



Arkansas Methodist

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



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

Volume LVI

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MESSAGE FROM THE OXFORD CONFERENCE TO THE CHRISTIAN CHURCHES

THE delegates to the World Conference on Church, Community and State, assembled at Oxford, England, from July 12 to 26, 1937, send at the close of their deliberation the following message to the Churches of Christ throughout the world:

In the name of Christ, Greetings.

We meet at a time when mankind is oppressed with perplexity and fear. Men are burdened with evils almost insupportable and with problems apparently insoluble. Even in countries which are at peace unemployment and malnutrition sap men's strength of body, mind and spirit. In other countries war does its "devil's work," and threatens to overwhelm us all in its limitless catastrophe.

Yet we do not take up our task as bewildered citizens of our several nations asking if anywhere there is a clue to our problems; we take it up as Christians, to whom is committed "the word of reconciliation" that "God was in Christ reconciling the world unto Himself."

The first duty of the Church and its greatest service to the world is that it be in very deed the Church—confessing the true faith, committed to the fulfillment of the will of Christ, its only Lord, and united in Him in a fellowship of love and service.

We do not call the world to be like ourselves, for we are already too like the world. Only as we ourselves repent, both as individuals and as corporate bodies, can the Church call men to repentance. The call to ourselves and to the world is to Christ.

Our Unity of Spirit

Despite our unfaithfulness God has done great things through His Church. One of the greatest is this—that, notwithstanding the tragedy of our divisions and our inability in many important matters to speak with a united voice, there exists an actual world fellowship. Our unity in Christ is not a theme for aspiration; it is an experienced fact. We can speak of it with boldness because our Conference is an illustration of it. We are drawn from many nations and from many different communions, from churches with centuries of history behind them and from the younger churches whose story covers but a few decades; but we are one in Christ.

The unity of this fellowship is not built up from its constituent parts, like a federation of different states. It consists in the sovereignty and redeeming acts of its one Lord. The source of unity is not the consenting movement of men's wills; it is Jesus Christ whose one life flows through the body and subdues the many wills to His.

Race and Nation

The Christian sees distinctions of race as part of God's purpose to enrich mankind with a diversity of gifts. Against racial pride or race-antagonism the Church must set its face implacably as rebellion against God. Especially in its own life and worship, there can be no place for barriers because of race or color. Similarly the Christian accepts national communities as part of God's purpose to enrich and diversify human life. Every man is called of God to serve his fellows in the community to which he belongs. But national egotism tending to the suppression of other nationalities or of minorities is, no less than individual egotism, a sin against the Creator of all people and races. The deification of nation, race or class, or of political or cultural ideals, is idolatry, and can only lead to increasing division and disaster.

On every side we see men seeking for a life of fellowship in which they experience their de-

* **MAKE ME TO UNDERSTAND THE** *
* **WAY OF THY PRECEPTS; SO SHALL** *
* **I TALK OF THY WONDROUS WORKS.** *
* **MY SOUL MELTETH FOR HEAVINESS;** *
* **STRENGTHEN THOU ME ACCORDING** *
* **UNTO THY WORD. REMOVE FROM** *
* **ME THE WAY OF LYING; AND GRANT** *
* **ME THY LAW GRACIOUSLY. — Psalm** *
* **119:27-29.** *

pendence on one another. But because community is sought on a wrong basis, the intensity of the search for it issues in conflict and disintegration. In such a world the Church is called to be in its own life that fellowship which binds men together in their common dependence on God and overlaps all barriers of social status, race or nationality.

War and Peace

In consonance with its nature as true community, the Church will call the nations to order their lives as members of the one family of God. The Universal Church surveying the nations of the world, in every one of which it is now planted and rooted, must pronounce a condemnation of war unqualified and unrestricted. War can occur only as a fruit and manifestation of sin. This truth is unaffected by any question what may be the duty of a nation which has to choose between entry upon war and a course which it believes to be a betrayal of right, or what may be the duty of a Christian citizen whose country is involved in war. The condemnation of war stands, and also the obligation to seek the way of freeing mankind from its physical, moral and spiritual ravages. If war breaks out, then pre-eminently the Church must manifestly be the Church, still united as the one Body of Christ, though the nations wherein it is planted fight each other, consciously offering the same prayers that God's Name may be hallowed, His Kingdom come, and His Will be done in both, or all, the warring nations. This fellowship of prayer must at all costs remain unbroken. The Church must also hold together in one spiritual fellowship those of its members who take different views concerning their duty as Christian citizens in time of war.

To condemn war is not enough, for many situations conceal the fact of conflict under the guise of outward peace. Christians must do all in their power to promote among the nations justice and peaceful co-operation, and the means of peaceful adjustment to altering conditions. Especially should Christians in more fortunate countries press the demand for justice on behalf of the less fortunate. The insistence upon justice must express itself in a demand for such mitigation of the sovereignty of national states as is involved in the abandonment by each of the claim to be judge in its own cause.

Church and State

We recognize the State as being in its own sphere the highest authority. It has the God-given aim in that sphere to uphold law and order and to minister to the life of its people. But as all authority is from God, the State stands under His judgment. God is Himself the source of justice, of which the State is not lord but servant. The Christian can acknowledge no ultimate authority but God; his loyalty to the State is part of his loyalty to God and must never usurp the place of that primary and only absolute loyalty.

The Church has duties laid upon it by God, which at all cost it must perform, among which the chief is to proclaim the Word of God and to make disciples, and to order its own life in the power of the Spirit dwelling in it. Because this

is its duty it must do it, whether or not the State consents; and the State on its side should recognize the duty and assure full liberty for its performance. The Church can claim such liberty for itself only as it is also concerned for the rights and liberties of others.

Church and Economics

In the economic sphere the first duty of the Church is to insist that economic activities, like every other department of human life, stand under the judgment of Christ. The existence of economic classes presents a barrier to human fellowship which cannot be tolerated by the Christian conscience. Indefensible inequalities of opportunity in regard to education, leisure, and health continue to prevail. The ordering of economic life has tended to enhance acquisitiveness and to set up a false standard of economic and social success. The only forms of employment open to many men and women, or the fact that none is open, prevent them from finding a sense of Christian vocation in their daily life.

We are witnessing new movements which have arisen in reaction to these evils but which combine with their struggle for social justice the repudiation of all religious faith. Aware of the reality of sin, the Church knows that no change in the outward ordering of life can of itself eradicate social evil. The Church therefore cannot surrender to the utopian expectations of these movements, and their godlessness it must unequivocally reject; but in doing so it must recognize that Christians in their blindness to the challenging evils of the economic order have been partly responsible for the anti-religious character of these movements.

Christians have a double duty—both to bear witness to their faith within the existing economic order and also to test all economic institutions in the light of their understanding of God's will. The forces of evil against which Christians have to contend not only are found in the hearts of men as individuals, but have entered into and infected the structure of society and there also must be combatted. The responsibility of the Church is to insist on the true relationship of spiritual and economic goods. Man cannot live without bread, and man cannot live by bread alone. Our human wealth consists in fellowship with God and in Him with our brethren. To this fellowship the whole economic order must be made subservient.

The questions which have mainly engaged the attention of the Conferences are questions that can be effectively dealt with, in practice, only by the laity. Those who are responsible for the daily conduct of industry, administration and public life must discover for themselves what is the right decision in an endless variety of concrete situations. If they are to receive the help they need in making responsible Christian decisions new types of ministry will have to be developed by the Church.

Youth and Education

The fulfillment of the tasks to which the Church is called today lies largely in the hands of youth. Many loud voices are calling on young people to give themselves to political and social ideals, and it is often hard for them to hear the voice of Jesus Christ who calls them to be servants of the eternal Kingdom. Yet many of the younger generation, often in spite of ridicule and sometimes of persecutions, are turning to Him, and individually as well as in Christian youth movements devote themselves to the renewal of the life of the churches and to make known the Good News of Christ by word and action. We rejoice in their brave witness.

In the education of youth the Church has a twofold task. First, it must be eager to secure for every citizen the fullest possible opportunity. (Continued on Page Two, Column Three)

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METHODIST EVENTS

Leadership School, Mt. Sequoyah, July 27-Aug. 10.
Y. P. Leadership Conf., Mt. Sequoyah, Aug. 12-24.
Camp Meeting, Mt. Sequoyah, Aug. 24-29.
Other events will be published as soon as given.

Personal and Other Items

MR. EUGENE THOMPSON announces the ap-
proaching marriage of his sister, Miss Doro-
thy Schaub, to Mr. Forney Hutchinson, Jr., on
August 25, at Roxboro, N. C. After September
7 they will be at home, at 1307 S. Newport, St.,
Tulsa, Oklahoma.

REV. A. L. RIGGS, our pastor at Perry, writes:
"Just closed our meeting at Adona. The
Presiding Elder, Rev. Wm. Sherman, preached
some excellent sermons. We had three additions
on profession of faith. The church members
were strengthened. Left the church with a fine
spirit."

DR. J. D. HAMMONS, P. E. of Little Rock
District, left this week for a brief vacation
at Lake Junaluska, expecting to profit by hear-
ing and taking part in the discussions on the
problems of the Rural Church. He is a mem-
ber of the special commission that was appoint-
ed to study that subject.

DAVIDSON CAMP-MEETING begins Aug. 13
and runs to Aug. 23. Rev. E. L. Thomas,
well known evangelist, will preach daily at
eleven and at early candle-lighting. Mr. Curtis
Williams, popular song leader, will lead in music
and young people's activities. All are invited.
The camp ground is between Okolona and Arka-
delphia.

REV. AND MRS. S. T. BAUGH, and Thomas,
accompanied by Dr. E. S. Howze, of Mal-
vern, Mrs. Baugh's brother, are visiting their
children in New York City in August. They
went by Niagara Falls, returning by way of
Washington and Richmond. In the absence of
Brother Baugh, the pulpit of Carr Memorial
Church will be filled by Rev. Robert McCam-
mon, Rev. Everett Vinson, and Rev. Robert Core.

CIRCULATION REPORT

SINCE last week the following subscriptions
have been received: First Church, Pine
Bluff, F. A. Buddin, 10; Camden, C. M. Reves,
by B. F. Scott, 1; Lake Street, Blytheville, M. N.
Johnston, 1; Gregory-McClelland, J. M. Talkin-
ton, Gregory, 100%, 17; Revels, 100%, 10. These
are fine reports. However, there should be more.
Pastors holding protracted meetings are urged
to get the paper into the hands of new members
of the church. It will mean much both to the
members and to the church to be fully informed
about the activities of the church. The way is
open; let others report; and all join to put the
ARKANSAS METHODIST into Every Methodist Home
in Arkansas. That is the challenge to each one
of us. Present subscribers can help by recom-
mending the paper to friends.

SUNDAY AT EL DORADO AND RHODES CHAPEL

ACCCEPTING an invitation from Dr. Albea
Godbold, our pastor at First Church, El
Dorado, to preach for him last Sunday morning
while he was on his vacation at the University
of North Carolina, I took the fine Mo. Pacific
train about 11:00 a. m., Saturday, and arrived
at El Dorado clean and cool after a five-hour
ride. Returning I had a similar ride in the air-
conditioned train. Travel in such trains is a
luxury in summer, more pleasant than almost
any other place. These trains are getting back
traffic for the railroads. Met by my fine former
student, Mr. A. P. Reynolds, I was soon in a
nice room in the big Randolph Hotel, owned
by our good friend and churchman, Mr. G. W.
James. An electric fan kept me comfortable all
the hot night. Sunday morning I sat in the
Men's Class and heard an illuminating talk
about Moses by Mrs. J. H. Wilson, as she was
able to explain him after a recent journey
through Egypt. Then I followed with brief re-
marks suggested by her talk. At 10:50 I was in
the pulpit with Mr. C. B. Harris, Church School
superintendent, to lead and introduce me. As
Dr. Godbold broadcasts every Sunday morning
(the Baptists broadcasting at night), I had to
stand in one spot before the "mike" and thus
kept cooler than if I had been free to move
about. The congregation was not large, as many
of the people are out of the state on health and
pleasure bound; but in it was a large group of
friends of many years whom I was glad to
greet. Of course, I did not canvass the situa-
tion to discover the attitude toward the new
preacher; but many volunteered to express
their high appreciation of Dr. Godbold. I im-
agine he would report favorably about his peo-
ple, because, as is generally known, First
Church is one of our best organized and most
liberal churches in the State, and any Metho-
dist preacher is fortunate to be the pastor.

It is always a pleasure to see El Dorado,
which, as a normal county-seat town and then
for a few years as an oil-boom town, has rapid-
ly passed through many modern experiences,
is now one of the cleanest and most beautiful
of small cities, with stately churches, magnifi-
cent schools and court house and Federal Build-
ing, to say nothing of the up-to-date hotels,
business houses and the great plant of the Lion
Oil Refining Co., the organization of that great
business genius, Col. T. H. Barton, a loyal mem-
ber of First Church. Supt. of Schools, J. I.
McClurkin, one of my boys, through his wife
made excuse for his absence, because he was
filling an engagement to speak to a rural con-
gregation. I had a chicken dinner, with all the
extras involved, with Dr. and Mrs. Williams,
who are very close friends because of the fact
that my two sons, when teaching in the El
Dorado High School, had a delightful home
with them.

After dinner Mr. Irvin Mann, son of Rev. S.
B. Mann, called for me and carried me out to
Rhodes Chapel for preaching at 3:00 p. m. Ir-
vin (named for Rev. M. K. Irvin) proved to be
a fine driver and charming companion, and
took charge of the service in place of his father
who was helping in a meeting with his preacher
son, Rev. Mouzon Mann. At Rhodes Chapel I
found a fine group, and discovered that if one
were to throw a stick at a bunch of people in
that vicinity and did not hit a Rushing the first
time, he would surely hit one the second time.
The law of possibilities practically insures such
a result. Rev. J. W. Rushing, pastor at Hatfield,

belongs to this tribe. This is an old organiza-
tion; some thought nearly a hundred years, as
this is the third church on this ground and the
last one is far from new. In the cemetery be-
hind the church I found the graves of Rev. and
Mrs. B. E. Mullins, who, greatly beloved and
honored, spent their last years in that com-
munity.

After preaching to a congregation that acted
as if they appreciated the sermon, we went
over to Lawson, the railroad village about a
mile and a half away, rested on the cool shaded
porch of Mr. and Mrs. Ben Lewis, faithful sub-
scribers to the paper and thus friends, and had
a fine chicken supper with all that properly
pertains thereto. Two fine chicken meals in one
day is almost too much for a city preacher who
mostly lives out of the contents of cans. It had
been arranged for me to preach at Strong that
night; but fear of infantile paralysis had result-
ed in cancelling the appointment; hence Irvin
carried me back to El Dorado for my return
trip in the cool coach. Although a hot day, it
was a day pleasantly spent and will be long
remembered. I did not see Bro. Mann; but had
favorable reports of his work. He does not live
at Strong; but on his own little farm near El
Dorado where he has excellent school advan-
tages.—A. C. M.

MESSAGE FROM THE OXFORD CONFERENCE

(Continued from Page One)

ity for the development of the gifts that God
has bestowed on him. In particular, the Church
must condemn inequality of educational oppor-
tunity as a main obstacle to fulness of fellow-
ship in the life of the community.

While the Church is thus concerned with all
education it has, also, a special responsibility
to realize its own understanding of the mean-
ing and end of education in the relation of life
to God. In education, as elsewhere, if God is not
recognized, He is ignored. The Church must
claim the liberty to give a Christian education
to its own children. It is in the field of education
that the conflict between Christian faith and
non-Christian conceptions of the ends of life,
between the Church and an all-embracing com-
munity life which claims to be the source and
goal of every human activity, is in many parts
of the world most acute. In this conflict all is
at stake, and the Church must gird itself for the
struggle.

As we look to the future it is our hope and
prayer that the Spirit of God may cause new
life to break forth spontaneously in a multi-
tude of different centers, and that there may
come into being a large number of "cells" of
Christian men and women associated in small
groups for the discovery of fresh ways in which
they may serve God and their fellowmen.

We have deeply felt the absence from our
fellowship of the churches that have not been
represented at the Conference. Our hearts are
filled with anguish as we remember the suffer-
ing of the Church in Russia. Our sympathy and
gratitude go out to our Christian brethren in
Germany; we are moved to a more living trust
by their steadfast witness to Christ and we
pray that we may be given grace to bear the
same clear witness to the Lord.

Toward a New World Unity

We have much to encourage us since the
Conference at Stockholm twelve years ago. The
sense of the unity of the Church in all the
world grows stronger every year. We trust that
this cause will be yet more fully served by the
World Council of Churches, proposals for which
have been considered by the Conference and
commended to the churches.

We have tried during these days at Oxford
to look without illusion at the chaos and disin-
tegration of the world, the injustices of the so-
cial order and the menace and horror of war.
The world is anxious and bewildered and full
of pain and fear. We are troubled yet we do not
despair. Our hope is anchored in the living God.
In Christ, and in the union of man with God
and of men with men, which He creates, life
even in face of all evils has a meaning. In his
Name we set our hands, as the servants of God
and in Him of one another, to the task of pro-
claiming God's message of redemption, of living
as His children and of combatting injustice,
cruelty and hate. The Church can be of good
cheer; it hears its Lord saying, "I have over-
come the world."

Pastors' Salaries In Full This Year

Much has been said, but not too much, about Benevolences in full, but not half enough about salaries in full. The assessments for pastors salaries in small charges are shamefully small. How the membership on these charges can be willing to assess such meagre sums for the support of the ministry I do not know. I am not unmindful of the fact that many of our people are poor. I know that during recent years in addition to the general depression there have been repeated droughts that forced the most pinching poverty upon many hard-working farmers. I have nothing but deep sympathy for these families. If anything in this article seems to be harsh it is not so intended.

A Presiding Elder on one of the Districts that pays smallest salaries and where the droughts have been worst for three successive years, said in a meeting in Conway recently that every charge in his District could pay a living wage to the pastor if they would. Several pastors in that District have assessments of less than \$500 for their support. The Presiding Elder meant I think, that if the people were educated to pay according to the Bible plan that they could take as good care of the preachers as they do of themselves. If that be true, somebody has some responsibility as to educating these people so that they will provide a living wage for their pastors.

This writer finds himself deeply grieved when he learns of the poverty and the niggardly economy some of our rural pastors and their families endure. Only last week a faithful pastor was in my home and I asked him how much he had received up to this date on his salary. He said \$310. Knowing that his circuit covered a large area, I asked him what his car cost him this year. He answered, after a moment's calculation, \$120. In other words, apart from his expenses in transportation, he had received less than \$200. He has a wife and a daughter. Can you visualize three people feeding and clothing themselves, paying for medicines and other inevitable expenses in a home for such a sum? All Methodists would blush with shame were the facts about how these underpaid families live, made public. I know more than I would give the public about how some of these families live. An expose of the facts would not be creditable to our Methodism. I know enough to disturb me considerably. I am sufficiently disturbed that I cannot keep silent about this matter. I must say and do all I can to ameliorate these conditions. I am conscience-impelled to do that.

A committee composed of a rep-

resentative of each Conference board concerned, the Conference W. M. S. and a presiding elder will meet in First Church, North Little Rock, September 2 at 7:30 p. m. to try to devise a plan that will remedy this situation. Their findings will be submitted to a meeting composed of all the Presiding Elders, a representative of all the Boards concerned and the W. M. S., the next day, September 3, in First Church, North Little Rock. What their findings and recommendations will be I do not know. A date previously made, which cannot be changed will prevent my being in this meeting. The Board of Missions will be represented by Rev. J. L. Rowland, our Conference Missionary Secretary.

But it is not of this meeting that I desire to speak. I want to send a message to all charges that pay small salaries to their pastors. God is blessing us this year with a bountiful crop. Shall we show our gratitude by contributing proportionately more this year than we did during the lean years? Shall we increase our luxuries, but still economize on the preacher? Should not the pastor share in the increased abundance of the land? Should not the major part of these charges not only pay assessment in full, but more than the assessments? We can do it. We ought to do it. For this year this composite council in Little Rock will have no plan. I am herein suggesting a plan for full payments, plus, for this year:

Let every farmer (and the most of these underpaid pastors are serving farmers), bring to the parsonage one-tenth of the product of his farm. Let him bring to the parsonage one-tenth of the corn crop, one-tenth of the cotton crop, one-tenth of everything he produces. (Never mind what the preacher is going to do with all this. If he has not sense enough to meet the situation send him to the lunacy board.) If every farmer will bring one-tenth of all he produces this year all salaries and all Benevolences will be paid in full. I do not want to offend my agricultural friends. I am from the farm myself. All my people are farmers. I love them. But I must say that farmers as a class pay less in proportion to their real income than any other class in the church. If you try to get them to tithe they begin counting how much money they get out of the money crop. They overlook the fact that they have lived off the products of the farm—their bread and meat and vegetables, all of which the town and city people have to buy with their wages. Tithing is Biblical. It is fair. It is effective. No circuit that tithes according to the Bible plan will fall one penny short on Benevolences or salaries.

A wise man said to me the other day, "You never can get enough money from the outside to bring pastors' salaries up to a living wage. You must somehow get it from people served by the pastor." Is he right about this? I think he is. Let every circuit now adopt tithing for this year. Fill every parsonage, garage and yard with farm products for the pastor to use and sell. Pay him thereby more than the assessment. Then be too self-respecting to ask for outside help next year. Let all the farmers who will do this say, "Amen" and all who do not intend to pay attention to this article "cuss" the writer.—O. E. Goddard.

The Independent College

Sometimes the American educational system seems fearfully and wonderfully fabricated, amazingly complicated. Above the high school level at least it seems, particularly to foreign observers, to lack unity, coherence, and cohesion. The Federal office of education has recently released the results of a survey indicating that fifty per cent more American youth attend "private" colleges and universities than are enrolled in our "public" institutions of higher learning. My interest at this moment is focused not upon the interesting fact thus brought to light but upon these two words "private" and "public."

Dr. Nicholas Murray Butler has recently argued that the so-called "private" universities and colleges are as public in service and function as are those state and municipal institutions so familiar in the American scene. Dr. Butler is right. These private schools, or rather independent schools, take their places beside our great tax-supported universities and colleges as servants of the public and builders of democracy.

The American educational system comprises in unity the public institutions, supported by taxes and politically controlled, and the independent institutions, supported by philanthropy and independently governed. We, the people of the United States, have decreed the existence of both. We cannot afford to dispense with either. We are not divided into parties one of which swears allegiance to tax-supported schools and the other to independent institutions. All of us are united in our sympathy with, and support of, both. And we know that it is well for the democracy that it is so. Democracy cannot function effectively without an intelligent, informed, and cultured citizenry. Indeed, in the absence of such a citizenry democracy cannot long survive. Therefore, as citizens of the foremost democracy of the modern world, we must insist that our federal government shall take a deep and active interest in education, and that most of our states and many of our municipalities shall found and support universities and colleges. Thus, as a people, through our government, we subscribe to the importance of education and commit ourselves to its support all the way from the engagement of instructors for lowly freshmen to the provision of laboratories, equipment, and subsidies for our most scholarly and fertile-minded researchers.

But, are we aware of the danger of partizan political influence upon our public schools? We know, too, that certain social, cultural, and spiritual values can be emphasized more effectively and with less resultant friction and criticism in another type of educational institution. And since all of these things are of vital moment to the life and government of a free people, we have created and are steadily maintaining our independent colleges, universities and institutes of research. In these, healthful freedom from political dominance and jealously guarded academic liberty are to be found. Through these the democracy is served, stimulated, sometimes irritated, but always vitalized.

The public institutions of learning and the independent universi-

ties and colleges—these together constitute the American educational system. It is not a case of "either-or" but of "both-and." Each type of institution makes certain special and invaluable contributions to American education and life. But together they adhere to those proven educational standards which are erected by the state, regional, and national accrediting agencies. Together they are liberating our people from the thralldom of ignorance and superstition. Together they are protecting our democracy against the forging of hateful bonds of tyranny and dictatorship. Together they are steadily pressing farther and farther back the horizon of knowledge and the faith of our people and are leading our youth forward to sublimer concepts of the dignity and destiny of human life.

We, the American people, have decreed that both public and independent institutions of learning shall be, but that in the unity of American intellectual and cultural endeavor the twain shall be one.—Pres. E. E. Harper in Zion Herald.

Christian Union

Dr. Jas. A. Anderson has furnished us with a copy of a letter he has addressed to Bishop John M. Moore and our delegates to the World Conference on Faith and Order. The letter follows:

Conway, Ark., July 1, 1937.
Bishop John M. Moore,
London.

My Dear Bishop Moore:

You may recall that ten years ago as you were about leaving for Lausanne, I submitted "A Basis of Union" for the whole Christian world. I feel constrained to repeat the effort to get before the coming Conference on Faith and Order the consideration set forth in that paper. I will outline the case and ask that you present it to our own delegation first, if they agree, get all Methodist delegations to pass upon it; and if these agree to the views presented, then offer the plan to the whole Conference as being the view and the desire of world Methodism.

It is perhaps too much to expect that the Conference will adopt the view presented. The important thing is to get it into the record and so put it before the eyes of the world as being the attitude of Methodism and as declaring that Methodism stands ready for ecumenical union on the basis here presented. It is my judgment that the paper will become historic, and will in time work out something.

The proposition to be presented is very simple: Jesus in His own personal ministry never had but one test of discipleship; namely, absolute surrender to the will of God. And no church, no man, no group of men has the right to lay down any other test than the test He used.

We must note that the surrender must be complete. Jesus expressed it in many ways: "Deny himself"; "Take up his cross", put himself under and pass the sentence of death upon himself, "And follow me daily." "If any man come after me and hateth not his father and his mother, his brethren and his sisters, his friends, his houses and lands, yea, and his own life also, he can not be my disciple." There was never a teacher who made a more sweeping and radical demand.

We note that he had many opportunities to lower these terms and rejected every one that would not

HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

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comply with them; the man who wanted "first" to go tell his folks farewell, the man who wished "first" to go bury his father (nothing must be first before him), the rich young ruler, who loved his possessions better than he loved the master; these were all rejected. The foxes have holes and the birds nests, but the Son of Man has no place to sleep; and a man must consent to live on that level, if need be, for his sake.

We note that no question of doctrine entered into the case, even though the doctrine be that of his own divinity. Some wished to argue about his divinity, and his answer was in effect: "I will not argue that with you. If you will do the will of the Father; if you have given yourself honestly to the doing of his will; you will know all the doctrine you need to know. Surely his divinity is a fundamental doctrine, if there is any such.

We note that no question of practice altered the case (that is your church polity). "Master, we found one casting out devils in thy name, and we forbade him, because he followeth not with us." Does not do the thing as we do it. His answer to that is perfectly plain: "If the man is doing such work in my name, you leave him alone to his own way of doing it."

Throughout his whole ministry Jesus laid down just this one condition. Here is plain matter of fact and of history. Has any man the right to add to or take from the terms he prescribed?

We have been told that all the Christian world believe in entire surrender to Jesus, but our differences arise when we undertake to interpret Jesus. Interpret Him about what? He waived all interpretations when he declined to discuss either doctrine or practice, and required only absolute loyalty. Make sure of this loyalty and leave every man to his own interpretation. There is not an honest Christian in the world that can not, and ought not to stand on this platform. To demand anything more is to carry with it an element of bigotry, if not an element of arrogance. It is a basis perfectly simple, perfectly in accord with the New Testament, and it is probably the only basis that can ever meet universal acceptance.

No other Church in the world is in so good a position historically and traditionally to urge such a basis of union. John Wesley laid down the condition of entering his societies as being "A desire to flee from the wrath to come and to be saved from sin." And the standing rule for the reception of members

A SERIAL STORY Parsonage Family

By
SUSIE McKINNON MILLAR

CHAPTER XXV

Sick at heart, George returned to the office and tried to take up the thread of his work; but he could not shut out the image of his pleading Saviour. "He gave his life for me. Can I withhold mine from His service? After a long struggle, he said, "Dear Lord, whatever the cost I surrender my life to Thee. Take me and use me where you will." Peace flooded his soul. His struggle was ended. His way was made clear. He hastened home to a conscience-clear, refreshing sleep.

When he came to the office the next morning, he dispatched his most pressing tasks. Then he sought out Mr. Burton and placed the whole matter before him. Mr. Burton was sympathetic and quick to understand and appreciate George's position.

"George, my boy, you know how nearly like a son you've been to me all these years. You know how proud and glad I've been to have you in business with me, and how happy I was when you and Ruth stood all the tests we gave you, and how eagerly I look forward to your marriage. But, son, this is a question where a man's soul is at stake. I thank God that He has given you the courage to make this decision. May His grace ever sustain you. You may count on my help and full understanding. I must tell, you, too, that when my soul was at stake over my duty about my tenement houses, it was you who brought me to a realization of my duty and gave me courage to accept it. We stand together, son, I trust I may yet call you that. But Ruth is all cut up over this. No man can predict the outcome. Be patient and we'll pray for the best for you both. Be sure that happiness can not be bought with the sacrifice of duty."

Early in June George was licensed to preach by the District Conference and recommended for admission into the Annual Conference. True to her word, Ruth broke her engagement and went East for the summer without seeing George.

Greatly distressed, but determined in his new purpose, George wound up his affairs in Dayton, presented himself for admission, was admitted on trial and sent to Salem and Zion's Chapel. It was all very bewildering, so different, not in the least like anything he'd ever experienced; but he refused to let it conquer him. In the course of a few weeks the work took on a

into our church is that the minister shall satisfy himself of the genuineness of the repentance and faith of the applicant. If so satisfied, he has not the right to refuse the applicant. There is nothing in all our history to contradict this. If our Methodism can lead the way toward such a form of union, we will glorify both our Master and our church. Do make the effort and get it into the record. Let come of it what will.—Jas. A. Anderson.

definite pattern. His people were kind and helpful and soon became real friends, people whom he could love and serve, and people whose Christian faith gave him strength and courage. The congregations both agreed: "We like our preacher. He's rather young and he has no wife to help him enjoy our new parsonage at Salem; but we fancy time will cure both faults."

Late Thanksgiving afternoon, when he returned from Zion's Chapel, where he had conducted a Community Service and shared a Community Dinner, George paused in amazement before the parsonage. Company at the parsonage? Somebody must have made a mistake in the house. He wasn't expecting company. "It's a woman, I declare!" He quickened his pace. "Somebody in trouble, I judge by the way her hat's pulled down over her face! Wonder what I can do about it?" The lady sat very still among her many traveling bags and bowed her head even lower as he approached.

"Good evening, Madam," George said politely. "What can I do for you? Perhaps I can help you find your friends."

The lady looked up and smiled at him and he forgot everything but the fact that she was there.

"Oh, my dear, my dear," he cried, as he dropped on his knees before her and gathered her up in his arms to kiss her, murmuring, "Ruth, my darling Ruth! Where did you come from?"

"Does it matter?" she asked as she put her head down on his shoulder and began to cry. "I had to come, George, darling. I couldn't stand to go on without you. So here I am. What are you going to do about it?" Then she began to laugh a little hysterically. "You'll have to do something about it and do it quickly. Just look at that lady across the street. I'll bet she's the village gossip. I'll ask you, is this any way for a young preacher to act?"

"Act? How else do you expect a young preacher to act when he finds an angel from heaven perched on his door step? What shall we do next?"

"Don't you know the answer to that?" laughed Ruth.

"I know we're going to get married, but when and where?"

"Tonight at Chesterville, where you're going with me. My car's on the next street. At Chesterville we will find Daddy and Mother, and Brother and Sister Howard. Daddy has everything arranged for the license. Brother Howard has agreed to perform the ceremony. Everything's arranged but the bridegroom. So what?"

"I'm the willing victim. Do I change my tie, or do you like the color of this one?"

"That's beautiful. Let's hurry now because we've got to get back here tonight to begin our honeymoon. That old lady across the street may call on me every day if she wants to. You take my bags in the house. I believe I'll run over and tell her what's up. What's her name?"

"Name of Oliver!" called George, as Ruth dashed impulsively across the street to confide in Mrs. Oliver.

Several hours later, as Brother and Sister George Howard drove up to their parsonage home, they found it well lighted, bubbling over with love and good will, and a large majority of the membership eager to start the young couple on their course. (The End)

Woman's Missionary Department

ATTENTION AUXILIARIES

Auxiliaries sending delegates to the Leadership School for Negro women are asked to provide for these delegates \$1.00 for books, \$1.00 for car fare and 25c per day for six days for luncheon served at Miles Chapel.

This inter-racial cooperation of the two Conferences is directed by the Superintendents of Christian Social Relations. Mrs. Andrew Dowdy is superintendent of North Arkansas Conference and Mrs. B. J. Reaves superintendent of Little Rock Conference.

CARTHAGE AUXILIARY

The Missionary Society of the Carthage Methodist Church met at the home of Mrs. L. F. Griffin August 6, with eight members present. Mrs. R. H. Banks led the program. Those taking part were Mrs. Paul Wylie, Miss Hanna Wylie, Mrs. W. D. House and Mrs. C. C. Cox. Closing prayer by Mrs. J. W. Crowder.

Our Society is doing good work. Our attendance is not what we would like it to be, but we hope when the weather gets cooler, the attendance will be better. We have been quilting some in our Society and expect to quilt more a little later. We have been trying to get some things that were needed at the parsonage, and, of course, since we have our new parsonage, we need to do lots for it. We meet twice every month, one devotional and one business meeting.—Miss Hanna Wylie, Reporter.

NORTH ARKANSAS CONFERENCE TREASURER'S REPORT, SECOND QUARTER

Receipts	
Pledge	\$3,311.43
Scarritt	86.39
Bible Women (3)	90.00
Scholarships (2)	23.00
Edith Martin	142.36
Baby Special	12.34
Life (5)	99.25
Baby Life (4)	20.00
Total	\$3,784.77
Local	5,992.55
C. S. R.	456.60
Supplies	23.00
From Council	50.00
Grand Total	\$10,306.92

Expenditures	
To Council:	
Pledge	\$1,058.42
Baby Special	12.34
Scarritt	86.39
Bible Women (3)	90.00
Scholarships (2)	23.00
Life (5)	124.25
Baby Life (4)	20.00
Missionaries (4)	2,050.00
Total to Council	\$3,464.40
General Expense	1,318.58
	\$4,782.98
Less \$2.00 to Council	2.00
Total Expenditures	\$4,780.98
Reports	3,784.77
Council	50.00
	\$3,834.77
Less \$2.00 to Council	2.00
	\$3,832.77
Bal. First Quarter	1,332.34
	\$5,165.11
Expenditures	4,780.98
Bal. Second Quarter	\$ 384.13

General Expense	
Officers	\$ 108.04
Secretaries	59.94
Conference	450.09
Council	44.72
Miscellaneous	655.79
	\$1,318.58

Miscellaneous Expense	
Car for Rural Worker	\$ 420.00
Prayer Retreat	50.00
Pastor's School	25.00
Bishops' Crusade	100.00
Mt. Sequoyah	15.00
Stationery	30.58
Exchange	9.00
Supplies	6.21
	\$ 655.79

—MRS. W. T. BACON, Treas.
Booneville, Ark.

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CHURCH NEWS

ARK. METHODIST ORPHANAGE

I have just returned from a twelve day vacation. My boy in Chicago invited my wife and me to spend the time as his guests. He is connected with the Government Park Service and when we arrived in Chicago, we found that he had planned a trip which was the most remarkably planned trip that I have ever known of. Nine days we were out traveling from Chicago, through Milwaukee and on up to Duluth and back through upper Michigan, Indiana, etc. He had arranged for our hotels each night and all we had to do was to drive in, which we did usually from six to six-thirty in the evening, and our rooms were all ready.

I took occasion to inquire into the orphanage work in that country and I am glad to say that we do not suffer by comparison with any of them.

I am also glad to say in this connection that we are all well at the Home and everything is moving along nicely.

With much love for all and a determination to do more work than usual, I am, your brother.—James Thomas, Executive Secretary.

THE CHURCH-WIDE PASTOR'S CONFERENCE

The Church-wide Pastor's Conference held at Lake Junaluska met the highest expectations of those who were present. More than 200 preachers and 105 laymen registered for the Conference. Probably an average of twice this number attended the sessions. Sunday morning Bishop Darlington preached to more than 2,000. The registration and attendance was quite beyond that of the 1935 Conference.

Leaders from our own Church rendered fine service. The Aldersgate Commemoration was stressed.

Doctors Luccock, Day and Hart delighted the great audiences that crowded to hear them. The sale of books through the Publishing House Office was the largest that week in the history of the Assembly. Those present made unanimous request that such a Conference be held each year.

REVIVAL AT OPPELO

With the shouts of rejoicing still ringing through the night, our great revival came to a close on Sunday night, August 1, after running for only two weeks.

Rev. A. E. Goode came to us as pastor in November and the church within a short time climbed four-fold in attendance. It has become a power for good in the community. Thirty years ago Bro. Goode was our pastor and Kenneth was but little more than a baby. In the revival just closed the same little Kenneth, but now Evangelist Kenneth M. Goode, from California, did the preaching, and what a preacher he is! Well educated, a natural orator and filled with the Holy Spirit and with a passion for souls, he is an example of what the grace of God can do. No greater preacher ever came this way. In the revival just closed there were 115 conversions, fully ninety per cent of the number were mature men and women and many were heads of families. They who think the old-time altar a back number, needed only to have attended this revival to be convinced that God can still use the keen blade of the

gospel and the altar as mighty weapons against sin and Satan. There were no sensational or clap-trap methods used in this revival; only the gospel backed up by a mighty appeal that caused sinners to quake and tremble. Sinners will be saved today and the church will regain its power if the ministry will depend more on the Spirit and less on trying to educate sinners into the experiences of grace.

Twelve men and women were saved in the last service and there is no telling what might have been the result if the meeting had continued another week, but Evangelist Goode was forced to take an early Monday morning train in order to meet an engagement in Northern California. We pray that we may have these ministers with us another year. To God be all the glory for the marvelous victory in our community!

Evangelist Goode had never held a revival in a rural church before this one, having held only in large towns and cities. This was indeed a great experience for him. Fortunately is the church that can secure the services of such a minister. We eagerly await the chance of having him with us another year.—J. W. Greer, Reporter.

REVIVAL AT LAKE STREET, BLYTHEVILLE

We closed our meeting at Lake Street last Sunday night with five additions by baptism and several reclamations.

Miss Bess Combs of Kansas City did the preaching. She is a member of our church, and just a lay woman preacher. Miss Combs spent 13 years in China as a missionary and has been home several years.

It was a new experience for me and the church as well. I never had a woman preacher with me in a meeting before. But she came, and saw and conquered. She certainly has a marvelous understanding of the Apostle Paul and a deeply spiritual insight as to what God the Father, Son and Holy Spirit want to do with their children here below, and also what our privilege in Christ ought to be. Miss Combs is one of the finest Bible teachers that I ever listened to. It was a real treat to our church.—M. N. Johnston, P. C.

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For \$1.00, we offer to send to any address, postpaid, a package containing 40 pamphlets, 32 bulletins and 20 tabloids, over 500 pages, by about 40 authors of various denominations. This package includes a Tithing Account Book and three playlets; and pamphlet "Winning Financial Freedom," outlines an attractive partnership plan, an offer of great value to any Christian worker, also an instructive circular on a Ten Weeks' Program of Education in Tithing. We make the stipulation that if, after examination, you prefer not to keep this sample package, you may return it and we will refund the money you paid together with the amount of return postage.

Please mention the ARKANSAS METHODIST; Also give your denomination.—The Layman Company, 730 Rush Street, Chicago.

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The Times Have Changed

The Missouri Conference reports that 35 of the 130 conference pastors receive less than \$800 annually. The total amount paid all the pastors is \$139,055.

The Memphis Conference has 189 pastors. Their total salary payments are \$260,684. Of these 14 were paid less than \$500; 30 less than \$800; 67 less than \$1,250; 45 less than \$2,000, and 11 were paid \$3,000 or more.

There is no question of more vital concern to the church than the support of the ministry. It is almost a truism to say, "Poor pay, poor preacher."

The Methodist, unlike any other church, literally sends forth their ministers without purse or scrip, and often times with worn shoes and worn coats. They take the words of Jesus in faith and provide themselves neither silver nor gold, nor even brass in their purses.

Bishop Asbury said at the Western Conference held in Green County, Tenn., in 1806, when he sent the lone itinerant, John Travis to Missouri, "The preachers were in great want, and to help them, so far as I could, I parted with my watch, my coat and my shirt."

There are some who will say, "the times have changed and none of our preachers is in such need today." The times have changed, but it is not true, they are not in need. It takes more money for people in every circumstance of life to live today. In Asbury's day, 131 years ago, we lived in simple homes, we wore plain clothes, we had meager furnishings; but nobody lives in that way today. Should a preacher attempt to live as Asbury lived on \$84 per year without a wife and make himself dependent on the charity and gracious kindness of the women of the church who spun the cloth and made his underwear and suits, somebody would create a great commotion. The talk of simple living, plain clothes and humble fare was of necessity in pioneer days; but nobody dare say it is of necessity today, nor is it a virtue so to live.

The times have changed, but on a comparative basis it is very probable our preachers and their families experience as many hardships today as any of our pioneer preachers. None today make long trips on horseback, plunge through dense forests or swim rivers seeking the lonely dweller in a log cabin in the wilderness. A horse could be bought for a moderate sum. Perhaps the farmer boy preacher rode the pet colt his father gave him or a horse from the farm. The horse could graze by the wayside or might get a few ears of corn from some friendly farmer.

The times have changed. Time today is very precious. An hour today means more than a whole day in pioneer times. Preaching services are regularly appointed. Even on a circuit there are many mid-week meetings and conferences. There are demands for almost constant travel about the circuits. The preacher who waits for the regular monthly appointment to discuss charge programs never discusses them. The appointed meeting has been held and already the programs have been set up and executed.

Only a preacher who goes about his charge in a high speed automobile can have contact with his

members, know them and have opportunity to discuss the work of the church.

The country folk fed the preacher's horse good hay and corn and oats. Occasionally some brother gave the preacher a sack of corn or brought in a load of hay or corn. The village blacksmith often shod his horse without charge.

Nobody fills the automobile tank with gasoline or gives a quart of oil or a new tire today. There is a vast difference in cost between ten ears of corn for a horsefeed and ten gallons of gasoline automobile feed.

The times have changed. Let everybody know these changed times and necessities in changed equipment most seriously affect the preacher financially.

A preacher recently said to his presiding elder, when exhorted to get out on his circuit and raise the conference collections, "I just haven't the money to buy the new tire I need and the gas to run the car." Another preacher said to his elder, when exhorted to hold a summer revival, "You know I had to put in a crop to supplement my salary and make a living for my family."

Does somebody say, "Do preachers have to live that way today?" Yes, many of them, if they have enough to eat and clothes for themselves and families.

Another will say, "Isn't \$800 in cash sufficient for a preacher and his family to live on, when he has house rent free?" Well, perhaps, but not when one takes into account the cost of the upkeep of his car. Then everybody expects the preacher to appear clean and well dressed in the pulpit. His family must appear as well dressed as the members of his church.

Preachers should have books for their intellectual preparation. Many of them cannot buy books. Some, all of us know are too proud, and that is not a sin, to borrow books. Preachers should have some accident, sick benefit and life insurance. They must protect themselves



STOP THOSE CHILLS AND FEVER!

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The minute you feel a chill or fever coming on, start taking Grove's Tasteless Chill Tonic. This good, old medicine will soon fix you up.

Grove's Tasteless Chill Tonic contains tasteless quinine and iron. It quickly stops chills and fever and also tends to build you up. That's the double effect you want.

The next time you suffer an attack of Malaria, don't take chances with new-fangled or untried preparations. Get Grove's Tasteless Chill Tonic. It's pleasant to take as well as effective.

All drug stores sell Grove's Tasteless Chill Tonic, 5c and \$1. The latter size is the more economical.

and their families against illness and death. The pathetic appeal of our aged superannuates should compel every man, no matter how meager his income, to carry insurance.

The times have changed, living conditions have changed, church standards have changed, family needs have changed, the purchasing value of a dollar has changed. What is there that affects our daily living and personal welfare that has not changed?

Salaries of \$800 or less have persisted in the Methodist church for more than a century. The good brother who examined the salary payments in the Memphis Conference says only 22 preachers are paid more than \$2,000 per year and less than \$2,999 and only 11 receive more than \$3,000.

Are preachers worth this much money to a community? When Dr. John Matthews was pastor of the great Centenary Methodist Church in St. Louis, the chief of police said his preaching in that great stone church in the heart of the down town section was of more value than many policemen. A former attorney general of Missouri has said the Methodist Kingdom House in the needy downtown section of St. Louis has saved more boys from the criminal gangs than all the city policemen.

But middle class and well-to-do people need preachers. Farmers with their large families of boys and girls need preachers. Small town folk need preachers. Yes, who is it that does not need preachers?

We all are saying with respect to the waywardness of youth, the times have changed. Yes, our boys and girls do not know the simple, wholesome life of the country and small town. Our city boys and girls do not know the love and protection of their city parents. Country and small town boys and girls are going to the city to work and earn money. Multitudes of city boys and girls are employed and earning money.

Money! Money! Money! is the cry of all the people. Not always for living expenses, but to spend in having the gay time. But when an appeal is made for money for the church not a few folk are angered and stay away from church and insolently say, "I am not going to church, the preachers talk too much about money."

The thoughtful who read these words must know the times have changed and the people have changed with them. We say the days are evil and our boys and girls have temptations their parents never knew. Who shall save them? Judges in city and county juvenile courts say Sunday school boys and Scouts are not in their courts. Suppose we put a little more money in churches and Sunday schools and save more boys and girls?—Christian Advocate (Nashville.)

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It Takes a World-Wide Organization to Pro- duce a Modern Auto Tire

To obtain enough rubber to make a six-ply tire for a low-priced car, two rubber trees must be tapped for a whole year.

Formerly America's rubber came from Brazil, where it was obtained from trees that grew wild in the forest. Now the chief source of supply is the cultivated plantations of the Netherlands Indies and Malaya in the "Middle East"—half-way around the world.

These plantations were started with the seeds of rubber trees obtained from Brazil in 1876 by an Englishman, Sir Henry Wickham. Today they are major sources of income to Holland and the British Empire.

After the turn of the century, increasing supplies of rubber from the "Middle East" became available—a fact of singular importance for the young but fast-growing automobile industry. If it had been necessary to depend solely on chance supplies of rubber from Brazil as demand increased, the high cost of tires would doubtless have restricted automobile ownership in the United States to a relatively small group.

Instead, by one of those remarkable historical coincidences, rubber from this new source became available at the time when it was most urgently needed. Together with the good roads that have been built in all sections of the United States, the rubber from the East has helped to make the automobile an integral part of American life.

How rapidly the demand for rubber has increased is indicated by the fact that consumption in the United States last year amounted to approximately 1,288,000,000 pounds (valued at \$211,103,200) as contrasted with 45,000,000 pounds in 1900 when the automobile industry had barely started.

The tires on your car might well be called "cotton tires" instead of "rubber tires." Cotton fabric is of equal importance with rubber in the manufacture of most tires. All other things being equal, a tire is no better than the cotton of which its body, or carcass, is made.

Unlike rubber, however, cotton is grown in this country, and the rubber industry is one of the largest customers of the agricultural South. During 1936, the rubber industry used 375,000,000 pounds of cotton with an estimated value of \$52,500,000.

Even after adequate supplies of crude rubber and cotton are available, rubber products cannot be manufactured without the use of numerous other raw materials. The most important of these are carbon black, zinc oxide, copper for bead wire, sulphur, pine tar, clay, mica, and rosin. These raw materials, for which the rubber industry paid about \$57,000,000 in 1936, are produced in 35 different states.

Once all the necessary raw materials are at hand, they are manufactured into many thousands of rubber products—ranging from huge farm and tractor tires to transparent pliofilm—by skilled workmen who receive the highest wages paid by any production industry.

Yet, because of the integrated nature and scope of its operations, America's rubber industry pays

these high wages and still provides quality merchandise at surprisingly modest cost to the consumer.

Today's automobile tires, for example, cost one-fourth as much and last ten times as long as those manufactured before the War.

Since August, 1898, when it started as a small rubber company at Akron, Ohio, Goodyear has gradually increased the scope of its activities until now they are world-wide in extent. This expansion has been necessary both to insure a steady flow of the raw materials used in the business, and to aid in the work of production and distribution.

Some years ago it was felt that Goodyear, which uses nearly one-seventh of the world's annual production of crude rubber, should not be entirely dependent on others for its supplies of this basic raw material.

The Company therefore proceeded to lay out extensive rubber plantations in Sumatra and smaller ones in the Philippine Islands and Central America. This meant clearing the jungle driving out the elephants, pythons, and other wild life that infested it, and planting the seeds of rubber trees that would come into production seven years later. Goodyear's planted areas now total about 57,000 acres, of which 40,000 are already in bearing.

When supplies of long-staple cotton from the Valley of the Nile were cut off during the War, Goodyear irrigated part of the Arizona desert and started to raise this special grade of cotton for itself. Supplementary supplies of cotton continue to come from these plantations today.

To weave this cotton, and the millions of pounds that it buys from other farmers, into resilient "Supertwist" fabric, Goodyear has cotton mills in Los Angeles, California; Decatur, Alabama; Cartersville, Rockmart, and Cedartown, Georgia; New Bedford, Massachusetts; and St. Hyacinthe, Quebec, Canada.

The work of building Goodyear tires is carried on in eleven manufacturing plants that are able to turn out 100,000 units a day. These plants are located in Akron, Ohio; Los Angeles, California; Gadsden, Alabama; Cumberland, Maryland; and Jackson, Michigan, in the United States, and in Canada, Australia, England, Argentina and Java.

A special plant devoted to the manufacture of Goodyear rubber heels and soles is situated at Windsor, Vermont.

The value of such a world-wide organization is that through it quality products can be made available to the public at reasonable prices. This is the goal Goodyear sets for itself.

Public recognition of the soundness of this objective is found in the fact that in 1937 for the 22nd consecutive year more people are riding on Goodyear tires than on any other kind.—P. W. Litchfield, President, The Goodyear Tire & Rubber Company, Akron, Ohio.

HE REALIZED AN IDEAL

A Negro died not long ago in Ohio. He had a shoe-shining stand in a store and there he had worked for twenty-six years without ever taking a holiday. He had a good education, and it is said that the famous Booker T. Washington once tried to persuade him to become his private secretary. He refused that, however, and every other of-

fer to leave his stand, and never did he explain why.

After his death the situation was revealed. Beside him as he worked there were always ten young Negroes, every one of them attending school. Joe had figured it out that the earnings of the stand would pay the school bills of ten boys at a time. For more than a quarter of a century this unknown, unsung colored man did just that, kept ten boys in school. His business had no other purpose.

This man practiced what many of us hold up as an ideal—doing the greatest possible good without seeking credit for it or any other form of compensation, except the "well done" that comes from the highest authority.—Religious Telescope.

FRANK B. KELLOGG ENDOWS CARLTON COLLEGE

Mr. Frank B. Kellogg, of St. Paul, Minn., former Secretary of State and co-author of the Kellogg-Briand Peace Pact, recently gave Carleton College, Northfield, Minn., \$500,000 for the establishment of a foundation for the study of international relations.

To be known as the Frank B. Kellogg Foundation for Education in International Relations, the foundation will permit the establishment of a staff of two regular teachers, with a half-time professor from a foreign country.

A feature of the foundation will be several scholarships to foreign students at the college, and approximately the same number to permit Carleton students to study abroad.—Scottish Rite Bulletin.

SWEAT AND TAXES

With the Federal government ending its fiscal year, and Congress passing tax and appropriations bills, it is time to stop and take stock again.

At the present moment, the federal and other governments are more than \$54,000,000,000 in debt. Which means that each man, woman and child in the land owes \$420. By the time that debt and the interest on it are paid off, it will reach the unbelievable sum of \$106,000,000,000, or \$840 per person.

Where does all that money come from? Well, first it comes from the people who buy government bonds. The banks are loaded with bonds. No less an authority than Senator Carter Glass of Virginia, Secretary of the Treasury during the Wilson administration and an outstanding authority on banking, says that if the value of these bonds was to drop substantially below par we would have a banking collapse of inconceivable magnitude.

The banks, of course, get the money from depositors who earn it in the sweat of their brows.

Now it is awfully nice to sit back and accept money from governments and think we don't have to pay for it. But we do. Some of us, perhaps, think that the "temporary" nuisance taxes enacted in 1932 and just extended another two years to raise half a billion dollars a year don't affect us. But those taxes are collected from everybody who eats or wears clothes or lives under shelter. Just like all taxes are.

The late Justice Olives Wendell Holmes puts it this way: "Taxes, when thought out in things and results, mean an abstraction of a part of the annual product for government purposes, and cannot mean anything else. Whatever form they take in their imposition, they must

be borne by the consumer, that is, mainly by the working-men and fighting-men of the community. It is well that they should have this fact brought home to them, and not too much disguised in the form in which the taxes are imposed."

When you spend, you pay; when your government spends, you pay, too.—Industrial Press Service.

WOMEN'S CLOTHES

Moralists, satirists, humorists and gossips from the beginning of history have busied themselves with the extreme styles of women's dress. Even the writer of the story of the Garden of Eden, like the satisfactory reporter of swell social functions of today, tells how the lady dressed. Isaiah, the prophet-statesman, towered among the politicians of his day as a giant in the midst of pigmies; yet this great statesman-seer notes "The bonnets, and the ornaments of the legs, and the head bands, and the ear-rings, and the nose jewels, and the mantles, and the wimples, and the crisping pins" of the women of his day. Men and women in middle life can remember the days when American women bound their waists and Chinese women bound their feet and the women with insect waists shed tears over the cruel customs of foot-bindings in China, yet never pitied themselves with displaced vitals. But with a change of style the Chinese do not bind their feet and the American women do not bind their waists. Not so long ago the skirts swept ground and one woman wore half a dozen skirts at one time, but now a single skirt reaching to the knees is a plenty. And amid all these mutations in dress through the centuries tongue and pen have been busy in a vain attempt to take care of the situation. What are we going to do about it? Just like we have been doing, let the "female of the species" do as she will. Fortunately, it is hardly a moral question anyhow.—North Carolina Christian Advocate.

FROM JOHN WESLEY TO SOUTHERN ILLINOIS

There died in the city of St. Louis, July 15, a woman whose death was the last link in a chain of events that should be of interest to Methodists. The woman was Mrs. Esther House, the widow of the Rev. Jabez Bunting House.

To get at the first link in the chain we go to the old city of Leeds, England, where John Wesley is presiding at one of the first conferences that he held with his preachers. He asked who would be willing to go to America as missionary to the poor sheep in that country. Two men, Richard Boardman and Joseph Pillmore, signified their willingness to go. Not many days afterward they were on their journey.

On their way to the sea coast where they were to take ship they preached as opportunity offered in places where they lodged at nights. One night Richard Boardman preached to a small company from 1 Chronicles 4, 9, 10, "And Jabez was more honorable," etc. A young woman in the company was converted. Later she named her first child Jabez in memory of the man named in the text. Her last name was Bunting, and Jabez Bunting grew up to be one of the leading preachers in the Wesleyan movement.

Jabez Bunting had in one of his churches a man named House, and

Mr. House named his son Jabez Bunting House.

Jabez Bunting House came to America in 1873, became a Methodist preacher, and was a member of the Southern Illinois Conference. He married Miss Esther Nightingale, a second cousin of Florence Nightingale, famous war nurse, in London, in 1872. Mr. House died in 1918 at Godfrey, Ill., and Mrs. House was buried beside him there July 17, the end of the chain that began when John Wesley asked, "Who will go as missionaries to America?"

(This interesting chain of events was supplied to the Advocate by the Rev. J. W. Cummins.)

LAW OF DIMINISHING RETURNS

The old fallacy of "soaking the rich" to finance government activities is nowhere more thoroughly exploded than in the record of the surtax on incomes for the years 1916 to 1926 inclusive, when surtax rates on incomes rose from 13 to 65 per cent. As rates rose, taxable incomes in the higher brackets steadily diminished, in spite of the fact that the total national net income registered rapid annual gains. For example, in 1916, total net income was \$6,299,000,000, while individual net incomes over \$300,000 amounted to \$993,000,000, and the number of tax returns filed by individuals in the \$300,000 bracket numbered 1,296. Contrast this with figures for 1926, when surtax rates had jumped to 65 per cent. Total net income for the nation in the latter year amounted to \$23,736,000,000, yet individual net incomes in excess of \$300,000 amounted to only \$246,000,000, and returns filed in the \$300,000 bracket numbered only 395.

Today the peak surtax rate is 75 per cent, and "surprise" is voiced by government officials at the "disappointing" results in income tax returns. Disregarded is the fact that excessive taxation drives capital into tax-exempt government bonds. Likewise disregarded is the fact that when government "confiscates" two-thirds to four-fifths of personal income above certain amounts, the incentive to save and earn money disappears.

Some day public officials will realize that there is one "law" that cannot be repealed or legislated out of existence: The law of diminishing returns.—Industrial News Review.

FINANCIAL PLAN FOR BALANCING THE CHURCH BUDGET

The budget for the Church, Granville Methodist, will be for the year 1937, figured on last year's basis, \$1,200 Pastor's salary, \$168 for Presiding Elder's salary, \$135 Conference Claims, \$18 District Assessment totaling \$1,521. Adding to this \$100 payment on our parsonage and \$100 for badly needed Church repairs will bring the total to \$1,721.00.

When I arrived at this conclusion I could not but reflect on the frightful hardship it would inflict on the membership, the tremendous self-denial it would call for and while I was in this despondent mood I figured out just what sacrifice we, as members of the Church, would have to make to raise the amount.

The necessary sacrifice will not affect each member alike, but this is the way it will affect each group of members, \$1,721 per year is \$33.14 per week and \$4.74 per day or 2½¢ per day per member. Di-

viding this amount among the different groups on the rolls it means that:

Group No. 1. The Tobacco Chewing members: It will be necessary for them to throw in three cuds of tobacco or ¼ of a ten cent plug if they desire to make a demonstration of their interest in religious matters. Group No. 2. The car driving, joy riding branch of our members. They will have to deny themselves one pint of gas per day as an outward sign that they are taking their Church obligations seriously. Group No. 3. The coke drinking, gum chewing brothers and sisters; they will have to give their jaws a rest to the extent of 2½ sticks of gum a day to save the face of the Church at the annual conference this fall. Group No. 4. The cigar smokers; they must bring as an unburnt offering the equivalent of ½ of a nickle cigar per day. Group No. 5. The cigarette smokers; it will be necessary for them to pitch a packet of three sacks of "roll your own" in the treasurer's lap each week if they desire to distribute the load evenly and carry their part.

If all our members can suffer this self-denial our Church can easily report 100% at Conference.—Paul Pellow, District Steward, Elk City, District, Oklahoma Conference.

WHERE LINCOLN GOT IT

Democracy is utterly unsafe without external authority. We believe in government by the people, of the people and for the people.

You say 'Abraham Lincoln said that.' He never did.

This is what he said. "We here highly resolve that these dead shall not have died in vain, that this nation shall have a new birth of freedom, and that government of the people, by the people and for the people shall not perish from the earth, and this nation UNDER GOD shall have a new birth of freedom."

These words were not original with Lincoln. Go to your libraries, get a copy of the Bible in the English in Wycliffe's translation, the first English Bible, read the introduction; there in the course of it you read:

"The Bible shall make possible a government of people, by people, and for people." That is where Abraham Lincoln and Robespierre got that saying. Humanity is so big a thing that it cannot manage itself. Who can? Kings? No. Emperors? No. President? No. Well who can? God. And God only. Democracy under God.—G. Campbell Morgan in The Religious Digest.

WHO FOOTS THE BILL?

Strikes cost money. That salient fact must not be overlooked as violence steals the headlines. But as dangerous as it is when mobs run rampant through the country, halting mail trucks and interfering with other people who want to work, the long term factor that strikes are costly cannot be overlooked.

First, they are costly to the minorities who decide to strike. Secondly, they are costly to the greater numbers who are forced out of employment in their own plant or who are laid off because a customer plant has been closed or a source of supply cut off. They are costly to the shopkeepers, the doctors, lawyers and candlestick makers in every community. With losses running into billions of dollars, they are cutting heavily into the national

income, out of which comes the living standard of all the people.

These factors are felt immediately by the various groups directly affected. But the toll that the present wave of strikes and compulsory wage increases will take in the future of the buyer of manufactured goods cannot be calculated.

Let's look at it calmly. From 70 to 80 per cent of the cost of manufactured products is labor cost. As these costs go up and up, the selling price of goods must go up, too. That is when the customer begins to feel the effects of an economy dictated by violence rather than by peaceful consultation. And the farmer, caught in the squeeze, finds himself pinched as the goods that he buys in the city become dearer and dearer.—Industrial Press Service Co.

SENATOR JOSEPH T. ROBINSON

A great sorrow and calamity has befallen the nation! With the suddenness of an earthquake and none the less startling, comes the shocking news of the death of Senator Joseph T. Robinson, who was found dead in his living quarters in the Methodist Building this morning. No man in the public life of the nation has rendered a more conspicuous service as the majority leader of the dominant party in the Government than Senator Robinson.

We pass no judgment on his attitude on public policies or the matter of supreme importance now pending before the Senate and the country. His work on earth is finished, and "To his own Master he standeth or falleth."

He was a square shooter, a valiant fighter and a generous opponent. It is too soon to fix his place in history or to estimate his service to his country and humanity, but that he was a man of superior intellect, indomitable will, unusual ability and unexampled courage will be admitted by all who knew him and those who opposed him. The suddenness of his death is a blow alike to friend and foe.

The Editor heard him deliver his last speech on the Senate floor, and left the gallery in opposition to his proposal but in admiration for the man. We join the entire country in mourning the passing of Honorable Joseph T. Robinson, a martyr to a lost cause.—Twentieth Century Progress.

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BOOK REVIEWS

The Crusading Commoner, by Charles McDaniel Rosser; published by Mathis, Van Nort & Co., Dallas, Texas; price, \$2.50.

The author, a distinguished citizen of Dallas, appropriately calls this "a close-up of William Jennings Bryan and his times." It matters little how much one has read about Bryan, he will enjoy this book, because the author had such an intimate acquaintance with the Commoner that he is able to relate interviews and reproduce letters that have not, in many cases, been given to the public. His admiration and reverence for his subject amounts almost to idolatry; and yet he seems to be fully justified in his estimate of this truly great American. Dr. Rosser thus comments: "In the minds of millions he was the most eloquent of modern orators; to others the peerless leader for progressive reforms in government; to still others the ultimate statesman in democracy; to millions more Bryan the man will mean the consistent Christian, the defender of the faith. . . . William Jennings Bryan could have written the Declaration of Independence with the wisdom and classic precision employed by a Thomas Jefferson; he could have urged its provisions with the moving eloquence of a Patrick Henry; and few will doubt that with technical training of the military sort, Bryan could have led the charges of the Revolution with the courage and capacity of a Washington; he was as candid and humane as Lincoln; and Jackson, honest, sturdy Andrew Jackson, was never more devoted and steadfast for the right. . . . Let no admiring friend regret for him the failure of the American people to elect Mr. Bryan President. He was more interested in the promotion of ideals and the success of the principles he advocated, than in personal preferment. Let not his enemies take comfort until they can point to his defeat in these endeavors. The prime apostle and peerless defender of modern progressive political principles and of economic and moral reforms in government, he lived to see more for which he fought firmly fixed in the public conscience and written into the laws of the land than was witnessed by any other statesman of his generation. . . . Four great reforms for which Mr. Bryan was the outstanding advocate involved amendments to the Federal Constitution: Income tax, popular election of United States senators, woman suffrage, and national prohibition; and for these accomplishments alone he would continue to live in the heart of a grateful nation. He was the master mind; he was both architect and builder. He was never President, but he was no less a man, and let

us remember him, not as the occupant of any office by which his personality would be described, but as William Jennings Bryan, our foremost unofficial citizen—the Great American Commoner." Get this book. It will inspire you to think well of men in public life, because here was a public man whose life was an open book, and, because of the things which he opposed, hated by many men who would with fiendish glee have destroyed his reputation, and yet nothing can be found amiss in his moral character.

Green Gravel; by Dora Aydelotte; published by D. Appleton-Century Company, New York; price \$2.00.

Here is the gay-rollicking story of a little girl, Judy Clement, who had a gift for mischief and whose best laid and loftiest plans often led to trouble. The picture of her homelife and of her friendships leave the reader with a feeling of warmth and friendliness for young Judy, and a sense of thankfulness for the refreshing and amusing pranks she has given them to remember and enjoy.

Daphne Deane; by Grace Livingston Hill; published by J. B. Lippincott Co., Philadelphia; price \$2.00.

Again Mrs. Hill favors her public with a sympathetic romance of youth. In it she presents the beauty and worth of Christian ideals and shows the strength gained by preserving the best from the past, and using it to meet and master the difficulties of the present and build for a fairer and better future life of service and beauty.

Sunrise; by Grace Livingston Hill; published by J. B. Lippincott Co., Philadelphia; price \$2.00.

Mrs. Hill offers "Sunrise" to her enthusiastic readers. The story runs true to her usual form of dramatic heart interest. In this story of life and its difficult problems youth has to meet and overcome, she illustrates the force that faith and loyalty can play in character-formation. It will give the reader both entertainment and inspiration.

OUR government, conceived in freedom and purchased with blood, can be preserved only by constant vigilance. May we guard it as our children's richest legacy; for what shall it profit our Nation if it shall gain the whole world and "lose the spirit that prizes liberty as the heritage of all men in all lands everywhere."—W. J. Bryan.

SINGING IN THE SHADOWS

And when they had sung an hymn they went out into the Mount of Olives.—Matthew 26:30.

ALREADY Judas had gone to the chief priests to sell his Lord at the usual price for a common slave. Already the symbols of His mangling and piercing had been distributed. Already the contentions as to who should be greatest had shown that even His own familiar friends had failed to discern His spirit. A night of agony was known to be just ahead, and this was to be followed by a day of humiliation, ignominy, suffering and death. But in the midst of it all He paused to sing a hymn. And the word is not *oda*, the general term for song, but *hymnos*, a song of praise to God. We may not know just which of the Psalms was used, but judgment favors the forty-seventh or the one hundred and fiftieth, both of which are set to the highest key of triumph. Singing in the shadows! Praising God in the dark shadows!

How could He do it? you ask. He could do it because He knew there was a day beyond the darkness—an Easter morning beyond the tomb. There was no tremor in the hands that broke the bread and passed the cup that night, and the song they sang was in the major key. The harsh wind from Calvary did not cause Him to shiver; the sight of the cross did not produce any wavering in His eyes. In the shadows Jesus was unafraid.

But what of us and the shadows through which we must pass? The sentence of death has been passed upon us also. The execution date is slightly uncertain, but we know it will fall within a given time—we know the maximum delay. But shall we sing a dirge to the honor of death? No, let us make it a psalm of life. For we too shall live again in a near tomorrow. An Easter morn shall end our night. A day of triumph shall dismiss our shadows. Let us sing: "Sing praises unto God, sing praises; sing praises unto our King, sing praises . . . for the shields of earth belong unto God: he is greatly exalted."—J. B. Chapman in Herald of Holiness.

PROTESTANTISM is the true religion of democracy, and all the forces which really favor the latter, need to rally to its support at the present time. Autocracies of one kind or another, totalitarian states, and attempts to suppress freedom on every side, appear to be the order of the day. The Protestant churches constitute the religious bulwark of the world's most significant democracies.—Frederick D. Kershner

FOR THE CHILDREN

TWO BOYS

Two boys entered college together. They were of the same age and were almost equally good in their classes.

One of the boys, whom we will call Tom, was a chap with a splendid physique. He was strong, tall, broad shouldered and lithe. He was a natural athlete and soon became a marked man on the campus. He was pointed out as a fellow with wonderful possibilities in football, basket-ball, baseball and track. "He will be a four-letter man before he is through college," they said.

The other college man, whom we will call Bill, was not so fortunate. He was undersized and underweight. He was jerky and awkward in his bodily movements and lacked the smoothness of a great athlete. No one expected much of him and the coach always passed him by when looking for athletic material.

But Bill was determined to be an athlete. He trained hard, and he played enthusiastically with scrub teams. He never missed a practice season, and at the end of four years was the only man on any of the

squads with a perfect record in practice.

Soon the first boy, Tom, began to slip. He stayed up too late at night, he was careless with his eating, he sneaked smokes when he thought no one was watching him. "I am so good that I don't need to practice regularly," he told himself. Soon his lack of good condition was noticed. He couldn't hit the line so hard in football; he couldn't stand the fast pace in basketball, and his skill in baseball was lessened. He had ability but he did not have mastery over his own body. He yielded to temptations and was morally weak. Soon he dropped out of school, and since then has never made a success of life. His lack of mastery over self caused him to fail in everything he tried. When he was finally arrested for dishonesty and imprisoned, his life ended in disgrace.

The other fellow, Bill, never made a star in sport, though he tried hard. He graduated from college without ever getting beyond the scrub team. And his ambition and persistence stayed with him all his life. He learned to play the game of life just as hard and clean as he had played football. He learned to discipline himself and learned to take care of his body, mind, and soul. Today he is a successful business man, respected and honored in

his community, and a healthy, fine specimen of manhood. He teaches a Sunday school class and is greatly admired by the boys. He is their example of the kind of man they would like to be and he does his best to be worthy of the honor.—The Watchword.

HER BEST

Anna and Bob walked home from Sunday school with serious faces. A missionary from China had told them how God blesses the pennies, and how useful even Christmas cards are to the missionaries in their work. They talked the matter over earnestly, and, going to their pretty rooms, took out the cards they had been saving.

"I'm going to send the best cards that I have to those poor heathen children" said Anna.

"Oh!" said Bob. "They don't know the difference. I'm not going to send my best ones."

"But I am sorry for them," said Anna. "I feel as if Jesus would be pleased to have me give my best ones. I love these beautiful kitties and cute little dogs best of all, and I am just going to send them."

"Why, Anna Turner; you said that you were going to keep those just as long as you live!"

"I know that I did, but I'm so sorry for the poor heathen children," and here something glisten-

ed in Anna's eyes.

"Well, you may be a goose, but I shall not," said Bob.

So they made up their packages and gave them to the missionary.

Five months rolled by. The little girl and boy had almost forgotten their cards when one day a missionary, opening her boxes in Peking, came across them again and thought, "I must use them."

So she asked her teacher to write some verses in Chinese on the

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cards. The old Chinaman put on his big goggles, dipped his brush and prepared to write. Anna's pretty kittens attracted his attention, and he wrote on the back: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Then, selecting the little dogs, he wrote, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life."

That very day old Mrs. Chang and her grandsons called at the mission.

The missionary served tea and cakes and won the heart of the old lady, and then told her of Jesus and His love for the poor Chinese women. She showed the cards to the little boys, and then she told them to take their choice. Ting Ling quickly chose the kittens and Cheng Fu the dogs. All went away pleased, and out into the heathen home went Anna's cards on their mission.

"See, grandpa! Look, see my kittens!" "And my dogs!" said the boys.

Grandpa was old and feeble, but Chinese are fond of pets, and the old man lay a long time looking at the wonderful cards. The boys, seeing his interest, stole away to eat their rice. After a while grandpa discovered the verses. He read them over and over, and finally laid them down with a sigh.

He was an honest Chinaman, and had tried to do right; but he had lost faith in his idols, and now, so near death, with no hope, his old heart was very troubled. He had heard of Jesus, but thought that He was the foreigner's God, and did not know that He died for Chinamen and loved them.

Through the long hours of the night, when he coughed so that he could not sleep, the verses kept coming to his heart, especially the words—"God so loved the world"—"the world"—"Who—"

The next day he was so weak that he could hardly speak. They thought that he said "kitty," and they brought him the old yellow cat. Then they thought he said "dog," and they brought him the "Peking pup," the pet of the household; but the old man shut his eyes and turned his head away.

All at once the boys thought of their pretty cards, and when they were brought, the old man smiled and motioned to his son to read.

The son read slowly the precious words: "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

"Again," whispered the old man. Gradually the look of eager interest changed to a peaceful smile. The old Chinaman folded his hands and fell asleep, never to awake in this world.

I think the old man caught a glimpse of the love of God, and so was not afraid, and I am so glad that Anna gave her best cards. — Selected.

INTERNATIONAL Sunday School Lesson

Lesson for August 15

GOD GIVES LAWS TO A NATION

LESSON TEXT—Exodus 20:1-17.
GOLDEN TEXT—Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . Thou shalt love thy neighbor as thyself. Matt. 22:37, 39.

PRIMARY TOPIC—God's Good Laws.
JUNIOR TOPIC—Before the Mount of God.

INTERMEDIATE AND SENIOR TOPIC—Why a Nation Needs Laws.
YOUNG PEOPLE AND ADULT TOPIC—Basic Laws for a Nation's Life.

Basic laws have been laid down by God for the orderly administration of his universe. Men see them clearly in the physical universe, although at times they do not recognize the One who created all things.

Physical laws are of great importance, but of even deeper significance are the moral and spiritual laws which control the human life. There is in the world a moral law—a distinction between right and wrong—which man may ignore only to his own sorrow, and which he cannot abrogate or destroy. All laws of men which are true and right are founded on this underlying moral law, and are in reality simply a development and interpretation of "God's Code of Morals"—the Ten Commandments.

These commandments given to Israel at Mt. Sinai are worthy of careful study on the part of every reader. They may be grouped under two divisions.

I. A True View of God (vv. 1-11).

The first and most important question to be asked regarding any law is, "By whom was it established?" Legislation by an unauthorized person or organization has no power over others. Who gave the ten commandments? Verse 1 tells us "God spake all these words."

Men sneer at theology as being out-moded, but the fact is that Christian doctrine is the only safe foundation for Christian character. Unless my view of God is right, my life will be wrong. Until I know him I will not appreciate the authority of his law.

1. Whom to worship (vv. 2-5). There can be but one true God, and he alone is to be worshipped. He is a personal being, ready to enter into communion with each one of us. No image or likeness can take his place. Bowing down before idols, no matter what they may be called, is expressly forbidden by God.

2. How to worship (vv. 6, 7). We are to love him and keep his commandments. There is to be no sham about this, for no matter how sweet and pious may be the praise and prayer of a man, he has taken the Lord's name in vain unless he keeps the Lord's commandments by holy living.

3. When to worship (vv. 8-11). God has ordained that man should not incessantly bear the burden of toil. He is to have a day of rest and a time for worship, undisturbed by the duties and responsibilities of daily labor. America needs a mighty stirring up about the desecration of the Lord's day. The stalwarts of the last generation

fought a valiant battle against a rising tide of secularism and worldly pleasure. Now no one seems to care. Do you?

II. A Right Relationship to Man (vv. 12-17).

To be right with God means that we will also be right with our fellow man. Conversely, the man who is manifestly wrong in his relation to his fellow man is either not right with God at all, or he is not living out his Christian life in practice.

1. Family life (v. 12). The fifth commandment has to do with the relation between child and parent. There is a plain and direct command that father and mother should be honored. Only in respect and obedience to parents can the child possibly find true and proper development.

2. Physical life (vv. 13, 14). God is interested in our bodies. Already we have noted his provision for a day of rest each week. Now we are reminded of the sanctity of human life. "Thou shalt not kill," and remember there are many other ways to kill a man than by shooting him. Dr. Wilbur M. Smith makes a telling point by reminding us that we may kill others by selling them tainted food, intoxicating liquors, or "dope," by neglect of duty, by careless driving, by failing to provide employees with sanitary and healthful surroundings. A solemnizing thought—"thou shalt not kill."

There is another way that the body may be destroyed—by its misuse in adulterous living.

3. Social life (vv. 15-17). "Thou shalt not steal"—and remember any dishonest appropriation of what does not belong to you is stealing—call it what you will. And "false witness"—how it has honey combed our very civilization. Not a little of it is found within the church, more shame upon us! Lastly, we come to "covetousness"—which has been called one of "the respectable sins of nice people." It is subtle and often hidden. Let us root it out of our own lives by God's grace.

BUCKMAN.—Noble James Buckman was born in Yell county, Ark., October 11, 1856; and there lived most of his life. He was married to Miss Addie Ferguson January 19, 1885, who preceded him in death some four years. He professed faith in Christ and united with the M. E. Church, South, in 1922; and since that time he has shown, both by precept and example, the genuineness of his conversion and his interest in the advancement of the Kingdom of God. When physically able to do so, Uncle Noble, as he was familiarly called by his friends, was regular in attendance on the services of his church. He was regarded by those who knew him as a truly great Christian character. He passed to his eternal reward June 16.—C. J. Wade, Pastor.



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Bentonville, Aug. 15, p. m.
Fayetteville, Aug. 22, a. m.
Berryville, Aug. 22, p. m.
Cincinnati, at C., Aug. 29, preaching a. m., Q. C. 2:30 p. m.
Siloam Springs, Aug. 29, p. m.
Elm Springs, at Harmon, Sept. 5, preaching a. m., Q. C. 2:30 p. m.
Springtown, at S., Sept. 5, preaching and Q. C. p. m.
Green Forest, Sept. 8, p. m.
Osage at Piney, Sept. 11, preaching a. m., Q. C. 2:00 p. m.
Centerton, at Oakley's Chapel, Sept. 12, preaching a. m., Q. C. 2:30 p. m.
Lincoln-Viney Grove, at L., Sept. 12, preaching and Q. C. p. m.
War Eagle at Pace's Chapel, Sept. 18, preaching a. m., Q. C. 2:00 p. m.
Farmington-Goshen, at F., Sept. 19, preaching a. m., Q. C. 2:30 p. m.
Parkdale-Elkins, at E., Sept. 19, preaching and Q. C. p. m.
Pea Ridge-Brightwater, at Tucks Chapel, Sept. 26, preaching and Q. C. 2:30 p. m.
Springdale, Sept. 26, p. m.
Gravette-Decatur at G., Oct. 3, preaching a. m., Q. C. 2:30 p. m.
Gentry, Oct. 3, p. m.
Winslow, Oct. 10, preaching and Q. C. p. m.
Huntsville at H., Oct. 17, preaching a. m., Q. C. 2:30 p. m.
—E. T. WAYLAND, P. E.

IN THE PULASKI CHANCERY COURT

Board of Commissioners, Street Improvement District No. 399, Plaintiffs, vs. No. 55869
Delinquent Lands, Lots, Blocks, or Parcels of Land, and railroad tracks and right-of-way, in said district . . . Defendants

NOTICE

All persons, firms, or corporations having or claiming an interest in any of the following described lands, lots, blocks, or parcels of land, railroad tracks and right-of-way, are hereby notified and warned that suit is pending in the Chancery Court of Pulaski County, Arkansas, to enforce the collection of certain delinquent taxes or assessments on the subjoined list of lands, each supposed owner having been set opposite his or her or its lands, together with the amounts severally due from each, to-wit:

D. T. Pool (Central Loan & Inv. Co., Agent), W. 100 ft. Lots 1, 2, 3, Block 419, Du Vall Addition; 1935 tax \$116.13; 1936 tax \$116.13.

V. C. Johnson, Lots 7, 8, 9, Block 1, Fulk's Sub. Add.; 1935 tax \$137.88; 1936 tax \$137.88.

Tax deed to Fidelity Co., Mercantile Trust Co., Lot 10, Block 1, Fulk's Sub. Add.; 1935 tax, \$46.29; 1936 tax, \$46.29.

People's Trust Co., Tr., Lot 2, Block 2, Fulk's Sub. Add.; 1935 tax, \$46.29; 1936 tax, \$46.29.

People's Trust Co., Tr., Lot 3, Block 2, Fulk's Sub. Add.; 1935 tax, \$46.29; 1936 tax \$46.29.

Tax deed to Fidelity Co., Mercantile Trust Co., Lot 4, Block 2, Fulk's Sub. Add.; 1935 tax, \$46.29; 1936 tax, \$46.29.

People's Trust Co., Tr., Lot 5, Block 2, Fulk's Sub. Add.; 1935 tax, \$46.29; 1936 tax, \$46.29.

People's Trust Co., Tr., Lot 6, Block 2, Fulk's Sub. Add.; 1935 tax, \$46.29; 1936 tax, \$46.29.

Tax deed to Fidelity Co., Mercantile Trust Co., Lot 7, Block 2, Fulk's Sub. Add.; 1935 tax, \$46.29; 1936 tax, \$46.29.

Elizabeth C. Herndon (Peoples Bldg. & Loan Ass'n, Mortgagee), Lot 8, Block 2, Fulk's Sub. Add.; 1935 tax, \$46.29; 1936 tax, \$46.29.

Oliver Clark, Admr. Estate of Carrie P. Clark, deceased (Home Owner's Loan Corp., Mortgagee) Lot Frl. 19, Block 13, Rapley Add.; 1936 tax \$55.87.

Oliver Clark, Admr. Estate of Carrie P. Clark, deceased (Home Owners' Loan Corp., Mortgagee), S. 15 ft. Lot 20, Block 13, Rapley Add.; 1936 tax, \$10.36.

Helen H. (M.) O'Neal (People's Trust Co., Agent) W. 60 ft. Lot 12, Block 1, Lot 18 Rapley Add.; 1936 tax, \$44.64.

E. P. Ellington (Prudential B. & L. Ass'n, Mortgagee), E. 100 ft. Lot 12, Block 1, Lot 18 Rapley Add.; 1936 tax, \$95.97.

All persons, firms and corporations interested in any of said property are hereby warned and notified that they are required by law to appear within four weeks and make defense to said suit, or the same will be taken for confessed and final judgment will be entered directing the sale of said lands for the purpose of collecting said taxes or assessments, together with the payment of interest, penalty, attorney's fee and costs adjudged against each tract. H. S. NIXON, Clerk of said Court.

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Rev. H. D. Tucker To Preach Sunday

VOL. IX

Pulpit and Pen

NO. 32



REV. H. D. TUCKER

We welcome to our pulpit Rev. H. D. Tucker of Dalton, Missouri, who will preach next Sunday. Mrs. William S. Clemments will sing.

CIRCLES TO MEET NEXT MONDAY

No. 1—Mrs. A. C. Shipp, Chr., with Mrs. Frank Faust, 2816 Broadway, 10 o'clock.

No. 2—Mrs. M. R. Springer, Chr., with Mrs. A. S. Ross, 2117 West 17th, 10 o'clock.

No. 3—Mrs. C. B. Wilson, Chr., with Mrs. Fred Funda, 2610 Summit, 2 o'clock.

No. 4—Mrs. J. R. Henderson, Chr., with Mrs. E. M. Parnell, 1604 N. Harrison, 2 o'clock.

No. 5—Mrs. C. E. Hayes, Chr., with Mrs. A. J. Hale, 1419 Hanger, 10 o'clock.

No. 6—Mrs. E. Q. Brothers, Chr., at church, 12:30, covered dish luncheon.

No. 8—Mrs. B. M. Whaley, Chr., at church, 10 o'clock, covered dish luncheon.

No. 9—Mrs. W. N. Rankin, Chr., at church, 10 o'clock.

No. 10—Mrs. E. F. Dixon, Chr., at church, 10 o'clock.

AN EIGHT-YEAR-OLD EX- PRESSES HERSELF

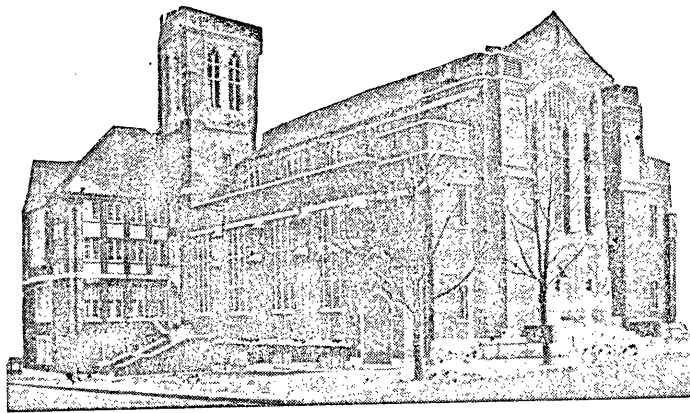
One day when the children's classes in the Sunday School were suspended, two little girls wandered into the church office. They talked about having to stay home from Sunday School and were hoping that it would start again soon.

One little girl said, "Wouldn't it be awful if we never had any Sunday School?" The other little girl answered, "It sure would. Why we wouldn't even know how to pray."

Isn't it worth something to your child to have Sunday School mean so much?

OUR SYMPATHY

The sympathy of the congregation is extended to Mrs. W. A. Jackson and family in the death of her sister, Mrs. Susie Gregory, who died in a hospital at Conway, August 3.



Winfield Methodist Church

Sixteenth and Louisiana, Little Rock

This page is devoted to the interests of this church

GASTON FOOTE
MinisterCHARLES THIGPEN
Associate MinisterMRS. I. J. STEED
Minister of MusicMISS MINNIE BUZBEE
Financial SecretaryMISS MARGUERITE CLARK
Membership SecretaryMISS KATE BOSSINGER
Organist

NEXT SUNDAY AT WINFIELD

10:00 A. M. Sunday School for all classes

11:00 A. M. "Stop, Look and Listen"

—Rev. H. D. Tucker

6:30 P. M. Senior and Young People's League
Mr. and Mrs. Charles Morris, Leaders

THE PASTOR'S MESSAGE

By GASTON FOOTE

We are now in the midst of the Ecumenical Council of Faith and Order at Edinburgh, Scotland. Many of the delegates whom we met at Oxford are here, but there are many new faces. The Oxford Conference dealt with the problems of the church and its external relationships. The Edinburgh conference is dealing with problems within the Church. We study the nature of the Christian life, the psychology of conversion, the essence of worship, the nature of the sacraments, the value of prayer, and the fundamental issues underlying a Christian experience.

We are trying to separate the things essential to the Christian life from the things that are non-essential; to determine those things that unite us as Christians and the things that divide us. We are seeking a common experience characterizing all Christians regardless of the denomination.

As I have observed during these days the different races and communions coming together I am captivated by the thought that there IS a common meeting ground. It is not a creed, for we differ greatly here; it is not a method of living, for we differ here; it is not a body of truth incorporated in sacred literature, for our interpretations of truth vary. Our only common meeting ground is the PERSONALITY OF GOD revealed best in the PERSON OF JESUS. Here are people of different color, creed, traditions, environments—met together from the four corners of the earth to learn more of the personality of God through a study of the mind of Christ. For all of them there is one motive in their labors, "The love of Christ constraineth us . . ."

All Church School Classes Resumed

After being closed for several weeks at the request of the Health Dept., the entire Church School will be open next Sunday. It is hoped that all members who are in the city will be in their places so that the classes may make up for the time that has been lost.

CONGRATULATIONS

Miss Helen Margaret Sangster, daughter of Mrs. S. P. Doyle, was married on July 17 to J. S. Goodman, Jr., son of Mrs. G. W. Goodman. They are living at 1621 Booker. Our congratulations and best wishes to these young people.

Our congratulations also to two of our girls who have received special school honors:

Mary Alley, daughter of Mr. S. M. Alley, 1714 W. 10th, was awarded a scholarship to L. R. Junior College by the L. R. Council of Parents and Teachers. Mary was one of four fortunate young people selected because of scholarship and citizenship records in high school.

Ada Sue Thomas, daughter of Mr. and Mrs. J. G. Thomas, 1517 Center, has been chosen as one of six representatives from the Home Economics Department of the University of Tennessee to attend the convention of the American Dietetics Association in Richmond, Va. this fall. Ada Sue will be a senior at the university when she returns to school.

PERSONAL ITEMS

Mayor and Mrs. R. E. Overman are spending a vacation in Glacier Park.

Miss Minnie Melton and her sister and Miss Mamie Krohn motor-ed to Florida this week.

Mr. and Mrs. Payne Ramsey, Tom Ramsey, and Mrs. T. D. Scott are in Biloxi, Miss.

Mr. and Mrs. E. J. Florian are visiting relatives in Denver and other Colorado points.

Miss Floretta Skinner is in charge of kindergarten work in the Kingdom House at St. Louis this summer, having been appointed to this work by the General Board of Nashville.

Mr. and Mrs. E. L. Farmer, 2211 Battery, have both been ill but are better now.

Mr. and Mrs. R. C. McConnell are visiting in Knoxville, Tenn.

Mr. L. A. DeVore has not been well for some time.

Mrs. D. W. Gordon has returned from Oklahoma City where she was called because of the illness of her daughter, Mrs. R. H. Walker. Mrs. Walker has returned home from the hospital and is much improved.

Mr. John Ricks left this week for a trip to Alaska. He will return by way of Lake Louise and Banf.

DIRECTORY NEEDED

If any member has an extra copy of the new city directory which he would like to donate to the church office, it would be very much appreciated and will serve a very good purpose in keeping us in touch with the addresses of our members.