I could ascertain none of my five class-mates are living. At least their names are not found on that Conference roll. There are only three or four who were in that Conference before that date.

Bishop Moore has recovered from his recent illness and was able to preside; although he said that it was in some respects a very difficult situation to handle. On account of the terrible drouth the collections were slightly below last year. However, Dr. J. C. Glenn, P. E. of Kansas City District, was able to report 100%. There are debts on most of his city churches; but he is working hard to readjust them. There was a slight decrease in the Conference membership.

Bishop Meade, resident bishop of the Methodist Episcopal Church, and Dr. Hyslop, the District Superintendent, made felicitous addresses and spoke hopefully of Unification. Bishop Moore replied graciously. The Conference adopted a resolution suggesting that the Annual Conferences vote next year on the Plan so that the General Conference may be able in 1938 to take final action and prepare for the Uniting Conference.

I was not able to remain till the appointments were read; but know that Dr. Glenn was to be returned to the District. My entertainment in his home was pleasant and profitable. He seems to have been well received by both preachers and laymen, and is enjoying his difficult work.

Liberty, Mo., is only fifteen miles Northeast, across the Missouri River, and as I had an invitation from the fine pastor, Rev. P. P. Taylor, to preach for him Sunday morning, I was greatly pleased to be conveyed to Liberty by my dear colleague on the Judicial Council, Judge Martin E. Lawson, in whose home I had dinner. The town is the seat of William Jewell College, the fine college of the Baptists of Missouri. It has a wonderfully beautiful campus on a high ridge commanding the view for miles, and its buildings are splendid for a small college. As a boy I had heard much of this college and was gratified to see its plant. Hundreds of Baptist preachers have been educated there.

Judge Lawson took special pride in showing me all through the wonderful new Clay County courthouse, probably the finest in Missouri. It is an architectural gem, and has every modern convenience, including a plant for both heat and cooling. If I could I would like to describe it in detail; but that I cannot do; but advise any one who passes through Liberty to look it over. It is kept scrupulously clean. There is not a scratch on the walls, nor any sign of spitting on the floors. It has some highly appropriate inscriptions on the panels of the walls, most of them written by Judge Lawson. Liberty, in the bluegrass region of Missouri, in the midst of a gently undulating country, is a beautiful city of some 4,000 with practically no shacks and many elegant homes.

I had always wanted to see Liberty, and now am satisfied. I was almost like Patrick Henry, when he said, "Give me liberty, or give me death". Only I would put it, "Let me see Liberty before I die."

I returned Monday morning just in time to get this in the paper, after a most delightful trip. I may add that, while Missouri has not yet had enough rain, it has had sufficient to revive the pastures and allow fall plowing for wheat.—A. C. M.

PRAYER FOR YOUR PASTOR

EVERY Christian should begin his Sundays with a special program of prayer, which should definitely include the ministry of the Word by his own pastor. It is the will of God to entwine our lives in their manifold services in the history of redemption. What God will do for and through your minister if you do not pray for him, can easily be definitely less than that which God will do for him when your ministry of prayer, is joined to his of prayerful preparation.—Christian Advocate (New York).

BOOK REVIEWS

The Man Nobody Missed; by William Edward Biederwolf; published by Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan; price \$1.00.

This is a series of sermons, forceful, timely and impressive. The author draws on his wide knowledge of literature, his understanding of the scriptures, and his sympathetic insight into the human heart to give these messages of hope and cheer. The sermons included in this volume are: "The Man Nobody Missed"; "Touring An Unborn World"; "The Gospel of Another Chance, or, The Land of 'Beginning Again'"; "Customs Worth Reviewing"; "The Christian's Bible"; "What Repentance Really Means"; "The Cup of Demons"; "Love and the Law"; "For Such A Time As This"; "The Man Who Forgot God"; "Is Jesus Coming Back?" "How Are the Dead Raised Up?" Dr. Biederwolf has a sincerity and intensity of manner that makes his readers realize Christianity is a method of life worth testing. We may not agree with him at every point; but we cannot fail to benefit by a careful reading of these discourses.

Solving Personal Problems; by Harrison Sackett Elliott and Grace Loucks Elliott; published by Henry Holt and Co., New York; price \$2.

This is a counseling manual intended to be especially helpful to all who are in a position of leadership. Parents, teachers, deans, ministers, social workers may gain much of value in their work of guiding individuals. The individual who is seeking help in solving his own problems, will find this work an invaluable guide. The problems dealt with are not limited to those of any particular age-group, but take in the entire age range from infancy to old age. This feature alone increases the book's value to the counselor; since the problems of the various group-ages are so interrelated in life that they can not easily be separated. The book contains a full, well-selected Bibliography. In conclusion the authors say: "Every individual, however mature, is dependent in countless ways upon nature and upon human beings. His religious faith is his interpretation of that dependence. Every individual has to find a basis for security if he is to face the morrow without devastating dread. Many factors contribute to his security or its lack. His religious faith represents the grounds for his confidence in life. Every individual whose existence has meaning has purpose and values around which his life is organized and which give direction and inspiration to his endeavors. His religious faith represents the supreme goal of his life. Every individual who experiences the fullness of life, knows what it is to love and be loved. His religious faith is his conviction that God is love. The goal of all counseling is to help an individual find an adequate personal religion and the counseling process is not complete until this end has been attained."

The Master's Influence; by Charles Reynolds Brown; published by the Cokesbury Press, Nashville, Tenn.; price \$2.00.

A book by Dr. Brown is always sure of a welcome by discriminating readers of religious literature. His *Fondren Lectures for 1936*, "The Master's Influence", is unusually fine, clear, and forceful, deep and spiritual, yet lightened by the author's keen wit and insight into human hearts. In no uncertain language, he discusses, "The Method of His Teaching"; "How He Worked"; "What He Taught"; "How He Lived"; "How He Overcame Evil." In speaking of how the Master overcame evil, Dr. Brown says: "The method of the Master is slow, but this can be said for it—it goes down to the root of the matter. Like the best medical science, it deals not with symptoms but with the disease. It undertakes to remove the cause of the trouble and thus to accomplish something permanent. The main trouble with our present social order is that we have not been good enough to do the things that we ought to have done, nor good enough to leave undone certain other things which ought never to have been done. And the only way to have a better world, which will be able to stand up and do business and move along, is to have better people to make that world. No economic device, no political contraption can ever take the place of the right sort of character in the people themselves." Don't deny yourself the privilege of reading this book.

WATCHERS

2 Kings 4:26. "Is it well with the child?"

A morning in September comes
When mothers stand to see
Mere babes faring forth to meet
A world's complexity;
They loose small hands—they bid them
go—
They watch them yearningly.

So brief—so swift—the years have been—
So dear the constant care,
And now bereft—at open doors—
Stand mothers—everywhere—
Within their eyes a wistful light,
Upon their lips—a prayer.

Dear God—compassionate to all—
I pray Thee keep apart
A space of warmth and tenderness
Within Thy sheltering heart,
For women watching through their tears
An eager child depart.

A mother's need is great this hour—
Oh, come to her today
And re-assure her, God, and take
The anxious care away;
Then go with every child who goes
And stay with them, I pray.
—Grace Noll Crowell.

Missions On the March

By BISHOP ARTHUR J. MOORE

When I arrived in Europe last June, after two months in the Belgian Congo, my mail contained the minutes of the meeting of the College of Bishops held in Nashville in May. The document recording the doings of my colleagues brought me the first news of the fact that the Bishops had appointed me to direct a missionary forward movement which the Bishops had undertaken to lead in the home Church.

Just what this meant I did not at the time fully comprehend. I was already charged with administrative responsibility far too heavy for any one man. Frankly, I wondered why I should have been assigned to this new and difficult duty in America.

Soon there came letters from the homeland, telling me that the College of Bishops, with emotional earnestness and profound faith, had voluntarily projected a movement to place the missionary zeal and evangelical fervor of early Methodism once more in the forefront of the Church's thinking. That they had resolved to pay the indebtedness of the Board of Missions, so that its whole income might be released for personnel and work in the fields. That the plan had the endorsement of the Board of Missions, and that the General Commission on Budget had approved it.

The first Bishop I met after reaching this country informed me that it was even so; the Bishops, concerned over the spiritual state of the Church and the status of our Missions, had of their own will undertaken the movement mentioned, and each individual had dedicated himself to the task. My dubiousness had gone, and a thrill had taken its place.

On seven mission fields around the world I had lived and labored with the thin line of missionaries heroically battling against odds that must inevitably overwhelm them unless recruits and equipment are immediately forthcoming. Over and over again I had heard the dirge: "No funds! No funds! No funds!" I knew it was true. The decreased giving of the Church in the lean years had piled up an indebtedness now being liquidated—under a plan that will require eight years to pay the debt. Seventy-five thousand dollars a year for principal and interest! What would that money do on the field! Knowing the situation as I know it—as all the other missionaries know it—to me it seemed

certain that the Holy Spirit had led my colleagues to undertake such an enterprise.

But would the Church respond? So scantily had it been supporting its Missions, so cold had grown its missionary fervor, that it seemed probable that it would not welcome the appeal. To test the matter we asked a meeting of representative persons—preachers, laymen, connectional men, women—from all the conferences. They came to Nashville on September 8, and spent a day in discussion of the matter. There was not one dissenting opinion. They declared the Church was ready—it could be done, it should be done, they would give themselves unstintedly to the cause!

The thrill grew to a pean of joy and victory. I am hurrying back to the Orient to hold the Conferences there, and in January I will return to work with my brethren of the Episcopacy in giving direction to a movement which I am convinced is providential in its timeliness and plainly indicated by God's Holy Spirit.

Just what is this movement? Well, we haven't named it yet, but it is a great spiritual adventure which the Bishops have been planning since the last General Conference. The whole movement has two phases. The initial stage—will face our present missionary obligation and release the debt which is so seriously retarding the advance of our whole world enterprise. The second stage will inaugurate a Churchwide revival of personal religious experience, culminating at 8:45 p. m., May 24, 1938, two hundred years to the minute since John Wesley experienced "heart-felt religion" in Aldergate Street.

Plans are in the making for the missionary phase of this larger movement; they will be announced in detail at a later date. The following steps are now being mapped:

1. A Church-wide mass meeting at the General Missionary Council in New Orleans, January 5-7, 1937. Here leaders from all the Conferences will gather for a regirding and to discuss the strategy of world conquest.

2. A series of nearly 50 great missionary rallies in January and February. These will extend across the Church, reaching all the Conferences. All the Bishops, nationals from the fields, and many other speakers will participate in the greatest missionary mobilization the Church has ever known.

3. In district missionary institutes and local churches the message will be presented until it has reached all the people.

4. On the evening of April 23, 1937, our people—all of them—will assemble at a dinner or banquet in celebration of the 89th anniversary of the sailing of the first foreign missionaries ever sent out by our Church. This will be a high occasion—the commemoration of a momentous event in our history—and every gross dollar received, for tickets or otherwise, will be sent to the Board of Missions to apply on the principal of the debt.

5. On the following Sunday, April 25, 1937, an appropriate service will be arranged in every charge and a free-will offering taken for the same cause. Of course, there will be no "quotas" imposed on churches and pastors will develop their own methods of securing the gifts of the people. It will all be joyous and free, the glad outpouring of hearts touched with grace

The National Preaching Mission

By E. STANLEY JONES

(A radio address on September 13)

We launch today the National Preaching Mission under the auspices of the Federal Council of the Churches of Christ in America. This Mission, after eighteen months of preparation, has been projected for the express purpose of awakening the spiritual life of our country. For the first time the allied Christian forces of America have united in a nation-wide effort to release moral and spiritual power and to open the way for a remaking of the inner and the outer life of this country by a fresh impact of the Spirit of God.

A group of fifty-five speakers has been drawn from the various parts of the world to constitute a group of Missioners who will visit the following cities in the course of the next months: Albany, Buffalo, Syracuse and Rochester (in New York State), Pittsburgh, Kansas City, Detroit, Indianapolis, Atlanta, Birmingham, Louisville, St. Louis, Cleveland, Des Moines, Omaha, Billings, Seattle, Vancouver, Portland, San Francisco and Oakland, Los Angeles, Dallas, Chicago, Washington, D. C., Raleigh, Philadelphia, Boston, New York City.

From these 25 centers, other groups of speakers will go to surrounding cities and towns for a two-day Mission and the whole will culminate in an eight-day simultaneous Mission in every local church, in which an attempt will be made to reach every man, woman and child of America with the challenge of surrender to Christ.

Perhaps each member of this group of speakers is still wondering why he or she has been chosen to take part in this courageous campaign, for we can think of many who are far better fitted and more worthy to be the mouthpiece of the Christian forces of this country. Perhaps we dared respond because we feel that we are only the mouthpiece of underlying Christian convictions resident in many hearts in our land,—and deeper, because we feel that we preach not ourselves, but Jesus as Lord, and we would interpret His mind to the present confusion and release His Spirit upon this moral and spiritual paralysis. For these two reasons we come in the deepest humility and yet in the boldest certainty.

And yet we recognize that it is a

and feeling what our fathers called "the burden of souls."

This, of course, is but a preliminary word to the Church. Plans, materials, and methods will be developed in due time. Just now I want to invite all our people—YOU who read these lines—to think and pray with us—to prepare your hearts to answer what I regard as the clarion call of this generation. In all the nations where I have been laboring there is no hope save in Christ; there is no chance for them to have Christ save as the Church here presses the missionary conquest; and this the Church is not now adequately doing, nor is it likely to do so unless its heart is stirred and its Christian conscience quickened.

Well do I know the price of success for such a campaign. This is no recreational program but a crusade. Our hearts must feel the hurt of mankind. We must recognize that we cannot be Christian until we forget ourselves and live for others.

very serious thing to undertake to point the way out of the present confusion. As I sat down at the table for the first time at the beginning of a voyage, the ship's officer asked me what I had been doing in South Africa. When I told him I had been lecturing there, he replied in a very blunt way: "Well, it's a very serious thing to undertake to tell other people what to do." "Yes," I replied very slowly, "it is, especially if you yourself are under obligation to act on what you are telling others." This last part sobered him,—it sobers us. We do not stand outside our national problem,—we are a part of it,—we are guilty in its guilts and involved in its results. We know that if this undertaking produces anything worthwhile it will be because we have met it with such sympathy and identification that our very messages crimson into suffering, a cross, as small reminders of that greater cross where a man's message was himself speaking in deathless tones through a redemptive death.

We come then with no cheap nostrum to hand out, offering lightly to heal our country's ills. The physician of the Dalai Lama, the spiritual and temporal ruler of Tibet, gives him pills periodically "to renew his vitality and to make his body shine." We have no such pills in our satchels. We have no ready-made solution to the world's problems. When I asked Harnack, the great German scholar, what the Christian solution of a certain problem was, he replied, "Christianity provides no solutions, it gives a goal and power to move on to that goal." That is our position and outlook. We believe we see the goal and we believe that men can get hold of the power to move on to that goal. That goal is the Kingdom of God on earth. The Kingdom of God is a new Order standing at the door of the lower order. This higher Order, founded on love, justice, goodwill, brotherhood, redemption, stands confronting this lower order founded on selfishness, exploitation, unbrotherliness, with its resultant clash and confusions. This higher Order is breaking into, renewing, cleansing, redeeming the lower order, both within the individual and the collective will, wherever we allow it. It will finally replace this lower order, for it is God's Order, the ultimate way to live. Everything else breaks itself upon the moral facts of the universe.

That we need both a goal and a power, and need them desperately, is seen from the following diagnosis of our national need by a very acute observer, who says, "We are suffering from a three-fold malady: 1. Lack of direction; 2. Lack of motivation; 3. Poor morale. First, a lack of direction—we have missed the way, we are confused. Our forefathers spoke of "lost souls." We can speak again of a generation being "lost," perhaps with deeper meaning, for men have lost their hold on God, their moral bases decayed and the future veiled in awful mists. Yes, this generation in large measure is a "lost" generation. For many of the external authorities, the Church, the Bible, the family, the state, have decayed in many minds and it has left them with no sense of direction. Second, a lack of motivation—many of the old motives in religion and morals are gone or going, the desire for heaven, the fear of hell, the burden of evil. These motivations have become dimmed and nothing has

arisen to take their places. Men are needing a new compelling motivation that will gather up all their loyalties and give them direction and meaning and purpose. Third, poor morale. With the loss of the sense of direction and confused motivation, the moral and spiritual morale is at a low ebb. Men cannot move unless they are sure that they know where they want to go. A fatalism has settled upon the wills of many and has paralyzed them. Men need power to lift them up out of themselves, out of the sense of futility, out of the weary round of sin. In other words, men need desperately to get hold of something that will prove to them to be a Saviour from themselves and their futilities and their sins.

Into this situation, we would step and would say, with a certainty born out of the fires of severe testing, that we have in the Kingdom of God on earth and the power of Christ, both the goal and the power to move on to that goal. Here we feel we are on sure ground. We are so sure that we shall have the boldness to ask and to ask in no mere perfunctory way, that we as a nation take the goal of the Kingdom of God on earth as our goal, that we seek to know what it means, what its implications are both in the individual and in the collective life in the way of economic and social reconstruction and in the very temper of our national life. In other words, we shall have the boldness to ask that this nation become the instrument of God's will and the embodiment of God's order. "Too late," you say, "we might have done it in the first days of our fine idealism, but now we have become too mixed up, too fixed in wrong attitudes and social conditions. Can a nation be born again when it is old?" Yes, both the nation and the individual can. A new Reformation, a new regeneration, could remake the inner life of our nation, give it a new goal and a new motivation. The hour for the beginning of that new Reformation has come. Whether the Christian forces of this land have enough of moral and spiritual power to bring it to pass remains to be seen. We have the boldness to believe that we have. Hence this National Preaching Mission, symbol of that faith. But if we do bring about this national regeneration, we know that all of us, both within the

Christian Church and without it, will have to undergo a new spiritual rebirth to prepare us for this larger task.

We shall therefore ask for definite moral and spiritual change. We shall ask it of everybody from the President of these United States down to the humblest citizen; we shall ask it of our legislators and of the people who must obey the laws they make; we shall ask it of the university president as we would ask it of the freshman and the high school lads and the boys and girls in our schools; we shall ask it of the heads of business concerns and of the employees that work with them; we shall ask it of the society woman and the shop girl in the store; we shall ask it of the blase, fed-up scion of privilege and power, the up and outs, as well as the down and outs in the gutter; we shall ask it of the minister in the pulpit and of the man in the pew; we shall ask it of others and we shall seek it for ourselves. And we shall preach for a verdict. For our society and our souls are desperately sick, and the sickness is unto a living death, far worse than a death that would be once and for all. In Jesus Christ, we believe we have the power to say that healing, life-giving word. We shall ask everyone who hears us to take his stand, for every one of us belongs either to the disease or to the cure. We are either positively curing or positively spreading the disease. There can be no neutrality, for the neutrality itself is a part of the disease.

This Mission is called a "Preaching Mission," but do not misunderstand us, there will be no attempts at so-called great preaching, at pulpit efforts. The case has gone beyond that stage. The patient is too desperately sick for that—as if a surgeon would try a mere display of surgical technique at the moment of a desperate operation—no, we will speak simply and straight-forwardly out of our hearts what we believe will heal both the individual and society. Some of our words may cut, for we bear no bouquets of mere pleasantries, but if they cut it will be done in love for it will be the cutting of a surgeon's knife, since great cancers have formed themselves within the body of society and in our hearts and are the source of our economic and social and personal sicknesses.

We may fail in this Mission. We may not be big enough to preach a sufficiently adequate Gospel, and it may be that men are too set in the old ways and love too deeply the old familiar wrongs and injustices, and will be afraid of God's way. Yes, we may fail. But we are not prepared to be untrue to the call that has come to us to speak to the soul of this nation the word of the Living God as we see it. But while we speak of the possibility of failure, yet on the other hand, we must confess our faith that underneath the confusion and uncertainty of this hour is a deep undercurrent of hunger in the hearts of our countrymen for reality, for power to lift men out of themselves and their sins, for the coming of an order in which injustices shall be rooted out, in which there shall be a brotherhood that shall extend to the total life, economic, social and political. In short, men are consciously or unconsciously longing for God's way of life. The other ways have broken down. We stand amid their ruins. We have come to the end of an era. Whether we shall take God's way and begin a new era, the era of the Kingdom of God

on earth, remains to be seen. We shall present Christ as the open door to that era. We shall unfold the possibilities of that era both within the individual and the collective will, and, we repeat, we shall preach for a verdict. Will each hearer who listens to me pray a prayer that this era may come and that it may begin in your heart and mine—now.

A Missionary Crusade

Beginning early in January, 1937, the bishops of the Methodist Episcopal Church, South, will lead a missionary and evangelistic crusade across Southern Methodism, according to a decision reached at a meeting held at missionary headquarters in Nashville, September 8, attended by more than fifty representative leaders, including the College of Bishops, a representative from each of the Annual Conferences, and outstanding women missionary leaders.

The main feature of the meeting was the adoption of a plan for the missionary advance, which has as its avowed purpose "to stir the heart of Methodism to its original evangelistic passion," as well as to enlist better financial support for an increased interest in the missionary program of the Church. A name will be selected to designate the movement. The plan, yet to be completed by Bishop Arthur J. Moore, selected by the College of Bishops to direct the movement, and his advisors, is sponsored by the bishops, with whom the idea originated. The Board of Missions is to cooperate in working out the details and pushing the operation of the plan.

Broad outlines of the plan include a series of 48 missionary rallies to be held at strategic centers throughout the denomination; the holding of district institutes, congregational cultivation by local pastors, and a series of anniversary dinners, commemorating the sailing of the Church's first foreign missionaries.

January 5-7, the date of the annual meeting of the General Missionary Council at New Orleans, was selected as the starting point for the movement; and April 25 was fixed as the culminating date.

Bishop Edwin D. Mouzon, of Charlotte, N. C., presided over the all-day session, and the Rev. A. R. Perkins, of Somerset, Ky., was chosen secretary.

The following persons have been named to serve as a steering committee: Bishops John M. Moore, Paul B. Kern, A. Frank Smith, and Arthur J. Moore; Dr. W. G. Cram, general secretary, Board of Missions; Mrs. Helen B. Bourne, secretary of Education and Promotion, Woman's Work; Harry Denman, of Birmingham, lay leader of the North Alabama Conference; Rev. W. B. Ricks, presiding elder of the Cumberland District, Tennessee Conference; Mrs. Homer Tatum, Alamo, Tenn., president of the Woman's Missionary Society, Memphis Conference; Dr. W. F. Quillian, general secretary Board of Christian Education; and Rev. Silas Johnson, pastor of Vineville Methodist Church, Macon, Ga.

Bishop Moore is scheduled to sail on October 3, for his episcopal area in the Orient. He will return about the first of the year to direct the church-wide missionary crusade. Before sailing Bishop Moore will take part in the preaching mission sponsored by the Federal Council of Churches of Christ in America.

"Do the Work Of An Evangelist"

By H. LYNN WADE

But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.—2 Tim. 4:5.

This text is mostly used in preaching to preachers. Many are the sermons I have heard from my elders and bishops on this theme, reiterating and emphasizing again and again, "Do the work of an evangelist. Be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine."

This is a message from an old preacher to a young preacher; but it is a message to you and to me this morning as well. Not only to ministers but to members.

I know that revivalism is a term that has come into disrepute. It is like the man on the road from Jerusalem to Jericho, it has fallen among thieves; it has been stripped of its respectability; it has lost its standing among many people of education and culture; it has been passed by by the priests and Levites; it has been discredited and cast aside.

This was not always the case. There was a time when we looked forward to the revival season with interest; when people lived, as it were, to see another revival; to experience another coming together of God's people; to see the outpouring of His Spirit; when sinners would be converted and church members built up.

Once, all you had to do to get a crowd was to print and distribute some hand-bills with the picture of the evangelist on them, and perhaps the picture of the song leader. People would begin to pray and plan, they would put off their visits, and give their whole time to the work of the revival.

But if you were to make an announcement that next Sunday we would begin an old-fashioned revival, folks would take to their cars. They would take that trip they had been planning, and they would shun the revival as if it were a pestilence. Am I right? or am I wrong? Am I just imagining it?

I do not intend to try to explain why this is the case. Some will say the professional evangelist has brought it about. They surely have had their part in making the occasion unattractive. I know all about how they have come for money. I know how they have taken their collection, and, if it did not suit them, they would insult the congregation. And when they left, the revival left.

But they are not responsible for all of it. I know there are good and true men who are evangelists, the latches of whose shoes I am not worthy to touch. No, we cannot blame it all on the evangelist.

I have known preachers who wanted a revival so that they could collect their Conference Claims and make a good report at Conference. I have known them to want a revival so that they could launch a building program. I have known churches to plan a revival so that they could get ahead of some other church in the community. Jealousy! Competition!

We can figure out all these things we want to, but today the reason we do not look forward with relish and delight to a revival, is that we have lost the sense of the presence and power of God. We are loving the things of this world



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instead of the things of God. We are amusement mad. We cannot get enough entertainment during the week so we have to go to the show on Sunday. You and I know, when it comes to a matter of entertainment, no pulpit can compete with Mae West on Sunday night nor Wednesday night. And it is not enough to go into competition with the churches on Sunday, but they have to make a gambling device out of the Wednesday night show. It is in the courts now to decide whether "Bank Night" is a violation of the law. It may not be a violation of a state law, but it surely violates the law of community cooperation.

Everything competes with the church. It reminds me of the advice the boy gave his room mate, "If your fun and entertainment interfere with your study, cut out the study." If the things people want to do today interfere with religion and the church, you watch and see if they don't cut out the church work. Look around and see if I am not at least 90 per cent right in that observation. When a woman is about to have a nervous breakdown because she has too much to do, see if it is not the church work that she gives up first.

That is the reason we do not look forward with interest to a revival of religion; to bringing folks to God and making them conscious of God.

We called our preachers together in Little Rock on March 3, and had Dr. Forney Hutchinson talk to them. He would be good whether he said anything or not. But I was reminded of what my friend J. W. Johnston said one time. He was listening to a very eloquent preacher and he got tickled and after the sermon was over, the preacher said, "Brother Johnston, what was so funny about my sermon?" His reply was that it tickled him so see a big preacher get in the bushes sometimes.

Now it didn't tickle me to see Brother Forney Hutchinson get in the bushes. Really, he made an effective appeal, but he admitted that we could not get people into the church through revivals any more. He illustrated his point through a story of the Discovery Oil well at Oklahoma City. At first it was a gusher and it spattered things up. Then it began to subside and they had to pump it. Then it got so low they could not even pump it, and it was merely a gas well, which is not considered of much importance. So the analogy was discouraging.

I wish such a gusher would come up in this church that it would be embarrassing to some folks; such a gusher that they would be compelled to do things they never dreamed of doing. But let me say to you that only God can bring this about. I cannot do it. I can work for it, and pray for it but only God can move the hearts of his people.

There is a strange thing about a revival in religion. It seems that few of the leaders would welcome it. We want revivals in everything else. We would like to see a revival in business. Our President and every one else are doing their best to bring about a revival in business, and we hope that some of the plans will work. I am praying just as fervently for a religious revival.

Now let us get back for a moment to doing the work of an evangelist. Jesus came preaching the gospel, which is the "good news." The main thing Jesus said was, "God is a Father; He loves you. When you pray, say 'Our Father.'" The only thing that was wrong with the

Prodigal Son was that he wanted to go his own way. It was not because he wanted to bring disgrace upon his father. As I see people today, I don't think any one is very violent in his attitude toward God. They are just independent. They just want to go their own way.

Besides teaching that God is our Father, Jesus taught that all men are brothers, and that he is the Elder Brother. He practiced what he preached. He associated with the poor, and with sinners, and he put himself above no man. He called himself an evangelist.

Then Stephen came and he preached like Jesus did. They killed his body, but as he was dying, he looked up to heaven and said, "Father, lay not this sin to their charge." A man was standing there holding the coat of the men who were casting stones, and there was something in the face of Stephen that went to the heart of this young man who thought he was doing the will of God by persecuting Christians; but one day on the road to Damascus, a light from heaven shone round about him and he heard a voice from heaven saying, "Saul, Saul, why persecutest thou me?" And he, trembling and astonished said, "Lord, what wilt thou have me to do?" And the Lord said unto him, "Arise and go into the city and it shall be told thee what thou must do." Then, after his conversion, he, with the other disciples, went everywhere through the Roman Empire preaching Jesus Christ, until they had established little "heavenly colonies" everywhere. In 400 years, the eagle was replaced by the Cross on the Roman insignia. Then their power began to wane and we had the period known as the Dark Ages.

Then after centuries there came a reaction to Puritanism. A little man, not unlike the Apostle Paul, who had been trying to work his way to heaven by visiting the jails and the sick and praying with them, felt his heart strangely warmed while attending a service at Aldersgate Temple, and he felt for the first time that God, for Christ's sake, had forgiven his sins, and every student of history knows the result. It was the beginning of Methodism. It put life into every other denomination. It saved England from a revolution like France had. There was a gusher. Lord, revive us again.

Now we come to our bewildered and perplexed age with its cynicism, disillusionment, dead dreams. Materialism has failed us. We have heart hunger. We must know that the only remedy is our Christ. Therefore, the call of the hour is for a revival, the right kind of evangelism. One that will satisfy the mind, the conscience, the heart and the whole life. A revival that God sends down from heaven while we do the work of an evangelist.

God will speak to us in his good time. What I am interested in right now is our doing the work of an evangelist, and when God sees fit to glorify himself, a gusher will be poured on us, Jesus came to seek and to save the lost. As the Father sent Him, even so sends he us.

We ought to begin in our homes to do the work of an evangelist, and other people besides preachers have homes. We ought to teach our children to reverence God's ministers. If we don't then how can we expect them to be led to God through these ministers?

Then we should have evangelism in the Sunday School. Except the reading of a few verses, the Bible

is outlawed in the public schools, but our Sunday Schools ought to be evangelistic. I asked the children this morning what was the main object of the Sunday School, and every one of them gave a good reason. Some said "To learn more about Jesus"; others, "To worship Him," and finally one little girl said "To learn how to give our hearts to Him." That ought to be the object and aim, and, thank God, we have faithful and consecrated teachers who are helping in this work. We should pray for those teachers and these children. We should dismiss forever from our minds the thought that children have to be lost before they can be saved.

Then we should have personal evangelism. That was Jesus' principal method. He was never too busy to talk to just one person. There was the woman at the well, and Nicodemus, who came to Jesus by night. I think Nicodemus was not ashamed to be seen talking to Jesus, but it was because he wanted to be sure of having his attention that he came by night.

Every one of you men and women ought to be doing the work of an evangelist in a personal way, living a consecrated life that others may see your good works and glorify your Father which is in heaven.

Our church ought to be evangelistic; our preaching ought to be evangelistic; our singing ought to be evangelistic; our praying ought to be evangelistic. Our attitude ought to be one of yearning for the salvation of folks. Let other things take their place, but the main purpose of all we do should be the salvation of the unsaved.

May God help us to do the work of an evangelist, to be instant in season and out of season; to reprove, rebuke, exhort with all long suffering and doctrine.

If we are to do the work of an evangelist, we must pay the price. Probably that is another reason why we do not have a revival in many churches. We are not willing to suffer, to travail as Zion should travail. The time has come when people love other things better than the gospel. It therefore behooves the people of God to center upon this one thing.

Jonesboro, Ark.

TO OPEN UP OUR MINDS JUST A LITTLE

One of the best of all cures for small-mindedness is the association with the astronomers. Their facts and figures are so vast that we are far from being able to form any adequate conception of them. To be sure; yet the very fact of their lying so far beyond that we stagger at them, this fact, we say, compels us to stretch our minds to the utmost possible limits.

There are some, we know, who think the astronomers do not know what they are talking about when they undertake to tell us about the distances, the speed and the sizes of the heavenly bodies. We would remind our doubters that it would be impossible for them to calculate an eclipse if they did not know such things. But they do calculate eclipses, and they tell us a second of time just when they will occur, whether it be next year or a thousand years in advance. So also, they have made many other predictions based upon their figures, and the predictions have come true. Their figures, vast as they are, must be substantially correct.

Though no astronomer myself, astronomy has always had for me a

fascination. I was recently dipping into it a little, and following a recognized authority, made a few notes—which may interest the reader.

Our earth belongs to the system known as the Milky Way, a vast galaxy, in the shape of a watch. The diameter of this "watch" is so vast that it would take a ray of light traveling at 186,000 miles per second, or six quadrillion miles a year, 300,000 years to make the journey across it. The thickness of the watch would give the ray of light 150,000 years journey. They estimate that this galaxy contains anywhere from ten billion to forty billion of stars. Many of these stars are far and away larger than our sun. Betelgeuse, for example, is large enough to store away 25,000,000 of our suns. Our earth is very far from the center of the galaxy, three sextillion miles, which would require 50,000 years for light from this center to reach us. Now this whole galaxy is thought to be revolving at the astounding speed of more than 200 miles a second, about some far away center, in the constellation Sagittarius, probably; and it takes the galaxy 300,000,000 years to make one revolution. Yet this galaxy is but a small part of God's created universe, an island in space. —Jas. A. Anderson.

NOT ASHAMED

In the stone work a young man was suddenly set to do a piece of carving. The man on the job had been taken ill, and the task had to be finished on time. The young man did not know what the stone was for, but he went at the work in his accustomed painstaking way. He chiseled out a stem here, a leaf there, and flower above. The master workman approved the job, and the stone left the work.

Some months passed. Then one day the young man was walking through the great and beautiful building that the city had just completed and opened. He came to the most prominent pillar, a handsome column crowned with a piece of lily work. "Why," he exclaimed, "that's my bit of work!" And taking off his cap, he gazed at it and said reverently, "Thank God, I did that job well."

When I overheard the young man's remark, and saw the light in his eyes, and he told me about it, I know, if I had never known before, that work is a holy thing. Right wages and just treatment for workmen are proper adjuncts, but above and beyond them your bit of work is holy to you.—Christian Life.

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Woman's Missionary Department

MRS. A. C. MILLAR, Editor

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COACHING DAY AT FIRST CHURCH, PINE BLUFF

Seventy-five women of the Pine Bluff District met Thursday at the First Methodist church for "Coaching Day" on the fall mission study on "Better Inter-racial Understanding." A number of negro friends were also present.

The meeting was called to order by the District Secretary, Mrs. C. L. O'Daniel, of Humphrey, who presented the devotional speaker, Mrs. J. M. Workman of Fordyce. Following this inspirational message, the meeting was turned over to the leader, Mrs. Fred Wilson, of Humphrey, who was the Pine Bluff District representative at the Leadership Training Conference at Mt. Sequoyah, in July.

Mrs. Wilson led a discussion on the reasons for mission and Bible study and this particular study of the American negro. Mrs. O'Daniel gave the requirements for council credit. Representing practically every society in the District, the various women presented a program on the achievements and contributions of the negro in literature, art, music and also in the business world. Stories were told of the lives of several outstanding members of that race.

At noon a delicious luncheon was served by the women of the hostess church.

The Christian Social Relations chairman met and outlined a number of definite activities that can grow out of this study.

Following the noon recess, the program was resumed. A negro man played several hymns on a musical saw. A number of posters illustrating the subject were on display as well as pamphlets. Mrs. Wilson distributed lists of source material prices and places where they may be obtained.

Mrs. Workman again spoke, and the meeting closed with a season of prayer by both white and colored people.

A LETTER FROM BRAZIL

Instituto Methodista, Caixa Postal 213, Ribeirao Preto, Est. de Sao Paulo, Brazil, July 1, 1936.

Dear Mrs. Wade:

You asked about my work. I wish you could visit Methodist Institute. Probably it would be easier to show you what we are doing than to try to tell you.

As you probably know this is a new piece of work begun only a year and a half ago, so it is in its beginning. Social work in Brazil is new, so development is slow. One accustomed to social settlements in the States would probably think we are doing very little; but we are gradually initiating new activities as we see a need for them. We are growing so we are greatly encouraged about our work here.

There are three missionaries who live here and we have some other helpers who give part time.

First of all, our settlement is a kind of home for girls who study in the city high schools. It is not a common boarding house. We accept

only students of high-school age. There are about six high schools in Ribeirao Preto and only two have boarding departments. In the States this wouldn't be necessary, but in Brazil many students come from other places to study. We try to make the Institute as homelike as possible. We have a vesper service every day except Sunday. So far, the teachers have led them, but we hope the girls will later lead occasionally. Three of the girls play for these services. On Saturday we have no study hall. Sometimes we play games or take a walk through one of the parks or go to the picture show if there is a good one. We are planning a "show-off" night. Each one is to furnish a part of the program that will be a surprise to the others. Our girls go to Sunday School at the church on Sunday mornings and to the Young People's meeting on Sunday evening.

We have a rapidly growing English department which, I think, is meeting a real need, there being but few competent English teachers in the interior. We are getting a program ready for August, consisting of stories, poems, dialogues, jokes, news items, songs, etc. Everyone in the department is to have a part.

We have a fine kindergarten, children from both rich and poor families. I wish you could see them in their cute little blue uniforms. The missionary who has charge of this is training an assistant. Our piano department gave a radio program a short time ago and soon is to have a little recital here. Three of them are Protestant girls. The teacher is helping them to learn to play hymns. Our library is open all afternoon every day, except Sunday, and soon we hope to open it at night for our young people.

We've just had our tennis court made regulation size and put in good condition. It is for young women only. There are courts at two clubs where young men play.

A trained nurse is giving a class to mothers; it is mostly for correcting and reducing exercises.

Another teacher has two classes for young women (mostly teachers) and one for children. These classes are quite varied. Sometimes the children play games, march or do rhythm exercises, swing, etc. The young women ride bicycles, skate and do many other exercises. They want to begin a volley ball team soon.

Our playground is just opening. Two Brazilian young women, both teachers in our Sunday School, help me with this. It is open three hours every afternoon. There is a field for football (We take boys up to twelve years), a big gymnasium, a volleyball court, and a general playground with swings and some other equipment. The teachers will direct the play.

You ought to visit our handicraft class. We meet two hours twice a week. This is a very informal class in which everyone makes what she wants to (Of course the teacher gives suggestions), and has a lot of fun doing it. The following are some of the things that have been made: Nut and candy bowls, powder boxes, hot mats and candlesticks of serpentine, leather book marks, braided belts and woven purses, cloth toys, mosaic paper work, powder puff animals, waffle-weave luncheon and dresser sets, tinted kodak pictures, etc., and we plan to

do many other things before our exhibit at the end of the year.

We all work in the church. I have a class of ten-year-old girls and am helping with the young people's work. As I visit in the poor homes I'm more grateful than ever for the material comforts I enjoy. Some of them have nothing. Our Missionary Society is helping several poor families and individuals are helping others; but there is much more than we can do.

In May we had District conference in our church. In connection with it we had a kind of teachers' institute, the first of its kind to be held here. The results were quite gratifying.

The Conference meeting of the W. M. S. has just finished. Twenty-four of the delegates stayed in Instituto Methodist. Our women are doing a wonderful work. You ought to be proud of them.

Next year we hope to begin some adult education work, beginning with people in the church and gradually including others.

There is no limit to what can be done here, but we must be patient as we watch the work grow slowly but steadily.

Pray for this new work and the workers. Lovingly, Lucy Wade.

COACHING DAY AT MURFREESBORO

The Woman's Missionary Society of Prescott District conducted its Coaching Day at Murfreesboro September 10 with the District's Secretary, Mrs. Rachel O. Jordan presiding and providing the moving spirit of the day. Fifty-nine leaders from twelve societies participated in the school. Mrs. E. R. Steel of Camden, well known for many years of Missionary leadership, was present and lifted a high standard in the conduct of the devotions of the day. Mrs. T. H. McClain of Malvern, Conference Superintendent of Study, led the discussions that so lifted and magnified the program of study that every one present felt that they had more

Christian Education

DAILY VACATION BIBLE SCHOOL AT SPARKMAN

Nursery and Beginners Departments were under the direction of Mrs. Ebb Goodgame and Mrs. Neil Woods. This proved to be one of the finest groups in our Vacation School with an enrollment of eleven children.

Primary Department under the leadership of Mrs. Homer Mullins, Miss Vera Mae Key and Elsie Mae Leamons did a very fine piece of work, with 17 on roll.

Junior Department under the leadership of Miss Era Cole and Miss Jennie McCann was one of the wide awake groups in the school. This group was always on time, with each girl and boy bringing their own Bibles for the Bible drills, etc. They had 15 on roll.

Intermediate Department under the leadership of Miss Mable Cole and Mrs. James Taylor did some mighty fine work not only in their Bible study, but in their handiwork. The girls made a lovely rag rug for the Nursery Department of the church school, while the boys made two sets of new steps for the church school building, two large book-cases and several flower stands. There were 16 on roll.

The boys handiwork was under

strength and confidence for the promotion of the outlined course of study for their several societies. Accompanying Mrs. McClain as guests of the day from Malvern were Mesdames Watson, Cook, Lindahl and Dowell, who rendered some "Life Stories of Outstanding Negroes," in playlet, to the inspiration of all.

After Mrs. J. W. Mann had extended the appreciation of visitors to the Murfreesboro women for their hospitality the Rev. C. D. Cade, host pastor, pronounced the benedictions of God upon this day of consecrated service.—Mrs. A. J. Christie, Reporter.



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the fine leadership of Mr. Earl Mann, Recreation Director of the WPA in Sparkman and Mr. Edward Horn. All our teachers deserve the highest of praise.

Mrs. Homer Mullins, our Secretary of Children's Work, had the Primary Department at her home. Much praise should go to Mrs. Mullins as this was her first year at having charge of the Vacation Church School. She showed great leadership in this line, and we are looking forward to having even greater schools than what he have had in the past seven years. The reason we had the Primary Department in the home was because we wanted our Intermediates to learn some new songs and to have a larger room in which to work. We believe great good came through this line of endeavor.

Many thanks should go to the Sparkman Hardwood Lumber Company and the Camden Furniture Co., for their kind help. The wood used in the projects mentioned above came from these two fine firms.

The school closed with a big picnic out at Sardis, where we enjoyed Cade's cabin. There were 75 children in all.

This was the seventh Annual Vacation Bible School held at Sparkman, the first Vacation School having been held in the year 1930, under the supervision of the Rev. S. B. Mann.

There was an enrollment of 59 children.

Colored Vacation Bible School

The third Colored Vacation Bible School was held at Sparkman under the leadership of Mrs. Mary Stuart, Professor Stuart, Maggie McLain, Beatrice Rucks. There was an enrollment of 60 children.

The study books were "The Land Where Jesus Lived." This book was studied with all groups. Each child answered the roll call each morning with as many Bible verses as he or she could learn. At the close of the school four Bibles were given to the children who had learned the greatest number of verses. Little Queen Esther Givens, age eight years, learned 32 verses.

Many useful articles were made during the school. There were 12 pairs of pillow cases, six sheets, two spreads, six dresses, rag rugs, shoes made out of old inner tubes and many lovely flowers for the church. —Mrs. Eugene E. Fohrell, Reporter.

NOTES FROM THE FIELD

By CLEM BAKER

Rev. Frank Roebuck recently led his people in a Training School at Sheridan. There were 10 credits. Frank has had a splendid year at Sheridan.

Rev. Paul Clanton and his bride are enjoying a completely renovated parsonage at Friendship. Paul continues his studies at Henderson this year.

Rev. Billy Stewart has plans about completed for repairing or rebuilding three of the churches on the Traskwood Charge. Looks like Billy expects to go back for another year.

Rev. Kenneth Spore led his people at Fairview, Texarkana, in a Standard School studying the course on Worship. There were 26 enrolled with 12 credits. Fairview has had a phenomenal growth under the leadership of Kenneth.

Rev. R. B. Moore had a "house full" the second night of his revival at Arkadelphia last week. He is assisted by Rev. C. N. Guice. Bob had made careful preparations for the meeting.

Rev. E. L. McKay writes that his people of Montrose and Snyder were so delighted with Miss McRae in their Training School last week that they are demanding her return for another school as soon as it can be arranged.

Rev. J. C. Williams reports that his people at Manchester on the Dalark Charge have everything in readiness for building a new church just as soon as crops are gathered.

Rev. W. C. Davidson and Mrs. Davidson, now living at Arkadelphia, are in fine health and were enjoying the meeting when I saw them at Arkadelphia last Tuesday night. Any church is fortunate to have the Davidsons in the congregation.

Dr. W. C. Watson, who represented our conference at a special session of the Board of Missions recently, gave an interesting report at the Arkadelphia District Brotherhood last week.

Rev. R. H. Cannon reports a great service last Sunday night with Dr. C. M. Reves as the preacher. There was one happy profession and two additions to the church. Bob is having a good year at Henderson.

Rev. Louis Averitt is leading the Prescott District on additions by profession of faith so far this year. Louis is having one of his happiest years at Okolona.

Rev. J. L. Dedman received splendid applause at the conclusion of his address on "Alcohol Education" at the Prescott District Preachers' meeting last week. Dedman has a telling message on this vital issue.

Rev. J. F. Taylor is in the midst of a revival at Pleasant Hill in the mountains west of Little Rock this week. "Brother Jack" is about the hardest working man among us. Recently we have discovered three live Methodist Sunday schools for which he is responsible.

COUNTRY CHURCH MEETING AT DELIGHT

Last Wednesday the preachers serving country churches in the Prescott District met with Presiding Elder, J. W. Mann and the Extension Secretary at Delight for an all day meeting. From the standpoint of time given to our work, this was possibly the most thorough-going rural church meeting we have had in the rounds of districts. A check-up revealed some eight or ten more Sunday Schools in this district this year than was reported last year. Each preacher in the district expects to come out in full along all lines. A delightful and surprising feature of the day was a bountiful chicken pie dinner served by Mrs. Burt Covington, president of the Woman's Missionary Society and other ladies of the Woman's Missionary Society at Delight. Rev. C. D. Cade was the pastor host of the occasion and did his job so well that hereafter I am voting for all meetings in the Prescott District to be held on his Charge. Rev. Roy E. Fawcett of the Arkadelphia District was present and gave a helpful message on "The Importance of Getting our Churches in Better Shape for Winter Services." At eleven-thirty a fine group of women, in addition to the preachers present, assembled for an address on "The Evil Effects of Alcohol" by Rev. J. L. Dedman, pastor of our First Church at Hot Springs. As usual, Brother Dedman brought an earnest and convincing message. It is our conviction that Brother Mann is furnishing a magnificent leadership for the Prescott District and that with the loyal support of his

CHURCH NEWS

BRETHREN OF THE NORTH ARKANSAS CONFERENCE

If any of you have a copy of "Religious Teachings of the Old Testament"—Knudson, and can lend it to a worthy preacher in his Fourth Year Course, who is serving a Circuit on a small salary, send it without delay to Rev. Manford L. Edgington, Pleasant Plains, Arkansas. He lacks only this one book having finished his course; but the book is out on duty, and will not be back in Hendrix Library in time for him to get and finish within the required time.—W. C. Hutton.

APPRECIATION

Please allow me a little space in your paper to thank all the brethren and friends for their letters of comfort and consolation.

They are many and it would take quite a bit of time and expense to answer them all personally, and, too, words fail me just now. But, brethren, you have made my heart rejoice with your lines of sweet comfort. May God bless you all is our prayer.—A. J. Bearden.

ARK. METHODIST ORPHANAGE

1610 Elm Street

My week has been an unusual one. First of all, we received a check from Minneapolis, Minnesota, for our Home, and second, we received three of as pleasant children as I have ever met from Dr. Godbold of Conway—they are Faulkner county children.

Along with these pleasures, we have had our usual anxieties that arise in a family of children of forty-one. We now have forty-one children in school.

Mrs. Steed and I have a problem this week, and I thought of Bacon's advice or rather Bacon's declaration—"he that gives good advice, builds with one hand; he that gives good counsel and example builds with both; he that gives good admonition and bad example builds

pastors and laymen this district will not be ashamed of its record at Conference.—Clem Baker.

ARKADELPHIA DISTRICT BROTHERHOOD MEETS

The Arkadelphia District Brotherhood met for its September meeting at First Church, Malvern, last Tuesday, September 15. A large part of the morning was spent in hearing reports from the pastors. From these reports it is evident that the Arkadelphia District is on the way to paying out 100 per cent along all lines this year. From the preachers' reports one would gather that additions on profession of faith will be greater than last year. A feature of the morning's program was an address on "The Evil Ef-

fects of Alcohol" by Rev. F. A. Buddin of First Church, Pine Bluff.

It is not only necessary for us to be cautious in handling children who are one-sided, brought about by their environs; but it is necessary to set before them an unquestioned example. I think, brethren, that we have in our line-up of helpers, under Mrs. Steed, as fine examples as I have ever known. Pray for us that we may make no mistakes.

We are still deeply concerned about the necessary means to carry on our institution. We will wind up this year free of debt, but we cannot do it any longer unless there is an increase in gifts. I wonder if any of the brethren want to quit—I hope not, for I have never enjoyed any work more than the work I am trying to do now for the unfortunates.

Wishing to be remembered in the prayers of all of my brethren and sisters, I am, yours truly,—James Thomas, Executive Secretary.

NORTH ARKANSAS CONFERENCE ENTERTAINMENT

In view of the fact that the Methodist Pageant "The Voice of Wesley" was presented at the Pastor's School at Conway, and because of some local conditions and conflicting engagements which greatly reduce the number counted on in its presentation, and since our local Methodist churches are extending invitations to the wives of all active preachers to be our guests during our Centennial Conference here beginning October 28th, it has been decided to omit the entire pageant as planned, and instead give only one episode representing the organization of the first Methodist Conference in Arkansas as held in this city in 1836, one hundred years ago.

The more important phase of this amendment, however, is that the invitation extended is the "R. S. V. P." kind, the acknowledgment and notice of acceptance being requested as soon as possible, and, in any event, not later than October 10. (Continued on Page Ten)

fects of Alcohol" by Rev. F. A. Buddin of First Church, Pine Bluff. Rev. J. E. Cooper, Presiding Elder of Pine Bluff District was a visitor and gave an encouraging report from his district. In the afternoon the pastors serving two or more churches met and from their reports the Arkadelphia District will make the best showing in Church School work that it has made in a number of years. Rev. Roy E. Fawcett, the energetic Presiding Elder of this district is on the job day and night, has the complete confidence and loyal support of all his brethren and from every indication is making an ideal Presiding Elder. The Brotherhood expressed its deep sympathy to Rev. A. J. Bearden who lost his father recently.—Clem Baker.

Important Announcement to Our Ministers

"Glorified Giving" will be furnished to the ministers of our great Church exclusively by their Publishing House. "Glorified Giving" is as ingeniously simple as it is simply ingenious. It is a plan, an approach—really a planned approach—to larger offerings for every worthy cause.

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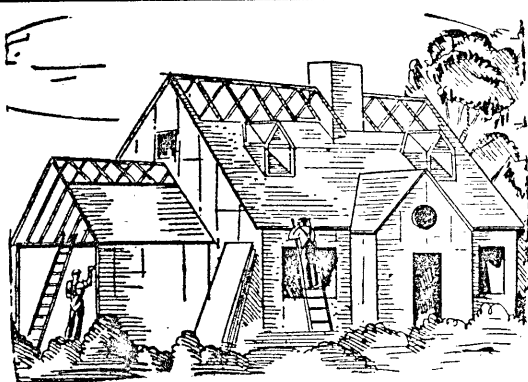
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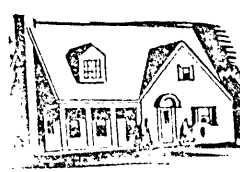
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MODERNIZING



(Continued from Page Seven)
The women themselves understand better than any others the reasonableness of this request to insure proper provision in advance for their entertainment. Failure to comply might cause embarrassment to us all.

The Methodist homes in this city have opened wide their doors celebrating Centennial Year with old-time hospitality, and, inviting the wives of all active preachers to also be their guests, hope to make this an unusually happy occasion with a desire that no one shall experience any discomfort or disappointment of any kind. We will do our part. Will you kindly do yours to the extent of sending a postcard before October 10 giving us the necessary advance notice of your acceptance of this invitation and the expected date and hour of your arrival?

This urgent request applies as well also to all members, delegates, Board members and connectional men who desire entertainment in our homes. If you have your plan of entertainment already provided, kindly do us the favor to let us know about that, also. Thanks. — C. D. Metcalf, Chairman of Conference Steering Committee of the Methodist Churches, Batesville, Arkansas.

PERRY CIRCUIT

We have five churches on the circuit. We have just closed our last revival meeting. We have had 29 conversions and a number of reclamations. We received on profession of faith and baptism 19; by letter 13; and by vows, two. Total new members, 34. We have baptized 17 infants. Perryville and Casa have paid their Conference Claims in full. The other places will finish paying theirs by October 15. We feel that the salary will be paid in full. Hope to finish our ARKANSAS METHODIST to 100 per cent.

We are serving a fine circuit of good folks, yet there is lots to be done religiously. We have had additions on profession of faith at all churches save Casa. Our survey shows 22 Methodist and Methodist preference. Twenty of these belong to the church.—A. L. Riggs, P. C.

CENTENNIAL HISTORY OF ARKANSAS METHODISM

The Methodism of no state in the Union has so excellent a history. The leaders of our Methodism and others pronounce it a masterpiece. No Methodist in Arkansas can afford to be without it.

A book of nearly 600 pages, profusely illustrated, the pictures alone are worth twice the price of the book. Its readers will know the history of our church in this state. The children growing up in our homes will be better and more loyal Methodists.

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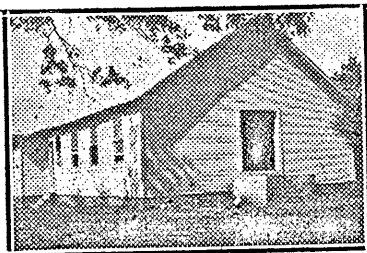
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The price of the book is \$3.00. Order from Dr. Jas. A. Anderson, Conway, Ark.

GRENAD CHAPEL—A NEW CHURCH

The citizens of the Grenade Chapel community are to be congratulated for the completion of this beautiful new church. The building was dedicated April 26 by the Presiding Elder, Rev. H. H. Griffin.

The building is located a few miles northeast of Ozark in the Ft. Smith District. It is built of high grade lumber and large enough to seat a congregation of two hundred people. The pews are finished in dark oak, the ceiling is arched to give a rise of seven feet above the walls. There are two separate class



rooms and choir space which is also used for a class room.

A campaign for funds was begun in 1933. After a grant from the Board of Church Extension building was begun in January of 1936. Mr. Roy Green took a leading interest in this church building. He is General Superintendent of the Church school.

Methodism is not new in this community. It started about 1860, and we are happy to see it take on this fine spirit.—G. F. Sanford.

WALDO

Waldo station to date shows that twenty new members have been added to the roll, 100 per cent subscription to ARKANSAS METHODIST, the New Methodist Hymnal placed in the church, a good revival with Rev. O. E. Holmes, Nashville, Ark., as preacher. Pastor Rev. J. L. Leonard and wife had a vacation in Galveston, Texas.

We are in the midst of organizing for the beginning of the new church school year. We are hoping to have full financial reports at the winding out of the Conference year.—Reporter.

MAGNOLIA

It is customary when one pastor has assisted in a meeting for the pastor of the church where the meeting was held to "endorse" the visiting brother.

But this meeting was different—Brother Clegg at Magnolia was not satisfied with the splendid work accomplished by him and his people, but felt there was a need for one more effort to reach the unsaved and enlist those members who were still holding their church letters. So he invited the writer to "swap" work with him on condition that there would be no financial obligation other than travel expense. This was so unusual and refreshing that as hot as the weather was I accepted and what a good time we had. The morning service was held in the church auditorium with the finest interest and attendance I have seen in a number of years. The

open air services in the evening were largely attended—a large choir and several instruments gave valuable service. Eleven were received into the church. The spirit of the Magnolia church is an inspiration to a preacher.

The leadership of Bro. Clegg is shown in the manner in which his congregation follows him. The new educational building built and paid for this year is a credit to Magnolia. They wisely paid as they built and have no embarrassing unpaid bills.

Bro. Clegg's home is ideal—Sister Clegg and their fine son and daughter know what Christian living means.

Bro. Clegg is to assist my people in reaching some folk who need the church's influence. Our meeting is October 25-30.—J. M. Workman, Fordyce, Ark.

DESHA CIRCUIT

This Circuit has been without a regular pastor since the death of Rev. W. T. Griffith last November soon after our Annual Conference. About July 1 Rev. Earle Cravens and his Central Avenue Church took over the responsibility of sponsoring the work. They have done it so well that checks are now in the mail to pay their acceptances on Conference Claims in full. Also every other financial responsibility has been met in full, and it is yet about a month and a half until the Annual Conference. Bro. Cravens will be able to report about fifty conversions on the Circuit, most of which meetings he and his laymen have held. This is a wonderful record for Bro. Cravens and his Central Avenue Church. They are not only finishing a fine year at Central Avenue, but have done this other too.—C. W. Lester, P. E.

CHARLOTTE CIRCUIT

Charlotte Circuit was left without a pastor about the first of May. Soon after that, Dr. O. E. Goddard and First Church, Batesville, began to sponsor the work on this five-point Circuit. The laymen have rendered fine service in filling the pulpits and they have been ably assisted by Rev. L. C. Craig, a superannuate of the Oklahoma Conference and Dr. Goddard. Splendid work has been done by all these brethren in carrying on the work. Bro. Craig has held a meeting at Charlotte and Dr. Goddard has just closed a good meeting at Oak Ridge Church on the Circuit. Bro. Craig is a very valuable superannuate, and in addition to his work on this circuit, has been helping other pastors in their meetings. Also he has rendered good service otherwise to this presiding elder.

These brethren are going to make a strong effort to meet all the financial obligations of Charlotte Circuit in full.—C. W. Lester, P. E.

STAR CITY CHARGE

We have just closed our last meeting at Mt. Home, six miles south of Star City with one of the best meetings I have held in the country in twenty years.

We have repainted the church inside and out, built new seats and a large platform entirely across the church, and the pastor built a new pulpit and presented it to the congregation. With Rev. Everett Vinson's help we organized a League with 24 members, a Junior Department with 32 for the Sunday school. This church is very close to my heart, as it was here I preached my first sermon after joining this Conference, and it makes us happy to

see it one of the prettiest churches in the country.

We have completed our Glendale church this year and it is one of the best country churches in Arkansas. The women of the church bought a splendid piano and are paying for it by the month.

Our church at Star City has been greatly strengthened this year. The church school is more than twice what it was a few months ago.

We have bought 50 song books for each one of our country churches and I have never seen such marked improvement in public worship as this important part of the worship has been started.

Although this is the third crop failure in this county all our claims will be paid.—W. W. Nelson, P. C.

WABBASEKA PAYS OUT

Wabbaseka Church on the Altheimer-Wabbaseka Charge paid out in full Sunday, September 20, on Pastor's Salary and Claims. I wonder if this record can be matched by any other church in the Conference? A resolution asking for the return of Rev. R. A. Teeter was adopted by the Quarterly Conference.—J. E. Cooper, P. E.

MEETING AT BLYTHEVILLE

Closed a good meeting with Rev. W. V. Womack, Blytheville, and opened meeting here September 20 with Rev. J. M. Hughey. Meeting starting fine with fine crowds and interest. We expect great Holy Ghost revival before we close. Have just one open date before Conference. I can be reached here at Wynne, Ark. Your brother in Christ.—H. C. Hankins, Evangelist.

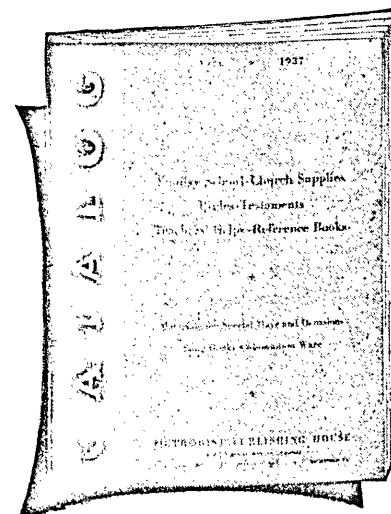
FAYETTEVILLE DISTRICT

Dr. G. L. Morelock has just completed one week's service in two institutes in the Fayetteville District. The institutes for three days each were held at Eureka Springs and at Bentonville.

The attendance was 110 at Eureka Springs for the three days, and 278 at Bentonville for the last three days.

Rev. J. Abner Sage's son, Charles

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Raymond, is in his third week in the Baylor Hospital, Dallas, Texas, for brain operation and is still critically ill. A cyst was removed and infection started. Brother Sage was back at his pulpit Sunday, September 20.—James W. Workman, P. E.

OUR SUPERANNUATES

(This was written by a middle-aged preacher in another state before he saw our editorial of September 10, and was offered as a comment on that editorial).

Can we not find a better plan for caring for the older, time-worn pastors of our Church? Is the plan by which we proceed now the very best plan possible? Surely we can keep an open, investigating mind on every feature of our polity. While we faithfully work our present organization to the limit of its possibilities, it will not be unwise to seek to work out any practical improvements.

Since we are a democratic organization thinking and planning together let me submit to those who care about matters relative to the subject of this discussion some thoughts that have persistently recurred to me for several years.

1. Economically considered is it right and best to put the Christian pastoral ministry in a class with commercial professions? Is not the pastor's distinct service only that which comes from his outstanding religious life and experience? Can we commercialize the unique value of his shepherding efficiency which has come out of his intimate and deeply significant experiences both with them and God? Experience ripens and clarifies with time and age; but our "superannuates" are most solemnly and officially put aside and shelved at the point of their more mature experiences. Real pastors live a long time to realize some simple but vital truths; but at the period when more truth is more nearly incarnate in them they are put in an ecclesiastical relation in which their actual touch with struggling humanity is, in the majority of cases, severely restricted.

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2. Let the term "superannuate" be blotted out of our church vocabulary to be forgotten. Superannuation by the Church stands as a disquieting horror to every active pastor; it becomes at times the polite explanation of inefficiency and unacceptability; again it becomes the way out for the pastoral grouch and misfit. Let the Church promptly and frankly locate failures in the pastoral service.

3. Why may not the elder or enfeebled pastors be placed to useful advantage to the Church throughout our connection as associate pastors? They could assist the pastor in charge in visiting parishioners, in preaching, or in any practical manner in accord with the associate's ability and physical strength. The preachers in charge could by disciplinary authority plan or direct any work the associate might be able to do. Some of these older or physically weaker brethren could live in cottages in the rural areas of our Church to give all possible assistance to pastors on the larger circuits. Rural associates likely would be pastors who had already an extended experience as rural pastors. I believe firmly that the laity of our great Church will provide at least a modest dwelling connected with some pastoral charge for every faithful pastor until the good Lord calls him to his heavenly home.

4. A consecrated, experienced brotherly associate pastor put in an officially recognized position as a helper to the preacher in charge in any locality would, by his experience and godly counsel and any other pastoral activity, be a productive asset to the church there. He could earn locally, as an experienced, even if a restricted and enfeebled worker, on the one line of his life-long calling, a part of the necessities of life. Let all of the proceeds of all funds and collections designated at present for "superannuates" or "Conference Claimants" be given the more worthy and appropriate name of "The Associate Pastors' Fund." By this plan a pastoral charge having an elderly associate pastor would be cooperating in a special way with the church-at-large in taking care of the actual necessities of the pastor no longer able to take full responsibility for the pastorate, and yet any service by the elder pastor would in some measure compensate the pastoral charge for its special contribution. And thus the older associate pastor would have the personal satisfaction and spiritual tonic of the full opportunity to do his utmost for the one cause to which he dedicated his life on to the last day of his earthly life.

5. It seems to me that the plan offered in suggestive outline in this discussion would have in operation such merits as, (1) to conserve and utilize better for the Church the accumulated wisdom of a pastoral life, (2) to remove the dread of "superannuation" as in the status quo, (3) to prevent the possible abuse of "superannuation" by making it an excuse for pastoral failure, and (4) to better deserve the respect of the world for a just and fair use and appreciation of our faithful pastors.

Dear Reader: I have the most wonderful herb remedy that has ever been discovered for curing the tobacco habit. It is perfectly harmless and never fails to stop all craving for tobacco. I want every reader to write me and I will tell you how you can get the recipe free and cure yourself of the filthy tobacco habit.—L. O. Hinton, Spencer, Ind.

THEY WERE MY FRIENDS

I have just received word that John Wynne Barton is dead. Dr. W. F. Tillett, Dr. F. S. Parker, Dr. E. B. Chappell, and now Dr. J. W. Barton, all within a few weeks. I am greatly indebted to each of them.

During my years at Wesley Hall Dr. Tillett instructed me, led me through many different stretches along my road of mental and spiritual growth, and lived before me a radiant life. It has been an inspiration, as the years have passed all too fast, to feel that I was "one of his boys."

When I returned to the Publishing House in Nashville to be one of the servants of our great Church in the production of Christian literature, Dr. Tillett was one of my most loyal and helpful friends. For more than six years there was scarcely a week that I did not see him. His words of encouragement and commendation, and advice on many occasions, meant much to me as I endeavored to carry a much heavier load than Southern Methodists generally knew about. During the years of my connection with the Christian Advocate Dr. Ivey was a sick man.

I entered upon my duties as assistant editor (later associate editor) of the Christian Advocate on August 8, 1918. As I look back I feel that the most precious six years of my life were spent as a co-worker with Thomas Neil Ivey. But the condition of his health was such that he was out of the office much. There were periods again and again when he was away, and times when the whole responsibility of getting out the paper was on the associate editor, and our wonderfully capable and efficient office secretary, Mrs. E. B. Blake, who has passed on. At one time there were three months, thirteen issues of the paper, in which there was not a line written by Dr. Ivey, a letter answered by him, or an article passed upon by him.

Dr. Ivey trusted his associate, leaned upon him, confided in him. How I loved him! He was one of the best men God ever made. Properly translated, Paul said to Timothy, "You have been a great comfort to me." You know what I mean. Can I ever forget that Dr. Ivey said this to me just a few hours before the end.

When Dr. Ivey died John Wynne Barton and I accompanied the body back to Raleigh, N. C., back to his dear ones, back to where he spent so many useful years. That was a sad journey, but it proved to be a precious one to me. Barton and I talked much, intimately and heart to heart, about life, Christian experience, consecration, service, world problems, our ambitions and aspirations.

It was during these years of heavy responsibilities, and rare opportunities for service, that Dr. Andrew J. Lamar, Dr. Fitzgerald S. Parker, Dr. Edwin B. Chappell, Dr. Stonewall Anderson, Dr. Emmitt Hightower, Dr. John Wynne Barton, Dr. Curtis B. Hailey, were wonderful in their helpfulness. Only one of the group, Dr. Hailey, remains to share with me the memory of those dear, good friends.

Servants of God, and of their fellowman! Mighty forces for righteousness! They were my friends in need and indeed. The memory of them is sweet.—R. S. Sutterfield.

Holdenville, Okla.

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"There Is a Fountain"

There were already fourteen appointments on my circuit and more disappointments. One more would make but little difference in my work. But my friends at the Macedonia Church insisted that I must not imperil my peace of mind and possibly my life by accepting appointment number fifteen.

We were in the second week of a sweeping revival at Macedonia when people began coming from the top of Bald Mountain to church. Some of them were converted and expressed deep interest in the welfare of Wildcat Cove behind the mountain.

I could not keep from feeling that a degree of community pride was involved when my members at Macedonia urged me with one accord to stay out of Wildcat Cove. They were older in the faith, some having been members of the church for many years. Why should part of the time allotted to them be given to the sinners in Wildcat Cove?

They told me of the awful sinfulness of the people in that benighted community and warned me not to risk life and limb by going among them. But I could not isolate a single sin in the new community that I had not found at Macedonia.

I kept my counsel until the last day of the revival, then arose and announced that I would preach in the schoolhouse in Wildcat the following Wednesday. Consternation reigned, but one of my stalwart brethren insisted on going with me. I mentally figured the value which his big body would be to me if the dire prophecies were really fulfilled when I arrived.

But there were only two persons at church—elderly maidens. I left an appointment for the next month on Wednesday. The congregation was larger, and still larger in July. I decided when I went back in August that I would surround the walls of that Jericho and sound my ram's horn for a week. But they did not fall. Two women and three children were converted.

One of the women was the wife of Dick Jackson, the man who was the brains and aggressiveness for the moonshiners of the community. He did not attend church, but I was told that he looked in one night through the door. I felt that the walls of this Jericho were cracked a little.

Conference came in October, and no man can foretell what may happen then. I arranged my work so I could give a Sunday in September to Wildcat Cove. Thursday before I began visiting the community, not missing a house. Many homes had never been visited by a preacher. I made friends with the children by giving them picture cards, then the parents were easily handled.

I did not want to go to Dick Jackson's, for I felt certain that he would try to embarrass me. Saturday I took dinner at the home of Bill Jenkins, who was said to be Jackson's helper. During the dinner hour I felt much like a man who was in the death house watching the clock. There was not another house to visit, and Mrs. Jackson was one of my converts.

In desperation I turned to prayer, and it seemed to me that the order was plain. I must go on. At the same time I felt certain that some-

thing very serious was in store for me if I did.

I have never courted trouble, so when dinner was over I settled it by following the course which my horse would take. If the horse went toward Mr. Jackson's, which was most likely, I would accept it as a providential leading and would go; if he went the way he had come, stay away. The horse without hesitation went toward Jackson's.

Mr. Jackson was not at home when I arrived, and I did not ask questions. Asking is never wise in the mountains. When I prayed, Mrs. Jackson was very much concerned and invited me to stay for supper, adding, "Maybe you can do something with Dick."

She was so distressed that I accepted her hospitality. Then the feeling came back that something very serious was certain to happen. I could not back out or run away without losing the respect of this woman, so I hastened to the forest to pray.

The forest was all around the little farm. Big trees loomed up, quiet and inviting to a devotional spirit. A trail ran straight through the cornfield to the big woods directly in front, and I hastened along it. I did not give a thought to the reason for a well-beaten trail continuing beyond the fence when nobody lived there.

I crossed the fence and walked along the trail with head bowed when suddenly I heard voices, and looking up, saw a moonshine still in operation and two men standing by it looking at me. One of them was Mr. Jackson and the other Mr. Jenkins, at whose house I had taken dinner. They were about two hundred feet away.

It was most embarrassing and might be dangerous. If they had not seen me first I would have stepped out of sight and never let them know that I had seen them. That would not do now, for they would be suspicious and might lose their heads and shoot. Mr. Jackson was a man of furious temper, everybody said.

I decided to go on, speak to them, tell them why I was there, pretend not to notice what they were doing, and get away as easily as possible.

I heard them swearing in undertones at first, then Mr. Jackson became furious and lost all respect for me as a preacher. I never saw a man who seemed so angry. His face was purple with rage. He started crossing the path that I was following.

As he came near, he said: "I know now why you're here. You pretend to be a preacher, but you're really a spy. A week after you preached here in August, three of our stills were raided and two of our men are now in jail. But it won't happen this time, for you won't go back."

There was a club lying by the side of the trail, and he snatched it up as he came along. Throwing it over his shoulder, with murder in his eyes, he decided: "I'll beat your brains out! I won't waste a bullet on you."

What could I do? If I ran, there were two guns at hand. If I went on, he would be almost certain to kill me in his frenzy. If he did kill me, he and his partner would swear that I attacked them and they killed me in self-defense. It would seem reasonable, for everybody knows that I am opposed to liquor.

But I never lost a step. Somehow

I was not afraid. I felt that the plan for the day was now working out. If I was to be killed, God would use it for His glory. Some of these men might be led to Christ.

When he was not more than four feet away, I saw him rising on tip-toe to bring the club down on my head. I threw up my left hand a little, not enough to ward off a blow which would have invited it, but to attract attention. He stopped instantly and stood poised. Perhaps he was surprised by my apparent coolness.

I said: "Mr. Jackson, I suppose you are going to kill me. It makes but little difference. But I hate to have you kill an innocent man. I came out not knowing that you were here. Your wife invited me to stay for supper, and I came here to pray. Now I shall see your mother in a few minutes; also the father of your partner, Mr. Jenkins. I will tell them that I died praying for their sons."

There was no use asking for time to pray. He could kill me just as well standing as kneeling. I dropped on my knees.

I don't know what I said. My only recollection is that help came from unseen sources. I felt that Mr. Jackson's mother and Mr. Jenkins' father, both of whom died triumphantly, were uniting with my own sainted mother before God's throne in petition.

I kept on praying. I heard somebody walking away. But it wasn't Mr. Jackson; it was the other man. Then something dropped and I rejoiced, for that was the club. I dared to look up, and Mr. Jackson was standing there with tears running off his chin, swaying as though he would fall. I cried: "Get down and pray for yourself." He did not hesitate, and I had the joy of holding the shaggy head of the man who intended to kill me while we pleaded with God for his salvation.

I don't think I was ever happier than when he sprang to his feet crying, "Glory to God!" We went over to where Mr. Jenkins was lying on the ground, and soon all three of us were shouting.

Our rejoicings brought us in front of the still, and to my disgust it was still running. Mr. Jackson seemed to be disgusted too. There was that monster still pouring out poison.

Mr. Jackson looked at it for a minute. Turning to Mr. Jenkins, he said: "Bill, God has come here and cleaned us up. Let's clean up, too." It was a time of rejoicing to see the way those men destroyed jugs and kegs, pulling the still from the furnace and cut it to pieces. Every now and then one would cry, "Glory to God" or "Hallelujah" when a bigger destruction than usual had been wrought.

When everything that distinctly belonged to the still had been destroyed, we loaded ourselves with axes, guns, and buckets and started for the house. When we crossed the fence, I began singing, "There Is a Fountain Filled With Blood," for I did not want to surprise Mrs. Jackson. My companions joined me, for everybody knows that song in the mountains. What we lacked in harmony we made up in volume, and it was a joyful noise to the Lord.

Mrs. Jackson came into the yard and stood looking at us with her hand shading her eyes. Now, apparently overcome, she dropped on the porch, crying as though her heart would break. I thought she

was rejoicing as we were, for all the world was singing for me right then.

As we entered the yard we were singing the last verse beginning, "Then in a nobler, sweeter song," and I could not understand why Mrs. Jackson had not looked up or joined us. The song was ended, and Mr. Jackson stood for a moment looking at his wife, whose shoulders were heaving. Then it dawned upon him. "Mandy," he said, "we're not drunk, we've got religion." The poor woman thought that all three of us were drunk.

She glanced at him to confirm her suspicions, but Jenkins, standing by, added, "No, Mandy, the preacher came to the still and prayed with us, and we got religion and cut up the still and never expect to still any more."

The next day everybody in Wildcat Cove was at church. I arose and "lined out" the same hymn, "There Is a Fountain Filled With Blood." There sat Mr. Jackson and Mr. Jenkins, ready to go into action. In the aisle was "Aunt" Nancy Jenkins, too old to walk, but carried by two men into the house. She cried in her piping voice, "Now, Lord, let thy servant depart in peace, for my eyes have seen thy salvation." We tried to sing, but only finished two lines when Pentecost came down.

When I rode away the following Wednesday, seventy-two people stood on the slope of the hill singing, "There Is a Fountain Filled With Blood," for they had washed their garments and made them white in the blood of the Lamb. And Dick Jackson was the class leader.

Years have passed, and Dick Jackson is still class leader. They call him "Preacher Dick," for he preaches all funerals in Wildcat Cove. He has kept the church alive and has the respect of everybody.—J. S. Burnett in Central Christian Advocate.

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The Bloody Comedy Still Being Enacted

Spain has taken a supremely logical step.

The government at Madrid has decreed that from now until the end of the Civil War—regardless of its outcome—"humanitarian considerations" will be thrown to the wind.

Every and all means will be used to crush the revolt of the Fascist elements. Nothing will be barred. Forces on land, on sea and in the air, have been released from all restrictions. Orders just issued instruct loyalist forces to kill, destroy, do anything to crush the rebels.

That is a logical step. It is thoroughly in keeping with the philosophy that lies behind war.

If war can be justified, then anything that goes with it can be justified. If nations, or elements within a nation, feel moved to resort to war as a weapon to settle their differences, then nothing ought to stand between them and success—that is the true philosophy of war.

There is something ironical about these international conferences at which the "ethics" of warfare is discussed.

Cultured gentlemen, accomplished diplomats, the leaders to whom nations look as the directors of their destinies, gather in capitals hallowed by centuries of cultural endeavor—and in well-chosen words, argue about the most gentlemanly and most ethical means they will use in wholesale killing.

What, after all, is the single important thing in warfare? To kill!

Then, if nations set out to drench one another's soil in blood, why quibble over the means used in shedding that blood? What difference does it make, so long as one nation sheds more blood than the other, piles up the corpses of young men—and women—higher than the other, burns and pillages so that an enemy is utterly crippled and driven to surrender?

There is something pitiful in the

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spectacle of men, supposedly upholding the dignity of human nature, gathering to discuss the nicest and most pleasant means of killing one another.

Submarines ought to be barred, they say. Poison gas ought not to be used. Various other things are inconsistent with a nice, well-rounded humanitarian war.

Of course, these cultured gentlemen are discussing the means to be used in killing other men. They are the leaders who will direct the warfare from capitals, and who, in victory or defeat, will gather about the council table to dictate—or receive—the terms of "peace."

They will be far removed from the blood-drenched, body-strewn battlefields. The air, drifting into the luxurious halls of mighty palaces, will be untainted by the odor of rotting human flesh. They play the game of warfare—what does it matter if millions of pawns be sacrificed, so long as their ends can be gained?

It is impossible to believe that such transactions actually represent the sentiment of the peoples of the world. Mob madness, it is true, can be worked up by subtle propaganda, and the masses can be worked up to a fighting pitch over imaginary affronts to the national dignity.

A nation that is gratuitously attacked has no choice but to defend itself. But what is there to justify the beginning of warfare?

For if humanity really gives approval to such a course—and humanity fundamentally, does not—then the human race is, and has been, for thousands of years, on a plane somewhat lower than the brute creation.

Animals fight, in the heat of animal passion—but humans are presumed to be above animal passions.

But if war is to continue as a weapon of national policy, then Spain has taken a supremely logical step. There must be either no

war—or war will go to the extremes inherent in the nature of the thing.

If humanity must have war, then humans must remember that its prime objective is killing. And when humans, or animals, set out to kill, the means of killing is secondary.

Occasionally one reads reports of disasters in mines. One, two, three, a dozen men are entombed.

Instantly all hands turn to rescue them. Day and night, fighting poison gas, water, danger from dirt slides, fire, collapsing timbers—they work, digging and tearing at obstacles that shut off rescuers.

They do not stop until the prisoners are brought out—in the hope they will be alive, but, if dead, to restore their bodies to those who love them.

Is this consistent with the philosophy of warfare? What is the value of those two, three, or a dozen lives which hundreds work so feverishly to save?

Every day, hundreds like them, or better, or worse, are being killed on the battlefields of Spain. In the World War, hundreds of thousands were blown to bits, shot, gassed, on a hundred battle fronts in Europe and Asia and Africa, on land, on sea and in the air.

If the comparison were not so tragic, it would be comic. Perhaps that's what it is. A tragic, blood-smear comedy. For human nature, after all, is the Supreme Paradox of creation.

The human race is young. Its career is a mere, brilliant flash in the evolution of the world. Perhaps, in time, it will outgrow the things that make for war and killing.

Must this generation—and many more—pass away before the race is definitely turned on the road that leads away from stinking, corpse-strewn battlefields?—East Arkansas Record.

Does Denmark Set An Example?

The name Denmark brings always to mind thoughts of high-quality butter, cheese, eggs and bacon, and one does not write about that country without making mention of the Danish Folk High Schools, the unique co-operative movement and advanced social legislation. One cannot visit Denmark without being impressed by its extreme and modernistic architecture: even the new Danish farmhouses have taken on the curves and planes of ships and pill boxes.

The impelling questions arise: How is it that Denmark appears to be so far ahead of the rest of the world? Are her people really the super-social-minded, far-sighted people one might naturally suppose? Are her institutions the kind that can bear transplanting into other countries and still bear the rich fruit Denmark plucks from them?

To answer these questions in a short article is an utter impossibility, but by an examination of one feature of Danish life some sketch of the whole answers may be drawn, some idea may be gleaned of the why and the wherefore of Denmark's modernism.

Considerable interest had been expressed in Canada and the United States recently in the Danish co-operative movement with the view to its adoption in these countries. Little wonder! Its success in Den-

mark has been something close to monumental. They built their organizations slowly and well as the need for them arose; so well, in fact, that today the Danish farmer has few needs which cannot be satisfied by the co-operative organizations of which he is a member.

There is a special organization to buy his cream and milk, another to sell his eggs, one to take his pigs, another to supply him with warranted seeds, one to furnish highly specialized fertilizers, and yet another to furnish his farm implements. At the co-operative store, which buys from co-operative wholesalers, every conceivable thing may be bought for the table and the home.

In each case the member holds beneficial interest in the organization, has one vote, regardless of the size of his interest, and receives dividends commensurate with the extent of his dealing for the book-keeping period. Generally, the chief characteristic of the Danish co-operative is the marketing of raw products for the small farmers at a good price. This is opposed to the Swedish co-operative idea, which is aimed at furnishing goods for consumption at cheap prices.

Why has the co-operative movement been so successful in Denmark? Part of the answer lies in the country's peculiar need for such a movement. This need arises from the fact that: (1) The great mass of farm products are raised upon very small farms averaging somewhere between ten to fifteen acres each. This gives rise to a psychological interdependence, a feeling of personal need for union with others. (2) The country is so small, only a dot upon the European map; thus only a modest portion of its products can be assumed by home markets and the large remainder must find purchase in foreign markets where world competition wields a keen edge and exacts not only the test of quality, but uniformity of quality as well, an objective utterly impossible of attainment by a group of unorganized small producers.

But quality and uniformity of quality is not all that Denmark must see to. Her products are not unique. Other countries can and do find world markets with the same products. Denmark finds it necessary, therefore, if she is to be assured of a good and steady market, to furnish a very high quality product, one so uncommonly good that demand for it is always greater than supply, and price becomes a secondary matter to the purchaser. This means a quality of goods that can only be produced by the most up-to-date, exact, scientific methods of the sort that can only be attained through the experimental laboratories and the concerted efforts of large corporate machines.

How much each individual farmer must sacrifice even to do his small share in the gigantic undertaking to export nothing but prime-products is manifest by his table. He eats the eggs that weren't found while they were still warm. Instead of butter, oleomargarine or plain lard is used for the bread and cooking, and the children are fed upon skim milk. This last has Danish doctors at their wits' end. Although Denmark is known for its cheese and bacon, little of it ever comes to the table of a Danish farmer. His meat is usually beef from superan-

nated cows which have seen full service as milk producers.

The Danish farmer understands plainly enough that he cannot make his own cheese and butter and sell his eggs as he chooses. He is close to the pulse of foreign demands from every side and cannot shut his eyes to the fact that they want a quality of goods which he by himself cannot produce. The short of it is that Denmark has and feels an acute need for some sort of marketing organization which will represent it in the world markets. It is the writing on the wall for every Danish farmer. He must join forces with his neighbors if he is to exist.

Denmark has a need, then, for these co-operative organizations. Other factors of Danish life have made the task of organization an easy and successful one. The small size of the country is here again important, since it creates an unusually strong national bond and consciousness of national problems, even among the lower "classes," which can never be felt in a larger country. It inspires a union-mindedness. The people are also highly homogeneous. In this respect the farmers' schools, the so-called Danish Folk High Schools, have done much to instill the same ideals, the same values and the same objectives in the minds of the farmers, and these ideas, values and objectives have always been inculcated with the driving spirit of unionism.

The Danes are a people who by their nature mix readily and recognize little or no class distinction. Like one big family they all belong to the same church. The individual Dane is a carefree, happy-go-lucky sort of person, who spends every penny he makes and lets tomorrow take care of itself. This is recognized by the organizations, and they find it convenient, in coping with it, to be always a little bit in debt, since debt in an organization of this kind has more binding force among its members than money in its coffers. The debt stresses the difficulty of the task being accomplished and emphasizes again and again the great need for a united front.

It may be concluded then, that the Danes are a super-social-minded people, but not nearly so far-sighted as might naturally be supposed. Circumstances, perhaps, more than the people themselves, lead to the fecund and successful growth of these co-operative organizations in Denmark.

Whether co-operatives modelled after those in Denmark could ever be made to work on such a large and effectual scale in America is beyond the scope of this article, but certain it is that we lack most of the natural advantages existing in Denmark. In pointing to the Danish system as an example one should bear in mind that its value for this purpose is only in proportion to the

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extent one recognizes and compensates for the peculiar conditions upon which it was nurtured and propagated. Without this, comparisons are fruitless. Water-lilies cannot be made to grow in a desert.—Willis Linquist in New Outlook.

The Miracle of Changed Men and a Changed World

In the word "conversion" we include all Christian experience: pardon, regeneration, and the Spirit's witness of sonship—the things without which no one is a member of the kingdom of heaven. Miracles are a sign of the presence and power of God, and conversion in every age, is likewise one of the evidences of His presence.

In the Philosophy of Christian Experience, Bishop Foster asserts that "Christian experience is the absolute proof of the truth of Christianity." It is an explanation that clears up many problems.

John sent a delegation to Christ asking, "Art thou he that should come?" and Christ said, "Go tell John of the miracles." That was His answer, His affirmation, and absolute proof of His Christhood. Peter, after witnessing the miracles, confessed, "Thou art the Christ, the son of the living God." Nicodemus's judgment was "no man can do these miracles, except God be with him."

If to open blind eyes, cure lepers, restore the palsied, were Christ's evidential miracles, then surely conversion, called a new creation, a new birth, a regeneration, a spiritual resurrection, a new heart, a new spirit, putting off the old and putting on the new man, a partaking of the divine nature that produces a likeness to Christ, is a miracle beyond compare, and was so intimated when Christ said "greater works than these (miracles of healing) shall ye do."

The world needs the miracle of conversion to confirm the consciousness of the presence and a saving power of Christ. What is the trouble everywhere? With our stately buildings, numbers of immense respectability, are we like white sepulchres with spiritual death within? A creeping spiritual paralysis slowly but inevitably envelops a church which is performing no miracles of conversions. It is common knowledge that a clear conversion stirs the entire community and saints and sinners crowd the church. The door stands open wide and all who will may enter in.

Wesley's preaching produced a spiritual revival. He did not seek to change the creed, the doctrinal standards, but he laid tremendous emphasis on Christian experience. During his first ten years as professor, preacher, missionary, nothing out of the ordinary happened.

When he was thirty-five years old, he received the assurance of salvation. The illumination, the fire, and the glory of the Aldersgate experience changed him, changed Great Britain, changed America, and the course of history.

Immediately things began to happen. Wesley's earnest message drew such crowds that no church could hold the hearers. Sleeping saints were startled and became angry with him. They closed their churches, hoping to silence him. But Wesley, like his divine Master, went out into the highways and byways. Great multitudes heard him. Deep-

ly moved, many were clearly converted.

The underworld, moved by the conversion of some notorious characters, whose changed life rebuked them all, roused the mob spirit and they persecuted Wesley. For many years vast mobs of drunken, swearing, bloodthirsty, raging sinners determined to kill him. These mobs in England were as cruel, sodden, and savage as the mobs of the French Revolution. Wesley came safely through. Adam Clark must have had Wesley in mind when he declared a man is immortal until his work is done.

Gradually there came a change; curses changed to cheers, slurs to songs, and hate to love. For twenty years before he died, he was the best known and best beloved man in England.

As he passed ceaselessly to and fro crowds met him, both as he came and left, with songs until it seemed as if all England, Ireland, Wales, and Scotland, were singing joyously "My God Is Reconciled," and other hymns full of Christian experience. These converts produced a national consciousness of the presence of God.

When Wesley, eighty-eight years old, was dying after sixty-five years of evangelistic service, he repeated over and over, "The best of all is God is with us." What did he mean? God is with me. Yes, but surely more than that. His mighty work finished, he was leaving a great host of followers, more than eighty thousand, and he rejoiced in knowing God was with them. This was their constant testimony. They were miracles of redeeming grace. Their testimony, their songs, their lives witnessed to the nation the Divine presence. In England a revival of religion brought a hundred years of increasing justice, good will, and prosperity, while in France infidelity brought indescribable terror. Here was the difference in 1790 between England and France; on the one hand the affirmation, on the other the negation of the presence and power of God! What is our need today as a church, as a nation? What is the need every where in America, Russia, Germany and Mexico? Surely the same! We must see God in vivid immediate action. Conversion is a miracle. Conversion is God's method, a standing Himself vividly present, and perpetual giving assurance of the truth of His Christ.

Eminent leaders, smooth mechanics, great numbers, are very useful in their place, but the real need is a spiritually quickened church, in which Christ is permitted constantly to perform the miracle of regeneration, and thus to manifest the divine presence. We do not need calendar-arranged revivals for two weeks in the year, nor the coming of some noted evangelist, helpful as they may have been. Our need is deeper.

John Wesley was converted at a quiet prayer meeting; his wonderful mother, Susanna Wesley, as she partook of the communion. In Methodism's early days in America, scores were converted not in revivals but under flaming sermons, in prayer meetings, class meetings, and around the family altar as some itinerant led the devotions. We must have the return of the evangelistic spirit. Every bishop, district superintendent, and every pastor vibrant with the revival note. The result would be multiplied conversions, and every conversion a miracle, and every miracle an absolute proof of

the presence of God.—M. F. Compton in Christian Advocate.

THERE IS NO NEUTRALITY

No servant can serve two masters . . . Ye cannot serve God and mammon (Luke 16:13).

There is no common ground as between God and the world, and no one can hold allegiance to both. Love and hate are relative terms. But love to God must be supreme to be acceptable with Him. Then as between God and the world, one's love for God must be so much higher than the other as to make the other like hate in comparison.

God will not accept even a good place in one's affections. Only the best place will do. And when one loves God with all his heart, no other allegiance can exist on the same plane. Those who worship many gods do not worship any of them as supreme, neither is their worship based on love.

But there are loves which are commended, as the love of parents for children, the love of children for parents, the love of friends, the love of husbands and wives, and one's love for his country. Where do these come in? An illustration may make it clear. Dr. Godbey tells of a man who forbade his wife's attending the revival, and who threatened to kill her if she went to church. The woman appealed to Dr. Godbey for advice. Dr. Godbey said to the distressed woman, "You married this man to be your husband, not to be your God. Remember the commandment, 'Thou shalt have no other gods before me.' Read your Bible, pray and do whatever you believe is the will of God in the matter of going to church. Then take the consequences in life or death." The woman found that she must go to church to be true to God. She went, and asked prayer for her husband. The husband came to pray and find God for himself. An undivided allegiance to God broke the power of opposition and brought a soul to Christ. But none can show where waiting for a sinful loved one to "come too" has ever brought the blessing of God or the surrender of an alien heart. There is no place that is not either God's house or the devil's territory. There is no moral land without a title, and no order of noncombatants. We are either for God or against Him. And in our labors we either gather to Him or scatter abroad. There are no neutrals in this war.—J. B. Chapman in Herald of Holiness.

DRAWBACKS

Hiram Golf once tried to figure out which class of Church members does the most damage to the cause of Christ, "those who pay but do not pray," or "those who pray but do not pay." He decided that both must be counted as liabilities rather than assets, and that practically every congregation has representatives of both these classes on its roll. Good Christians will both pray and pay. You have probably heard the old story of the father who boasted that his son had been made the "pull-back" of the college football team. Every team seems destined to have its "pull-backs" or drawbacks, who hinder more than they help.

This Mr. A. (sometimes known as Babbitt) sends an occasional check that gladdens the Church treasurer's heart and even makes the preacher smile. But, alas, Mr. A.'s Sundays are devoted to golf, fishing and joy-riding, and his week-

days to the accumulation of more or less filthy lucre. Occasional rumors place him quite definitely on what is euphemistically called "the pleasant path of dalliance." Making contributions of money out of his surplus may be regarded, as all of us know, as a substitute for spiritual activity or perchance as an alibi for the lack of good character. And Church officers naturally hesitate to strike from the roll the name of anyone who pays well for being kept in good standing, even though he may dishonor that Church roll by the sort of life he lives.

Mr. B., on the other hand, is usually among those present in the sanctuary, and his voice is heard not only in the prayer meeting (if there is one), but also in the management of the congregation and its various organizations. He is one of the most vocal critics of the preacher, the choir and the sexton—to say nothing of his fellow-members. But, although he seems to have plenty of cash for the movies, for cigars and gasoline, he professes to be "too poor" to pay Church dues. Theoretically he admits he owes something to the Lord, but proceeds on the assumption that "the Lord will not press him as hard as his other creditors." He is doubtful about the value of missions abroad, because "there is so much to do at home." But little or nothing could be done to improve conditions at home if others paid as little as he does. Inside and outside of the congregation he is known as a man who "doesn't pay his honest debts if he can get out of it." At least, he is so slow to "settle up" that he is known as "bad pay."

Extra! Extra! Candor compels us to add a paragraph (which only the preachers need to read and heed). It is said on good authority that sometimes those Church members who, like Mr. B., "pray but do not pay," claim a certain measure of justification because they say they are only imitating their pastors, who are supposed to set a good example which it is safe for their parishioners to follow. Pastors as well as people may thus be robbed

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of spiritual power, and have their influence for good weakened if not destroyed. Immeasurable damage has been done to Christ's cause by the faults of Church folks, both in the pew and pulpit. The very fact that the Church persists in spite of all these human faults is one of the best proofs of its Divine origin, mission and destiny. — The Messenger.

HOPELESS

Into swanky St. Thomas Church, on Fifth Avenue, walked a shabby negro. After due inquiry and some difficulty, he located the rector of same, and said to him: "Pahson, I'd like to join dis church." Naturally, the rector of St. Thomas' was in a dilemma. "My good man," he said, at last, "where do you live?" "I lives in Harlem," was the darkey's reply. "Then don't you think it might be wise for you to join a church in your own neighborhood?" "Mebbe so, sah, but I likes de looks o' dis church, and I'd like to join it." The doctor pondered for some way out of the predicament. "My good man," he said, finally, "suppose you go home and pray over this important step." This the negro agreed to do. The next day he again appeared before the rector. "Pahson," he said, "I went home like you told me, and prayed to de Lawd and asked Him to help me to get into St. Thomas' Church. And de Lawd He said to me, 'Mah goodness! Why, I've been tryin' to get into dat church Mahself for yehs an' yehs!'" — Judge.

FOR THE CHILDREN

WHEN MARY REMEMBERED

Miss Hill was Mary's teacher in the second room of Lincoln school, and Mary loved her very much. And when Miss Hill offered a prize for those who could go without whispering in school time, Mary decided she would try hard for the prize.

This was not easy, for Mary had formed the habit already. It was so hard for her not to answer, when someone near whispered a question about the lesson which she could answer so easily.

At the close of each day when the children marched to the teacher's desk, there to receive the tiny white card on which was printed, "I have not whispered today," Mary was able to go along with the others, and how very glad she was. She now had four cards, and if she had but one more, she would be among the fortunate ones who could help teacher with nice things to do on Friday afternoons, such as cleaning the blackboards, picking up papers, feeding the canary, or watering the plants.

The bell rang for recess, and the children hurried out to play. But Mary lagged behind, for she was thinking about what she would do to help her teacher, if she won five of the cards.

"Let's see, what would I do? I know, I would care for Timmy," and she looked up into the black eyes of the canary.

Then she stopped short, for directly in front of her lay a tiny white card, dropped evidently by one of her classmates. No one was near, so she quickly picked it up, and tucked it in the pocket of her white dress, alongside the other four which lay there.

"Now," thought she, "I won't have to be so careful about whispering the rest of the day, for I al-

ready have my card." Of course this was very wicked, but Mary had listened to the tempter.

After the reading class was over, Jerry Jordan, who sat directly behind her, poked her with his pencil and whispered, "Say, Mary, how far do we take in the geography lesson?"

Without turning her head, she said, "To page thirty-eight."

"Tee hee, now you've whispered Mary Barnes, you won't get a card," taunted Jerry, but Mary only smiled, for she thought about her five cards.

When four o'clock finally came and it was time to give out the prizes, Mary sat very still and looking straight ahead. When Miss Hill said, "Now all who haven't whispered today may come forward and get their cards," Mary started with the rest. But when she was about half way up the aisle, she stopped. Hadn't her Sunday School teacher said something about how wicked it was to act a lie, and wasn't she acting like she had earned a card, when she hadn't? For she had whispered—she had whispered.

Behind her, she could hear Jerry hissing under his breath, "You whispered! You whispered!" Her eyes filled with tears, for she had so wanted to help care for the canary, but now she couldn't.

Miss Hill saw her stop, and asked gently, "What is it, Mary dear, did you lose something?"

And then Mary did a fine thing. She walked right up to the teacher's desk and held out the extra card, and though she could hardly keep back the tears, she whispered, "Here's a card I found today out in the hall. I'm sorry I didn't give it back sooner, but I whispered today, so I don't get one."

Everything was as quiet as could be. Miss Hill's eyes shone. "Why, Mary, that is fine. I lost that card this morning and wondered if some of you children had found it. And now, children," she said, "Mary, has been so faithful all week, shall we let her do part of the things we do on Friday?"

When everybody, even Jerry, said, "Yes, yes," she turned to Mary and said, "What, my dear, would you like to do most?"

Mary, her eyes shining like two stars, said, "Please, Miss Hill, I'd like to feed Timmy the best." — "Southern Churchman."

OBITUARIES

BEARDEN.—Rev. J. J. Bearden, one of our beloved retired local preachers, passed home to Heaven August 28. For more than 50 years he served as local preacher, having served as supply in the Oklahoma Conference, Arkansas Conference and in Texas Conference.

Brother Bearden was a great preacher. Numbers were saved during his ministry, also a larger number added to our church. The last hours of his life were spent preaching the gospel of Christ to folks who came in to see him. He was 88 years old, and most of these years were put in serving our Lord. There has been no nobler Christian husband, grandfather, and citizen than this great man.

He went away without doubt or fear, with a trust in Christ that was beautiful in its childlike simplicity, to receive the Master's commendation, "Well done, good and faithful servant, enter thou into the joy of thy Lord." His great life and sermons will live down through the ages to bear more fruit for the Kingdom of God.

Like Job, he was "perfect and upright," a man that feared God and eschewed evil. No truer soul ever lived than he. His experience of grace was definite. He knew God, and the God he knew he preached to others. He was neither a self-seeker nor a time-saver. He never trimmed his sails to catch the popular breeze, nor sought the approval of men for what he preached. He had a great heart and a passion for souls.

Bro. Bearden was born near Benton, Ark., Sept. 16, 1848. At the time of his death he was a member of the Oak Grove Methodist Church, South, near Comanche, Okla., which he had served at one time as pastor.

He was married to Miss Sallie Williams, Dec. 25, 1869. To this union were born five children, the oldest, a girl, passed away and joined her mother in death several years ago. The surviving children are: W. W. Bearden, Idabel, Okla.; Rev. A. J. Bearden, Mountain Pine,

Ark.; J. O. Bearden, Bradley, Okla.; and Mrs. Sterling Johnson, Nin-nakah, Okla. On March 22, 1928, he was married to Mrs. Fincher, whom he leaves to mourn his going, and 27 grandchildren and a host of other relatives and friends.

Funeral services were held at the Oak Grove Methodist Church, conducted by Rev. W. S. Collins, pastor, assisted by Rev. Mr. Graham, the Baptist pastor. The body was shipped back to Arkansas for burial. —W. S. Collins, Pastor.

NABORS.—Thomas C. Nabors came to Arkansas with his parents when a child. For a number of years he lived in Magnolia where he was a member of the Methodist Church when it was small and on a Circuit. When a young man he moved to Falcon and became a worker in the Church when Falcon had a full time preacher. He married Miss McClure of Falcon and to this union were born two sons, J. H. of Buckner and another son, living in Dallas, Texas. He was an uncle of Rev. Ross Nabors of Chidester. Sister Nabors preceded him from this life some time ago. At the age of 85 years he left a life that will live in his church and community for years to come. He was a member of the Mt. Ida Church on the Buckner Circuit. This Church serves a small membership left from the old Falcon Church. Brother Nabors never missed a quarterly conference and after becoming inactive his son (J. H.) always carried him. Like all old soldiers, it was difficult for him to sit and have no part. Hence he always gave his past experience at church services and Conferences. The funeral services were held in the Falcon cemetery in the presence of a host of friends and relatives. The service was conducted by his pastor. The choir met at the grave and sang "The Old Rugged Cross," softly, as the processional was read preceding the body from the gate to the place of burial. The community has lost a citizen that stood for Christian ideals, the church a brave soldier, and the home has a vacant chair. But through following his example the community will be better, the church will be stronger, and the home circle will be unbroken in Heaven.—Alfred Doss, Pastor.

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Agents Wanted—Liberal Proposition

Men's Dinner Friday Night at 6:30

This Friday night at 6:30 the men of Winfield will assemble in the dining room of the church for a meeting which is sure to be a rec-



ord breaker in every respect. Dr. Paul W. Quillian, very popular former pastor of Winfield who is now in Oklahoma City, will be the guest speaker.

With practically every member of the Board of Stewards at work promoting the dinner, we are certain of a large crowd. It will be the largest men's meeting held in our church in several years. Early reports from the workers give evidence of fine interest throughout the congregation. The Curtain Club will furnish a delightful comedy, a double male quartet will render lovely music, and the Women of Winfield will serve another real dinner in their usual good style. Let every Winfield man be in his place at the church Friday night.

PROMOTION DAY AT WINFIELD

Next Sunday there will be ninety-six promotions in the Church School, from the Nursery through the Junior High Department; six will go from Nursery to Beginner; thirty from Beginner to Primary; thirty from Primary to Junior; and thirty from Junior to Junior High.

Beginning with the Junior High Department at 10:15 the promotions will continue in order down to the Nursery Department until all groups to be promoted have been received into their new Departments. The remaining portion of the first hour will be spent in getting the new groups orientated and in discussing the work for the new year.

BOOK REVIEW NEXT MONDAY NIGHT

The Lila Ashby Bible Class is sponsoring a book review to be held in the Couples Class room next Monday, September 28, at 8 p. m. Miss Ashby will review the currently popular book, "Gone With the Wind," by Margaret Mitchell. Admission will be 15c. The proceeds will be used toward the class project for the payment of \$100 toward the Church Building Debt.

MOTHERS CLASS ELECTS

The Mothers Class has elected the following new officers: President, Mrs. W. A. Jackson; Vice-President, Mrs. Edyth Lenhardt; Secretary, Mrs. W. M. Rankin; Treasurer, Mrs. C. G. Rogers; Corresponding Secretary, Mrs. R. C. O'Bryan. Mrs. E. W. Beeson is the retiring President.

Pulpit and Pew Winfield Methodist Church

Sixteenth and Louisiana, Little Rock

This page is devoted to the interests of this church

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

VOL. VIII

SEPTEMBER 24, 1936

NO. 39

SUNDAY SERVICES

11 A. M.—"The Source of Power". Dr. J. D. Hammons

They Sang "Praise God From Whom All Blessings Flow"

Many members will vividly recall the third Sunday in October fifteen years ago (1921) when several hundred eager people gathered at what was then the Senior High School, now East Side Junior High, and marched to 16th and Louisiana to hold the first service in the long-anticipated new church building.

True, only the basement was ready for occupancy; and even that was not complete. But that did not dim the joy of having a fixed abode after a homeless period since the sale of the old building at 15th and Center. There was a service of genuine rejoicing and exultation.

Every family in Winfield was happy that another important goal in the history of the church had been reached. And they showed their appreciation in a most substantial way. The 1600 members raised that year more than twice as much as the 2,000 members are asked to raise this year.

Annual Conference will convene in less than two months. In that time it will be necessary to raise between Nine and Ten Thousand Dollars to enable the church to meet its obligations, pay something on the Building Debt, and close the year with a clean slate.

Shall we allow possession and familiarity to lessen our appreciation of this beautiful house of worship, and our interest in the far-reaching program of this great church? The membership of Winfield is just as fine and as loyal today as it was fifteen years ago. And it can be counted upon to give tangible and concrete evidence of that appreciation.

Minnie A. Buzbee
Executive Secretary.

Dear Friends
in Winfield:

I wish it were possible for me to speak to each of you personally, but since that is impossible I take this means of expressing to you my deepest appreciation for the privilege of your friendship during the year. This has been one of the happiest and most profitable years of my ministry. Your spirit of sympathy, helpfulness and cooperation has made this possible.

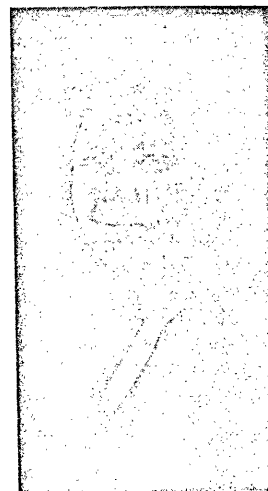
When I return to Tennessee I shall carry with me many cherished friendships and experiences which time and distance will not erase. I leave with you my best wishes for your continued success and strong admonition for a continuation of the splendid program of Christian Education which you have inaugurated within the past decade.

Sincerely yours,

Irvin McDonough
Director of Christian Education

Women's Dinner Wednesday Evening

Final preparations for the Women's dinner are being consummated rapidly. Miss Myrtle Charles of Hendrix College, guest speaker, is



one of the outstanding Methodist women in Arkansas. She has rendered her state distinguished service in the church and in the class room. Her attractive personality, broad experience, wide travel and study in European countries, and her devotion to the church unite in making her not simply an excellent speaker, but THE speaker for this dinner at Winfield.

The laughs caused by the one-act comedy will fortify the digestion for the dinner to be served entirely by the men. They are hard at work on plans, determined to keep up the high standards of quality and service which Winfield women have maintained so long. Every man who has been called upon to prepare a special dish has accepted with a due sense of his responsibility and genuine determination to prove his culinary arts.

Though no public announcement has been made, this reporter takes a chance at letting you in on some of the items which he saw listed on the proposed menu and which are shown below.

Ladies, smack your lips and come to dinner!

PANEL HONORING MOTHERS

All who desire to honor a mother (young or old, living or dead), by placing the name on the Panel for Mothers are asked to send in the name promptly. As has been announced, the proceeds (\$5 for each name) will be used toward the Building Debt.

SYMPATHY

The sympathy of the congregation is extended to Mr. Earl Huggins in the death of his mother, Mrs. Susan Dorothy Huggins, last Saturday, September 19.

MENU FOR WOMEN'S DINNER

Verhoeff Tropical Fruit Cocktail; Cannon's Corn Fed Ham—Southern Style, with Raisin Sauce; Scott's Home Grown Extra Fancy Yams Smothered in Spiced Syrup; Very Petite Greene Peas a la Ramsey; Hayes Butter Kist Rolls, Extra Light; Crisp Condiments Overton Style; Markham's Hand Cranked XX Ice Cream served with Steel's Old Fashioned Sugar Cookies; and Moore's Genuine Java Thick with Cream from Banzhof's Contented Cows.