



# Arkansas Methodist

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



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

Volume LVI

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No. 34

## A CENTURY OF PROGRESS

RECENTLY there was held in the city of Chicago what was known throughout the world as a "Century of Progress." It purported to set forth in the form of a great exposition the material progress that had been made in this nation and in the world within the last hundred years.

It is very easy now to be pessimistic, and especially so for young people who are just graduating. It looks as if conditions that lie just ahead of us are not particularly inviting, and that for well-equipped young people there is just now very little demand. It is my hope to bring encouragement through a brief rehearsal of the progress made along various lines within the last century.

First of all, I should like to call attention to certain social improvements all of which are loosely found within the last century. That conditions from the standpoint of physical life have improved is easily evident. One hundred years ago when a plague broke out there was little to be done except to let it run its course. In the fourteenth century twenty-five millions—something like half of the population of the globe—died with the black plague. In the fifteenth century a boy escaped from a Spanish vessel into the city of Mexico and soon thereafter broke out with smallpox, and, as a result, three million Mexicans died of that dread disease. At George Washington's second inaugural every fifth man present was pock-marked from smallpox. Practically the only treatment for disease in those days was bleeding. If one had a toothache, he was bled profusely from the mouth. Having been weakened through this treatment, it was easy for disease to produce death.

In surgery, the only antiseptic was to pour boiling oil into the wounds or to sear them with red-hot irons. If you can imagine the painfulness of such treatment, you can realize something of the progress made, at least in surgery.

Intellectual enlargement, I believe, is equally as noticeable. We are very much concerned now about our public schools. Lack of funds threatens all of our schools and may completely destroy some of them. However, one hundred years ago there were practically no free schools at all in this nation, and certainly not in the rest of the world.

Economically, conditions now are far from perfect. We suffer especially from lack of adequate distribution of wealth. However, this is nothing new under the sun. When Jesus came there were in the Roman Empire one hundred and twenty millions of people. Twenty families controlled all the wealth of the empire. In 1819 one-seventh of the population of New York City lived on charity. Wages for laboring men averaged \$2.50 per week for eighteen hours a day of toil. Two shillings per day was the top price paid for day labor.

Perhaps the most marked improvement has been in the position of women. One hundred years ago there was only one college in America that would graduate a woman, or even admit her. She had no vote and was practically a slave. A married woman had no control over her own property. Her husband could give away her children and she had no recourse. The courts of the land did not recognize her.

Imprisonment for debt was common. One man in Philadelphia lay in jail five years for failure to pay a thirty-five dollar grocery bill. If we had such a law now, we might all be in jail. The attitude toward criminals has changed completely, and I think for the better. Torture then was common, and nobody raised any question about it. A Roman Emperor used to eat his meals to the music of the groans of tortured

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\* **AND THE LORD SPAKE UNTO AARON,** \*  
\* **SAYING, DO NOT DRINK WINE NOR** \*  
\* **STRONG DRINK, THOU NOR THY SONS** \*  
\* **WITH THEE, WHEN YE GO INTO THE** \*  
\* **TABERNACLE OF THE CONGREGA-** \*  
\* **TION, LEST YE DIE; IT SHALL BE A** \*  
\* **STATUTE FOREVER THROUGHOUT** \*  
\* **YOUR GENERATIONS; AND THAT YE** \*  
\* **MAY PUT DIFFERENCE BETWEEN** \*  
\* **HOLY AND UNHOLY AND BETWEEN** \*  
\* **CLEAN AND UNCLEAN; AND THAT YE** \*  
\* **MAY TEACH THE CHILDREN OF** \*  
\* **ISRAEL ALL THE STATUTES WHICH** \*  
\* **THE LORD HATH SPOKEN UNTO THEM** \*  
\* **BY THE HAND OF MOSES.—Leviticus** \*  
\* **10:8-11.** \*  
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criminals. Public beatings and hangings served as amusements for the people.

Moral progress is no less gratifying. We hear it said sometimes that the world is getting worse and worse, until by and by it will be completely wiped out. Then the millennium will come. In other words, the gospel having failed, the Almighty will institute some other plan for world redemption. The facts in the case do not justify this conclusion.

One hundred years ago all sorts of lotteries and gambling devices were everywhere legalized. One of the best buildings on the Harvard University campus was built through a lottery scheme. Princeton University also has property acquired through the same method. Both institutions were church schools. In 1761 Faneuil Hall was burned to the ground. It was rebuilt with money acquired by the sale of lottery tickets. It was an ex-Confederate soldier who signed the bill that killed the Louisiana Lottery, which was the last state to legalize it in this nation.

One hundred years ago human slavery was recognized in this nation, not only as being constitutional, but scriptural. The burden of the traffic fell on the South, but all sections were to blame for the institution. Abraham Lincoln, visiting in New Orleans, witnessed the sale of some Negroes, and swore then and there that if the time ever came when he could, he would strike that traffic and strike it hard. After four years of bloody warfare, he signed the Emancipation Proclamation. I have myself seen a block in New Orleans on which slaves were regularly auctioned. There used to stand in Washington, close by the nation's capitol, a hotel which carried a sign to this effect: "Slaves kept here overnight—their return to the owner guaranteed." They were assigned to underground dungeons which extended out under the sidewalks. Chief Justice Taney rendered a famous decision to the effect that slaves were chattels. If killed by the owner, nothing could be done about it. One hundred years ago black men passed through the streets of Philadelphia with the initials of their owners branded on their foreheads with red-hot irons.

In those "good old days" duelling was recognized as being entirely honorable—a very proper way for gentlemen to adjust their differences. Alexander Hamilton, one of the brightest intellects this nation ever produced, sacrificed his life on that altar. He died on the spot where three years before his son had been killed in a duel.

In those days the open saloon, with its scarlet annex and its gambling adjunct, everywhere ran wide open without question. Today it has returned but not without serious and persistent protest. Undoubtedly, its life tenure is limited.

In those "good old days," witch burning was a virtue, while charging interest on money was a vice. Two hundred and fifty years ago in Salem, Massachusetts, they hanged and burned nineteen persons for witchcraft. It was all presumably on biblical authority.

Religious developments have kept pace with moral and social progress. This progress is evident in personal life as well as in the life of organizations. The Bible says Noah was perfect "in his generation." I am glad for the concluding and qualifying clause, remembering that immediately upon his escape from the ark he proceeded to grow grapes from which to make wine on which to get drunk. Like most young people, his son mocked him in his drunken debauchery and he called Heaven's maledictions upon his own child.

Martin Luther, with all of his courage, drank and swore as long as he lived. John Calvin was responsible for the burning of Servetus on the streets of Geneva. George Whitfield, the fiery evangelist, advocated slavery and rum for Georgia. Even John Wesley was guided by casting lots, and believed in witches. John Bowring was captain of a slave ship when he wrote "In the Cross of Christ I Glory."

I used to visit an old man when I was a young preacher who spent most of his time talking about the great preachers he had known in his youth. I regretted that I had been born out of season. However, I think now the old lady was right who said, "Preaching ain't what it used to be, and never was." Distance lends enchantment. There were great preachers a hundreds years ago, and there are great preachers now. No generation has a monopoly on preachers.

These truths apply to the Church as an organization, as well as to its members. There is a quarterly conference record connected with old John's Street Church in New York City, said by some to be the oldest Methodist church in America, which has preserved a list of contributions made at a certain quarterly conference to the pastor. Among other things is recorded a gallon of Scotch whiskey. Old St. George Church in Philadelphia won \$50 in lottery tickets and lost it in the same way. That happened in the Eighteenth Century.

In those days, in many sections, religion was a perfect orgy of emotionalism. Around the camp grounds they had stakes, like hitching posts, for people to hold to when they were seized with the jerks. It took Rev. John Akley several years to get through an annual conference a resolution preventing preachers from distilling and selling whiskey. Up to 1200 A. D., in England mass was said for lepers just as for the dead. Now they are sent to leper colonies and many of them cured.

I have heard a lot of the "good old days." I have nothing against them, but I have never been able to locate 'em. I asked my father when they were and he referred me to my grandfather, and my grandfather said he did not know, but that he used to hear his grandfather talk about them.

*My grandpa notes the world's worn cogs,  
And says we're going to the dogs.  
His granddad, in his house of logs,  
Swore things were going to the dogs;  
His dad, among the Flemish bogs,  
Vowed things were going to the dogs.  
The caveman in his bearskin togs  
Said things were going to the dogs;  
But this is what I wish to state,  
The dogs have had an awful wait!*

I am glad I am not my grandpa. It would be great to be my grandson. I believe with  
(Continued on Page Two, Column Three)

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## Personal and Other Items

**DR. FORNEY HUTCHINSON**, pastor of Boston  
Ave. Church, Tulsa, Okla., is announced to  
preach at the session of the Indiana Conference,  
which convenes Sept. 15, at Indianapolis.

**REV. R. C. WALSH**, pastor of Sparkman-  
Sardis charge, reporting a list of subscribers,  
writes: "Everything seems to be running along  
as usual. We have had two very fine Daily  
Vacation Bible Schools under the splendid  
leadership of Mrs. E. Fohrell and Miss Virginia  
Walsh."

**THE WESLEYAN CHRISTIAN ADVOCATE**,  
organ of the Georgia Conferences, has had  
a very successful circulation campaign, closing  
with a total of 17,000 subscribers. It is now  
seeking to increase that number to 20,000. The  
success of this campaign seems to be due to  
lowering the price to \$1.00.

**REV. A. L. RIGGS** writes: "We have just  
closed our revival at Perryville with two  
additions to the church. Rev. H. M. Lewis, our  
pastor at Morrilton, did the preaching. He de-  
livered some very strong and helpful messages.  
We begun our meeting at Perry August 15. Rev.  
Cecil Culver, of Gardner Memorial, North Little  
Rock, is doing the preaching."

"**THE** surprising thing to me is that boys are  
under the impression that beer is not in-  
toxicating. When I question a lad about his  
delinquent acts, I ask him if he had any liquor.  
His answer invariably is, 'No sir, I just had a  
couple of beers.' They don't seem to realize that  
beer is intoxicating. About 40% of the boys  
coming into my court today are beer drinkers."  
—J. M. Braude, Judge of Boys' Court, Chicago.

**SENATOR "JOE" ROBINSON** and Mrs. Robin-  
son had been residents of the Methodist  
Building more than ten years when death took  
him away. To his neighbors and friends, he  
wasn't a Democrat or Republican, a New Dealer  
or an Old Dealer. He was just a pleasant gentle-  
man whom everybody respected and liked. He  
will be missed in the Methodist Building.—The  
Voice.

**WRITING** of the downfall of the ancient King-  
dom of Venice, John Ruskin says: "The  
ancient curse was on her, the curse of cities of  
the plains; pride, fullness of bread, and abun-  
dant of idleness. The transition is swift from  
an insatiable pursuit of pleasure to utter degre-  
dation."

**SALEM CAMP GROUND**, in Newton Co., Ga.,  
near the old location of Emory College, is  
109 years old. It has been the custom for Bishop  
Candler for fifty years to preach there on the  
second Sunday in August. This he did again  
this year. The Salvation Army this year is con-  
ducting the services, with Lieutenant Comm-  
ander George Davis, international Salvation Army  
evangelist preaching each day.

**THIRTY** cases of Scotch whiskey, two cases of  
rye, and sixty cases of beer, according to  
William A. Bell, Jr., of Washington (D. C.)  
Star, were taken to President Roosevelt's Jef-  
ferson Island party. Thirty-two cases of whis-  
key is 768 quarts, almost two quarts each for  
the approximately 400 guests (including the  
President, his cabinet and all Democratic con-  
gressmen). Senator Key Pittman from Nevada  
is reported to have said that there were only  
two cases of beer left over.—Herald of Holiness.

**REV. FRED MASTERS HOLLOWAY**, pastor of  
the old First Presbyterian Church in Ruther-  
ford, New Jersey, is spending part of his vaca-  
tion with his parents, Rev. and Mrs. A. E. Hollo-  
way, in Crawfordsville. The historic church is  
one of the largest suburban churches in the New  
York metropolitan area. Mr. Holloway was  
called last fall to the pastorate of this great  
church from Middletown, New York, where he  
had served for four years as pastor of First  
Church. Previously he was associated for four  
years with Dr. Ralph W. Sockman as his assis-  
tant at Christ Church (Methodist) in New York  
City. Fred is a graduate of Hendrix College and  
Union Theological Seminary in New York City.  
He also received the M. A. degree from Colum-  
bia University where he is continuing graduate  
work, as he is able to find time, towards the  
Ph. D. degree. He is planning to inaugurate a  
new series of broadcasts over one of the national  
radio networks where for some time he was a  
staff artist.

## MOUNT SEQUOYAH

**NOT** having opportunity to attend the Young  
People's Leadership Conference for two  
years, I decided to spend three days on the  
Mount. Consequently I was there last Friday,  
Saturday and Sunday. I would not have missed  
this experience for any ordinary consideration.  
Nearly 500 people were housed on the Assembly  
grounds, filling practically all available quarters  
full, and in some houses overflowing, two in a  
bed and two beds in a room. But that made  
more fun for the youngsters. A fine crowd they  
were, deeply interested in all of the work and  
also having innocent fun at play time. Interest-  
ing and pleasing was the fact, as reported by  
Supt. Yancey, that not one girl or woman had  
been seen smoking cigarettes on the grounds,  
and only two or three had to be reprimanded  
for anything. A big picnic had been planned  
for Saturday afternoon, and Mrs. Yancey had  
prepared about 500 lunches; but a heavy rain  
stopped the picnic, and the lunches were served  
in the cafeteria instead of the regular supper.  
The service in the improved and enlarged cafe-  
teria is simply remarkable. Between 400 and  
500 were easily served in less than 45 minutes.  
The quality and variety of food were excellent  
and the prices reasonable. About 50 people  
camped and did their own cooking.

The interesting and appealing program was  
perfectly executed. The instructors, preachers,  
and lecturers, and song and recreational lead-  
ers fully met and even exceeded expectation.  
Dr. Walter Towner as director had everything  
in hand and his assistants gave full co-operation.  
If there was dissatisfaction or criticism it did  
not reach me. Dr. J. T. Carlyon of Southern  
Methodist University and Dr. Harold Ehrens-  
perger of the Board of Education of Methodist  
Episcopal Church, on the program of the Mount  
for the first time captured all hearts and satisfied  
all heads. Rev. F. A. Laxamana, Filipino pastor  
of a Filipino community church in Chicago, who  
had been there last year, preached Sunday

morning and led a conversation group in the  
afternoon to the delight of his hearers. Dr.  
Channing Tobias, Y. M. C. A. Secretary of Negro  
work, a graduate of our Colored Methodist Paine  
College, had edified his congregation the pre-  
vious Sunday; and Manuel Flores, Mexican  
artist, singer, and composer, made valuable con-  
tributions to the entertainment. Our own Rev.  
Ira A. Brumley, who has given much time to  
Mt. Sequoyah programs for many years, ren-  
dered such valuable aid to Dr. Towner that he  
was accorded a special vote of appreciation. If  
he were absent, his place would be hard to fill.  
He shines in the role of pitcher of a soft ball  
team. The vesper services and Sunday night  
celebration of the Lord's Supper were unusually  
impressive. Saturday night, as the sun was  
going down, draped in variegated clouds, the col-  
ors were the most gorgeous we had ever wit-  
nessed. Sunday morning the clouds floating in  
the valley below were a beautiful sight many  
of the plains people had never beheld before.

The improved buildings and grounds, the  
greenery of grass and trees and the pleasant  
weather conspired with the program to make  
this one of the most satisfactory periods ever  
spent on our sacred Mount. All predict that  
this is simply the prelude of even more and  
better things, especially, as, after Methodism is  
united, the constituency and support of the  
Northern brethren in our Judiciary is expected  
to add to attendance and influence.

Milk is one of the major items of food in the  
cafeteria. It comes from the Henson Dairy, situ-  
ated about three miles northeast of Fayetteville.  
Supt. Yancey was so pleased with its product  
that he arranged for Mr. Henson, the owner, to  
carry me out Saturday afternoon. I found one  
of the most up-to-date dairies I have ever seen.  
Mr. Henson, educated and enthusiastic, has 40  
registered Jerseys, which are kept in perfect  
condition and, being "satisfied cows," yield an  
abundance of wholesome milk. It was a real  
pleasure to discuss the dairy and other agricul-  
tural interests with Mr. and Mrs. Henson, who  
were a little bit "puffed up," because the day  
before they had entertained certain agricultural  
notables. But their interest does not stop with  
cows; they insisted that I should go out about a  
mile further to see the beautiful stone commu-  
nity church of which they were deservedly  
proud. The dairy farm is land that was owned  
by Mr. Henson's grandfather. Those who travel  
the Goshen road would do well if they would  
visit this fine family and farm.—A. C. M.

## BOOK REVIEWS

C. T. Studd, *Athlete and Pioneer*; by Norman P.  
Grubb, published by Zondervan Publishing  
House, Grand Rapids, Michigan; price \$1.00.

This is the colorful and intensely interest-  
ing story of a true pioneer spirit, who suffered  
much and ventured all in the cause of world  
evangelization and rejoiced alike in hardships  
and ease, happy always in a life of complete  
surrender to God's will. In writing of him, Dr.  
Alfred B. Buxton says: "T. C. was essentially a  
cavalry leader, and in that capacity he led sev-  
eral splendid charges. Three in particular stand  
out: when T. C. and Stanley Smith led forth  
the Cambridge seven to China in 1885; ten years  
later when T. C. toured the American Universi-  
ties at the start of the Student Volunteers; and  
when in 1910 he initiated the campaign for the  
region between the Nile and Lake Chad (the  
largest unevangelized region in Africa at that  
time)." The book is based on letters written by  
C. T. Studd, himself, and is rich in humor and  
human interest and abounds in thrilling adven-  
ture, both physical and spiritual. So much is  
to be gained by reading this little volume.

## A CENTURY OF PROGRESS

(Continued from Page One)

Tennyson that "the best is yet to be."

There is no occasion for young people to be  
discouraged as they face the future. There will  
be heavy burdens to bear, but there will also  
be an inspiring challenge. If we depend upon  
newspapers with their scareheads, we will prob-  
ably not be able to get this viewpoint; but if we  
take a glance at the situation from the stand-  
point of history, we will be comforted.

"Speak unto the children of Israel that they  
go forward!"—Forney Hutchinson in Christian  
Advocate.

## GOD'S MAN

And there he stood—a man!  
Dauntless, before the minions of the powers  
Of church or state, party or potentate;  
Aware that pride and selfishness and careless ease  
In church and out, would seek to take his life,  
At least to kill his faith,  
And yet he stood God's man.

"The fellow is a crazy fool!"—  
Such language was not new,  
The enemies of faith and truth and justice

Anon hurl epithets a-plenty at the man  
Who dares to take Christ at His word,  
And follow where He leads,  
Knowing full well that righteous living  
Is a costly thing to any man.

To stand, to face the crowd  
That drifts and dances liltily while life grows cheap;  
To be hemmed in, but not imprisoned;  
To be thrown down, but spring again through faith to action;  
To make life here and now a power for good,  
That marks life with God's stamp.

His name? Thank God he is not one  
But many. He stood in centuries gone,  
He stands today; too oft in loneliness,  
Too oft to hear the withering scorn of critics,  
The laugh of shallow souls that have no shrine,  
The roar of selfish souls that fear His righteous faith,  
And yet unsoiled in soul he stands.

But ne'er alone he dwells. His shrine  
He knows to be secure and safe;  
His God sustains, and does not need defense.

And thus he forges on to dare and do,  
And pauses but to pray and gather power  
To carry on for God and fellow men.  
A man! Earth's greatest need.—Harland C. Logan in The Christian Advocate.

Labor Sunday Message  
1937

(Issued by Executive Committee of the Federal Council of the Churches of Christ in America, through its Department of the Church and Social Service. Requested to be read in the churches on Labor Sunday, September 5, 1937, or on the first available Sunday thereafter.)

On this Labor Sunday, dedicated to a consideration of the meaning of the Christian Gospel for our industrial life, we remind ourselves of the spiritual insight of the prophets of Israel who saw that the God who rules the universe is also the God of justice in human affairs. God, as revealed in the Bible, calls us to share in His concern for justice for all. As Jeremiah said of King Josiah, "He judged the cause of the poor and needy; then it was well. Was not this to know me? saith the Lord."

On this day we remind ourselves also of the compassion of Christ for the poor and disinherited. That compassion, in a day when poverty was inevitable, becomes for us in our day, when poverty can be abolished, a demand for justice in the distribution of the product of industry. From the perspective of

Christianity it is intolerable that masses of men, women and children should be denied the opportunities which comfortable people regard as necessities. God did not create wage-earners to be mere instruments for the making of money for others; the welfare of all must be inherent in the end for which all processes of production and distribution are carried on.

## Religious Significance of Labor Relations

It is because of the concern of religion for justice and for social welfare that church bodies have for thirty years officially declared for the right of employees as well as employers to organize. Back of these declarations has lain a conviction of the sacredness of human personality and of the dignity of the common man, which is born of the teaching of Jesus that all men are children of God. Such a belief issues in a demand for democracy, both in political and industrial relations. This leads to the organization of workers in order that they may have a recognized voice in determining the conditions under which they live and work. Experience has shown that since industry is often organized on a national or even wider basis, labor unions of corresponding scope are needed if workers are to be adequately represented in truly democratic relations, and if industry-wide standards are to be maintained.

Many industries in this country have been organized over a long period of years. It has been demonstrated that it is possible for organized employers and organized employees to maintain generally harmonious relations, and to adjust their differences through joint conciliation without recourse to strikes or lockouts during the terms of their contracts. The past year has been marked by a significant advance in wider organization of workers. Of great importance was the evidence of industrial statesmanship on the part of a great steel corporation which reached an agreement with a union without the necessity of a strike. The decision of the Supreme Court validating the National Labor Relations Act marks a wider and more far-reaching recognition in law of labor's right to organize and bargain collectively.

As yet only a minority of American workers are organized, and it must be recognized that annual wages of many skilled workers are still below a comfort level of living, while the wages in many industries both urban and agricultural are grossly inadequate for a decent standard of living for an American family. Many millions still can find no work. We are convinced, therefore, that thoughtful Christians will welcome the contemporary gains in status and economic welfare on the part of labor as in line with the social ideals of Christianity.

In the growing complexity of society many of us have been so cut off from the lives of the industrial workers that we are tempted to think of them not as neighbors, not as persons whose welfare in this world is as important in the sight of God as our own, but as strange masses. While there are millions of wage earners in our churches, yet many of our congregations have drawn their membership, by reason of location and association, chiefly from the more comfortable middle classes. Many church members see the world from a point of

view quite different from the point of view of the laboring masses. As a result of belonging to a class that is relatively secure, many of us tend to fear the very social changes which we should welcome because of the ethical demands of our Christian faith. While protesting against anything that accentuates class consciousness, we fail to realize that our own point of view is largely controlled by the bias of class. Our first need is for self-knowledge and repentance, and sincere desire that the same mind may be in us which was in Christ Jesus who counted not privilege and power as things to be grasped, but emptied Himself in the service of man.

## Wider Issues Involved

There are many parties to industry. The demand of the hour is for greater tolerance, understanding and fair play among them. Voices have been raised among employers urging modification of the older attitudes of many toward organized labor. Leaders of labor should realize that with increasing power, the labor movement must accept greater responsibility, not only fulfilling its traditional ideal of a fair day's work for a fair day's pay, but also taking a broad view of the economic scene as a whole. The achievement of increasing industrial wages alone will not solve the total problem. A balance between agriculture and industry must be attained. Prices to consumers must be taken into account. Labor and consumers in many countries have been quick to grasp the advantages of consumers' cooperation as a vital part of the movement toward a better day. Comprehensive collaboration of all groups is urgently needed. Employers, labor, consumers and the government must work together to provide for the economic needs of all the people. We must create also such co-operative relations among the nations and such access to raw materials for all as shall promote international peace.

As industrial and economic life becomes more complex we discover increasingly urgent need for more personal consecration of individuals to the religious life. For religion will always be indispensable not only for the soul of the individual but also as social cement to hold any society together in the bonds of peace. Selfish struggles for prestige or power on the part of individuals or groups can become divisive forces in any society. There must, indeed, be such a reorganization of our economic life as will remove the fear of economic insecurity on the part of men and nations which now leads to inter-class and international conflict, but there may still remain in individual lives those destructive and socially divisive forces of sin and selfishness, of jealousy and pride and intolerance which would tend to tear apart any social order. The Church must therefore continue to serve society by proclaiming Christ's gospel of justice love and reconciliation, and by insisting that both individuals and economic and political institutions shall conform to the will of the God of justice and love.

Additional copies of this Message may be obtained from the Department of the Church and Social Service, Federal Council of the Churches of Christ in America, 105 East 22nd Street, New York, N. Y.; price 4 cents per single copy; \$1.20 per hundred, \$6.60 per thousand.

## Religion In Business

The religion that counts is the kind that is manifest in the everyday affairs of life. Christianity has always held up a standard for every day living. Other religions of the world have held themselves aloof from the vexing problems of life, claiming that religion was over and above these things that concern flesh and blood. The attention of a holy man of the Hindu religion was called to the cry of diseased beggars at his door. His reply was: "I am a holy man, and can have nothing to do with them." This is the conception that is often held by other religions, and by some professed adherents of the Christian faith. We have many people who assent to Christianity in its theological concepts, but do not carry out the teachings of Christ in their practical aspects.

An unfortunate conception has prevailed among many people in this materialistic age to the effect that religion and business cannot be mixed. These people say, "Business is business," and this term is used to cover many of the unethical practices of this modern age.

America has grown to be a great industrial nation. We were formerly a rural people, but the drift in the past quarter of a century has been to the cities, and the centers of population have clustered great manufacturing industries. Many people have come to think of men in big business as cold, sordid, inhuman, with their selfish ambitions centered upon the one thing of obtaining wealth at any cost or sacrifice on the part of their employees. It is true that many big men in business have by their attitudes created this conception; but it is refreshing to find here and there in this modern age captains of industry who make religion the corner-stone of business and their success. Our humble prayer to God is that this number may be greatly increased.

One of the great sins in business has been the spirit of dictatorship and monopoly. This spirit has been used for the suppression of the laboring classes; but the tides are now changing in American life, and labor, in many instances, is using the same weapon that Big Business has used in the past. Dictatorship, whether on the part of business or labor is a thing to be condemned. It is contrary to the spirit of American ideals. Now we witness a great Titanic combat between these struggling forces of Capital and Labor. Big Business has run the country in the past. Today Labor has grown her spurs to the point that she threatens to run the country. The country, however, cannot prosper and enjoy the highest peace and tranquillity with the dictatorship of either Capital or Labor in the supremacy. America cannot enjoy her highest growth and development save only under a regime of co-operation. Co-operation is the embodiment of one of the fundamental Christian tenets.

The greatest need of America today is religion in business, and religion in labor as well. The people of America are asking, somewhat impatiently at times, "How long will this bitter struggle continue?" "How long will this economic warfare blight the life of the nation in retarding progress, and engendering continuous strikes?" These things no doubt will continue until the

## HEADACHE

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

Capudino eases the pain, soothes the nerves and brings speedy relief.

It is composed of several ingredients which blend together to produce quicker and better results.

Capudino does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

**CAPUDINE**

people of this nation become awakened to their sense of a need of God, and turn unto him with confidence and faith.

My attention has been recently called to the testimony of an outstanding business man written into the annual report which he has sent to his stockholders. This man is at the head of an eighteen million dollar business. When heads of big business concerns include in their annual reports to the stockholders a Christian testimony it becomes an encouraging sign in the midst of the wicked times in which we live. The testimony I refer to is that of R. G. LeTurneau, President of R. G. LeTurneau, Inc. This corporation is one of the largest manufacturers of heavy road machinery in the United States, with plants and offices located at Peoria, Ill., and Stockton, Calif. Mr. LeTurneau reviews in his annual report the progress of his business for the year, which shows phenomenal gains in every line. After reviewing in detail the financial condition of the company, including a resume of the business for the past year, and prospects for the future, he concludes with a Christian testimony.

In his testimony to the stockholders Mr. LeTurneau says: "It is a well known fact that the various Christian churches and Bible schools throughout the land have supplied us with many of our employees. We have, indeed, drawn heavily upon these Christians for our assistants, and only on one rare occasion have we experienced disappointment. We are always searching for competent, dependable, and worthy people, whether they be Christians or not, but the employment of those who assemble at places of religious worship is the natural consequences of your President's frequent visits to those assemblies. During the last year I have preached more than 150 sermons in churches of denominations too numerous to mention, and scattered throughout the land from New York to California. I shall pass this way but once, and I intend to occupy my time for the benefit of humanity by exerting my utmost skill in manufacturing machinery, and in preaching the gospel of Jesus Christ. Happily the two objects work together admirably, and I believe I have had better mechanics, better accountants, better executives, as well as better Methodists, better Presbyterians, and better Baptists.

"Evidence of a good Christian character on the part of those seeking employment in our organization is a very acceptable recommendation. Once having been employed in a capacity commensurate with his ability, his right to promotion is based exclusively on merit, diligence, and loyalty. But I respectfully report to you, my fellow owner, that the gentleman who is active in Christian work, though he may occupy the lowest position in commercial life, is happier and more contented than the highest paid executive who has not accepted our Savior.

"Your President believes that the advance of civilization in America had its inception in freedom of worship, which influenced our forefathers to settle on these shores; and that a movement back to the God of our forefathers by the present generation is what the country needs.

"I am deeply grateful for the constant flow of advice and assistance rendered by our Board of Directors,

and for the loyalty, diligence and skill displayed by all my fellow-workers.

"In conclusion I shall humbly acknowledge the hand of God in the prosperous growth experienced by the company during the past years of depression.

"Respectfully submitted, R. G. LeTurneau, President, Stockton, Calif., March 9, 1937."

This testimony reveals the fact that Mr. LeTurneau has discovered the importance of mixing religion with business. He calls attention to the fact that they both work together, in these words: "Happily the two objects work together admirably." He has discovered that religion makes "better mechanics, better accountants, better executives." He also points out the fact that happiness does not come from being the executive of a big business. I call attention again to his words: "The gentleman who is active in Christian work, though he may occupy the lowest position in commercial life, is happier and more contented than the highest paid executive who has not accepted our Savior."

Our country today is being misled on the assumption that happiness comes from the acquirement of things, place and position. The fountain source of happiness is not in wealth, a name, or a position of power. These things are empty and lacking in that which satisfies the soul. Mr. LeTurneau speaks not only as an executive, but as a man who also knows the bitter experiences of misfortune, and economic poverty. It has not been so many years ago since Mr. LeTurneau was adrift, so far as economic success was concerned. He had tried many things in life, but had met with disappointment. Repeated failures had brought him to the very bottom in financial assets. The thought occurred to him one day, after these repeated failures, "Why not try religion? Why not try Jesus Christ?"

In response to this call which came to him in his more sober moments he gave his life wholeheartedly to the Lord Jesus Christ. He became a regular church attendant and church worker. He gave much of his time to visiting Christian missions, where he gave his testimony for the Lord. One night he was called to make a decision as to whether to attend services at a Christian mission, or to remain in his office and draw some plans for a job which had to be presented the following day. Cold business said, "Stay in your office, and work on your plans." But the pledge which he had made to Christ said, "Go to the mission." He made his decision in favor of the pledge which he had made for Christ. After returning from the service he went into his office and spent the matter of only a few minutes in drawing his plans. During those few minutes the flash of genius enveloped his mind, and he drew a plan which became the foundation structure upon which the patents hinge which has made one of the largest industries in America. Mr. LeTurneau believes that God had something to do with the plans he drew that night, after the struggle in making his decision between the mission, and staying in his office to draw the plans.

Our trouble in America today is, we have left God out of the everyday affairs of life. Mr. LeTurneau calls attention to the need of "a movement back to God of our fore-

## Before and After The Revival

At a meeting where several churches were represented, the presiding elder asked what had been done in preparation for a revival meeting. After a round-table of excuses, all the answers were, "we have done nothing," except one church reported that they had cut a little dog-fennel from around the church. What a tragedy. Twelve months had passed since the last revival (or meeting) and no preparations had been made for this year's revival except cut some bitter weed.

### Before the Revival

1. Have 1000 leaflets printed, size about 8 by 11 inches. On the front side of this leaflet state all facts, needs, etc. of a revival. Give exact dates and hours of each service. Name all preachers that are to take part in the revival and

fathers." This undoubtedly is the greatest need of our country: Back to God and his Church. One of the sad things in our present situation is the multitude of people who believe we can run this country successfully without God. This nation was founded by men and women who held an unwavering faith in God. The early history and marvelous development of this country in its infancy cannot be explained on any other ground than the fact that God had a hand in starting this nation upon its great career. We cannot expect to endure as a great nation if we forsake the God who gave us existence. Yes, Mr. LeTurneau is correct: We need a great revival that will turn the people back to God and the Church.—J. C. McPheeters in Pentecostal Herald.

give special note regarding the preaching. Especially mention prayer and young peoples service. Give special and unusual invitation for all to attend each and every service.

2. Name the song-leader and pianist. Have a good supply of real revival song books. Call attention to the value of good music and to spiritual singing as recorded in the BIBLE.

3. If at all possible, hold the meeting in a grove or under an arbor or tent and have it well lighted.

4. Have preaching both morning and evening, or have afternoon cottage prayer meeting and the evening service.

5. On the back of this leaflet quote 15 to 25 passages of Scripture on Christian living, the joy and hope of a Christian, etc. Also quote 15 to 25 passages of Scripture for a sinner. How the sinner may be saved, what he must do to be saved, the value of salvation, the cost of sin, etc. Also quote 15 to 25 passages on giving, on tithing, on paying to the Lord. Make this leaflet real newsy and interesting on each side.

6. Thirty days before the meeting is to start organize all Christian workers to GO and make a complete inventory or survey of each home in reach of the revival. Make a list of each home visited and give any unusual facts, information or requests they may get from each home. At the same time get the names of all the unsaved persons over 6 or 8 years of age and all information possible as to their religious or non-religious life. Leave one of these leaflets at each home, especially with all unsaved persons, and invite them to the meeting and ask them to keep the leaflet as it gives information and

## Leaders Come From Small Colleges

Former Vice President Charles G. Dawes, speaking at Hendrix College last Spring, said: "Over 90 per cent of America's leaders have come from the smaller colleges."

Hendrix College alumni are holding positions of leadership and trust in nearly every state of America and in several Foreign Countries. The College has now developed

## A New Program For Present Needs

Courses that will prepare students for the new needs of the present day are offered in Liberal Arts Humanities, Public Speaking, Social Sciences, Education, Philosophy, Natural Sciences, Music Fine Arts, and in many Pre-Professional Studies. Some of today's students will be leaders tomorrow.

ATTEND

**HENDRIX COLLEGE**  
CONWAY, ARKANSAS

**54th Session Opens September 8th**

Ask Dr. Matt L. Ellis, Chairman of Student Committee, to reserve a room for you today.

dates and hours of each and every service.

7. Then the pastor should call his entire church working force together 30 days before the meeting, together with the list of information that his workers secured in visiting the homes, and conduct a Bible school or workers' council each week for four weeks before the meeting and train his workers just how to work, what to say and how to say it, to help lead a sinner to repentance—to Christ. These four meetings should be carefully and prayerfully arranged for a great spiritual awakening on both the inside and the outside of the church. Train each worker to move and act forthwith, immediately when the preacher calls for action—for help.

8. The song leader and pianist should attend each of these four workers' meetings, and, with the aid of the pastor and other church workers, select and make a list of the best REVIVAL SONGS and REVIVAL CHORUSES, and the song leaders, the pianist, the pastor and the evangelist should all have a complete list of these songs and choruses. This is very important.

9. Then two to three weeks before the meeting, place one of these leaflets in each store, each show window, shop and bank, on light poles, trees, etc.

10. Have the janitor to ring the church bell long and loud one hour and again 30 minutes before each service starts, and see that the bell is rung on exact schedule time. If you do not have a church bell, get one, for they are worth their weight in gold if properly rung. Have the janitor keep the premises clean, for "Cleanliness is next to godliness."

11. Have plenty of ushers and have them well trained where to seat certain people, etc.

12. About one week before the meeting is to start, let the church workers come to the church for one hour to mow the lawn, cut the weeds, wash floors and windows and arrange for a bouquet of fresh flowers each day.

13. Have each service start exactly on time, regardless of how many are there; but close at the Lord's will.

14. If the pastor or evangelist has training enough, gift enough, and religion enough to reach and move and stir the people, the meeting should continue from two to four weeks as the interest may require. But if the pastor or evangelist does not possess these qualifications, then the sooner the meeting be closed the better.

15. If any pastor or evangelist makes light of, or even indicates that he shows disfavor of a shouting religion, a laughing or crying religion and that he does not approve of the mourner's bench, and that he preaches a religion as dry as a powder horn, then such pastor or evangelist should be turned out of the Methodist church and let him join a church that does teach and practice such a religion. Religion does not affect all people the same way. People are tempered differently. It may cause some to shout, some to cry, some to laugh, and others may receive it with dry eyes; but when a person has been born again, when the devil has been driven from the heart and Christ comes into the heart, it is likely to cause some degree of rejoicing, if not emotion. "They CRIED unto God and God heard their CRY." "The Lord is nigh

them with a broken heart," not a stony heart, "Except ye REPENT ye shall likewise perish." People may get religion and be saved in the home, in the office, on the farm, or anywhere, but the best place to seek forgiveness of their sins is at the MOURNER'S BENCH. There are a hundred and one benches—all the way from the United States Supreme Court bench to the split log bench of the six-year-old boy, but the most important bench of all benches is the MOURNER'S BENCH.

#### After the Revival

1. Then last, but not least, what shall we do with these new converts after the revival is over? Nine times out of ten, if not 99 times out of 100, they are turned loose to stand alone or drift back into the world and go to the devil. Many preachers shake the fruit, but they fail to gather it up and save it. They fail to string the fish they catch. They are like the fisherman that throws his fish out on the bank to flutter and flounce back into the water.

2. These new converts are as children. "They are as new born babes desiring the sincere milk of the word that they may grow." "They are babes in Christ to first be fed on milk and not with meat." "They must grow in grace," if they get grace. Their grace must be "multiplied." If not "they may fall from grace." For "they are bent on backsliding."

3. Why not at the Bishops' Council or the presiding elders' meeting or at the pastors' conference have a prayerful and careful program arranged for a Christian training school to be held each week after the revival for a few weeks or months to train and teach these new converts how to grow in grace and how to become happy and useful Christians in the church. If they do not outline a training course for this particular purpose for the new converts, they will not be trained at all and many will be lost again.

4. Invite older Christians to this training school. Give the new converts some work to do. Teach and train them to speak and pray in public. "It is better to set 10 men to work than to do work of 10 men."

5. You may say that all the offices of the church are filled and there is nothing for the new convert to do. Well what did you take them in for? Why not create or set up new jobs in the church? The government is growing and it creates new jobs and sets more people to work. If the church is a growing church, why can't it find work for all to do? You may let them take the place of some of your appointed committees that are now doing nothing. What would you think of a banker, farmer or merchant who would employ persons and turn them loose in their business without teaching and training them. How much more important it is to teach and train the new converts in the Lord's business. Some preachers may say that they cannot teach and train these new converts after the revival is over as they must leave to start a revival at some other place. This is often true, but not always. But in such a case the pastor could have this well outlined program for a Christian training school and appoint several of his older members to conduct it. Whatever you do, do not turn them loose to drift back into the world for the devil to get.—Geo. A. Lamb, Bono, Ark.

## WPA Workers Are A Drag On the Labor Market

The Federal Government is spending millions of dollars each month to keep persons on WPA rolls. The purpose is threefold: to afford an opportunity for these people to earn enough to keep the wolf from the door; to aid them in sustaining their morale, and to maintain skill in their various trades.

The Federal Reemployment Service was established to aid WPA workers to obtain regular jobs in private industries. In this effort, reports show the Government is not having the success which was anticipated. What is the reason?

During the month of May, 1937, a Cleveland concern, manufacturing machine tools and astronomical instruments, sent a questionnaire to some 300 leading manufacturers throughout the country. Answers from 229 firms were received. Nearly 200 reported a shortage of skilled workers. Of the total number of firms reporting, 189 stated that they rarely or never employ men from the WPA, and 110 concerns replied that they either have not been asked to cooperate with the federal agencies in accepting men from relief rolls or have not accepted cooperation when such was offered.

The replies contained such comments as the following: "We will not hire them." "Most of these men are not worth a damn." "Men on relief rolls more than three months are generally unsatisfactory." "Men on relief are no good—ruined." "Majority either lack skill or have no desire to work." "Men on relief rolls have no ambition." "Reemployment agencies have few men we can use." "We find WPA workers are not the class we want to train." "Reemployment agencies are not active or aggressive."

A few of the firms said they were trying to cooperate with both the state and federal Reemployment Service. One firm stated that it tried 300 men from the relief rolls, but had been successful in training only 35 for its needs.

The result of the survey made by the Cleveland manufacturing firm is causing considerable comment. Some are of the opinion that the Reemployment Service generally do not exercise good judgment in selecting men for the particular jobs to be filled. Others agree with this criticism, and add that the Reemployment agencies are not sufficiently aggressive in selling WPA workers to the manufacturers, claiming that they are not as careful in selecting men from the WPA as they are in selecting help from other sources.

Most observers agree that the problem requires not only salesmanship of the most persistent kind, but careful study of the capacities of each employable on the part of the Reemployment agencies and personnel departments of the private industries. These observers, for the most part, believe that the manufacturers should cooperate willingly with a program involving such a vision of the WPA problem. It is conceded that the WPA employees have their part to play in making the program a success by conscientiously responding to the efforts of the Government to place them in jobs.—Scottish Rite Bulletin.

## Woman's Missionary Department

MRS. A. C. MILLAR, Editor

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

### PRIMROSE MISSIONARY SOCIETY

The Primrose Missionary Society met in the lovely home of Mrs. W. T. Dorrough Tuesday afternoon and despite the hot weather forty-one members and visitors were present. A very helpful and interesting program was rendered followed by delicious refreshments served by the hostess. Interest in our missionary work continues to grow. We are sending a very capable negro woman from our community to the Training School in Little Rock this week. We are very proud of our parsonage furniture that has been bought and paid for already this year.—Reporter.

### CLINTON AUXILIARY

The Society met in the basement of the church Thursday, August the twelfth in an all day session. There were more than forty present, including Mrs. Janie Williams of Arcadia, Florida; Mrs. F. D. Alexander, of Marshall, Ark.; Mrs. Bob Maddox, of Okemah, Oklahoma; and Miss Leota Kruger of Camden, New Jersey (one of our home missionaries).

The three circles met separately at 11:00 a. m. in a business session. Then at the noon hour all enjoyed a sumptuous pot-luck luncheon. It made many hearts swell with pride to see the tables all ready—with white table cloths, nice green bordered dishes, ice tea glasses, and silverware—all belonging to the church. These have all been bought or donated by the Society this year.

Afternoon all the circles met in one body. The program was very ably presented by Mrs. C. B. Oldham, in her usual pleasing and inspiring manner. Each one on the program rendered her part well. Also Miss Kruger gave an interesting talk on her work, which we all enjoyed.

The Society gave a rising vote of thanks to Mrs. C. H. Tingley for the nice table linens and many

## CHILLS AND FEVER

### Fast Relief for Malaria With This Proven Treatment!

Don't go through the usual suffering. Stop Malaria chills and fever in quick time.

Take good old Grove's Tasteless Chill Tonic! This is no new-fangled or untried preparation. It's a famous medicine you can depend on.

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

The very next time you feel an attack of chills and fever coming on, go right to your drug store and get a bottle of Grove's Tasteless Chill Tonic. Start taking the medicine immediately and you will soon get the relief you want.

All drug stores sell Grove's Tasteless Chill Tonic, 50c and \$1. The latter size is the more economical.

other useful articles that she has given the church.

The group adjourned to meet in another all-day session the second Thursday in September—in the basement.—Mrs. Kate Wilcox, Publicity Chairman.

### INSTITUTO METHODISTA

The work at Methodist Institute, which is now a settlement in Ribeirao Preto, Brazil, is progressing well. As there is a great demand for English, the English department is full. In the kindergarten the matriculation is thirty-nine, which is a large increase over the enrollment at this time last year. The playground library, gymnasium, and tennis classes are very popular. The handcraft class makes a contribution to many young girls and mothers.

Miss Rosalie Brown writes regarding Miss Mary McSwain, one of Brazil's newest missionaries: "Mary McSwain is a dear girl and we are delighted to have her with us. She is so friendly and nice to everyone that she is rapidly making a place for herself in the hearts of the people. I think this is the first time in many many years that a missionary who could not speak the language has been here. The people are impressed with her youth and with the fact that she has left home to come out here to work."

### CONGO MISSIONARIES ENJOY REFRIGERATOR

The Icy Ball refrigerator, presented by the Adams and Sadler Circuit of the Tennessee Conference to Rev. and Mrs. E. H. Lovell upon their return to the Congo some months ago, is proving a boon to this missionary family in the heart of Africa.

Mr. Lovell says: "We want our friends of the Adams and Sadler Circuit to know that we purchased this refrigerator with the funds they gave us for equipment, and we are increasingly grateful to them for making it possible for us to have this valuable article here in the tropics. The ice chest that can be operated here for practically nothing is certainly a blessing."

The Icy Ball refrigerator has a cold ball into which ammonia gas is forced by heat applied to the storage ball, and the missionaries provide this heat by an ordinary wood fire at little or no expense. "We can have ice cream and cold drinks whenever we want them," says Mr. Lovell, "and again and again we say 'Lusaka efula,' which in our native tongue is 'Thanks many.'"

### Church Building Values and Costs Are Rising!

If the Church Were Destroyed  
Could You Rebuild It With the  
Amount of the Present  
Insurance?

Write Us Today for Our Plan on  
FIRE—LIGHTNING  
WINDSTORM—HAIL  
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Our Low Rates Offer a Savings  
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## Christian Education

### FIELD NOTES—LITTLE ROCK CONFERENCE

By CLEM BAKER

Rev. J. H. Cummins writes for survey cards preparatory for a campaign for increased enrollment in his Church School at McGehee. This is the very best time of the year to do this.

Mrs. C. B. Nelson has been actively identified with practically every program at Mt. Sequoyah this summer. She concludes her work there this week where she is one of the counsellors in the Young People's Leadership school. Mrs. Nelson is the director for the Young People's work of the Little Rock District.

Rev. R. L. Long and Miss Fay McRae are the instructors in a Training School at Crossett this week. Rev. T. T. McNeal is the promoter and dean.

Mrs. W. D. Bozone of El Dorado is the new director of Children's Work for the Camden District. We welcome her to membership in a group of fine volunteer workers in the cause of Christian Education in the Little Rock Conference.

Edward Dunlap of First Church, Pine Bluff was recommended for license to preach by the First Church Quarterly Conference last Sunday. Edward will enter Hendrix College in September. This will make two young men and two young women from First Church in school preparing for life service in the church. We congratulate Bro. Buddin and First Church.

Rev. S. G. Rutledge of Princeton Circuit is spending as much time as possible at the bedside of his good wife who is seriously ill at the St. Vincent's Hospital in Little Rock.

Rev. W. L. Arnold from Hazen came smiling into the office last Saturday and, as always, left us happier than when he came. Bill is busy organizing his church for the fall campaign.

Rev. R. A. Teeter has had a Vacation session of his Church School at Altheimer with an enrollment nearly equal to the total enrollment at the regular Sunday School session.

Rev. Vance Martin is proud of the new Sunday School rooms just added to his Rockport church on the Malvern Circuit. Vance will be a Senior in Henderson State College next year.

Rev. J. T. Prince reports a great Vacation School and two very fine revival meetings on the Winthrop Circuit. He was assisted in his meetings by Rev. W. J. Clark and Rev. W. T. Bone. "Everything in full by Conference" is Prince's prediction.

Rev. J. B. Sims, a superannuate member of the Little Rock Conference, is well and happy and lives in his own home in Bernalillo, New Mexico. A son with a good business in Bernalillo and a daughter in nearby Albuquerque, keep their parents from getting too lonesome.

so far away from the people they love and have served.

Rev. O. E. Holmes of Nashville has given his vacation time this year to helping in revival meetings. He is one of our best evangelists.

Rev. J. A. Henderson recently led his people at Hawley Memorial in a successful campaign along financial lines. This is in keeping with his long time record of successful achievements in the Little Rock Conference.

Rev. L. E. N. Hundley is rejoicing in the completely remodeled parsonage at Warren. We have no finer people and pastor than we find in the Warren church.

Rev. Robert Core is reported by his Presiding Elder as doing a thorough-going piece of work on the Kingsland Circuit since he took charge the first of June. Robert lacks only a half year's work toward his degree in Hendrix which he will complete this year.

Dr. C. M. Reves recently assisted George Cagle in a successful revival at Thornton. Excellent congregations have greeted this popular pastor in his own church through the summer months.

Rev. J. L. Evans of Smackover is back in his pulpit after several weeks absence on account of illness.

Rev. Paul Clanton is one of the proudest preachers in the Conference these days. A new son came to make his home in the parsonage at Pullman Heights last week. Mother and son are both doing fine. Father is a little shakey yet, but will recover.

Dr. Rex B. Wilkes, returning from a short vacation in the Ouachita Mountains, called at the office on his way to Hendrix College to make final plans for son Jack's entering Hendrix this fall. Jack will be a senior ministerial student.

Rev. Mark Vaught, who was forced to leave Hendrix in the middle of last college year on account of serious illness, is now fully recovered and will join the fine group of young preachers at Hendrix again in September.

Mr. R. C. Carmical, a member of the Little Rock Conference Board of Christian Education, has recently been appointed postmaster at Rison. This is good news to his many friends.

Rev. J. E. Cooper is back on the job "Presiding Eldering" on the Pine Bluff District, after a few weeks of study and visiting children in New York.

Rev. J. L. Dedman was elected chairman of the Board of Managers for the Hot Springs Training School to be held in Hot Springs the third week in September. Paul Clanton is the secretary and C. E. Whitten the treasurer. Roy Fawcett continues as the dean of this school.

Rev. D. T. Rowe reports that our new church building, consisting of an auditorium and five Sunday School rooms, is nearing completion in the Eagle community seven miles southwest of Lonoke. This is an afternoon appointment connected with Lonoke. The Sunday School, organized at Eagle by Bro. Rowe early in April, has had an average attendance of more than seventy for every Sunday since its organization.

Rev. E. C. Rule and the pastors of the Camden District, assisted by Dr. Guy H. Black of Detroit, Mich., are putting on a district-wide Visitation Evangelistic campaign lasting all next week.

### HOME AND FOREIGN MISSIONARY OFFERINGS, LITTLE ROCK CONFERENCE FOR JULY

Arkadelphia District	
Arkadelphia	\$ 10.00
Carthage	2.00
Tulip	.70
Dalark	.85
Magnet Cove	.35
Holly Springs	.85
Mt. Carmel (3 mos.)	1.50
Macedonia (2 mos.)	1.68
	\$ 17.93

Camden District	
Fairview (2 offerings)	\$ 2.18
Camden	11.60
El Dorado	21.09
Centennial (2 mos.)	.85
Logan's Chapel	.70
Fordyce	5.98
Harrell	1.27
Marysville (2 mos.)	2.15
Stephens	2.00
Mt. Prospect	.50
Fredonia (2 mos.)	2.55
Parker's	2.50
	\$ 53.37

Little Rock District	
Bethlehem	\$ 3.11
Pulaski Heights	10.00
Pepper's Lake	.59
Hickory Plains	1.04
New Hope (2 mos.)	1.15
Roland	.72
Mt. Tabor	1.25
Sardis	1.00
Martindale	.75
Geyer Springs	1.00
First Church, L. R.	4.73
	\$ 25.34

Monticello District	
Dumas (5 mos.)	\$ 15.00
Hermitage	4.00
Lake Village	2.73
New Edinburg	1.18
Winchester (for year)	12.00
	\$ 34.91

Pine Bluff District	
First Church, P. B.	\$ 8.00
Bayou Meto	1.18
Camp Shed	1.00
Ulm	1.20
Gould	1.04
Wabbaseka	2.31
Rison	1.95
Tucker	.46
Good Faith	3.00
Sherrill	4.00
Brewer	1.06
Center	1.00
Stuttgart (April)	8.49
Lakeside	18.45
	\$ 43.14

Prescott District	
Doyle	\$ .50
Hope	7.50
Nashville (2 mos.)	10.61
	\$ 18.61

Texarkana District	
Sylvarino	\$ 1.00
Vandervoort	.77
Horatio	.89
Mena	5.00
First Church, Texarkana	10.96
	\$ 18.62

Standing By Districts	
Arkadelphia, 8 schools	\$ 17.93
Camden, 12 schools	53.37
Little Rock, 11 schools	25.34
Monticello, 5 schools	34.91
Pine Bluff, 14 schools	43.14
Prescott, 3 schools	18.61
Texarkana, 5 schools	18.62
	—C. K. WILKERSON, Treas.

### HOME AND FOREIGN MISSION SPECIAL

#### YOUNG PEOPLE'S ORGANIZATION, LITTLE ROCK CONFERENCE MONTH OF AUGUST

Camden District	
Fairview	\$ 5.00
Ebenezer	1.00
Vantrease	1.00
Centennial	.50
Norphlet	1.00
Smackover	2.00
	\$ 10.50

Pine Bluff District	
Lakeside	\$ 3.00
	—MRS. R. A. THOMAS, Treas.

### A TEST FOR YOUR PREACHER

The question which should be asked of the minister is not whether what he says is comfortable to his hearers, or whether it commends present-day conditions. The question which both clergymen and laymen should ask, as followers of Jesus Christ, is this: Is his inquiry honest? Is it based upon real study, genuine insight, and above all, is it Christian?—Albert W. Beaven.

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## CHURCH NEWS

### ARK. METHODIST ORPHANAGE

I am thinking of the coming Annual Conferences and what they mean to those of us who are trying to lead in the ministry. I am praying that we may have two of the most helpful and constructive conferences that we have ever had in Arkansas.

I appeal to my readers for your personal allegiance to high and ethical religion. I appeal to you for patient, sacrificial help in all endeavors of the Church, for nothing can be well with anything, not even with what we eat or what we drink or wherewithal we are clothed, unless first we seek the righteousness of the Kingdom of God.

I have never been able to understand why all sane men and women should not be interested in the Church's endeavor to do the work which it has done and is now doing for the motherless and fatherless children.

If my readers could only see and appreciate the sweet and purified atmosphere that prevails at our Home, they would thank God and make some contribution to its on-going.

We need you now as never before and I pray that you may not treat lightly the appeal of one who loves you and one who loves the Home for motherless and fatherless children. Yours truly, — James Thomas, Executive Secretary.

### WALDRON CIRCUIT

Rev. B. E. Robertson closed a revival meeting at Parks August 15. Received one into the church and left the church in a revived state.

He also organized the young people for League work. Twenty-five young people were ready and anxious to work.

Mr. and Mrs. Victor E. Jacobs assisted in the young people's work and song service for the revival services.—Reporter.

### MEETING AT GREGORY

We are in a great meeting here, with good attendance, unusual interest and excellent singing in charge of Mrs. Ruth Powell Jackson of Vilonia, who is rendering excellent service. She's a great worker with young people. She has organized a Junior and a Senior quartette of local talent. The special vocal solos which she renders each service to the delight of the entire audience are truly gospel messages in song.

We are coming to the close of the Conference year much encouraged. We will be able to close out 100% on everything.—James M. Talking-ton P. C.

### REVIVAL AT NEW BETHEL

We just closed an old-fashioned revival at New Bethel. We had 14 conversions and two additions to the church. Bro. I. A. Love of Des Arc did the preaching. He brought some wonderful messages. We thank God for a man like Brother Love, who still believes in the altar. We need more like him.

Miss Nancy Willie Roe of Des Arc played the piano, which added much to the spirit of our meeting. We feel that our church was greatly revived. A revival of religion that will last for years to come is what we need today.

I can truly say I never worked with a better people than our people around New Bethel. They are

interested in their church and willing to stand by their pastor.

On Friday night at the close of the service these good people surprised both preachers with a fruit and vegetable shower. Was appreciated very much by both preachers. May God's richest blessings rest upon these good people is our prayer.—J. R. Martin.

### JONESBORO DISTRICT

The Jonesboro District continues to move forward under the able leadership of Dr. E. W. Potter, Presiding Elder. Reports are that a number of fine revivals have been held in the District, while others are now in progress.

The Conference Treasurer's re-

port shows the Jonesboro District leading the North Arkansas Conference in the amount paid on Benevolences, the amount being \$5,981.50. With a bountiful crop harvest in store, and the fine cooperative spirit existing between the presiding elder, pastors and laymen, we are expecting all finances to be reported in full at the Annual Conference.

Possibly the major accomplishment for the year is securing sufficient funds to build a nice church at Dyess Colony. Dr. Potter early sensed the need of a church building in the colony and begun working to that end. He and Dr. O. E. Goddard of Batesville traveled the entire district soliciting funds for

which to erect a church. Some \$2500 in cash was secured and the building is now being constructed.

The week following August 29 a district-wide program will be conducted at First Church, Jonesboro. Both a Christian Workers Training School and an Epworth Conference will be in progress. Dr. Lavens Thomas of Emory University will speak twice daily for three days during the school.—J. H. Hoggard, Reporter.

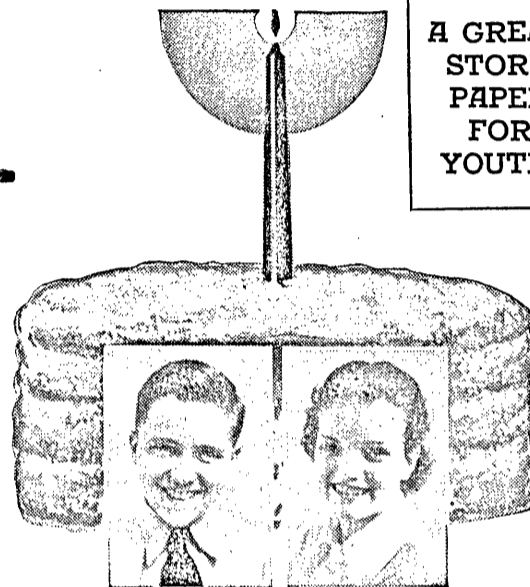
### REVIVAL AT NEWARK

We closed a very fine work at Newark. Great crowds attended the revival, the church wonderfully revived and fifteen converted. Rev. (Continued on Page Ten)

## Nearly 100,000 Boys and Girls Will Join in the Festivities When---

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## CELEBRATES 1<sup>st</sup> BIRTHDAY IN OCTOBER



Not actually, of course, but in spirit because CARGO has meant so much to them during the first year of its life. This sparkling and thrilling youngster was given life in the story-paper world just one year ago. During that period, it has brought countless hours of real reading pleasure to thousands

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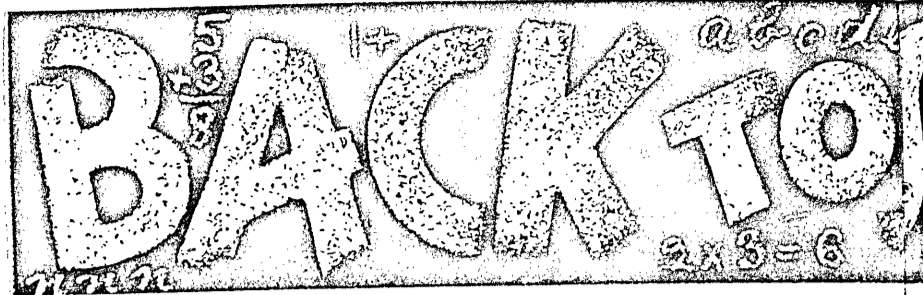
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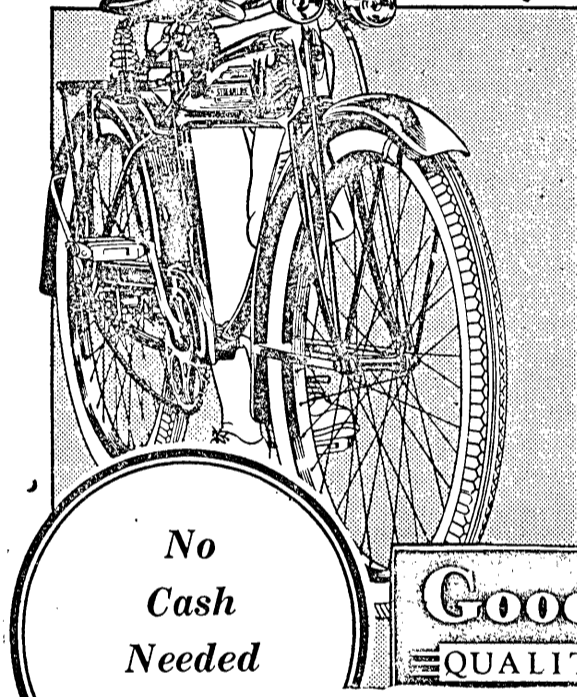
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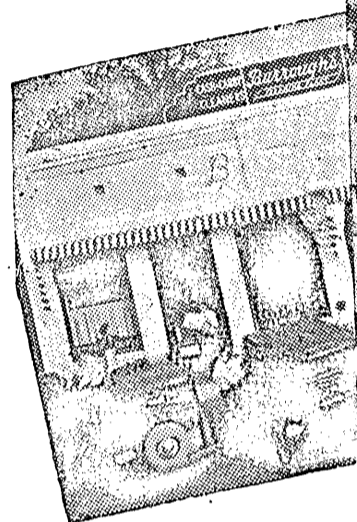
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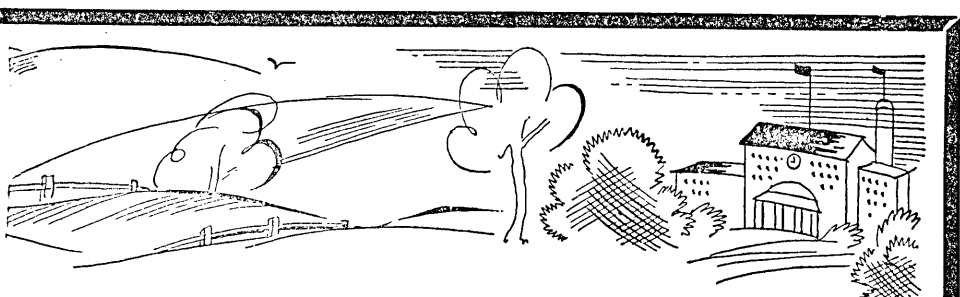
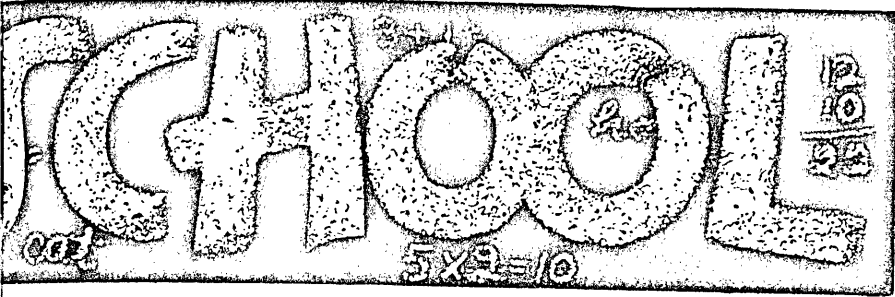
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(Continued from Page Seven)  
Roy D. Seals our pastor, is in high favor with his church and all the people of community.

We are now with Rev. A. T. Mays at Mountain Home. Crowds and interest increasing with every service. We expect victory before we close August 29. Brother Mays is in his third year here and is doing a fine work. He and family are in high favor.

We have open date for one meeting in September. Any pastor wanting my services better wire me here at once.

Go to DeWitt, Ark., October 3-17, with Rev. A. C. Carraway.

Your brother in Christ.—H. C. Hankins, Evangelist. Home address, Springdale, Ark.

#### REVIVAL AT WALTER'S CHAPEL

A wonderful revival was held at Walter's Chapel, from August 12 to 22, with Bro. Womack doing the preaching and our pastor, Bro. Martin conducting the singing and devotional exercises. The church and community received untold blessings. It would be possible to have more conversions or additions to the church but meetings where the spirit of God is more bountiful are few. He was a hard-hearted person that did not cry in the services of these men of God.

There were fourteen conversions, two restorations, and six additions. The church was made stronger and God is glorified. The good of this meeting will be felt for many years.—Herston R. Holland, Sunday School Superintendent.

#### SIGNING OF CONSTITUTION TO BE CELEBRATED BY CHURCHES

In connection with the National Sesquicentennial Celebration of the signing of the United States Constitution on September 17, the Good Neighbor League is urging its leaders and members in the churches in nearly two thousand cities and towns in the United States to hold dinners or suppers at which the purport and value of the Constitution may be discussed. President Roosevelt will specifically address these Good Neighbor League dinners from Washington through coast-to-coast radio networks.

The general theme for discussion suggested by the Good Neighbor League is "What has the Constitution wrought—for the State, for the Individual, for Industry, for Labor, for Religion, for Education." It is recommended that local speakers take part in this non-partisan discussion, preferably the pastors of the churches themselves. The League will send to such speakers, without cost, copies of the book entitled "The Story of the Constitution," which was prepared and published by the non-partisan Commission consisting of Senators and Representatives appointed by a joint resolution of the United States Congress.

Copies of this highly interesting and authoritative book of information, giving ample data for addresses on the Constitution, will be sent to leaders of churches who wish to plan for dinners, even though they may not be identified with the Good Neighbor League. For full information write to Charles Stelzle, Executive Director, Good Neighbor League, 295 Madison Avenue, New York City.

When answering advertisements, mention the ARKANSAS METHODIST.

### Dedicatory Address At Laying of Cornerstone



CHARLES W. BARNETT

(Editor's Note—The following address was given Sunday afternoon by Charles W. Barnett at the laying of the cornerstone of the new \$25,000 Central Avenue Methodist Church. Mr. Barnett, a member of the First Methodist Church, spoke before a large gathering who attended the formal services.)

This is an undeserved privilege and honor. It is one of those momentous occasions that stand out in the history of any community. Assembled here today to take part in fitting ceremonies for this event are few persons who saw and heard similar services when the foundation of the old building that so long and well served this congregation, was laid in 1891. The present generation is fortunate indeed to have among us at this time even a very limited number who can remember having partaking part in the formal rites 46 years ago. Since that epochal date in Batesville's history other churches have been built. The great sister churches across the way have only recently built new edifices that were erected by man's hands to the Glory of God. Now all denominations have new buildings and Batesville is of a truth known as a city of beautiful churches. Some day, probably not far distant, protestantism will march forth under one name and with a single and undivided purpose. But for the present it is a time of separate denominations and as such we spend our money to build temples that we intend to use as places of worship and prayer.

When we read the signs of the times, no American citizen can fail to appreciate the gravity of our situation. It does not make any difference what your views may be about other matters, no intelligent person can fail to appreciate the seriousness of the situation. When we look about us at the nations today, we know that free worship, popular government, relatively speaking, is disappearing. For anybody with our traditions to face that situation and know that the identical things which are afflicting the other nations are also afflicting this nation, he must be serious. We are assembled to begin building a house that you and your children and their children may come to worship as they please. Just such folks as you and I will

determine whether or not this house will be used in that way or whether the state will tell you who your preacher is and what he may say.

When you make an examination of the attitude of multiplied citizens who do not and probably never will have your high Christian ideals, you may well ponder the situation and try to build the church into its rightful place among the coming generation. In this tragic hour of the world's experience, it can be saved from the greed of a few dictators only by the church and God's people. We know that as a people, as a nation, we are at the crossroads in America. Some time we must determine whether or not we are going to preserve Anglo-Saxon institutions in this country or join the other nations under a dictator.

Do not let anybody fool himself about that. People do not have dictators merely because they choose to have dictators. No people clothed with the power of self-government ever came under the government of a dictator as long as their worship of God was true and sincere. Today only nations that are at least admitting that God is supreme and allowing people to worship according to the dictates of their own conscience have a government of, by and for the people. Every other country either has a dictator of their own or is governed by some other nation. The work of government has to be carried on. Laws and regulations are of divine origin. This is provided for in the economy of God. The fact that there shall be government is fixed in human necessity.

The people of Germany lost the power to govern and Hitler became dictator only after they lost interest in the religious affairs of their people and placed militarism first in the minds of the people. We think these things cannot come to us. We are deceived by a perfectly ridiculous egotism.

Only the greatest people who ever trod this earth and established this Republic with full and proper recognition of God, can save this nation from a dictator. We confront a situation this hour that requires a united government, a united force of Christian people back of it. Is there anybody who does not know that the problems of this hour challenge us to produce the highest type of Christian leadership and most capable who ever assumed the responsibility of government on the face of this earth? The same type of citizenship that founded these United States is required at this time to continue our same form of government. Last week's ARKANSAS METHODIST in the Sunday School lesson article said this: "The destinies of the nations are in the hands of God. Mighty are the warriors, learned are the advisors, clever are the diplomats, and when they have exercised all their human strength and ingenuity and have only brought themselves and their nations to Wits End Corner, God must lay hold and bring order out of chaos. Happy is that people where rulers recognize God and seek his guidance."

What the United States will be twenty-five or fifty years from now is being determined by you. In the minds of little children there is at this time being inculcated the kind of churches and government we will have in the future. The Church must take a more prominent place in this molding process.

This is a great undertaking. An effort of a small band of people. Those who are responsible for this beginning are worthy to be called Christians. This pastor who has labored so feverishly and unceasingly in this building activity has laid out for himself and his people a grand and glorious piece of God's handiwork. And, their efforts were not at first centered upon the building of a new church. They have wrought well in other departments, really the most important departments. The additions to their membership, the way in which they have complied with the program of the Methodist Church, the fine record of service in the past—all of this entitles them to larger and better arranged quarters. A physical plant that will enable them to carry on the work of the kingdom in our present busy era. Except for the sacrificial spirit of less than fifty families this church could not be brought into being. But there is always leadership in any great movement of our history, whether local or national. This man Gatlin will long be remembered and have a work that will be a monument to him and his foresight for years to come.

Emphasis, great emphasis, should be placed on our church buildings. Going into any city you generally size it up and decide what kind of a town it is by the churches. When the first churches were built under God's own directions He required the builders to use only the finest of materials—gold, silver, brass, copper, cedar and the great forests of Lebanon, and He impressed it on their minds that it was a holy place, a place of worship. Today we Protestants do not have the proper training to regard the houses of worship as God taught the old Jews to respect His Dwelling Place. But after you have put together the cement and rock and brick along with other materials in this building you still may not have a building truly acceptable to the Deity you have it built to serve. Other things of a spiritual nature must also be framed together so that it will in truth grow into a temple of the Lord.

The Corner Stone you are laying today represents Jesus Christ, He being the Chief Corner Stone, the Great Corner Stone of the real Church of God. These buildings are only places of worship for a few

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years, but the Church eternal goes on forever and ever. People may criticize the church you and I attend, and their criticisms may be true and deserved, but the men or the women who stay out of the church and deny it His support are only aiding and assisting those who would tear down our free civilization and rights to worship according to the dictates of our hearts.

The corner stone marks, as does a milestone, the completion of one stage of progress, and the commencement of another. Fresh in your minds is the old building, the church where you possibly were converted and have worshiped for many years. You will remember

the many discussions had in that old building concerning this new building. This was conceived within the walls of your old church. And now about us on this lot are the materials for the new building to worship God in a place of greater beauty and dignity than has thus far been your lot. Let all of you, with the help of those others of us who are in a position to do so, with heart and mind and pocket-book push forward the work to a successful completion.

May every passer-by hear echoing from the walls of the completed church the sound, "Behold, I bring you good tidings of great joy." May this temple have for its corner stone

Christ in theology, worship, work and character—four sided, square and perfect. May form and superstition and idolatry be banished from its worship, and lines never be drawn between the worshippers. Over every entrance, let the chisel cut that large gospel, "Whosoever."

This temple must send its influence into every part of this town and country. Its mission is to save men and thus save society and government. It shall uphold righteousness wherever it is seen, and stamp out iniquity wherever it may begin to burn. It must be a part of its work in the earth to establish unselfishness and honesty in the business world and purity and justice in

the social and home world. It must tie selfishness and monopoly to the stake and burn them. May the influence of this great church be found for Christ in every part of the world.—Batesville Guard.

#### TRINITY CHURCH ERECTS BUILDING IN CONGO

The new Bible School building, now going up at Wembo Nyama in the Congo Mission of the Methodist Episcopal Church, South, has been named the Trinity Building in honor of Trinity Methodist Church of Los Angeles, California, whose generous contributions have made the new structure possible.

The new building has been greatly

### CONTENTS OF THE OCTOBER-NOVEMBER-DECEMBER ISSUE

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The Christian and the Christ

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The Christian and Social Responsibility

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The Christian and His Daily Walk

December 23-25

"Unto Us a Saviour Is Born"

December 26-31

The Christian and His Victories

*The Upper Room* contains Daily Meditations grouped around vital topics, dealing with various phases of Christian life and practice.

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In May, 1938, All Methodism will unite in celebrating the two hundredth anniversary of the Aldersgate experience of John Wesley. *The Upper Room* has been assigned a very vital part in the preparations now being made for that celebration. Wesley's experience of the "strangely warmed heart" made early Methodism; a rebirth of that experience will empower the Church to meet the challenge of this crucial hour.

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THE UPPER ROOM  
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Nashville, Tennessee

needed, since the old Bible School building was small and poorly constructed of native materials (mud and straw), and could accommodate only a limited number of students. With the increased facilities of the new brick building it will be possible to take care of the increasing number of students applying for entrance and to train a larger number of native evangelists to meet the calls for preachers constantly coming in from new villages. Up to this time many of these asking villages have had to be told time and again, "Wait."

Trinity Church, Rev. R. P. Shuler, pastor, has long been deeply interested in missionary work in the Congo, and the Rev. H. P. Anker, director of the Bible School, has for almost ten consecutive years been supported as a Mission Special by the Young People's Department of his church.

### Dr. Cline in Charge of Work at Shanghai

Rev. John W. Cline, D.D., who has been placed in entire charge of the Methodist Mission at Shanghai, China, after ten missionaries were sent home because of war conditions, for the past nine years has been supported by the congregation of the First Methodist Episcopal Church, South. He was honored by the young people of the church at a worship service at 9:30 a. m.

Dr. Cline went to China in the fall of 1897. During 40 years of service he has gained the confidence of people of all denominations in China and is looked to as a leader in Christian work. After the student uprising on Shanghai Road in May, 1925, he was one of the few missionary leaders in all China called upon to testify before the Mixed Court in regard to the affair.

Local members of the First Church, during the Centenary Celebration, contributed money for the erection of Cline Hall, a magnificent building at Soochow University, in honor of Dr. Cline and his father, who was for many years a minister in this state.

Dr. Cline was president of Soochow University from 1911 to 1922. He resigned the presidency because of ill health and returned to America, where he remained two years. Returning to China in the fall of 1924, he served as presiding elder of the Shanghai District for three years and at the same time was president of the board of trustees of Soochow University, principal of the Soochow University Middle School No. 2, at Shanghai, and chairman of the executive committee of the Mission.

With the reorganization of the work in China in 1927, Dr. Cline was made treasurer of the Mission and business manager of the Board of Missions. At the organization of the Central Council in July, 1928, he was chosen corresponding secretary and a member of the executive committee. He also was made adviser of religious work at Soochow University Law School and Soochow University Middle School No. 2.

Dr. Cline taught in Anglo-Chinese College, Shanghai, from 1897 until 1899 and in Hongkong Anglo-Chinese School, Soochow, until the Boxer outbreak in the summer of 1900. In the fall of 1901 he returned to the college at Shanghai as a teacher and administrator of fi-

nances until his furlough in 1904. After returning to China in 1905 he was president of the Anglo-Chinese College until 1911, when he was elected president of Shanghai University.

He is American pastor of the Allen Memorial church of Shanghai, a member of the board of trustees of Soochow University and the Nan-king Theological Seminary, a member of the board of construction of the China Mission and the board of trustees of church property.

He was reared near Benton. He was graduated from Hendrix College in 1894 and from Vanderbilt University with a B. D. degree in 1896. In 1908 his alma mater conferred upon him the honorary degree of D. D.

His father was a missionary to the Indians and a circuit rider of the Methodist Church, residing at Collegeville. The Cline home place is a landmark at Collegeville today. Dr. Cline's parents are buried in the community cemetery there.—Arkansas Democrat.

### Schwyz Gave Switzerland Name and Flag

Of the three little mountain states Uri, Schwyz, and Unterwalden which pronounced their declaration of independence in the "Ewiger Bund," or perpetual pact, on August 1, 1291, Schwyz has ever since remained the heart of Switzerland. It has given the confederation its name (Schweiz) and its coat-of-arms, with a change only having been made in the shape and placing of the cross. It is said that the original flag of Schwyz was entirely red, and the little white cross which now appears in the upper right hand corner was a distinction bestowed upon the Schwyzers after a campaign at Besancon. The federal flag displays its cross in larger form directly in the center of the red field, and this same arrangement, but with the colors reversed, was, as a compliment to Switzerland, adopted by the International Red Cross Society, which came into being at Geneva on August 22, 1864, with Jean Henri Dunant, a philanthropic citizen of Geneva, as its founder.

That Schwyz, the tiny cantonal capital and the districts of Steinen, Seewen, Auf Iberg, Brunnen, and the Muotta valley, which made up the state in the beginning, were much more populated in their early days is indicated by historic records showing, for instance, that 1,500 men of Schwyz participated in the Besancon campaign, also by the fact that of the three pioneer cantons Schwyz assumed leadership.

A delightful patrician atmosphere prevails today yet in the little town of Schwyz, which is impressively located at the base and on the slope of the twin peaks of the Mythen. Here one encounters a "Herren-gasse," a freie Reichsgasse, and along these and other less pretentiously named thoroughfares stand fine old patrician residences. High walls, towers and gables are some of their visible marks of distinction, and through handsome wrought-iron one gets glimpses of the attractive gardens in which they stand.

As Schwyz was the victim of a big conflagration in 1642, all these residences were built afterwards. Among these mansions are included the Reding houses, homes of

branches of one of the most illustrious families of Schwyz, whose name appears forty-five times in the annals of the state's chief magistrates. Thus, in a beautiful framework of trees in the Schmidgasse, which leads to nearby Brunnen, on the lake of Luzerne, beckons the Reding von Biberegg residence, with the family's escutcheon above the hospitably open entrance gate. Higher up in the town rises like a fortress the Ital Reding domain.

The spacious, sloping Rathaus Square is, however, the beauty spot of Schwyz. Here, as its name suggests, stands the medieval City Hall, whose two main facades are strikingly adorned with frescoes from Swiss history. Portraits of 53 magistrates, from 1544 on, are displayed in the large council chamber. A fountain, crowned by a standard bearer, rises on the square and on the north side of the quadrangle invites the lofty church of St. Martin. Behind this edifice are two interesting chapels. "Heiligkreuz" and "Kerchel," the latter reminiscent of the days when the liberty-loving, independent Schwyzers had been temporarily excommunicated by the Pope, and had been forbidden to celebrate divine services "on" Schwyz ground. They shrewdly overcame this edict by holding their religious meetings in the subterranean part of the chapel.

A three-stoned tower behind the Rathaus, known as the "Archiv," houses some of the most sacred Swiss documents, including the priceless original deed of confederation between Schwyz, Uri, and Unterwalden. It is written in Latin and bears the date of August 1, 1291.

### LOCAL TIRE STORE WINS NATIONAL PRIZE



JACK HAHNE

B. F. Goodrich Company, Akron, Ohio, this week announced the winners in their annual truck tire "Slugfest," a contest held every year with all Goodrich Silvertown Stores competing.

Mr. L. L. Sowers, St. Louis District Manager won the title "Sultan of Swat" by placing his district in first place nationally.

Jack Hanne, local manager of the Goodrich Silvertown Stores of Little Rock and North Little Rock was advised that his Little Rock store won first place, nationally, with a per cent of quota attainment of 403.9, and that his North Little Rock store, under the management of Percy A. LeLoach, placed third in the Southwestern League. The Little Rock stores are in Mr. Sower's district.

At Schwyz it becomes clearly apparent to a visitor that these pioneer Swiss were by no means an ignorant people of herdsmen as some of their haughty oppressors chose to describe them, but men of culture, courage, and unusual foresight.—Marie Widmer in Michigan Christian Advocate.

### One Doctor Recognizes God

Physicians quite generally agree that assisting nature is about all they can do in bringing about recovery for their patients. At the 156th annual meeting of the Massachusetts Medical Society in Boston, some time ago, Dr. Richard C. Cabot, distinguished Boston physician—a Unitarian, by the way—made an earnest plea for recognition of the power of God in the healing of sickness instead of attributing the healing power to "nature." According to the Christian Science Monitor, Dr. Cabot, who as professor emeritus of social ethics and clinical medicine at Harvard, not only has an international reputation as a physician but is also well known as a profound religious thinker (see his book "The Meaning of Right and Wrong" 1933) gave it as his opinion that since God contributes 90% of the healing power, whereas the doctor assists by supplying the remaining 10% of the healing process, this vitally important factor in healing disease or injury should be honestly and frankly recognized. "Sometimes," Dr. Cabot points out, "the healing is accomplished without the aid of a physician at all," and went on to describe the case of a man who had resisted four diseases usually considered fatal without consulting a doctor or even feeling ill.

"The body simply has a super-wisdom which is biased in favor of life rather than death," Dr. Cabot told the convention, "and it is a force that doesn't make as many wrong diagnoses as I did when I was in practice. What is this powerful force? It is God, the healing power on which all of us depend in order to be here today. I earnestly commend the medical profession to let the patient know of this great force that is working within him, working on the patient's side, on the doctor's side. It adds to their confidence in their own life, in the doctor, in the drugs, in the therapeutics. It does the medical profession no good to avoid the word 'God.' Why not teach the people the truth?"

This failure to recognize God as He manifests himself in everyday life is by no means found only among physicians. It is probably no exaggeration to say that the majority of Church members hesitate

### BONDEASE

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to recognize God as having an actual and determining influence in their everyday life. Too often when some clear guidance or protection on the part of God is revealed, we like to speak of a "coincidence," or even "luck," our own "good common sense," or a "hunch" rather than let it appear that it was the hand of God that helped the good or hindered the evil. If Christian people are to glorify God in word and conduct, why not give Him credit for the many benefits we receive every day and hour?—The Messenger.

#### BREWERS START INFILTRATION CAMPAIGN

Launching a determined and well-financed campaign to deluge the country with beer, leading brewers on April 14, formed the United Brewers' Industrial Foundation to carry propaganda designed to increase the use of beer into the home, the public school, the college and the church. The organization will be financed, it is said, by assessments on beer sales, the same device which brought the beer trade under investigation by the United States Senate many years ago.

A series of articles entitled "A New Threat To Temperance," in the Christian Science Monitor attacks this campaign as a menace to the health of the citizens of the United States. It alleges that this foundation represents one-half of the brewers of the United States, that it is employing publicity men of national reputation, and that its real objective is the further increase of the vast profits now being harvested by the liquor trade.

Quoting the Editor and Publisher, the Monitor calls attention to two reports drafted by one of the leading publicity experts of New York. One volume is a statistical study of conditions and public opinion affecting beer; the other recommends propaganda methods designed to break down sales resistance. The publicity report covering the present attitude of the public is based upon investigations among editors, educators, clergy-

men, lawyers, business executives, club women, farm and labor leaders, and is fifty-six pages. Of all replies reported, 71% thought repeal had brought increased social problems and 59% did not believe these problems could be solved by the use of wines and beer, 61% opposed beer and liquor advertisements, and only 26% were satisfied with the liquor laws of their states. Even the "Modern Brewer" itself in the March issue stated, "Brewers do not realize the true status of public opinion."

The Monitor warns the temperance forces of the country that this newly-organized foundation will attempt to capture the motion picture, will make further invasion of radio, will strive desperately to undermine the hostility of the public school system to the custom of drinking.

The Bureau of Advertising of the American Newspapers' Association estimated that the brewers spent about \$5,000,000 last year in newspaper, magazine and radio advertising, but the American Brewer of January, 1937, estimates a total beer advertising expenditure of \$30,000,000, this estimate including outdoor advertising and other promotional effort.

"The Editor and Publisher" estimated the brewers and distillers are spending \$25,000 on advertising and added that this campaign is apparently calculated to "make the United States the most disgustingly wet nation on earth." This estimate of \$25,000,000 may be too small. A young minister of the New York East Conference, Rev. Mr. Butler, who has not yet completed his studies, finds that the probable income of the New York Times from liquor advertising is in excess of \$800,000 per year.—The Voice.

#### THE JUDICIAL POWER

What is meant by the judicial power?

This is the power which our Constitution vests in the Supreme Court and other Federal courts to construe or interpret laws.

The Supreme Court, like a jury, merely passes upon cases submitted to it. And the judges, like jurors, are supposed to be impartial. Before being accepted for service, every prospective juror is asked whether he has any prejudice for or against the plaintiff or defendant and whether he will construe the law as written whether he likes it or not. He is not there to write, rewrite or repeal statutes or condemn or praise them but merely to decide controversies submitted in accordance with the law.

So also with the Supreme Court. It hears and acts upon no more than the case immediately before it as brought into Court by some litigant. If two laws conflict, a citizen cannot obey both of them simultaneously because in obeying one, he disobeys the other. Or, if enforcement of a statute causes a citizen to sacrifice rights guaranteed him by the Constitution—by the Supreme Law—he seeks relief by going to Court. The Court hears the arguments of both sides, and if constitutionality of the statute is challenged, it decides whether the statute conforms to or conflicts with the Supreme Law—with the Constitution.

Congress and Congress alone may write or rewrite laws or repeal them. All the Supreme Court does is to construe these laws and the Supreme Law—the Constitution.—Max Berns, Industrial Press Service.

#### Pious Lying

It's easy to use words that say more than we mean. It's also easy in the heat of speech to use words that are true to you, but which leave an overdrawn picture in the minds of the hearers. I think I caught myself at it on a few occasions.

Pious platitudes in prayer are common. I have heard men say when called upon to lead in prayer, "It is with the profoundest gratitude that we gather in this place where prayer is wont to be made," when they didn't get there once in three months and I almost had to drag them there that time. I think I could find a better adjective than "profound" to describe the quality of their gratitude, if any. That's about as bad as asking forgiveness for sins when we have no real intention of forsaking them.

Sometimes we miss the meaning of words as far as a class of little fellows did recently in a Georgia Sunday School. Every Sunday they sang a song that expressed high religious experience far beyond their years. The teacher was puzzled by their fondness for it until one of them said, "Why don't we have a song about Amos, too? We sing about Andy every Sunday and never say a word about Amos." Great was her surprise when the child said, "Andy walks with me, Andy talks with me, Andy tells me I am His own."

I am not ready to say that we ought never to sing words that go beyond our experience, but I am sure they ought to be accompanied by an inward prayer that they may be fulfilled in us. I sometimes sit in the pulpit with deep resentment mingled with pity, as I listen to tightwads, dollar-diggers, careless wasters, and divers other sorts of sinners join in with the pious in singing lustily, "Lord, I care not for riches, neither silver nor gold. I would make sure of heaven, I would enter the fold." I want congregational singing, so I try to pick hymns that breathe a prayer and which are not filled with poetic license. Lying is never profitable, and especially in addressing the great God. The rule laid down in our Discipline by Mr. Wesley that we exhort the people to weigh the words used in song is still needed. Money-lovers when singing the above song are entitled to a chance to do a little wistful wishing.

I suppose poetic license means, that poets like fishermen are entitled to some exaggeration in words in order to express their deeper emotions. When we get a real poet's point of view, his words are altogether reasonable. I once heard Bishop Hoss preach a great sermon on "What Think Ye of Christ?" When he had finished I could easily and honestly have sung from the depths of my soul, "Oh, For a Thousand Tongues to Sing My Great Redeemer's Praise." Not a tongue less than a thousand would have been adequate, though ordinarily the one I have gives me quite enough trouble to manage without taking on the other nine hundred and ninety-nine.

Sometimes poetic license sets us to singing down-right falsehood. I gravely doubt even a poet's license extends that far. When a song deals in heroics it's well to omit that part of it. "Faith of our Fathers," a great and inspiring hymn, contains two lines in our Hymn Book that I

have never yet sung, and that's the part that says, "Our Fathers Died in Prison Chains, and How Happy would the Fate of Their Children Be, if They Like Them, Could Die for Thee." I am very much inclined to the opinion that in this country the Lord is not calling any of us to die for Him, but that He does want us to live for Him. If we keep on encouraging red communism some of us may be called upon to die for Him. I hope I'd be man enough to do it like a real Christian ought, but I'm not at all anxious to try the experience. In fact, my favorite way of dying is of old age, and me in bed with my friends around me. The Baptists seem to be of the same mind about this hymn as I am for they have left these tunes out of their book. I wouldn't be as exacting with the poets as the mathematician was when he read that part of the Charge of the Light Brigade where it says, "Half a League, Half a League, Half a League they volleyed and thundered." He laid it down with a puzzled look on his face and said, "If the idiot meant a league and a half why didn't he say so at once and be done with it?" I am willing for them to put the object of a sentence two or three lines before they get to the verb or the nominative, thus making a sentence that you must read more than once to find out what one is talking about, but I don't want him to deal in hyperbole, which is a polite way of lying. At least I want him to keep it out of church-songs so that they must speak the truth in prayer and praise to the God of Truth.

When I read the absurd jingles of the crowd that produced a Praise God Barebones, and his like, I can easily understand why a more reverent people limited themselves to Psalm singing even if some of the meters do appear to have been hammered out on an anvil in a blacksmith shop.

I had about as soon be guilty of pious lying as to be guilty of pious trifling in silly words set to jig tunes such as I sometimes hear in church. If such songs only smelled like fried mullet, I'd think I was in a negro restaurant. They sound like it. They are suggestive, but not piously so.

When we substitute harmony for melody and rhythm for sense, we are losers. One of our old preachers said of harmony, that he had never known anyone to get happy singing bass, though I expect he is in error about this if the song has reverence and melody as well as harmony. However, I'm not competent to settle all this. I only know that our words should be reverent and worshipful and true, and that the tune that bears them before the Mercy Seat should be of such a character that the angels wouldn't mind catching them up and setting them to a higher and nobler strain.—Bascom Anthony in Wesleyan Christian Advocate.

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## AND WHY?—

Several times during the past three or four years we have been invited to preach to religious groups outside of the orthodox and well-known denominations. On one occasion we preached under a dimly lighted brush arbor at an isolated spot in the mountains. A small organ was the only musical instrument, but the singing more than made up in fervor what it lacked in technique. The crowd was large for such a community. The men appeared in their shirt sleeves and the women in many cases bearing quite small babies in their arms. There was a liberal amount of amening during the sermon as well as the prayers and everybody apparently enjoyed a hour of genuine fellowship and were in no hurry to take their departure.

On another occasion we preached to the "Gospel Trumpet People," made up of a fine band of country people, many of whom had previously been connected with the Methodist and Lutheran Churches. The building was crowded, the informal singing was fervent and uplifting and a chorus of amens would arise from every part of the church when the speaker struck a responsive chord.

Again we preached for another band of Christian believers whose name we failed to learn but who applauded one's remarks with such loud amens and groans that we preached with joy until we were hoarse.

Coming in a few nights ago after having preached in one of the good station churches of our Conference to a fair sized audience, we encountered a large group of people on either side of the state highway who had just emerged from an evening service held in a church some yards away. The place had evidently been packed to overflowing. We stopped and made inquiry and were informed that these were Gospel Trumpet folks going home after a regular Sunday night service. Such conditions the editor has observed in numerous places in the Conference. God bless these people, every one of them, and may great good be accomplished by them.

It is not the fact that these smaller denominations are growing and multiplying that is giving us such great concern, but the fact that they are springing up and prospering at the very doors of our Methodist churches. In fact, they are doing the very work that the Methodist Church used to do. This condition is one that appears to be increasing everywhere and articles in the church press noting the fact are frequently being published.

An arresting writer in a New York paper has recently asked the question why the religious groups on the back streets are often crowded while the cathedrals along Broadway are half empty. Again we inquire the reason why? To this question we have noted a number of replies such as the following: "Ministers are spending too much time in presenting their human wisdom and not enough in presenting the gospel." Another says that "the regular orthodox churches are over-organized and make entirely too many calls for money, consequently the poor must find other places of worship where expenses are not so great."

This further reply has also been made that "the formal churches have a form of godliness but the power has departed." Still others have declared that the Church has become too politically-minded, in consequence of which the spiritual mission has been lost sight of and spiritual vision destroyed.

That the larger religious bodies are becoming more ritualistic and over-organized is a fact that will not admit of denial, but just why that should continue to be the fact is more than we can tell. Just why the Methodists should continue to take on the form and ritual of the body from which they came and a form which they often previously condemned is somewhat of a mystery.

We believe that a religious awakening is not far away and that it will prove to be the climax of all previous religious awakenings, but we have grave doubts as to

whether it will emanate from any of the well-known religious bodies in existence. We live in the age of desire for ecclesiastical mergers while genuine spiritual revivals usually produce further separations. When Jesus came He did not attempt to bind together the different groups of the Jewish Church but ushered in the day of a new religious movement.

Each day Methodism should offer up a prayer to God for her release from too great ritualistic and ecclesiastical bondage on the one hand and the endowment of spiritual power on the other, lest we become parasites on the new religious awakening instead of its leaders, as we were in the days of the Wesleys. — Baltimore Southern Methodist.

## Quarterly Conferences

MONTICELLO DISTRICT:  
FOURTH ROUND

Warren, Sept. 5, 11 a. m.  
Monticello, Sept. 5, 7:30 p. m.  
Dumas, Sept. 12, 11 a. m.  
Dermott, Sept. 12, 7:30 p. m.  
Crossett, Sept. 19, 11 a. m.  
Hamburg, Sept. 19, 7:30 p. m.  
Portland-Parkdale, at Parkdale, Sept. 26, 11 a. m.  
Wilmot, Sept. 26, 7:30 p. m.  
Montrose-Snyder, at S., Oct. 3, 11 a. m.  
McGehee, Oct. 3, 7:30 p. m.  
Fountain Hill Ct., at F. H., Oct. 9, 11 a. m.  
Eudora, Oct. 10, 11 a. m.  
Lake Village, Oct. 10, 7:30 p. m.  
Wilmot Ct., at Mt. Tabor, Oct. 17, 11 a. m.  
Tillar-Winchester, at Selma, Oct. 17, 4 and 7:30 p. m.  
Hermitage Ct., at Green Hill, Oct. 23, 11 a. m.  
New Edinburg Ct., at N. E., Oct. 24, 11 a. m.  
Arkansas City-Watson, Oct. 13, Watson, 11 a. m.  
Kelso, 3 p. m., and Arkansas City, 7:30 p. m.  
—John Hoover, P. E.

## OBITUARIES

WOOD.—Mrs. Della Wood, 68, wife of Geo. W. Wood, passed away at the family residence in Sulphur Rock, April 29, after an illness of almost two years duration. She was born in British Honduras, January 21, 1869, the eldest daughter of L. F. and Margaret Morris Johnson. She was married to Geo. W. Wood February 18, 1894. To this union was born one child, a daughter, Mrs. Lelah Wood McGee, of Sulphur Rock. She is survived by her husband and daughter, one brother, J. L. Johnson of Mercedes, Texas, and one sister, Mrs. Maggie McSpadden of Teague, Texas. She gave her heart to God while a young girl and joined the M. E. Church, South, to which she was loyal till the Master called her home. She was a kind, loving, and devoted wife and mother, a good neighbor and best of all a good Christian. Funeral services were conducted by Rev. Geo. L. McGhehey, of Evening Shade, assisted by Rev. Horace Dunlap, pastor of Sulphur Rock, M. E. Church, South. Burial was in Sulphur Rock cemetery with Crouch Funeral Home in charge. By request of her mother, husband and daughter, I am adding my word of testimony to the rare qualities of this saintly, good woman. Having known her from a young lovely girl, I can speak from personal observation. I often think too much can't be said of a modest, clean, consecrated, devoted Christian wife and mother. The wifely and motherly instinct were deeply rooted in the heart of Sister Wood. She loved her husband, her only child, her church and her God.—Jas. F. Jernigan, Friend and Former Pastor.

PATTERSON.—Mrs. Thetis Frances Patterson was born November 26, 1859, at Collinsburgh, La., and was married to James Orr Patterson January 14, 1885. To this union were born six children, five of whom survive: Mrs. James H. Williams, Ashdown, Ark.; Mrs. Ben C. Few, Truman, Ark.; Mrs. Collis E. Key, Texarkana; J. W. Patterson Foreman, Ark., and Robert E. Patterson Springhill, La. Also a brother, James S. Bush of Foreman. Soon after their marriage Mr. and Mrs. Patterson came to Little River County, Arkansas, where Mr. Patterson engaged in farming until he was elected sheriff of the county. He lived in Richmond for awhile, but when the court house was moved to Foreman in 1903, he established a home there. Mr. Patterson died in 1904, but his widow and children continued to live in Foreman. Mrs. Patterson joined the Methodist Church in 1885 and for more than fifty years was an active member. She was a charter member of the Woman's Missionary Society. There was never a more gentle, patient and unselfish character. She was a faithful companion, a self-sacrificing mother, a loyal Christian, and a kind and beloved neighbor and friend. She gave her life in service to others. Upon the death of her oldest daughter, Mrs. John C. Johnson in 1912, she took the four surviving children, James, Charles, John C., and Margaret and reared them. She died June 26, and while we miss her, we thank God for her good life and for the legacy she left behind.—J. D. Montgomery, Pastor.

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You need Anderson's History of Arkansas Methodism. Order of Dr. Jas. A. Anderson, Conway, Ark.

## INTERNATIONAL Sunday School Lesson

Lesson for August 29

### GOD CONDEMNS INTEMPERANCE

LESSON TEXT—Leviticus 10:1, 2, 8-11; Proverbs 31:4, 5; Isaiah 28:1-8; Romans 14:21.

GOLDEN TEXT—Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise. Prov. 20:1.

The use of intoxicating liquors is financially unprofitable to the nation, scientifically unwise and destructive, socially degrading, and morally wrong. We have, therefore, in our series of lessons for 1937, four which are devoted to the drink problem, touching it from each of these viewpoints: the financial on January 31; the scientific on April 18, the social today; and the moral yet to come, on October 31. Let us make sure that this grave issue is being faced both in our homes and in our churches.

#### I. The Problem.

The selected Old Testament scriptures which comprise our lesson present the use of intoxicants as causing four socially undesirable results.

1. Religious disobedience (Lev. 10:1, 2; Isa. 28:7). Two things we may rightfully expect of those who serve the nation in its religious life; (1) a vision of God and obedience to that vision in life and service, and (2) the exercise of sound God-guided judgment in the affairs of the people. But note what happens when the prophet and the priest turn to wine and strong drink. They err in vision" (Isa. 28:7). That is, they have no clear concepts of divine truth, and lead the people into error. Further, we see that "they stumble in judgment." To every true servant of God comes repeatedly the opportunity and the need of rendering judgment, that is, of advising and counselling those to whom he ministers. If his mind is befuddled by the use of alcohol (or, for that matter, of any other kind of worldly indulgence) he will "stumble," and cause his people to stumble.

A sad incident is related in Lev. 10:1, 2 of the sons of Aaron, appointed to the priesthood and instructed in its privileges and duties, but coming with strange fire to be offered before the Lord. Swift and terrible was the judgment they received. We are not told directly that they were intoxicated, but it is implied in the fact that there is an immediate injunction against the use of wine by the priests.

Lest someone think that such a thing could not happen in our day the writer mentions word which recently came to him that a leading seminary has professors on its staff who defend the so-called moderate use of alcoholic drink.

2. Political disorder (Prov. 1:5). While political leaders make sanctimonious protestations that government agencies are not influenced by the liquor interests, it is common knowledge to even those who are slightly informed that the two are closely associated. The result of that unholy alliance is rightly described in Prov. 31:5 — "They forget the law and pervert the judgment of any of the afflict-

## FOR THE CHILDREN

### A SPIDER'S FORT

One day a little spider said,  
"A fort I think I'll spin;  
'Twill do no harm—that's positive—  
'The War on Flies' to win!"

He climbed upon a glossy bough  
And looked about the land;  
"What luck—how great a fortress  
space—  
With flies on every hand!"

He spun himself a handsome fort,  
An octagon in shape;  
He thought, "How very fine 'twill be  
To catch flies on my tape!"

"What, ho! My lunch is ready here?  
Of that I am so glad.  
By all the hungry spiders—  
'Tis the best fly I ever had!"—Helen B.  
Moss in Zions Herald.

### THE HOME TRAVELERS

BY ONE OF THEM

Chop! chop! Polly was making hash for dinner. Suddenly she stopped chopping and passed her hand slowly along the rim of the wooden bowl.

"I like wooden bowls," she remarked. "I'd really enjoy eating out of one."

"If you had lived long ago," said Uncle George, "you might have eaten from one many times. We will talk about them this evening."

"That will be fine!" declared Polly.

"In the days of Alfred the Great," began Uncle George to the assembled Home Travelers, "and before people knew about pewter, wooden trenchers, drinking-cups, and bowls were used by every one. These articles were called 'treen,' this being the old plural of tree, and

ed." Much of the sad disorder in the body politic is traceable directly to the door of the makers and sellers of alcoholic beverages.

3. National decay (Isa. 28:1-6). "Overcome with wine"—stricken down, useless in life, without true ambition, such is the picture of the man who gives himself to drink. Poverty, with all its attendant social problems, follows on the heels of the sale and use of intoxicants. Some liquor dealers are beginning to sense a rising tide of opposition to their business and are advertising, "We do not want bread money," but the fact is that it is all too often bread money that goes for liquor, and the vile stuff is still on sale where the poor man may readily spend his "bread money" for it.

4. Personal degradation (Isa. 28:8). "Vomit and filthiness" are not very nice words, but they describe accurately the ultimate condition of the drinker and his surroundings. The writer knows a young man who boasts that he never gets drunk because the "booze" makes him so sick that he vomits it up. Imagine a supposedly intelligent man drinking stuff so vile that his stomach (evidently having more sense than his head) sends it back—and then boasting of his ability to drink more!

#### II. The Solution, a Divine Principle (Rom. 14:21).

Thousands of Christian people have solved not only the drink problem, but practically every question of conduct and social life by applying this principle. Surely no true follower of Christ will be guilty of doing anything that will cause any brother to be offended, to stumble, or to be made weak. This is a high standard of life and conduct, but the Christian has a high and holy calling.

meaning wooden, made of wood."

"How interesting!" exclaimed Polly. She had carefully washed the chopping-bowl and brought it into the living room, placing it upon the center table.

"In my own Home Travels I once visited the workshop of a maker of 'treen,'" continued Uncle George, "and I want to take you all to such a place this evening."

"How good of you, Uncle George!" exclaimed Polly. "Shall we go through the air?"

"If you like," he replied, "And we will descend in an open space from which there are many lanes. While we are wondering which one to follow, a man comes towards us from one of them. He is carrying a bowl."

"A wooden bowl?" inquired Polly.

"A wooden bowl. He shows it to us. We admire the marvelous grain and the fine smooth finish."

"That," he says, "is the work of the only bowl-turner I know of. You ought to visit his workshop, for probably you never will see another like it. He lives just over yonder hill."

"So we go through the lane and over the hill. Soon we see a little hut on a green knoll. Immense elm logs are piled near the door. We can see a man inside the hut. He is sharpening a long knife on a whetstone. He wears a big floppy hat. Beneath it is a healthy, country face with red cheeks. We knock, and he opens the door. His smile, though friendly, is shy; for he lives and works alone. He asks us to come in and, yes, he will show us his workshop."

"The floor is deep in soft elm shavings. Across the hut is bent a young alder sapling connected to a primitive lathe by a leather thong."

"No other kind of lathe will do," explains the 'treen'-man as he steps down into a wicker-work pen. "The sapling takes off the strain. Now you watch while I turn an elm bowl."

"Picking up a chunk of wood, he puts it to the lathe while he works a foot pedal and holds a sharp, bent knife to the rapidly revolving wood. Swiftly he cuts the outer shape of the bowl, then with a different knife he cuts out the inside, as you might scoop out the inside of a turnip."

"It needs finishing of course," he explains. "And the inside will make a smaller bowl."

"The alder sapling springs back, vibrating. It is a clumsy, primitive, yet marvelous, invention—the secret of the beautiful handicrafts of olden days."

"They make such things by machinery now," remarked Robert.

"Yes, and the work loses the individuality which only a man's hands can give," said Uncle George. "I'd love a hand-turned bowl," declared Polly.

"The 'treen'-maker said: 'Unless you learn it when you're young you never can catch the knack of it, though it looks easy. I learned it of my father, and he learned it of his father, and so on, away back. But many boys would not care to learn now.'"

"I should like to turn bowls," decided Tom. "I'd like to learn how to do it just as the 'treen'-man did it. I know that it would help me to do other things better."

"It was fine in him to want to do it as well as his father did it, and not for the money he could make," remarked Eunice.

"That is true," said Uncle

George. "He was showing some other visitors his beautiful bowls when one of them told him he could make a lot of money from the sale of them."

"Money," he repeated slowly as he looked at the work of his hands. "Money often causes a lot of trouble. I'd rather make bowls than money."

"If I had one I should consider it priceless," declared Polly.

"A real craftsman loves his work, though it be only the making of a bowl," said Mr. Mobray. "He is the creator of a perfect thing."

"I think we all can say that we have received enjoyment and profit from our call on the 'treen'-man," said the neighbor lady.

And the rest of the Home Travelers agreed.—Zion's Herald.

### 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.

## Ivy Poisoning

Quickly subdue the burning and  
itching torment and help nature  
clear your irritated skin  
with gentle, effective

# Resinol

## Joint Circle Meeting Next Monday

Because of the Labor Day Holiday the September meeting of the Women of Winfield has been advanced to meet next Monday, August 27, at 10:30.

The chairman, Mrs. Cannon, will preside over the business meeting. Following this, girls from the Senior and Young People's Departments of the Church School will present a program on the subject, "Time for Others." Taking part on the program are Elizabeth McNeely, Susie Hogan, Josephine Jones and Mary Frances Winburne. Mary Evelyn Markham will sing a special number, accompanied by her mother, Mrs. E. V. Markham.

### GUEST MUSICIANS

We are glad to have as guest soloist next Sunday morning Mrs. Frank Dietz, and as organist Mrs. J. N. Sanders who will play for two Sundays while Miss Bossinger is away.

### OUR NEW MEMBERS

The congregation of Winfield is very happy to welcome into its fellowship the following new members who joined last Sunday:

Mrs. Albert Couch and her daughter, Miss Elizabeth, 1423 State.  
Mr. and Mrs. Dennis Williams, 2623 Broadway.

### ABOUT OUR MEMBERS

Mr. Laurence Massey of Memphis, has been visiting his parents, Mr. and Mrs. J. W. Massey.

Mr. Thigpen is spending his vacation with his parents in Oklahoma City and will visit Dallas and other points in Texas.

Mr. and Mrs. Wm. Newblock of Tulsa spent last week with Mrs. Newblock's parents, Mr. and Mrs. Carroll Thomas. Carrol Jr. from San Antonio, is also here on his vacation.

Col. and Mrs. J. R. Fordyce left Monday for New York and will sail on Sept. 1 for a trip to Europe, returning November 3.

Mrs. G. E. Banzhof is visiting relatives in her old home, Elmyra, New York.

Miss Kate Bossinger and her mother are visiting relatives in Ohio and Pennsylvania.

Mrs. P. J. Ballard and Miss Grace are in Dallas.

Miss Edna Florian, who has been living in Baltimore for the past year, is visiting her parents, Mr. and Mrs. E. J. Florian.

Mrs. W. H. Harrison of Fordyce is spending the summer with her daughter, Mrs. R. M. McKinney and Mr. McKinney.

Miss Jeanette James is visiting in Meridian, Mississippi.

Miss Sylva Bock, who has been very active in our Young People's Department, has been transferred by the Telephone Company to a position in Fayetteville.

Marvin P. Morton, Jr., has gone to Fordyce where he will be associated with his uncle in his law office.

### CONGRATULATIONS

Our congratulations and best wishes to Mr. and Mrs. J. S. Holtzman, 125 Denison, who are rejoicing over the birth of a son, John Shaffer Holtzman III, on August 7.

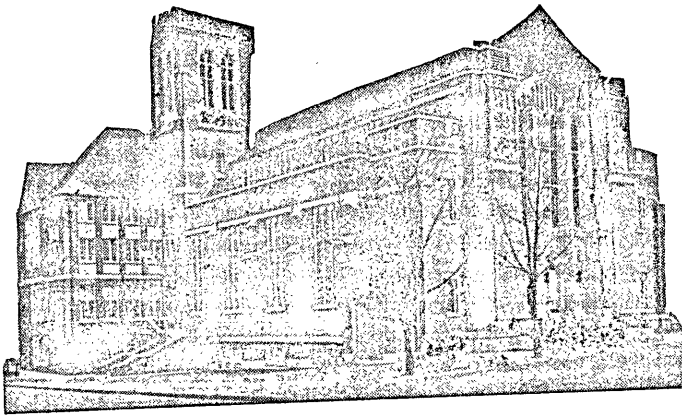
### BOARD MEETS MONDAY

The September meeting of the Stewards is moved up to next Monday, Aug. 30, 7:30. Some very important matters are to be considered.

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# Pulpit and Pen

NO. 34



## Winfield Methodist Church

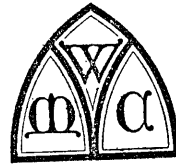
Sixteenth and Louisiana, Little Rock

This page is devoted to the interests of this church

GASTON FOOTE  
Minister

CHARLES THIGPEN  
Associate Minister

MRS. I. J. STEED  
Minister of Music



MISS MINNIE BUZBEE  
Financial Secretary

MISS MARGUERITE CLARK  
Membership Secretary

MISS KATE BOSSINGER  
Organist

### NEXT SUNDAY AT WINFIELD

- 10:00 a. m. Church School for all age groups
- 11:00 a. m. "Ditch diggers and Bridge builders"—The Pastor
- 6:30 p. m. Senior and Young People's Leagues

## THE PASTOR'S MESSAGE

By GASTON FOOTE

### The Law of Retaliation

The Mosaic law of retaliation, "an eye for an eye and a tooth for a tooth—" is still with us. It characterized the mass thinking of America in 1917 when thousands of American soldiers were killed in an endeavor to avenge the merciless death of a few hundred innocent victims who went down with the Lusitania. It is responsible for what will probably be a long drawn out struggle between China and Japan in the orient.

The Shanghai trouble began with an obscure encounter at the entrance of the Hungjao airdrome near Shanghai, which resulted in the killing of a Chinese guard and a Japanese naval officer. Irate Japanese demanded at once the immediate withdrawal of all Chinese troops from the city and its vicinity, and when the demand was refused, undertook to drive them out. What this determination to avenge the death of one Japanese naval officer will cost in human life no one is as yet able to say. But already the explosion of one shell in the heart of the business district of Shanghai has caused the death of four hundred people and the wounding of a thousand more. Incidentally the explosion wrecked the broadcasting station over which Madame Chiang Kai Shek had planned to speak to the world concerning the Sino-Japanese situation. While this may have been purely accidental it confirms a personal suspicion that the Japanese feel that the sympathy of the world is in favor of China.

We must not allow ourselves to believe that the whole of the Japanese people are determined to conquer China. My recent visit to many of the obscure villages of Japan leads me to believe that if a democratic election were held with reference to the Japanese policy in China the majority opinion would be in favor of immediate withdrawal of all Japanese troops from Chinese territory. But Japanese militarists, backed by big business that ever looks for more favorable trade agreements, are in power and no such easy solution of the problem will obtain.

If we are looking for a situation in which we may test the effectiveness of the gospel of Christ we may find it in these two philosophies—"Retaliation is the law of death"—"Love is the law of life."

## Pictures in Color For Young People

An interesting program awaits the Young People at their League meeting at 6:30 Sunday evening when beautiful life-size pictures will be shown under the general subject "Sermons in Pictures." Songs and scripture readings will be in keeping with the pictures. Evelyn Heard will be the leader for the evening.

A special invitation is extended to those young people in the church who have not been in the habit of attending the League meetings.

### HOME AGAIN

You have put the old car through its best paces as you sped down the busy highways. . . you have smelled the tantalizing odor of bacon cooking over your own camp fire . . . or you have seen the wonders of the big cities or sat in a deck chair and rested body and mind . . . or you've had a heart-warming visit with the folk "back home."

It's fine to go away. It's finer still to come home. Back to the routine duties, picking up the loose threads, getting ready for school and office and fall activities.

Your church is doing that too, and is counting on your help. You are needed back at Church School, in your place in the worship services. And if you have allowed your pledge to go unpaid during the vacation season, won't you please bring it up to date now and help the church pick up the summer slack?

Let's start the fall season pulling TOGETHER.

### WINFIELD'S SICK

Mr. Crawford Greene is in Trinity Hospital where he underwent an operation on Wednesday of last week.

Mr. T. A. Shafer is ill at his home, 1323 State.

Mr. Reese Bowen underwent an operation on Monday of this week. He is at St. Vincent's Hospital.

Mrs. Leslie R. Prewitt is in St. Vincent's Hospital, following an operation on Monday of last week.

### PEOPLE ARE GOING TO CHURCH

Do you sometimes think that people don't go to church as they did years ago? Then read what Erwin F. Bohmfalk, associate pastor St. Luke's Methodist Church, Oklahoma City, says after returning from Chicago, the mere mention of which so often reminds one of gangsters, gunmen and racketeering.

"People are going to church in Chicago. At the Moody Tabernacle on a holiday evening—July 4—when thousands were away for the double holiday, more than 2500 were present for the regular evening service. On the following Sunday evening, in a warm auditorium with no air-conditioning, more than 4000 were present. The chapel on the campus of the University of Chicago has no resident membership but is crowded at every service. In a Lutheran Church in Chicago several services are held every Sunday to care for the crowds. I saw one Methodist Church where only the regular membership is permitted to be seated in sections reserved for members otherwise they could not attend their own church for the crowds. PEOPLE ARE GOING TO CHURCH! Are you?"